The Most Blessed Event

ŚRĪ VYĀSA-PŪJĀ

August 27th, 1978. The Appearance Day of Our Beloved Spiritual Master.

His Divine Grace

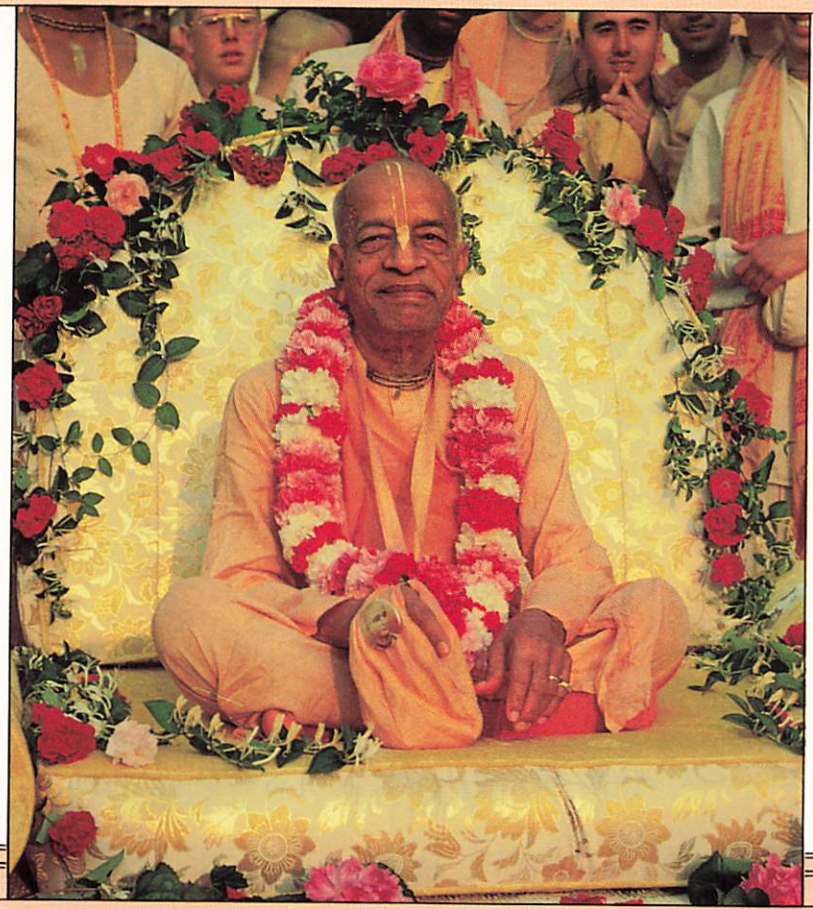
Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad

A.C. Bhaktivedanta Swami Mahārāja Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

tvaṁ naḥ sandarśito dhātrā dustaraṁ nistitīrṣatām
kaliṁ sattva-haraṁ puṁsāṁ karṇa-dhāra ivārṇavam

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship



for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

Śrīmad-Bhāgavatam 1.1.22

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Śrī Vyāsa-pūjā
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THE MEANING OF VYĀSA-PŪJĀ

Vyāsa-pūjā, worship of the spiritual master, is not some modern invention. It has existed since history began. Śrīla Vyāsa is the incarnation of Godhead who compiled the *Vedas* over five thousand years ago. So "Vyāsa-pūjā" refers to worshiping the bona fide *guru* who is following in disciplic succession from Śrīla Vyāsadeva.

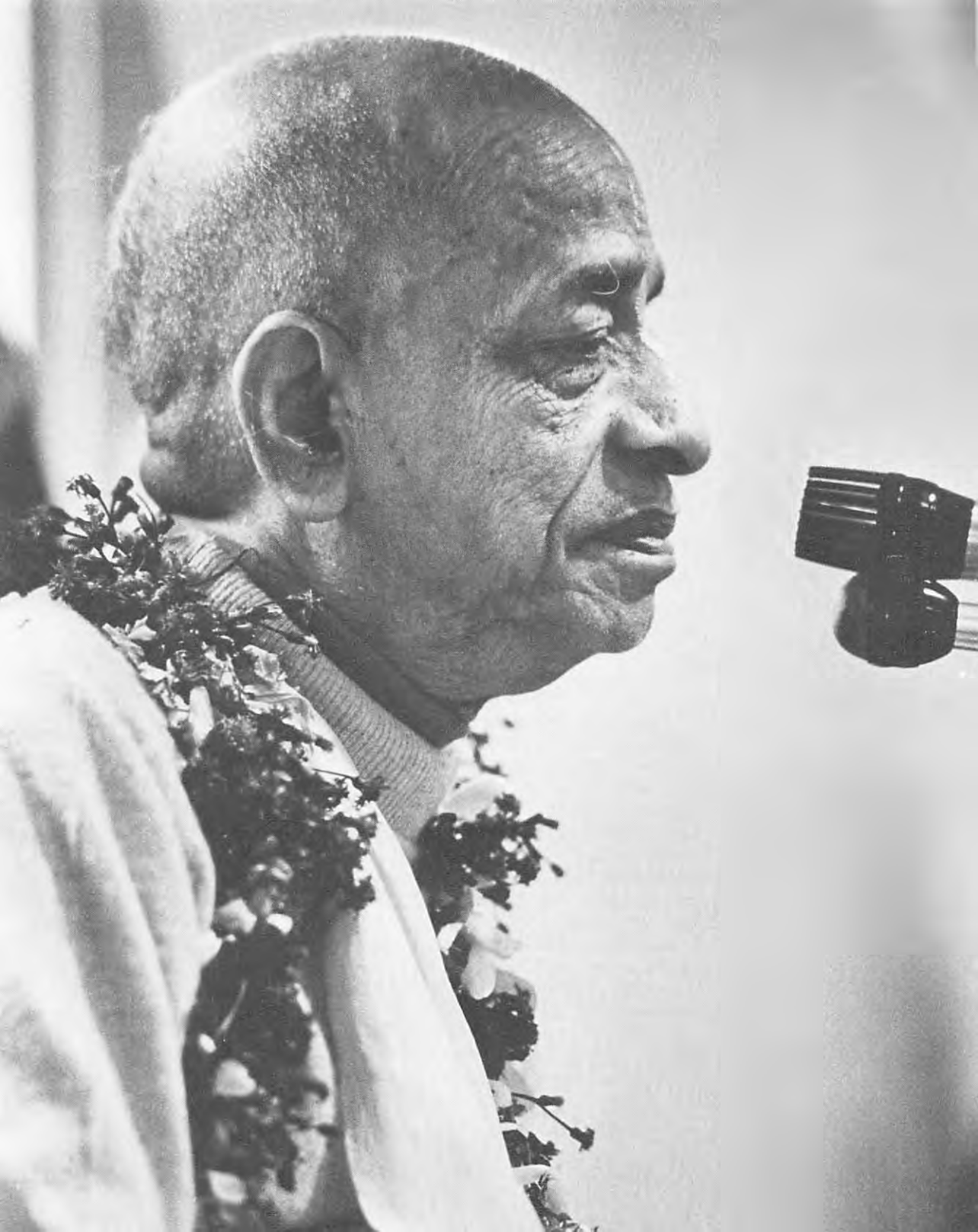
People sometimes question why the spiritual master who appears as an ordinary human being is worshiped in the same way as we worship the Supreme Lord Himself. This is not very difficult to understand even by material example. For instance, the viceroy or representative of the king is given all respects that are due to the king. Sometimes presentations are even made to him when in fact they are meant for the king, but he never keeps such gifts for himself, nor does he consider that since all these people are honoring him that he has become as good as the king. He always remains the king's obedient servant.

Similarly, the spiritual master is the most obedient servant of the Supreme Personality of Godhead, Kṛṣṇa. He never thinks that his disciples are worshiping him. He is simply accepting it all on behalf of Kṛṣṇa. As far as the disciple is concerned, he has no other means of approaching Kṛṣṇa save and except through the medium of the bona fide spiritual master. Śrīla Viśvanātha Cakravartī Ṭhākura, a great *ācārya* in the line of Śrī Caitanya Mahāprabhu, has written, "By the mercy of the spiritual master, one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, no one can make any advancement." Therefore, all respect, worship and humble service are due to the spiritual master, who is addressed as "His Divine Grace," because without his help no one can become free from the cycle of repeated birth and death.

Our spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, has practically demonstrated the potency of a bona fide representative of the Supreme Personality of Godhead. In twelve short years he preached all over the world to people who had never heard of Kṛṣṇa. Now, in every continent of the globe there are temples filled with devotees chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and following the rules and regulations of devotional service.

In appreciation of his divine work, his disciples have compiled these humble offerings in an attempt to glorify their eternal well-wisher, His Divine Grace Śrīla Prabhupāda.

—Kīrtanānanda Swami



Introduction

I. "WHO IS A GREAT SOUL?"

The life of a great soul should be approached humbly. We cannot assess his activities as we would those of an ordinary man. But who is a great soul? The communists will argue that Karl Marx was a great soul for his speculation on how to distribute wealth to the economically oppressed masses. Or one may consider Mahatma Gandhi to be a great soul. (The Sanskrit word *mahātmā* means "great soul." But what is the criterion for becoming a *mahātmā,* aside from granting someone the name "Mahatma" by rubber stamp?) The enthusiasts of action and nationalism may want to say Caesar or Napoleon was a *mahātmā.* The humanists will say some of the great classical composers, painters, and literary authors were great souls. And there are so many famous saints of the East as well as the West. And there are many famous philosophers, scientists, and humanitarians. Certainly one of the important criteria for deciding on greatness is the contribution of work which is beneficial for all humanity. From the Vedic literature, the person who is a pure representative of God is declared to be the most auspicious personality for the world. The atheist or agnostic humanist will disagree unless we define worship of God according to their mundane interpretation as "attainment of political freedom," "worship of the poor," "worship of art," "philosophical speculation," etc. But the Vedic literature pursues the definition of *mahātmā* as the servant of God by giving us absolute information of the Personality of Godhead. Knowledge of the Godhead is then seen as valuable beyond comparison to all else, and therefore he who has realized this science of God and works to distribute it to the world is the real *mahātmā.* If we study the relative contributions, we will see that the world help offered by the distribution of God consciousness is the highest humanitarian welfare activity. But even those who would declare themselves as servants of God will have to qualify according to standard criteria. According to the *Bhagavad-gītā,* "Out of many thousands among men one may endeavor for perfection, and out of those who have reached perfection, hardly one can actually know the Personality of Godhead." In the sixteenth century Rūpa Gosvāmī rendered the following praise unto the greatest of all *bhaktas* (pure devotees), Śrī

Caitanya Mahāprabhu, who appeared in India at that time: *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te/ kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ.* "O most munificent incarnation, I offer my obeisances unto You, who are freely distributing what was never given to humanity before, pure love of Kṛṣṇa." Thus while the worldly and the theological atheists claim that God is dead, and while the impersonalist meditator would tell us that the highest realization of the Absolute contains no personal existence, the pure devotee nevertheless immediately delivers knowledge of God. And what is rarer still, pure love of God, to all who will receive Him.

The *Caitanya-caritāmṛta* invites those who would contest humanitarian activities of the pure devotee of God: "If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." The crucial superiority of God conscious humanitarian activities is that they are based on the spirit soul, which is eternal. Everyone else is engaged in humanitarian activities on the basis of the body, but the material body is ultimately subject to destruction, whereas the spirit soul is eternal. The pure devotee's philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and he will have to accept another body according to his present activities. If one considers the body to be all in all, his intelligence is not very advanced. Thus the pure devotee, without neglecting the necessities of the body, imparts spiritual advancement to purify the existential condition of humanity.

To distribute real good necessitates knowing the actual interest of the living being. According to the *Bhagavad-gītā,* all suffering is stemming from a basic ignorance of the self as no more than the temporary body. In the *Gītā,* Lord Kṛṣṇa, the Supreme Personality of Godhead, tells His bewildered disciple Arjuna that the real self, *ātmā,* is permanent, while the body is always changing. Even within one lifetime one experiences the transmigration of self from body to body. One is born as a baby then later takes the body of youth, then old age and finally death. But throughout these changes one experiences his identity to be the same "I." As he changes bodies in this life, so at the time of death the *ātmā,* which is eternal, does not die with the body but takes another body. One who cannot understand this basic principle of transmigration, who takes the body as the self, is ignorant of the very *ABC* of existence and cannot help anyone.

The constitutional position of the living being is eternity, bliss, and knowledge. He has come to the material world out of a misuse of his free will and a mistaken notion that he can be happy in temporary existence. The nature of material life, sometimes described as survival of the fittest, is to forget one's spiritual nature and the supremacy of God and to at-

tempt for supremacy in a field where happiness or even survival is impossible. The real goal of human life is to realize one's spiritual nature and to make an end to all the sufferings by returning to the life of eternity, bliss, and knowledge. When the whole society is based on this goal, then one's life is truly auspicious, and without ultimate self-realization as the goal, various attempts at liberation from the worldly disorders will be failures. Persons who have no experience of spiritual life will remain trying to make stop-gap solutions in a world which is by nature miserable and temporary. But when a pure devotee, not simply by speaking theory but by actual deliverance of the process of love of God, delivers the people of the world and brings them to the original state of eternity, bliss, and knowledge even while in this material world, then we must recognize him as the one and only *mahātmā*. His contribution is beyond the bodily intellectual plane. And it is very difficult to find such a person in this world. As stated in the *Śrīmad-Bhāgavatam* (6.14.4), "Only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare. O great sage, among many millions who are liberated and perfect in knowledge of liberation, only one may be found as a devotee of Lord Kṛṣṇa. Such devotees who are fully peaceful are extremely rare."

Distribution of love of God is sometimes seen as an emotional affair for the less intelligent, but this view is completely superficial. The science of *bhakti,* distribution of devotional service to God, when distributed by a *mahātmā* is at once sublime and easy. It is sublime for those pure devotees who are realizing direct association with God, and yet it is easy for the people in general who can be brought at once to the threshold of the house of *bhakti.* To achieve contact with the Supreme Personality of Godhead is a great science, but it is open to all living beings, regardless of education or social or economic class. All corollary spiritual and material ends can be seen to follow the pure and scientific execution of *bhakti.* Pure *bhakti* is also expressed in the first great commandment of Lord Jesus Christ: "To love the Lord thy God with thy whole heart, thy whole mind, and thy whole soul." Only if mankind can be brought to this first point, by the pure devotees, can they realize the second commandment of Jesus: "And the second is like unto it, 'Love thy neighbor as thy self.' "

The special feature of the pure devotee is that his work is entirely selfless, because he works entirely for the pleasure of God. Everyone else acts in this world to maintain family or paraphernalia with some self-interest and personal gratification. The gratification may be concentrated, or it may be extended. One may be out to become famous himself

or to become a great enjoyer, or he may wish to extend material benefits to his family or to humanity at large. But all these are still on the platform of selfish bodily interest. The criterion of perfection is to act in God consciousness and not with a view to enjoying the fruits of work, either locally, nationally or internationally. To act in God consciousness is the duty of every living entity, because we are all constitutionally parts and parcels of the Supreme. It is only the atheistic propaganda which has turned men to think that they are dead-end material entities unto themselves, and that there is no good except working futilely at objectives within this material life. The greatest disservice has been rendered by those who have turned men away from their natural connection with God, who is readily seen as the proprietor of everything in the universe. As the limbs of the body constitutionally work for the satisfaction of the whole body, so the living entity who acts for the satisfaction of the Supreme Whole is the perfect, selfless worker. Even among religionists, the *yogīs* and impersonal philosophers, although acting on a level more elevated than the ordinary worker, are still not without self-interest. Either they desire to become liberated in the impersonal spiritual existence, or they desire to cease material activities in order to gain mystic perfections for the satisfaction of the personal self. But a pure devotee (the skeptic asks, "Where does such purity exist?"), acting in God consciousness, works for the satisfaction of the whole without self-interest. He has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa. Thus Lord Caitanya prays, "O almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women, nor do I want any number of followers, but what I want only is the causeless mercy of Your devotional service in my life, birth after birth." Working in this pure consciousness and with the potent possession of love of God, such a worker can actually deliver anyone to the highest happiness. It is therefore stated in the Vedic scriptures that even a moment's association with a pure devotee can grant one all success. An unfortunate person will doubt that such purity exists or whether a devotee has the ability to give God consciousness to the masses. But one who actually meets a pure devotee can be given these highest gifts from him and will realize it without a doubt. Although they are very rare, such great souls have walked the earth throughout history. To hear of their activities is very beneficial, but it must be done with true understanding and not in the mood of psychological analysis or faultfinding, which we may apply to an ordinary person.

II. PRABHUPĀDA NECTAR

We all know Śrīla Prabhupāda was *mahātmā*. We have faith in him. We like to hear a philosophical discourse proving Śrīla Prabhupāda in in-

tellectual language. And it will benefit our preaching to know the śāstric references; how he is *śaktyāveśa-avatāra,* how he has a spiritual body, and how his knowledge is never imperfect. It will strengthen us to know these things. As Kṛṣṇadāsa Kavirāja has said, one should not avoid argumentative logic in defense of Kṛṣṇa and His devotees. But that is not the only way we know he was a pure devotee. We know because we were with him and saw what he did; because he entered our hearts and planted the seed of the devotional creeper that is still growing for each of us. I am not saying the new disciples to Kṛṣṇa consciousness cannot know this. In fact, by the feelings-in-separation (*vipralambha*) of his disciples in *parampara,* new *bhaktas* today are knowing Śrīla Prabhupāda just as sweet, sometimes sweeter, than those who were on the planet at the same time he was. It is a fact, association with Śrīla Prabhupāda is growing sweeter, and we are realizing his presence even more, day by day, by the power of devotional service in disciplic succession. His Holiness Kīrtanānanda Swami helped me realize this when I spoke to him and confided that I had so much intimate association with Śrīla Prabhupāda in the beginning, in 1966, but later my physical intimacy diminished. He said, "But now you are more closely with Prabhupāda with every breath than you were even then." I happily admitted it was a fact. Although I very proudly consider it my greatest personal fortune that I was there in 1966, it is a fact I was then less Prabhupāda conscious and less Kṛṣṇa conscious than I am now. So it is also a fact that new devotees, the disciples of his disciples, may find themselves bathing in more Prabhupāda *kathā* and relishing his inspiration as grandfather *guru* even more than anyone has before. (Wasn't Kṛṣṇadāsa Kavirāja relishing Lord Caitanya Mahāprabhu only after His disappearance by hearing from Raghunātha dāsa Gosvāmī and reading the notebooks of Murāri Gupta and Svarūpa Dāmodara, and reading Vṛndāvana dāsa Ṭhākura's *Caitanya-bhāgavata*?) My point is, let us keep the subject matter of Śrīla Prabhupāda alive and foremost. It will not die with this present generation of disciples. "He reasons ill who says that Vaiṣṇavas die when thou art living still in sound. The Vaiṣṇavas die to live and living try to spread the holy name around." So as an introduction to these 1978 Vyāsa-pūjā homages to Śrīla Prabhupāda, I would like to churn a little of the ocean of Prabhupāda nectar. Why? Because it is a great transcendental happiness. Because we love him and because those who do not know will derive the greatest benefit. To remember and glorify the Vaiṣṇava is to glorify Kṛṣṇa Himself.

His disciples and his disciples' disciples know he was *mahātmā.* We are as certain of this as we are certain we have found the truth when we read the pages of the *Bhagavad-gītā As It Is.* We know by knowledge, by service, and by faith. And what is that faith born of? It is the causeless mercy of the devotee and the Lord. And the faith is also coming from the Supersoul in our hearts, rewarding us for past accidental service or our

past devotional acts. "Be with Prabhupāda," the Lord dictates in our hearts. "Know him; approach him; he is a great soul. You can surrender unto him. He will impart knowledge unto you because he has seen the truth." And by what we hear and learn about Kṛṣṇa we are able to defeat all doubtful speculation, atheism, and illicit desire. We are given strength to preach the *saṅkīrtana* movement of Lord Caitanya Mahāprabhu. Let us now hear how others knew him.

In Navadvīpa, last March, I approached Śrīla Prabhupāda's associate over many years, Nārāyaṇa Mahārāja, and he told me many pastimes about Śrīla Prabhupāda. After about an hour, I then asked him what he thought of the plan of a biography.

Satsvarūpa dāsa Goswami: The disciples are pretty much wanting to hear the compilation of his actual life activities, not just his ideas. Is that all right? Like *Caitanya-caritāmṛta*?
Nārāyaṇa Mahārāja: Yes, you can do that also. You can do.
SG: Is it all right to get the impression from his leading disciples to tell his story?
NM: Yes, I think it will be not proper to go into detail with worldly stories, all these things.
SG: Even during his *sannyāsa* and his preaching activities, are they considered worldly?
NM: That should be written, but not worldly things.
SG: Let's say, like he was saying, that Svāmījī went to the park and played on the *karatālas*...
NM: This thing should be done.
SG: Or even more intimate, but still spiritual.
NM: How he preached, how he converted, how he persisted, and how he brought all you. This should be done. His mercy should be expressed, how was his mercy. How he loved all wise, and everything. He did not love you for your physical feature or beautifulness or anything. He loved you only to attach you to Kṛṣṇa, bring you to Kṛṣṇa, the lotus feet of Kṛṣṇa. You are flowers, you are as flowers, and he took you all in his *añjali* and put on the lotus feet of Lord Kṛṣṇa. Ordinary man does not get any of this flower, but ordinary flower. So putting you as flowers, he gets you as a flower at the feet of Lord Kṛṣṇa. He worshiped with you. It was his mercy on us.

Now, as before a grand fire *yajña,* devotees are offering their oblations of memories of His Divine Grace Śrīla Prabhupāda. For if ever a person deserved commemorative praise, it is he. We shall fail to express most of his actual greatness or dearness to Kṛṣṇa. But as Kṛṣṇadāsa Kavirāja says, "Although the sky of Lord Caitanya Mahāprabhu's

pastimes is unlimited, we can try to fly as high as we are able." Śrīla Prabhupāda himself sometimes remembered how he came here on the order of his Guru Mahārāja at such personal risk at seventy years old with no money to speak of, suffering two heart attacks on a one-month-and-ten-day ocean voyage. What was it like then in New York when he was all alone? He recalled some of it for the devotees when he visited New York in 1976. He was driving in a car to go for a morning walk, the car went past Seventy-second Street, where he had stayed for some time, all alone, in 1965, and the following dialogue took place:

Tamāla Kṛṣṇa Goswami: This is Seventy-second Street, Prabhupāda.
Prabhupāda: Yes, I know.
TKG: You were going to show us that building?
Prabhupāda: It is on the corner of Amsterdam and Seventy-second Street.
TKG: That means the next street.
Prabhupāda: This is Amsterdam?
TKG: No, Columbus Avenue. The next is Amsterdam.
Devotee: There is 100th.
TKG: That's the building, Prabhupāda?
Prabhupāda: Yes.
Devotee: It says Watergate. Watergate Hotel.
TKG: Which floor did you live on?
Prabhupāda: And I was trying to purchase one house here.
TKG: Which floor did you live on, Śrīla Prabhupāda?
Prabhupāda: I think third floor. And there was an electrician, he was my friend, one Jewish gentleman.
Devotee: And you would walk on this street?
Prabhupāda: Yes, there is one building with temperature. Oh, here is Broadway. I was taking bath in this station sometimes. I would take in the station. I think this building is new. I was going to Dr. Misra's apartment for cooking.
TKG: What street did he live on?
Prabhupāda: He? Seventy-eighth, Riverside Corner. Yes, I was purchasing my goods from this store.
Devotee: West End Superette.
Prabhupāda: They were charging a little chili powder, twenty-five cents. In India it may be one anna.
TKG: You were purchasing here?
Prabhupāda: Yes, because I was going to cook my food there, so whatever I needed I used to . . .
TKG: How come you didn't cook your food where you were living?

Prabhupāda: Eh? There was no place.
TKG: What was it like there?
Prabhupāda: It was an office. That building is meant for office, not for residential.
TKG: You rented a room there?
Prabhupāda: Yes. I was paying seventy-two dollars a month.
TKG: And where did you sleep? Was there a bed?
Prabhupāda: No bed there, where I was living. There was toilet and water, but no bath and no cooking.
Devoteee: Did you have to go there to bathe also?
Prabhupāda: Yes, I was taking in the building there.
TKG: Where did you . . . did you sleep on the floor?
Prabhupāda: Yes, I had little platform, so on that platform.
TKG: You are the most bold person in the whole world.
Devotee: We will never be able to do what you have done.
Prabhupāda: There alone I was doing, and then gradually one or two boys began to come.
TKG: Did any of them come up here who are still with you now?
Prabhupāda: No.
TKG: Only when you went downtown did permanent men come?
Prabhupāda: Yes.
Devotee: That's amazing. How long were you there, Prabhupāda?
Prabhupāda: Here? About six months. Then when my things were stolen, when one boy was coming whose name was Paul Murray, he invited me, "You come to my loft." He took me to the Bowery Street.
TKG: You must have felt very bad when your things were stolen.
Prabhupāda: Yes, I had little disappointment, but some friends, they offered me, "Oh, never mind, you take my typewriter." Somebody, "You take my tape recorder."
TKG: Things were very easy then?
Devotee: Not easy.

Surabhi Svāmī met a man in the Vancouver temple who met Prabhupāda on a park bench in 1965 in Prabhupāda's first days in New York. There must have been hundreds and thousands who contacted Śrīla Prabhupāda in some way, and certainly their lives are benefited more by that association than by any other event in their lives.

Surabhi Svāmī: So how did you meet him? He approached you, or you approached him?
Man: Well, I sat on the bench with him because I saw that he had a *dhotī*. I know now, but I didn't know what it was then. But a quite unusual dress. And I usually sat on that bench that he sat on like

that. And then he had a special quality about him that was very dignified.

SS: Sitting straight?

Man: Oh, yes. And he was a very old man, and I didn't speak right to him, right along. But then I didn't think he would speak English, the way he dressed. Yet he spoke very nice English. Very well, English.

SS: So what did he tell to you? Did you start to speak to him, or he spoke to you first?

Man: Well, I actually spoke to him. I asked him if he was from India. And he said yes, he had just come from India. This was a few days here; a day here. I think it was a day before. He was saying he was coming by boat. Long trip.

SS: What else did he say the first day you met him?

Man: The first thing off the bat, he starts speaking spiritual things right away. "There are the temples here. We have temples." Like that.

SS: Where, in India?

Man: No. "We have temples here," he said. "But it is not the time yet to open them, to enter them. We have temples, we have farms." Then he mentioned books. He said, "There are a lot of books. Yet they are not open yet. They are not read yet. There is a time that is separating."

SS: He mentioned books? He mentioned farms? He mentioned temples?

Man: Temples, books, farms . . . I think that's it. He kept on mentioning more to that effect.

In 1966, one boy met His Divine Grace Śrīla Prabhupāda and was given full manifestation of his mercy. He went away, but came back years later and is now a very nice devotee named Prabhupāda dāsa. Here is his memory.

Prabhupāda dāsa: One time I simply expressed how much I was in difficulty and how much I was not even able to maintain myself, and how much I wanted some help and wanted some shelter. That particular time was pretty much the climax of the whole period for me; then Śrīla Prabhupāda personally offered me a *dhotī* and told me, he said, "Please join us. We'll solve all your problems."

Pūru dāsa: He handed you a *dhotī*?

Prabhupāda dāsa: Yes, he handed me a *dhotī*. I didn't quite take it up. I was embarrassed. The idea of putting on a *dhotī* seemed extremely strange to me, very foreign. I was embarrassed. And I also was obviously not quite ready. Even though the offer was made in

such an attractive way by a pure devotee, I was so contaminated that I wasn't quite able to. I was tempted, I was very much tempted, but I started backing up, looking at Śrīla Prabhupāda, taking backward steps. And in a shuddering voice, I said, "I am not quite ready." And then Śrīla Prabhupāda walked after me, and I distinctly remember a tear in his eye. He said, "Please come back," as I left.

Citsukhānanda remembers when Prabhupāda went to Mexico in 1972 and manifested his opulence of nonstop preaching and ecstatic mood.

As usual he was up since 1:30 A.M.; so he must have slept maybe an hour. I think he slept for an hour. From 1:00 to 2:00. And he began his work meditating on Kṛṣṇa at that time. We were all just amazed. His lights were on in his room. And we went into the temple room and chanted *maṅgala-ārati,* and after that Śrīla Prabhupāda asked me again, "What will we do today?" I said, "Oh, we will go to Cuernavaca. We've arranged a nice program there. Not so little actually. We've got the whole plaza, the whole central plaza of Cuernavaca City. They're giving it to us today for your lecture, with microphones and a bandstand and everything all ready for you to come." He said, "Oh, this is very nice." "And after that we will give a lecture at a hotel with prominent ladies and gentlemen. A very nice hotel, in Cuernavaca. And then we can go to Lakṣmīpriyā dāsī's house and take *prasādam.*" He said, "Yes, this is very nice." So Śrīla Prabhupāda gave a wonderful lecture and the whole city was ecstatic, and just then, before going to the hotel lecture, the plaza was filled with people, and we had a very ecstatic *kīrtana* and Śrīla Prabhupāda was very, very happy to be able to speak to so many people. And the questions that the people were asking were very nice. Nothing more enlivening for Śrīla Prabhupāda than to see someone who was trying to understand what he was speaking. So then we went to the hotel after, and there at the hotel Prabhupāda spoke to about sixty or seventy ladies and gentlemen, very nicely dressed, suits and ties, and a very special occasion in this luxurious hotel. And Śrīla Prabhupāda began speaking Kṛṣṇa consciousness as always—simple and nice. So, from 8:00 in the morning until 8:00 P.M. he had not taken a bite of food. A little water he had taken. He didn't want anything. We offered him fruit and things, but he didn't want. And we offered him to take some feast at Lakṣmīpriyā's house, but he said, "No, I will go back to the temple." And then we went back to the temple. At that time he had brought some servants with him when he came from Los Angeles. Now Śrīla Prabhupāda was in his room,

and he was in great ecstasy. I didn't get a chance to see it, but from what I understood from Pradyumna, he explained to me, "Prabhupāda's in ecstasy right now in his room. His eyes are shining and his mouth is very bright." And he said to them, "This is the way to be happy. Work all day for Kṛṣṇa." All he wanted was a hot cup of milk with around eight *purīs* and a cup of sugar. He crushed the *purīs* into the sugar and drank the milk. And he drank it with great joy and happiness and he said, "This is our life. To serve Kṛṣṇa. Work all day for Kṛṣṇa and take a little *prasāda* at night." He said, "This is happiness. This is life."

Yaduvara remembers Śrīla Prabhupāda in India:

In March 1972, we were in Calcutta for the first Māyāpur festival. Everyone went to Māyāpur. Prabhupāda stayed in a little grass hut, which still stands at the entrance as you go in, on the left-hand side of the gate. Prabhupāda liked that hut. He said, "You can build me the biggest palace, but still I would prefer to live here," and he was very comfortable in that little hut. It was actually very cool. This is when Bob Cohen, who is now Brahmatīrtha, first met Prabhupāda, and his famous discussions are in the book *Perfect Questions, Perfect Answers.* Prabhupāda took a liking to him immediately, a very intelligent boy, and of course he later became a devotee, as well as his wife, who is now Bhakti dāsī. Bob Cohen asked: "What do you mean by 'separated energies'?" Prabhupāda had a glass of milk at that time. He said, "Just like this milk. It is the separate energy of the cow." All of us were struck with wonder at the simplicity of the perfect example Prabhupāda immediately presented. At that time there was the cornerstone-laying ceremony. Before the cornerstone was laid there was a hole dug, and the ceremony was performed and a little golden Ananta with a jewel was put in the pit. I remember going up to Prabhupāda's room before. I wanted to photograph that Ananta before He went underneath the ground. So Prabhupāda took the Ananta made of gold from where he had it. Somehow or other he produced it, and as he brought it out, the jewel on His head was glittering. Prabhupāda held it, and it was a very wonderful sight.

Kañcanabālā-devī dāsī remembers Śrīla Prabhupāda in Vṛndāvana:

"I always wanted to see His Divine Grace in India, Vṛndāvana-dhāma, as that is his real home, where Śrī Kṛṣṇa appeared, and Śrīla Prabhupāda's own room in Rādhā-Dāmodara temple, where he translated the first three volumes of Canto One, *Śrīmad-Bhāgavatam.* It was ecstatic and overwhelming to finally see this,

catching such sublime and transcendental mood. Śrīla Prabhupāda looked so natural, sitting peacefully on his *vyāsāsana* or under the *tamāla* tree in the courtyard of Kṛṣṇa-Balarāma Mandira. And his sacred room in Rādhā-Dāmodara Temple was exquisite, where you could really catch the essence of Prabhupāda's presence. It was a simple, petite room, but so beautiful."

And I have sat before His Holiness Śrīdhara Mahārāja in his *mandira* in Navadvīpa-dhāma and heard him speak, moved with ecstasy, describing our Śrīla Prabhupāda, his Godbrother.

Śrīdhara Mahārāja: "I would be immensely proud of his activities, and I heard also that many prominent members of the Gauḍīya Mission, they appreciated very much, greatly appreciated. It is a wonderful thing and superhuman that he has done. Success, in such a small span of time. Indeed, it is some divine power works through him only. Then it is possible. Special, divine power worked within him. So much success is otherwise not possible. That is our conception and confidence. Astounding, not only astonishing but astounding. What began, he has pushed it to the greatest extent. Bhaktivinoda Ṭhākura also prophesied, also Mahāprabhu, that, "In no time the day will come when Western intellectuals will also flock under the banner of Mahāprabhu." It is Mahāprabhu's teachings, it is so plain and so grave and so natural that people will recognize the greatness. Prabhupāda Bhakti-siddhānta also sent his disciples several times in that way to the West, but most unexpectedly after his departure, this one disciple became very successful, most gloriously, and we are all proud of that, very much proud. Hare Kṛṣṇa, Gaura Hari."

III. Vyāsa-pūjā Homage, 1978

This year's Vyāsa-pūjā publication is unlike others in a number of ways. For the first time we are writing about a person who is no longer physically present on this earth. In his *vapuḥ* form Śrīla Prabhupāda is no more walking with us. But if anything is the main theme, in almost all the homages this year it is the feeling that *we know he is present in his instructions.* It is very encouraging. The very fact that with no hesitation we are producing the Vyāsa-pūjā book just as we did when he was with us in his *vapuḥ* form is encouraging.

But this year is also the first year that we read the full lamentation of the devotees. In former years only a few expressed a dreadful conjecture,

"Will Prabhupāda leave us one day?" Now it has happened. This year we find the devotees lamenting his disappearance: Śrīla Prabhupāda, you've gone! This feeling-in-separation is union-in-separation—it is transcendental, and nothing to hide or be ashamed of. The *gopīs* cried for Kṛṣṇa with no social consideration. But that crying is the absolute way of being with Him in the most ecstatic mood.

This year a greater sense of responsibility is expressed than ever before . . . We are not the "children of the society," as Śrīla Prabhupāda used to call us in 1966: we cannot simply laugh and play, beholding the activities of our Guru Mahārāja as he preaches his world movement before our gleeful eyes. This is another major theme of this year's entries: *Now that he is gone, we have a big responsibility.* "Now we must FOLLOW those instructions!"—that is also stressed by the devotees writing this year.

And for the first time we are greeting and worshiping the new *gurus* personally selected by Śrīla Prabhupāda. *His mercy is being perpetuated by the new initiating gurus*—this is also a part of the 1978 Vyāsa-pūjā to Śrīla Prabhupāda. It is proof of his continuance, proof of his glory.

So this book is a publication of love; it needs no other reason to be. It is our homage to Śrīla Prabhupāda. We know we must go on vigorously preaching in this world, but to ease our separation from Śrīla Prabhupāda and to remember him in love, the yearly Vyāsa-pūjā book is a wonderful tradition—and that also was given to us by him.

—Satsvarūpa dāsa Goswami

Śrī Bhaktivedāntāṣṭakam

sakala-jīvāya hite rataṁ sadā
gauropadeśaṁ ca prakāśati mudā
mamāśrayaikaṁ yasya padāravindaṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, whose lotus feet are my only refuge. With great joy he reveals to us the divine teachings of Lord Gaurāṅga, and as he is always engaged in spiritual welfare activities for the benefit of all living entities, he is our ever well-wisher.

locana-premāktaṁ siddhānta-kiṅkaraṁ
pāścātya-deśe bhāgavata-vyañjakam
mamāśrayaikaṁ yasya padātapatraṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, whose divine feet provide my only shelter from the rains of worldly illusion, as an umbrella is the sole refuge for a traveler in a storm. He is the revealer of the truth of *Śrīmad-Bhāgavatam* in the Western world. He is the humble servant of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, and his eyes are anointed with ecstatic love of God.

nityānandenādhikṛtaṁ pravadituṁ
kṛṣṇopadeśaṁ hi bhāgavata-rūpe
mamāśrayaikaṁ yasya padāravindaṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, whose lotus feet are my only shelter. He is empowered by Lord Nityānanda to propagate the teachings of Lord Kṛṣṇa in the form of the *Bhāgavata Purāṇa.*

gauḍīya-vaiṣṇavānāṁ vidhuṁ ca jīvanaṁ
mahāprabhoḥ preṣṭhaṁ mameśvaraṁ ca
mamāśrayaikaṁ yasya padātapatraṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the umbrella of whose lotus feet is my sole refuge. He is a brilliant moon among the Gauḍīya Vaiṣṇavas and the very life and soul of devotees throughout the world. He is very dear to Lord Caitanya Mahāprabhu and is my divine lord and master.

mama suhṛdaṁ me pitaraṁ prabhuṁ ca
mama sarvasvaṁ jagatāṁ paraṁ gurum
mamāśrayaikaṁ yasya padāravindaṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, whose lotus feet are my only shelter. He is my ever well-wishing friend, spiritual father and master. He is the end-all and be-all of my life and is the exalted spiritual master of the entire world.

yasyeṣad-dhāsaṁ śobhanaṁ me cetasaṁ
prahrādate tīrtha-padaṁ śaraṇyam
mamāśrayaikaṁ yasya padātapatraṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the umbrella of whose lotus feet is my sole refuge and whose beautiful smiling gives joy to my heart. The places where he walks become holy sites of pilgrimage, and his lotus feet are to be taken shelter of by those who desire to attain the treasure of love of Godhead.

yasyānukampayā hari-nāma dattaṁ
mahyaṁ durātmane varākāya satyam
mamāśrayaikaṁ yasya padāravindaṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, whose lotus feet are my only shelter. By his infinite kindness, the divine name of Śrī Kṛṣṇa has been bestowed upon me, although I am truly a wretched and sinful living being.

yathākhilāpagāḥ prasravanti sindhuṁ
tasyānukampā patitātmanāṁ tathā
mamāśrayaikaṁ yasya padātapatraṁ
śrī-bhaktivedāntam aniśaṁ prapadye

At every moment, I bow down to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the umbrella of whose lotus feet is my sole refuge. As all the rivers of the world flow toward the great ocean, so his compassion and mercy flow toward all fallen souls.

iti śrī-bhaktivedāntāṣṭakaṁ sampūrṇam

Jayaśacīnandana dāsa



Prabhupāda-stotram

kṛṣṇaika-ceta mada-moha-vināśa-kārin
mad-dṛṣṭi-gocara prabho prabhupāda-svāmin
doṣābhivṛtti-pariduṣita-manda-buddheḥ
sañcintayāmi caraṇau tava bhakti-hetoḥ

O lord, O Prabhupāda, may you always be the object of my vision. Only the name of Kṛṣṇa can destroy my pride and illusion. Although my mind and intelligence are contaminated by wicked inclinations, I meditate upon your lotus feet in causeless devotion.

vṛndāvane ramaṇa-reti-prasiddha-bhūmau
tatrāpi kṛṣṇa-balarāma-supāda-mūle
jñānaṁ paraṁ parama-kṛṣṇa-sudharmīty uktam
dantas tu deva prabhupāda namo namas te

In the most holy land of Vṛndāvana, in Ramaṇa Reti, at the lotus feet of Śrī Kṛṣṇa-Balarāma, you are preaching the topmost knowledge of the Supreme Personality, Lord Kṛṣṇa, who is the fountainhead of religion. O master of the senses, O my lord, Śrīla Prabhupāda, let me offer my obeisances unto you.

namas te namas te kṛpā-pūrṇa-dṛṣṭi
namas te namas te mahānanda-dhātrī
namāmo namāmaḥ punar rakṣa rakṣa
prasiddha-prabho pāhi māṁ dakṣa dakṣa

I offer my obeisances unto him, whose glances are full of mercy and who is the bestower of transcendental bliss. O renowned lord, protect me and kindly shower your compassion again and again.

bhaktisiddhānta-śiṣyāya
bhaktivedānta-nāmine
prasannāya praśāntāya
tasmai śrī-gurave namaḥ

Let me offer my obeisances unto my Guru Mahārāja, who is a disciple of Śrīla Bhaktisiddhānta, who is always calm and joyful, and who bears the name of Bhaktivedanta.

śrī-vaṅga-bhūmi-jana-bhūṣaṇa gaura-līla
gaurāṅga-bhāva parisāraṇa-mātra-śīla
rādhā-mukunda-pada-padma-mano-vilāsin
ānanda-rāśi prabhupāda namo namas te

The land of Bengal is worshipable by the whole world because Śrī Caitanya performed His pastimes there. I offer my obeisances unto Śrīla Prabhupāda, who is full of bliss. He is always in the ecstasy of Lord Gaurāṅga and is therefore immersed in the lotus feet of Rādhā-Mukunda.

Ananta-rāma Śāstrī

Vaiśiṣṭyāṣṭakam

At their very first meeting, Śrīla Bhaktisiddhānta Sarasvatī instructed Śrīla Prabhupāda to preach the message of Caitanya Mahāprabhu in the West. From that day on, His Divine Grace absorbed himself in executing the order of his Guru Mahārāja. In that mood, the following eighty prayers were composed in the temple of Śrī Śrī Rādhā-Dāmodara in Vṛndāvana, in 1961. Śrīla Prabhupāda herein glorifies eight special characteristics he has perceived in his spiritual master on the anniversary of his appearance.

First Vaiśiṣṭya

1. On that day, O my master, I made a cry of grief;* I was not able to tolerate the absence of you, my *guru.*
2. On this auspicious day I have come with this offering just to worship you, remembering your lotus feet.
3. Śrī Caitanya Mahāprabhu's judgment is that renunciation is the most important thing. Not only that, but knowledge of such renunciation must be delivered to every living being.
4. The beginner in devotional service has no ability to do this properly, but you are a *mahā-bhāgavata.* You have given us direction.
5. If one is bewildered by ignorance, what kind of renunciant can he be? He will only be a *phalgu-vairāgī,* renouncing externally.
6. Renunciation is actually the result of real spiritual emotion. Without such feeling, it is simply known as "show-bottle."
7. But there is another show-bottle for the purpose of preaching. That is the Lord's *sannyāsa,* by which the Māyāvādīs are defeated.
8. Lord Caitanya's philosophy is beyond *varṇāśrama.* It is *bhāgavata-dharma* and is meant for putting an end to all cheating processes of religion.
9. In performing dry renunciation, there can be no real preaching. Therefore *yukta-vairāgya* is given as the highest essential understanding.
10. The *sannyāsa* which you have given us is for preaching in devotion. The faithless sense enjoyers are not able to understand this.

*The disappearance day of Śrīla Bhaktisiddhānta Sarasvatī.

Second Vaiśiṣṭya

11. Generally the *sannyāsīs* renounce everything and go to stay in mountain caves, but you, O master, keep your *sannyāsīs* in mansions of marble.

12. To see a sense enjoyer is just like drinking poison, but you, O my master, go far and near, even abroad, to give them your *darśana*.

13. *Mlecchas* and *yavanas* are forbidden to enter the Hindu temples, but you, my lord, make them the chairman and sit them in the assembly of devotees.

14. Hindus are not allowed to cross the ocean, but you send your devotees overseas to preach.

15. In the cities of the Kali-yuga the instructions of bona fide spiriual preceptors are "forbidden"; still you remain there in any way possible.

16. The devotees want to hide in a secluded place to perform their *bhajana*. You, however, do not accept this in your judgment.

17. Wherever there is an increase in the population, in that place the preaching work is to be found.

18. In London you want a student hostel. You explain that it must be very first class.

19. In the land of barbarians, a student hostel for preaching *hari-kathā*! Who can understand the significance of these things?

20. To resolve all these apparently contradictory statements is not the play of some incompetent fool.

Third Vaiśiṣṭya

21. If everyone simply sat down together and considered these things, then what nice preaching there could be!

22. That is your order also, that everyone coming together should merge in your message and preach it to the world.

23. If everyone simply imitates, then there will only be a contradictory result. As long as it goes on there will only be failure.

24. Even now, my Godbrothers, you return here on the order of our master, and together we engage in his *pūjā*.

25. But simply a festival of flowers and fruits does not constitute worship. The one who serves the message of the *guru* really worships him.

26. The service of the message is the real meaning of the *Vedas*. Don't be proud, brothers. Come back to this.

27. Kalidas Nag [a learned man who was defeated in debate by Bhaktisiddhānta Sarasvatī and later became his disciple] that master said in public forum one day,

28. That Kali's mission was to kill all the entire world while the essential meaning of Lord Caitanya's message was kept locked up in a cage.

29. Oh, shame! My dear brothers, aren't you embarrassed? In the manner of businessmen you increase your disciples.

30. Our master said to preach! Let the neophytes remain inside the temples and simply ring the bells.

Fourth Vaiśiṣṭya

31. All these things are not our spiritual master's preaching methods. These are all the things done by the caste *gosvāmīs*.

32. But just take a good look at the terrible situation that has arisen. Everyone has become a sense enjoyer and has given up preaching.

33. In the temples also they have begun to lock the doors. Preach this *bhāgavata-dharma;* don't hesitate.

34. Within this world there is another world, whose sound is the unequaled penetrating force.

35. The preaching that "the molla [Muslim priest] only goes as far as the mosque [and no further]" should be put to an end today.

36. From the seas, across the earth, penetrate the universal shell; come together and preach this Kṛṣṇa consciousness.

37. Then our master's service will be in proper order. Make your promise today. Give up all your politics and diplomacy.

38. Everyone, come together on this very day and give your valued opinion. All of you get together and decide what should be done.

39. You have become renouncers, brothers, so renounce everything. But if you also renounce the order of your spiritual master, then what kind of renunciation is that?

40. The one who renounces his *guru's* order (*guru-tyāgī*) and the one who tries to enjoy the assets of his spiritual master (*guru-bhogī*) are two kinds of useless persons. First become a servant of your spiritual master (*guru-sevī*), and then you will understand all these things clearly.

Fifth Vaiśiṣṭya

41. If there is only one Supreme Lord, then a true *sādhu,* even if his wealth increases, gives up his desire for profit, adoration and prestige in this material world.

42. Your gold, brother, is the father of sense gratification. This meaningful statement was spoken by Prabhupāda himself.

43. Give up your wealth for preaching. Sit down together and make a special effort to come to a decision.

44. The Supreme Lord Himself says that everything is His. Don't protest. Just unite and preach.

45. Śrīla Prabhupāda gave this final message himself. Take great care to do that completely and in all respects.

46. Otherwise your *sannyāsa* will be wasted and useless. O saintly ones, be careful; otherwise afterward you will regret.

47. So what is the difficulty for all of us to come together in this way? And why do all these things even have to be said to you?

48. Give up your stubbornness; there is no time! Come, all my brothers, on this auspicious holy occasion.

Sixth Vaiśiṣṭya

49. When will that day come when there will be a temple established in every house in every corner of the world?

50. When the high court judge will be a Gauḍīya Vaiṣṇava with *tilaka* beautifully decorating his forehead.

51. When a Vaiṣṇava winning votes will be elected president of the land, and preaching will be spread everywhere.

52. The demons simply plunder the Lord's wealth. The halpless populace cries "*hāy, hāy*" in distress.

53. The demons want so many plans just to cheat the people. They sell wheat flour at thirty-two rupees a mound.

54. Will opening a factory fill a hungry man's belly? Being oppressed by starvation, they will eat grass and mango pits.

55. Wearing a two paisa string, a man is called a *brāhmaṇa*. Wearing a saffron cloth, he has become a *sannyāsī*.

56. The householders beg from the *sannyāsīs*, and why not? The *sannyāsīs* have tens of millions of rupees in the bank.

57. As the days pass, the influence of Kali-yuga increases and the poor *jīvas* are all crying in distress.

58. Ten thousand cows are killed daily, and the nation's expert leaders are all eating untouchable foodstuffs.

59. People of muddy intelligence increase day by day. A man and his wife separate simply on a mere word.

60. Everyone has become a witch by the influence of the age. Everyone is unhappy due to the absence of the mercy of the Vaiṣṇavas.

Seventh Vaiśiṣṭya

61. The Vaiṣṇavas are famous as *para-duḥkha-duḥkhī*. This fame will increase as the preaching increases.

62. If eternally pure devotional service to Kṛṣṇa is awakened in everyone, then Kali will flee, screaming, of his own accord.

63. *Prāṇinām upakāraya:* do work for the benefit of all living beings. This is Mahāprabhu's teaching. This is the storehouse of happiness in this life and the next.

64. So much work has fallen into your hands, so gather together and do it.

65. Vāsudeva Datta said to the Lord, paying his obeisances: "Save all the living beings in the material world.

66. "Give all their sins and sufferings to me, who am the lowest of all. In this way all the miseries of the suffering conditioned souls will end."

67. He was the best of Vaiṣṇavas, *para-duḥkha-duḥkhī.* He knew that there is no real happiness in gratifying the senses.

68. And what kind of mercy can the non-Vaiṣṇava have? He simply makes offenses by his *daridra-nārāyaṇa* philosophy.

69. The mercy of the Vaiṣṇavas is scientific and authorized. Without the Vaiṣṇavas' mercy, this world is simply insurmountable *māyā.*

70. If there is a kingdom of Viṣṇu and Vaiṣṇavas on the surface of the earth, then the world will be happy. So say all the great sages and *ṛṣis.*

Eighth Vaiśiṣṭya

71. Why is everyone crying for Rāma-rājya? The only way it can be had is if there is a Viṣṇu-centered kingdom.

72. Lord Kṛṣṇa enthroned King Yudhiṣṭhira; then the whole world was rich and fortunate due to the qualities of a Vaiṣṇava.

73. The streams, rivers, trees, fields and mountains were all full of fruits and flowers. The milk-laden cows were floating in abundant milk.

74. The birds, beasts and lower creatures were all nonenvious. Material life in the Vaiṣṇava kingdom was regulated and perfect.

75. All immersed in bliss, sing the glories of Hari! The hearts of the Vaiṣṇavas dance in ecstasy to see this.

76. The entire world is filled with the use of material objects without a trace of devotion to the Lord.

77. Still, they are searching after peace. Preach Kṛṣṇa consciousness—fulfill their desires.

78. Today, my brothers, get to this task. Save the battered souls by your preaching.

79. Śrīla Prabhupāda! Please be merciful today. This time have compassion. You are not a conditioned soul of this material world.

80. Whatever independence one may have, let it be cast into the waters. The lowly Abhaya offers this presentation today.

Vṛndāvana—Rādhā-Dāmodara



In 1936, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda delivered this poem as a Vyāsa-pūjā homage for His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī.

1. *Adore adore ye all*
The happy day
Blessed than heaven,
Sweeter than May.
When he appeared at Purī
The holy place,
My Lord and Master
His Divine Grace.

2. *Oh! my Master*
The evangelic angel.
Give us thy light,
Lite up thy candle.
Struggle for existence
A human race.
The only hope
His Divine Grace.

3. *Misled we are*
All going astray,
Save us Lord
Our fervent pray.
Wonder thy ways
To turn our face
Adore thy feet
Your Divine Grace.

4. *Forgotten Kṛṣṇa*
We fallen souls,
Paying most heavy
The illusion's toll.
Darkness around
All untrace.
The only hope
His Divine Grace.

5. *Message of service*
Thou hast brought
A healthful life
As Caitanya wrought.
Unknown to all
It's full of brace.
That's your gift
Your Divine Grace.

6. *Absolute is sentient*
Thou hast proved
Impersonal calamity
Thou hast moved.
This gives us a life
Anew and fresh,
Worship thy feet
Your Divine Grace.

7. *Had you not come*
Who had told
The message of Kṛṣṇa
Forceful and bold.
That's your right
You have the mace.
Save me a fallen
Your Divine Grace.

8. *The line of service*
As drawn by you,
Is pleasing and healthy
Like morning dew.
The oldest of all
But in new dress
Miracle done
Your Divine Grace.

His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad
BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA PRABHUPĀDA

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī, the foremost devotee and scholar of the previous age, is the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He is the ocean of transcendental mercy and the bestower of devotional service upon the fallen souls. He is the deliverer of devotional service which is enriched with the conjugal love of Śrī Śrī Rādhā-Kṛṣṇa. He is the personified teachings of Lord Caitanya. Thus, he never tolerates any statements against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.



The Universal Teacher

The following speech was given by Abhay Charan Das (His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda) before the members of the Śrī Gauḍīya Maṭha in Bombay, in February 1936, on the occasion of the birth-day anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

"In the revealed scriptures it is declared that the spiritual master should be worshiped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."

Gentlemen, on behalf of the members of the Bombay branch of the Gauḍīya Maṭha, let me welcome you all because you have so kindly joined us tonight in our congregational offerings of homage to the lotus feet of the world teacher, Ācāryadeva, who is the founder of this Gauḍīya Mission and is the president-ācārya of Śrī Śrī Viśva-vaiṣṇava Rāja-sabhā—I mean my eternal divine master, Paramahaṁsa Parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.

Sixty-two years ago, on this auspicious day, the Ācāryadeva made his appearance by the call of Ṭhākura Bhaktivinoda at Śrī-kṣetra Jagannātha-dhāma at Purī.

Gentlemen, the offering of such an homage as has been arranged this evening to the Ācāryadeva is not a sectarian concern, for when we speak of the fundamental principle of *gurudeva* or *ācāryadeva,* we speak of something that is of universal application. There does not arise any question of discriminating my *guru* from yours or anyone else's. There is only one *guru,* who appears in an infinity of forms to teach you, me and all others.

The *guru* or *ācāryadeva,* as we learn from the bona fide scriptures, delivers the message of the absolute world, the transcendental abode of the Absolute Personality, where everything nondifferentially serves the Absolute Truth. We have heard so many times: *mahājano yena gataḥ sa panthāḥ* ("Traverse the trail which your previous *ācārya* has passed"), but we have hardly tried to understand the real purport of this *śloka.* If we scrutinizingly study this proposition, we can understand that the *mahājana* is one, and the royal road to the transcendental world is also one. In the *Muṇḍaka Upaniṣad* [1.2.12] it is said:

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotiyaṁ brahma-niṣṭham

"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth."

Thus it has been enjoined herewith that in order to receive that transcendental knowledge, one must approach the *guru.* Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the *guru* also cannot be two. The Ācāryadeva to whom we have assembled tonight to offer our humble homage is not the *guru* of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the Jagad-guru, or the *guru* of all of us; the only difference is that some obey him wholeheartedly, while others do not obey him directly.

In the *Bhāgavatam* [11.17.27] it is said:

ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ

"One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all demigods." That is, the *ācārya* has been identified with God Himself. He has nothing to do with the affairs of this mundane world. He does not descend here to meddle with the affairs of temporary necessities, but to deliver the fallen, conditioned souls—the souls, or entities, who have come here to the material world with a motive of enjoyment by the mind and the five organs of sense perception. He appears before us to reveal the light of the *Vedas* and to bestow upon us the blessings of full-fledged freedom, after which we should hanker at every step of our life's journey.

The transcendental knowledge of the *Vedas* was first uttered by God to Brahmā, the creator of this particular universe. From Brahmā the knowledge descended to Nārada, from Nārada to Vyāsadeva, from Vyāsadeva to Madhva, and in this process of disciplic succession the transcendental

knowledge was transmitted by one disciple to another till it reached Lord Gaurāṅga, Śrī Kṛṣṇa Caitanya, who posed as the disciple and successor of Śrī Īśvara Purī. The present Ācāryadeva is the tenth disciplic representative from Śrī Rūpa Gosvāmī, the original representative of Lord Caitanya who preached this transcendental tradition in its fullness. The knowledge that we receive from our Gurudeva is not different from that imparted by God Himself and the succession of the *ācāryas* in the preceptorial line of Brahmā. We adore this auspicious day as Śrī Vyāsa-pūjā-tithi because the Ācārya is the living representative of Vyāsadeva, the divine compiler of the *Vedas, Purāṇas, Bhagavad-gītā, Mahābhārata* and *Śrīmad-Bhāgavatam.*

One who interprets the divine sound, or *śabda-brahma,* by his imperfect sense perception cannot be a real spiritual *guru,* because in the absence of proper disciplinary training under the bona fide *ācārya* the interpreter is sure to differ from Vyāsadeva (as the Māyāvādīs do). Śrīla Vyāsadeva is the prime authority of Vedic revelation, and therefore such an irrelevant interpreter cannot be accepted as the *guru* or *ācārya,* howsoever equipped he may be with all the acquirements of material knowledge. As it is said in the *Padma Purāṇa, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ:* "Unless you are initiated by a bona fide spiritual master in the disciplic succession, the *mantra* that you might have received is without any effect."

On the other hand, one who has received the transcendental knowledge by aural reception from the bona fide preceptor in the disciplic chain, and who has sincere regard for the real *ācārya,* must needs be enlightened with the revealed knowledge of the *Vedas.* But this knowledge is permanently sealed to the cognitive approach of the empiricists. As it is said in *Śvetāśvatara Upaniṣad* [6.23]:

> *yasya deve parā bhaktir yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*

"Only unto those great souls who simultaneously have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

Gentlemen, our knowledge is so poor, our senses are so imperfect and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the lotus feet of Śrī Vyāsadeva or his bona fide representative. Every moment we are being deceived by the knowledge of our direct perception. It is all the creation or concoction of the mind, which is always deceiving, changing and flickering. We cannot know anything of the transcendental region by our limited, perverted method of observation and experiment. But all of us can lend our eager ears for the aural reception of the transcendental sound transmitted from that region to this

through the unadulterated medium of Śrī Gurudeva or Śrī Vyāsadeva. Therefore, gentlemen, we should surrender ourselves today at the feet of the representative of Śrī Vyāsadeva for the elimination of all our differences bred by our unsubmissive attitude. It is accordingly said in *Śrī Gītā* [4.34]:

tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ

"Just approach the wise and bona fide spiritual master. Surrender unto him first and try to understand him by inquiries and service. Such a wise spiritual master will enlighten you with transcendental knowledge, for he has already known the Absolute Truth."

To receive the transcendental knowledge we must completely surrender ourselves to the real *ācārya* in a spirit of ardent inquiry and service. Actual performance of service to the Absolute under the guidance of the *ācārya* is the only vehicle by which we can assimilate the transcendental knowledge. Today's meeting for offering our humble services and homage to the feet of the Ācāryadeva will enable us to be favored with the capacity of assimilating the transcendental knowledge so kindly transmitted by him to all persons without distinction.

Gentlemen, we are all more or less proud of our past Indian civilization, but we actually do not know the real nature of that civilization. We cannot be proud of our past material civilization, which is now a thousand times greater than in days gone by. It is said that we are passing through the age of darkness, the Kali-yuga. What is this darkness? The darkness cannot be due to backwardness in material knowledge, because we now have more of it than formerly. If not we ourselves, our neighbors at any rate have plenty of it. Therefore, we must conclude that the darkness of the present age is not due to a lack of material advancement, but that we have lost the clue to our spiritual advancement, which is the prime necessity of human life and the criterion of the highest type of human civilization. Throwing of bombs from airplanes is no advancement of civilization from the primitive, uncivilized practice of dropping big stones on the heads of enemies from the tops of hills. Improvement in the art of killing our neighbors by means of machine guns and poisonous gases is certainly no advancement from primitive barbarism, which prided itself on its art of killing by bows and arrows. Nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. True human civilization is very different from all these states, and therefore in the *Kaṭha Upaniṣad* [1.3.14] there is the emphatic call:

uttiṣṭhata jāgrata
prāpya varān nibodhata

kṣurasya dhārā niśitā duratyayā
durgaṁ pathas tat kavayo vadanti

"Please wake up and try to understand the boon which you now have in this human form of life. The path of spiritual realization is very difficult; it is sharp like a razor's edge. That is the opinion of learned transcendental scholars."

Thus, while others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enabled them to know themselves. They had discovered that we are not at all material entities, but that we are all spiritual, permanent and indestructible servants of the Absolute. But because we have, against our better judgment, chosen to completely identify ourselves with this present material existence, our sufferings have multiplied according to the inexorable law of birth and death, with its consequent diseases and anxieties. These sufferings cannot be really mitigated by any provision of material happiness, because matter and spirit are completely different elements. It is just as if you took an aquatic animal out of water and put it on the land, supplying all manner of happiness possible on land. The deadly sufferings of the animal are not capable of being relieved at all until it is taken out of its foreign environment. Spirit and matter are completely contradictory things. All of us are spiritual entities. We cannot have perfect happiness, which is our birthright, however much we may meddle with the affairs of the mundane things. Perfect happiness can be ours only when we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilization, this is the message of the *Gītā*, this is the message of the *Vedas* and the *Purāṇas*, and this is the message of all the real *ācāryas*, including our present Ācāryadeva, in the line of Lord Caitanya.

Gentlemen, although it is imperfectly that we have been enabled, by his grace, to understand the sublime messages of our Ācāryadeva, Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, we must admit that we have realized definitely that the divine message from his holy lips is the congenial thing for suffering humanity. All of us should hear him patiently. If we listen to the transcendental sound without unnecessary opposition, he will surely have mercy upon us. The *ācārya's* message is to take us back to our original home, back to God. Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls.

From the *Gītā* we learn that even after the destruction of the body, the *ātmā*, or the soul, is not destroyed; he is always the same, always new and fresh. Fire cannot burn him, water cannot dissolve him, the air

cannot dry him up, and the sword cannot kill him. He is everlasting and eternal, and this is also confirmed in the *Śrīmad-Bhāgavatam* [10.84.13]:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"Anyone who accepts this bodily bag of three elements [bile, mucus and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land as worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge—he is no better than an ass or a cow."

Unfortunately, in these days we have all been turned foolish by neglecting our real comfort and identifying the material cage with ourselves. We have concentrated all our energies for the meaningless upkeep of the material cage for its own sake, completely neglecting the captive soul within. The cage is meant for the undoing of the bird; the bird is not meant for the welfare of the cage. Let us, therefore, deeply ponder this. All our activities are now turned toward the upkeep of the cage, and the most we do is try to give some food to the mind by art and literature. But we do not know that this mind is also material in a more subtle form. This is stated in the *Gītā* [7.4]:

bhūmir āpi 'nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

"Earth, fire, water, air, sky, intelligence, mind and ego are all My separated energies."

We have scarcely tried to give any food to the soul, which is distinct from the body and mind; therefore we are all committing suicide in the proper sense of the term. The message of the Ācāryadeva is to give us a warning to halt such wrong activities. Let us therefore bow down at his lotus feet for the unalloyed mercy and kindness he has bestowed upon us.

Gentlemen, do not for a moment think that my Gurudeva wants to put a complete brake on the modern civilization—an impossible feat. But let us learn from him the art of making the best use of a bad bargain, and let us understand the importance of this human life, which is fit for the highest development of true consciousness. The best use of this rare human life should not be neglected. As it is said in *Śrīmad-Bhāgavatam* [11.9.29]:

labdhvā sudurlabham idam bahu-sambhavānte
mānuṣyam arthadam anityam apīha dhīraḥ

tūrṇaṁ yateta na pated anumṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

"This human form of life is obtained after many, many births, and although it is not permanent, it can offer the highest benefits. Therefore a sober and intelligent man should immediately try to fulfill his mission and attain the highest profit in life before another death occurs. He should avoid sense gratification, which is available in all circumstances."

Let us not misuse this human life in the vain pursuit of material enjoyment, or, in other words, for the sake of only eating, sleeping, fearing, and sensuous activities. The Ācāryadeva's message is conveyed by the words of Śrī Rūpa Gosvāmī:

anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate

"One is said to be situated in the fully renounced order of life if he lives in accordance with Kṛṣṇa consciousness. He should be without attachment for sense gratification and should accept only what is necessary for the upkeep of the body. On the other hand, one who renounces things which could be used in the service of Kṛṣṇa, under the pretext that such things are material, does not practice complete renunciation."

The purport of these *ślokas* can only be realized by fully developing the rational portion of our life, not the animal portion. Sitting at the feet of the Ācāryadeva, let us try to understand from this transcendental source of knowledge what we are, what is this universe, what is God, and what is our relationship with Him. The message of Lord Caitanya is the message for the living entities and the message of the living world. Lord Caitanya did not bother Himself for the upliftment of this dead world, which is suitably named Martyaloka, the world where everything is destined to die. He appeared before us four hundred fifty years ago to tell us something of the transcendental universe, where everything is permanent and everything is for the service of the Absolute. But recently Lord Caitanya has been misrepresented by some unscrupulous persons, and the highest philosophy of the Lord has been misinterpreted to be the cult of the lowest type of society. We are glad to announce tonight that our Ācāryadeva, with his usual kindness, saved us from this horrible type of degradation, and therefore we bow down at his lotus feet with all humility.

Gentlemen, it has been a mania of the cultured (or uncultured) society of the present day to accredit the Personality of Godhead with merely impersonal features and to stultify Him by claiming that He has no senses, no form, no activity, no head, no legs and no enjoyment. This has also

been the pleasure of the modern scholars due to their sheer lack of proper guidance and true introspection in the spiritual realm. All these empiricists think alike: all the enjoyable things should be monopolized by the human society, or by a particular class only, and the impersonal God should be a mere order supplier for their whimsical feats. We are happy that we have been relieved of this horrible type of malady by the mercy of His Divine Grace Paramahaṁsa Parivrājakācārya Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. He is our eye-opener, our eternal father, our eternal preceptor and our eternal guide. Let us therefore bow down at his lotus feet on this auspicious day.

Gentlemen, although we are like ignorant children in the knowledge of the Transcendence, still His Divine Grace, my Gurudeva, has kindled a small fire within us to dissipate the invincible darkness of empirical knowledge. We are now so much on the safe side that no amount of philosophical argument by the empiric schools of thought can deviate us an inch from the position of our eternal dependence on the lotus feet of His Divine Grace. Furthermore, we are prepared to challenge the most erudite scholars of the Māyāvāda school and prove that the Personality of Godhead and His transcendental sports in Goloka alone constitute the sublime information of the *Vedas*. There are explicit indications of this in the *Chāndogya Upaniṣad* [8.13.1], *śyāmāc chavalaṁ prapadye śavalāc chyāmaṁ prapadye:* "For receiving the mercy of Kṛṣṇa, I surrender unto His energy [Rādhā], and for receiving the mercy of His energy, I surrender unto Kṛṣṇa." Also, in the *Ṛg Veda* [1.2.22.20]:

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ
divīva cakṣur ātataṁ viṣṇor yat paramaṁ padam

"The lotus feet of Lord Viṣṇu are the supreme objective of all the demigods. These lotus feet of the Lord are as enlightening as the sun in the sky."

The plain truth so vividly explained in the *Gītā*, which is the central lesson of the *Vedas*, is not understood or even suspected by the most powerful scholars of the empiric schools. Herein lies the secret of Śrī Vyāsa-pūjā. When we meditate on the transcendental pastimes of the Absolute Godhead, we are proud to feel that we are His eternal servitors, and we become jubilant and dance with joy. All glory to my divine master, for it is he who has out of his unceasing flow of mercy stirred up within us such a movement of eternal existence. Let us bow down at his lotus feet.

Gentlemen, had he not appeared before us to deliver us from the thralldom of this gross worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity. Had he not appeared before us, we would not have been able to understand the eternal

truth of the sublime teaching of Lord Caitanya. Had he not appeared before us, we could not have been able to know the significance of the first *śloka* of *Brahma-saṁhitā:*

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all, he has no other origin, and He is the prime cause of all causes."

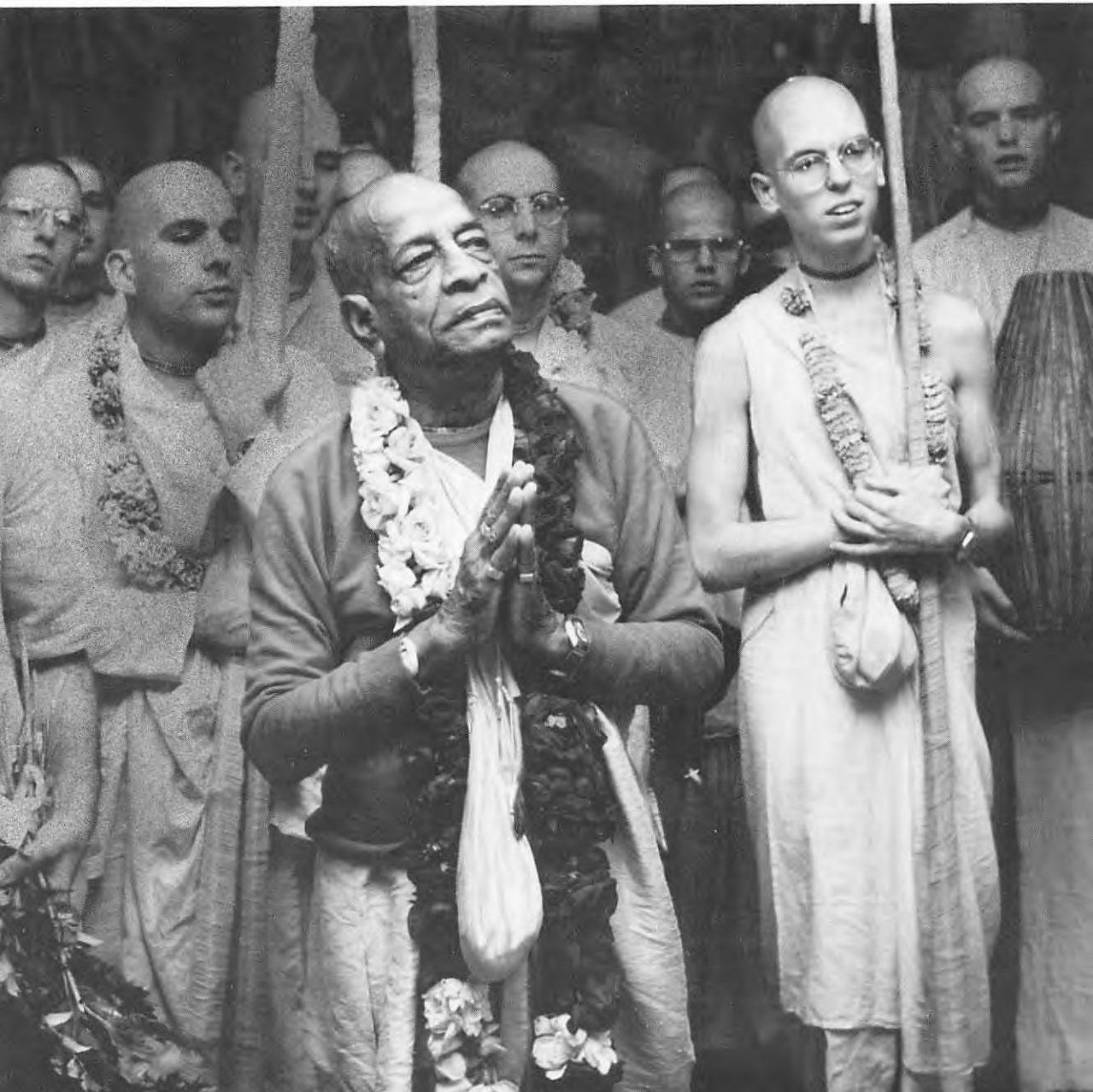
Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.

ABHAY CHARAN DAS
For Members, Śrī Gauḍīya Maṭha,
Bombay.



VYĀSA-PŪJĀ HOMAGES FROM THE G.B.C.





"Being alone and a widow in the forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly. 'O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.' "



Dear Śrīla Prabhupada,

It is impossible to guarantee the authenticity of the emotions of a conditioned soul such as myself, as only too recently I was just another beleaguered swimmer in that ocean of faults that is the Kali-yuga. Only by your divine grace could such a sodden, hopeless entity be retrieved from this condition and set on the course of *mahat-sevāṁ dvāram. Māyā,* in the form of delusion, keeps stepping on the path, and although you give adequate warning, I stray from the pure essence of Kṛṣṇa consciousness due to ignorance that is bred from excessive association with those bound for *tamo-dvāram,* the gateway to hell. Therefore, although you warned to the contrary again and again, I must confess to thinking that your physical manifestation would never end. Such a fool as this can only pray in some cheap mimicry of Śrī Caitanya Mahāprabhu:

āmi bālaka-sannyāsī—bhāla-manda nāhi jāni
tomāra āśraya niluṅ, guru kari' māni

"I am a young *sannyāsī* and actually I have no knowledge of what is good and bad. Therefore I am taking shelter of you and accepting you as my spiritual master."

Even in describing the dull pain of lamentation, what to speak of the grace of your *vāṇī* or the ecstasy of *vipralambha,* I must take the guidance of your instructions within the pages of the *Bhāgavatam* in order to take the proper direction and understand what is a genuine articulation and what is sophomoric sentimentality.

To understand the instructions you have given is to know you to some degree, but who can realize their full potency and unlimited scope? What kind of intelligence is it that conceives and executes such a perfect and complete plan that includes every necessary instruction, including how to remember, how to grieve, and how to carry on this mission even as the physical manifestation of such a personality has just disappeared from this mortal world? Certainly no Einstein had such capabilities, yet you not only surpass but supersede all others by acting out the drama as *ācārya* in perfect absolute detail without any momentary compromise or digression into relativity. Although you have given us the *Caitanya-caritāmṛta* as a precept to explain the sentiments of ecstatic separation as displayed by Mahāprabhu in His *līlā,* your very life and activities are the

transcendental exemplification of how the disciple remains eternally within the presence of his *guru,* taking his order as life and soul. On Viśvanātha's advice you took up the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and carried it around the world time and time again, then proved the feat even more inexpressibly impossible by dedicating tremendous energy to prove the same apparent "globe" to be something entirely different anyway.

By that same example you touched the case-hardened hearts of the iron age men and reinstalled Śrī Śrī Rādha-Govinda within Their rightful place within the temples of their minds. Bhaktivinoda Ṭhākura prays *mama mana mandire raha niśi-din,* but you have taken that prayer not only for yourself, but for every living entity. Certainly you were bemused as the people of the world watched with mouths agape, wondering how such an old man could labor on to bring this prayer to fruition. But your smile was always one of compassion, never cynicism born of *ahaṅkāra.*

I have often walked the streets of New York, trying to retrace your meanderings. Although I know you have blessed me by consigning me for life this overpowering monument to your fearlessness, it is difficult not to feel the flutterings of terror when dark, menacing forms scurry into gloomy alleys while blank joyless eyes follow one's every step. As I pass like a shadow through the degradation of broken windows and shattered lives or step around some slowly dying Bowery remnant of the hippie generation as he pursues unseen but very real chemical demons, I cannot help wondering what kind of courage you possessed to have come down to this hellish East Side world in order to reclaim societal misfits and inaugurate the spiritual movement meant to save the world. Any romantic notions to the contrary, these beginnings were such hellish austerity (and every day we uncover new evidence of its intensity), full of that special cruelty the inhabitants of the material world reserve for the swanlike *paramahaṁsas* who dare to come and save them. Like any ordinary person, you bore the atmosphere of violence and death, accentuated by the heart-shattering cries of sirens and clanging bells, although you did not have to leave Vṛndāvana, and indeed never did so. Which is greater, your love for your Guru Mahārāja or your compassion and mercy upon us (which is born of that love)? Who could possibly say? But both inspire faith and desire to become courageous on the strength of the *guru's* order within our hearts.

So, naturally we take up the cry of Vidarbhī, which is the preface to this entreaty, as she waits for her absent *svāmī* who has gone and left her behind. She calls as we have called, pleading for grace as you are needed in this world. Without such presence, cataclysm seems imminent and peace seems impossible. It is difficult not to see Mahārāja Yudhiṣṭhira's strong fire-vomiting jackals on the horizon, barking at the sun, no longer fearful of your presence. Like him we might palpitate and tremble in fear

as the shrieks of owls and crows obscure your sweet chanting.

But then, O most sublime deceiver, we read on as the *brāhmaṇa*-Supersoul who is also yourself instructs us in the doubtless art of remaining eternally in your presence. The difficulty of maintaining past or present tense in describing your glories becomes clear as your *nitya-līlā* becomes more evident. Only failing to execute your order means separation. Fulfillment means eternal association. The difficulty of writing in singular or plural becomes clear, as your presence is eternally established. The choice is there: lament with Purañjani and take the fire, or catch up the instruction, the mission, and save the people of this land (and ourselves with them). Rescued on the threshold of new bewilderments, this wandering *jīva* is grateful for the directions stretching far into the future, stretching on years beyond our mortal lives, illumined by the munificent radiance of Mahāprabhu's *saṅkīrtana* movement.

So now, like Arjuna freshly returned from Dvārakā, we can become peaceful with the comforting assurance of being eternally with Your Divine Grace. By your artistry the performance has gone on without a misstep. Like a symphony led by the most expert maestro, we have simply begun another part of the piece, barely pausing for breath in between. There are new conductors, duplicating the insurpassable master with ever-increasing accuracy, but emphasizing his presence more and more with every stroke.

O most glorious master, what is this magic you are working? Even in apparent delinquence, your presence is more evident than ever before. You are surcharging the hearts of your disciples with renewed strength and ardent desire to fulfill Kṛṣṇa's holy order. You are described as *pāragam,* yet you are giving *others* the potency to bring billions of struggling *aṁśas* over to the other side just as you are taking their saviors back. What wonderful mathematics is this that adds one to a handful of the miserable and promises a sum total of unlimited *siddhas*? Seeing these feats and feeling the vibrancy of your *vāṇī,* I realize that you are unto me, like Devahūti's Kapiladeva, a transcendental eye which can deliver me from the darkness of ignorance and allow me to fall, humbled, in the dust at your feet.

As your ISKCON spreads across the universe, please give me the strength to remain, always marveling at the wonder you have created, and singing your glories.

aṁśo bhagavato 'smy ahaṁ sadā dāso 'smi sarvathā
yat kṛpāpekṣako nityaṁ tat preṣṭhasāt karomi svam

Your worthless servant,
Ādi Keśava Swami
GBC—Northeast U.S.A. and Caribbean



My dear Śrīla Prabhupāda,

 t your bedside, seeing you humbler than the straw in the street, our envy and offenses were reduced. We became unified in our desperate plea for your health. We felt helplessly out of control by your refusal to respond to our efforts. We learned the difference between love and artificial sentimentality by your acceptance of our devotion and unswerving indifference toward our alloyed shows of affection.

By your purity you made us aware of our well of poisonous offenses. By your courage we understood the meaning of *abhaya caraṇa*. By your grace and mercy you gave us hope, while showing us the enormous gap between our consciousness and the absolute reality.

You are our eternal teacher and master. Through the *līlā* of your disappearance you are so much more with us every day. I humbly bow to your lotus feet again and again.

Your servant,
Atreya Ṛṣi dāsa
GBC—Middle East

Born to Vaiṣṇavas so clean and pure
Destined to carry God's message certain and sure
His mission was there from the very beginning
But few could then see its true hidden meaning.

His father realized the son would be great
And local astrologers foretold his fate
Temples would open by the touch of his hand
The world would be rescued by his command.

Eternal servant of Sarasvatī Ṭhākura
He came on his order to this distant shore
Preaching Gaurāṅga's message in the fallen West
With all his devotion he soared past all tests.

He chanted and lectured on New York's East Side
He became our guru, our father, our guide.
To make Vaiṣṇavas of us was his desire
He thought "Kṛṣṇa can help them; we'll see
what transpires."

This impossible task he took as his mission
Serving his guru devoid of conditions
To hell he would go if that was his duty
Just marvel the heart of God's pure devotee.

His character was pure; his message was sweet
Thousands soon fell at his lotus feet
His arms were held high; his merciful glance
Brought tears to our eyes and caused us to dance.

The Lord's holy name was soon on our lips
"Stop meat-eating, gambling, and LSD trips,
Stop illicit sex, the four pillars of sin
Now, God's sublime service you're fit to begin."

He gave us our dhotīs, we shaved our heads clean
He fed us prasāda, this was certainly life's cream
He taught us to worship with love and respect
The Lord's Deity form, we must never neglect.

Kīrtana soon echoed from one coast to another
Kṛṣṇa's our father, Harā is our mother
This holy vibration was piercing the night
The moon began rising, Prabhupāda was the light.

He printed his books, astounding the scholars
As soon as we sold them, in flowed the dollars
Distribute his books, protect the Deity
Just follow his order, God grants all facility.

His next plan was India, holiest of places
His vision was temples; we saw open spaces
Alone he determined; this work should be done
He fought and he conquered; his victory was won.

Big towers are standing in Bombay, in pair
And everyone's happy except Mr. Nair
Prabhupāda's desire cannot be frustrated
His service to Kṛṣṇa expands unabated.

He gave this world Kṛṣṇa, the ultimate good
He showed us the way of real brotherhood
There's none greater than he; no one as sublime
Throughout all of history, throughout all of time.

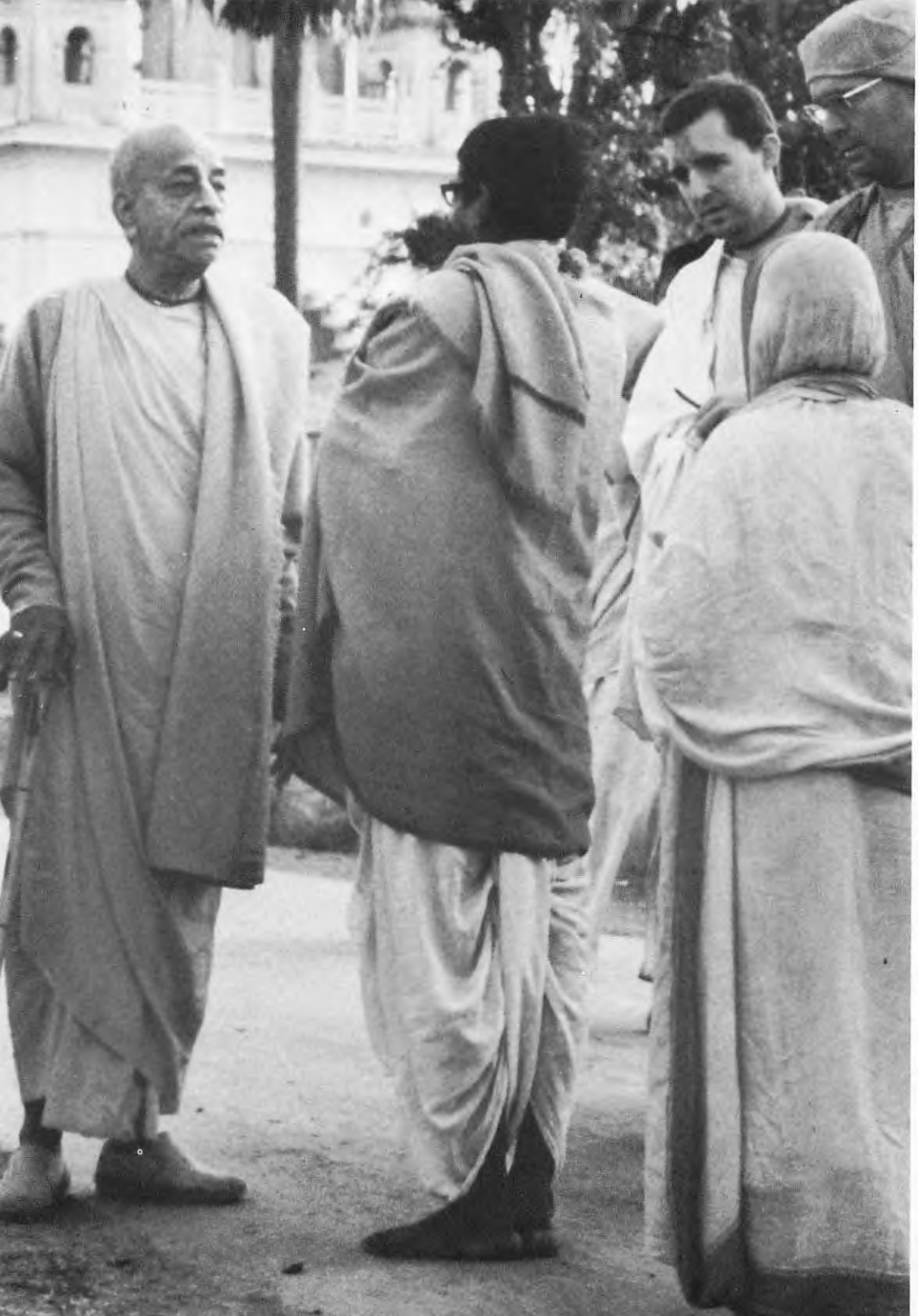
We bow at his feet and call out his name
O Prabhupāda, Prabhupāda, you are the same
The same kind as Kṛṣṇa, in quality one
Just like the fire is the same as the sun.

We've no other hope than your merciful glance
We've no other shelter; we've no other chance
In all the three worlds there's nothing but thee
Thy service, thy love, through eternity.

We beg to remain your servants so true
Through birth after birth if that is our due
There's no room in our lives for surrender to others
You have captured our hearts; our eternal father.

Your teachings must now be our life and our soul
We are all tiny parts and not the supreme whole
Only if we keep this thy divine command
Will your separation be possible for us to withstand.

Balavanta dāsa adhikārī
GBC—Southern U.S.A.





By your mercy you left Vṛndāvana-dhāma,
To bring the medicine of hari-nāma.

You came to the West to set us free,
Your Divine Grace was filled with kṛṣṇa-śakti.

Kṛṣṇa's pure devotee, like the honeybee,
Gave us the sweet taste of kṛṣṇa-bhakti.

The nondevotee's night, the devotee's day,
You gave us—paraṁ dṛṣṭvā nivartate.

By the ignorance of science the world would rot,
Not knowing the difference between sat and asat.

But by your grace the world has seen
The Supreme Person Kṛṣṇa, the parāṁ gatim.

You are the sum total of all demigods,
And we only exist by your causeless prasāda.

Thus on your command we submit to you,
Though we're most unqualified to become guru.

You have predicted, as time goes on,
The world-felt victory of nāma-saṅkīrtana.

Joining together, your dream will come true
Of a monumental temple for Mahāprabhu.

We have no fear of this world we are in,
For you still guide us from Goloka Vṛndāvana.

We pray by your grace, that the time will come,
To once more touch your lotus feet—in Kṛṣṇa's dhāma.

But even in your leaving us, we feel you not far,
Our hearts are always with you in vipralambha.

Bhagāvan dāsa
Initiating *guru*
GBC—Southern Europe, Israel
BBT Trustee



Appreciation and homage to His Divine Grace Śrīla Prabhupāda on the auspicious anniversary of his appearance in this mortal world.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dear Śrīla Prabhupāda,



ersonally I have no qualification to offer devotional writings in praise of Your Divine Grace. Please bestow your causeless mercy upon this fallen soul so that this body may become an instrument in the service of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa.

I remember you always kept me engaged in unalloyed devotional service to the Supreme Personality of Godhead, therefore you are known to be a direct manifestation of the Lord, and genuine representative of the disciplic succession, and *ācāryadeva* of the whole world. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura has confirmed that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Therefore we Gauḍīya Vaiṣṇavas worship Your Divine Grace in

the light of your being the servitor of the Personality of Godhead. Also, according to all the ancient literatures of devotional service and other unalloyed Vaiṣṇavas, the spiritual master is always considered one of the confidential associates. I offer my respectful obeisances unto Your Divine Grace Śrīla Prabhupāda, who has arisen on the horizon of West Bengal on this most eventful day to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all of us, being compassionate for the fallen state of the world. As the sun drives away darkness by its appearance, similarly you have dissipated the darkness of the living beings and enlightened everyone with knowledge of the Absolute Truth. You have shown us the easiest path of liberation in this age of Kali by giving the Hare Kṛṣṇa *mahā-mantra.* You always said, "Chant Hare Kṛṣṇa and be happy."

O my dear Śrīla Prabhupāda, by your causeless mercy my illusion is now gone, and I have regained my memory and am now firm and free from doubts and am prepared to act according to your divine instructions. I know if you are satisfied, we are satisfied. You were so kind that you blessed us all by saying, "Please chant Hare Kṛṣṇa and follow the regulative principles." Now if we want to become God conscious and realize our own essence, we only have to understand God in truth, how He appears, how He disappears, and what His functions are. Thus we can become eligible to enter into the kingdom of God. For this we find no one except Your Divine Grace, a real *mahātmā,* who is actually situated in knowledge. This material world is just like a prison house. It is a punishing place meant to bring us to that point of becoming disgusted, surrendering at last to Lord Śrī Kṛṣṇa and going back to home, to our original nature of eternal life of bliss and complete knowledge.

On this holy event of Vyāsa-pūjā day, I was supposed to make an offering unto your lotus feet, but I am coming to beg your mercy, and please pardon me for all the offenses I have committed by not following your instructions. I have heard through your holy lips the most powerful unchanged message of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa: *Bhagavad-gītā As It Is.* And Caitanyadeva said, *bhārata-bhūmite manuṣa-janma haila yāra, janma sārthaka kari' kara para-upakāra.* Please give me strength to remain pure and allow me to assist you in your mission of spreading *yāre dekha, tāre kaha kṛṣṇa-upadeśa* all over the world.

Thank you, Śrīla Prabhupāda. *Koṭi koṭi daṇḍavats* to Your Divine Grace.

Begging to remain your servant forever,
Bhakti Caitanya Swami
GBC—New Delhi, Northern India







I offer my most prostrate obeisances unto the lotus feet of my beloved spiritual preceptor, Śrīla Prabhupāda, and pray to Lord Kṛṣṇa that at any hour of the day or night I may be found gathering up the dust of Śrīla Prabhupāda's lotus feet in a mood of loving devotion. Actually that is the proper mood of the disciple in his relationship with his spiritual master. Kṛṣṇa and Kṛṣṇa's devotee are one. Just like the viceroy of India and the king of England. As the representative of the king, the viceroy was considered to have all the potencies of the king. He was empowered by the king to accept all offerings and tributes which were given by the subjects of India. When they offered a gift to the viceroy, it was considered offered to the king. Similarly Kṛṣṇa's representative, Śrīla Prabhupāda, when we offer our service, wretched as it may be, unto his lotus feet, when he accepts it, it is understood he is accepting it for Kṛṣṇa. He is empowered by Kṛṣṇa. The same mood with which we make an offering to Kṛṣṇa should also be there in an offering to Śrīla Prabhupāda:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give them the understanding by which they can come to Me." (Bg. 10.10)

That same instruction in *Gītā* of Kṛṣṇa holds true for Śrīla Prabhupāda. Those of us, his disciples who can develop a constant flow of devotional service with a loving attitude offered at his divine lotus feet, to those disciples, Śrīla Prabhupāda from within their hearts will give the knowledge by which they can come to him. Actually Śrīla Prabhupāda is already with each of us. That is the beauty of transcendental life, that it is not bound in or limited by any mundane conception of time and space, but the relationship between Śrīla Prabhupāda and his disciples is free from any inebrieties or mundane conceptions. As we lend our minds to the spirit of Śrīla Prabhupāda's instructions, immediately his presence can be felt.

This Vyāsa-pūjā time is the opportunity for all of us to glorify Śrīla Prabhupāda and his activities, and the best representation of Śrīla Prabhupāda is that we follow his instructions, that we become pure devotees of Lord Kṛṣṇa. Śrīla Prabhupāda once said you can tell the *guru* by his disciples. So if we want Śrīla Prabhupāda to be actually, truly honored all over the world, then it is our duty, our heartfelt obligation, to become one-hundred-percent pure, and in this way Śrīla Prabhupāda's potency, Śrīla Prabhupāda's love, Śrīla Prabhupāda's instructions will be felt all over the world, and the entire world will make great strides toward returning back to home, back to Kṛṣṇa, back to the lotus feet of His Divine Grace.

Bhavānanda Goswami
Initiating *guru;* GBC—Māyāpur

Dear Śrīla Prabhupāda,

Please accept my humble *daṇḍavats* at your holy lotus feet. As you must know, since your departure I have many times composed in my mind my offering for Vyāsa-pūjā. As soon as I think of Your Divine Grace, then I want to glorify you suitably. So, although this is my written Vyāsa-pūjā offering, in my heart I will always go on composing Vyāsa-pūjā offerings. It is my good fortune that my offering is being included in the Vyāsa-pūjā book, which contains offerings by so many of your disciples who act on what they write, who have realized what you have taught, and who follow your instructions. This is the difference between my offering and theirs. If my offering was not included in the Vyāsa-pūjā book, there would be no loss. In fact, I should make my words as short as possible so that you can relish their sentiments rather than being distracted by my official proclamations.

Right from the very beginning, from my first meeting with you, my greatest pleasure was to serve you as a servant. First I offered you my savings and wages, and you have kindly said that your financial difficulties ended when I joined. Together we would walk around Second Avenue looking for a building to buy, and sometimes we went on the bus and even the subway. In the temple I would bring your shoes and kneel down to tuck in your lotus feet, and in your room I would pour you a glass of water to drink while you tirelessly preached to us. These memories make me feel greatly for those intimate days of eternal sweetness, when you changed me from a dog into a devotee.

Unfortunately, deep in my heart I cling to doggish desires. Why is this? You did your level best to purify me—short of force. Now I have to decide to surrender my mind and heart completely. I don't know if I can actually do this in this lifetime. If I fail, then I have wasted my entire life, because the meaning of a human life is to surrender wholly to Kṛṣṇa and His pure representative.

In your presence I always marveled at how perfectly and purely you performed even trivial tasks. When you used to write your signature on a paper or letter, it was a timeless moment of artistic beauty performed with such appropriate care. And what to speak of your writing a masterpiece, the *Kṛṣṇa* book, certainly the greatest book in all literature. In Boston we used to hear the dictaphone tapes sent from Los Angeles of you speaking all the wonderful descriptions of Kṛṣṇa in Vṛndāvana while in the background we could hear the chirping of the busy morning birds



while you worked. In this way you kindly soothed our beastly minds.

Now you have done another wonderful thing. So gracefully and humbly did you leave this world. Just in the same humble manner in which you appeared among us alienated youths of 1960's America. You have gone back to Kṛṣṇa's abode, but at the same time you didn't forget us conditioned souls.

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

You empowered your foremost disciples into spiritual *ācāryas,* your representatives, who can bring us back to Kṛṣṇa just as you were doing. You have manifested yourself in them. This is the most wonderful thing you have done. So now there is another chance for me. Unfortunately, while you were present I did not completely purify myself as all your other many disciples did. I have not qualified for leaving the material world. But, now I can try again. How? By serving the lotus feet of your representatives. Just as I was always eager to serve Your Divine Grace as a servant to his master or as a dutiful son to his father, so now I aspire to serve your eleven spiritual heirs as the elder brother who, although unfortunate himself, wants to help the qualified younger brothers to succeed for the benefit of the family as a whole. I only hope they will give me the opportunity, otherwise without having anybody to serve I am lost. A dog can only be happy when he has a proper master to serve. Only by associating intimately with the initiating *ācāryas* will I too learn to serve you sincerely. I have been with you, but they have heard from you. That is the important difference (*yathā jñāsyasi tac chṛṇu*). Thank you, Śrīla Prabhupāda, for saving me, such an unfortunate soul.

There is no question of your having left. I simply have to remember you with love and devotion or even to read one sentence from your many books, and you are there guiding me on the proper path. And thank you, Śrīla Prabhupāda, for even giving me a life's mission, spreading Kṛṣṇa consciousness in Africa. It is blissfully very difficult, just the proper challenge to my capacity. Actually, I may not be able to do it properly in one lifetime, so I am prepared to take birth as long as necessary just for this purpose, either in a Western body or even in an African body if it is best for fulfilling your mission. Africa is so big, so many people, languages, countries and customs, all so different. Even to penetrate the continent by land is difficult, so I am only praying to Śrī Caitanya Mahāprabhu and His representatives you have created to kindly assist me in this matter. If they help me, then I think it will be possible to do something even in such a place.

Your eternal servant,
Brahmānanda Swami, GBC—Africa





Śrī Vyāsa-pūjā offering at the divine lotus feet of my spiritual master, His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A. C. Bhaktivedanta Swami Prabhupāda.

The *śāstras* say that the genuine spiritual master is always present—either in his personal, or *vapuḥ,* form, or in his *vāṇī,* or instruction form. Though you physically left this planet on November 14, 1977, you are still with us and will continue to be with us in your *vāṇī* form.

You appeared in 1896 in response to Ṭhākura Bhaktivinoda's prayer that a powerful personality appear to spread Kṛṣṇa consciousness on this planet. Your appearance is similar to Lord Caitanya's appearance in response to Advaita Ācārya's prayer and Lord Kṛṣṇa's appearance at the request of the demigods. In the *Gītā,* the Supreme Lord declares that He either appears Himself or sends His representative to establish the principles of religion. Śrīla Prabhupāda, you were an empowered incarnation—*śaktyāveśa-avatāra*—just like Śrīla Vyāsadeva, Śrī Śukadeva Gosvāmī, Śrī Nāradaji. You appeared to fulfill Lord Caitanya's prediction that the holy name would one day spread all over the world. Śrīla Prabhupāda, you were a *guru* in the real sense. You were successful in your mission of spreading Kṛṣṇa consciousness all



over this world. In a brief span of twelve years, you opened over one hundred temples; you wrote over seventy books, which have been translated in twenty-eight languages and are being used in thousands of institutions; you gave thousands of interviews and illustrious lectures; and you traveled all over the world fourteen times. Śrīla Prabhupāda, your achievements are so great that no one will ever be able to adequately describe them.

Śrīla Prabhupāda, you were a real *ācārya,* one who teaches by example. Anyone who saw you knew at once that he was seeing a pure devotee of God. You repeatedly reminded the suffering humanity that Kṛṣṇa is the Supreme Personality of Godhead. You were bold in your preaching. You did not compromise your *guru's* instructions. You presented the Supreme Lord's teachings "as it is." This is your glory, Śrīla Prabhupāda. The most important science is to know how to get out of the clutches of material existence. Anyone who knows this science is the greatest person. Śrīla Prabhupāda, you were one who knew this science—a *parama-vidvān.* Pure devotees help the Supreme Personality of Godhead in His mission, and such devotees appear by the will of the Lord.

By your example, you showed your disciples that preaching is the essence. Even when you were physically weak, you would spend hours and hours talking to your scientist disciples, explaining how they could defeat the atheist scientists. You never lost an opportunity to talk of Kṛṣṇa. You knew the real remedy to the problems of materialistic life. Even if someone had no attraction to Kṛṣṇa consciousness, somehow you would succeed in engaging him in the service of Kṛṣṇa or make him favorable to Kṛṣṇa consciousness. This was your greatness, Śrīla Prabhupāda.

Śrīla Prabhupāda, you were the crown jewel of this world. Without you, this world is now bereft of its valuable jewel. So while it is natural for us to be sorrowful, we know that you will always live in "sound," or via your divine instructions. Commenting on the passing of the great devotee Haridāsa Ṭhākura, Ṭhākura Bhaktivinoda wrote: "He reasons ill who tells that Vaiṣṇavas die, when thou art living still in sound! The Vaiṣṇavas die to live, and living try to spread the holy name around."

You dedicated Part I of *Śrīmad-Bhāgavatam,* Canto I, to your spiritual master by saying: "He lives forever by his divine instructions and the follower lives with him." On this auspicious day, I beg to pray for your mercy so that I may continue to live with your divine instructions. Jaya, Śrīla Prabhupāda! 108 glories to the wandering mendicant and topmost swanlike devotee, Śrīla Prabhupāda.

Your eternal servant,
Gopāla Kṛṣṇa dāsa
GBC—Canada, China
BBT Trustee

Prabhupāda, let me put my head on your two lotus feet
The whole world is running mad after a treat
But all their attempts will only meet defeat
Until they take shelter of your two lotus feet.

Prabhupāda, your lotus feet have walked all over the earth
Establishing temples, and recovering the simple
Dishing out the sauce, that Kṛṣṇa's the boss
Teaching what we've lost, that we're all kṛṣṇa-dāsa.

For so many crores, I've been māyā's clown
Now I'm throwing myself, down on the ground
I'm lowly as a snake, in a dark lake
Please! I need your protection from māyā's infection.

I'm burning in anguish in this blazing saṁsāra
When will I tire and put out this fire
I keep going on, chewing the chewed
When will I give up this enjoying mood?

Service is the name, and surrender is the game
Devotional service is always there—when will I care?
Taking seriously your instructions and stand like a man
And give all fallen souls a helping hand.

I'm sure you must get tired of this fool hanging around.
The way I walk, the way I talk, just like a proud peacock
I'm the biggest rascal of all, I'm not on the ball
But you, Prabhupāda, to me, are the greatest of all.

I love you Prabhupāda
And I pray on this Vyāsa-pūjā day!
Give the shade of your sweet lotus feet
Don't kick me away, for I am unworthy and insignificant.

Gurukṛpā Swami
GBC—Vṛndāvana, Hawaii, Far East





My dear Śrīla Prabhupāda,



lease accept my most humble obeisances at your divine lotus feet. For reasons of your own, you chose to bestow all your blessings on this poor soul and depart from sight. Whatever you have established you left in the hands of your faithful and confidential disciples. At least officially, I am also counted as one of them. This is a great wonder to me.

Śrīla Nārada Muni got the chance to see the Lord face to face, but as suddenly as the Lord appeared before Nārada, again He disappeared, thus leaving Nārada heartbroken in a vacant world. Out of your causeless mercy Your Divine Grace appeared among us and forced us to open our eyes by the power of your spiritual knowledge. No sooner were our eyes getting the glimpse of your lotus feet, when you vanished, leaving us heartbroken and vacant in this material world. This is a great tragedy. At the same time Your Divine Grace is present in your devotees and books, and thus your mercy is being carried in every nook and corner of the world by your pure devotees. Therefore you are simultaneously absent and present in the world; thus it is tragedy and bliss together, and we have somehow survived your disappearance.

In a short time you gathered your devotees from all corners of the world under the ISKCON banner. It was not a luck-chance happening, but a deliberate transcendental reunion, a society of pure devotees organized to bring transcendental knowledge to this dark forgotten world. We are your eternal devotees, and in your absence we are left behind here, working to continue what you started only twelve years ago, namely a Kṛṣṇa conscious world. However, as Your Divine Grace showed us by example how to give up the material body, we will also follow and give up the material body. At that time, because we are your surrendered servants, we will immediately go to you, and again you will attract our minds and hearts to you, and thus we will be meeting and separating again and again. I do not know what I am, except that I am your devotee and follower life after life. Please accept me like that; don't let me stray away.

Haṁsadūta Swami
Initiating *guru*
GBC—Northwest U.S.A., Tamil Nadu, Sri Lanka, Hyderabad
BBT Trustee

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances prostrated in the dust of your lotus feet. All glory to you, who are the perfect representative of the Supreme Personality of Godhead, Śrī Kṛṣṇa. You are the most perfect servitor of the Lord. In fact, you are the Supreme Personality of Servitor Godhead, and your every motion is dedicated to fulfilling the desires of the Supreme Lord. You have no desire independent of the Lord, but rather your every thought, word, and deed is directed solely and wholly to causing the mission of Lord Śrī Caitanya Mahāprabhu to be spread all over the world.

Someone might find it strange that I am writing this letter to you, for you have "departed" and "left" this world of men and matter. But how can I consider that you are no longer here and cannot read my letter? In fact (dare I say it?), you are more present now than before. In fact Your Lordship has expanded yourself far beyond the capacities of any normal *yogī* who has achieved the perfection of expanding himself into eight forms (although each of these forms must merely duplicate the actions of the other seven). You are presently chastising, correcting, instructing, inspiring and associating with me within my heart. (Am I merely sentimentally babbling? Have I gone mad? Am I a *sahajiyā*?) You are sitting in my heart and you refuse to let me go (I am not sure if I may say this with such confidence, but I also refuse to let you leave me).

If you remain there, you will not have to suffer any inconvenience. I have arranged for a first-class *vyāsāsana* for you, with very soft white velvet and satin cushions with gold borders. It is deep green onyx with a golden streak and curved artistically on a twelve-pointed lotus. The breezes, quite warm and pleasing, are filled with the fresh scent of *pārijāta,* occasionally mixing with the *campaka.* In your golden glass (the larger one, with Kṛṣṇa and Rādhā on the swing carved in relief) resting under the marble and teak table, you will find fresh dob juice, which you may drink at your convenience through the silver straw. The flower garland is of newly grown red and white roses, and some of your favorite Hawaiian magnolias are arranged on the desk, making the whole atmosphere fragrant and pleasing to see.

Lunch will be ready right after your massage and bath (the pure sandalwood oil, very cool and soothing on the head), and I have prepared some special *kacorīs* (with mint chutney), some *śukta* and *śāk* (with potatoes), just as Piśimā taught me.





Please come and sit in the garden. The aroma of camphor is purifying the atmosphere, which is alive with the sound of the peacocks gently cooing as they tiptoe their way through the grass. Sometimes they prance in the forest, searching for a mate, and their loud cries and expanded tail fans combine together tastefully with the sound of the *cataka* birds flying high, close to the clouds, looking to drink their water, although the cloud will not give rain. (They will never accept the water which has touched the ground, although the cloud may not give rain but thunder, just as a devotee will never accept any offerings from *māyā*.)

The *camara* is long and full, with an ornately carved silver handle (I can fan you for hours; it is my favorite service). Here in my garden there is no disturbance from the sun to cause glare in your eyes, as the *campaka* and pipal trees intertwine to form an umbrella over your head. There are no disturbing insects; only the butterflies softly fluttering from one bush to the other and the bees humming as they collect the pollen from flower to flower in their daily routine. Perhaps it is your desire that I sing for you with *mṛdaṅga* and *karatālas* the Hare Kṛṣṇa *mantra* with your favorite Bengali melodies?

I hope that you will not be disturbed with the constant stream of precious gifts which I am bringing to you on a silver tray. (I am offering everything to you; please accept it.) In the golden dish, lined with deep green jade, is freshly ground sandalwood pulp mixed with camphor, saffron, and rose water, a year old, which was made from the finest red roses. Your afternoon garland is made from the finest yellow roses without any stems, points, or gaps, and they are as light as a feather. I think the fragrance will fill the forest, invoking the envy of the lotuses, which are swaying as if offering you their obeisances again and again from their positions in the nearby lake.

Here is a picture of your Guru Mahārāja, garlanded with flowers strung between pearls, and please allow me to place on your lotus hand this precious ring of gold and sapphire. In this white and blue coral box supported by silver Nṛsiṁhadeva lotus feet there are many varieties of two- and three-layered *sandeśa,* some of it first-class dry and some first-class soft, just like we had on the plane when we returned to Bombay from Nairobi. The *rasagullās* are in a crystal jar under your desk, and whenever you want me to serve you, please ring the bell (it will hit the fifth note).

I have also arranged your bed under the trees. The mattress is made from soft leaves and grasses covered by slightly scented flowers. The sheets are the softest silk and velvet, and I have made the pillow just right to hold your lotus head in perfect comfort. You may sleep without any fears as I will stand guard and not allow anything to disturb you, and you may think of your service to Rādhā and Kṛṣṇa constantly. Now and then in your ecstasy of love you might glance upon me sidelong, but as I am so insignificant I shall not disturb you, but if I do, my dear Śrīla Prabhupāda, if I do, please, please, beat me severely. I shall never do it again.

You are my intelligence, Śrīla Prabhupāda, and you have come just to give me strength.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Submitted by your eternal servant,
Harikeśa Swami
Initiating *guru*
GBC—Germany, Scandinavia, Switzerland, Austria, Eastern Europe, Lebanon
BBT Trustee

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



n this most revered and auspicious day, we offer our humblest obeisances at the lotus feet of our beloved spiritual master, eternal father, friend, guide and ever well-wisher, His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda. The lotus feet of our spiritual master offer all benediction and complete shelter to all who sincerely approach and serve them, and they are a source of all benedictions within this world. Those great souls who are fortunate enough to have taken the petallike soft soles of Śrīla Prabhupāda upon their heads are certainly the most intelligent among men, and the supreme goal of life, Śrī Kṛṣṇa, is easily obtainable for such *mahātmās.*

The spiritual master is that person who can deliver the fallen souls from the repeated cycle of birth and death. Within the material sphere of activities, no one can be considered fortunate or well off. The result of taking any kind of material body is frustration and misery due to the *janma, mṛtyu, jarā, vyādhi.* No one can hope to escape these four factors of material existence, as long as he remains in the illusion of identifying his self to be his body. He may be learned, he may be rich, he may be strong, famous or socially well situated, but actually none of these are his natural state of being. No sooner are they obtained than again they disappear, like a will-o'-the-wisp, and therefore any "happiness" one may experience here is simply ephemeral and a shadow of reality. Being bound up by the result of his activities, every living being is forced to act in a certain way according to the modes of material nature he has contacted, and due to his association with such modes he goes up and down throughout the universe. Being always bewildered and illusioned, the foolish living being struggles uselessly to establish himself by means of family, friends, society, love, etc. Although he should be experienced



enough to see that such endeavor is always ultimately defeated, still, due to his being in the darkest ignorance, he blindly continues on and never finds the happiness he so eagerly desires. Just as an ignorant animal, seeking water in the desert, runs further into the desert upon seeing a mirage and ultimately meets his death, so the materially illusioned person becomes more and more enmeshed in bodily activities. The more he tries to enjoy his body and its extensions by way of wife, children, home, community, nation, race, etc., the more entangled he becomes, like a fly which struggles to free itself from the spider's web but simply succeeds in attracting his captor and thus guarantees his death. For such persons, escape from the clutches of material energy is not possible except by one means. Only if one who is already liberated comes and unties the hard knot of *ahaṅkāra,* false identification, can such bound-up living beings get free from the suffering conditions. If by good fortune one gets the fortune of a liberated soul, then immediately his good fortune begins.

Śrīmad-Bhāgavatam (1.2.15–16) nicely describes this:

> *yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam*
> *chindanti kovidās tasya ko na kuryāt kathā-ratim*
>
> *śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-rucih*
> *syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt*

"With sword in hand, intelligent men cut through the labyrinthine knots of reactionary work [*karma*] by remembering the Lord. Therefore who will not pay attention to His messages?

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service one gains an affinity for hearing the messages of Vāsudeva."

One who sincerely desires to be freed from the sufferings of material existence is intelligent. That person who understands that the material world is *duḥkhālayam aśāśvatam,* a place of repeated misery, who concludes that happiness is not possible in relationship to his body and who therefore seeks to find some alternative to that condition, becomes eligible to hear from the pure devotee the messages concerning the Supreme Lord, Śrī Kṛṣṇa, and His paraphernalia, pastimes, entourage, etc. The Supreme Personality of Godhead is not like the ordinary living being, as is misconceived by envious men. Being purely spiritual in His existence and possessing the six opulences of strength, wealth, beauty, fame, wisdom and renunciation, in full, to an unlimited degree, the Lord is never subjected to the influence of the three modes of material nature—goodness, passion and ignorance—which comprise His external, separated energy. Neither can He be considered equal to the living beings who, although spiritual, like Hari, are subjected to higher authority. This is explained in *Bhagavad-gītā,* Seventh Chapter, verses 4, 5 and 6.

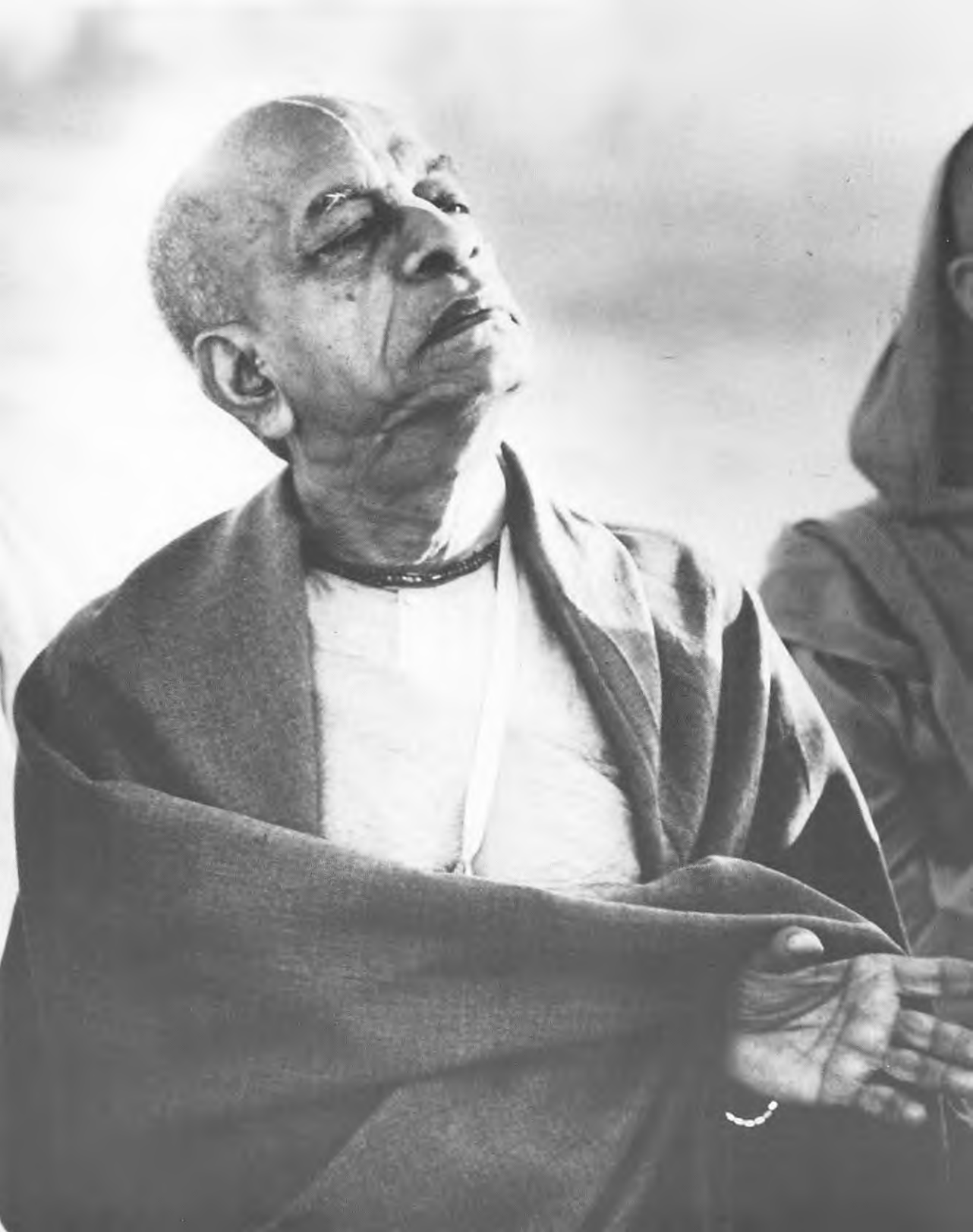
bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

etad yonīni bhūtāni sarvāṇīty upadhāraya
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

"Earth, water, fire, air, ether, mind, intelligence and false ego—altogether these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe. Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution."

Therefore, simply by hearing about the Supreme Lord and His glorious activities, the fallen illusioned soul revives his memory of his relationship with the Lord and cuts off his false identification with the temporary manifestations of material nature. As his remembrance increases, he becomes fixed in service to the Lord and gradually tastes the sweetness of a permanent, blissful, deepening relationship, which is never broken or lost under any circumstance, due to its transcendental nature. Thus, ultimately he attains the highest goal of a pure loving relationship in the absolute world, where birth, death, old age and disease are only noticeable by their absence. The Lord therefore appears within this world in the form of the *Śrīmad-Bhāgavatam, Śrīmad Bhagavad-gītā,* and other transcendental literatures which are nondifferent from Himself, just to give the fallen souls the opportunity to associate with Him and become respiritualized, by reviving their consciousness of Him. Thus such literatures are highly prized and renowned throughout human society because they present the real goal of one's existence, which the human form specifically enables one to attain. Anyone who is learned in expounding them for the benefit of others becomes equally famous. Therefore it is not surprising that there are hundreds of thousands of translations of the *Vedas, Gītā,* etc., because due to the cheating propensity which originally puts the infinitesimal living being here in the material world, many unscrupulous rascals try to utilize the Lord and His property to attempt to glorify themselves as being supreme. Because *Bhagavad-gītā* is very respected and glorified, such fools and rascals think, "Let me present my interpretation of this philosophy, and in this way I shall become a big man with fame and following." In this way, although the *Gītā* is meant for his liberation, due to his inimical attitude to the Lord and his desire to lord it over, the *asura, mūḍha,* tries to use it for furthering his material situation, and all benefit he could have gained is lost. Rather than being elevated by his association with the Lord, he



becomes more and more degraded, and those who are unfortunate enough to hear the messages of the Supreme Transcendence from the lips of such demons also miss the chance to go back home, back to Godhead. One should never hear such transcendental subject matter from such inimical nondevotees. Therefore Śrī Sūta Gosvāmī clarifies how proper hearing and remembrance of the Lord comes about.

He explains that it is only by hearing from someone who is a devotee of the Lord that one can properly understand His transcendental nature and thus enter into His service. A devotee of the Lord never tries to usurp the Lord's position by declaring himself to be God, neither does he try to take advantage of the Lord's fame for his own advantage. Rather, being a most confidential servitor of the Lord, a pure devotee simply presents the truth of the Lord's existence and the living beings' subordinate relationship with Him. Being empowered by the Lord to act as His external manifestation, the pure devotee knows perfectly how to act according to every time, place and circumstance, just for the benefit of the conditioned souls. The Lord Himself is perfectly competent to free the conditioned souls and is so kind that He expands Himself in His localized feature of Paramātmā within the heart of the living being.

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (*Bhagavad-gītā* 18.61)

Traveling with him throughout the material world, He waits for the opportunity to instruct him when he begins to make serious inquiry. He constantly tries to instruct the *jīvātmā,* but due to his fallen, illusioned condition, the living entity misinterprets the Lord's instructions. Therefore the Lord manifests Himself externally as the *guru* and comes in a form which is more easily appreciable by the conditioned souls. He empowers His close associates to represent Him, and such *mahātmās,* being able to manifest the full potency of the Lord, are therefore to be worshiped as God, because they are as good as the Lord Himself and are perfectly competent to deliver anyone and everyone from the clutches of *māyā.* Simply by their speaking, the full glory of the Lord is manifest, and the intelligent living beings can take advantage of the instructions of such liberated souls for their own welfare. By simply engaging in the service of the pure devotees and hearing with all submission and attention, the candidate becomes enlightened and freed from the modes of ignorance and passion. As he hears about the Lord, his heart becomes purified and washed of all material contamination. Lord Caitanya Mahāprabhu glorifies this hearing and chanting in the following way: "Glory to the Śrī Kṛṣṇa *saṅkīrtana,* which cleanses the heart of all the dust

accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious." (*Śikṣāṣṭaka* 1)

He says, "All glories to the *saṅkīrtana* movement," and exclaims that each name of the Lord is as powerful as the Lord Himself, and by constant contact with the Lord in this way the heart becomes completely cleansed. However, the fallen soul has no taste for hearing and chanting the holy names, and therefore the pure devotee acts to show how that taste is developed by his own perfect example. Such *ācāryas* enable us to advance in spiritual life by giving the opportunity to us to associate with them. It is generally said that man is known by his association. "Birds of a feather flock together." This is explained in the *Gītā* (13.22), *kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* "Due to his association with material nature, he meets with good and evil in the different species."

One who wishes to become a doctor has to associate with one who is already qualified as a doctor, and similarly, one who wishes to become liberated from the clutches of *māyā* must associate with the devotees of the Lord. Caitanya Mahāprabhu confirms this:

mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

"Unless one is favored by a pure devotee of the Lord, he cannot attain the platform of devotional service. To say nothing of *kṛṣṇa-bhakti,* one cannot even be relieved from the bondage of material existence." (Cc. *Madhya-līlā* 22.51)

So liberation means to be engaged in the Lord's loving service. If one wishes to leave this material universe, he must have somewhere to go, somewhere to take shelter. This shelter cannot be offered by anyone except a devotee because no one else has sufficient knowledge of the Lord's spiritual existence, other than the pure devotees. The *karmīs, jñānīs* and *yogīs* have only partial knowledge of the Lord's expansions and energies, but the devotees know the Lord in full. They are situated on the highest platform of spiritual life and are perfectly competent to enlighten everyone of the mysteries of spiritual life. Such pure devotees are very rarely found within this world. It is only by the greatest good fortune that the fallen souls get the chance to associate with a pure devotee.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"According to their *karma,* all living entities are wandering throughout the universe. Some are being elevated to the upper planetary systems,

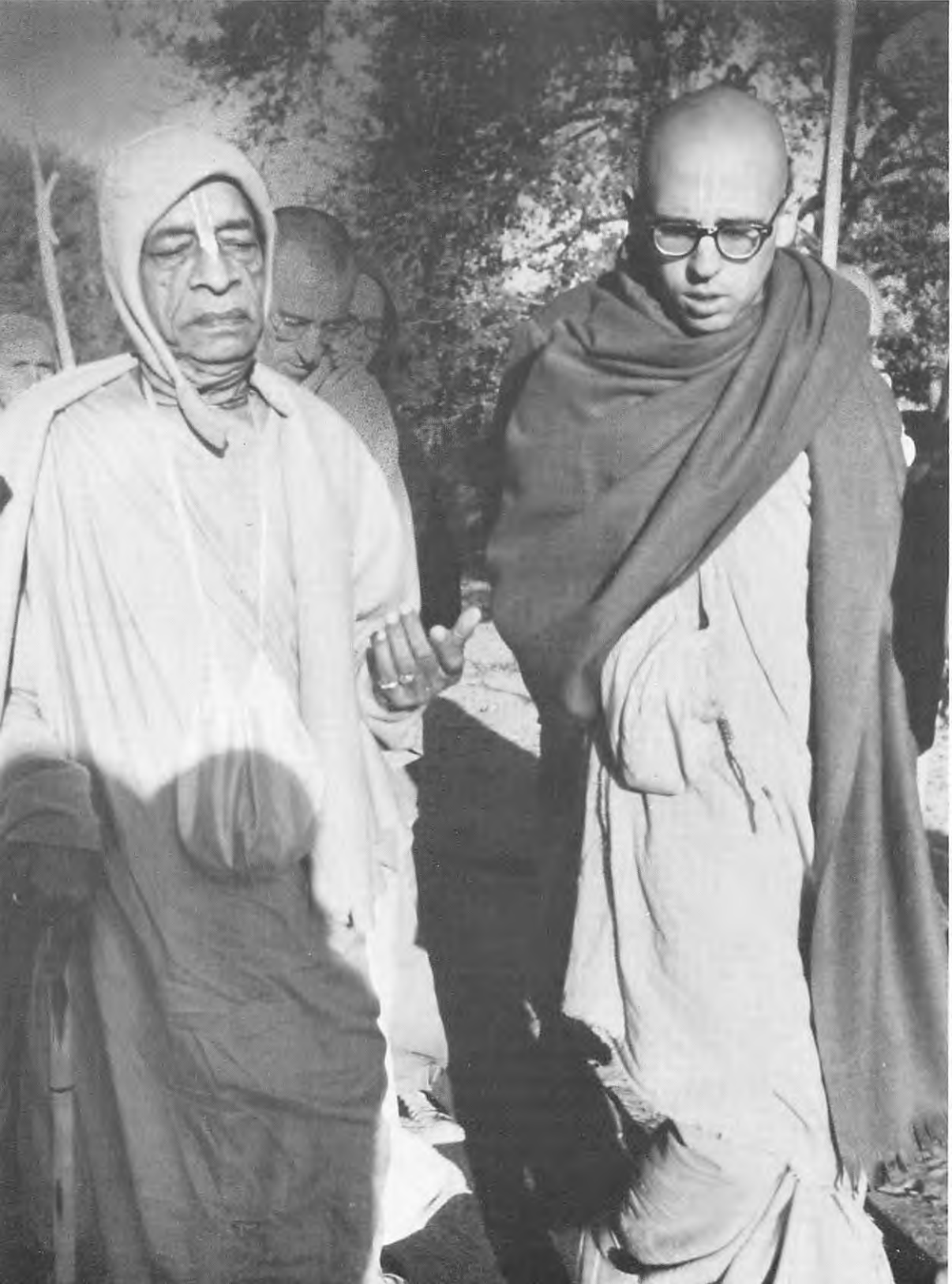
and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of devotional service." (Cc. *Madhya-līlā* 19.151)

Especially in Kali-yuga, the present age of dissent, when everyone is born less than *śūdra,* the lowest class of men are described by Śaunaka Ṛṣi as *mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ:* lazy, misguided, unlucky and always disturbed. It is especially, then, the most wonderful benediction that by some inconceivable good fortune we have met up with such a munificent, wonderfully glorious personality as our spiritual master, Śrīla Prabhupāda. It is only due to his mercy that we have now the opportunity to try to render some little service to the Supreme Lord Śrī Kṛṣṇa and have the opportunity to go back home, back to Godhead. Had he not come here, then we would have continued to struggle in the darkness of ignorance for crores of lifetimes without any hope of respite, and our fate would be unknown. Who amongst us can estimate or appreciate the significance of this most auspicious day, when our lord and master, His Divine Grace, made his appearance in this dark place. Certainly it is not possible for us to properly grasp the importance of this day, but in writing this humble and insignificant offering we hope to remind ourselves of the glorious nature of our Guru Mahārāja and our own complete dependence upon him, and we earnestly pray to Their Lordships Śrī Śrī Rādhā and Kṛṣṇa that we may ever be engaged in the worship and service of the lotus feet of Śrīla Prabhupāda. Of course, it is not now possible to be able to massage his head, hands, body and lotus feet with oil and look to his personal needs, nor bathe in the nectar of his personal association; but despite this, our attachment grows stronger because remembrance of his *vāṇī,* words, and execution of his instructions gives us his personal association in a different way, and his presence is always felt.

On this Vyāsa-pūjā day, therefore, let us remember the lotus feet of our spiritual master with full attention and absorption and be always gratefully engaged in helping each other to spread his wonderful mission. In this way we can make our small attempt to give him pleasure, as he has so kindly given us.

108 glories to the great preceptor and topmost swanlike devotee of the Lord, His Divine Grace Śrī Śrīmad Abhaya Caraṇāravinda Bhaktivedanta Goswami Mahārāja Śrīla Prabhupāda.

From your most unqualified, undeserving, worthless, insincere, rascal menial servant,
Hari Śauri dāsa vanacārī
GBC—Australia, New Zealand, South Seas



For my beloved spiritual master, Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktivedanta Goswami Mahārāja Prabhupāda, on the occasion of his appearance day, 1978.

To all the members of the International Society for Krishna Consciousness I offer my respectful obeisances.

Let us take this opportunity of the first appearance day of our beloved spiritual master, Śrīla Prabhupāda, celebrated in separation, to try to understand and appreciate very deeply the unlimited transcendental qualities of this great soul, *mahā-bhāgavata,* who came from Kṛṣṇaloka to exhibit a wonderful mission on the earth.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

As we make the difficult attempt to manage the great ISKCON movement which we have inherited from Śrīla Prabhupāda, we see that this world is full of envious and opposing elements; there is danger at every step, friends become enemies causelessly, and there is quarrel for slight provocation, always due to the bodily concept of life. Yet Śrīla Prabhupāda, although occupying the exalted position of founder-*ācārya* of the great ISKCON movement, very expertly and wonderfully traversed the earth, and by his divine vision he was able to minimize and subdue the envy of the living entities and engage them in Kṛṣṇa's service. In this world everyone is trying to be independent; each man is thinking himself all in all, and therefore he is envious of everyone else.

Śrīla Prabhupāda was so pure and brilliant that he could take the most exalted post in Caitanya Mahāprabhu's mission and at the same time

control the living entities by his expert dealings, traveling around the globe and managing all affairs. Simultaneously, Śrīla Prabhupāda was able to produce unlimited nectar in the form of his transcendental books. In these books we find all knowledge, all guidance for the conditioned soul entrapped in the illusory network of *māyā. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati:* "In this way, by knowing that absolute truth, everything becomes known and nothing remains unknown."

Śrīla Prabhupāda is the Jagad-guru who typified the immortal words, *śrotriyaṁ brahma-niṣṭham:* he could produce unlimited nectar from each syllable of Vedic knowledge. Just as the desire tree can produce unlimited nectar or anything required for Kṛṣṇa's service, so Śrīla Prabhupāda revealed that each syllable of the *Śrīmad-Bhāgavatam* is a desire tree which can produce unlimited nectar for blissful life in eternal association with Kṛṣṇa.

By his preaching Śrīla Prabhupāda exhibited the compassion and vision of the purified *paramahaṁsas,* free from envy. Ignoring bodily distinctions of caste or color, highborn or lowborn, he went everywhere and gave everyone a chance to know Kṛṣṇa, to love Kṛṣṇa, to understand that there is a soul within this body, and to become happy.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

"The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities."

In Kali-yuga, all the living entities are simply burning in the fire of material existence. Śrīla Prabhupāda could see that within each body there is a spiritual spark, part and parcel of Kṛṣṇa. Therefore, unlike others, who discriminate, Śrīla Prabhupāda freely offered this *bhakti* cult to anyone who would chant the holy names of Kṛṣṇa, who would take Kṛṣṇa's *prasāda,* who would purchase one book. He created so many novel means by which people touched the spiritual energy of Kṛṣṇa and purified themselves.

Kṛṣṇa-prema-pradāya te. Certainly it is not improper to also address His Divine Grace Śrīla Prabhupāda as *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te,* the most magnanimous great soul. *Saṅkīrtyamānāṁ munibhir mahātmabhiḥ.* As described by Nārada Muni, those great-souled sages, or *bhaktivedāntas,* are always chanting the glories of the Supreme Lord and purifying the universe: *saṅkīrtyamānāṁ munibhir mahātmabhiḥ.*

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

Śrīla Prabhupāda absorbed his mind in the ecstatic *kīrtana* of the Lord. With the nectar of pure devotion he uttered the holy words *jaya śrī-kṛṣṇa-caitanya, prabhu nityānanda, śrī-advaita, gadādhara, śrīvāsādi gaura-bhakta-vṛnda;* and overwhelmed with *kṛṣṇa-prema,* love of Godhead, he uttered the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In innumerable songs of the Vaiṣṇava *ācāryas* he deeply explored the transcendental nature of the appearance, activities and mission of the Supreme Personality of Godhead. In this way he produced the most blissful and glorious music for Kṛṣṇa.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

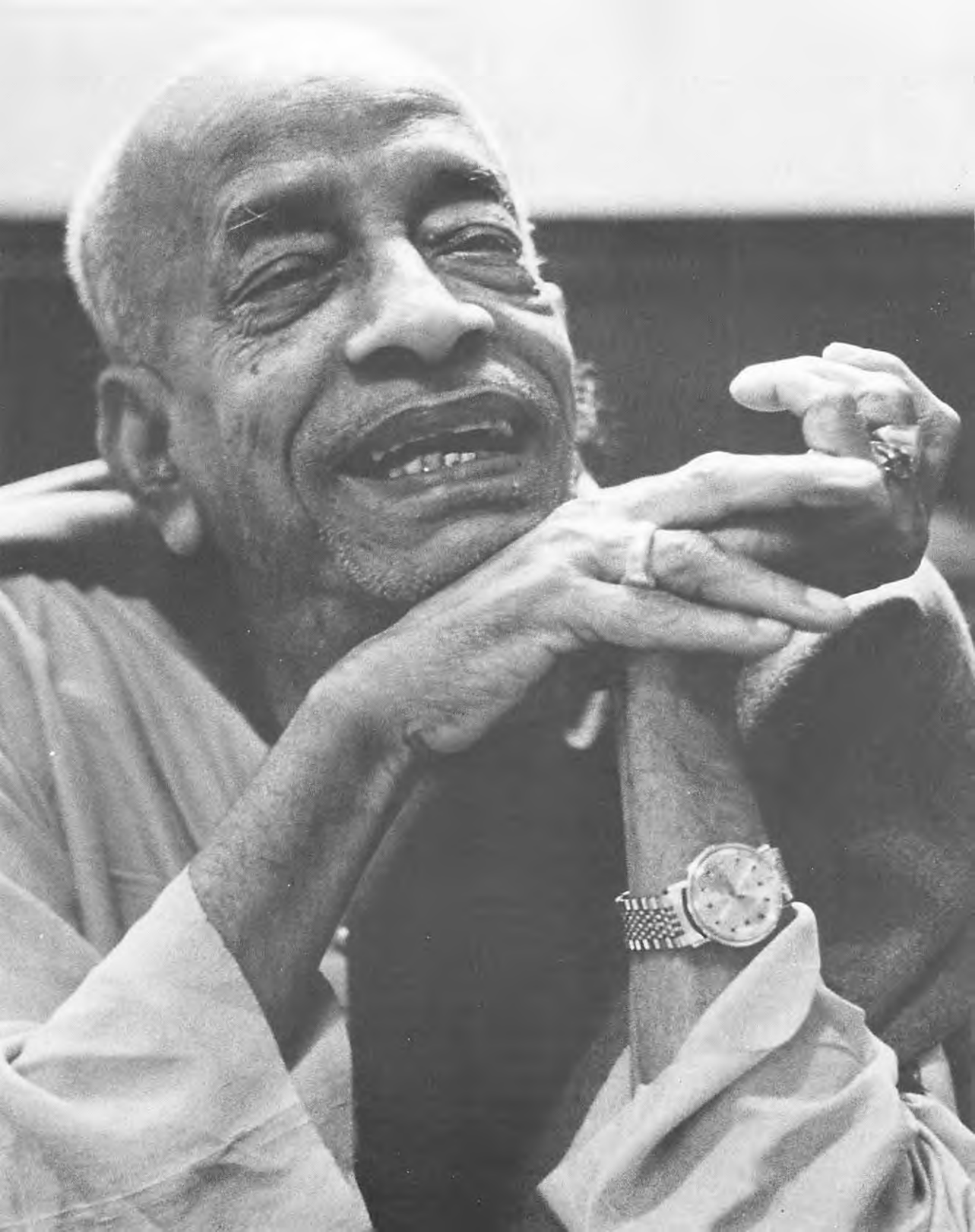
All around the globe Śrī Gurudeva established *śrī-vigraha* (Deity worship). He loved the Deities, he knew who They were, and he revealed to us, "This is Kṛṣṇa. Be careful; you are dealing with Kṛṣṇa."

catur-vidha-śrī-bhagavat-prāsada-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

Śrīla Prabhupāda showered us with Kṛṣṇa's *prasāda.* He drowned the fire of material desires with a shower of *samosās, pakoras, purīs, hallava, subjīs,* so many things, and when he saw that we were simply overwhelmed by discovering Kṛṣṇa's *prasāda,*he was greatly satisfied.

In this way, one by one we can see how the Servitor Godhead came among us. Now he has entrusted to us his mission for awakening the conditioned souls, beginning with ourselves: *jīv jāga jīv jāga goracanda bale, kata nidrā yāo māyā-pīśācira kole.* He has given us all the task of becoming pure devotees of Kṛṣṇa and simultaneously awakening all the conditioned souls to the message of Godhead, to the message of the Supreme Lord Śrī Kṛṣṇa Caitanya Mahāprabhu. It is not an easy task, but it becomes easy by surrendering at his lotus feet. He is the personification of *utsāhān niścayād dhairyāt.*

Śrīla Prabhupāda was always determined, always enthusiastic, always thinking of the goal with great confidence; therefore we must dedicate all of our energy to the service of his lotus feet, and also become determined, enthusiastic and patient. It is automatically understood that



within this material world there will be so many impediments; there will be so many obstacles and difficulties. Therefore Śrī Caitanya Mahāprabhu has warned us, *tṛṇād api sunīcena taror api sahiṣṇunā:* "Be more humble than a straw in the street, more tolerant than a tree." Śrīla Prabhupāda once said in a letter to His Holiness Satsvarūpa Mahārāja, "Unless we are more tolerant than a tree, we cannot spread Kṛṣṇa consciousness." This means that one must understand that he is not his body. By understanding he is not this body even though he is surrounded by opposing elements and material difficulties, still he pushes on, satisfied and rejoicing in the pure soul, part and parcel of Kṛṣṇa, the Supreme Lord. This is the mood of Śrī Caitanya Mahāprabhu's mission. One should rejoice in the pure soul, which is eternal servant of Kṛṣṇa; one should rejoice in devotional service to the Supreme Soul, Kṛṣṇa, and be transcendental to the three modes of material nature, and in that joyful spiritual mood give Kṛṣṇa consciousness to everyone with great energy, with great enthusiasm and with love. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.*

Now ISKCON is a great worldwide institution. Everywhere preaching is going on, book distribution is going on, *prasāda* distribution is going on. Personally I am a very insignificant, poorhearted beggar at the lotus feet of my spiritual master, Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktivedanta Gosvāmī Mahārāja Prabhupāda, and at his lotus feet I am simply begging, pleading, "Please give me a drop of your mercy; please allow me to help Śrī Caitanya Mahāprabhu in His mission, please allow me to participate in your ISKCON movement, please give me the power to always satisfy you. Although you are self-satisfied, still if I cannot satisfy you then life is finished."

In this mood I call upon all my Godbrothers and Godsisters as well as the new disciples who are now entering the house of *bhakti* to please work together cooperatively for the pleasure of Śrīla Prabhupāda.

The perverted tendency of every living entity within this world is to desire his independence, and thus he becomes envious of other living entities. But let us give up this false independence and work for the pleasure of Śrīla Gurudeva. In this way we can do something wonderful for Śrīla Prabhupāda, and if he is pleased with us our lives will be successful and the world will become a happy place.

signed,

Hṛdayānanda dāsa Goswami
Initiating *guru*
GBC—South America (except for Guyana, Surinam, Colombia and Ecuador)
BBT Trustee



A poem to honor His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda on his appearance day, August 27, 1978

The Sun was shining for so long,
Conferring mercy everywhere.
A most unusual event
Considering the atmosphere.

The darkness of this time is dense;
It's very rare that one can see,
As when the twilight's almost done,
Approaching night's obscurity.

For those of us who had the chance
To bathe in his effulgent glance,
It was a blessed miracle—
He taught us how to sing and dance.

He opened up Vaikuṇṭha's gate
And stepped into this mortal place,
Inviting us to come with him
To meet with Kṛṣṇa face to face.

Alas, but now he's out of sight,
And I've been dragging way behind
In hopes that there was still a chance
Of finding pleasure of some kind.

While thinking I could find a way
To have my cake and eat it too,
I've lost my chance to see him smile
At seeing something I might do.

Damnation to this wretched mind
Which dragged me from his lotus feet
And caused me to ignore the truth
And think blood-sucking thorns were sweet.

Now I must make a firm resolve
To give up such recalcitrance
And all my foolish cherished dreams
Which drag me into ignorance.

My dear Lord Kṛṣṇa, help me please
To take into my darkened heart
Remembrance of his lotus feet,
Permit me please to know this art.

I dedicate my life and soul
To help fulfill his wondrous plan,
To beat back māyā's influence,
By Kṛṣṇa's grace I'm sure we can.

To all the villages and towns
In every corner of the earth,
We'll take the message of the Lord
To give the lifeless souls rebirth.

Your servant,

Jagadīśa dāsa
GBC—Minister of Education

Jaya Prabhupāda!

A. C. Bhaktivedanta Swami,
Known as "Prabhupāda" the world round,
Established kṛṣṇa-nāma-saṅkīrtana:
Twelve years done what no one's done.
He translated, wrote a hundred books,
Transformed meat-eaters with sacred sound
He's Śrī Caitanya's mercy descent,
Our Prabhupāda: "Brilliant as the sun!"

āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra

'ācāra', 'pracāra'——nāmera karaha 'dui' kārya
tumi——sarva-guru, tumi jagatera ārya

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world." (Cc. *Antya* 4.102–103)



et me offer my prostrate obeisances unto you, Śrīla Prabhupāda, by prostrating myself at your lotus feet thousands of times. You perfectly exemplify the above statements of Sanātana Gosvāmī. Your Divine Grace's personal behavior and preaching capacity are flawless and superb. You are the ideal spiritual master, and therefore you are the actual spiritual master of the whole world. Everyone can only benefit themselves by surrendering unto your lotus feet and by following your divine teachings, both being self-effulgent and illuminating.

kali-kālera dharma——kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahi tāra pravartana

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the *saṅkīrtana* movement."



Your Divine Grace has displayed the greatest miracle in spreading Kṛṣṇa consciousness around the world. Not only in a short time, but to the most fallen and misled souls. This is greater than any magic—it is proof that you are empowered by Śrī Kṛṣṇa, the Supreme Personality of Godhead. Thus we can understand that in no way can Your Divine Grace be compared with an ordinary man. You are the empowered incarnation of Kṛṣṇa's mercy! Your activities and words are transcendental. I pray that even birth after birth I may remain eternally in your service.

"O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her." (*Bhāg.* 4.28.48)

Your Divine Grace's incomparable force in establishing and preaching strict principles in accordance with the disciplic succession had kept bogus principles in abeyance. Unauthorized principles of religion could not be easily introduced by so-called *svāmīs, yogīs,* philanthropists, welfare workers, and so on. Now, feeling your personal preaching absent, we fear for humanity falling into the hands of unscrupulous per-



sons. May Your Divine Grace personally reside always in our hearts and empower us to establish your desires in the world. There is no other hope for bringing actual peace and happiness in the world we see except for your divine instructions and Kṛṣṇa consciousness.

Jaya, Śrīla Prabhupāda! Your association of *vapuḥ* has given us a glimpse of Kṛṣṇa at every moment. The brilliant moments engraved deep within our hearts decorate our minds with transcendental emotions progressively revealing the eternal nature of our relationship with Your Divine Grace. Your words and actions shine clear through the misty surroundings of this vacant material world. Certainly the moments spent in serving your lotus feet are the only real moments of our existence—all else is void and vacant. When shall I realize how every instruction and pastime was said and performed simply to teach and help me to become perfect?

O Śrīla Prabhupāda! You are so kind to remain just by my side! Thus my debt to you increases beyond any hope of my repayment. The world's state of illusion overwhelms, but your presence alone gives me strength to carry on. Although Your Divine Grace preached alone with your Bhaktisiddhānta Sarasvatī, Godbrothers did not assist. By your blessings, may we work as one, keeping Your Divine Grace simultaneously by our every side. May our love for your idea be ever stronger in our minds than *māyā's* idea, lest we deviate from working together, thus disobeying your holy *vāṇī,* keeping you away from our side and us from reaching your lotus feet again.

vairāgya-yug bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanaṁ taṁ prabhum āśrayāmi
(*Vilāpa-kusumāñjali*)

O dearest Śrīla Prabhupāda! Although we were practically unwilling, you forced us anyway to surrender to Kṛṣṇa out of your unending causeless mercy! You teach the essence of *vairāgya* and give the nectar of devotion. You are most compassionate for others' suffering and very kind upon the miserable. You are the greatest devotee. Śrīla Prabhupāda, I simply beg to remain eternally under the shelter of your divine lotus feet. Not only do I aspire to serve your lotus feet, but I pray for the benediction to serve the sincere servants of your lotus feet. Being dear to Your Divine Grace, they are dearer than life itself.

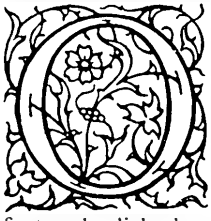
Your most insignificant disciple,

Jayapatāka Swami
Initiating *guru*
GBC—East India, Bangladesh and Nepal

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dearmost Śrīla Prabhupāda,



eternal spiritual master, lord of my life, hear my humble prayer. You have left our vision, but you have not left our hearts. We feel your firm hand directing us, we hear your perfect orders guiding us, we rest in the security of the shelter of your lotus feet.

Of course, when we think of how we sat at your feet and relished your divine company and we think that no more in this life will we have that opportunity, naturally we cannot help but weep. When I visited New Dvārakā recently and went into your garden, which incidentally you will be pleased to know is being kept very nicely for you, I felt like hurling my head against the fountain and giving up my life, remembering how you sat there in perfect tranquillity—listening to *Kṛṣṇa* book being read, smashing the scientists, tolerating our nonsense, smelling the night-blooming jasmine.

However, like that husband that provides his wife with a son to protect her before he takes *sannyāsa,* you have left us with something to give value to our lives even after your departure—you have left us with your mission to complete. Although there is no doubt that you could have finished it all yourself, you have mercifully left us some work to busy us and to give us an opportunity to please you, just as Lord Kṛṣṇa in *Bhagavad-gītā* left Arjuna to carry out the fighting, although in fact by His potency the outcome was not in doubt.

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savyasācin

"Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācī, can be but an instrument in the fight." (Bg. 11.33)









Śrīla Prabhupāda, my prayer is that I will always remember myself to be but an instrument in your hands, and that you will grant me the courage and the strength to fight on your behalf. Just as Kṛṣṇa said, "They are already dead by My arrangement," so I know that by your arrangement all of the fallen souls of this age have already been saved. Still I see that, just as there was nothing more glorious Arjuna could do than to fight, there is nothing more glorious we can do than to carry on and preach your mission as you have directed us. Indeed, nothing within the three worlds or beyond is even the slightest bit worthwhile.

But one more request, Śrīla Prabhupāda. I know that it was Lord Kṛṣṇa's desire that Arjuna become famous and enjoy the flourishing kingdom, and I see already how now, by your order, men are coming and bowing down before me, offering me gifts and all respects, but I do not really want any of this. In my heart of hearts, I only desire to somehow or other please you by service and somehow or other, somewhere or other, in some other garden in some other universe, please let me sit with you again. After all of the scientists have been vanquished by eternal time, let me remain with you while you relish the fragrance of the night-blooming jasmine and hear the *Kṛṣṇa* book being read.

Your useless servant,

Jayatīrtha dāsa
Initiating *guru*
GBC—England, Midwest U.S.A., South Africa
BBT Trustee





Dear Śrīla Prabhupāda,

No one could ever be so fortunate as ourselves. We have obtained the priceless gift of your association, which cannot be purchased by anyone, however powerful or intelligent he might be. By the mercy of the pure devotee, one obtains the chance for pure devotional service, which is sought after by the greatest saints and sages. Yet you have chosen to bestow your gift on us, who are so fallen and unqualified.

Therefore, our debt to you is immeasurable. From the very drags of animalistic life you have raised us to the most elevated standard of existence. You accomplished this in a very short time, and then suddenly you left, handing us the responsibility of carrying on your mission.

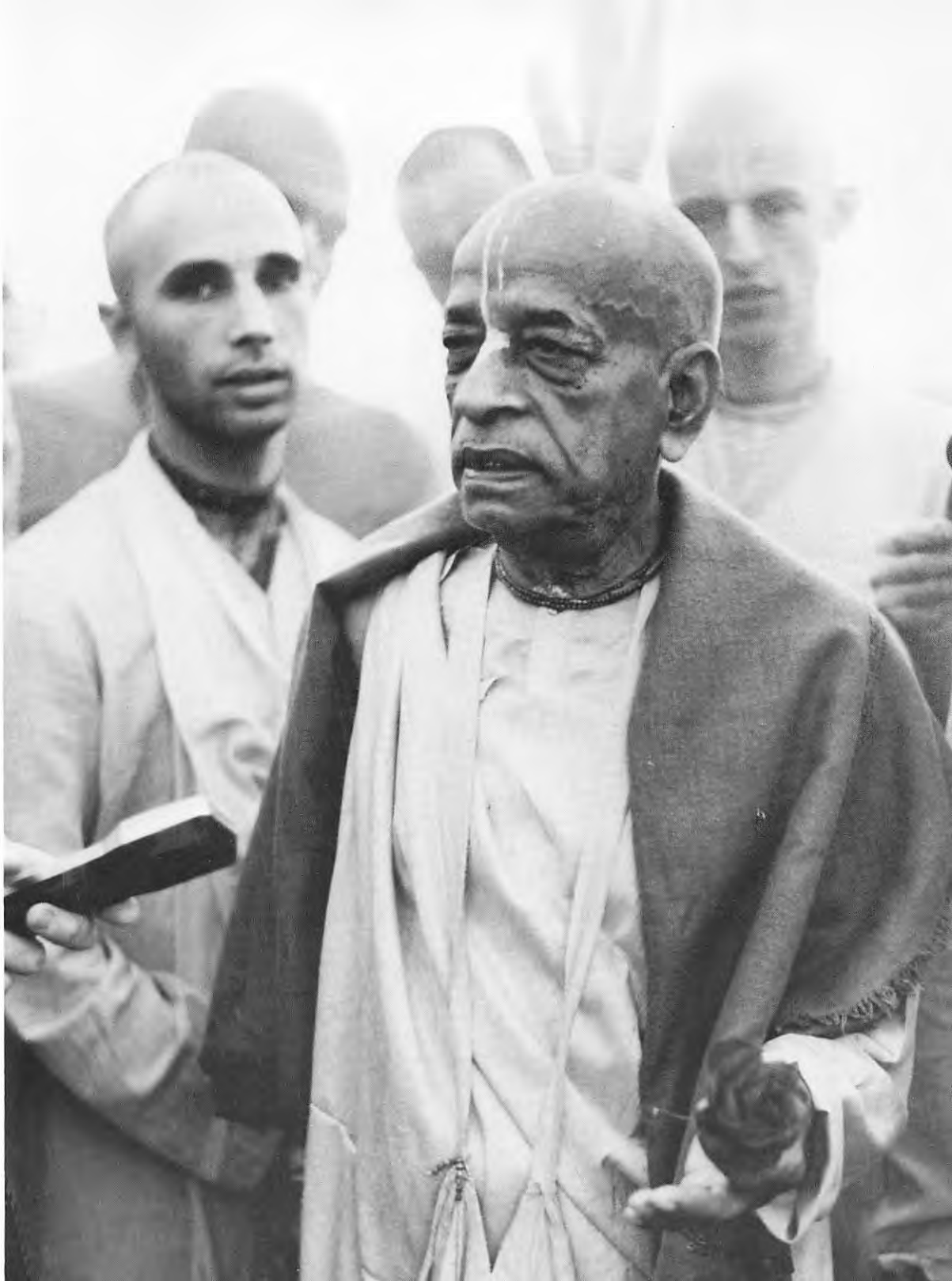
We are feeling ourselves all too incompetent to carry on your work. But you are all-powerful, and if you so desire it, by following your orders we can achieve all success. You are the puppet master, and we are but wooden dolls in your hands. Our dancing is all by your clever arrangement, and the intelligent man will see your hand in whatever we do.

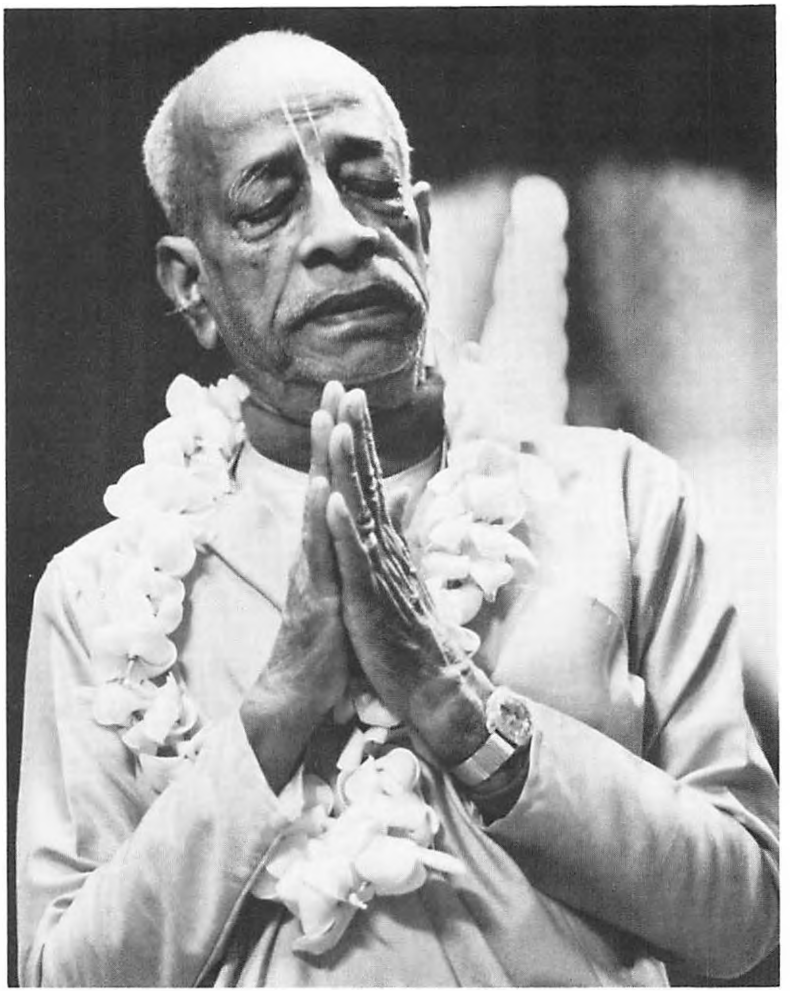
You are never absent from us. It is only by your eyes that we see, and only because of your love that we can live. You are the eternal savior of the fallen souls, and we thank you for accepting us as your children. Please continue to engage us in spreading Kṛṣṇa consciousness.

Kīrtanānanda Swami
Initiating *guru*
GBC—Central U.S.A.

My dear Śrīla Prabhupāda, only by remaining a faithful servant of your instructions, by which one develops attachment for your lotus feet, can one advance and become fixed on the platform of pure devotional service. I am praying for the wisdom and the undeviating fidelity to never break my eternal connection with you and the disciplic succession. You have indicated that when the qualified *ācārya* leaves the planet, then things once again become disordered. We can all understand that the spell of the illusory energy is very strong (*daivī hy eṣā guṇamayī mama māyā duratyayā*), because even when you were present on the planet many apparently advanced disciples who deviated from your instructions met ignominious ends, being once again pulled under by the material whirlpool. This is undoubtedly because they left the shelter of your lotus feet. You have, however, indicated what we may do in the troubled and difficult days that lie ahead: "The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master." (Bhaktivedanta purport to *Bhāg.* 4.28.48) Daily everything else is becoming insignificant. You have said that this material world *is* insignificant, that in Kṛṣṇa's creation this world is simply like a single mustard seed in a bucket full of mustard seeds. I pray that I may return to my real position by never forgetting your instructions for a moment. I want to make them my very life and soul, and I am praying to develop the unalloyed devotion to do this.

Due to enviousness one leaves his eternal home and wanders in the material world. In this way he turns his back on Kṛṣṇa and meets with good and evil amongst various species of life. But although one may choose out of envy and delusion to forget Kṛṣṇa, still Kṛṣṇa cannot forget the conditioned souls, and thus He is situated in everyone's heart simply to direct the wanderings of all living entities (Bg. 18.61). In this way the Lord acts as *caitya-guru,* the spiritual master within. But you have warned us that although Kṛṣṇa is directing, still "He gives direct instructions only to the advanced pure devotees. In the beginning, when a devotee is serious and sincere, the Lord gives him directions from within to approach a bona fide spiritual master." (Bhaktivedanta purports to 4.28.41) So in this way we have all become *bhāgyavān jīva,* or fortunate living entities, because we have come in contact with a true spiritual master like yourself, and we are receiving your mercy through your





instructions and through the association of advanced disciples who are true to your instructions. Now one should not again return to the conditioned world by becoming falsely independent or mistakenly thinking that he alone is in a position to receive instructions from the Supersoul, and that only he can understand the desires of the spiritual master. This is to fall victim to a very deep and treacherous pitfall. On the other hand, you have indicated that for one who has been "trained by the spiritual master according to the regulative principles of devotional service and is situated on the platform of spontaneous attachment for the Lord (*rāga-*

bhakti), the Lord also gives instructions from within. This distinct advantage is obtained by a liberated soul." (Also from the purport to *Bhāg.* 4.28.41) To assist us in advancing to the platform of fixed devotional service, you have declared that "Kṛṣṇa is now present in this ISKCON movement," and that ISKCON is nondifferent from you yourself. So if one in great delusion rejects the instructions of the spiritual master, and departs from the association of the loyal servitors of yourself who are endeavoring to push on your movement and Lord Caitanya's prophesied mission, then it can only be understood that once again he has fallen prey to envy and become a victim of the deluding potency. Śrīla Prabhupāda, I pray that I will never turn away from you and my Godbrothers, who are your loyal disciples. Śrīla Prabhupāda, we know that there will be many *pāṣaṇḍīs,* cheaters who do not know the real path of spiritual advancement, and that they will come forward to disrupt this Kṛṣṇa consciousness movement. In this way they unjustly belittle your endeavors by minimizing how you relentlessly endeavored to establish ISKCON. All these things will come to pass now that this unfortunate planet is no longer blessed with your footprints and the point of your cane. But those who are actually sincere will not become deluded, and free from envy, they will work with transcendental determination to establish this mission in every town and village. By your divine grace we will see every person as a recipient of your causeless mercy.

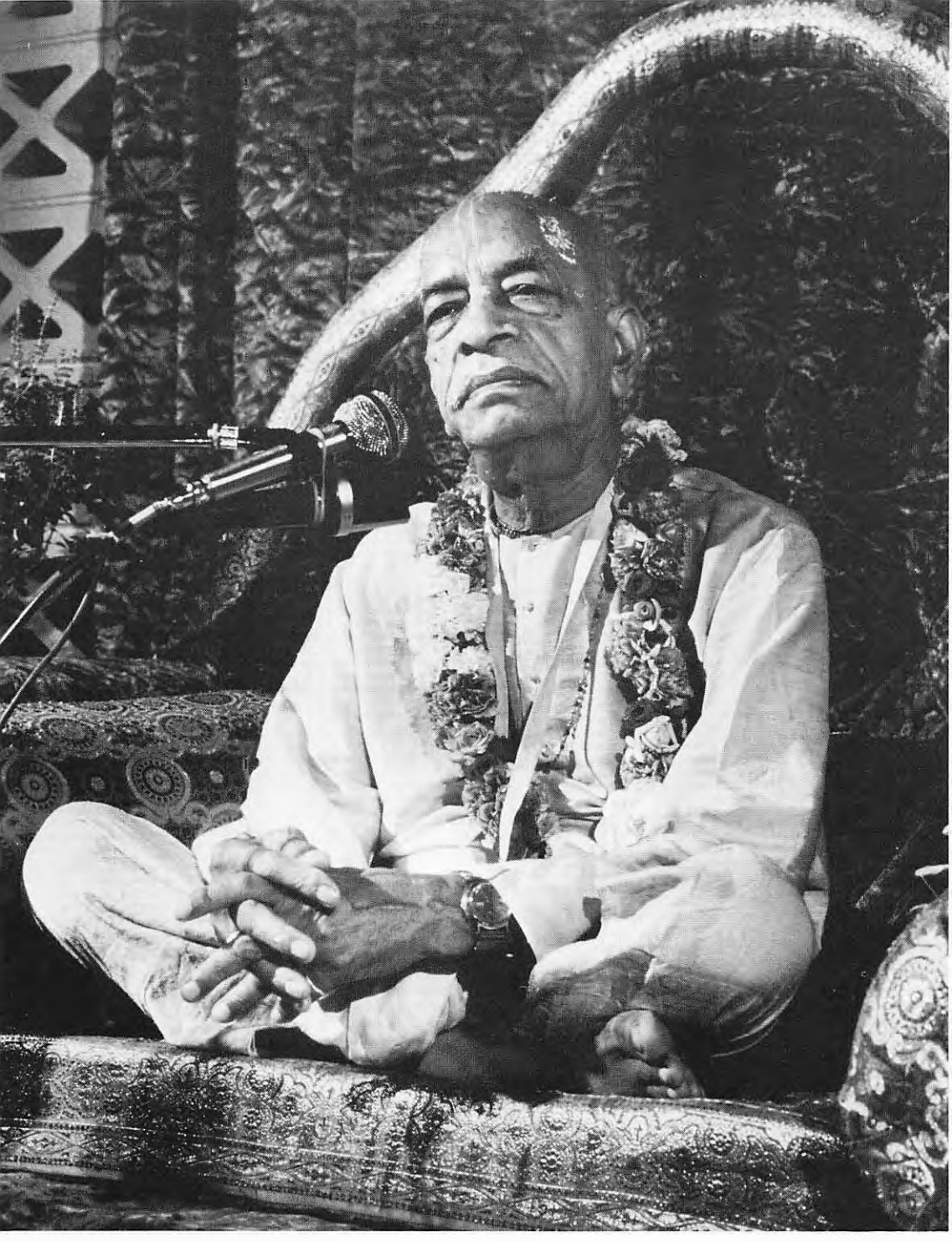
Śrīla Prabhupāda, I know that your accomplishments are innumerable, that your transcendental qualities defy description, but still it is my duty as your eternal servitor to constantly glorify you. You have explained that Kṛṣṇa is asking us to offer Him a leaf, a little water, a flower, or some fruit. Actually Kṛṣṇa is not in need of anything. He is the Supreme Lord, and everything is coming from Him; He is the proprietor of everything, and in His creation there are vast oceans, great rivers, unlimited vegetation, and fruits and flowers of all descriptions. Still it is for our benefit, so that by such devotion we become purified, that Kṛṣṇa is requesting. In the same way, I am a simple, insignificant person, not very important at all. But if somehow or other I am given an opportunity to glorify someone as praiseworthy as yourself, and if I am thus able to say something, then that is another example of your greatness. In your humility, you have said that "I may not be perfect, but because I am repeating the words of my spiritual master, then what I say is perfect." Whatever I have learned, that I have learned from you. Of course, I cannot simply imitate, speaking what you have instructed but not following your instructions, asking others to follow but myself not obeying. I do not want to be such a cheap disciple, but like you, an *ācārya* who teaches by his example. No one is barred from becoming a spiritual master, if he is able to follow you and thus present with realization this science of Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu commanded, "In this

way become a spiritual master and try to liberate everyone in this land." (*Madhya-līlā* 7.129) You once told me, "At every moment I am seeing the lotus feet of my spiritual master." So even in your glorification of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, you have taught us by your perfect example.

Śrīla Narottama dāsa Ṭhākura has sung of the spiritual master, "He is my lord, birth after birth." Śrīla Prabhupāda, I know that you are eternally perfect, *nitya-siddha,* and that you appeared in this material world out of causeless compassion for the forgetful souls entrapped within the false bodily conception of life. You have come to illuminate this dark world with knowledge. I, however, am one of the living entities who are called *nitya-baddha.* Life after life, since time immemorial, I have forgotten Kṛṣṇa. Actually there are innumerable living entities in this material world, and they are all marked with the propensity to try to lord it over the material nature. Sometimes such deluded living entities are garlanded and proclaimed as emminent scientists or proud philosophers or leaders among men. But they are all servants of the temporary, ignorant and miserable material energy, and they cannot relieve themselves or anyone else from the shackles of birth, death, old age, or disease. Birth after birth, I have followed such blind leaders, and thus I have tumbled head over heels into the ditch of ignorance, always forgetful of Kṛṣṇa and His causeless mercy. But somehow or other, by your divine grace, I have again become conscious. You are therefore my eternal spiritual master. I will always treasure the opportunity I had of seeing you, hearing you, and touching your lotus feet. But I am beginning to understand more and more that the real association of the disciple with the spiritual master takes place on the platform of service. I saw you before me, but now I can understand that whoever was in relation with you was so on the platform of eternal service. Śrīla Bhaktisiddhānta Sarasvatī writes, "The materialistic demeanour cannot possibly stretch to the Transcendental Autocrat who is ever inviting the fallen conditioned souls to associate with Him through devotion or eternal serving mood." (Foreword to *Śrī Brahma-saṁhitā*) Kṛṣṇa is eternal, His devotion is eternal, and so the spiritual master is ever existing on that transcendental platform of service, ever accepting the sincere endeavors of the fallen conditioned living entities to serve the Supreme Lord. In this way, your every gesture, your every word is simply reiterating the same thing: "Serve Kṛṣṇa." What do I know of Kṛṣṇa? I only know you, Śrīla Prabhupāda, and I am begging you to keep me occupied in your service, not just this lifetime, but in unending time and eternal existence.

Your eternal servant,

Pañcadraviḍa Swami
GBC—Central America, Ecuador, Mexico, Colombia





nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dear Śrīla Prabhupāda,

O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me. I am a tiny part and parcel of the Supreme Lord and am always and in every way His eternal servant. As I am always hoping for His mercy and kindness, I offer myself to His most dear servitor, my spiritual master, Śrīla Prabhupāda. (*Arcana-paddhati*)

In the *Hari-bhakti-viveka* there is a statement about how one can offer his body in self-surrender. There the devotee says, "My dear Lord, as a sold-out animal has no need to think about his maintenance and sustenance, so, because I have given up my body and soul unto You, I am no longer concerned with my maintenance and sustenance." Because you are the ocean of mercy, you have even accepted a rascal like myself as your servant, and by your causeless mercy, it is now my goal to

become completely sold out to your lotus feet. The perfection of devotion to Kṛṣṇa is to make your desires and your mission my entire life and soul. You wrote in the *Caitanya-caritāmṛta* (*Antya* 1.117) that the inner feelings of Śrī Caitanya Mahāprabhu are His desires that His special mercy be spread throughout the world in this Kali-yuga. Therefore, your innermost desire is that these same transcendental feelings be spread purely all over the world. By your mercy I am becoming very anxious to be completely absorbed in trying to satisfy your innermost desire by using every ounce of energy of my body, mind and words to preach Kṛṣṇa consciousness. Since I can't achieve this position, I beg to throw myself at your lotus feet and beg you to let me have this service. You once wrote to me that I should "make program to distribute our books all over the world. Whatever progress we have made, it is simply due to distributing these books. So go on, and do not divert your mind for a moment from this." I know that with your order comes all the power of the Supreme Lord to help us execute your order. I also know that to become completely surrendered to preaching is the highest state of pure *bhakti.* ("The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the *saṅkīrtana* movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general." Cc. *Ādi* 7.18–19) That surpasses all types of liberation, including living on the same planet as the Lord, possessing the same opulences as the Lord, having the same bodily features as the Lord and gaining personal association with the Lord. If I purely endeavor to achieve this state of surrender then I am sure that you will guide me from within my heart at every step, and by being eternally linked with you in this way I will be able to go anywhere to preach for you, birth after birth. I cannot imagine any higher pleasure for the soul than to achieve this transcendental relationship with you by becoming absorbed in preaching and distributing your books. This process of distributing your books will liberate uncountable billions of souls and deliver them to the lotus feet of Lord Kṛṣṇa, and that is your greatest satisfaction. Please kindly take this worthless soul into your association in this way.

Your unworthy servant,

Rāmeśvara Swami
Initiating *guru*
GBC—Southern California, Denver
BBT Trustee





The fact that we remain Kṛṣṇa conscious without the physical presence of Śrīla Prabhupāda proves our eternal relationship with him.

Śrīla Prabhupāda always blessed everyone, and the feelings of separation are another blessing for our advancement. They will sustain us. They will grow into feelings of separation for Lord Kṛṣṇa, their ultimate cause and repose. They are the highest Vaiṣṇava conception of life.

Now it is our duty to help the world understand Śrīla Prabhupāda's teachings and appreciate his glories—this special contribution his disciples can make to our *sampradāya*. Meanwhile, let me always glorify my precious Godbrothers and Godsisters and their followers, saintly persons all, pure Vaiṣṇavas, whose association is purifying the world. In them I shall always see my dear Śrīla Prabhupāda, and thus life becomes bearable.

Your eternal servant,

Rūpānuga dāsa
GBC—Mideastern U.S.A.

"Homage to His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
On the Occasion of
His Eighty-third Appearance Day."

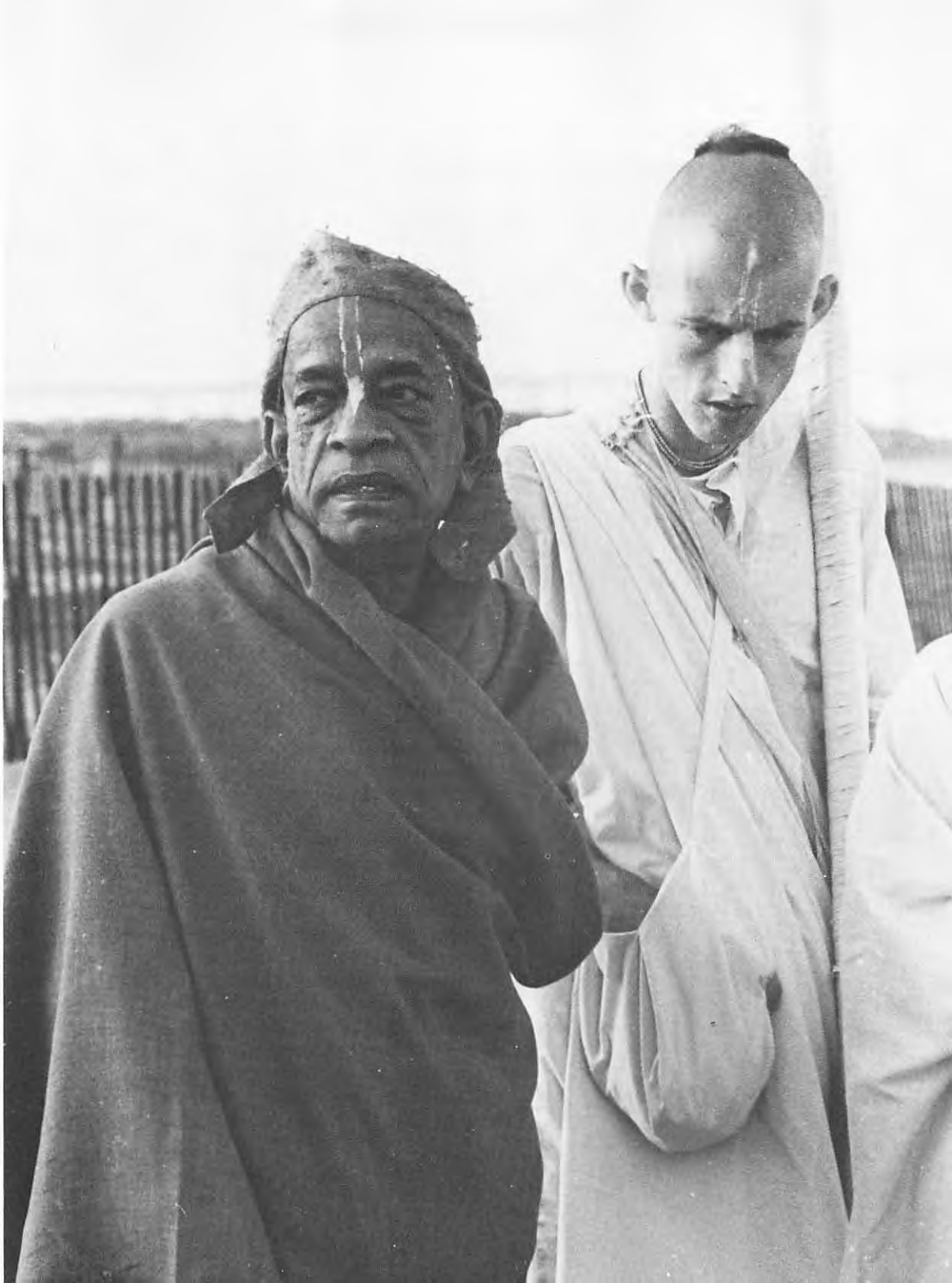


fferings of flowers and poetic eulogies on your appearance day are certainly in the line of Vaiṣṇava etiquette. But the more crucial Vyāsa-pūjā homage is when we disciples dedicate our lives to strictly following your orders day after day, year in and year out. Śrīla Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master should be the life and soul of the disciple. Although, Śrīla Prabhupāda, you have disappeared from this material world in your physical presence, you live eternally, and the disciple lives with you—by your instructions.

kali-kālera dharma——kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

tāhā pravartāilā tumi,——ei ta 'pramāṇa'
kṛṣṇa-śakti dhara tumi,——ithe nāhi āna
(Cc. *Antya* 7.11–12)

Thus it was stated by Vallabha Bhaṭṭa in the *Caitanya-caritāmṛta* to describe Lord Caitanya Mahāprabhu: "The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the *saṅkīrtana* movement. You have spread the *saṅkīrtana* movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it." This is certainly indisputably true of Your Divine Grace. You spread the Hare Kṛṣṇa *mantra* all over the world, and that means that you are the empowered *āveśa* incarnation of the Lord. Moreover, in your Bhaktivedanta purports, you have established such thorough understanding of the power of the disciplic





succession that it is now possible for your selected representatives to also become pure devotees empowered with Kṛṣṇa *śakti.* How is this possible? Because as you have always stressed (and as is confirmed in *śāstra* and by *sādhu*), the real spiritual master is one who has become the wholehearted servant of his spiritual master. (Lord Caitanya also claimed to have become an ecstatic chanter of the holy name by submissively accepting Himself as a fool before His spiritual master, Īśvara Purī.) Your genius for propagating Kṛṣṇa consciousness is so great that you have transferred your own undisputed position of *guru* and pure devotee unto your disciples, provided that they act as your own humble servants. If they do so, then they also may fulfill the purport of the Eleventh Canto *śloka: ācāryaṁ māṁ vijānīyāt.* You yourself stated this among your last instructions in November 1977: " 'Leader' means one who is a first-class disciple. *Evaṁ paramparā-prāptam.* One who is perfectly following. Our instruction is, *guru-mukha-padma-vākya.* Do you know this?" And were this not true, then how would future disciples be able to surrender in full faith to their spiritual masters and be assured of the via-media link to

Kṛṣṇa by *parampará*? This is another of those gifts of Your Divine Grace which we could not see at the time. You did so many things, Śrīla Prabhupāda, which are only becoming perceivable to us gradually.

This Vyāsa-pūjā, 1978, is the first year after your disappearance from the material world. You have bequeathed to us a solid and vigorous ISKCON tree. To provide for our growth, you have named eleven initiating *gurus,* all under your administration. Thus we can foresee a great flowering tree, spreading strong branches everywhere, a multiplying *sampradāya,* and all stemming from the empowered nourishing touch of Your Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. As early as 1969, you spoke of our future in a letter to Kīrtanānanda Swami: "I have got my disciples, so in the future these many disciples may have many branches of disciplic succession . . . the example is that of a tree, which has many branches. And you will find one leaf here and another leaf there. But if you take this leaf and the other leaf, and you press them both, you will see that the taste is the same. The taste is the conclusion, and from the taste you can understand that both leaves are from the same tree." Just as your father, Gour Mohan De, had the genius to prepare you from boyhood with *mṛdaṅga* lessons, facility for Ratha-yātrā, and Rādhā-Kṛṣṇa worship, so you have prepared your ISKCON for a long life of vigorous pure devotion to Kṛṣṇa.

There is nothing to lament now that you are gone. We know that you are like the sun—gone from our vision but existing elsewhere in your own eternal orbit of pure devotional service. You have gone on by Kṛṣṇa's desire, and that is not lamentable. I am lamenting only my own insincerity and rascaldom, which prevented me from serving you better when you were with us those twelve short years.

Now, by your mercy and the mercy of the ISKCON Vaiṣṇavas, I am studying your life and preparing a biography, the life of the highest *paramahaṁsa.* I am most unworthy to do this, but then you have always kindly given this fallen soul wonderful tasks to link me to you and to Kṛṣṇa. This is your continuing causeless mercy. I pray to never be so foolish as to abandon my position as your fallen, menial servant. In this position, you and the Supreme Personality of Godhead will be merciful on me and allow me the privilege of eternal devotional service at your lotus feet. All glories to you, supreme Gurudeva! I know you are with me and I am your servant. I have nothing to fear, being at the lotus feet of His Divine Grace Abhaya Caraṇāravinda Bhaktivedanta Swami Prabhupāda.

Satsvarūpa dāsa Goswami
Initiating *guru*
GBC—Dallas
Editor in Chief *Back to Godhead*

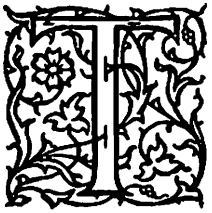


oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ



his *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa.*" (*Śrīmad-Bhāgavatam* 1.3.43) This is the priceless gift of Śrīla Vyāsadeva, the noble son of Parāśara Muni and Satyavatī, who is the seventeenth incarnation of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. Today, we celebrate the most auspicious appearance day of His Divine Grace Śrīla Prabhupāda, the representative of Śrīla Vyāsadeva.

Great Vaiṣṇavas are proclaiming the achievements of Your Divine Grace over a span of twelve years as "outstanding" and "inconceivable." In fact, there is no proper word of praise for what you have given to the world. You have left an immense wealth, a great ocean of transcendental science, and have built a gigantic transcendental empire just to enlighten every living entity all over the globe. Your only desire was to give everyone *kṛṣṇa-prema* in this dark age of science and technology. This is the matchless gift of Your Divine Grace. It would be most worthy of your qualities and glories that they be composed into the most perfect rhyme and sung in the sweetest poetic melody. However, this most unfortunate servant is unqualified to do so.

It is undoubtedly awful just to think about this Kali-yuga, and we actually see that in this age everyone is entangled in the material conception of life. Men behave like machines and have forgotten the higher principles of life. As a result the moral, ethical, and religious principles—the qualities of civilized men—are deteriorating day by day. Social and political ills prevail in the society. However, the Supreme Lord Śrī Kṛṣṇa is so merciful. By His sweet will Your Divine Grace was sent to this planet to save those who are drowning in the cyclonic waves of Kali-yuga. How fortunate are those who were in touch with your divine lotus feet. Even this most fallen and unfortunate servant is quite undeservedly blessed by having been allowed to take birth during Your Divine Grace's





appearance on this planet. You have so mercifully lifted me from the dense dark forest of material nescience and trained me in the science of Kṛṣṇa, the ultimate goal of knowledge.

You told me just before your departure that, "I want to make some human beings from animal civilization. This is my noble desire. I want you to know that." You personally took so much time and patience just to train this most unintelligent and unworthy servant. I have no knowledge whatsoever, but I have learned this one thing: serving your divine lotus feet and your divine instructions will be the perfection of my life. Your love, feeling, deep concern and great compassion, the perfect qualities of a pure Vaiṣṇava, were so clearly exhibited toward all of us during your last days in Vṛndāvana. There is no one more merciful than you, Śrīla Prabhupāda. Kindly allow me to serve the dust of your divine lotus feet birth after birth. All glories to you, Śrīla Prabhupāda!

Your most fallen servant,

Svarūpa Dāmodara dāsa
GBC—Maṇipura
Director Bhaktivedanta Institute



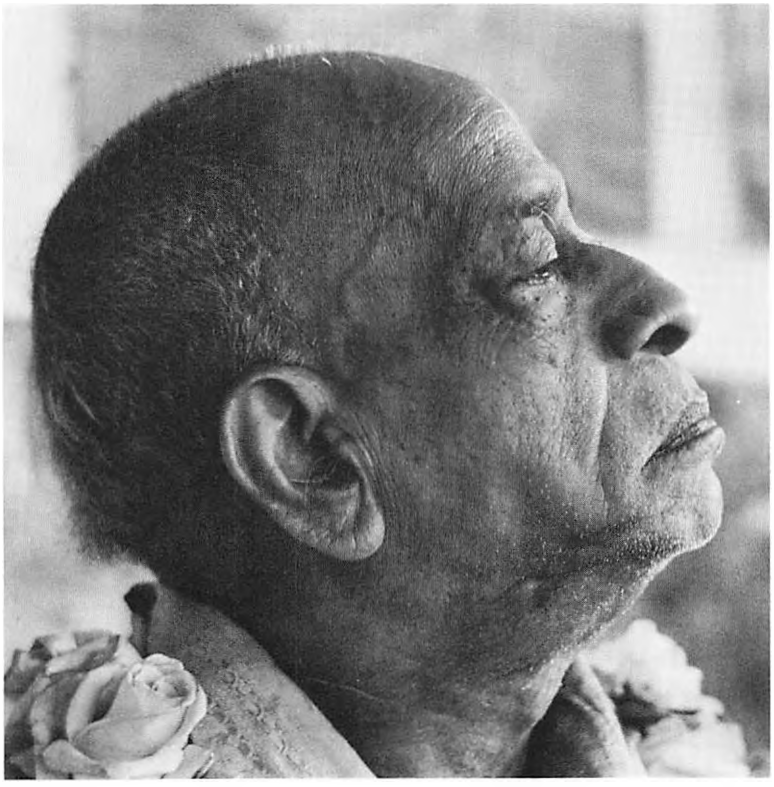
oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam

Godbrothers and Godsisters:

We stand before the threshold of a new era, though not by our own desire. Our eternal father and beloved spiritual master, the great Gauḍīya Vaiṣṇava *ācārya* who descended in our midst by his causeless mercy, has all too suddenly removed himself from our external perception. Today, Vyāsa-pūjā day, marks the eighty-third appearance day of His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktivedanta Swami Prabhupāda. Unlike previous Vyāsa-pūjā celebrations, we are now forced to remember His Divine Grace's disappearance day as well. But, from his bed in Vṛndāvana, Śrīla Prabhupāda explained that there is no difference in the *ācārya's* appearance and disappearance. Both are accomplished on the order of the Supreme Lord, the Personality of Godhead, Kṛṣṇa. The *guru* is nondifferent from the Supreme Lord: *ācāryaṁ māṁ vijānīyāt.* As such, his appearance and disappearance are for the same purpose of executing the eternal mission: *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām dharma-saṁsthāpanārthāya.* Actually, there is no question of disappearance, either for God or for His unalloyed servant. Like the sun, they come before our vision and leave on schedule for continuing elsewhere their mission of reclaiming the conditioned souls. Though not present before us, they exist eternally.

He reasons ill who tells that Vaiṣṇavas die
When thou art living still in sound.
The Vaiṣṇavas die to live, and living try
To spread the holy name around!



As Kṛṣṇa is always present within the heart of His devotees, similarly Śrī Gurudeva is forever remembered by those who follow his instructions. "He lives forever by his divine instructions and the follower lives with him."

At the time of Śrīla Prabhupāda's departure, we felt that we had lost our very life. That person to whom we had dedicated all our words, our thoughts, our activities, had now gone. He who had reared us from spiritual birth, maintained and protected us—we could no longer run to find shelter at his lotus feet. Like newly orphaned children, we moved from one end of the day to the other, now without the steady hand of our father to guide us. The rising sun illuminating the contours of Vṛndāvana, giving the chance of service to all devotees, instead only revealed a great emptiness. The lord of our lives, the crest jewel of Vṛndāvana, the savior of the world, had now departed.

So it seemed. But Kṛṣṇa never forgets His devotees, nor does Śrīla Prabhupāda ever neglect his duty as our father. What we did not under-

stand began to be revealed. His departure was as much planned by Kṛṣṇa as was his appearance. The activities of Kṛṣṇa and His unalloyed devotees are all perfect in every respect and are always pleasing to the devotees. The *gopīs* thought they had lost Kṛṣṇa as He rode away in the chariot of Akrūra, but as the chariot disappeared out of their sight, they were not left alone. Kṛṣṇa had not actually left Vṛndāvana. He had taken up residence in their hearts. And as the days unfolded, the *gopīs* remembered Kṛṣṇa more and more. Everything in Vṛndāvana reminded them of Kṛṣṇa. Similarly, we began to discover that Śrīla Prabhupāda had not really left us. True, we could no longer find him sitting in his room, calling us to come. His presence was felt in another way—in remembrance. Within our hearts, within the hearts of our Godbrothers, Śrīla Prabhupāda was unmistakably present, guiding us as surely as before. Even through the lips of senior Vaiṣṇavas, his instructions illuminated the path for us to safely tread. Spiritual life is characterized by the absence of duality. Everything created by the Lord is His energy and has its connection with Him. The devotee sees Kṛṣṇa everywhere.

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ

yo māṁ pasyati sarvatra sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyami sa ca me na praṇaśyati

"A true *yogī* observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere. For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me." (*Bhagavad-gītā As It Is* 6.29–30)

In his purport to these verses, Śrīla Prabhupāda writes:

> A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything—this is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa—a position transcendental even to material liberation. It is the stage beyond self-realization at which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee, and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity attains his immortality. Nor is the Personality of Godhead ever out of sight of the devotee.

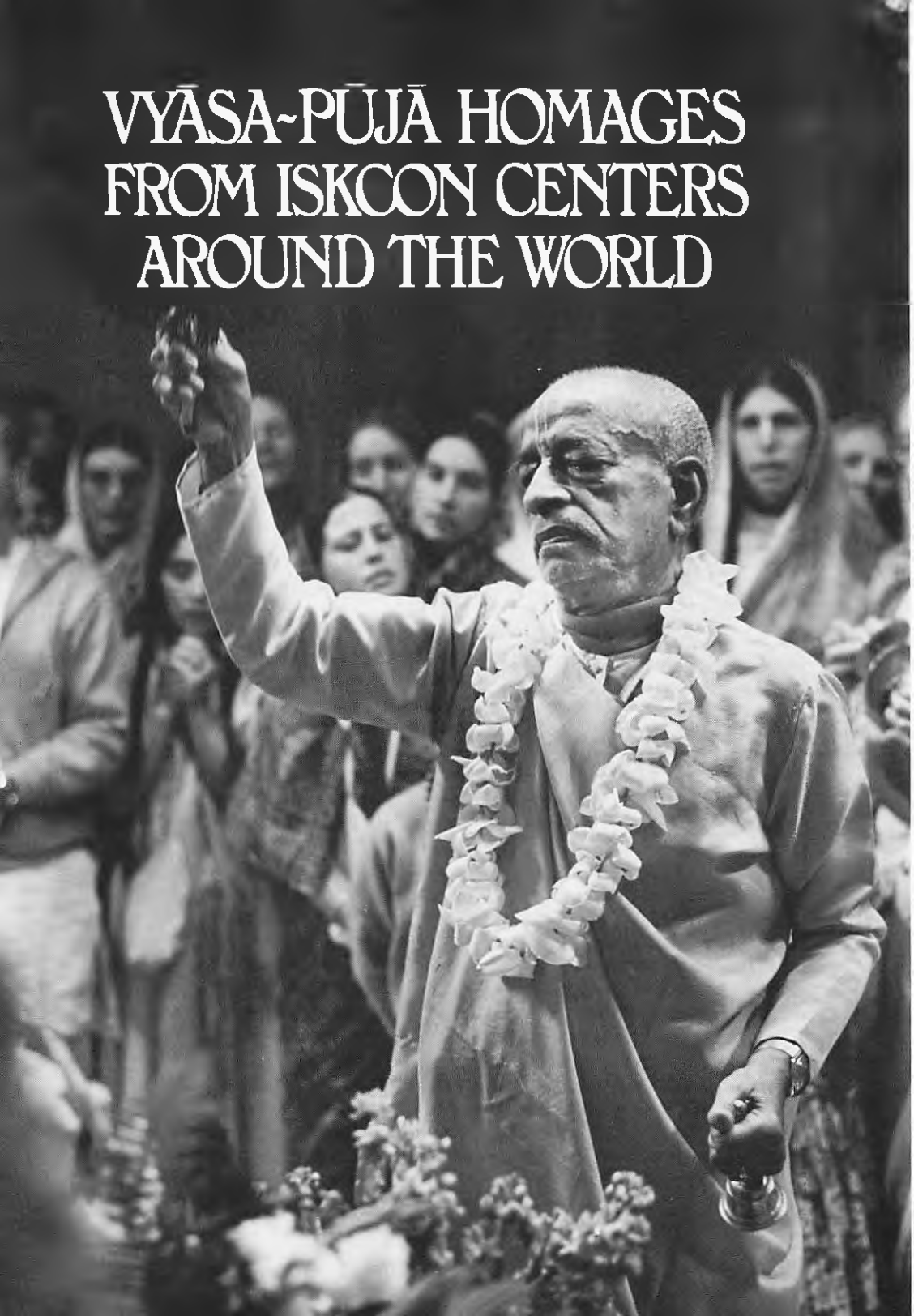
It is the mercy of Kṛṣṇa that He sends His most confidential servitor to represent Him. He is the Supreme Personality of Servitor Godhead. *Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ. Haritvena* means "with the quality of Hari." Śrī Gurudeva thus is worshiped on an equal level with the Lord because he is empowered to act on behalf of the Lord in any way the Lord desires. It was not therefore out of sentiment that we began to find Śrīla Prabhupāda in all that we saw and within all our activities. *Here* was Prabhupāda, manifest throughout his creation (ISKCON), in the temples, the devotees, in his books and in the services he gave us. Śrīla Bhaktivinoda Ṭhākura confirms, *tomāra karuṇā sāra:* "Your mercy is essential to me." Prabhupāda once stated: "I never forget my Guru Mahārāja for a moment. I feel him always present with me."

Thus to maintain ISKCON becomes the most intimate personal service to Śrīla Prabhupāda. We all wished we could have had the opportunity to have rendered him some personal service. By maintaining our institutions, not allowing even one to deteriorate, we can feel the satisfaction of serving his body, which he himself equated with ISKCON. Just as the body is only good if all of the limbs and organs are healthy, ISKCON will continue to hold its position so long as the individual devotees maintain their spiritual standard, and to expand ISKCON will mean still further pleasure for our spiritual master, for it was never his way only to maintain. *Ānandāmbudhi-vardhanam,* the *saṅkīrtana* movement is by nature ever increasing.

Here, at Hare Kṛṣṇa Land, we are trying to both maintain and expand. Take, for example, the "morning walk," practically a Prabhupāda institution in itself. Prabhupāda's walks on Juhu Beach symbolized to Bombay-ites our movement's continued strength. Therefore we have continued it, and as we pass our members and friends on the beach, they nod their heads appreciatively, for we are not only maintaining; it is increasing. As we would follow closely behind Śrīla Prabhupāda's footsteps, now an ever-growing number of young men follow us. The goal is the same; the path is already trod upon; we simply have to follow. The threshold of this new era is crossed by faithful adherence to the instructions of our Gurudeva. Boldly we march with Kṛṣṇa conscious banner unfurled. His words light up the way, back to home, back to Godhead. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare! Śrīla Prabhupāda *kī jaya*! Śrīla Prabhupāda *kī jaya*! Śrīla Prabhupāda *kī jaya*!

Tamāla Kṛṣṇa Goswami
Initiating *guru*
GBC—Western India, BTBD TSKP
BBT Trustee

VYĀSA-PŪJĀ HOMAGES FROM ISKCON CENTERS AROUND THE WORLD





nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

This is surely the most blessed of all events—the anniversary of our spiritual master's appearance in this material world.

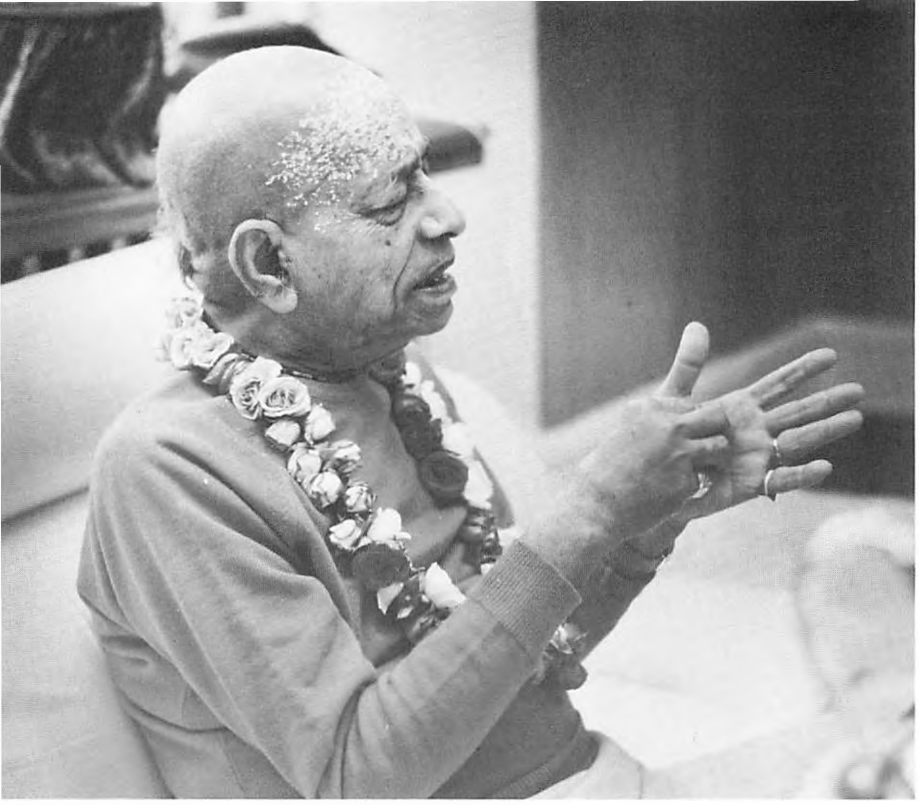
oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ



To the spiritual master we owe the greatest debt, a debt which is impossible to repay, for he gives one eternal life and thus frees one from birth, death, disease and old age. Thus the *Vedas* have enjoined: *tad-vijñānārthaṁ sa gurum evābhigacchet.* There is no one else who can give such a matchless gift as the *guru* does. *Dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ vande guroḥ śrī-caraṇāravindam.* Therefore I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

To accept a spiritual master should not be taken as a fashion or a fad, but for gaining relief from the miserable condition of material life. He is directly empowered by the Supreme Lord to deliver the fallen souls. *Kintu prabhor yaḥ priya eva tasya*—"the bona fide representative of the Lord."

Therefore we want very much to glorify our *guru,* His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda. Who can say how exalted was his position? The most confidential servitor of the Lord. "Prabhupāda"—how rightly for him to have this title, "the feet at whom all masters sit," an exalted personality. Simply by his every word and action he created in everyone he came across a long-lost desire for service to Kṛṣṇa, surrender to the Lord.



It is said that a pure devotee is like a touchstone: whosoever he comes in contact with becomes mad after Kṛṣṇa. With a touchstone one can turn even low-grade metals into gold. Similarly, Śrīla Prabhupāda turned us *mlecchas* and *yavanas* into Vaiṣṇavas.

It is said in the *Śrīmad-Bhāgavatam* that the disciple of a bona fide spiritual master should give up his life when the spiritual master leaves this world if he cannot carry on the mission of the *guru*. We don't want to give up our bodies yet. We want to push on the movement our Prabhupāda has established, for we know this is his desire. He wants to see us working to please Lord Caitanya. He wants us to deliver the fallen conditioned souls.

Actually his mercy is all that we are made of!

Please, Śrīla Prabhupāda, give us the shade of your lotus feet! Please let us be your servants, birth after birth.

Your most fallen servants of Gaura Hari Mandira (Adelaide, Australia),

Kṛpākāra dāsa adhikārī
Jaleyu-devī dāsī
Karṇāmṛta dāsa brahmacārī
Gaura-maṇḍala-bhūmi dāsa brahmacārī
Sarvalakṣaṇa dāsa brahmacārī
Tribhuvana-pati dāsa brahmacārī
Śikhipiccha-dhara dāsa brahmacārī
Pūrṇacandra dāsa adhikārī
Bhakta Greg
Bhakta John
Bhakta Collin
Bhakta Adrian
Bhakta Chris
Bhaktin Tanya

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

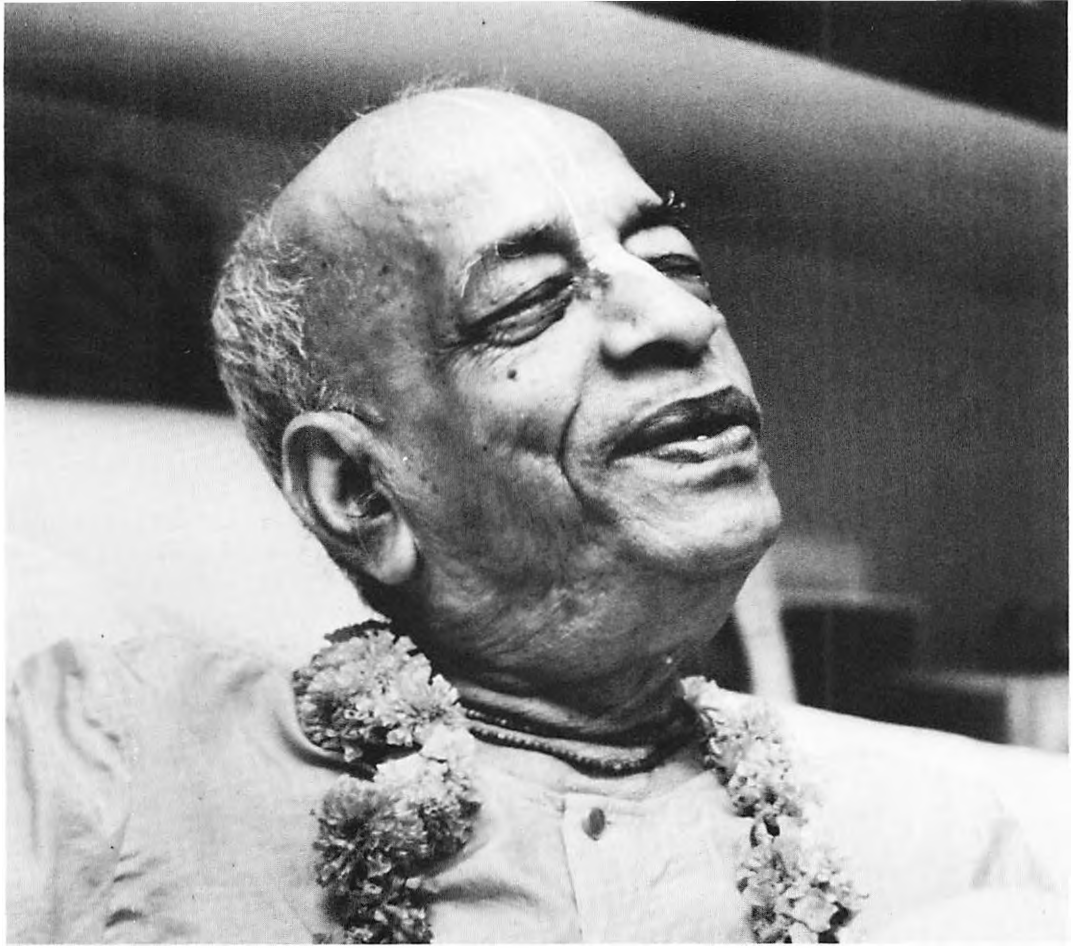
namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dearest Śrīla Prabhupāda,

Please accept our worthless prostrate obeisances. All glories to your divine appearance and all glories to your divine disappearance. Our lives and hearts were as dry as a desert and were hankering for happiness and satisfaction like a fish on the land. In such a state you appeared as a merciful angel and filled our hearts with supreme bliss and satisfaction. How can we forget our miserable condition before taking shelter at your lotus feet, and how can we ever forget the transcendental bliss we derived from your lotus feet, which are saturated with transcendental love of God? It is a fact that you are present by your instructions and by your books, but it is also a fact that we can never forget your transcendental smiling lotus face, which can pacify the entire universe.

Once when Lord Kṛṣṇa was displaying His transcendental pastimes in Vṛndāvana in the midst of thousands of *gopīs,* He chose to disappear from amongst them, leaving the *gopīs* in complete agony and frustration. The *gopīs* started searching for Him in desperation, asking all the trees and the creepers, the flowers and the cows if they knew where Kṛṣṇa went. At that time Kṛṣṇa assumed the form of Nārāyaṇa. They offered their obeisances to Nārāyaṇa and continued looking for Kṛṣṇa. Similarly, we know our Śrīla Prabhupāda in his transcendental human form, and wherever we are we want to associate with your form as Śrīla Prabhupāda. Whatever little practice of devotion or spiritual life we have is due to you, Śrīla Prabhupāda. We did not know how much we would miss you until you actually left us physically.

Indeed, who can measure your glories or who can even attempt to begin appreciating them? Maybe Lord Śiva or Śukadeva Gosvāmī or Nāradajī knows your glory. I can just imagine how gloriously all the demigods in the heavenly planets must have worshiped you when you left for your real home of Kṛṣṇaloka. All the great personalities like Indra, Candra, Gaṇeśa, Varuṇa and all the great sages like Bṛghu, Marīci, Vyāsadeva, Nārada and Brahmājī must have showered incessant flowers and offered the most wonderful garlands and the most exalted worship on your way home. And Lord Śiva must have danced in ecstasy at your glorious departure. And we cannot even imagine how much love and affection you must have received in Goloka Vṛndāvana. Certainly you did not belong to this material world. Perhaps you are a cowherd boy or a *mañjarī* or *gopī,* but because of your intense love for the living entities,



and intense mercy, Kṛṣṇa chose to send you to this world. Caitanya Mahāprabhu was addressed as *mahā-vadānyāvatāra* by Śrīla Rūpa Gosvāmī. But you are the personification of Lord Caitanya's magnanimity, therefore you are the supreme grace of Lord Śrī Kṛṣṇa.

There is no person superior to you in the entire cosmic creation because you are the most beloved of Kṛṣṇa. You are the sum total of the demigods. Just as Uddhava says in the *Śrīmad-Bhāgavatam* (11.29.6):

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the *ācārya* and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You."

We have been wandering in the material universe for millions of lifetimes and there was no chance of deliverance. Who but Your Divine Grace could have delivered us? We do not have to go anywhere to see the proof of your potency, just as King Mucukunda says in the *Śrīmad-Bhāgavatam* (10.51.53):

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

"O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe."

Certainly you have the capacity to deliver the entire world. Unfortunately the people have become so sinful and degraded that even though you are distributing this highest benediction—love of Kṛṣṇa—so freely, they do not want to take it because they are so blind. Otherwise your very appearance in this material world has made the whole world auspicious. We are so fortunate to have lived in this miserable material world while you were here. Even a moment's association with an exalted personality like yourself is beyond comparison to any other benediction in this world, as is said in the *Śrīmad-Bhāgavatam* (1.18.13):

tulayāma lavenāpi na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ

"The value of a moment's association with a pure devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death."

There is no other way for conditioned living entities to get out of the material world but to take shelter of a *mahā-bhāgavata;* and you are not just a pure devotee, but you are the most beloved devotee of Lord Śrī Kṛṣṇa and Lord Caitanya. Śrī Caitanya Mahāprabhu Himself carried out His mission only in India and delivered one Jagāi and Mādhāi; but He deputed you to spread His mission throughout the world and deliver thousands of Jagāis and Mādhāis.

From the very beginning of life you displayed symptoms of pure love. Even when you were a child, while flying a kite you would pray to Kṛṣṇa, "My dear Kṛṣṇa, please let my kite fly high in the sky." When you were a young man, under the shelter of *yogamāyā,* you appeared to be interested in Gandhi's independence movement, but as soon as you met your

eternal father, His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, immediately you manifested your real self. The world could not recognize you then as the would-be deliverer of the world, but Bhaktisiddhānta Mahārāja, being the direct representative of Caitanya Mahāprabhu, immediately recognized you and officially gave you the mission of delivering the Western countries, for which you appeared on the planet.

Many of Bhaktisiddhānta's disciples were *brahmacārīs* and *sannyāsīs,* but you were a *gṛhastha.* Once one *brahmacārī* Godbrother criticized you, "O Abhaya Bābu! Why are you entangled in family life? Why don't you give up and take *sannyāsa*?" Bhaktisiddhānta Sarasvatī Mahārāja overheard this, and he chastised the *brahmacārī,* "He is a thousand times greater than you. One day he will do something very wonderful and everyone will see." Thus you kept the words of your Guru Mahārāja and spread the holy name of Kṛṣṇa around the world. That is the perfection of a disciple. Your determination and faith are unparalleled in the history of mankind. And we consider ourselves so fortunate to have taken shelter at the lotus feet of such a unique *ācārya* as yourself. Your whole life, right from childhood till disappearance, is as divine as the pastimes of Caitanya Mahāprabhu.

Once in Bombay you were preaching to us, "The preacher devotee is the most dear to Kṛṣṇa because he is taking a challenge and he is taking risk for Kṛṣṇa. Someone may honor him or dishonor him, he does not care." Then you went on describing how much you had to struggle to preach. You said, "I have not seen left or right, I have just gone ahead! I practically walked through fire for preaching." That was your speciality. You always thought big and aimed big. Once I said, "Śrīla Prabhupāda, probably you did not imagine yourself that your attempt would be so successful. So many thousands of devotees, so many temples, so many activities." Your Divine Grace said, "No, I always had this idea in my mind. I always wanted that so many people may join this *saṅkīrtana* movement and a big worldwide Kṛṣṇa conscious organization may start."

You have always struggled and always came out triumphant. The Bombay temple is the symbol of the struggle and triumph. But you are so renounced you left just before it opened. Now the glorious chapter of your achievements in India has started. Everyone is seeing these temples and realizing your glories. Here in Gujarat now we have started developing this farm, and maybe if you would bless, we will build something in the city also. You have done everything you could to preach. Now we have to follow in your footsteps and continue your mission.

Please give us the strength to always remember your lotus feet and your wonderful activities. Our lives have become auspicious just by having you as our eternal spiritual father. We do not have any other ambi-

tion in life. Lord Kṛṣṇa has fulfilled our life by giving us the shade of your lotus feet. What more can we expect?

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce

(When he was being offered a benediction by the Supreme Personality of Godhead, Dhruva Mahārāja said:) "O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You." (*Hari-bhakti-sudhodaya*)

However, we have only one ambition. Just as you have glorified your Guru Mahārāja's name all over the world, and just as you have pacified his heart by carrying out his order in completeness, let us also glorify your name and pacify your heart. We certainly have no qualifications to have such an exalted position to be your disciples, but somehow or other we have been awarded this benediction. So please also give us the strength to deserve this great fortune. We pray unto your lotus feet just as Sanātana Gosvāmī prays unto the lotus feet of Kṛṣṇa:

na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

"O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the *gopīs,* because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is giving me pain." (Cc. *Madhya* 23.29)

Your eternal servants in Ahmedabad,

Yaśomatīnandana dāsa adhikārī
Kṛṣṇa-nāma dāsa
Vijaya dāsa
Caitanya-candra dāsa
Rāma-Kṛṣṇānanda dāsa
Dayālu Nitāi dāsa
Rāma-Kṛṣṇa dāsa
Bhakta Rāma dāsa
Bhakta Hṛṣīkeśa
Bhakta Paresh
Bhakta Paṅkaja
Nandu
Rādhā-kuṇḍa-devī dāsī
Raṅgavatī-devī dāsī
Mohinī-śakti-devī dāsī
Nṛsiṁha-devī dāsī
Sundarī-devī dāsī

Glorification of the Paramahaṁsa

A white swan sailed into the night
To show us who to love,
His words gave light and moved the night—
A blessing from above.
From above the dark and gloomy plane
Of temporary life
He is calling us, "Awake and rise,
Give up this useless strife!"
We all, we're here, alive—but dead—
Knowing neither why nor how.
We live, but know not future, past,
And cannot enjoy now.

But now we know just what is true,
He's told us everything.
He knows the truth, he speaks it bold,
No fear of anything.
Before we knew you, Prabhupāda,
We'd met so many speakers
Who gave us words and promises,
But left us, still, as seekers.
Who could help us leave the pain
Of happiness that ends?
Only one who lives above
These fluctuating trends
Could give us life again
Through his own purity,
And by his life of selfless love
Prove why we're meant to be.

He doesn't speak except to give
What is already known
By those who are already free,
Who have nothing but God as their own.
Cheaters give, but take from us
Before they're satisfied,
But, Gurudeva, your wishing is
That we're again revived
To our eternal state of bliss
With Kṛṣṇa at our side.
You're His servant, grave and kind,
With nothing of your own to hide.

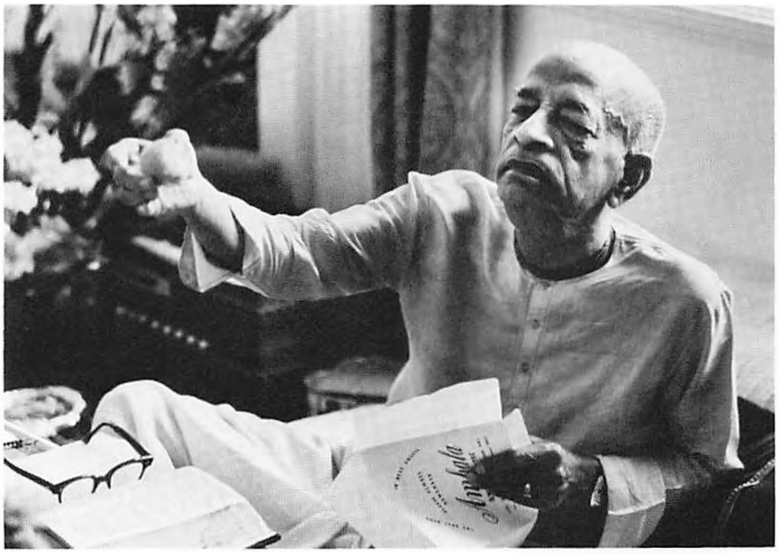
Without a light who can say
Why or how we're here?
But when we see how you are free
Then everything comes clear.
Some say they know what life is for,
Yet they go on living it
Like dumb animals who stand in line,
Waiting, their throats to be slit.
But you, O Prabhupāda, never wasted time.
You said, "Life ends, so use it well,
And make it now sublime."
You live without hypocrisy,
Your speaking is your life.
You've left all others far behind
For you there is no fight.

And those who follow you
Have nothing more to ask,
For they are fully satisfied,
They know no painful task.
You've given us a joyful life
Of serving God who gives,
According to one's surrendering,
All freedom, knowledge and bliss.

We know that thanking you
Is our life's work, much more,
There is no end to this, we think.
Though with tongues galore
We want to spread your glory
All the world around,
Pleasing you we'll fill the place
With Kṛṣṇa's holy sound.

Now you've gone, O Prabhupāda,
But just into our hearts.
You gave us other swanlike men
To give the world new starts.
We now see you inside of them,
The parampara strong,
We'll turn the tide of Kali,
And we're not waiting long.

We are your lowly servants,
And thus eternally
We only want to stay as dust
Under your lotus feet.



108 glories and obeisances to the topmost swanlike devotee of the Lord, Śrī Śrīmad A. C. Bhaktivedanta Swami Prabhupāda.

All the grateful devotees of Amsterdam Yātrā.

Vimuktasaṅga dāsa adhikārī
Ātmānanda dāsa adhikārī
Hayeśvara dāsa adhikārī
Raṇadurmada dāsa adhikārī
Vidhāna-candra dāsa adhikārī
Rāmagati dāsa adhikārī
Mahāvidyā dāsa brahmacārī
Jaya Gopāla dāsa brahmacārī
Mathurā dāsa brahmacārī
Dhanvantari dāsa brahmacārī
Jñānarāja dāsa brahmacārī
Mataṅga dāsa brahmacārī
Pratāpana dāsa brahmacārī
Buddhimanta dāsa brahmacārī
Śivanātha dāsa brahmacārī
Vṛṣṇi-vaṁśa dāsa brahmacārī
Asurāri dāsa brahmacārī
Brahma-muhūrta dāsa brahmacārī
Jaya Caitanya dāsa brahmacārī
Ekarasa dāsa brahmacārī
Guru-padma dāsa brahmacārī
Veṅkaṭeśa dāsa adhikārī
Kleśāpahā dāsa adhikārī
Mr. & Mrs. Carlo Paglia
Mr. & Mrs. Van Onslen

Bhakta Peter I
Bhakta Fred
Bhakta Arnold
Bhakta Robert
Bhakta Paul
Bhakta Peter II
Bhakta Peter III
Bhakta Christian
Bhakta Toni
Bhakta Bastiaan
Bhakta Ben
Bhakta Wim
Bhakta Rudolf
Bhakta Jean-Pierre
Bhakta Leo
Bhakta Harry
Bhakta Berend
Bhakta Jim
Bhakta Mansingh
Bhakta Hans
Nabasvatī-devī dāsī
Nikuñjavāsinī-devī dāsī
Śailendriyā-devī dāsī
Ugrasena-devī dāsī
Paṇḍitā-devī dāsī

Lalitākuṇḍa-devī dāsī
Ramaṇīyā-devī dāsī
Āharadā-devī dāsī
Veda-smṛti-devī dāsī
Marudvatī-devī dāsī
Sanātana-dhāma-devī dāsī
Maṅgalīyā-devī dāsī
Rūpānanda-devī dāsī
Bhaktin Catherine
Bhaktin Christine
Bhaktin Fatima
Bhaktin Monica
Bhaktin Tappi
Bhaktin Carla
Bhaktin Binna

Children

Kṛṣṇa Caitanya
Arjuna dāsa
Meriam
Inge
Rupa-mañjarī
Sudevī





ll glories, all victory to Oṁ Viṣṇupāda Paramahaṁsa Parivrajakācārya 108 Śrī Śrīmad A. C. Bhaktivedanta Swami Prabhupāda, who has translated the cream of the Vedic literatures into many languages on this planet for the first time. In his exquisite translations, he has not tolerated any statement which contradicts the proper conclusion of the *Vedas,* namely unmotivated and uninterrupted devotion in subordinate service to the Personality of Godhead, Lord Śrī Kṛṣṇa, the fountainhead of all other expansions and incarnations, and the source of the impersonal effulgence, the goal of the less intelligent impersonalists.

> *tvaṁ naḥ sandarśito dhātrā dustaraṁ nistitīrṣatām*
> *kaliṁ sattva-haraṁ puṁsāṁ karṇa-dhāra ivārṇavam*
> (*Śrīmad-Bhāgavatam* 1.1.22)

We think that we have met Your Grace, Śrīla Prabhupāda, by the will of providence, and thus we accept you as captain of the ship of this human form, which is meant to cross over the ocean of this age of Kali, the deteriorator of all the good qualities of the human being.

The base upon which the spiritual master stands is his lotus feet, and this is the same base upon which the sincere and serious disciple builds his life's offering to the spiritual master. The lotus feet of the spiritual master also have dust upon them. This dust is the same as the wind which blows the sails of the boat above mentioned in its quest to cross the all-engulfing ocean of Kali-yuga. These most wanted dust particles of the lotus feet of the spiritual master are Śrīla Prabhupāda's instructions. It is only when one is given the shade of the lotus feet of the spiritual master, and this dust falls upon the head of the conditioned soul, that such a fortunate entity becomes truly reenlivened. Without receiving the dust of the lotus feet of the pure devotee upon his head, the conditioned soul is not more than a zombie—living yet dead.

The life's offering of the disciple, which is always an incomplete attempt to pay his eternal debt to the spiritual master, may be likened unto the construction of a building. The finer and more elaborate the building

the disciple is able to make, the better. Yet, it is also very important to carefully check to see that the construction has no inherent flaws in it, because, depending on the severity and the scope of such unwanted things, different degrees of pressure may inevitably destroy the building, either partially or totally. Without a base, the building will never last. If the base is set improperly, there will surely be cataclysm.

The lotus feet of Śrīla Prabhupāda are the basis for the sincere and serious disciple to attain pure devotional service. Therefore, we offer our respectful obeisances unto the lotus feet of the spiritual master. We know that pure devotional service is without material desires or aspirations. The bona fide disciple prays to Śrīla Prabhupāda. The disciple wants to be like Śrīla Prabhupāda in this regard, for the spiritual master can never become deluded into accepting a disguised material desire as a devotional initiative. The sincere and serious disciple knows well that attachment to the lotus feet of Śrīla Prabhupāda is the perfection that fulfills all spiritual desires. The dust of the lotus feet of the spiritual master is meant to purify the consciousness of the disciple, and the disciple's only desire is to have his consciousness purified by these instructions.

The wind for our sails, the dust of the spiritual master's lotus feet, also emanates from the lotus mouth of the spiritual master as his words of instruction. Śrīla Prabhupāda has forever inscribed these words in his books. With these lotus words, the spiritual master opens the darkened eyes of the sincere and serious disciple, and such a disciple finds his heart filled with transcendental knowledge.

We must therefore stick to whatever the spiritual master orders. This is particularly the case when the spiritual master leaves. When the spiritual master is no longer physically existing, the disciple should fully serve the instructions of the spiritual master. When the disciple sticks to the instructions of the spiritual master somehow or other, the disciple is in the association of the Supreme Personality of Godhead. If we stick to the principle of following the words of Śrīla Prabhupāda, we will eventually see the Supreme Personality of Godhead.

When a disciple experiences the loss of his spiritual master's physical presence, the disciple becomes bereaved and laments unabashedly. In such a condition, he may experience what appear to be inauspicious symptoms, types of shock, and bewilderment. He is anguished due to severe separation from the spiritual master and feels that the source of all happiness and mercy is forever gone.

When the disciple becomes perplexed about what to do in the absence of his spiritual master, the Supersoul immediately appears, provided that the disciple has purified his heart by following the instructions of the spiritual master. Actually, the disciple and Śrīla Prabhupāda are never separated. The spiritual master keeps company with the disciple as long

as he strictly adheres to the instructions of the spiritual master. The spiritual master is not different from the Supersoul within the heart. They are our intimate and eternal friends and guides. In this way, the sincere and serious disciple is always helped, either directly or indirectly, by thus pleasing both the spiritual master and the Supersoul. When the disciple becomes serious to follow the instructions of Śrīla Prabhupāda, the disciple's resolution becomes tantamount to seeing the Supreme Personality of Godhead face to face, situated before the disciple. The second that this point is reached, we will immediately associate with Kṛṣṇa.

As the authorized representative of the Supreme Lord, Śrīla Prabhupāda established the principles of religion, which are Lord Kṛṣṇa's instructions. As Lord Kṛṣṇa, the Supersoul, and the spiritual master are all one in this connection, Śrīla Prabhupāda's instructions are nondifferent and as good as Lord Kṛṣṇa's instructions. But, when the spiritual master disappears, things once again become disordered, both within and without. When the disciple becomes perplexed about what to do in the absence of the spiritual master, the Supersoul immediately appears, provided the disciple has purified his heart by following the instructions of the spiritual master. The perfect disciples try to rectify the situation by sincerely following the instructions of the spiritual master. The sincere and serious disciples take shelter of the lotus feet of the spiritual master. We may see many facades crumble from the base. We may see many facades crack due to inherent flaws within and see a number of quickly concocted constructions destined to be condemned. There is no recourse but to try to rectify the situation by truly taking shelter of the lotus feet of the spiritual master and bathe in the shower of the dust from them. Without this mercy of Śrīla Prabhupāda, nobody can make any spiritual advancement.

A fallen disciple may realize that he is not making any spiritual advancement. To once again regain his bearings, he will have to eradicate all flawed construction (in the event that it has not already been destroyed). He must return to the point where these deviations took root. It may even mean going all the way back to the very base of the project. As the raincloud is not selective in pouring its relieving rains everywhere, the dust of the lotus feet of Śrīla Prabhupāda is always falling everywhere. It can be had by anyone who is fortunate enough to recognize it and is properly motivated in the matter of its utilization. The dust of the lotus feet of the spiritual master is the only way by which we can attain pure devotional service.

If the fallen disciple cannot grab hold of this dust, he elects to die rather than fail to execute the spiritual master's instructions. It is the duty of the disciple to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple is not able to maintain his life.

gurudeva!
kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekhā ati hīna
sakala-sahane, bolo diyā koro', nija-māne spṛhāhīna

sakale sammān, korite śakati, deho' nātha! yathā yatha
tabo to' gāibo, harināma-sukhe, aparādha ha'be hata

kabe heno kṛpā, lobhiyā e jana, kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn, koro' more ātma-sātha

yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā-sāra
karuṇā nā hoile, kāṅdiyā kāṅdiyā, prāṇa nā rākhibo āra

O Jagad-guru, Śrīla Prabhupāda. Please give to this servant just one drop of mercy. Let me be as you are, free from desires and aspirations. When will your mercy fall to such an unintelligent and weak disciple? Please allow me to be with you. In examining me, you will find no good qualities, as your mercy is all that I am made of. If you do not allow the dust of your lotus feet to fall upon me, I will not be able to maintain my wretched and unfortunate life.

All glories to Śrī Śrī Guru and Gaurāṅga!

Your fallen servants,

Administrators
Balavanta dāsa
Svarūpa Dāmodara dāsa
Janamejaya dāsa
Gokularañjana dāsa

Brāhmaṇa Men
Bakula dāsa
Balabhadra dāsa
Carudeṣṇa dāsa
Darpada dāsa
Jayasena dāsa
Kailāsa-candra dāsa
Kardama Muni dāsa
Kokika dāsa
Lalitā-kumāra dāsa
Mahejya dāsa
Nirguṇa dāsa
Parampará dāsa
Patattrirāja dāsa
Rādhā-mohāna dāsa
Rādhā-vinoda dāsa
Ramaṇotsuka dāsa
Sulocana dāsa
Vaiṣṇavānanda dāsa
Gauḍī dāsa
Hātāri dāsa
Jaganmitra dāsa
Sama-buddhi dāsa
Sarva-siddhirāṭ dāsa
Varāha dāsa
Vedaguhya dāsa

Initiated Men
Vrajendranandana dāsa
Citraketu dāsa
Dīnāśraya dāsa
Dvārakā dāsa
Garbhodakaśāyī Viṣṇu dāsa
Gāyatrī dāsa
Vedānta-sūtra dāsa
Vṛndāvana dāsa
Janmāṣṭamī dāsa
Jaṭāyu dāsa
Raghupati dāsa

Bhaktas
David
Chris
Franz
Gerald
John
Leo
Mike
Peter
Ron

Women
Dānakeli-devī dāsī
Devakī-devī dāsī
Jambavatī-devī dāsī
Jaṭilā-devī dāsī
Kṛṣṇā-devī dāsī
Lalitā-Kṛṣṇa-devī dāsī
Madana-mohinī-devī dāsī
Mitravāndya-devī dāsī
Nāradī-devī dāsī
Sanandana-mañjarī-devī dāsī
Sulocanā-devī dāsī
Vallabhī-devī dāsī
Khaṇḍavābha-devī dāsī
Karuṇāpūrṇa-śakti-devī dāsī
Svāhā-devī dāsī
Svayamprabhā-devī dāsī
Tārā-devī dāsī
Titikṣā-devī dāsī

Children
Bāla Gopāla
Mitravindā
Mukunda
Rasāmṛta
Vidura
Vijaya-sakhī
Dāru-brahman
Jagannātha
Jayaśrī
Keśava
Kṛṣṇa-mayī
Sādhu
Śravaṇa-maṅgala



He reasons ill who tells that Vaiṣṇavas die,
When thou art living still in sound.
The Vaiṣṇavas die to live, and living try
To spread the holy name around.

He reasons ill who tells that you will die,
By writing books the world you'll save,
Within your books you live on still,
O Prabhupāda! O Gurudeva!

He reasons ill who tells that you will die,
To all, the holy name you gave.
Our lives complex you made sublime,
O Prabhupāda! O Gurudeva!

He reasons ill who tells that you will die,
With torch of knowledge you entered Māyā's cave
And you opened all our eyes with it,
You forced them open, bit by bit.
O Prabhupāda! O Gurudeva!

He reasons ill who tells that you will die,
For you are not illusion's slave.
Free us all, by your mercy!
O Prabhupāda! O Gurudeva!

He reasons ill who tells that you will die,
Your ship of mercy on love of Godhead's wave
Has traveled far, to America,
O Prabhupāda! O Gurudeva!

He reasons ill who tells that you will die
You live not in an earthly grave
But now at Kṛṣṇa's lotus feet
In Goloka, that world so sweet.
Go back to Godhead, back to home
And never more again you'll roam.
O Prabhupāda! O Gurudeva!

O eternal father, we used to search for some hope somewhere, but alas, we became so parched and dry in our search for truth. Finally, gasping, looking, trying to find someone we could pray to, Lord Kṛṣṇa kindly supplied. All glories to Your Divine Grace.

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

Now we are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thank you, Prabhupāda.

So kindly and firmly you treated us. Spiritually, we were blind as bats. Now by your kindness we are beginning to see that we are vagabonds who ran away to the kingdom of rascaldom.

O eternal father, that search for hope is now, saturated with certainty.

bhavantam evānucaran nirantara-
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sa-nātha jīvitam

"By constantly serving you, one is freed from all material desires and is completely pacified. When shall we engage as your permanent eternal servants and always feel joyful to have such a perfect master?" (*Stotra-ratna* 43)

Your coming was pretold through time untold
Like certified gold you came to unfold
Caitanya's mission throughout the world.

Your sweet mercy expands in soft saffron strands
To America, Asia, England, and all other lands.

Philosophers and scientists—you've defeated them all
Māyāvādī, Buddhist, Mammonist all made so small.

Seeming so stern to establish your mission
You're the softest of all, please stay in our vision.

At your lotus feet please save us a place,
But what can we do to ever repay Your Divine Grace?

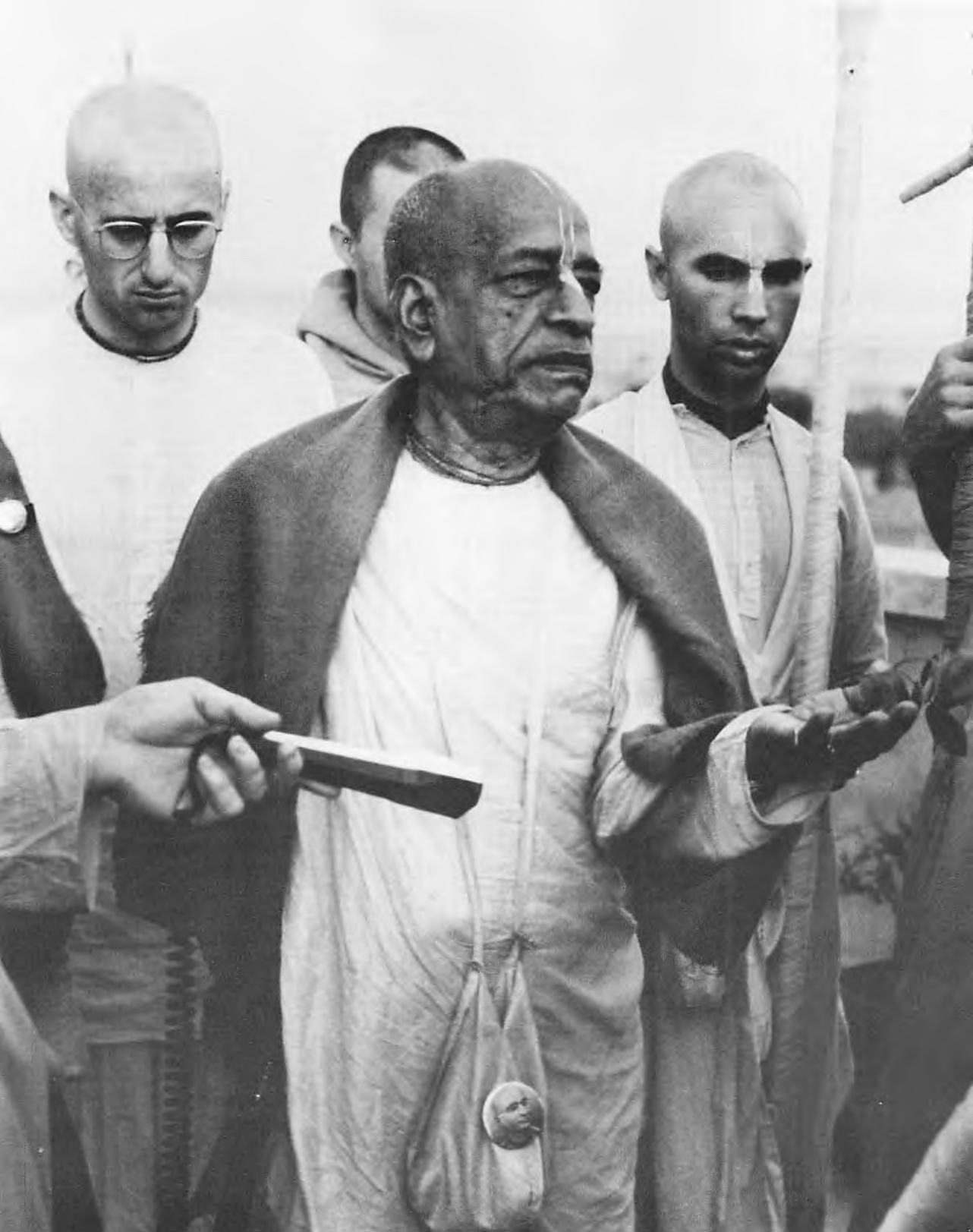
nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



Your fallen and worthless servants of ISKCON Auckland.

Yaśomatīnandana dāsa brahmacārī
Maṇḍapa dāsa brahmacārī
Bhūtanātha dāsa brahmacārī
Jita-giriśa dāsa brahmacārī
Gaura-keśava dāsa brahmacārī
Yamalārjuna dāsa brahmacārī
Karlasaṁvara dāsa brahmacārī
Sahadeva dāsa adhikārī
Vrajarāja dāsa brahmacārī
Parivādī dāsa adhikārī
Māyāpura-śaśi dāsa adhikārī
Jagadātmā dāsa brahmacārī
Subala dāsa brahmacārī
Bhakta Kevin
Bhakta Steve
Aparājitā-devī dāsī
Kṛṣṇa-līlā-devī dāsī
Yamunā
Ramaṇiya-devī dāsī
Vinoda
Bhaktin Rikky
Bhaktin Lyn
Donna
Gail



"In Separation, Remembrance"

1)
Envious of Kṛṣṇa
That's why we're here
Transforming love
To birth, death and fear
Struggling forever
In this foreign place
No hope for deliverance
Except His Grace.

2)
Like a lightning flash
You appeared from above
The light of the world
Full of Kṛṣṇa's love
Descending in glory
In preceptorial line
Avatāra of mercy
With mission divine.

3)
"Surrender to Kṛṣṇa!"
Message to the world,
Now, due to you
A household word
Black man, white man
Christian, Jew
Banners united
Prema-bhakti the clue.

4)
Greater than Brahman
Śāstras declare,
Proved by your prowess
Even we shaved our hair!
Lord Buddha and Śaṅkara
In lifetimes changed
A country's lifestyle
From minds deranged
Now in twelve short years
'Cross the face of the globe
You've put Rādhā and Kṛṣṇa's
Transcendental abode.

5)
Your instruction to us
The essence's to preach
Cooperatively distributing books
Fallen souls they'll reach
Utility the principle
Remaining pure our force
You're the Lord in our heart
Directing our course.

6)
No credit is ours
From ignorance we come
But we'll push on your books
Till "Thy will be done"
Thy will, full of kindness
'Tis to please Lord Hari
By delivering His children
To sweet eternity.

7)
Still envious of Kṛṣṇa
But now I know why
Your presence makes darkness
The spiritual sky
Like a window
Revealing our Lord
According to faith,
Executing your word.

8)
Now you have gone
It isn't the same
Śāstra says "vāṇī, vapuḥ"
Your saṅga I claim
"Adore, adore ye all"
The blessed day
You appeared in this world
Your Divine Grace.

BBT TSKP—

Śrīla Prabhupāda's servants.

Gopīnātha-ācārya dāsa brahmacārī
Alālanātha dāsa brahmacārī
Ātmārāma dāsa brahmacārī
Prahlāda-bhakta dāsa brahmacārī
Bala dāsa brahmacārī
Cittahārī dāsa adhikārī
Gaṇeśa dāsa adhikārī
Aṣṭa-siddhi dāsa adhikārī
Veṇudhara-devī dāsī
Jaleyu-devī dāsī
Kṛṣṇapremavatī-devī dāsī



nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

We thank you so much, Śrīla Prabhupāda, for you have saved us from missing the opportunity of human life, of becoming free from birth, death, old age, and disease, which is the dream of every living entity! You experienced much personal hardship to bring us these instructions of Lord Kṛṣṇa for our own benefit, and so many times you forgave us for our offensive habits. Though we could not fully understand your teachings due to our impurities of mind and heart, still you continually encouraged us to come up to the standard of *kṛṣṇa-sevā* by your own virtues: patience, compassion, purity, forbearance, humility, vast knowledge... the list is endless! Now we can see the highest perfection of human ideals, which previously we had thought impossible to attain. No one else has ever given us so much knowledge of God, His creation and our relationship with Him; no one else cared so much, nor felt so much love as to become impervious to material impediments. You have given us a practical philosophy of life that will benefit not only ourselves but every single living entity in conditional existence. In twenty-eight languages the eternal knowledge (*sambandha-jñāna*), the eternal *dharma* (*bhakti*) and the eternal mood (*kṛṣṇa-prema*) have been elucidated by you in the most easily understood approach. Though we have no qualification, we take up your mission with eager hearts and fixed minds, praying that by your grace we may be able to please you, and thereby please the Supreme Personality of Godhead, Śrī Kṛṣṇa. We beg to remain your eternal helpers,

The devotees of Bangladesh Yātrā.

Vaiyāsaki dāsa brahmacārī
Ravi dāsa brahmacārī
Niṣṭula dāsa brahmacārī
Daṇḍakāraṇya dāsa brahmacārī
Jagad-ādīya dāsa brahmacārī
Rasika dāsa brahmacārī

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

O saint of saints, your greatness is so rare that no words can describe you. The greatest poet will fail in trying to chant your glories in all their extent. Like lightning you have come to illuminate our dark animal life, to bring us to the light of Kṛṣṇa consciousness. With your power you have broken through the stonelike covering of our hearts and placed the seed of devotion, and although our hearts were drier than the desert, you have irrigated them and made the seeds grow.

We were like cats and dogs, and now by your mercy we are conversant in transcendental knowledge; you have taught how to speak, how to eat, how to sleep, be clean, be gentle. In one word, you have taught us how to do everything. All that we have is given by you. We are made of your mercy. Our only hope is to be able to always remember your instruction, to always take refuge under your lotus feet, your beautiful lotus feet that are our Govardhana Hill. Just as the inhabitants of Vṛndāvana took shelter there from the anger of King Indra, so we are taking shelter from the attack of *māyā*.

The rain of your transcendental instruction is pouring on our minds and hearts, extinguishing the fire of material desires. O *patita-pāvana*, mother earth is feeling great separation from the touch of your lotus feet

walking on her, and we are feeling separation from the dust drifting from your lotus feet as in the morning when we used to follow you on your morning walk. The breeze is feeling separation from your sweet voice speaking nectarean topics, transcendental knowledge or intimate instruction. But you are so kind that every day you smile to us from the *vyāsāsana,* and your sweet words flow out of your books like liquid nectar giving more and more pleasure to our ears, more and more transcendental instruction to guide us in our march toward Kṛṣṇa consciousness. Your power is so great that even without being personally here you keep purifying the whole planet by the mercy of your books, by the chanting of the holy name, by the distribution of *bhagavat-prasāda;* you are so great that you have given us, so low and unqualified, the power to spread the *saṅkīrtana* movement of Lord Caitanya all over the world.

Your power is expanding more and more, and new centers are opening. New devotees are coming and everyone is receiving your mercy, because you are an ocean of mercy who can satisfy everyone. Please, our dear lord, give us the strength to push on this *saṅkīrtana* movement, to keep in line without deviation and without falling aside.

Please, our lord, give us just one drop of your strength to make us able to stay under the protection of your lotus feet so that we will be able to taste the nectar of seeing in the near future millions and millions of persons dancing in ecstasy, millions and millions chanting, "Jaya Gurudeva, Jaya Prabhupāda."

Somaka Svāmī
Pañcajanya dāsa
Devaprastha dāsa
Icchāmaya dāsa
Amala-purāṇa dāsa
Janmadivya dāsa
Śuci-śravā dāsa
Prema-prayojana dāsa
Dharmapāda dāsa
Śrī-pādāmbuja dāsa
Nīla-kamala dāsa
Vedānta-sūtra dāsa
Bhakta Pierino
Bhakta Jordi señor
Bhakta Alfredo
Bhakta Jose
Bhakta Avier
Bhakta Juan
Bhakta Jordi
Bhakta Angel
Bhakta Iñaki
Bhakta Jose
Bhakta Juan
Bhakta Vasudeva
Bhakta Jose Luis
Bhakta Miki
Bhakta Ricardo Platon
Bhakta Ramiro
Bhakta Xavier
Bhakta Tomas
Bhakta Rodolfo
Bhakta Diego
Bhakta Juan
Bhakta Manolo
Bhakta Fernando
Bhakta Franco
Bhakta Antonio
Bhakta Martin
Bhakta Daniel
Bhakta Alberto
Bhakta Sebastian
Bhakta Parameśvara
Guptālaya-devī dāsī
Daṇḍakeśī-devī dāsī
Jivan-muktā-devī dāsī
Bhoginī-devī dāsī
Sveta-mañjarī-devī dāsī
Kāma-gāyatrī-devī dāsī
Bhaktin Elena
Bhaktin Rosa
Govinda
Viṣṇu
Indra
Bhaktin Emilia
Bhaktin Gloria
Bhaktin Maite
Bhaktin Paivi
Bhaktin Maria Jose
Bhaktin Margarita

Friends:
Angela
Peli
Doris
Sharow
Juan Carlos
Mauricio
Ramon
Ricardo
Raphael
Jose
Jaime
Luis
Julio
Ramon



svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān

"O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [*vāñchā-kalpa-taru*]. When *ācāryas* completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them." (*Bhāg.* 10.2.31)

Dear Śrīla Prabhupāda,

The above verse perfectly describes your divine appearance on this unfortunate planet. Although you have crossed completely over the ocean of nescience, leaving us to burn in the fire of separation, you have mercifully left behind the boat of your crossing—this International Society for Krishna Consciousness. With its many worldwide centers, programs, devotees, books, Deities, and even *ācāryas* to carry on your mission, it is a perfectly sound vehicle for crossing the vicious ocean of material life and approaching the shelter of Lord Kṛṣṇa's safe lotus feet. By your transcendental arrangement, you have provided your disciples with complete facility for peaceful life even in this turbulent world; all that remains is for us to take it up in full measure, so that those who follow us in their turn may find the boat of transcendental knowledge intact and seaworthy.

This vitally important responsibility includes the duty of glorifying your most auspicious appearance in this world, Vyāsa-pūjā; and although due to our many sinful activities and our deep-rooted envious nature we have absolutely no qualification for such work, nevertheless we have faith that we can successfully execute this task, like so many others you have given us, simply by taking shelter of your merciful instructions. As you once very kindly wrote to us, "Just study very carefully our books and then simply repeat whatever you have learned in your own words. This will automatically make you a very successful preacher." So be it.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states in the famous opening verse of *Śrī Caitanya-caritāmṛta:*

vande gurūn īśa-bhaktān īśam īśavatārakān
tat-prakāśāṁś ca tac-chaktīḥ kṛṣṇa-caitanya-saṁjñakam

"I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary expansions, His

energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya." (Cc. *Ādi* 1.1)

Here, along with the *pañca-tattva,* or fivefold manifestation of the Caitanya *avatāra,* obeisances are first offered to the spiritual masters. The word *gurūn* is significant here, indicating by its plural form the *guru-parampara,* or disciplic succession of authorized teachers coming from the Lord Himself. Thus Kṛṣṇadāsa indicates the importance of the *guru.* Why? Because the *guru* is identical to the other five manifestations of the Supreme Personality of Godhead, and one cannot know Kṛṣṇa without approaching the *guru:*

guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇe

"According to the deliberate opinion of the revealed scriptures, the spiritual master is identical with Lord Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees." (Cc. *Ādi.* 1.45) This describes how the Supreme Lord appears as the bona fide *guru.* How the *guru* represents Kṛṣṇa's energies is revealed by Kṛṣṇa Himself to Uddhava in *Śrīmad-Bhāgavatam* (11.17.27):

ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit
na martya-buddhyāsūyeta sarva-devamayo guruḥ

"One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him to be an ordinary man, for he is the representative of all the demigods." And in the words of Kṛṣṇadāsa Kavirāja Gosvāmī:

yadyapi āmāra guru ——caitanyera dāsa
tathāpi jāniye āmi tāṅhāra prakāśa

"Although I know that my spiritual master is a servant of Śrī Caitanya, I know him also as a plenary manifestation of the Lord." There is no contradiction here, because Nityānanda Prabhu, the original spiritual master in the line of Śrī Caitanya, is nondifferent from Śrī Balarāma, the first plenary expansion of Lord Kṛṣṇa. The spiritual master is an expansion of Nityānanda's potency. Thus the spiritual master is known as both the energy and the plenary portion of the Supreme Lord. The Lord is present in the form of the *ācārya* in so many ways. Just consider the following statement made by Śrī Caitanya Mahāprabhu Himself:

jñāna-śakty-ādi-kalayā yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante jīvā eva mahattamāḥ

"Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called *saktyāveśa-*

avatāra—that is, an incarnation invested with special power." This verse appears in *Laghu-bhāgavatāmṛta* by Śrīla Rūpa Gosvāmī, and also in *Caitanya-caritāmṛta* (*Madhya* 20.373).

Finally, the following verses establish the absolute necessity of the association of pure devotees in order to approach the Supreme Personality of Godhead:

tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān
anta evāsya chindanti mano-vyāsaṅga-muktibhiḥ

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service." (*Bhāg.* 11.26.26)

satām prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

"The spiritually powerful message of Godhead can be properly discussed only in the association of devotees, and it is greatly pleasing to hear in that association." (*Bhāg.* 3.25.25)

Therefore, Śrīla Prabhupāda, as a bona fide spiritual master, you are all of these—pure devotee, incarnation and plenary portion of the Lord, the Lord's powerful potency, and the Lord Himself. Who, then, can fully understand or properly glorify you? We can but apply ourselves diligently to the great task you have set before us, dedicating ourselves to the realization of your fond hopes for the spiritual welfare of all beings through the worldwide propagation of the *saṅkīrtana* movement, and endeavoring with great determination to worship you by following your profound and timeless instructions. Then by Kṛṣṇa's grace, we may deserve the intelligence to know you as you are, for certainly no ordinary man can understand a pure devotee by his own endeavor. No, our position is to sincerely try to install you as the great-grand *guru* of all the peoples of the world by just repeating your message without adulteration. That alone will make a suitable glorification of Your Divine Grace to be a suitable Vyāsa-pūjā offering to your lotus feet.

O Gurudeva, my only wish is to have my heart purified by the words emanating from your lotus mouth. Attachment to your lotus feet is the perfection that fulfills all desires. The Vedic scriptures sing of your character. Your fame is spread all over the three worlds. I take shelter of your lotus feet, Śrīla Prabhupāda.

Your worthless servants, ISKCON Baton Rouge

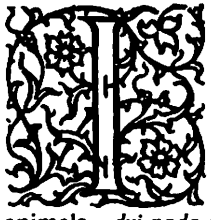
Dāsānudāsa dāsa brahmacārī
Candraśekhara dāsa adhikārī

Jaya Rādhe-devī dāsī
Mr. & Mrs. Surinder Paul

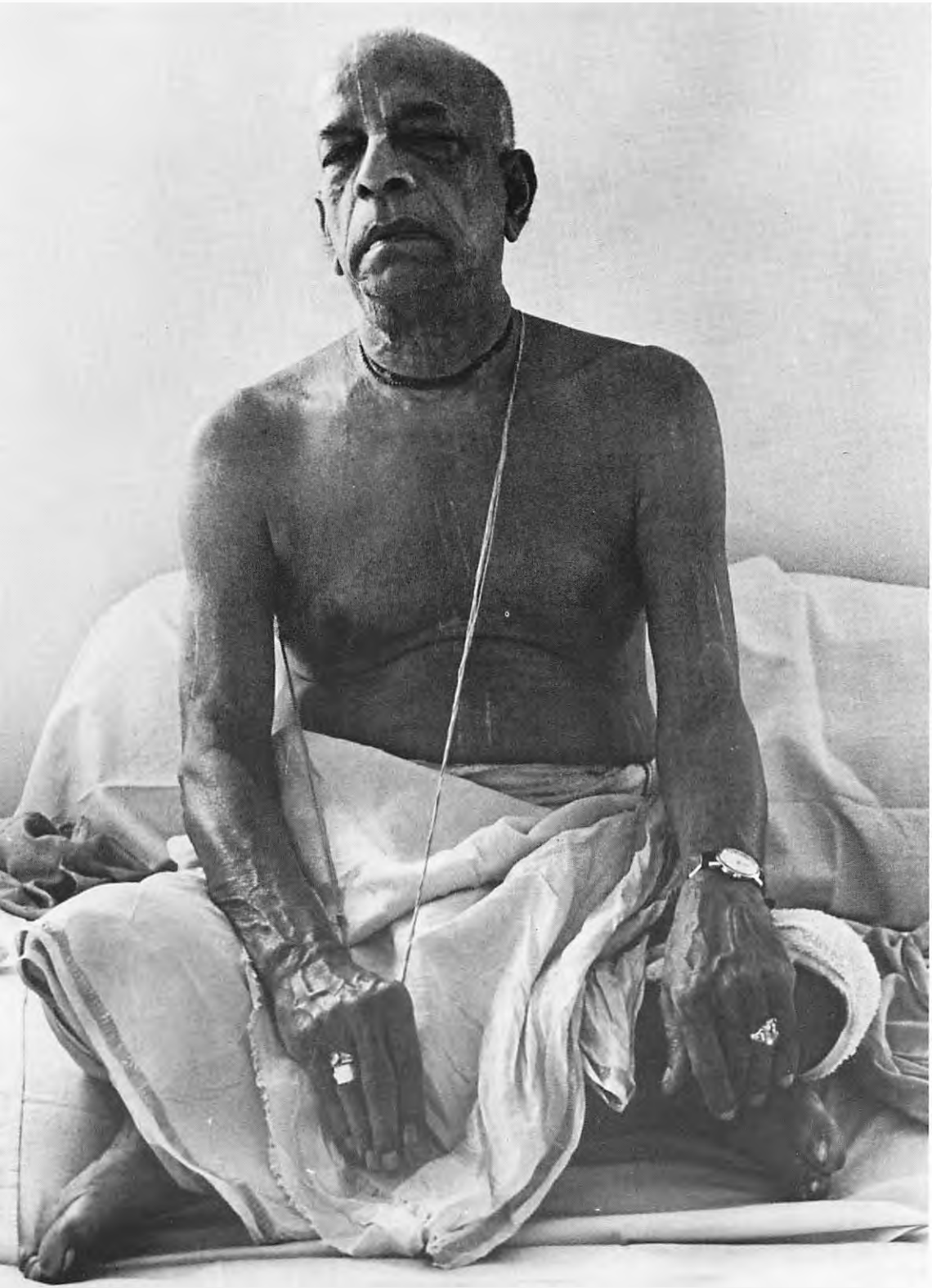
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namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dear Śrīla Prabhupāda,



n *The Science of Self-Realization* you have stated, "'Animal' means that one has no memory. So when our memory of God is reducing, that means that our human qualities are reducing." Stricken with amnesia and concerned only with the animal technology of eating, sleeping, mating and defending we were nothing more than two-legged animals—*dvi-pada-paśu.* Being deeply absorbed in the bodily conception of life, completely unaware of our true identity as spiritual beings, we have been engaged in a hard struggle for existence in this material world since time immemorial. In such a fallen condition, with our real knowledge veiled by unlimited lusty desires, we have just begun to be able to perceive the evils of birth, death, disease and old age by dint of your merciful salutary instructions. You have described this struggle for existence as the living entities' attempt to enjoy pleasurable experiences while simultaneously avoiding miserable ones. You have taught us that modern society is simply engaged in patchwork activities meant to cover over the perpetual miseries of material existence and have compared this foolish attempt to "blowing on a boil" to get relief, which obviously is only symptomatic and extremely unaffective. With undefeatable reasoning and logic you have revealed to us the uselessness of endeavoring for material happiness, which is destined to come our way, even unsolicited, as does distress. "Happiness and distress appear and disappear in due course, just as the winter and summer seasons," you would say, repeating the words of Lord Kṛṣṇa, "so simply tolerate them without being disturbed." Or you would teach us a poem by Śrīla Bhaktivinoda Ṭhākura in which he writes:





Enjoyment, sorrow, what but lots
To which the flesh is heir?
The soul that sleeps alone concludes
In them he hath a share.

The flesh is not our own alas
The mortal frame a chain—
The soul confined for former wrongs
Should try to rise again!!

Although we were tightly bound to the world of birth and death by the chain of material consciousness, you have carried us to the spiritual world on the wings of your ambrosial words. "Preaching," you say, "means to convince others that without becoming Kṛṣṇa conscious their lives are simply wasted." One who has life can preach. No one can preach with as much conviction as you, Śrīla Prabhupāda. You are the most merciful of all. To give a diseased man what he desires to eat even though it is not good for him is not merciful but rather cruel. You give only Kṛṣṇa. Śrīla Prabhupāda, you are the total physician for our composite disease of material life and its miseries. You have given us the internal medicine—*bhakti,* devotion to Śrī Kṛṣṇa, the Supreme Personality

of Godhead. Untainted by selfish motivations, you are the only one who has delivered the message of Lord Kṛṣṇa purely, without interpretation. So many "show-bottle" *gurus* have come to the West to take selfishly for themselves money, followers, etc. But you came to give, not to take. To give *kṛṣṇa-prema-mahā-dhana*—the greatest treasure of love of Kṛṣṇa. The other so-called *svāmīs* and *gurus* have taught only bits and pieces of the *yoga* process and are compared to the goldsmith, who uses a small hammer and taps the gold many times. But you, Śrīla Prabhupāda, are like the blacksmith, who uses a large hammer and with one stroke his job is finished. You have taught us to take the big hammer of *bhakti-yoga* (*kecit kevalayā bhaktyā*) and finish all material life.

The pathway to the spiritual world has been revealed by the intensely bright effulgence radiating from your transcendental words, which have been made available to conditioned souls around the world via the purports of your wonderful books.

You have given to us the message of the living world—as taught by Lord Caitanya Mahāprabhu—that we are all eternally the servant of the servant of the servant of the servant of the servant of the servant of Lord Śrī Kṛṣṇa.

You have taught us that the secret of success is to use everything in the service of the Lord, especially our tongue. Simply by chanting the Hare Kṛṣṇa *mahā-mantra* and eating *kṛṣṇa-prasāda* we can go back home to Godhead. Please help us to realize how fortunate we are.

You have said that our love for you will be shown by how much we cooperate with one another in your absence. Please help us to become free from the propensity to find fault with one another. We pray for the ability to see in each other the good qualities and to combine together like a bunch of sticks, so as to be a strong force in the battle of re-establishing religious principles.

yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitāḥ hy arthāḥ prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the tenets of Vedic scriptures automatically revealed." If one claims to have faith in a bridge he must be willing to walk across it. Activity is the proof of one's faith. You have stated in the *Bhagavad-gītā* (9.3 purport) that it is only by faith that one can advance in Kṛṣṇa consciousness. You have given us the science of self-realization. Please help us to follow your instructions, for knowledge of theory does no good unless applied. Does a lamp reveal anything to a blind man although in the palm of his hand?

We, the residents of New Jagannātha Purī Dhāma beg to be allowed to eternally assist you in spreading the message of Lord Caitanya Mahāprabhu to every town and village.



Dear Śrīla Prabhupāda,



lease accept our humble obeisances at your lotus feet. All glories to you, Śrīla Prabhupāda.

By your compassion, we have all come into contact with Kṛṣṇa. You taught us to serve Kṛṣṇa and also to serve His devotees. You are our beloved spiritual master and eternal father. Your *vapuḥ* association may not be accessible now, but you always remain with us through your *vāṇī* eternally. You constantly gave preference to the publication and mass distribution of your books. By your mercy, we now have the opportunity of serving your Bhaktivedanta Book Trust, and through our distribution of your books, you have allowed us to be instrumental in helping others to become as fortunate as you have made us. We are all so fallen, but you have transformed our unreceptive hearts and elevated us by accepting our paltry service. We do not possess even a trace or hint of qualification; whatever we do is simply a result of your causeless mercy. By increasing book production and distribution, you have permitted us to glorify your unlimited achievements. We are begging at your lotus feet to be blessed with all protection from *māyā*. We pray for the spiritual strength to remain your perpetual servants. Caitanya Mahāprabhu predicted that the Kṛṣṇa consciousness movement would spread to every town and village. By your sincere devotion to the order of your Guru Mahārāja, you have spread Kṛṣṇa consciousness all over the world through your books; and distribution continues to expand unlimitedly. Throughout your life you spent every moment in the service of the lotus feet of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, devising so many plans by which to bestow Kṛṣṇa's service upon all the fallen souls.

We are not interested in becoming liberated or in acquiring material benedictions from the Supreme Lord. We are only anxious to remain as His servants through service to your divine lotus feet, birth after birth. And therefore we humbly beg to remain always engaged in enthusiastic and forceful propagation of your Kṛṣṇa consciousness movement.

Bhaktivedanta Book Trust—India:

Bhakti Premā Svāmī
Prasannātmā dāsa brahmacārī (BBT Manager)
Pūrṇabrahmā dāsa brahmacārī
Śyāmasundara dāsa brahmacārī
Patita-pavana dāsa brahmacārī
Rajiv Gupta
Pārvatī-devī dāsī
Anavadyaṅgī-devī dāsī
Dāmodara-priyā-devī dāsī



nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



n this most auspicious occasion, we, the members of Your Divine Grace's BBT Library Party, would like to offer our repeated *daṇḍavats* at your lotus feet. Your Divine Grace has assured us that you will continue to live forever in the message contained in your spiritual literatures. By your grace alone, universities, colleges, religious institutions, temple libraries, public libraries, big business establishments and cultured individuals continue to order complete sets of your "Encyclopedia," to the amazement of all other commercial booksellers. Now thousands and thousands of standing orders have been established all over India, Southeast Asia, Australia and the South Pacific.

Śrīla Prabhupāda, by your inconceivable limitless spiritual energy, you have instilled in us the transcendental realization that your words carry your potency. We have practically experienced that your potency is the very same potency possessed by Lord Śrī Caitanya Mahāprabhu. You are His representative, and your words are His words. You are His

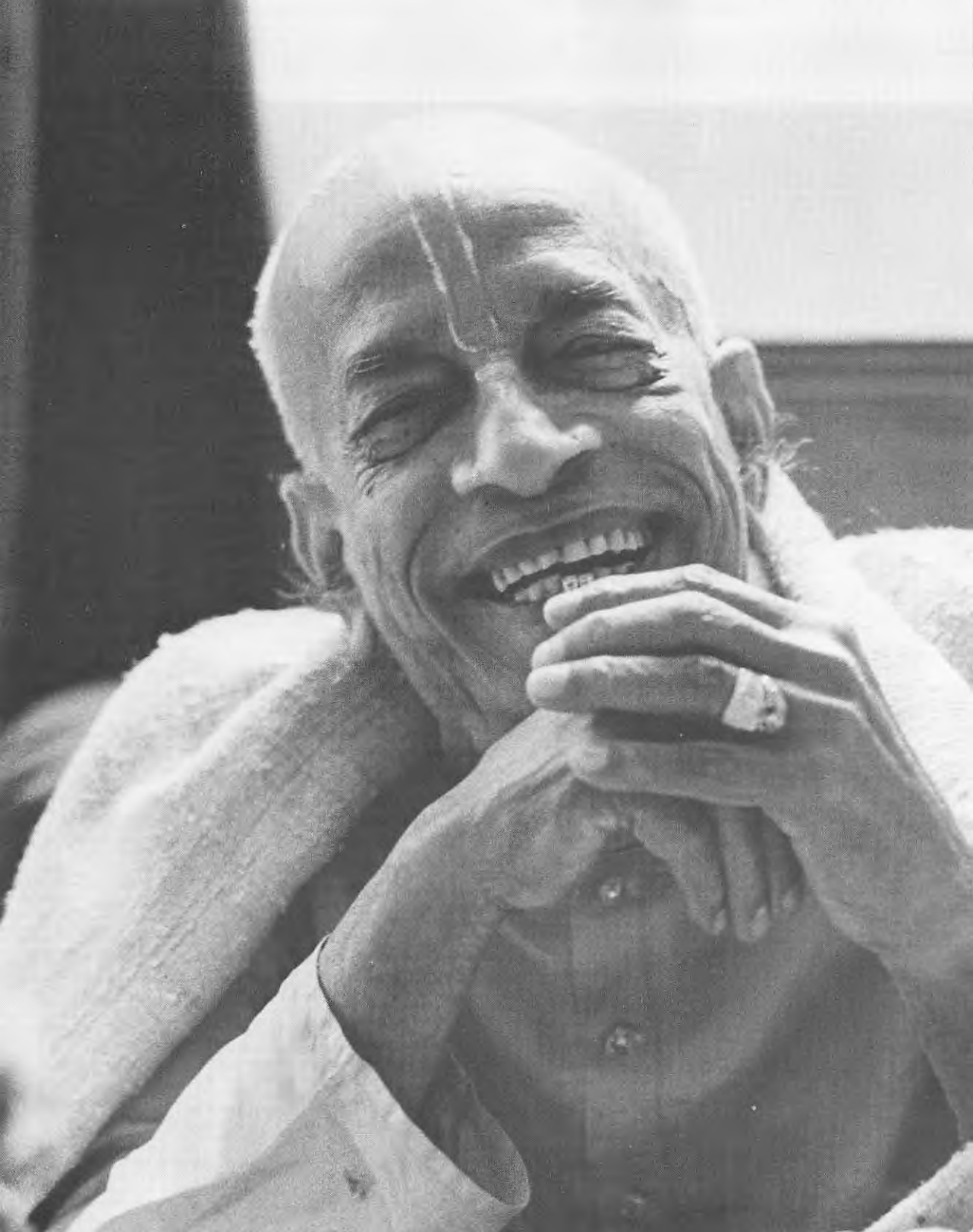
instrument, and Lord Caitanya is thus enlightening all the countries of the earth through His purest, most selfless, and most qualified representative—Your Divine Grace. If Lord Caitanya Himself were to prepare English commentaries on the *Śrīmad-Bhāgavatam,* His message would be the same as your message. Hence, Lord Caitanya and Lord Kṛṣṇa also live in your words.

Out of His great affection for you, Lord Caitanya has bestowed upon you all the laurels of becoming the first world-*ācārya* on this earth. He rightly knew that only you could be trusted to remain one-hundred-percent steadfast in His service. And now the stage is set; the world will rush to follow your example. They fail miserably in life who fail to read the books and follow the teachings of Your Divine Grace, A. C. Bhaktivedanta Swami Prabhupāda. The head of that person who is not always bowed down at your lotus feet is fit only for the *nāgapāśa* of the Yamadūtas or the scimitar of Lord Kalki.

By touching, reading, speaking on behalf of, and distributing these potent *astras* (weapons) against *māyā,* we hope we rank among those fortunate servants of yours who are first in line to receive your causeless mercy. Please continue to bless us more and more. Magnanimous Śrīla Prabhupāda, you are our only shelter, our only hope. We have no chance in the world of attaining even slight genuine success without your constant grace. Through your mercy, the BBT Library Party has become a blissful team of real Godbrothers. By our accepting upon our lowly heads your imparted instructions that we spread this movement of Śrī Caitanya Mahāprabhu in a spirit of cooperation, you have enabled us to experience the unparalleled transcendental pleasure of pleasing you in some little way. Having never tasted anything so wonderful before, we are now experiencing a fresh, new and ever-increasing hunger which can be appeased only by placing standing orders of your beautifully bound *śabda-brahma* in libraries all over this planet. Just as the sixty thousand sons of King Sagara left no stone unturned in their search for the lost sacrificial horse, so we will leave no library untouched and no librarian unswayed by the transcendental potency of your books, until we again taste that nectar. You are blessing us and empowering us with the same spiritual energy that enabled Your Divine Grace to purify and completely turn about the hearts of so many meat-eating *mlecchas,* which is the most inconceivable achievement within or without the science of *yoga.* Who can know your real identity? Who can place limits on your transcendental glories?

In these Southeast Asian countries, our work often takes us into the very darkest regions of ignorance. Some libraries belong to universities and colleges, some are national, some private, some cultural, some purely "technological and scientific," and all are repositories of complete ignorance, with perhaps a glimpse of passion and goodness. Many are





directed by literally snake-eating atheists. Let it be. They will all take your mercy somehow or other. There is no stopping this movement. Who can stop a tidal wave, an avalanche, or the wind? Matter is the dictionary of the spirit, says Ṭhākura Bhaktivinoda. The will of the Lord is similarly irresistible. And by your sublime mercy, Śrīla Prabhupāda, we have become the instruments through which this inevitable tide will continue to swell. Therefore, we pray again and again, hoping against hope that we may become simply empowered to please Your Divine Grace, Śrīla Prabhupāda. All glories, all glories, all glories to your most worshipable *vāṇī* (written spiritual guidance) by which everyone now has that rare opportunity of intimate association with an unalloyed pure devotee of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

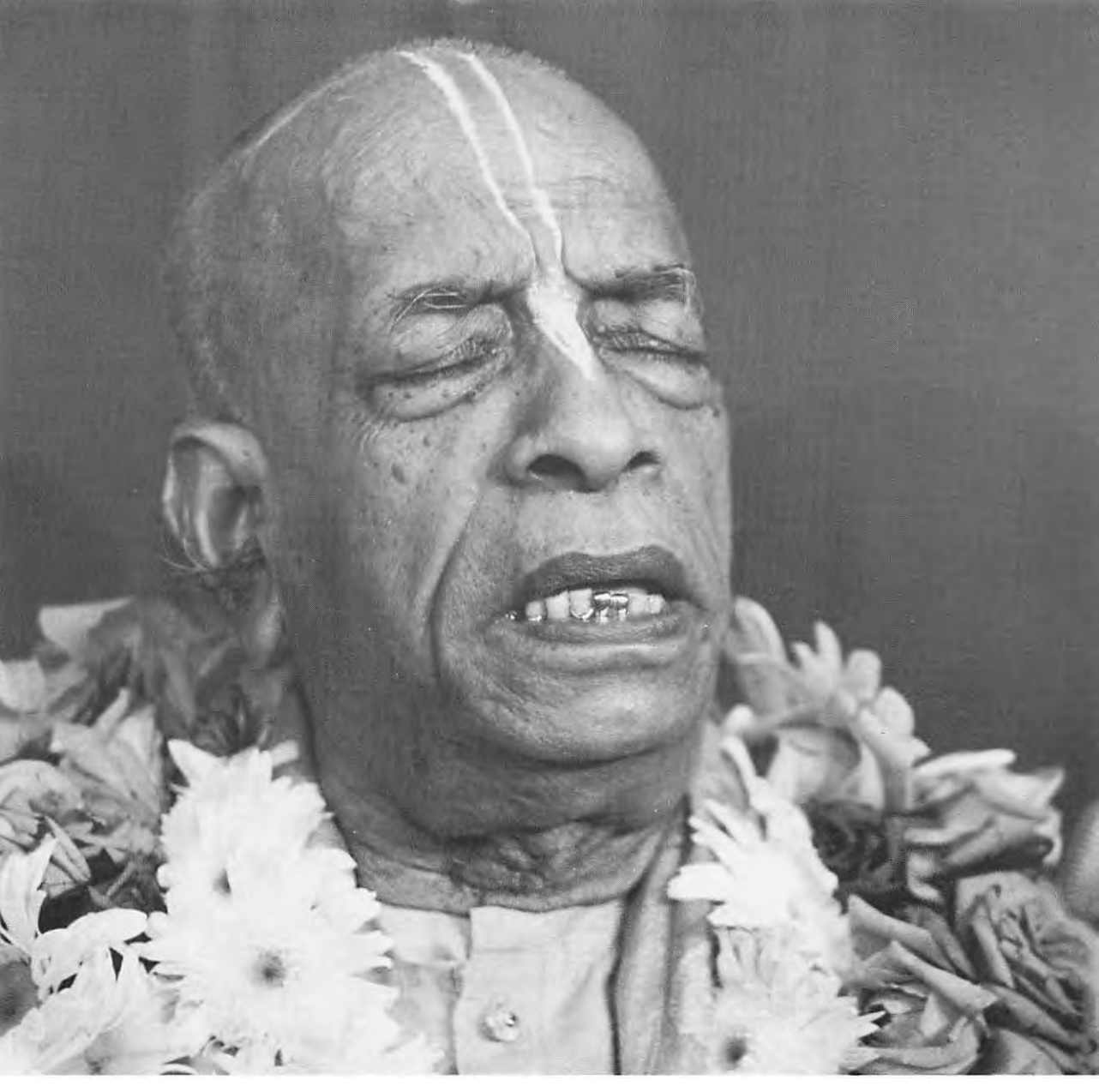
Your insignificant servants,

Abhinanda dāsa brahmacārī
Satyanārāyaṇa dāsa brahmacārī
Bahuśirā dāsa brahmacārī
Yajña dāsa brahmacārī
Pitā dāsa brahmacārī
Patita-uddhāraṇa dāsa brahmacārī
Jīva Gosvāmī dāsa brahmacārī
Jaya dāsa brahmacārī
Cāṇūrāri dāsa brahmacārī
Rāmaśaraṇa dāsa brahmacārī
Bhīma dāsa brahmacārī
Anavadyaṅgī-devī dāsī

Appendix: Since hundreds of Asia's foremost leaders, educators and scholars have sent in glowing letters of sincere appreciation of your books, Śrīla Prabhupāda, we have included a typical review from a Sanskrit scholar along with our humble homage. It speaks on behalf of all scholars of the world who are now beginning to see the absolute necessity of accepting the teachings of Your Divine Grace.

Review from The Hindu Dharma Prathishthanam, Tirumala

"I have had the pleasure of persuing some volumes of the edition of *Śrīmad-Bhāgavatam,* and in particular the Fifth Canto, Volume Two, which deals with the cosmogony of the universe, translated from Sanskrit into English and commented upon by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Scholars know full well that the *Bhāgavatam* is an encyclopedia of Vedic knowledge. What is most thrilling about this particular edition is that His Divine Grace, whom I look upon as nothing short of an *avatāra* of Godhead, born into a mortal coil with the very purpose of cleansing the present-day world of its profane subhuman mundaneness of outlook and spiritualizing it, wields a pen which seems as though monitored by the very Bhagavān Vyāsa. Apart from the various noteworthy qualities of this Bhaktivedanta Book Trust edition, which includes original Sanskrit verses in Devanāgarī script, a transliteration thereof, *pratipadārtha* which a layman requires, a translation in the most spirited language, and ultimately a delineation of the



purport which illumines the very heart and soul of Bhagavān Vyāsa, this monumental work, I am sure, is going to survive millenniums just the same way as the very Sanskrit *Bhāgavata* could survive to this very day, overcoming all rampages of time.

"What thrills me further about this edition is that His Divine Grace puts fire into his pen and writes so that he pours molten lead over the heads of the earthbound nations of the world which are destined to die their death if they do not care to heed the message contained in these volumes (cf. purports).

"Schools, colleges and universities of the world at large fail in their job if their libraries do not get adorned by these volumes, which are capable of floodlighting the dark caves of the hearts of the present-day students who have been groping in darkness as it were, for want of light. It is not revelation to say that all education is a waste if it does not contact and illumine the hearts of students who are coming as though for bread and are being treated with stones in the education institutes nowadays. In the entire curricula of the universities which could cater to the needs of students in this behalf, be they of science or the humanities, there are no books comparable with this edition of *Śrīmad-Bhāgavatam* to serve a holy purpose and a divine mission.

"As one who has ordered all these editions for the Annamāchārya Kalā Mandir library, of which I am the custodian, as one who has had the real light from these editions, I announce to the public at large that it is their duty as human beings to save their souls from perdition by benefiting from a study of these editions. It is a pleasure to record that day-in and day-out, hundreds of the local elite personages have been benefiting by a study of these volumes.

"Just one more sentence about the Fifth Canto, Part Two, which I have read with great interest. This volume enlightens us on the cosmogony of the universe which was revealed by the sage Bhagavān Vyāsa as per his spiritual intuition. The heirarchy of the celestial globes have their sequential positions herein not as per a spatial vision of flesh but in accord with a spiritual eye that comprehends the universe as a whole. As it is said in the *Veda, pado 'sya viśvā bhūtāni, tripādasyāmṛtaṁ divi:* 'The totality of cosmic manifestation is only a part of Godhead; much more lies beyond in the immortal heavens.' "

Dr. D. Arka-Somayaji
M.A., Ph.D. (Maths)
Recipient of President's Award as a Sanskrit Scholar
Ex-Principal: D.N.R. College, Bhimavaram
Retired Reader in Astronomy: Kendriya Vidyapeetha, Tirupati
Award-winning author of Sanskrit astronomical works,
and Sanskrit poet.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



edicated to the pursuit of knowledge through the manipulation of their material minds and senses, modern scientists are becoming progressively more entangled in a network of complexities. In place of knowledge, science has yielded a senseless catalog of facts and intricate theories; in place of practical guidance for human life it has yielded a mad avalanche of technological applications, each more disruptive and artificial than the last; and in place of wisdom it has offered only the sterile doctrine that the world is a play of atoms in the void.

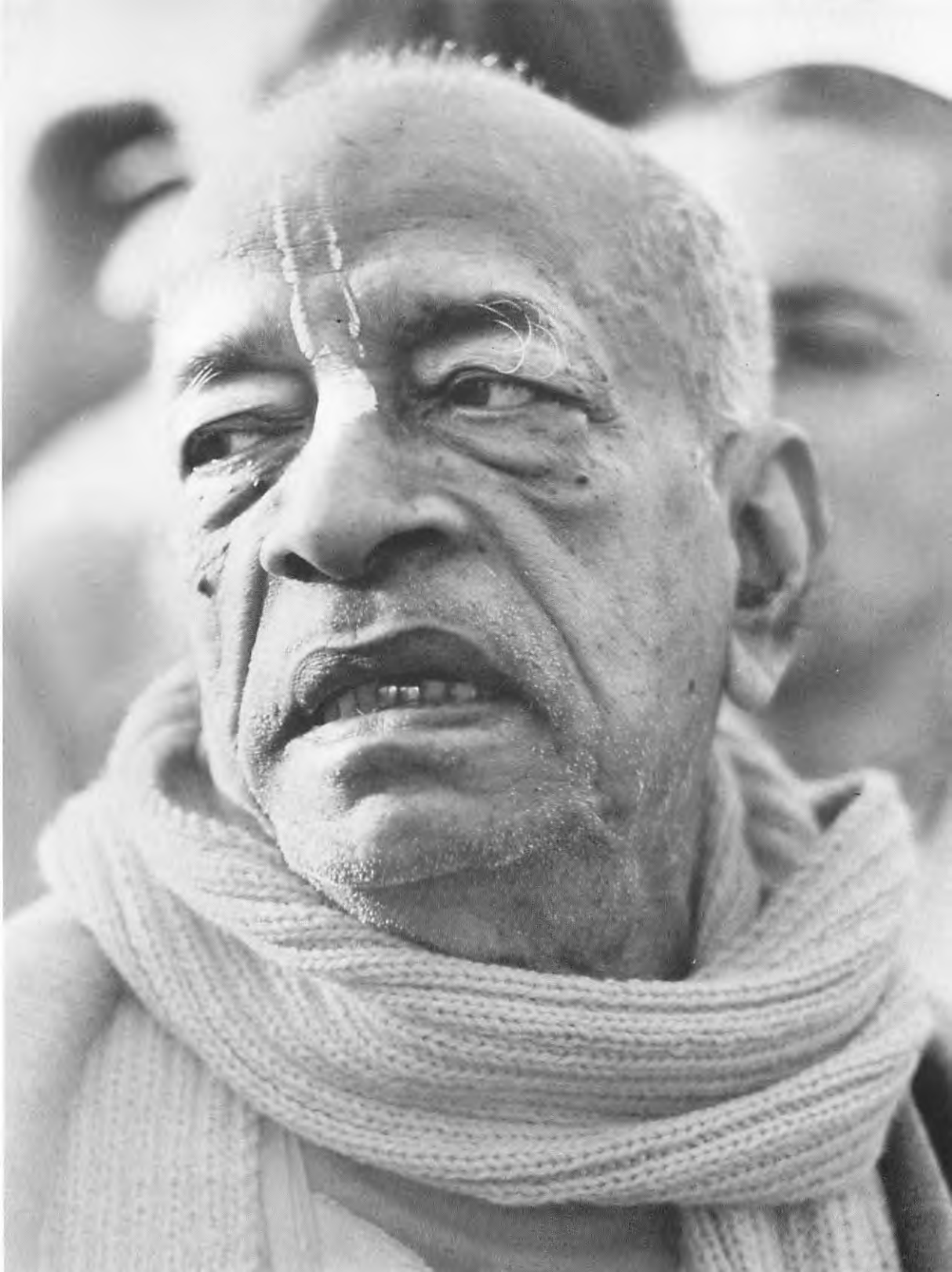
In the midst of this blazing fire of confusion and anxiety, only you, Śrīla Prabhupāda, have been able to provide the real solution. You have shown that the way to obtain knowledge is to approach the eternal source of all knowledge, the Supreme Personality of Godhead.

jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate

From the absolute source, Śrī Kṛṣṇa, all knowledge can be obtained—both of practical activities and the ultimate purpose of life. It is simply necessary to approach Him submissively through His bona fide representative, the spiritual master.

This process is very simple, and in place of the dubious pleasure of mastering some thorny scientific problem, it offers one the nectarean realization of his eternal loving relation with the Supreme Lord. Owing to this deceptive simplicity, hard-boiled empiricists are likely to reject this process of devotional service, thinking that it cannot compare with their intricate systems of theoretical speculation. But you, Śrīla Prabhupāda, are so kind that you have made this transcendental process of knowledge readily available to everyone in these Western countries. You have made every effort to present it in such a way that it can be understood even by persons dominated by the philosophies of empiricism, positivism, and impersonalism. For this causeless mercy and compassion, we are eternally indebted to you.

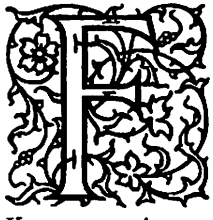
Svarūpa Dāmodara dāsa brahmacārī
Rūpānuga dāsa adhikārī
Ravīndra Svarūpa dāsa adhikārī
Mādhava dāsa brahmacārī
Sadāpūta dāsa adhikārī
Brahmatīrtha dāsa adhikārī
Jñāna dāsa adhikārī





vṛndāvane ramaṇa-reti-prasiddha-bhūmau
tatrāpi kṛṣṇa-balarāma-supāda-mule
jñānaṁ paraṁ parama-kṛṣṇa-sudharmīty uktam
dantas tu deva prabhupāda namo namas te

"I offer my obeisances to Śrīla Prabhupāda, who is preaching the glories of Kṛṣṇa at the lotus feet of Kṛṣṇa and Balarāma in the place known as Ramaṇa Reti, Vṛndāvana."



alling like sticks on the ground, we, your insignificant servants, fall before your lotus feet to beg with all the humility at our command for just a drop of your causeless mercy.

Out of compassion for the fallen conditioned souls dwelling in the darkness of illusion, you have so kindly come into this material world to spread the Kṛṣṇa consciousness movement. Circling the globe fourteen times, blessing its inhabitants with the dust of your lotus feet, you have fulfilled the purport of *jagad-guru.*

Always remembering your lotus feet, glorifying your transcendental activities and carrying your nectarean instructions upon our heads, we, the servants of *jagad-guru,* offer our homages unto you.

Your eternal servants,

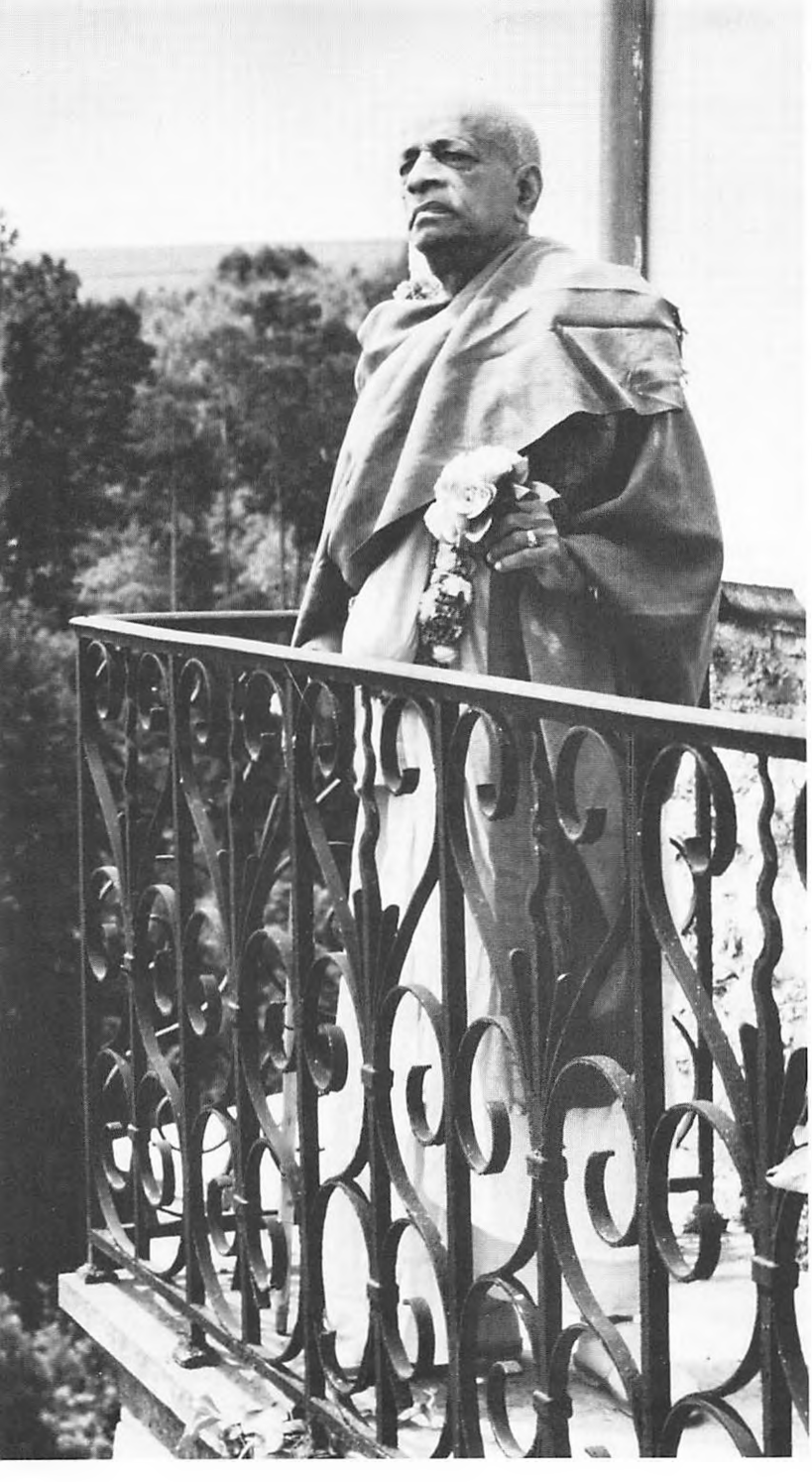
Jagad-guru Svāmī
Raghunātha dāsa dāsa
Śāśvata dāsa
Padmanābha dāsa

Dear Śrīla Prabhupāda,



o one can understand the activities of a pure devotee of the Lord. The nature of his appearance and his pure motive which forms the basis for his every expression are a mystery to the common man. Like the Supreme Lord, Śrī Kṛṣṇa, you appear differently to different people according to their different mentalities. Kaṁsa saw Kṛṣṇa at Mathurā in the wrestling arena as death personified. And to Muṣṭika and Cāṇūra He was exactly like a thunderbolt. To the people in general He appeared to be the most beautiful personality. For Nanda and Yaśodā He was the most loving child, and to the *yogīs* He appeared as the Supersoul. For the research scientist Your Divine Grace is a boot in the face. For the self-made gods and *gurus* you are the real standard whose character the Vedic scriptures sing of. To the scholars you are in a class of your own; honorary degree, Ph.D. . . . they are forced to appreciate. Amongst the pure devotees you stand out as the full moon. To the Kali-yuga statesmen and politicians you are impeachment personified, as your words expose their cheating mentalities. For the people in general, you are the only hope. Only you can save them. For your Guru Mahārāja, you are his pride and joy. You have carried out his instructions and thus we can all know you for what you are. You are the most dear to Kṛṣṇa. You have given us entrance into the *saṅkīrtana* movement of Lord Caitanya. You have foregone all self-comforting and come to the West to preach the message of Lord Caitanya. By your mercy only we are all engaged in this glorious mission.

You are a mystery to the common man, but the secret has been disclosed. You have revealed your pure mind and mission in your Bhaktivedanta purports. Thus everyone can know you as the Supreme Personality of Servitor Godhead and simultaneously know Kṛṣṇa the Supreme Personality of Godhead served. You are nondifferent from your books, and by taking the essence from them to preach Kṛṣṇa consciousness, to preach your glories, I am coming to know your heart. It is melted by love of Godhead, and from your heart compassion for all of Kṛṣṇa's parts and parcels is pouring out. Śrīla Prabhupāda, you know and love me. Although I am fallen and my heart is full of material dirt, please engage me in your transcendental loving service and cleanse my heart. I want to make it a temple where you will always reside. When all the dirt is cleansed away by your instruction, and I am free from lust and greed and can always think of you, that will be perfection. Then I will sit down and hold a great festival.



Devotees of the BTBD Party

Tripurāri Svāmī
Gopījanavallabha dāsa
Ghanaśyāma dāsa
Naikātmā dāsa
Mahāmuni dāsa
Kalki dāsa
Gaṇapati dāsa
Mṛgendra dāsa
Rasarāja dāsa
Sura dāsa
Kāśīrāma dāsa
Vaiśeṣika dāsa
Daśarātha dāsa
Mārkeṇḍeya dāsa
Gopālācārya dāsa
Śaṅkara Paṇḍita dāsa
Subuddhi Rāya dāsa
Kundara dāsa
Ratnabāhu dāsa
Māyāpura-dhāma dāsa
Pārtha-mitra dāsa
Sarvopama dāsa
Rohiṇī-Suta dāsa
Govinda Datta dāsa
Mahādeva dāsa
Datta dāsa
Pyāri-mohana dāsa
Durāśaya dāsa
Bhadruṅga dāsa
Rājendra-vigraha dāsa
Jñāpaka dāsa
Bhuvaneśvara dāsa
Gokula dāsa
Rāja-vidyā dāsa
Vrajendranandana dāsa
Raghunandana dāsa
Pūrṇacandra dāsa
Lokasvāmī dāsa
Rādhānātha dāsa
Madhuhāra dāsa
Padābja dāsa
Choṭa Haridāsa dāsa
Mahā-mantra dāsa
Rasātala dāsa
Stambha dāsa
Nakula Brahmacārī dāsa
Devaratha dāsa
Atīndriya dāsa
Dayālu dāsa
Cakrī dāsa
Padmākṣa dāsa
Mukunda Datta dāsa
Varūthapa dāsa
Mathurāpati dāsa
Daśaratha-suta dāsa
Bhakta Bob
Bhakta Rick
Bhakta Bernard
Bhakta Fred
Bhakta Bill

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

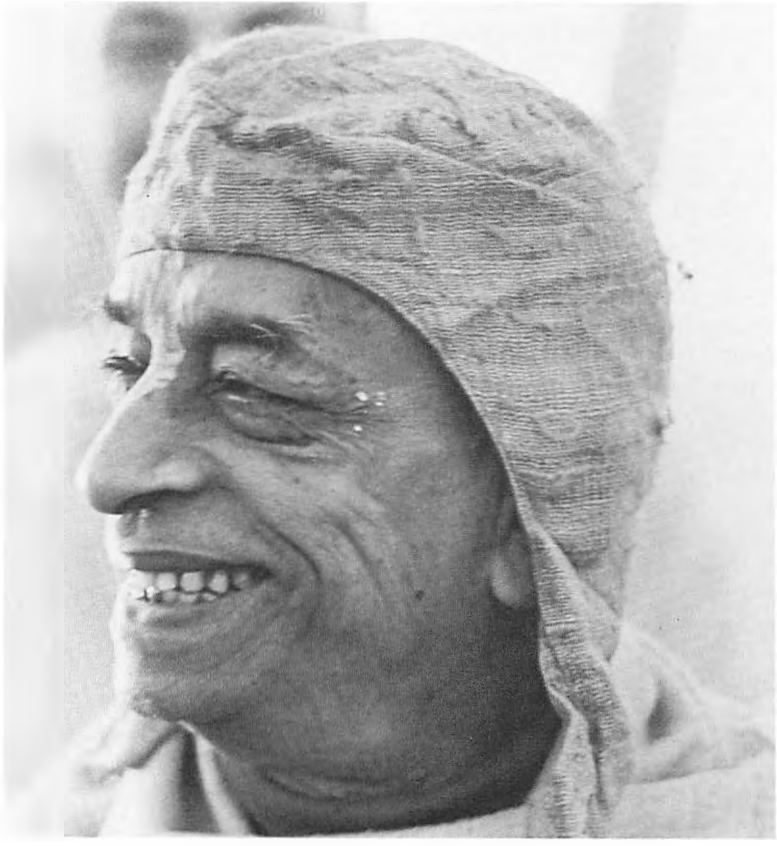
namas te sārasvate deve gaura-vāṇī-pracāriṇe
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returned to Vṛndāvana after two weeks in Orissa. I was determined this time to stay until he had recovered completely or he left. I did not realize at that time how things would turn out and in great anticipation and anxiety sat in the station in Delhi waiting for the train to Mathurā. When I arrived there in Mathurā and then finally Vṛndāvana I was greatly excited. I jumped out of the car and offered obeisances to Vṛndāvana-dhāma. I arose and saw Akṣayānanda Mahārāja coming toward the temple with Bagaji from Bagaji's house. I inquired from him (after offering obeisances) the condition of Prabhupāda's health. "The doctor has just pronounced that he has five hours left," said Akṣayānanda Svāmī. I was thunderstruck. I could not believe it. I dropped all my luggage in the lobby and ran inside, filthy from two days' ride on the train. Śrīla Prabhupāda was lying there in his bed, glowing like a thousand suns. His bodily luster was incomparable. I reached out my hand to touch him and then I felt surcharged with spiritual ecstasy. But I was overwhelmed with grief. I just stood there, very numb in shocked condition, repeating over and over again, "Isn't there any way it could change? Could he not stay?"

Then I was amazed as all the devotees were massaging him. I was standing at his head massaging his head, rendering the last bit of personal service, when suddenly he began to roll from side to side, flailing his arms in the air back and forth and then roaring very loudly, then belching with tremendous force. Then again he was rolling and roaring and then still completely, as if stunned, then trembling and crying, tears gliding down from his eyes. I was thunderstuck. He had shown us the most astounding display of transcendental ecstasy that we had ever seen or ever would see in the future. It was amazing. I thought to myself that everything I had read about in his books was now being revealed.

It was hard to imagine, but now Śrīla Prabhupāda was showing us everything. He was writing the last chapter of the book. He had shown us how to live in Kṛṣṇa consciousness and was showing us how to die in Kṛṣṇa consciousness. I was very much confused. I shook with mixed emotions, crying in agony and ecstasy that I could not communicate with him this last five hours. It was most painful. How could I live without Śrīla Prabhupāda's presence? Especially the last two years I could remember that I was always thinking, "When will I see him next?" It was keeping me alive and happy, anxiously awaiting his association from



time to time. But now he was leaving, and I was feeling that I could no longer live.

That evening he passed, leaving of his own volition, and I was feeling greatly disturbed. At first it was shock, then shamelessly crying at his feet. I abandoned all sense of sanity. Bhavānanda Mahārāja was such a great hero. He was the most aggrieved, but he kept his head in all of this confusion of crying and screaming and banging of heads and fists against the walls. (If he had not, I cannot imagine the catastrophe that would have taken place.) "I've got to dress Śrīla Prabhupāda. Please stop now," he pleaded. Then, after collecting myself, I noticed how the room was permeated with a wonderful fragrance. Then we watched Bhavānanda Mahārāja change Śrīla Prabhupāda's clothes. As he took off the old garments each one was more fragrant than the next. When finally we removed his cloth diaper which we kept between his legs to catch the

oozing urine, I was overwhelmed with the fragrance of a bouquet of flowers as I put it up to my nose. The pure devotee had passed in a blaze of glory during the most ecstatic *kīrtana* that was ever held by the assembled devotees. Pure and perfect, his transcendental body lay there peacefully retaining its everfresh effulgence, full of spiritual bliss and knowledge. The atmosphere was surcharged with transcendental emotions and ecstasies.

After this we carried him on a palanquin around the temple and then to his *vyāsāsana,* where we worshiped him all night with *kīrtana* and *bhajana.* The next day, after a *parikrama* of Vṛndāvana, we lowered Śrīla Prabhupāda's graceful, transcendental form into an ocean of salt. We covered his body, never to see him again. I thought, never to see him again.

Now I was returning to Orissa from Vṛndāvana. Śrīla Prabhupāda had just left us. I was trying to take courage. I had been there by some miracle for the last five hours of his appearance on this planet, and I was deeply struck by the pain of separation. I could hardly think straight. I was trying to find some consolation, but it was most difficult. I had remembered that one phrase—*prabhu-datta deśa*—that your *guru* is in the land where you were told to preach, in your place of preaching which was given to you by the *guru.* That's where he is. So I kept repeating over and over again—*prabhu-datta deśa.* But it was difficult. I could hardly understand it. I kept thinking, "No, Śrīla Prabhupāda is not gone, he's here. This did not actually take place in Vṛndāvana. He must still be here." But it was almost maddening.

When I arrived in Bhubaneswar that evening my mind was spent. I was distraught and tired from the long journey. When I met the devotees I was a little relieved and happy. I entered our grass hut and offered my obeisances to all the devotees, and then, in the next room, to the Deities. Then I went back to the first room and related the story to all the devotees about what had happened: how you had disappeared, how the ceremonies were carried out, how everything happened. It was most difficult. Then I showed them the sheet which was on your body when you passed away which was given by Tamāla Kṛṣṇa Goswami. Then I showed the shirt which was given and the pen for Gaura Govinda Mahārāja, the flowers from your palanquin which were given to all the devotees as *prasāda.* Then after distributing everything I took some hot milk and laid myself to rest.

That is when it really hit me. I was back in Bhubaneswar, and I was no longer going to see Śrīla Prabhupāda. He wasn't waiting in Vṛndāvana. He wasn't waiting in Māyāpur. I wasn't going to be able to go see him there any longer. When I realized that I began to cry. I'm only twenty-eight, I thought. I only had his association for eight or nine years—I spent the major part of my life without him. It's very difficult. What can I

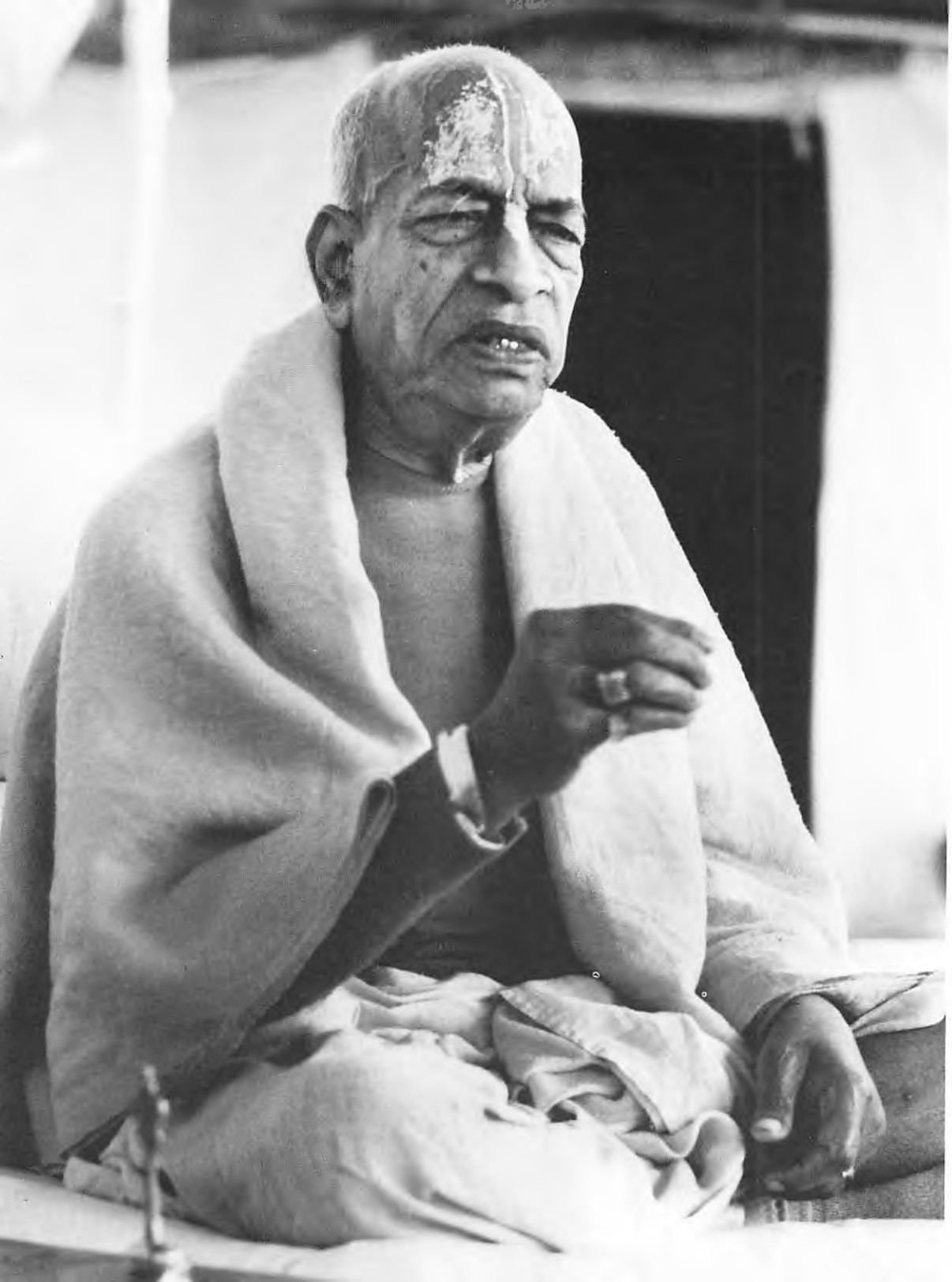
do? In that sorrowful mood I went to sleep. The next morning I awoke and began my morning duties. As I was cleansing my *loṭa* with mud I could not help but remember how he had personally instructed me here in Bhubaneswar how to do this. He told me, "This place is very healthy. You rise early every morning, evacuate in the field, cleanse your *loṭa* with mud, take bath, and you'll never get sick. You'll always be healthy." By following a simple instruction I had been able to remember him. He was there with me. Then throughout the morning program I kept remembering how you had personally instructed in so many ways to follow all these devotional practices, and I was beginning to be filled with joy because I was getting your association again by following your instructions. And all of the Godbrothers were experiencing the same feeling. We were all just beginning to understand and realize more and more in the pangs of separation how only by following your instructions cent per cent could we get your association and mitigate these pangs.

Śrīla Prabhupāda, you left a great legacy here in Orissa—to build a temple in Bhubaneswar, to build a temple in Bhadrak and to build a temple in Purī. To translate and print all your books into Oriya and to travel to every village of Orissa and preach to distribute them. And you've given us Gaura Govinda Mahārāja for association, inspiration and guidance. You've given us Jayapatāka and Bhavānanda as our GBCs, and all of our wonderful Godbrothers all over the world for association and spiritual happiness. I am just starting to realize that you had written the last chapter in the book, but you have only brought to a close the first canto, and there are many more cantos to be written for ten thousand years to come, all by you, Śrīla Prabhupāda, who are ever present in your instructions. I beg you on this day, please always allow me and all of us to follow these instructions perfectly to your desire, and just as Arjuna became the sword in the hand of Kṛṣṇa to fulfill the story of *Mahābhārata,* let us all become pens in your hand, writing the history of the greatest cultural revolution the world has ever known.

All glories to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who lives forever in his instructions, and the disciple lives with him.

Bhubaneswar
Gaura Govinda Svāmī
Bhagavat dāsa brahmacārī Bhakti-śāstrī
Tamohāra dāsa brahmacārī
Dhīraśānta dāsa brahmacārī
Mahākratu dāsa brahmacārī
Parideha dāsa brahmacārī
Lagudi dāsa brahmacārī
Vaiṣṇava dāsa brahmacārī
Deva-dharma dāsa adhikārī
Ambikā-devī dāsī
Bhakta Vraja-kiśora
Bhakta Viśvarūpa
Dikpati dāsa adhikārī
Jagadānanda dāsa adhikārī

Bhadrak
His Holiness Bhaktivilāsa Mahāyogī Mahārāja
Ātmatattva dāsa brahmacārī
Kṛṣṇadāsa Vaidya dāsa brahmacārī
Pradyumna dāsa brahmacārī
Bhakta Prakash dāsa brahmacārī



Dear Śrīla Prabhupāda,

Please accept our most humble obeisances again and again at your lotus feet.

You taught us by your example that the devotee never fears or laments anything, but the occasion of your leaving this world was different. For many months we were afraid that at any moment "that" phone call would arrive. Of course, there was always some hope: "Prabhupāda is getting better," "Prabhupāda has decided to stay with us," "He's being attended by a wonderful *kavirāja,*" "He's eating normally," etc. However, we were still fearful that sooner or later "that" phone call would arrive. "My dear Lord Kṛṣṇa, if You so desire, please cure Śrīla Prabhupāda!" We could not understand the plans of Śrī Kṛṣṇa and of His pure devotee. November 12, November 13, November 14 ...

ring ... ringg ... rinnggg ...

"Jaya, Prabhu, please accept my humble obeisances. All glories to Śrīla Prabhupāda. Prabhu, Śrīla Prabhupāda has ended his pastimes on this earth! Do you understand? Prabhupāda has left us!!! ..."

It was a question of immediately taking a philosophical and rational attitude. "After all, Prabhupāda is not his body," "*Vāṇī* is more important than *vapuḥ,*" "Prabhupāda is in his books and his instructions," "Prabhupāda has already told us everything," "Prabhupāda went to assist the *gopīs,*" etc.... But how was it possible to substitute with philosophical explanations the nectar of your personal association, your voice, your laughter, your gait, your absorption in Kṛṣṇa, your determination to satisfy your *guru,* your mercifulness toward the Vaiṣṇavas, your compassion for the fallen, your iron-handedness toward the *asuras,* your unlimited wisdom, and that atmosphere which surrounds the eternally liberated souls who do not know anything other than pleasing Kṛṣṇa? What nectar!

Now you have gone to Goloka Vṛndāvana, in order to force us to follow you there. If we want that nectarean association once again, we must be ready to become pure devotees, totally dedicated to Śrī Kṛṣṇa, just as you always are. Otherwise, if such determination does not arise, we will again be devoured by *māyā,* to continue indefinitely our existence in this temporary, miserable world of death. Please help us to gain your association. Jaya Śrīla Prabhupāda!

Your eternal servants,

Rādhā-Kṛṣṇa Svāmī	Dṛḍha-vrata dāsa brahmacārī	Bhakta Roberto	Madre Gloria
Mṛgeśa dāsa brahmacārī	Alakṣya dāsa brahmacārī	Bhakta Abelardo	Lalitā
Līlānātha dāsa brahmacārī	Haricaraṇa dāsa adhikārī	Bhakta Orlando	Kṛṣṇa-Balarāma
Akhilapati dāsa brahmacārī	Harigadā dāsa adhikārī	Madre Tīrthanidhi	Bhakta Edgar
Haricakra dāsa brahmacārī	Bhakta Juan	Madre Tṛṇa	Madre Blanca
Askhalita dāsa brahmacārī	Bhakta Javier	Madre Elizabeth	Kālindī

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your feet. All glories to Your Divine Grace.

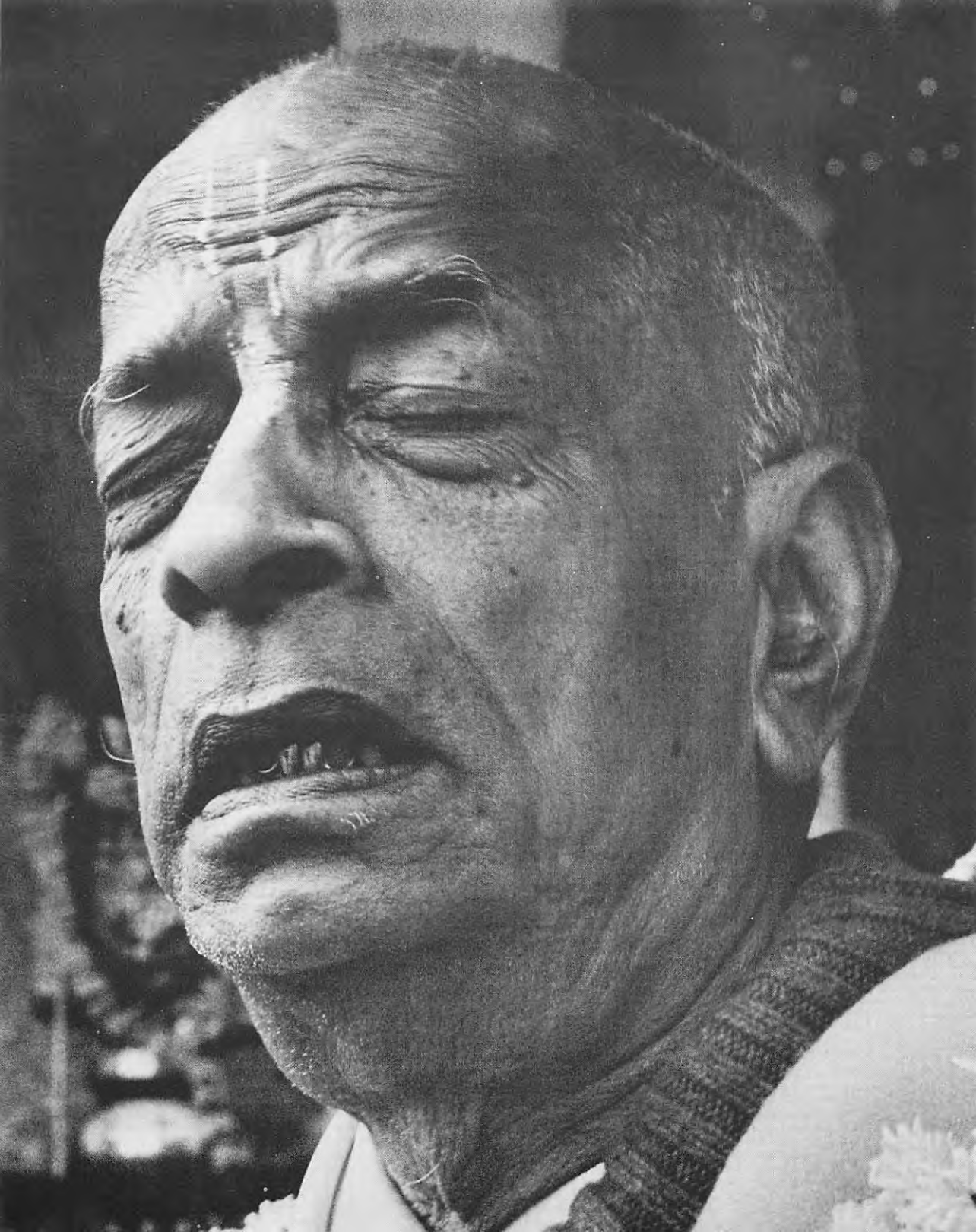
Much has happened since last I wrote. The most significant event has been your passing from this world. Now as I sit before your photo, I realize that you are still with us, as always. But at the time of your disappearance I was completely griefstricken, and could hardly contain myself, feeling separation from such a divine personality.

kaḥ paṇḍitas tvad aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya
(*Bhāg.* 10.48.26)

"Who can surrender to anyone other than Yourself? Who is as dear, truthful, friendly, and grateful as You? You are so perfect and complete that even though You give Yourself to Your devotee, You are still full and perfect. You can satisfy all the desires of Your devotee and even deliver Yourself unto him." The Supreme Personality of Godhead, Śrī Kṛṣṇa, is the most beloved personality. You are just like Him, and we love you as the dearest personality, the life of our soul.

You came from the spiritual world to tell us of our real life with God, and to show us the kindness of God you passed so many days with us in this miserable world. You are a divine personality. You are not of this world, and you were never of this world. You came to show us God. Everything about you was perfect, and your sublime presence demonstrated perfection in every respect. Your beautiful body, your sympathetic face, your compassionate glance, your sweet words, your joyful smile, your relishful eating, your profound voice, your peaceful resting, your ecstatic dancing—all were perfect, all from another world. You were everything to us. You were our mother, father, friend, companion, guide, master, child, and life itself. How could we bear being separated from you? How could we tolerate such a loss?

Now you have left us here to carry on your mission, waiting for the day when we will again be with you, again to have the chance to serve you personally. We are suffering in this material world away from you, and we find that there is no cause for living. This world is deadly without Your Divine Grace; without you we have nothing to live for. "You are



the life and soul of all of the inhabitants of Vṛndāvana. So because You have left Vṛndāvana, all the servitors of Your lotus feet there are suffering. It is as if the lake filled with lotus flowers dried up from the scorching heat of separation from You." (*The Nectar of Devotion*)

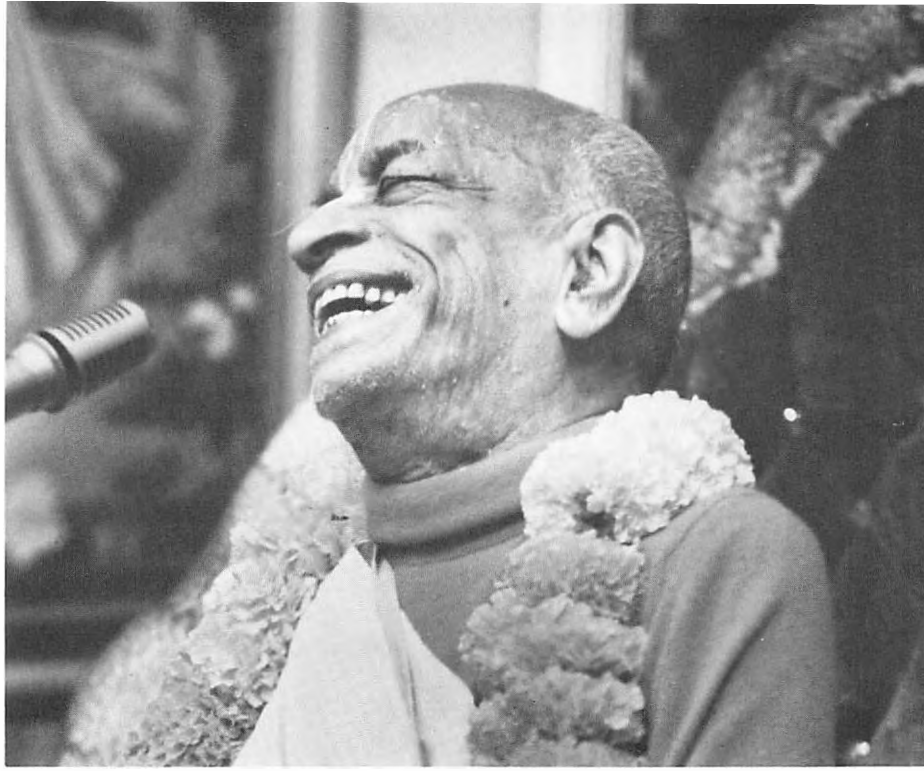
Now you have given us a grave responsibility—to carry on this movement in separation. You have invested us with your mercy to continue this great work, and we only pray that we will be able to accept your divine grace properly. The whole world is feeling your absence, praying for your mercy, and you have left a very insufficient vessel to carry your mercy, but still we pray that you will make us fit to carry your divine grace.

You were with us for so few years. We hardly had a chance to appreciate you. Your every moment with us was full of life, but we were so dull we could not appreciate you, and suddenly you were gone. One devotee said that your appearance was like a flash. You came of your own sweet will to deliver us, and of your own accord you left; but future generations will note how your brief presence changed the entire course of history. I am not elevated enough to think of humanity. Mainly I think only of myself. But I also felt that your appearance and disappearance were like a flash, so brief, but that it completely altered my life.

Actually, you were just like Kṛṣṇa. Kṛṣṇa's complexion is compared to a cloud, His yellow *dhotī* to lightning, and His merciful pastimes to rainfall. Similarly, you too appeared with your swarthy complexion, your saffron *dhotī,* and your loving exchanges, just to enliven our transcendental senses, to remind us of Kṛṣṇa in your form of the Supreme Personality of Servitor Godhead.

When lightning flashes across the sky, the whole world is lighted in all directions. The dark night is illuminated, and we see the entire landscape of fields, trees, houses, roads, persons—everything. In this way your divine presence enlightened an entire spiritual realm, giving us a vision of our real life, our real home—a transcendental world with *kalpa-vṛkṣa* trees, *cintāmaṇi* stones, *surabhi* cows, and liberated personalities like yourself, all engaged in pastimes of love with the Supreme Personality of Godhead. Your electric presence sent a shock through our hearts and we will never be the same again.

When lightning strikes, only a few persons may see it, but soon thereafter deep sounds of thunder rumble through the sky, and everyone hears those vibrations. Although only a few may have been fortunate enough to perceive your directly, everyone is hearing the thunderous roar of your message—your books, your *vāṇī,* the big *mṛdaṅga,* the printing press, rolling on, vibrating everywhere. "If you go on distributing my books, I'll never die. I will live for centuries." A sleeping person will miss a flash of lightning, but the sound of thunder will awaken him from his slumber. Similarly, although we were so engrossed in nescience we



could hardly realize who you are and what you showed us, but the thunderous vibration of your message of love is reverberating, resounding in our hearts.

After the deep vibrations of thunder, the sky opens up and pours down rain. Similarly, your rainfall of mercy is showering down upon the fallen souls. You opened our eyes with light and implanted the seeds of *bhakti* with transcendental sound. Now your rainfall of mercy is showering down upon us, giving water to the devotional creeper and helping it to grow up to your lotus feet.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
srimate-bhaktivedānta-svāmin iti nāmine

"I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."

The instructions of the *ācārya* are always accompanied by his mercy, his helping hand. When you were thinking of leaving us in May, you commented, "The trouble is, you are all like children." When we countered, "If the father leaves the children, is that very good?" you replied, "The children will be provided for." Now we are experiencing practically how you are arranging our care and maintenance in every way, although not visible to our eyes. "I may be going, but Guru Mahārāja and Bhaktivinoda Ṭhākura are there. I have asked them to kindly take care of all of

you, my transcendental children. The grandfather always takes care of the children much better than the father. Do not fear."

Actually, even when you were with us, we were always afraid that you would leave us. This transcendental anxiety increased our attachment for you even more. Even while meeting you we feared the threat of separation.

> My dear Lord, when we are away from You we become so anxious to see You again, and there is great misery in our lives. But then, when we do see You, there immediately comes the fear of separation. Under the circumstances, both when we see You and when we do not see You, we are subjected to different kinds of tribulation.

You made us so attached to you that we cannot imagine living without you. Now we have to follow you back to Kṛṣṇa. You gave us a taste of nectar, and now you have taken it away. What is there for us to do? We can only chase after your footsteps, shouting "Kṛṣṇa! Kṛṣṇa!" Otherwise what attraction did we have for Kṛṣṇa? You came to free us, and now also you have left us to lead us back to Godhead.

> As the swan loves to dive into the water amongst the lily flowers and would die if he were taken from the water, so we only wish to be with You. Our limbs are being shrunken and faded because You have been taken away from us. (N.O.D.)

When the rain falls, persons collect the rain in pots, so they can later drink and distribute the water to others. In the same way, you have made us receptacles for your mercy, so that others may also drink. You have created Vaiṣṇavas, *sannyāsīs, brāhmaṇas, gurus,* all for the sake of distributing your mercy. Actually, simply by your desire the entire universe is liberated.

> Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee. If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.... Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities. (*Śrī Caitanya-caritāmṛta*)

The rainfall of your mercy is inundating the entire universe. What is the value of our pots? Only to enliven us in devotional service, to free us from the material absorption, you have given us so much responsibility for spreading this movement. Just as a father can easily accomplish great feats but arranges so that his son appears to be doing the work, so even

now you are continuing to spread this movement all over the world, but arranging for us to get the credit, just as a loving father takes more pleasure in his son's credit than in his own. "I think this is what Kṛṣṇa desires. I have come to you, but now in this old age I may be going to Vṛndāvana, and you will be coming there to me, and be trained up, and we will spread this movement all over the world."

Thank you, Śrīla Prabhupāda. We are eternally yours.

Your eternal servants:

Tamāla Kṛṣṇa Goswami
Girirāja Svāmī
Śrīdhara Svāmī
Bhaktiprema Svāmī
Gopāla Kṛṣṇa dāsa adhikārī
Abhayāśraya dāsa brahmacārī
Abhinandana dāsa brahmacārī
Amoghalīlā dāsa brahmacārī
Arthada dāsa brahmacārī
Atulānanda dāsa brahmacārī
Bahuśirā dāsa brahmacārī
Bhīma dāsa brahmacārī
Caitanya Svarūpa dāsa brahmacārī
Citrakāra dāsa brahmacārī
Gajahantā dāsa brahmacārī
Gaurāṅga dāsa brahmacārī
Gaura-śakti dāsa brahmacārī
Haṁsagati dāsa brahmacārī
Hari dāsa brahmacārī
Janārdana dāsa brahmacārī
Jayadhvaja dāsa brahmacārī
Jaya dāsa brahmacārī
Kāma Bhaṭṭa dāsa brahmacārī
Kavicandra dāsa vanacārī
Keśava Bhāratī dāsa vanacārī
Kuṇḍalī dāsa brahmacārī
Kātyāyana dāsa brahmacārī
Mādhava dāsa brahmacārī
Mahābuddhi dāsa brahmacārī
Mānasātīta dāsa brahmacārī
Mīnaketana Rāmadāsa dāsa brahmacārī
Nṛsiṁha Caitanya dāsa brahmacārī
Patita-pāvana dāsa brahmacārī
Pippalāi dāsa brahmacārī
Prasannātmā dāsa brahmacārī
Prema-pādāya dāsa brahmacārī
Puṇḍarīka dāsa brahmacārī
Purī dāsa brahmacārī
Pūrṇa-brahma dāsa brahmacārī
Puṣkara dāsa brahmacārī
Rādhā-Gopāla dāsa brahmacārī
Rāma-caraṇa dāsa brahmacārī
Rāmānanda dāsa brahmacārī
Rāma-tulasī dāsa brahmacārī
Rohiṇī-tanaya dāsa brahmacārī
Ruci-sevana dāsa brahmacārī
Satya-nārāyaṇa dāsa brahmacārī
Śaṅkha dāsa brahmacārī
Śyāmsundara dāsa brahmacārī (no. 1)
Śyāmsundara dāsa brahmacārī (no. 2)
Stutya dāsa brahmacārī
Subala dāsa brahmacārī
Sulocana dāsa brahmacārī
Svatantra dāsa brahmacārī
Vedavyāsa dāsa brahmacārī
Yajña dāsa brahmacārī
Bhakta Angshujit
Bhakta Anil
Bhakta Chandra Gupta
Bhakta Dr. Agarwal
Bhakta Dr. Goel
Bhakta Hari Das
Bhakta Kisson
Bhakta Mohan
Bhakta Nataraj
Bhakta Pārthasarathi
Bhakta Paulo
Bhakta Sunil
Bhakta Tony
Dvaipāyana dāsa adhikārī
Jagat-puruṣa dāsa adhikārī
Kālacanda dāsa adhikārī
Mithilādhīśa dāsa adhikārī
Narottamānanda dāsa adhikārī
Niṣṭraiguṇya dāsa adhikārī
Upendra dāsa adhikārī
Upendra Muni dāsa adhikārī
Vijeta dāsa adhikārī
Anavadyaṅgī-devī dāsī
Aryā-devī dāsī
Atri-devī dāsī
Dāmodara-priyā-devī dāsī
Gāṇḍīva-devī dāsī
Jagannātheśvarī-devī dāsī
Kṛṣṇa-veśā-devī dāsī
Pārvatī-devī dāsī
Viśva-devī dāsī
Bhaktin Karen
Bhaktin Tara
Āditya-devī dāsī

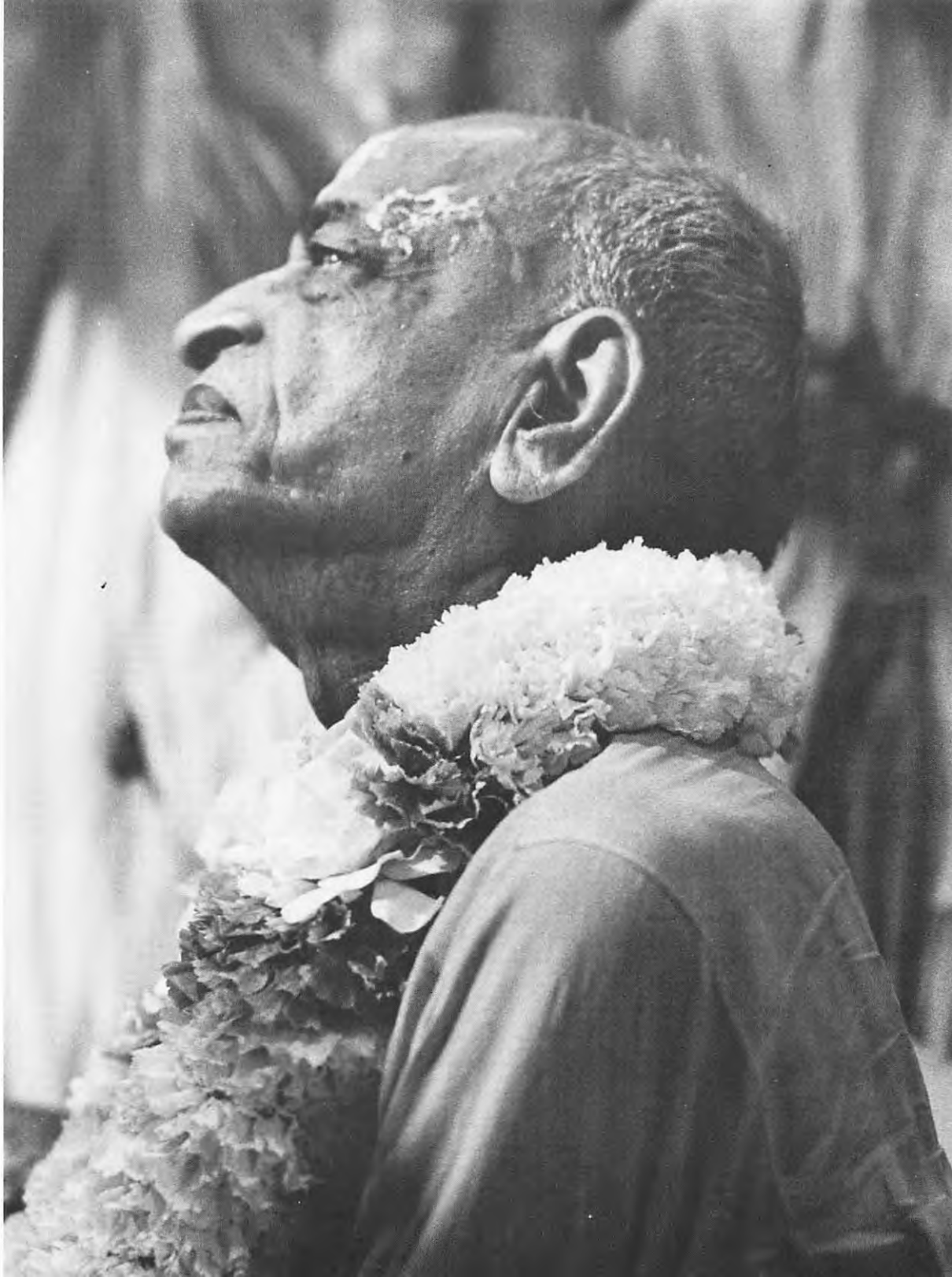
jīvera svarūpa haya kṛṣṇera 'nitya-dāsa'

The living entity is an eternal servant of Kṛṣṇa. He is originally situated in the spiritual world, where he enjoys an ever-increasing blissful *rasa* with the all-attractive Personality of Godhead, Śrī Kṛṣṇa. That transcendental world is known as *cintāmaṇi-dhāma* and is far beyond the range of material vision. In that distant abode there are gardens of desire trees and palaces built of rubies. There the gates and archways are inscribed with pictures fashioned from spiritual gems. These jewels are so lustrous that they compete with the effulgence of ten million suns. Yet even more radiant than this is the primeval Lord Himself, Govinda, who is tending the cows, whose blooming eyes are like lotus petals, whose head is bedecked with a peacock feather, and whose unique loveliness charms millions of Cupids.

Since the living entity is awarded some minute independence, he may foolishly choose to abandon such blissful association in the spiritual world, thus condemning himself to accept a material body. Now he associates with the modes of material nature and becomes illusioned. He proclaims himself the enjoyer and controller of all he surveys, but ironically, he is only its servant. Despite his hankering for enjoyment, he is frustrated at every step. Although probing for some new and hidden pleasure, the embodied being is merely chewing the chewed. He creates one illusory goal after another in a vain attempt to find peace and happiness. He becomes addicted to sense gratification and is forced to act in abominable ways to gratify the increasingly demanding senses. As he degrades himself, he falls down to hell and succumbs to the ever more powerful grip of *māyā's* illusion. Thus he helplessly remains burning in the blazing fire of material existence, life after life....

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

"The spiritual master is receiving benediction from the ocean of mercy. Just as a raincloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities."







Dear Śrīla Prabhupāda,

Please accept our prostrated obeisances at the dust of your lotus feet. We are making some humble attempt to please and to honor you by this Vyāsa-pūjā presentation, but how can we glorify you? What can be said of one who has given us liberation, who is returning us to the lotus feet of Śrī Kṛṣṇa?

By your own causeless mercy, you have appeared just to deliver such unfortunate conditioned souls as ourselves. Hard as a thunderbolt, your challenge has ignited the spark that is kindling a revolution in the impious lives of the world's misdirected civilization. Soft as a rose, your compassionate words, more comforting than the soothing beams of the moon, relieve us from the fearful condition of material existence. Without a doubt, you are bringing us back to home, back to Godhead, by guiding us to our eternal *rasa.*

O Gurudeva, our only lamentation is that even while speaking these words we are not fully surrendering and are not fully appreciating your unlimited transcendental qualities. If we may ask some blessing, kindly free us from the thorny forest of material enjoyment. Please allow us to take this *saṅkīrtana* movement as our life and soul, in full knowledge of its dearness to you. Please give us the inspiration and the intelligence to preach its glories around the world, thus giving your blessings to others and making them fortunate.

Śrīla Prabhupāda, we will never forget the bitter anguish, the sadness of material existence. Therefore, we are all the more indebted to you as our eternal shelter. Although we are now feeling the burden of separation from your physical presence, by following your divine instructions our understanding of your transcendental personality, our love for you and realization of our eternal relationship with you all expand at every moment.

We are simply beggars for your mercy; therefore, being beggars, what can we offer you? Śrīla Prabhupāda, please accept our humble service.

The devotees at Boston ISKCON.

Agraṇī dāsa
Gadādhara Paṇḍita dāsa
Prabhupāda dāsa
Nirañjana dāsa
Kāliya-Kṛṣṇa dāsa
Śrīnātha dāsa
Rāmakeli dāsa
Garuḍa dāsa
Tāraka dāsa
Mukta-vāndya dāsa
Aghāri dāsa
Śivānanda dāsa
Ijya dāsa
Dayādhara dāsa
Sadāśiva dāsa
Amṛtāṁśa dāsa
Triguṇa dāsa
Pālayitā dāsa
Bhaktyatīta dāsa
Vasu Gopāla dāsa
Bhūsura dāsa
Bhakta Dave
Bhakta Chuck
Bhakta Phil
Bhakta John F.
Bhakta John L.
Bhakta Gandolf
Bhakta Joe
Bhaka Mike
Sumati-devī dāsī
Triśakti-devī dāsī
Madana-mohana-mohinī-devī dāsī
Haripriyā-devī dāsī
Haraṇetrāṇi-devī dāsī
Gaurā-devī dāsī
Dakṣī-devī dāsī
Harakānta-devī dāsī
Bhaktin Carol
Mālinī
Nṛsiṁha
Śyāmakuṇḍa
Navīna-nīrada
Jacob
Devin

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

That personality who delivered the treasure of *prema-bhakti,* who was so intense with compassion, where is such a personality to be found as His Divine Grace? The loving devotional service in the International Society for Krishna Consciousness is coming from the ocean of love and mercy Śrīla Prabhupāda gave us. Śrīla Prabhupāda was never that adorable body, but he was the love, the *śravaṇaṁ kīrtanam,* the *saṅkīrtana,* the Sunday feasts, the unlimited books, letters, lectures with which he penetrated the iron shields of impersonalism, voidism, atheism and all other nonsense which covers our hearts.

We will never be able to forget your shining face, glancing over the stone, melting it and injecting the desire to achieve Lord Caitanya's lotus feet. We could never really understand you because of our mundane eyes and ears—you, who come from Goloka Vṛndāvana. Now we must cast off our sentimentalism to march on boldly. Please, Śrīla Prabhupāda, let us remain at your feet and serve your transcendental body, the International Society for Krishna Consciousness. Let us be pure to fulfill your desire and make ISKCON the biggest movement in the world, if not the only one.

Where are the saviors of the fallen souls? Where is our Śrīla Prabhupāda? Where is Svarūpa Dāmodara, and where are Rūpa Gosvāmī and Sanātana Gosvāmī? Where is Raghunātha dāsa to be found? Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa Gosvāmī? Where am I to find Kṛṣṇadāsa Kavirāja now? All of them bestowed their mercy on the conditioned souls to bring them back home, back to Godhead. When will we be able to join their company, which is not comparable to millions of bathings in all the holy rivers? All at once they have gone to join Lord Gaurāṅga, the great dancer. We put our lives into your hands. O our lord, you shine brightly, guiding us back to our eternal position. O *ācārya,* O faultless person, you are so wonderful that you can instruct us from within—"This is *māyā,* don't do this," or "This is Kṛṣṇa consciousness, do this immediately." We, your servants here in Brazil, wish to give up all desires which do not please Your Divine Grace. Please let our lives be engaged in your service and somehow or other we will help your work to become the most famous all over the world.



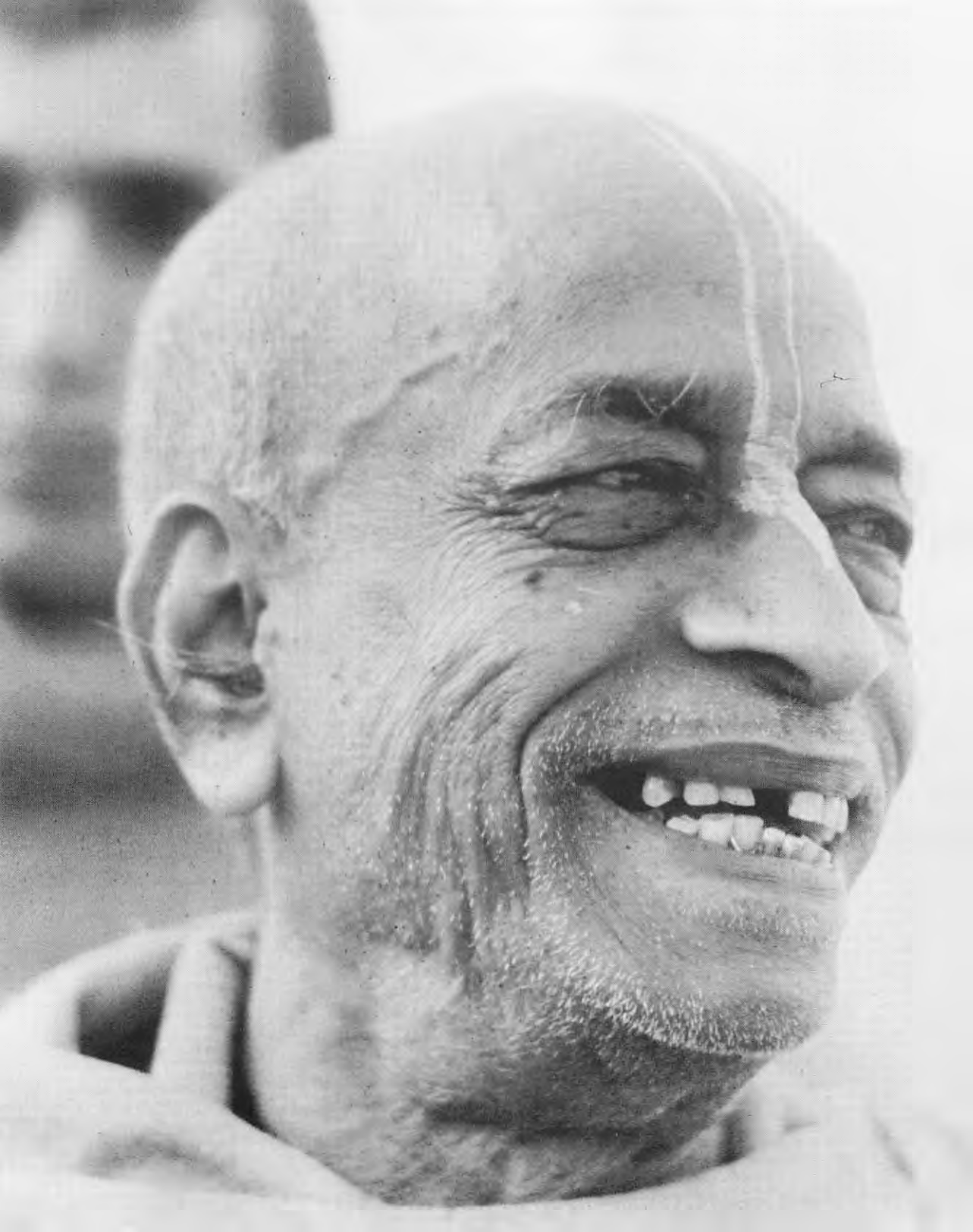
Jaya Śrīla Prabhupāda!

Alanātha dāsa
Catur-mūrti dāsa
Paravyoma dāsa
Viśvavandya dāsa
Durāsada dāsa
Jagad-vicitra dāsa
Īśvara dāsa
Advaya dāsa
Ambujākṣa dāsa
Puruṣatraya dāsa
Acala dāsa
Gurvagni dāsa
Līlā-smaraṇam dāsa
Paramahaṁsa dāsa
Jagadvaśī dāsa
Puruṣa-purāṇa dāsa
Rādhā-vinoda dāsa
Paraṅgacit dāsa
Trilocana dāsa
Varuṇanātha dāsa
Śamyāprāsa dāsa
Kṛṣṇa-sakhā dāsa
Puṇyatīrtha dāsa
Ānanda-rūpa dāsa
Ananta-rūpa dāsa

Amalātmana dāsa
Jaimini Kavi dāsa
Yogapati dāsa
Rāvaṇāri dāsa
Ādi-puruṣa dāsa
Mandarācala dāsa
Asuri Brāhmaṇa dāsa
Atri Muni dāsa
Pāṇḍavcya dāsa
Hāsyāsya dāsa
Prapanna dāsa
Raṅga Purī dāsa
Murāri Gupta dāsa
Govinda dāsa
Arkamitra dāsa
Nitya-gopāla dāsa
Manu-putra dāsa
Līlānanda dāsa
Śāstra dāsa
Bhakta Sergio
Bhakta Salomao
Bhakta Julio
Bhakta Israel
Bhakta Luis
Bhakta Alvaro

Bhakta Fernando
Bhakta Claudio
Bhakta Antonio Carlos
Bhakta Arrebola
Bhakta Paulo
Bhakta Marcio
Bhakta Ramiro
Bhakta Joao
Bhakta Nader
Bhakta Mauro
Bhakta Carlos
Bhakta Mario
Bhakta Valdir
Śṛṅkhala-devī dāsī
Rāgabhūmi-devī dāsī
Mūrti-devī dāsī
Govinda-nandinī-devī dāsī
Jāmbavati-devī dāsī
Māyāpura-devī dāsī
Nanda Dayne-devī dāsī
Saubhāgya-devī dāsī
Navaliṅga-devī dāsī
Lais
Cristina
Virginia

Nadia
Tatiana
Nilda
Eliana
Mahāvīra dāsa adhikārī
Loka-sākṣi dāsa adhikārī
Yajñī dāsa adhikārī
Mahākāla dāsa adhikārī
Phanīndra dāsa adhikārī
Gokulotsava dāsa adhikārī
Dhanvantari dāsa adhikārī
Jaya Gaurī-devī dāsī
Revatī
Mahā-yogeśvara-devī dāsī
Śacī
Kuntī-devī dāsī
Devakī
Bhūta-mātā-devī dāsī
Muktihetu-devī dāsī
Rohiṇī-devī dāsī
Vaikuṇṭha-devī dāsī
Ānanda-līlā



akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

"My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight, touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities in the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord." (Cc. *Madhya* 20.61)



Śrīla Prabhupāda! How great is your mercy upon us. We are so lowly and contaminated, but by your causeless mercy you have saved us from this horrible materialistic way of life and have engaged us in devotional service to the Supreme Lord. O Śrīla Prabhupāda! Only by your mercy can we understand the message of Lord Caitanya Mahāprabhu. Please, we beg of you, do not ever stop enlightening us. Anything that we are able to do in this world is done by your mercy alone. If you neglect us, we will all become like dogs again. O Śrīla Prabhupāda! Your physical presence is no longer with us, but we can perceive your presence pervading this movement. You are the center of ISKCON, and the potency of this *saṅkīrtana* is your very self.

O Śrīla Prabhupāda! Let us fall at your lotus feet. Without your mercy we are nothing.

Your eternal fallen servants,

Rukmiṇī-pati dāsa brahmacārī
Kaivalya-svarūpa dāsa brahmacārī
Mahābāhu dāsa brahmacārī
Bhakta Ruben

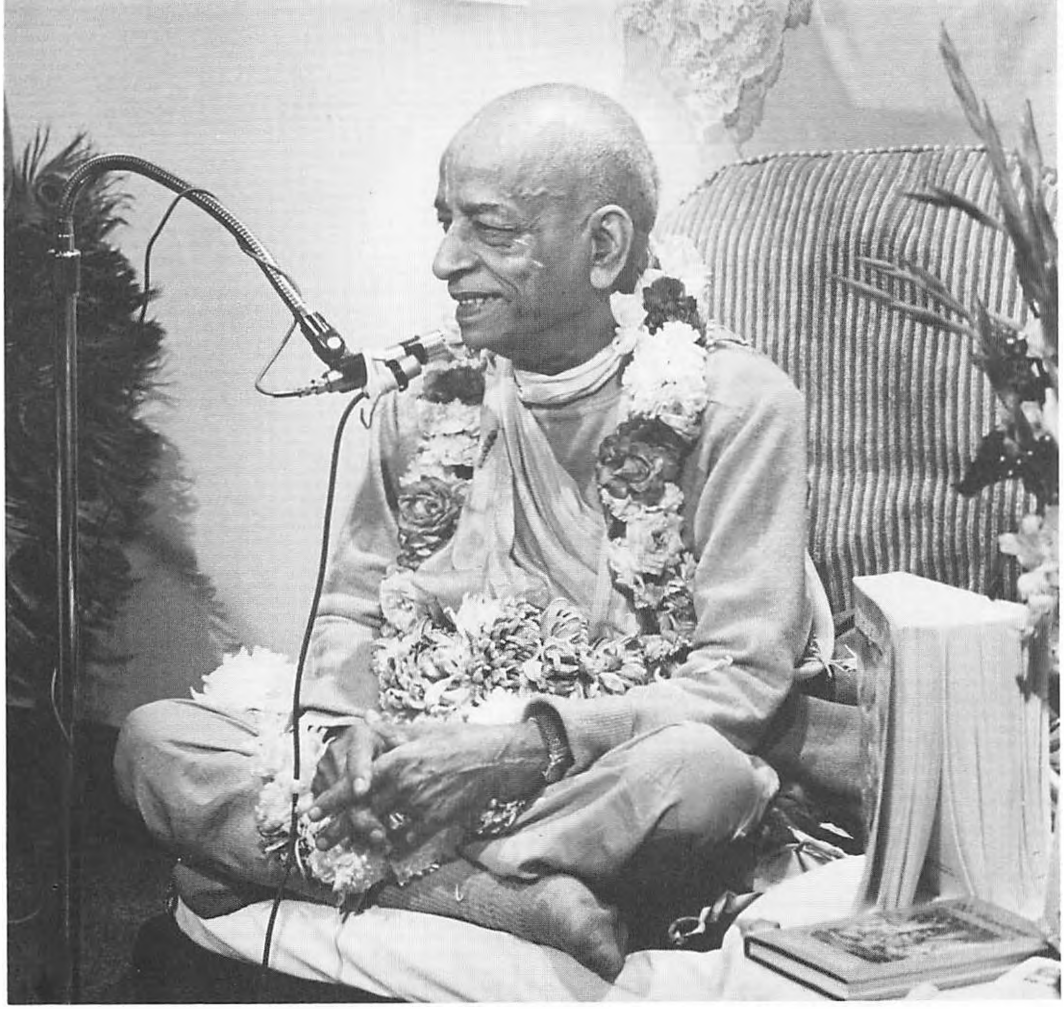
Never mind everything that happened before! It was simply the dance of *māyā*—an unparalleled burning fire, scorching and destructive, sheer and utter ignorance. As an animal in a burning forest had no way out, similarly, we were rendered helpless, faithless and ridden with doubt.

Śrīla Prabhupāda was dispatched by the almighty Lord Kṛṣṇa as His divine grace. "Divine" connotes absolute power and "grace" connotes mercy. Prabhupāda represents the powerful mercy of God, Kṛṣṇa, the Supreme Person. "Power" means capacity to purify; like the mighty sun purifies a dirty place, Śrīla Prabhupāda cleansed the contaminated hearts of his disciples.

His Divine Grace approached us with unprecedented kindness and tolerated our sick condition. We, blind as we were, didn't know what a great soul had entered our midst. Prabhupāda persisted in his transcendental duty—to enlighten the lowest class of men, to pull us to Kṛṣṇa consciousness. With painstaking care, step by step, he preached and preached and preached and proved the glory of Kṛṣṇa: *kīrtanīyaḥ sadā hariḥ*. "Let any nonsense come to me, and I will prove the existence of God," Śrīla Prabhupāda boldly challenged. Our attachments became shattered, our material lives were disrupted, and our souls became excited at the prospect of holding on to the lotus feet of Prabhupāda and being restored to our natural glory: *dāsa-dāsa-dāsa-anudāsa.*

Never mind the abominable ocean of pain where we had bewilderingly loitered since time immemorial. That's all over now; simply a nightmare from which His Divine Grace has awakened us. No repayment of that transcendental debt is possible, but by the grace of Śrī Caitanya Mahāprabhu, may we somehow or other become inclined to eternally wash the lotus feet of Śrīla Prabhupāda with tears of love and devotion.

Real love is not the sentimental and passionate lust of material desperation. Real love is reserved for God and His representative. That's why we love Śrīla Prabhupāda. It is not artificial and pretentious, but springs from the soul and makes us dance in joyful thankfulness. There was not one shred of hope, but Prabhupāda has picked us up. *Śrī-guru-caraṇa-padma, kevala bhakati-sadma.* Let us not dare to forget even for one moment the two lotus feet of Śrīla Prabhupāda, because *māyā* is no joke, and she will fill in any gap if opportunity is given. Let us rather worship each moment of association with Prabhupāda and carry His instructions faithfully on our heads.



Never mind the ill logic and delusion of *māyā*. Ignore her, even if she may relentlessly, it seems, approach us in our weakness. Rather, accept the science of God as the all-good common sense. Thus remembering and taking shelter of Prabhupāda's *vāṇī*, the unlimited nectarean volumes of books churned in the vast ocean of his spiritual ecstasy, we shall find continuous strength.

All glories to you, Śrīla Prabhupāda. Please allow us now to offer you a seat within our minds and hearts, though we are not so advanced, but by your grace we may do so. Such continued association with you will certainly carry us back home, back to Godhead.

Śatadhanya Svāmī
Adridharaṇa dāsa
Madhuśveta dāsa
Pūrṇaprajña dāsa
Arka dāsa
Dhruva dāsa
Rāmarañjana dāsa
Sāttvika dāsa
Sri Pranab Kumar Bandyopadhyay
Vyāpī dāsa
Nārāyaṇī-devī dāsī
Sumanā-devī dāsī
Śacī-mātā-devī dāsī
Nirguṇā-devī dāsī

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

Prabhupāda,
We just want to hear of you eternally. You have given us everything. You have taught us everything. You have made us in your own image.

Prabhupāda,
We just want to chant about you eternally. We can't stop from crying. There is no one like you.

Prabhupāda,
We just want to remember you constantly. Separation is burning us to ashes. We are nothing without you.

Prabhupāda,
We just want to serve your lotus feet eternally. When will the day come of our full surrender?

Prabhupāda,
We just want to worship you eternally. You are our inspiration. You are our life air.

Prabhupāda,
We just want to offer you prayers eternally. You are our eternal father. Forgive us, please.

Prabhupāda,
We just want to become your servants. Let us know how to please you eternally. You are our master.

Prabhupāda,

You are our best friend. We can never repay you. Never will there be someone like you. You have given us so much love! You are our ever well-wisher.

Prabhupāda,

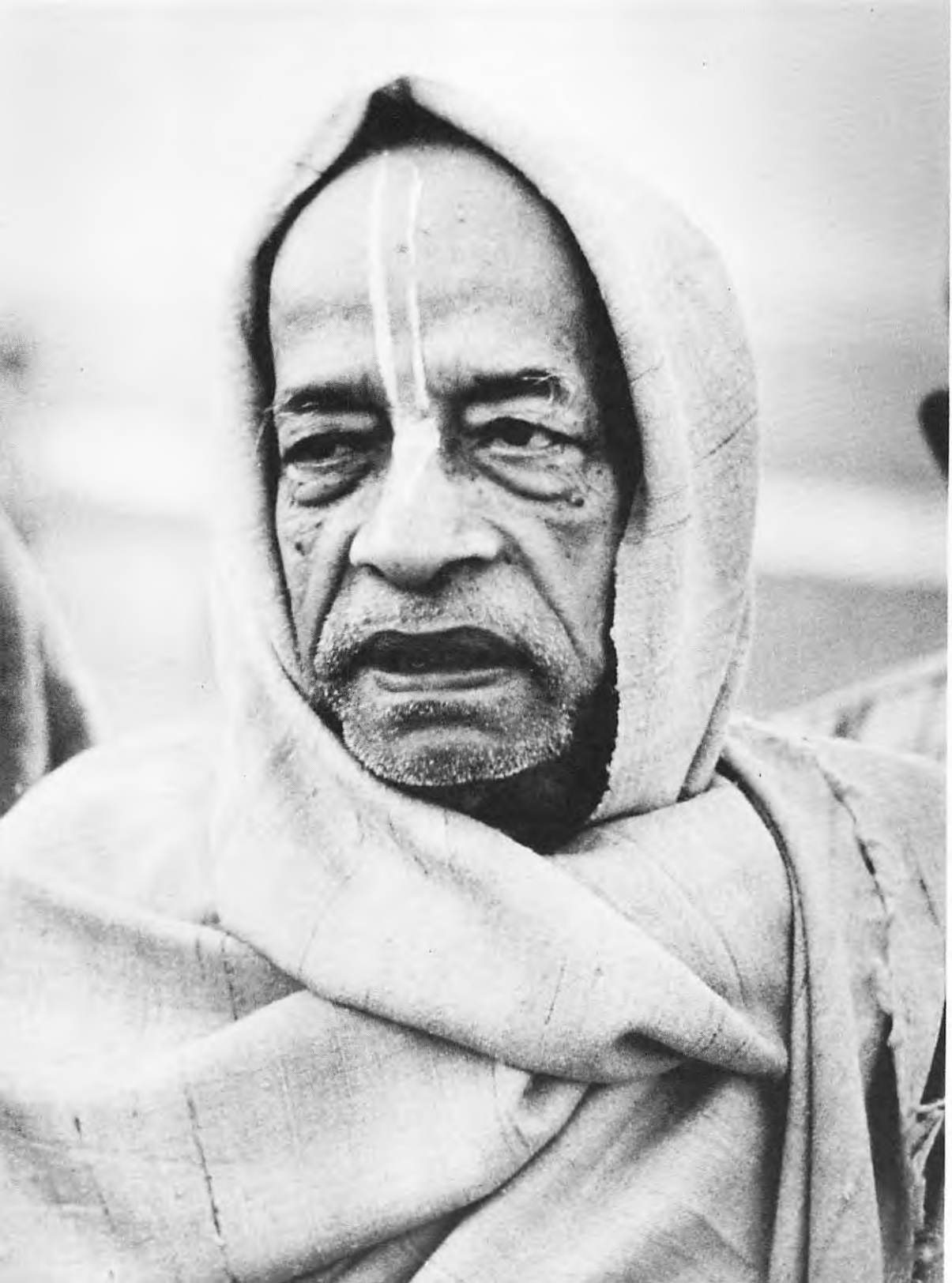
We just want to surrender everything unto you. All that we have comes from you. Let us know how to please you eternally.

Prabhupāda,

We just want to be with you eternally, at the feet of your vyāsāsana, listening to your classes. . . .

Give us your shelter! Give us your shelter! Give us your shelter!
Your uncivilized servants of Caracas Mandira.





he guro jñānada dīna bandho svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra prasīda rādhā-praṇaya-pracāra

"O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss, and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself, and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me."



ou were once living in Vṛndāvana, Kṛṣṇa's transcendental abode, nicely situated in your own blissful Kṛṣṇa consciousness. But because you were very compassionate upon us and loyal to the order of your Guru Mahārāja, you came here to pick us up, undergoing so many difficulties preaching to the lowest classes of men in abominable places like New York City. Before even reaching this wretched country you became extremely ill, and as you wrote in your diary, "But I am feeling separation of Śrī Vṛndāvana and my Lords Śrī Govinda Gopīnātha Rādhā-Dāmodara." Also, you wrote, "I have left *bhārata-bhūmi* just to execute the order of Śrīla Bhaktisiddhānta Sarasvatī in pursuance of Lord Caitanya's order. I have no qualification, but I have taken up the risk just to carry out the order of His Divine Grace."

Your coming to the West has changed our lives completely, not by showy or cheap "miracles," but by a real transformation of cats and dogs into human beings capable of helping you serve Kṛṣṇa. One time when

you were trying to get a residence visa for the U.S., you quipped that perhaps you could get it if your disciples adopted you as an old child. The real case is, however, that you have adopted us as your children, and as our eternal father you have given us everything of value.

Your Divine Grace traveled tirelessly, around and around the world, sowing the seeds of Kṛṣṇa consciousness, to Moscow, Stockholm, South Africa, Caracas, Fiji, Tokyo, and to Carriere, Mississippi. You accomplished more to alleviate the world's miseries and problems in twelve years than anyone else has done in thousands of years (except Lord Caitanya). You made places of pilgrimage all over the seven continents. We thank you for your overwhelming kindness upon us and the world.

And now it is our greatest pain that you have departed from this material world and returned to Goloka Vṛndāvana beyond our vision. But although we do not have your corporeal presence, you are still present. Your disciples, books, instructions, temples, and memories are still available for the benefit of all the conditioned souls. Now some of your older students are writing of your glories and transcendental activities, and we are very anxiously awaiting the appearance of these books, like a desert traveler's desiring to quench his great thirst.

Everything you did simply increased our Kṛṣṇa consciousness. Even by your leaving us, you have increased our desire to go back home, back to Godhead, because that is where you are now, and we want to be with you. Until Kṛṣṇa takes us back we want to carry on this movement—expand and develop and spread it all over the planet. And we want to do it precisely according to your desire and instructions, which we can understand from your elder disciples.

Therefore we consider your appearance day to be the most auspicious day of the entire year for us, because your coming to get us out of the material entanglement was the only good thing that ever happened to us. We would not have been able to appreciate spiritual life or devotional service or Lord Caitanya's movement, had it not been for Your Divine Grace, who was so expert in rekindling our dormant Kṛṣṇa consciousness. All glories to you, Śrīla Prabhupāda!

Your servants,

Nityānanda dāsa
Dvibhuja dāsa
Yogīndra-vandana dāsa
Rohita dāsa
Sarvadevamaya dāsa
Aṁśu dāsa
Bhakta Pete
Bhakta Jonathan
Bhakta Frank
Bhakta Vimala
Bhakta Steve
Bhakta Louis
Bhakta David
Bhakta Danny
Bhakta Jim
Kanyā-kumārī-devī dāsī
Kāmāri-kāntā-devī dāsī
Linda
Maureen





I bow down to the beautiful lotus feet of my spiritual master, Śrīla Prabhupāda. Taking the sacred dust of those lotus feet, I sprinkle it over my head in great awe and reverence.

By his causeless mercy I have obtained the greatest treasures of the Vaiṣṇava-sampradāya.

In the beginning he taught me to dance before the Deity of the Lord with upraised hands, and then he taught me to chant the holy names of Hari in *kīrtana* and in *japa*.

When I grew hungry he gave me a taste of sacred *prasāda* and taught me to eat *samosā* and sweet rice. Then for work he gave me the service of Śrī Caitanya Mahāprabhu and the association of devotees for my company. For my guidance he gave me the shelter of Rūpa Gosvāmī and Sanātana Gosvāmī, and for my play he gave me the Ratha-yātrā festival and other holy days.

For reading he gave me the *Śrīmad-Bhāgavatam*, and for worship the divine forms of the *arcā-vigraha*.

In an empty world he gave me the supreme abode of Bhauma-vṛndāvana and the transcendental land of Navadvīpa. For a place of bathing he gave me the Gaṅgā and Yamunā, and Rādhā-kuṇḍa to worship. By his grace I have seen Govardhana Hill.

Within my heart he has established a desire for the loving service of Rādhā and Kṛṣṇa and a compassion for the welfare of my fellow men.

When I was tired he taught me to rest, and for service he wakes me again.

By the touch of my spiritual master, Śrīla Prabhupāda, I walk and I talk, I sit and dance. He makes me do as he likes; I am simply a puppet in his hands, and I bend to his desire. He is my eternal master, friend and well-wisher, and now when I can no longer see his beautiful smile, my heart cries in the agony of separation. By his words I am comforted, and I feel that he is always here, within my heart.

By the grace of my spiritual master, Śrīla Prabhupāda, I have obtained everything, although I have nothing to give in return. He has purchased me with his love and kindness, and I have no desire aside from his pleasure. May he confer upon us all his blessings to follow in his footsteps and execute his instructions, that again one day we may walk by his side in the groves of Vṛndāvana and breathe the fragrance of his association.

Śivarāma dāsa
Uttamaśloka dāsa
Śukra dāsa
Dharmaprāṇa dāsa
Trāṇakartā dāsa
Pārtha dāsa
Jīvanātma dāsa
Jīvapāvana dāsa
Jayakṛṣṇa dāsa
Kiśora-Kiśorī dāsa
Jīvapati dāsa
Tamāla-kārtika dāsa
Śrī-nandanandana dāsa
Cakrī dāsa
Kālākṣara dāsa
Prahlādānanda dāsa
Śikhi Mahiti dāsa
Gātravān dāsa
Badarāyaṇa dāsa
Sītā-Rāma dāsa
Bhakta Bob
Bhakta Berto
Bhakta John
Bhakta Craig
Kāraṇa-kāraṇa-devī dāsī
Madhunī-devī dāsī
Saṅgā-devī dāsī
Paśupati-devī dāsī
Guru-caraṇa-padma-devī dāsī
Cintāmaṇi-devī dāsī
Miśrāṇī-devī dāsī
Ṣaḍbhuja-devī dāsī
Barhiṣmatī-devī dāsī
Bhaja Govinda-devī dāsī
Arcā-mūrti-devī dāsī
Rādhā-Gopīnātha
Bhaktin Donna



Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



ord Caitanya Mahāprabhu, who is glorified as the most munificent and merciful of all incarnations, has stated in His *Śikṣāṣṭaka* the feelings of love between the devotee and Kṛṣṇa. The sincere disciple absorbed in service to a bona fide spiritual master experiences the same feelings. A similar emotion is expressed in this material world when a mother finds that her son desires to leave home.

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

"O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please



pick me up from this ocean of death and place me as one of the atoms of Your lotus feet.

"I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally."

Your physical departure from this world has done many things. The foremost is that you have simply increased our attachment for you.

Here in Cleveland we are not so scholarly or expert in ritualistic activities which are mentioned in the *Vedas,* nor can we deliver poetic stanzas, but I'm certain the devotees feel a tiny speck of affection for you, and would like in a humble way to repay you for your causeless mercy.

We can do this simply by following your instructions, cooperating with one another, with the GBC and so on, and in this way always feel your presence.

Thank you very much, Śrīla Prabhupāda, for all that you are doing.

Your servants,

Arijit dāsa	Jing
Candrabhānu dāsa	Phil
Mahārudra dāsa	Larry
Keśava dāsa	Rāma Gopāla
Kṛṣṇa-śravaṇa dāsa	Ken
Sthāyibhāva dāsa	Ted
Bhāma dāsa	Reggie
Mahā-mantra dāsa	Chris
Nāmācārya dāsa	Alfonzo
Bhakta Drew	Amos
Bhakta Kṛṣṇa Gopāla	Kenneth
Bhakta Bill	Duane
Vraja-nandana	Stanley
Dhāmagraha-devī dāsī	Bob
Pāpa-sūdanī-devī dāsī	Dan
Ilā-devī dāsī	Bob Monte
Dīnadayā-devī dāsī	Katrina
Brahma-kārikā-devī dāsī	Bill
Brahmavadni-devī dāsī	Chris
Kāmagiri-devī dāsī	Marvin
Bhaktin Terry Brooks	Vern
Bhaktin Diane	Dr. & Mrs. Laxmi Chaturvedi
Bhaktin Theresa	Mr. & Mrs. Amrit Bindra
Rādhikā	Mr. & Mrs. Suresh Patel
	Dr. Haradhan Banerji
Friends of the Temple	Mr. & Mrs. Mark Argindiwal
James	Dr. & Mrs. Siva Rama Krishnan Nair
Jim Sweck & family	Josephine
Jim Campbell	Maureen
Gary Vander	Terri
Bruce Slayman	Cathy
Vic	Elmaria

Prabhupāda,
you have come and gone
from our worldly view
but your activities
have left us amazed.

You appeared before us
seemingly as an old man,
but your vigor and determination
surpassed even that of a youth.

You came here alone
but soon had captured the hearts
of thousands of us,
who were charmed
by your humility and knowledge.

Your teachings have brightened our day.
We no longer suffer
the uncertainty and frustration
of impersonalism and voidism.

You have given us Kṛṣṇa.
No one loves us more than you
because you are a lover of God;
and now this love is ours.

We have no way of repaying you
Śrīla Prabhupāda.
Our only desire is
to render some small service
and to see you smile.

Your servants at Columbus ISKCON.

Parambrahma dāsa
Nārada Muni dāsa
Sundarākara dāsa
Tapaḥ-puñja dāsa
Muktakeṣa dāsa
Kṛpāmaya dāsa
Vāhna dāsa
Lokavarṇatama dāsa
Jagat-pate dāsa
Cedirāja dāsa
Manvantara dāsa
Tīrtha dāsa
Haridhāma dāsa
Bhakta Frank
Māna-kumārī-devī dāsī
Hlādinī-devī dāsī
Gopīnātha-devī dāsī
Kṛṣṇa-bhāva-devī dāsī
Pūrvacitti-devī dāsī
Premā-mañjarī-devī dāsī

nama om visnu-pàdàya krsna-presthàya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracārine
nirviśesa-śūnyavādi-pāścātya-desa-tārine





O blessed Gurudeva, lord of my life and lord of your beloved disciples, you have now gone off to join your Guru Mahārāja to assist him in the eternal loving exchanges between Rādhā and Kṛṣṇa.

You were here in this world a very short while, but long enough to establish throughout the world eternal loving service unto the feet of Lord Śrī Kṛṣṇa, who the world had entirely forgotten. But you came and revived these dead bodies with new life and hope. All of your wonderful qualities I cannot describe in full due to your being like the ocean. I am unable to understand the depth of your greatness. I am deeply saddened not to be able to see your divine form and presence before me anymore. I pray that by your grace you will help me in becoming stronger and stronger and purer and purer so that I can once again gain your association.

I am indeed a great fool—this much you already know. During your stay here you were always kind enough to encourage me to go on with my service, but I, being so selfish and meager, would not part with the pleasure of my senses to please you. Your mercy and kindness and gentleness I never before saw in anyone, anywhere. Prabhupāda! I can only weep in agony and shame of how I've wasted the years of my life not taking advantage of your presence on this earth, and now you are gone. I have no sincerity, I am simply like an animal always engaged in animal propensities, so I am fit to be kicked and beaten endlessly.

Although I am in such an abominable condition and unfit to associate with you, I still feel that you eternally encouraged me, even though I was in such a wretched condition. That is your great mercy—to show kindness to such a rascal as myself. Although I know I did not give myself wholeheartedly to you while you were present here on this earth, still I want to change my life and help you in establishing your message of spreading love of God throughout the world. I think that I can do that best by cooperating with and serving those who actually loved and served you. All respects and all glories to all my Godbrothers and *gurus,* I fall at your feet begging your mercy.

The devotees of Costa Rica Mandira, New Vaikuṇṭha Dhāma, all send their respectful obeisances unto His Divine Grace Śrīla Prabhupāda.

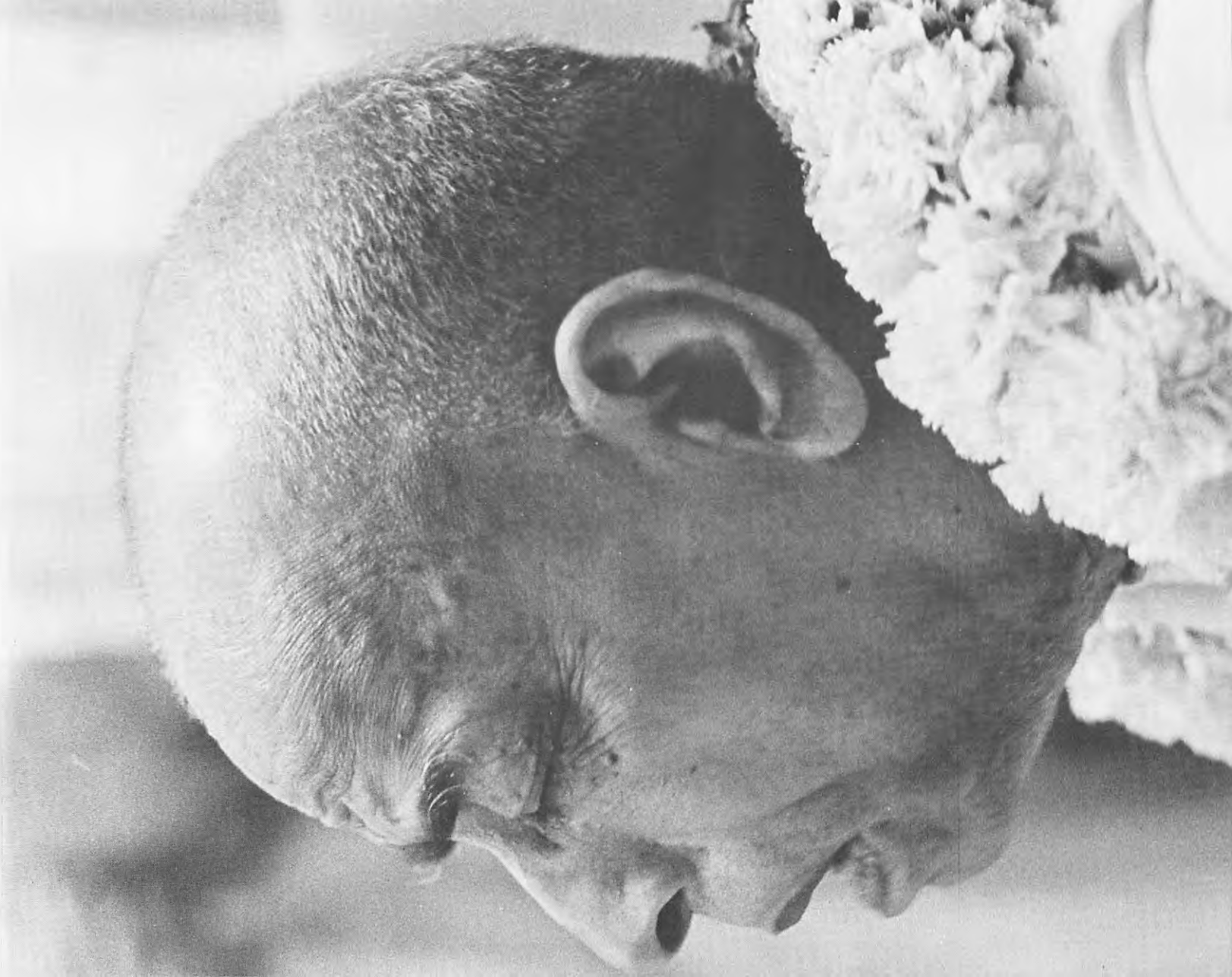
Pañcadraviḍa Svāmī
Paṅkajanābha dāsa brahmacārī
Śrī-yamunā dāsa brahmacārī
Vidhutama dāsa brahmacārī
Rāmeśa dāsa brahmacārī
Vidvān dāsa brahmacārī
Bhakta Emmanuel
Bhakta Rafael
Bhakta Alfonso
Bhakta Humberto
Bhakta Freddy
Bhakta Manuel S.
Bhakta Freddy A.
Bhakta Gerardo
Bhakta Isidro
Citsukhānanda dāsa adhikārī
Rāma-vigraha dāsa adhikārī
Mṛgāri dāsa adhikārī
Sūrya dāsa adhikārī
Madre Male
Śyāmasundara
Menakā-devī dāsī
Annapūrṇā-devī dāsī
Kālindī
Mr. Natalio Uva & Family
Śauraśenī-devī dāsī
Kṛṣṇa Caitanya
Vijaya-mūrti-devī dāsī
Delia
Martha

The light of your teachings increased day by day, continually, as if it were a new sun being added to purify our contaminated souls. As the sun rises above the mountains and illuminates the valleys, the shadow of night dissipates, and we can see the real forms that surround us. In the same way, you, who are situated on the zenith of the ocean of mercy, are illuminating our hearts with the light of your transcendental instructions. You are constantly a source of loving ecstasy, absolutely dedicated to the glorification of Śrī Śrī Rādhā-Kṛṣṇa, and always chanting and preaching the glories of the holy name of the Lord at the gateways of our unfaithful hearts, giving us separate devotional activities in order to bring us to the platform of pure devotional service to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

You are a great king, wisely guiding us toward the eternal *saṅkīrtana* movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, of whom you are the dearmost servant because you have personally taken up the task of fulfilling His desire to inundate the face of the planet with Kṛṣṇa consciousness. You are the visitor that arrived from the spiritual world, bringing the ointment of devotional service to the tired wandering souls rotting in material existence. O Śrīla Prabhupāda, where are you now? Where do you place your lotus feet, O master, where? You illumine our lives like one thousand suns. Permit us to continue to advance toward the shade of your lotus feet, serving you in a small temple in the high Andes, trying to flood the valleys and mountains in all directions with the sound of the Lord's holy name.

Jagajīvana dāsa
Vāsudeva-parāyaṇa dāsa
Sahasranāma dāsa
Abhimanyu-suta dāsa
Līlāśuka dāsa
Bhakta Jose
Bhakta Cesar
Bhakta Samuel
Madre María
Madre Adelma





nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dear Śrīla Prabhupāda,



ver since the big Gurukula left Dallas, accompanied by many of its teachers, administrators and *saṅkīrtana* soldiers, the servants of Śrī Śrī Rādhā-Kālacandajī have been living in the wake of the Gurukula's fame and productivity without developing anything glorious ourselves. It is the sincere desire of all the devotees here, however, that we can one day put Dallas ISKCON on the map again. This is your temple, Śrīla Prabhupāda. You personally selected these Deities in India and named and installed Them yourself. They and you deserve to be glorified much more than is being done.

We have tried to increase book distribution here in many different ways: we have preached like anything, worked long hours, organized *saṅkīrtana* marathons, formed a women's *saṅkīrtana* party, traveled to other areas, utilized all available spots in the airport, heard expert distributors give pointers in *saṅkīrtana* classes, etc. We have also tried to decrease our physical needs and expenses in order to increase book distribution. Somehow or other, though, our level of book distribution and remittance to the BBT is still abominably low.

Therefore, we have decided to accept the conclusion of the scriptures as passed on to us by you: that everything is contained in the holy name. Despite the temporary appearance of failure, the holy name will bring ultimate success. If we sincerely and enthusiastically take up your instructions to follow the four regulative principles, associate with devotees, take *prasāda,* avoid offenses, chant Hare Kṛṣṇa and preach, then how will there not be success?

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion." (Bg. 18.78)

We are thinking that Kṛṣṇa is simply testing our sincerity, patience and dependence on Him. You have told us that purity is the force. We thus conclude that if we are not meeting the standard of Kṛṣṇa conscious productivity, this is an indication of our impurity. You have told us that a

thing is judged by its result, as you have proven in your own prolific writing of books and creation of big temples united together in a worldwide movement consisting of thousands of devotees. How did you start this movement? Simply by sitting down in Tompkins Square Park and chanting Hare Kṛṣṇa and by holding discourses on *Bhagavad-gītā As It Is* and distributing *prasāda*. So this method has been proven successful. Without resorting to a big jewelry business, or wearing coat-pants-hat, or compromising the principles, you have magnificently displayed your purity in depending on the holy name.

So we are thinking that if we can just follow in your footsteps, desiring to become pure like you and to go back to home, back to Godhead to be *with* you, that Kṛṣṇa will make all the arrangements necessary. After all, the material nature is working under Kṛṣṇa's direction. What is there that He cannot do? Especially, there is no reason to think that He will not give your disciples full facility. It is not that we are thinking we need not endeavor . . . simply sitting down, chanting, and reading your books. Rather, we must endeavor with enthusiasm and determination, but tempered with patience. Without patience, our endeavors will be only passion, and the result will be lamentation. Thinking like this, we are trying to surrender, inspired by your example and the example set by your pure representative, our resident GBC, His Holiness Satsvarūpa dāsa Goswami.

The spiritual master is expert, and thus you have taught us how to do everything. More than anything else, though, you have attempted to teach us how to surrender to Kṛṣṇa and depend entirely on Him. Some of us have become expert cooks, *pūjārīs*, managers, writers, book distributors, etc. But the ability to surrender is the desirable quality that you have most emphasized, although it is the most difficult for us to acquire. In spite of our difficulties, Śrīla Prabhupāda, we would like you to feel assured that we are trying. We are trying, and by your mercy we will succeed. All glories to you.

Your servants,

Kaṇupriya dāsa brahmacārī
Gopāla dāsa brahmacārī
Jyotirmaya dāsa brahmacārī
Yamunāpati dāsa brahmacārī
Kalaṅka dāsa brahmacārī
Haridāsa dāsa brahmacārī
Śrīmān Paṇḍita dāsa brahmacārī
Rasapradā dāsa brahmacārī
Kuñjavihārī dāsa brahmacārī
Bhakta Harry
Bhakta Glen
Bhakta Larry
Bhakta Swanson
Bhakta Kim

Vallabha Sena dāsa adhikārī
Īśa dāsa adhikārī
Divyajñānada dāsa adhikārī
Mahādyuti dāsa adhikārī
Subandhu dāsa adhikārī
Līlānanda dāsa adhikārī
Janajanmādi dāsa adhikārī
Jayadharma dāsa adhikārī
Mahāvarāha dāsa adhikārī
Bhakta Mike
Raghu-nandinī-devī dāsī
Divyaśakti-devī dāsī
Svarga-devī dāsī
Devī-devī dāsī

Dyuti-devī dāsī
Dakṣiṇavarī-devī dāsī
Vājasana-devī dāsī
Śāśvatapāvana-devī dāsī
Bhaktin Marcia
Bhaktin Alina
Bhaktin Grace
Bhaktin Nancy
Nimāi Paṇḍita
Vāsudeva datta
Bhaktivedānta
Govinda
Ānanda
Sāndīpani-muni

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Our beloved Guru Mahārāja, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who left this mortal world on November 14, 1977, deserves the most glorious place in our own hearts and in the annals of the most illustrious figures of all humanity. His entire profile has left an imprint upon man's soul which will take generations to reveal. We regard him as the one true eternal spiritual master for this universe who has personally rescued us from the most dangerous condition of material existence. To him we make this humble offering of Vyāsa-pūjā on behalf of our very lives which we pledge to give solely in the service of Kṛṣṇa.

O Śrīla Prabhupāda
Where thou hast moved
only saints and pure devotees know.
A realm of pure consciousness
and untainted devotion,
Beyond the range of one million suns,
the abode of Kṛṣṇa you have found.

O Śrīla Prabhupāda
In the wake of your life
your prowess of intellect remains,
Striking as a shaft sent from Gāṇḍīva
severing the shadow of protected illusions
As lightning shatters the monsoon night.

O Śrīla Prabhupāda
The oceanic web of conclusions falsely contrived,
asserted by mental mercenaries
to contain the primal atomic theory surmised,
successfully exploded by you, the eternal shastric luminary.

O Śrīla Prabhupāda
Your courage was sheathed
in the discipline of wisdom,
Bold as a hunter who has spied his prey
but staying his arrow confident
Waiting . . . the proper moment to slay.

O most blessed Guru
Full with courage and mercy
You are ever as a beautiful rain cloud.
Selfless in your mission,
dauntless and ablaze, you vacated
the prison of the mortal frame,
having wreaked havoc in Māyā's domain.

O Śrīla Prabhupāda
Forgive us our weakness under strong fire.
Māyā weaves strange flames of illusion,
Born of ignorance so ruthless,
Crippling our visionary hopes of absolute knowledge.

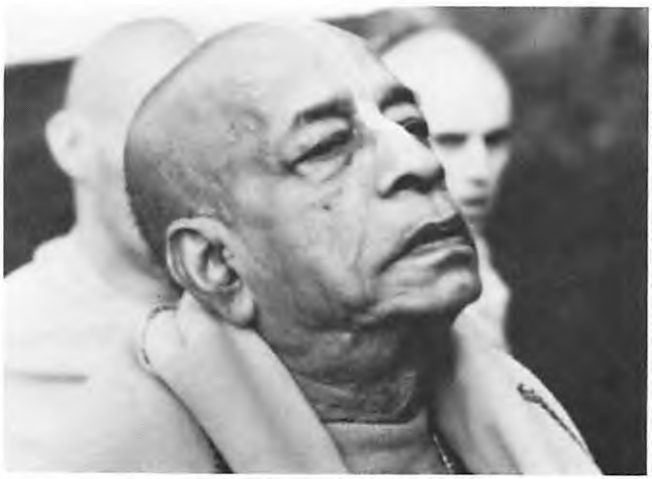
O Śrīla Prabhupāda
May Lord Caitanya,
overburdened with mercy and light,
know the extreme plight of our condition.
Just like fearful children
seeking shelter in the night,
We crawl beneath the lotus
of your all-embracing example.

Śrīla Prabhupāda has rendered the greatest service to the fallen souls of this age by enlisting them in the mission of *hari-nāma-saṅkīrtana.* On this very special day we are feeling grateful that we have been placed in this city of Delhi (Hastināpura), where His Divine Grace first began his rigorous preaching work and printing of books. Despite many difficulties, his intense devotion and perseverance necessitated a successful world-wide movement. We pray that perhaps we will be able to grasp a fraction of his dynamic spirit and carry out his divine orders. The result can only be glorious in this world and the next.

Sincerely bowing down and taking shelter at his lotus feet,

Santoṣa dāsa Bhakti Śāstrī
Dāmodara Paṇḍita dāsa adhikārī
Kṛṣṇānanda dāsa adhikārī
Prabhā dāsa brahmacārī
Nṛsiṁhamūrti dāsa brahmacārī
Dīna-dayātmā dāsa
Kṛṣṇa Gopāla dāsa
Rasa-mañjarī-devī dāsī
Pūrṇimā-devī dāsī
Rādhā
Ramesh
Satish
Chabria







My dear Śrīla Prabhupāda,

Several months have passed since you departed from this world, and I am acutely feeling your absence. At special times, my mind retrogresses to your room in Vṛndāvana where you lay close to death on the morning of November 14. At around 10:30 A.M., you began making some ominous signs that hinted death, and the continuous *kīrtana,* usually very soft, now became loud and urgent. As an unarticulated sense of impending catastrophe welled up, increasing numbers of your disciples flooded the room, gathering around your bed, packed up tight. As the hours passed and the pervasive mood of impending disaster became an invisible tidal wave, the chanting became frantic, the tears fell in torrents, and prayers, both spoken and silent, gushed unashamedly. Standing very close to you, I prayed to you with intense fervor: "Śrīla Prabhupāda, please don't leave my heart; remain within my heart always. You may leave your body but you cannot leave my heart. You have given me many instructions and I have followed them. Now I will give you an instruction and you must follow it: Remain eternally within my heart. Please don't leave me, Śrīla Prabhupāda! I am your most fallen disciple. I have no good qualities. I am the worst rascal. But please don't neglect me! If you do not neglect me, your *most* fallen disciple, how glorious you will be!" In this way, I was calling to you with great feeling.

While the emotional pitch in the room intensified more and more, becoming almost unbearable, some disciples placed framed pictures of your Guru Mahārāja, Śrī Pañca-tattva and Lord Kṛṣṇa on either side of your head. Your head, annointed with sandalwood paste and encircled by colorful flower and *tulasī* garlands, appeared as a rare, effulgent celestial jewel. Your two forearms, thin like sticks, waved mysteriously this way and that, as if conducting some mystical event beyond our earthly view. All the while, devotees were gently rubbing your chest, head, arms, legs and feet out of intense affection, bathing your body with their tears.

As the evening twilight descended upon the room, intense feelings of anguish, fear, love and devotion thickened, devotees chanting, weeping

and praying. Śrīla Prabhupāda, I was feeling a great intensification of devotional sentiments for you—whole avalanches of spontaneous realization of your greatness and glory, and my own tinyness and total, eternal dependence on your lotus feet—realizations of your profoundly inconceivable, unlimited mercy upon all of us, your disciples; how you are actually saving us from this dark, miserable material world and taking us back to our original home, back to Godhead. This deep, transcendental meditation upon your greatness, kindness and mercy forcefully dragged my rotten mind to a higher, transcendental platform, characterized both by intense feelings of anticipated separation and of transcendental bliss. "Our only real friend in this world, our benefactor, our father, our protector, our guide, well-wisher and savior is leaving us! How can this be?!" Such feelings and realizations descended in oceanic volume, and I was crushed under its devastating and purifying power.

Then, at about 7:25 P.M., Delhi time, I was intently watching your face, and one devotee cried out, "Śrīla Prabhupāda can't breathe!" and all the horrified devotees could see that you were opening your mouth as if to take air, but you could not actually take air. You were suffocating right before our eyes! I could not even attempt, now, to describe my disbelief. But you were not struggling. The opening and closing of your mouth was a slow and strangely graceful motion, and your face was totally undisturbed and radiant with peace, your eyes slightly open and staring into space, staring beyond all mundane dimensions. After about thirty seconds you stopped breathing, your mouth remained open, eyes slightly open and staring up, and you departed from your body and from this world.

Those who could still chant continued to chant in furious unison, completely unable to stop, as if chanting was life itself. Loud cries and howls filled the room and appeared to be filling the entire universe. One cannot imagine hearing such resounding and pitiful cries from so many people without having been in your room at that moment. For several minutes, there was complete pandemonium. Devotees, blinded by tears, lay down on the ground or wandered aimlessly this way and that, wailing and sobbing as if the universe were being destroyed or as if the most dear object of life had been taken away; and indeed you had. This catastrophic scene is forever emblazened on my consciousness.

Quite wonderfully, however, beyond being a scene of unspeakable sadness, it was a scene of unspeakable magnificence and glory as well. You departed from your mortal body as a great soldier, a great king, a great demigod, a great saint, a most glorious personality! If we had eyes to see, we would surely have beheld the residents of the higher planetary systems showering flowers, and heard them beating on drums and playing on transcendental stringed instruments, as when General Bhīṣma left his body, lying on a bed of arrows on the battlefield. It was all glory, all

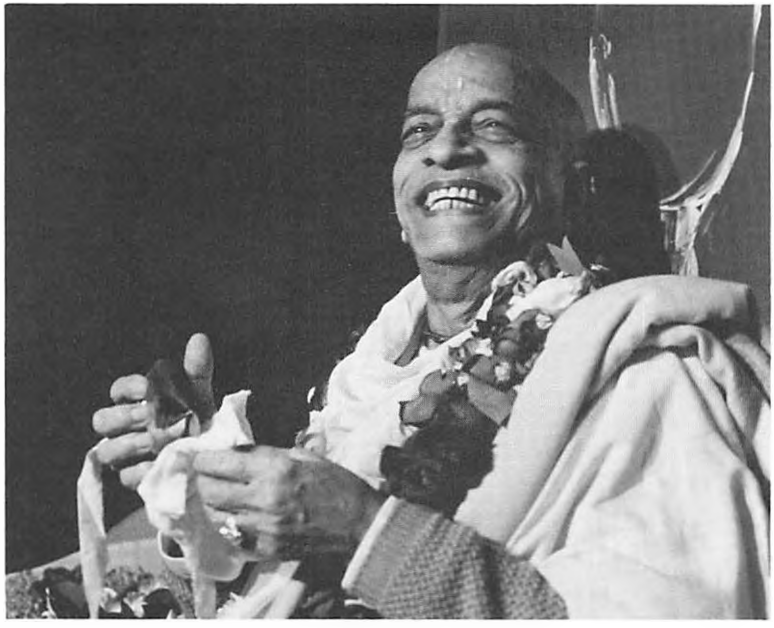
victory, opulence, eternal auspiciousness, infinite glory! This inconceivable mixing of great lamentation and profound bliss was totally overwhelming. It was as if we all had to be endowed with infinitely great facility to feel and perceive in order to tolerate this experience without being totally crushed and annihilated.

Now, my eternal divine master, several months later, I am trying to better understand my relationship with you, my responsibilities in that relationship, and how I am to carry on in your absence. By your mercy and transcendental foresight, you have so carefully and authoritatively explained everything in your books, and so it is there I go for shelter. I gratefully invoke your self-illuminating words. In the *Śrīmad-Bhāgavatam* you explain that for the sincere disciple there is never any question of separation from the *guru* as long as he is strictly following the *guru's* instructions:

> The disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of *vāṇī* (words). Physical presence is called *vapuḥ*. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master. (*Bhāg.* 4.28.47 purport)

When the spiritual master disappears, you further explain, the devotee, if he is pure in heart, is immediately helped and guided by the Lord in the heart, the Supersoul, the spiritual master within:

> One who is sincere and pure gets an opportunity to consult with the Supreme Personality of Godhead in His Paramātmā feature sitting within everyone's heart. The Paramātmā is always the *caitya-guru,* the spiritual master within, and He comes before one externally as the instructor and initiator spiritual master. The Lord can reside within the heart, and He can also come out before a person and give him instructions. Thus the spiritual master is not different from the Supersoul sitting within the heart.... When the *guru* has physically departed, the Supersoul immediately appears, provided the devotee is purified in heart by following the directions of the spiritual master. A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. (*Bhāg.* 4.28.50 purport)



Then you tell us that it is essential for the disciple to be fully dedicated to properly executing the mission of the spiritual master:

> A devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations. (*Bhāg.* 4.28.50 purport)

Finally, you advise us that the disorder which may follow the disappearance of the *ācārya* can be relieved by his genuine disciples, by their sincerely following his instructions:

> Whenever the *ācārya* comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion.... Unfortunately,

> when the *ācārya* disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles.... The *ācārya,* the authorized representative of the Supreme Lord, establishes the principles of religion, but when he disappears, things once again become disordered. The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master. (*Bhāg.* 4.28.48 purport)

Let us meditate deeply upon these profoundly important and relevant instructions. When Arjuna was feeling great sorrow due to Lord Kṛṣṇa's departure from this world, he remembered the Lord's transcendental teachings and felt great solace. In the same manner, we your disciples find solace, in your absence, in the numerous instructions you have left us, which are meant only for guiding us back to our real eternal home, back to Godhead.

Falling at your eternal lotus feet, our divine master, we your disciples fervently pray that you may forever guide us along the effulgent path of your perfect instructions, not letting us stray even a minute degree. Let us remain eternally fixed in Kṛṣṇa consciousness by constantly remembering and sincerely executing your divine instructions, utterly free from selfish, fruitive motives. And let us demonstrate our love for you, practically, by cooperating together amongst ourselves in the execution and spreading of Kṛṣṇa consciousness. If we cannot do this, then let us give up our lives, for what is the use of lives uselessly spent?

Falling again at your lotus feet, we humbly beg you to maintain us, your disciples, who are so devoid of good qualities. Without you, there is no meaning to our small lives. If we forget your lotus feet, our lives become vacant and void. Please, our lord, help us to remember you constantly, to feel you by our side. Guide us, instruct us, keep us on the proper path of Kṛṣṇa consciousness. Don't neglect us or forget us, Śrīla Prabhupāda. We cannot go on without your mercy! Please, our glorious lord and master, let us always be cognizant of our total dependence upon your mercy and show your mercy to us insignificant *jīvas.* Let us participate, however unqualified we may be, in your sublime and glorious pastime of spreading Kṛṣṇa consciousness throughout the world. Give us the intelligence, the clarity of vision, and the deep spiritual intuition to understand your desires and to try to satisfy them. We rest in your hands. Protect us or kill us! Guide us as you see fit. Make us surrender fully unto you. Please remain as our eternal master, guide, preceptor, friend, well-wisher, protector. Without you, Śrīla Prabhupāda, we are lost, useless. Save us! We love you, Śrīla Prabhupāda! Keep us with you eternally!

Your disciples at New Badarikāśrama (Denver).



To An Angel

1)
O where should we find such
an angel as you?
So loving, so kind, so effulgent
and pure!
We have never known man so
ennobled of mind;
You are certainly one of a rare
special few.

2)
O how could we list all the
virtues you house?
You are the personification
of grace;
For the sight of your face or
the sound of your voice
Does the slumbering virtue
in rascals arouse.

3)
O why did you come here to
this filthy place?
Did you really appear out of
freedom of choice?
You must have compassion
so unboundedly great,
That you dare to descend
'midst this dismal rat race.

4)
O who will receive you with
reverence apt?
For you are as good as the
Godhead Himself,
And we are so poor, so condemned
and unclean,
That our souls by material
pelf are enwrapped.

5)
O what can we give you? We
give you our love,
We give you our life and our
breath and our soul.
Be pleased to accept it: it's
all that we have.
Please take it and give it
to the Lord God above.

6)
And now, please enlighten
us as to our role
And how we should act to
achieve the Supreme.
Please tell us of Kṛṣṇa, the
Absolute Whole,
And dissolve the beguiling
material dream.

7)
O please, unto us this
philosophy teach,
And give us the power to go
out and preach!

All glory to Śrīla Prabhupāda!

From all the members of
Dublin Yātrā as follows:

Narahari dāsa adhikārī
Janakarāja dāsa adhikārī
Ādikartā dāsa adhikārī
Sarvasāgara dāsa adhikārī
Medhari dāsa brahmacārī
Citraketu dāsa brahmacārī
Indrānuja dāsa brahmacārī
Līlā-mohinī-devī dāsī
Bhakta Mathew
Bhakta Gavin
Bhakta Peter
Gokularāṇī-devī dāsī
Subhadrā
Jagaddhātrī
Rucirā-devī dāsī
Rukmiṇī
Liza



If the World Only Knew

If I climbed upon the rooftops, would the people come to know?
If I screamed from the tallest building, would they hear me below?
That the greatest living being, most dear to Lord Kṛṣṇa,
has put down his cane,
And left this world no sooner than he came.

Not one soul knew where he had gone
Nor any a man what he had done.
The Vaiṣṇava devotee's footsteps moved swiftly over our head
And the dust that fell kept the bhaktas well fed.

The Lord's mercy was manifest as Śrīla Prabhupāda
The prolific transcendentalist churned a library on God
I ate one śloka and a taste was acquired
So sweet to the ears
That I never grew tired.

Your nectarean mercy fills our sacred Mandira
Yet selfish as I am I have refused my peer
Though he wallows in a cistern of foul-smelling pleasure
I hesitate to save him from the hell no one should endure.

Would that I had compassion upon these fallen souls
As Śrīla Prabhupāda did grant to so many poor fools
To preach, to teach, to move out on the town
With Gītā, Bhāgavata and hari-nāma all around.

Door-to-door, house-to-house, shop-to-shop
Śrīman Mahāprabhu's saṅkīrtana will never stop
For wherever there is Kṛṣṇa the master of all mystics,
And wherever there is Śrīla Prabhupāda, the supreme ācārya,
There will also be opulence, victory, extraordinary
power and morality.

Vāsudeva dāsa—GBC, and the devotees of Kāliya-Kṛṣṇa.



Dearest Śrīla Prabhupāda,

Please accept our fallen obeisances at your lotus feet.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



lthough we have very little understanding of your glories, it is our duty, as your eternal servants, to chant them to the best of our ability. Before you came we were wandering aimlessly through life looking for happiness and meaning. I shudder at the thought of where we would be now if you had not made your appearance.

Your accomplishments are incomparable. You have induced thousands of bewildered living entities who were previously addicted to meat-eating, intoxication, illicit sex, and gambling to abandon these habits and to accept a life of purity and renunciation. You have made the holy name of Śrī Kṛṣṇa a household word. You have defeated the teachings of the greatest atheists of the world and have attracted the attention of prominent personalities in every country. All this you have done in twelve short years.

It is obvious from your accomplishments that you are not just another *guru* or *ācārya*. Your ability to deliver the message of Lord Kṛṣṇa is unparalleled in the history of this world. Just as Lord Rāmacandra conquered Laṅkā and Rāvaṇa with His army of bears and monkeys, so you have liberated the whole planet with your army of *mlecchas* and *yavanas*. You were empowered by Lord Gaurāṅga Himself just to save the suffering living entities of Kali-yuga. Lord Kṛṣṇa says in *Bhagavad-gītā* (4.7-8), "Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." Similarly, Śrīla Prabhupāda, that was your only business. Out of your infinite compassion you have given us a way out of this confusing world. You have given us the key to finding eternity, bliss and knowledge.

Parīkṣit Mahārāja said of Lord Kṛṣṇa, "The burden of the earth was certainly diminished by the Personality of Godhead and by others as

well. When He was present as an incarnation, all good was performed because of His auspicious footprints." (*Bhāg.* 1.17.26). Śrīla Prabhupāda, you also diminished the burden of the earth by your activities. Anyone who has a little knowledge can see the auspicious results of your spreading the chanting of the holy name all over the world. Now that you have left us we are wondering how we will carry on. Once Lord Caitanya asked Rāmānanda Rāya, *duḥkha-madhye kona duḥka haya gurutara?* "Of all the kinds of distress, what is the most painful?" And Rāmānanda Rāya replied, *kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para:* "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness." (Cc. *Madhya* 8.248)

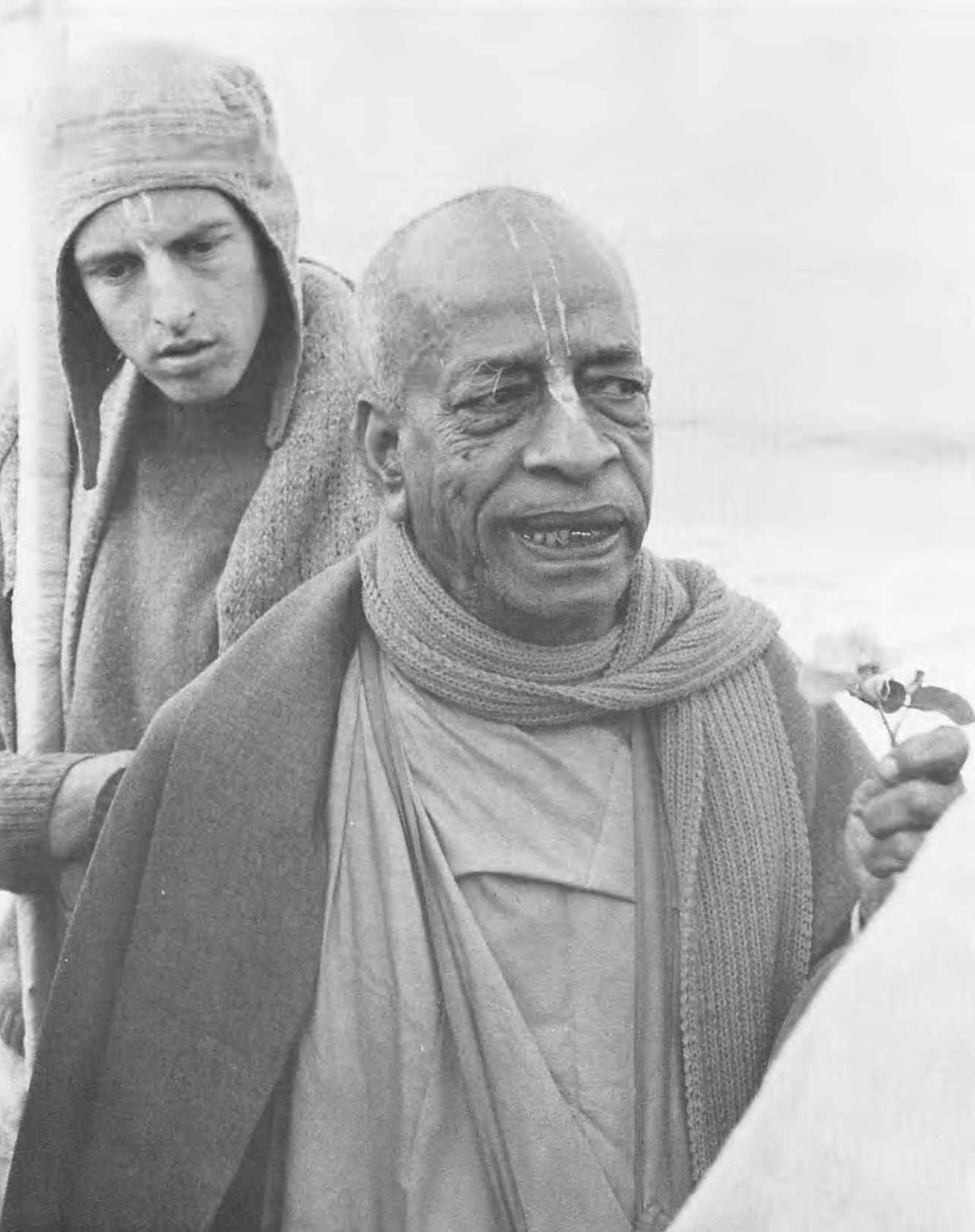
Now you have gone to take part in Lord Caitanya's pastimes, and we are left feeling helpless and bewildered. But actually, Śrīla Prabhupāda, you have not left us. Just as Kṛṣṇa never left the inhabitants of Vṛndāvana, you have not actually left us. Your *Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta, Nectar of Devotion,* essays, tapes, and innumerable other divine instructions remain with us. We also have your appointed representatives to guide this movement according to time, place, and circumstance. You have burned a lasting impression within the hearts and minds of your sincere disciples. May we never forget your lotus feet.

Rāmānanda Rāya told Lord Caitanya, *āmi—naṭa, tumi—sūtra-dhara/ yei mata nācāo, taiche cāhi nācibāra:* "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance." So we are your puppets, Śrīla Prabhupāda, and we will dance just as you desire. The only value to our lives is our service to you. Any person who thinks he can carry out the mission of Lord Caitanya without remembering you and your desires does not understand Kṛṣṇa consciousness, for you are our connection to the spiritual world.

In the Fourth Canto you have informed us that, after the disappearance of the spiritual master, it is better for the disciple to give up his body than to live not executing the order of his *guru.* So our only business now, as always, is to cooperate with each other (unity is strength) and to continue what you have started. Purity is the force, and our purity lies in our ability to follow your instructions without adulteration.

We thank you for another year of devotional service. Our only desire is that we can give up all self-motivation and thus always remember your lotus feet as you always remember the lotus feet of your Guru Mahārāja.

Your servants of ISKCON Gainesville.





et us offer our respectful obeisances again and again unto the lotus feet of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kim u śruta-dhāraṇā ye

"Surrendered souls, even from the groups leading sinful lives, such as the women, the laborer class, the mountaineers, the Siberians, etc., or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service." (*Bhāg.* 2.7.46)

Germany is a nation which lies divided, half-devoured by the tiger of atheism. Its people are classified in the *śāstras* as *hūṇas,* or hill tribesmen, who, being addicted to all sorts of sinful behavior, exist far, far outside the purview of the Vedic standard of civilization. They comprise just another unfortunate group of lost souls completely victimized by the age of Kali, in which religion, truthfulness, cleanliness, mercy, memory, bodily strength and duration of life are reduced to almost nil. Overwhelmed by the horrors of natural and unnatural disasters on one side, and fettered by their own slothful ignorance on the other, even the greatest thinkers of modern times have given up hope for salvation from the black whirlpool of Kali-yuga. Germany in particular has produced many such prophets of despair (e.g. Karl Marx, Adolf Hitler) whose philosophies have periodically pushed the world to the brink of cataclysm.

But now—suddenly—a visible change in consciousness has spread across the face of Germany and the face of the world. The iron grip of Kali is loosening from around the hearts of men. The tinsel-and-plastic prizes of materialistic civilization have lost their attraction, and even the most fallen persons are developing a sincere interest in knowing the truth which lies beyond the illusory display of *māyā.* Why?

It is due to Your Divine Grace.

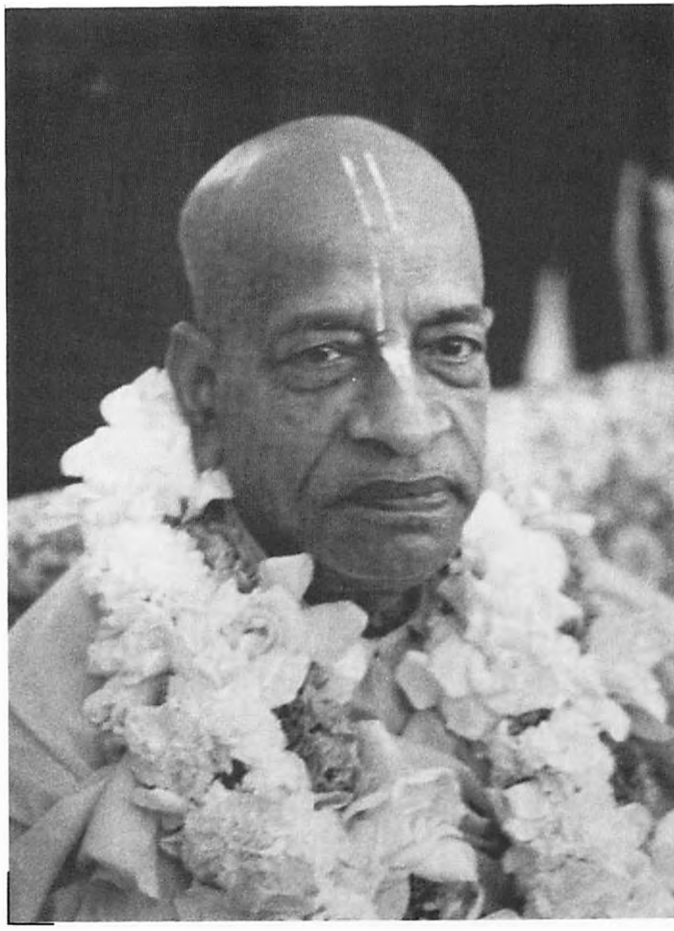
Just by your brief visitation to our wretched planet, you have unleashed a spiritual revolution which is consuming the inauspicious qualities of this age and opening the way back home, back to Godhead, for everyone. *Sadyaḥ punanty upaspṛṣṭāḥ*—"at once sanctifying all who come in contact with him"—this is your quality, for you are *viṣṇu-pāda,* situated at the lotus feet of Viṣṇu, and *kṛṣṇa-preṣṭha,* very dear to Kṛṣṇa. And because you are the spotless representative of Śrī Caitanya Mahāprabhu, no one in this age of Kali can resist being drawn to your lotus

feet. Therefore we see a new society rising from ruins of the old, a society of "surrendered souls, even from the groups leading sinful lives," who know the science of Godhead.

What is that science? It is *sādhu-saṅga,* association with devotees of the Lord; *kṛṣṇa-sevā,* rendering service to Lord Kṛṣṇa as directed by the revealed scriptures; *bhāgavata,* regularly hearing and discussing the *Śrīmad-Bhāgavatam* and *Bhagavad-gītā; nāma,* chanting sixteen rounds of the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and *vrajavāsa,* living in the holy *dhāma* of the Lord. By executing these scientific principles of *bhakti-yoga* one becomes immediately free of the bodily conception of life and can gradually understand his eternal spiritual relationship with the Supreme Personality of Godhead, Bhagavān Śrī Kṛṣṇa.

This science of love of God was delivered five hundred years ago by Lord Kṛṣṇa in His *avatāra* feature of Lord Caitanya, and it has been protected since that time by the *parampará* disciplic succession, headed by Śrīla Rūpa Gosvāmī Prabhupāda. But of all the great *ācāryas* to whom this precious knowledge has been entrusted, it must be admitted that it is you, His Divine A. C. Bhaktivedanta Swami Prabhupāda, who have astounded the world the most. You have compiled the message of Mahāprabhu into a veritable library of transcendental literatures, each volume of which is exactly like your own touchstone association, which sanctifies all that it contacts. And to distribute these wonderful books and demonstrate their teachings for all to see, you have assembled an army of disciples from all corners of the earth. Though we may be German or American, or African or Chinese, we have surrendered to you only, impelled by your causeless mercy. We are praying desperately on this day of your appearance for the spiritual power needed to push ahead your mission to all peoples of all nationalities and languages.

"Śrīla Prabhupāda! You are inconceivably powerful! You carry within your heart Śrī Śrī Rādhā-Madanamohana *vigraha,* and your form is the embodiment of devotional instruction! You are *jagad-guru,* the spiritual master of the universe, who spreads the *saṅkīrtana* movement of Lord Caitanya throughout the three worlds! You are Prabhupāda, the master at whose feet all other masters sit, and you are *śaktyāveśa-avatāra,* who descends among us with Lord Caitanya's full potencies! Feeling hindered by your aged body, you cast it off and accept the youthful bodies of your sincere disciples! Thus you are expanding yourself without limit, for 'the *guru* is one, though manifested in an infinite variety of forms.' We fall at your lotus feet again and again, desiring your association! We pray that your spiritual form will spring forth from our hearts and ignite the fire of devotional service within the hearts of all conditioned souls! O eternal preacher of *bhāgavata-dharma,* let us understand your eternal form by our preaching!"



We remain your surrendered children and grandchildren:

Schloss Rettershof
Harikeśa Swami
Suhotra dāsa brahmacārī
Purujit dāsa brahmacārī
Kṛpārāma dāsa brahmacārī
Vṛndāraṇya dāsa brahmacārī
Akṣara dāsa brahmacārī
Aṣṭaratha dāsa brahmacārī
Premacandra dāsa brahmacārī
Gaṅgādhara dāsa brahmacārī
Ratnagarbha dāsa brahmacārī
Saritpati dāsa brahmacārī
Pāvaneśāna dāsa brahmacārī
Devāmṛta dāsa brahmacārī
Taponidhi dāsa brahmacārī
Talaṅka dāsa brahmacārī
Harijākṣa dāsa brahmacārī
Akrūra dāsa adhikārī
Acchedya dāsa adhikārī
Padmākṣa dāsa adhikārī
Hanno
Konrad
Kañcanī-devī dāsī
Maṇi-mañjarī-devī dāsī
Iśvara-patnī-devī dāsī
Bhakti-devī dāsī
Natasha
Darpaṇa-devī dāsī
Revatī-devī dāsī
Gīrvāṇī-devī dāsī

Bhakta program
Pṛthu dāsa adhikārī
Phalguna dāsa brahmacārī
Bhakta Werner
Bhakta Arthur
Bhakta Rainer
Bhakta Richard
Bhakta Giovanni
Bhakta Charley
Bhakta Detlef
Bhakta Diego

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Dvārakeśa dāsa brahmacārī
Rāvaṇāri dāsa brahmacārī

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Kṛṣṇakṣetra dāsa brahmacārī

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Aśoka-kumāra dāsa brahmacārī

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Viratha dāsa brahmacārī
Hṛtpati dāsa brahmacārī
Nimbarkācārya dāsa brahmacārī
Bhāṣyakāra dāsa brahmacārī
Gopeśa dāsa brahmacārī
Haṁsa dāsa brahmacārī
Ananta deva dāsa brahmacārī
Kañjalocana dāsa brahmacārī
Viruddha-śakti dāsa brahmacārī
Devarṣirāṭ dāsa brahmacārī
Hemaśarīra dāsa brahmacārī
Madhuhā dāsa brahmacārī
Bhakta Helmut
Rohiṇī-devī dāsī
Asaṅga-devī dāsī
Paramā-devī dāsī
Bhramarākṣī-devī dāsī







My dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet. This year on your appearance day, your quality that looms largest in my mind is your extraordinary magnanimity. Your life is exemplary for every human being. It was easy to see, as you lay on your deathbed, so glorious in your humility and magnanimity, that you were unaffected by your body. Your only concern was for us, the fallen souls searching for Kṛṣṇa's lotus feet. Your service was uninterrupted, despite your bodily inconvenience. You kept guiding us, comforting us, reassuring and encouraging us to continue our quest, and it was so obvious that you would also continue, that this apparent deathbed was really no deathbed at all, but a powerful affirmation of the eternal life of the spirit soul. Thanks to you, Śrīla Prabhupāda, I am convinced that I am not this body, and thanks to you, I have an idea what it is like to be loved. I humbly pray for the strength to carry on your work.

Your servants,

Dhṛṣṭadyumna Svāmī
Paramānanda dāsa
Devakīnandana dāsa
Vāmanadeva dāsa
Gaurahari dāsa
Prabhānu dāsa
Bhūrijana dāsa
Darpahā dāsa
Rādhā-dāmodara dāsa
Sugata dāsa
Ādipati dāsa
Jīvānanda dāsa
Bhakta Hazen
Rājendranātha dāsa
Vedātmā dāsa
Guḍākeśa dāsa
Premanidhi dāsa
Īśvarīpati dāsa
Janapāvana dāsa
Bhakta Patrick
Bhakta Jerry
Muktanātha dāsa
Vidyānanda dāsa
Satyabhāmā-devī dāsī
Premānanda
Madhavendra Purī
Jāhnavā
Kamrā-devī dāsī
Keśava
Īśvara Purī
Indirā-devī dāsī
Jagannātha
Vṛndā
Praphullamukhī-devī dāsī
Siddha-bābā
Arjuna
Guru Prasāda
Jagadīśvarī-devī dāsī
Balarāma
Vṛṣabhānu
Jagattāriṇī-devī dāsī
Vṛndāvana-līlā
Kaulinī-devī dāsī
Rāmacandra
Locana-padma-devī dāsī
Kelicañcalā-devī dāsī
Prācī-devī dāsī
Kṛṣṇāṣṭamī
Nimāi
Bhaktin Kitty
Devadatta
Yudhiṣṭhira dāsa
Viśvakarmā dāsa
Bhakta-latā-devī dāsī
Śacī dāsī

Śrī Śrī Rādhā-Dāmodara TSKP
Brahmā dāsa
Dṛṣṭa dāsa
Raṅgajī dāsa
Keśihā dāsa
Keśihantā dāsa
Gaṅgā-nārāyaṇa dāsa
Aindra dāsa
Śrīla dāsa
Hasyagrāmī dāsa
Sunanda dāsa
Vyāsapāda dāsa
Uddhava dāsa
Caitanya-candra dāsa
Caturvyūha dāsa
Rāya Kṛṣṇa dāsa
Giridhārī dāsa
Rāgaputra dāsa
Bhakta Dick

In spite of our inability, whatever we have been able to hear from the spiritual master and whatever we could assimilate, we are now describing in glorification of our beloved spiritual master.

There are two things—*prakāśa* and *aprakāśa*, appearance and disappearance—in the spiritual realm. Of course, there is no such thing because we are eternal. That is the first teaching of Kṛṣṇa in the *Bhagavad-gītā*.

na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." (Bg. 2.12)

From this affirmation of the Supreme Personality of Godhead it is to be understood that we are eternal. That is also confirmed in the *Kaṭha Upaniṣad* (2.2.13): *nityo nityānāṁ cetanaś cetanānām*. We are all eternal, and there is a supreme eternal.

From these verses we understand there is no appearance or disappearance. The so-called appearance and disappearance pertain to the body, not to the soul.

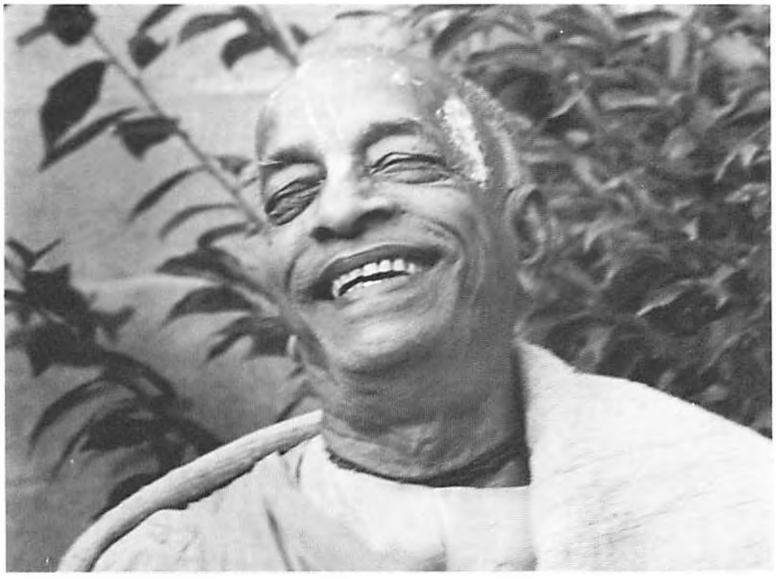
na jāyate mriyate nā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

In order to learn all these subject matters, it is advised in the *Muṇḍaka Upaniṣad* (2.2.13):

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham





"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth." We have to note there is a form of a Sanskrit verb in the verse *abhigacchet* which means that you *must* do. Sometimes we drive on the highway and there is this way or that way, but in the spiritual path there is no alternative. You must do: *abhigacchet.*

In the *Bhagavad-gītā,* Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the *ācārya. Ācārya-upāsanam:* one should worship an *ācārya,* a spiritual master who knows things as they are. Therefore it is said that the devotee should execute devotional service by giving the greatest respect to the spiritual master. The spiritual master must be in the disciplic succession from Kṛṣṇa, as it is said in the *Padma Purāṇa: sampradāya-vihīnā ye mantrās te niṣphalā matāḥ.* "Unless you are initiated by a bona fide spiritual master in the disciplic succession, the *mantra* that you might have received is without any effect."

This acceptance of the spiritual master is not a matter of fashion. It is compulsory. One who is serious about understanding the goal of life requires a *guru.* It is advised by Kṛṣṇa Himself:

> *tad viddhi praṇipātena paripraśnena sevayā*
> *upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire

from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." It is essential, because without the instruction of a bona fide spiritual master one cannot progress in the spiritual science. One should approach a spiritual master with all humility and offer him all service so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Kṛṣṇa, if he bestows any blessings upon his disciple, the disciple's goal of life is fulfilled immediately.

Now we are celebrating the appearance day of our beloved Jagad-guru, Śrīla Prabhupāda, but our eyes feel tears because of his recent departure from this material plane. This is the first year we are celebrating his appearance day without his transcendental manifested form. In the years before, we were offering our homage, Śrīla Prabhupāda was sitting on his *vyāsāsana,* and all of us were looking at him. Now we are offering our homage by following his instructions. Now we are looking at his books, and in this way we can see Prabhupāda sitting within our hearts.

On this glorious day, Śrīla Prabhupāda chose to come to this material plane, not by force but by his own sweet will. We have waited many, many births for this auspicious day. We have passed through so many bodies before getting this human form. It is stated in the *śāstra:*

labhdvā sudurlabham idam bahu-sambhāvante
mānuṣyam arthadam anityam apīha dhīraḥ

This human form of life is obtained after many, many births, and although it is not permanent, it can offer the highest benefit. What is that benefit? To get the association with the pure devotee of the Lord.

milata nāhi aisa durlabha-janama
kisi ko milate aho bhāgya se hari-bhakta he darśana

Wandering through the fourteen worlds, the rare opportunity of a human birth is not easily obtained, and out of so many human beings only a few get the opportunity of meeting the devotees of Śrī Hari.

On this glorious day, His Divine Grace has arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe. He has descended to teach us the real knowledge of devotional service and detachment. He has descended because he is an ocean of transcendental mercy. He has compassion for the poor and suffering souls. On this auspicious day we must remember his transcendental qualities. *Kṛṣṇa-kṛpā kī ānanda-mūrti dīnana karuṇā-nidha:* Śrī Gurudeva is the personification of the bliss of Kṛṣṇa's mercy. He is the storehouse of compassion for the poor and suffering souls.

titikṣavāḥ karuṇikāḥ suhrdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ

He is tolerant, merciful and friendly to all living entities. He has no enemies, is peaceful and abides by the scriptures. *Jñāna-bhakti-prema tina prakāśata śrī-guru patita-pāvana:* he reveals divine knowledge, pure devotion, and ecstatic love of God, and he is the savior of the fallen souls.

mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ
(*Bhāg.* 3.25.22)

He is engaged in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections such as family relationships and friendly acquaintances within the world.

mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca
tapanti vividhās tāpā naitān mad-gata-cetasaḥ
(*Bhāg.* 3.25.23)

He is always chanting about Kṛṣṇa, and in this way is aloof from the material miseries because he is constantly filled with thoughts about Kṛṣṇa's pastimes and activities.

In the *Bhāgavatam* (11.17.27) it is said:

ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ

"One should understand the spiritual master to be as good as I am," said the blessed Lord. "Nobody should be jealous of the spiritual master, who is the sum total of all demigods."

yāhāra prasāde bhāi, e bhava tariyā yāi
kṛṣṇa-prāpti haya yāhā haite

By his mercy we cross over this dangerous material existence, and by his mercy Kṛṣṇa is obtained. Unless one is favored by the pure devotee, he cannot attain the platform of devotional service. To say nothing of *kṛṣṇa-bhakti,* one cannot even be relieved from bondage of material existence.

On this Vyāsa-pūjā day, we are worshiping Prabhupāda through his divine instructions. We must become deeply absorbed in understanding his desire by reading his books and thinking of his divine lotus feet and carrying out his desires. In this way, all the misconceptions and doubts of duality can be completely cut off by his merciful instructions. We can be free from the three modes of material nature. No longer will there be any chance of becoming entangled in birth and death.

We can bring within our minds the words of Śrīla Viśvanātha Cakravartī Ṭhākura on this auspicious day. *Dhyāyan stuvaṁs tasya yaśaḥ:* we should always remember and praise the spiritual master. This is the best means of advancement.

tasya tvaṁ tamaso 'ndhasya duṣpārasyādya pāra-gam
sac-cakṣur janmanām ante labdhaṁ me tvad-anugrahāt
(*Bhāg.* 3.25.8)

O Śrīla Prabhupāda, you are the only means of getting out of this darkest region of ignorance, because you are my transcendental eye, which, by your mercy only, I have attained after many, many births.

My dear Śrīla Prabhupāda, you are just like the sun, for you illuminate the darkness of the conditional life of the living entities. Because our eyes of knowledge were not open, we were sleeping eternally in that darkness without your shelter, and therefore we were falsely engaged by the actions and reactions of our material activities, and now we are very fatigued.

atha me deva sammoham apākraṣṭum tvam arhasi
yo 'vagraho 'ham mametīty etasmin yojitas tvayā
(*Bhāg.* 3.25.10)

Now be pleased, my dear Śrīla Prabhupāda to dispel great delusion due to the feelings of false ego. We have identified the self with the body. We have taken shelter of your lotus feet because you are the only person of whom to take shelter. You can cut the tree of material existence.

Śrīla Prabhupāda's divine lotus feet are the abode of pure devotion. Therefore we have to bow down unto him with great care so as not to commit any offense, because he is the greatest of transcendentalists. Śrīla Prabhupāda, now your glories are proclaimed throughout the three worlds.

Guadalajara Yātrā.

Madana-manohara dāsa brahmacārī
Niṣkriya dāsa brahmacārī
Urjeśvarī dāsa brahmacārī
Vāsudeva dāsa brahmacārī
Cārudeha dāsa
Janasvāmī dāsa brahmacārī
Vidūratha dāsa
Netra dāsa brahmacārī
Devala dāsa brahmacārī
Bhakta Ramiro
Bhakta Jose
Bhakta Jaime
Bhakta Domingo

T.S.K.P.
Vrajavāsī dāsa brahmacārī
Jābāli dāsa brahmacārī
Bhakta Gustavo

Rājadhī-devī dāsī
Uttarā-devī dāsī

Bhaktin Alicia
Martha I
Martha II
Lorena
Vidura
Rāma-Govinda dāsa adhikārī
Adhokṣaja dāsa adhikārī
Kūṭahantā dāsa adhikārī
Girisutā-devī dāsī
Rādhā-Govinda
Mandākinī-gaṅgā-devī dāsī
Bhaktin Carnen
Kṛṣṇa-Balarāma
Dr. B. Fernando
Dra. B. Elizabet
Nārada Muni
Enrique
Adriana
Kālindī



oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ



rīla Prabhupāda, please accept our humble obeisances unto your divine lotus feet. All glories to your divine grace, because due to it we can now be engaged in your transcendental loving service.

The Vedic scriptures state that the relationship between a disciple and spiritual master is eternal. And the relationship of a disciple with his spiritual master is as good as the relationship with the Lord.

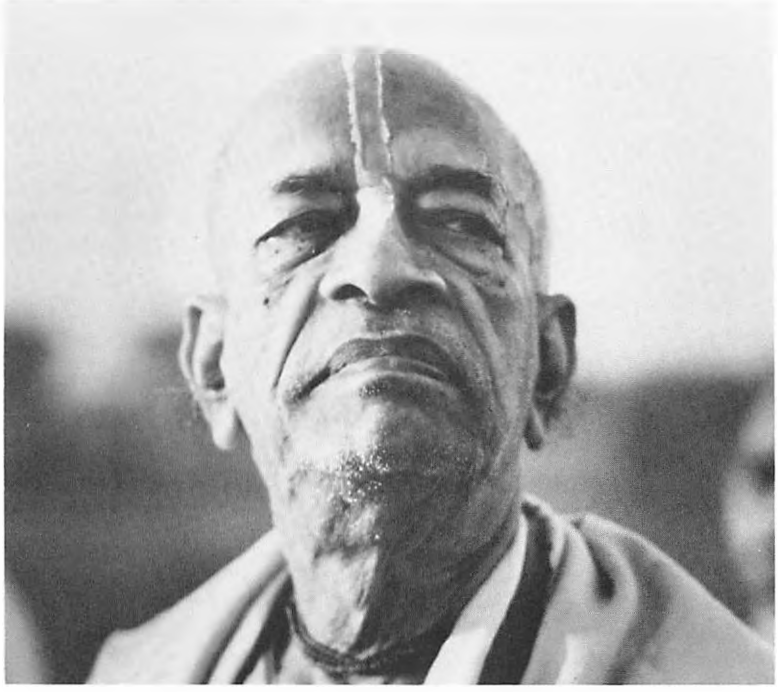
Therefore, thank you thousands and thousands of times for your unlimited mercy, through which you are enlightening us and delivering us from the deep darkness of ignorance, and at the same time you are reestablishing our eternal relationship with God and the loving transcendental service of the *saṅkīrtana* movement.

Thank you thousands and millions of times for your unlimited opulence, which is displayed by picking us to help in your eternal engagement—the transcendental loving service to Lord Śrī Caitanya Mahāprabhu. Thank you again and again, because you have given us the intelligence to understand your exalted position, although we are *mlecchas,* the most fallen of mankind. Lord Caitanya once said, "You must at least have enough intelligence to find out who is your spiritual master and who is not." O beloved Ācāryadeva, you are the incarnation of *bhakti* to Śrī Śrī Rādhā-Kṛṣṇa. O Gurudeva! We are praying to retain our service attitude to the glorious Lord. We don't want to fall again into the abominable materialistic life to identify ourselves wrongly with the body, which is the source of all miseries, because in such darkness one cannot know the ultimate goal of life, which is to come to knowledge of God, our relationship with Him, our duties in relation with Him, and, at the end, to return to Him after we give up our present material body.

O Gurudeva, indeed you are the bona fide representative of Lord Śrī Kṛṣṇa. Let us take shelter of your lotus feet. Bestow upon us the transcendental loving service to the Supreme Personality of Godhead.

Please, Śrīla Prabhupāda, accept this Vyāsa-pūjā offering from your very fallen servants of Guatemala Mandira.

Mahābhāgavata dāsa
Kṣiti-mohana dāsa brahmacārī
Prabhu dāsa brahmacārī
Kalpataru dāsa brahmacārī
Guṇeśvara dāsa brahmacārī
Deva dāsa brahmacārī
Bhakta Rigoberto
Bhakta Alfonso
Bhakta Raul
Bhakta Timoteo
Bhakta Luis
Bhakta Moises
Bhakta Richard
Bhakta Enrique
Bhakta Jorge
Bhakta Carlos Humberto
Bhakta David
Bhakta Tono
Bhakta Carlos
Bhakta Byron
Bhakta Victor
Narmadā-devī dāsī
Bhaktin Enriqueta
Bhaktin Soledad
Bhaktin Hortensia
Bhaktin Hellen
Bhaktin Dominga
Bhaktin Sonia



oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

All glories to you, beloved Śrīla Prabhupāda. You kindly pulled us out of this material ocean, enthusing us in spiritual life and engaging us in loving service to Śrī Kṛṣṇa. You have enabled us to go back to our eternal home.

List of devotees who are engaged in devotional service in Guayaquil Mandira:

Rāyarāma dāsa brahmacārī
Mṛganātha dāsa brahmacārī
Gopīkānta dāsa brahmacārī
Lokabhāvana dāsa brahmacārī
Bhakta Marco B.
Bhakta Jaime A.
Deva dāsī
Bhaktin Mabel

To our eternal divine spiritual master, His Divine Grace Om Viṣṇupāda 108 Śrī Śrīmad Bhaktivedanta Swami Mahārāja Prabhupāda.

Our dearmost Śrīla Prabhupāda,



lease accept our prostrated obeisances in the dust of your lotus feet.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

On this blessed Vyāsa-pūjā day we cannot help but reflect on the transcendental nature of your auspicious appearance and disappearance, being as it is a manifestation of Kṛṣṇa's internal energy. In our fallen condition of nescience it is difficult for us to understand that both your appearance and disappearance cannot be compared to that of any of the conditioned souls who are bound to the wheel of *saṁsāra,* or repetition of birth and death and their concomitant miseries in this material world, but nevertheless it is so.

As a *nitya-siddha,* eternally liberated soul, you are appearing only for the purpose of executing the mission of the Supreme Lord; that is, you reawaken the *nitya-baddhas,* eternally conditioned souls, from their sleeping condition of eternal forgetfulness to their constitutional position as it is enjoined in the scriptures. *Jīvera svarūpa haya, kṛṣṇera 'nitya-dāsa.'* Therefore we must understand that you are not under the control of the powerful external energy. You have come to teach us how, by surrendering to the lotus feet of Govinda, we can get out of the influence of the material energy. As it is stated in the *Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

You also showed us at the time of your disappearance that you were not under the influence of the material energy. This was seen when one doctor who was attending to you was completely baffled as to the regularity of your heart and pulse beat, even though you were supposed to be materially dilapidated in bodily health. This showed a direct superiority over the laws of material nature. You showed us too, how one has to live and spend his time in this material world engaging in total Kṛṣṇa consciousness (devotional service), and at the time of death of the

material body how one should remember Kṛṣṇa and meditate on His holy names as explained by Lord Śrī Kṛṣṇa in the *Bhagavad-gītā* (8.5).

anta-kāle ca mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ

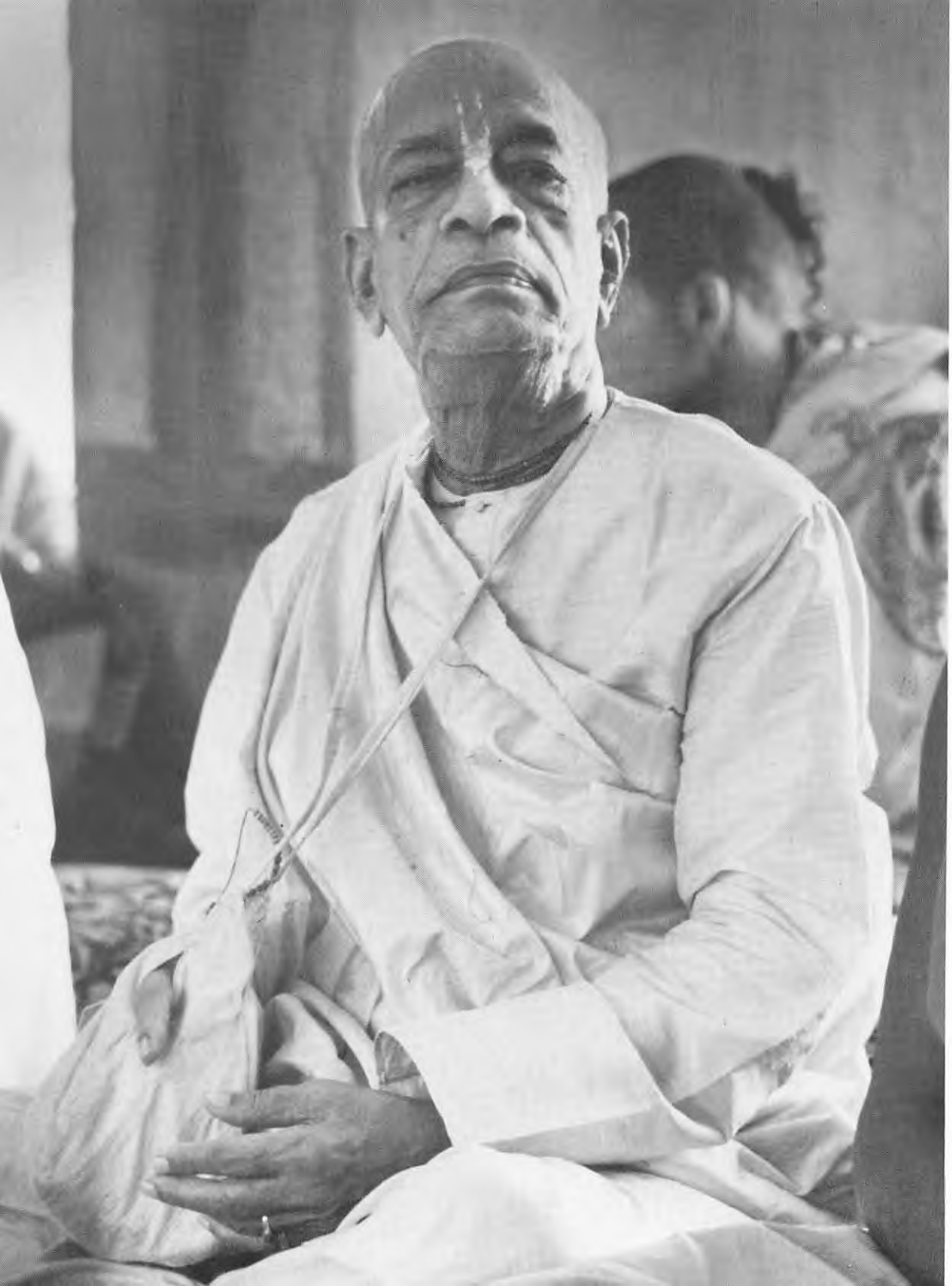
"And whoever, at the time of death, quits his body remembering Me alone at once attains My nature. Of this there is no doubt." Therefore, we can understand that you have gone back to Kṛṣṇa in the supreme planet, Goloka Vṛndāvana, to associate with the Supreme Lord directly. Now we have to associate with you by following your instructions more strictly than ever before. Simply by performing *saṅkīrtana-yajña* we can resume our *sac-cid-ānanda* state in that eternal kingdom of God, and thus we will be able to meet with you there again.

You are so mercifully allowing unqualified and lowborn fools like ourselves the opportunity to assist you in your mission. You are showering your mercy on all the conditioned souls by leaving a vast amount of pure spiritual literature, especially *Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam* and the *Caitanya-caritāmṛta*. Just like the monsoon clouds that pour torrents of rain everywhere without any discrimination, you have similarly showed us how to distribute these great literatures all over the world, so that the entire human society may benefit from them. This is your desire. But as your disciples we must consider ourselves especially fortunate to have been awarded the opportunity to assist you directly in some way or other in your eternal mission to reclaim all the fallen souls back home, back to Godhead. We pray that you engage us eternally as your menial servants in distributing more profusely your books. This book distribution is your chief desire and chief means of spreading Kṛṣṇa consciousness all around the world. We beg you to forgive all the offenses that we have committed at your lotus feet while you were physically here with us and all that we might commit in your physical absence. You have said that you are eternally present in your instructions, so we can also understand that we can attain perfection by following strictly your instructions, which are the same as yourself. Therefore we thank you for especially empowering and blessing these eleven confidential disciples, who have now become spiritual masters by your grace, also the GBC representatives of ISKCON and all other bona fide disciples passing on your divine instructions in strict disciplic succession. In this way you have given us the assurance that the blessed Kṛṣṇa consciousness movement that you started will be continued until the whole of the planet earth is changed into a Vaikuṇṭha planet in this age of Kali.

Your disciples of Guyana ISKCON,

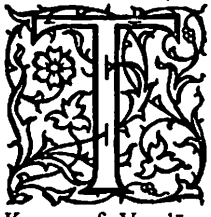
Siddhajana dāsa
Bhūtādi dāsa
Bhakta Richard
Bhakta Suresh
Bhaktin Joan
Bhaktin Shirley
Bhaktin Vijaya





He reasons ill who tells that Vaiṣṇavas die
when thou art living still in sound!
The Vaiṣṇavas die to live, and living try
to spread the holy name around!
—Śrīla Bhaktivinoda Ṭhākura

(This verse is placed upon the *samādhi* of Śrīla Haridāsa Ṭhākura in Śrī Puruṣottama-kṣetra, Jagannātha Purī.)



he passing of a Vaiṣṇava like our *nāmācārya* Śrīla Haridāsa Ṭhākura, and like our Śrīla A. C. Bhaktivedanta Swami Mahārāja Prabhupāda, is a moment of intense emotional ecstasy, of contradictory feelings, of inconceivable separation and meeting. But like Śrī Caitanya Mahāprabhu, who was brought to Kurukṣetra to see Lord Jagannātha and lost His Kṛṣṇa of Vṛndāvana, thus experiencing *divyonmāda,* transcendental madness in separation from Kṛṣṇa, it is our duty to understand it as far as possible.

kṛpā kari' kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā—kailā saṅga-bhaṅga

"Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has broken that association." (Cc. *Antya* 11.94)

Such is the moment of millennium where the torrents of rain during our Bengali Āṣāḍha-Śrāvaṇa season try to separate us from the order of Śrīla Prabhupāda, O Ṭhākura, O Govinda. In such a moment of separation, one's final meeting is crystalized into the ever-fresh *parampará.*

From a corner of West Bengal, at Ṭhākura Haridāsa's holy sitting place, with our flag of *tulasī* strong and high above the Nayana-bhaṅgā River, we see in the distance the shape of great devotion in reviving these holy spots. By the remarkable tolerance of His Divine Grace A. C. Bhaktivedanta Swami Mahārāja Prabhupāda, our crown jewel, and his ability to electrify a band of *mlecchas* into a row of valuable jewels, let us dance out into the streets with our *śāstras,* into the jungles with our *prasāda* relief, claiming every *tīrtha* like Ṭhākura Haridāsa Śrīpat, Paṇihāṭī, Lord Nityānanda's Ekacakrā village, Rāmakeli, etc. Let us unite again, O Gauḍīya Vaiṣṇava brothers! O Śrī Kṛṣṇa Caitanya!

In such a mood of separation, let the three worlds learn the lesson ISKCON has learned: "There is such wonderful power in seeing A. C. Bhaktivedanta Swami Mahārāja Prabhupāda!"

The imitation devotees of Ṭhākura Haridāsa Śrīpat Haridaspur.

Bhakti-prabhāva Svāmī	Tīrthapāda dāsa	Prasanna prabhu
Dīna-dayālu dāsa	Nārāyaṇa prabhu	Bhakti-prasāda prabhu







To touch the one eternal gift
Of love at Kṛṣṇa's feet,
We had not even hope to lift
Above depths of conceit.

As fool or teacher, rich or poor,
In one abyss we dove—
Absorbed in matter, we were sure
Of only death below.

Until Your Grace and uncalled self
Alerted us en route,
We thought of freedom, but to hell
Our senses did pursue.

You save the soul a million times
By giving Kṛṣṇa once—
For death on death just multiplies
If elsewhere someone hunts.

By chanting Kṛṣṇa's holy name
You showed the path sublime;
No higher mercy can be gained,
Nor blissful love, than thine.

Today we worship this event
When you appeared on earth.
This age is blessed by blessing's self:
Your transcendental birth.

Smṛti, Purāṇas, Mahābhārata—
Chronicle all cosmic time;
Yet, search the spectrum, near or far,
We find no deeds like thine.

For you are Lord Caitanya's own,
And His gift was most rare;
And you, like He, have Kṛṣṇa sown
Among us everywhere.

In this great age of sin and war
The world is parched of good,
Yet by the mercy that you've poured,
The drought has been withstood.

To thirsty millions you gave life
By what you lived and taught;
No other savior equals you
Or brings what you have brought:

A one-man ocean of relief,
You gave the holy name,
Immersing all at Kṛṣṇa's feet,
And drowning mankind's pain.

Book after book you gave us proof
Of Kṛṣṇa—nothing stands
Against your science and your truth
You've conquered Māyā's lands.

We, disciples, set in motion
By your waves of grace,
Only pray for more devotion
To work your mercy's ways.

Satyadeva dāsa
Śatānanda dāsa
Śrīdhara dāsa
Akṣobhya dāsa
Caitanya-rūpa dāsa
Ādikartā dāsa
Śāntiparāyaṇa dāsa
Śaurī dāsa
Bhāskara dāsa
Hari-harā dāsa
Śrutakīrti dāsa
Gaura Govinda dāsa
Yādavānanda dāsa
Vasudhāma dāsa
Kirṇāsa dāsa
Dhanvi dāsa
Lakṣmaṇa dāsa
Taruṇakānti dāsa
Premārṇava dāsa
Yugala-kiśora dāsa
Caitanya dāsa
Jitavrata dāsa
Goṣṭavihārī dāsa
Mūrti dāsa
Jagat dāsa
Ekala-īśvara dāsa
Dhruva Mahārāja dāsa
Jīvānanda dāsa
Agastya dāsa
Śāstra dāsa
Harivapu dāsa
Bhakta Sky
Bhakta Brian
Bhakta Geary
Bhakta Greg
Bhakta Robero
Bhakta Richard
Bhakta Piotr
Mahāguṇa-devī dāsī
Kadamba-kusamapriyā-devī dāsī
Jāhnavī-devī dāsī
Śuklā-devī dāsī
Mahati-devī dāsī
Jayaśrī-devī dāsī
Mahāviṣṇupriyā-devī dāsī
Sītā-devī dāsī
Kuśā-devī dāsī
Kīrtimati-devī dāsī
Bhaktin Emily
Bhaktin Ann
Bhaktin Lynn
Dayānidhi
Mrs. Strayhorn
Śrīdāmā
Yadunandana

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

Dear Śrīla Prabhupāda,

Please accept our prostrated obeisances at your lotus feet. You are the most glorious personality and you are the savior of the entire world. From your lotus mouth emanates the knowledge which destroys all the ignorance of this material world.

It is by your mercy that we, as disciples, make advancement in devotional service. Therefore we are constantly begging for you to be merciful unto us. Our fervent prayer is, "Please give us the shade of your lotus feet." As a tree provides soothing shade to whomever steps underneath it, similarly you provide soothing shade from the heat of material life to whomever steps underneath your divine instructions. You have always said that Kṛṣṇa consciousness is simple for the simple and difficult for the crooked. "Simple" means to abide by your instructions, i.e. to chant sixteen *good* rounds and follow the four regulative principles. "Crooked" means to disregard these instructions. We will never feel separate from you, Śrīla Prabhupāda, so long as we stay simple.

"He lives forever by his divine instructions and the follower lives with him."

Your humble servants at Houston ISKCON,

Lakṣmī-Nārāyaṇa dāsa adhikārī
Dharma-bhāvana dāsa brahmacārī
Siddhavidyā dāsa brahmacārī
Paśupati dāsa brahmacārī
Saṅkarṣaṇa dāsa brahmacārī
Jaya Jagannātha dāsa brahmacārī
Amogha-vīrya dāsa brahmacārī
Gargamuni dāsa brahmacārī
Brahmatīrtha dāsa adhikārī
Jagadānanda dāsa adhikārī
Raktaka dāsa adhikārī
Bhakta Deepak
Bhakta Wein
Bhakti-devī dāsī
Saṅkīrtana-devī dāsī
Bhaktin Barbara
Nirlepā-devī dāsī
Jagaddhātrī-devī dāsī
Rukmiṇī-priya-devī dāsī



oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

I was born in the darkest ignorance and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.



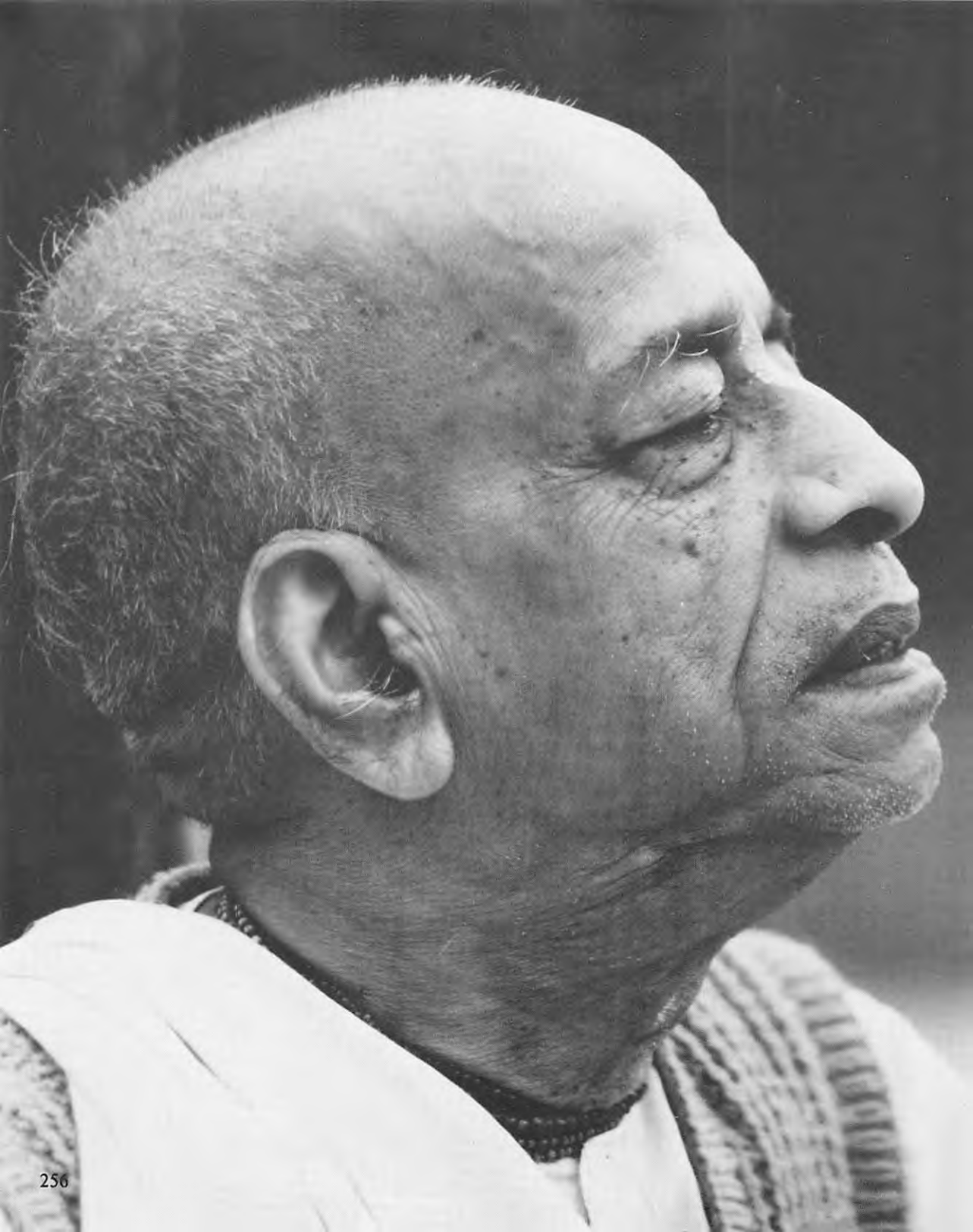
ur spiritual master gave us knowledge that was not to be found in books of Sanskrit grammar, nor was it to be realized in meditation on the seashore, but the knowledge which purifies our consciousness was given in the form of words emanating from his lotus mouth. Just as there exist rivers of nectar flowing on the moon planet, so there is a constant flow of nectar from the lotus lips of our Gurudeva. This nectar is now immortalized in the form of "the books of His Divine Grace." We may be reading your books, printing your books, or distributing your books, but we must live by your books, for we know that by your books you are with us and are helping us to fight off the illusory energy.

Knowledge of Kṛṣṇa, freedom from *māyā*, is such a great gift that it is impossible to repay the benefactor. Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities. Śrīla Prabhupāda, we must humbly make a similar request to you. A joker's activities simply arouse laughter, and anyone who tries to repay the spiritual master becomes a laughingstock just like a joker, because it is not possible to repay such a debt.

Your eternal debtors of ISKCON, Hyderabad.

Ānandamaya dāsa brahmacārī
Vasu Ghoṣa dāsa brahmacārī
Vīrasiṁha dāsa brahmacārī
Gaṇanātha dāsa brahmacārī
Godruma dāsa brahmacārī
Kamala-caraṇa dāsa brahmacārī
Kṛṣṇa-kiśora dāsa brahmacārī
Mūrtimān dāsa brahmacārī
Paraśurāma dāsa brahmacārī
Puṇyaśloka dāsa brahmacārī
Pūrvabhakti dāsa brahmacārī
Raghupati-rāghava dāsa brahmacārī
Sadaśreṣṭha dāsa brahmacārī
Śrīnidhi dāsa brahmacārī
Nīlāmbara dāsa adhikārī
Bhakta Kṛṣṇa Caitanya
Bhakta Rāma-Kṛṣṇa
Bhakta Detlef





nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

How is it possible to estimate our good fortune to be disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda? Only by great fortune are we attached to his lotus feet and so are attached to the lotus feet of Kṛṣṇa. Such attachment is the perfection of our lives. The nature of our *guru* is described in the *Caitanya-caritāmṛta* as follows: "According to the deliberate opinion of all the revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa, in the form of the spiritual master, delivers His disciples."

The International Society for Krishna Consciousness is a divine form of Śrīla Prabhupāda in which we have our life and being. Śrīla Prabhupāda's desires give us the impetus to serve Kṛṣṇa by spreading *kṛṣṇa-kathā* in every country of the world. His mercy comes as many instructions for our advancement in spiritual life. Everything we possess, including our mind and body, is his property, and we are thankful to him for maintaining our worthless lives. Already Prabhupāda has made his plan and shown us by his example how to act, and for our part we can follow him in our own small ways. Prabhupāda's words are the potency we have to change the hearts of men, and by the distribution of his words we give him great pleasure. Just like sold-out animals, we find our security and protection only in his service.

Just as a thief sees with great expectation the drowsiness of the watchman and prepares to sneak and take his due, in the same way the witch called Māyā is waiting for that single moment when we lose our tight grip—just a little—on his lotus feet. At that very time of deviation, there and then, we shall find ourselves fallen in her kingdom again. Here in the Kingdom of Nepal, we disciples of Śrīla Prabhupāda pray that we shall never lose our hold of Prabhupāda's lotus feet and that we can always relish the association of our Godbrothers as we try and do his divine will. We pray that we can always hear, with rapt attention, the presence of Prabhupāda in his divine books. O Śrīla Prabhupāda! Please be especially merciful to us!!

Mahā-Viṣṇu dāsa brahmacārī
Gauracandra dāsa brahmacārī
Tīrtharāja dāsa brahmacārī
Durvāsā dāsa brahmacārī
Pītāmbara dāsa brahmacārī
Dhruvanātha dāsa brahmacārī
Bhakta Hans
Bhakta Basanta



We remember Your Divine Grace as the perfect *ācārya*. By your words and actions, you taught us everything—how to live, how to work, how to eat, how to be clean, how to raise our children, how to surrender to Kṛṣṇa, how to be happy, and finally, how to die. You became our savior, our life and soul. The few times that we were blessed with your *darśana* are pure, sacred memories which we will always hold deep within our hearts. Although you have left this physical universe, you cannot leave our hearts.

Śrīla Prabhupāda, by your causeless mercy you appeared and spread Kṛṣṇa consciousness all over the world. By translating *Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is, Caitanya-caritāmṛta* and many other volumes, and by establishing the chanting of the holy names, Deity worship, and book publication and distribution, you have shown us the real goal of life and have given us the means to attain it. And in leaving, you gave us the greatest gift, our "burden of love": to carry on your missionary work of preaching Kṛṣṇa consciousness.

By working to fulfill your mission, we are being protected from *māyā's* infection, and conditioned souls continue to receive the mercy of Kṛṣṇa. You, Śrīla Prabhupāda, are the cloud of mercy, and your life-giving rains will continue to fall on the parched victims of the fire of material exis-

tence. We simply want to go on witnessing the showering torrents of your mercy as we distribute your books everywhere. Please empower us so that we can distribute more and more.

Every day we meet hundreds of conditioned souls who are working hard just to find a little pleasure in this material world. Just as these conditioned souls are acting under material nature's stringent laws, we (your disciples) are also acting—but under the shelter of your transcendental order: "Go and make the unfortunate souls fortunate."

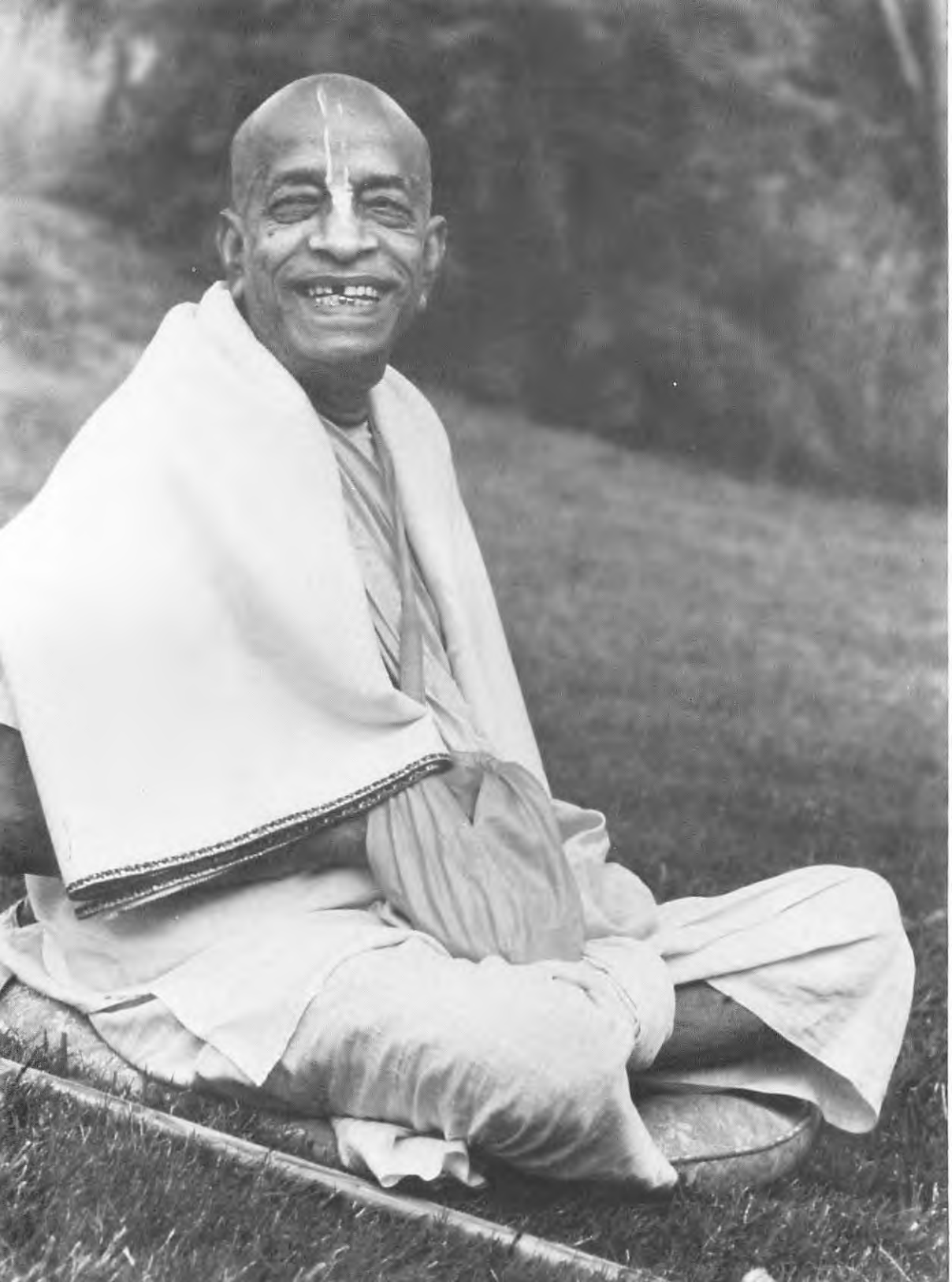
By studying your books and by working to spread Kṛṣṇa consciousness, we are able to realize the futile misery of trying to enjoy this material world. You have taught us to perceive the miseries of materialistic life, and thus you have made it impossible for us to return to that illusion. You have saved us, and you are continuing to save us by your unflinching mercy.

Because we are feeling the soothing shelter of your lotus feet, because we have a glimpse of your fervent desire to spread Kṛṣṇa consciousness throughout the world, because we are realizing our eternal debt to you, and because we love you, we will not deviate in carrying out your order. We will not fall down and disappoint you, or concoct anything new—because we are constrained by love.

Of course, we are always feeling the temptations of material desires, but by remembering your words our minds become peaceful. You have given us too much mercy, so much service. How could we loiter any longer in this material world? Śrīla Prabhupāda, we are simply amazed by your causeless mercy, as we feel ourselves being *dragged* back to Godhead. You have made us so ecstatic that we jubilantly chant and dance and want only to serve your mission of innundating the universe with such sweet mercy.

Now we are remembering your last and most urgent request: that we continue with your Kṛṣṇa consciousness movement and not quarrel and fight among ourselves. Admittedly, we run up against disagreements and personal likes and dislikes. (Actually, the entire material world is in turmoil over petty disputes.) But as your disciples, we will not allow our differences to weaken us. We understand that ISKCON is *your* work. We are only your obedient servants, united by the desire to carry on *your* mission . . . cooperatively.

Agnideva dāsa brahmacārī
Baḍa-hari dāsa brahmacārī
Drumila dāsa brahmacārī
Mukunda-māla dāsa brahmacārī
Pavamāna dāsa brahmacārī
Pūjana dāsa brahmacārī
Sarvadarśana dāsa adhikārī
Maṇḍaleśvara dāsa adhikārī
Dhūmrakeśa dāsa adhikārī
Bhakta Mike
Bhakta Steve
Anaṅga-mañjarī-devī dāsī
Sajjana-jīvana-devī dāsī
Ratna-cintāmaṇi-devī dāsī
Cinmayī-devī dāsī
Vimala-devī dāsī
Bhaktin Karen
Bhaktin Margaret
Bhaktin Debbie
Bhaktin Cindy
Bhaktin Chris
Īśvara Purī
Naimiṣāraṇya
Damayantī
Anapāyinī



Dear Śrīla Prabhupāda:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ



ow can we ever express our thankfulness for your taking us out of this dark well of ignorance? We are constantly praying to Śrī Kṛṣṇa to give us a clear mind to distinguish where is Kṛṣṇa and where is *māyā* and to maintain us firmly serving eternally your lotus feet, distributing your books and the holy names of the Lord to all living entities. Please give us your mercy. We are eagerly seeking refuge in the shadow of your lotus feet.

Your unworthy servants at La Paz Mandira.

Dāru-kṛṣṇa dāsa
Prahlādanātha dāsa
Sahasranāma dāsa
Bhakta Edwin I
Bhakta Edwin II
Bhakta Gustavo
Bhakta Ramiro
Bhaktin Milca

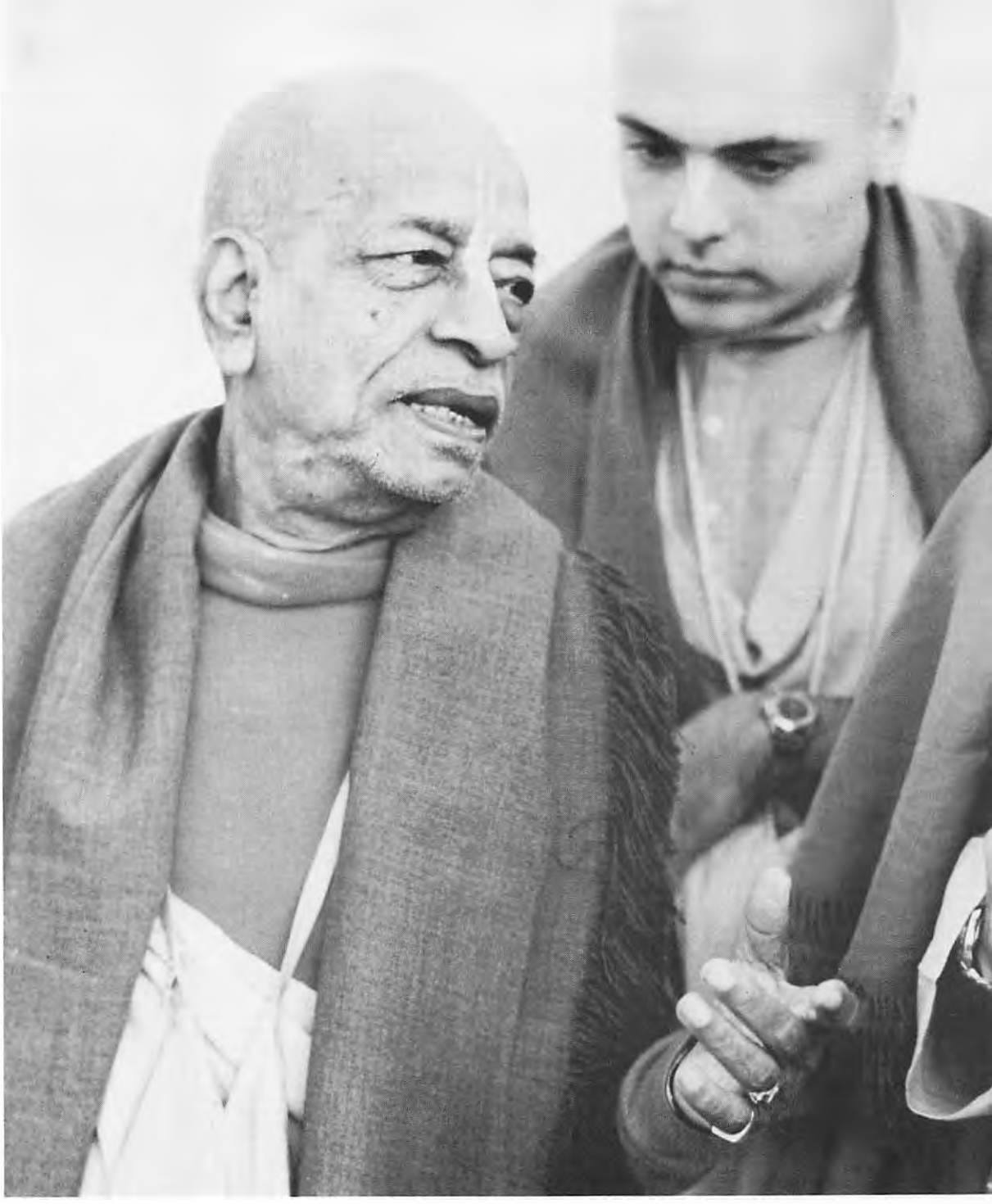


o you think he has gone? Do you think he has become unconscious of his ISKCON? Śrīla Prabhupāda once said in Caracas, Venezuela: "I am both externally and internally conscious of everything that happens within the Hare Kṛṣṇa movement." He was conscious then; he is conscious now. This consciousness has not ceased to exist, nor can it be limited (Bg. 2.12). Being an absolute personality, and having concern with those who love him, there can never exist a separation. "Love" means connection.

Just as Śrī Kṛṣṇa, by His supreme will, can leave behind as remnants His spiritual paraphernalia, so also this extremely powerful spiritual personality, Śrīla Prabhupāda, to increase the love of his disciples, has left the body which he has used to execute his pastimes here in this material world. Of course, Śrīla Prabhupāda could have left himself in the same body, but out of his kindness he has left his remnants so that we fallen souls can always glorify and remember him.

Do you miss him? Hear his words and he is there. Follow his instructions, execute his order, and you will always attract his presence. The absolute spiritual entities are not limited by the material energy. We must think, "If I do not make your order my life, then I will never gain your association." If you do not want to see him, to feel his presence, to be with him, then forget what he has told you, forget what he has said. But if you want that cherished association, if you want to be with him now, then do what he wanted, execute his will, go out and preach this Kṛṣṇa consciousness all over the world, and as sure as the sun rises and sets, you will one day be with him face to face in Vaikuṇṭha, serving him as you have done even in this life. He is our worshipable deity, our living force, savior, and divine inspiration. We take shelter of you, Śrīla Prabhupāda.

Jagajīvana dāsa
Payonidhi dāsa
Rādhā-Madana-mohana dāsa
Kaṅku dāsa
Ajāta-śatru dāsa
Bhakta Cano
Bhakta Niche
Bhakta Raul
Bhakta Williams
Bhakta Juancito
Bhakta Charles
Bhakta Pepe
Bhakta Mauricio
Bhakta Mateo
Bhakta Juan
Bhakta Alex
Bhaktin Miriam
Bhaktin Magda
Bhaktin Bertha
Bhaktin Graciela
Bhaktin Vilma
Bhaktin Graciela





In the desert of material life
Doomed forever to remain
Our shriveled hearts lay parched within
Without your mercy rain.

But then throughout these desiccated depths
That clement shower did fall
Inundating everything
Revitalizing all.

Gasping souls were given life
Their miseries washed abroad
Sinful aspirations all but drowned
In that redeeming flood.

Being recipients of that rain we caught
Some drops fresh like dew
And pray they cleanse these envious hearts
So that we may glorify you.

Impossible the task to describe
A heart that has no measure
Mere words alone cannot contain
That supreme spiritual treasure.

At once majestic and unproud
Regal bearing without flaw
With gentleness you guide all common men
True champion of the poor.

God's greatest glory divine love
Incarnate in your form
Your benign grace this earth pervades
But was in heaven born.

And in that purest holy mind
No selfish thought would keep
You would only think of suffering man
And thinking of him, weep.

To mitigate the miseries of mankind
You worked both day and night
You kindled the fire to light the world
And gave blind men their sight.

With mankind's future tenderly cradled
In your loving hands
Your teachings show the way back home
To people of all lands.

Your books a sense of wonder leave
A revolution they have begun
A monument to Your Divine Grace
For all times to come.

And in those distant far-off days
Your glories shall endure
In the annals of history indelibly inscribed
To remain for evermore.

And the historians of eternity will tell and retell
Of your great mercy-errand to deliver souls from hell
And the pious people of that future generation
Will listen with wonder and great veneration.

And throughout the ages just as now
They'll receive your matchless gift
Your immortal words the chance to serve
The greatest man who lived.

Impossible for us to appreciate
The sacrifice you have made
We'll lay our lives at your feet
But you'll never be repaid.

O Prabhupāda, give us the heart
To carry on your mission
Your mercy is all that gives us life
Your perfect task, our vision.

Our fervent prayers, O lord, to you
Though trials we may meet
Allow us forever to remain
Serving your lotus feet.

Your eternal servants at Bhaktivedanta Manor.

Jayatīrtha Mahārāja
Vicitravīrya dāsa adhikārī
Jaya Lakṣmaṇa dāsa adhikārī
Purañjana dāsa adhikārī
Kulaśekhara dāsa adhikārī
Advaita Ācārya dāsa adhikārī
Vinoda dāsa adhikārī
Jñāna dāsa adhikārī
Rāmaśaraṇa dāsa adhikārī
Śambhunātha dāsa adhikārī
Tribhaṅgānanda dāsa adhikārī
Mādhavendra Purī dāsa adhikārī
Śrīpati dāsa adhikārī
Hetu dāsa adhikārī

Naimiṣāraṇya dāsa adhikārī
Rukmiṇī-ramaṇa dāsa adhikārī
Mahāvidyā dāsa adhikārī
Sudurjaya dāsa adhikārī
Haribalānanda dāsa adhikārī
Raghuvīra dāsa brahmacārī
Giri-govardhana dāsa brahmacārī
Mohana dāsa brahmacārī
Toṣa-pitā dāsa brahmacārī
Bhagavad-bhakta dāsa brahmacārī
Jananānanda dāsa brahmacārī
Akhaṇḍadhī dāsa brahmacārī
Kṛṣṇa dāsa
Kalyapāṇi dāsa brahmacārī
Gokulānanda dāsa brahmacārī
Kṛpāmaya dāsa brahmacārī
Raghūdvaha dāsa brahmacārī
Medhavī dāsa brahmacārī
Satyavāk dāsa brahmacārī
Vaṁśīvadana dāsa brahmacārī
Pṛthivīpati dāsa brahmacārī
Bhajanānanda dāsa brahmacārī
Tulasī-priya dāsa brahmacārī
Navanīta-cora dāsa brahmacārī
Indrānuja dāsa brahmacārī
Paradheya dāsa brahmacārī
Ānandamaya dāsa brahmacārī
Śāstra-cakṣus dāsa brahmacārī
Ātmātmā dāsa brahmacārī
Vrajajana dāsa brahmacārī
Vṛṣabha dāsa brahmacārī
Krodhahā dāsa brahmacārī
Tīrthakāra dāsa brahmacārī
Jagadadhīśa dāsa brahmacārī
Rasadā dāsa brahmacārī
Hari-vaṁśīmaṇi dāsa brahmacārī
Gaura-puruṣa dāsa brahmacārī
Sṛṣṭikartā dāsa brahmacārī
Devarṣi dāsa brahmacārī
Haridāsa Ṭhākura dāsa brahmacārī
Māmu Ṭhākura dāsa brahmacārī
Puruṣottama dāsa brahmacārī
Karuṇā-sindhu dāsa brahmacārī
Caitanya-candra dāsa brahmacārī
Nityānanda Rāma dāsa brahmacārī
Nīlācala-candra dāsa brahmacārī
Nāma-saṅkīrtana dāsa brahmacārī
Vijñāna-rūpa dāsa brahmacārī
Jagannātha Svāmī dāsa brahmacārī
Śrī-naṭavara dāsa brahmacārī
Anīha dāsa brahmacārī
Rañjahita dāsa brahmacārī
Śacīputra dāsa brahmacārī
Vipramukhya dāsa brahmacārī
Bhakta Christos Raftis
Bhakta Ian
Bhakta Tattva Tony
Bhakta Tony
Bhakta Pṛthu Paul
Bhakta Paul
Bhakta Richard
Bhakta Robert
Bhakta Kevin
Bhakta John
Bhakta Brian
Bhakta Jīva John
Bhakta Govinda Ian
Bhakta Trevor
Bhakta David
Bhakta Jon Michelle
Bhakta Jean-Francois
Bhakta Mike
Bhakta Tyāga Tony the 2nd
Bhakta Japa John
Bhakta Alan
Bhakta Julian
Bhakta Jamie
Bhakta Simon
Bhakta Andrew
Bhakta Australian Mike
Bhakta Wayne
Mañjvāli-devī dāsī
Arcā-devī dāsī
Yaśomati-stanyapayī-devī dāsī
Jalasthitā-devī dāsī
Govatsa-rakhvālā-devī dāsī
Ramyā-devī dāsī
Śrī-kāma-devī dāsī
Īśvarī-devī dāsī
Janakī-devī dāsī
Aṣṭasakhī-devī dāsī
Līlāvatī-devī dāsī
Jayarādhe-devī dāsī
Jaya-devī dāsī
Sanātanī-devī dāsī
Rāseśvarī-devī dāsī
Jyeṣṭhā-devī dāsī
Sarvamaṅgalā-devī dāsī
Śuci-devī dāsī
Garuḍī-devī dāsī
Indralekhā-devī dāsī
Sītā Ṭhākurāṇī-devī dāsī
Urvaśī-devī dāsī
Mandākinī-devī dāsī
Rati-mañjarī-devī dāsī
Jill Lewis
Debby Bailey
Helen Cobern
Gail
Ginny Mitchell
Vaiṣṇava-caraṇa
Prahlāda
Guru-pūrṇimā
Baladeva
Gopī-mañjarī
Rāsa-līlā
Natasha
Suzie
Gopī
Sujātā
Devakī
Kṛṣṇa-tṛṣṇā
Rādhā-kuṇḍa
Nikuñja-vihārī
Yamunā
Vṛṣaṇa
Vṛndā
Upānanda
Jāhnavī



Dear Śrīla Prabhupāda,



lease accept our most humble obeisances. All glories to your divine lotus feet.

This is the first time that we are writing a Vyāsa-pūjā offering while you are no longer physically present on this planet. Your departure, causing intense feelings of separation in the hearts of your disciples, is a completely new test for us. A real test of our faith in the *guru,* a real test by which our realization is examined, of how much we are aware of the fact that the relationship between you and your disciples is a purely transcendental arrangement, and that this relationship cannot be checked by the laws of material nature. Maybe we have had friends or relatives, uncles or parents pass away, and we can probably recall the strange but mundane atmosphere surrounding such events. Everything appeared false and like a dream, without any real substance. We might even have felt something like separation, but of course completely based on the concept of "Oh, I am so sad he is gone, because now he cannot give me any more sense gratification." But there is absolutely no comparison with the feelings we experienced when you left this mortal plane. I think that this is the test that reveals that somehow or other by your causeless mercy we have developed attachment for you, in spite of the fact that we had no taste for spiritual life. Somehow or other, by your causeless mercy we have made some advancement on the path of devotional service to Kṛṣṇa. That also reveals that your personality was so attractive that we became attached to you, in spite of our deep-rooted distaste for the uncompromising spiritual instructions emanating from your lotus lips. And the most important aspect of all these revelations is that strange but pleasant and reassuring feeling that you never left us, showing that our attachment to you is not mundane. It is not like one of those ordinary and temporary relationships in the material world, but it is an eternal, spiritual relationship of a superexcellent and inconceivable nature, although we are not fully aware of it. But a glimpse of that awareness is manifesting itself, giving us new strength, knowing that you are guiding and watching us at every moment through the agents of Kṛṣṇa's inconceivable potencies. Of course, we already knew this from the revealed scriptures, but this direct confrontation has added a new dimension to our understanding.

But the ultimate test is whether we will be able to maintain this understanding and expand it in the future, since you are no longer here personally to encourage or chastise us, or as you yourself once stated in a letter, "to keep whipping us." And this will be shown in the way we carry on your mission. Our real faith in you will be shown in the way we are

willing to sacrifice our own lives to fulfill your mission, just as you sacrificed everything to satisfy your spiritual master. But the greatest sacrifice is to always remain humble and meek, since the instruction is that one should feel like a fool in front of his *guru.* We should never forget that you are always here with us. To feel oneself humble and insignificant means that no matter what position we occupy, we never think, "I can do better than my *guru.* He was too compassionate," or "He did this wrong or that wrong." Abstaining from such ill thoughts, we may then also become *gurus,* since this was always your desire, that every one of us should become an *ācārya.* And one of your most outstanding qualities was your unlimited compassion and love for all living beings, no matter how fallen or degraded they were. This was clearly shown in the way you picked us up out of the filthy gutters of *māyā.* So we should humbly follow in your footsteps, endeavoring to develop the same qualities.

We have caught a glimpse of attachment to your lotus feet. Now we must be careful not to neglect this glimpse or to forget it in due course of time. We must deepen this feeling towards you at every moment. Then nothing can go wrong, and even the strongest temptation will not be able to stand in front of such genuine feelings of affection. Then we will be successful in glorifying you and the great mission which you have started. Then we will be able to fully establish that God conscious society the way you were envisioning it. And finally, by your causeless mercy, so many people will become pure devotees of the Lord and attain the perfection of life. Dear Śrīla Prabhupāda, you are an ocean of compassion, and we simply pray that we may never forget your lotus feet and that we may never forget serving them.

Your most fallen servants from Śrī Śrī Rādhā-London-Īśvara Dhāma.

Hari Kṛṣṇa dāsa
Rañchor dāsa
Bhaja Hari dāsa
Viśālākṣa dāsa
Rohiṇīnandana dāsa
Vaṁśīvadana dāsa
Aṅkottha dāsa
Puṇyatama dāsa
Kiśora dāsa
Bhojadeva dāsa
Yaśodā-dulāla dāsa
Prahrāda dāsa
Tṛṇāvarta-ghuraṇa dāsa
Jīva-dayā dāsa
Jagadānanda dāsa
Prakāśātmā dāsa
Mānonnata dāsa
Parividha dāsa
Bhūmadeva dāsa
Jñāna dāsa
Dhruvanātha dāsa
Dharaṇīdhara dāsa
Yavana dāsa
Śiva-Nārāyaṇa-rathī dāsa
Bhakta Billy
Līlā-śakti-devī dāsī
Ramā-devī dāsī
Aṣṭasakhī-devī dāsī
Bhavāṇī-devī dāsī
Jagatām-adhiṣṭhātrī-devī dāsī
Kāmadhuk-devī dāsī
Kamalāṅgī-devī dāsī
Gopīmātā-devī dāsī
Ānandalīlā-devī dāsī
Rukmiṇī-Dvārakādhiśa-devī dāsī
Kamala-netrāya-devī dāsī
Gāndharvikā-devī dāsī
Lakṣmīpriyā-devī dāsī
Kalālāpa-devī dāsī
Yaśasvinī-devī dāsī
Damayantī-devī dāsī
Rādhā-priya-devī dāsī
Kuñjamaṇḍana-devī dāsī
Līlāvatī-devī dāsī
Bhaktin Linda
Bhaktin Irena
Rādhā-Gokulānanda-devī dāsī
Kṣamā-rūpā-devī dāsī
Dhenuvatī-devī dāsī
Bhakta Matthew
Bhakta Mark
Kālindī
Candra
Premānanda
Premā
Baladeva
Gopī-mañjarī





When Pṛthu Mahārāja met the four Kumāras, he stated that "great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy." Therefore, our attempt to glorify you can best be done by describing your activities, otherwise we can see no other means of satisfying you. We saw a living example of this last year in London on Vyāsa-pūjā day, the very last Vyāsa-pūjā day we would be able to spend with you in your manifest presence. As you sat in your elevated palanquin across from Śrī Śrī Rādhā-Gokulānanda, your eyes gazing on them with love beyond our comprehension, your servant began to recite the history of Your Divine Grace's transcendental activities in this material world. We gazed up at Your Divine Grace in your weakened state, and we watched as you tilted your head back, and your face spread with a glowing smile of eternal satisfaction. In this wonderful mood of ecstasy, you sat and heard your pastimes, the activities of one who is always in direct communication with Kṛṣṇa. May we always be immersed in remembrance of this scene on that final Vyāsa-pūjā day.

Now, one year later, we are feeling the pangs of separation from your lotus feet. The Vyāsa-pūjā book is complete, but for the first time we are unable to mail you the first copies from the printer. In this condition, we can remember the glorious times when we would bring you a new book, the tangible result of your hours of selfless labor, and these memories bring us back once again into the peaceful, loving shelter of your association. Please allow us to recall some of these incidents for our own benefit and your eternal glorification.

One time we brought you a new *Back to Godhead* magazine. On the back cover was an advertisement showing a stack of your books extending up into the sky. With a wonderful smile, you looked at the tower of books and said, "Come on!" challenging the entire world to try to defeat you. A *mahā-ratha* is nothing compared to you. He can only fight with ten thousand warriors at a time, while you are prepared to battle with all the demoniac living entities within this material world. Thus your father named you after the "fearless lotus feet of Lord Kṛṣṇa."

The last time you were in your beloved Māyāpur, you were looking at some new paintings, although your sickness had you in a very weakened state. You came to the picture of Lord Rāmacandra breaking the bow of Lord Śiva at the assembly where mother Sītā was to choose her husband,

with all the competitors falling down unconscious. Looking up at us, you smiled and said in a feeble voice, "It is not so easy business to marry Sītādevī." When any ordinary man would have been in great distress, you continued to inspire us with your transcendental sense of humor in your relationship with the Lord.

On another occasion, in New York at the time of the Fifth Avenue Ratha-yātrā, your last days ever in America, a new *Bhāgavatam* volume was ready at the printer. In our own foolish way, we decided we would surprise you. We picked up the books at the airport and arrived back at the temple well past midnight. As usual, you were awake, working on your translations. Your slippers rested outside the door to your *darśana* room, while you were around the corner and down the hall by your bedroom. Being your transcendental children, we hid the new book behind our backs and waited for you to come around the corner. As you rounded the corner, you saw us standing there with huge grins and our hands behind our backs. Chuckling, you walked into your *darśana* room, motioned with your hand, and said, "Come on!" (your all-purpose slogan). As you stood on your *āsana* preparing to sit, we were unable to control ourselves any longer and handed you the beautiful new gold-bound book. In great ecstasy, you touched the book to your head and began to page through it, so immersed that you didn't even sit down. As always, you spoke the introductory verse and sat down to look at the paintings. Then, deep in thought, you paged through the book and read to us and preached for an hour and a half. It was impossible to appreciate your transcendental glories. Without caring for your body, you could go on forever talking about Kṛṣṇa and His devotional service. You knew no limits to the pleasure of *śravaṇaṁ kīrtanam* because you are an intimate associate of Rādhā and Kṛṣṇa who descended on this world at Their request to reclaim Their fallen servants.

Feeling the pangs of separation while remembering these transcendental activities of Your Divine Grace, we can only follow in the footsteps of Arjuna when he heard of Lord Kṛṣṇa's disappearance from the earth:

"Due to grief, Arjuna's mouth and lotuslike heart had become dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply. With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him. Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak. Arjuna said: 'O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me. I have just lost Him whose separation for a moment would render all the uni-

verses unfavorable and void, as bodies without life.' "

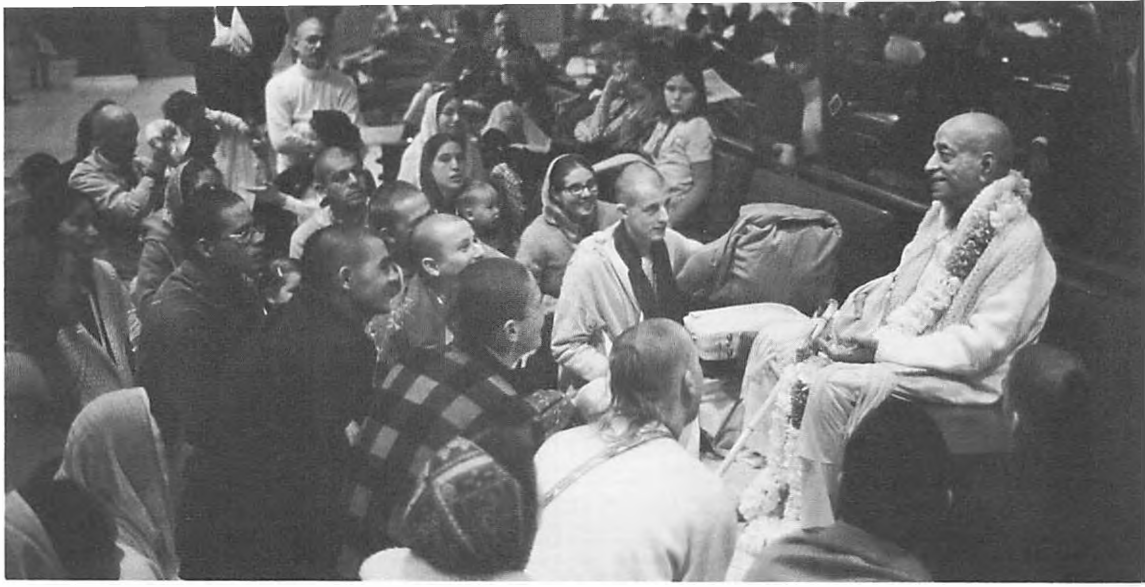
After relating some of his pastimes with the Lord, Arjuna finally stated, "Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space." Sūta Gosvāmī said, "Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination."

So, in the same way that Arjuna's distress could only be relieved by Kṛṣṇa's instructions, we can once again live in your association by following your instructions. You have told us many times that everything is in your books; there is no need to look anywhere else for shelter. Anybody that reads your books knows what to do—chant sixteen rounds, follow the four regulative principles, attend the temple programs, preach Kṛṣṇa consciousness vigorously and serve the Lord with every spare moment, under the direction of the *guru.* If we can simply do these things, you have guaranteed us that we will return back home, back to Godhead. We therefore humbly pray at your lotus feet to give us the strength to constantly remember and follow your instructions. We lie prostrate at your feet and beg this benediction from you. Please, Śrīla Prabhupāda, please pray to your Guru Mahārāja and Śrī Śrī Gaura-Nitāi to empower all of your disciples and their disciples to always follow your instructions. If we can accept this mercy, then it is guaranteed that this movement will overwhelm the world, and those who sincerely participate will one day again have the opportunity of sitting at your lotus feet, receiving your merciful glances of love.

Los Angeles

Sannyāsīs
His Holiness Rāmeśvara Swami (GBC, BBT Trustee, Initiating *guru*)
His Holiness Acyutānanda Svāmī (Preaching)
His Holiness Surabhīr abhipālayantam Svāmī (Preaching)
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Dhṛṣṭaketu dāsa—Jitāmṛta-devī dāsī, Kṛṣṇa Caitanya
Vicāru dāsa—Tribhuvaneśvarī-devī dāsī
Anādi dāsa—Tuṅgabhadrā-devī dāsī



Draviḍa dāsa
Drutakarmā dāsa
Jagajīvana dāsa
Jitātula dāsa
Rāmadāsa Abhirāma dāsa
Rāmanātha dāsa
Parasatya dāsa
Gaura-bhāvana dāsa
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Gadāgraja dāsa
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Vīra Kṛṣṇa dāsa
Sarvabhāvana dāsa
Rohiṇī-priya dāsa
Jaya Jagadīśa dāsa
Simheśvara dāsa (1)
Simheśvara dāsa (2)
Janajīvana dāsa
Bhārgava dāsa
Sasha
Ralph
Śrīkara dāsa
Gopavṛndeśa dāsa
Kuśakratha dāsa
Balāi-devī dāsī, Nandinī
Yadurāṇī-devī dāsī
Sītā-devī dāsī
Kubjā-kṛpāmaya-devī dāsī
Shirley
Pūrṇacandra-devī dāsī
Nityatṛptā-devī dāsī
Mamatā-devī dāsī
Dhṛti-devī dāsī
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(Accounting, Distribution, Legal Dept., Temple Services, Library Party)

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Vraja-kiśora dāsa—Vraja-sakhī-devī dāsī
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Rāsa-vilāsa dāsa
Śrutaśravā dāsa
Candanācārya dāsa
Varūthapa dāsa
Maheṣvāsa dāsa
Amala-bhakta dāsa
Kālakaṇṭha dāsa
Candrānana dāsa
Mardarāja dāsa
Chuck
Śeṣa dāsa
Mahākrama dāsa
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Mano-mohinī-devī dāsī
Mary
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Nirākulā-devī dāsī

F.A.T.E.

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Rāsanātha dāsa
Viśoka dāsa
Yadunandana-pāda dāsa
Rathagrāhī dāsa
Kumārī dāsa
Kavi dāsa
Vṛndāvana-candra dāsa
Neal
Charles
Hector
Dharmadā-devī dāsī
Madhyamā-devī dāsī
Mānasa-gaṅgā-devī dāsī
Jayānanda
Pālikā-devī dāsī

Spiritual Sky
Ṛṣabhadeva dāsa—Kuṅkuma-devī dāsī, Vaijayantī, Bharata
Dr. Nandlal Parekh—Kusum
Jiteśvara dāsa—Antardhyāna-devī dāsī, Kṛṣṇā-devī dāsī
Lāl Kṛṣṇa dāsa—Pārvatī-devī dāsī, Līlā, Candrāvalī, Dvārakādhīśa
Maitreya Muni dāsa—Sāndīpani-devī dāsī, Gaura Gopāla
Garuḍa Paṇḍita dāsa—Bhranti
Acyuta dāsa—Madhureśvara-devī dāsī, Vṛṣabhānu
Mantrī dāsa—Nīradhara-devī dāsī, Abhaya Caraṇa
Dhaneśvara dāsa—Candrit-devī dāsī, Viśvambhara, Vāmana-bhāva
Upendranātha dāsa—Śaṅkarī-devī dāsī, Rādhā-Vṛndāvana, Jagajīvana
Abhirāma dāsa—Śrutirūpā-devī dāsī, Pūrṇimā
Bhaktagaṇa dāsa
Satāṅgati dāsa
Leopoldo Violante
Śrīpradā-devī dāsī

Temple (*Saṅkīrtana*, Gurukula, Temple, ISKCON Cinema, Golden Avatar)
Gopāla Bhaṭṭa dāsa—Krodhaśaminī-devī dāsī, Nitāi dāsa, Gaurakiśora
Gopavṛndapāla dāsa—Mūlaprakṛti-devī dāsī, Cakra, Sundarī
Sumahat dāsa—Sanātanī-devī dāsī
Gurūttama dāsa—Devamātā-devī dāsī, Govinda Datta
Madhukāra dāsa—Līlā-śakti-devī dāsī, Mānasa-candra
Dattātreya dāsa—Bhaktapriyā-devī dāsī
Dāmodara dāsa—Mṛganetrī-devī dāsī, Gulab
Rādhāpati dāsa—Śubhra-devī dāsī
Apūrva dāsa—Kamalinī-devī dāsī
Yudhāmanyu dāsa—Jīvana-devī dāsī
Madhusūdana dāsa—Kañcanabālā-devī dāsī
Tryadhīśa dāsa—Nagapatnī-devī dāsī, Janmāṣṭamī, Dharmapatnī
Dvārakānātha dāsa—Kṛṣṇapriyā-devī dāsī, Kāmeśī-devī dāsī, Sammohinī, Uddhava
Śrī Govinda dāsa—Śrīlekha-devī dāsī, Sudarśana, Kiśorī
Nalinīkānta dāsa—Ratneśvarī-devī dāsī
Dharmādhyakṣa dāsa—Rasāṅgī-devī dāsī, Maitreya
Lalitānātha dāsa—Vaikuṇṭha-mūrti-devī dāsī, Kṛṣṇa-kathā
Sureśa dāsa—Ujjvalapradā-devī dāsī
Mithilādhīśa dāsa—Rasa-mañjarī-devī dāsī, Maṇḍalībhadra, Nitāi-Caitanya
Kuvera dāsa—Revatī-devī dāsī, Govinda-mayī, Kṛṣṇānanda, Gopālānanda
Mahārāja dāsa—Vihāriṇī-devī dāsī, Jayadharmā, Nārāyaṇī
Jagannātha dāsa—Dānta-devī dāsī
Jayaśacīnandana dāsa—Śikhaṇḍinī-devī dāsī, Vaidehī
Saptaratha dāsa—Himalatā-devī dāsī, Sītā, Vanamālī
Bahulavana dāsa—Jalaśāyī-devī dāsī, Ātmā, Arjuna
Duryodhanaguru dāsa—Vṛndā-devī dāsī
Kauśalendra dāsa—Kadamba-devī dāsī, Janārdana
Bahulāśva dāsa—Karuṇamayī-devī dāsī, Yamala, Arjuna, Jāhnavā
Nṛsiṁhānanda dāsa—Margo, Jīvānanda
Amoghavīrya dāsa—Pṛśni-devī dāsī, Gaṅgā
Tony—Kāmagiri-devī dāsī, Devakī, Vraja-ānanda
Abhiprāya dāsa—Sharon
Ramaṇya dāsa—Candra-devī dāsī
Kṛṣṇa-kānti dāsa—Mitravindā-devī dāsī, Hari-lokata
Rājarṣi dāsa—Vrajarāja-devī dāsī, Nārāyaṇajvāra, Līlā-mañjarī
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Śivānanda Sena dāsa—Devahūti-devī dāsī, Gopīvallabha
Yaduvara dāsa—Viśākhā-devī dāsī
Mahāśraya dāsa—Tapatī-devī dāsī, Lakṣmaṇa
Kadamba-kānana dāsa—Kīrtidā-kanyakā-devī dāsī, Nimāi
Chris—Terrie

Puṣpadānta dāsa	John
Mukunda dāsa	Hawaii
Uṣika dāsa	William
Satyasena dāsa	Mark
Jayaśacīnātha dāsa	Red
Bhāgavata-akiñcana dāsa	Dan
Dharmamūrti dāsa	Jeff
Tridhāmā dāsa	Terry
Mahanta dāsa	Priyo
Mahat-sevā dāsa	Neils
Kavidatta dāsa	Lavaṅga-latikā-devī dāsī
Gaura Bhagavān dāsa	Dīkṣāvatī-devī dāsī
Jīva-caraṇa dāsa	Gaurī-devī dāsī
Kṛṣṇa-bhāvana dāsa	Naratakī-devī dāsī, Raśmin
Cakrapāṇi dāsa	Samapriyā-devī dāsī, Hitakaraṇa
Bhavānanda Rāya dāsa	Suśarmā-devī dāsī, Satī
Priyātmaja dāsa	Reṇukā-devī dāsī
Rāmānujācārya dāsa	Sulakṣmaṇā-devī dāsī
Ananta-rūpa dāsa	Phalinī-devī dāsī, Kṛṣṇadāsa
Roosevelt	Karuṇā-devī dāsī
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Rakṣaṇa dāsa	Andha-rūpa-devī dāsī
Indradeva dāsa	Śyāma-sakhī-devī dāsī
Jagat-sakhā dāsa	Pavitrā-devī dāsī, Jāhnavī
Rādhikā-prasāda dāsa	Munipatnī-devī dāsī
Priyaṁvada dāsa	Manohara-devī dāsī
Rūpa-caraṇa dāsa	Mahāśinī-devī dāsī, Bhakti
Vidagdha dāsa	Kastūrikā-devī dāsī, Rādhā-śakti
Jagadīśānanda dāsa	Puṣṭi-devī dāsī, Lakṣmī-Nṛsiṁha
Vāṇīnātha dāsa	Śaradī
Murāri Caitanya dāsa	Oṁkāra-devī dāsī, Śiromaṇi
Jitāmṛtyu dāsa	Narāveśa-devī dāsī
Ravīndranātha dāsa	Savitrī-devī dāsī
Rucirāṅgada dāsa	Karmadā-devī dāsī
Jāmbavān dāsa	Caitanya-līlā-devī dāsī
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Hari Murāri dāsa	Śacī-devī dāsī, Bhakta-rūpa, Kīrtana-rasa, Yaśodā
Nandanandana dāsa	Caitanya-devī dāsī, Draupadī, Gāndhārī, Mīrābāi
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Sūryāṅga dāsa	Sevyā-devī dāsī, Rukmiṇī
Kalākṣaṇa dāsa	Bhagavatī-devī dāsī, Baladeva, Śrīdhara, Satyavatī
Jīvanātha dāsa	Jayalalitā-devī dāsī, Navanīta
Manupriya dāsa	Svātī-devī dāsī, Śivajvāra
Ratnabhūṣaṇa dāsa	Śāsti-devī dāsī, Bhadrasena
Purāṇarṣi dāsa	Tuṣṭi-devī dāsī, Jagamāna
Vallabha Bhaṭṭa dāsa	Anantā-devī dāsī, Śyāma, Nanda Gopāla, Mohinī-mūrti
Tulasī-pati dāsa	Prayāga-devī dāsī, Raṇajit, Viṣṇupriyā
Maṅgaladhātā dāsa	Khaṇḍitā-devī dāsī
Ron	Lalanānami-devī dāsī
Danesh	Tāraṇī-devī dāsī, Māyāpura-candra
Erik	Margo
Neal	Sharon
Maniel	Terry
Francisco	Celia
Ralph	Connie
Louis	Wanda
Victor	Nori

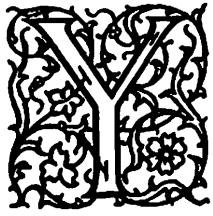




oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



our Divine Grace Śrīla Prabhupāda, the king of all the Vaiṣṇavas, lord and master of all the devotees, often expressed that, "I want to make Manipur, land of Babhruvāhana the son of Arjuna, the first scientific Vaiṣṇava state of ISKCON." Everyone in Manipur was ready to receive your divine lotus feet ever since the name of ISKCON became known. Most Vaiṣṇavas in Manipur have expressed that it is their greatest misfortune that your planned visit to Manipur did not occur. However, because of your desire, Śrīla Prabhupāda, the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, made everything happen.

ISKCON Manipur was opened on December 25, 1977, according to the directions that Your Divine Grace mercifully gave us just before your departure from this physical world. We simply acted as your mailmen and delivered whatever Your Divine Grace lovingly instructed us to. The coming of ISKCON to Manipur was received with great expectation by the true Vaiṣṇavas, and the first Hare Kṛṣṇa Festival of Manipur was held on April 7, 8, and 9. Many scholars and leaders in Manipur participated in this festival with great enthusiasm. Our ISKCON *ārati* is becoming the "talk of the town" in Manipur. Every day at least 150 people are coming for the evening *Bhagavad-gītā* class, and they greatly appreciate our ISKCON activities.

The First International Bhāgavata-dharma Discourse in the history of Manipur was held on April 21. Devotees from the U.S.A., Brazil and Italy participated in this historic event. All of the inhabitants of Manipur were simply amazed to see our Western Godbrothers becoming purified Vaiṣṇavas. This is the priceless gift of Your Divine Grace.

So, everything is beginning to happen in Manipur as Your Divine Grace envisioned. We beg to be eternally guided by your divine instructions. All glories to you, Śrīla Prabhupāda!

Your eternal servants,

Lokanātha Svāmī
Bhakti-cāru Svāmī
Svarūpa Dāmodara dāsa brahmacārī
Mahāmanā dāsa brahmacārī
Gurudeva dāsa brahmacārī
Manu dāsa brahmacārī
Cintāmaṇi dāsa brahmacārī
Vanamālī dāsa brahmacārī
Puruṣottama dāsa brahmacārī
Digpāla dāsa brahmacārī
Bhakta Rādhā-mohana
Bhakta Ibotomba
Bhakta Jīvana

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your lotus feet. Every day we are all experiencing more and more your separation, and we feel a pain that increases our love for you. You are the lord and master of all devotees, and therefore our hearts feel real rejoicing when we meditate on taking shelter at your lotus feet. Your Divine Grace has given everything. We mostly beg to be able to take advantage of that everything in the form of Kṛṣṇa consciousness. Your merciful association is matchless, because just through it we can attain pure love of Kṛṣṇa. We wish to develop our personal pure relationship with you, and thus feel completely confident, with no fear at all, being protected by the shadow of your lotus feet. Our perfection is to fulfill your desires, which are implicit in your books, in your words, in your example, and in all the transcendental purposes you started. Therefore, Your Divine Grace is the fountainhead of our inspiration for loving Kṛṣṇa purely, and there can never be anything more magnanimous or significant in our lives than Your Divine Grace, who opened our eyes with the torchlight of transcendental knowledge.

In the innermost region of our feelings there is recorded the sweet and spiritual sound and emanation from your lotus lips, the dazzling effulgence that emanates from your deity, and the tender and magnificent character of your spotless pure devotion for the Supreme Personality of Godhead.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

O Gurudeva, *patita-pāvana*! After transmigrating over and over this ocean of miseries, you have planted in our hearts the seed of *bhakti*. Taking shelter at your lotus feet in this homage to Your Divine Grace, we are all prepared to serve you eternally and fulfill your instructions with the best of our faith and devotion, which increases day after day, although we are so fallen.

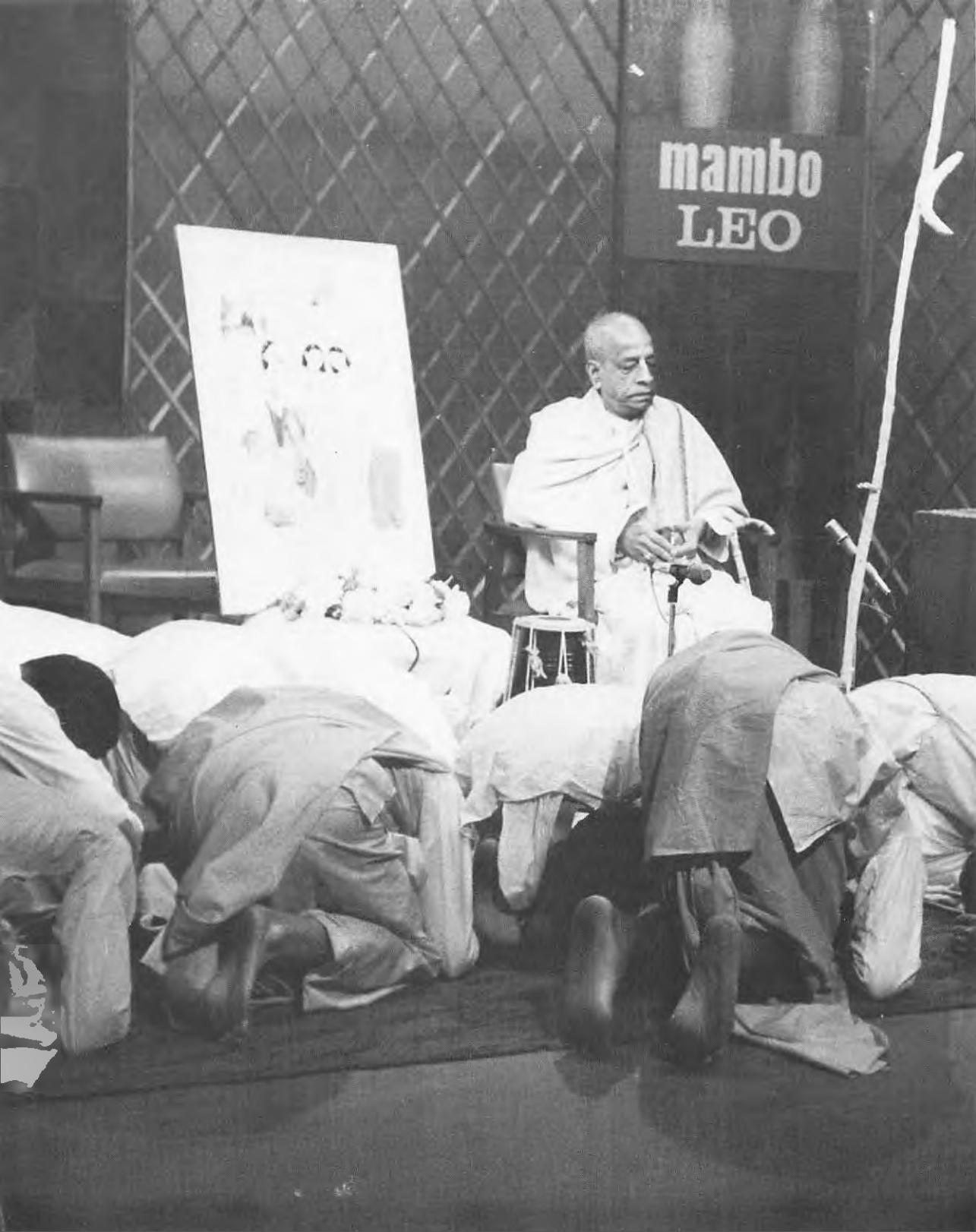
yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam



"By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."

Please engage us eternally in your sublime devotional service. All glories to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Your most fallen servants, from the harer nāma mahā-mantra's Maracaibo Mandira.


mambo
LEO



Prabhupāda's Mercy

Śrī Caitanya Mahāprabhu declared,
Let no one on the earth be spared,
To every corner you must go,
The holy name they all must know.

As a glimpse of the morning sun
Drives darkness away from one,
So the holy sound from lips divine
Can cause a heart steel-framed to shine.

But this world is a dangerous place,
And personal ambition can mean disgrace,
For many years the mission slowed,
The earth was deep in terror bowed.

Many great stalwarts easily fell
To jackals and snakes within a dry well,
Allured by palaces built on the air
Or bewildered by ghosts, all was despair.

There was need of a great and powerful soul,
In the mold of Prahlāda and Nārada of old,
A perfect devotee, the time was now due
For His Divine Grace, the truth to imbue.

The wisdom of Kṛṣṇa's eternal line,
Not theories and gestures changing with time,
The nectarean songs of Bhaktivinoda
Replaced the prattle of popular ode.

As Bhaṭṭahārīs stole the Lord's Kṛṣṇadāsa
We'd been polluted and rendered fifth class.
You appeared shining like Lord Gaurāṅga,
We were free! Our captors torn asunder.

O moonlike devotee of eternal fame,
I pray for the world to remember your name,
For this alone can give them relief,
And the seed of devotion at His lotus feet.

(Verse 7, line 1, refers to *Madhya-līla*, Vol. 4, pages 31–34; verse 4, lines 2–4, refer to *Bhāg.*, Canto 5, "The Forest of Enjoyment.")

Suniketana dāsa
Kapila dāsa
Somendranātha dāsa

1.

prabho prabhūnāṁ he guro gurūṇāṁ
prabhu-kṛpā-mūrti-kaly-avatīrṇaḥ
na tava kriyāḥ prabhu-śakti-hīnās
tat prabhupāda iti nāma-yuktam

"O lord of lords, master of spiritual masters, the mercy incarnation of the Supreme Lord appearing in the age of Kali, what you have done is not devoid of the empowering energy of the Lord. Therefore to call you 'Prabhupāda' is fitting and proper."

2.

jagad-gurur bhūtvā labdha-pratiṣṭho
nānyatra gacchaty anyaḥ sādhu-veśī
jagad-uddhārāt tu tvad-viśva-khyāter
jagad-gurur ity upādhir hi sādhuḥ

"Becoming 'spiritual masters of the universe' and thus getting great prestige, others, dressed as *sādhus,* do not go to any other place. But because you have delivered the whole universe and are famed all over the world, therefore, to call you *jagad-guru* is most correct."

3.

gauḍīya-vādasya kāruṇya-sāraṁ
prāyo 'pi naṣṭaṁ kali-kāla-yogāt
pracārayan tat punar jīvayañ ca
jagat samagraṁ prabhupāda trāsi

"The essence of the message of the Gauḍīya-sampradāya is mercy upon the conditioned souls. This was practically lost due to the influence of the age of Kali. You have preached and thereby given the essence new life. And thus, Śrīla Prabhupāda, you have delivered the whole universe."

4.

audārya-līlānubhāvāya yasmai
rāmādi-guru-svarūpāya sākṣāt
prabhupādāya śrī-guru-varāya
namaḥ samprādāya-pālāya tubhyaṁ



"You are the only one who understood the munificent pastimes of Lord Caitanya. Therefore you are the direct manifestation of the original *guru,* Nityānanda Rāma. O Prabhupāda, the best of spiritual masters, I offer my obeisances to you, the preserver of the disciplic succession."

5.

mahāprabhor guṇa-gānāmṛtaṁ tu
śrī-bhāgavataṁ tvayānuditaṁ ca
mleccha-bhāṣāyām ataḥ kim āścaryaṁ
nāśuddhaṁ tac chuddhayati tu mlecchān

"The *Caitanya-caritāmṛta,* the nectarean pastimes of Lord Caitanya Mahāprabhu, and the *Śrīmad-Bhāgavatam* also were translated by you into the language of the *mlecchas.* What can be more amazing than this? That translation is not impure, but rather is purifying the *mlecchas.*"

6.

ācaṇḍalebhyo 'pi tvaṁ kṛṣṇa-prītiṁ
deśe deśe nirvicāro dadāsi
uddhāra-hetus tvad anyo hi nāsti
tasmāt prabhupāda-padaṁ prapadye

"Even up to the dog-eaters [such as this lowly subhuman], you are distributing love for Kṛṣṇa. From country to country, without discrimination, you give. Other than you there is no opportunity for deliverance from this material world. Therefore I surrender myself unto Śrīla Prabhupāda's lotus feet."

7.

yukta-vairāgyeṇa nyayojagad yo
yantrāṇy atyādhunikāni hi yāni
brahmārpaṇaṁ sarvatra śikṣā-dātā
taṁ prabhupādaṁ mahantaṁ prapadye

"He engaged everything in Kṛṣṇa's service by the principle of *yukta-vairāgya,* even the most modern of machines. He taught everywhere to offer everything to the Supreme. Therefore I offer myself to him, Śrīla Prabhupāda, the great personality."

8.

bhavantam adyāpi na jñātuṁ śakyo
durāvasthānād ahaṁ bhakty-abhāvaḥ
tvaṁ dehi sevāṁ tava pāda-padme
kṛtārtho 'haṁ syām ataḥ kim iccheyam

"O Śrīla Prabhupāda, I have not yet been able to understand your glories fully. I am situated so far from you due to having no devotional qualifications. Please give me service to your transcendental lotus feet. Then my life will be successful. Other than this, I desire nothing."

Śrī Māyāpur-candrodaya Mandira— Devotee Roster

Working Committee:
Jayapatāka Swami
Bhavānanda Goswami
Bhakti-cāru Svāmī
Nitāi Canda dāsa
Pañcaratna dāsa
Prabhaviṣṇu dāsa
Sarvabhāvana dāsa
Subhaga dāsa

Men—Dīkṣā
Hiraṇyagarbha dāsa
Jananivāsa dāsa
Paṅkajāṅghri dāsa
Gaṇapati dāsa
Anakadundubhi dāsa
Nadiā dāsa
Pūrṇacandra dāsa
Ānanda-svarūpa dāsa
Tatpara dāsa
Niṣṭhula dāsa
Rasikā dāsa
Pradyumna dāsa
Ilāpati dāsa
Bhavabhūti dāsa
Durgama dāsa
Bhāgavatāmṛta dāsa
Śaśi-bhūṣaṇa dāsa
Ādi-guru dāsa
Anirdeśa-vapu dāsa
Brahmapāda dāsa
Caitanya-jīvana dāsa
Kaṇva dāsa
Kṣetrajña dāsa
Rājya-rāma dāsa
Māyeśvara dāsa
Parisevana dāsa
Raghava Paṇḍita dāsa
Nareśvara dāsa
Kaśi Miśra dāsa
Yajñeśa dāsa
Vāṇīnātha dāsa
Vijitendriya dāsa
Kṛṣṇa-nāmānanda dāsa
Gaura-vigraha dāsa
Haladha dāsa
Jaḍa Bharata dāsa
Navadvīpapati dāsa
Golālaya dāsa
Purandara dāsa
Jagadijya dāsa
Jaya Hari dāsa

Men—Harināma
Balarāma dāsa
Murāri Hari dāsa
Nitāi-pada dāsa
Śyāmasundarānanda dāsa
Māyā-manuṣa dāsa
Madana-mohana dāsa
Vrajavallabha dāsa
Rādhā-ramaṇa dāsa
Rādhā-kānta dāsa
Vrajendranandana dāsa
Gaura Hari dāsa
Jaya Govinda dāsa
Sanata Kumāra dāsa
Govinda Hari dāsa
Sarvajña dāsa
Duṣṭa-mohana dāsa
Jaya Yadunandana dāsa

Gurukula—Dīkṣā
Subhadra-kṛṣṇa dāsa
Śacī-suta dāsa
Nitya-kṛṣṇa dāsa
Rādhā-Mādhava dāsa
Śaṅkaranātha dāsa
Sudhīra Kṛṣṇa dāsa
Phoninaik dāsa
Prabhāva dāsa

Gurukula—Harināma
Prāṇa-govinda dāsa
Prāṇa-kṛṣṇa dāsa
Kṛṣṇa-caraṇa dāsa
Rādhā-Kṛṣṇa dāsa
Śacīnandana dāsa
Dayālu-govinda dāsa
Hare Kṛṣṇa dāsa
Dāmodara dāsa
Nikuñjavihārī dāsa
Śyāma-canda dāsa
Rāmānanda dāsa
Gaura Gopāla dāsa
Śukadeva dāsa
Taruṇa-kṛṣṇa dāsa
Sundara-kṛṣṇa dāsa

Men—Uninitiated
Bibhujyoti
Atin
Rashbehari
Upendra
Shanti Parayan
Ramesh Purkasta
Shivpada
Krsnabhava
Ramoli
Monik
Dhirendra
Anadi
Samarendra
Bhakti Rabhu

New Bhaktas
Krsnabow
Ibotamba
Amal
Taposh
Mr. Paul
Mr. Das Gupta
Manik
Ajit Kumar
Ramani
Gour Gopal
Harradan
Vrndaban
Ajit Kumar
Mr. Chatterjee
Giridhari
Harendranath
Shyam Kishore
Taposh Father

Gurukula—Uninitiated
Surajit Chakrabor.
Sushanta Chakra.
Sunil Biswas
Viswanath
Sadananda Ray
Balak Gopala Raya
Vrindavan Raya
Sudmohan
Lakheswar Goyari
Arabindo Mallakar
Ramesh Sarkar
Krsna Chandra Bh.
Sunil das
Komol Chakra.
Swapon das
Tulasi Chakra.
Nimai Ray
Kamal Krishnadas
Niranjan Roy
Sanjib Ray
Satyu Visvas
Gopal Saha
Sudhanta Choudhury
Gour Hari Misra
Bipad Sarkar
Gourdas Das
Sumit das
Sankar Choudhury
Jayadeb das
Pradip Sarkar
Kanai
Balai
Arjuna
Yudhisthir Devnath
Shanir Chakravorty
Dilip Chakravarty
Vijay Krishna Sarkar
Sri Jaya Kumar Sarkar
Mukunda Sikdhar
Sankar
Nikhila
Yogananda Pal
Rabind
Bhuktimoy
Haribol Viswas
Ratan Das
Dilip Das
Alokumar Debnath
Kesav Sarkar
Topon das
Bhupati Mondol
Devasis Bhadra
Khagen
Saumya

Women—Dīkṣa
Gopīpriyā-devī dāsī
Kṛṣṇarūpā-devī dāsī
Śuci-rāṇī-devī dāsī
Snehalatā-devī dāsī
Subhaṅgī-devī dāsī
Harestanu-devī dāsī
Kiśorī-vallabha-devī dāsī
Nandarāṇī-devī dāsī
Viśālākṣī-devī dāsī

Women—Harināma
Aditi-devī dāsī
Kṛṣṇa-līlā-devī dāsī
Yamunā-mā-devī dāsī
Govinda-mohinā-devī dāsī
Nandinī-devī dāsī
Candra-devī dāsī

Women—Uninitiated
Gour Vigraha mā
Haridas mā
Ganapati mā
Laksmerani

Girls Uninitiated
Sinor
Anjili
Shundor
Yamuna
Manja
Vilaseni
Chandramukhi

Preschool Boys
Depod
Sunil
Krsnadas
Assim
Abhimanyu
Attam
Julan

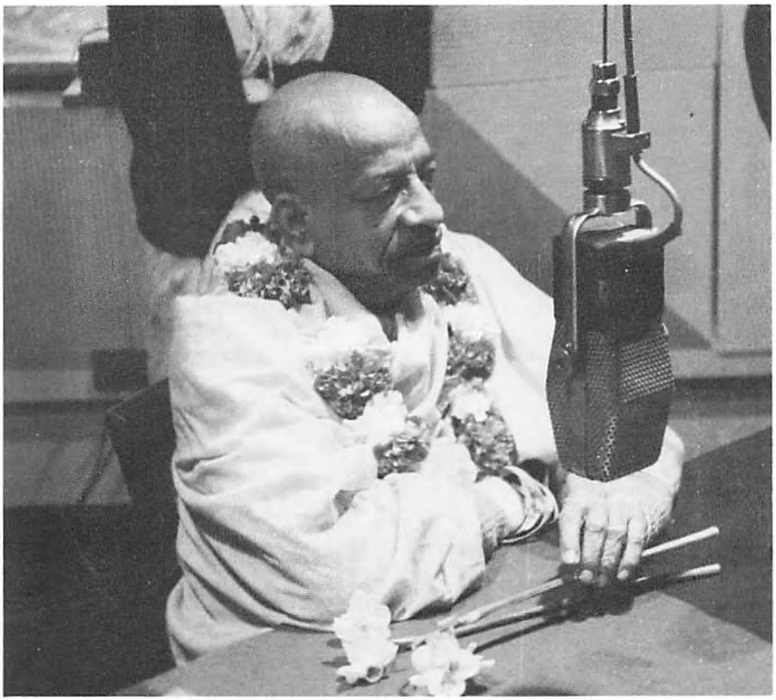


Dear Śrīla Prabhupāda,

Although you have now gone so far away,
You have not really gone so far away at all.
Just like Kṛṣṇa says He's far and near,
But near to those who want to hear.
So you, Śrīla Prabhupāda, have come to this cold and dim dark place,
Where we're all struggling to exist, this fallen human race.
You have come with a message so pure and sublime,
And it's up to us to pick up that line.
In the beginning for some, there may be apprehension,
But I'm sure in due course, they'll be full of comprehension.
This is the plan, and you know it quite well,
The Lord's desire is to save them all from gliding to hell.
He came Himself to take this work up,
And you, Śrīla Prabhupāda, have never passed the buck.
In India, Caitanya inundated every village and ghat,
But by His grace you have done better than that.
In all the Western countries the holy name has been spread,
Now those places will never be the same again.
"Hare Kṛṣṇa" and "Hare Rāma" have become a household phrase,
Now by your mercy they can get out of the maze.
Śrīla Prabhupada, what you have done has never been done before!

Your aspiring servants at Melbourne Mandira

Balarāma dāsa adhikārī
Kūrma dāsa adhikārī
Cittahārī dāsa adhikārī
Jaya-śrīla dāsa adhikārī
Sahadeva dāsa adhikārī
Yuga-līlā dāsa adhikārī
Havyadhana dāsa adhikārī
Nakula dāsa adhikārī
Amogha dāsa adhikārī
Viśvahetu dāsa adhikārī
Ramāśaraṇa dāsa adhikārī
Vaṁśīvadana dāsa adhikārī
Ramāi dāsa brahmacārī
Uṣāpati dāsa brahmacārī
Ādi-puruṣa dāsa brahmacārī
Sarvākṣya dāsa brahmacārī
Jagadātmā dāsa brahmacārī
Puṇyātmā dāsa brahmacārī
Vasupati dāsa brahmacārī
Aśvahārī dāsa brahmacārī
Dharmī dāsa brahmacārī
Bṛhaspati dāsa brahmacārī
Bhakta Michael
Bhakta Mark II
Bhakta Nick
Bhakta Mark
Śrīlekhā-devī dāsī
Yayantī-devī dāsī
Cāmarī-devī dāsī
Vimala-devī dāsī
Ramaṇīyā-devī dāsī
Satī-devī dāsī
Surabhi-devī dāsī
Nīligala-devī dāsī
Mekhalā-devī dāsī
Mahīdā-devī dāsī
Rāsa-maṇḍala-devī dāsī
Rājalakṣmī-devī dāsī
Ramā-devī dāsī
Bhaktin July
Bhaktin Katie
Bhaktin Eleanor



Most dear Śrīla Prabhupāda,

Please accept our humble obeisances in the sanctified dust of your lotus feet. We pray for your infinite mercy because you are everything for us. You are the only solution to the miserable cycle of repeated birth and death.

What can I say to glorify you? What can I do to serve you, to please you? I feel myself to be so small, of so little importance. I hold the pen, wanting to write beautiful words to praise you, to describe your unlimited qualities, and instead hours pass as I remain seated, thinking, and what I am finally able to write seems so insignificant. I want to know how to write the most beautiful poetry to glorify you appropriately, but I find that I am so uselessly dull. Although the Vedic scriptures sing of your character, and your glories are known all over the three worlds, I am so unqualified that I don't have enough intelligence to properly praise you.

You have everything. What can a conditioned soul like myself offer to you, who one should worship as equal to Bhagavān, Kṛṣṇa? You are His dearest servant and therefore the very manifestation of His mercy,

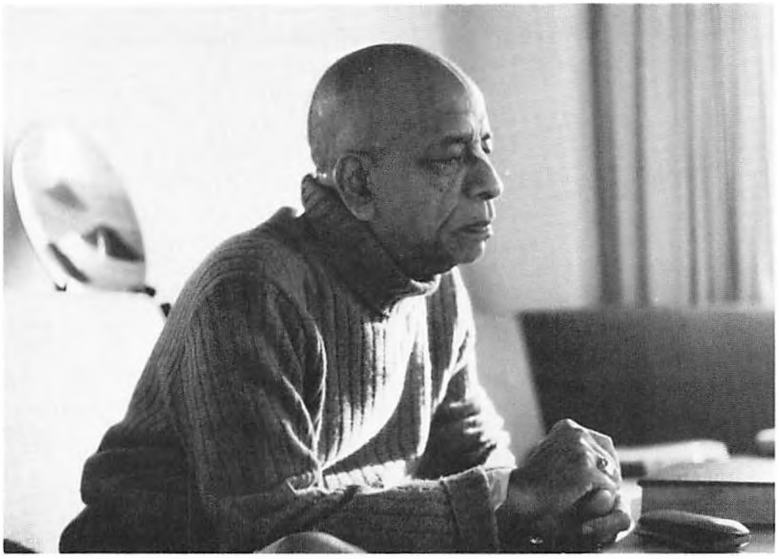
adored by so many disciples in all parts of the world, loved by so many friends, and appreciated and admired by so many scientific and intellectual men. In this way you have constantly shown us how to become Kṛṣṇa conscious. If I could attract your attention if only for a second, I would feel completely satisfied. Therefore, I pray to Lord Kṛṣṇa that he give me the intelligence to be able to satisfy you. I do not ask this to be able to gain riches, beautiful women, or a great number of followers, but only to have the capacity to serve you. If I am able to satisfy your desire, then I will have the opportunity to return back to home, back to Godhead. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi.* Therefore, I pray today, and always, in order to have the necessary intelligence to be able to serve you day after day, year after year, birth after birth.

Your fallen disciples of Mexico Yatra

Vrajendra-kumāra dāsa brahmacārī
Nanda-prāṇa dāsa brahmacārī
Dvija Hari dāsa brahmacārī
Jayāvalī dāsa brahmacārī
Vidharba dāsa brahmacārī
Aṇamitra dāsa brahmacārī
Mārgaśirā dāsa brahmacārī
Satrajit dāsa adhikārī
Caṇḍīdāsa adhikārī
Prakāśānanda dāsa adhikārī
Madhvācārya dāsa adhikārī
Acaleśvara dāsa adhikārī
Sadānava dāsa adhikārī
Bhakta Saul
Bhakta Carlos
Bhakta Gregorio
Bhakta Marco Antonio
Bhakta Fermin
Bhakta Francisco
Bhakta Miguel
Bhakta Alfredo
Bhakta Gerardo
Karmasākṣī-devī dāsī
Rocaṇā-devī dāsī
Rasāsūn-devī dāsī
Bhagamālinī-devī dāsī
Ojasvinī-devī dāsī
Rādhā Ṭhākurāṇī-devī dāsī
Mahāpuṇyā-devī dāsī
Satyavatī-devī dāsī
Jaladoṣa-devī dāsī
Ghandinī-devī dāsī
Tīrthāspada-devī dāsī
Rosario
Juana
Magda
Magda
Draupadī
Līlā

Gurukula
Āstika dāsa brahmacārī
Kṣetra-svarūpa dāsa brahmacārī
Rāma-svarūpa dāsa brahmacārī
Kuśa dāsa brahmacārī
Vyomā dāsa brahmacārī
Jagannātha Miśra dāsa adhikārī
Bhakta Luis
Bhakta Ignacio
Śaunaka dāsa
Govinda dāsa
Bhakta Victor
Bhakta Guillermo
Bhakta Fernando
Bhakta Gerardo
Saubala dāsa
Bhakta Felipe
Bhakta Issac
Jaganillā-devī dāsī
Madre Georgina
Kṛṣṇā-devī dāsī
Pālikā-devī dāsī
Jāhnavī-devī dāsī

Children
Maṇḍalībhadra
Jayānanda
Siddhārtha
Aniruddha
Nimāi Paṇḍita
Śrīmati
Sundara-ārātrika
Rādhā-Giridhārī
Satyabhāmā
Dhanvantari



oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

O divine spiritual master, to even momentarily reflect upon our lives before your presence is a most torturous and frightening experience. The age of Kali is taking its course with meat-eating, illicit sex life, gambling, and intoxication reaching ever-new heights. Being so much in progress, it was obvious that all religious principles had been lost, leaving only darkness in their path. Taking advantage of this situation, so many bogus spiritual leaders were coming forward like glowworms, but because of the dense darkness they appeared to be somewhat luminous and were able to cheat many innocent people. Then by your causeless mercy, you rose like the shining full moon from the east and exposed all those rascals. Not only did you expose the bogus *gurus* but you also exposed the scientists, teachers, doctors, politicians, philosophers and even our own insincere rascal selves. But unlike someone who simply comes forward to point out fault and criticize, you came to administer your shining mercy to everyone and make arrangements for all of them to understand the Absolute Truth and go back home, back to Godhead.

Now, Śrīla Prabhupāda, that you have externally left us, we have actually witnessed your unlimited mercy become even more unlimited. Not only have you remained with us in all of your teachings and your

deity form, but now you have further expanded yourself through your many disciples to continue your inconceivable plan of delivering every living entity back to Kṛṣṇa in the spiritual world. Now we are truly able to understand the purport of Śrīla Bhaktivinoda Ṭhākura's poem:

He reasons ill who tells that Vaiṣṇavas die
While thou art living still in sound.
The Vaiṣṇavas die to live, and living try
To spread the holy name around.

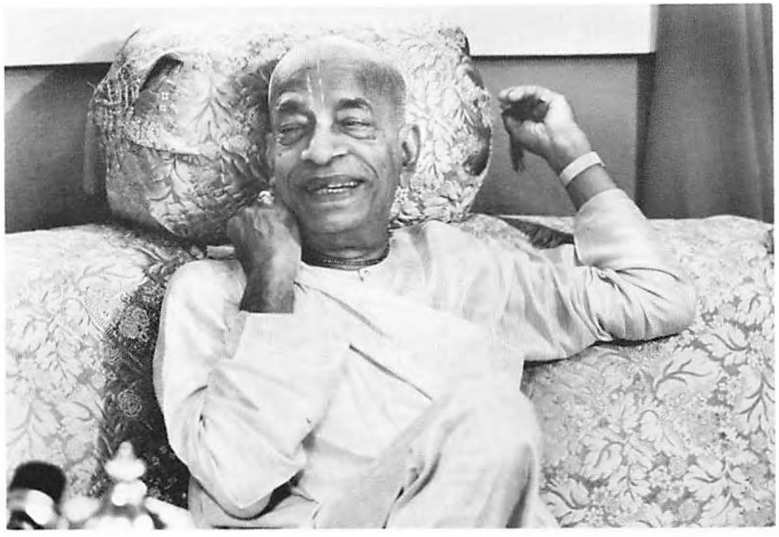
Śrīla Prabhupāda, please keep us in the corner of your lotus feet.

Brahmacārī
Narahari dāsa
Rāghava dāsa
Mahāśṛṅga dāsa
Tattvadarśa dāsa
Nandanācārya dāsa
Laṅgā-gaṇeśa dāsa
Kṛṣṇa-mūrti dāsa
Dharma dāsa
Rādhāliṅgana dāsa
Raghunātha Purī dāsa
Candravidyā dāsa
Rāghaveśa dāsa
Pañcagauḍa dāsa
Rudradeva dāsa
Varṇāśrama dāsa
Daiva dāsa
Nitāi-caraṇa dāsa

Gṛhastha
Madana-mohana dāsa
Caraṇapadma dāsa
Jayadeva dāsa
Suvratā dāsa
Rāmadāsa dāsa
Rāma Gopāla dāsa
Dīnabandhu dāsa
John
Jhuṣya dāsa
Tejoprakāśa dāsa
Vṛndāvaneśvarī-devī dāsī
Padmā-devī dāsī
Puṣpakā-devī dāsī
Sukhadā-devī dāsī
Janakanandinī-devī dāsī
Bhuvana-pāvanī-devī dāsī
Ākūti-devī dāsī
Mihirakanyā-devī dāsī
Chrissy

Children
Parameśvara
Rāmacandra
Kālindī
Kṛṣṇa Caitanya
Rāmānanda Rāya
Gopālanandinī
Sevāniṣṭhā

Brahmacārinīs
Nartaka-gopāla-devī dāsī
Tulasyānanda-devī dāsī
Robin
Havirbhū-devī dāsī
Maria



brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāda pāya bhakti-latā-bīja

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

"Much mercy was thus bestowed upon Śrī Rūpa Gosvāmī, and I have briefly described all those topics. Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu."

Śrīla Prabhupāda is my only dream
In separation it's hard to have, it seems.

Jaya Gurudeva is my only desire
To be delivered from this material fire.

"If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the richest love of Kṛṣṇa."

All glories to Śrī Guru
Because of him my life is now true.

"In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopīnātha and Śrī Mādhavendra Purī. One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa."

All glories to Śrīla Prabhupāda
All glories to His Divine Grace
For introducing us to Lord Viṣṇu
Who bears in hand lotus, wheel, conch and mace.

"One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla."

All glories to Śrīla Prabhupāda
Your glories are not unknown
Pure love and devotion
You have shown to Kṛṣṇa

ISKCON Mombasa at your service

Nava-yogendra Svāmī
Mahāvīrya dāsa
Jānakīnātha dāsa
Rāma-mūrti dāsa adhikārī
Nara-Nārāyaṇa Ṛṣi dāsa adhikārī
Bhakta Arjuna dāsa adhikārī
Bhakta Hari dāsa adhikārī
Bhakta Christopher Steve
Bhakta Resene
Bhakta Steve Amorshigh
Bhakta Fred
Bhakta Mohamed
Bhakta Ahmed
Vijayā-devī dāsī
Vaiṣṇavā-devī dāsī
Harṣīdā-devī dāsī

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

Dear and most beloved Śrīla Prabhupāda,



rīla Narottama dāsa Ṭhākura, the great *ācārya* and poet of our Gauḍīya-Vaiṣṇava-sampradāya, has perfectly described the position of the disciple in his complete dependence on the mercy of the Gurudeva:

yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā sāra
karuṇā na hoile, kāṅdiyā kāṅdiyā,
prāṇa nā rākhibo āra

"If you examine me, you will find no qualities. Your mercy is all that I am made of. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life." Dear beloved Śrīla Prabhupāda, it is only by your causeless mercy that we are still living, trying to serve your magnificent lotus feet, so dear to Śrī Śrī Rādhā-Manohara. We were in complete darkness, lost in a cave without any way out, tied to the walls by the heavy chains of sense gratification and sinful activities. But Śrī Kṛṣṇa Caitanya Mahāprabhu Himself told you via the transparent medium of your spiritual master to come and deliver us.

It is said also in the *Śrīmad-Bhāgavatam* (1.1.14):

āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."

You opened the locked doors of our dried hearts with the sunshine of your pure words to make us realize that Govinda, your eternal friend, is the only worshipable object of our lives, being the supreme friend, the supreme enjoyer, the supreme proprietor. And then again, by your divine mercy, you also bestow higher kindness to new devotees by becoming their grand-spiritual master. As everybody knows, the grand-

father loves his grandchildren more than his own sons. Your love is ever growing in pure Kṛṣṇa consciousness just to shower us with a drop from the ever-expanding ocean of *kṛṣṇa-premā*.

As the dearmost servant of Śrī Puruṣottama, the perfect person, you also reflect the unlimited opulences of beauty and knowledge of the Supreme through all your spotless deeds and words. Your entire life has been a song of glorification, an epic of unparalleled dedication and selfless service to the Supreme and to all mankind for all times. You embody every quality of the pure Vaiṣṇava, the unalloyed servant and spokesman of Vāsudeva. Your divine pastimes have left us awed and eternally indebted to your legacy of perfect knowledge preserved in all your books. Thus, by winding up your manifested pastimes, you have given all our children an impetus to take to heart your potent instructions, the sure road to the transcendental realm, where you are eternally and blissfully serving the supreme friend.

We pray that you bestow your boundless mercy on us, the most wretched and unintelligent, so that we may obtain a glimpse of your unlimited glories. Thus inspired, may we take to heart your perfect instructions, our only shelter and the source of all strength to lead us back home, back to Godhead. All glories to your divine instructions.

Your unworthy children,
the devotees of ISKCON Montreal

Gṛhasthas
Aprākṛta dāsa
Dayālujī dāsa
Bhakta Eric
Ghoṣa Ṭhākura dāsa
Gokulānanda dāsa
Gaura-Nitāi dāsa
Jayadeva Gosvāmī dāsa
Kāla dāsa
Kṛpāsindhu dāsa
Mahāvīrya dāsa
Māyāpura-śaśi dāsa
Michel (Bhakta)
Nandikeśvara dāsa
Parāṇagra dāsa
Praghoṣa dāsa
Udayānanda dāsa
Vyāpaka dāsa
Bhakta Robert
Keśiśatru dāsa
Kleśāgnibhakti-devī dāsī
Dayā-devī dāsī
Johanne
Girija-devī dāsī
Līlāśuka-devī dāsī
Lāl Gopāla-devī dāsī
Bhavānī-devī dāsī
Yaśomatī-devī dāsī
Atigarvita-devī dāsī
Gati-devī dāsī
Sarvamayī-devī dāsī
Helene
Mandarī-devī dāsī
Rociṣā-devī dāsī
Jyotir-āditya-devī dāsī
Dākṣayaṇī-devī dāsī
Dārumūrti-devī dāsī
Ruth
Medhyā-devī dāsī
Harirāṇī-devī dāsī

Brahmacārīs
Amarastavya dāsa
Vīrabhadra dāsa
Dharmarāja dāsa
Guru-prasāda dāsa
Indrajit dāsa
Īśāvatāra dāsa
Jaya-govinda dāsa
Kulaśekara dāsa
Madana Gopāla dāsa
Raghu Miśra dāsa
Sadāpuṣṭa dāsa
Svāpanna dāsa
Vidyā-rājā dāsa
Bhakta Richard
Priyabandhu dāsa

Brahmacārinīs
Ākūti-devī dāsī
Anumati-devī dāsī
Jennifer
June
Kelly
Lokasṛṣṭi-devī dāsī
Janeśvarī-devī dāsī
Līlākathā-devī dāsī
Pierrette
Siddhi-devī dāsī

Children
Subhadrā
Rādhārāṇī
Uṣā
Candrakānti
Bhagavatī
Nimāi
Sanātana
Nityalīlā



nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Let me offer my respectful obeisances unto his most glorious Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī-Śrīmad A. C. Bhaktivedanta Swami Prabhupāda, who appeared in this world amidst the influence of the Kali-yuga to deliver the message of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Dear Śrīla Prabhupāda,

You are the most magnanimous personality. Having appeared in such a hellish time, you came to deliver the whole world from being eternally conditioned. By the mercy of the Supreme Lord you have come and forced, forced, forced open our blinded eyes with the blazing torchlight of transcendental knowledge. O greatest of *mahātmās,* your total surrender to the Supreme Lord paved the path for millions of souls to return home, back to Godhead. You alone have ignited a spiritual revolution destined to spread all over the universe. How could we even begin to glorify your wonderful activities? I must simply begin by begging for your grace so that somehow or other we can push on and spread your mission. In this way your glorious divine personality will be revealed to the world at large.

For millions of births we have been *mlecchas.* In this lifetime we were the most abominable *mlecchas,* committing all kinds of sinful activities. O divine father, our only glitter of hope is to take shelter at your lotus feet, to hear the words emanating from your lotuslike mouth, and to take your instructions as our life and soul.

Śrīla Prabhupāda, your smile, your words, your books—these are the only things that matter in our lives. You alone have rekindled our desire to live—not to live in this material world, but to live in the eternal kingdom of God. To you, lord and master, we offer our prostrated obeisances crores of millions of times.

Your servants at New Govardhana Farm, Murwillumbah, Australia

Sabhāpati dāsa
Nārāyaṇa dāsa
Veṇu-gopāla dāsa
Krodheśvara dāsa
Jagad-vasu dāsa
Aśvahārī dāsa
Bhakta Dave
Bhakta Lotus
Bhakta Phil
Bhakta Jeff (1)
Bhakta Jeff (2)
Bhakta Bob
Bhakta Con
Bhakta Adam
Bhakta Peter
Bhakta Jayant
Bhakta Chris
Rādhā-vinodinī-devī dāsī
Jaya
Bhadrā-devī dāsī
Gadādhara Paṇḍita
Brahmapatnī-devī dāsī
Mukunda

T.S.K.P.
Prāṇa dāsa
Vasuśreṣṭha dāsa
Satyasena dāsa
Bhakta Steve
Bhakta John



ei-bāre koruṇā koro vaiṣṇava gosāi
patita-pāvana tomā vine keho nāi

yāhāra nikaṭe gele pāpo dūre yāy
emona doyāla prabhu kebā kothā pāy

gaṅgāra paraśa hoile paścāte pāvan
darśane pavitra koro-ei tomāra guṇ

hari-sthāne aparādhe tāre harinām
tomā-sthāne aparādhe nāhi paritrāṇ

tomāra hṛdoye sadā govinda-viśrām
govinda kohena—'mora vaiṣṇava parāṇ'

prati janme kori āśā caraṇera dhūli
narottame koro doyā āpnāra boli'

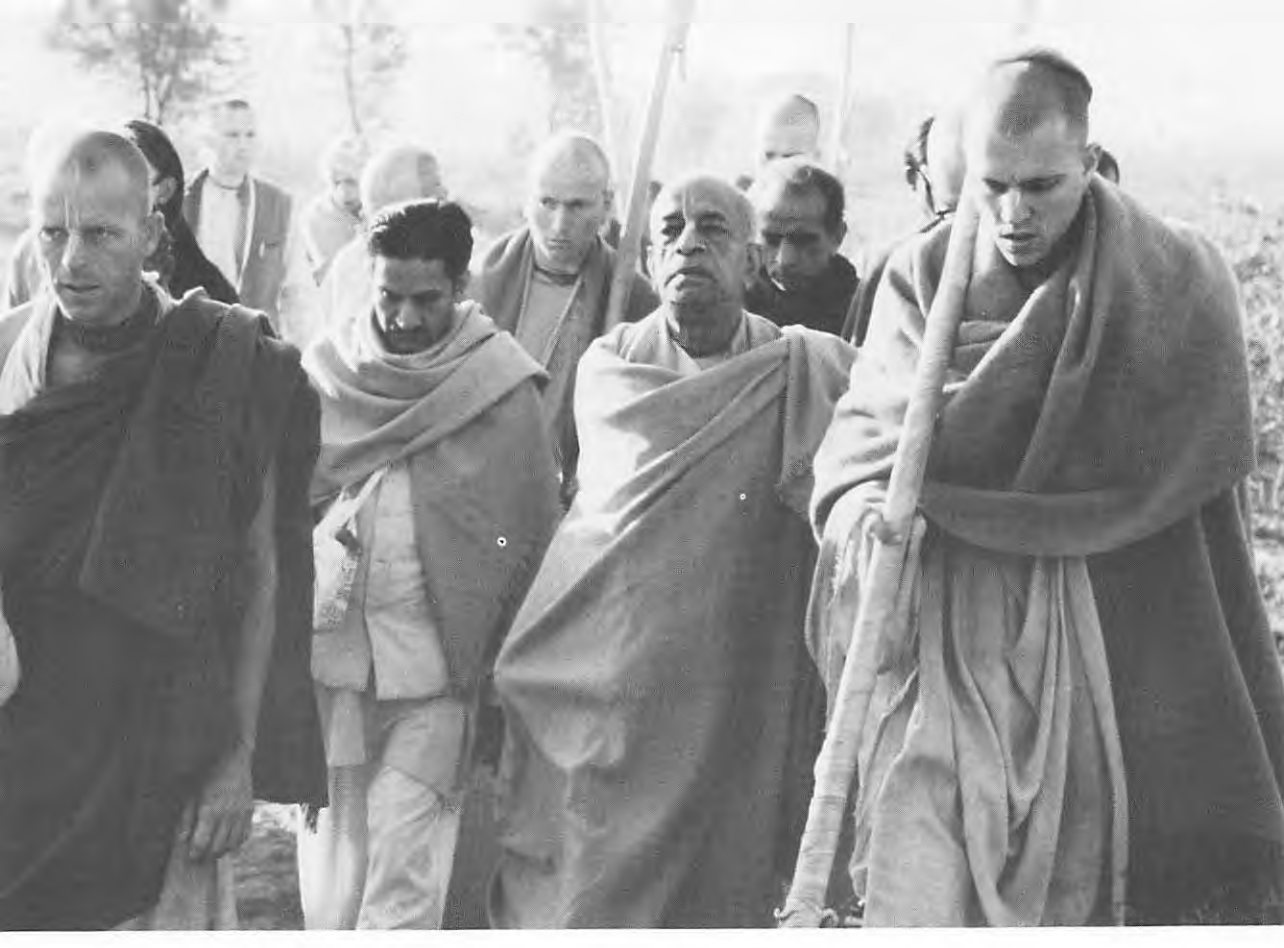
"O Vaiṣṇava Gosvāmī, please be merciful to me this one time. You are the savior of the fallen; without you there is no one. Just by being in your presence sins go far away. Where can anyone find such kindness? Merely by the touch of the waters of the sacred Ganges one becomes liberated, even if he is the lowest of mankind; but just by seeing you, the same effect is achieved. Such is your quality. If one commits an offense at the feet of Lord Hari, he can be forgiven if he chants the holy name. But if one offends you, there is no salvation for him. In your heart Lord Govinda is always resting. Śrī Govinda Himself says, 'I am the living force of My devotees.' I hope that in every birth I will obtain the dust of your lotus feet. Śrī Narottama prays, 'Please O Vaiṣṇava Gosvāmī, be kind unto me.' "

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dear Śrīla Prabhupāda,

You have come and appeared before us from the transcendental abode of the Lord. By your holy life, you have exhibited the perfection of pure love for Kṛṣṇa. By your mercy you came to us, who were imbedded in the dark alleyways and cavelike rooms of *māyā's* illusory prison of material enjoyment, and with the shining transcendental brilliance of your beautiful countenance you blessed us, the lowest among men, with your divine personal association—you, who are a direct associate of the Supreme Personality of Godhead. Exhibiting your unlimited compassion, you came to us despite all difficulties and trying circumstances.





Across thousands of miles of ocean, for months of discomfort, in pains of old age and disease, yet surpassing all obstacles by your love for Śrīla Bhaktisiddhānta Sarasvatī and all suffering *jīvas,* you journeyed to us, stooping down to reach us who were helplessly struggling against the material energy as a rat fearfully squirms in the mouth of the powerful cat. Depending fully upon Kṛṣṇa, you came alone, with no assistance from others. But you are the Lord's pure devotee, therefore you brought Vṛndāvana-dhāma wherever your lotus feet traversed. To fulfill the prediction of Lord Caitanya, you personally took the task and saved the most fallen before their sinful reactions took their toll by casting them into a fate of suffering and punishment inconceivable to the human mind. But it will be eternally declared that you saved the world in the time when the grips of impersonalism and voidism crushed the minds and hearts of all human society—even the holy land of Bhārata-bhūmi.

In great meekness and humility, with voice ringing deep into our hearts with the sound of love and compassion, you came into our midst and allowed us to be with you—whose association is sought after even by the great demigods and *ṛṣis.* Out of your mercy only, you walked with us, sat and talked to us, laughed with us and sang with us, ate *kṛṣṇa-prasāda* with us and danced and played musical instruments with us, rode in planes, buses, subways, automobiles, and trains with us. Always with untinged motive and uninterrupted endeavors you purified us by your association, which was unceasingly and increasingly resplendent with unalloyed *kṛṣṇa-prema.* O Śrīla Prabhupāda, on your every breath there floated the crystal-clear descriptions of the spiritual world, enticing us to set our life's goal to attain that eternal realm, to which, once going, we would never have to return. By your transcendental voice you simply directly manifested Goloka Vṛndāvana filled with pure Kṛṣṇa consciousness, the mood of the *vraja-vāsīs,* who eternally serve Kṛṣṇa and know nothing but Kṛṣṇa and the ever-increasing ecstasy of love for Kṛṣṇa. By the unlimited river of nectar coming from your lotus lips, we could understand that there was no other thought than Kṛṣṇa in your white moonlike mind, the abode of pure Kṛṣṇa consciousness. By your unmotivated devotional activities, which were without cessation observed by all for years on end, twenty-four hours a day, we knew in great pride, ecstasy, and astonishment that in the heart of you, our divine Guru Mahārāja, there was no other desire save and except the pure devotional service of your beloved Lordships Śrī Śrī Rādhā and Kṛṣṇa. In the ocean of knowledge that emanated from you, there were perfect and unlimited instructions, descriptions, and examples of nothing other than pure devotional service to the Supreme Lord, Śrī Nanda-nandana. You did not waste time or energy in describing anything but this pure essence of all Vedic knowledge.

There was no situation which you could not perfectly see as being

controlled by Kṛṣṇa and to be utilized as an opportunity to serve Kṛṣṇa. You proved to all without a doubt that Kṛṣṇa is the Supreme Personality of Godhead. Therefore, by all authentic and apparent symptoms, it can be understood by anyone of truthful and honest mind that you are indeed a pure devotee of the Supreme Lord. To find such a personality as Your Divine Grace out of millions and millions of countless living entities within these manifested universes is indeed the most rare chance of incalculable good fortune. Therefore, we can only wonder how it has happened that somehow, by the unlimited causeless mercy of Kṛṣṇa, obtained after wandering throughout practically numberless species of life, we have become so fortunate to come to Śrīla Prabhupāda, to the termination of our journey of suffering in the river of this material world, by coming to the shores of your lotus feet. Let us place our tired souls in surrendered condition at your two beautiful lotus feet and bathe eternally in the cooling shade found there.

There is no other purpose for our existence remaining besides engaging wholeheartedly in the service of the Lord as endowed by you and guided by your all-encompassing instructions.

Your mission has been completed. You have undoubtedly fulfilled the prediction of Lord Caitanya which Your Divine Grace came simply to accomplish. Now we will witness the new era of Bhāgavata-dharma ushered in by your divine appearance. The whole world has already been changed by you. The demoniac forces and atheistic *asuras* have already been defeated by you. Now a world of happiness and prosperity where there is one God, one book, and one religion is shortly to predominate. This is your gift. None of us could have ever imagined your and Lord Caitanya Mahāprabhu's inconceivable plan to inundate this morbid world with divine love for God. But all along you were perfectly aware of the planned course of events conducted by Kṛṣṇa's will, as you watched with unflinching faith the development of the branch of Lord Caitanya's tree, your International Society for Krishna Consciousness. You were always conscious of the course which this *hari-nāma-saṅkīrtana* movement would take in its inundation of the whole world. By the desire of the Lord, His pure devotee knows everything and anything necessary to execute His loving service. Therefore, always astounded by your perfect knowledge of what to do in every situation, we simply watched you and followed your instructions blindly as you arranged everything in this International Society for Krishna Consciousness in the most perfect manner, guiding us through all hardships and threats to our tender devotional creepers, reassuring us through all threats of *māyā* and her agents, setting up the ideal society where all men from all conditions of life can achieve perfection, and thus guiding this transcendental safari on its sure course back to Godhead, despite the barking of the dogs.

O Śrīla Prabhupāda, O perfect master, O perfect *ācārya*, please give us

the strength to carry on this *hari-nāma-saṅkīrtana* movement. Let us be as your are, eternally without any other aspirations or motives. Now you have placed your whole mission—the mission of the *ācāryas*—in our hands. But we cannot do anything as independent actors. Actually your mercy has made us everything we are, and by your mercy alone we will continue on our sojourn to perfection. We are simply your instruments. Let us dance in perfect step to the unlimited spiritual music broadcasted from beyond time and space in your transcendental books.

Now, by your command, each and every one of your disciples must take up the same mood of compassion, sacrificing everything for you, our divine Gurudeva, as you did for your beloved Gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, and we must become *gurus.* It was quite inconceivable to us—your intention that we all become *gurus*—but you perfectly understood the desire of the six Gosvāmīs headed by Śrīla Rūpa Gosvāmī, and the instructions of Śrī Caitanya Mahāprabhu. But now we can understand how the world will be inundated by Lord Caitanya's movement—as you have quoted to us, reiterating the instruction again and again:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"By My order you become a *guru,* and save this land by telling whoever you see and whoever you meet the instructions of Kṛṣṇa." (Cc. *Madhya* 7.128)

Yes, you wanted not one *guru,* or two or ten or twenty *gurus,* but thousands and millions of *gurus,* and by your efforts alone (and nobody else will ever be able to claim the credit entitled to Your Divine Grace) you have begun singlehandedly an enormous branch of *śikṣā-gurus* and *dīkṣā-gurus;* and now it will only increase more and more until there are millions of Vaiṣṇavas in every part of the globe. This you said at the Gaura-pūrṇimā festival in 1975 in Śrīdhāma Māyāpur: "Now we have one thousand—so increase this number to ten thousand, then to one hundred thousand, then to one million, then to ten million." To this transcendental statement of yours there rose a tumultuous roar of cheering, "Jaya Prabhupāda! Jaya Prabhupāda! *Hari bol*!!" filling the entire universe and being witnessed by all of the demigods. Therefore, from the Bhaktivedanta branch of Lord Caitanya's tree there will be millions of Vaiṣṇavas.

Let us not forget for a moment the gravity with which you guided this movement, the serious and always ecstatically joyful mood in which you traveled to all parts of the globe preaching Lord Caitanya's message. Let us also travel everywhere as you did to preach this message and deliver all of the suffering living entities, forgetting our own comfort. Let us take

strength from the words of Bhaktivinoda Ṭhākura in our effort to take up this mood of preaching exhibited by Your Divine Grace.

kabe jīve doyā, hoibe udoya,
nija-sukha bhuli' sudīna-hṛdoya
bhakativinoda, koriyā vinoya,
śrī-ājña-tahala koribe pracār
kabe habe bole se-din āmār

"When, O when will that day be mine when compassion for all *jīvas* will manifest in my heart, and with a free heart, forgetting my own comfort, this Bhaktivinoda will set out to preach the divine command?"

Śrīla Prabhupāda, we have sold ourselves to you as the animal is sold out to its master. Now we have no other duty than to follow your instructions. Our duty is an eternal endeavor to fulfill an unrepayable debt to you. Therefore we should do as you have told us many times, to work cooperatively, cultivating love and trust between all Godbrothers, and thus spread the mission of *śrī-hari-nāma-saṅkīrtana* to destroy all of the demoniac forces of the Kali-yuga. You are eternally watching over us as our loving spiritual father. Therefore, we have nothing to fear. Under the watchful protection of all the Vaiṣṇava *ācāryas* and the Lord, in the footsteps of your divine lotus feet, we will follow your infallible pathway back to Goloka Vṛndāvana and there live eternally with you and your beloved Lord Kṛṣṇa.

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the *ācārya* and internally as the Supersoul—to deliver the embodied living entities by directing them how to come to You." (Cc. *Ādi* 1.)

O Śrīla Prabhupāda, please accept our millions upon millions of *daṇḍavats* at your lotus feet.

Brahmānanda Svāmī
Ajāmila dāsa brahmacārī
Urukrama dāsa brahmacārī
Dakṣa dāsa brahmacārī
Sanātana dāsa brahmacārī
Rāsamaṇḍala dāsa brahmacārī
Varadhanya dāsa brahmacārī
Sarvajit dāsa brahmacārī
Keśidamana dāsa brahmacārī
Marutpati dāsa brahmacārī
Bhuvaneśvara dāsa brahmacārī
Rāsa-līlā-devī dāsī
Rādhikā-devī dāsī
Bhakta Charles
Bhakta John
Bhakta David Paul Gitarayan
Bhakta Alred Malandra
Bhakta Fred Kamau
Bhakta Mina Moy
Bhakta Hussain Ali
Bhakta Samjaya Parmar
Bhakta Ajaya Parmar





Dear Śrīla Prabhupāda,
Please accept our fallen obeisances at your lotus feet.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

All glories to you Śrīla Prabhupāda!
You've shown us how to go to God
We once were blind and didn't know
But now you've shown us how to go.

In twelve years you have shown us more
Than anyone, any time before
Around the world KṚṢṆA was unknown
Now everywhere the seeds are sown.

You've shown us how to chant and dance
Instead of drugs and false romance
You've given us a higher taste
Instead of making life a waste.

At one time we were cats and dogs
Pleasures enjoyed by even hogs
Now all the world they think like this
Never desiring transcendental bliss.

But we have had a change of heart
And now with you we'll never part
Our love for you is so intense
We know of nothing so immense.

So now we've made the right decision
To help you fill Caitanya's mission
We must make sure your books they get
At least one book if not a set.

In downtowns, airports or in a lot
We make sure that a book they've got
And now with sets it's door to door
To make sure they'll have even more.

We sometimes travel town to town
To save them from their journey down
To sell your books we go so many places
Realizing the need (from the looks on their faces).

In every village and in every town
Kali is there proudly wearing his crown
Sex! Gambling! Intoxication! and Meat!
He rules the whole town on a golden seat.

He can't believe what he sees when he looks
For he's scared to death at the sight of your books
O Prabhupāda! Your books are so great!
That Kali is crushed by their virtuous weight.

Quote: "Book distribution marathon is really intoxication"
But this is going beyond imagination
As the mode of goodness goes from bitter to sweet
Now we enjoy going out in the street.

And as we go on pumping books every day
We find with each book comes a pleasure to stay
And now we can see that from this book program
That jīvas are empowered to become superman (see any SKP newsletter).

Because of our book distribution careers
We know soon devotees won't be pioneers
We are confident that this will all come about
Because of your preaching. Without a doubt!

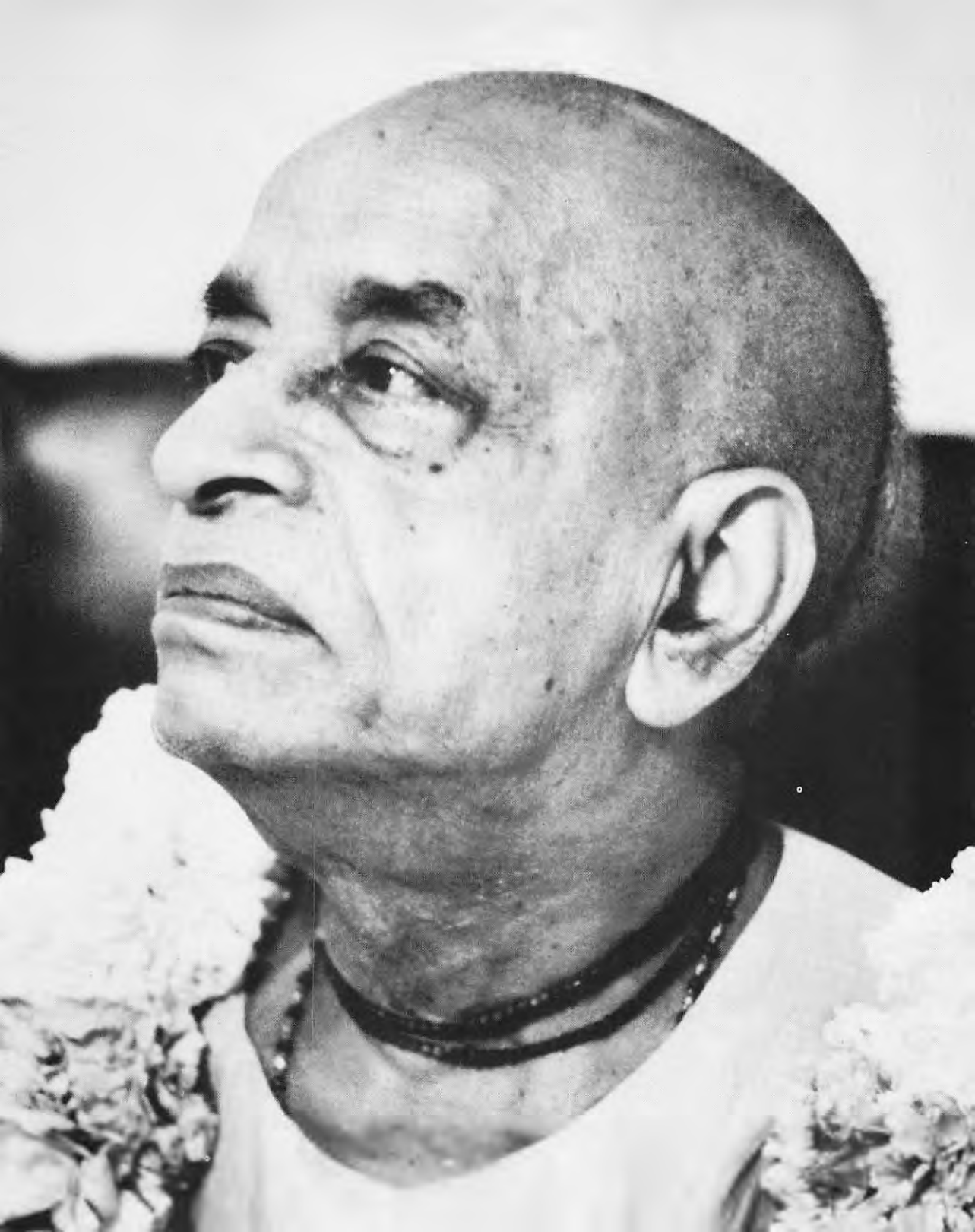
We know that someday if we just go on
Kṛṣṇa will come with us on saṅkīrtana
As for the future if we have a choice
We'll be your eternal paperboys.

N.B.

Prabhupāda, we are so sorry you have left, but we promise to always follow your instructions, and in that way we know that you'll always stay with us. Thank you for saving us.

Your Saṅkīrtana-pura (New Orleans) devotees,

Vṛkodara dāsa	Subhratā dāsa	Jagadisa Bansal	Bhaktin Rebecca
Raṅganātha dāsa	Paramātmā dāsa	Surinder Paul	Bala Bansal
Jvārajit dāsa	Mahā-purāṇa dāsa	Śānti-devī dāsī	Promila Paul
Jñānanātha dāsa	Janaka dāsa	Premamayī-devī dāsī	Hanumān
Guṇavaśa dāsa	Tālavana dāsa	Śrīpati-devī dāsī	Arjuna
Ānanda dāsa	Vaikuṇṭha dāsa	Kṛṣṇakṛpā-devī dāsī	Daśaratha
Vedānta-kṛt dāsa	Bhakta Daniel	Jaya Rādhe-devī dāsī	Sūrya
Catur-bāhu dāsa	Bhakta Jean	Debraja-devī dāsī	Varṣāṇārāṇī
Jagat-kartā dāsa	Bhakta Adam	Bhaktin Lynell	Jimmy
Candraśekhara dāsa	Bhakta Jack	Bhaktin Pam	Bindia
Dāsānu dāsa	Bhakta John	Bhaktin Elidra	Nimi





Śrīla Prabhupāda, feeling your presence
while we chant, while we work and serve
understanding that you are not limited
you are with all of us maintaining our hearts
with your heaviness against the weight of māyā.

For aeons the soul has been summoned to God's kingdom
the refusal has been marked; yet you are
more kind than Kṛṣṇa Himself; by one moment
of your association the shackles have been broken
and now calling us to chant the holy names
you stand lionlike, spiritual quality
chasing the jackal of material energy
away from the pure soul.

Glorious Gurudeva,
even the words and thoughts are your gift
we eternally fall short in your company
you have brought forth the jeweldrop
of ultimate service from the ocean of immortality
and having tasted such one's desire is
trampling the dry waste of material love
and now soaring with the intensity of freedom
we choose the way towards
the all-attractive Lord.

Through this shelter hold the voices of all
the great ācāryas and the original
spiritual master, Kṛṣṇa, is speaking to the
heart of Brahmā
Nārada to Vyāsadeva
and on the banks of the holy rivers
the thousands of sages assembled to inquire
from these words
and now
as Kṛṣṇa spoke, you are calmly speaking.

O great and powerful spiritual master
descended from Lord Caitanya's desire

A fraction of minute time from the real home
you stayed
yet you haven't left
for we can see our lives
entering into the purity of surrender.

Simple is the treasure
to the submissive yet foolish
for him the material ocean dries up immediately.

Sleep deeper the fool nonbeliever
the ocean expands and gains a blacker hue
by the poisonous rivers emanating from
his speculative mouth of blasphemy.

While the puppets of sin die in the ages
strung by the cruel master of time
their dancing creating deathwebs
one after another.

We pray to be your dancing puppets of the internal potency
singing upon the cooling waves of liberation
the pastimes of the worshipable Lord Śrī Kṛṣṇa.

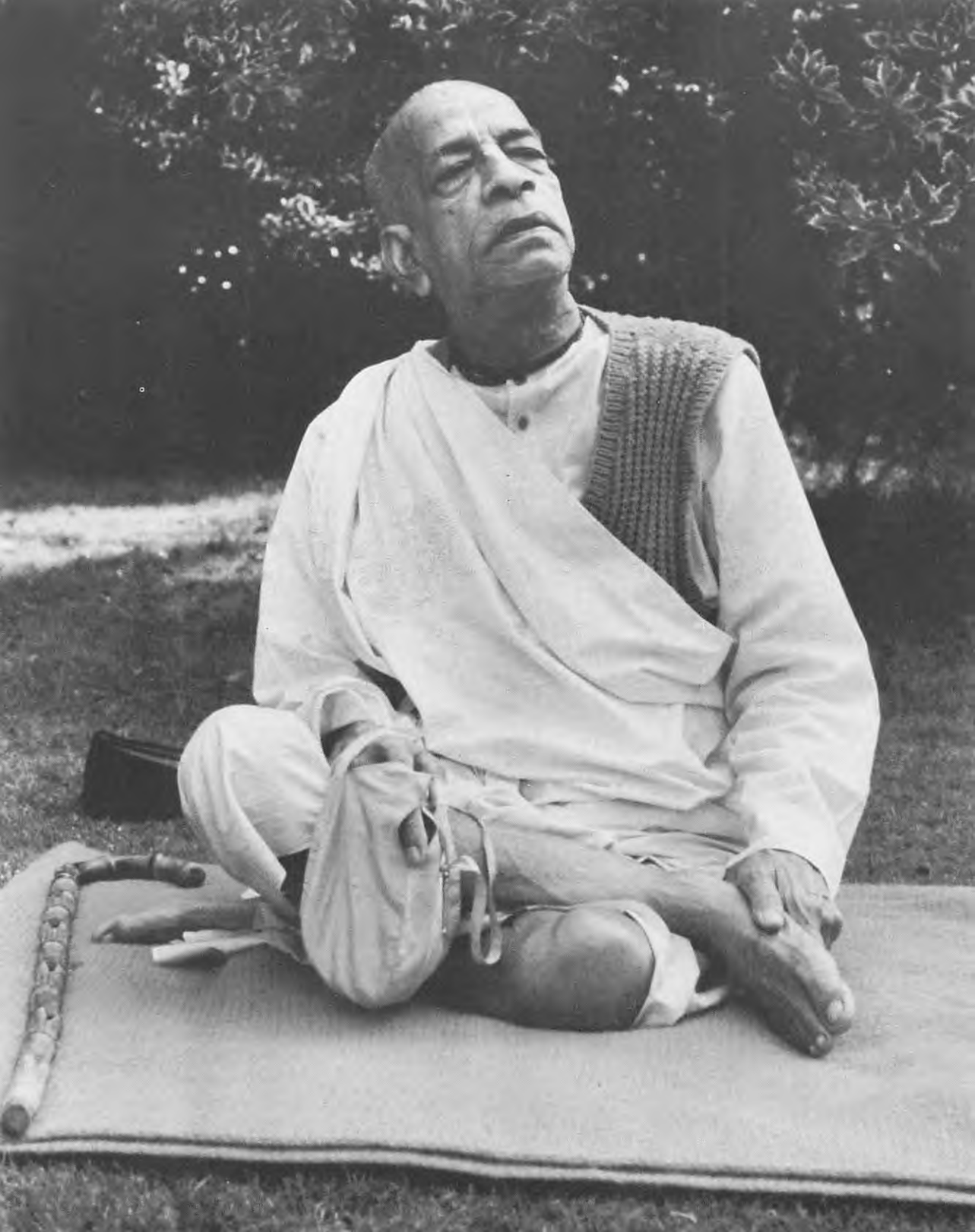
May we maintain an attitude of preservation
taking special care of this presentation of
the Supreme Personality of Godhead.

Help us to keep your instructions as our life
and to extend them through our tongues and hearts
to become perfect media of the message
for it is the Lord directly.

And as you have placed Kṛṣṇa again in our lives
may we also help give this secret
to all the conditioned souls and thus they
can receive the supreme benediction causelessly
given through the grace of Gurudeva.

The Inmates of New Vrindaban.

Kīrtanānanda Swami
Advaitācārya dāsa
Ambarīṣa dāsa
Aravinda dāsa
Ātmabhū dāsa
Bhāgavatānanda dāsa
Bhaviṣyat dāsa
Bhoktā dāsa
Bimbādhara dāsa
Vṛṣakapi dāsa
Caidyaśatru dāsa
Cakrapāṇi dāsa
Candramaulī dāsa
Cirantana dāsa
Daivatā dāsa
Dāmodara dāsa
Dulāla-candra dāsa
Ekacakra dāsa
Gadhāi dāsa
Gajendra dāsa
Gaṇendra dāsa
Gargarṣi dāsa
Garuḍa dāsa
Gauraśakti dāsa
Gopīnātha dāsa
Jalakolahalī dāsa
Jāmbavān dāsa
Janāhlāda dāsa
Jaya Murāri dāsa
Jitendriya dāsa
Kalpavṛkṣa dāsa
Karūṣa dāsa
Kaśyapa dāsa
Kṛpācārya dāsa
Kṛpāmaya dāsa
Kulādri dāsa
Mādhava Ghoṣa dāsa
Mahāprabhu-kṛpā dāsa
Marudeva dāsa
Muralīdhara dāsa
Nityodita dāsa
Pāpastaya dāsa
Pavitra dāsa
Pippalāda dāsa
Pṛṣadhra dāsa
Rādhākuṇḍa dāsa
Rādhānātha dāsa
Ranaka dāsa
Rantideva dāsa
Ṛṣi Kumāra dāsa
Sāmba dāsa
Saṅkīrtana dāsa
Sarvasākṣī dāsa
Soma dāsa
Śrī-galīma dāsa
Śrutasena dāsa
Sudanu dāsa
Śyāmakuṇḍa dāsa
Tapomūrti dāsa
Taru dāsa
Tejomaya dāsa
Uttamaujā dāsa
Veda-parvataka dāsa
Virocana dāsa
Armand dāsa
Bruce
Dave
Ernie
Larry
Mike
Brabhāta dāsa
Bṛhatśloka dāsa
Ambudhara-devī dāsī
Amṛtapradā-devī dāsī
Bhadrā-devī dāsī
Bhaktanidhi-devī dāsī
Bhaktaniṣṭhā-devī dāsī
Carṣaṇī-devī dāsī
Dharmakalā-devī dāsī
Gomātā-devī dāsī
Īśānī-devī dāsī
Kṛṣṇa-kāraṇā-devī dāsī
Kuṭilā-devī dāsī
Lakhimā-devī dāsī
Lajjāvatī-devī dāsī
Mahārāṇī-devī dāsī
Maṇipuṣpaka-devī dāsī
Meghamālā-devī dāsī
Mṛḍapriyā-devī dāsī
Mudakārī-devī dāsī
Parāyaṇā-devī dāsī
Pītāmbarā-devī dāsī
Premakā-devī dāsī
Rāsalīlā-devī dāsī
Rasaparāyaṇā-devī dāsī
Ruci-devī dāsī
Rūpa-rameśvarī-devī dāsī
Sarvadī-devī dāsī
Śobhāvatī-devī dāsī
Sucitrā-devī dāsī
Sukhavāhā-devī dāsī
Śyāmā-devī dāsī
Tāmrā-devī dāsī
Tilakinī-devī dāsī
Vedapriyā-devī dāsī
Viduttamā-devī dāsī
Vidyā-devī dāsī
Vijayā-devī dāsī
Yaminī-devī dāsī
Yogamāyā-devī dāsī
Esther
Judy
Sandra
Abhaya-caraṇa
Acyutānanda
Ananta
Arjuna B.
Arjuna W
Arjuna III
Bhagavān
Bhakti
Bhīmasena
Dhanañjaya
Dhanvantari
Dharmakṣetra
Gaurāṅga
Giridhārī
Gopāla
Jāmbavān
Jaya
Jaya Caitanya
Kapila
Keśava
Kibā Jaya
Kṛṣṇadāsa
Kṛṣṇacandra
Kṛṣṇāṣṭamī
Madhusūdana
Māyāpur
Mukunda
Nimāi
Nityānanda
Nṛsiṁha
Pārtha-sārathi I
Pārtha-sārathi II
Purī
Pūrṇimā
Sāmba
Sañjaya
Sudarśana
Śuddha-sattva
Sudhana
Sūta
Vijaya
Bhaktinā
Candrāvalī
Cintāmaṇi
Dākṣāyanī
Devahūti
Gāndhārī
Hlādinī
Kham
Kīrti
Kṛśāṅgī
Lakṣmī
Mallikā
Mañjarī
Pārijāta
Pṛthā
Ramaṇa-reti
Tulasī
Tyāga
Viṣṇupriyā
Vṛndā
Tiffany



yasya prasādād bhagavat-prasādaḥ



n February 1975, Śrīla Prabhupāda entered the temple room of ISKCON Atlanta. He sat on the *vyāsāsana* and started to speak as he looked at the Gaura-Nitāi Deities. All he could say was, "Lord Caitanya and Lord Nityānanda are extremely merciful." He repeated it and started to cry and left us there in amazement. He couldn't say anything more. He went back to his quarters and we were stupified. A few days later I asked Śrīla Prabhupāda, "What pleases you the most?" Very dramatically with a voice filled with humility and love he replied, "If you love Kṛṣṇa." Till this day I am trying to understand the significance of that profound statement. In the *Ādi Purāṇa* we find this verse: "Lord Kṛṣṇa told Arjuna, 'Those who are My direct devotees are actually not my devotees, but those who are the devotees of My servant are factually My devotees.' "

Dear Śrīla Prabhupāda, how do we become your devotee? Śrīla Bhaktivinoda gives the hint. We should try to become like a dog in strictly following the instructions of the spiritual master. When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. A devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. Just as Kṛṣṇa comes down to earth to reestablish the principles of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

The mission of the spiritual master is clearly defined. The words *para-upakāra* mean "to execute missionary activities for the ultimate benefit of all people." Lord Caitanya declares,



ataeva āmi ājñā diluṅ sabākāre
yāhāṅ tāhāṅ prema-phala deha' yāre tāre

"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere." (Cc. *Ādi.* 9.36)

Also,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru haña tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* In this way, become a spiritual master and try to liberate everyone in this land." (Cc. *Madhya* 7.128)

The word *kriyāsu,* meaning "by manual labor" or "by work" can help us to understand the mission of the spiritual master very practically. One should engage in practical service to the Lord. In ISKCON all our activities are concentrated upon distributing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he may also become a devotee. Such activities will always remind us of the Lord's lotus feet. By fully concentrating on distributing books for Kṛṣṇa one is fully absorbed in Kṛṣṇa. This is *samādhi.*

Therefore, the devotees of New York Mandira desire to be most faithful servants of their servants of their spiritual master by being obedient and hard working in executing the mission of the spiritual master, always extolling his qualities and instructions and remembering his glorious pastimes constantly. *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.*

Ādi Keśava Svāmī
Trivikrama Svāmī
Romapāda dāsa brahmacārī
Praghoṣa dāsa brahmacārī
Pṛthuśravā dāsa brahmacārī
Kṛtya-kṛta dāsa brahmacārī
Sañjaya dāsa brahmacārī
Kavidatta dāsa brahmacārī
Yadugaṅguli dāsa brahmacārī
Divyalīlā dāsa brahmacārī
Gadādhara dāsa brahmacārī
Viśvatonmukha dāsa brahmacārī
Bṛghupati dāsa brahmacārī
Arihā dāsa brahmacārī
Nirantara dāsa brahmacārī
Bhaktivinoda dāsa brahmacārī
Viṣṇu dāsa brahmacārī
Rāsakrīḍa dāsa brahmacārī
Ūrjasvat dāsa brahmacārī
Haṁsarūpa dāsa brahmacārī
Viṣṇugadā dāsa brahmacārī
Mathureśa dāsa brahmacārī
Jīvadhara dāsa brahmacārī
Vidyābhūṣaṇa dāsa brahmacārī
Subuddhi dāsa brahmacārī
Vyāsaputra dāsa brahmacārī
Santoṣa dāsa brahmacārī
Bhūtabhāvana dāsa brahmacārī
Agrāhya dāsa brahmacārī
Dīnaśaraṇa dāsa brahmacārī
Gaṅgāmantrī dāsa brahmacārī
Śaṅkhī dāsa brahmacārī
Jagannātha Mahati dāsa brahmacārī
Bhayahārī dāsa brahmacārī
Kṣīrabhoja dāsa brahmacārī
Vakreśvara Paṇḍita dāsa brahmacārī
Bhaktijana dāsa brahmacārī
Sārvabhauma dāsa brahmacārī
Vādirāja dāsa brahmacārī
Sadācara dāsa brahmacārī
Rāmabhadra dāsa brahmacārī
Prāṇa dāsa brahmacārī
Abhilāṣa dāsa brahmacārī
Rāgānuga dāsa brahmacārī
Kapīndra dāsa brahmacārī
Vaikuṇṭhadeva dāsa brahmacārī
Ṣaṣṭīvara dāsa brahmacārī
Kṛṣṇotkīrtana dāsa brahmacārī
Bhūmipati dāsa brahmacārī
Puṣkarākṣa dāsa brahmacārī
Viśvamūrti dāsa brahmacārī
Kṛṣṇa-kīrtana dāsa brahmacārī
Añjana dāsa brahmacārī
Pūrṇānanda dāsa brahmacārī
Līlāpuruṣottama dāsa brahmacārī
Karṇapūra dāsa brahmacārī
Tattvavit dāsa brahmacārī
Aniruddha dāsa brahmacārī
Bhakta Howie
Bhakta Jim
Bhakta Ron
Bhakta Ray
Bhakta Lenny
Bhakta Joe
Bhakta Kush Bey
Bhakta Bob Farkas
Bhakta Don
Bhakta Bong
Bhakta Monte
Bhakta Riggi
Bhakta Jack
Bhakta Rodney
Bhakta Matthew
Bhakta Dennis
Bhakta Kurt
Bhakta Ananta Alan
Bhakta Whit
Bhakta Carpenter Jim
Bhakta Robert
Bhakta Charles
Bhakta Reuben
Bhakta SKP Jim
Bhakta David
Walter Sr.
Walter Jr.
Mr. & Mrs. Paṇḍit
Vasantī-devī dāsī
Mary
Pratyatoṣa dāsa adhikārī
Budhārha dāsa adhikārī
Rameṣṭa dāsa adhikārī
Yogeśvara dāsa adhikārī
Antimā dāsa adhikārī
Bālajī dāsa adhikārī
Nandakī dāsa adhikārī
Vālmīki Muni dāsa adhikārī
Dīnanātha dāsa adhikārī
Dayānidhi dāsa adhikārī
Preraka dāsa adhikārī
Triḷokeśvara dāsa adhikārī
Toṣaṇa Kṛṣṇa dāsa adhikārī
Gopati dāsa adhikārī
Govindapriya dāsa adhikārī
Prahlādapriya dāsa adhikārī
Kṛṣṇa Caitanya dāsa adhikārī
Muralīvadaka dāsa adhikārī
Trayadāsa dāsa adhikārī
Pūru dāsa adhikārī
Nanda-kiśora dāsa adhikārī
Śrī-rāma dāsa adhikārī
Bhakta Daryl
Bhakta Vito
Vedavyāsapriya dāsa adhikārī
Acyutapriyā-devī dāsī
Mahāvegavatī-devī dāsī
Mahālakṣmī-devī dāsī
Sevā-devī dāsī
Gaṅgāgatī-devī dāsī
Madhumatī-devī dāsī
Guṇavratī-devī dāsī
Janeśvarī-devī dāsī
Atītaguṇā-devī dāsī
Bhūmi-devī dāsī
Devamāyā-devī dāsī
Jaganmūrti-devī dāsī
Urmilā-devī dāsī
Alarka-devī dāsī
Jyotirmayī-devī dāsī
Sunīta-devī dāsī
Madana-mohana-devī dāsī
Nirañjanā-devī dāsī
Viśodhanī-devī dāsī
Prāṇadā-devī dāsī
Pūrṇaśakti-devī dāsī
Merumālā-devī dāsī
Saucarya-devī dāsī
Vrajamaṇḍala-devī dāsī
Kamala-latikā-devī dāsī
Dīkṣā-devī dāsī
Vrajavaneśvarī-devī dāsī
Jāmbavatī-devī dāsī
Jāhnavā-devī dāsī
Bhaktin Pat
Bhaktin Corliss
Bhaktin Terry
Bhaktin Teri
Bhaktin Jennifer
Bhaktin SKP Pat
Bhaktin Amy
Bhaktin Carol
Bhaktin Tina
Bhaktin Sue
Bhaktin Janice
Bhaktin Millie
Bhaktin Lorraine
Bhaktin Elaine
Bhaktin Lisa
Bhaktin Debbie





Dear Śrīla Prabhupāda,

Since the day you introduced us to Kṛṣṇa, you have always been very attentive to guide and encourage us to attain His lotus feet. How could we have understood that even your first instructions would continue through the ages, that what you told us then would become our shelter now, and what seemed relative to a certain moment we'd find absolute in time? Even then you spoke of separation and tested our love from far away. In your absence each letter became your arrival, each instruction a divine command. Receiving you in all these ways, your presence came in separation; each new book an eternal reference to your divine self; each lecture to others, our own. Following your words, we lived with you, understanding that though far away you were also near as well. Gradually, as the years went by, we saw you less but knew you more, arriving only at the point that when you left we felt we could go on. Writing us in 1971, you said, "Yes, actually I am present wherever my devotees are engaged in service to Śrī Kṛṣṇa. Also I am never separated from my Guru Mahārāja. I feel that he is always watching over me and guiding me."

What was then a momentary reflection now becomes our constant meditation.

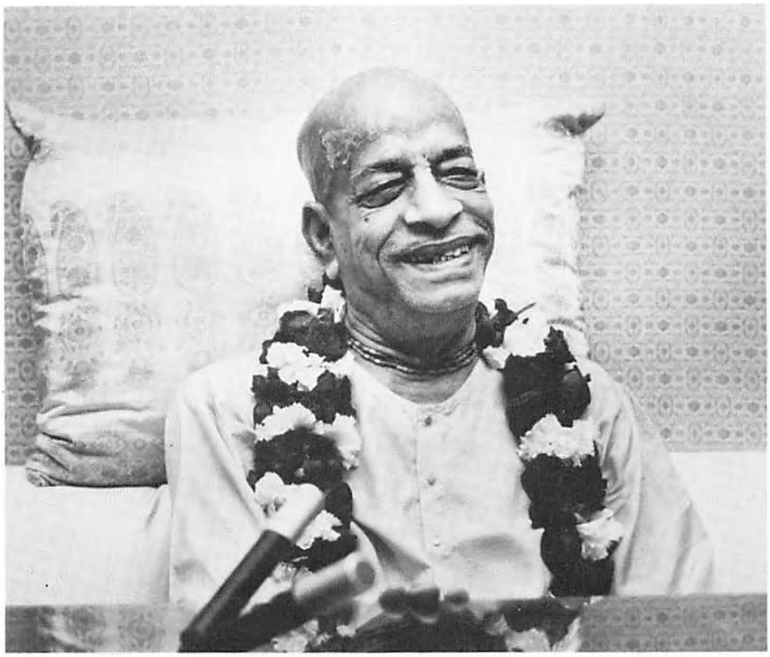
Your eternal servants at Paris Temple.

Indradyumna dāsa
Yogeścandra dāsa
Indriya-damana dāsa
Prasannātmā dāsa
Caraṇāmbuja dāsa
Kṛṣṇa-vallabha dāsa
Valya-vapuḥ dāsa
Tapasya dāsa
Bhakta John
Bala dāsa
Mahāmedhā-devī dāsī
Navalaṅgā-devī dāsī
Śrīvidyā-devī dāsī
Sanata-devī dāsī
Manavī-devī dāsī
Bhakta Corinne
Bhakta Evelyne

On this most auspicious day of the eighty-third year of the appearance of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, it is our great privilege to place a small token of our appreciation and devotion at the lotus feet of him who is none other than the personification of Godhead, Śrī Kṛṣṇa.

Your Divine Grace has entered into the affairs of the age of Kali in order to destroy the prevailing ignorance and set the course of humanity for the next ten thousand years. No one can yet appreciate how brightly you lit the lamp of knowledge. You appeared like a full moon through the dense clouds of this age of quarrel and dazed us by your presence. We came to you exhausted, full of distress on the inside and full of false pride on the outside. We could not have gone to anyone else; we had already been through the hands of so many so-called teachers, leaders and philosophers. We were tasting the bitter fruits of frustration. We came to you, attracted by your purity, your utmost simplicity, your honesty and your intimate understanding of the Absolute Truth—qualities which were quickly reflected all over the world in your writings and in your disciples.

In a mere twelve years the face of the world has been transformed. Everywhere signs of the new age of spiritual enlightenment are dawning. The seeds have been planted, the chanting of the holy names is watering everywhere, and you, as a powerful sun, are making everything grow. Faith is reborn, materialistic options are rejected, knowledge is spreading. Peace is entering the hearts of all honest men; humanity like a slumbering giant is slowly coming to its senses again. Signs of hope and joy are everywhere to be seen. How can humanity ever fathom the extent of its debt to you? How can we ever begin to repay you, now that you have gone from our immediate vision as the moon sometimes becomes covered by clouds in the winter season? We lack the vision of faith! We feel like children that have been abandoned by their father. In our helpless condition we prostrate ourselves, and offering our most humble obeisances we pray that you might grant us one last boon: that you, who are always shining brightly within the spiritual world, where you are eternally engaged in unalloyed service to Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, might grant us the sincere desire to fulfill your mission. Let this be our heritage, let it be the purpose of our lives: to carry your words to the ends of this world, to be your servants in preparing for the advent of the holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus we might be allowed to play an insignificant part in fulfilling Śrī Caitanya Mahāprabhu's prediction that the holy names shall resound in every town and village.



Viśvambhara dāsa
Śivātmaka dāsa
Adhiśekhara dāsa
Viṣṇurāta dāsa
Ādirāja dāsa
Avyaya dāsa
Bhrajiṣma dāsa
Bhūta-bhāvana dāsa
Kūṭastha dāsa
Bhartṛhari dāsa
Priya-bhakta dāsa
Abhinanda dāsa
Pītavāsa dāsa
Bhūtakṛt dāsa
Devarāta dāsa
Hare Rāmānanda dāsa
Caitanya-bhāgavata dāsa
Gaura dāsa
Prabhava-vigraha dāsa
Tapana Miśra dāsa
Paraṁ-dhāma dāsa
Mahānāma dāsa
Pāda-sevana dāsa
Divya-siṁha dāsa
Bhakta Pierre
Bhakta Armel

Bhakta Chris
Bhakta Jean-Luc
Bhakta Louis
Bhakta Raphael
Bhakta Richard
Bhakta Steve
Śatarūpā-devī dāsī
Pralambahārī-devī dāsī
Mahimā-bhūṣaṇa-devi dāsī
Uṣāmatī-devī dāsī
Mahāmedhā-devī dāsī
Viśeṣā-devī dāsī
Ārādhyā-devī dāsī
Gurubhakta-devī dāsī
Śaradā-devī dāsī
Draupadī-devī dāsī
Saumyā-devī dāsī
Nandirūpakā-devī dāsī
Kṛṣṇa-bhāminī-devī dāsī
Kṛpāmayī-devī dāsī
Hiraṇmayī-devī dāsī
Dineśvara-devī dāsī
Bhaktin Clothilde
Bhaktin Therese
Bhaktin Cynthia
Bhaktin Helen

Bhaktin Claudie
Bhaktin Brigitte
Bhaktin Anne
Vṛndāvana
Vaijayantī
Rādhā-Govinda
Śrī-mūrti
Caitanya
Raghunātha
Candrāvalī
Kṛṣṇa-kathā
Satya
Dhruvānanda
Devakī
Bhakti-dhāma
Dhaumya
Dhīra-lalitā
Nārada
Vaiṣṇava
Mañjarī
Gauravāṇī
Gauraśakti
Arjuna
Nitāi-Balarāma
Kubjā



Dear Śrīla Prabhupāda,



lease accept our most fallen obeisances at your lotus feet. We pray by your grace that we may never deviate from your order and in this way obtain your association forevermore.

We have a copy of a letter you wrote in 1968 to a devotee who had written you that he missed your association. You said:

> To feel separation from the spiritual master or Kṛṣṇa is a very good position. That means one who is in pure love with Kṛṣṇa and His representative, the spiritual master, thinks always of them. And this thinking process is Kṛṣṇa consciousness. If we can think always of Kṛṣṇa in separation, that is Kṛṣṇa consciousness. And on the absolute platform, there is no difference of separation and meeting. The separation is also meeting; rather, in separation one relishes the loving relationship more tastily. So don't be disappointed that you are separated from me; I am also always thinking of you—how you are making progress there.

We are sure you are still thinking of us, and we are thinking of you. "On the absolute platform, there is no difference of separation and meeting," so this is a great consolation.

But yet, because we never really appreciated you enough while you were here, we are disconsolate. For this, the time for remedy seems past. For some reason or another we were on the same planet at the same time with you, when this most rare and unique opportunity was available—the association of such a person as you—and we did not sufficiently appreciate it. We shall never again get such an opportunity. Now that you are gone, only now do we understand what we had. We did not love you enough.

And even now we know that you are thinking of us far more than we are thinking of you. Even now we are such scoundrels that we do not appreciate you, that we sometimes become occupied with things not related to your order.

Still there is hope for us. It's true you have left the planet, but just as truly you have left behind your order for us to execute. If we have just a little faith in you, then we can accept that you are present to us in that order. You have said so. If we can be faithful to that order, we can have your association. We can appreciate that association even if we did not while you were among us.

Caitanya Mahāprabhu said:

> Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* In this way become a spiritual master and try to liberate everyone in this land. If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company. (Cc. *Madhya* 7.128–129)

"You will never lose My company!" We know, Śrīla Prabhupāda, that you are not affected by death (which is meant only for materialists); and if we are faithful, neither will we be affected. As this Kṛṣṇa consciousness movement goes on, we see the proof of this. The materialists question: "How will they be able to go on without their leader?" They are quite right in thinking that we cannot go on without you. We can't go on for a minute without you. But we *are* going on. Going on only because you are present.

We simply beg your continued mercy. Please grant us the strength to keep your order beating in our hearts. In this way we have your association. In all the good qualities of our Godbrothers and Godsisters we see you. When we see these manifold saintly qualities in them, we remember you, because it is only because of you that they are there. Please grant us the good sense to keep up the association of such saintly persons in your absence. They are your representatives, and you have delivered us into their association. By associating with them we associate with you; please allow us to take solace in such association.

"Liberate everyone in this land!" This is your order. Your order is God's order. Let us broadcast to the world your stature by the one fitting memorial worthy of you: our country delivered entirely unto your lotus feet. As we love you, we will do it.

We know this will find you in eternal good health.

Your most fallen servants in Philadelphia



Dear Śrīla Prabhupāda,

Throughout millions of years and an equal amount of lives we have been searching for the perfect person who could relieve us from the suffering condition of this material world. So many false prophets, teachers, so-called masters and cheaters took us down blind alleys which led only to despair and disillusion. But you, Śrīla Prabhupāda, you have not cheated us like all the others. You have given us the highest gift—love of Kṛṣṇa. Out of your causeless mercy you have come here to deliver us rascals who were so full of voidism and impersonalism. Your mercy is all that we are made of. Without your grace our lives would be meaningless.

Thank you, Śrīla Prabhupāda, for your kindness. You have taught us everything. Your glories are spread all over the three worlds. Our lives are dedicated to you; we beg for your mercy. All glories to Your Divine Grace.

Your eternal servants at New Mathurā,

Dharmātmā dāsa adhikārī
Mahārha-devī dāsī
Nirmalā-devī dāsī
Vedāmātā-devī dāsī
Sukulīnā-devī dāsī
Amṛtavilāsinī-devī dāsī
Pradhāna-gopikā-devī dāsī
Sītā-devī dāsī
Mṛdapriyā-devī dāsī
Dvijapriyā-devī dāsī
Bhadrapriyā-devī dāsī
Kuñjarī-devī dāsī
Premarā-devī dāsī
Rāgātmikā-devī dāsī
Viśvādhikā-devī dāsī
Kāryātītā-devī dāsī
Kuntī-devī dāsī
Kṛṣṇamayī-devī dāsī
Harināma-devī dāsī
Gopālasya-priyā-devī dāsī
Sūkṣmarūpiṇī-devī dāsī
Tārkikacūḍāmaṇi-devī dāsī

The Most Moving Tribute
The Passing of the Ācāryadeva—Śrīla Prabhupāda

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

"I was born in the darkest ignorance, and my *guru,* my spiritual master, opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

That sudden morning in November, the day we denied to come—the transcendental disappearance of *nitya-līlā-praviṣṭa* Oṁ Viṣṇupāda 108 Śrī Śrīmad A. C. Bhaktivedanta Swami Prabhupāda Mahārāja. Our eternal father and preceptorial lord brought our proud selves to so many tears and the threshold of the continuing ISKCON movement. But for those who are sincere, those same tears simply wetted our undeterminable faith and conviction to push on Śrī Gurudeva's mission.

Now, Śrīla Prabhupāda, we have been kicked out of the nest, empowered by your divine love for God and His creation. O most merciful *gurudeva,* give us at least one tiny drop of your mercy by which we can ignite spiritual fires in the woodlike hearts of a misdirected civilization. Give us the privilege of becoming your conquering warriors in the difficult fight against *māyā.* Grant us the broad intelligence to clear the field for the seeds of future Vaiṣṇavas.

We were so unlimitedly fortunate to have both your physical and spiritual presence for so many years. For most of us it began by seeing the street *kīrtana,* reading a book or magazine, or some school engagement. We were quickly attracted by Your Divine Grace's expertly serving us the real sauce—"You are not this body, wake up the real purpose of life.... Chanting, dancing, feasting, so sublime and simple...." The *guru* remained some mystical *budha* who always spoke with common sense and purely guided our whimsical selves.

As we learned more of the philosophy, we learned of the symptoms of the genuine *guru—śrotriyaṁ brahma-niṣṭham.* He perfectly follows and speaks in an authorized way, and he is the topmost example of one

established in spiritual life. Qualities like humility, cleanliness, firm faith in God, etc., denote the purity of the Ācāryadeva.

From your divine association and service these pure qualities also soon became manifest in our character, which before was degraded by Kali. Devotees became mature and expert in dealings with the material world. We learned what dedication really meant as we awkwardly undertook the critical responsibility of spreading Kṛṣṇa consciousness all over the world. Following in your lotus footsteps, so many devotees became great men, and yet you also graced those same great men with the humility needed to achieve Kṛṣṇa's favor. Even Anantadeva, master of the three worlds, cannot describe the glories of your transcendental fame. So many devotees, so many translations of the books, and your unbounded kindness, encouragement, and intelligence.

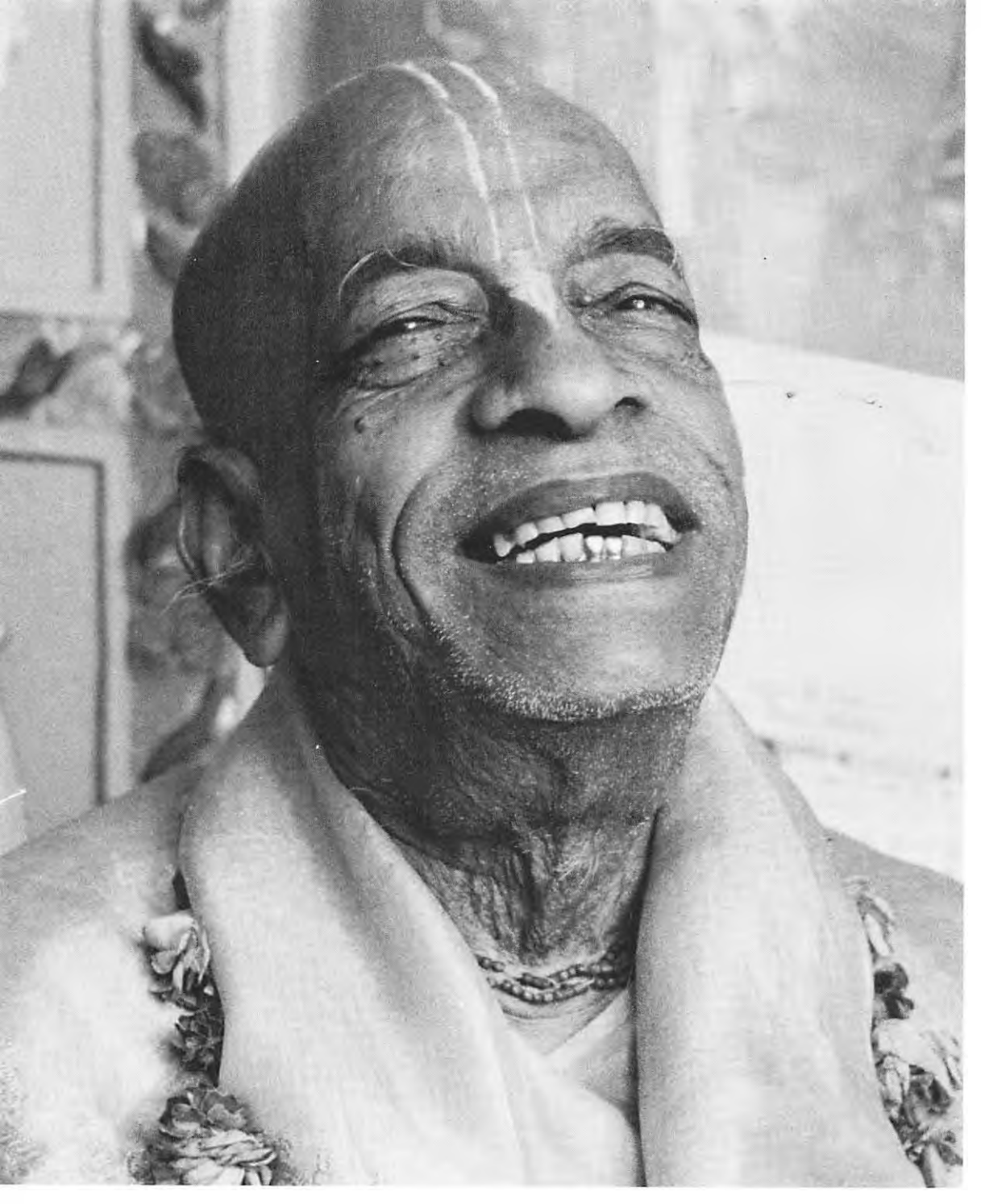
So now, our beloved Jagad-guru, keep us engulfed in the antiseptic fire of preaching Lord Caitanya's cult. Do not allow our passionate minds to wander to concocted ISKCONs, to become complacent and materialistic. Please kill this tendency. We lowly beg with sincere prayers that you will keep us under your protection. Do not allow quarreling and mundane speculation to disturb the rudder of Lord Gaursundara's salvation ship.

kabe heno kṛpā, lobhiyā e jana, kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn, koro more ātma-sātha

"When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you." (Ṭhākura Bhaktivinoda)

Your most insignificant servants,

Kaṁsāri dāsa
Bharata dāsa
Ramyaka dāsa
Anubhāvānanda dāsa
Anantātmā dāsa
Edhanīya-svabhāva dāsa
Bhakta Tim
Bhakta Jim
Śukadeva dāsa—Jagamohinī-devī dāsī, Madhurya-līlā, Līlāmādhava, Abhayacaraṇa
Siṁha dāsa—Śāradā-devī dāsī, Matsya
Mahī-bhārata dāsa—Śikhaṇḍī-devī dāsī, Sītā-Rāma
Aja dāsa—Abhayā-devī dāsī, Vṛndāvana
Bādarāyaṇi dāsa—Mālādhārī-devī dāsī
Girijārta dāsa—Śrīmatī-devī dāsī
Kṛṣṇapriyā-devī dāsī, Śānti
Antara dāsa—Śrīdā-devī dāsī, Nārada Muni, Sanātana
Parama-karuṇa dāsa—Kiśorī-devī dāsī
Mother Reni, Viṣṇupriyā
Strītamā-devī dāsī
Yuvatī-devī dāsī
Bahubhāvanī-devī dāsī



Śrīla Prabhupāda, you have given us everything.

nama-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭhavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato 'smi

"I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine *mantra,* the service of the son of Śacīmātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his brother Sanātana Gosvāmī, the supreme abode of Mathurā, the blissful abode of Vṛndāvana, the divine Rādhā-kuṇḍa and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā-Mādhava in Vṛndāvana."

All the jewels of spiritual existence you have most mercifully placed before us, and you are repeatedly encouraging us to give up our broken glass attachments. How, as neophytes, are we to begin to understand your greatness and the profound nature of your instructions? It is said in the Fourth Canto, Volume One, that a disciple of the bona fide *ācārya* must become *anucara,* or one who knows the intent of the spiritual master, and then execute that mission according to the exact directions given by his spiritual master. There must be no deviation. This requires great faith in your words. Even though we are not clearly understanding everything at this point, if we develop this faith then you will give us all that is necessary to act purely. The strength and determination to act purely is present within your instructions. Śrī Kṛṣṇa warns us in the *Bhagavad-gītā* (9.3), *aśraddadhānāḥ puruṣā dharmasyāsya parantapa:* "Those who are not faithful on this path cannot attain Me." Therefore we must ask how one develops this faith. Lord Caitanya Mahāprabhu advises us, *'sādhu-saṅga', 'sādhu-saṅga', sarva-śāstre kaya.* We must seek out the association of the *sādhus.* That means we must seek your association, Śrīla Prabhupāda, and the association of the devotees who are empowered by strictly adhering to your instructions. You have given us unlimited *vāṇī* association in your books, and, if we are serious, we will scrutinizingly study every word you have spoken or written and then act according to those words. You have also given us a wealth of Vaiṣṇava association. Through your touchstonelike presence you have rapidly cultured exalted and dedicated devotees who are unflinchingly engaged in fulfilling all of your transcendental desires. You have directly ordered eleven of your intimate disciples to take up the task of being the bona fide *ācāryas* in this Gauḍīya-samprdāya. You act solely according to



Kṛṣṇa's instructions. *Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ.* It is necessary that this authorized disciplic succession continues. This is the only way that others will be afforded the opportunity to be lifted from this ocean of nescience. *Ādau śraddhā tataḥ sādhu-saṅgaḥ* (*Bhakti-rasāmṛta-sindhu* 1.4.15). Therefore we fervently pray, Śrīla Prabhupāda, *tāṅdera caraṇa sevi bhakta-sane vāsa janama janame haya, ei abhilāṣa:* "Birth after birth, I desire to serve the lotus feet of the *ācāryas* and live in the association of devotees." In this way, everything can be understood. *Ācāryavān puruṣo veda:* one who follows the disciplic succession of *ācāryas* knows things as they are.

When we came to this movement we didn't believe or disbelieve in Kṛṣṇa, and there was very little faith in you. All we knew at that point was that you were making more sense than anyone else. Somehow or other, through a little purified intelligence (or just Kṛṣṇa's mercy), we began to recognize the illogicality of the so-called authorities who were trying to pass off speculation as truth. Their incongruities quickly led us to reject their conclusions and scoff at their conception of knowledge. By coming in contact with your words we were able to perceive this fact. Piece by piece, you dismantled the very foundation of our atheistic misconceptions, demonstrating to us clearly that we stood on nothing more than a hodgepodge collection of speculations. Certainly it was a harsh and sudden realization! Despite all of our endeavors to become knowledgeable without the acceptance of a bona fide authority, we factually

knew nothing. We were the perfect examples of the pack rat, hoarding little trinkets of useless glitter and thinking there was some value in it. In reality, it was nothing more than garbage. You lifted us from that filthy garbage heap and our only desire was to become purified by your presence; *guru-mukha-padma-vākya cittete kariya aikya āra nā kariha mane āśā.*

The last time we were blessed with your personal association, you were lying in *samādhi* in Vṛndāvana. Your eyes were fixed on Kṛṣṇa and Balarāma, and your breath was very slow and steady. One of our older Godbrothers told you that we were present and desirous of speaking to you. We had just purchased the farm in Puerto Rico for your glorification and wanted very much to describe it to you. You slowly turned your head, eyes piercing the quiet darkness of your room, and encouraged us to speak. We tried very hard to remember Dhruva Mahārāja's position as he stood before Lord Viṣṇu, but all that was managed was five minutes of fumbling through a description of the land. You listened very patiently, as a teacher listens to a lisping five-year-old. Then we begged you to come there because the weather is so suitable for your health. You said you would be happy to come to this east coast Hawaii. Everyone was elated because we understood that you would come, and you were already present there simultaneously. Two weeks later, according to Kṛṣṇa's desire, you concluded your *līlā* there in Vṛndāvana. During the shock of realizing that we may never have those intimate dealings with you, again you smashed this faithlessness. Through your arrangement, one *gṛhastha* called and asked if he and his wife could take shelter of this *mandira.* We agreed, and when they arrived they said they had something of extraordinary value. They opened a black case, and through the quiet darkness of that encasement we could see those same piercing eyes. Nothing more could be said than "Jaya Śrīla Prabhupāda." Immediately you sat on your *vyāsāsana* and enlivened the entire temple with your marble *mūrti* presence. Now, every day you are giving us the opportunity to wake you, bathe you, dress you, feed you and chant for your pleasure. We are feeling very much satisfied, grateful and foolish. To doubt your words is the most hellish of mentalities. We are praying to you, Śrīla Prabhupāda, that these doubts will be dissipated by your presence and we can somehow or other assist you in spreading this *saṅkīrtana* movement.

Your grateful servants,

Lakṣmī-Nṛsiṁha dāsa
Lohitākṣa dāsa
Draviṇākṣa dāsa
Raghupati-prāṇa dāsa
Puruṣārtha dāsa
Hemāṅga dāsa
Akhiladhara dāsa
Jaya Gaurasundara dāsa
Manaḥpati dāsa
Bhakta Edwin
Bhakta Larry
Bhakta Jimmy
Rasajñā-devī dāsī
Lokadeva-devī dāsī
Nandā-devī dāsī
Mathurā-devī dāsī
Gāndharvikā-devī dāsī
Bhaktin Martha
Bhaktin Julie
Jayapatnī-devī dāsī
Nṛsiṁha dāsa
Cintāmaṇi-dhāma dāsī

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

"I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Kṛṣṇa, having taken shelter at His lotus feet."

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirveśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism."

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

"O devotee, the purpose of the eyes is to see you, the purpose of the touch is to touch you. The purpose of the tongue is to glorify you, because in this world it is very difficult to find a pure devotee like you." (*Hari-bhakti-sudhodaya* 13.2)

We are most unfortunate that we are now bereft of your physical presence, Śrīla Prabhupāda, and even more unfortunate that we never had the opportunity very much (for many of us, not at all). But, in another sense we are fortunate, because we have always had to be dependent upon your divine instructions. And certainly now, no adherence to your instructions means no association with you. That is only fair. Your physical presence was a luxurious delicacy which we never deserved anyway. It is an opportunity lost; we can no longer hope. How we would become overwhelmed with your kindness when you would answer our questions. How our hearts broke when you spoke of your departure and we realized that we had not yet done anything substantial for you.

Now we must be serious to attract your divine attention, so that when it comes our turn to leave, we will again touch your lotus feet and see you face to face. That is our hope anew.



Dedicated to your service eternally,
your devotees in Italy.

Sundararūpa dāsa adhikārī
Candraśekhara dāsa adhikārī
Jīvānanda dāsa adhikārī
Dhenupālaka dāsa adhikārī
Tridaṇḍī dāsa adhikārī
Bhūtikā dāsa adhikārī
Giridhārī dāsa adhikārī
Matsyāvatāra dāsa adhikārī
Māyāpuracandra dāsa adhikārī
Citraka dāsa brahmacārī
Mṛtyuhara dāsa brahmacārī
Dayānidhi dāsa brahmacārī
Supta-vigraha dāsa brahmacārī
Vaibhava dāsa brahmacārī
Pāpahā dāsa brahmacārī
Valihara dāsa brahmacārī
Caitanya-pāda dāsa brahmacārī
Pāṇḍuputra dāsa brahmacārī
Jīveśvara dāsa brahmacārī
Sāndīpani Muni dāsa brahmacārī
Śikṣāṣṭaka dāsa brahmacārī
Mr. Ferrini
Mr. Mancini
Mr. Cerquetti
Bhakta Andrea
Bhakta Bruno
Bhakta Elio
Bhakta Eugenio
Bhakta Giampiero
Bhakta Giancarlo
Bhakta Gianni
Bhakta Giorgio
Bhakta Luigi
Bhakta Luigi
Bhakta Mahā Nino
Bhakta Marco
Bhakta Mario
Bhakta Mario
Bhakta Massimo
Bhakta Maurizio
Bhakta Maurizio
Bhakta Mauro
Bhakta Nino
Bhakta Paolo
Bhakta Pietro
Bhakta Pietro
Bhakta Pino
Bhakta Roberto
Bhakta Roberto
Bhakta Sabino
Bhakta Silvio
Bhakta Valerio
Bhakta Walter
Rādhākuṇḍa-devī dāsī
Ali-Kṛṣṇa-devī dāsī
Yogānanda-kārī-devī dāsī
Amohamoha-devī dāsī
Citrarūpiṇī-devī dāsī
Pūrṇāmṛtā-devī dāsī
Artihā-devī dāsī
Vicitravāsinī-devī dāsī
Kāmagāyatrī-devī dāsī
Manupatnī-devī dāsī
Citrarathā-devī dāsī
Mrs. Ferrini
Bhaktin Anna
Bhaktin Cinzia
Bhaktin Cinzia
Bhaktin Donatella
Bhaktin Emilia
Bhaktin Gemma
Bhaktin Giulia
Bhaktin Laura
Bhaktin Luana
Bhaktin Marisa
Bhaktin Paola
Bhaktin Paola
Bhaktin Patrizia
Bhaktin Rosalba
Bhaktin Silvana
Bhaktin Sunitra
Lalitāṅgī
Śacīmātā
Rādhākuṇḍa
Rādhārāṇī



nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dear Śrīla Prabhupāda,

We beg to offer our prostrated obeisances time and time again at your lotus feet, for you have given us the eyes to see how the witch Māyā reigns supreme over the conditioned souls in this world: How, by her spell, people take great delight inflicting one another with mental pain. How they are destroying their planet with poison and neglect. How they've squandered their vitality in sexual pursuits. How they're driven insane by envy and greed. How they're killing one another without regret. How they feast shamelessly on their brother's flesh.

Yes, how great we now see is the spell of this deluding witch, Māyā. But how much greater, you've also shown, is the shade of your invincible lotus feet, for that shade has given us full shelter from the totality of all these barrages of illusion.

Yes, complete shelter. Never would any of us have thought that possible, for it was misery and confusion that we had all finally established as

the ultimate reality of this world. In ignorance, we had all grown up wanting to fulfill, at any cost, all of our ludicrous dreams, thinking that they would bring us unlimited satisfaction and joy. As children we'd daydream of this world being vacant of all its people except for "ME," with everything in it at "MY" disposal. As we "matured" we'd think of having an ideal relationship with the ideal bride and ideal family. Then, great fame and lordship over all. On and on our longings persisted. But even with some apparent successes, our minds were never pacified and our hearts were always pained.

Then you came, Śrīla Prabhupāda, to force yourself upon us, to show us that it was actually your very self who is the very fulfillment of all those wild dreams and desires, those vast longings and distant hopes. You are the last dream we'd have thought we wanted to come true. But you have now come to us and fulfilled all our aspirations for happiness simultaneously. No more do we dream of the future. No longer do we hover on the mental plane of wishful thinking. Now we realize that our fortune cannot be calculated by any material consideration. Now we see that we are more fortunate than untold numbers of living entities, because we've gained the association and service of the most confidential servant of the Supreme Lord. Therefore, now we cannot leave your feet, lest we again be trapped by the countless illusory conceptions of ultimate fulfillment.

Śrīla Prabhupāda, we are yours; we cannot belong to anyone else, for you are our lord and master. All we know is what you've taught us. All we speak is what we have heard from you. All we do is what you've shown us. Therefore, we are considered alive only because you have made us alive. Without you we are dead men only, bereft of everything. Therefore, you are our life and soul, the life of our lives. Turning away from you, Śrīla Prabhupāda, is walking directly into the hands of death.

Your worthless servants,

Guṇagrāhī dāsa
Mahātmā dāsa
Badarī-nārāyaṇa dāsa
Mahāśana dāsa
Kṛṣṇa-bhajana dāsa
Dharmasetu dāsa
Anantācārya dāsa
Puruṣa dāsa
Kūrma-avatāra dāsa
Padma-locana dāsa
Advaya-jñāna dāsa
Sunarmā dāsa
Rukmāṅga dāsa
Dhīraśānta dāsa
Bhakta Sam
Bhakta Mario
Bhakta Mike
Bhakta Dave
Bhakta Bill
Bhakta Jerry
Bhakta Danny
Bhakta Adrian
Bhakta Lance
Kīrtikā-devī dāsī
Saudaminī-devī dāsī
Navasī-devī dāsī
Sārarūpā-devī dāsī
Bhogavatī-devī dāsī
Kāmāṭavī-devī dāsī
Madhu-devī dāsī
Śatānanda-devī dāsī
Paraśakti-devī dāsī
Janaśakti-devī dāsī
Mahodharī-devī dāsī
Paṇḍurāṇī-devī dāsī
Līlāsmṛti-devī dāsī
Ratnavatī-devī dāsī
Sampada-devī dāsī
Harṣarāṇī-devī dāsī
Bhaktin Annette
Bhaktin Michelle
Bhaktin Jane
Nanda Mahārāja
Nīla-mādhava
Nārada Muni
Anasūyā
Manīṣā



We remember realizing once while looking at your lotuslike form, "This person sometimes appears not to be here and sometimes he appears to be here, as if ascending and descending at his will." Why are his eyes always wet with tears? What great emotion is he feeling? That is hidden from mundane vision. There must be marvelous things behind his external appearance. He carried Kṛṣṇa wherever he went and made everyone surrender, at least a little, to His supremacy. Sometimes Śrīla Prabhupāda would become bored that there was no philosophical competition, that no one could challenge him. He is the greatest, the king of preachers. Feeling his presence or repeating his words, we live with him through his instructions. This king of preachers is so great that not in thousands of years could anyone do so much. Christianity took so long, but look what he has done in such a short time. *Pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma.* You are the embodied preaching potency feature of Lord Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, Śrīla Prabhupāda. We are happy to offer our heads at your lotus feet, asking that you allow us to become an instrument of that same spiritual potency, and as you have done, give Kṛṣṇa to everyone.

Jagajjīvana dāsa	Bhakta Alvaro	Bhakta Leonel	Bhaktin Susana
Atulānanda dāsa	Bhakta José	Bhakta Juan Antonio	Bhaktin Diana
Japānanda dāsa	Bhakta Fernando	Bhakta Sergio	Bhaktin Maria
Mathurā-maṇḍala dāsa	Bhakta Juan Antonio	Bhakta Francisco	Bhaktin Rosa
Śacīsuta dāsa	Bhakta Hector	Bhaktin Alcira	Bhaktin Shana
Kalpavṛkṣa dāsa	Bhakta Roberto	Bhaktin Marloret	Bhaktin Ānanda

"According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees."

Dearest Śrīla Prabhupāda,

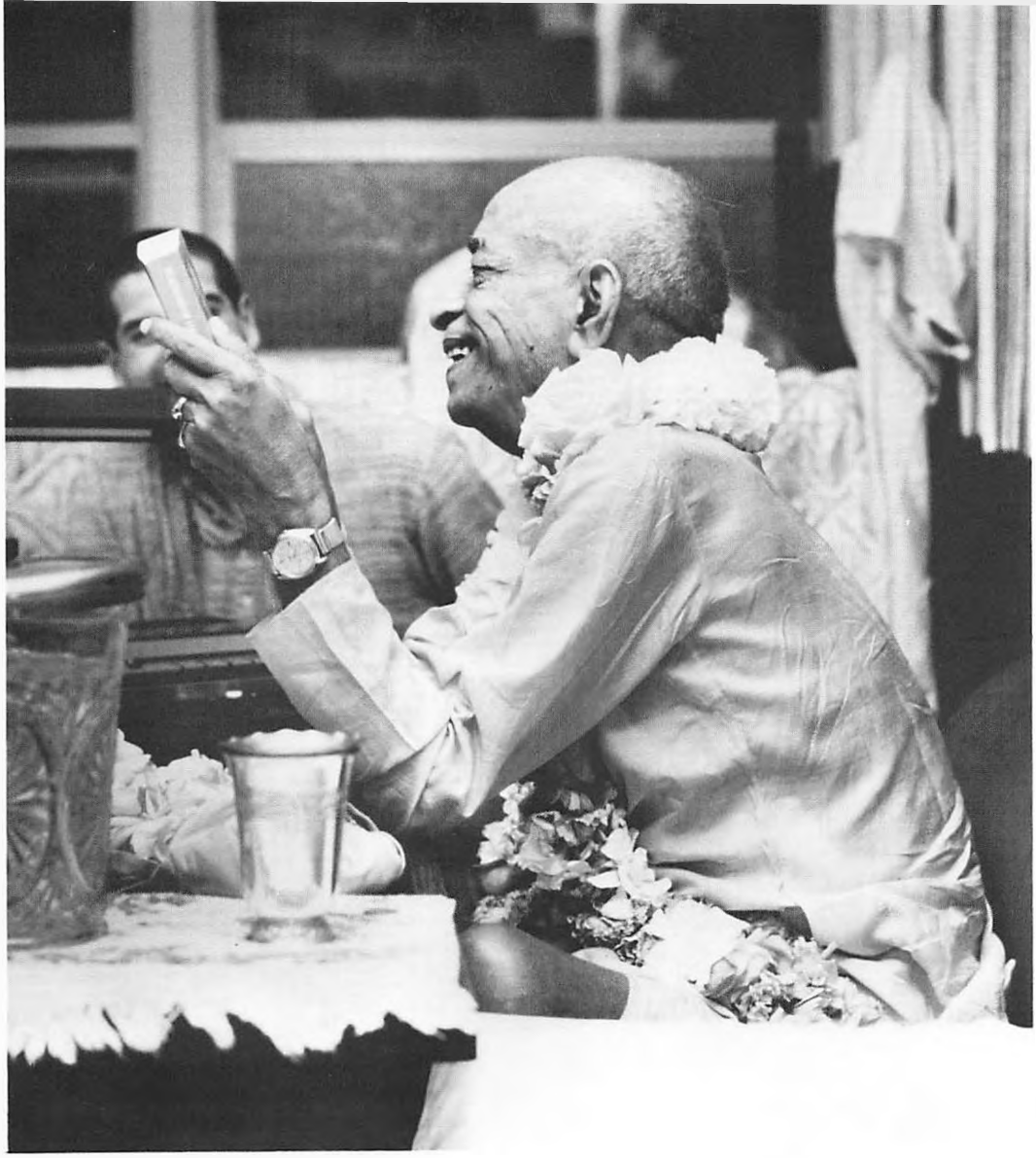
In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all Vedic literature, explains the purpose of the *Vedas,* abides by their rules and regulations, and teaches his disciples to act in the same way. Only out of his immense mercy does the Personality of Godhead reveal himself as the spiritual master. And now that transcendental professor of spiritual science has become none other than you. We just cannot understand your exalted position.

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the *ācārya* and internally as the Supersoul—to deliver the embodied living beings by directing them how to come to You."

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself. It is not possible for a conditioned soul to directly meet Kṛṣṇa, but if one becomes a sincere devotee and seriously engages in worshiping you, that thing becomes possible.

It is the conclusion of all sages and scriptures that you should be considered to be directly the Supreme Lord because you give transcendental knowledge for enlightenment. And it is our great fortune that now we have become your disciples without really knowing your divine position. That is your kindness and mercifulness.

However, unfortunately, without the potency to realize what you have given to us, we, being greedy and driven by the senses due to our strong bodily desires, have become hesitant and irreverent to your orders. That is the way of the conditioned soul. Therefore, at this time we are humbly begging you one more time to kindly excuse us for all these offenses, and please keep us always protected from the influence of *māyā* under your divine lotuslike feet.



Your unworthy disciples of ISKCON Santo Domingo.

Rādhā-śaraṇa dāsa brahmacārī
Mīnākṣī dāsa brahmacārī
Amala-harināma dāsa brahmacārī
Viprahita dāsa brahmacārī
Devaprastha dāsa brahmacārī
Vīracandra dāsa brahmacārī
Lalitā-Govinda dāsa brahmacārī
Jyostnā dāsa brahmacārī
Rociṣmān dāsa brahmacārī
Rāya Bhavānanda dāsa brahmacārī
Viśvadeva dāsa brahmacārī
Nemicakra dāsa brahmacārī
Prayāga-pāvana dāsa brahmacārī
Bhakta Lorenzo
Bhakta Epifanio
Bhakta Fernando
Bhakta Luis
Bhakta Enrique
Karuṇamaya dāsa adhikārī
Vādirāja dāsa adhikārī
Gobhaṭṭa dāsa adhikārī
Ardrā-devī dāsī
Prāṇadā-devī dāsī
Madhurī-devī dāsī
Patita-pāvana
Virajā-devī dāsī
Bhaktin Maria Elena
Bhaktin Gloria

On Serving in Vāṇī

Dear Śrīla Prabhupāda,



n this auspicious day of your appearance in this world, we, your disciples, assemble in hearts and minds to offer what we find in them to you. As men, women and children, we assemble here at your lotus words and endeavor to live.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Dearest father, your books are our shelter. Your words are our strength. Our lives are dedicated to you and your teachings. The subtle war of mind and senses is fought daily by each man, woman and child in Kṛṣṇa consciousness. Your instructions are that we must become Kṛṣṇa conscious and always somehow or other think of Kṛṣṇa. In our contaminated state, we hold tightly to the *Bhagavad-gītā.*

"The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them." (Bg. 2.60)

"One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence." (Bg. 2.61)

"One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?" (Bg. 2.66)

"As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence." (Bg. 2.67)

We want you to know that the sounds of the *Gītā* are penetrating our consciousness. At first, we thought studying *ślokas* was the purpose of the *Gītā,* then to distribute it to others. We are now realizing, dear father, we must live the *Gītā* at every moment. Serving you in *vāṇī,* we are beginning to see the transcendental war against *māyā* as the only reality for the fighting spirit soul. Your words warn us:

"From wherever the mind wanders, bring it back."

"The mind is both friend and enemy, restless and unsteady . . ."

"A cause of bondage and liberation."

"A constituent of the body."

"One of the eight separated energies."

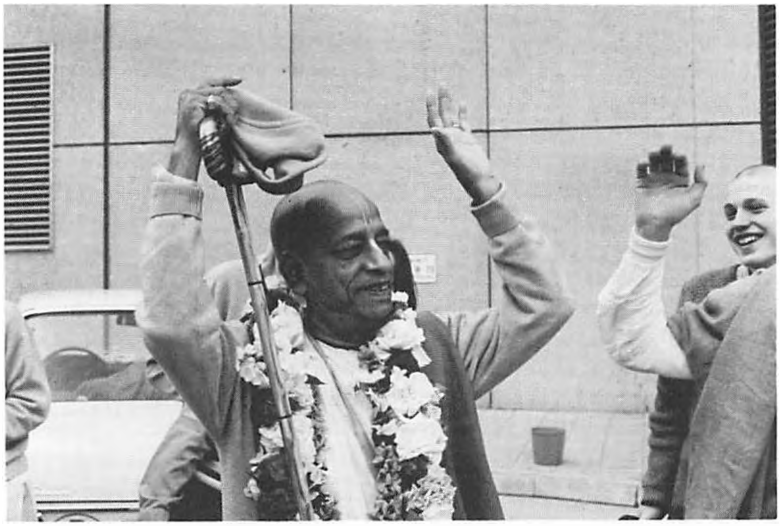
"A sitting place for lust."

We are learning (by living our lives performing devotional service to Kṛṣṇa and serving your lotus words) the meaning of the "human form of life," the value of this form to the living entity in the heart. We are learning that even if Kṛṣṇa takes away everything, we are still perfectly equipped to attain self-realization, having obtained this human body, after sojourning in 8,400,000 species of life. *Caitanya* means "living force," and Lord Caitanya's concern is the living entities' spiritual advancement. His concern, the concern of the great *ācāryas* and your beloved concern has brought us to the realization of our own concern not just for ourselves but for others who have acquired the human body, the most valuable form of life.

The words on your pages are becoming our understanding of "things as they are." We are endeavoring now to hear and then study your words, dear father, for they contain the essence, the truth of our existence. We are praying constantly to you for your guidance across this ocean of grief and death. We want you to know our hearts are softening due only to knowledge given by you in words that are written for all mankind. Soul, heart, mind, body, false ego, intelligence—they used to be only empty sounds that had little or no meaning to us, but you filled each one with meaning and truth and applied them like bandages to our confusion. We are growing to love you, Śrīla Prabhupāda, because you gave us the truth which we experience every moment of this sojourn of our lives. We are finally "living" entities.

We love your words, Śrīla Prabhupāda, because they sort us out, give us direction and solution at every step. They are spiritual words and transcendental, and as we enter into each sound, we find you patiently waiting. Then the words take on new meaning, for they are filled also with your dearness to Kṛṣṇa and the greatness of your own heart. O beloved guide in this dark place of material existence, we find you constantly there in your words recorded on pages, on tapes and held forever in our hearts and minds. By them we are "bound" for Godhead. By them, our hearts and minds are stilled and purified. Your words speak of the beauty of the loving Personality of Godhead, Kṛṣṇa. They say Kṛṣṇa is wonderful, wonderful Kṛṣṇa. He is the Supreme Person. And we are inspired, and our thoughts dwell and rest on each one of the glories of God. Our hearts go soft upon hearing of His gentle loving nature, His strength, His complete goodness and His concern for us. "To those who surrender unto Me and worship Me with love, I give them the understanding by which to come to Me." We are learning, dearest among living entities, that to fight for love is a war that brings real peace. You gave us His name to call upon, His pastimes to worship with our minds and to drink deeply from daily and fill our hearts. He is Hṛṣīkeśa, and you have explained so dearly to us how and where He exists and how we can attain Him.

O dearest spiritual father, you gave us everything... His name is Kṛṣṇa. We are distributing His name and these words to everyone, out of gratitude to you, O dearest of all, because it is your desire. There are many sounds recorded on many pages that we have not yet associated with and are not yet ready to perceive the full meaning of, but they beckon us onward on this path of love for God. We know in due course of time that we will taste the nectar of all your words, and loving Kṛṣṇa will become our natural state. Your words have melted into our lives like falling rain into a puddle, and we will realize the sacred trust of your books of knowledge and the causeless mercy of your love for us, who are so fallen. We are unworthy, dear father, of your kindness, your patience, and your love.



Your sons and daughters in devotional service to Kṛṣṇa, who will continue to strive to make others aware of the "human" mission by learning ourselves.

Rocana dāsa
Bālakṛṣṇa dāsa
Hṛṣīkeśa dāsa
Kūrma-rūpa dāsa
Kavirāja dāsa
Kṛṣṇacandra dāsa
Maheśa dāsa
Rakṣovanda dāsa
Jyotīndra dāsa
Bhakta Vince
Bhakta Phil
Bhakta Larry
Bhakta Dave
Bhakta Jack
Bhakta Rich
Bhakta Frank
Padyāvalī-devī dāsī
Śīlāvatī-devī dāsī
Lakṣmīmaṇī-devī dāsī
Karlapati-devī dāsī
Pāvanī-devī dāsī
Klamaharā-devī dāsī
Rudrāṇī-devī dāsī
Mokṣarūpā-devī dāsī
Dhariṇī-devī dāsī
Vedavatī-devī dāsī
Madhumatī-devī dāsī
Lalitā-devī dāsī
Surāṅgī-devī dāsī
Jayabhadrā-devī dāsī
Tuṣṭitā-devī dāsī
Kṛṣṇastuta-devī dāsī
Dhaniṣṭhā-devī dāsī
Gopanandinī-devī dāsī
Kaṇvā-devī dāsī
Pṛśnigarbha-devī dāsī
Śaraṇāgatā-devī dāsī
Karuṇākṣī-devī dāsī
Mahojjvalā-devī dāsī
Sādhvī-devī dāsī
Jīvanauṣadhi-devī dāsī
Mother Marta
Mother Diane

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



sublime Śrīla Prabhupāda, please accept our most unworthy obeisances. We humbly beg you to keep us forever fixed in constant devotional service at your lotus feet, for, as the Supreme Lord's pure representative, you are truly our lord, birth after birth. Simply by giving aural reception to the transcendental sound coming from your lips, the dormant *prema-bhakti* is awakened in our hearts, and by your mercy alone the vast ocean of material suffering becomes a puddle of water in the hoofprint of a calf.

To offer such words to you, Śrīla Prabhupāda, most swanlike incarnation of compassion, is like offering a glass bead to one who possesses millions of the rarest jewels, but by Lord Caitanya's mercy, we might be able to convey the feeling of love that we have for you. Before we received your mercy, we were like deserts. We had not a drop of love, neither for ourselves nor for others. Indeed, we were the possessors of all bad qualities and were totally selfish, not even knowing the nature of the true self, yet by you we were drowned and overflooded in an ocean of all-consuming and ever-increasing love. So our love, our dearmost *ācārya,* is now what we are offering to you. You have cultivated it in our hearts, and its flowers we are offering to you and humbly petitioning you to accept them. Otherwise our lives become meaningless.

When we read the beautiful prayer written by Your Divine Grace on your arrival in America, what can we do other than love you? For when you perfectly carried out the instruction of your Guru Mahārāja you showed a compassion for us fallen souls, the like of which has never been seen in the West before or since. We remember how you wrote, "Most of the population here is covered by the material modes of passion and ignorance. Absorbed in material life they think themselves very happy and satisfied, therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will understand it." A later verse continues, "I wish that You may deliver them. Therefore, if You so desire their deliverance, then only will they be able to understand Your message." No greater examples of true compassion exist in Vaiṣṇava literature than these verses. Surely no pure devotee ever worked with more degraded people, coming from a hellish society in which nearly every individual is a Jagāi and Mādhāi, and yet since you are Lord Kṛṣṇa's dearmost devotee, thousands of these same fallen souls are now engaged by your mercy in His transcendental loving service.





Lord Caitanya has crowned you His beloved devotee with all success, and He has empowered you to spread the chanting of the holy names over an area even greater than He did during His own divine *līlā*. Even though our love is so limited and we are bereft of all intelligence, we can understand that you are always with us to the extent that we follow your loving instructions, and the light of your instruction illumines every footstep of the way on this royal road of *bhakti*. Our striving in our small way to spread Kṛṣṇa consciousness in South Africa pleased you very much in the past, and we realized, by your special interest in this area, that somehow, if our plans to spread Kṛṣṇa consciousness in the future bring you pleasure, that this is the fulfillment of our lives.

Your fallen servants,

Tulasī dāsa adhikārī
Balabhadra dāsa adhikārī
Girimakha dāsa adhikārī
Rāma-rājya dāsa adhikārī
Ṛddha dāsa adhikārī
Gokulendra dāsa brahmacārī
Pārtha-sārathi dāsa brahmacārī
Rukma dāsa brahmacārī
Kedara dāsa brahmacārī
Yaśodā-vatsala dāsa brahmacārī
Jayanteya dāsa brahmacārī
Nanda-kumāra dāsa brahmacārī
Dharmavīra dāsa brahmacārī
Vimala Prasāda dāsa brahmacārī
Gobhaṭṭa dāsa brahmacārī
Bhakta Basdaw
Bhakta Nanda
Bhakta Premrāja
Bhakta Vinesh
Bhakta Rāmdāsa
Bhakta Gary
Bhakta Neil
Bhakta Trevor
Līlā-devī dāsī
Ratnarañjinī-devī dāsī
Śyāmasundarī-devī dāsī
Prasūti-devī dāsī
Rādhā-Rāsavihārī-devī dāsī
Bhaktin Premī
Bhaktin Asha
Bhaktin Vanilla
Bhaktin Premilla
Bhaktin Deolinda
Abhay Charan De
Gopīnātha
Bhaktirasa
Śailāsā
Rose
Śāstrī

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

We, who are the lowest of the world, fall down at the dust before your lotus feet on this auspicious day, Śrīla Prabhupāda! We are overcome with mixed joy and remorse on celebrating your appearance and by remembering your untimely departure. You so kindly descended from within the circle of Kṛṣṇa's most confidential associates into our own midst. You showed us the way back to Godhead. Now you have returned to your eternal *līlā* with Kṛṣṇa. If we want to again enjoy your transcendental association, we have no other alternative than to fully traverse the perfect path of *bhakti* as taught by you.

Previously, we were being directly guided by you. This process is technically called *śravaṇa-kīrtana. Śravaṇa* means aural reception from the superior spiritual authority, and *kīrtana* means to act according to what one has heard. When one hears the philosophy of Kṛṣṇa consciousness and wholeheartedly takes it up, the next stage will automatically follow—that is called *smaraṇa,* or remembering. This *smaraṇa* means first of all to always remember the instructions of the *guru,* then one will naturally remember Kṛṣṇa. How perfectly we have practiced *śravaṇa-kīrtana* will now be tested by how perfectly we can effectualize *guru-vāṇī-smaraṇa.*

One day in 1969, you were sitting in your room at 26 Second Ave., New York. There were only five devotees present, and you were explaining the significance of *guru-parampara.* You said, "The chain of disciplic succession is just like an electric wire. The power is coming down from the powerhouse through the wire right into your room, so that you can plug into it. There may be so many holes in the wall, but if you contact them you will not get any result. If, however, you touch the bona fide outlet, you will immediately feel the power. That is the proof—you will immediately feel that the power is there. I am such a bona fide outlet."

We are thankful for having heard these words from your lotus lips and we pray that we may yet be able to fully realize them by completely surrendering to you.

All glories to Śrīla Prabhupāda!

Rohiṇī-kumāra dāsa brahmacārī
Mahākartā dāsa brahmacārī
Kṛṣṇa-Balarāma dāsa brahmacārī
Ūrdhvaga dāsa brahmacārī
Ripughna dāsa brahmacārī
Acyutāgraja dāsa brahmacārī
Kapiladeva dāsa brahmacārī
Bhakta Rājā
Bhakta Viṣṇudāsa
Nandarāṇī-devī dāsī



We have no qualifications to write something about such a person as Śrīla Prabhupāda. Whatever we might note down would not come near presenting his true magnificence and personality. For us, Śrīla Prabhupāda is everything. He is our lord and master. He is our father and friend, our sympathizer and rectifier.

The great transcendentalists take birth in the families of devotees. From their very birth the names of Lord Kṛṣṇa are being sung in their presence. The great Vaiṣṇavas grow under the protection of the Supreme Lord, and when they are ready they bless the whole world with their high standard of pure love of Kṛṣṇa. And then, when Kṛṣṇa so desires, the devotee returns to Him to engage in His intimate eternal pastimes of pleasure.

We, with our mundane vision, can hardly have a glimpse of the magnitude of character of a pure devotee as our Śrīla Prabhupāda. The name *Prabhupāda* itself signified "that personality who all other great masters surrender to." Śrīla Prabhupāda's lotus feet have become the only shelter of the world. If anyone in this world wants to get free from the inferno of material existence, he must approach the lotus feet of Śrīla Prabhupāda through the *parampara*.

There is no difference between *guru* and Kṛṣṇa in the sense that the *guru* is the pure representative of Lord Śrī Hari. Śrī Kṛṣṇa is coming to us through the medium of the spiritual master. In the beginning, there was only Kṛṣṇa in this universe. Then He created Lord Brahmā and empowered him with transcendental vision to create the living entities and educate them about becoming Kṛṣṇa conscious. Kṛṣṇa gave Himself through Lord Brahmā. The spiritual master in disciplic succession is Kṛṣṇa manifesting Himself before us.

Then there was Nārada, Brahmā's son, who carried the message all over the universe. Śrī Nārada was especially expert at delivering the gross materialists who were attached to fruitive work. He taught them how to work in a devotional spirit and thus attain perfection, love of God.

Then there was Vyāsa, the all-knowing incarnation of the Supreme Lord, who could foresee all the difficulties of the people of Kali-yuga. Out of compassion, he compiled the Vedic teachings into books. Then there was Śrī Madhvācārya, the great learned leader and stalwart preacher. Then there was Mādhavendra Purī, who introduced *mādhurya-rasa* in the line of devotion. Then there was Lord Caitanya, who is Himself the supreme original personality Govinda. He came to earth to experience the mood of Rādhārāṇī, and by so doing flooded the whole world with tears of ecstasy in pure love of Kṛṣṇa.

Then there were the six Gosvāmīs, whose mission it was to perfectly record and present in precious scriptures the intent and feelings of Lord Caitanya. Out of compassion, they made the intimate understanding of Lord Caitanya possible for all. Then there was 108 Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya His Divine Grace Śrīla A. C. Bhaktivedanta Swami Prabhupāda, who took the message of the Gosvāmīs and carried it to the ends of the earth.

The same Kṛṣṇa that inspired Brahmā, Nārada, and then Vyāsadeva and Madhva; the same Lord Gopīnātha who saved sweet milk for Mādhavendra Purī and who caused Īśvara Purī to experience constant ecstasy; the same Gopījanavallabha who came as Lord Caitanya and inspired Rūpa and his followers; that same Kṛṣṇa fully blessed our Śrīla Prabhupāda to present His very Self to those civilizations which had long fallen from the Vedic life.

On this Vyāsa-pūjā day, we bow to him who is the representation of the will and order of Śrī Kṛṣṇa and who is Śrī Kṛṣṇa's most intimate representative: 108 Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. We prostrate ourselves before our infallible lord with tears of separation wetting our heartfelt vows of eternal servitude.

Vegavān dāsa adhikārī
Ajita dāsa adhikārī
Īśvara Purī dāsa adhikārī
Locanadāsa Ṭhākura dāsa adhikārī
Raivata dāsa adhikārī
Janmanālaya dāsa adhikārī
Yogīndra dāsa brahmacārī
Smita-kṛṣṇa dāsa brahmacārī
Ariṣṭahā dāsa brahmacārī
Vaidyanātha dāsa brahmacārī
Jamadagni dāsa brahmacārī

Paragati dāsa brahmacārī
Sādhanānanda dāsa brahmacārī
Ajāta-śatru dāsa brahmacārī
Svapneśvara dāsa brahmacārī
Rādhānātha dāsa brahmacārī
Hanumān dāsa brahmacārī
Gopeśvara dāsa brahmacārī
Cirañjīva dāsa brahmacārī
Rāmadāsa dāsa brahmacārī
Keśava Purī dāsa brahmacārī
Padmavatī-devī dāsī

Kṛṣṇa-premī-devī dāsī
Īśvarī-devī dāsī
Nandinī-devī dāsī
Mādhavī-devī dāsī
Bhaktin Anneliese
Muralīdhara
Rādhikā
Gopāli
Tulasī
Gāndhārī
Sumitrā



tvaṁ naḥ sandarśito dhātrā dustaraṁ nistitīrṣatām
kaliṁ sattva-haraṁ puṁsāṁ karṇadhāra ivārṇavam
(*Bhāg.* 1.1.22)

Dear Śrīla Prabhupāda,



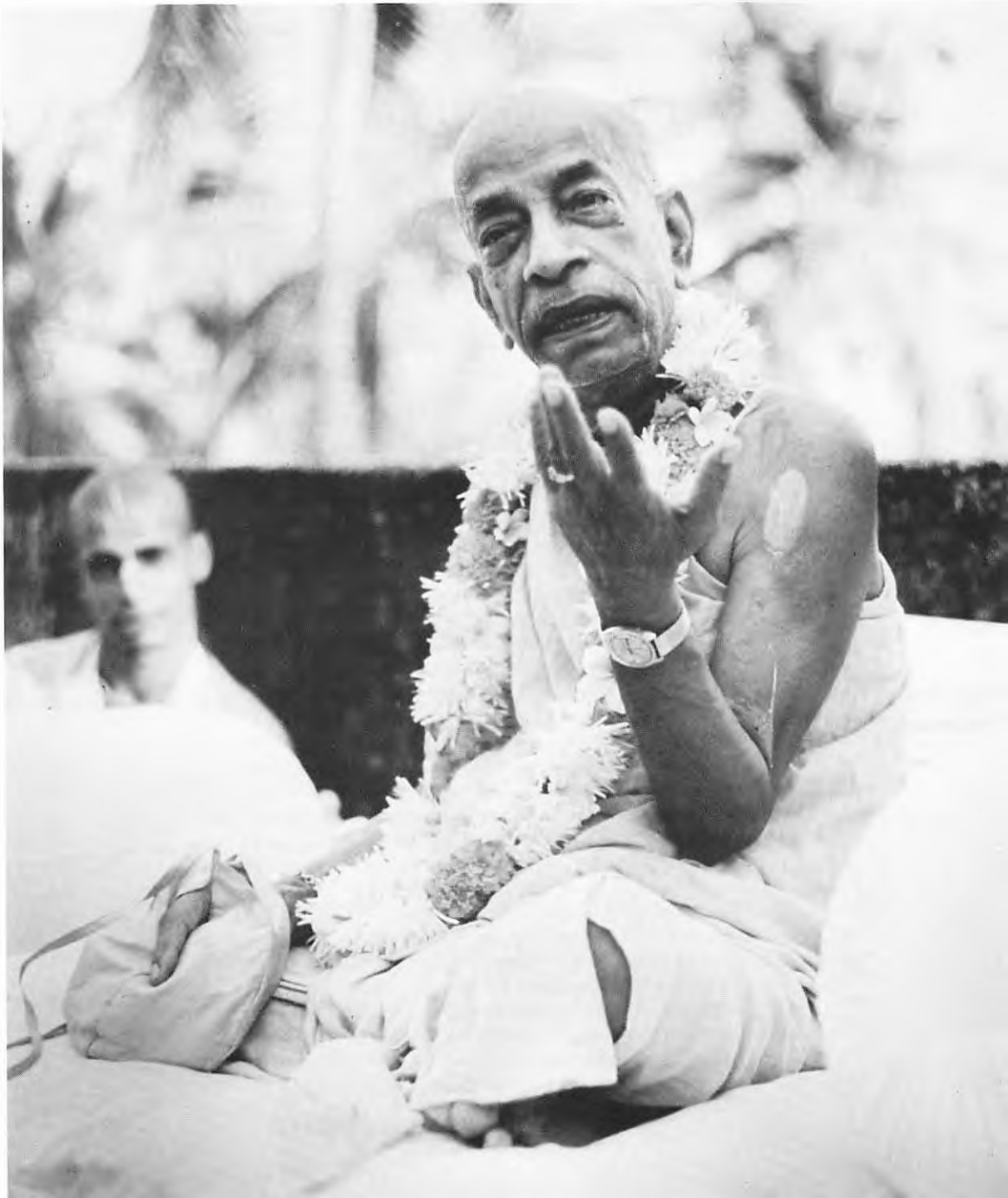
lease accept my most humble obeisances at your divine feet. I do not know how or where to begin appropriate glorification of your lordship. I am a miserable fool quite unfit to serve your lotus feet or sing your praises, but I must confess that I have no other attraction.

Out of your compassion, you came to this material world where we were wandering aimlessly from one body of misery to another, and you delivered the absolute science: that Lord Śrī Kṛṣṇa, who appeared in Vrajabhūmi (Vṛndāvana), is the Supreme Personality of Godhead and is therefore worshipable by all. Your message has been heard and has penetrated to the core of our heart.

Some may complain that you were with us for only a few fleeting and insufficient moments. Others may claim that they did not obtain enough of your personal association. Still others may lament that your departure was "untimely," that we were not "ready" for you to leave.

What was our claim to have even met you? To have become your servants? To have received even once—what to speak of many times—your personal instructions? Or to have captured your merciful glance? None. We dare not view your glorious pastimes through the prism of our imperfect senses and mind. Like the Supreme Lord Śrī Kṛṣṇa, whose pure and perfect devotee you are eternally, you are beyond our empiric area or experiencing jurisdiction. "The materialistic demeanour cannot possibly stretch to the Transcendental Autocrat who is ever inviting the fallen conditioned souls to associate with Him through devotion of eternal serving mood," you proclaimed sublimely, as you ever invited *us* to associate with *you* through devotion of eternal serving mood.

The value of a moment's association with such a pure devote as yourself bestows *sarva-siddhi,* or all perfection, upon us. Such a moment, Śrīla Prabhupāda, is better than crores of years on the heavenly planets or aeons of so-called liberation in the Brahman, what to speak of the customary pleasures which are available to the dogs and stool-eaters. "Fleeting" means that which comes momentarily and then, like bubbles in the ocean, passes away irretrievably. Rather than being fleeting, our association with Your Lordship must be deemed the only thing which is permanent, as we have unconditionally accepted you as the captain of our ship—life after life. While countless numbers of bygone lives of sense gratification and mental speculation have already been condemned to oblivion (who remembers them?), we shall continue our eternal



serving mood at your lotus feet, in separation, during the rest of this life and wholly expect to resume your personal service in the next. *Cakṣu-dāna dila yei, janme janme prabhu sei.*

Eternal father, you need not worry that the reservoir of our attachment to you was nourished only by your physical presence amongst us. Even when you were personally present, the devotional service of most of your disciples was regularly executed in loving separation, as Your Divine Grace journeyed overseas for preaching. Several years ago you confided to Haṁsadūta Mahārāja that the *ācārya* remains forever within the material world and journeys from one planet to another for preaching—and that his intimate disciples accompany him. The *Bhāgavatam* describes each planet within the universe as a *dvīpa,* or an island surrounded by the "ocean" of space. On behalf of Lord Caitanya's mission, you have simply extended the preaching further overseas than ever before. Somewhere you are lecturing on the *janmādy asya yataḥ* verse of *Śrīmad-Bhāgavatam,* taking your morning walk, and founding another ISKCON temple. Therefore, you are still with us in the same way as before—and always will be. Actually, as there is no separation between fire and air, so there is no separation possible between your lordship and your servants. "Uddhava continued: These are the words from the Personality of Godhead, 'My dear *gopīs,* My dear friends, please know that separation between ourselves is impossible at any time, at any place, or under any circumstances.' "

I offered *ārati* to Your Lordship shortly before your departure from our mundane eyes. I could see that you were tolerating bodily discomforts far greater than any of your disciples could imagine. I could understand that you might leave our midst, but I could not believe it nor could I accept it. I know why. You *cannot* leave us. You *did not* leave us. That is why. *Deśa-kalārtha-yuktāni hṛt-tapopaśamāni ca haranti smarataś cittaṁ govindābhihitāni me:* "Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space." (*Bhāg.* 1.15.27) I only know that somehow or other—through no merit of my own—Your Divine Grace has allowed me to come into the shade of your lotus feet, which you will never withdraw and from which I never wish to leave. You live forever by your divine instructions and your followers live with you.

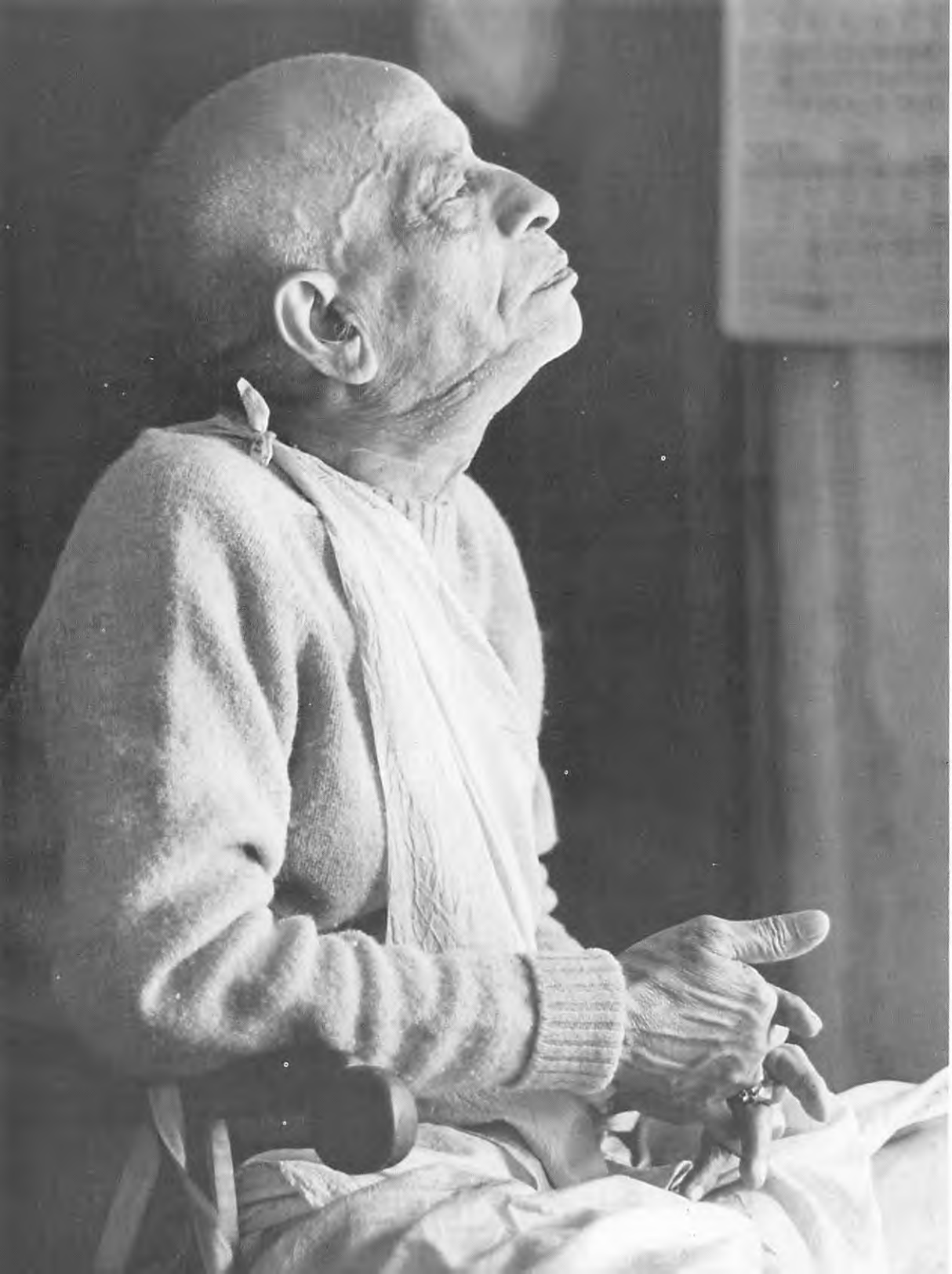
The *guru* is as much with the disciple as the disciple wants him to be. Thus, Providence may allow one to come close to Your Divine Grace physically, but if one is not your sincere servant, you still may not be with that person. Similarly, for the sincere devotee your constant company is assured, for in the core of his heart that devotee has erected a throne on which you gladly sit. Such a faithful disciple can never neglect



you or your instructions, nor can he ever be neglected by you. He remains with you as your eternal associate.

This is my only wish. O son of Mahārāja Nanda! No matter how hard I cry, please do not fulfill any of my desires, save one. Allow me to always assist my lord and master, Śrīla Prabhupāda, in any menial way You may deem appropriate, and thus become his intimate associate. "I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Śiva. I do not care about the punishment of Yamarāja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera." Neither do I fear being denied entrance to Vaikuṇṭha. Yet, I am terrified that I may forsake your sacred devotional service. Catch hold tightly of this puny servitor. He has eternally sold his head at your lotus feet and never wishes to be released by you.

The devotees of ISKCON Switzerland.



Dear Śrīla Prabhupāda,



lease accept our most fallen and humble obeisances at your lotus feet. By your grace alone we can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa. All glories to you, O Gurudeva, whose fame is spread all over the three worlds.

Living in the material world is like being in a hurricane. In a hurricane everything is disturbed. Trees are uprooted—this may be compared to the breaking of temporary ties of friendship and love in human family and social life. Houses are destroyed—even the most sturdy house can be destroyed in a hurricane; similarly, even the sturdiest body is destroyed by the winds of time. Crops are flattened, just as the desires of the living entity for material enjoyment are ultimately flattened by death. Right into the midst of the roaring hurricane you have fearlessly stepped with the shelter of the holy name to offer invincible protection and clear directions for the path back home.

Kṛṣṇa sent you to us in this wintry age and now, by His infinite mercy, He has taken you back again. The mundaner will say that you have passed into oblivion, but they have yet to taste the nectar of your divine words. Gone from sight you may be, but still in sound you reside with us. Nay, still in form for one who has the eyes to see you in your *mūrti.*

So, beloved Gurudeva, like an expert physician you have prescribed the remedy for all life's ills. We can never pay the fee and so will always be beggars in your debt. At this time let us simply reassert that we will continue with all our energies to push on this *saṅkīrtana* movement to every town and village. Let that be for your glory.

We beg to remain your menial servants, eternally in the shelter of your lotus feet.

Bhāgavata-āśraya dāsa
Jayadharma dāsa
Kārṣṇa dāsa
Anupama dāsa
Tribhuvana-pati dāsa
Girirūpadhārī dāsa
Rāma dāsa
Vasupati dāsa
Puruṣa dāsa
Vṛṣa dāsa
Reṇukā-suta dāsa
Bhakta Jim
Bhakta Paul
Bhakta Doug
Bhakta Richard
Bhakta Andrew
Bhakta Graeme
Bhakta Mark
Bhakta Duncan
Bhakta Robert
Bhakta Uttama
Bhakta James
Kāmarūpā-devī dāsī
Lakṣmaṇā-devī dāsī
Śailavāsinī-devī dāsī
Satyarūpā-devī dāsī
Bhaktin Leanne
Bhaktin Lynette

Dear Śrīla Prabhupāda,



lease accept our humble obeisances millions of times in the dust of your lotus feet. Our beloved master, father, guide and best friend, you have now completed your perfect pastime of delivering countless souls from the darkness of illusion. You have expanded your service and returned to your eternal *līlā*, leaving us saddened by your personal absence. But by your genius you have left us so much to do, so many instructions, books, and great goals to achieve, that we can still feel your presence through our busy endeavors to spread Kṛṣṇa consciousness. Your personal example, however, has left a permanent impression in our hearts from which to continue to draw our inspiration to serve the Supreme Personality of Godhead. We are only beginning to find out a little bit of what you mean to us. Please bless us forever with your remembrance.

We are exasperated by your separation. How we would love to give you a guided tour of our insignificant projects and catch the nectar drops of criticism or kindly appreciation from your lotus lips. We want to wash your lotus feet and to offer you all kinds of *prasāda*, especially the local fruits which you always loved. We remember with pleasure the encouragement and example you gave us for our preaching work during your visits to Iran. How patiently you were spending so many hours interviewing our Muslim friends, revealing the art of how to preach according to time and circumstance. Now there are so many more interested people, and we always imagine what it would be like to introduce them to you and to have you charm them into performing devotional service.

Śrīla Prabhupāda, always resonating in our intelligence are the two themes you always stressed for our program here. One of these is the universality of the *bhakti* cult as the culmination of all religious systems. You encouraged and praised the Islamic chanting of Allah on *tasbikh* (*japa* beads) and the public chanting of the *azan* from the mosques at sunrise, noon and sunset. On morning walks you extolled the simple piety of the common people, their dress and their courtesy. Never did you write them off as hopeless or as demons. You painted for us a broad and compassionate picture of the people surrounding us, giving us confidence that they could and would understand our message if we were determined and patient. You made us see and appreciate the value of the traditional social and political systems practiced here, rather than rejecting entirely the people, religion, government and culture, as we tend to do. Now we hope to preach in this way, always fixed on our goal of delivering the pure message of Lord Caitanya.

The other theme which you emphasized for us was simple but important for the genuine growth of our movement. It is, as was taught to Arjuna in the *Bhagavad-gītā,*

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute lokas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues." To make the great men around us truly great and to set an example for them in Kṛṣṇa consciousness is our specific desire here in Tehran. In order to accommodate this preaching mode, our devotees, with your approval, hold positions in society or engage in regular work. We beg your special protection because we must forego the protection of Vaiṣṇava dress and continual devotee association. We cannot falter or deviate from the principles of Kṛṣṇa consciousness, as a small mistake will carry great costs in this preaching field. Our results, though still small, are the respect, appreciation and participation of older, influential and responsible people in society. This is your desire—to present Kṛṣṇa consciousness to the intelligent class of men. They can put it into effect for everyone's benefit. A man can cause an avalanche of love of God. You have shown us the right stone: the intelligent and the leaders. And by your example you have shown us how to move it.

We hope to take your example and, fulfilling your desire, inject transcendental knowledge deep into the power structure of modern society. Giving personal inspiration in God consciousness to political leaders, professionals and businessmen is one of the most important functions for *brāhmaṇas* in forming a basis for helping all living entities in general. Our Kṛṣṇa conscious philosophy will someday be the cultural, political and economic basis of mature and civilized communities and nations. We look forward with enthusiasm to the day when we can show this to you, Śrīla Prabhupāda, as a token of our gratitude to you. How compassionate you are. It is beyond our comprehension. You have given us Kṛṣṇa's service, and we now only want your pleasure. Please bless us with the strength to carry on your work.

Your humble servants,

Parivrājakācārya Svāmī	Roelof	Ali I	Nilotfar
Atreya Ṛṣi dāsa	Claude	Sederat	Azi
Dayānanda dāsa	Cerjo	Amir Khosrow	Shahrzad
Navayauvana dāsa	Noel	Ali II	Fatameh
Bhakta-rūpa dāsa	Nimaj	Vidhibhakti	Patricia
Divyadhāma dāsa	Rāmānanda Rāya	Mañjarī	Marie
Lomaṣa Ṛṣi dāsa	Nāmācārya Haridāsa	Vinoda-vāṇī	Lalitā
Bhārga dāsa	Mohana-rūpa	Ekāntī	Vanessa
Vallabha dāsa	Siamak	Ingrid	
Dvijātipūjaka dāsa	Salim	Christina	







nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate-bhaktivedānta-svāmin iti nāmine

"I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are so kindly teaching the message of Lord Caitanya and delivering the Western countries, which are so full of impersonalism and voidism."

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

"I was born in the darkness of ignorance, and my spiritual master opened my eyes with the torchlight of knowledge. I offer my respectful obeisances unto him."

na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam

"O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading." (*Bhāg.* 1.8.29) Lord Kṛṣṇa explains in the *Bhagavad-gītā, janma karma ca me divyam,* that both His birth and activities are transcendental. But few could appreciate His appearance under the influence of *yogamāyā.* Arjuna explains that even he didn't appreciate Kṛṣṇa's appearance.

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi

"I have in the past addressed You as 'O Kṛṣṇa, O Yādava, O my friend,' without knowing Your glories.... I have dishonored You many times.... Please excuse me for all my offenses." Similarly, Śrīla Prabhupāda, your appearance and disappearance are transcendental. How many times did we offend you, covered by *māyā's* influence? Please forgive us for all our offenses.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

"The spiritual master is to be honored as much as the Supreme Lord on account of his being the most confidential servant of the Lord. This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari, Kṛṣṇa."

How many times did we fall asleep at your feet while you spoke *Śrīmad-Bhāgavatam*? Why didn't we take full advantage of your personal association just as if we were with Lord Caitanya or Lord Kṛṣṇa? We just couldn't understand your greatness. I don't think we will ever know your greatness; not even in millions of years. You are renowned throughout the three worlds as the greatest preacher of Kṛṣṇa consciousness. *Ebe yaśa ghuṣuk tri-bhuvana:* "Your fame is spread all over the three worlds." If the Christians had the shoes that Christ had walked in, the clothes he wore, the bed on which he slept, tapes of his "Sermon on the Mount," how treasured they would be. How fortunate we are that you have given us all these and more, including *Śrīmad-Bhāgavatam, Caitanya-caritāmṛta* and *Bhagavad-gītā As It Is,* what to speak of your personal association. When you left, we were initially thinking that there would be no hope for us without your personal presence. Now, by your grace, everything you have given us has taken on a new transcendental meaning. You have mentioned so many times that you are nondifferent from your books and nondifferent from your instructions, but we could not understand. Now that you have left, these transcendental items are coming alive with new meaning and enlivening us to push on your mission. By your mercy, this is all happening to make us more serious. Every time we see your picture, look at your shoes, hear your lotus voice, chant your glories, associate with your devotees, worship your Deities, offer our obeisances, and preach your mission, our love for you increases.

The feelings of separation are undoubtedly painful for us, but because these feelings are for you, Śrīla Prabhupāda, there is a specific transcendental effect which pacifies the heart. That is the way this movement will go on. It is a truly transcendental movement, and you are Kṛṣṇa's bona fide representative. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material sentiment.

There are so many "new religions" that appeared in the sixties along with ISKCON. Gradually they will all die out because they are simply cheating processes. But this Hare Kṛṣṇa movement will go on because of you, Prabhupāda. You are Kṛṣṇa's pure devotee and the true savior of the world. You have injected this movement with your transcendental potency in order to take over the whole world for Kṛṣṇa and smash agnosticism and atheism. Actually, this movement is a manifestation of your pure desire to serve your spiritual master and Lord Caitanya. It is nondifferent from yourself. It will continue to spread its influence all

over the universe. If we remain ISKCON men, we will never lose your precious association. If we are actually sincere disciples, we will never give up your service, no matter what happens in the future years of Kali-yuga. That will be the real test of our understanding of the teachings and mercy you have shown us.

What ordinary preacher could have done what you did? You made *Kṛṣṇa* a household word throughout the world in twelve short years. You spread His glories to every town and village. Prabhupāda, we cannot appreciate your inconceivable mercy upon us. You traveled the whole world and made even the most remote areas into places of pilgrimage.

We recently visited the Toronto airport, and while recollecting your arrival in 1976 and seeing the places where your lotus feet had walked, we wanted to offer full *daṇḍavats.* We are so fortunate that out of billions and billions of conditioned souls rotting in this universe, you, who are so exalted, have chosen us, who are so fallen, as your disciples to carry on your mission and spread Kṛṣṇa consciousness.

You have given us the opportunity to receive the highest mercy, *kṛṣṇa-prema.* We can never repay you. But simply let us serve you birth after birth in this ISKCON movement. Let us, as your disciples, take your instructions as our life and soul, worship them and carry them out for the rest of our existence.

Let us cooperate to serve your mission. Take us. Make us your humble servants. All glories to your disciples, our Godbrothers and Godsisters. All glories to your movement, ISKCON. All glories to you, Śrīla Prabhupāda. Thank you for never leaving us alone.

Your eternal servants at New Remuṇā Dhāma.

Viśvakarmā dāsa
Tarakanātha dāsa
Kṛṣṇa-kathā dāsa
Lakṣmīśvara dāsa
Karttikeya dāsa
Girijadhava dāsa
Trilokanātha dāsa
Śāśvata dāsa
Ugreśa dāsa
Ravīndra dāsa
Divyānanda dāsa
Draupada dāsa
Kaṁsahantā dāsa
Śaurī dāsa
Śubhavilāsa dāsa
Viṣṇutattva dāsa
Kratu dāsa
Buddhiyoga dāsa
Bhaktimārga dāsa
Gauḍīya dāsa
Devīdeva dāsa

Ṛṣi dāsa
Nakhādi dāsa
Sthitikartā dāsa
Muralī-kṛṣṇa dāsa
Khaṇḍapurāsu dāsa
Rabhu Miśra dāsa
Līlā-kīrtana dāsa
Śaṅkara dāsa
Jaya Balarāma dāsa
Jita-kandarpa dāsa
Varuṇa dāsa
Hasti-gopāla dāsa
Haridāsa Ṭhākura dāsa
Bhakta Peter
Bhakta Fred
Bhakta Miles
Bhakta Tom
Bhakta Jinx
Bhakta Kiron
Bhakta Bruce
Praharaṇa-devī dāsī

Mālinī-devī dāsī
Anala-devī dāsī
Sañjaya-devī dāsī
Mohinī-devī dāsī
Rudrāṇī-devī dāsī
Kṣiracora-devī dāsī
Rātri-devī dāsī
Manohāriṇī-devī dāsī
Māyāvatī-devī dāsī
Manoharā-devī dāsī
Pratimā-devī dāsī
Lokadṛṣṭi-devī dāsī
Śrī-rādhā-devī dāsī
Āśālatā-devī dāsī
Bhīṣmaka-devī dāsī
Amṛtakeli-devī dāsī
Līlāśuka-devī dāsī
Mahārāṇī-devī dāsī
Deva-devī dāsī
Subuddhi-devī dāsī
Anagha-sūri-devī dāsī

Abhaya Caraṇa
Vṛndādevī
Lakṣmaṇā
Kuṇḍalatā
Mañjarī
Gaura-premānanda
Mohinī
Sītārāṇī
Bhaktivinoda
Draupadī
Śrī-gāndhārī
Nāmācārya
Mīnākṣī
Indreśa
Arjuna
Sanātana
Rūpa
Kṛṣṇa



oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

My beloved spiritual master, Your Divine Grace,

Please forgive this inadequate attempt to offer homage on this most auspicious day of your appearance. At present we are feeling the pangs of separation on your disappearance, but for yourself the two are the same. Because of your desireless attitude, we know we are not competent enough to glorify your character, which is unlimited, being the mercy manifestation of the Supreme Absolute Truth, just as we are not competent to glorify the Lord, who is Uttamaśloka.

O my beloved lord and master, please assist your selfish children to be selfless, knowing our goal to be your words and your words to be the desire of Lord Caitanya Mahāprabhu, which is the spreading of Kṛṣṇa consciousness.

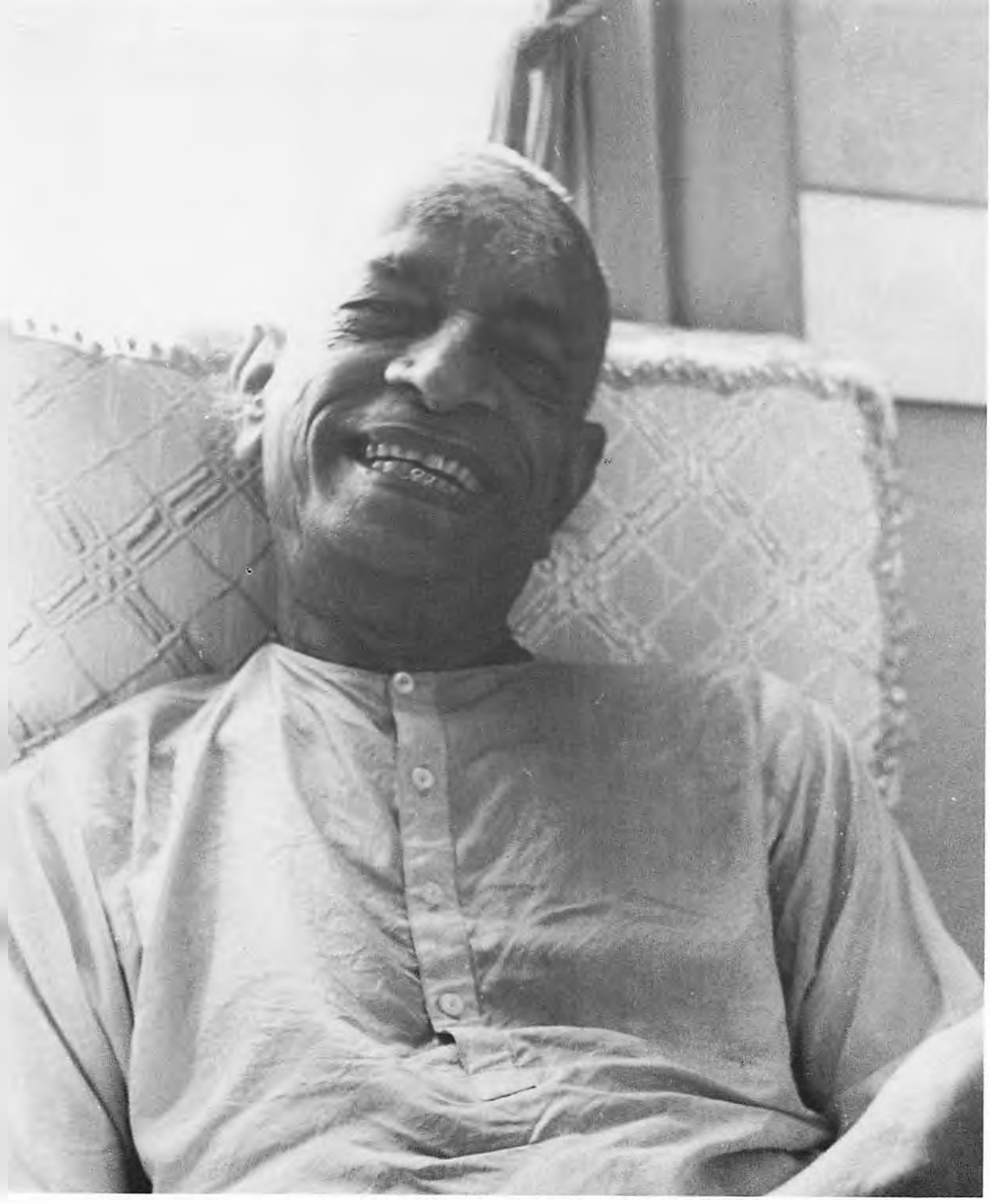
Please, my dear lord and master, give us the strength to be free from this stringent material nature, which illusions great demigods, what to speak of ourselves, to think of "I" and "my," which is the basic disease of the material world.

O beloved master, assist us so we may not fall prey to illusory designations and so we remember that we are all your eternal servants in different statuses. Please give us the strength to remember this.

All glories to you, Śrīla Prabhupāda.

Your eternal servants at ISKCON Trinidad.

Tārkṣya dāsa
Kṛṣṇa-śaraṇa dāsa brahmacārī
Gopati dāsa brahmacārī
Siddhajana dāsa brahmacārī
Tadakahā dāsa brahmacārī
Virāhadeva dāsa brahmacārī
Devendrānuja dāsa brahmacārī
Harideva dāsa adhikārī
Kīrtanīya dāsa
Bhakta Franklyn
Bhakta Junior
Surottama dāsa adhikārī
Bhakta Haresh
Bhakta Blues
Bhakta Renny
Bhakta Tony
Jāmātrī-devī dāsī
Mahendrarāṇī-devī dāsī
Mokṣadā-devī dāsī
Bakulā-devī dāsī
Vidhutamā-devī dāsī
Lalitā
Bhaktin Goldene



nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



ll glories to you! You are the emissary of Lord Kṛṣṇa on this planet. Therefore, we offer our respectful obeisances once and again. You, Śrīla Prabhupāda, are *patita-pāvana,* the friend of the most fallen, the manifested representation of Lord Nityānanda Prabhu. Lord Nityānanda liberated Jagāi and Mādhāi, but you, Śrīla Prabhupāda, are liberating thousands of Jagāis and Mādhāis. Śrīla Prabhupāda, we are made of your mercy, and out of your mercy we will actually be able to serve you. Please help us to fulfill your desires. *Śrī-guru-caraṇe rati ei sei uttama gati.* Just your lotus feet are the perfection that fulfill all desires. If we can keep in contact with your lotus feet, this will cure the disease from which we have been suffering since time immemorial.

Śrīla Prabhupāda, you are the true *guru.* Our obeisances are unto you, a servant of Sarasvatī Gosvāmī; you are expanding and preaching the message of Śrī Caitanya. O master, from you emanates ecstatic *prema.* You have filled our hearts with bliss—something we had never felt before—and it forces us to serve your lotus feet. Nevertheless we are not able to serve you; therefore we ask for your mercy to engage us in your service. O Gurudeva, we are forgetful souls, and our desires are attached to the mundane objects. You are very expert in transforming the conditioned living entities' desires and turning them towards Kṛṣṇa's lotus feet. Please, shower your mercy on us. O spiritual master, you are just like the morning sun that dispels the darkness of the night. Similarly, with the torchlight of knowledge you enlighten the conditioned souls to liberate them from ignorance. All glories unto you, spiritual master.

O my dear Gurudeva, master of masters, eternal and gracious enlightened soul, you have descended into the depths of the material hell to check all of us fallen souls from drying up, pouring on us the unlimited nectar of the Hare Kṛṣṇa *mahā-mantra.*

Dear Śrīla Prabhupāda, our humble prayers are that you forget all our offenses because of our not being serious in trying to please your desires. We offer our fallen *daṇḍavats* at your most holy lotus feet.

The devotees of ISKCON Valencia.



Jaya nitya-līlā-praviṣṭa Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Abhaya Caraṇāravinda Bhaktivedanta Swami Mahārāja Prabhupāda *kī jaya.*

"All glories to the *ācārya,* Oṁ Viṣṇupāda 108 Tridaṇḍī Gosvāmī Abhaya Caraṇāravinda Bhaktivedanta Swami Prabhupāda, who travels across the earth preaching the glories of Hari, who is situated on the highest platform of *sannyāsa,* and who has entered into the eternal pastimes of the Lord."

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar-bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

"O my lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the *ācārya* and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You." (*Bhāg.* 11.29.6)

yadyapi āmāra guru——caitanyera dāsa
tathāpi jāniye āmi tāṅhāra prakāśa

"Although I know that my spiritual master is a servitor of Śrī Caitanya, I know him also as a plenary manifestation of the Lord."

guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

"According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees." (Cc. *Ādi.* 1.45,46)

śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,——ei dui rūpa

"One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord." (Cc. *Ādi.* 1.47)



Śrīla Prabhupāda! When shall we awaken from the darkness of ignorance to realize your eternally effulgent greatness? When shall we begin to fathom your most exalted position? When shall we constantly hold the remembrance of your lotus feet to our hearts? When shall we free ourselves from these abominable material attachments and take full shelter of your instructions? When shall we appreciate your munificence in delivering us from the clutches of *māyā*?

Śrīla Prabhupāda, please forgive us. We are like small children who are inconsiderate and neglectful of their kind loving father. You have saved us from repeated birth and death in material existence and have awarded us with eternal life. O most merciful spiritual master, please allow us to understand your magnificence and graciousness, and allow us somehow to repay this great debt we have to you by engaging us as your menial servants. Please bless us that we may never fall away from your lotus feet as victims of the material energy.

Śrīla Prabhupāda, please, now that you have left us physically, manifest yourself within our hearts so that we may be guided in carrying out your momentous mission. With our minute intelligence it is difficult for us to grasp the reality of your farsighted plans. Yet we know that they will come to be, and we pray that you will allow us to take part.

In 1965, in your first days in America, you sat on a bench in Tompkins Square, pointed your finger out into the park, and remarked to an early admirer, "We have temples and farms... schools out there. They are there; we simply have to have faith in Kṛṣṇa and move through time." Although you were almost penniless at that time, it has all come to be. We can only watch the future of your mission unfold itself with great expectations. Please bless and empower us so that we may assist you in your mission.

mūkaṁ karoti vācālaṁ pangum laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam

"I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains."

May our life and soul be eternally dedicated to satisfying you by delivering your divine mission to every conditioned soul. Without this mission we would only die. During your presence we may have failed to appreciate who you were. Now we must glorify you by preaching Kṛṣṇa consciousness in every town and village. You yourself have said that our love for you will be exhibited if we cooperate together to maintain and expand what you have already given us.

Śrīla Prabhupāda, may our attachment for you always grow. In your concluding pastimes in Vṛndāvana, you were acting in so many ways, just so we would become attached to you. That is our perfection. Our



duty as your disciples is to develop a feeling of separation from you. You have gone, and the separation is heartbreaking, but by your inconceivable mercy your presence is here even more. This is our only hope in life. Please allow us to develop this feeling for you. Please allow us to develop a remembrance of your instructions.

prasaṅgam ajaraṁ pāśam ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam

"Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to self-realized devotees, opens the door of liberation." (*Bhāg.* 3.25.20) Please let us transfer our desires to your lotus feet. Please give us your association.

tulayāma lavenāpi na svargaṁ nāpunarbhavam
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ

"The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death."

Śrīla Prabhupāda, your association is always desirable, it is worshipable, it is praiseworthy, and it is the highest goal of life. In your absence, please bless us with your association by awarding us engagement in your service and remembrance of your lotus feet.

Hāsyapriya dāsa brahmacārī
Patraka dāsa brahmacārī
Sthāṇur dāsa brahmacārī
Kṛpānidhi dāsa brahmacārī
Varāṅga dāsa brahmacārī
Yogīnātha dāsa brahmacārī
Vopadeva dāsa brahmacārī
Dyutidhara dāsa brahmacārī
Svakṣa dāsa brahmacārī
Makhanacora dāsa brahmacārī
Vrajānanda dāsa brahmacārī
Vijitātmā dāsa brahmacārī
Akrūranātha dāsa brahmacārī
Stavyadeva dāsa brahmacārī
Dakṣiṇa dāsa brahmacārī
Dadhi-hartā dāsa brahmacārī
Toṭa Gopīnātha dāsa brahmacārī
Ānandamaya dāsa brahmacārī
Tridaṇḍī dāsa brahmacārī
Devadarśana dāsa brahmacārī
Dhṛtarāṣṭra dāsa brahmacārī
Yamala-arjuna dāsa brahmacārī
Śāstra dāsa brahmacārī
Mahārāja Nanda dāsa brahmacārī
Nātha dāsa brahmacārī
Bhakta Jacque
Bhakta Pierre
Nandapatnī-devī dāsī
Līlāmṛta-devī dāsī
Rādhikā-devī dāsī
Liṅginī-devī dāsī
Mahātmā-devī dāsī
Devakulyā-devī dāsī
Bhaktin Barbara
Bahūdaka dāsa—Nirupamā-devī dāsī, Devakī, Śyāmagaurī, Kālindī, Bhakta, Kuñjavihārī
Dharmarūpa dāsa—Śubhavratā-devī dāsī, Lalitā
Damaghoṣa dāsa—Kāntimatī-devī dāsī, Candrakānti, Jīva, Bhakti, Śrīdāmā
Nitāipāda dāsa—Harilīlā-devī dāsī, Kapila
Mahīdhara dāsa—Pracetanā-devī dāsī, Narottama
Jñānagamya dāsa—Mahāmāyā-devī dāsī
Pārtha dāsa—Uttama-devī dāsī
Madhu Paṇḍita dāsa—Mādhava-priyā-devī dāsī, Mitra, Sarasvatī
Parasasya dāsa—Svarūpā-devī dāsī, Rāsādi-vilāsī, Gīta-govinda
Bhakta Wayne—Gītā-devī dāsī, Tārāvalī
Bhakta Brian—Bhaktin Linda
Parātpara-devī dāsī, Kṛśāṅgī
Vedagarbha-devī dāsī, Śarmiṣṭhā
Līlā-mañjarī-devī dāsī, Varāha



nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

"I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."
"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism."

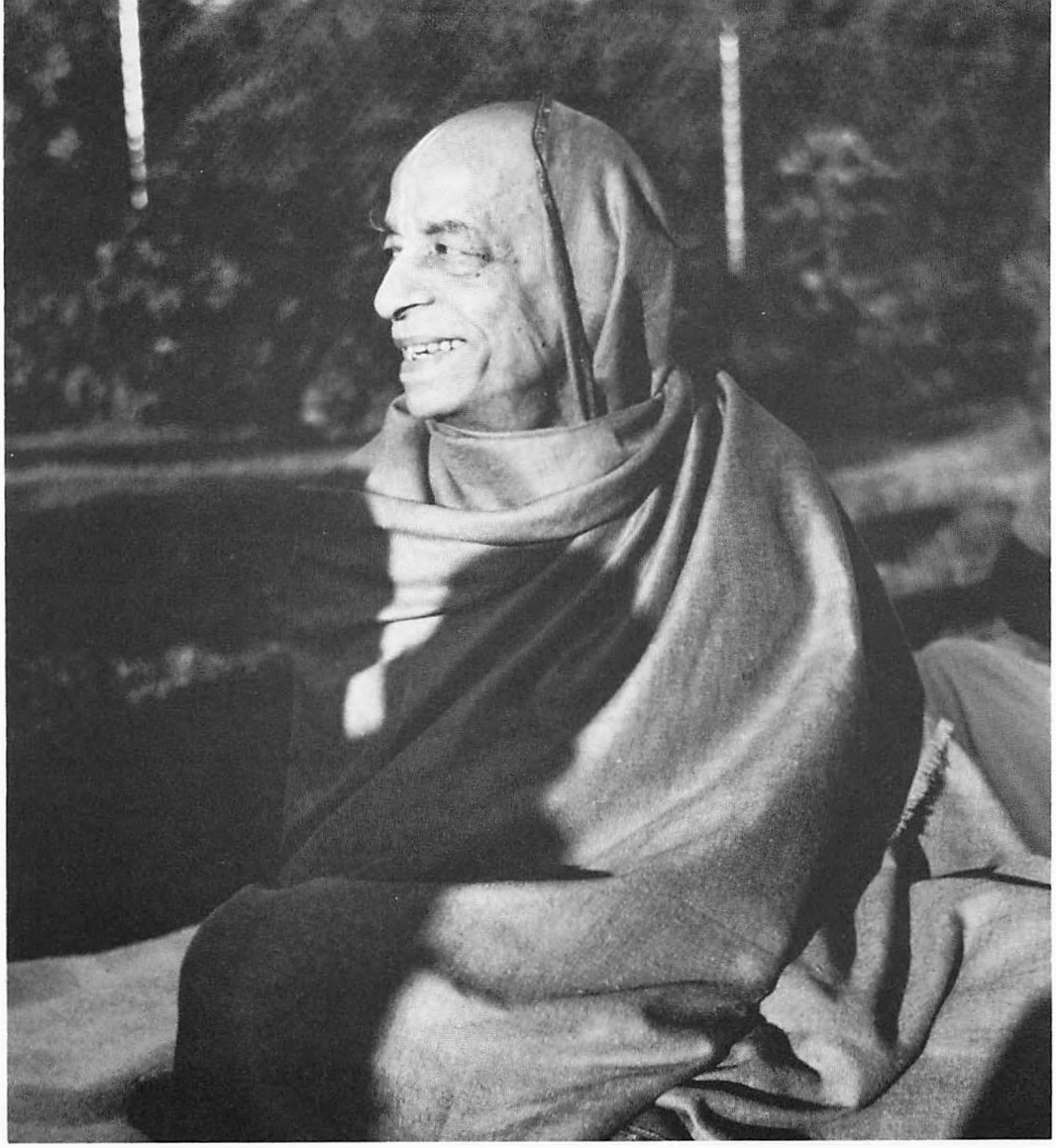
All glories to you, O spiritual master. As Śrīla Viśvanātha Cakravartī Ṭhākura has said:

saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya vande guroḥ śrī-caraṇāravindam

"The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities."



dear Gurudeva, by your mercy we can now understand that everybody on this planet is enamored by the illusory satisfaction derived from sense gratification. Being thus fully engaged in activities of illusion, they reject the Kṛṣṇa consciousness movement, not seeing the benefit of surrendering to Kṛṣṇa, and therefore they're subjected to different and variegated miserable conditions of life, foolishly attached to this material existence and to the so-called society, friendship and love. Everyone, man or woman, is attached to this material existence and is engaged, therefore, in cheating all others in a big society of cheaters and cheated. Thus, in this modern society people don't feel the need of inquiring about spiritual realization, and due to this they are full of anxieties and are strongly bound by material desires, keeping themselves in



madness. So it is very difficult to get out of the material entanglement, but by one way or another we have been favored by Kṛṣṇa. By His mercy we have been given the opportunity of associating with a pure devotee like Your Divine Grace.

We can thus conclude that we have been blessed by Kṛṣṇa, for now we are becoming Kṛṣṇa conscious and are engaged in the preaching work of this Vaiṣṇava philosophy.

Your most fallen servants,
New Bhāratavarṣa Venezuela Farm Project







Respected and honorable Vaiṣṇavas of the world,

May I bring your kind attention to the divine resting place of our beloved Guru Mahārāja, Śrī Śrīmad A. C. Bhaktivedanta Swami Prabhupāda. Before the holy *mandira* of Śrī Śrī Kṛṣṇa-Balarāma in the transcendental land of Vṛndāvana is situated the eternal form of our most beloved Gurudeva in the mood of *samādhi* upon Their Lordships.

May I humbly request that you once please come and throw yourself at the lotus feet of Śrīla Prabhupāda, who has given the world the treasure of Kṛṣṇa consciousness. And remain there in the dust of Vṛndāvana to hear Śrī Kṛṣṇa's names sung by Prabhupāda's devotees by the *samādhi,* see the form of Śrīla Prabhupāda everywhere, and touch the lovely land where Śrīla Prabhupāda has lived. Every moment will be full with the bitter-sweet remembrance of Śrīla Prabhupāda here in his external home. Absorbed in the pastimes of Prabhupāda, remain fixed in Vṛndāvana at his lotus feet wherever you go.

Śrīla Prabhupāda is here with his devotees, engaged in his eternal pastimes with Śrī Śrī Kṛṣṇa and Balarāma. Śrīla Prabhupāda has not left us; nor have Kṛṣṇa and Balarāma left, though the historians may declare differently. Śrīla Prabhupāda's home is here, and his pastimes continue eternally. Please remember the fantastic accounts of Śrī Caitanya Mahāprabhu, who would come personally to the homes of His devotees and accept their offerings although physically He was not present. Śrī Caitanya Mahāprabhu appeared as the exemplary devotee of the Lord. Similarly, Śrīla Prabhupāda appeared as the Supreme Personality of Servitor Godhead.

As the sun may appear for some time and then be covered by clouds, so Śrīla Prabhupāda is simply beyond our vision. But his influence is experienced throughout the universe as the International Society for Krishna Consciousness. The shadow of separation is producing a darkness in our lives that only the remembrance of Śrīla Prabhupāda can dispel.

The Supreme Lord Himself has made Śrīla Prabhupāda the most memorable and famous person in the world. The greatness that Śrīla Prabhupāda manifested while on this earth was just a spark of his splendor. Even in Kṛṣṇa's personal *dhāma,* Śrīla Prabhupāda is considered the most famous person in the world. The devotees have constructed a gate at the entrance of Vṛndāvana that towers over Vṛndāvana's main road. The gate is called "Śrī Bhaktivedanta Swami Dvāra." The name of the main road is "Śrī Bhaktivedanta Swami Mārga." The most famous

temple is Prabhupāda's temple, Śrī Kṛṣṇa-Balarāma Mandira, and the finest school is Śrī Bhaktivedanta Swami Gurukula. The finest *gośāla* is Bhaktivedanta Swami Gośāla, and the finest publications of Vedic philosophy are produced by the Bhaktivedanta Book Trust. Everything about Śrīla Prabhupāda is gloriously memorable and fantastic.

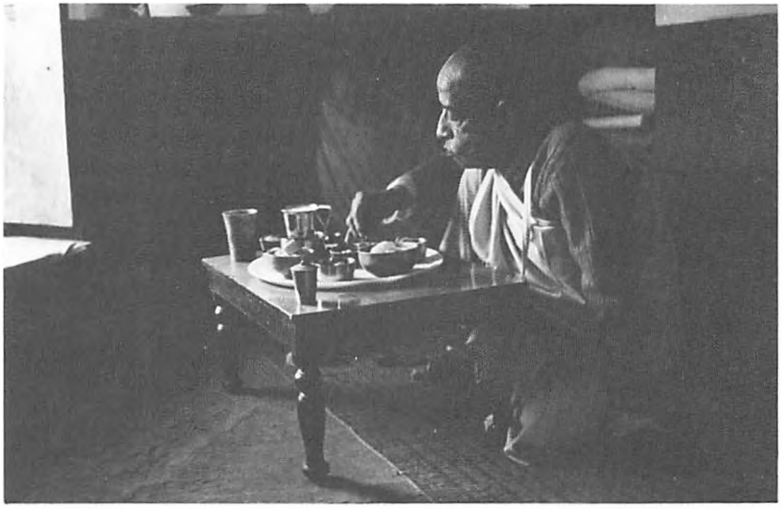
I offer my most humble obeisances unto the lotus feet of my spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is the greatest person in all of the spiritual and material worlds. I only pray to follow him lifetime after lifetime and remain his menial servant eternally.

Śrī Kṛṣṇa-Balarāma Mandira and Śrī Bhaktivedanta Swami Gurukula

His Holiness Guru Kṛpā Svāmī
His Holiness Akṣayānanda Svāmī
His Holiness Yaśodānandana Svāmī
Viśvambhara Dayal
Dhanyavat dāsa
Guṇārṇava dāsa
Viṣāla dāsa
Ayodhyāpati dāsa
Bhaktisiddhānta dāsa
Dhanañjaya dāsa
Oṁkāra dāsa
Jaya Gauraṅga dāsa
Kuṭīcaka dāsa
Pradyumna dāsa
Satyahita dāsa
Taruṇa-kṛṣṇa dāsa
Smarahārī dāsa
Girivaradhārī dāsa
Śrī-caraṇam dāsa
Bhūmipati dāsa
Bimal
Madan
Ashok
Vibhu-caitanya dāsa
Ram Gopal
Viṣṇupāda
Vaiṣṇava-dharma dāsa
Jagannātha Nṛsiṁha dāsa
Veṇudhara dāsa
Kṛtakarmā dāsa
Puṣpa Gopāla dāsa
Parameśvara dāsa
Dadhibhakṣa dāsa
Vṛṣakṛta dāsa
Pūrṇāmṛta dāsa
Lileśvara dāsa
Jagadīśa dāsa
Dr. Sharma
Rūpa-vilāsa dāsa
Rājendranandana dāsa
Dhanurdhara dāsa
Maṇihāra dāsa
Gopāla-devī dāsī
Bāla Gopāla-devī dāsī
Viśālinī-devī dāsī
Mokṣa-lakṣmī-devī dāsī
Nirmalā-devī dāsī
Sevānandī-devī dāsī
Sarasvatī-devī dāsī
Candrikā-devī dāsī
Lokahita-devī dāsī
Sujana-devī dāsī
Nikhileśvarī-devī dāsī
Narmadā-devī dāsī
Vidyā-devī dāsī
Śrīkārī-devī dāsī
Nandalāl-devī dāsī
Añjanā-devī dāsī
Līlāsmaraṇam-devī dāsī
Daivīśakti-devī dāsī
Arundhatī-devī dāsī
Araudrā-devī dāsī
Bhavatāriṇī-devī dāsī
Veena prabhu

Gurukula Students
Ānanda
Aniruddha
Aśeṣa
Bhakta
Bhakta-suta
Bhakta-vatsala
Deva-deva
Dhīrodatta
Dhīroddhāta
Dhruva
Dvārakādhīśa
Ekendra
Gaṅgā
Gauraṅga
Govindānanda
Hanumān
Kāliya-Kṛṣṇa
Kalpataru
Kapila (elder)
Kapila (younger)
Keśava
Kṛṣṇa dāsa
Kṛṣṇa dāsa
Līlā-smaraṇa
Mādhava
Mārkaṇḍeya
Mūrtimān
Nirmala-candra
Loka-pāla
Paurṇārka
Pralambahā
Praveen
Raghunātha
Rajeev
Satyarāja
Saumya
Sūrya
Trivikrama
Vakreśvara
Viśvaretā
Vṛndāvana
Yudhiṣṭhira
Naraga-deva

Children
Śrīmatī
Rādhikā
Vṛndāvaneśvarī
Aravinda
Satī
Brij-latā
Vṛndāvaneśvarī
Nitāi-Gauraṅga
Kuntī
Nipuṇā
Amṛtā



Jaya Prabhupāda

O saintly sage,
of this age of iron and irritation
the news of your departure
fell upon us
like an avalanche of ice.
The razors of separation
began to cut . . .
. . . and they will say
you have gone away
but still you dance
through this cancerous world
singing of "another nature."
Still you will give eternal shelter
to the pathetic creatures of time.
Still you will enter hollow hearts
and make them full again.
Still you will direct
the spiritual derelicts
across the strange
seas of saṁsāra.
Still you will irrigate
this arid world
with your ceaseless streams
of compassion.

Still you will . . . because you are
Śrīla Prabhupāda,
our matrix of realization,
the destroyer of infatuation,
an absolute personality,
above māyā's duality!

When they carried your holy body
through the streets of Vṛndāvana
thousands fell into the dust
weeping and chanting
Jaya Prabhupāda! Jaya Prabhupāda!

O sinless swanlike soul
now you have taken flight . . .
. . . and behind you is a trail
of literary light,
a safe passage
through the vicious material night,
a bridge back home
to Govinda's realms of endless delight.
Jaya Prabhupāda! Jaya Prabhupāda!
Jaya Prabhupāda!

New Hastināpura, Washington, D.C.



Dear Śrīla Prabhupāda,

We have neither the spiritual maturity nor the devotional inclination to enable us to fully realize, appreciate and relish the enormous transcendental achievement which you have so adroitly and audaciously accomplished against all odds and expectations. Actually, our adulation of you is so imperfect that we can never dare to hope that it is even remotely acceptable to your completely spiritualized lotus feet. Nonetheless, we humbly submit this written homage to you, flawed as it is with our material conceptions, in the hope that we ourselves will become purified and enlightened by this attempt to glorify the most inconceivably glorious personality of this or any other age. Śrīla Prabhupāda, we thank you for having come here and moreover for the wonderful magnanimity which you have displayed by accepting us as your servants. Our only misfortune is that your magnificent form is no longer manifest before us. Still, it somehow seems to us that you have not entirely left us, and we take comfort in the following verse:

> *He lives forever by his divine instructions*
> *and the follower lives with him.*

Śrīla Prabhupāda, all glories to you!

Your servants at ISKCON West Africa.

Jalakāra dāsa brahmacārī
Śyāmalāl dāsa brahmacārī

Dear Śrīla Prabhupāda,



rīla Bhaktisiddhānta Sarasvatī Mahārāja gave you the order to take this supreme science to the English-speaking countries of the West, and you expanded on the instructions to his ecstasy. On your order we are endeavoring to make Africa a "Black Vṛndāvana."

Every town and village here means a lifetime of engagement for this continent, so you have so mercifully guaranteed us full service for our idle minds and bodies. We, the above-mentioned *saṅkīrtana* party, are engaged in traveling sixty-five hundred miles throughout nine countries that have never seen a devotee of the Lord and certainly haven't rendered devotional service for quite some time. Owing to various political situations, we are experiencing great difficulty in crossing borders, and particularly into Africa itself. Kṛṣṇa is eternal time, so He knows, but He is also the ability in man, so please, Śrīla Prabhupāda, extract that ability from us. There are over fifty countries that we want to visit here in the next five years and try and plant a few seeds in each so we can select the very best countries and work on them.

You have said that your Guru Mahārāja has arranged for so many of us, your disciples, to take birth in the West to help you carry on this mission of Caitanya Mahāprabhu; so similarly, Prabhupāda, if you could arrange for some pious living entities to take birth in the right place in Africa, and then you guide us so we can open up Gurukula training centers in Africa, then local men can become Kṛṣṇa conscious leaders. You have mentioned many times also that there is enough land to feed ten times more people on this planet, and Africa in particular has that potential. If we can set up model *varṇāśrama* farm communities, then the local people will quickly learn from the Vedic example, and then we feel we can offer whole nations to your lotus feet.

At this time we are engaged in the adventurous task of finding out by personal experience just how much we can do in each and every place, or if we can do anything at all. Please have a word in Rādhārāṇī's ear, so She can use Her powerful influence on Śrī Kṛṣṇa, and if He wants then He will provide the *lakṣmī* and particularly the manpower for such an undertaking.

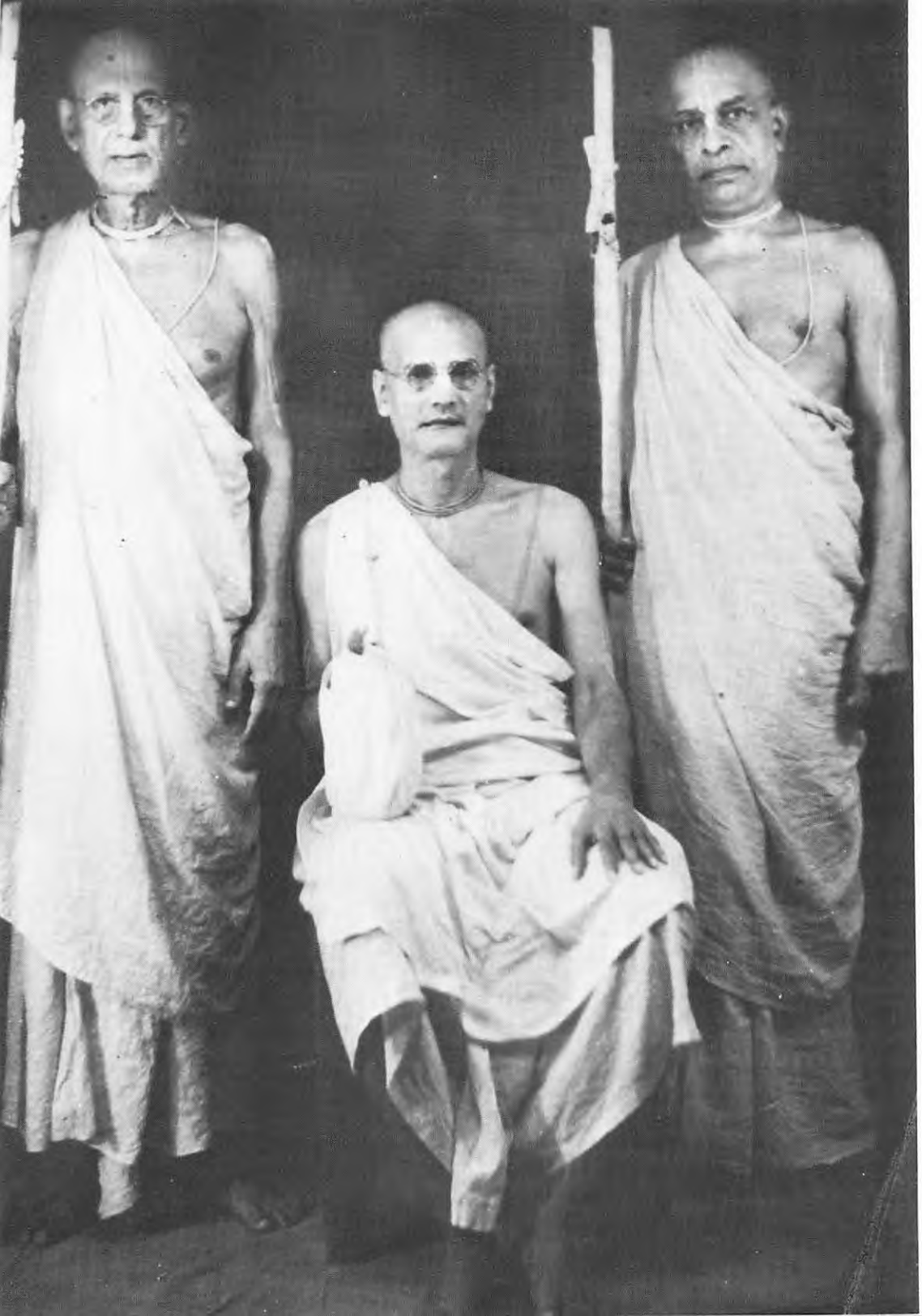
All glories to you, Śrīla Prabhupāda,

Your not-so-humble servants of the Great West African TSKP

Brahmānanda Svāmī
Amita dāsa brahmacārī
Mṛgapati dāsa brahmacārī
Anuttama dāsa brahmacārī
Hūṅkāra dāsa brahmacārī
Ekādaśī dāsa brahmacārī
Svarūpānanda dāsa brahmacārī
Nayanābhirāma dāsa adhikārī

Prabhupāda-līlā

In 1959, Śrīla Prabhupāda took *sannyāsa,* the renounced order of life, from Keśava Gosvāmī Mahārāja (seated). His Godbrother Sanātana dāsa Adhikārī (standing at left) received the name Bhaktivedanta Muni Mahārāja, and Śrīla Prabhupāda received the name Bhaktivedanta Swami Mahārāja.



ISKCON
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(As of March 24, 1978)

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CERTIFICATE OF INCORPORATION
of
THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

(Pursuant to the Religious Corporation Law of the State of New York)

For the purpose of forming a corporation pursuant to the Religious Corporation Law of the State of New York, we do hereby make, subscribe and acknowledge this certificate as follows:

FIRST:
The name of the corporation shall be THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, INC.

SECOND:
The purposes for which the corporation is organized are:

(a) To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.

(b) To propagate a consciousness of Kṛsna as it is revealed in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*

(c) To bring the members of the Society together with each other and nearer to Kṛsna, the prime entity, and thus to develop the idea, within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Kṛsna).

(d) To teach and encourage the *saṅkīrtana* movement, congregational chanting of the holy name of God, as revealed in the teachings of Lord Śrī Caitanya Mahāprabhu.

(e) To erect for the members, and for society at large, a holy place of transcendental pastimes, dedicated to the Personality of Kṛsna.

(f) To bring the members closer together for the purpose of teaching a simpler and more natural way of life.

(g) With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings.

Book Reviews

Undoubtedly Śrīla Prabhupāda's greatest contribution to the spiritual welfare of humanity is his books—nearly seventy volumes of commentaries upon and translations and summary studies of India's immortal Vedic scriptures. Śrīla Prabhupāda's books have now been translated into thirty different languages.

Śrīla Prabhupāda's books are unique because they present the message of the Vedic literature *as it is,* without personally motivated interpretations. Thus, for the first time, the true glory of Vedic knowledge and culture is being recognized throughout the world.

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More than twenty-five hundred college professors and university and public libraries have placed standing orders for full sets of Śrīla Prabhupāda's books, twelve hundred of these orders from India alone. More than ninety percent of all the college and university libraries in the United States have ordered Śrīla Prabhupāda's books.

The spiritual benefit that accrues to the reader from Śrīla Prabhupāda's books cannot even be estimated. But the appreciation that has poured in from the scholarly world can be at least partially understood from the following sample of reviews.

"The editions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* by the Bhaktivedanta Book Trust including the original Sanskrit text with roman transliteration, English translation and useful commentaries are of great value for the scholars and students of Sanskrit. These publications will certainly help Russian scholars in their study of concrete texts and in the investigation of some broader problems of Indology and specific features of Indian culture. It must be said that these texts reflect the complex spiritual and emotional world of Indian people with great artistic inspiration and profoundly have become an integral part of world culture. So they must be interesting not only to the specialist but also to the lay reader. One can wish to the Bhaktivedanta Book Trust success in this important work."

(Name withheld)
Moscow, U.S.S.R.

"It gives me great pleasure to write a few words about the encyclopedia of Vedic knowledge published by the Bhaktivedanta Book Trust. The author, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, has shown his vast erudition and unparalleled genius in this unique presentation of pure philosophy and transcendental science. I especially appreciate the Hindi edition of the *Śrīmad-Bhāgavatam* brought out by the Trust. After carefully going over the deep and inspiring thoughts of the author in his 'Purports,' I feel that I have discovered an unequaled body of literatures which has both scholastic quality and devotional impact. I can think of a no more qualified person than Swami Prabhupāda to have given us such a clear picture of the message of the *Bhāgavata,* for he is a true follower of that very message himself. The very evidence of Swami Prabhupāda's sincerity of purpose is found in his great success in spreading Vedic culture here and abroad. His writings have created such an impact that they now appear in thirty languages in over one hundred countries of the earth.

"I hope that every sincere seeker of truth and higher knowledge will find repose in the books of His Divine Grace. The encyclopedia has already been acquired by our library, and I would recommend it to every library of India."

V.P. Singh
Professor and Head of the Dept. of Hindi
Benaras Hindu University
Vārāṇasī, India

"It gave me great pleasure recently to study the new publications of the Bhaktivedanta Book Trust. Particularly the great Indian classic describing the science of God, *Śrīmad-Bhāgavatam,* composed with the original Sanskrit texts, word-for-word meanings, meaningful and devotional oriental translations, drew my full attention. The beautiful and informative texts of Śrīla Vyāsadeva have been properly augmented by the great insight and devotional qualities of A. C. Bhaktivedanta Swami Prabhupāda, so as to clearly reinterpret the real need of Vedic knowledge to modern man in the form of a comprehensive and accessible encyclopedia, useful for many different aspects of study, in both the sciences and the humanities. In publishing the *Bhāgavatam* in this way, Śrīla Prabhupāda has done a great service to the people, showing the practical application of *Bhāgavata* principles to the present-day problems. This *śāstra* is taking on an important significance as the guide for a rapidly growing international Society, dedicated in all seriousness to the respiritualization of humanity.

"Certainly I am very glad to have these beautiful and important books in our library, and I strongly recommend them for use by educationalists, scholars, students and lay readers in every kind of library."

S.D. Joshi
Director
Center of Advanced Study in Sanskrit
University of Poona
Poona, India

"That this great book of devotion *Bhāgavata,* which has inspired generations of saints to muse on the juvenile sports of the Lord, who has thus appealed most to the young and old alike, the deliverer of the least-learned in any lore, the innocent milkmaids and cowherds and even a colossus of ignorance, an elephant, not to talk of the acme of perfection in spiritual vision and the height of ethical learning, Bhīṣma, has been rendered with its text in simple narration in English with a rare spiritual fervor by the divinely inspired A. C. Bhaktivedanta Swami Prabhupāda, whose life has been a dedication at His feet, is indeed one of the greatest blessings of the Lord for us on this planet groping for a spark to light our path and incline us toward Him, lost as we are in the eddy and turmoil of a fast-moving world with its manifold problems of lesser significance that engage us more than the less alluring sequestered path of divine bliss.

"This beautifully produced encyclopedic set in several handy volumes, illustrated with pictures specially prepared and illuminated with thought-provoking notes on each line of the text, is a boon to all those who would like to read and understand so valuable a treasure of spiritual wealth in the domain of devotion. The Swamiji has laid the world in a deep debt of gratitude to him for envisaging the need for such literature to be made available to enlighten thousands that await it all over the globe. These books excel in form and content, are elegant in their look, and sweet in their import. It was indeed a great joy to go through these volumes constituting the *skandhas* of the *Bhāgavata.* I am sure they would suffuse with joy so many more as they peruse them. This is a superb deluxe edition of the *Bhāgavata.*"

C. Sivaramamurti
Director
National Museum
New Delhi, India

"People all over the world and particularly in the West, and in America, show increasing dissatisfaction with their lives. In spite of increasing and unimaginable material comforts, they do not feel happy.

They have begun to understand that true happiness is best taught by the *Bhāgavata.* Hence it has been described, for the last thousand years at least, as the ripened fruit of Vedantic philosophy. All early teachings found in the *Vedas,* the *Upaniṣads,* and in the *Brahma-sūtras* of Vyāsadeva are as dry as dust, whereas the teachings of the *Bhāgavata* are as sweet as nectar. That is why it has become popular all over India.

"I am indeed glad, in fact overjoyed, to see that this ripe fruit of the wish-fulfilling tree, this essence of all philosophy, which hitherto was available in all Indian languages (besides Sanskrit) is now rendered into English by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. This is not merely a simple translation. The original text, printed in beautiful black type, is accompanied by its roman transliteration, synonyms, translation, and elaborate explanations by Swamiji. Thus for the first time, the "sweet fruit" can be tasted by people all over the world. For this great service to humanity by a pure devotee of Śrī Kṛṣṇa we should ever remain grateful to the founder of the Kṛṣṇa consciousness movement. His encyclopedic and useful *Śrīmad-Bhāgavatam* should find a place in every library."

H.D. Sankalia
Postgraduate and Research Institute
Deccan College
Poona, India

"Philosophy and theology in the Western tradition have usually been distinguished from each other, particularly so since the beginning of the modern scientific age and the time of Sir Isaac Newton. The distinction is a subtle one and is easily blurred when one studies the great mystics such as Nicolai Berdyaev. It is generally accepted that philosophy may be characterized as the examination of creation from the inside out, whereas theology is the examination of creation from the outside in. *The Teachings of Lord Kapila* provides an excellent example of how such a seeming dichotomy (and a needless one) is avoided in Vedic tradition.

"This book is not one to be read hurriedly and, indeed, it is doubtful that any reader would care to skim through it as in passing, nor could he do so. From the outset, the presentation of Lord Kapila's teachings captures the attention of the reader and demands a thoughtful consideration of the contents.

"Śrīla Prabhupāda has admirably produced a work which may be read with profit during moments of leisure or studied minutely for greater insight into India's metaphysical thought and religious knowledge. The leisure reader will probably bypass the Sanskrit transliterations. The excellent color plates with their accompanying descriptions, the English text, commentary and interpretation, and the glossary will demand his attention more. The serious student, however, will welcome the

transliterations, the guide to Sanskrit pronunciation and the index to Sanskrit verses. He might wish that the Sanskrit text itself had also been included, but this is just a minor point, and such inclusion is not really necessary.

"This book is highly recommended, whether it be read simply for pleasure or for serious study, or for any intermediate stage therein."

Dr. John A. Hare
Professor of Humanities
Lander College
Greenwood, South Carolina

"Caitanya is the greatest teacher of *bhakti* in Bengal. He has gained a resounding success among people due to the placing of special importance on the emotional element of the religious consciousness in the so-called *saṅkīrtana* ceremony.

"The *Caitanya-caritāmṛta* ('the nectar of Caitanya's life'), written by Kṛṣṇadāsa Kavirāja Gosvāmī around the year sixteen hundred, is a very detailed biography of Śrī Caitanya and also a rich mine of the philosophy of Viṣṇu-Kṛṣṇa philosophy. This is one of the earliest and most valuable pieces of the hagiographical literature in Bengal.

"We are very much obliged to Śrī Bhaktivedanta Swami Prabhupāda for editing the monumental work with a fine English rendering and explanation and are of the opinion that it will be highly useful for the students of Indian religion and philosophy and moreover for those who have a good feeling for the real values of mankind."

Gy. Wojtilla M.A., Ph.D.
Hungarian Academy of Sciences
Budapest, Hungary

"Reading A. C. Bhaktivedanta Swami's *Bhagavad-gītā As It Is* has been a rewarding experience in every respect. The new and profoundly personal interpretation cannot but greatly stimulate everyone interested in the religiophilosophical tradition of India. To every teacher of comparative religion this is a highly valuable textbook."

Yours sincerely,
Olli Alho, Ph.D.
Acting Professor
Institute of Folklore
and Comparative Religion
University of Turku
Turku, Finland

"For a proper understanding of India's spiritual heritage, the *Bhagavad-gītā* has been well recognized as the authoritative and authentic source book. Although there exist innumerable editions, translations, commentaries, expositions and interpretations thereof both in Indian as well as in Western languages, few of them satisfy the need of a modern, seriously enquiring student, particularly of the West. Mostly they are too superficial, failing to impart the profound knowledge hidden in the text. Having taught the *Bhagavad-gītā* to several students over the last twenty years, I always felt the necessity of a more satisfactory edition of the same. I am glad to note that this complete edition of the *Bhagavad-gītā As It Is,* with original Sanskrit text, roman transliteration, English equivalents, translation and elaborate purports by Bhaktivedanta Swami Prabhupāda largely fulfills the desideratum. I have used this edition with highly satisfactory results. I am sure that this valuable edition will prove to be of great help in awakening in students the Kṛṣṇa consciousness and in imparting the transcendental knowledge of India's past. I would recommend it to anyone who is a seeker of truth and spiritual knowledge."

Dr. Parameshwara Aithal
South Asian Institute
University of Heidelberg
Heidelberg, Germany

"The *Bhagavad-gītā* is a book of exceptional interest in this time of the new arousal of spiritual interest in the Western Hemisphere. The Bhaktivedanta Book Trust did an excellent piece of work making this spiritual masterpiece, in the superb translation and commentary of A. C. Bhaktivedanta Swami Prabhupāda, so inexpensive for the interested reader."

I. Maso
Department of Sociology
The University of Leiden
Leiden, Holland

"The Fifth Canto of the *Śrīmad-Bhāgavatam,* a classic epos of the Vedic philosophy, surprises the occidental scientist by its detailed account of the structure of the universe. The credit for this unexpected insight into Indian astronomy of some five thousand years ago goes to the Indian scholar A. C. Bhaktivedanta Swami Prabhupāda, translator of the original Sanskrit *mantras* into English.

"It appears that the universe is concentric, centered around the known

world, much like Ptolemy thought three thousand years later. The known world is round, not as a disk, however, but spherical, judging from statements like 'when people in a given place have midday those living on the diametrically opposite side have night.'

"The apparent movement of the sun around the earth is explicitly related to an axis fixed at the center of the world and at the polestar. And the yearly movement of the sun and the planets through the signs of the zodiac is recognized as an independent movement.

"The moon, the sun and the nearest inner planets are in disorder, as can be expected in a nonheliocentric model. However, the outer planets and the polestar are in correct order.

"The visible universe extends 'as far as the sun spreads its light.' However, beyond that the universe is limitless. This corresponds very closely to present-day understanding, where the limits to the visible universe precisely is the limit from which light still can reach us from distant stars.

"A valuable appendix to this volume constitutes the three charts mapping the universe, the solar system, and the signs of the zodiac. The translator frequently adds comments containing information from other Vedic scriptures, for instance, ancient astronomical calculations, referred to by Śrīla Viśvanātha Cakravartī Ṭhākura. It would be highly interesting to have a compilation of such astronomical texts translated into English. One can only hope that the Bhaktivedanta Book Trust endeavors to do this, to the great benefit of the historians of science."

Matts Roos
Professor of Nuclear Physics
University of Helsinki
Helsinki, Finland

Friends of Kṛṣṇa

"Based on my many visits to the Hare Kṛṣṇa temples and the numerous conversations with devotees and parents, I decided to give some devotional service in the nature of writing and/or speaking to everyone that could be benefited, by serving as an advisor or supplying information about Kṛṣṇa consciousness.

"After receiving many replies from devotees and parents from centers and cities all over the world, I wrote a parents' newsletter. The first copy was sent to Śrīla Prabhupāda, and I received his reply. He thanked me for sending it to him, and he encouraged me to send copies of the letter to all the parents of the devotees. He said, 'If the parents of our devotees study the philosophy of Kṛṣṇa consciousness, there is no doubt they will benefit equally as their children are now doing.' There are many parents like myself who are glad of the opportunity to serve God through devotional service in the capacity of parent liaisons. For them and myself I say we are immensely grateful to Śrīla Prabhupāda. His sincere message has increased our intelligence to the enlightenment of God consciousness, and consequently we are benefited by closer association with our children. Thank you."

Rose Forkash, mother of Līlāśakti-devī dāsī
Polly Perlmutter, mother of Śravaṇānanda dāsa
Lorrie Giblin, mother of Jayapatāka Swami
Rosemary Tetor, mother of Rāmagopāla dāsa
Norma Litwin, mother of Caṇḍī dāsa

Śrī-guru-vandanā

from the *Prema-bhakti-candrikā* of Śrīla Narottama dāsa Ṭhākura

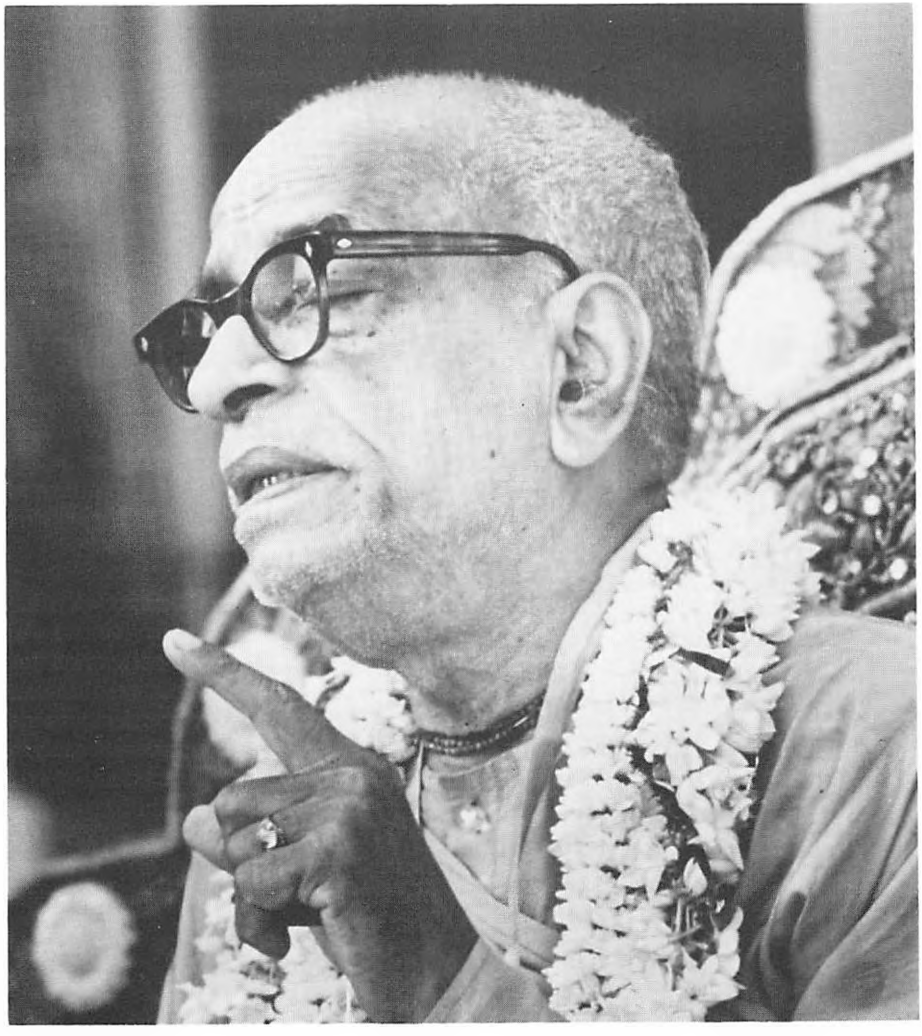


śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando mui sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā hāte

The lotus feet of the spiritual master are the abode of pure devotional service. I bow down to those lotus feet with great care and attention. My dear brother (my dear mind)! It is through the grace of the spiritual master that we cross over this material existence and obtain Kṛṣṇa.

guru-mukha-padma-vākya, cittete koriyā aikyā,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā

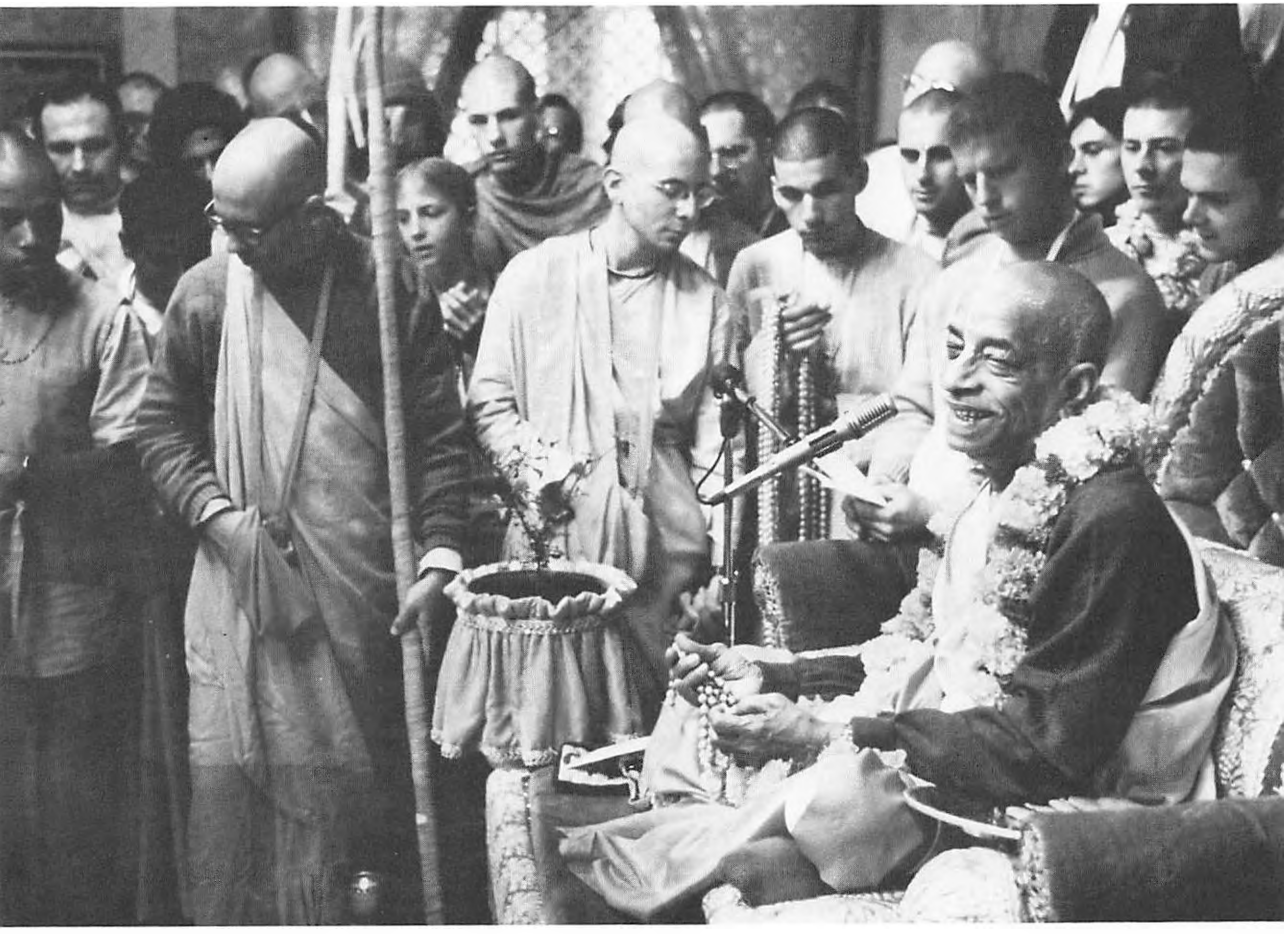
Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.



cakhu-dān dilo jei, janme janme prabhu sei,
divya-jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte.
vede gāy jāhāra carito

He who has given me the gift of transcendental vision is my lord birth after birth. By his mercy, divine knowledge is revealed within the heart, bestowing *prema-bhakti* and destroying ignorance. The Vedic scriptures sing of his character.





śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana

O spiritual master, ocean of mercy and friend of the fallen souls, you are the teacher of everyone and the life of all people. O master! Be merciful unto me and give me the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds.