



# HOMAGES FROM OTHER SOURCES





# The Australian Society for Krishna Culture

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your holy lotus feet. All glories to your unequalled stature in the world of devotional service!

You are a genuine spiritual master because you are able to present appropriately the spiritual subject matter of God, or Kṛṣṇa, consciousness to anyone and everyone, including the big leaders of society. The opening of your August 1968 letter to the then Governor General of Canada, Roland Michener, is a good case in point:

ISKCON (the International Society of Krishna Consciousness) is a non-lucrative organization, whose purpose is to promote the well-being of human society by drawing its attention to God. We are a non-sectarian society, and our members include people from Christian, Jewish and Moslem as well as Hindu faiths. The aim of ISKCON is not to found a new religious sect, but to invoke the living entity's dormant love of God, and thus provide the human society of all faiths with a common platform of clear theistic knowledge and practice. Members of ISKCON may retain their own respective religious faiths, as ISKCON is meant to establish a clear, practical common formulation of the common ideal of all theists, and to defeat the unnecessary dogmatic wranglings that now divide and invalidate the theistic camp. This common ideal of theism is to develop love of God.

Actually, you are the center of our lives. For instance, today we have all come together to observe the anniversary of your appearance day, as opposed to observing the Guru Pūrṇimā ceremony, which, you explained, is generally performed by the Māyāvādī sects. Or when we chant *japa*, circumambulating Śrīmatī Tulasī Devī, we perform an extra bodily revolution just to acknowledge your presence on the *vyāsāsana*. You control us as much as we agree to follow your beneficial instructions. It is a matter of love and strength on both sides. It is not a matter of force, even though force entails strength.

Even though you relinquished your physical form thirty-nine years ago, in November of the year 1977, while I was serving in the French army, you are in fact very much with us.

This is confirmed in various ways. For example:

1) When a reporter asked you who the next *ācārya* would be, after your passing, you side-stepped the question, delighting all your disciples and followers with your grand and bold reply: "I shall never die; I will live forever in my books!" In the mood of the exuberant, enthusiastic, and sometimes wild early days, collective exclamations of "*Jaya!*" and "*Jaya Śrīla Prabhupāda!*" followed.

2) When you noticed how your pictures were somehow being neglected, you clearly explained that the bona fide spiritual master, being situated on the absolute platform, is not different from his pictures and that your pictures should therefore be treated accordingly. The same reasoning applies to your *mūrti* on the *vyāsāsana*, and therefore you are very much here, right now, in front of us. Let us treat you accordingly, with all due respect, consideration, and propriety. At times you do indeed reciprocate with us directly from the *vyāsāsana*.

3) Most importantly, anyone can always directly associate with you through sound vibration by listening to your lectures, which have been so nicely produced by the Bhaktivedanta Archives, by reading your books, or by chanting *japa* in your company. You have so kindly, expertly, and liberally given us all your knowledge and realizations. Where is the question of separation?

In the absolute world there is no distinction as me, or he, and I. Krishna and His representative

is the same. Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring. [Letter to Mālatī, 28 May 1968]

The spiritual master sets us straight on the path back home, back to Godhead. I want to thank you very much for the reply to the only letter I ever wrote to you, in April or May 1977, when I was doubting my position as the temple commander at the Kṛṣṇa-Balarāma Mandir in Vṛndāvana, thinking my service impinged too much on my study time. One of your favorite disciples, His Holiness Tamāl Krishna Goswami, relayed your words to me:

There is no difference between management and study in Kṛṣṇa consciousness. I am studying books and writing also, and at the same time attending to your letter. And there is so much management to look to. So I am doing both because there is no difference.

These instructions are indeed most important, enlightening, meaningful, and direction-giving. Due to our artificial educational systems, we tend to see borders and demarcations. These instructions are therefore also artificial-border- and artificial-demarcation-shattering instructions. I am trying to execute my service by making these instructions the cornerstone of my remaining life in this fragile tabernacle. These instructions are both enlivening and productive as well. They are also time-saving because of being practical. They are also very much in line with your insistence on authenticity, as opposed to bluffing and blind following.

Śrīla Prabhupāda, I sometimes feel very, very good in devotional service and sometimes not so good, to put it positively. Frankly, sometimes I feel miserable, so much so that addressing you, as I do now, becomes a burdensome task. I am then unable to pray to you with sincere feelings. It simply becomes an artificial formality at best. I am taking the liberty to speak like this while remembering the example of Śrīla Narottama Dāsa Ṭhākura, who says in his “Prayer to the Lotus Feet of Śrī Nityānanda,” in *Prārthanā*:

*hā hā prabhu nityānanda, premānanda sukhi  
kṛpābalokana koro āmi boro duḥkhi*

Your translation: “My dear Lord Nityānanda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, then I may also become happy.”

Please hear my wish, Śrīla Prabhupāda: I would like to continually feel very, very happy in devotional service and always be able to remain very active in cultivating and spreading Kṛṣṇa consciousness to the best of my ability without interruption. Enough time has already been lost.

At *Bhagavad-gītā* 3.30 Śrī Kṛṣṇa clearly instructs us to rise up to the transcendental plane and become free from lethargy: “Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.”

I wish to become like you, Śrīla Prabhupāda, who exhibited the greatest steadiness of mind amidst even the greatest disappointments—for example, when your GBC deputies unexpectedly abandoned their posts. According to Śrī Kṛṣṇa at *Bhagavad-gītā* 2.48, this equanimity is yoga: “Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.”

In that regard, I find *saṅkīrtana*, book distribution, the most edifying and pleasing school of yoga.

In glorification of you, Śrīla Prabhupāda, I would also like to bring to the attention of the devotees a website that lists persons who became tremendously successful after the age of fifty, and your name is mentioned. The website is <http://edition.cnn.com/2010/LIVING/worklife/05/16/mf.famous.career.after.50/>. My friend Madhukānta Prabhu found and supplied this information.

In conclusion, I would like to state that, just like the *Vedas*, you are an inexhaustible source of

both spiritual and material inspiration and will eternally remain the perfect example in all respects. By “material inspiration” I mean to say that you teach us how to engage the material world, which in fact is also spiritual, in Kṛṣṇa’s service.

Let us therefore follow you closely in all earnestness.  
Thank you, Śrīla Prabhupāda.

*Your servants at The Australian Society for Krishna Culture.*

(written by Yādavendra Dāsa)

## Bangkok Student Center

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

On this auspicious Vyāsa-pūjā day, I would like to glorify one of your great qualities, a quality that has helped me understand the variegated nature of the spiritual world, which is much higher than the impersonal Brahman realization.

I was born and raised in a typical Hindu *brāhmaṇa* family in Kathmandu, Nepal. I was not taught the proper understanding of the rituals we were expected to perform, rituals tinged with impersonalism mixed with devotion to different gods.

Later in life I came to Abac University, in Bangkok, for my engineering studies. Bangkok is one of the headquarters of impersonalism, a place where voidism is so prevalent. Being spiritually inclined, I explored the Vipassana path of Buddhism.

The teachings sounded fancy and appealing. They said that the name, form, etc., of God are all manmade, and that we need to transcend the dualities of this world—love and hate, happiness and distress, heat and cold, etc.—by abstaining from all feeling and becoming inactive.

I tried practicing this path—concentrating on nothing, giving up all plans, being emotionless and not caring about anything or anyone—but it didn’t work. I slid down into ignorance, becoming irresponsible, lazy, and entangled with intoxication and sinful habits.

Then I got your books from a college friend and started reading them deeply. I also started chanting the Hare Kṛṣṇa mantra. I realized we are spiritual beings and that to be joyful is our natural state. But the happiness has to be experienced by serving the Lord in the association of devotees. Love, caring, emotions, etc., I learned, are all eternal aspects of spiritual variegatedness.

After some time we started a student center under the guidance of the GBC and regional secretary of ISKCON Thailand. Several students have graduated from the center and are now responsible householder devotees. Others stay at the student center and go to the nearby the Abac University, where we do programs with the Yoga Club. We also do Bhakti Vriksha programs in Sukumwit and a few other places in greater Bangkok.

It is very inspiring to see how the Vaiṣṇava philosophy is transforming the hearts of so many people who had been infected with impersonalism. Recently one of my colleagues at the university, a Buddhist teacher, after reading the first chapter of *The Science of Self-Realization*, told me: “So many of my doubts have been cleared. I have learned that while negating material life is better than ordinary material activities, the positive activity of serving the Lord and His devotees is much higher. Thank you, my friend, for the book.”

Śrīla Prabhupāda, please bless us so that we may be able to continue serving you by presenting the teachings of Lord Kṛṣṇa to the people of Bangkok. Please allow us to help spread the *saiikīrtana* movement of Lord Caitanya to the local people, especially the students. Please bestow your mercy and strength upon us all.

*Your servants at the Hare Krishna Student Center in Bangkok, Thailand.*

(written by Antaraṅga Gopāla Dāsa)

## Bhaktivedanta Archives

Dear Śrīla Prabhupāda,

We offer our most humble obeisances to you, our beloved *gurudeva*.

While ISKCON celebrates a half century, we continue to celebrate another year of conserving and preserving your *vāṇī*. This 50th anniversary represents the pivotal milestone framed in a meeting in New York at 26 Second Avenue on the July 6, 1966, signed into existence on the 13<sup>th</sup>, and filed with the state government on the 19<sup>th</sup>. That single document put into play your fervent intent, both legally and spiritually, to carry Kṛṣṇa consciousness to all the world, and it consequently marks the fundamental testimony about who you are, about your love for your spiritual master and your determination to fulfill his desire—in short, your mission in accordance with the Lord’s divine will.

It is to that mission we entreat with fervent prayers for our ability to faithfully place before history and future generations the most accurate and complete collection of your words, writings, publications, and transcendental images ever assembled over the past fifty years.

Therefore, with great reverence we thank you, Śrīla Prabhupāda, for blessing us and the world with your advent and allowing us to serve you and perpetuate your legacy.

We remain your fledgling servants at the

*The Bhaktivedanta Archives.*

## Bhaktivedanta Center

Dearest Śrīla Prabhupāda,

Please accept our humblest obeisances at your lotus feet on this auspicious appearance day falling in the 50<sup>th</sup> year of your ISKCON.

This year we have watched and participated in events celebrating your mission’s benchmark year. We are overwhelmed by the magnitude of what you manifested on behalf of Caitanya Mahāprabhu and your Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda.

Nothing is easy in the material world. Nothing. But by your humble determination and personal *śakti* you created a spiritual organization that is growing daily. Since you left this world, your disciples and granddisciples have been working toward fulfilling all the dreams you had for your ISKCON but lacked the time to see realized.

In 1971, when talking to devotees who were having some trouble working together, you said, “Do you think it was easy for me to leave India all alone and come to America?”

Now that we, your disciples, have aging bodies ourselves, we are so aware that it was of course extremely difficult for you to come to America. Your very life was at risk. Now that our youthful bodies are behind us, we realize that with age everything becomes exponentially more difficult. How did you do it, Śrīla Prabhupāda? Only by your purity of heart. Our own hearts ache when we consider what you sacrificed for us. How can we ever, ever repay you? It is our daily meditation.

You also told that same group of devotees: “These things are required for success in Kṛṣṇa consciousness, and you must always rely on them: enthusiasm, determination, and patience.”

Please bless us with these qualities. You embody them to perfection. If we can acquire some of those qualities to some degree, we might still have a chance of pleasing you in this lifetime. That is our prayer. These three attributes are critical to our college preaching.

For your pleasure, this year four more students coming out of the University of Virginia Bhakti Yoga Club will be initiated into your ISKCON family. All have wonderful service attitudes, are well-versed in the philosophy, follow the principles, and read your books regularly. Thank you for sending them to us; we have high hopes that they will be instrumental in insuring another fifty years of success for your mission of spreading *kṛṣṇa-bhakti* around the world.

*Your servants at the Bhaktivedanta Center and Bhakti Yoga Club at the University of Virginia,  
Charlottesville, Virginia, USA.*

(written by Māyāpriyā Devī Dāsī)

## Bhaktivedanta College (Hungary)

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to the dust of your lotus feet!

A Vyāsa-pūjā offering is an excellent opportunity to give an account of the most important events of the past year at your college in Budapest—through my eyes, of course. I hope this is adequate glorification, as neither the existence nor any achievements of Bhaktivedanta College would be possible, or even imaginable, without your person, mission, books, disciples, and sustained support, which can be felt every day.

When the College got accredited in 2004, it was already clear to us, the management of the College, that if we were to admit only devotees as enrollees the College would not be viable, even in the short term. Therefore, in agreement with the leadership of the *yātrā*, we opened the theology faculty to anyone interested, without stipulating any religious conditions, in order to teach the principles of pure devotion and, in this way, to contribute to your mission. By 2005 it had also become obvious that we needed to start an additional faculty offering that would be “packaged” in a way to attract nonbelievers, at the same time giving them knowledge that is in harmony with the real mission of the College—teaching and inspiring

pure devotion to Kṛṣṇa. The *hatha-yoga* courses we then offered as an add-on gave the idea that the new faculty should be related to yoga.

Inventing a new major, building it up, and getting it accredited constitute a complicated and time-consuming process that requires an unlimited number of ideas and resources, demands decisions and investments in terms of people and money, and, last but not least, is dependent on the benevolence of the government authorities. We had the first two conditions at our disposal, the third less so, but none of the difficulties could deter us from realizing the extension: our resolution and courage could not be stopped. We started the preparations for the new major of Vaiṣṇava Yoga Master and, after many exciting turns, we got the government accreditation, and teaching started in 2009.

By now, this major has become overwhelming in terms of the number of students. Year after year, we think that there is no way we could get any better and more pious freshmen, but still, every year the standards are raised higher and higher, exacting more and more from the teachers, staff, and management of the College.

Using the Hungarian government, Kṛṣṇa always mercifully engages all our abilities and strength in your mission, thus seeing to it that we are never tempted to sit on our laurels. Our new realization is that unless we open the College to international enrollees, we will stagnate sooner or later, which is the beginning of the end of any organization. We cannot risk this, for it is our responsibility not only to maintain this very special and efficient form of supporting your mission, but also to pass it on to the coming generations.

As soon as we are ready, we will start the Yoga Master BA major taught in English. This, however, requires a lot more in terms of infrastructure than starting a new Hungarian-language course. We will have to take into account a great many new and unknown factors. However, we know for sure that, since our only goal is pushing on your mission, we can rely on your unlimited mercy. I only hope that we shall be worthy of it!

*Your servants at Bhaktivedanta College, Budapest, Hungary.*

(written by Mahārāṇī Devī Dāsī)

## Bhaktivedanta Research Centre

Dearest Śrīla Prabhupāda,

Please accept our humble obeisances.

There was no *darśana* this afternoon, although Śrīla Prabhupāda did go up onto the roof to sit for a while with a few devotees. Then it began to rain, so he returned to his sitting room. There he met with Girirāja and Nitāi Prabhus to discuss requirements for a library for the new building. Nitāi has been given Rs. 4,000 by the temple to purchase books for it. Śrīla Prabhupāda said the library should contain all his own books, those of all the *ācāryas*, as well as the *Upaniṣads* and other bona fide Vedic texts. He said even those of Śrīpād Śaṅkarācārya could be included [Hari Śauri's *Transcendental Diary*, 15 August 1976, Bombay]

In 2008, more than thirty years after you discussed the formation of a Vedic library with your disciples, such a project was started in Kolkata by Hari Śauri and Prāṇava Prabhus.

The original core of this library was the collection of Śrī Sundarānanda Vidyavinode, a Sanskrit scholar and a disciple of Śrīla Bhaktisiddhānta Sarasvatī. This collection was donated by Śrī Bhodayan Mahārāja and comprises over thirty-five hundred volumes.

These works were in a bad state of decay, and one of the first departments started at our library, The Bhaktivedanta Research Centre, was the department of fumigation and restoration.

Since that time, our field party has visited innumerable *mathas* and private homes, collecting digital and often hard copies of Gauḍīya Vaiṣṇava texts and manuscripts. All these are old and in need of restoration; some are even on palm leaves.

We now have almost twenty thousand titles in hard copy, including more than one hundred original manuscripts. We have digitized about fifteen hundred of these so far.

After restoration, we store the rarer works, and have recently purchased a fire-proof cabinet for this purpose.

Our library staff, using our special Bookeye scanner, makes digital copies of all these works, which include very rare ones, some that we had no idea existed. For example, we have copies of Śrīla Bhaktivinoda Ṭhākura's autobiography written in his own hand, as well as Śrīla Bhaktisiddhānta's personal diary. Śrīla Prabhupāda, once you said that one becomes purified just by seeing the handwriting of such great souls.

Our goal, Śrīla Prabhupāda, is to make all the digitized copies available on our website, which is an open-source, or free, facility.

Our website is now being maintained by an expert web-master. With financing from the BRC, we are developing links not previously available anywhere between the Koha library indexing system and the Internet archives. While the BRC is pioneering this work, we are again freely offering it to many interested academic institutions.

A recent acquisition is an engraving machine, which will enable us to isolate old texts and then engrave them onto sturdy materials, even plastics, for the long-term preservation of these precious manuscripts in their original script.

In this way we hope to develop your library not only to the standards of the international academic community, but more importantly as an offering to you, Śrīla Prabhupāda, a unique and lasting contribution that will help establish your name and fame for the next ten thousand years.

*Your humble servants at the Bhaktivedanta Research Centre, Kolkata, India.*

## College TSKP

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmīne*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

All glories to you, Śrīla Prabhupāda! Offering our humble obeisances at your lotus feet, we pray that you may be pleased with the essay we here submit. We, the members of the College Traveling Saṅkīrtana Party, seek your blessings so that we may be instrumental in introducing others to the causeless mercy so generously being delivered by our Gauḍīya Vaiṣṇava *sampradāya*, especially through your transcendental books.

Your ISKCON institution has been operating for fifty years with the sole purpose of introducing the world to Lord Caitanya’s movement of ecstatic, loving devotional service to the Divine Couple, Rādhā-Kṛṣṇa. Yet we know that the flow of mercy does not come through buildings, corporate boards, impersonal strategies, and the like. Rather, it is solely a flow from one heart to another. Thus in our attempt to better understand how this flow manifests in the world, particularly in ISKCON since you entered *samādhi*, we have composed this essay.

Thank you, Śrīla Prabhupāda, for keeping us under your shelter!  
Gratefully,

*Your servants in the College TSKP, USA.*

(written by Dānakelī Devī Dāsī)

## A Model for Understanding Guru-Tattva

### Acintya

Since Śrīla Prabhupāda’s winding up of his manifest presence here, many have questioned and discussed what the proper teachings and understandings are regarding initiation, different types of gurus (*dīkṣā*, *śikṣā*, *pāñcarātrika*, etc.) and continuation of the *paramparā*. And, perhaps not too surprisingly, no consensus has been reached. For example, there continues to be ongoing debates in and around ISKCON about:

- the eligibility and potential social impact of female-bodied devotees being *dīkṣā-gurus*,
- the process of recognizing *dīkṣā-gurus* (through choice of the disciple or by approval of an ecclesiastical board, for example),
- the observance of Vyāsa-pūjā ceremonies (only for *dīkṣā-gurus*? If so, why?), and
- the position of Śrīla Prabhupāda.

All of this serves to underscore the unavoidable reality that *guru-tattva* is virtually *acintya*, or inconceivable.

That something is *acintya* does not mean it is completely beyond our comprehension, but simply that we can comprehend only certain aspects of it according to the vantage point or model we use to view it. We find this *acintya* principle present in such studies as:

- the understanding of matter (the wave theory versus the particle theory),
- the modeling of Earth/Bharata-varṣa (the spherical theory versus the planar theory),
- the appreciation of eternal *prema* (the inherent theory versus the bestowed theory), and
- the “origin” of the *nitya-baddha jīva* (the fall theory versus the *anādi-karma* theory, plus other theories).

So it should come as no surprise that *guru-tattva* is also *acintya*. Indeed, Śrīla Prabhupāda points this out: “The spiritual master is the transparent medium, although it is true that the experience is still direct. This is the *mystery* of the disciplic succession.” (*Bhagavad-gīta* 18.75, purport, emphasis added)

### Models

Regarding *guru-tattva*, various models have been proposed to describe a disciple’s connection to the

*paramparā*. However, no model, by definition, will be perfect in its ability to explain all aspects of a subject deemed *acintya*. And, as we're all well aware, one can pick quotations from various *śāstras* and *ācāryas* to support practically any theory one wishes to put forward, or to discredit a theory one wishes to defeat.

Models proposed include:

Linear Unbroken Chain  
 Unbroken Parallel Rails  
 Prominent Link, later known as Current and Direct Link

After an initial review of these, we would like to propose an alternative model for consideration.

(A) The Linear Unbroken Chain model dictates that for success in spiritual life one must accept a fully self-realized, currently living (in the usual sense of the word) guru, because:

- one's connection to the *paramparā* (literally translated as “one after another”) is never through a *pūrva*, or past, *ācārya*, and
- a disciple can advance only as far as the guru.

Furthermore, the guru is accepted as being as good as God, in the fullest sense of the phrase.

This model envisions the *paramparā* as a linear chain that is only as strong as its weakest link. In the absence of a self-realized successor guru, either the chain is broken or pretenders keep the chain apparently intact, albeit more in form than substance. A symptom that the *paramparā* views itself as operating with this model is that in the unfortunate event of the guru breaking connection with a disciple, that disciple is considered no better than a riven cloud, for the guru in this model is seen as the disciple's sole connection to the *paramparā*. Such a disciple requires re-initiation. *Ācāryas* will typically run their *maṭhas* or zones on this model.

(B) Just as a train operates on two rails, the Unbroken Parallel Rails model views the *paramparā* as operating through two distinct concurrent lines, one as the *dīkṣā* (*pāñcarātrika*, or formal) chain and the other as the *śikṣā* (*bhāgavata*, or informal) chain. Both are necessary for the neophyte devotee, just as both rails are necessary to prevent a train from derailing. In this model a break in either line requires a reestablishment—re-initiation in the case of *dīkṣā*, a new teacher in the case of *śikṣā* (as Kṛṣṇa did with Arjuna). The requirement of re-initiation, even while the *śikṣā* line remains intact, is a symptom that the *paramparā* views itself as operating on this model.

(C) The Prominent Link model states that Śrīla Prabhupāda is and will be the strongest and most prominent link between a current or future disciple and our *paramparā*. [Interestingly, Śrīla Prabhupāda never made this claim himself, although he did state that he would remain present in his books. And, according to *Śrīla Prabhupāda-līlāmṛta*, Chapter 50, during a visit to Los Angeles in 1976 Śrīla Prabhupāda said, “My books will be the lawbooks for human society for the next ten thousand years.” Thus indisputably Śrīla Prabhupāda can guide those who access his books.] Other current gurus may be there, but they are not considered the prominent center of a disciple's life; they are (apparently) *less* than prominent links. This model chooses in effect to view other current links as mere accessories that may be lost without causing damage. (Imagine a door with a heavy deadbolt lock having a wimpy accessory chain lock.)

The Prominent Link model was later renamed the Current and Direct Link to clarify points perceived as misinterpreted. In this model Śrīla Prabhupāda is no longer called the *prominent* link but is recognized as *the* current and direct link to our *paramparā* for generations of devotees to come, exactly as he was before his departure in 1977.

Since in this model Śrīla Prabhupāda is *the* current and direct link:

- no additional current and direct link to the *paramparā* is necessary—nay, not even possible, apparently;
- other gurus do not act as links to deliver disciples to Śrīla Prabhupāda;

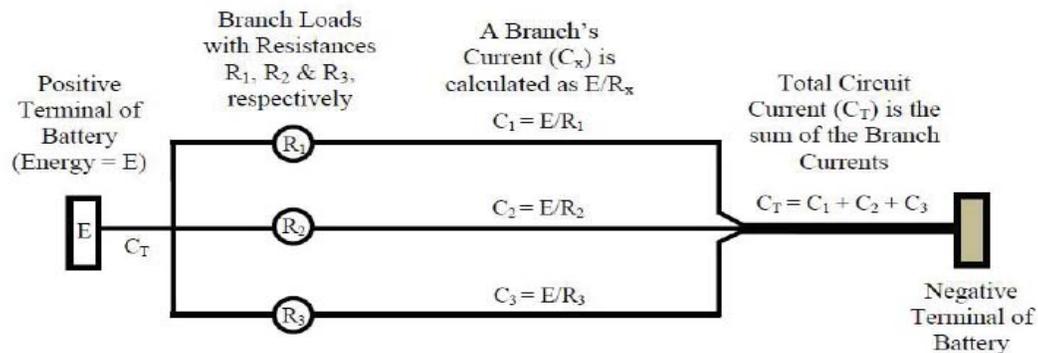
- others are guru *only* to the extent they aid or enhance a disciple's direct, unmediated relationship with Śrīla Prabhupāda; and
- Śrīla Prabhupāda is exclusively the center of any current "guru"-disciple relationship.

Because in essence this model differs little from *ṛtvik-vāda*, it has been labeled by some as "covert *ṛtvik-vāda*." A symptom that the *paramparā* views itself as operating on this model is that in the event of a guru breaking connection with a disciple, the disciple is told that Śrīla Prabhupāda has been, and will continue to be, the only real link anyway.

### A New Model

Despite having its own limitations, just as all models do, we would like to propose another model for consideration—that of a Parallel Circuit.

A parallel circuit is a closed circuit in which the current traverses two or more paths, or branches, as it travels from the high voltage point (energy source) situated at the beginning of the circuit. Each branch has a load that in essence "pulls" current from the battery. (Otherwise, no current flows from an unconnected battery.) The current then recombines before it reaches the low voltage point at the end of the circuit. Although loads connected in separate branches equally receive the full circuit voltage, the individual branch currents will differ in strength if the resistances of their loads differ, as currents ( $C$ ) are calculated as the voltage ( $E$ ) divided by the resistance ( $R$ ), or  $C_x = E/R_x$ . (See Diagram below.)



When taken as a whole, the total circuit current outside the branches equals the sum of the individual branch currents. An individual branch current is never affected by changes in other branches. Thus, in the event of any branch being disconnected so that no current flows through it, current continues to flow through the other branches, maintaining the rule that the total circuit current outside the branches is equal to the sum of the individual branch currents.

Now, here's the interesting thing about parallel circuits. By again viewing the above diagram and keeping in mind that a branch current is *never* affected by other branches, one realizes that as more branches are added to the circuit, no matter the amount of resistance found in them, the total circuit current increases! That is, as the number of branches increases, the greater the total current ( $C_T$ ) is, for  $C_T$  always equals the sum of the branch currents. Therefore, a circuit with one load of small resistance will actually deliver *less* current than one which has that same load connected in parallel with other loads, even if those loads have larger resistances. (This wonderful effect is not seen with series circuits; the current of a series circuit *decreases* with the increase of added individual loads, no matter how small those loads' resistances are.)

In this Parallel Circuit model, Kṛṣṇa, the source of mercy, is compared to the high voltage point at the beginning of the circuit; the disciple is compared to the low voltage point at the end of the circuit; Kṛṣṇa's mercy is the current; and various gurus, including Śrīla Prabhupāda, are compared to individual



loads within separate branches of the circuit. Each guru plays a *direct* part in the deliverance of the disciple (even as any of these gurus may be a product of the mercy of, or a servant of, one of the other gurus), and the individual gurus may perform different functions in either the *dīkṣā* or *sīkṣā* process, or in both processes.

Although the mercy that can flow through a branch will depend on the *adhikāra* of that particular guru, it will *simultaneously* depend on the extent to which the disciple is accessing that branch at any given moment. Indeed, it is the responsibility of a disciple to approach and continually cultivate a connection with the guru by watering the seed of their faith in guru through hearing from, serving, and honoring the guru.

A challenge may now be raised: If the current (Kṛṣṇa’s mercy) comes to a disciple through a guru, why not just connect with a “superconductor” guru (one with virtually no resistance) and forgo the baggage of additional gurus who may not be superconductors? Indeed, this *would* be a legitimate concern if our *paramparā* were wholly and solely operating purely as a series circuit. But we’re arguing that a parallel circuit may be a better example for modeling our *paramparā*.

By analogy to our parallel circuit, a disciple who properly seeks mercy from additional gurus can actually draw *more* overall mercy from Kṛṣṇa than if they limit their drawing through only one guru. This should not be surprising, as the center of all guru-disciple relationships is Kṛṣṇa—and Kṛṣṇa’s mercy is unlimited. Furthermore, the drawing of mercy through any number of additional gurus *never* decreases the amount of mercy coming from other guru(s) already present in the circuit. Similarly, a (legitimate) disconnection with any particular guru does not mean a decrease in the amount of current flowing through one’s other guru(s). Win-win!

However, in the event of such a disconnection, it is imperative that the disciple responsibly make up for this particular loss by increasing the connection with their other guru(s). Importantly, if a disconnection is made through neglect or offense on the part of the disciple, Kṛṣṇa can withhold His mercy from flowing to that disciple, even in the presence of a superconductor guru. But in the absence of such neglect, this Parallel Circuit model *does* also accommodate disciples who may put their focus prominently, or even exclusively, on any one guru.

Kṛṣṇa’s causeless mercy is infinite, and it flows in proportion to the sincerity and fortune of a *bhakta*. [A material voltage source, such as a battery, is imperfect and cannot supply infinite current, because the internal resistance of a battery limits its capability. But Kṛṣṇa is a perfect energy source!] Kṛṣṇa’s mercy manifests as reciprocation with a soul who follows His instruction in *Bhagavad-gīta* 4.34, as well as the instructions of our *paramparā*’s *ācāryas*, which implore a *bhakta* to earnestly seek out and please Kṛṣṇa’s devotees in order to please Him by rendering practical service to them, honoring them, and hearing from them. Because Kṛṣṇa’s devotees will not allow Him to serve them no matter how much He desires to do so, Kṛṣṇa is very pleased with His servants who fulfill His desire by serving His dear devotees. Similarly, because Śrīla Prabhupāda’s disciples will never let him serve them, Śrīla Prabhupāda is pleased with those *bhaktas* who serve his disciples in some kind of disciple-guru relationship.

And proof that any particular guru-disciple relationship is bona fide, or authorized, is that the disciple experiences the Kṛṣṇa current flowing from that particular guru. Śrīla Prabhupāda explains:

This acts like electricity This acts like electricity, and if you touch a wire *anywhere* which is connected to the powerhouse, then you will be in contact with the electric current. But if the wire is broken or separated from the powerhouse, then there will be no electric current. [Letter to Yāmunācārya, 21 October 1969, emphasis added]

Just like electrification. Touching electricity by one wire, another joining another, another wire, *if the touch is there factual, then the electricity is everywhere*. Similarly if our Kṛṣṇa consciousness is rightly connected, then there is no question of direct or indirect. Because absolute world there is no difference. As soon as it is touched with the direct connection . . . That is called disciplic succession. Because the connection is coming down one after another, so if we touch here, the spiritual master who is connected by the same way, then the electric connection is there. There

is no question of direct or indirect. *Evam paramparā-prāptam imam rājarṣayo viduḥ*. Simply we have to see whether the connection is disconnected. *If the connection is there, tight, then the electricity comes without fail*. [Lecture on *Bhagavad-gītā* 2.13–17, Los Angeles, 29 November 1968, emphasis added]

Thus a disciple’s experience speaks louder and more clearly than theory! Undeniably, individuals have reported feeling “the mystery of the disciplic succession” coming through Śrīla Prabhupāda simply by reading his books, sometimes long before contacting any other devotee, while others have reported feeling the mystery by hearing from a devotee (even for a long period) before contacting Śrīla Prabhupāda’s books, *mūrti*, or sound vibration. For “if you touch a wire *anywhere* which is connected to the powerhouse, then you will be in contact with the electric current.”

That the *paramparā* understands itself to be operating with the Parallel Circuit model is symptomized by the fact that it is solely the disciple’s experience, not others’ dictates, that determines who the gurus in their life are, as well as which guru is most prominent for them. Nor is there any bar to disciples’ having direct, unmediated relationships with Śrīla Prabhupāda (through hearing from him, worshiping him, and serving him, for example).

### Conclusion

*Guru-tattva* is a topic that is *acintya*. It does not operate by a limited or a mechanical, rigid, impersonal formula. Indeed, being non-stereotypical, guru can manifest in any way, through any channel, at any time or place, or in any circumstance. Any model, therefore, which attempts to illustrate the principle of *guru-tattva* is by definition limited and faulty. Indeed, where one model may better explain how Kṛṣṇa’s mercy descends to a particular *jīva*, another model may more adequately explain its descent in another’s life.

Thus our proposal of the Parallel Circuit model is not a declaration that this is the only way the reality of *guru-tattva* manifests, but rather a suggestion that this may be a broader and more accommodating model that could assist in our understanding of the inconceivable, multi-faceted nature of *guru-tattva*, especially as it has been experienced in Śrīla Prabhupāda’s Society since his departure.

Since 1977, ISKCON’s well-intentioned GBC has variously defined the system through which the *guru-tattva* principle functions in ISKCON by using (perhaps unconsciously) different and mutually incompatible models. During the Zonal Ācārya days the Linear Unbroken Chain model was in essence used. Next, the Unbroken Parallel Rails model prevailed during the years when disconnection from one’s *dīkṣā-guru* called for mandatory re-initiation. And whenever the *dīkṣā-guru* tells their disciples they are simply assisting the disciples to directly connect with Śrīla Prabhupāda because Prabhupāda is the actual deliverer, the Current and Direct Link model is virtually in place. Identity crisis! However, as the topic of *guru-tattva* is *acintya*, we can all certainly be forgiven for this confusion.

We therefore propose the Parallel Circuit model for consideration as possibly a better model for understanding the experience of the *guru-tattva* principle. Through analogy with a parallel circuit, we have shown how:

- various gurus may simultaneously act as instruments (conduits) for Kṛṣṇa’s descending mercy,
- each guru *directly* plays a role in the deliverance of a disciple,
- each guru-disciple relationship is not mediated by other links,
- a disciple remains connected to Kṛṣṇa’s descending mercy even in the event of a (legitimate) disconnection between the disciple and any particular guru,
- a disciple may focus primarily on whoever they consider their prominent guru, and
- Śrīla Prabhupāda remains directly available for all, currently and in the future.

Hare Kṛṣṇa.

## Eger Nāma-haṭṭa

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances. All glories to you!

Let us start this offering with a well-known fact: you have saved us!

We have heard so many times that you are the savior of the whole world, but until we start to think about it deeply, or until we realize it ourselves, this sentence remains just a nice theory.

Not long ago we heard a moving story: There was a young man who lived as a homeless hippie in a big city; his home was a bush. One day he met devotees and heard that in the temple one can get something to eat. So he went to the temple and got *prasādam* from the devotees. But because he was dirty and addicted to alcohol and drugs, he was not allowed to enter the temple. Some days later, you, dear Śrīla Prabhupāda, visited this temple. One morning during your walk something wonderful happened. You and the devotees passed by the bush where this young man was living. As he saw all of you approaching, he jumped out of the bush, fell down at your lotus feet, and tried to touch them. The devotees, desiring to protect you, didn't allow him to touch your lotus feet and tossed him back into the bush.

When you and the devotees returned to the temple, the door was open and he was waiting for you. He again tried to touch your lotus feet, and again the devotees came forward to protect you, but this time you stopped them and let him grasp your lotus feet. You even patted his head. You pacified him and chanted the *mahā-mantra* for him. In this way you saved him. His life had been so degraded that he couldn't even speak properly!

The boy stayed in the temple and after some time became a wonderful *saṅkīrtana* devotee. On his first day of book distribution he still couldn't speak properly, so he would say only one sentence to the people: "Prabhupāda saved me."

One might think that the story of this young man is unique. Normally people live in a nice house with a nice family, have their jobs or their studies . . . Everything seems normal. But sometimes it is difficult to recognize that this "normal life" is as fallen as the life of a homeless man. We are as fallen as this young man until we realize that this world is not our real home, but that our real home is Goloka Vṛndāvana, where Lord Kṛṣṇa herds the cows, plays His flute, and has His wonderful pastimes with His most beloved devotees.

Dear Śrīla Prabhupāda, this world would be so empty and dark without you! If you hadn't so mercifully come to save us, our lives would be hopeless. Each one of us who has been fortunate enough to get in contact with your wonderful movement would have had a fallen and unhappy life without you. We would be living in ignorance, unaware that there is another world, one where one doesn't suffer birth, death, old age, and disease. We would have been thinking that at the end of our life everything is finished. We wouldn't have read Lord Kṛṣṇa's teachings in the *Bhagavad-gītā*, nor the wonderful stories in *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*.

If you hadn't come to save us, we wouldn't have our nice temples here in Hungary, and we wouldn't have our little Govinda's restaurant and preaching center here in Eger.

But you came! And although none of us here were fortunate enough to meet you personally, we can see and feel your presence every day. It is your mercy that we can chant the Hare Kṛṣṇa *mahā-mantra*, that we can read the holy scriptures, that we have a little center in our town where we can meet other devotees and serve Lord Kṛṣṇa together. It is your mercy that in our popular restaurant one can taste Lord Kṛṣṇa's remnants every day.

Imagine, dear Śrīla Prabhupāda: although our town is not too big and not too famous worldwide, we can say that all of its residents have heard about Lord Kṛṣṇa! Many people regularly get *prasādam* in the restaurant, and those who are very poor get *prasādam* every day through our Food for Life program. Almost everybody has a neighbor, schoolmate, college roommate, friend, or family member who is a

devotee! None of this would have happened without you, without your mercy.

Fortunately, none of us had to live in a bush, like our hippie boy in the story. But all of us lived an impure life, addicted to sinful habits that I don't even want to mention here. We don't even want to imagine what would have happened to us without you, where would we be without you and your wonderful disciples. Dear, Śrīla Prabhupāda, although we couldn't meet you personally, and you never petted our heads—which would be the perfection of our lives—you have saved us. There is no doubt about it!

Thank you, thank you so much for everything!

*Your grateful servants at the preaching center in Eger, Hungary.*

## International Society for Cow Protection (ISCOWP)

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmīne*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you, our beloved spiritual master. We pray that our report to you this year pleases you in some small way. We are the sparrows among your great followers. Please forgive us for our inadequacies. You have given us a priceless gift, your knowledge of spiritual life. How is it that we are among the recipients who have received it? It is only because of your compassion and mercy that we are among the fortunate.

We would first like to tell you the story of Asha.

The arms of the old, live oak trees shelter her. Their canopy is a hundred feet high, and she sits beneath. She is shaded, and so maybe she would have sat there willingly. But Asha cannot walk; she is paralyzed. She was born with a deformed hip and no one wanted her. She could walk then and her owners brought her to us. She is a Black Angus cow.

Asha is no ordinary cow. Then again, what cow is ordinary? No cow is ordinary. All cows are important, according to you, Śrīla Prabhupāda:

The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. [*Śrīmad-Bhāgavatam* 1.16.18, purport]

Asha's deformed hip made it difficult for her to walk in a straight path. She was our "hula girl," as

her hips would sway from side to side as she walked down or up a hill. Often, she could be seen walking sideways down a hill.

Asha was born on a farm that bred Black Angus cows for breeding stock. Because Asha had a hip deformity, she could not be sold for breeding. She could be sold for meat, but her owners could not do that and had never done that with any of their cows. They asked us several times to take her, and we finally agreed. She came to us as a baby. That was thirteen years ago.

When she first came, the vet examined her and said she probably would not live more than a few years. The possibility of the nerves in her hip and legs becoming pinched and her thus becoming paralyzed were strong, and it was likely to happen sooner rather than later. But Asha bravely kept walking.

Just by being a cow, Asha is important. She is also important because she represents the personality of the earth:

The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of the earth in the form of a cow, who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows. [*Śrīmad-Bhāgavatam* 1.16.18]

She is also important because, as you have told us, anyone who cares for her can derive religious principles:

For a Sanātānist (a follower of Vedic principles) it is the duty of every householder to have cows and bulls as household paraphernalia, not only for drinking milk but also for deriving religious principles. The Sanātānist worships cows on religious principles and respects *brāhmaṇas*. [*Śrīmad-Bhāgavatam* 1.17.3, purport]

And she is important because we love her and we care about her.

Every few hours we take her water and hay. She continues to eat and drink. We clean up her cow dung and make sure she is clean. We spray her to prevent flies. We make sure the CD is playing with you chanting *japa* or a *bhajan*. We give her a little *prasādam*. And we pray for Lord Kṛṣṇa's mercy upon her. It is beginning the fourth week that Asha has been sitting under the old oak trees. Some of the trees are over 250 years old, and anyone who sits beneath them can feel their patient tolerance.

Asha went down in the north pasture. There was no shade there and it was hot. All the cows gathered around her, licking her and pushing her in an effort to get her up. She tried, but her front legs would not support her, which had never happened before. We waited to see if she would regain her strength and get up, but she didn't. We then decided to get her up with a cow sling, with the hope that her legs would revive once they were free. But her legs were lifeless. We then moved her to a shady place by using the cow sling.

She wishes to live. Please give us the strength to care for her until she decides to visit the *surabhi* cows in *Vaikuṅṭha-loka*. Please guide her on her journey.

There are other stories of other cows, but this one has made the most impression upon us this year, in which devotees worldwide are celebrating the fiftieth anniversary of your ISKCON. To give respect to cows like Asha, and in honor of ISKCON's fiftieth anniversary, we are offering you our new ISCOWP center in historic Rochelle, Florida, which will open this year. The building is two stories, with eight thousand square feet, and has facilities for staff housing, guest hosting and accommodation, Deity worship, and the ISCOWP office. Our cow protection activities will be nearly completely powered by solar energy, with 105 solar panels on the new center's roof. We have a very good well for our water needs, but since the roof is quite large we are now building a rainwater-harvesting unit, primarily for the cows and gardens. Every day we are learning about the soil, the climate, and how these factors affect the practice of cow protection and plant production. After twenty-six years of protecting cows (mostly in West Virginia), we are still learning.

In addition to the main building, we have built two new outbuildings, one for equipment storage and one housing a farm workshop and a place for canning and preserving garden produce. Also under construction is a barn for hay and ill cows. We hope to also power these outbuildings with solar energy.

We are offering this new center to you, Śrīla Prabhupāda, but it is you who have given us the strength, resources, and desire to create a cow protection center that we hope will present cow protection as an activity worthy of a lovely and substantial representation solely dedicated to Lord Kṛṣṇa's most glorious and important animal, the cow.

There are nondevotee workers building the ISCOWP center who see Asha every day. Some are having deep realizations and want to decrease their meat-eating. One lady, Elsie, visits Asha several times a day, bringing her water and talking to her. It is the first thing she does when she comes to work in the morning. Elsie says that when she talks to Asha, Asha moos in response. Asha is transforming Elsie's heart. We have no understanding of the power of cow protection! Please, Śrīla Prabhupāda, help us understand and every day increase our understanding, loving relationship, and knowledge of the auspicious cows.

Our eternal thanks to you will never be sufficient for what you have given us. With our efforts we are trying every day to thank you. We pray to you that we will make you happy with our efforts to present cow protection as a substantial and worthy activity not only for devotees but for nondevotees also.

People do not know what they are doing in the name of economic development. The influence of Kali will keep them in the darkness of ignorance. Despite all endeavors for peace and prosperity, they must try to see the cows and the bulls happy in all respects. Foolish people do not know how one earns happiness by making the cows and bulls happy, but it is a fact by the law of nature. Let us take it from the authority of *Śrīmad-Bhāgavatam* and adopt the principles for the total happiness of humanity. [*Śrīmad-Bhagavatam* 1.17.3, purport]

Your sparrowlike disciples,

*The ISCOWP staff, Florida, USA.*

## ISKCON Television

Dear Śrīla Prabhupāda

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāminn iti nāmine*

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

In honor of the 50th anniversary of ISKCON, I initiated an effort to honor the Vaiṣṇavas who have enthusiastically broadcast Lord Caitanya's movement through the media, specifically film and video. The first Vaiṣṇava Film Festival was launched in Māyāpur ten years ago as a competition. Now, a decade later, I saw that there were many devotees who had dedicated much of their lives serving you as filmmakers,

and yet they had not been officially recognized for their tireless endeavors. In 1972 you wrote the following in a letter:

This television program is very much encouraging to me, and I wish to take part in it immediately. I wanted to cancel all other engagements and go direct to Los Angeles, but if I go in that way my promised visit to Sydney and to Japan especially will be frustrated.

So take little patience at least for one month, I'm sure that by end April I shall reach Los Angeles.

One thing more, if we are successful in this program then my dreamt mission of life to spread Kṛṣṇa Consciousness all over the world will be fulfilled. I wish to speak on the great philosophy of Bhagavata Dharma at least once in a week on Television, so if arrangement is made by you for this, then you will be doing the highest service for Krishna. [Letter to Karandhara, 22 March 1972]

Fifty years ago, film played an important role in establishing the Hare Kṛṣṇa movement in America. A CBS news crew made a documentary on a “new swami,” and here are the words the announcer spoke at the beginning:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Hare . . . A hypnotic rhythmic chant of sixteen words has replaced LSD and other drugs for some in New York's East Village. On Second Avenue and First Street is a storefront in which a Hindu Swami has set up shop. There his American disciples are learning about Kṛṣṇa consciousness.

From the first days of your fledgling ISKCON, you gave your blessings to budding filmmakers who found you a fascinating subject as you mesmerized your small motley band of followers on the Lower East Side of New York City. Richard Witty and his wife were the first professionals to roll camera shortly after you had established a storefront temple there. The film, *Matchless Gifts*, is a classic that will endure and enlighten for the next ten thousand years.

Your disciple Dāmodara Dāsa made some early films, such as the evocative *Gurudeva* in 1969.

In a 1970 letter to Bhagavān Dāsa, you wrote:

So go on with your organization for distribution of my books through press and other modern media and Krishna will certainly be pleased upon you. We can use everything—television, radio, movies, or whatever there may be—to tell about Krishna, and outside of devotional service all these modern paraphernalia are just so much rubbish. [Letter to Bhagavān, 24 November 1970]

In reply to a letter I wrote you describing my education at the London Film School, you wrote me in 1971, “You please make films about Kṛṣṇa.”

Of course, you prefaced that request by asking me to “chant 16 rounds and follow the four regulative principles.” You never lost sight of the priorities. I came to LA in 1972 to assist on a project to film you giving classes on *Śrīmad-Bhāgavatam*.

In 1973 Dvija Hari Dāsa informed you that he wanted to make films, and you responded very encouragingly:

So I have no objection if you want stay in India or anyplace, but for your work I think it is better anyway to go to Los Angeles. That is the best place in the world for making film. Harikesa Prabhu has been working in that connection also. He has shown me some film script which appears nice, so if conjointly you are able to do something for Kṛṣṇa in this way, that will please me very much. I always wanted that there should be a cinema made of Bhagavad-gita, now you are fulfilling my desire in that connection. At any rate we shall discuss further when we meet again in Calcutta in a few days' time. [Letter to Dvija Hari, 5 January 1973]

In 1974 Yadubara Dāsa and Viśākhā Devī Dāsī, who had already been photographing and filming you, were commissioned by Karandhara to produce *The Hare Kṛṣṇa People*, and you paid for it from your BBT. You relished playing it repeatedly at various preaching engagements, especially in India.

In 1976 you wrote the following to Tamāl Kṛṣṇa Mahārāja: “One movie expert has opined there are so many ideas in our movement. Try to get our ideas into movies.”

Your consistent blessings for making Kṛṣṇa conscious films have been enthusiastically embraced not only by your direct disciples but also your granddisciples.

In 2006, Yadubara and Viśākhā received a Lifetime Achievement Award in Māyāpur for their numerous productions and filming of Your Divine Grace. Now we have recognized the endeavors of many more of your followers:

### Lifetime Achievement Awards

- Siddhānta Dāsa for his Śrīla Prabhupāda Memories video series and companion books, what to speak of his prodigious ITV service since 1979.
- Kṛṣṇa-līlā Devī Dāsī for her numerous enlivening ISKCON documentaries—Karuna Productions.
- Haridāsa Dāsa for his ITV (ISKCON Television) India broadcasting of *darśanas*, *pravacanas*, and self-produced documentaries via cable and satellite.
- Rāmānuja Dāsa and Śyāma-sakhī Devī Dāsī for their Hare Krishna Culture broadcasting in UK and Europe, including original programming of interviews and documentaries.
- Vāsudeva Dāsa (BhakTV) for his numerous award-winning documentaries expanding the understanding of the Vaiṣṇava tradition, both in-house and through other cultures.
- Prāṇanātha Dāsa for his technically superior documentaries on ISKCON projects and activities
- Īśvara Dāsa (Touchstone Media) for his enthusiastic distribution of video media for over twenty years in India, Southeast Asia, and the Middle East.
- Viṣṇu Mūrti Dāsa (Bhaktivedanta Library Services) for his indefatigable distribution of video media for over thirty years in Europe.
- Bāla Kṛṣṇa Dāsa (ITV Russia); same as above but in the CIS, as well as production of festival documentaries along with his late son, Kṛṣṇa Dāsa.
- Antardvīpa Dāsa for establishing Mayapur.tv, a portal for twenty-four-hour *darśanas*, *pravacanas*, and live camera feeds from temples all over the world.
- Vaiṣṇava Sevā Dāsa for his work as webmaster of ISKCON Desire Tree, a portal for all types of multimedia, including videos.
- Nṛsiṁhānanda Dāsa for his work as Producer-Director of ISKCON Television (ITV), Vaiṣṇava film festivals, Uplifting Cinema Pvt Ltd.

### Special Achievement Awards

- Ananta Vṛndāvana Dāsa (Mongolia), Iskconvideos.com.
- Pañcaratna Dāsa for all the black-and-white videos of Śrīla Prabhupāda.
- Vijaya Rādhikā Devī Dāsī and Śyāma Gopāla Dāsa—Vrindaban Experience Productions; *Reconnection* trailer.
- Jagannātha Kīrtana Dāsa, Dhīra Dāsa (Dan Karpinsky), and the team from Kriyate Productions (based in Māyāpur)—films about *gurukula*, *kīrtana*, TOVP (latest).
- Lauris Bolnis—venturing into narrative filmmaking with the ambitious featurette *Reconnection*, among other productions.
- Śaktyāveśa Avatāra Dāsa—Kīrtan and Art Foundation, writer-producer-director, *Long Lost* and *Forget to Remember*, director, *Reconnection*.

- Tamāl Krishna Dāsa—Das Productions; Fortunate-People social media campaign.

Of course, the list is not complete. Many more devotees are engaged in filmmaking, whether it be for the “big screen” or social media. As the landscape of distribution of visual media has evolved, devotees are adapting and innovating in every sphere. You taught us the principle of *yukta-vairāgya*, and thus you have parted the waters and made possible so much engagement in Kṛṣṇa’s service. Such is the genius and mercy of a pure devotee: he teaches how to see everything as Kṛṣṇa’s property and use everything in Kṛṣṇa’s service. You state it plainly:

[T]he actual fact is one may be a perfect transcendentalist or spiritual man by possessing the whole world, and one may be a gross materialist without possessing a farthing. So this distinction can be made on the basis of consciousness. When one is Krishna Conscious possessing everything in the world, he is perfect spiritualist, and one may have renounced everything in the world, but lacking in Krishna Consciousness he is a gross materialist. (Letter to Sri Birlaji, 23 April 1970)

You particularly encouraged the use of films in Kṛṣṇa’s service:

Regarding the motion picture, it is a great opportunity, and if they actually want to do something wonderful I can come there personally and see to its direction. If it is an important film I think my personal direction is necessary. If not, then I think you can send me a synopsis of the script so that there may be nothing objectionable from the start. If this film is properly done it will be very profitable, even from the commercial point of view; and if they are interested, we can give them hundreds of stories from Bhagavat which will make wonderful films, and simultaneously the people will be educated to the proper religious and moral standard. So please try very seriously for this and I think Krishna will give you all intelligence and facility. [Letter to Śyāmasundara, 22 September 1970]

**Viśākhā:** We plan to make a motion picture of the *Bhagavad-gītā* dance that they do. My husband and I . . .

**Śrīla Prabhupāda:** You can do it. Apply your American brain how to serve Kṛṣṇa. That is success.

*idaṁ hi puṁsas tapasaḥ śrutasya vā  
sviṣṭasya sūktasya ca buddhi-dattayoḥ  
avicyuto ’rthaḥ kavibhir nirūpito  
yad-uttamaśloka-guṇānuvarṇanam*

Whatever talent one has got . . . These talents are also acquired after austerity. It is not ordinary thing. So everything should be employed to describe Uttamaśloka, Kṛṣṇa. Kṛṣṇa is Uttamaśloka. So we have got so many Kṛṣṇa’s pastimes, Caitanya Mahāprabhu’s pastimes. We can overflow. Just like you can overflow with this literature, we can overflow . . . This is art. Art, music, everything we can utilize. In any way one is addicted—let him eat only, let him sing only, let him paint only, let him dance only—we have got everything. That is Kṛṣṇa consciousness. Let him do business also. Yes. Engineering—construct temple. It is so all-perfect movement, Kṛṣṇa . . . That is Kṛṣṇa, all-attractive. Everyone can be attracted and give up everything. He will be attracted by Kṛṣṇa in such a way that he’ll give up all nonsense. That is Kṛṣṇa consciousness. . . . *Anyābhilāṣitā-śūnyam*. All other attraction finished. Simply Kṛṣṇa. [Morning Walk Conversation, Los Angeles, 10 February 1975]

Please continue to bless all of your aspiring servants to make films in all media and all languages so that the whole world has the opportunity to become Kṛṣṇa conscious. Thank you for allowing me to

participate in whatever way possible in this noble endeavor to spread Kṛṣṇa consciousness via films, an effort made possible only by your inconceivable mercy.

I beg to remain engaged somehow or another at your lotus feet.

*Your servants at ISKCON Television.*

(written by Nṛsiṁhānanda Dāsa)

## ISKCONResolve

Dear Śrīla Prabhupāda,

Please accept our humble obeisances.

It seems every ISKCON devotee finds statements of yours that inspire them in their service to you. You are so quotable! Book distributors, *pūjārīs*, cooks, publishers, managers, chanters, teachers—they all have their favorite quotes that encourage them.

Those serving you in ISKCONResolve are no different. Fortunately for us, you have spoken and written many inspirational gems expressing your desires for a unified, cooperative movement. It's clear what you want from your followers, and we are grateful for the opportunity to serve this desire of yours.

Helping your Society deal with conflicts is not easy. Devotees can take strong stances; the issues are complicated. As you wrote in a letter, "People should not expect that even in the Krishna Consciousness Society there will be Utopia." So we feel there will never be a shortage of service for us! As long as we can keep your instructions alive in our hearts (a few of which are recorded below), we will be safe. The boat may rock, but we'll stay safely aboard by your mercy.

Thank you, Śrīla Prabhupāda, for the following jewels of wisdom that express your desires in this important aspect of your movement:

We have so much work to do, we cannot lose our solidarity. Do not cause a crack there with any fighting spirit or competition. Whenever I hear complaints or disturbances in our centers my mind becomes too much disturbed and I cannot properly translate my books. So please spare me from such disturbance by cooperating all together Godbrothers and Godsisters. [Letter to Mālātī, 7 January 1974]

I am very concerned, however, that in the midst of such good reports, the devotees there are quarreling. . . . [T]his report is not very good. [Letter to Trivikrama, 1 May 1974]

You have dedicated your life for Kṛṣṇa and therefore you should be ideal. We are introducing Kṛṣṇa Consciousness movement for the harmony and good will of humanity. But if you yourselves are suffering from the very ills we are trying to remove, how can the people be influenced favorably? Stop this fighting, tolerate. . . . [Letter to Trivikrama, 1 May 1974]

To bring the members of the Society together with each other and nearer to Krishna, the prime entity. . . . [Third of the seven principles of ISKCON]

Remember the story in Aesop's Fables of the father of many children with the bundle of sticks. When the father asked his children to break the bundle of sticks wrapped in a bag, none of them could do it. But, when they removed the sticks from the bag, and tried one by one, the sticks were easily broken. So this is the strength in unity. If we are bunched up, we can never be broken, but when divided, then we can become broken very easily. [Letter to Kīrtanānanda, 18 October 1973]

So if there is sometimes slight disagreements between devotees . . . such disagreements should not be taken very seriously. . . . [Y]ou should consider that anyone engaged in Krishna's service is always the best person. [Letter to Ātreya Ṛṣi, 4 February 1972]

Disunity between individual souls is so strong within this material world that even in a society of Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. [Śrīmad-Bhāgavatam 4.30.8, purport]

Now this displeasing of godbrothers has already begun and gives me too much agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja, but my disciples have already begun fighting even in my presence. So I am greatly concerned about it. [Letter to Kīrtanānanda, 18 October 1973]

Material nature means dissension and disagreement, especially in this Kali yuga. But, for this Kṛṣṇa consciousness movement its success will depend on agreement, even though there are varieties of engagements. In the material world there are varieties, but there is no agreement. In the spiritual world there are varieties, but there is agreement. . . . We should discuss how to make unity in diversity. But, if we fight on account of diversity, then it is simply the material platform. Please try to maintain the philosophy of unity in diversity. That will make our movement successful. [Letter to Kīrtanānanda, 18 October 1973]

The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. [Śrīmad-Bhāgavatam 7.14.7, purport]

Praying to be your instrument in manifesting your above-mentioned desires, we beg to remain . . .

*Your servants at ISKCONResolve.*

(written by Vraja Vihārī Dāsa)

# Prabhupāda Village

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

As an offering at your lotus feet, on the 50th anniversary of your ISKCON movement we installed Their most munificent and merciful Lordships Śrī Śrī Gaura-Nitāi upon our altar. By your grace we are now able to worship and serve the *arcā-vigraha* form of the Lord, which is such an essential part of our devotional life. The captivating beauty of the Lord, along with so many practical engagements in devotional service, beginning with *kīrtana*, provide shelter from Māyā's allurements. Kṛṣṇa is so kind.

Another manifestation of Kṛṣṇa's kindness is that he sends his dearest servants into this world to canvas on His behalf. Kṛṣṇa considers these living *bhāgavatas* nondifferent from Himself. Your perfect example of complete absorption in devotional service gives us hope and aspiration, and by regularly associating with you through your *vāṇī* we get strength and encouragement. We cannot possibly repay you for bringing service to Kṛṣṇa into our miserable lives and opening our eyes with the torchlight of knowledge. By your grace, we can see through the fallacious proposals of today's leaders, who promise happiness, peace, and prosperity through economic development and so-called freedom. You have opened the door to a whole new world of engagements that will make us truly happy. Your request for us to cooperate within this Society is the key to our success in life. By pleasing you, Kṛṣṇa will be pleased to reveal everything to us and make our life perfect.

Kṛṣṇa consciousness movement is so nice that simply by understanding Kṛṣṇa, you can understand everything. *Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*. So this is the all-perfect knowledge, perfect culture, perfect advancement of civilization. So everyone should take to it, and all questions [are] answered by Kṛṣṇa. You take it and become a perfect man. [Class on *Śrīmad-Bhāgavatam* 1.7.26, Vṛndāvana, 23 September 1976]

You have given us the only real solution to our problems here in the material world, both individually and collectively. To reciprocate with your kindness, we must simply keep advancing this *harināma-saṅkīrtana* movement as you have envisioned it. Your ISKCON movement remains the most effective, authorized, and authentic presentation of Gauḍīya Vaiṣṇavism on the planet. We are very fortunate and proud to be part of this movement. However, we must all be very diligent to keep it intact and fully potent for countless generations to come.

Now that we have installed our *iṣṭa-deva*, Śrī Śrī Gaura-Nitāi, we can focus our attention on serving Them as a community to demonstrate "simple living and high thinking" as a means of attracting people to Kṛṣṇa consciousness.

We beg to remain . . .

*Your humble servants in Prabhupāda Village, Sandy Ridge, North Carolina, USA.*

(written by Jaya Gaurasundara Dāsa)

# Prahlāda & Kuntī-devī Āśrama

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn̄ iti nāmīne*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

All glories to Śrī Guru and Gaurāṅga!  
All glories to Śrīla Prabhupāda!

Dear Śrīla Prabhupāda,

You are the guru of this universe. By your mercy, Kṛṣṇa consciousness has spread all over of the world. You are so kind that you are saving the fallen souls by giving them Kṛṣṇa consciousness, engaging them in the service of Kṛṣṇa, and taking them back to the spiritual world. O Śrīla Prabhupāda, please also give us your mercy and engage us in Kṛṣṇa's service. Please bless us devotees here at the Prahlāda & Kuntī-devī Āśrama so that we can help you succeed in your your mission of spreading Kṛṣṇa consciousness all over the world.

Please have a mercy on so that we can properly serve you and our spiritual master. Without your mercy, we have no qualifications to do anything for you or Kṛṣṇa. Therefore, please always bless all the devotees here in the Prahlāda & Kuntī-devī Āśrama so that we will always engage in Lord Kṛṣṇa's service.

All glories to Śrī Guru and Gaurāṅga!

All glories to Śrīla Prabhupāda!

Śrīla Prabhupāda-*kī jaya!*

*Your spiritual grandchildren in the Prahlāda & Kuntī-devī Āśrama, Lampung, Indonesia.*

(written by Sitā-Rāma Dāsa)

# Radio Krishna Centrale

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn̄ iti nāmīne*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Most beloved Śrīla Prabhupāda,

Please accept our respectful and humble obeisances in the dust of your divine lotus feet.

You are always engaged in unalloyed devotional service to the Supreme Personality of Godhead by

spreading His glories far and wide. Your Divine Grace is a direct manifestation of Śrī Caitanya Mahāprabhu and a genuine representative of Śrī Nityānanda Prabhu, and as such you are the greatest personality of all time.

We are still here, by undeserved good fortune, welcoming this most sacred yearly appointment to again add our voice to the transcendental choir of your many disciples, jointly singing the unlimited glories of Your Divine Grace.

You are the perfect spiritual master, our sublime eternal teacher.

We all belong to you, and it is with deep love and gratitude that we earnestly desire to reaffirm the complete surrender of our tiny independence, which we joyfully submit to your command.

Our only desire is to utilize our whole existence in fulfilling your desire: to ignite the spark that awakens the pure love for Śrī Śrī Rādhā-Kṛṣṇa lying dormant in the heart of every conditioned soul.

To become a receptacle of your mercy, and thus to succeed in such a wonderful task, we first have to become purely Kṛṣṇa conscious ourselves.

That means always remembering and never forgetting Your Divine Grace.

And we want to remember you, Śrīla Prabhupāda, but not only as a reassuring thought parked in the back of our mind while we do what we like in executing devotional service (even if what we like to do may happen to be the right thing to do).

What we actually desire the most is to be able to bring up, right to the top of our mind's thoughts, the powerful sound of your *ācārya* voice, always chastising us for our faults when our intentions or actions do not strictly comply with your instructions and spiritual standards.

Yes, Śrīla Prabhupāda, for us, at least, this is the best way to always remember and never forget Your Divine Grace. This is the most secure and protective defense against dangerous illusory complacency, unintelligent enthusiasm, false kindness, imaginative ecstasy, and sentimental speculation induced by Māyā's mystic power. And it is also the most rewarding!

Therefore, in the first chastisement, Kṛṣṇa was accepted as spiritual master. A spiritual master has the right to chastise. Father, spiritual master, they are advised to chastise. *Putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet*. So father and teacher is advised by Cāṇakya Paṇḍita that "You should always chastise your son and disciple. Chastise." *Tāḍayet*. *Tāḍayet* means "Simply chastise. Always find out mistake." Don't be angry, but it is the business of the teacher and the father simply to find out your mistake, not to find out your good things. *Tāḍayen na tu lālayet*. *Lālayet* means patting: "Oh, my dear son, my dear boy, you are so nice. You have done . . ." Sometimes it is done, but it is the business of the teacher and the father to chastise. Never recognize the disciple's business or son's business as very good. Then they will spoil. That is the injunction of Cāṇakya Muni.

*Lālāne bahavo doṣāḥ*: "If you simply pat, then there will be so many faults." *Lālāne bahavo doṣāḥ*. *Doṣāḥ* means faults. *Tāḍane bahavo guṇāḥ*: "And if you chastise, oh, they will be very much qualified." *Tāḍane bahavo guṇāḥ*, *tasmāt*: therefore, *putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet*, "Simply chastise. Don't pat." This is the injunction, moral injunction. So, so far we are concerned, when our spiritual master used to chastise, we took it as blessing. That was very nice. And he would chastise like anything. "Damn rascal," "foolish," "stupid," anything, all good words. [laughter]

One day it so happened . . . That was not my fault. My another old godbrother was . . . Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] was speaking. So I was very much fond of hearing. That gentleman, he was a retired doctor. So he wanted to speak something. He should not have done so, but . . . Just like . . . So naturally I also . . . And Prabhupāda saw it, and he became so angry. So he knew that my attention was drawn by him. He chastised him like anything. He was old man, actually almost like his age. So he was paying sixty rupees in those days per month [as a donation to the Gauḍīya Maṭha]. So he became so angry, that "Do you think that because you pay sixty rupees, you have purchased us? You can do anything and anything?" He said like that. Very strong words he used. "Do you think that I am speaking for others? You have learned

everything? You are diverting your attention.” So many ways, he was very, very angry. You see?

So this is nice, to chastise. Therefore, as soon as Kṛṣṇa was accepted as guru . . . *Śiṣyas te 'haṁ sādhi māṁ prapannam*: “I become Your disciple.” Because in the beginning there was friendly talks . . . So friendly talks cannot make any good advance. Talks must be between the spiritual master or teacher and the disciple. So immediately, first of all, He chastised. *Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase*: “Arjuna, you are talking like a learned man, but you are a fool number one.”

*Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ*. That means “If you had been actually *paṇḍita*, learned man, then you would not have lamented for this body.” *Gatāsūn*. “The body is neither a subject matter for lamentation, either living condition or dead condition. It has no value.” This is the instruction, Kṛṣṇa’s word. But the modern civilization, they are giving all value to this body, all their philanthropic work, hospitalization and this, so many things. Just like our Mr. George Harrison, he raised how many millions dollars for . . .

**Karandhara**: Nine million. Nine million.

**Śrīla Prabhupāda**: Nine million dollars, and, to the . . . This is going on. In the *Bhagavad-gītā* we don’t find anywhere a single line that “You raise fund for,” I mean to say, “giving relief to the poor” or “to the suffering.” Is there any instruction in *Bhagavad-gītā*? You have read. Can you find out? But these people, they have become more learned than Kṛṣṇa. In our country, Vivekananda: *daridra-nārāyaṇa-sevā*. [*Śrīmad-Bhāgavatam* lecture, Tokyo, 24 April 1972]

\* \* \*

“Our Guru Mahārāja, so strict . . . A little discrepancy, he would chastise like anything. But we liked it very much.” *Jaya Śrīla Prabhupāda!*

We don’t want to fall into the trap of thinking “Now everything is fine. I’ve reached a safe position. I’m competent.”

In your purport to *Caitanya-caritāmṛta*, *Ādi-līlā* 7.72, you write:

Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudo spiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

And during a morning walk in Śrīdhām Māyāpur on April 8, 1975:

So disciple should be always ready to be chastised. He should not think that he has become perfect. That is perfection. So long he thinks that he is not perfect—he’s to be chastised—then he’s perfect. And as soon as he thinks that he has become perfect, he’s nonsense immediately, nonsense number one. [break] . . . always to be chastised by the spiritual master for perfection. And if he thinks that now he has become perfect, then he’s a foolish. Caitanya Mahāprabhu said, *guru more mūrkhā dekhi*: “My spiritual master saw Me a fool number one.” Was He fool number one? He’s God Himself. But that is the position. He should remain always a fool number one, ready to be chastised. Then he’s perfect. In the moral instruction, Cāṇakya Paṇḍita gives this instruction, that *lālāne bahavo doṣās tāḍane bahavo guṇāḥ*: “If you chastise your, the son or disciple, he’ll improve, and if you say, ‘Oh, you are all right,’ then he’ll degrade.” *Tasmāt putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet*: “Therefore you always chastise your son and disciple.”

Also, in this letter written in 1970:

Your third question: why does Srila Narada Muni condemn Srila Vyasadeva for compiling the Vedic Scriptures? Sri Narada Muni was the Spiritual Master of Srila Vyasadeva.

A Spiritual Master has the right to chastise his disciple any way He likes. A sisya or a disciple means one who accepts the disciplinary action given by the Spiritual Master. Even although sometimes a Spiritual Master chastises his disciple as a fool or rascal in fatherly affection, it does not mean necessarily that the disciple is a fool or a rascal. You will find even in the statement of Lord Caitanya—He presents Himself as a fool designated by His Spiritual Master, but that does not mean that He was a fool. A sincere disciple feels it pleasurable when his Spiritual Master chastises him with calling him such names as fool and rascal. My Spiritual Master sometimes called me in that way and I remember that day always and feel transcendental pleasure. [Letter to Gajendra, 27 January 1970]

Please, Śrīla Prabhupāda, give us the spiritual intelligence to act in pursuit of your desired goal. Protect us from the snakelike over-intelligence that, with its venomous effect, obfuscates our consciousness and blurs our spiritual vision.

As you wrote in this letter from 1969:

Regarding utilizing intelligence in devotional service, intelligence should be confirmed by the Spiritual Master. Therefore we accept the Spiritual Master for guidance.

You should not depend on your own intelligence.

Just like a child requires a parent to tell him the correct thing to do, similarly, a strict disciple should always use his intelligence in conformity with the instructions of the Spiritual Master. [Letter to Śivānanda, 13 February 1969]

Dear Śrīla Prabhupāda, we are totally aware that your chastisement is an action of love. During your foundation-stone-laying ceremony speech in Bhuvaneśvara, on February 2, 1977, you said:

When I was on the Commonwealth Jetty, Pier, yes, I was thinking that “Who will hear me? As soon as I shall say to these people that ‘No illicit sex, no meat-eating, no intoxication and no gambling,’ immediately they will say, ‘Please go home. Don’t talk here.’ Because I know that this is their daily life.

But by the grace of Kṛṣṇa they agreed.

All these students, all these disciples . . . I do not accept anyone as my disciple that “You can do whatever you like.”

No.

My first condition is that “You must be sinless.” At least you must try to become sinless, because in the *Bhagavad-gītā* we understand,

*yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām  
te dvandva-moha-nirmuktā bhajante mām . . .*

Without being sinless, one cannot make any advance.

And you said this in a discussion on the philosophy of Arthur Schopenhauer:

You are . . . a whole society is carrying my order, not because I am superior person.

There is love.

Without love you cannot do so.

You have got some bit of love for me, therefore you carry my order.

Otherwise it is not possible.

And I cannot also.

You are foreigners, you are Americans, I came from another country, I have no account. I cannot also order you: “You must do it, otherwise I will chastise you.” Because there is love. It is a connection of love.

I can also become bold enough to chastise you, but you also, what, in whatever condition, you carry my order due to the basic principle is love. And our whole philosophy is love.

We are just trying to learn how to love Kṛṣṇa, that’s all.

So without the basic principle of love, these things cannot be conceived.

Again, in a letter you wrote in April 1972:

So far my chastising you at Mayapur for your questions, it is simply out of love that I chastise any of my students. It is a father’s duty to raise his son to be a strong, useful citizen, and sometimes he must reprimand him for some mistake in order to teach him. But this harshness is only for his son’s benefit. Similarly, you are all my spiritual children, and my only concern is to see that you all become strong in your devotion to Lord Krishna, so sometimes scolding may be there, but you should always remember that it is done with love and it is only for your benefit. You are an intelligent boy, and I want to train you very nicely so that you will be able to preach this great Krishna Conscious philosophy with conviction, and help to deliver all the spiritually-starving souls in this age. Therefore, you should take this chastisement as an opportunity to advance in Krishna Consciousness and not in any other way. [Letter to Nirañjana, 12 April 1972]

And in this letter written to the same recipient a few weeks later:

I am glad to know that your confusion has been cleared up, and you have understood the reasons for my scolding you. This is the duty of the father or spiritual master, to simply chastise. By this chastisement, the disciple can realize his mistakes, and become strong and fixed up in devotional service. [Letter to Nirañjana, 5 May 1972]

Please, Śrīla Prabhupāda, continue to chastise us all the time if we become distracted while chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, or if we neglect to chant our prescribed number of rounds on the *japa-mālā*.

Please continue to chastise us if we do not pay proper attention during the class.

Please continue to chastise us if we do not regularly and attentively study your transcendental Bhaktivedanta purports in your books and therefore ask nonsensical questions, or, worse, if we divert our attention to reading some conditioned soul’s useless nonsensical writings.

Please continue to chastise us if we do not act properly in front of the Deities or within a holy assembly of Vaiṣṇavas, or if (as you foresaw in a letter to Guru Dāsa in 1977, in which you wrote, “The installing of telex communications for our main temples is not required. Then they will gossip more through the telex.”) we indulge in futile worldwide *prajalpa*—idle talk.

Please continue to chastise us as soon as we begin to drift toward a false sense of independence.

Please continue to chastise us when we waste our precious allotted span of life by allowing our minds to become distracted with some non-Kṛṣṇa-conscious programs or become lenient toward our own determination-killing weaknesses.

Please continue to chastise us if we think that your chastisement is unfair because we do not deserve it since we are not doing anything wrong.

Please, Śrīla Prabhupāda, always chastise us with your breathtaking “Sit properly!” on your *japa* tape; we miss it so much!

Dear Śrīla Prabhupāda, we beg you to bless us with the desire for your chastisement, life after life.

In this way, by your chastisement, someday we’ll become completely sinless, and gaining Your Divine



Grace’s association as your humble eternal servants, we’ll be able to happily utter: “Our Guru Mahārāja, so strict . . . A little discrepancy, he would chastise like anything. But we liked it very much!”

Hare Kṛṣṇa.

Let us all humbly pray to their Lordships Śrī Śrī Gaura-Nitāi, the source of all remembrance, to grant us the power to always remember and never forget His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda.

Śrīla Prabhupāda-*kī jaya!*

*Your unworthy servants at Radio Krishna Centrale, Italy.*

(written by Narakāntaka Dāsa [formerly Tridaṇḍi Dāsa])

## Śaraṇāgati Village

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn̄ iti nāmīne*

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances and sincere gratitude at your lotus feet. All glories to Your Divine Grace, founder-*ācārya* of the International Society for Krishna Consciousness (ISKCON). All glories to the *harināma-saṅkīrtana* movement you established throughout the world! And all glories to the bold stance you took against impersonalism and voidism!

### Planting the ISKCON Flag

On this most glorious day of your appearance, we join with thousands of other devotees worldwide in celebrating the auspicious occasion of the first semicentennial anniversary of the incorporation of your ISKCON. We are honored to have an opportunity to submit this offering to Your Divine Grace, and we pray that you may be pleased by our sincere attempt.

Recently we have been discussing the story of Lord Vāmanadeva, who took three steps and conquered Bali Mahārāja and the *asuras*. We drew an analogy with how you also took three steps. The first was stepping onto the *Jaladuta* with your books and a commitment to preach in the West. The second was stepping onto Western soil and giving us your association and guidance. And the third was stepping forward (in time), planting the ISKCON flag and claiming the world on behalf of the *saṅkīrtana* mission of Their Lordships Śrī-Śrī Gaura-Nitāi, thus fulfilling the desire of your Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda.

If you hadn’t taken those steps, Śrīla Prabhupāda, none of us would be here today. There would be no chanting, no *prasādam*, no Deities, no Vaiṣṇava *saṅga*—nothing to remind us of our eternal relationship with Rādhā and Kṛṣṇa. On the contrary, we would have forever remained lost in the labyrinth of *mṛtyu-*

*loka*, suffering the pangs of repeated birth and death.

### Compassion—the Nature of the Pure Devotees

*prāyeṇa deva munayaḥ sva-vimukti-kāmā  
maunam caranti vijane na parārtha-niṣṭhāḥ  
naitān vihāya kṛpaṇān vimukṣa eko  
nānyam tvad asya śaraṇam bhramato 'nupaśye*

Addressing the Lord, Prahlāda Mahārāja prayed, “My dear Lord Nṛsiṃhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.” (*Śrīmad-Bhāgavatam* 7.9.44)

Śrīla Prabhupāda, in your purport to this verse you state:

This is the decision of the Vaiṣṇava, the pure devotee of the Lord. For himself he has no problems, even if he has to stay in this material world, because his only business is to remain in Kṛṣṇa consciousness. The Kṛṣṇa conscious person can go even to hell and still be happy.

Someone may remark that we were not qualified to understand your message (what to speak of accepting initiation from you) due to our animallike consciousness, or that the weight of our sins would be a detriment to you.

In the mood of Prahlada Mahārāja, you once wrote in a letter:

I may give initiation very easily, but what can I do? I am prepared to go to hell for the service of Lord Caitanya. [Letter to Jadurāṇī, 4 September 1972]

Certainly many of us were not qualified, but by your guidance and mercy, we became eligible. The bona fide spiritual master is like an expert alchemist, who can take bell metal and convert it into gold. Perhaps our only qualification was that we were willing and enthusiastic to be transformed by you. This reciprocation is the loving exchange that exists between the guru and his disciple, and we, as your sons and daughters, were excited about the possibility of becoming pure devotees and someday having a personal relationship with the Lord and His dear associates.

As for our sins (at the time of initiation) being a detriment to you, Śrīla Prabhupāda, we can use a fire as an example to help understand your position. Śrīla Prabhupāda, you are an *uttama-adhikāri guru*, who is compared to a blazing bonfire. Such a fire can easily burn any amount of debris without being affected, whereas a fire of a lesser strength might be extinguished. Such an elevated Vaiṣṇava as you, Śrīla Prabhupāda, could easily burn our sins to ashes.

If we always remember your status as the founder-*ācārya* of ISKCON and maintain the understanding of your position as the pre-eminent instructing (*śikṣā*) guru for every devotee in the Society, our connection with you will be safe. Otherwise, if we veer from that standard—that fact—we will inevitably fall victim to sentimentality and possibly slip away into mundane consciousness. As you said in your one of your discussions on Western philosophy, “There may be millions of stars in the sky, but there is only one moon.”

### Kali-yuga — The Age of Despair and Desperation

The living beings born into this age are destined to suffer significantly from the strong influence of the

modes of passion and ignorance. Forced like lifeless puppets to act under the sway of these modes, they take their births accordingly, never knowing the real goal of human life. Consequently, they miss the opportunity to revive their actual identity as servants of the Lord and to return home to Rādhā and Kṛṣṇa—to experience a permanent life of knowledge and bliss. They are forced instead to remain here and undergo repeated birth and death in countless bodies.

The conditioned souls, lulled into a false sense of happiness—*māyā-sukhāya*—willfully participate in ghastly acts for the gratification of their temporary senses. Thus blinded by the glare of the illusory energy, they are herded into the inevitable hellish future that is Kali-yuga.

Just before the advent of the Age of Kali, the great sage Śukadeva Gosvāmī spoke the *Śrīmad-Bhāgavatam* to the dying King Parīkṣit. Śukadeva predicted a very bleak future that was mostly godless and exceedingly sinful. The degraded condition of the world that he foretold five thousand ago has already begun to forcefully manifest.

At this very moment, worldwide, animals are being viciously slaughtered at a rate of 6,000,000 every hour! The earth's rainforests are being destroyed at the rate of 1.5 acres per second. More than 160,000,000 children under the age of five are afflicted with stunted development due to malnutrition, caused in part by deforestation for raising cattle for slaughter. Large-scale, aggressive fishing is rapidly destroying the ecosystem of the oceans, and some scientists predict that by the year 2048 the oceans will be depleted of nearly all fish. The World Health Organization estimates that each year about a million people commit suicide.

This partial list of extreme, widespread misfortune and suffering is symptomatic of the Age of Kali.

With the progress of this age [Kali-yuga], *dharma*, religious principles; *satyam*, truthfulness; *śaucam*, cleanliness; *kṣamā*, forgiveness; *dayā*, mercifulness; *āyur*, duration of life; *balam*, bodily strength; *smṛti*, memory—these eight things will gradually decrease to nil or almost nil. [*The Journey of Self-Discovery*, 6.4: “Ancient Prophecies Fulfilled”]

### “The Only Hope, Your Divine Grace”

One wanders within the universe, life after life, but by the grace of a devotee, a servant of Śrī Caitanya Mahāprabhu, one can get the clue to Kṛṣṇa consciousness and then not only become happy in this world but also return home, back to Godhead. [*Śrīmad-Bhāgavatam* 7.9.44, purport]

*kaler doṣa-nidhe rājan asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom. [*Śrīmad-Bhāgavatam* 12.3.51]

Pure devotees, out of compassion for the fallen souls, are *kṛpālu*, very kind to people in general; they distribute this *Bhāgavata* knowledge all over the world. A kindhearted devotee is called *dīna-nātha*, protector of the poor, ignorant mass of people. [*Śrīmad-Bhāgavatam* 4.12.51, purport]

Being a kindhearted devotee and a friend to the poor living entities of this age, you have come to remind us of what we have forgotten. You have given us the Holy Name and are breathing new life into this misguided and misdirected so-called civilization.

*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, O ocean of mercy and friend of the fallen! O universal teacher and life of all people! Alas, alas, O master, please be merciful unto us and give us the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds.” [*Śrī Guru-vandanā* 4, Śrīla Narottama Dāsa Ṭhākura]

Out of a deep sense of compassion for the conditioned souls rotting in the Western countries, you left your residence in Śrī Vraja-dhāma and, with your three steps, revealed through your books and established in your centers the holy *dhāma* throughout the world.

*vraja-vāsī-gaṇa, pracāraka-dhana,  
pratiṣṭhā-bhikṣuka tā'rā nahe 'śava'  
prāṇa āche tā'r, se-hetu pracār,  
pratiṣṭhāsā-hīna- 'kṛṣṇa-gāthā' saba*

“The most valuable treasures amongst the Lord’s preachers are the eternal personalities residing in Vraja-dhāma. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Vraja-vāsīs are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Vraja-vāsīs sing about the glories of Lord Kṛṣṇa are devoid of any tinge of desire for fame.” [*Duṣṭa-Mana Vaiṣṇava Ke?* 18, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

The *ācārya* is one who possesses life, and because he has life, he can infuse it in others. When others also possess that life, then only can they preach; that is called *pracāra*. A dead body cannot preach.

*patitaṁ durgataṁ dṛṣṭvā vaiṣṇavā loka-pāvanāḥ  
karau dhṛtvā harer-nāma yācanti kṛpayā kalau*

“The Vaiṣṇavas have received the mercy of Gaura. Seeing the unfortunate condition of the fallen souls who are completely bound in the cycle of birth and death, the Vaiṣṇavas take compassion on them and distribute the Holy Names of the Lord.” [*Śrī Caitanya-śataka* 31, Śrīla Sārvabhauma Bhaṭṭācārya]

In this age, the congregational chanting of the holy names of the Lord is the prescribed method for waking up. The ways and means are most scientifically presented by Lord Śrī Caitanya Mahāprabhu, and intelligent persons may take advantage of His teachings in order to bring about real peace and prosperity. [*Śrīmad-Bhāgavatam* 1.1.4, purport]

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-wardhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

“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.” [*Śrī Śikṣāṣṭaka* 1, Śrī Kṛṣṇa Caitanya Mahāprabhu]

*prthivīte āche yata nagarādi grāma  
sarvatra pracāra haibe mora nāma*

“In as many towns and villages as there are on the surface of the globe, everywhere, this Hare Kṛṣṇa *mantra* and Lord Caitanya’s name will be chanted there.” [*Caitanya-bhāgavata, Antya-khaṇḍa* 4.126]

### Śaraṇāgati Village—Dedicated to Your Divine Grace

Lecturing at universities, representing Vaiṣṇavism at interfaith conferences, distributing your books anywhere and everywhere, and making commitments to increase the number of books distributed and the number of new devotees made each year, your followers at Śaraṇāgati Village are committed to fulfilling Lord Caitanya’s prediction of “every town and village.”

*etāvaj janma-sāphalyaṁ dehinām iha dehiṣu  
prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā*

“It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence, and words.”

Śrīla Prabhupāda, here are some of the activities of the Śaraṇāgati Village residents that we would like to present to you for your pleasure:

- Regular BBT book distribution in nearby towns and universities, etc.
- A united commitment to distribute and increase the number of BBT books
- Weekly *harināma kīrtanas* by the Bhakti Kīrtana Meetup group
- A widely successful professional *prasādam*-distribution mobile kitchen
- The Bhakti Vegetarian Club at a nearby university
- A wonderful Kṛṣṇa conscious school, named Govardhan Academy
- An organically-grown-vegetable market co-op, owned by devotees
- A *gośālā* and cow protection program with five cows
- Regular programs at our ISKCON temple
- Weekly home programs, with *bhajans*, *Caitanya-caritāmṛta* study, etc.
- Marriage counseling by the Gṛhasṭha Vision Team
- Transcendental farm festivals, seminars, and more . . .

You have made all this possible for us, and though we can never truly repay you for the matchless gifts you have so kindly and compassionately bestowed upon us, we are nevertheless trying, and hoping that our sincere attempts may in some way bring you pleasure.

By serving your divine instructions, which are transcendently situated, we associate with you in your *vāñī* form. Your instructions are on and of the eternal realm, and those who live by those instructions live eternally with you.

“He lives forever by his divine instructions, and the follower lives with him.”

*Your eternally grateful followers at Śaraṇāgati Village, British Columbia, Canada.*

(written by Bhāva Dāsa)

# The Ultimate Self-Realization Course

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

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

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your divine lotus feet on this most auspicious day of your Vyāsa-pūjā. On this special day we would like to offer you our deepest gratitude.

Dear Śrīla Prabhupāda, it is now fifty years since you established ISKCON, in 1966. Many things have happened in the last fifty years. Due to your unbounded mercy, superskillful management, and powerful preaching, ISKCON is still going strong. We are deeply indebted and so very grateful that we are allowed to serve in your ISKCON despite all our imperfections. Only due to your mercy is it now possible to get the association of Vaiṣṇavas all over the world.

This year the number of subscribers to our online Ultimate Self-Realization Course, which teaches the science of Kṛṣṇa consciousness according to *Bhagavad-gītā As It Is*, has expanded to over 18,000 in more than a hundred countries. Also, this year, as a part of our daily Thought for the Day e-mail, we have added a daily inspirational video—Video for the Day—to enliven and further educate our readers. We have a strong desire to continue this mission and make it a grand success so that someday millions of people all over the world will be enrolled in this course. But only by your blessings can our mission become successful. Therefore we pray that this effort will please you, dear Śrīla Prabhupāda, and that our course will assist you in further expanding your ISKCON until the whole world is Kṛṣṇa conscious.

*Your servants at The Ultimate Self Realization Course.*

(written by Mādhavāśraya Dāsa)

## Yashodapura Ashram

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

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

Śrīla Prabhupāda, Your Divine Grace is very expert at making devotees because you are empowered by Kṛṣṇa. We are praying that because we are dedicating our small effort to serving Your Divine Grace, Kṛṣṇa will manifest some local devotees, since actually they are already here. Yashodapura Ashram is

dedicated to serving Your Divine Grace's mission by spreading the message of Kṛṣṇa consciousness to the people of Cambodia. At first we just rented two small rooms. Our daily activities at that time were the morning program, gardening, studying the Khmer (Cambodian) language with a monk at a nearby pagoda, and the Sunday program. In this way we started establishing contacts and making friends. By the time we moved to our present place, several devotees from outside the country were helping this mission in Cambodia. Today other foreign devotees are working with us from outside the country to help this mission in various ways.

Several local people have learned about the importance of chanting the Hare Kṛṣṇa *mahā-mantra*, but there are as yet no serious local devotees. In this year of ISKCON's Golden Jubilee, we are praying that you kindly send a local, committed Khmer devotee who could lead our center here. We are all foreigners, but we could do so much more if we had some local devotees. We always remember how Your Divine Grace was successful in converting the hippies in America into devotees. On this very auspicious day of Your Divine Grace's Vyāsa-pūjā, during ISKCON's Golden Jubilee year, as our offering to Your Divine Grace, we would like to report the following activities of our small group of devotees serving in Cambodia:

**Harināma:** We have been performing *harināma-saṅkīrtana* in different places, especially in Siem Reap. So far, when we perform *harināma* we have to be very cautious because of the situation here in Cambodia. We can only do it in a small group. Because of Your Divine Grace's blessings, we have so far had no serious problems related to *harināma*. The situation has greatly improved since we started, and nowadays we have several public places where we can regularly perform *harināma*, including in some of our contacts' homes. We have *harināma* at least three times a week. We also distribute small pamphlets, cards, invitations, and books.

**Home Programs:** Our main activity at our home programs is chanting verses from the *Bhagavad-gītā* and the Hare Kṛṣṇa *mahā-mantra* in *bhajan* style. Sometimes we chant at funerals or other ceremonies for the departed. This gives people a chance to hear the *mahā-mantra* and learn about the importance of chanting. We also visit some children and give them *prasādam* snacks. We have performed this program in several homes so far. We are sure that it is because of Your Divine Grace's mercy that after several years our home programs are beginning to expand. These programs help us cultivate our contacts and introduce Kṛṣṇa consciousness to newcomers.

**Prasādam Distribution:** We frequently distribute *prasādam* to students, villagers, and whomever else we meet at the time of distribution. We would like to thank you for inspiring many devotees from outside Cambodia to help us with this program so that we can continue to deliver Kṛṣṇa's mercy to the people here. We have been distributing *prasādam* to schoolchildren, villagers near Yashodapura Eco Village, and many others.

**Classes for Children and Youth:** We started teaching English classes every day from Monday to Saturday. In this we are hoping to attract children to come to our place. Later we plan to teach Vaiṣṇava etiquette. We have them chant the *mahā-mantra* three times before and after class. We also sometimes distribute *prasādam* to them, hoping that they become attached to it. In this way we hope they will become purified and later on be favorable to accepting Kṛṣṇa consciousness. We plan to soon begin discussing more Kṛṣṇa consciousness in the classes. Please give us the intelligence to perform this task successfully.

We hope that one day the people of Cambodia will revive their Kṛṣṇa consciousness, as there is much archeological evidence that in ancient times Cambodians widely practiced Viṣṇu worship, which is nondifferent from worshipping Lord Kṛṣṇa.

This is all we can offer you now, Śrīla Prabhupāda. Please kindly bless us so that we can continue our services here and is some small way become surrendered tools in your hands.

Śrīla Prabhupāda-*kī jaya!*

*Your servants at Yashodapura Ashram, Siem Reap, Cambodia.*

(written by Kumudākṣa Dāsa and others)

# Yashodapura Eco Village

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

On this beautiful day of the Khmer New Year, we, the devotees at the Yashodapur Eco Village in the province of Siem Reap, Cambodia, would like to offer our prayers honoring the glorious Vyāsa-pūjā of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda.

I would like to express my deep gratitude for all the mercy we have received from Śrīla Prabhupāda, who has given us a chance to continue our service in this Kingdom of Lord Viṣṇu, Angkor/Cambodia. Although pure Vaiṣṇavism disappeared from this land long ago, we have met some people who still worship Lord Viṣṇu, and they are favorable to Kṛṣṇa consciousness.

We have two projects in Siem Reap. One is called Yashodapur Ashram, in the town of Siem Reap, and the other is called Yashodapur Eco Village, in the province of Siem Reap, in a rural area about 45 km from Angkor Wat.

Under the guidance of His Holiness Bhakti Rāghava Swami and His Grace Kāla Dāsa Prabhu, we are trying to develop these two projects, although sometimes we are faced with financial problems and lack of manpower. But somehow, by Śrīla Prabhupāda's and Kṛṣṇa's mercy, we have been running these two projects now for almost six years. We feel very fortunate.

We coordinate with the local devotees in making plans, in resolving some problems, and in trying to always be cautious because of the social and political situation in Cambodia, which is not very good nowadays. So from Mahārāja and other senior devotees like Kiśora Prabhu, we receive a plan and guidelines for the projects. Then I, along with other devotees here, especially Kumudākṣa Prabhu, try to do the basic administration and organize something to develop these projects. Based on my capacity (I am still far below the actual *kṣatriya* standard), I am trying to practice what is outlined in the following statements:

“As often pointed out by Śrīla Prabhupāda, planning and organization remain the two most important aspects, the key factors, for any organization or movement to succeed, besides of course the integrity and purity of its leaders. Planning remains the domain largely of the more intellectual class, the *brāhmaṇas*, while organization remains largely the domain of the more administrative class, the *kṣatriyas*. These two classes of men are needed to make things move. They are meant to work hand in hand.” (Bhakti Rāghava Swami—*The Fourth Wave*)

“We have to do this. It is very important and it cannot come artificially; we have to develop vision. We must have vision. We must have Śrīla Prabhupāda's vision! The answers come simply by accepting what Śrīla Prabhupāda is giving. And it has to do with realization. Kṛṣṇa consciousness is realization. It is not some artificial process. We have to understand what we are doing. We have to understand where we are going. We have to understand where we should be going.” (Bhakti Rāghava Swami—*Make Vṛndāvana Villages*)

“Whatever we may be doing now in the cities, the long-term plan should be to get back to the land, because we cannot flourish in the cities as communities, nor as individuals, nor can our children. We have to get back to the natural way, to the norm. There is a norm as to how a society is to be organized. That norm is *varṇāśrama*, based on Kṛṣṇa consciousness, *daiva-varṇāśrama*.” (Bhakti Rāghava Swami—*Make Vṛndāvana Villages*)

Our long-term plan: to go back to the land, take care of cows, and produce our own food. At this time we are still unable to do that fully because of insufficient manpower. In 2007 we purchased thirty acres of land, and then in 2011 we started the project. We do not live permanently there; we stay only a few days every week and then go to the city to do programs. Formerly we had two local families staying there, but this year they moved to their own land.

We have grown about seventy mango, banana, and jackfruit trees. We are planning to grow more fruit trees, such as orange and dragonfruit. Every rainy season we harvest beans, cucumbers, and rice. This year we cleared some land to grow beans. Last month we planted cassava, and we are going to plant more. Some will be used for our food stock, and some for *prasādam* distribution. After several years of farming, our next step is to set up a vocational training center. We plan to work with Buddhist monks and some Khmer teachers.

According to the master plan, the land needs to be divided into three parts: six hectares for forest, four hectares for agriculture, and two hectares for residences. We have built a house with four rooms and a hall. The hall can be used for many purposes, such as classes, *kīrtana*, or as an ashram for a number of fulltime students.

\* \* \*

Śrīla Prabhupāda, there is no end to your glories, no limit to your integrity, no boundary to your love. Now we simply pray to Your Divine Grace to please kindly send us some Khmer *bhaktas* who can become fulltime devotees. We have some local devotees, but they live far away. We need some Khmer *brahmacārīs*; filling this need is our main objective.

Please kindly always engage us in your mission. We have traveled a long way from Indonesia just to become your tools in spreading Kṛṣṇa consciousness in Cambodia. So please kindly engage us in the way that Your Divine Grace wants.

Thank you very much.

Please forgive me if I have made any mistakes during my service.

*Your servants at Yashodapur Eco Village, Siem Reap, Cambodia.*

(written by Guṇāvatara Dāsa)