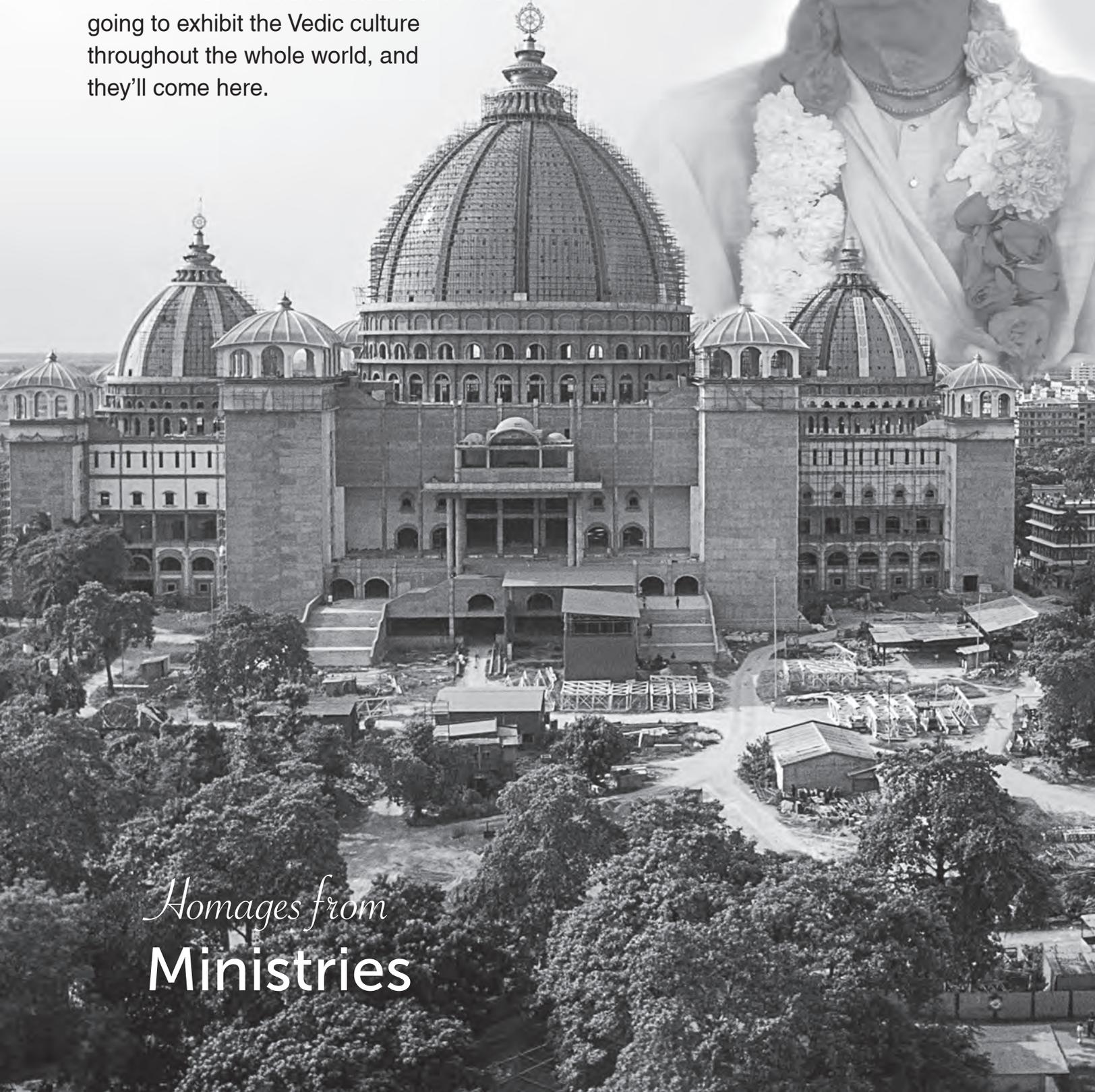
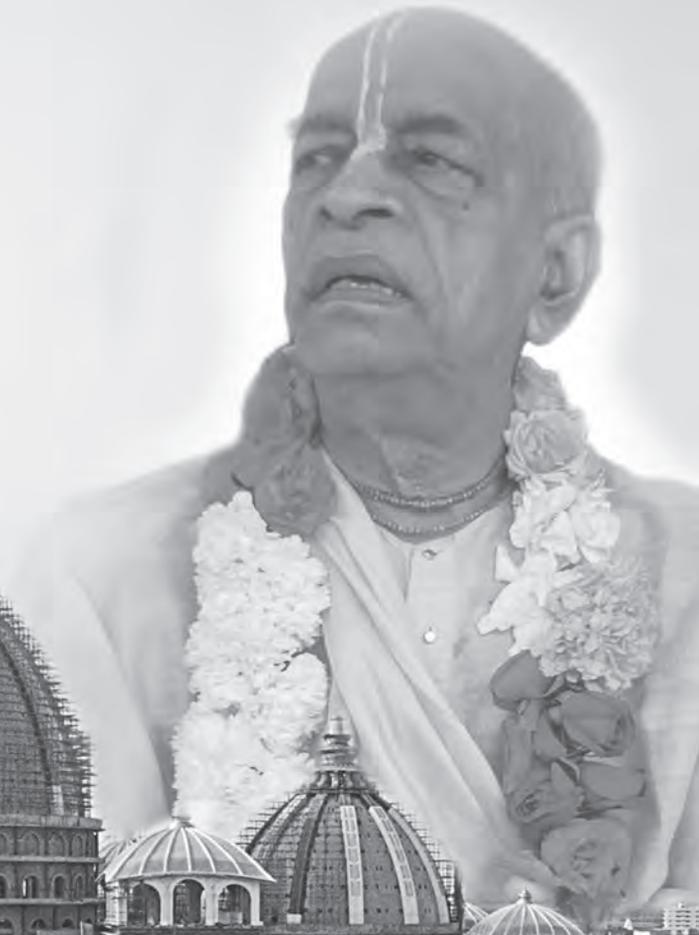


No “Understanding,” simply Vedic—  
“Temple of Vedic Planetarium.” That’s all.  
We shall show the Vedic conception of  
planetary system within this material world  
and above the material world. . . . We are  
going to exhibit the Vedic culture  
throughout the whole world, and  
they’ll come here.



*Homages from*  
**Ministries**



# ISKCON Vaiṣṇavī Ministry

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

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

Dear Śrīla Prabhupāda,

In your early childhood, your parents impressed upon you that if a grain of rice falls on the floor and it touches your feet, you must pick it up and touch it to your head to show respect. Later, you drew upon this early life lesson to instruct your disciples:

We are teaching . . . how to utilize everything for Kṛṣṇa, how to understand Kṛṣṇa in everything. That is our mission. . . . Kṛṣṇa says, “Anyone who sees Me everywhere, . . . and everything in Me, is perfect.” . . . Everything is created by Kṛṣṇa. Everything is meant for Kṛṣṇa. Everything should be engaged for Kṛṣṇa. That is Kṛṣṇa consciousness life. That is perfect life. [Morning Walk, Los Angeles, 14 May 1973]

This simple yet profound message holds within it the entire philosophy of *bhakti-yoga*. Not just perceiving everything as Kṛṣṇa’s property, but utilizing it all in Kṛṣṇa’s service.

After risking your life to obey the order of your glorious spiritual master to preach in English, you arrived on the shores of America at Boston in September of 1965, aghast at what you saw: a misguided nation with an ever-increasing disrespect for life, whether it be human, plant, or animal. At that time you prayed to Lord Kṛṣṇa in your Bengali poem *Mārkine Bhāgavata-dharma* (“Kṛṣṇa Consciousness in America”):

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it. But I know Your causeless mercy can make everything possible because You are the most expert mystic.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

Strictly following the insights and guidance that emerged as a result of your heartfelt prayers, you wracked your brain how not to waste a single drop of energy, a single moment, a single talent, a single flicker of potential, nor waste whatever resources came to you, money or human power. You understood this one principle: because everything is Kṛṣṇa’s property, it must be used in His service. In doing so, the otherwise fallen world of darkness would be redeemed.

For all the blood, sweat, and tears you poured out in your efforts, you were not interested in merely teaching people how to be clean, dress modestly, or eat vegetarian food, although along the way doing so became an obvious response to your message of love. You were not interested in simply creating a new religious group of do-gooder moralists who conformed to a mundane standard of religious piety, although those who understood and followed your teachings automatically became “good” and “moral” people. You were aiming for the impossible: handing down that one simple instruction your parents gave you and getting all people to practice that in every area of their lives—“See Kṛṣṇa in everything, and use everything in His service.”

Over and over in your letters to your disciples, you beat your drum, saying,

Simply offer all your talents and energies in this service of the Lord and know that Kṛṣṇa promises that for one who surrenders fully unto Him, He fully protects such devotees from all kinds of material distresses and sinful reactions. [Letter to Mukunda, 4 February 1971]

And

Kṛṣṇa says, *sva-karmaṇā*: “Whatever talent you have got, you can serve Me and be perfect.” That is the program. [Morning walk, Māyāpur, 16 January 1976]

When you observed your disciples’ hearts light up with even the tiniest spark of enthusiasm to preach, you fanned it until it blazed with the same fearless joy you knew as an ambassador of the holy name. You utilized everything and everyone in the *sankīrtana* mission, regardless of their bodily designation. Men, women, children, householders, businessmen and -women, artists, educators, scholars, builders, craftsmen and -women, carpenters, etc. Everyone was urged to join the war effort to kill the demonic mentality of this Age of Kali.

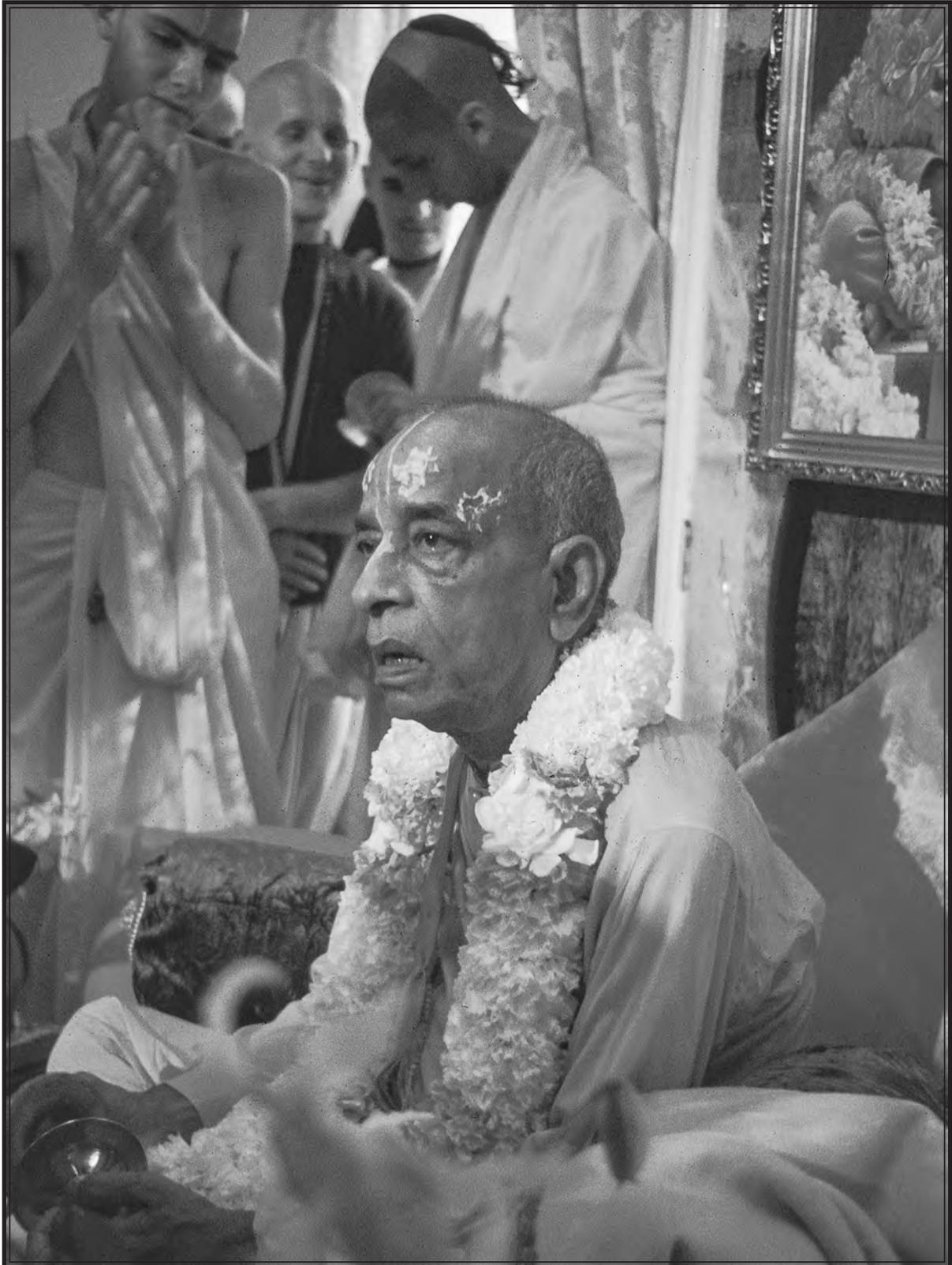
When asked by your dear disciple Mūlaprakṛti Devī Dāśī what she should say to people while distributing books, you pulled out *Śrīmad-Bhāgavatam* and slowly and carefully read a verse (*Śrīmad-Bhāgavatam* 1.3.43): “‘This *Bhāgavata Purāṇa* is as brilliant as the sun.’ This verse is so wonderful. If you just tell people this verse, how can they resist? You don’t need to say anything. The *Śrīmad-Bhāgavatam* will sell itself.” Then you said that in this age it is actually a benefit to be a woman, that “in Kali-yuga things are so degraded that people don’t trust men. Hardly anybody will allow a man to come up to them or will open their door if a man knocks.” You said that when you were a young man, a company selling a product called Brahmi Hair Oil sent respectable young women door to door, and everybody opened their door and bought the Brahmi Hair Oil. Chuckling, you mused, “It was never even proven that Brahmi Hair Oil had any medicinal properties.” You were illustrating the clever utilization of women’s natural propensity to influence and inspire. Today, you explained, “Lord Caitanya is sending nice young women to help the poor conditioned souls go back to Godhead. This is His plan.” (*Memories—Anecdotes of a Modern Day Saint*, Volume 1, Siddhānta Dasa, Susan Murray, and others)

In addition to noting the many ways in which women contributed to your movement, you “credited [your] movement’s success to their magnetic presence amidst the men, nearly all of whom, [you] reasoned, would not have otherwise stayed.” (*A Living Theology of Kṛṣṇa Bhakti—Essential Teachings of A. C. Bhaktivedānta Swami Prabhupāda*, Tamāl Krishna Goswami, pp. 175-6)

In a letter you wrote:

Personally, I am so much englanded that the pairs of young boys and girls whom I have placed in householder life are doing so nicely in the Western world. When Lord Caitanya delivered Jagai and Madhai He was also a householder, but when Jagai and Madhai were actually reclaimed, His wife, Visnupriya, was not there. But in this case and in many other cases also, I find that my disciples combined together, husband and wife, are doing this preaching work so nicely. So, I am especially proud how my householder disciples are preaching Lord Caitanya’s Mission. This is a new thing in the history of the Sankīrtana Movement. In India all the *acaryas* and their descendants later on acted only from the man’s side. Their wives were at home because that is the system from old times that women are not required to go out. But in *Bhagavad-gīta* we find that women are also equally competent like the men in the matter of Krishna Consciousness Movement. Please therefore carry on these missionary activities, and prove it by practical example that there is no bar for anyone in the matter of preaching work for Krishna Consciousness. [Letter to Himavati, 20 December 1969]

Homages from Ministries



At *Śrīmad-Bhāgavatam* 6.16.41 we find this verse translation:

Being full of contradictions, all forms of religion but *bhāgavata-dharma* work under conceptions of fruitive results and distinctions of “you and I” and “yours and mine.” The followers of *Śrīmad-Bhāgavatam* have no such consciousness. They are all Kṛṣṇa conscious, thinking that they are Kṛṣṇa’s and Kṛṣṇa is theirs.

In your purport you write:

*Bhāgavata-dharma* is called *sarvotkṛṣṭa*, the best of all religious systems, because those who follow *bhāgavata-dharma* are not envious of anyone. Pure *bhāgavatas*, pure devotees, invite everyone, without envy, to join the Kṛṣṇa consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. *Suḥṛdam̐ sarva-bhūtānām*: he [or she] is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Kṛṣṇa consciousness, or *bhāgavata-dharma*.

As your movement continues to flourish and grow, may we stay focused on this simple yet profound instruction that your saintly parents instilled in you: “Understand that everything is Kṛṣṇa’s property and engage it in His service.”

All glories to you, Śrīla Prabhupāda!

*Your servants at the ISKCON Vaiṣṇavī Ministry.*

(written by Rambhoru Devī Dāsi)

## Padayātrā Worldwide Ministry

My dearest Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet, still traveling around the world with various *padayātrās*. All glories to you, our ISKCON founder-*ācārya*, for having ignited a spiritual revolution on this planet. Among the various tools and programs you started for reaching that lofty goal was the bullock-cart *padayātrā*.

Today I’m happy to report to you that Padayātrā Worldwide is healthy and growing.

The good news is that we are in the final stages of the first volume of the Padayātrā Trilogy. This elegant and well-illustrated book covers two very long walks in India: the Vṛndāvana to Māyāpur (and then to Purī) bullock-cart *padayātrā* from September 1976 to March 1977, and the 8,000-kilometer phenomenal *padayātrā* from Dvārakā to Māyāpur via Kanyakumari. This took place from September 1984 to March 1986 to celebrate the 500th anniversary of Lord Caitanya’s advent. Devotees will be able to read about your 1976 Padayātrā Vṛndāvana inauguration and your visit to the *padayātrīs* during the 1977 Kumbha-melā in Allahabad. I hope an image of your beaming smile will appear in their hearts with the same intensity as

## Homages from Ministries

I witnessed it while you eagerly heard about the success and adventures of our first long *padayātrā*. The love you showered on the *padayātrīs* when they arrived in Māyāpur will convince them that *padayātrā* is very dear to your heart. We are now working on the other two volumes, covering more than 105 *padayātrās* from 1986 to the present.

In 2018 we had a total of at least 14 *padayātrās*: 5 in Europe, 1 in Africa, 1 in Canada, and at least 7 in India alone, including the ongoing All-India *Padayātrā*, which has been on the road non-stop since 1984.

In 1991 the GBC made this statement describing one of the missions of ISKCON: “To bring congregational chanting of the holy name to every town and village of the world through organized *padayātrā* festivals.” Since then we have seen that whenever and wherever *padayātrās* are organized, they prove to be an effective, self-sufficient, and engaging activity, attractive to both the public and devotees. This year the Czech Republic celebrated its silver jubilee *padayātrā* and Slovenia held its 17th annual Eco-caravan *padayātrā*. The Hungarian devotees arranged a *padayātrā* festival and spent fifteen days in the tourist towns and beaches around Lake Balaton. This was also their 16th *padayātrā*.

The ISKCON India Advisory Committee (IIAC) published a declaration in April 2018 that reminded the ISKCON leaders present that you were, and still are, the inspiration behind *padayātrā*. You envisioned its contributing role to ISKCON’s future everywhere, at all times. As usual, you never thought small. In June 1977 you wrote the following: “We can introduce millions of such carts all over the world.” With the regular increase of *padayātrās* in India, we can now witness how *padayātrā* is an essential part of your strategy for spreading Kṛṣṇa consciousness in that country, promoting huge distribution of your books in the remotest towns and villages. The IIAC resolved that all divisional councils; individual temples; and farm communities with *gośālās* in India should include *padayātrās* as one of their key outreach programs and that in general all temples are recommended to organize *padayātrās*, at least as an annual event. Some devotees have taken this resolution seriously, and in the past few months a few more *padayātrās* have been taking place around the country.

One-day *padayātrās* are becoming more and more popular in India. Ahmedabad just recently held its 33rd one-day *padayātrā*. These *padayātrās* have served as an inspiration for other temples, and now Bangalore, Surat, Baroda, Vallabh Vidyanagar, Jalgaon, Nandurbad, and Mauritius have followed in Ahmedabad’s footsteps and successfully held one-day *padayātrās*. This year ISKCON Amravati held a one-day Vaiṣṇavī *padayātrā*, the first in ISKCON. Dhamangaon and Akola are in the process of planning theirs. Some devotees are so fired up that they extend the planned one-day *padayātrā* to multiple days. This enthusiasm resulted in a twenty-day *padayātrā* being held by ISKCON Bhuvaneshwar.

Two full-fledged *padayātrās* will be inaugurated in the next few months. The first one is the All-Maharashtra *Padayātrā*, which will be inaugurated from ISKCON Pandharpur, and the second will be from ISKCON Tirupati, which will travel all over Andhra Pradesh.

Śrīla Prabhupāda, I would like to share the realizations of some of the devotees.

Mūrtimān Dāsa from Surat excitedly reported: “This first-ever *padayātrā* organized in Surat was an inspirational experience. This is a very nice way of preaching the holy names of the Lord in the villages. I have decided to start a *padayātrā* every year from the ISKCON Varachha center.”

Jaya Govinda Dāsa from Zambia shared his experience: “I was feeling the experience of Jhārikhaṇḍa Forest, where Lord Caitanya preached the holy name to trees, plants, and beasts. Even animals that were usually enemies were chanting together. When I saw Śrī Śrī Gaura-Nitāi on the oxcart, I got the same feeling—that the Lord has come out again to deliver the people in remote villages.”

Bhaktin Rādhā describes her participation in the first-ever Vaiṣṇavī *padayātrā*, held in Amravati: “I actively participated in the one-day Vaiṣṇavī *padayātrā*. The purpose was to pay homage to the martyred soldiers on the border and to tell everyone that in this Kali-yuga only chanting Lord Kṛṣṇa’s name will bring peace of mind.”

Braja Hari Dāsa from South Africa is certain that more *padayātrās* will be held in 2019: “Looking back over the year, I think we are achieving our objectives because the Nāmahaṭṭa leaders have assured me that the initiative has been paying dividends. Hopefully, in 2019 we will consolidate this with more *padayātrās* in South Africa arising from our association with the Nāmahaṭṭas.”

Through our *padayātrā* websites and annual newsletter we continue to invite and inspire temples, preaching centers, and adventurous devotees worldwide. We try to show them how *padayātrā* can and should be adapted to local situations, climates, circumstances, times, and places: in countries where oxcarts are not feasible, devotees can use a horse-cart or a small man-pulled cart. We strongly encourage devotees to engage the oxen standing idle on our ISKCON farms. In Western countries we have witnessed again and again that the presence of oxen automatically drew interest from people and the media, thus creating a golden opportunity for the *padayātrīs* to talk about the value of cows and oxen. You more than anyone else are aware of the urgent need to stop the worldwide torture and massacre of billions of farm animals each year. In the US alone, 39 million cattle and calves are slaughtered every year. How long will Govinda, the lover of cows, tolerate this situation and suspend the very heavy karmic reactions due our world? People have to see and touch these noble animals and develop some affection for them before they can seriously decide to stop eating them. And where else but via a *padayātrā* can today's city-dwellers encounter oxen?

*Padayātrā* does indeed have a very important role to play in purifying the supercontaminated ether with the vibration of the holy names, in educating people about the spiritual science, and in presenting practical spiritual solutions to all the world's problems. Lord Caitanya's *padayātrā* is here to stay and will travel around the world for another 9,500 years, at least. When the petrol supply starts to seriously dwindle, there will still be grass to feed the oxen pulling the *padayātrā* carts.

Padayātrā Worldwide *kī jaya!*

*Your servants at Padayātrā Worldwide.*

(written by Lokanāth Swami, Padayātrā Worldwide Minister)