



Nityam Bhagavata-sevaya

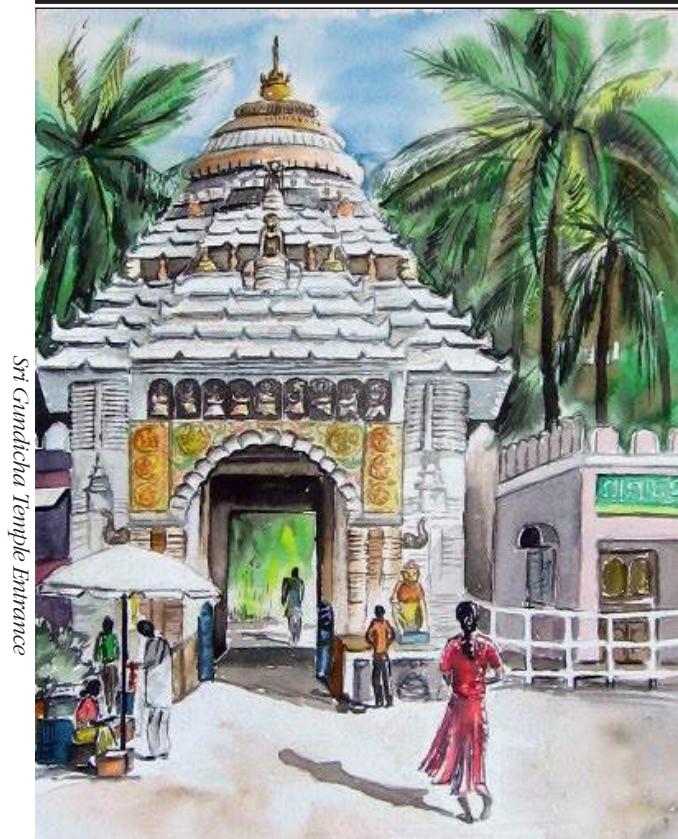
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Sri Gundicha Marjana



Sri Gundicha Temple Entrance

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THE CLEANSING OF THE GUNDICHA TEMPLE

Srila Krishna Das Kaviraja Goswami

Sri Chaitanya Mahaprabhu called for Kashi Mishra, then for the superintendent of the temple, then for Sarvabhauma Bhattacharya. When these three people came before the Lord, He begged them for permission to wash the temple known as Gundicha. Upon hearing the Lord's request for permission to wash the Gundicha temple, the *pādīcha*, the superintendent of the temple, said, "My dear Sir, we are all Your servants. Whatever You desire is our duty to perform. The King gave a special order for me to do without delay whatever Your Lordship orders. My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes. To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred

new waterpots and a hundred brooms for sweeping the temple. The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies. He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Gundicha.

In this way the Lord and His associates went to cleanse the Gundicha temple. At first they cleansed the temple with the brooms. The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [*sīyahāsana*], cleansed it and again put it in its original place. Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kirtana hall. Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Sri Chaitanya Mahaprabhu was personally carrying out the operation just to instruct others. Sri Chaitanya Mahaprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Krishna all the time. Similarly, all

the devotees were also chanting and at the same time performing their respective duties. The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

After this, the place where the Deity's food was kept [*bhoga-mandira*] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other. After Sri Chaitanya Mahaprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside. Following the example of Sri Chaitanya Mahaprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple. The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

Even though all the devotees collected dirt in one pile, the dirt collected by Sri Chaitanya Mahaprabhu was much greater. After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse. The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside. After Sri Chaitanya Mahaprabhu and all the Vaishnavas cleansed the temple for the second time, Sri Chaitanya Mahaprabhu was very happy to see the cleansing work. While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them. As soon as Sri Chaitanya Mahaprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

In this way, Sri Chaitanya Mahaprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [*sīṁhāsana*] and everything else within the room. Sri Chaitanya Mahaprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor. Then Sri Chaitanya Mahaprabhu began to wash the sitting place of Lord Jagannatha with His own hands, and all the devotees began to bring water to the Lord. All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord. Someone brought water to pour into the hands of Sri Chaitanya Mahaprabhu, and someone poured water on His lotus feet. The water that fell from the lotus feet of Sri Chaitanya Mahaprabhu was drunk by

someone who hid himself. Someone else begged for that water, and another person was giving that water in charity. After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside. The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms. When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared. Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well. Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again. With the exception of Nityananda Prabhu, Advaita Acharya, Svarupa Damodara, Brahmananda Bharati and Paramananda Puri, everyone was engaged in filling the waterpots and bringing them there.

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill. Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Krishna and Hari. One person begged for a waterpot by chanting the holy names "Krishna, Krishna," and another delivered a pot while chanting "Krishna, Krishna."

Whenever anyone had to speak, he did so by uttering the holy name of Krishna. Consequently, the holy name of Krishna became an indication for everyone who wanted something. As Sri Chaitanya Mahaprabhu was vibrating the holy name of Krishna in ecstatic love, He Himself was performing the work of hundreds of men. It appeared as though Sri Chaitanya Mahaprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work. When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge. The Lord would say, "You have done well. Please teach this to others so that they may act in the same way." As soon as they heard Sri Chaitanya Mahaprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention. They washed the Jagamohana area and then the place where food was kept. All other places were also washed. In this way the meeting place was washed, the entire yard, the raised

sitting places, the kitchen and every other room. Thus all places around the temple were thoroughly washed within and without.

After everything was thoroughly washed, a Vaishnava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord. The Gaudiya Vaishnava then took that water and drank it himself. Seeing that, Sri Chaitanya Mahaprabhu felt a little unhappy and was also outwardly angry. Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles. The Lord then called for Svarupa Damodara and told him, "Just see the behavior of your Bengali Vaishnava. This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself. I now do not know what My destination is because of this offense. Indeed, your Bengali Vaishnava has greatly implicated Me."

At this point Svarupa Damodara Goswami caught the Gaudiya Vaishnava by the neck and, giving him a little push, ejected him from the Gundicha Puri temple and made him stay outside. After Svarupa Damodara Goswami returned within the temple, he requested Sri Chaitanya Mahaprabhu to excuse that innocent person. After this incident, Sri Chaitanya Mahaprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides. The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things. While Sri Chaitanya Mahaprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

In this way all the quarters of the Gundicha temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind. When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean. Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done. Sri Chaitanya Mahaprabhu also cleansed the Narsimha temple inside and outside. Finally, He rested a few minutes and then began dancing.

— Śrī Caitanya-caritāmṛta » Madhya-līlā » 12: The Cleansing of the Gundica Temple » Verses: 72 to 136॥

nityam bhāgavata-sevayā

FOLLOWING IN THE FOOTSTEPS OF LORD CHAITANYA

Srila Bhakti Siddhanta Saraswati Thakur

Also as Mahaprabhu had done, Srila Saraswati Thakura would lead his followers in cleaning the Gundicha temple. On the day of Gundicha-mārjana in 1934, Srila Saraswati Thakura cited from *Brahmā-vaiwarta Purāṇa*, *rathe ca vāmanari dṛṣṭvā punar janma na vidyate* (One who sees the Lord on His chariot is not reborn), and then explained that the desire for moksha was not the Gaudiyas' motive in attending Ratha-yatra; their connection with Lord Jagannatha is solely through selfless service, and their intention is to take Him to Gundicha which is synonymous with their hearts, and keep Him there to serve Him in the best possible manner. And one year at Balagandi, where Jagannatha halts before proceeding to Gundicha, Srila Saraswati Thakura told his assembled followers that only devotees are qualified to pull the rope of Jagannatha's chariot; nondevotees who desire liberation by thus participating should not pull it.

—*Pastimes in Sri Purushottama Kshetra, taken from the book 'Sri Bhaktisiddhanta Vaibhava' by Srila Bhakti Vikāsa Swami*॥

THE INNER MEANING OF SRI GUNDICHA MARJANA

Sri Srimad Bhakti Prajñana Keshava Goswami

The inner meaning of Sri Gundicha *mārjana* is that it represents the *sādhaka* removing different types of *anarthas* (unwanted things), *aparādhas* and worldly attachments from his heart, to establish his *ārādhya* deva Sri Sri Radha-Govinda there. If the *sādhaka* does not make any effort to throw out the dirt which is opposed to bhakti, pure love for Lord Sri Krishna will not appear in such an impure heart, even if he performs *śravana* and *kirtana* for a long time. Such *śravana-kirtana* is sometimes *ābhāsa* (a mere semblance) and is always based on *aparādha*. Therefore, *sādhakas* should try very carefully to remove these *anarthas*. That is the purport of the cleaning of the Gundicha Mandira.

— Taken from the book *'Life and Teachings of Śrī Śrimad Bhakti Prajñāna Keśava Gosvāmī'*॥

UNDERSTANDING SRI GUNDICHA MARJANA

*His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada*

In commenting on the cleansing of the Gundicha temple, Srila Bhaktisiddhanta Saraswati Thakura says



that Sri Chaitanya Mahaprabhu, as the world teacher, was personally giving instructions on how one should receive Lord Krishna, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Krishna seated in his heart, he must first cleanse the heart, as prescribed by Sri Chaitanya Mahaprabhu in His *Śikṣāṣṭaka*: *ceto-darpana-mārjanam* [Cc. Antya 20.12]. In this age, everyone's heart is especially unclean, as confirmed in *Śrimad-Bhāgavatam*: *hṛdy antah-stho hy abhadraṇī*. To wash away all dirty things accumulated within the heart, Sri Chaitanya Mahaprabhu advised everyone to chant the Hare Krishna mantra. The first result will be that the heart is cleansed (*ceto-darpana-mārjanam* [Cc. Antya 20.12]). Similarly, *Śrimad-Bhāgavatam* (1.2.17) confirms this statement:

*śrīvatāṁ sva-kathāḥ krṣṇah puṇya-śravaṇa-kīrtanah
hṛdy antah-stho hy abhadraṇī vidhunoti suhṛt satām*

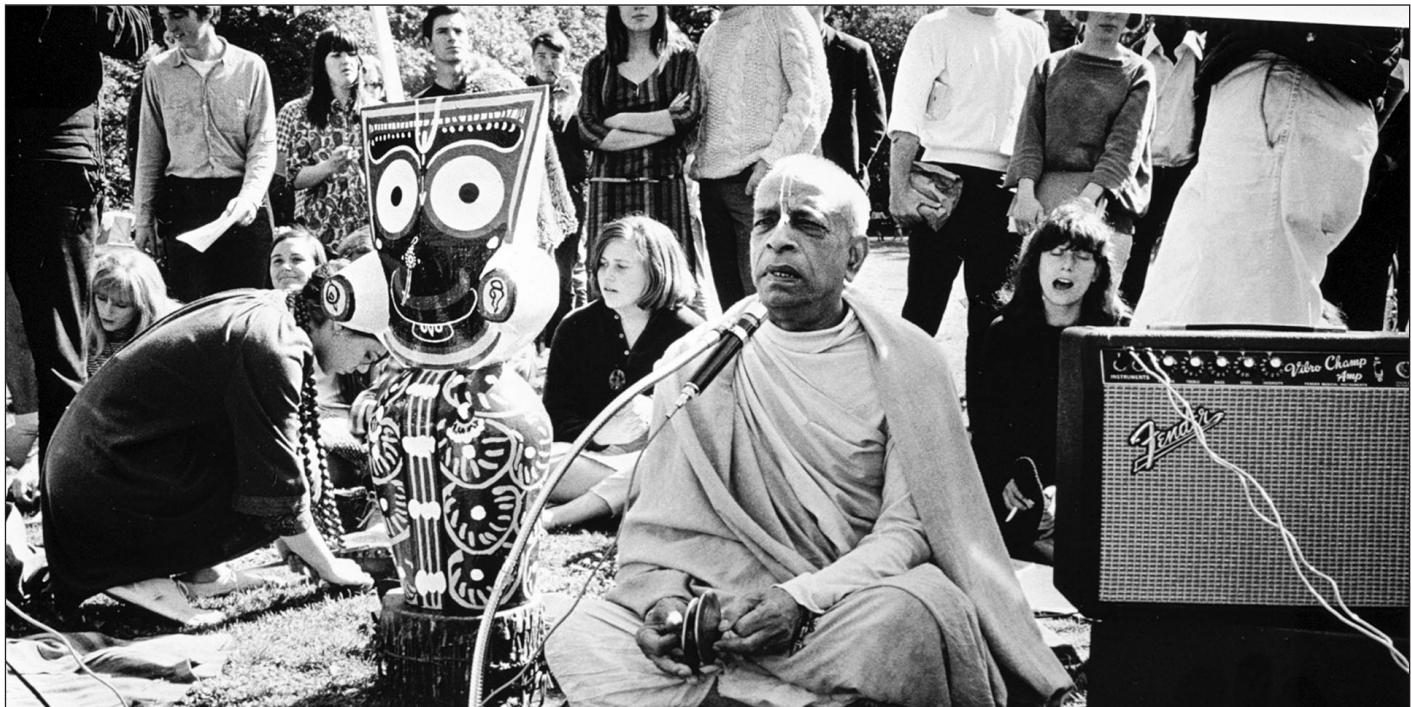
"Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who

relishes His messages, which are in themselves virtuous when properly heard and chanted."

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Sri Krishna *śrīvatāṁ sva-kathāḥ krṣṇah*. This is a simple process. Krishna Himself will help cleanse the heart because He is already seated there. Krishna wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Chaitanya Mahaprabhu kept the Gundicha temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gundicha temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, *anyābhilāṣa-pūrṇa*), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic-yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Srila Rupa Goswami says, *anyābhilāṣitā-śūnyam jñāna-karmādy-anārytam* [Bhakti-rasāmṛta-sindhu 1.1.11]. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Krishna's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dasa Thakura: *saṁsāra viśāmala, divā-niśi hiyā jvale, jūdāite nā kainu upāya*. In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There



are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmis generally think that the interaction of fruitive activities can be counteracted by another *karma*, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Krishna consciousness. When one takes to Krishna consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In *Śrīmad-Bhāgavatam* (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: *sādhavo hrdayāni mahyāni sādhūnāni hrdayāni tv aham.*

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one

can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes *yogīs* and *jñānīs* in the beginning take to the chanting of the Hare Krishna maha-mantra as a way to begin their various practices. But when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Krishna describes them in the Bhagavad-gita (16.19) in this way:

*tān ahanī dvīṣataḥ krīrān sarisāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣu eva yoniṣu*

“Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.”

By His practical example, Sri Chaitanya Mahaprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Sri Chaitanya Mahaprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection, Srila Bhaktisiddhanta Saraswati Thakura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again

comes into being within the heart. One often thinks of conducting business to improve devotional activity. But the contamination is so strong that it may later develop into misunderstanding, described as *kuti-nāti* (faultfinding) and *pratiṣṭhāśā* (the desire for name, fame and for high position), *jīva-hiṁsā* (envy of other living entities), *niṣiddhācāra* (accepting things forbidden in the sāstra), *kāma* (desire for material gain) and *pūjā* (hankering for popularity).

The word *kuti-nāti* means “duplicity.” As an example of *pratiṣṭhāśā*, one may attempt to imitate Srila Haridasa Thakura by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridasa Thakura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation).

The word *jīva-hiṁsā* (envy of other living entities) actually means stopping the preaching of Krishna consciousness. Preaching work is described as *paropakāra*, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Mayavadis, he is also engaged in material activity. A devotee should never make compromises with non-devotees. By acting as a professional guru, mystic *yogī* or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Sri Chaitanya Mahaprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Sri Chaitanya Mahaprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind

can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (*dharma, artha, kāma* and *mokṣa*). All these are like spots on clean cloth. Sri Chaitanya Mahaprabhu also wanted to cleanse all these away.

By His practical activity, Sri Chaitanya Mahaprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Sri Krishna to sit down, and we should observe the festival by distributing prasadam and chanting the Hare Krishna maha-mantra. Sri Chaitanya Mahaprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Sri Chaitanya Mahaprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as acharyas must learn from Sri Chaitanya Mahaprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called *anartha-nivṛtti*, cleansing the heart of all unwanted things. Thus the cleansing of the Gundicha-mandira was conducted by Sri Chaitanya Mahaprabhu to let us know how the heart should be cleansed and soothed to receive Lord Sri Krishna and enable Him to sit within the heart without disturbance.

— Śrī Caitanya-caritāmṛta » Madhya-līlā » 12: The Cleansing of the Gundica Temple » Verses: 136, Purport ☈

BHAKTI AND MUKTI REJECTED

Srila Bhaktivinode Thakur

ore mana bhukti-mukti-sprhā koro dīra
bhogerā nāhiko śesa tāhe nāhi sukha-leśa
nirānanda tāhāte pracīra

Oh my dear mind, cast out all your desires for material enjoyment and liberation. There is no end to endeavors for so-called material pleasure, although there is not one iota of real happiness in it; rather, it abounds in exactly the opposite of happiness, simply profuse misery.

indriya-tarpana bai bhoge āra sukha kai
seo sukha abhāba-pūraṇa
je sukhete āche bhoya tā'ke sukha bolā noya
tā'ke duḥkha bole bijñā-jana



Other than merely tingling the senses, tell me where the actual pleasure is in enjoying so many sense objects? This type of so-called pleasure is full of deficiency and cannot even be called "pleasure". Indeed, those who are truly wise will never call that pleasure; they call such cheap sense gratification by its real name: "suffering". And they even fear that kind of suffering.

*śāstre phala-śruti jata sei lobhe koto śata
mīḍha-jana bhoga prati dhāya
se saba kaitaba jāni' chāriyā baiṣṇaba-jñānī
mukhya-phala kṛṣṇa-rati pāya*

Countless persons who are foolish like asses run madly after the material enjoyments which are recommended in the *karma-kāṇḍa* section of the scriptures, becoming intensely greedy to enjoy their material senses. But the wise Vaishnava, knowing all this to be a cheating process only, thereby rejects such deficient sense gratification and attains genuine love for Lord Krsna, which is the real essence and principal fruit of all the scriptures.

*mukti-bāñchā duṣṭa ati naṣṭa kore'śiṣṭa-mati
mukti-sprhā kaitaba-pradhāna
taha je chārite nare māyā nāhi chāre tā're
tā'ra jatna nāhe phalabāna*

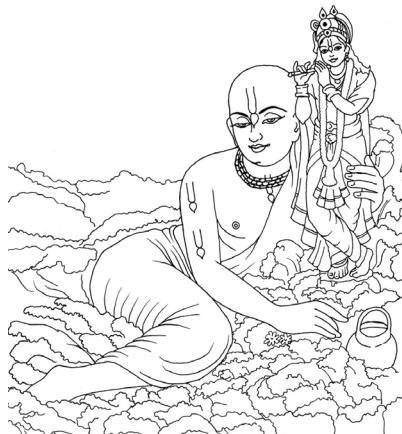
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The desire for emancipation from the material world to merge with God is yet another wicked desire, for such a desire corrupts the righteous mentality of steadfast devotion to God. The hard labor of one who tries for this type of impersonal liberation is a fruitless burden, and is the last snare of maya. The trick is that he is unable to give up his endeavor, and maya's illusion does not give him up either.

*ata eba sprhā-dwoya chāri'śodha e hrdaya
nāhi rākho kāmera bāsanā
bhoga-mokha nāhi cāi śrī-kṛṣṇa-carana pāi
binodera ei to'sādhana*

Therefore, my dear mind, just reject these desires for *bhukti* and *mukti* and cleanse this heart; don't keep such lusty desires there. Bhaktivinode does not want material enjoyment or liberation at all, but instead practices proper devotional service to obtain the lotus feet of Sri Krishna; that's all.

— Taken from Srila Bhaktivinode Thakur's *Kalyana Kalpa-taru, Nirveda-laksana-upalabdhi*. Translation by Dasaratha-suta dasa



!! Sri Sri Nitai Gaurchandra Jayati !!

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