



ISKCON (International Society for Krishna Consciousness) Founder-Acarya : Hisa Divine Grace A.C.Bhaktivedanta Swami Prabhupada

# PADAYATRA WORLDWIDE

NEWSLETTER SPRING 2014



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Bhaktimarga Swami's  
4th trek across Canada



Andhra Pradesh with  
Visnuswami Dasa



20th padayatra in  
Czech Republic



Padayatra India



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“If Indian young men join me, I am immediately ready for this traveling, touring from village to village and town to town. However, my foreign disciples have the language defect – they can’t speak the village language. Otherwise I would have started this program long ago. If some young men like you would join me, then along with some foreign disciples I can immediately take up this program. If you are very eager, please get hold of at least half a dozen young men like you, then with another half dozen foreign disciples I can immediately take up this program and tour village to village and town to town. It will be very, very effective. I know that.”

*(Srla Prabhupada’s letter to Panjabi Premananda, a young Indian man who had suggested to him that ISKCON organize a padayatra under Prabhupada’s direction. April 16, 1976)*

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# EDITORIAL

BY LOKANATH SWAMI

Padayatra India is often affectionately referred to as “the mother of all padayatras.” This is because it has provided inspiration for devotees and leaders alike since its inception in 1976, and more especially since the phenomenal 1984 walk from Dwaraka to Mayapur. Padayatra India has nurtured and encouraged many devotees to organize walks in their own countries or to eagerly participate in them, making padayatra a worldwide phenomenon. The use of bullock carts has also served as a motivation, particularly in Western countries, where the idea was initially thought to be impractical and impossible.

“Mother” implies there is a father and children. Could we call Srila Prabhupada the father of ISKCON padayatra? Without a doubt! It was Srila Prabhupada who initially planted the desire seed of bullock cart sankirtana in my heart and subsequently in the hearts and minds of several other devotees. During the decade leading up to the celebration of the Srila Prabhupada Centennial in 1996, more than a hundred padayatra sankirtana babies were born around the planet –and some have lived long lives, some for only a few days or weeks, but all of them glorious in their own special way.

Since Radhastami 2009, when Acarya Dasa took over the leadership, Padayatra India has flourished. To my great satisfaction, this modest brahmachari from Maharashtra has risen to the challenge. He has the ultimate advantage a padayatra needs – he hails from a village and is steeped in village culture. Under his watch, the number of padayatris has almost doubled. He is like a magnet attracting new devotees – predominantly village boys – to the program and empowering them to participate. An increase in numbers means an expansion of every aspect of padayatra, beginning with kirtana. Acarya has breathed new life into the harinama the padayatris take through the villages to attract people to the evening arati, thus rejuvenating the evening program. He also steadily promotes book distribution, and has encouraged Surya Vamsi Dasa to engage in a new service: visiting university campuses along the padayatra route and inviting chancellors and professors to purchase full sets of Srila Prabhupada’s books for their libraries. Acarya’s main assets are his unwavering Kṛṣṇa consciousness and his expertise in keeping the group unified. He willingly praises the devotees for their efforts, and supports them wholeheartedly. No matter how busy the padayatris are, Acarya makes sure they always set aside at least one and a half hours each day to study. In this way the group is more cohesive and their preaching more powerful. Motivated by a strong desire to give the mercy of Sri Sri Nitai-Gaurasundara even to the most forgotten souls, he has recently taken some serious risks by leading the



*Lokanath Swami with five Padayatra India leaders at the 2013 Kumbha-mela in Allahabad (from left to right): Istadeva Dasa, Jaya Vijaya Dasa, Sanak Sanatana Dasa, Acarya Dasa and Rupa Goswami Dasa.*

padayatris through a dangerous area in Jharkhand. But one night the devotees were attacked by a band of dacoits, which resulted in several padayatris being injured and valuables being stolen. Acarya has learned his lesson to be more careful in the future and avoid criminal districts.

Padayatra India has engendered several walks on the subcontinent, and continues to do so. Since 1992, the Bhubaneswar temple has been holding its annual three-week bullock cart padayatra in Orissa. In 1997, Bhakti Vikas Swami inspired a devotee to organize a team of brahmacharis to do bullock cart padayatra in Gujarat. In 1999, a group of about twelve devotees began a padayatra in Maharashtra and walked for an entire year. At the beginning of May 2004, Revati Ramana Dasa and the Tirupati devotees arranged for a group of about 1500 devotees to walk for two days from Tirumala to Appliaguntha. Since December 2012, a small group of devotees led by Visnuswami Dasa have been walking from village to village with a bullock cart in their native state of Andhra Pradesh, and in May 2013, Rasa Bihari Dasa organized a three-day bullock cart padayatra in Goa. Another walk will soon take place in Kerala, and the Tirupati devotees are once again considering padayatra sankirtana. Kartika 2014 will mark ISKCON’s 28th Vraja-mandala parikrama. It will also be Parasurama Dasa’s 20th Kartika bullock-cart padayatra through the twelve forests of Vrndavana, with a focus on mass distribution of prasada and booklets specifically targeted to the Vrajavasis.

We pray that Padayatra India will continue to give birth to offspring in all the Indian states and beyond. After all, there are so many oxen eager to pull Sri Sri Gaura-Nitai’s cart and attain the perfection of their animal form of life.

# 9 MONTHS ON THE ROAD WITH PADAYATRA INDIA

BY KRSNA SUDAMA DASA

## UTTAR PRADESH: Allahabad Kumbha-Mela and a visit to Lord Ramacandra's pastime places

Padayatra India is now on its sixth tour of Bharata-varsa. For more than four years, Acarya Dasa has been leading a party of twenty-five devotees, including three foreign devotees, Akhiladhara Dasa from the US, Vaikunthaloka Dasa from Russia, and me from Armenia. We have six oxen and one tractor to pull the two trolleys with our kitchen utensils, bhoga, books, and everyone's luggage.

On February 20, we left the Kumbha-mela grounds in Allahabad, where we had spent two months distributing books and performing daily harinama, and headed toward the places where Lord Ramacandra had His pastimes. Five kilometers from Mansurabad, we visited the spot where Lord Rama had stepped down from the chariot Sumanta had so lovingly driven to begin his fourteen-year exile. This site is on the bank of the Ganga, so it's also where His devoted Khevat ferried Him across



*Ritudvip Dasa distributing books*

the river. We took our noon bath there and chanted the holy names in remembrance. Then we walked on to Nandigram Bharatkunda, where Bharata and Hanuman met.

Along with Srila Prabhupada's books we decided to distribute a translation of the Valmiki Ramayana edited by Bhakti Vikasa Swami. In Uttar Pradesh alone we had sold almost a thousand copies of this 600-page book. Book distribution and preaching to villagers, college students, and school children continues to be strong. On the evening of Lord Nityananda's appearance day, a group of fifty villagers attended our evening abhiseka. Then, on the appearance day of Srila Bhaktisiddhanta Sarasvati Thakura, we held a puspanjali and arati and sang Vaisnava songs at the school where we



*Mahavisnu Swami & Acarya Das*

were staying for the night. On hearing our kirtana the school children rushed out to join us. Each of them received prasada and accompanied us on our evening nagara-sankirtana, dancing in a long line ahead of the party and leading us through their village. Later, we treated them to a screening of delightful cartoon, Little Krishna. They loved it!

Mahavisnu Swami joined our party about 70 kilometers from Gorakhpur. For three days he enlivened us with his wonderful Krsna-katha and joyous kirtana (accompanied by his accordion!). Foreign devotees are always a great hit on padayatra, and they instantly attract a crowd. Indians are always impressed by the Westerners' sincere dedication and surrender. For the past seven years, the padayatris have had the constant valuable guidance and association of one such devotee, Akhiladhara Dasa, a senior American disciple of Srila Prabhupada.

In Gorakhpur we remembered Srila Prabhupada, who had gone there to meet the famous Hanuman Prasad Poddar and show him his manuscripts of the First Canto of Srimad-Bhagavatam. His visit was successful, as Mr. Poddar agreed to donate four thousand rupees for the book's publication. After Uttar Pradesh we continued on to Bihar. By April we were about 200 kilometers from Nepal. The cool breezes blowing down from the Himalayas were most welcome, and both the two-legged and four-legged padayatris were happy with the relief such weather brought. But within two months we were back to heat and humidity. That's when Acarya Dasa decided it was time for the devotees to cool off for a while in Nepal.

## NEPAL: Taking a well-deserved, one-week break

At the beginning of June, a group of twenty-two devotees, including a few guests, walked in procession to the sound of the holy names across the Nepalese border. Since India and Nepal are on good terms, citizens from both nations easily cross the border without unnecessary interrogation or over-zealous visa-checking. We were elated by the name of the first town we stopped in: Gaur. The local radio channel promptly reported our arrival as we walked past its broadcasting office. ISKCON has a small center in Gaur, headed by Kesava Gopal Dasa. The handful of hard-working devotees warmly welcomed and pampered our group. Our plan was to visit some prominent pilgrimage sites in Nepal, which we knew meant mountains and bad roads. So although we would have loved to take along our oxen and Nitai-Gaurasundara's cart, we just couldn't. The devotees in Gaur found a suitable place to house both oxen and Deities – at the new ISKCON temple that was under construction at Bhunkunma, just six kilometers from Gaur.





It was an ideal location for them for a week with lots of fresh grass, and groves filled with mango trees.

Then all of us, except one pujari and one devotee who stayed back to take care of the oxen, boarded an overnight bus to Kathmandu, the nation's capital, in the company of our utsava murtis. Overnight bus journeys are never comfortable, and this journey was no exception. Somewhere past midnight our bus bumped into pits of gravel, which woke some of us. As we glanced out the window, we saw we were approaching the great Himalayas, and we sat up to see the astonishing mountain silhouettes towering above us and reflecting in the river. We then tried to get a little more sleep, but the sky was already becoming light, so we decided to just chant japa while contemplating nature's grand spectacle.

Coming from the intense heat of Bihar, the padayatris felt the fresh breezes and pleasant atmosphere of Kathmandu as a welcome into one of the heavenly planets. We were given a spacious guest room at the local ISKCON temple, and after we were settled, we started our visit of the city's prominent

pilgrimage sites. The most popular is the Pashupatinath temple. Here, Lord Siva blesses all who come to see him to never glide down into the animal species. We entered the temple with our small Deities and the loud chanting of the holy names, and quickly gathered a large, apparently amused crowd, a few of whom participated in our kirtana enthusiastically. This is an ancient temple, and the Siva linga is large, with four heads turned toward the four directions. It's also a conservative place, with strict rules about photography and only Hindus being allowed entrance. Although I have a non-Indian body, I somehow made it in without the security noticing me, but later an old priest spotted me and asked me to leave the temple. I didn't make a fuss. Fortunately, I got my desired if brief darsana of Lord Siva.

We also visited the Budha Nilkantha temple, a Visnu temple believed to be over a thousand years old. Lord Visnu is about 5 meters long. He lies in a 13-meter tank as if floating, with His legs crossed. His four hands hold His four traditional symbols – the cakra, club, conch, and lotus. This deity was once lost for a while, but was later rediscovered by an old farmer. It is believed that the farmer struck the buried Deity with his plough and that blood came from the ground. Ever since then, the Deity has been called Budha ("old") Nilkantha ("the farmer's name").

From Kathmandu we went to Pokhara, Nepal's second largest city and the hub for university education, good jobs, and interesting sightseeing. Nepal is rapidly being influenced by Western and Chinese cultures, with their cheap gadgets, fashion, and cars. Youngsters zipping by on a Chinese motocross bike are a common sight in the city. From Pokhara we

Padayatris at the Muktinatha temple



Deity of Lord Muktinatha with Sri Devi (on our right) and Bhu Devi (on our left)



took a mini bus to the famous Muktinatha temple, situated at an altitude of 3,800 meters above sea level. Even though Lord Muktinatha, a Visnu Deity, grants his worshipers liberation from this material world, we prayed to be eternally engaged in His devotional service in this world and the next. In the temple we performed a loud kirtana and were blessed with a close darsana of Sri Muktinatha and His energies, Sri Devi and Bhu Devi.

In Muktinatha the Hindu and Buddhist priests have come to an interesting agreement: they take turns worshiping the Deity in the morning, at midday, and again in the evening. The Buddhists believe this Deity to be Lord Buddha and the Hindus believe Him to be their worshipable Lord Visnu. The Lord accepts service from both groups and reciprocates according to their respective moods. How wonderful He is!

Another point of significance is the 108 streams of the holy Gandaki flowing through the 108 cow faces. This canal carrying water from the Gandaki River – where one finds saligram-silas – was constructed atop a boundary wall that surrounds the temple. It has 108 outlets, each in the shape of a cow's face. One is expected to bathe in these 108 streams, but after touching the ice-cold water, only three devotees were courageous enough to take even a quick dip.

As many of our devotees began to fall ill with colds and fever because of the low temperatures and high altitude, we decided to return to Pokhara, where we staged a grand harinama through the main market.

## BIHAR: The Holy Names compete with the constant cacophony

After leaving Nepal we returned to Bihar and headed toward its capital, Patna, where we planned to celebrate Janmastami. Being in Bihar is like being on a totally different planet. We saw that from our very first day in the state. Modern Bihar is rich with water, vegetation, and rowdy people. It's a place of blaring car and truck horns – with every automobile's horn tweaked to the max to make them extra loud. This

is especially troublesome for the padayatris, as most of our time is spent walking on the shoulders of busy roads as vehicles try to speed by us, honking and hooting. Another interesting feature in Bihar is that many trucks, buses, and small public transport vehicles have installed on their roofs mini loudspeakers so along with the noise from the horns, they can play loud cinema songs while threading through traffic. To us it was total cacophony, but the Biharis are so used to it that they

seem to have come to enjoy it. Of course, the side benefit is that since they are such lovers of sound, they also tend to become spellbound by our beautiful kirtanas.

ISKCON is not so well known in Bihar, so there's lots of preaching to be done here. People are receptive to Krsna consciousness because they identify themselves with the Yadu dynasty, but unfortunately, many now have a degraded lifestyle – eating meat and drinking alcohol. It's hard to clean up their habits as the pure religious message has long been neglected and replaced with cheap demigod worship (Kali worship and animal sacrifices) or other religious paths.



*Grand Harinama through Pokhara*

*Chanting near the river where Lord Caitanya bathed*



Following Lord Caitanya's own padayatra, we visited Lord Visnu's footprint at Gaya. The Lord walked there to offer respectful oblations to His forefathers, and it was there that He accepted initiation from Sri Isvara Puri and later traveled through Gaya to the Jharikhanda forest. At the beginning of July, Padayatra India stopped for five days in Patna for Janmastami and Ratha-yatra. There was a grand procession with a huge cart, two elephants, half a dozen camels and horses, and, of course, Sri Sri Nitai-Gaurasundara's cart pulled by two large oxen – an exciting sight for the locals. Many women crowded around and behind the cart, pushing it along instead of pulling Lord Jagannatha's cart.

### **Walking in Lord Caitanya's footsteps through the Jarikhanda forest**

At the end of August we reached Ranchi, capital of Jharkhand (previously, Jharikhanda). Jharkhand is famous as the dense tract of forest through which Caitanya Mahaprabhu traveled on His way from Puri to Vindavana. He was with His servant Balabhadra Bhattacarya and an assistant brahmana who carried His water pot and garments. We heard with great pleasure the Caitanya-caritamrita section that describes His amazing pastimes in this area. When the Lord felt great ecstasy in the jungle, tigers, elephants, rhinoceroses, and boars approached Him and the Lord passed through them. Balabhadra Bhattacarya was very much afraid to see them, but by Mahaprabhu's influence, all the animals stood to one side.



One day, Lord Caitanya touched a tiger lying on the path with His lotus foot and said, "Chant the holy name of Krsna!" The tiger immediately got up on its hind legs and began to dance and chant "Krishna! Krishna!" Another day, the Lord splashed water on a herd of elephants and they too began to chant "Krishna! Krishna!" and dance in ecstasy. Once, seven tigers joined a group of deer that was following the Lord. The tigers and deer started to dance and leap in ecstasy, and they embraced one another, and, touching mouths, began to kiss! All the forest animals, birds, trees, and creepers were maddened by the holy name of Krishna as it was vibrated by Sri Caitanya Mahaprabhu.

### **Footprints of the Lord, tigers, and elephants still visible on a riverbed**

The exact location of this pastime isn't mentioned in the Caitanya-caritamrita, but in some biographies, it's mentioned that the Lord performed sankirtana at a place called Kunja Nagari, on the banks of the Chautama River, and that the



*River in which Lord Caitanya bathed*

wild animals took part in the chanting and dancing. The earth became so ecstatic on hearing the Lord's sweet kirtana that she melted in some places, allowing the soft rock to capture imprints of the footprints of Mahaprabhu and the animals. About ten years ago, a sage came to perform a yajna within a kilometer of this area, and the following night the exact place of Gauranga's wonderful pastime was revealed to him in a dream. Later, the villagers held a huge yajna at the spot, and between fifty and seventy thousand people came to worship Lord Caitanya and meditate on His amazing forest pastime. The villagers built a small sankirtana hall of brick and cement and installed Radha-Krsna murtis. This site, now assumed to be the place of Lord Caitanya's lila with the jungle animals, is deep in the forest, besides a small river. It matches exactly the description given in Sri Caitanya-caritamrita. We ourselves saw the Lord's footprints next to those of the tigers and elephants on the riverbed. We sang bhajanas and the holy names to invoke the Lord's mercy, just as He had bestowed it on the wild animals of this place 527 years ago. After this wonderful experience I regretfully left padayatra to attend to other services.

### **Attacked by dacoits in the middle of the night**

The Jharkhand forest still has a large population of tribal communities, but the padayatris didn't meet them much as they walked along the national highway to make their visits to villages easier. All went well until September 29, when a group of seventeen padayatris settled for the night in a walled-in school compound about five kilometers outside the village of Pandari. Shortly after midnight, they were attacked by a group of around fifteen dacoits in their late 20's or 30's, all armed with guns, axes, daggers, big sticks and knives. While some gundas bound the devotees hand and foot with ropes and gamshas, a few others stole whatever money and gadgets they could find. Happily, two police cars arrived at that moment and the sirens



scared the thieves away. The policemen had come on their own after hearing the explosion. They untied the padayatris, and gave the wounded first aid. Then they called for a doctor and stayed the rest of the night to protect them. The thieves had stolen a good sum of laksmi, a camera, several cell phones and a few electronic gadgets. Happily they didn't get the laptop and the laksmi the treasurer had hidden on the bathroom's shelf. If the police had not arrived so timely, by Krsna's mercy, within a couple of hours the thieves could have molested the Deities and stolen the hundi, the tractor and the two trolleys filled with kitchen equipment and books. Over the next days the injured devotees were further treated at a local hospital and then the whole party was taken by trucks seventy kilometers away. When the devotees began walking again, the police sent cars to patrol the road a few times a day.

This attack wasn't really a surprise. The police had previously told the padayatris that this area had a bad reputation. By reading the story of Sanatana Goswami travelling on foot from East Bengal to Vrndavana with his servitor Isana (Caitanya-caritamrta, Madhya Lila, Chapter 20), we can see that this area was already notorious then for its attacks of travellers, and that nothing has changed since that time.

Once Sanatana Goswami had asked an hotel owner to help them cross the mountain region of Patada, and when a palmist told the hotel owner that this traveller had eight gold coins, the man planned to kill him that very night to get the coins. Noticing the great respect the man was offering him, Sanatana Goswami became suspicious and asked Isana if he had any gold coins with him. Sanatana then delivered the seven coins to the hotel owner and asked Isana to go back home, for having kept one.

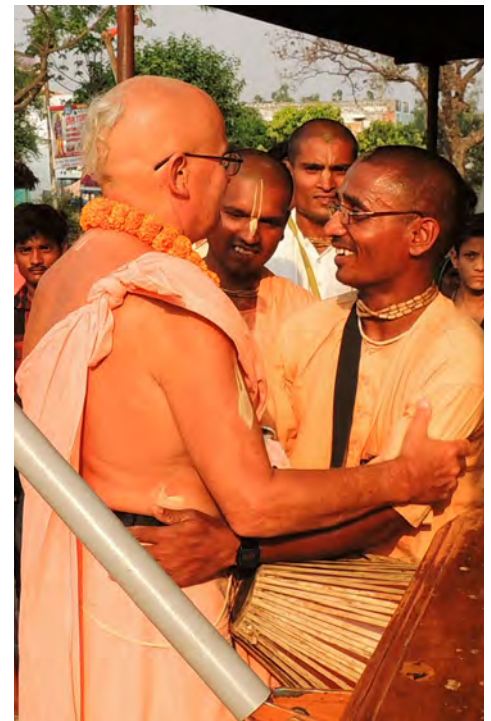
In the history of Padayatra India, there has been only a few incidents with thieves, and usually the devotees managed to talk their way out of them on the basis that they were sadhus. Acarya Dasa resolved to avoid dangerous zones from then on, and if they had to pass through one, to only stay in the towns, preferably next to the police station, and not in small villages or isolated places. Padayatra India is now heading south east towards West Bengal and plans to be in Mayapur at the time of the 2014 Gaura Purnima festival.

Let us all pray to Lord Nrsimhadeva to protect our valiant padayatris!

Acarya Dasa  
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*Avadhuta Nitai Dasa, Bhakta Pawan and Parthasakha Dasa  
next to the Gandaki River (left to right)*



*Mahavisnu Swami & Acarya Dasa*

## HOW THE HOLY NAMES TRANSFORMED A MAD WOMAN

When we arrived in the village of Mahesh Ganj in UP, we came across one madwoman whirling a large log at oncoming cars. We were apprehensive to walk past her with the Deities, but to our great surprise, she suddenly dropped her log and started dancing in the kirtana. All the devotees were overjoyed to see such a dramatic change in her behavior, and they realized the strength of the Hare Krsna maha-mantra. The woman even followed us and attended Gaura-arati and the evening lecture.



# NEW BULLOCK CART PADAYATRA IN ANDHRA PRADESH

BY GAURANGI DAS



On December 5, 2012, inspired by his spiritual master, Bhakti Vikas Swami, who had asked him to preach in villages, Visnuswami Dasa organized a bullock cart padayatra in his native state of Andhra Pradesh. Accompanied by Srinivasa Sevananda Dasa and Bhupati Dasa, he started the walk from Yadagirigutta – about 60 kms from Hyderabad. As of November 2013, they have traveled 742 kilometers and visited 151 towns and villages.

## FROM DEGRADATION TO ELEVATION

Their daily program consists of nagara-sankirtana, book distribution, a talk about the maha-mantra, and a showing of The World of Hare Krishna. Devotees stay two to three days in each village – the length of their visit dependent on its size and the villagers' response. All kinds of people come and listen to their



*Japa Malas to defeat Maya*

spiritual message or participate in their kirtanas, including farmers, Hanuman bhaktas, students, and young children. On September 26th, in the town of Kesamudram, VIPs and businessmen

welcomed them with a big kirtana of their own.

Every day has had its unique mix of ecstasy and austerity. The weather has changed from cold to blistering heat to monsoon rains. In each town and village they meet both good responses and negativity along with a variety of problems. Villagers are usually happy to supply grass for the oxen, but sometimes there is no grass or proper shelter for the animals. Sometimes the devotees have clean water and sometimes they don't. Sometimes they have electricity and sometimes they don't. Sometimes the people they meet are receptive and supportive and at other times they're critical of the padayatris, accusing them of doing preaching and pilgrimage simply to earn money. Occasionally, devotees have had to face drunks, who inevitably create trouble, including obstructing the devotees' processions. Once one of these fellows stopped the cart, threatening to put his leg under the wheel of the cart if Visnuswami didn't sell him a Ramayana for Rs50 instead of Rs100. Visnuswami had no choice but to obey. Another man sobbed as he looked at the Deities, and then he put his head under one of the cart's wheels.

Visnuswami Dasa: The elderly villagers are getting drunk, thanks to the wine shops opened by the government. About 99% of the men and 5% of the women drink. They drink in public as well as in their houses, and drinking gives a kind of social status. These unfortunate people think that getting drunk and eating

meat is the only way they can enjoy. But even the drunkards in these places are kindhearted, and they try to help us by giving us grass for the oxen, and rice or vegetables for us to cook.

## A SMALL, FIRED-UP TEAM

Besides giving the holy names to everyone, the padayatris are eager to distribute great quantities of Srila Prabhupada's books, which they do mostly in Telugu, although they also carry Hindi and English books. Over eleven months they have sold 7 Srimad-Bhagavatam sets, 1460 big books, 230 medium books, and 15,300 small books. When other



*Visnuswami Dasa*

devotees joined their basic three-man team, their scores increased dramatically. Whenever facilities were convenient for a woman to join them, Visnuswami's wife, Lalita Gopi Dasi, came along and enthusiastically spread Lord Caitanya's message even to the Christian women they met.

Visnuswami Dasa: In addition to our regular crew of three devotees (Srinivasa



Sevananda Dasa, Ramanuja Dasa, and me) we now have Bala Krishna Dasa, an eighty-year-old retiree from Gujarat. He joined in Daulath, impressed by Srila Prabhupada's Bhagavad-gita and our sincerity and spiritual practices. He's saying he wants to go back to Godhead. While he's waiting, he's busy collecting flowers for the Deities from people's homes and cleaning the cooking pots and puja paraphernalia.

On July 11th the padayatris attended ISKCON Warangal's Ratha-yatra. On October 12th, the bullock cart padayatra reached Danthalapally, Visnuswami Dasa's birthplace. Visnuswami had already performed harinama there many times, and as a result, about ten people had started to chant japa regularly. When the padayatra party arrived in Danthalapally, a group of thirty devotees offered them a warm reception and garlanded them to the sound of a lively kirtana.

### WALKING AND CHANTING IN THE RAIN

The padayatris walked bravely even during the rainy season, which lasts from the beginning of June until the end of October. Sometimes it rained



Village Program

all day long, and other times for only two or three hours. During the heavier downpours the devotees took shelter in a village temple or at the panchayat's (mayor's) office, housing the oxen at a local gosala. The rain made it easy for them to fill their buckets and wash their clothes and cooking pots, but it forced them to cancel evening programs. Despite – and because of – the rain, however, they could really enjoy the village atmosphere – the beautiful green everywhere, the lack of pollution, the pleasant streams, and especially the abundant grass for the oxen. Nights were peaceful and the morning hours filled with sweetly singing birds.

The rain also caused a serious incident with the cart, which could have ended tragically.

Visnuswami Dasa: As we did every day, Srinivasa and I were charging the cart's lighting system through some internal wires. But it had rained for hours, and some water had entered the side pipes of the cart. We didn't notice that the electrical current was passing through the cart, which is made entirely of iron! There was a short circuit, and both of us received a heavy electrical shock. Good thing we survived to go on serving Krsna!

### THE IMMEDIATE TARGET: 1000 VILLAGES AND 100,000 BOOKS

Visnuswami is determined to stay on the road as long as possible. "There is no time limit for this padayatra," he says. "If I am not able to continue, somebody else will do it. We will walk through as many villages and towns as we can to fulfill Lord Caitanya Mahaprabhu's prediction. I am always praying to Him to give us His mercy so we can continue this traveling sankirtana without obstruction. I would like to cover at least 1000 villages and distribute 100,000 books."

Padayatra Andhra Pradesh ki jaya!

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## 2013 PADAYATRA COMBINED WITH WORLD HOLY NAME WEEK IN MAURITIUS

BY AYODHYANATHA DASA

Our two-day *padayatra* journey to celebrate World Holy Name Week 2013 started off from Bhramstan, a small village in the eastern district of Flacq, at 11 a.m., Saturday, September 21. Fifty devotees strong, the team followed the magnificent one-meter *neem* Sri Sri Nitai-Gaurasundara, who gave *darsana* from Their beautifully decorated altar at the back of an open van. Everywhere, the Deities were the center of attraction. Everyone who saw Them became mesmerized by Their beautiful, effulgent, lotus faces and came forward to offer Them *laksmi*, incense, fruits, and their obeisances.

As the group approached their first destination, the town of Flacq, 5 kilometers from the group's starting point, it had grown to 150 devotees. The town was bustling, as is usual on a Saturday afternoon, but the busy people couldn't resist participating in the ecstatic *kirtanas* led by Sundarlal, Nrsingha, and Harihara Prabhus. It seemed as if the entire town was inundated by the chanting. People became jubilant when the devotees started to distribute sumptuous *prasada* – *kofta* balls, *sabji*, rice, and *dal*. Two thousand free plates were served, lovingly prepared by Sukadeva, Vrajadulal, Asita Krsna, and Krsna-sakha Prabhus (and their teams). When the *harinama* and *prasada* distribution came to an end in Flacq – at

3:30p.m. – the *padayatris* moved on to a small village called Providence-Flacq for an evening program. *Harinama* in Providence started at 5 p.m., with forty devotees at the beginning and an ever-



increasing number. By the time the evening program began, three hundred guests were in attendance. Sriniketana



Prabhu, president of the Krishna-Balarama temple, addressed the eager crowd. Then after *arati*, devotees served a feast, once again prepared by Sukadeva Prabhu and his crew.

The ten devotees serving as the backbone of the *padayatra* stayed overnight in the village hall, adjacent to the local Shivala temple. Sundarlal and Panca-tattva Prabhus joined them. The devotees invited the villagers for *mangala-arati*, so the next morning a group of villagers arrived at 6 a.m. in the Siva temple. Panca-tattva Prabhu explained the importance of *tulasi* worship and chanting, and Sundarlal Prabhu presented the principles of Krsna consciousness. The participants, including the Shivala temple president, were impressed and responded positively

to this unique experience. They happily accepted *bondi* sweets from the devotees and promised they would keep in touch by visiting the temple.

*It's crucial that the padayatra organizers return to using bullocks to pull their cart because it inspires others to do the same. Ten or fifteen years ago, after our first padayatras, we had other organizations, even non-Hindus, copying us and walking around with bullock carts to do social welfare work, although they didn't call their yatras padayatra. Still, they got their idea from ISKCON.*

-Arjuna Dasa

Then after breakfast, 150 devotees left for Mare Australia, another village in the Flacq district, where the walk started at 11 a.m. After walking eight kilometers,

the *padayatris* reached Lallmatie at 1:30 p.m. Everyone relished *prasada* and proceeded to the Krishna-Balarama temple for the Sunday feast.

In the evening, the *padayatra* group led a boisterous *harinama* through Lallmatie, culminating with a hall program at the Sita-Rama Mandira. About three hundred people participated and enjoyed lively *kirtanas*, a *bharata-natyam* performance by the *padayatra* girls, and a talk on the advent of Lord Caitanya by Sundarlal Prabhu. At the end, everyone danced to a roaring *kirtana* by Pradyumna Prabhu and was then served delicious *prasada*. It was a fitting finale for the ISKCON Mauritius Padayatra's participation in World Holy Name Week 2013.

## ANNUAL PADAYATRAS ON MAURITIUS SINCE 1984

The *padayatra's* organizing team has a nucleus of seven members, headed by Ayodhyanatha Dasa, with Premarnava Dasa serving as the secretary. Since Mauritius's first walk in 1984, the Mauritius *yatra* has organized *padayatras* on different parts of the island as well as on other islands in the Indian Ocean. This continuous stream of *padayatras* has increased the number of ISKCON devotees to about two thousand. There are also now more than 110 *nama-hatta* groups in the country, consisting of twelve to two hundred devotees per group. There's a *nama-hatta* in almost every town and village of Mauritius these days.

In September 2006, the *padayatra* leaders organized a three-day walk to celebrate World Holy Name Day. "Why not walk while we chant?" they thought. They have repeated this walk annually – alas, without a bullock cart – increasing the number of walks to three of three days each. Participation tends to peak on weekends. In 2009, four *nama-hattas* organized the *padayatra*, along

with the *maha-harinama* parties and the hall programs. On the weekend, Food for Life joined the team and staged a colorful carnival through Quatre Bornes. Things expanded in 2010, when Sri Sri Nitai-Gaurasundara traveled in a van beautifully decorated with banners that read "ISKCON Padayatra Worldwide" and "Spreading the Holy Name to Every Town and Village." On the Saturday during the *padayatra*, Sundarlal Dasa and the temple devotees staged a carnival. During the parade portion of the carnival, the devotees pulled a huge Ratha-yatra cart carrying Jagannatha, Baladeva, and Subhadra, and arranged for a truck to carry devotees dressed as Radha and Krsna, and another to carry the *gurukula* children and *prasada*. On September 2012, Lokanath Swami installed a new set of one-meter-tall *neem* Nitai-Gaurasundara Deities.

For the past two years, the *padayatra* team has been holding a daily *harinama* in the nearby villages every evening during Kartika from 7 to 9 p.m. They are accompanied by a van,



with a 20-centimeter home clay Deity of Damodara in the back. Devotees invite everyone who comes by to offer Damodara a ghee lamp, and when they've done that, they give them a sweet. In 2012, the Kartika *padayatra* ended with a Ganga *snana* festival at Bellemare Beach, with thousands of happy people. South Africa's Bhakti Dhira Damodara Maharaja was present for this event.

Before taking *padayatra* to other nearby islands (La Réunion, Madagascar, and Rodriguez), Ayodyanath Dasa is focusing on expanding his team for Mauritius and hoping to have a *padayatra* every three months, hopefully with a bullock cart.

### 2013 Photo album Online

<http://tinyurl.com/padayatra2013>

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HE'S DOING IT AGAIN!

# CANWALK 4<sup>th</sup>

## Bhaktimarga Swami's walk across Canada

BY NITAI PRIYA DAS

He did it once. He did it twice. He did it a third time. And he's doing it again – CANWALK 4! Yes, “The Walking Monk,” Bhaktimarga Swami, is on his fourth walk across the second largest country on earth, his home, Canada.

“Canwalk” was inaugurated in 1996 when Maharaja decided to honour Srila Prabhupada's centennial by doing something extraordinary – walking the Trans-Canada Highway from the west coast to the east. He repeated the feat twice more in 2003 and 2007, each time heading in the opposite direction to his last walk. He began his fourth Canwalk on the east coast in the spring of 2012. Due to his increased spiritual and administrative duties as an ISKCON initiating guru, GBC member, director and playwright of avant garde devotional theatre, and chairperson for the GBC initiative, Vande Arts (Vaishnava Arts for a New Devotional Era), Bhaktimarga Swami's cross-Canada walks are divided into segments. The latest leg of the tour began longitudinally south of the mark 20 kilometers

east of Winnipeg, in the dead center of Canada, where he had previously walked through

archeologists recognize as the most ancient rock in the world, the Canadian Shield.

### Feat possible only with the support of Daruka Dasa



*Daruka Dasa & Billy the parrot*

Such a feat on foot requires support, of course, and Daruka, along with his fascination-inducing Blue-front Amazon parrot, Billie, perpetually perched on his shoulder, were just the souls for the job. Daruka, Bhaktimarga Swami's kind and gentle disciple, is from Winnipeg, Manitoba. He offers his minivan as a support vehicle to take the Walking Monk to the exact spot where he left the road the previous day. When Bhaktimarga Swami recommences his daily trek, Daruka drives ahead not only to get supplies but to alert local media, schools, community centers, senior centers, yoga studios, and libraries to The

Walking Monk's presence in their town, and arrange venues where the Swami can share his “Tales From Trails.” His standard routine for these presentations is to make friends first with stories of his walking adventures, and then to introduce user-friendly philosophy in a way appropriate for each audience. He winds things up with a fun chanting and dancing session.

### Very cooperative schoolteachers and principals

When comparing his first Canwalk in '96 to his Canwalk 4, Bhaktimarga Swami observes a considerable change in public attitude. “In the beginning of the movement we were a curiosity, then we became a sinister cult, and now we're quite welcome.” In his opinion, one of the most exciting developments of this shift is the elementary and secondary school outreach he's able to do in the towns he visits en route. Bhaktimarga Swami notes that teachers and principals have been very cooperative. When Daruka goes to a school, the staff says, “Yep, we knew you were coming. We heard it from the last town. Let's set up a time!” Bhaktimarga Swami, Daruka, and Billie are so charming and disarming that they were even invited to speak at a Hutterite school (the Hutterites are much like the Amish and Mennonite communities).



*Feeling the freedom of the open road in the beautiful prairies of central Canada*



*One of the Walking Monk's daily meeting with the local media*

The profound ramifications of affording a delightful and intriguing taste for Kṛṣṇa consciousness and walking culture to large groups of the next generation of the Canadian public excite the Walking Monk beyond measure, but his excitement doesn't stop there. Foreign and Canadian travelers across the country will have the opportunity to read about Vedic philosophy directly from Srila Prabhupada, because Daruka arranged to have *Bhagavad-gita As It Is* installed in the motels of all the towns we pass through along the way.

### **Promoting a walking culture**

While the last half of Bhaktimarga Swami's day is filled with outreach and "friend-raising," the first half is spent walking in meditation through some of the most breathtaking natural settings in the world – for which Canada is so famous. This indeed comes with its own set of adventures, but of the wildlife and terrain variety. From the chilling prospect of being prey to a large pack of howling coyotes while on a predawn walk under the brilliant Milky Way to loudly chanting *japa* in order to discourage surprise run-ins with local cougars and bears; from spending an entire day walking a local highway only to have it end at a gravel road in the middle of nowhere, to the majestic leaping antelope herds along the Saskatchewan-Alberta border – the pilgrim's experience encompasses the full spectrum of the fantastic.

It's not only animals that can inspire concern or affection. The worry that humans may pose a threat, and

conversely, the genuine care they can offer, are a reality when on the road. On September 10th, 2013, while walking through Shaunavon, Saskatchewan, a group of four motorcyclists on their Harley-Davidson's circled Bhaktimarga Swami and pulled over. He wasn't sure what to expect – friends or foes?

"They stopped their engines, cut off their machines, pulled off their helmets and gloves, and reached out one by one to offer a handshake of congratulations. The spokesperson said, 'I guess we're here to get some blessings!' They just had to stop and talk. They were great."

Sometimes passing motorists are concerned when they see someone walking solo through the desertlike prairies, what to speak of a monk in flowing robes. Many stop, hoping to help, assuming the Swami is stranded. When he explains that he's simply walking cross country for spiritual healing, they are astounded. "What do you eat and where do you sleep?" And they ask other common questions as they offer him water and occasionally food.

Bhaktimarga Swami promotes a walking culture as a more "carefree, car-free lifestyle." He says there are innumerable unique and sublime moments that can only be had in the great outdoors. For the devotee and spiritual seeker, such moments directly connect us to the awesome expanse of Kṛṣṇa's creation. His sincere wish is to have more ISKCON members follow the example Srila Prabhupada set by taking daily walks, as well as going on pilgrimage. "Devotees need to walk more. They need to get out and be seen." Not only does he feel an increase in pilgrimage would ensure the devotees have a visual presence that would remind people of life's spiritual aspects, but daily walking is integral for maintaining the health of body and mind – vital to the deepening and expanding of one's devotional service.

Bhaktimarga Swami concluded the latest leg of his pilgrimage in Taber, Alberta in September 2013. He'll start again in May 2014, expecting to reach Victoria,

BC by July 1<sup>st</sup>. And that will be the successful conclusion of Canwalk 4.

**You can read about his daily adventures along with his "Tales From Trails" at: [www.thewalkingmonk.blogspot.ca](http://www.thewalkingmonk.blogspot.ca) and show your support by "liking" him on Facebook: [www.facebook.com/thewalkingmonkblog](https://www.facebook.com/thewalkingmonkblog)**



*Taking an atmospheric stroll through a haunting young forest*



# THE 20<sup>TH</sup> PADAYATRA

BY KASTURI MANJARI DASI

The twentieth Czech *padayatra*! Young enough to be flexible and full of energy, and experienced enough to run smoothly! Our 2013 *padayatra* – from July 26 to August 12 – was exceptional because it was hot and sunny, and the good weather attracted a good number of visitors to our blissful evening programs.

I dare say our programs are professional and attractive. They consist of chanting, a *bharata-natyam* performance, a drama, a lecture, singing and dancing competitions, the distribution of sweets to everyone, *gopi-dot* painting, and a bookstall. This year we introduced another attraction – we threw *maha bananas* to the crowd from the *padayatra* cart!

Another pleasant change from walks in other years was the higher number of participants on this one – we managed to keep about twenty at all times. So our *harinamas* and programs were livelier and more cheerful, and this in turn compensated for the fact that the cleaning crew had to spend a little more time tidying our lodgings. This time

was also the first time we succeeded at big publicity. Ten days before the walk started, we posted more than 250 posters along the route.

The route's landscape was appealing – our walk took us through South Bohemia, a picturesque part of the Czech Republic with its forests, meadows, and lakes. We especially appreciated the lakes since the weather was so hot! And the people in that area are quite friendly.

*Unlike in the previous years, we didn't have to walk muffled up in windbreakers and raincoats, with the gyms we stayed in smelling of the wet clothes we had just washed on our arrival and were trying to dry. This year we didn't even manage to bathe in our own sweat – our perspiration was evaporating almost immediately on our bodies because it was as hot as that!*

-Nrsimha Caitanya Dasa

We also visited a few large towns and cities. We had record attendance at our programs at the castle of Jindrichuv Hradec, and the main squares in Ceske Budejovice and Cesky Krumlov. In each of these places hundreds of people

came! Our visit to Cesky Krumlov, a famous tourist destination with beautiful historical buildings and a wonderful castle, was a nice ending to our *padayatra*. When our *harinama* marched through the town with our *matajis* dancing like *gopis* before the parade, people were fascinated and took pictures as if in a trance! We were like a tsunami of colorful spiritual energy!

Our most special program was held in Ceska Koruna – a famous camp on the bank of the Vltava River. Hundreds of sportsmen were sitting and drinking beer at the river's edge. It rained that evening, so we had to decide whether or not we could hold a program. And then the rain stopped and we moved forward. A few cars filled with devotees arrived, and hundreds of badly conditioned souls in water sportsmen bodies had a Hare Krsna explosion descend on them. We sang, distributed sweets ... and then the rain came! But our *bharata-natyam* dancer, Lila Mohini, performed anyway – and she really seemed to enjoy dancing in the rain!

We wanted to continue to distribute the mercy; we were the Hare Krishna SWAT team (Special Weapons and Tactics).



Padayatra crew 2013



# IN THE CZECH REPUBLIC

But after the dance, the rain got heavier, so we packed up and disappeared.

Besides visiting cities the *padayatra* passed mainly through small villages. Often few people greeted us when we arrived with our *harinama*. But, as if a miracle, many still appeared for our evening programs. All glories to the advertizing group! There's nothing better than seeing people singing and dancing with the devotees, their eyes sparkling and Srila Prabhupada's books in their hands. All the hardships and austerities of our two-week walk seemed insignificant at such moments. (Although sometimes these austerities were substantial – sleeping in places like cinemas in a neighborhood with a disco (no question of sleeping!), bathing outside in the cold mornings, and walking at noon under a scorching sun. None of it mattered! The mercy must go out! And it surely will, year after year!

Czech Padayatra 2013 *ki jaya!* Looking forward to the next one!

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**Organizers:** Muni Priya Dasa and his son Nrsimha Caitanya Dasa

**Advance party and head cook:** Dina Dayal Dasa

**Ox care:** Paramahansa Dasa

**Oxen:** Nanda and Dharma

**Flower collecting and *maha-prasada* distribution:** Ananga Sevika Dasi

**Breakfast and childcare:** Kamala Manjari Dasi

**Pujari and *bharata-natyam* dancer:** Lila Mohini Dasi

**Everything else that needed doing:** Kasturi Manjari Dasi

**Book distribution:** Purusottam Ksetra Dasa

**1473 books distributed:** 106 *Bhagavad-gitas*, 338 big books, 1028 *Coming Backs*, 1 *Mahabharata*, and 5 *Nama-hatta* magazines.

**Prasada distributed:** 509 packs, 350 *maha* bananas thrown from the cart, and more than 1500 cookies distributed during programs.

**Total program attendance:** about 1800 persons





# ONLY DEAD BODIES STAY IN THEIR HOUSES

BY GAUR GOVINDA SWAMI



**Padayatra arrival lecture given by His Holiness Sri Srimad Gour Govinda Swami Maharaja in Bhubaneswar, India (December 30th, 1995)**

How long will you sleep in the lap of the ugly witch Maya? How long? You have already slept for such a long time, *lakhs* and *lakhs* of lives. Do you want to sleep in the lap of the ugly witch Maya? Mahaprabhu is your only well-wishing friend. He loves you so much that He descended here,

*tomare loite ami hoinu avatara  
ami bina bandhu ara ke ache tomara*

“For you I descended. Is there any friend of yours but Me?”

He loves you so much and you have no tinge of love for Him.

*enechi ausadhi maya nasibaro lagi'  
hari-nama maha-mantra lao tumi magi'*

“I have brought medicine for you, to annihilate *maya*, to annihilate ignorance, *avidya*.

“That medicine is the *harinam maha-mantra*.”

*hare krishna hare krishna krishna krishna  
hare hare hare rama hare rama rama  
rama hare hare*

If you put complete, full, strong and unflinching faith in taking this medicine, it will definitely cure you. Your ignorance will be annihilated and pure consciousness will arise. Your heart will immediately be purified of all material contamination. Then you can chant the pure name:

hare krishna hare krishna krishna krishna  
hare hare hare rama hare rama rama  
rama hare hare

*sankirtanejanakau*-Gauranga Mahaprabhu is the father of the *sankirtan* movement. Gauranga *avatara* is *prema-purusottama*, the giver of *Krishna-prema*; *maha-vadanya avatara*, the most munificent incarnation, who gives *Krishna-prema* freely through this *sankirtan*. Mahaprabhu was doing *sankirtan* here, chanting and dancing surrounded by His associates. It is He who first started this *sankirtan-padayatra*. This is the only remedy for the people of *Kali-yuga*. It will bring you all types of good fortune. Who can want more than that? He is such a well-wishing friend. He was chanting and dancing in the street, hare krishna hare krishna krishna krishna hare hare hare rama hare rama rama hare hare

*adhane jatana kari dhana tejaginu  
gaura-kirtana-rase maghana na hainu*

[Prarthana, song 42, texts 2 and 4]

Narottam Das Thakur says, “You have taken interest in collecting *adhana*, false wealth, and you are neglecting the real *dhana*, the real asset, this *prema-dhana* that Gauranga Mahaprabhu gives you through *sankirtan*. Where *gaura-kirtana* is going on, Gauranga Mahaprabhu appears there. Yes. When such *gaura-kirtana* is going on, many *gaura-bhaktas* congregate together and chant loudly, [Maharaja loudly shouts:]

HARE KRISHNA HARE KRISHNA  
KRISHNA KRISHNA HARE HARE  
HARE RAMA HARE RAMA RAMA  
RAMA HARE HARE

When this transcendental sound vibration touches the ears, can one stay inside of their house? [Maharaja begins loudly banging his fist on the podium.] If it enters into their ears, no one can stay inside. Only those who are like *nirjivas* - dead matter or stones, can remain inside. Only stones stay inside the house when such *kirtana* is going on. This *gaura-kirtana* is the only inspiration, the only life-giving force to the *jivas* in *Kali-yuga*.

Therefore we have this *sankirtana-padayatra* to save those souls, those who are dying out of ignorance, who have no life -  $\frac{3}{4}$  no Krishna means no life. Krishna is life. Krishna says, *jivanam sarva-bhutesu* - I am the life in all living entities.” If you are not carrying Krishna in you, have you love? You have no life. You are dying at every moment. You are a dead body. You are living but dead. You are breathing like the bellows of a blacksmith. If there is no Krishna in you, what is the value of that life? That man or woman, who has no Krishna in them, is dead. What is the value of decorating a dead woman? Why do Gauranga Mahaprabhu and the *gaura-priya-janas*, the dear devotees of Gauranga Mahaprabhu, do this *padayatra*, walking and walking so far, barefoot? Why do they do it? They never become tired. Rather, they get so much life. So much *ananda*, transcendental pleasure is there, *paibe paramananda*, *ananda apar* - unlimited *ananda*, unlimited happiness. By performing this *padayatra* you will get transcendental pleasure. If you chant Hare Krishna you will forget all of your bodily ills and ailments. You will get such transcendental pleasure, nectar, life! Therefore we do it.

Mahaprabhu is *priya-jana*, His dear devotee, our revered spiritual master Srila Prabhupada, started this. Mahaprabhu has taught it and Srila Prabhupada started it. This *padayatra* is Mahaprabhu's *lila* going on today. One who cannot accept it, will remain as a *mleccha*, *yavana*. Finally at the end of *Kali-yuga*, Kalki will come and annihilate them. But the

fortunate living entities who accept and take part in *gaura-kirtana*, who go out and take part in chanting, [Maharaja loudly shouts]

HARE KRISHNA HARE KRISHNA  
KRISHNA KRISHNA HARE HARE  
HARE RAMA HARE RAMA RAMA  
RAMA HARE HARE.

Such persons have life. They will not be annihilated.

We offer many thanks to the devotees who have taken part in this recent *padayatra* in Western Orissa. They have chanted throughout the hilly tracts and jungle areas of the land, filling the atmosphere with transcendental sound

vibration thereby giving opportunity to so many *jivas* so that their life can be a success. Our request is that those who are intelligent, those who understand, those who are not stones, they take part in it.

Thank you very much.

## MY FIRST PADAYATRA BY GUNACUDA DAS I IN ORISSA



In 1993, on the instruction of Gaura-Govinda Swami, I moved from England to Bhubaneswar, having completed a music degree at Liverpool University. Maharaja initiated me when I was twenty-one. I remember my first day on *padayatra* in 1993. It was the second annual walk, and many special guests had been invited for the inauguration. I didn't really know then what the walk was about, but my temple president had told me to go on *padayatra*, so I had asked my Guru Maharaja what to do, and he was enthusiastic: "Yes, go on *padayatra*! *Chalo!*"

So I walked many hours a day for five weeks. We would walk in the morning, then stop for a preaching program (often at a school), then wash our clothes and take *prasada*, then walk again to wherever the evening program was to be held. The *kirtanas* were wonderful. All the devotees participated in them because

Gaura-Govinda Maharaja had asked everyone not to use the *kirtana* time for *japa*. People would be falling flat in front of Gaura-Nitai as we chanted. We also distributed books throughout the programs and our walking – stopping cars, even on the highways – and almost everyone we stopped was happy to purchase Srila Prabhupada's books.

At that time, Orissa was conservative, and the women would stand still while chanting – no public dancing. One *brahmacari* told me, "*Mataji*, don't dance. It will shock the people." When Gaura-Govinda Maharaja heard this, though, he told the *padayatra* leader, "Gunacuda and Rohini-priya should walk in front of the *padayatra* and dance and chant loudly!" I walked barefoot throughout the *padayatra*.

There were about six children from Western families staying in Bhubaneswar,

and they preached during the school programs, since some of them spoke good Oriya. Whole families would come on *padayatra* for some time, as well as many Western devotees.

It was a little austere, but everybody was happy because our Gurudeva was there and the preaching was wonderful. Maharaja too was happy on *padayatra*, and he took very good care of us. He always seemed to know who among us was sick. When Maharaja was with us, there were forty or fifty devotees on the road.

Every evening Gaura-Govinda Maharaja would speak to the crowds that had assembled. Then he would call the Western devotees forward, and they would describe how they came to Krsna consciousness and how it had changed their lives. Eventually he told me to learn Oriya so I could preach to the locals, which I started to do when *padayatra* was over. I learned the language on my own, with a little help from an Oriya woman. As my service was to help care for the *nama-hatta* congregation, I learned on the spot. Besides the local devotees, there were four Western devotees at the Bhubaneswar temple's *Nama-hatta* department: Damini Dasi from Brazil, Jagat Mohini Dasi from Surinam, Jagannath Misra Dasa from England, and me. Of course, we would all go on *padayatra*. The people liked to see us there; it gave them faith in their own spiritual culture.



# MEMORIES OF PADAYATRA ORISSA

BY ADVAITACANDRA DASA

(leader of Padayatra Orissa  
since its inception)

The first bullock cart *padayatra* in Orissa took place in 1992 under Gaura-Govinda Swami's inspiration. Starting from the ISKCON Krsna-Balarama temple in Bhubaneswar, it lasted three months with 60 devotees, including 12 from the West. The *padayatra* has taken place every year since during Kartika in different districts of Orissa. The three week walk always begins on Srila Prabhupada's disappearance day. Gaura-Govinda Swami desired it this way, as a humble offering to his spiritual master. Maharaja loved *padayatra* and personally traveled with the *padayatris* every year until he left his body in 1996.

*Padayatris* walked about 20km daily. During the day they would do programs in the villages, schools and colleges, the village people reciprocating by offering them dhal, vegetables and other cooking items. The evening program consisted of *kirtanas*, movies about ISKCON and dramas of Mahaprabhu's pastimes, some philosophical presentation and talks by western devotees (the white elephants). From 1992 to 1995 Gaura-Govinda



1992 Orissa

Swami spoke about Nama-tattva, the *Bhagavad-gita* and *Srimad-Bhagavatam*, with a questions-and-answers session for the audience. The program usually ended at 10pm, when devotees would finally have dinner and then take rest in a school or college.

of these village animals and quickly took shelter in people's homes, but the western devotees were not aware of the situation. The devotees thought that the *mataji* must have left her body, but due to Guru and Gauranga's mercy only her sari was torn.

Once in 2005, when the *padayatra* chanting party arrived in a remote village, the bullocks, cows and buffaloes got scared to see the devotees doing *kirtana* with *khola* and *mrdanga*. One buffalo jumped on a western *mataji* and stood on her chest. The Oriya devotees knew about the potential danger of some

Upon *padayatra* ending, all the participants shared their experience and realizations, and how they had been inspired by this tremendous program. This *sankirtana padayatra* benefits all living entities: humans, animals, insects, birds, trees, forests, and even hills and rocks.





# 20 DAYS WITH THE 2013 PADAYATRA

BY BHAKTIN MALLIKA

The sound of *karatalas* and *mrdangas* is still resounding in the hearts of those who took part in Orissa's Padayatra 2013. Spending 20 days on the road, directly and intensively engaged in Sriman Mahaprabhu's preaching mission, made a strong impression on all of us and left us planning the means and ends of how to attend next year. Starting from a small Sri Sri Radha-Gopinath temple in Barapalli in the Bharghar area on November 7, 60 Oriya devotees along with 15 western devotees, some from Russia, Iran, England and France, walked until November 25.

Sri Sri Gaura-Nitai's chariot went through seemingly endless paddy fields, rocking its way along the countryside's broken roads. The *padayatris* walked four to five hours a day from one village to another, happy to exchange their usual comfort and lifestyle for simple living and higher thinking. We were lovingly guided by the devotees of ISKCON Bhubaneswar and ISKCON Burla.

This year's *padayatra* was especially intense and all the devotees found themselves engaged in preaching activity at all times of the day. Apart from the *harinamas* between villages, there were up to three school programs a day, more than in previous years. We met staff and students and talked about Krsna consciousness. Then devotees asked the children questions related to Krsna and gave books as a prize to those who answered correctly. The other children eagerly came the next morning with *laksmi* from their fathers to buy the books. The school staff, enlivened by the devotees sharing their personal experiences of Krsna consciousness, also bought Srila Prabhupada's transcendental literature.

For the first time we, the western devotees, were invited to take part in



Village reception



Bhaktin Victoria (left) and Aneka Dasi



Raghupati Dasa



School Program



Padayatra oxen observing the scene





Rewards ceremony at the end of a school program : Madan Mohan Dasa, sankirtana leader (left) and Krsna Gati Dasa, Bhubaneswar temple co-president (center), give prizes to the children who best answered questions related to Krsna consciousness. The school principal (right) hands out a book to one of the winners.



#### BUT WHERE ARE THE OXEN ?

Two oxen generally pulled the Deity cart on the road. However, in the villages this task was undertaken by the devotees and the villagers. The reason was twofold. The streets in the villages are usually narrow and the oxen lacked the tolerance and patience for this kind of tedious work. These also rather naughty and unenthusiastic oxen refused to be disciplined into repeatedly stopping-starting as the *padayatris* were stopping at each house, giving the people an opportunity to make an offering to Sri Sri Gaur Nitai and to receive Their mercy.

book distribution. Every one of us got a chance to go out and offer books to passers-by. Even Russian devotees, some barely able to tie together two words in English (what to speak of knowing the local language), enthusiastically went out. They were fervently praying to the Lord situated in the heart of every living entity to inspire the souls they met to buy the books for their own eternal benefit. Some of these foreign devotees were ready to write the cost of the books in the sand if need be. Distributing Srila Prabhupada's books is always a wonderful experience because we always get to see

Krsna manifesting, guiding us, helping us, and teaching us so many lessons.

In the late afternoon there were only a couple of hours to get everything done. Everyone had their own task to perform: cooking, serving *prasada*, pumping water at the local hand pump, or putting up washing lines for the devotees to dry their clothes. It was a great opportunity to learn to serve each other and work on our service mentality. The evening program gave a chance to all the villagers to come and take part in Sri Sri Gaura-Nitai's *sandhya-arati*, then sit and watch videos showing how their own Jagannath culture is being spread around the world. They would listen to our ISKCON *kirtanias* singing beautiful Vaishnava *bhajan*s, especially the heart-moving songs from the renown Oriya poet Salabeg, born in a Muslim family and a most dear devotee of Lord Jagannath.

Some Oriya devotees then gave a short introduction to the ISKCON movement and described its beginnings in the western countries, telling how Srila Prabhupada, fully dependent on Guru and Krsna's mercy, and with full faith in the strength of the holy name, met all success in spreading Mahaprabhu's message worldwide. Then two living proofs of Srila Prabhupada's miraculous potency would go onstage and share with the public their experience of meeting the Krsna consciousness movement and its impact in their lives. The spectators would especially be amazed when Gunacuda devi dasi from England would speak in their native Oriya.

Every day was a new experience, we never knew what to expect. Some people were astounded, some just curious, and some would say: «You are wearing my dress, and I am wearing yours! You are practising my culture, but I am taking yours.» Some would thank us for the wake-up call. Some would secretly think that we had gone mad. Some would be so happy seeing us, but some would back into their houses, not wanting to have to accept the reality of their situations.

Most days the villagers, expecting us to come, welcomed us at the entrance of the village with their own *kirtana* parties and special offerings for Their Lordships. We would then proceed into the village, Sri Sri Gaura-Nitai stopping at each doorstep to accept the offerings each house lady had prepared. Ecstatic *kirtanas* and dance would be going on, until each and every offering had been accepted by the two most merciful Lords. The villagers would be staring at us, and some were following us until the *kirtana* ended. Sometimes the response to the *kirtana* or the books was less enthusiastic, but in reality nobody would leave unmoved seeing the *padayatra* devotees, especially Srila Prabhupada's secret weapon, the dancing white elephants, blissfully chanting. It surely left an impact upon those we met, as this was Srila Prabhupada's plan for reminding Indians of their forgotten culture and duty.

Advaitacandra Dasa  
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# OUR 27<sup>TH</sup> VRAJA MANDALA PADAYATRA

BY PARASURAMA DASA



On October 19, the first day of Kartika, our *padayatra* party left the Krsna-Balarama *mandir* for an adventure that would last one month and take us through the twelve forests of Vraj. The team consisted of three devotees from UK (Arjuna Dasa, his wife Krsna Mayi Dasi and myself), two from the Czech Republic (Lola Saranga Dasa and Madhu Pandit Dasa), two from Russia (Narottama Vilas Dasa and his friend), and two from Vrndavana (Narottama and Maina) in the bodies of oxen from the Vrndavana *goshala*. The program consisted of distributing books and *prasada*, all-day *harinama*, and holding nightly programs in the villages, a traditional *sadhu* program as morning and evenings we would go door to door begging food from the Brijbasis.

Here is something important I would like to share with you : in ISKCON devotees may wonder, What will happen to me when I get old ? Who is going to look after me? Well, here is the good news – in Vraja Lord Krsna promises that no one will go hungry. It is quite simple, we just have to learn a few words in Hindi. This is what you need to know : Give me one roti; Do you have hot milk?; Onion and garlic I don't eat;

Where can I get drinking water? That is all. The Brijbasis are only too happy to feed you. If you are in a woman's body you will need to wait till at least your mid-50s, as young men in Vraj can be very lusty but do respect older ladies. So a couple of elderly devotees can easily pick up a pair of *karatalas* and wander in the *dhama* without any worry.

*There is always room for a few harinama devotees on this program. Devotees physically fit who would like to participate in the 2014 Kartika Vraja Mandala Padayatra should contact Parasurama dasa: [foodforalluk@gmail.com](mailto:foodforalluk@gmail.com)*

On the roof of the ox cart we installed four solar panels which charge a battery to power the video projector for the evening program. At Kartika in India it gets dark by 6pm and usually the electricity does not come on in the villages till 8pm. Few people would come to sit in the dark for an evening program. One advantage about preaching in Vraja is that you can go anywhere in a village and set up a program, and nobody will object or ask you for a permit. Every year we are showing several of the fifteen devotional movies we made, and this

year we produced a new 6mm movie called *The Message*, in which we present the following points: although the West has advanced in materialism, it has no substance without *bhakti*; money does not bring happiness; and cow killing leads to wars and bad karma. It is a hard-hitting movie but that is what it takes, no beating around the bush. The Brijbasis know that *The Message* is true and it makes them want their children to follow a dharmic lifestyle. Of course, they love the *lila* movies.

Many thanks to Bhima prabhu of the Mumbai BBT, who printed for us 45,000 20-page booklets for distributing. Inside is one chapter of the *Krsna* book describing the Govardana *lila*, and the front cover has a color picture of Krsna lifting Govardhana Hill. We had *Brijbasi* printed on the cover of the book, and from experience we found this ensured the books would be treasured. I have met people who still had books that we had given them six years ago. One great thing about India is that people love to read, and one book can be read by twenty people. Printing is also inexpensive, each book costing less than four rupees.

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Pralhadananda Swami



Haridas with Bhaktin Anastasia



Cesky Krumlov

# 12<sup>TH</sup> PADAYATRA IN SLOVENIA

BY BHAGAVATA-DHARMA DASA

## ECO-CARAVAN TO CLEAN THE ENVIRONMENT OF THE HEART

The 2013 Slovenian *padayatra* lasted nearly three weeks, from July 2–19. A group of approximately fifty devotees, under the leadership of highly experienced Lalita Govinda Prabhu, walked from the center region of the country to eastern part. They started near the capital, Ljubljana, and proceeded through the hilly Zasavje region, a mining area with a lot of foreign Muslim workers, and ended

in the health resort town of Rogaška Slatina, near the Slovenian-Croatian border. Nitai-Gauranataraja were pulled along in Their cart by Haridas, Their devotee horse.

Like other years, the Slovenian *padayatra* was blessed by exalted devotee guests. Many Prabhupada disciples, including Pralhadananda Swami, Bhakti Visrambha Madhava Swami, Krsna-ksetra Prabhu, and Tattvavit Prabhu, enlightened the *padayatris* during the morning lectures and often during their fruit break.



Sound system



Liquid Beauty Play

By Slovenian standards the *padayatra* was highly successful, since the devotees distributed more than 2,400 of Srila Prabhupada's books under the leadership of Lomancita Prabhu. Once, a *sankirtana* devotee met a Muslim girl, who was strongly against the Hare Krishna devotees, but when she was told that the devotees were glorifying Allah all day long, she took a book and gave a decent donation.

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# “Padayatra is a very wonderful festival that should take place every year.”

— Guyana’s president —

BY MAYAPUR CANDRODAYA DASA



*Bhaktimarga Swami chanting*

The devotees in Guyana are extremely fascinated by festivals. Annually there are quite a few festivals - Ratha-Yatras, *maha-harinam sankirtana*, a nine day 24 hour *kirtana* festival, and of course *padayatras*. My main service is to help organise these festivals. Our most recent Padayatra festival took place in January 2013. Every year, our two main *padayatras* guests are Bhaktimarga Swami and Ajamil Prabhu, who particularly enjoyed the reciprocation of the sweet hearted people of Guyana. The walk started from Timeri, the location of Guyana’s International airport, and ended in the country’s capital and most important city, Georgetown. This seven day *padayatras* was made possible by the assistance and cooperation of all the devotees of the country. The chairman of ISKCON Guyana National Board, Prabhupadadeva Dasa and Giri Krsna Gopal Prabhu, secretary of that board, were the most instrumental in planning and organizing this *padayatras* festival.

Each evening there was a stage program attended by more than 500 people. The venue varied and included banks and a hall next to the Guyana National Stadium. The program consisted of wonderful dramas by Bhaktimarga Swami, *kirtanas*, speeches by different devotees and government officials, huge *arati* ceremonies and sumptuous *prasada*. Many government officials, including the president Donald Ramotar and the prime minister, Samuel Hinds, commented that *padayatras* is a wonderful festival that should take place every year, without fail. These *padayatras* festivals are becoming increasingly larger every year, and the devotees are taking great pleasure in undertaking this service for Srila Prabhupada.

ISKCON Guyana would like to offer two *padayatras* by the end of 2016, the year of the fiftieth anniversary of ISKCON. The first one is planned

from January 14 to 18, 2014, which Bhaktimarga Swami will once again attend. Many devotees from different countries are planning to attend this walk from Cane Grove to Unity in the district of Mahaica.



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# HOW BALARAMA WAS SAVED FROM THE SLAUGHTERHOUSE

BY ACARYA DASA

Mid-winter 2012, we stopped in Tavdu, a village in the Nuh district of Haryana, 50 kilometers from Faridabad. We had a very good evening program there, and then spent a comfortable night at the home of Mahendra Kumar Aggarwal. Because we had walked 18 kilometers that day, we soon fell fast asleep.

As usual, we had left our caravan at the side of the road. Unfortunately, in the middle of the night, one of our bulls, Balarama, was stolen. Balarama had been with us for two years, expertly pulling the Deity cart along with our other bulls, Nandakishor, Vamana, Nrsimha, and Ghanashyam. These bulls are fortunate to be able to pull Gaura-Nitai and Srila Prabhupada. They have also taken many dips in the holy Ganges and heard the Hare Krsna *maha-mantra* for entire days at a time. Srila Prabhupada had personally fed the *padayatra* bulls at the 1977 Kumbha-mela, and had told Lokanath Swami that they would take their next birth in Goloka Vrndavana.

Early the next morning, Parthasakha Dasa, the bulls' caretaker, reported that Balarama was missing. Immediately, Sivarama Prabhu, Damodar-lila Prabhu, and others started to search for him. But they were unsuccessful. We asked the villagers if they had seen our bull, and they told us that robberies were common in their village and that we would never see our bull again.

I then went to Mahendra Kumar's home and told him of the theft. He immediately took us to the police station and lodged an FIR (first-incident written report). The police started searching for our lost bull. Devotees didn't take their morning *prasada*, but instead spent their time praying to Sri Sri Gaura-Nitai with all their hearts. The local mayor also gathered the villagers and called for the MLA (a member of the



state legislative assembly, the electoral district representative, who is above the police). The Muslim community was suspected, and happily, there was a Muslim policeman who could enter that community easily. Any Hindu, or other policeman other than a Muslim, would have faced serious problems going into the Muslim quarter.

Mahendra Kumar assured us he would donate a bull to replace the Balarama, but we told him that Balarama had pulled the Lord's cart. "Balarama is special. We must find him." So we kept searching, looking in all the villagers' cowsheds. Mahendra Kumar asked us to stay in the village until we found our Balarama.

At 4 p.m. another meeting was organized that gathered together the villagers and the Hindu and Muslim traders. It was decided that until Balarama was found, all the vegetable and grain markets would go on strike. This started a fight between the local Hindus and Muslims. Just then, a *padayatra* devotee in Mayapur, Sadasiva Dasa, arranged an *arati* for Lord Nrsimhadeva, offering *tulasi* leaves and Ganga water, and praying that we would find Balarama quickly. All the devotees were worried and many of them were still fasting.

Then the MLA phoned and reported that he'd heard that this was the work of some Muslims. They must have stolen the bull to work him in their field, or perhaps they had sold him to a butcher. I felt we had not given proper shelter to Balarama. I prayed fervently. I also spoke to Lokanath Swami on the phone. Maharaja assured me that Balarama is the Lord's servant. "Keep praying and you will find him," he assured me.

At 8:30 p.m. we got news that Balarama was still alive. The Muslim policeman had discovered a hint of where our bull could be found – at the slaughterhouse! The police team found him there. He had been tied up and badly beaten. Balarama had been sold to a butcher in Hodal for 15,500 rupees. So the MLA paid the butcher 20,000 rupees to get him back, then brought him to the mayor's home, where he was untied and fed a little dry grass and *jaggery*. We went to get him. When Balarama was handed back to us, we were all so enlivened. He had returned from death! But he was bruised and hungry and had bled heavily from his nose. Tears dripped from his eyes. Devotees treated his wounds with medicated cream and fed him nicely. The mayor informed

us that Balarama's hind legs had been tied, and if it had been an hour later, he would have already been killed and sold as meat in the market. The thieves were never caught, but the police told us that our finding Balarama was unexpected – and that we had better hit the road before any more trouble befell us, as the Muslims had a strong gang there.

The local newspapers interviewed the devotees, and a number of articles were scheduled to appear the next morning, but the police suppressed them because this was a religiously sensitive case. The villagers came to see Balarama, and many of them worshiped him with an *arati*. That evening, there was a nice program at which Mahendra Kumar and the mayor gave all the *padayatri*s shawls and sponsored hay for the bulls. We left the village that evening, and for the next two days, a police vehicle escorted us. Balarama was transported by pickup truck to the next destination. Then he stayed for two weeks at the home of a Bengali devotee doctor, where his health was restored.

Balarama, *ki jaya!*

## BOOKS TO BE RELEASED IN 2014

### THE PADAYATRA STORY , by Lokanath Swami

Go on an amazing learning tour of this planet by reading the narrations of devotees of many nationalities who have gathered first-hand experience by walking hundreds, and sometimes thousands of kilometres, on the roads and highways of more than one hundred countries through diverse cultures and religious traditions. Besides being history for future generations of devotees on all continents, this voluminous book will thrill you with hundreds of stories, adventures and even miracles.

A DVD containing hundreds of photos and newspaper clippings will accompany the book.

### VRAJA MANDALA DARSANA , by Lokanath Swami

This book is a vivid presentation of the complete history of ISKCON Vraja Mandala Parikrama , starting with the first one organised by the Padayatra India team at the time of the 1987 Gaura Purnima festival up to the year 2014, which marks its 27th anniversary.

The readers will experience a sacred, thirty day tour through the twelve forests of Vraja participating in the most important activity - hearing about the wonderful pastimes that Lord Krishna, His friends and companions performed in these places. Each day is represented by a different chapter. Your involvement in this ultimate pilgrimage from your own home will certainly reinforce your faith, until Srimati Radharani blesses you with an invitation to personally undertake this pilgrimage and be able to walk in the holy dust of Vraja in the company of blissful devotees from all nations.



# HOW TO DO A FEASIBILITY STUDY AND RAISE FUNDS

This feature presents summaries and tips from the *Padayatra Manual*. You can see and download the entire contents of the manual on the Padayatra website.

## DO A FEASIBILITY STUDY

A feasibility study simply means putting down on paper, in an organized manner, what you plan to do and how you are going to do it. It's the most important part of your preparations, as it will indicate whether you have done sufficient research, carefully considered all the important details and anticipated possible problems and their solutions. It will convince your team, ISKCON leaders and devotees, as well as various administrations that what you are proposing is practical. It is meant to be distributed widely and has proved to be a great tool for raising funds for *padayatras*.

## WHAT YOUR FEASIBILITY STUDY SHOULD INCLUDE

- *Padayatra* organizational chart
- Budget: initial and on the road
- Realistic plans for self-sufficiency
- Manpower projections
- Organization of the procession and security
- Festivals and home programmes
- Preaching strategies
- Plans for carts and vehicles
- Legal considerations: permits, insurance
- Fund-raising strategy
- Inspiring *padayatra* theme
- Route and schedules
- Plans for accommodations and sanitation
- Book distribution plans
- Communication strategy

## RAISE FUNDS AND MANAGE YOUR BUDGET

Srila Prabhupada wanted *padayatra* to be self-sufficient, not depending too much on outside help but on preaching and book distribution. For many years Sanak Sanatana maintained his party in India exclusively by selling books. One Canadian *padayatra* party even profited through successful home programmes and sponsorships from the Indian congregation. Despite this kind of success, Srila Prabhupada's instruction was initially meant for a long *padayatra* in India, not a few weeks walking in western countries. In any case, some initial budget is needed. That is the part of the feasibility study which ISKCON leaders and supporters will turn to first. Do it in a professional manner and present a clear lay-out of figures. Above all, show that you are responsible enough to receive and manage funds properly.

## MAKE AN ACCURATE BUDGET AND FIND WAYS TO BECOME SELF-SUFFICIENT

Make a list of the *laksmi* you'll need to start and keep your *padayatra* on the road: deity supplies, cart or palanquin, animals (food, transportation, shoes, etc), vehicles (petrol, etc), kitchen (*bhoga*, fuel, plates and cups for guests), fliers, books, devotee care, communication and accommodation expenses. Inform your congregation of what you'll need, approach friendly businessmen, investigate what you can get sponsored in exchange for publicity (rubber shoes for oxen, Food for Life vehicle, festival tent, etc). Besides book and magazine sales there are other sources of income on the road: *prasada* sales, travelling store (Indian crafts and clothes, jewellery, devotional paraphernalia, walkers' needs), donation box on the cart and during home programmes and festivals (secure it carefully). Get an accountant/treasurer who will keep the books accurately, make regular financial reports and handle petty cash. It might be an idea to keep BBT *laksmi* separate.

## HAVE FUN RAISING FUNDS

**Fund-raising in your temple or at home programmes:** Assemble as many devotees as possible who are favourable to *padayatra*; show a video of *padayatra*, make a short presentation of your plans, your feasibility study (have copies ready), and the funds needed. Set a specific target to be achieved during the fund-raiser and ask devotees to make pledges, if they do not have their chequebook



on them. Have some helpers hand out pledge forms along with pens, and collect the forms afterwards making sure that they are properly filled out and readable. Say a few sincere words of thanks to each donor, and give them a warm applause. Be personal, take your time, don't rush - that is the secret of success. Remember also to give credit to all those who are assisting your *padayatra* in various ways. Do a systematic follow-up of pledges made by sending thank-you letters to all those who have already given their donation, and gently remind those who have not fulfilled their pledge yet that *padayatra* is depending on them.

**Mail-outs, via post office or internet:** According to some, mail-outs through the post office are bringing more results than through the internet. In any case, get permission to use all the mailing lists available in your temple, zone or country. Mail everyone a package consisting of:

- A brochure containing your plans, the budget needed, and interesting photos and offering some fund-raising schemes for the reader to fit into: Grand Patron Member, Every Town and Village, etc;
- A personal letter explaining the spiritual significance of *padayatra* and asking them to comply with one of the categories of donors found in the brochure;
- A pledge card to be filled out with name, address, and the amount given or pledged;
- A return, pre-stamped envelope for them to send their filled-out pledge card and cheque to the Padayatra Office.

**Fund-raising dinners:** Invite as many devotees and friends as possible to a fund-raising dinner in your temple, your local Govinda's restaurant, a rented hall, or someone's spacious home or garden. Try to get *bhoga* donated and make first-class *prasada* so the price of the ticket can be high enough to make your endeavor worthwhile. Plan for entertainment: Indian dance and music, *bhajans*, plays and sketches, *padayatra* slide show or video, etc.

**Other ideas:** Appeals in ISKCON publications, *prasada* sales during the Sunday feast, paraphernalia sales ( *padayatra* T-shirts, bags, hats), Indian crafts shop, garage sales, benefit shows and concert, raffles.

## DON'T FORGET TO SAY "THANK YOU"

Any gentleman or lady, what to speak of a devotee of the Lord, will always remember the magic words "Please" and "Thank you." We tend to remember and use the first one, as it opens many doors and financial opportunities for us, but when we get what we want we tend to forget to say "Thank you." Thus we are foolishly closing doors that could open again in the future. Any good salesman would never make such a mistake if he wants to keep his clients. We should be more careful and considerate so as to keep Krsna's friends happy and satisfied.

Always send thank-you letters after receiving each donation. Give your donors and helpers substantial recognition, genuinely and happily, during the fund-raising itself, personally and officially (*padayatra* or local newsletter, or onsite, etc). Be equally appreciative of the small donors as the big ones. And finally, give all those who helped your *padayatra*, financially or otherwise, a gift as a token of appreciation. This is one of the six exchanges of love between devotees, and it does not have to cost much.

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JUST COMING...

### FOLLOWING A PROPHECY, by Avadhuta Siromani Dasa

Following a Prophecy takes us through Avadhuta Siromani Prabhu and his wife Chandrabhaga's awe inspiring journey of four years on *padayatra*, beginning in North Virginia, America, and ending near the border of Peru, with nothing else but a moving temple-wagon pulled by horses, deities of Nitai Gaurasundar and sometimes a few devotees. Their journey and life experiences are evidence that Krsna Consciousness and the preaching thereof is worth our every endeavour.

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WE'RE GOING ON PADAYATRA  
FULFILLING SRILA PRABHUPADA'S DREAM  
IN EVERY TOWN AND VILLAGE  
YOU'LL HEAR THE HOLY NAME  
FROM LORD CAITANYA'S PADAYATRA TEAM.....

(You can see the entire song on the Audio section of the Padayatra Website  
and hear it sung by Lilavati Dasi, who composed it for the 1991 Padayatra in England)



# 50<sup>TH</sup> PADAYATRAS FOR ISKCON'S BIRTHDAY !

FROM GAURA PURNIMA  
2014 TO THE END OF 2016

## ALREADY DONE, ON THE ROAD OR PLANNED

1. Padayatra India: on the road since Sept 1984, now led by Acarya Dasa
2. Orissa (India): annual walk since 1992, team headed by Advaita Acarya Dasa
3. Vraja Mandala Padayatra (India): annual walk since 1994 during Kartika, led by Parasurama Dasa
4. Andhra Pradesh (India): on the road since the end of 2012, led by Visnuswami Dasa
5. Czech Republic: annual walk since 1993, now led by Munipriya Dasa and Nrsimha Caitanya Dasa
6. Slovenia : annual walk since 2001, team headed by Lalita Govinda Dasa
7. Mauritius: annual walk since 1984, team now headed by Ayodyanatha Dasa
8. Guyana: regular walks by Georgetown ISKCON temple
9. Canada: solo walks (4) across Canada by Bhaktimarga Swami
10. Brazil: planned by Jagad Vicitra Dasa
11. La Réunion (Island near Mauritius in the Indian Ocean; French department): planned by Rama Gopal Dasa
12. France: planned by Gaurangi Dasi and team
13. Siberia: brahmacaris from the Novosibirsk temple (just completed one walk and plan another one for 2014)
14. Tirupati temple (India): planned by Revati Raman Dasa and team
15. New Zealand: Yasodulal Dasa (just did one island and plans to do the other one soon)
16. USA, Boston to New York, and New York to Butler: planned for 2015 by Bhaktimarga Swami
17. USA, New York to San Francisco: planned for 2015 by Bhaktimarga Swami
18. Tukarama Dindi from Dehu to Pandharpur via Pune (Maharashtra, India): an 18 day 250 km walk organised annually since 1996 by Kesava Dasa and ISKCON Pune
19. Aravade Dindi from Aravade to Pandharpur: a 7 day 110km walk organised annually since 2001 by ISKCON Aravade
20. Solapur Dindi from to Pandharpur: a 4 day 70km walk organised annually since 2006 by ISKCON Solapur
21. Beed Dindi from Beed to Pandharpur: a 10 day 200km walk organised annually since 2003 by ISKCON Beed

INDIA  
ORISSA  
TAMIL NADU  
MAHARASTRA  
UTTAR PRADESH  
BIHAR ASSAM  
ANDHRA PRADESH  
MADHYA PRADESH  
HIMACHAL PRADESH  
RAJASTHAN  
KARNATAKA  
GUJARAT PUNJAB  
KERALA GOA  
JHARKHAND  
CHHATTISGARH  
HARYANA  
JAMMU & KASHMIR  
UTTARAKHAND  
MEGHALAYA  
ARUNACHAL PRADESH  
TRIPURA MANIPUR  
MIZORAM  
POSHIM BONGO  
NAGALAND  
SIKKIM