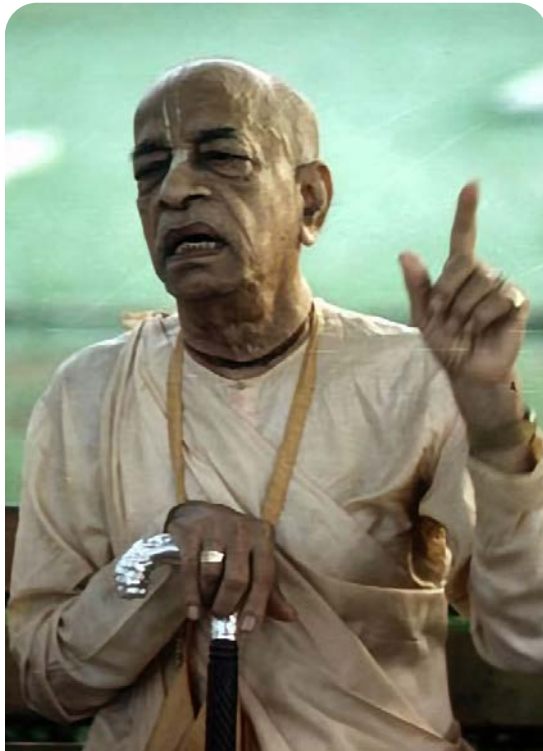


Under the Guidance, Inspiration and Authority of  
**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**  
Founder-Ācārya of the Krishna Consciousness Movement and  
Foremost Exponent of Krishna Consciousness in the Western World

## Mayapura Calendar–May & Jun 2024



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May 1	Sri Abhirama Thakura -- Disappearance
May 3	Srila Vrndavana Dasa Thakura -- Disappearance
May 4	Ekadasi (suitable for fasting)
May 5	Dvadasi, Break fast 05:00 - 09:22
May 8	Sri Gadadhara Pandita -- Appearance
May 10	Aksaya Trtiya. Candana Yatra starts. (Continues for 21 days)
May 17	Srimati Sita Devi (consort of Lord Sri Rama) -- Appearance Sri Madhu Pandita -- Disappearance Srimati Jahnava Devi -- Appearance
May 19	Ekadasi (suitable for fasting)
May 20	Dvadasi, Break fast 04:52 - 09:19
May 21	Sri Jayananda Prabhu -- Disappearance
May 22	Nrsimha Caturdasi: Appearance of Lord Nrsimhadeva (Fast today)
May 23	Sri Sri Radha-Ramana Devaji -- Appearance Sri Paramesvari Dasa Thakura -- Disappearance Sri Madhavendra Puri -- Appearance Sri Srinivasa Acarya -- Appearance
May 28	Sri Ramananda Raya -- Disappearance
Jun 3	Dvadasi (suitable for fasting) Srila Vrndavana Dasa Thakura -- Appearance
Jun 4	Trayodasi, Break fast 04:49 - 09:19
Jun 16	Ganga Puja Sri Baladeva Vidyabhusana -- Disappearance Srimati Gangamata Gosvami -- Appearance
Jun 17	Ekadasi (not suitable for fasting)
Jun 18	Ekadasi (suitable for fasting)
Jun 19	Dvadasi, Break fast 04:50 - 07:30
Jun 20	Panihati Cida Dahi Utsava
Jun 22	Snana Yatra Sri Mukunda Datta -- Disappearance Sri Sridhara Pandita -- Disappearance
Jun 23	Sri Syamananda Prabhu -- Disappearance
Jun 26	Sri Vakresvara Pandita -- Appearance

# Śrīla Prabhupāda Explains Narasimha Līlā

Compiled by Yaśodā nandana dāsa

## Lord Nṛsiṁhadeva Slays the King of the Demons (SB 7.8 Summary)

As described in this chapter, Hiranyakaśipu was ready to kill his own son Prahlāda Mahārāja, but the Supreme Personality of Godhead appeared in front of the demon as Śrī Nṛkeśarī, half lion and half man, and killed him.

Following the instructions of Prahlāda Mahārāja, all the sons of the demons became attached to Lord Viṣṇu, the Supreme Personality of Godhead. When this attachment became pronounced, their teachers, Ṣaṅḍa and Amarka, were very much afraid that the boys would become more and more devoted to the Lord. In a helpless condition, they approached Hiranyakaśipu and described in detail the effect of Prahlāda's preaching. After hearing of this, Hiranyakaśipu decided to kill his son Prahlāda. Hiranyakaśipu was so angry that Prahlāda Mahārāja fell down at his feet and said many things just to pacify him, but he was unsuccessful in satisfying his demoniac father. Hiranyakaśipu, as a typical demon, began to advertise himself as being greater than the Supreme Personality of Godhead, but Prahlāda Mahārāja challenged him, saying that Hiranyakaśipu was not God, and began to glorify the Supreme Personality of Godhead, declaring that the Lord is all-pervading, that everything is under Him, and that no one is equal to or greater than Him. Thus he requested his father to be submissive to the omnipotent Supreme Lord.

The more Prahlāda Mahārāja glorified the Supreme Personality of Godhead, the more angry and agitated the demon became. Hiranyakaśipu asked his Vaiṣṇava son whether his God existed within the columns of the palace, and Prahlāda Mahārāja immediately accepted that since the Lord is present everywhere, He was also present within the columns. When Hiranyakaśipu heard this philosophy from his young son, he derided the boy's statement as just the talk of a child and forcefully struck the pillar with his fist.

As soon as Hiranyakaśipu struck the column, there issued forth a tumultuous sound. At first Hiranyakaśipu, the King of the demons, could not see anything but the pillar, but to substantiate Prahlāda's statements, the Lord came out of the pillar in His wonderful incarnation as Narasimha, half lion



and half man. Hiranyakaśipu could immediately understand that the extraordinarily wonderful form of the Lord was surely meant for his death, and thus he prepared to fight with the form of half lion and half man. The Lord performed His pastimes by fighting with the demon for some time, and in the evening, on the border between day and night, the Lord captured the demon, threw him on His lap, and killed him by piercing his abdomen with His nails. The Lord not only killed Hiranyakaśipu, the King of the demons, but also killed



many of his followers. When there was no one else to fight, the Lord, roaring with anger, sat down on Hiraṇyakaśipu's throne.

The entire universe was thus relieved of the rule of Hiraṇyakaśipu, and everyone was jubilant in transcendental bliss. Then all the demigods, headed by Lord Brahmā, approached the Lord. These included the great saintly persons, the Pitās, the Siddhas, the Vidyādhara, the Nāgas, the Manus, the *prajāpatīs*, the Gandharvas, the Cāraṇas, the Yakṣas, the Kimpuruṣas, the Vaitālikas, the Kinnaras and also many other varieties of beings in human form. All of them stood not far from the Supreme Personality of Godhead and began offering their prayers unto the Lord, whose spiritual effulgence was brilliant as He sat on the throne.

### SB 7.8.28

*taṁ śyena-vegaṁ śata-candra-varṁmabhiś  
carantam acchidram upary-adho hariḥ  
kṛtvāṭṭa-hāsam kharam utsvanolbaṇam  
nimīlitākṣam jagṛhe mahā-javaḥ*

**Translation:** Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Nārāyaṇa, who is extremely strong and powerful, captured Hiraṇyakaśipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiraṇyakaśipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nṛsiṃhadeva's laughter.

### SB 7.8.29

*viṣvak sphurantaṁ grahaṇāturaṁ harir  
vyālo yathākhuṁ kulīśākṣata-tvacam  
dvāry ūrum āpatya dadāra līlayā  
nakhair yathāhim garuḍo mahā-viṣam*

**Translation:** As a snake captures a mouse or Garuḍa captures a very venomous snake, **Lord Nṛsiṃhadeva captured Hiraṇyakaśipu**, who could not be pierced even by the thunderbolt of King Indra. As Hiraṇyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsiṃhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

**Purport:** Hiraṇyakaśipu had received from Lord Brahmā the benediction that he would not die on the land or in the sky. Therefore, to keep the promise of Lord Brahmā intact, Nṛsiṃhadeva placed Hiraṇyakaśipu's body on His lap, which was neither land nor sky. Hiraṇyakaśipu had received the benediction that he would not die either during the day or at night. Therefore, to keep this promise of Brahmā, the Lord killed Hiraṇyakaśipu in the evening, which is the end of day and the beginning of night but is neither day nor night. Hiraṇyakaśipu had taken a benediction from Lord Brahmā that he would not die from any weapon or be killed by any person, dead or alive. Therefore, just to keep the word of Lord Brahmā, Lord Nṛsiṃhadeva pierced Hiraṇyakaśipu's body with His nails, which were not weapons and were neither living nor dead. Indeed, the nails can be called dead, but at the same time they can be said to be alive. **To keep intact all of Lord Brahmā's benedictions, Lord Nṛsiṃhadeva paradoxically but very easily killed the great demon Hiraṇyakaśipu.**

**SB 7.8.30**

*samrambha-dusprekṣya-karāla-locano  
vyāttānanāntaṁ vilihan sva-jihvayā  
asṛg-lavāktāruṇa-keśarānāno  
yathāntra-mālī dvipa-hatyayā hariḥ*

**Translation:** Lord Nṛsimhadeva’s mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, **Nṛsimhadeva, decorated with a garland of intestines taken from Hiranyakaśipu’s abdomen, resembled a lion that has just killed an elephant.**

**Purport:** The hair on Lord Nṛsimhadeva’s face, being sprinkled with drops of blood, was reddish and looked very beautiful. Lord Nṛsimhadeva pierced Hiranyakaśipu’s abdomen with His nails, pulled out the demon’s intestines and wore them as a garland, which enhanced His beauty. Thus the Lord became very fearsome, like a lion engaged in fighting an elephant.

**SB 7.8.31**

*nakhānkurotpāṭita-hṛt-saroruhāṁ  
visṛjya tasyānucarān udāyudhān  
ahan samastān nakha-śastra-pāṇibhir  
dordaṇḍa-yūtho ‘nupathān sahasraśaḥ*

**Translation:** The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiranyakaśipu’s heart and then threw him aside and turned toward the demon’s

soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiranyakaśipu, but Lord Nṛsimhadeva killed all of them merely with the ends of His nails.

**Purport:** Since the creation of the material world, there have been two kinds of men—the *devas* and the *asuras*. The *devas* are always faithful to the Supreme Personality of Godhead, whereas the *asuras* are always atheists who defy the supremacy of the Lord. At the present moment, throughout the entire world, the atheists are extremely numerous. They are trying to prove that there is no God and that everything takes place due to combinations and permutations of material elements. **Thus the material world is becoming more and more godless, and consequently everything is in a disturbed condition. If this continues, the Supreme Personality of Godhead will certainly take action, as He did in the case of Hiranyakaśipu. Within a second, Hiranyakaśipu and his followers were destroyed, and similarly if this godless civilization continues, it will be destroyed in a second, simply by the movement of one finger of the Supreme Personality of Godhead.**

The demons should therefore be careful and curtail their godless civilization. They should take advantage of the Kṛṣṇa consciousness movement and become faithful to the Supreme Personality of Godhead; otherwise they are doomed. As Hiranyakaśipu was killed in a second, the godless civilization can be destroyed at any moment.

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# Hiraṇyakaśipu: The Personification of Material Desire

## SB 5.18.8

*om namo bhagavate narasiṁhāya  
namas tejas-tejase āvir-āvirbhava  
vajra-nakha vajra-damṣṭra  
karmāśayān randhaya randhaya  
tamo grasa grasa om svāhā;  
abhayam abhayam ātmani bhūyiṣṭhā om kṣraum.*

*om*—O Lord; *namah*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *nara-siṁhāya*—known as Lord Nṛsiṁha; *namah*—obeisances; *tejah-tejase*—the power of all power; *avih-avirbhava*—please be fully manifest; *vajra-nakha*—O You who possess nails like thunderbolts; *vajra-damstra*—O You who possess teeth like thunderbolts; *karma-asayan*—demoniac desires to be happy by material activities; *randhaya randhaya*—kindly vanquish; *tamah*—ignorance in the material world; *grasa*—kindly drive away; *grasa*—kindly drive away; *om*—O my Lord; *svāhā*—respectful oblations; *abhayam*—fearlessness; *abhayam*—fearlessness; *ātmani*—in my mind; *bhūyiṣṭhāḥ*—may You appear; *om*—O Lord; *kṣraum*—the *bīja*, or seed, of *mantras* offering prayers to Lord Nṛsiṁha.

### Translation

I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

### Purport

In *Śrīmad-Bhāgavatam* (4.22.39) Sanat-kumāra speaks the following words to Mahārāja Pṛthu:

*yat-pāda-pankaja-palāśa-vilāsa-bhaktyā  
karmāśayaṁ grathitam udgrathayanti santah  
tadvan na rikta-matayo yatayo 'pi ruddha-  
srotogaṇās tam arañam bhaja vāsudevam*

“Devotees always engaged in the service of the toes of the



Lord’s lotus feet can very easily become free from hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the *jñānīs* and *yogīs*—cannot stop the waves of sense gratification, although they try to do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.”

Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after

another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless. Therefore Śrīla Rūpa Gosvāmī describes pure *bhakti* (devotional service) as follows:

*anyābhlāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā  
[Cc. Madhya 19.167]*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional

service.”

Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nṛsiṃhadeva, who killed Hiranyakaśipu, the personification of material desire. *Hiranya* means “gold,” and *kaśipu* means “a soft cushion or bed.” Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiranyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛsiṃhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsiṃhadeva as Prahlāda Mahārāja did in this verse.





## Śrī Caitanya Mahāprabhu’s Visit to Jiyāḍa-nṛsimha Temple

### Cc. Madhya 1.102

*tabe ta’ karilā prabhu dakṣiṇa gamana  
kūrma-kṣetre kaila vāsudeva vimocana*

*tabe ta*—thereafter; *karila*—did; *prabhu*—Lord Caitanya Mahāprabhu; *dakṣiṇa*—to southern India; *gamana*—traveling; *kūrma-kṣetre*—at the pilgrimage site known as Kūrma-kṣetra; *kaila*—did; *vasudeva*—of the name Vāsudeva; *vimocana*—deliverance.

#### Translation

After bestowing mercy upon Sārvabhauma Bhaṭṭācārya, the

Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

### Cc. Madhya 1.103

*jiyāḍa-nṛsimhe kaila nṛsimha-stavana  
pathe-pathe grāme-grāme nāma-pravartana*

*jiyāḍa-nṛsimhe*—the place of pilgrimage known as Jiyāḍa-nṛsimha; *kaila*—did; *nṛsimha*—to Nṛsimha; *stavana*—praying; *pathe-pathe*—on the way; *grāme-grāme*—every village; *nama-pravartana*—introduction of the holy name of the Lord.

## Translation

After visiting Kūrma-kṣetra, the Lord visited the South Indian temple of Jiyāḍa-nṛsimha and offered His prayers to Lord Nṛsimhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

### Cc. Madhya 8.3

*pūrva-rīte prabhu āge gamana karilā  
'jiyaḍa-nṛsimha'-kṣetre kata-dine gelā*

*pūrva-rīte*—according to His previous program; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—ahead; *gamana*—going; *karilā*—did; *jiyaḍa-nṛsimha*—of the name Jiyāḍa-nṛsimha; *kṣetre*—at the place of pilgrimage; *kata-dine*—after some days; *gela*—arrived.

## Translation

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyāḍa-nṛsimha.

## Purport

The Jiyāḍa-nṛsimha temple is situated on the top of a hill about five miles away from Visakhapatnam. There is a railway station on the South Indian Railway known as Simhācala. The temple known as Simhācala is the best temple in the vicinity of Visakhapatnam. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the *Visakhapatnam Gazetteer*. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the *vijaya-mūrti*. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Rāmānuja-sampradāya are in charge of the Deity worship.

### Cc. Madhya 8.4

*nṛsimha dekhiyā kaila daṇḍavat-praṇati  
premāveśe kaila bahu nṛtya-gīta-stuti*

*nṛsimha dekhiyā*—by seeing Lord Nṛsimha in the temple; *kaila*—did; *daṇḍavat-praṇati*—offering of obeisances, falling flat before the Deity; *premāveśe*—in ecstatic love; *kaila*—did; *bahu*—all kinds of; *nṛtya*—dancing; *gīta*—chanting; *stuti*—and offering of prayers.

## Translation

After seeing the Deity of Lord Nṛsimha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

### Cc. Madhya 8.5

*“śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha  
prahlādeśa jaya padmā-mukha-padma-bhṛṅga”*

*sri-nṛsimha*—Lord Nṛsimha with Lakṣmī; *jaya nṛsimha*—all glories to Lord Nṛsimha; *jaya jaya*—again and again glories; *nṛsimha*—to Nṛsimhadeva; *prahlāda-isa*—to the Lord of Prahāda Mahārāja; *jaya*—all glories; *padma*—of the goddess of fortune; *mukha-padma*—of the lotuslike face; *bhṛṅga*—the bee.

## Translation

“All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

## Purport

The goddess of fortune is always embraced by Lord Nṛsimhadeva. This is mentioned in the commentary on *Śrīmad-Bhāgavatam* written by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on *Śrīmad-Bhāgavatam* (10.87.1):

*vāg-iśā yasya vadane  
lakṣmīr yasya ca vakṣasi  
yasyāste hṛdaye samvit  
taṁ nṛsimham ahaṁ bhaje*

“Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva.”



Similarly, in his commentary on the First Canto of *Śrīmad-Bhāgavatam* (1.1.1), Śrīdhara Svāmī describes Lord Nṛsimhadeva in this way:

*prahlāda-hṛdayāhlādam  
bhaktāvidyā-vidāraṇam  
śarad-indu-ruciṁ vande  
pārīndra-vadanam harim*

“Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.”

### Cc. Madhya 8.6

*ugro 'py anugra evāyam  
sva-bhaktānām nṛ-keśarī  
keśarīva sva-potānām  
anyeṣām ugra-vikramaḥ*

*ugrah*—ferocious; *api*—although; *anugraḥ*—not ferocious; *eva*—certainly; *ayam*—this; *sva-bhaktānām*—to His pure devotees; *nṛ-keśarī*—having the body of a human being and a lion; *keśarī iva*—like a lioness; *sva-potānām*—to her young cubs; *anyeṣām*—to others; *ugra*—ferocious; *vikramaḥ*—whose strength.

#### Translation

“Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsimhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.”

#### Purport

This verse was composed by Śrīdhara Svāmī in his commentary on *Śrīmad-Bhāgavatam* (7.9.1).

### Cc. Madhya 8.7

*ei-mata nānā śloka paḍi' stuti kaila  
nṛsimha-sevaka mālā-prasāda āni' dila*

*ei-mata*—in this way; *nānā*—various; *śloka*—verses; *paḍi*—

reciting; *stuti*—prayers; *kaila*—offered; *nṛsimha-sevaka*—the priest of Lord Nṛsimhadeva in the temple; *mala*—garlands; *prasada*—and remnants of the food of Lord Nṛsimhadeva; *ani*—bringing; *dila*—offered.

#### Translation

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsimhadeva then brought garlands and the remnants of the Lord's food and offered them to Śrī Caitanya Mahāprabhu.

### Cc. Madhya 8.8

*pūrvavat kona vipre kaila nimantraṇa  
sei rātri tāhān rahi' karilā gamana*

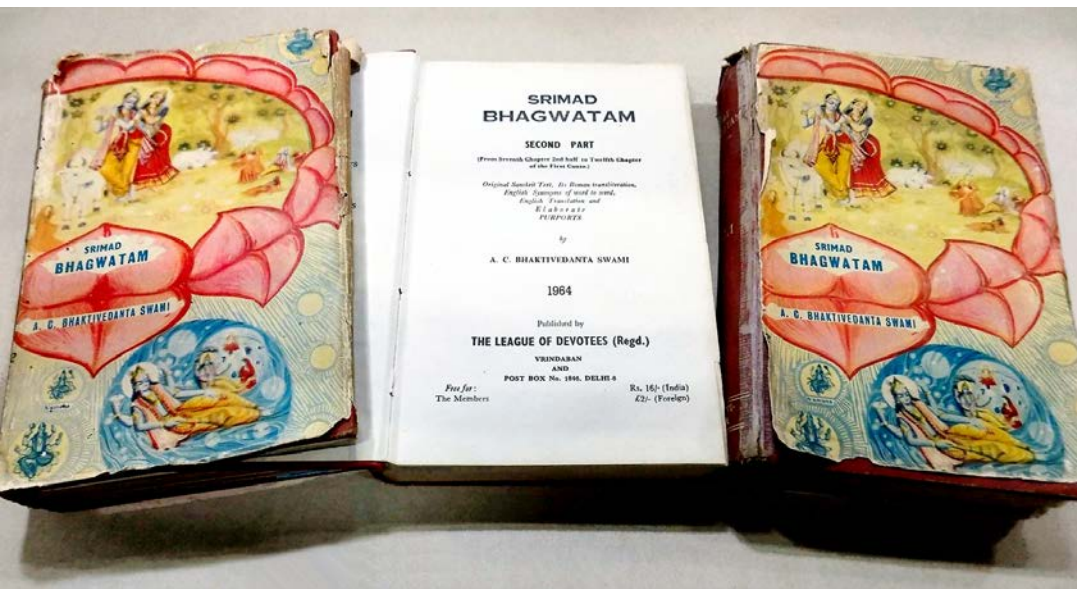
*pūrvavat*—as previously; *kona*—some; *vipre*—brāhmaṇa; *kaila*—made; *nimantraṇa*—invitation; *sei rātri*—that night; *tāhān*—there; *rahi*—staying; *karila*—did; *gamana*—touring.

#### Translation

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.



# Printing of the Original Delhi Bhagavatams



This is a GoFund Me drive to raise donations for the printing of the original 1962, 1964 and 1965 Delhi Srimad Bhagavatams by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The treasured editions are the original books written, published and distributed by His Divine Grace prior to his coming to America. These are the exact replicas of the books he brought with him in trunks, aboard the steamship Jaladuta from Calcutta and arriving in New York on September 19th, 1965.

These reprints of the original versions of his Srimad Bhagavatam, provide comprehensive spiritual insight into the ancient mysteries of spiritual life, from the pen of the pure devotee of Krishna, produced by him under the order of his spiritual master His Divine Grace Srila Bhaktisiddanta Saraswati Goswami Prabhupada.

Prabhupada, not certain of how much time he had left on this earthly plain, told us these initial three volumes of the first canto of Srimad Bhagavatam, contained all the knowledge necessary for a conditioned soul to awaken his dormant Krishna consciousness, to go back to home Back to Godhead, even in this one lifetime.

Please generously support this fund raising campaign in our efforts to reprint these most important books, for the benefit of people now and future generations. Along with the printing of the original Dehli First Canto Srimad Bhagavatam we also want to print the original 1969 Sri Isopanishad and the original 1959 version of Easy Journey to other Planets.

The reprinting of the unedited, unadulterated books to protect the written legacy of Srila

Prabhupada is the most important service one can render in the service of God, Krishna and humanity at large.

The total cost for this project is as following:

First Canto 3 volume Delhi Bhagavatam's 2,000 sets - \$18,000

Sri Isopanishad 1969 and 1959 Easy Journey to the other Planets 2,000 copies of each - \$3,500

Shipping - \$2,500

Total GoFund Me Goal - \$24,000 US Dollars

Thank you for your gracious and most appreciated contribution to this very important mission we have undertaken to protect the legacy of A.C. Bhaktivedanta Swami Prabhupada, in his unadulterated presentation of the FIRST CANTO of the DELHI BHAGVATAM and his other publications mentioned in this appeal for help.

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