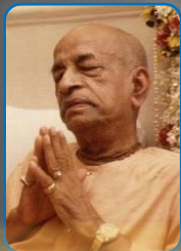


Freedom Newsletter



Dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the International Society for Kṛṣṇa Consciousness

ISKCON Prison Ministry / **May 2025**

PO Box 2676
Alachua, FL 32616

PRABHUPADA SPEAKS OUT —Beyond Sexism

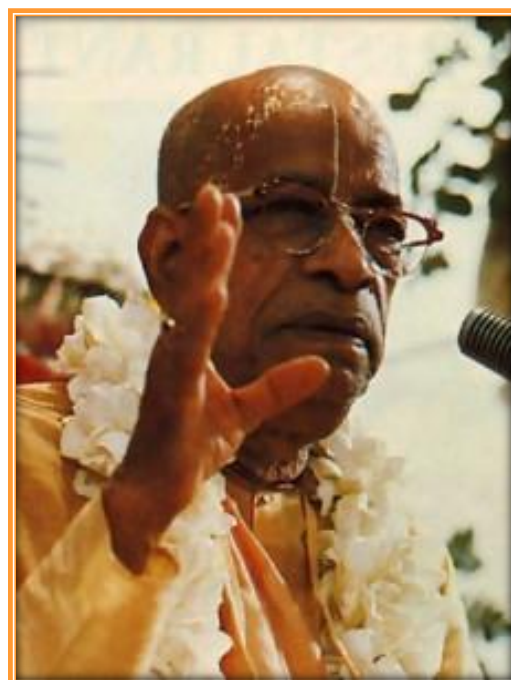
This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and a reporter took place in Philadelphia during July of 1975.

Reporter: The Kṛṣṇa consciousness movement has been what some would consider sexist, because certain propensities for women have been defined, by the devotees or the Vedic scriptures—I'm not sure which—and I wondered if you would comment on that. The allegation is not necessarily that the movement is *against* women, but that it defines inferior roles for them by their natural traits.

Srila Prabhupada: We give equal roles spiritually. Materially, one person is an assistant, another person is a manager. How can you avoid this? Everyone will be a manager, nobody will be an assistant' Can you achieve equality materially' Materially one person is a parent, another is a child; one is an assistant, another is a manager; one is a woman, another is a man. How can you stop this? But spiritually they are all equal.

Reporter: So then what is happening materially is unimportant?

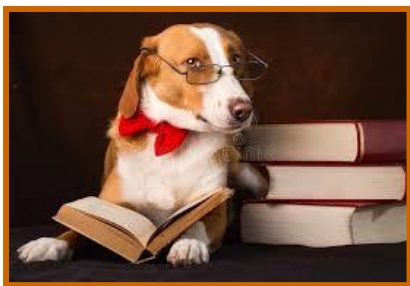
Srila Prabhupada: The thing is that when you come to the spiritual platform, when you see the spirit soul within everyone—then *that* is equality. For instance,



you are differently dressed, in a red blouse, and I am differently dressed. This difference must be there. There are so many men and women—and they are differently dressed. You cannot say they are equal with respect to their dress.

But within the dress—as spiritual beings—they are all the same. In *Bhagavad gita* Lord Kṛṣṇa says that through spiritual vision, we can see a learned scholar, a cow, an elephant, a dog, and even a dog-eater as equals. And yet materially, how can they be equal?

If I invite a learned scholar and ask him, “Please sit down with this dog,” will he be pleased? He will feel insulted. I may see that within the dog there is a spirit soul and within the learned scholar there is a spirit soul. But if I say, “Oh, you may be a learned scholar and you may think the dog is just a dog, but I see you as equals,” that will be



an insult. So the fact is that we cannot disturb the divergent material situation, but at the same time we have to understand what the situation is spiritually. Artificially, on the platform of the material body, you may make man and woman equal, but actually it is not a fact.

In one place in the *Bhagavad-gita*, the Supreme Personality of Godhead says that one who has spiritual vision sees everyone as equal. And yet in another place the Supreme Lord says, *strisu dustasu varsneya jayate varna-sankarah*: unless you protect women, low-class men will seduce them, and society will be burdened with unwanted children. Just take this “women’s liberation”—it is simply a trick by the men. Now the men can have free prostitutes, that’s all. And once a man makes a woman pregnant, he can go away and let her choose between begging support from the government or killing her child . . . abortion. You may not like to hear it, but “women’s liberation” means that the men have tricked you. So to make progress toward the end of spiritual realization, we must make some slight material distinction: women must be protected.

If we were actually discriminating against women, then how could it be that in our temple we are enjoying

together? We are enjoying because actually we are equal—on the spiritual platform. We do not say, “You are a woman. Oh, you cannot become a devotee.” No. We welcome everyone. We request everyone, “Come to the spiritual platform. Then everything will be nice.” When one is spiritually realized, he knows that spiritually there is no distinction between himself and anyone else—and so he becomes happy. In the material conception, one person is always trying to take another person’s position. But in the spiritual conception there is no more hankering and no more lamentation, because everyone understands that spiritually we are one.

Here at our temple you can see it practically: the boy is dancing, the father is dancing, the black is dancing, the white is dancing, the young are dancing, the old are dancing. You can see it practically. The woman is dancing, the man is dancing—everyone is dancing. They are not dancing artificially, like dogs. They are dancing out of spiritual ecstasy. This is the spiritual platform, the “dancing platform.” They are dancing naturally, spontaneously, because they are realizing God, because they are in relationship with God. They are feeling the ecstasy that “we are all servants of Kṛṣṇa.”

And this is despite any material distinctions. A man’s bodily structure and a woman’s bodily structure are different. How can you say they are equal? If a man and



a woman are equal materially, then why doesn’t the man also become pregnant? The distinction is there by nature. Sometimes people think that I am making the distinction, but the distinction is

already there. But despite this distinction, when the man and the woman think in connection with Kṛṣṇa—“I am a spirit soul; my function into serve God”—then they are equal.

Our proposition is that artificially we should not try to make equality. That will be a failure. It is already a failure. For instance, in London I saw a woman police officer. So I was joking with her: “If I capture your hand and snatch you, what will you do? You will simply cry. So what is the use of your being a police

officer?” A police officer requires bodily strength. If there is some hooligan, he can give him a slap or catch him; but what will a woman do? So we say, “Be practical.” Artificial equality will not endure.

We are all equal, undoubtedly, because we are all spirit souls. *Asmin dehe*: within everyone’s material body there is a spirit soul. That we have to understand first of all, and then if we cultivate knowledge and

understanding on that platform of spirit soul, then we shall feel equal and there will be no disturbance. Everyone will be peaceful. That is wanted. We are stressing this point—that if you say artificially that we are equal, it will not have any effect. But when you understand that we are equal spiritually, that will be beneficial. That will bring peace and happiness all over the world. 🌸



Appearance Day of Lord Nrsimhadeva (pronounced nree-sheem-ha-dev)

The Lord appears with two purposes. Paritranaya sadhunam: just to give protection and rescue the devotees, and to kill the demons, vinasaya ca dushkritam. The fourth incarnation of the Lord is Lord Nrsimha. He appeared to save His pure devotee, Prahlada Maharaja, who was then a five-years-old boy and who was being tortured by his atheistic father, Hiranyakashipu. Prahlad’s only “fault” was that he was a devotee of Krishna.

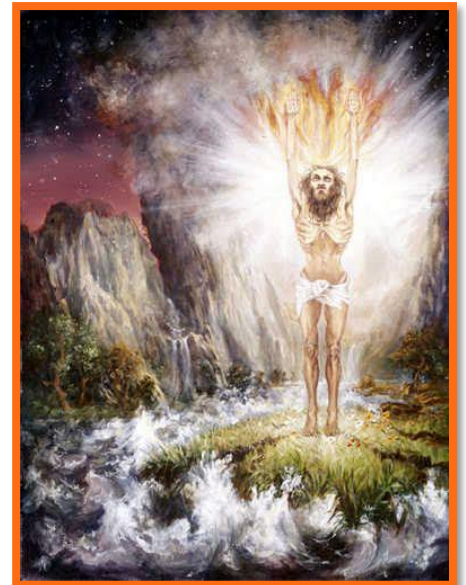
It was a time of intense misery for the whole universe, because of this powerful demonic king. Hiranyakashipu desired to overthrow Lord Brahma, the supreme administrator in the universe, from his position and take over universal affairs. He stood on the tip of his toes, erect and still, with upraised arms. His determination was to stand like that for many births to gain unlimited power. [performance of austerities grants one mystic powers]

After 100 celestial years [one day of Brahmā equals many millions of years on this planet] in that posture, a blazing fire, like that of the sun at the time of universal dissolution, emanated from the top of his head and created intense heat all over the universe, giving pain to everyone. The demigods rushed to Lord Brahma for resolution of this crisis. Lord Brahma then decided to go before Hiranyakashipu and ask him what he desired.



When Lord Brahma reached the Valley of Mandarachala Mountain, Hiranyakashipu was nowhere to be seen. He had been standing motionless for so long that ants had eaten all the fat, flesh, and blood of his body. His skeleton was buried in an anthill; his life

air still circulating in his bones. Lord Brahma expressed amazement at the severity of this austerity, saying it was an unprecedented performance that would never be repeated in history. Lord Brahma sprinkled pure spiritual water from his kamandalu pot and Hiranyakashipu immediately rose from the anthill in a strong, lustrous, youthful body. Hiranyakashipu then offered humble prayers to Lord Brahma and then revealed the real purpose of performing his severe austerities; he wanted to be granted the boon of immortality. Brahma said, “That is not possible because even I am not immortal. Nobody in this material world is immortal. That is not possible.”



Hiranyakasipu then tried to cheat Brahma, by asking indirect boons which would, de facto, grant him immortality. He asked Brahma to not be killed:

- during the day or the night
- by any man or beast
- by any demigod or demon
- on land, in the water or the air
- by any weapon
- inside or outside

Brahma agreed and Hiranyakashipu was convinced that he had, at last, attained immortality. He thus became fearless and his arrogance grew; he unleashed a reign of terror in the universe subduing the demigods, transgressing all the Vedic laws, and completely dismantling the universal order ordained by the Supreme Lord, Vishnu. Hiranyakashipu bore a deeply inimical attitude towards Lord Vishnu whom he despised for having killed his brother Hiranyaksha.

The demigods approached Vishnu for relief from the excruciating conditions. Lord Vishnu said that Hiranyakashipu had brought death upon himself by tormenting and killing cows, brahmanas and saintly persons. His ruin was inevitable and would occur when he would harass his own son who was His exalted devotee. Though born of the demon Hiranyakashipu,



Prahlada was in fact a great devotee of Lord Krishna from his very birth. As a small boy of five he would preach about

Krishna to his school friends and make them dance in kirtan, any time the teachers left the classroom.

One day, Hiranyakashipu sat Prahlad on his knee and with affection asked his boy, "What is the best thing you have learned from your teachers?" Prahlad replied honestly to his father. "O best of the demons, I haven't learned anything good at all from my teachers. But I do know the best thing." "Oh? And what is that best thing?" "I have heard that the best thing is to leave this dark well of material life and to take shelter of Lord Krishna."



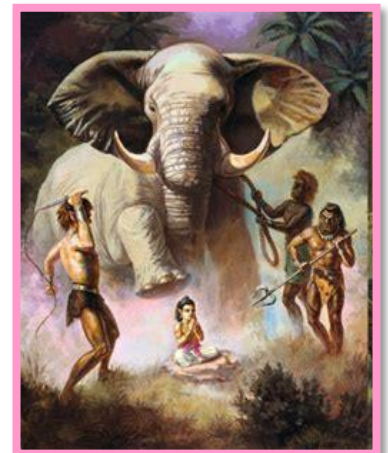
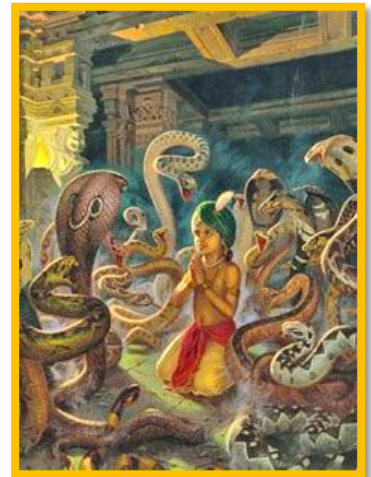
This answer enraged the king and he asked, "What is this teaching that you could not learn from our Brahmins? What is this teaching of Krishna?" The boy replied, "My dear atheist father, if I told you, you could not understand, even if you took courses in it, still you would not understand, because you are too attached to sense gratification."

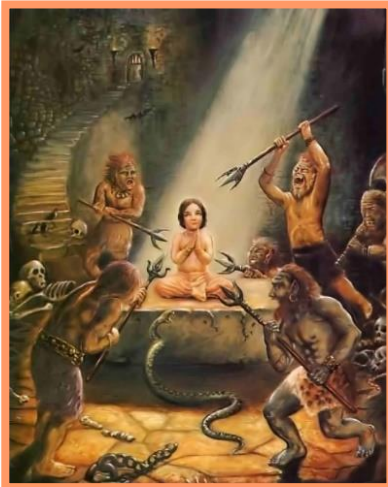
Livid, Hiranyakashipu pushed Prahlad off his lap, throwing him on the ground. He directed his demoniac servants to kill his five years old son.

They first threw Prahlad into a pit of snakes, but they did not harm him. They placed Prahlad under the foot of an elephant, but with his trunk the pachyderm picked the child up and placed him on his back for a triumphant ride. They tried to pierce him with their tridents, to no avail. The fierce king forced Prahlad's mother to put poison in the boy's food, but it did not take effect. The king's attendants then threw the boy off a cliff, but Lord Kṛṣṇa caught him in His arms and broke his fall. Prahlad was left in a snowstorm and then in the path of a hurricane, but nothing harmed him. During these ordeals, Prahlad never stopped chanting the holy name and constantly remembered Lord Kṛṣṇa. He never felt any fear.

Astonished, the king

at last asked Prahlad, "Where do you get your supernatural powers from?" "From the same place you do," Prahlad replied mildly. "From God." "God!? What is God? Where is your God?" "My God is everywhere," Prahlad replied. "Everywhere?" "Yes, everywhere."



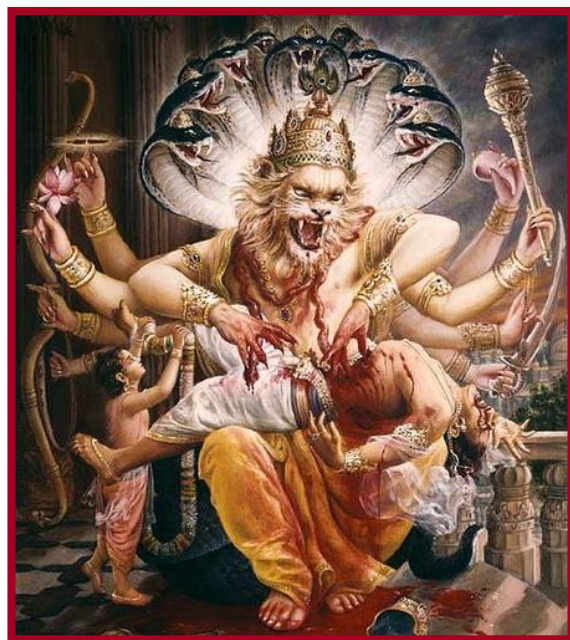


Hiranyakashipu drew his sword. "Is He in this pillar?" Hiranyakashipu exclaimed, pointing with his weapon to a nearby column of marble. "Yes," Prahlad replied. At this, the mighty demon

drew his sword back and struck a formidable blow at the column. Then, just as his sword fell upon it, the pillar burst into a thousand pieces and, with a roar that deafened half the cosmos, a most wonderful Being leapt out from within. He was Lord Nrsimha, half-man, half-lion. He was Ferocity personified.

A savage fight ensued. In the end, the Lord placed the king on His lap and ripped his abdomen with His sharp nails, placing his intestines around His neck like a garland. In this way, Hiranyakashipu was killed neither on the land, sea nor in the air but on the lap of the Supreme Lord.

He was killed neither during the day or the night but at twilight. He was killed neither by a beast nor a man, but by the half-man, half-lion form of the Lord (who is also not a demigod or a demon). And he was killed not with any weapons but with the nails of Lord Nrsimhadeva, and neither inside nor outside but in the doorway.



Below is an excerpt from Srila Prabhupāda's lecture on Srimad-Bhagavatam 7.5.22-34 in Los Angeles, May 27, 1972:

"The Lord is so cunning that He kept intact all the benedictions given by Brahma, still he was killed. This



is the difference between the Lord's intelligence and our intelligence. We are thinking that we can cheat the Lord by our intelligence, but the Lord is more intelligent than us. (...) Similarly, we may make plan, we may make very advancement in scientific knowledge, but the killing process of nature will be there. Nobody can escape. By our intelligence we cannot escape. The four principles of material

existence mean birth, death, old age, and disease. We can manufacture many medicines, many weapons,

many means, many methods, but you cannot escape these four principles of material existence, however great you may be. That was proved by Hiranyakasipu. Hiranyakasipu was one of the stalwart materialistic and he wanted to live forever, enjoy, but he also could not live. Everything was finished. (...) The demons are so much against God consciousness that even at his home he would not allow his own child to become God conscious. This is demoniac civili... So you'll find many critics, many enemies, because you are making progress in Krishna consciousness. So the demons are always against this Krishna consciousness movement. That is the whole history. Just like Lord Jesus Christ, he was crucified. What was his fault? He was preaching God consciousness, that's all. This society is so cruel. 🌸

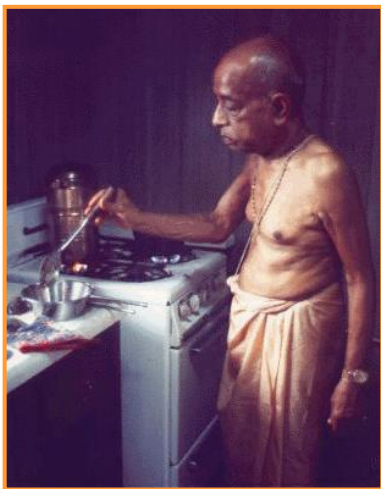
**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare**

PRASADAM — WHAT IT IS AND WHY WE SHOULD NOT EAT ANYTHING ELSE.

If you know some Hare Krishna devotees I am sure you have heard them talk about prasadam (prah-sah-dam). But you may not be completely clear what prasadam actually is.

The literal meaning of the Sanskrit word “prasadam” is **mercy**. So when we say “Krishna prasadam” we are referring to Krishna’s mercy.

Preparing and offering vegetarian foodstuff to the Lord shows Him our devotion and gratitude. Krishna doesn’t need to eat, of course, but He accepts the love with



which we offer food to Him.

In *Bhagavad-gītā* 9.26, He says, “If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.”

When food is offered to Krishna, in the right consciousness, Krishna accepts it and it becomes *prasadam* sanctified food. The

food becomes Krishna Himself and eating it will purify body and soul.

The literal meaning of the Sanskrit word “prasadam” is mercy. So when we say “Krishna prasadam” we are referring to Krishna’s mercy.

Krishna is the owner of everything and we can do nothing without his mercy. We can take the things that Krishna provides and use these raw materials to produce something. In order to create something, we use the intelligence that is gifted to us by Krishna. Thus, we cannot make anything unless Krishna provides the raw materials and the intelligence to transform them.

Why should we eat only Krishna Prasadam and nothing else?

Everything belongs to Krishna therefore everything is meant for the service of Krishna, for the pleasure of Krishna, so if we take things for ourselves, for our own pleasure and try to enjoy them without first offering

them to Krishna then we become thieves. If we take something that belongs to Krishna and use it for ourselves then we have stolen it from Krishna and we become sinful thieves.

In *Bhagavad-gītā* 3.13, Krishna says “The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.”

To illustrate this point further, think of this example; you employ a carpenter to build a nice bookshelf. You supply him with the wood and pay him for his labor. If, at the end, the carpenter claims that the bookshelf belongs to him because he built it, he is grossly mistaken. It is your bookshelf because you have provided the carpenter with the raw materials and paid him for his labor.

So the concept of prasadam is to recognize the fact that everything belongs to Krishna and because these things belong to Krishna they should be used for Krishna’s pleasure. Although most generally when you hear devotees talking about prasadam they are referring to foodstuffs that have been offered to Krishna, prasadam can refer to anything that we offer to Krishna. In the arati ceremony for example, many different items are offered to

Krishna including incense, a ghee lamp, water, a flower, etc. So all of these things also, once they have been offered to



Krishna and enjoyed by Krishna, become Krishna-prasadam. So there is flower-garland prasadam, ghee-lamp prasadam, incense prasadam and, of course, food prasadam.

So prasadam means Krishna’s mercy, and prasadam is the remnants of something that has been prepared for the pleasure of Krishna with love and offered to Him for His enjoyment. Because Krishna has tasted it or enjoyed it, prasadam is not a material thing. Once Krishna tastes something it becomes *transcendental*.

Krishna and Krishna prasadam is non-different. That means that you can get the same benefits by honoring Krishna prasadam as you could get by being personally present with Krishna face-to-face (by the way, devotees don't say "eating" prasadam, but rather "honoring" prasadam).

There is some amazing transformation that takes place when something which is apparently material is offered to Krishna with love and devotion.

Another consideration: karma

And there is another aspect to this, and that is karma. It is a big subject but simply put, everything we do in the material world, good or bad, generates a reaction that we will have to enjoy or suffer in the future. So if we are performing these activities that generate good and bad karma that will force us to continue taking birth in the material world perpetually so that we can experience the good and bad karma we have accumulated in this life. So unless we can stop generating karma there is no escape for us from the material world.

And we cannot stop eating, we cannot stop performing activities. So what is the answer here? The answer is that if we work for Krishna there will be no karmic reaction generated by that work and if we eat foods that have been prepared with love and devotion and offered to Krishna that eating will not generate any karmic reaction. Rather, this service to Krishna and eating Krishna prasadam will *stop* the karmic reactions that are stored up within our hearts from acting on us.

The analogy which is given is that of seeds. When we perform an activity, good or bad, that sows a seed within our heart and when that seed grows and bears fruit then we will suffer or enjoy the reaction. Like with trees, some seeds grow very quickly and some take a long time to grow. So the good or bad reactions to our activities do not immediately come. They are stored up in our hearts like seeds and fructify either in this lifetime or future lifetimes.

This service to Krishna, chanting Hare Krishna and honoring Krishna prasadam is likened to *frying* the seeds. If you take some seeds and fry them in oil over a

high heat and then plant them in soil and water them, they will never grow.

If we are serious about advancing in spiritual life then we must eat only Krishna prasadam and nothing else. If we eat foodstuffs which are not offered to Krishna with love then we will be eating only sin and we will be subject to the karmic reactions involved in that food. It will entangle us more and more in the cycle of birth and death.

But I am in prison and cannot cook for myself; what should I do?

In an ideal situation, we only eat food prepared by ourselves or other devotees. However, as it is not possible while in prison, one has to at least *offer* any vegetarian food we have. The offering should be made with an attitude of love. Krishna has no need for food, since He already possesses everything that be, but He will accept the offering of one who desires to please Him in that way. The important element is to act with

love for Krishna or at least humility and respect.

In their homes, devotees keep special dishes just for offering food to Krishna. Of course, while in prison, inmates don't have that luxury, so you must depend on "mana seva", service within the mind. In your mind, you can place the food you

want to offer in nice dishes (you can imagine dishes made of gold if you want; the sky's the limit!). You can imagine Lord Krishna Himself, or one of His deity form that you are most attracted to, and offer Him the food you are about to eat.

Krishna knows everyone's position and He accepts what we have, as long as we offer it humbly and with as much love as we can muster. If there's lack of love, He will accept the respect and the effort we make to please Him.

How exactly do I offer food to Krishna?

There are many mantras to offer food to Krishna, but for newcomers, especially inmates who are not in physical contact with devotees, it is difficult to learn and pronounce such mantras. So the simple version is to humbly ask Krishna, in your own words, to please



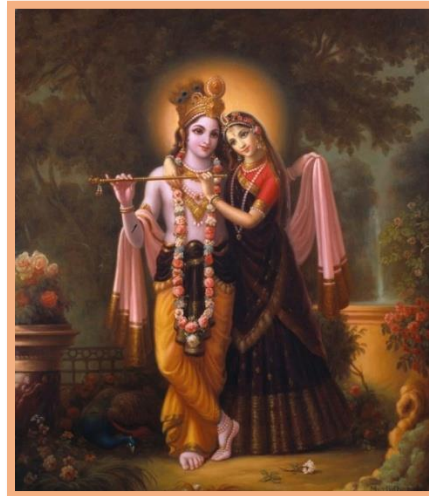
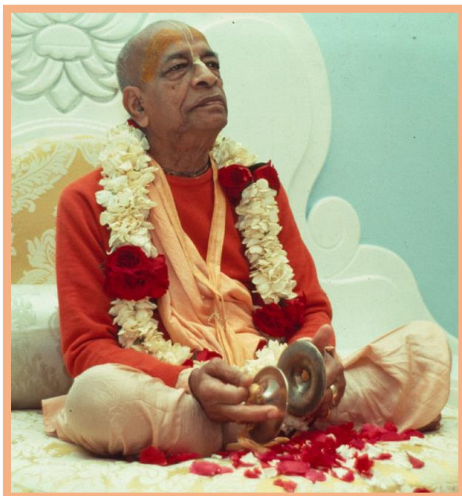
accept the simple food that is available to you. Then chant Hare Krishna three times:

Hare Krishna, Hare Krishna
Krishna Krishna, Hare Hare
Hare Rama, Hare Rama
Rama Rama, Hare Hare

If you are surrounded by close-minded, or even inimical people and don't feel comfortable or safe saying your prayers out loud, no problem; you can do

so in your mind. Krishna knows exactly what circumstances you are in. When it comes to devotional service, there are truly no impediments. It is available to all, at all times. Krishna is so kind.

If you can, you can keep pictures of Śrīla Prabhupāda, Lord Caitanya, and Krishna in your cell, and/or in your mind. That will help you focus when offering your food. 🌸



NECTAR OF DEVOTION —Chapter 10: Meditation

To meditate means to engage the mind in thinking of the form of the Lord, the qualities of the Lord, the activities of the Lord and the service of the Lord. Meditation does not mean anything impersonal or void. According to Vedic literature, meditation is always on the form of Vishnu.

In the Nrsimha (nree-shee-mah) Purana there is a statement about meditation on the form of the Lord. It is said there, "Meditation focusing on the lotus feet of the Supreme Personality of Godhead has been accepted as transcendental and beyond the experience of material pain and pleasure. By such meditation, even one who is grossly miscreant can be delivered from the sinful reactions of his life."

In the Vishnu-dharma there is a statement about meditation on the transcendental qualities of the Lord. It is said, "Persons who are constantly engaged in

Krishna consciousness, and who remember the transcendental qualities of the Lord, become free from all reactions to sinful activities, and after being so cleansed they become fit to enter into the kingdom of God." In other words, no one can enter into the kingdom of God without being freed from all sinful reactions. One can avoid sinful reactions simply by remembering the Lord's form, qualities, pastimes, etc.

In the Padma Purana there is a statement about remembering the activities of the Lord: "A person who is always engaged in meditation on the sweet pastimes and wonderful activities of the Lord surely becomes freed from all material contamination."

In some of the Purana the evidence is given that if someone is simply meditating on devotional activities, he has achieved the desired result and has seen face to face the Supreme Personality of Godhead. In this connection, there is a story in the Brahma-vaivarta

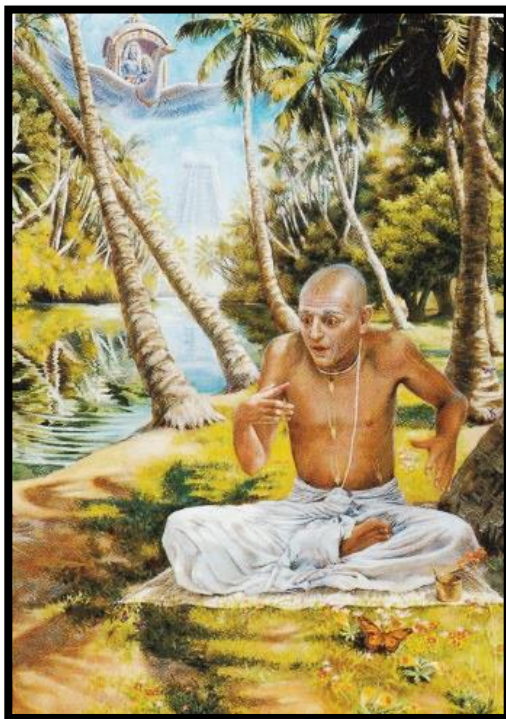
Purana that in the city of Pratinohanapura in South India there was once a brahmana who was not very well-to-do, but who was nevertheless satisfied in himself, thinking that it was because of his past misdeeds and by the desire of Krishna that he did not get sufficient money and opulence. So he was not at all sorry for his poor material position, and he used to live very peacefully. He was very openhearted, and sometimes he went to hear some lectures delivered by great realized souls. At one such meeting, while he was very faithfully hearing about Vaisnava activities, he was informed that these activities can be performed even by meditation. In other words, if a person is unable to actually perform Vaisnava activities physically, he can meditate upon the Vaisnava activities and thereby acquire all of the same results. Because the brahmana was not very well-to-do financially, he decided that he would simply meditate on grand, royal devotional activities, and he began this business thus:

Sometimes he would take his bath in the River Godavari. After taking his bath he would sit in a secluded place on the bank of the river, and by practicing the yoga exercises of pranayama, the usual breathing exercises, he would concentrate his mind. These breathing exercises are meant to mechanically fix the mind upon a particular subject. That is the result of the breathing exercises and also of the different sitting postures of yoga. Formerly, even quite ordinary persons used to know how to fix the mind upon the remembrance of the Lord, and so the brahmana was doing this. When he had fixed the form of the Lord in his mind, he began to imagine in his meditations that he was dressing the Lord very nicely in costly clothing, with ornaments, helmets, and other paraphernalia. Then he offered his respectful obeisances by bowing down before the Lord. After finishing the dressing, he began to imagine that he was cleaning the temple very nicely. After cleansing the temple, he imagined that he had many water jugs made of gold and silver, and he took all those jugs to the river and filled them with the holy water. Not only did he collect water from the Godavari, but he collected from the Ganges, Yamuna, Narmada and Kaveri. Generally a Vaisnava, while worshiping the Lord, collects water

from all these rivers by mantra chanting. This brahmana, instead of chanting some mantra, imagined that he was physically securing water from all these rivers in golden and silver waterpots. Then he collected all kinds of paraphernalia for worship—flowers, fruits, incense and sandalwood pulp. He collected everything to place before the Deity. All these waters, flowers and scented articles were then very nicely offered to the Deities to Their satisfaction. Then he offered arati, and with the regulative principles he finished all these activities in the correct worshiping method.

He would daily execute similar performances as his routine work, and he continued to do so for many, many years. Then one day the brahmana imagined in his meditations that he had prepared some sweet rice with milk and sugar and offered the preparation to the Deity. However, he was not very satisfied with the offering because the sweet rice had been prepared recently and it was still very hot (this preparation, sweet rice, should not be taken hot; the cooler the sweet rice, the better its taste.). So because the sweet rice had been prepared by the brahmana very recently, he wanted to touch it so that he could know whether it was fit for eating by the Lord. As soon as he touched the sweet rice pot with his finger, he immediately was burnt by the heat of the pot. In this way, his meditation broke. Now, when he looked

at his finger, he saw that it was burnt, and he was wondering in astonishment how this could have happened. Because he was simply meditating on touching the hot sweet rice, he never thought that his finger would actually become burnt.



While he was thinking like this, in Vaikuntha, Lord Narayana, seated with the goddess of fortune, Laksmi, began to smile humorously. On seeing this smiling of the Lord, all the goddesses of fortune attending the Lord became very curious and asked Lord Narayana why He was smiling. The Lord, however, did not reply to their inquisitiveness, but instead immediately sent for the brahmana. An airplane sent from Vaikuntha immediately brought the brahmana into Lord Narayana's presence. When the brahmana was

thus present before the Lord and the goddesses of fortune, the Lord explained the whole story. The brahmana was then fortunate enough to get an eternal place in Vaikuntha in the association of the Lord and His

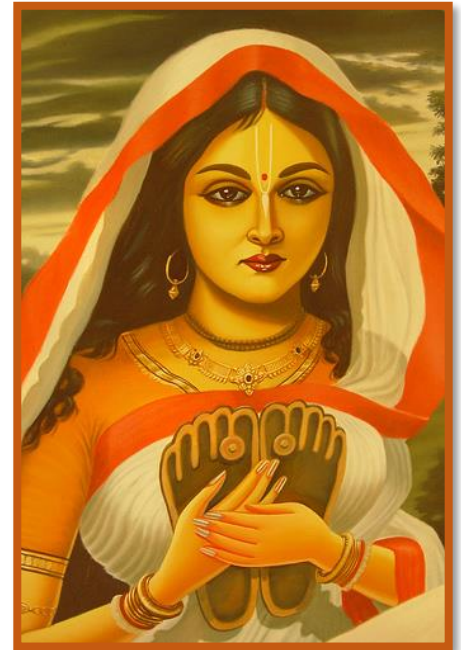
Laksmis. This shows how the Lord is all-pervading, in spite of His being locally situated in His abode. Although the Lord was present in Vaikuntha, He was present also in the heart of the brahmana when he was meditating on the worshiping process. Thus, we can

understand that things offered by the devotees even in meditation are accepted by the Lord, and they help one achieve the desired result. 🌸

Calendar

MAY 2025

- 06 May 2025 - Appearance Day of Srimati Sita Devi (consort of Lord Rama)
- 06 May 2025 - Disappearance Day of Sri Madhu Pandita
- 06 May 2025 - Appearance Day of Srimati Jahnava Devi (consort of Lord Nityananda)
- 08 May 2025 - **Mohini Ekadasi**
- 10 May 2025 - Disappearance Day of Sri Jayananda Prabhu
- 11 May 2025 - **Appearance of Lord Narasimhadeva**
- 12 May 2025 - Appearance Day of Sri Sri Radha-Ramana Devji
- 12 May 2025 - Appearance Day of Sri Madhavendra Puri
- 12 May 2025 - Appearance Day of Sri Srinivasa Acharya
- 12 May 2025 - Disappearance Day of Sri Paramesvari Dasa Thakura
- 17 May 2025 - Disappearance Day of Sri Ramananda Raya
- 23 May 2025 - **Apara Ekadasi**
- 24 May 2025 - Appearance Day of Srila Vrndavana Dasa Thakura



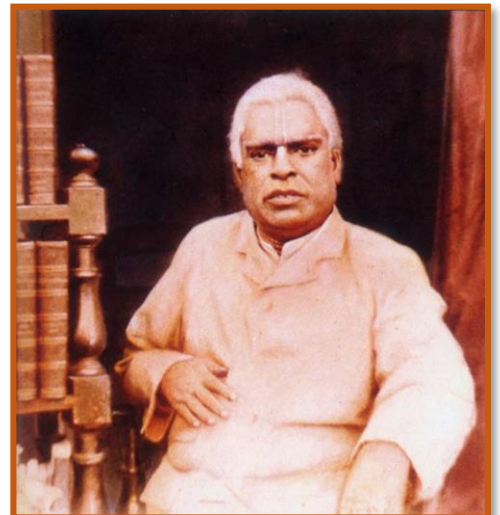
ABOVE: Srimati Jahnava Devi embracing Lord Nityananda's shoes

JUNE 2025

- 05 June 2025 - Disappearance Day of Sri Baladeva Vidyabhusana
- 05 June 2025 - Appearance Day of Srimati Gangamata Goswami
- 07 June 2025 - **Pandava Nirjala Ekadasi**
- 11 June 2025 - Disappearance Day of Sri Mukunda Datta
- 11 June 2025 - Disappearance Day of Sri Sridhara Pandita
- 12 June 2025 - Disappearance Day of Sri Syamananda Prabhu
- 16 June 2025 - Appearance Day of Sri Vakresvara Pandita
- 21 June 2025 - Disappearance Day of Sri Srivasa Pandita
- 22 June 2025 - **Yogini Ekadasi**
- 25 June 2025 - Disappearance Day of Sri Gadadhara Pandita
- 25 June 2025 - **Disappearance Day of Srila Bhaktivinoda Thakura**
- 26 June 2025 - Gundica Marjana (Lord Caitanya's festival of cleaning the temple)
- 27 June 2025 - Disappearance Day of Sri Svarupa Damodara Goswami
- 27 June 2025 - Disappearance Day of Sri Sivananda Sena

JULY 2025

- 01 July 2025 - Disappearance Day of Sri Vakresvara Pandita
- 06 July 2025 - **Sayana Ekadasi**
- 10 July 2025 - Disappearance Day of Sanatana Goswami
- 11 July 2025 - First Month of Caturmasya Begins
- 15 July 2025 - Disappearance Day of Srila Gopala Bhatta Goswami
- 18 July 2025 - Disappearance Day of Srila Lokanatha Goswami
- 19 July 2025 - The Incorporation of ISKCON in New York
- 21 July 2025 - **Kamika Ekadasi**
- 28 July 2025 - Disappearance Day of Sri Raghunandan Thakura
- 28 July 2025 - Disappearance Day of Sri Vamsidasa Babaji



RIGHT: Śrīla Bhaktivinoda Thakura