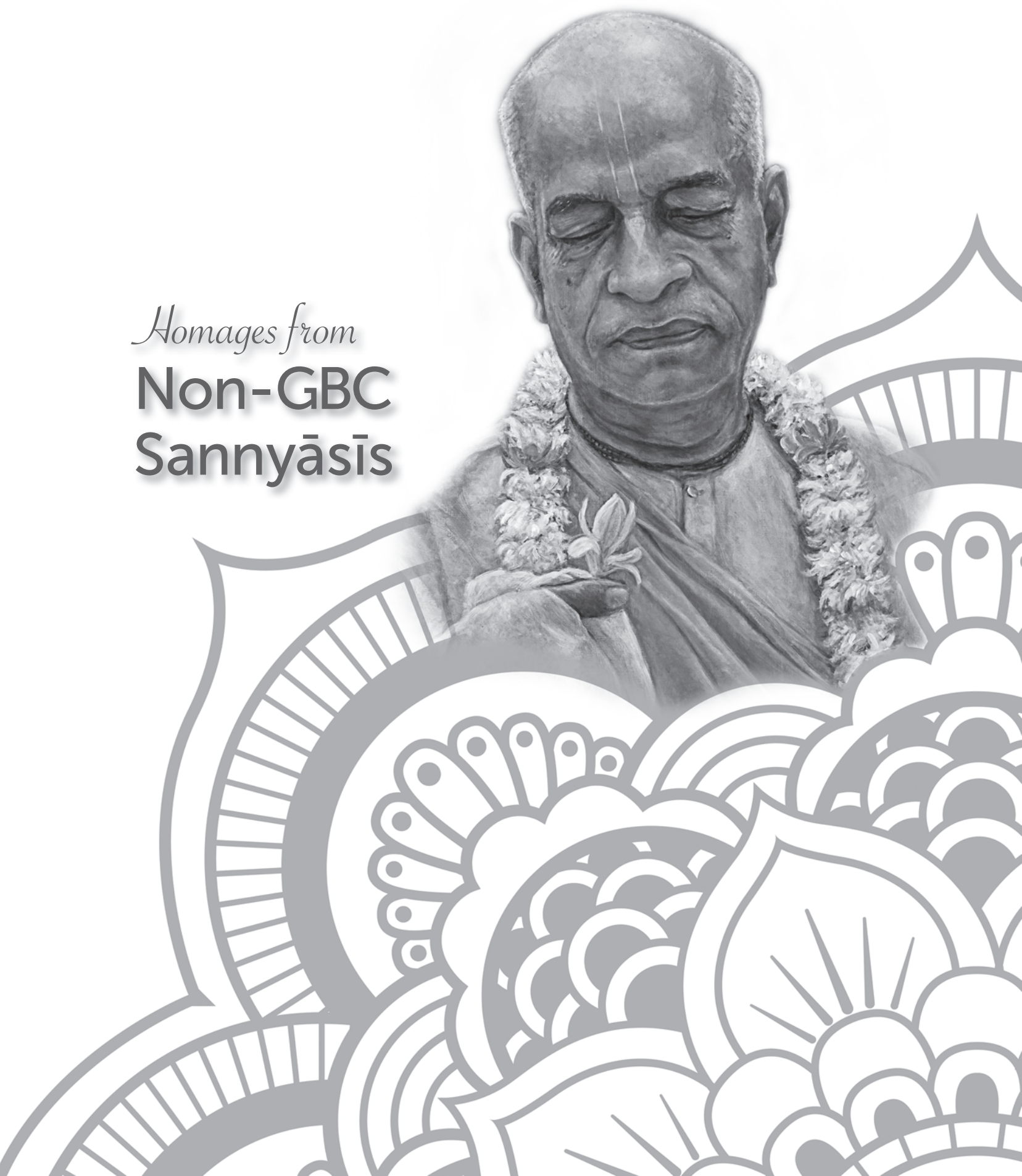


Homages from
**Non-GBC
Sannyāsīs**



Amala-bhakta Swami

“I offer my respectful obeisances to Your Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who are very dear to Lord Kṛṣṇa on this earth, having taken shelter of His lotus feet.

“My respectful obeisances to you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

O Śrīla Prabhupāda, thank you very much for nourishing and enlivening my famished and ignorant soul daily with your awesome books and incredible lectures. Without these, I would be truly dead.

Your unworthy servant,

Amala-bhakta Swami

Bhakti Anugraha Janārdana Swami

My dearmost Śrīla Prabhupāda,

Please accept my most humble obeisances unto your divine lotus feet. All glories to you on this most auspicious day of your Vyāsa-pūjā.

In your purport to *Śrīmad-Bhāgavatam* 3.22.6, you write:

In the *Bhāgavatam* it is said, *mahat-pāda-rajo-bhiṣekam*, which means to be blessed by the holy dust of the lotus feet of a *mahat*, a great devotee. As stated in the *Bhagavad-gītā*, *mahātmānas tu*: those who are great souls are under the spell of the spiritual energy, and their symptom is that they fully engage in Kṛṣṇa consciousness for the service of the Lord. Therefore they are called *mahat*. Unless one is fortunate enough to have the dust of the lotus feet of a *mahātmā* on one's head, there is no possibility of perfection in spiritual life.

We touch your feet every day during your *guru-pūjā* so we can make further advancement in our spiritual life. However, the real mercy will come to us if we keep your instructions in our heart and genuinely follow them without any deviation. Making progress on the path of *bhakti* becomes easy if we fully surrender to Your Divine Grace with our body, mind, words, and very self and remain one hundred percent dedicated to you. You are the transcendental boatman who can help us cross the ocean of material sufferings, provided we follow you with full faith and determination. Those who are ready to accept your mercy will be the ones who will be able to go back home, back to Godhead. Following your instructions and those of the predecessor *ācāryas* is our life and soul.

The *paramparā* system of disciplic succession is very important as a means of spiritual success. One becomes a *mahat* by the grace of his *mahat* spiritual master. If one takes shelter of the

lotus feet of a great soul, there is every possibility of one's also becoming a great soul. [*Śrīmad-Bhāgavatam* 3.22.6, purport]

The genuine teacher wants to see his students become greater than him. Of course, no one can ever be equal or greater than you in our movement. However, we can try to follow in your footsteps and be like you as an ideal servant of the servant of the Supreme Lord, and thus the glories of Your Divine Grace and your movement will increase more and more. In this way many conditioned souls will be attracted to take up the *saṅkīrtana* process of Lord Caitanya Mahāprabhu for their spiritual welfare and thus make their lives auspicious.

You once said that there is no way to control the mind except to be engaged in Śrī Gaurāṅga Mahāprabhu's *saṅkīrtana* movement. We should always think of ways to engage ourselves in the service of the Lord and His devotees. This is the only way to control the mind. You also mentioned that the secret of success in Kṛṣṇa consciousness is to push ourselves to the best of our ability and capacity to serve Śrī Guru and Gaurāṅga. Every one of us has his own propensities, and we should all use them to serve the Lord and His devotees. No one is greater or lesser in the eyes of the Lord, and therefore whatever we can do to serve the Lord is accepted by Him. Only then is it guaranteed that one will become successful in spiritual life.

On this most auspicious day, please grant this poor soul a tinge of your mercy so I can abide by the many instructions you have imparted in your numerous books, lectures, conversations, morning walks, interviews, letters, etc. Please bless me so I can do my very best to serve the servant of your servant, and let me always be part of your transcendental Kṛṣṇa consciousness movement, birth after birth.

Always aspiring for your causeless mercy,

Bhakti Anugraha Janārdana Swami

Bhakti Cārudeṣṇa Swami

Dear Śrīla Prabhupāda,

Please accept my most respectful obeisances at your divine lotus feet. All glories to you, and to the entire *guru-paramparā*!

It is always difficult to glorify a pure Vaiṣṇava like you, since your qualities are innumerable and your deeds in this world are inestimable.

It is said that salt is not seen in food but that its absence is keenly felt when it is not there. Many people in this world did not recognize you when you were present, but now, just as with salt, your absence is sorely felt in this wicked world. No longer is the world blessed with the perfect guide to show the right way. It is just like in the jungle, where strong animals mercilessly devour weak ones.

You are the pride of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He invested all his hope in you, and you did not disappoint him. Rather, you fulfilled his most ardent desire to print books and preach in the West, and you pleased him beyond his expectations. Thus you strongly protected the principle of the *paramparā*, the disciplic succession. By your expert guidance the boat of *sanātana-dharma* is still moving in the right direction and smoothly crossing the ocean of miseries.

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Please bless me so that my stupid mind does not trick me and push me to jump out of your transcendental boat. The best solution, according to experienced *ācāryas*, is to develop a very strong attachment to pure devotees:

*prasaṅgam ajaram pāśam ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam*

“Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.” (*Śrīmad-Bhāgavatam* 3.25. 20)

So my only hope is to try very hard to develop some little attachment to your lotus feet.

Your insignificant servant,

Bhakti Cāruḍeṣṇa swami

Bhakti Dhīra Dāmodara Swami

My dear Śrīla Prabhupāda,

Please accept my humble, respectful obeisances at your divine lotus feet.

Each year on the anniversary of your divine appearance, I am struck with wonder and deep appreciation as I contemplate the unlimited compassion, love, and faith you showed in creating hope in the lives of all of us conditioned living entities.

You have given us a complete system of spiritual practice, which helps us mold our lives in such a perfect way that we can remain Kṛṣṇa conscious twenty-four hours a day. The highlight of this system is the morning program, which is full of potent spiritual activities—*maṅgala-ārati*, Tulasi worship, *japa*, *guru-pūjā*, classes on the greatest scripture, *Śrīmad-Bhāgavatam*, and *prasādam*.

You gave us the association of devotees, in which discussion of the pastimes of the Supreme Personality of Godhead is very pleasing and satisfying to the ears and heart. Such things are not seen or experienced anywhere else in the world. You perfectly and confidently provided the whole world with the culture of devotion, so that anyone from any condition of life can easily follow your program and eventually rise to the platform of Kṛṣṇa consciousness.

O savior of the whole world Śrīla Prabhupāda, I humbly beg Your Divine Grace to please forgive all my mistakes and offenses and to mercifully empower me to become a genuine devotee and your true representative.

Please know that our hope rests only in Your Divine Grace’s causeless mercy and in the hope that you will always shower your blessings upon us so we can remain under your shelter eternally. We thank you for your protection, shelter, and mercy, and for the inspirations and vision.

Thank you so much for everything.

Your grandson,

Bhakti Dhīra Dāmodara Swami

Bhakti Gauravāṇī Goswami

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

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

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet, my only shelter from the raging forest fire of material existence.

At times devotees ask me what I consider your most outstanding quality. My reply is: your unfathomable compassion for us fallen conditioned souls—*para-duḥkha-duḥkhī*, feeling distress by observing others' suffering. Your mood was similar to that of Prahlaḍa Mahārāja, whom you often cited as the perfect example of a Vaiṣṇava who has no troubles personally but who suffers by seeing the foolish materialists undergoing needless miseries in the material world:

A Vaiṣṇava is *para-duḥkha-duḥkhī*; in other words, he has no personal troubles, but he is very unhappy to see others in trouble. Prahlaḍa Mahārāja said, “My Lord, I have no personal problems, for I have learned how to glorify Your transcendental qualities and thus enter a trance of ecstasy. I do have a problem, however, for I am simply thinking of these rascals and fools who are busy with *māyā-sukha*, temporary happiness, without knowledge of devotional service unto You.” This is the problem faced by a Vaiṣṇava. Because a Vaiṣṇava fully takes shelter of the Supreme Personality of Godhead, he personally has no problems, but because he is compassionate toward the fallen, conditioned souls, he is always thinking of plans to save them from their hellish life in this body and the next. Parīkṣit Mahārāja, therefore, anxiously wanted to know from Śukadeva Gosvāmī how humanity can be saved from gliding down to hell. Śukadeva Gosvāmī had already explained how people enter hellish life, and he could also explain how they could be saved from it. Intelligent men must take advantage of these instructions. Unfortunately, however, the entire world is lacking Kṛṣṇa consciousness, and therefore people are suffering from the grossest ignorance and do not even believe in a life after this one. To convince them of their next life is very difficult because they have become almost mad in their pursuit of material enjoyment. Nevertheless, our duty, the duty of all sane men, is to save them. [*Śrīmad-Bhāgavatam* 6.1.6, purport]

This mood of sacred duty, combined with unconditional surrender to the order of your spiritual master, inspired you to leave the holy atmosphere of Vṛndāvana—today we would say your “comfort zone”—and enter the danger zone, the unholy atmosphere of Western society. Just as Prahlaḍa Mahārāja was never afraid of the demons' attempts to harm him but was fully confident of the Lord's protection, so you were also fearless in the midst of Māyā's kingdom, confident that the umbrella of the Lord's lotus feet would shield you from all pernicious influences.

During the celebrations surrounding the 50th anniversary of ISKCON in 2016, we had numerous opportunities to remember with awe and gratitude the difficult times you experienced during your first year in New York, your struggle in a hostile environment, in an attempt to deliver the panacea of Kṛṣṇa consciousness to an indifferent population. On the very first day of your arrival in America, after experiencing firsthand a typical *mleccha* city like Boston for the first time, you expressed your inner feelings in a poem. Apparently, doubts and questions arose in your heart, and you put them before the Lord:

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I do not know why You have brought me here.
I do not know how they will be able to understand it [the message of Vāsudeva].
How will they understand the mellows of devotional service?
How will I make them understand this message of Kṛṣṇa consciousness?

At the same time, you resolved all these doubts and questions by placing yourself fully into the hands of the Lord:

Now You can do whatever You like with me.
I know Your causeless mercy can make everything possible, because You are the most expert mystic.
If You like You can make my power of speaking suitable for their understanding.
Only by Your causeless mercy will my words become pure.
O Lord, make me dance as You like.
Now, if You like, You can fulfill the real purport of Bhaktivedanta.

And yes, the Lord liked very much to use you as an instrument, to make your speaking suitable for our understanding, and to empower you in a way that is unprecedented in Vaiṣṇava history. Your fathomless compassion is our great fortune, so much so that even a fool like me became attracted and convinced by the pure and powerful words emanating from your lotus mouth. Where would we be if you had not come and endured voluntary suffering for our benefit?

*tapyante loka-tāpena sādhaveḥ prāyaśo janāḥ
paramārādhanaṁ tad dhi puruṣasyākhilātmanaḥ*

“It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone’s heart.” (*Śrīmad-Bhāgavatam* 8.7.44)

We want to imbibe this mood and follow your example by accepting voluntarily all kinds of inconveniences for the sake of bringing the transcendental message of love of God to the people of this world. You felt a keen urgency to preach Kṛṣṇa consciousness far and wide because you realized that the influence of Kali-yuga is increasing by the day. The world is in a critical condition; time is running out. You often voiced surprise at the unprecedented levels of degradation that especially Westerners were capable of accepting as signs of an advanced civilization:

Now they are even granting man-to-man marriage, what to speak of other things. The priests are sermonizing on this idea of man-to-man marriage. Just see how degraded they have become! Previously was there any conception like this, at least outside America? Nobody thought that a man could be married to another man. What is this? [*The Journey of Self-Discovery* 6.5: Slaughterhouse Civilization]

Dear Śrīla Prabhupāda, the signs of degradation you observed in the 60s and 70s were only the timid beginnings of an accelerating brazen trend. During the decade you were touring the world and saw the predictions of *Śrīmad-Bhāgavatam* becoming a reality, the suffering conditions became more and more acute, but compared to today’s state of affairs, those days were almost paradise, albeit the paradise of fools. Today the feverish condition of the world has reached life-threatening levels. Therefore, how much more sympathetic we should be to help the suffering world population. In 1975, in Māyāpur, you said:

Advaita Ācārya inaugurated this Kṛṣṇa consciousness movement. When He saw that the people are so much misled that simply they are busy for the bodily necessities of life and completely have

forgotten Kṛṣṇa, He became sympathetic. That is Vaiṣṇava behavior. Vaiṣṇavas, they are the best friend of the society, best friend—Vaiṣṇava. *Patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*. The Vaiṣṇava is always thinking how to deliver these fallen souls who are so much captivated with this false philosophy of hedonism—eat, drink, be merry and enjoy. This is called hedonism. So they are always thinking how to deliver them. Advaita Prabhu did it; therefore He is Īśvara. Prahlaḍa Mahārāja did it. Any Vaiṣṇava who is actually feeling for the poor conditioned souls, he must make arrangement for delivering these rascals from the death knell of ignorance.

Falling at your feet, we are begging for your mercy. Let us not be misled by the false propaganda of Māyā's minions. They try to convince us that your vision belongs to the past, that we should adapt to the world as it is, go with the flow. That was not your mood. On different occasions you warned us:

So don't spoil the movement by manufacturing ideas. Don't do that. Go on in the standard way, keep yourself pure; then the movement is sure to be successful. But if you want to spoil it by whimsical, then what can be done? It will be spoiled. If you manufacture whims and disagree and fight amongst yourself, then it will be another edition of these so-called movements. It will lose the spiritual strength. [Room conversation in Auckland, 1976]

Anyway, keep your movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure. [Conversation in Los Angeles, 1976]

So I wrote that poetry, that I do not know what for I have come here, why Kṛṣṇa has brought me here. As soon as I shall say that there is no illicit sex, no meat-eating, no drinking, and no gambling, they'll say, "You go home. Don't talk." I knew this. Still I attempted. But these boys kindly accepted. I never made any compromise. I said, "These are the first conditions to become Kṛṣṇa conscious: no illicit sex, no meat-eating, no intoxication, no gambling. Are you agreed?" They say yes, then come. If I would have made compromise, "Yes, whatever you like you can do." No, I never did. Ask them. I never did. Some of them left, that "It is too difficult. The primary necessities of life are denied here." (chuckles) But these boys, they have accepted, and therefore it is improving. [Interview with professors in Toronto, 1976]

When my Guru Maharaja was present even big, big scholars were afraid to talk with His beginning students. My Guru Maharaja was called "Living Encyclopedia", he could talk with anyone on any subject. He was so learned—so we should be like that as far as possible. No compromise—Ramakrishna, avatars, yogis, everyone was enemy to Guru Maharaja—he never compromised. Some God-brothers complained that this preaching was chopping technique and it would not be successful. But we have seen that those who criticized, they fell down. For my part I have taken up the policy of my Guru Maharaja—no compromise. [Letter to Karandhara, 1973]

We want to follow in your footsteps—no compromise. No compromise, beginning with ourselves. Purity is the force. As you wrote to Śivānanda Prabhu after he had arrived in Germany:

Because we are hearing from the Source of all knowledge, Krishna, through His representatives, the saints and acaryas in disciplic succession, we have got solid basis for understanding. If we are very much convinced to preach in this way, the intelligent class of men will respect and join us, and this will be your success in Germany. If a Marx can change so many men's minds to follow his imperfect philosophy, what can Krishna, the Supreme Perfect, accomplish! If we remain pure and teach others purely, then we will achieve all success and the whole world will listen to us and be delivered from their very dangerous condition.

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Dear Śrīla Prabhupāda, let your words be my guide in this life and the next.

Begging to remain under the shade of your lotus feet,

Bhakti Gauravāṇī Goswami

Bhakti Narasimha Swami

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāminn iti nāmine*

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

The Best Giver

Just as to understand secular knowledge available in a university one has to learn from a professor who knows the knowledge, to understand spiritual truth it is necessary to have a spiritual master who knows God. When one is moving blindly through the valley of life, stumbling in darkness, one needs help from someone who has eyes. One needs a guru.

To follow one who is enlightened is the only way out of the muddle that has been created in this world. Śrīla Prabhupāda, I never found true happiness or freedom until I met your followers, who introduced me to your books and other writings. The only true freedom lies in consciousness. I had analyzed myself and determined to what extent my consciousness had been bound by roots of ignorance. By analysis we can see that human troubles are threefold: those that afflict the physical body, those that attack the mind, and those that occlude the soul. Disease, old age, and death are the difficulties of the body. Psychological maladies invade through sorrow, fear, anger, and any fever of nervous excitation. And the soul's sickness of ignorance, which is most injurious of all, is the underlying condition that makes possible all other troubles. I met various teachers in the beginning through my vague desire to understand the truth.

A true guru, such as Your Divine Grace, is a living embodiment of scriptural truth, as well as an agent of salvation appointed by the Supreme Lord. Sally Agarwal mentioned that her daughter may have been the first one in the West to detect your holiness. "Once," Mrs. Agarwal recounted, "my three-year-old, Kamla, seeing Swamiji in the robes of a holy man, called him 'Swami Jesus.' He merely smiled and said, 'And a child shall lead them.'"

The article in a local newspaper quoted you as follows:

"My mission is to revive people's God consciousness," says the Swamiji. "God is the Father of all living beings, in thousands of different forms," he explains. "Human life is a stage of perfection in evolution; if we miss the message, back we go through the process again." If Americans would give more attention to their spiritual life, they would be much happier, he says.

To the world Kṛṣṇa speaks only through His enlightened devotees, like Your Divine Grace. Therefore, the wisest of all actions is to tune in with the guru who is sent to us by the Supreme Lord. Thank you for everything. I will love you eternally, Śrīla Prabhupāda.

From a servant of your servants,

Bhakti Narasimha Swami

Bhakti Prabhāva Swami

Dearest Śrīla Prabhupāda,

Please accept my most humble obeisances at your divine lotus feet.

After Arjuna had heard the *Bhagavad-gītā*, he fought the Battle of Kurukṣetra solely to please Lord Kṛṣṇa and engage himself as an instrument in His mission. In *Śrī Caitanya-maṅgala*, a biography of Lord Caitanya Mahāprabhu by Locana Dāsa Ṭhākura, Lord Caitanya explains His preaching mission for Kali-yuga to Nārada Muni. There the Lord says:

*ebe nāma-saṅkīrtana tīkṣṇa khaḍga laiṇā
antara asura jīvera phelibe kāṭiyā*

“Taking the sharp sword of the congregational chanting of the Hare Kṛṣṇa *mantra*, I will root out and destroy the demoniac mentality in the hearts of all the conditioned souls.

*yadi pāpi chāḍi dharma dūre deśe yāya
mora senāpati-bhakta yāibe tathāya*

“And if some sinful people escape, giving up religious principles and going to far-off countries, then My *senāpati-bhakta* [commander in chief of the devotees] will come at that time to give them Kṛṣṇa consciousness.”

Here Lord Caitanya says He will empower His own very dear devotee to spread Kṛṣṇa consciousness around the world. He is speaking about you, Śrīla Prabhupāda. Obviously, you are this *senāpati-bhakta*, the general in Lord Caitanya’s army. As Arjuna fought on the battlefield to please Lord Kṛṣṇa, you fought to destroy the demoniac mentality in people’s hearts, especially through your books and the establishment of ISKCON.

Recently, having read Satsvarūpa Mahārāja’s *Prabhupāda-līlāmṛta*, I realized that your desire to give Kṛṣṇa consciousness to others empowered you to transcend ordinary human limitations. Your activities of managing an international society while continuously traveling, meeting with devotees and guests, and translating the *Bhāgavatam* during the night are all expressions of your unlimited benevolence. With the fighting spirit of Arjuna and the compassion of Prahāda Mahārāja, you fought, with transcendental determination, to remove obstacles preventing the spread of Kṛṣṇa consciousness. The battle with Mr. Nair to secure the Juhu Land, the struggle to gain building permission from the Juhu municipality, and the effort to build the beautiful Juhu temple for Śrī Śrī Rādhā-Rāsabihārī—all demonstrate your causeless compassion. This compassion manifested itself in an unflinching determination to establish temples that would facilitate the spread of Kṛṣṇa consciousness worldwide.

The threat from deprogrammers, who kidnapped devotees in America in the 1970s, and the 1977

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attack on Māyāpur were representations of the illusory energy acting to try to prevent the spread of your movement. But these did not deter you in the least. And, in the end, the deprogrammers' actions produced the opposite effect of what they had been trying to achieve: the New York High Court declared that the Hare Kṛṣṇa movement is a bona fide religion. Similarly, the attack on Māyāpur led to ISKCON's gaining the support of the local Hindu population. After Mr. Nair passed away, ISKCON gained possession of the Juhu land and devotees built a beautiful temple for Śrī Śrī Rādhā-Rāsabihārī. When Lord Kṛṣṇa showed Arjuna His universal form, Arjuna saw that all the warriors on the battlefield, with the exception of the Pāṇḍavas, had already been killed. So Arjuna saw that he could only be an instrument serving the inconceivable plan of the Lord. Similarly, Śrīla Prabhupāda, your fight to remove all obstacles preventing the spread of Kṛṣṇa consciousness was perfectly within the plan of the Lord. It was the direct fulfillment of Lord Caitanya's desire.

Our Kṛṣṇa consciousness movement is a branch of the tree of Lord Caitanya, and by serving in Lord Caitanya's mission we become part of the Lord's pastimes. Recently I have been traveling and preaching in many countries. Such preaching is a declaration of war against the illusory energy. It requires tolerance, determination, and continuous surrender to your mission. Therefore, on this auspicious anniversary of your appearance I pray to you, Śrīla Prabhupāda, that you will give the leaders in your movement—and, if you so desire, me also—the spiritual strength, intelligence, and purity to continue serving you with great dedication. My desire is that, somehow, I may please you with my insignificant service.

During the final months of your physical presence in Vṛndāvana, you remained concerned with every aspect of the movement. Neglecting all bodily discomfort, you discussed preaching strategies and suggested ways to overcome obstacles in preaching, practically until your last breath. Such determination exemplifies the adoption of Arjuna's mood. You were ready to die on the *saṅkīrtana* battlefield rather than become absorbed in the advancing deterioration of your body. Only you can empower us to spread Kṛṣṇa consciousness. Please grant us the ability to bear all trials and to offer our lives in your service by spreading the holy names and broadcasting the message of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

Please also bless the devotees in Belfast, where I serve as temple president, by empowering us to increase our attempts to revive the outreach preaching, conduct regular *harināma*, increase book distribution, organize attractive festivals, and cooperate, thus making a humble contribution to your mission.

Praying for your blessings,

Your eternal servant,

Bhakti Prabhāva Swami

Bhakti Prabhupāda-vrata Dāmodara Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at the dust of your lotus feet. All glories to Your Divine Grace.

What you have given in the form of your various “matchless gifts,” including the holy name, your books, your ideal example, your practical instructions, the temples along with their Deities, your genuine

loving caring for us—all this is utterly beyond compare. And although you humbly deny any personal credit beyond what is due one who faithfully delivers the teachings coming down in the line of our disciplic succession, your particular articulation of its message is, so to speak, finely tuned to open the vault of the hearts of the denizens of Kali-yuga. You poetically prayed to be used as Kṛṣṇa’s instrument, and He has clearly reciprocated fully with your urgent plea.

All of us worldwide, greatly fortunate recipients of your mercy, may easily relate to Śrī Uddhava’s mood of supplication:

*daṣṭam janam sampatitam bile ’smin
kālahinā kṣudra-sukhoru-tarṣam
samuddharainam kṛpayāpavargyair
vacobhir āsiṅca mahānubhāva*

“O almighty Lord, please be merciful and uplift this hopeless living entity who has fallen into the dark hole of material existence, where the snake of time has bitten him. In spite of such abominable conditions, this poor living entity has tremendous desire to relish the most insignificant material happiness. Please save me, my Lord, by pouring down the nectar of Your instructions, which awaken one to spiritual freedom.” (Śrīmad-Bhāgavatam 11.19.10)

But unlike the most exalted Uddhava, we have mainly come from greatly fallen backgrounds, especially the many thousands of us brought up outside of India, Bhārata-varṣa, where some remnant of true culture still survives. At least in my own case, the words “brought up” or “raised” cannot even apply to my upbringing. Rather (and with all due respects to mom and pop!) my so-called “up”-bringing was (as we used to say) a “bring-down,” a “bringing down.” However, as Kṛṣṇa poured His merciful instructions down upon Uddhava, you have mercifully poured down upon me and millions of others the nectar of ultimate, essential instructions, thus extinguishing the forest fire of blatant materialism, along with the embers of insidious impersonalism. As some unknown sage has reminded us:

*janame janame sabe pitāmātā paya
kṛṣṇe guru nahi mile bhaja hari ei*

“Birth after birth one receives a mother and father, but one who gets the benediction of guru and Kṛṣṇa conquers the material energy and returns back to Godhead by worshiping the Lord.”

To connect with any bona fide spiritual master is the rarest blessing. Indeed, as stated in Śrī Caitanya-caritāmṛta, one must be bhāgyavān, extremely fortunate, for the genuine guru plants the seed of devotional service in our heart. Properly cultivating the bhakti creeper that sprouts from this seed brings us closer to Lord Kṛṣṇa, endows us with parā vidyā—authentic spiritual knowledge—and makes us blissful, even while we yet inhabit these temporary material bodies.

But then there’s the yuga factor . . .

In the 1968 Collier-MacMillan edition of your Bhagavad-gītā As It Is, you permitted the famous poet Allen Ginsberg to contribute something in the way of a foreword:

Kali Yuga we really are in it, heavy metal Age, where Spiritual common sense seems like magic because we’re ensnared in brainwash network—the mechanical conditioning of our unconditioned consciousness. . . . How terrible to be trapped (Ourselves!) in that worst the Kali Yuga. Well, at least nothing more bad can happen, we’re at the bottom of the material barrel. . . .

Of course, Mr. Ginsberg may have been overly optimistic with his “at least nothing more bad can happen.” Unfortunately, Kali-yuga is in fact destined to get a lot worse and has, arguably, tangibly worsened during the decades since Allen penned the words just quoted.

But then again, are we not in the Golden Age of Lord Caitanya Mahāprabhu? Moreover, are we not

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blessed by the guidance and protection of the predicted great general (*senā-pati*) who is none other than Your Divine Grace? Yes, Śrīla Rūpa and Sanātana Gosvāmīs were also recognized as specially empowered, great generals of Mahāprabhu, and we are in fact designated as *rūpānugas*. But without your mercy, how would we have had even a ghost of a chance of gaining the shelter of the Six Gosvāmīs, of Lord Caitanya, or of Śrī Śrī Rādhā-Kṛṣṇa?

All right, this writer is but a classic “mercy case,” hardly fit to be serving as your disciple, what to speak of carrying the *tridaṇḍa*. But by your unfathomable kindness I may be—or, more realistically, *may* I be?“wising up” in my old age. Let me now serve you as you please.

At your divine lotus feet,

Bhakti Prabhupāda-vrata Dāmodara Swami

Bhakti Prema Swami

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances unto the dust of your divine lotus feet. All glories to Your Divine Grace.

In my heart I know that without devotional service unto your lotus feet material qualifications are a joke, like placing valuable ornaments on a naked body. I can see your movement is in the safe hands of your loyal followers. Please allow me to serve them without any reservation.

Your devotees are trying to spread Kṛṣṇa consciousness in so many different ways. That is why they are very dear to Your Divine Grace.

Please allow me to serve my spiritual master and other devotees to fulfill your desire. Please allow your disciples to remain on this planet and guide us for many years to come.

As an affectionate father gives his blind child the name Padma-locana (“lotus-eyed”), in the same way my Guru Mahārāja has given me the name Bhakti Prema Swami. Please bless this *go-dāsa* so that he can control his senses and relish *prema-bhakti* unto your lotus feet.

An eternal servant of your servants,

Bhakti Prema Swami

Bhakti Rāghava Swami

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

“I was born in the darkness of ignorance, and my spiritual master opened my eyes with the torchlight of knowledge. I offer my respectful obeisances unto him.”

om śrī surabhyai namaḥ! om śrī gurave namaḥ!

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet. All glories to Your Divine Grace on this, your 122nd sacred appearance-day anniversary.

Today is my first morning in a new place called Janagaon, in the state of Telangana, some twenty kilometers from the Narasimhapally Vedic Village, a new *varṇāśrama* project taken up by local devotees of Hyderabad, still in its early stage of development. I am here to officially begin my doctoral research work in 108 villages of Telangana and Andhra Pradesh. The topic of my research is Vaiṣṇava Vedic Perspective in Sociology—Its Practical Application in the Twenty-First Century.

While taking up this task, I naturally think of your strong desire to preach in the villages of India, where you so frequently and so strongly pointed out the importance of preserving the natural lifestyle of traditional Indian villages, a lifestyle based on the principles of self-sufficiency and sustainability—meeting our basic necessities of life by growing our own food, depending on the gifts of nature, learning to live in the lap of Mother Nature, and protecting cows, from whom religious principles can be extracted. We have yet to succeed in fulfilling your desire, and I can only pray that you bestow your kind mercy so this can take place.

Śrīla Prabhupāda, although I find myself most unqualified to take up this most important service of research and village outreach, somehow I find myself involved at this advanced age of 71 not knowing how successful the attempt will be but convinced that this was one of your strong desires in order to help bring about the needed changes in society, or as you would so boldly state, to bring about a complete overhaul in society.

Śrīla Prabhupāda, you remain my inspiration to continue serving in order to help realize the 50% of your mission that is yet unfulfilled. You fully dedicated yourself to the mission of your spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. Because of your full and unconditional surrender to the instructions of your Guru Mahārāja, Kṛṣṇa has reciprocated wonderfully by sending you many sincere devotees and by firmly establishing the Kṛṣṇa consciousness movement all over the world.

I sincerely thank you for this wonderful gift of Kṛṣṇa consciousness you have given me and countless other fortunate souls. Your instructions remain forever fresh and relevant in a world torn apart due to increased sinful activities and deviation from the principle of *sanātana-dharma*. Kindly allow me to serve you and your mission by helping in whatever way possible to fulfill your desire to redirect society toward the Vedic way of life. Without your kind mercy, this will not be possible. *Kṛṣṇa-śakti vinā nahe tāra pravartana*. Without becoming empowered by the Lord Himself, no one can succeed in the mission of spreading Kṛṣṇa consciousness.

I am witnessing more and more of my godbrothers and godsisters passing away. My day is not too far away. The first phase of transplanting the Vedic culture in the Western countries is soon coming to a close. Now the second and third generation will need to take up your mission and carry the torch and banner of Lord Caitanya’s *saṅkīrtana* movement forward to higher levels and new venues.

I wish to thank you again and again for this opportunity to serve. Please forgive my numerous

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shortcomings and kindly allow me to engage in your devotional service life after life. May your glories spread far and wide, as more and more conditioned souls get an opportunity to read your transcendental books and begin to engage in Lord Caitanya's *saṅkīrtana* movement, the only hope for today's suffering humanity.

Always praying and begging for your kind mercy,

Your humble servant,

RP Bhakti Rāghava Swami

Bhakti Ratnākara Ambarīṣa Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances!

The *saṅkīrtana* devotees in Russia had a successful book distribution marathon last December, and in Moscow *harināma* parties are going out every day and sharing the holy name with thousands of people. We have a small rented place we are using as a temple, and devotees are struggling to utilize it in the best way for preaching. Finally, we have acquired a big building, and an enthusiastic, dedicated team of devotees is working hard to transform it into a temple. Śrīla Prabhupāda, they need your special mercy to overcome all obstacles and do it as fast as possible. We have three *brahmacārī āśramas* in Moscow, which are giving shelter to hundreds of young men. In addition to receiving excellent training in Kṛṣṇa consciousness, they are also doing enthusiastic preaching work, especially book distribution.

On this auspicious occasion we pray for your mercy so that we can increase our dedication to your great mission and always remain loyal to your ISKCON.

An insignificant servant of your servants,

Bhakti Ratnākara Ambarīṣa Swami

Bhakti Sundar Goswami

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāñī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

On this blessed anniversary of our Guru Mahārāja's appearance, I want to thank Lord Kṛṣṇa for guiding me to the shelter of His pure devotee Śrīla Prabhupāda as my spiritual master. Śrīla Prabhupāda showed us the way to Kṛṣṇa. Before he came to the West he told his godbrother Dr. O.B.L. Kapoor that he had discovered the method to go back to Godhead and wanted to take as many people as possible with him. Dr. Kapoor asked Śrīla Prabhupāda to share his secret, since he also wanted to go. Śrīla Prabhupāda told him that it's an open secret: to place the garland of Lord Caitanya's famous *ṭṛṇād api sunīcena* verse around one's neck. Śrīla Prabhupāda is still lifting me up when I'm in difficulty, and he is allowing me to experience Kṛṣṇa's love in this life.

Śrīla Prabhupāda taught us to live a life of dedication to Lord Caitanya's saṅkīrtana movement, with full faith in Kṛṣṇa. Life is so uncertain, so insecure, that every moment of every day we must place our faith and trust in the one who has everything under His control. That person is Kṛṣṇa, our master and real friend.

However, we must recognize that putting our lives in the hands of Kṛṣṇa does not necessarily put us completely out of trouble. But it does free us from despair. Our problem is not misfortune; it is despair. In other words, our problem is not the troubles themselves, which are inevitable in this material world, but our reaction to them.

With Śrīla Prabhupāda as our true guide and shelter, we can trust that, in the long run, everything will be all right. We should always have faith in the love and wisdom he is giving us. We should always remember that out of hundreds of disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, no one else came to our rescue. Only Śrīla Prabhupāda felt compassion for us fallen souls in the West and came to give us Kṛṣṇa, He who knows everything and has our life in His hands. Kṛṣṇa is the Lord of all circumstances. Let's put our trust and love in Him and in His pure devotee, Śrīla Prabhupāda.

The following story I found in a self-help book reminds me of Śrīla Prabhupāda's mercy. Once a hen found an eagle's egg and placed it in the nest next to her own eggs. After a few days a little male eagle was hatched. He thought the hen was his mother since she was feeding him. So the little eagle became part of the chicken community. One day he looked up at the sky and saw a big eagle flying majestically. So he asked his mother, the hen: "What kind of bird is that?"

"Ah, that's an eagle. But you're a chicken. Don't ever forget that!"

The story ends there, but I added something to give it a happy ending. The flying eagle saw the fledgling eagle and came down to help him. "What are you doing with these chickens?" he asked.

"Well, they told me I'm a chicken too."

"No, no, they lied to you. You're an eagle like me."

"But they assured me that I'm one of them."

"Don't be fooled. If you want to fly like an eagle, don't listen to the chickens. Would you like me to teach you how to fly?"

"Yes, please teach me."

The eagle then took the fledgling eagle away from the chickens and taught him how to fly high in the sky.

In the same way, Śrīla Prabhupāda came down from Kṛṣṇaloka out of compassion for us fallen souls. He rescued us from the bad association of the materialists and taught us how to fly back home, back to Godhead. But we need to be strong and accept his teachings *in toto* and give up any attachment for life here; otherwise we'll be left behind.

As Śrīla Prabhupāda put it in a letter:

Our relationship is eternal. But if somebody lags behind, in spite of our eternal relationship he may not meet the others at the destination. Just like a flock of birds—although very intimately related, every one of them has to fly in the sky by individual strength. If one is less strong, the

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others cannot keep him in the sky. That is the law of nature. So long as every one of us is strong in Krishna Consciousness, there is no doubt that you can fly to the spiritual sky and we can meet together without failure. Therefore, individual strength is most important. And that individual strength is achieved in the association of devotees. [Letter to Satsvarūpa, 10 September 1968]

I hope that by Śrīla Prabhupāda’s mercy I will not be cheated by the chickens again. Let us all fly with unified strength so that nobody will be left behind.

Śrīla Prabhupāda’s fallen servant, life after life,

Bhakti Sundar Goswami

Bhakti Swarūpa Caitanya Swami

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

Our dearmost Śrīla Prabhupāda!

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

*namas te sārasvate deve gaura-vāñī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

All glories to you, our eternal grandfather.

I wasn’t fortunate enough to get your association while you walked the gloomy streets of this material world, carrying the most auspicious and magnificent gift of Kṛṣṇa consciousness in your lotus heart. You were always ready to share this transcendental gift with anyone you met.

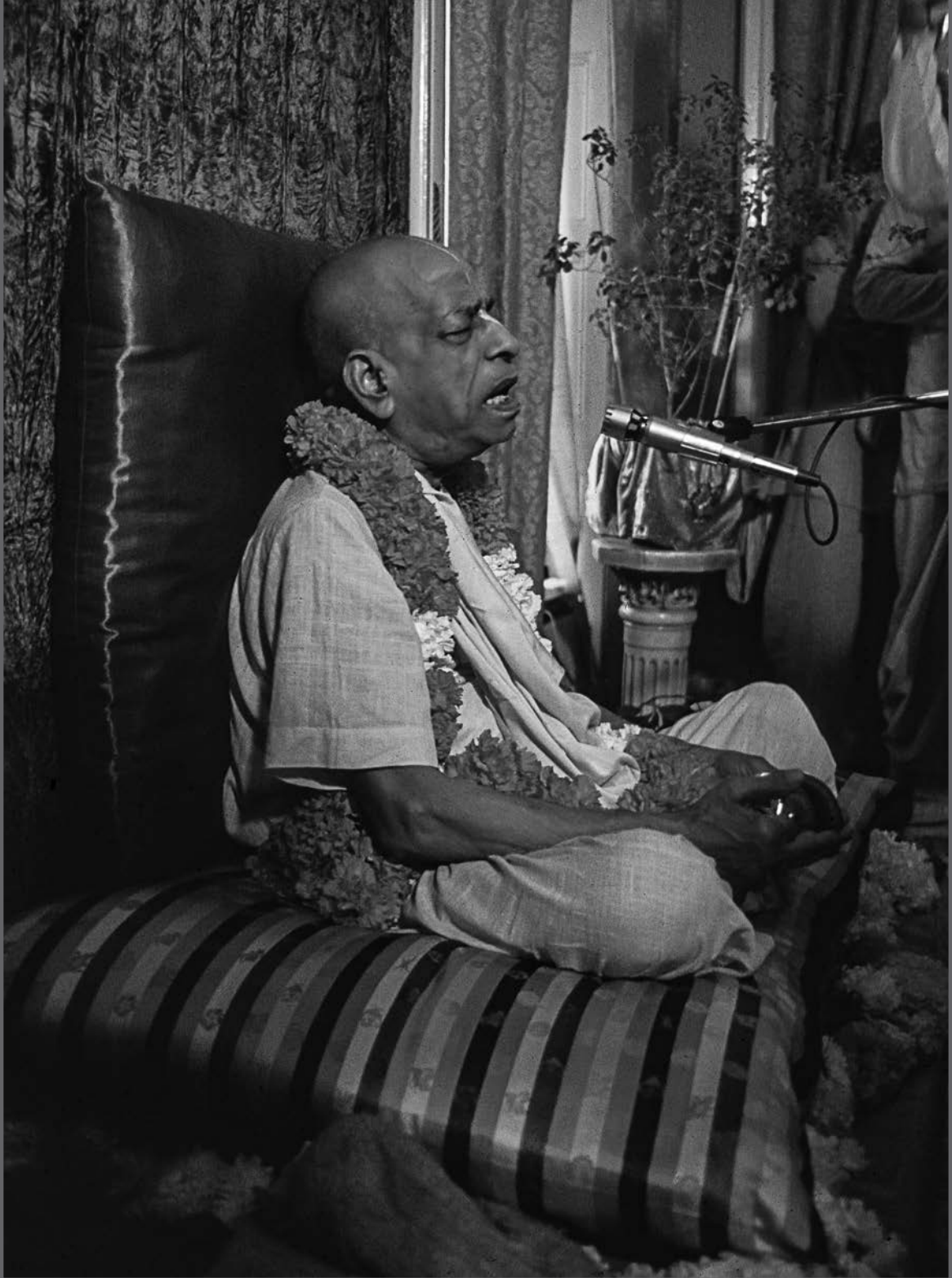
Though I unfortunately missed your physical association, you left behind the exquisite collection of your transcendental books, through which we can create our relationships with you. In every chapter of *Śrīmad-Bhāgavatam* we find the glories of chanting the holy names of the Lord. And I have become a collector of glorious verses that you left us to enliven our consciousness.

I feel very inspired by the compassion you showed toward the conditioned souls suffering life after life, birth after birth. You humbly told everyone who would listen: “My only request is that you please chant the name of God. All over the world we are requesting the same thing: ‘Please chant this Hare Kṛṣṇa mantra, cleanse your consciousness, and understand your spiritual identity.’”

You knew the power of the *mahā-mantra* and invited everyone to join you in chanting. Seeing your perfect qualities, people the world over have joined this pure *saṅkīrtana* movement.

Before you went to the West, virtually no one was familiar with Kṛṣṇa and there were no devotees of Kṛṣṇa. Words cannot describe our gratitude for the essential *sādhū-saṅga* you created for us. You established the whole movement and gave us the opportunity to get in touch with devotees, communicate with them, and serve them.

As a consequence, the glorious *saṅkīrtana* movement is spreading by leaps and bounds to every town



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and village. This is only by your mercy, dear Śrīla Prabhupāda. You never visited many parts of the world, such as the Baltics, yet still, by your mercy, devotees have managed to fill this region with the holy name. This shows how powerful your faith was in Śrī Caitanya Mahāprabhu's mission.

Therefore I offer you my most sincere obeisances and pray for shelter at your lotus feet. In this way I may always remain a humble servant of your servants' servants.

Śrīla Prabhupāda, you are always filling my heart with inspiration and gratitude.

Your servant,

Bhakti Swarūpa Caitanya Swami

Bhakti Vighna Vināśa Narasimha Mahārāja

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace. All glories to the Śrī Kṛṣṇa *saṅkīrtana*, which made its way across the globe through your efforts.

As I travel from town to town, I am often in situations where I have to sit beside nondevotees. The other day I was on a flight and found myself seated next to man of almost my age. As I sat reading articles from a *Back to Godhead* magazine, I observed how he spent his time. He took out a mobile phone and began to play a video game. He passed several hours in this way. I am sure that if I had not had the opportunity to hear from Your Divine Grace I would have most likely been in a similar situation today. Most people of the world go to great lengths just to waste their valuable human lives. Fortunes are spent building holiday homes to allow the rich to waste their time. Golf courses are another example of how the wealthy spend their time hitting a ball around, trying to put it into a hole. There are countless examples, and more and more innovations come every day just to allow us to forget the nature of this world.

This morning, while I took a morning walk through the park, a man noticed I was dressed in robes and asked me about my religion. He went on to say how religion was important for him and how he would like to have more time to pursue his beliefs, but that he was busy maintaining his daughter's studies and arranging for her marriage. Had I not been blessed with the association of Your Divine Grace, I certainly would also have been in such a helpless situation.

It is said that even with all the wealth in the fourteen worlds one can never repay one's debt to one's guru. In any case, I have no wealth of my own to offer you; therefore I can only hope to dedicate this life fully for your service. My constant prayer is that you will keep me engaged in your service. Please do not give up on me; please do not reject me. I know that I have nothing to offer you, but please continue to tolerate me as you have done for the past forty-seven years.

Your unqualified and unworthy servant,

Tridandī Swami Bhakti Vighna Vināśa Narasimha

Bhakti Vinoda Swami

Dearest Śrīla Prabhupāda,

Please accept my respectful obeisances at the dust of your lotus feet, which have traveled the globe many times to spread the holy names. All glories to Your Divine Grace!

Your Greatness

As the dust of *māyā* settles, those who knew nothing about Your Divine Grace are seeing your greatness! You are great because you uncompromisingly proclaimed Kṛṣṇa to be the greatest in an environment where everyone was trying to outwit God and become great! You did not mince words in calling out their rascaldom while asking them to surrender. You were alone in doing this in a milieu surcharged with demoniac forces and sophistry and with a condescending view of God and religion. Yet you proclaimed that *bhāgavata-dharma* is the purest, and you did not resort to any gimmick to become popular or promote yourself in that said milieu.

You were bold, unique, and totally dedicated to Guru and Kṛṣṇa with firm determination—a devotional giant! Thank you, Śrīla Prabhupāda, for exemplifying true leadership.

Your Leadership

You proved that to be a genuine leader one has to be a pure devotee of Lord Kṛṣṇa. All others will simply blunder under the aegis of Kṛṣṇa’s material energy as they strive to be good in lieu of being best. Leadership in ISKCON is unique and unprecedented. Your exemplary leadership will forever be a unique model. In the GBC you established a collective leadership based on your instructions, and our leaders have understood this over time simply by their steadfast following. Saṅkīrtana Governance is a unique leadership model that in times to come will be hailed as the greatest of leadership models, characterized by genuine servant-leadership. In other words, ISKCON’s leaders have the unique opportunity to be the first of such leaders.

Your Divine Grace engineered the greatest service to humanity: a mission crafted to send people back home, back to Godhead! The arrangement is already successfully doing so in the here and now! Yours is no fly-by-night mission based on the material charisma of the founder. It’s here to stay and become stronger. You truly have “hatched a transcendental plot” with all the previous *ācāryas* to accomplish this huge task. All glories to you, Śrīla Prabhupāda !

May I be a teeny-weeny instrument in this arrangement of yours.

Your Innovation and Outreach

In a fast-changing world, where generations of youngsters are moving toward a digital reality, it has become imperative to innovate to break through barriers of communication. While bold Vaiṣṇava strategists have created innovative programs to attract the millennials, these strategists are sometimes subject to criticism from other quarters for diluting the tradition. Using the latest technology to appeal to the mindset of the new generation while keeping our philosophy and practices intact is a challenge that few preachers are able to do. ISKCON needs to rise to the changing circumstances and tweak preaching methods to attract the new generation and the intellectual elite. Failing to innovate is no longer an option. There are hard decisions to be made, and the effective outreach that you crafted after observing Americans for over a year has a lot to offer. You are a genius in marketing Kṛṣṇa consciousness, Śrīla Prabhupāda. May we be inspired in our outreach spirit by your pioneering methods.

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About His Holiness Jayapatāka Swami

My *gurudeva*, His Holiness Jayapatāka Swami, your dear spiritual son, is undergoing a very challenging health situation wherein a kidney and liver transplant has become necessary. He is a great outreach general and has labored very intelligently to expand the Kṛṣṇa consciousness movement far and wide with congregational preaching and Bhakti Vrikshas, to name just two of his outreach activities. The world of Vaiṣṇavas is very eager to have his association. May your blessings be on His Holiness Jayapatāka Swami Mahārāja so that he may come out of this health crisis successfully and continue his preaching, give us his association, and inspire all of us!

* * *

Dear Śrīla Prabhupāda, I feel increasingly near to you as I hear your lectures, and in my advancing age I understand more deeply your contribution to human society. I remain indebted to you for your teachings and exemplary life. I seek your blessings so I can always serve Vaiṣṇavas in your society while laboring to expand your movement. As I watch the leaders of many bogus movements take the podium and speak rubbish, I understand how far you and your activities are from the morass of a lifestyle and prescriptions that they tout. I am challenged by quite a few such characters in my zone of preaching and seek your blessings so I may strategically counteract them and establish pure *bhakti* in the minds of all.

I am also seeking your blessings and special mercy on all the wonderful Vaiṣṇavas serving in my zone of responsibility, so that they will continue enthusiastically distributing books, conducting preaching programs, managing centers, building temples, etc. They are very loyal to you, Śrīla Prabhupāda, and struggle amidst various other responsibilities to serve you sincerely.

At the BBT in Kerala we just released a deluxe edition of the your *Bhagavad-gītā As It Is* in Malayalam. It's twice the normal size and is gold-embossed, with a gilt-edged-on-copper cover. It's a rich rendition befitting the fifty years of ISKCON and your wonderful contribution through the written word. I offered it to Your Divine Grace on the occasion of your *tirobhāva mahotsava* in Vṛndāvana, through His Holiness Gopāl Krishna Goswami Mahārāja. We will be completing the *Caitanya-caritāmṛta* soon and will then have published all your books in Malayalam. All for your pleasure, Śrīla Prabhupāda! I seek your blessings for all the wonderful Vaiṣṇavas who are serving you in the BBT in Kerala.

On this auspicious day I pray that I may be a recipient of your blessings so I can contribute more and be an inspiration to your followers while developing humility and purity in my devotional activities. Please excuse me for all my offenses, dear Śrīla Prabhupāda.

Your eternal servant,

Bhakti Vinoda Swami

Candramauli Swami

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

“I offer my respectful obeisances unto my spiritual master, who, with the torchlight of knowledge, has opened my eyes, which were blinded by the darkness of ignorance.”

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmīnīti nāminī*

*namas te sārāsvate deve gaura-vāñī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dearest Guru Mahārāja Śrīla Prabhupāda,

We are especially blessed to have the good fortune to offer obeisances at your divine lotus feet.

It is only your mercy which is our qualification for being able to engage in devotional service to the Supreme Personality of Godhead, Śrī Kṛṣṇa. Although we were bereft of the qualities necessary to approach devotional life, a fact that is evident by simply observing our fallen situation, you have created our good fortune. We have become fortunate by your mercy.

Bhāgyavān means “fortunate” or “supremely fortunate.” That is our situation. Because we have come in contact with Your Divine Grace, we are supremely fortunate. Bhakti Devī, an expansion of Śrīmatī Rādhārāṇī, is independent and comes of Her own accord. Whom She comes to is determined only by the mercy of those who are Her pure servants. Because She resides fully within you, Śrīla Prabhupāda, we have received Her mercy. This causeless mercy is fueled by your desire to bring Kṛṣṇa’s Bhakti Devī to all living beings. The path back to Godhead is available only by your kind and causeless mercy.

At the 1971 Ardhā Kumbha-melā, after hearing your class, a devotee asked this question: “You said one who takes to devotional service has already crossed through so many preliminary stages of *yajñas*, *tapasyas*, and pious activities, but when I look back at my life, I don’t see any of that. I was simply engaged in materialistic activities, so how did I receive devotional service?” You forcefully exclaimed, “I have made your good fortune for you!”

Having received our good fortune, we access it only when we carefully follow your instructions with determination. Yet we are spiritually weak and at times find it difficult to follow your instructions.

Yet with careful chanting of our rounds of *japa*, and with the association of your devotees who are *dṛḍha-vrata*, fixed in serving your lotus feet, we can gain the proper understanding of how to serve you in the best way possible, along with the determination to do so steadily.

Krishna is very kind upon you because He has given you so many responsible tasks. So always think of the Lotus Feet of Sri Krishna and you will find no difficulties in executing the tasks allotted to you by Krishna. Bhaktivinoda Thakura used to say all difficult tasks he had to execute for Krishna were considered as great pleasure for him. [Letter to Satsvarūpa, August 1973]

Only by remembering you, Śrīla Prabhupāda, can we cross over all the hurdles thrown at us by the illusionary energy and eventually reach the shore of spontaneous devotion to Śrī Kṛṣṇa in Śrī Vṛndāvana-dhāma.

Your love for all living entities is the substance of *bhakti*. Thank you, Śrīla Prabhupāda!

Candramauli Swami

Candraśekhara Swami

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

I got off at the Ashby BART Station. Berkeley was unknown to me. I had never spent time there. I had lived for close to two years across the bay, in the West Bay, in San Francisco. I had been feeling a growing and uncomfortable desperation, although the exact cause was hard to pinpoint. It was a fairly warm day, but in the Bay Area most days *are* warm, especially in the East Bay. San Francisco can be moody and cool, giving one the impression that the weather wishes he would leave soon. But the East Bay was different, warmer. I did not know what to expect, but subconsciously I expected, I guess, everything. It was like a treasure hunt or an adventure novel. I was going to a place I had never been, in a city in which I never spent time, searching for something I couldn't even give a name to that would answer all my questions, even the ones I didn't know how to ask.

When I arrived, there was a *Bhagavad-gītā* class in progress. I had never read the *Bhagavad-gītā*, but the devotee was knowledgeable and friendly and I was at the end of my rope. Kṛṣṇa, like an expert chess player, had maneuvered me into checkmate. There was no other avenue to pursue, no other cards to play, no other piece to move. I was not even slightly aware of the full ramifications of *that day, that day* that would forever change my life. How could I have known?

That day had started out exactly like any other. It had started in my room on Oak Street, near Golden Gate Park. My life had been sinking into a dark, airless void, emotionally and existentially. I was not specifically isolated or alienated from the people with whom I had spent the last months, but I was isolated from the human race as a whole in a way that I thought was unique to me. Now I know that such internal experiences are a part of one's spiritual awakening. The time was most probably the fall of 1975, in the so-called real world of material existence. The hippie era was in full swing. There was plenty of dog poop on Haight Street, and many of the businesses that had been boarded up were starting to reopen in this high capital of modern culture.

It would come to be that I would join the Kṛṣṇa consciousness movement that very day and stay that very night in the Berkeley temple with people I had never met before. When I saw Rādhā-Gokulānanda I started to cry, though I couldn't say why. The next day was nothing like any I had lived before. I rose up from a cot at 3:30 am, the light having suddenly been flipped on from pitch darkness, and the threat of cold water from a bucket erasing any thought of languishing one more moment in the cot. Zero to 60 in 5 seconds.

I bathed and found some clothes to wear from the clothing merge—everything hinged on who got there first. All the clothes were a faded orangey color. I had never worn a *dhotī* or *kurtā* or *kaupinas* (?!?!!) before. My new life was externally profoundly unfamiliar, and this was a strange contrast to the day before, where things were externally familiar but inwardly alien. I struggled to memorize Sanskrit songs—how do these people remember these words in this ancient language? It was amazing to me.

I was assigned to doing the laundry for everyone, the famous laundry merge. There was no toilet paper in the bathrooms. A devotee informed me that Rṣabhadeva's stool smelled like roses. I learned about chanting the *mahā-mantra*. I helped in the kitchen and was busy all day long doing something. At night when the lights went off, so did I, just like a rock dropping into deep mud.

My mind raced and screamed; I had intense nightmares; I wondered how I could explain what I was

going through to any of my former friends or my parents. I knew that it “waren’t gonna happen.” We ate from waxed paper sheets laid on the floor. I learned about the four regulative principles and feared that I would fail to follow them. I learned that if we wanted even one sweet ball we’d have to come back to this material world. I tried to control my mind and quickly realized that I couldn’t.

As crazy as things seemed, and as full-scale as my life-change had been, I still felt that somehow I was really home for the first time in my life. I learned about the glories of ginger root, which at that time I loathed but tried to force myself to eat. Sweet rice was transcendently experienced by me for the first time, significantly altering the outcome of my life and cementing my relationship with spiritual life.

My body seemed to mock me, saying, “You think you’re going to control me? Ha . . . ha . . . ha!” I was afraid the senses would win, and of course in many ways they did, but only all the time. I got wiped out easily, couldn’t stop eating *prasādam*, felt doubtful, and felt internally very crazy. My mind felt like a patchwork quilt and a tornado, but at the same time I felt that, no matter what, at some unknown time in the future things would even out if I just held on.

I was put into a *saṅkīrtana* van and dropped off in a parking lot with a small lunch and some candy lollipops to distribute for donations. Often it was at the Spanish K-Mart in San Jose, which was one of those spots for devotees who were not gifted on *saṅkīrtana*. The van would return eight hours later to scrape me up off the pavement with a scraping knife. Some of the *bhakta* friends I had recently made and who, like me, had recently joined would disappear in the middle of the night. The next day you could see their eating plate in the *prasādam* hall or their book-bag hanging as if it were some kind of monument to their “valiant-but-now-on-hiatus” go at spiritual emancipation. I would learn that they had “blooped.”

I would try to read the *Bhagavad-gītā* on my “stay-back” days. Immediately I would fall asleep, vowing never again to eat sweet rice before trying to read. I took to walking while I read and found I could read for extended periods of time, even stretching to twenty-five minutes. Afterwards I would ask myself, “What did I just read? What did I just read?” If there had been an EEG connected to my scalp, the read-out would certainly have been a flat line, registering no electrical disturbances. How would this KC thing ever work out for me?

Sometimes leading devotees would do things that made no sense to me, disturbing me, and I would think, “One day I will understand!” Now I look back and understand that indeed some of the things they did actually *did* make no sense at all—ever. On *saṅkīrtana* people would ask questions, and I did my best to answer, usually resulting in long rambling arguments. Often people would tell me that I was controlled by some leader who was preying on my gullibility or that I was working directly for the devil.

I could not piece out how the *Bhagavad-gītā* had any kind of flow to it. It seemed like a series of giant *non sequiturs*. Kṛṣṇa and Arjuna apparently changed subjects arbitrarily every 4 or 5 slokas. Soon, reading the *Bhāgavatam*, I wondered why things were not in some sequential order, or at least in some topical order. On the other hand, the philosophy never showed any seams or cracks. Looking back, I’m glad this problem arose for me because it led to my effort to understand the deeper structure of the Vedic literature.

Was I working for the devil? Would I one day wake up and rejoin Christianity? My mother was praying I would. But around me I saw other devotees going through the same struggles, and this gave me courage. As many doubts as I had, I still couldn’t refute the explanations you provided in your books and lectures for our predicament here in the material world, and its simple solution: Kṛṣṇa consciousness. There really are no other answers. No other convincing answers.

I kept thinking over and over that if I just held on, things would even out, I would get mentally stabilized. And I am here to tell you that that day certainly did come. It certainly did happen, but, alas, it didn’t happen as soon as I had hoped. Only when I had been in Kṛṣṇa consciousness for about twenty-five years did things really mellow out mentally and emotionally. Now I can only thank you, Śrīla Prabhupāda. Also, I’m grateful that somehow or other, in spite of all the raging mental chaos, I did not leave Kṛṣṇa consciousness.

This collage of my early impressions from my beginnings in Kṛṣṇa consciousness makes me understand what a journey I have taken and how easily it could have all gone bad. Today I marvel at the fact that I would not trade lives with anyone—really. I am neither rich nor famous nor good-looking nor intelligent,

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yet I am happy being myself, even though I have such a long way to go. I wish I was more deeply devoted, of course, but I also marvel at the distance I *have* come and the purification I *have* received. Externally these things surely must be invisible, but I write about them here as I shudder to reflect on the other possible ways that my life might have turned out if it weren't for your oceanic compassion that impelled you to undergo unimaginable austerities in order to take Kṛṣṇa consciousness to the West. Thank you, Śrīla Prabhupāda!!

Your servant,

Candraśekhara Swami

Dānavīr Goswami

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Jaya Om̐ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata (108) Śrī Śrīmad A.C. Bhaktivedānta Swami Prabhupāda ki jaya!

My dearest Guru Mahārāja, Śrīla Prabhupāda,
Please accept my most respectful obeisances at your lotus feet.

Savior

Thank you for coming to the USA, and even to Culver City, where some of us lived. Thank you for bringing the *mahā-mantra* and your first three volumes of *Śrīmad-Bhāgavatam*. Thank you for sending out your followers on *harināma saṅkīrtana* parties. Thank you for accepting this lowly creature as your disciple and trying to train him in Kṛṣṇa consciousness. Thank you for traveling around and around the world as a *paramahaṁsa parivrājakācārya sannyāsī*.

Inspiration

Thank you for introducing tasty, nutritious, and spiritual *kṛṣṇa-prasādam* into our lives. Thank you for inspiring us to dance for Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. Thank you for creating so many wonderful godbrothers and godsisters for us to associate with. Thank you for presenting the most colorful festival/parade—Jagannātha Ratha-yātrā. Thank you for leading us in circumambulating Tulasī Mahārāṇī.

Example

Thank you for showing us how to live in a decadent world while remaining aloof from it. Thank you for always thinking big and never compromising. Thank you for singing beautiful *kīrtanas* and *bhajanas* with *karatālas*, *mṛdaṅga*, harmonium, and gong. Thank you for daily rising so early to write your nectarean Bhaktivedanta purports. Thank you for demonstrating *namaskuru* (obeisances to the Lord and to the guru).

Visionary

Thank you for going to Russia, knowing that the people there actually wanted Kṛṣṇa consciousness and would join us. Thank you for awakening the people of India by scolding them for abandoning their glorious culture and becoming beggars instead. Thank you for opening our eyes to the moon-landing lunacy. Thank you for painstakingly establishing the legal and organizational basis of ISKCON. Thank you for keeping us out of trouble by making book distribution our family business. Thank you for constructing fabulous temples in *puṇya-bhūmi* (India).

Teacher

Thank you for enduring our slowness in learning. Thank you for relentlessly convincing us about the detriments of illicit sex. Thank you for showering appreciation upon those who deserved it. Thank you for leading the fight to stop cow slaughter. Thank you for stressing primary, secondary, and higher education in Vedic philosophy, science, and culture. Thank you for teaching us that cooperation and humility must accompany purity.

Hare Kṛṣṇa.

Begging to remain your eternal servant,

Dānavīr Goswami

Dhīraśānta dāsa Goswami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances as I fall low at your lotus feet.

To express my gratitude to you for the many beautiful gifts you have given me in Kṛṣṇa consciousness, I have produced and offered to you a slideshow called “Purity in Kṛṣṇa Consciousness.” It is an audiovisual slideshow illuminating the many aspects of Kṛṣṇa consciousness that have purified me over the years of practice. It is a powerful preaching tool, not only to instruct beginners but also to remind practicing devotees how lucky we all are to have received so many gifts from you, and how grateful we should all be.

You once said, “The greatest disgrace is to look morose in front of the spiritual master.” You have given us so much, and we should be happy and grateful. The secret is not in doing what one likes but in liking what one needs to do.

The meaning of *gratitude* is “the quality or feeling of being grateful or thankful; deeply appreciative

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of kindness or benefits received.” Here are some of those beautiful gifts you have provided us that have made a dramatic transformation in our lives: the holy name, devotional service, Deity worship, *prasādam*, Vedic literature, devotee association, temples, farms, festivals, initiations, the holy *dhāma*, the Vaiṣṇava calendar, art, drama, and much more.

The more we become purified, the more we see Kṛṣṇa’s gifts of existence all around us. By Kṛṣṇa’s various potencies, many beautiful phenomena occur in the world, such as a spider weaving a web, a caterpillar turning into a butterfly, and countless other wonders. His artistic ability can be seen in the form of beautiful birds, such as the parrot, peacock, and flamingo.

Among all the animals, the proud and majestic lion became their king. The cow is sacred and very dear to Kṛṣṇa. Just by eating grass and water, the peaceful cow produces milk, giving us cream, butter, ghee, cheese, and yogurt.

From the precious earth sprout healing herbs and nourishing vegetables. During the day, the warm sun ripens the fruits, while at night the moon’s cooling rays give flavor to the vegetables.

You have pointed out: “We have eyes, two hands, two legs, stomach, etc., but all these gifts we do not see. What we prefer is to highlight what is missing in our life.” For the materialist, money is significant. But just the fact that we can see is such a great gift of existence. We can hear. We can walk. All are great gifts. We are already multimillionaires. How can we say we have nothing? In fact, we should dance and celebrate what Kṛṣṇa has given us. Thank you, Śrīla Prabhupāda, for opening my eyes to the things I previously took for granted.

Furthermore, you have opened my eyes to the spiritual sky, showing what real society, friendship, and love are worth. You have given repeated assurances that if we strictly execute our devotional service we will return to Kṛṣṇa.

You said:

We are opening hundreds of centers to provide training to the people to practice Kṛṣṇa consciousness and go back home, back to Godhead. So very seriously continue. And in this one life, you are going back to home, back to Godhead. It is sure. I am not flattering you. Going back to Godhead is the most significant accomplishment one can ever achieve.

I feel so much indebted to you, Śrīla Prabhupāda, and to say I am grateful is not enough to repay you for the causeless mercy you have rained down upon me. The only payment you have requested is our eagerness to serve, and even then, we are awarded again by seeing Kṛṣṇa eye to eye.

Nonetheless, I hope that by showing my audiovisual presentation of your merciful gifts I will attract souls to your lotus feet, and that they too will see the light that has illuminated the world by your causeless mercy.

I beg you to please continue to shower me with your merciful glance, guidance, and protection.

Your servant,

Dhīraśānta dāsa Goswami

Gaṇapati dāsa Swami

Dear Śrīla Prabhupāda,

Please accept my fallen obeisances. All glories to Your Divine Grace.

May you be pleased to grant me permission to reveal my thoughts.

Being faced with the realization of my personal, as well as societal, suffering has led me to seriously reconsider how theism attempts to explain this harsh reality. In Western philosophical terms, theodicy is “the attempt to answer the question of why a good God permits the manifestation of evil.” Vaiṣṇavas, and even Advaitins, must also deal with this issue in such a way as to not compromise the immutability of the Supreme nondual Reality. Indeed, Gauḍīya Vaiṣṇavism itself has advanced various arguments to address the conundrum—from literal *anādi-karma*, to an inceptive choice from a *taṭasthā* region, to the idea of original sin or falldown from *Vaikuṇṭha*. If I may be so bold, I admit all of these ratiocinations leave me somewhat dissatisfied. Why an omnipotent loving God allows misery and evil is not an easy issue to resolve. Indeed, it is atheism’s most successful selling point.

Turning to *Śrīmad-Bhāgavatam*, we learn of different hellish conditions that sinful humans are subjected to at the end of their lives. These descriptions are so severe that they are reminiscent of the Bible’s doctrine of eternal perdition. (Even Śrī Madhvācārya taught his own version of eternal damnation.) Having been raised in the Christian tradition, I can attest that this concept has been responsible for a tremendous fallout from the faith. While it is true that Śrī Bhaktivinoda Ṭhākura submitted a figurative interpretation of hell in his *Śrī Kṛṣṇa-saṁhitā*, it is generally accepted as a preaching strategy only. Nor does this interpretation really fit into the context of the conversation between Śrī Śukadeva and Rājā Parikṣit.

So what are we to make of it? How and why should a loving God—Kṛṣṇa being the *most* loving of all theistic manifestations—allow for such an incredible degree of suffering? Thoughtful persons who pay close attention to this reality—if left solely to their own mental machinations and means—invariably become pessimistic, even suicidal. There seems to be no hope for them.

Enter the Divine Messenger, a being who not only delivers an inspired message but, more importantly, embodies it. No matter how sweet, coherent, or inspiring the message of Godhead sounds, it would have little effect if not for the person exemplifying it. Book *bhāgavata* and person *bhāgavata*—both are important, but of the two, it is the living *bhāgavata* who instills faith in and provides access to the book. So when you told the reporter, “I am trying to teach what you have forgotten . . . that is God,” we realized that God and His love were alive and well in you, His Divine Grace. Philosophy and religion are fine, but they don’t have the transformative and staying power of *pratyakṣa*. As one Christian intellectual quipped, “The issue is not whether or not God exists. The issue is whether or not God is available [accessible].” Your living example “gave life” to God. Skeptics turned into believers. The hopeless turned into idealists. Hippies turned into happies.

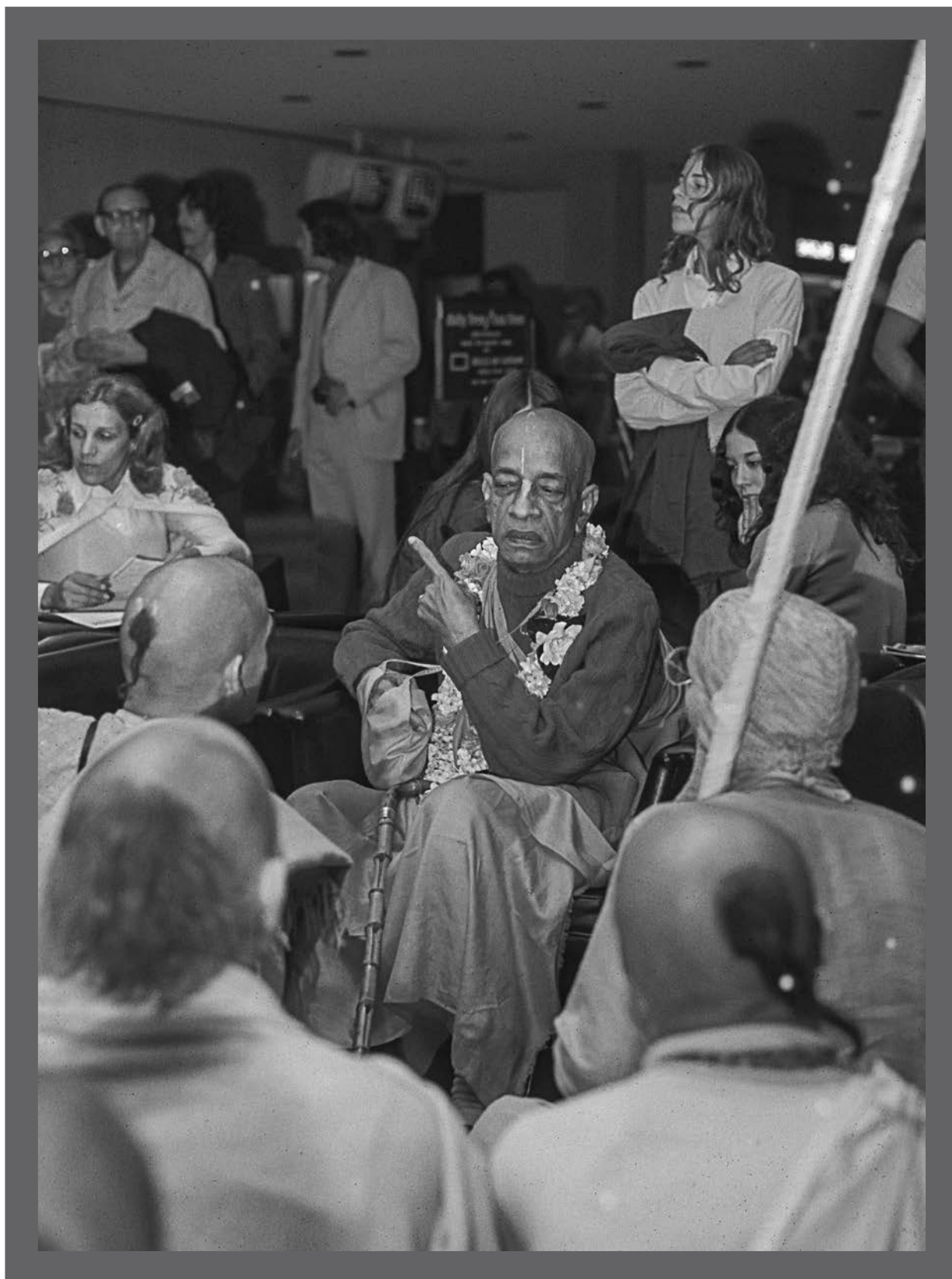
It can be argued that the existence of God is not provable by scientific or objective analysis. But no one can deny the love for God that was exhibited in the person of Caitanya Mahāprabhu. Love for God provides proof for the existence of God and for His loving nature. Even then, Śrī Caitanya is a distant figure for us. Your love for Kṛṣṇa, and for us, however, was an immediate and tangible experience.

Śrīla Prabhupāda, we have thanked you for many things over the past five decades. But I feel the most important thing you gave, and for which we must thank you the most, is simply your being what/who you are—a *mahā-bhāgavata śuddha-vaiṣṇava*, compassionately descending into our midst, not only bearing a message of love but being that message in person. Thank you again, and yet again.

Your insignificant admirer and servant,

Gaṇapati dāsa Swami

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Guṇagrāhi dās Goswami

Dearest Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet.

On this most auspicious day of your Vyāsa-pūjā, I would like to share with you that during this challenging period of my life, which is filled with the difficulties of advanced cancer, what is most important to me are your wonderful self and your gifts. And first among those glorious gifts is the divine *kīrtana* of the holy name.

My first taste of that divine name, which came at a Sunday Feast *kīrtana* in Buffalo, New York, in 1969, impacted me in a way that I had never felt before: It gave me newfound faith in your Lord Kṛṣṇa, along with faith in the knowledge you were imparting. It forever changed the direction of my life and established you as the captain of my ship, and my lowly self as the sweeper of its deck.

During those early years, my faith and enthusiasm for *kīrtana* kept increasing the more I heard you and saw your ecstatic smile and transcendental energy, such as when you leaped into the air in ecstasy at those memorable Ratha-yātrā *kīrtanas* in San Francisco in the early 70s, and as you chanted and danced enthusiastically in your temples and on *harināmas*, undeterred by your aging body and failing health.

In these and many other ways you never stopped showing, through your example and instructions, that holding *kīrtana*, both among ourselves and for the general public, is our true life and soul. Since that very special moment at the Sunday Feast in 1969, when Kṛṣṇa became real to me, you have led me on a most wonderful adventure that never seems to end.

As the years have passed, I have taken part in thousands of joyous *kīrtanas* filled with the happiness of chanting congregationally. I have experienced the miracle of Kṛṣṇa's holy names working magic on me and many others, making devotees out of sinners, eradicating interpersonal problems, inspiring bonding among individuals, and even making friends out of enemies.

Along with some devotees who are caring for me, I've now been in Vṛndāvana—a most special land that I have been given access to by your mercy alone—for over two years. Each night we welcome guests to our *Vṛndāvana Kīrtana Saṅga*, which by Kṛṣṇa's grace has become a well-known event internationally. And also the very highlight of my life! In fact, it has *given* me life, thanks to Your Divine Grace! I never cease to be amazed by the variety of our guests, the excitement we all feel, the joy and affection among us, and my feeling and mood after having taken shelter of the devotees and the *kīrtana*—even after I may have first felt too much discomfort even to leave my bed to enter the adjoining room to attend the *kīrtana*. In fact, many days I feel so inspired by the *kīrtana* that, after getting help to get dressed, I then walk unassisted to the *kīrtana* and dive in. And by the time the *kīrtana* ends and the loving interactions have come to a close, my pains and woes miraculously seem hardly worth paying attention to! What a marvelous natural pain medicine, and what a benediction to have been given that medicine, the holy names, by Your Divine Grace!

Among your many gifts resulting from our *kīrtanas*, Śrīla Prabhupāda, one I find very special is that young, blossoming devotees who I just met, or who I knew during their infancy, childhood, or youth and who have grown up under your shelter, have been coming to our *saṅga*, playing instruments, and leading the most inspiring *kīrtanas*, having been inspired in their own homes and *yātrās*. The association of these devotees is wonderful. And for me to connect with them while we chant and then to bond with them more intimately after *kīrtana* are experiences I will always cherish. And the friendships continue!

And lastly, I find it of ultimate significance and certainly remarkable that you have shown—by the success of your glorious worldwide movement—that due to your dedication, purity, and unalloyed surrender you have achieved your cherished goal of fulfilling the prediction of Lord Caitanya and the desire of the *guru-paramparā* that the holy name of the Lord would be heard in every town and village of the world!! I feel truly blessed and fortunate to be taking part. *Kīrtana* is filling the hearts of your devotees

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and bringing together people of all classes, nationalities, and ages, who enthusiastically chant and dance together as they gradually break free of all bodily distinctions. Your gift truly offers all of us that taste of the nectar we always sought but had never been able to identify until you found us and rescued us.

In our *kīrtana* room is a large, beautiful painting of Your Divine Grace done by a dear friend. In it you are smiling in great happiness and showering your infinite mercy on us all. I so badly need that mercy and the sublime shelter of the holy name, especially during this most challenging time. So, Śrīla Prabhupāda, I thank you and thank you again and again. Wherever I am, I pray that your divine self and your simple truth—“Just chant Hare Kṛṣṇa!”—will remain forever foremost in my heart.

Praying to remain your humble servant always,

Guṇagrāhi dās Goswami

Hanumatpresaka Swami

Bowing down with my head on the floor, I offer my obeisances to you, Śrīla Prabhupāda.

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

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

I can see so, so many faults in my character and actions, but I have followed the four principles strictly again this year and chanted a minimum of sixteen enthusiastic rounds daily. I am sure that this is 99.9999% due to your mercy and austerity.

I am up for *maṅgala-ārati* and join with your other disciples in singing and dancing for the Divine Couple early in the morning.

I have been joining the *saṅkīrtana* party with Nitāi-Gaurasundara Dāsa, the president of our North American Institute for Oriental and Classical Studies, and the many devotees in South and North America, India, etc.

I also have the honor of being a member of the Ministry of Education, under the direction of His Grace Śeṣa Dāsa.

The donkey I am riding through this world is now seventy years old, and my vision, respiration, teeth, and memory are all diminishing, but my doctors and I are amazed at how good my overall health is. I see absolutely no cause for this other than the *yoga* you have given us. I also remember that you write in *Kṛṣṇa* book that the old men in Dvārakā would be filled with youthful energy because they were able to see the smiling faces of Kṛṣṇa and Balarāma in their city each day.

I hope to be a small feature, creature, in your orchestra, delivering messages to Sītā from Rāma in a scarf tied by you around my neck.

Please accept my humble obeisances. I will try to minimize the number of disturbances I create at your lotus feet daily.

Hanumatpresaka Swami

Janānanda Goswami

Dear Śrīla Prabhupāda,

I offer my prostrated obeisances at your lotus feet.

[Śrī Vyāsa said to Nārada Muni:] “Like the sun, your goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervading Supersoul.” [Śrīmad-Bhāgavatam 1.5.7]

One hundred years ago, in 1918, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura accepted *sannyāsa* and began his missionary activities in Calcutta, at the Ultadanga Road *maṭha*, where you first met him. That same year the First World War ended and you entered the *gṛhasṭha āśrama*.

Now, one hundred years on, what is the news? What is my report? Do I have anything I would honestly be happy to report to you? Certainly positive reports from your disciples brought you great pleasure.

The other day I came in with the July BBT report and Srila Prabhupada asked, “Any good news?” I said, “Yes, all about book distribution.” Srila Prabhupada said, “That is real good news. Books will make history.”

Throughout the last month Srila Prabhupada has emphasized the important role the farm communities will play in the future of the Krishna consciousness Movement. Srila Prabhupada explains that it is at these farm communities that the varnasrama system, the basis of civilized society, can actually take place. He desires to organize such ideal varnasrama farm communities. In response to a letter from Tulsi Das Prabhu which described the wonderful farm being organized in South Africa, Srila Prabhupada commented, “These news are giving me new life, although I am a dead man. I wanted to see a little more that the whole world is overflowed with Krishna consciousness. . . . From your description I can understand it is a very, very nice farm. It gives me great pleasure to know that the devotees can eat nicely fresh vegetables, and grains, and pure milk. I am very enthused to know how the local people are responding so much and donating to help construct the project. The project is very nice. You are actually ‘Tulasi Das.’ Your letter is very encouraging. I am very pleased. If our farm projects are organized all over the world, then we shall conquer. As soon as I see the farms growing fresh vegetables, fresh fruits, and the devotees eating sumptuously and chanting Hare Krishna, O, how wonderful it is! What is this nonsense civilization of the karmis? When I hear this report my chest swells up being so proud of my disciples’ achievements.”

At this point I said to His Divine Grace, “Srila Prabhupada, you are the farm acarya.” But Srila Prabhupada replied, “Krishna is the farm acarya. Balarama has a plow and Krishna has calf. Krishna forced His father, ‘Don’t have Indra-puja. Worship this land, which is giving food to the cows and cowherd men.’” [Letter from Tamāl Krishna Goswami to Rāmeśvara Swami, 22 August 1977]

Śrīla Prabhupāda: What is your news about our palace in France? I am asking you, Bhūgarbha. [Evening *darśana*, Māyāpur, 25 February 1977]

You were eager to hear news about New Māyāpur.

Yogeśvara: We just came to make the report to you, and we were in Vṛndāvana. . . .

Śrīla Prabhupāda: So what is the report in France? Paris atmosphere is all right?

Yogeśvara: Paris? Paris, there is good enthusiasm because there is *saṅkīrtana* party. It is more

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difficult at the farm, because there is no *saṅkīrtana*.

Śrīla Prabhupāda: Why? There are so many men. There is no *saṅkīrtana*?

Yogeśvara: Yes. It is far from the nearest city.

Śrīla Prabhupāda: But within the farm there is no *saṅkīrtana*?

Yogeśvara: Regular temple activities are going on.

Śrīla Prabhupāda: *Saṅkīrtana* is there.

Yogeśvara: There is once a week a party going out.

Śrīla Prabhupāda: No, not going out. I mean to say in the temple.

Yogeśvara: Inside the temple. Oh, yes. Inside the temple regular programs are there.

Śrīla Prabhupāda: So why [not] outside? There is no sufficient men? . . . Then not many devotees are there in the farm?

Yogeśvara: There are maybe thirty-five devotees traveling, *saṅkīrtana* devotees, and then . . .

Śrīla Prabhupāda: Centering that farm?

Yogeśvara: Centered at the farm. They come back maybe once every two months. And then there are about eighty devotees at the farm, of which forty are children. Of those children, twenty or twenty-two are *gurukula* children. The others are too small.

Śrīla Prabhupāda: So nobody is engaged in production—fruit, flowers, grains, milk?

Yogeśvara: There are not many full-time devotees doing production; maybe four full-time.

Śrīla Prabhupāda: And why part time?

Yogeśvara: Part time, everyone is trying to do an hour a day.

Śrīla Prabhupāda: So what they do, others?

Yogeśvara: Well, from the other forty devotees left there is the staff of *pūjārīs*, press, temple maintenance. So not so many are left for doing full-time work on the land.

Śrīla Prabhupāda: You are not getting new devotees to join?

Yogeśvara: In Paris.

Śrīla Prabhupāda: Yes. . . . From Paris you can bring in the farm.

Yogeśvara: Well, at the farm there is not as much of a new *bhakta* program as in Paris. So the new men are encouraged to stay in Paris to get fixed up first.

Śrīla Prabhupāda: When they are trained up, they can come live, especially *grhasthas*. My point is whether the farm is attractive. Not very much?

Yogeśvara: The potential is wonderful.

Śrīla Prabhupāda: And therefore I'm asking. Potential is wonderful, so why they are not attracted to live in the farm and be self-independent and chant Hare Kṛṣṇa? That is our farm project. Our farm project is they should be satisfied with simple living. That is nice living. If you get milk, if you get fruit, if you get grain and open air, it is very healthy life. Why they should not be attracted?

Yogeśvara: It is still the beginning, and because it's the beginning, it is a little difficult sometimes.

Śrīla Prabhupāda: That may be. But this should be our aim. We should not be attracted by the modern city life. Simplified life. Save time and utilize for advancing in Kṛṣṇa consciousness. That is perfect life. Just like Vṛndāvana. Vṛndāvana life means agriculturist—cowherd boys, uneducated girls, cows and calves and trees, fruits. This is Vṛndāvana. The center is Kṛṣṇa.

Yogeśvara: Simple living.

Śrīla Prabhupāda: . . . We want to introduce this farm project means intense love for Kṛṣṇa. And other things—very simple: little milk, little food grain, little vegetable, that's all. And that is very nice. If you get fresh vegetable, fresh milk, and food grain, what do you want more? And from milk you can prepare so many nice preparations, unlimited number, all very palatable, sweet. This civilization we want to introduce, not so-called rascal civilization and become implicated in this cycle of birth and death. This is not civilization. This is killing civilization. . . . So we have to introduce real civilization. Therefore, we are struggling so hard. So make in such a way. That's a very nice place, center of Europe a very nice place. [Room Conversation, Bhubaneswar, 31 January 1977]

Today's small report: In New Māyāpur your castle is being slowly repaired, the guesthouse has been renovated, a few new devotees have joined, and construction of a restaurant/preaching center in the nearby city of Tours is well under way. The temple and grounds are being slowly cleaned up. The “woofer” program we introduced last year has proven successful. This is a program in which young people work voluntarily on the land, often resulting in their becoming full-time devotees. *Harināma* is regularly going out at least once a week. Many other small achievements could be cited. On the other side, we have many shortcomings. Please guide us to do better so we can please you and your devotees. There is much to do to fulfill your desires regarding farms. We often pray for devotees to come who will engage in book distribution, etc. Should we pray for devotees to come and farm? Some food is being grown, as are some flowers—I wish it were more. I hope one day we will see New Māyāpur as a leading ISKCON center for Europe and as a magnet attracting countless souls to your lotus feet.

Maybe your most consistent desire was for distributing books:

So France is very important country. So printing and translation must go on. That is my request.
[Room Conversation, Māyāpur, 1 March 1977]

Last December we made a concerted effort to resurrect the yearly book distribution marathon in New Māyāpur. Many devotees, old and young, became enlivened and participated. During the month, around a thousand French *Bhagavad-gītās* were sold, along with more than four thousand small books. Altogether, sixty-three devotees distributed books. We will try to do better this year. Further printings and translations of French books are under way. In time we hope we will again be able to send you a report approaching the following from the French *yātrā*, which you received more than forty years ago, on October 14, 1977. You were then in Vṛndāvana, during the last few weeks of your manifest presence. Please empower us.

Tamāl Krishna [reading telegram]: “Dear Śrīla Prabhupāda, please accept our most humble obeisances at your lotus feet. Knowing how dear your book distribution is to you, Śrīla Prabhupāda, the devotees in France would like to humbly offer you the results of our week-long marathon *saṅkīrtana*, hoping in some way to please you.” Śrīla Prabhupāda? The devotees there, they went out on book distribution for twelve hours every day. All the devotees. They went out every day for seven days in a row, for twelve hours each day. And here are the results of their distribution. This is only for this one temple in France. It says, “We have distributed 25,061 hard-cover *Bhagavad-gītās* in one week.” . . . They distributed 25,000 *Gītās* in one week in French, *Bhagavad-gītās* in French. He says, “. . . to the conditioned souls of this country in seven days. We hope that these results are the biggest in the history of your movement and that they will give you some solace. Our top distributor was Bhakta Richard . . .” [laughter] Somebody who isn’t initiated yet. “who distributed 1,504 big books in one week.” Every day he distributed over two hundred hard-cover books. That’s pretty good. [laughter] That means he did about say 240 in twelve hours. He distributed about one book every three minutes for twelve hours in a row, Śrīla Prabhupāda, every day. “Jagad-vāsī dāsa, who distributed 1,125 big books; Ariṣṭa-nāśana dāsa, 864 books; Vṛṣa-kīrti dāsa, 851 big books; Akhileśvara dāsa, 835 big books; Kṛpā-siddha dāsa, 760 big books.” Then they say, “Thank you for allowing us to assist you in preaching this message of Lord Caitanya in the Western countries. All glories to you, Śrīla Prabhupāda. Your humble servants, the devotees in France.” . . . It’s amazing. Seems like Kṛṣṇa is giving unlimited facilities to spread His glories, Śrīla Prabhupāda.

Śrīla Prabhupāda: Yes. We do not want liberation. We want to serve the purpose of the Gosvāmīs, in association with pure devotees. To stop birth and death is not our purpose. *Tāṇḍera caraṇa-sebi-bhakta-sane bās, janame janame mor ei abhilāṣ*. [break]

Tamāl Krishna: Śrīla Prabhupāda, if you get stronger, then on our way to America this next time you can go via France and stay in the Chateau. The French devotees this last time were not able to

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get your *darśana* because they were busy distributing your books. So they all feel very confident that you will certainly bestow your mercy on them and stop in France next time. Bhagavān said that the cows are giving very sweet milk there. I think that there is also Kṛṣṇa-Balarāma.

In Paris, *harināma* on the street is going out at least two days a week, and sometimes five or six times. There is a growing and successful preaching program in the city, attracting many young people of all backgrounds. It is called Bhaktiloka. Some participants are now staying in the temple in Paris. We hope some of them will also settle in New Māyāpur, per your request.

We can only hope that we will see some positive growth in Paris for the pleasure of Śrī Śrī Rādhā-Paris-Īśvara—your beloved Deities—and of course for your pleasure. This last year has been a transition period. Time will tell, but we are hopeful we can move forward in your service there.

Around the country there are pockets of young devotees growing up. We are praying for your mercy to reunite many of the older and younger devotees again.

Throughout the world there are countless similar reports from your followers, even more so today, with so many wonderful devotees pushing forward your mission on all continents. I would like to make a report that will please you, Śrīla Prabhupāda. This is the perfection of my existence. At the same time, I must be honest and avoid putting on some kind of facade just to impress you. It would be of no value—you know everything.

As long as my heart is dirty, covered by the mire of material attachments, the pure mercy emanating from you will not shine forth through my consciousness. There is no reflection on a dirty mirror. Thus efforts to please you will be thwarted due to ulterior motives. In this regards, Śrīla Prabhupāda, the report is that this past year of trying to dedicate my time to service in France has made it even more clear how impure I am. On the positive side, I have been feeling your presence more here in France than anywhere else.

Kṛṣṇa comes before the devotee as the spiritual master, just as the sun enters your room by the sunshine. [Purport to *Bhajāhū Re Mana*]

Consequently, in your sunlike presence the dirt in my heart has become even more apparent. It is clear that if I am to be a little instrument to please you, much work is needed at home. My hope is that you will please always remind me to chant your holy names, avoid that which is unfavorable, study your transcendental books, and hear attentively. Please purify my heart so that I can purely reflect your mercy and thus the bright, all-attractive mercy you are giving may shine on others and enlighten their hearts.

It is indeed the causeless mercy you are bestowing on me that allows me the privilege of serving you here in France. If anything positive is taking place, it is due entirely to your mercy and the sincere efforts of your devotees here.

Please root out from my heart whatever is unfavorable to devotional service.

In his *Manah-śikṣā*, Raghunātha dāsa Gosvāmī vividly describes the situation of one with such a duplicitous heart as mine and gives the remedy:

In this condition you must cry out piteously and invoke the mercy of the unalloyed devotees of Śrī Kṛṣṇa, the killer of the demon Bakāsura. They will surely protect you from this dilemma. [*Manah-śikṣā* 5]

I piteously cry to you, Śrīla Prabhupāda, for your mercy—the mercy Kṛṣṇa bestowed on the Kāliya serpent, kicking out with His lotus feet all the poisons, to the point of surrender. Please kick me with your merciful lotus feet. May they smash the mountain of sin in my heart.

The lotus feet of the spiritual master are the only way by which we can attain pure devotional service. I bow down to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa. [*Śrī Guru-vandanam*]

I need that kick of mercy—the fire of ordeal.

Out of His great mercy to His devotees, He purges out, by the fire of ordeal, the root of all karma, viz., nescience and evil desires. [*Brahma-saṁhitā* 5.54, purport]

Unless my own sickness is cured, how I can help others? Still, I am praying that the suffering of your children and grandchildren here in France over the last thirty years will be relieved and that there will be a reawakening of the blossoming flower of ISKCON in France, so that we will come together as one family at your lotus feet, pushing forward the mercy mission, and so that we will forgive and appreciate one another and cooperate. There is so much potential—we just need the potency. France is riper than ever and in need of your mercy. Please shower your mercy on the devotees here so that they can share it with everyone. And if you so desire, may I somehow be a little instrument for encouraging them, who are immensely more qualified than I.

Thank you, Śrīla Prabhupāda.

*jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra*

“When I examine myself, I find nothing of value. Therefore your mercy is essential to me. If you are not merciful, I shall simply weep and weep, and I shall not maintain my life.” (*Gurudeva!*, by Śrīla Bhaktivinoda Thākura)

Your servant,

Janānanda Goswami

Kadamba Kānana Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace.

Golokera prema-dhana . . . The wealth of Goloka that you took all over the world is so extraordinary that we cannot imagine its greatness, but even with the little we know we are so satisfied.

Hari-nāma-saṅkīrtana . . . You gave us the process of pure devotional service; you gave us the chanting of the holy name.

In *The Nectar of Devotion*, Kṛṣṇa is quoted as saying the following to Arjuna in the *Ādi Purāṇa*: “Anyone who is engaged in chanting My transcendental name must be considered to be always associating with Me. And I may tell you frankly that for such a devotee I become easily purchased.”

You have given us the means to purchase Kṛṣṇa, to attract His mercy. The results are amazing. Miracles are happening; the impossible becomes possible; we begin to behave like saintly persons! We follow regulative principles happily, relish *bhāgavata-kathā*, and chant the holy name. We can’t live without *prasādam*. Now we are eager for devotional service!

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How can we adequately thank you for everything? You have done what we couldn't do: you have changed us!

On the *Jaladuta* you prayed for our deliverance. You tirelessly preached all over the world, establishing temples where we found shelter, you wrote books to give us vision and inspiration, and you prayed on our behalf at every step. Your well-wishes continue to nourish us now, and by your request Kṛṣṇa will not ignore us, although we do not deserve His mercy.

“We” are mankind; “we” are all the living beings in the three worlds. You reach out to all of us and the miracles begin to happen and there are more to come.

We are not very serious, not really servants. We are so distracted by material desires and the six enemies—lust, anger, greed, madness, illusion, and envy. We are not very sincere. Nonetheless, you never give up on anyone, and so we remain recipients of your causeless mercy.

One page of your books, one sentence, one word can change our hearts.

I have no more independence—I have become the servant of your servant. May I never stray from this. I am trying to give Kṛṣṇa consciousness to others, and although I am a shallow man with little realization, I do have faith in you. I have changed by your mercy, and I am convinced that service to you can change anyone. So I am optimistic for myself and for the world.

The news is great for all to hear: by Prabhupāda's grace devotional service is here to stay!

Your servant,

Kadamba Kānana Swami

Keśava Bhāratī Dāsa Goswami

Letting Śrīla Prabhupāda Speak for Himself Part 2

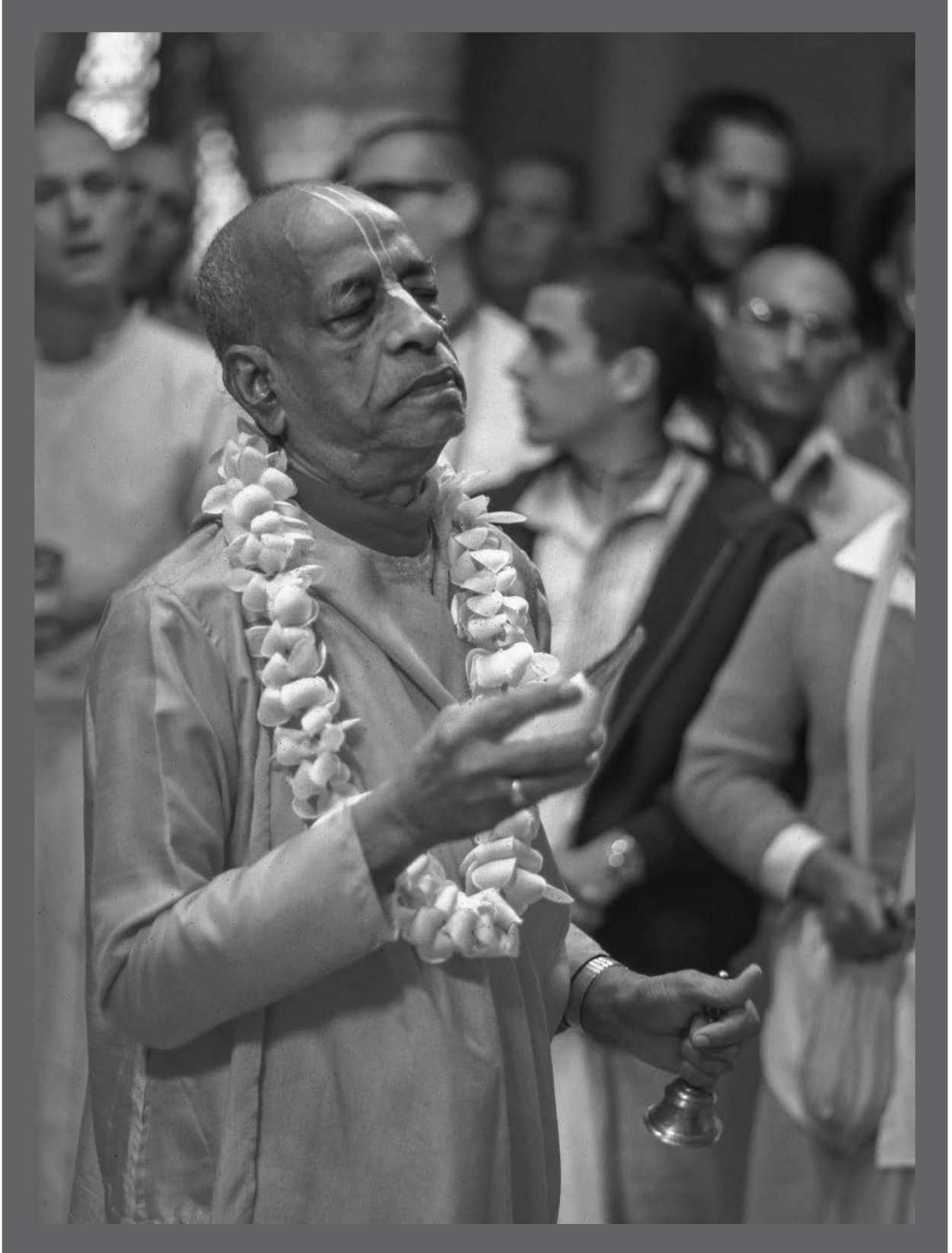
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāminn iti nāmine*

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

My dearest Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet. All glories to you and your spiritually refreshing transcendental books, which are sowing seeds of pure devotion (*bhakti*) in the hearts of conditioned souls throughout a world suffering from the pangs of humanity's degraded moral and spiritual values. Your books also nourish those seeds in the hearts of sincere souls who read them, especially those who drink the nectarean sound of your writings through their ears.

Śrīla Prabhupāda, your purports repeatedly remind us of the marvelous effects of hearing about the Absolute Truth:



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Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities. [Śrīmad-Bhāgavatam 9.24.62, purport]

A person trying to be perfectly Kṛṣṇa conscious by hearing the words of Kṛṣṇa from Śrīmad-Bhāgavatam or Bhagavad-gītā certainly has all the dirty things cleansed from the core of his heart. [Śrīmad-Bhāgavatam 9.19.25, purport]

A devotee who constantly engages in hearing and chanting (śravaṇa-kīrtana) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead. [Śrīmad-Bhāgavatam 9.11.23, purport]

Śrīla Prabhupāda, my offering this year is a sequel to last year's, which was written in Dallas as I was convalescing from an undiagnosed fever. As I mentioned in that offering, I felt so weakened from that fever that I took a break from writing to do my daily reading of your books. In that reading you warned me that one should be very careful of relapse from fever if one is still in the convalescent stage.

Having no idea at the time how serious the fever was, I must not have been careful enough because three days after submitting my offering I had a relapse that became a fever so extreme that it nearly took my life. In fact, after I was moved to Houston from Dallas, Doctor Gurubhakti later called a doctor in the UK and found out that the fever had been diagnosed as typhoid two weeks after I had been released from the hospital there and had flown to Dallas.

Just after I arrived in Houston, my health deteriorated to its lowest ebb. The first blood test showed very little water in my blood. How that manifested itself physically and mentally was that my senses could not connect very well to the environment around me and I became so weak that I could barely function. But by your grace, Śrīla Prabhupāda, from years of practice I had developed the habit of reading your books out loud every day; thus, I was able to continue to chant my rounds and read for at least an hour out loud every day throughout that dangerous ordeal.

One evening during the peak of my health crisis, as I was preparing to read *Caitanya-caritāmṛta*, *Antya-līlā*, I suddenly felt that I possessed nothing in this world. This consciousness was forced on me by my physical condition. It was not a result of spiritual contemplation or qualification on my part; nonetheless, the effect was there. And as I started to read out loud as best I could, the quality of the sound was different than usual. The words were the same, but somehow what I heard was more than I'd ever heard before. Suddenly I was understanding more than I had ever understood before. And the taste of Lord Caitanya's pastimes was sweeter than ever before. Then, to my amazement, all at once my misery disappeared. I was no longer suffering.

I had been writing year after year about how important it is to read your books every day, especially out loud. I had also been stressing the number of pages to read that would allow one to finish the entire *Śrīmad-Bhāgavatam* in just one year to get a continuity of the subject. But I had never paid enough attention to the quality of hearing and how important it is.

Śrīla Prabhupāda, the effect of submissively hearing the Supreme Lord's pastimes is confirmed throughout *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*. For example:

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of *Śrī Caitanya Mahāprabhu*. [Caitanya-caritāmṛta, Antya 8.308]

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of *Śrī Caitanya Mahāprabhu*. [Caitanya-caritāmṛta, Antya 11.107]

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That

hearing will destroy all miseries pertaining to the body, mind, and other living entities, and the unhappiness of false arguments as well. *Śrī Caitanya-caritāmṛta* is ever-increasingly fresh. For one who hears it again and again, the heart and ear become pacified. [*Caitanya-caritāmṛta*, *Antya* 19.110–111]

I was forced by circumstances to hear submissively, Śrīla Prabhupāda. I can't honestly say that I was able to maintain the degree of freedom from misery I experienced that night, but the incident did greatly increase my already strong faith in hearing your books. Thus, my sense of mission to help revive the taste for hearing your books in devotees who, for whatever reason, have stopped reading them has increased exponentially. And my faith in reading them to newcomers as the best way to give them a taste of Kṛṣṇa consciousness has become fixed.

Toward the end of *Śrī Caitanya-caritāmṛta*, Kavirāja Gosvāmī goes on to say:

I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in *Śrī Caitanya-caritāmṛta*, I wash his lotus feet and drink the water.

I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful. [*Caitanya-caritāmṛta*, *Antya* 20.150–152]

Therefore, the readers of your books also become deserving of worship. And the active principle that underlies hearing with proper consciousness—with complete faith, without argument, in rapt attention—is the blessing of an eternal associate of the Lord. Śrīla Prabhupāda, you are the eternal associate of the Lord who made it possible for the world to taste real relief from the sufferings of the degraded Age of Kali and to feel true happiness by reading your books, especially out loud.

Dearest Śrīla Prabhupāda, my heart overflows with gratitude to you. I have no love or pure faith, but by force of circumstances and by your blessings and training I was able to hear in an especially helpless condition, without the ability to think of anything except what I was hearing, without the capacity to mentally argue, doubt, or embellish. This was the silver lining in the dark cloud of a life-threatening disease. You taught us that we are all helpless in this material world. The difficulties and suffering we face are all Kṛṣṇa's mercy, meant to help us hear His holy names and pastimes with a feeling of complete helplessness.

Whatever our social position, whatever our level of realization, whatever our service, however busy we may be, we must all find time every day to hear the teachings and pastimes of *Bhagavad-gītā As It Is*, *Śrīmad-Bhāgavatam*, and *Śrī Caitanya-caritāmṛta*. And this near-death experience of mine increased my conviction that if we systematically hear, from cover to cover, the main books you gave us, again and again for the rest of our lives—along with following the regulative principles strictly, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* while trying to avoid offenses, and distributing these jewels of wisdom to others less fortunate than ourselves—we will gradually become eligible to enter the pastimes of the Lord. Your translations and purports are transcendental, Śrīla Prabhupāda. Hearing them sincerely is as good as hearing the original Sanskrit. There is no other explanation for how Kṛṣṇa consciousness has spread across the globe in these degrading times. As you repeatedly tell us:

It is not that because one has once finished the *Bhagavad-gītā* he should not hear it again. The word *abhikṣṇam* is very important. We should hear again and again. There is no question of stopping: even if one has read these topics many times, he should go on reading again and again because *bhagavat-kathā*, the words spoken by Kṛṣṇa and spoken by Kṛṣṇa's devotees about Kṛṣṇa, are *amṛtam*, nectar. The more one drinks this *amṛtam*, the more he advances in his eternal life. [*Śrīmad-Bhāgavatam* 7.14.3–4, purport]

In the *sāstras*—the *purāṇas* and other Vedic literatures—there are so many narrations describing

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the transcendental activities of the Supreme Personality of Godhead, and everyone should hear them again and again. For example, even if we read the entire *Bhagavad-gītā* every day, all eighteen chapters, in each reading we shall find a new explanation. That is the nature of transcendental literature. [*Śrīmad-Bhāgavatam* 7.14.8, purport]

And what will happen if we stop hearing and studying your books?

During the rainy season the roads, not being cleansed, became covered with grass and debris and were thus difficult to make out. These roads were like religious scriptures that *brāhmaṇas* no longer study and that thus become corrupted and covered over with the passage of time. [*Śrīmad-Bhāgavatam* 10.20.16]

All the devotees connected with the Kṛṣṇa consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep, and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure. [*Caitanya-caritāmṛta*, *Madhya* 25.278]

Śrīla Prabhupāda, in the following excerpt from a lecture on *Śrīmad-Bhāgavatam* you elaborate on how intensely you want your followers to read your books out loud:

Vidura particularly came to enlighten Dhṛtarāṣṭra and to give him a lift to the higher status of spiritual cognition. It is the duty of the enlightened souls to deliver the fallen ones, and Vidura came [for] that reason. But talks of spiritual enlightenment are so refreshing that while instructing Dhṛtarāṣṭra, Vidura attracted the attention of all the members of the family, and all of them took pleasure in hearing him patiently. This is the way of spiritual realization. The message should be heard attentively, and if spoken by a realized soul, it will act on the dormant heart of the conditioned soul. And by continuously hearing, one can attain the perfect stage of self-realization.

Therefore, *śravaṇam* is very essential. *Śravaṇaṁ kīrtanaṁ viśṇoḥ smaraṇaṁ pāda-sevanam*. So in all our centers, this process should be followed. We have got now so many books. Simply if we read books . . . Our Yogeśvara Prabhu is very enthusiastic to read books. So everyone should read books, and others should hear. That is very essential, *śravaṇam*. The more you hear . . . We have got so many books. Whatever is already published . . . Just like we are describing one verse daily. So at least . . . There are so many verses already in stock, you can go on speaking for fifty years. These books already published, you can go on. There will be no want of stock.

So this practice should be adopted. Don't waste time. As much as possible, try to hear about this transcendental subject matter, *Bhāgavatam*. *Yad vaiṣṇavānāṁ priyam*. It is stated that "The *Śrīmad-Bhāgavatam* is very, very dear to the Vaiṣṇavas, to the devotees." In Vṛndāvana you will find they are always reading *Śrīmad-Bhāgavatam*. That is their life and soul. So now we have got already six volumes, and further . . . How many? Eight volumes are coming? So you will have enough stock. So you should read. *Śravaṇaṁ kīrtanaṁ viśṇoḥ*. That is the main business. That is pure devotional service. Because we cannot devote twenty-four hours in hearing and chanting, therefore we have extended our activities, program activities, in so many ways. Otherwise, *Śrīmad-Bhāgavatam* is so nice, if you practice anywhere, any condition, simply by reading *Śrīmad-Bhāgavatam*, you will be happy. So adopt this practice and make your spiritual life perfect more and more. Thank you very much. [Lecture on *Śrīmad-Bhāgavatam* 1.13.12–14, Geneva, 3 June 1974]

In your 1975 visit to Perth, Śrīla Prabhupāda, a situation arose that compelled you to correct your devotees' thinking. Kūrma Prabhu described what happened next in his book *The Great Transcendental Adventure*:

Prabhupāda's chastisement went on for some minutes more. Then he suggested that someone bring a book and begin reading. As the devotees read aloud, they felt their ignorance dissipate. It was as if a heavy curtain was being lifted. Prabhupāda, the transcendental physician, had once again supplied the medicine—hearing and chanting about the glories of Lord Śrī Kṛṣṇa—to wipe out the disease of ignorance. The afternoon thus ended on a pleasant note, with an inspiring question and answer session before Prabhupāda spoke to his scheduled guest—a young Indian boy. [10 days in Perth, 1975]

In your purport to the verses in which Prahāda Mahārāja describes the nine processes of devotional service, you analyze each one individually. In the first paragraph of the section explaining the process of hearing, you write:

Śravaṇam. Hearing the holy name of the Lord (*śravaṇam*) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential. . . .

And in the second paragraph of that same section, you write:

Hearing from the text of *Śrīmad-Bhāgavatam* is considered the most important process of hearing. *Śrīmad-Bhāgavatam* is full of transcendental chanting of the holy name, and therefore the chanting and hearing of *Śrīmad-Bhāgavatam* are transcendently full of mellows.

In *Śrīmad-Bhāgavatam*, great devotees like Śukadeva Gosvāmī have specifically described Lord Kṛṣṇa's holy name, form, and qualities. Unless one hears about the holy name, form, and qualities of the Lord, one cannot clearly understand the other processes of devotional service. [*Śrīmad-Bhāgavatam* 7.23–24, purport]

In another purport you state:

Hearing about the activities of Kṛṣṇa is the beginning of purified life. *Puṇya-śravaṇa-kīrtanaḥ*: simply by hearing and chanting, one becomes purified. Therefore, in discharging devotional service, *śravaṇa-kīrtana* (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (*hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate*): this is called *bhakti*. [*Śrīmad-Bhāgavatam* 10.6.34, purport]

In this way, Śrīla Prabhupāda, on practically every page of your Bhaktivedānta purports you enlighten us about the importance of hearing your books along with the chanting of the holy names of the Lord. You insist that they are both *kīrtana*. They are equally important—essential, in fact. And you also confirm this same truth in discussions with your disciples. For example:

Śrīla Prabhupāda: Both of them are *kīrtana*. When you chant, that is also *kīrtana*; when you distribute book, that is also *kīrtana*. When you read book, that is also *kīrtana*. [Morning walk, Honolulu, 19 January 1974]

In researching this subject, I came across the following statement of yours in a letter:

Along with the restaurants there can be “Bhaktivedānta Reading Room” where all my books can be kept and people can come and sit comfortably and read. The people will like these restaurants and reading rooms. They will take them as non-sectarian. [Letter to Śubhaviḷāsa, 16 March 1977]

Śrīla Prabhupāda, please forgive me if this suggestion seems impertinent: Recently, the leaders of your

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movement have recognized the importance of reviving the reading of your books—for so many devotees have fallen away from reading them—and to place you clearly in the center of your movement again as its founder-*ācārya* by placing your books in the center once again. A revival has begun, and many ideas are being put forward. When I read your words “Bhaktivendanta Reading Room,” I had a related idea: “Bhaktivendanta Reading Groups.” I seek your blessings to establish as many such reading groups as I can and to inspire ISKCON leaders to do the same. I can think of no more efficient way to put you solidly in the center of your movement. From devotees who have set up such reading groups and sustained them over the past year, I’ve heard that their spiritual lives have changed for the better by reading your books out loud together.

To help propagate this revival, I’ve made a vow to live-stream my daily reading of your books. On the Facebook App, if one searches for “Daily Readings of Śrīla Prabhupāda’s Books” and “likes” the page, one can hear your books, either live or at one’s convenience. Now I’m reading the Eleventh Canto of *Śrīmad-Bhāgavatam*. But when I finish the *Bhāgavatam* I’ll move on to *Śrī Caitanya-caritāmṛta* and read it out loud cover to cover; then the *Bhagavad-gītā As It Is*, cover to cover; then back to the *Śrīmad-Bhāgavatam*, and so on, for the rest of my life. I seek your blessings, Śrīla Prabhupāda, to complete this vow.

Śrīla Prabhupāda, in 2015 I wrote this to you in my Vyāsa-pūjā offering:

I want to live in the *Bhāgavatam*, to make the *Bhāgavatam* and your other books my home, and to bring others into this transcendental abode. As Śrīla Sanātana Gosvāmī prays:

asādhu-sādhutā-dāyinn ati-nīccatā-kara
hā na muñca kadācin mañ premṇā hṛt-kanṭhayoḥ sphura

O [*Śrīmad-Bhāgavatam*] bestower of saintliness to the unsaintly, O exalter of the most fallen, please never leave me. Always appear in my heart and my voice with pure love. [*Śrī Kṛṣṇa-līlā-stava* 416]

I am completely unqualified to fulfill this desire of mine, Śrīla Prabhupāda; thus, it will be possible only by your causeless mercy. On this auspicious day of the anniversary of your appearance, September 4, 2018, let me express my unending indebtedness to you for giving me a taste for reading out loud your sublime books and sharing that taste with others.

Your eternal servant,

Keśava Bhāratī Dāsa Goswami

Lokanāth Swami

My dearest and most beloved Śrīla Prabhupāda,

Please accept my most prostrated obeisances at the dust of your lotus feet on this most auspicious occasion of your Vyāsa-pūjā celebration, the 122nd anniversary of your appearance. All glories to Your Divine Grace.

Śrīla Prabhupāda, on 12 November 2017, the Vice President of India, Mr. Venkaiah Naidu, inaugurated India’s premiere screening of the film *Hare Krishna! The Mantra, the Movement and the Swami Who Started*

It All, written, produced, and directed by Yadubara Prabhu and Viśākhā Devī Dāsī, in New Delhi. On that occasion the Honorable Vice-President said:

He [Śrīla Prabhupāda] established more than one hundred temples, cultural centers, and farm communities, wrote commentaries for over seventy-five books, and traveled the world more than fourteen times—all in the short span of just eleven years. But to me, Swami Prabhupāda's greatest achievement was that he was an exemplary ambassador of India's ancient civilization. He carried the same traditional values that you, his followers, are now promoting from inside and outside the shores of India.

Śrīla Prabhupāda, this epic documentary in many ways epitomizes what you have accomplished as the “exemplary ambassador of India's ancient civilization.” On this occasion His Holiness Śivarāma Mahārāja, speaking from the same podium, recalled that in 1977 a gentleman had glorified you by saying “India is the place where Kṛṣṇa is worshiped. Since Kṛṣṇa is now worshiped all over the world due to Prabhupāda's preaching, it is to be understood that Śrīla Prabhupāda is India's greatest ambassador.” His statement elicited enthusiastic applause, which triggered a thought in my mind. Globally, wherever we find ISKCON, those very places are like an extension of Bhārata-varṣa (India). With the passage of time those “towns and villages” where your ambassadorship of India's ancient civilization has been established will expand, ultimately encompassing the whole planet.

In the Preface to *Śrīmad-Bhāgavatam* you write:

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings.

Śrīla Prabhupāda, the phenomenal worldwide expansion of your Hare Kṛṣṇa movement has proved the truth of your statement that “the world tendency is towards one state or one human society.” ISKCON is the global meeting of hearts, minds, and thoughts. No other organization could do this or has accomplished this. They may be talking of some kind of global brotherhood or peace and unity, but it's all very superficial, with no deeper understanding or commitment. Kṛṣṇa consciousness, on the other hand, teaches that all people everywhere are truly, factually, and eternally brothers and sisters. When different persons claim that they are brothers, it means that they have someone in common—a common father, the Lord.

When I was much younger I had heard the slogan *hindi-chini bhāi bhāi*: “Hindi and *chini* are brothers.” I did not know any better and took the phrase literally. Knowing that Hindi is a language and *chini* means “sugar,” I was left wondering how a language and an edible substance could possibly be brothers? As I grew older, I realized that the people of Hindustan (India) are called Hindi and the Chinese people are called Chini. That made more sense. *Hindi-chini bhāi bhāi* thus means “The Hindustanis and the Chinese are brothers.” But there was still that important missing link. Śrīla Prabhupāda, you opened my eyes with the torch of knowledge. From your *Bhagavad-gītā As It Is* I finally learned the underlying truth and fully understood the meaning of *hindi-chini bhāi bhāi*—that all the living beings in India and all of them in China are brothers. As Kṛṣṇa says, *sarva-yoniṣu . . . ahaṁ bīja-pradaḥ pitā*: “I am the seed-giving father of everyone.” You taught the whole world that the Supreme Personality of Godhead is the common and supreme father of all humanity—and not just of humanity but of all creatures who inhabit this world. Saint Francis of Assisi knew this and would speak to his “sister tree” and “brother bird.”

The Vedic viewpoint is *vasudhaiva kuṭumbakam*: everybody on earth is certainly part of God's family. To consider some people to be His and others not is a duality that is a reflection of low and miserly thinkers. The magnanimous, high thinkers think in terms of *vasudhaiva kuṭumbakam*, considering every living being in the whole world as members of His family. God does not discriminate on the basis of national

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boundaries, race, color, or even species. All are His children, His devotees. Godly devotees think like God. Thus the philosophy you propagated is *vasudhaiva kuṭumbakam*—nurturing and guiding “the world tendency toward one state or one human society.” You inculcated in us a mental attitude that harbors world brotherhood, wherein the world unites as one family.

In an interview with Mr. Sharma, a United Nations worker, you stated that the United Nations is unable to accomplish anything. It was formed to stop war but has been unsuccessful in fulfilling that mission. You said, “The United Nations organization, they want to unite. For the last twenty years the United Nations are trying to unite, but the result is that we are disunited. Instead of making one flag, the flags are increasing every year. The United Nations has failed.” During public programs you would proudly point out, “This is my disciple from America. And this one is from England. And this one is from Germany.” Śrīla Prabhupāda, you said, “We are all very fortunate that different nations, from different parts of the world, are now combined together in Kṛṣṇa consciousness.” You brought all of us together under the one banner of Lord Caitanya. ISKCON is the United Nations of the spiritual world. Last year’s Māyāpur festival was attended by devotees from over seventy countries. All were united in spirit, staying harmoniously together under one roof, one kitchen, as one family. There is much truth in the axiom “A family that prays together stays together.” We chant and dance together, and all the differences, boundaries, and designations disappear. The ISKCON family is growing from strength to strength.

*ekaṁ śāstram devakī-putra-gītam
eko devo devakī-putra eva
eko mantras tasya nāmāṇi yāni
karmāpy ekaṁ tasya devasya sevā
(Gītā-māhātmya 7)*

All the members and followers of the Kṛṣṇa consciousness movement have one common scripture, the *Bhagavad-gītā* (*ekaṁ śāstram devakī-putra-gītam*); we worship one God: Kṛṣṇa, the son of Devakī (*eko devo devakī-putra eva*); we chant one *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare (*eko mantras tasya nāmāṇi yāni*); and universally we all have the same occupation, devotional service unto the supreme worshipable Lord, Śrī Kṛṣṇa (*karmāpy ekaṁ tasya devasya sevā*).

“The world tendency is toward one state or one human society.” Śrīla Prabhupāda, that society is the International Society for Krishna Consciousness, of which you are the founding father, the *senāpati bhakta* of Lord Caitanya.

ISKCON founder-ācārya Śrīla Prabhupāda-kī jaya!!

Your insignificant servant,

Lokanāth Swami

Nava Yogendra Swami

My dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmīn iti nāmine*

*namas te sārasvate deve gaura-vāñī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Please accept my humble obeisances at the dust of your lotus feet. All glories to you, Śrīla Prabhupāda, who are saving the whole world by spreading *sanātana-dharma* worldwide.

Śrīla Prabhupāda, yesterday was the appearance day of the Supreme Lord, Śrī Kṛṣṇa, and today is your appearance day. You are the *jagat-guru* because you did the job of the original *jagat-guru*, Śrī Kṛṣṇa, by spreading His message of *Śrīmad Bhagavad-gītā* all over the whole planet. You are doing miracles day in and day out. Your movement is a life-saving movement in this age of quarrel and hypocrisy, i.e., Kali-yuga. Lord Śrī Kṛṣṇa chose you as the ambassador of the spiritual world, making you part of the *guru-paramparā*. Ultimately a devotee is delivered by Śrī Kṛṣṇa, but without the recommendation of a pure devotee like yourself, deliverance is not possible.

Śrīla Prabhupāda, I beg for your mercy. Without your mercy, I am a fish out of water. Your mercy is the source of my life.

Your humble servant,

Nava Yogendra Swami

Pārtha Sārathi Dās Goswami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace.

On this most auspicious anniversary of your appearance in this material world, I offer my obeisances at your lotus feet *śata-koṭi* times.

You have two purely spiritual and divine forms. One form we perceive by our knowledge-acquiring senses, and this form was present before us for eighty-one earthly years. Your followers play your sound recordings, see you in films and videos, read your Bhaktivedanta purports, and adorn ISKCON temples and their homes with your pictures and *mūrti*. On my altar I have your toothbrush, your silk *kurtā*, remnants of sandalwood soap you used, and also a marigold garland you wore some forty years ago.

You also have another form—that of an eternal associate of Śrī Śrī Rādhā-Mādhava. The form we saw with our eyes is *naimittika*, or occasional, and your other form is *nitya*. One form is *prakaṭa* and the other form is *aprakaṭa*.

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As your sincere followers, we should direct our prayers and meditations toward both forms—your *prakṛta* form and your *aparakṛta* form.

One should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). [*Caitanya-caritāmṛta*, *Ādi-līlā* 1.46, purport]

The word “intimate” indicates one’s *sthāyi-bhāva*, or eternal relationship with Lord Mukunda, which is in one of five primary relationships. The word “always” reminds me of the word *nirantara*— “constantly,” “continuously,” “without cessation.”

In the same purport you write:

In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

I humbly pray that at some point in the course of my feeble attempt to practice devotional service I will be able to realize even to some small extent your personality as one of Śrīmatī Rādhārāṇī’s confidential associates. Since I am not qualified or advanced, it will take me many lifetimes.

In the meantime, I worship you as a manifested representation of Lord Nityānanda. Just as Lord Nityānanda is the *kṛpā-avatāra*, so you are the *parama-parama-patita-pāvana-kṛpā-avatāra*.

Your disciples and other sincere followers are manifestations of your mercy. Therefore I also bow down to them and roll in the dust of their lotus feet.

On my altars in South Africa and Vṛndāvana I have the remnants of your numerous disciples and granddisciples. As Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says in *Śrī Caitanya-caritāmṛta*, *Antya-līlā* 16.60–61:

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa—tina mahā-bala

ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya

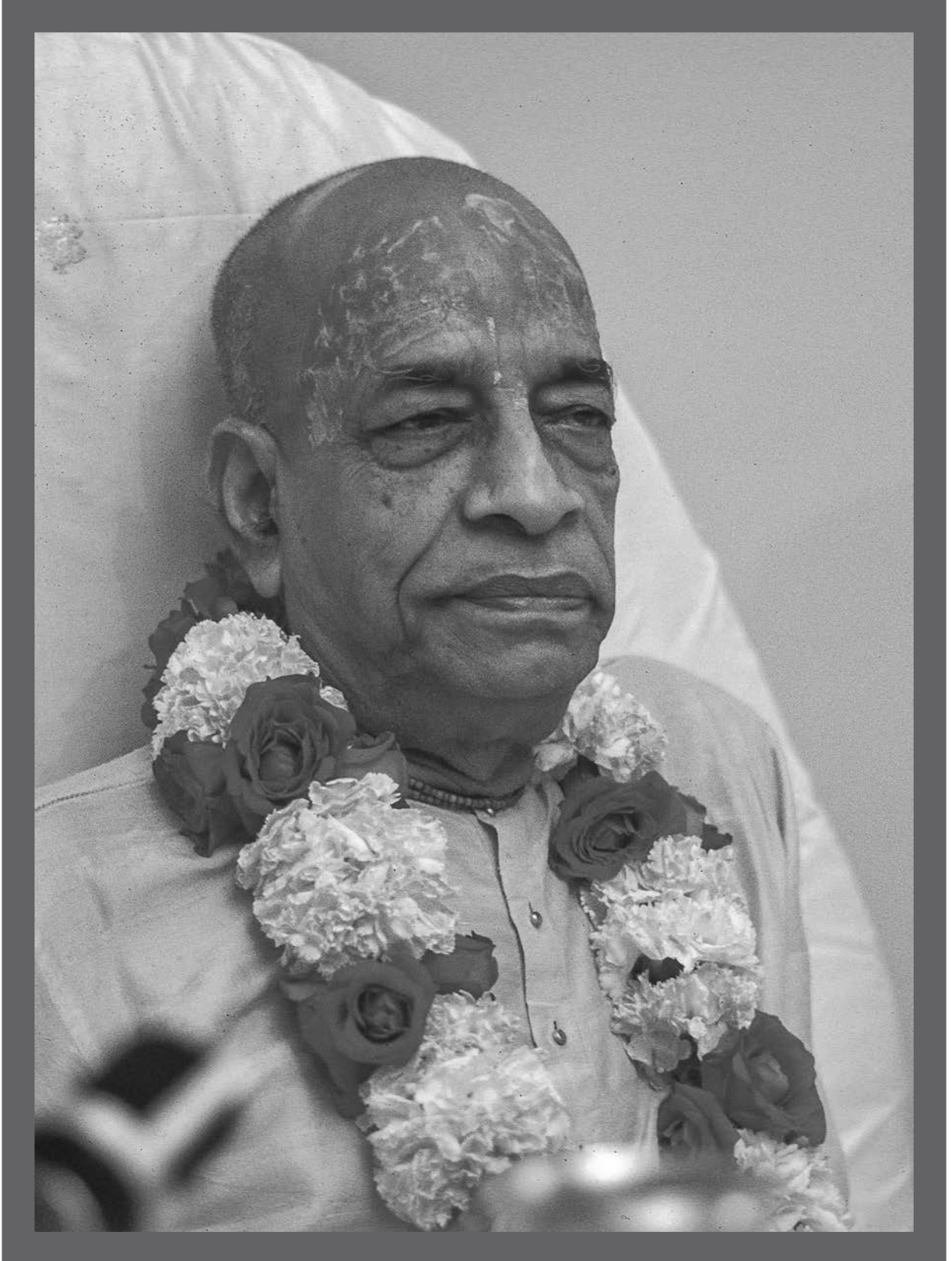
“The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances. By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.”

I humbly pray that at some point in my future existence I will be able to see you again, serve you, and attend to your every need. In the meantime, I shall worship your instructions and *mūrti* and remain loyal to your personal preaching mission, ISKCON.

Please always grant me the benediction that I can remain in the association of your exalted disciples and granddisciples.

Your worthless, immature, and fallen disciple,

Pārtha Sārathi Dās Goswami



Rāma Govinda Swami

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

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

Parama-pūjya Param Gurudeva,

Please accept my humble obeisances at the dust of your lotus feet. All glories to Your Divine Grace on this auspicious occasion of your Vyāsa-pūjā.

Param Gurudeva! Time is on the move. With your blessings and the energetic efforts of your beloved disciples, ISKCON's preaching of Kṛṣṇa consciousness is spreading throughout the world like wildfire. With your blessings I am also trying to contribute my little services, just as a little squirrel tried to help Lord Śrī Rāma construct the *rāma-setu* over the great ocean. Your purports on *Śrīmad Bhagavad-gītā* and *Śrīmad-Bhāgavatam* are unique in their exhaustive explanation of God, His opulence, His pastimes, His pure devotees, and pure devotional service unto Him. They give a very clear understanding of the Supreme Personality of Godhead Śrī Kṛṣṇa, the living entities, the material nature, fruitive activities (*karma*), and karmic reactions. Any fortunate, sincere, and intelligent person who reads your books will certainly inquire further about his true self, i.e., *ātma-tattva*, and eventually will take up devotional service to the Supreme Lord Śrī Kṛṣṇa. He will certainly understand this statement of Lord Rṣabhadeva: *parābhavas tavad abodha-jāto yāvan na jijñāsata ātma-tattvam*. "As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance." That is the potency of your purports.

Param Gurudeva! In your purport to *Śrīmad-Bhāgavatam* 2.4.16, you write:

Attainment of this perfection of life is easily available to a pure devotee of the Lord without his undergoing any difficult method of perfection. Such a devotional life is full of *kīrtanam*, *smaraṇam*, *ikṣaṇam*, etc., as mentioned in the previous verse. One must therefore adopt this simple way of devotional life in order to attain the highest perfection available in any category of the human form of life in any part of the world.

By the mercy of the Vaiṣṇavas and Śrī Guru, I also took up this wonderful process of devotional service, which is glorified by Lord Brahmā as the best of all processes to please the Supreme Personality of Godhead, Śrī Kṛṣṇa:

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātīnām*

"My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble." (*Śrīmad-Bhāgavatam* 10.14.4)

Śrīla Prabhupāda! You have explained the entire process of *bhakti-yoga*, loving devotional service, in

a such a simple way that anyone can understand and practice it, irrespective of caste and creed. Kṛṣṇa consciousness is for every human being who is intelligent enough to seek the ultimate goal of human life, i.e., going back to Godhead. Many Vaiṣṇavas from other *sampradāyas* appreciate your purports on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*.

In the purport to *Śrīmad-Bhāgavatam* 5.5.5 you write:

Generally people think that one should act very piously in order to be relieved from misery, but this is not a fact. Even though one engages in pious activity and speculation, he is nonetheless defeated. His only aim should be emancipation from the clutches of *māyā* and all material activities. Speculative knowledge and pious activity do not solve the problems of material life. One should be inquisitive to understand his spiritual position.

This statement is very relevant in the present world. I come across many people who think that one should be pious and a little bit religious because that will please the Lord. Hardly anyone has a clear understanding of God. Their understanding is not based on any scripture but on their mental concoction.

But your purports give very clear insight into the miseries of this materialistic life and the process to get out of this miserable life and be forever situated in transcendental, blissful life. That process is to engage in devotional service to Lord Kṛṣṇa under the guidance of a bona fide spiritual master. You trained and empowered your many disciples to preach and spread this process throughout the world. The results are clear. Kṛṣṇa consciousness has spread throughout the world. Your books have been translated into many languages so that people in all corners of the world can read them and purify their lives. Many thousands of people from various countries are taking up Kṛṣṇa consciousness and chanting the Hare Kṛṣṇa *mahā-mantra* for purification and to achieve the goal of life.

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.” (*Śrīmad-Bhāgavatam* 2.4.18)

Many people see the spread of Kṛṣṇa consciousness as a miracle, but for a pure devotee of your stature nothing is impossible. By your extensive touring, preaching, and writing books on transcendental knowledge, you made the impossible possible. Many Vaiṣṇavas outside of ISKCON glorify you and your movement for spreading *kṛṣṇa-bhakti*, Jagannātha Ratha-yātrā, and the Vaiṣṇava way of life to every part of the world.

Param Gurudeva! Please bless me so that I can also become part of your mission of propagating the teachings of Lord Caitanya Mahāprabhu. Without the mercy of the previous *ācāryas*, it is not possible to be engaged in the preaching mission started by Your Divine Grace. Please bless me to serve your lotus feet forever.

A servant of the servant of your servant,

Rāma Govinda Swami

Śacīnandana Swami

Dear Śrīla Prabhupāda,

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāñī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Recently I spoke to a very wonderful godbrother who shared a realization concerning his relationship with you. He said that the older he grows, the more he realizes that he has not done much to repay you. He felt troubled by that. Now, this disciple is renowned for having done amazing services both within our society of devotees and outside, in secular society, as well.

I was intrigued by his feelings, given what I know of him, and decided to find out more. I listed for him some of the impressive services I knew he had rendered to you. He was uncomfortable as I went on and on enumerating his amazing offerings. Finally, he stopped me before I could finish sharing my long list.

I then said, “See? Objectively speaking you have done a lot. No need to feel uncomfortable!”

He became serious. “Please don’t test me. You know as well as I that in comparison to what Śrīla Prabhupāda has given us, all that we try to give him is insignificant.”

That brought the discussion to another level. Both of us began listing the gifts you’ve given us, Śrīla Prabhupāda. We could not finish the list.

I just read how you once told one of your disciples, “I am giving you the kingdom of God. Here, take it.” Truly, nothing can compare even slightly with that. It’s a different league of gift. . . .

The Way of Mercy

Once you asked a disciple: “Which way do you think is better, the monkey way or the cat way?” She couldn’t imagine what you meant. So you continued, “The monkey baby climbs on the back of the mother and holds on, and in this way he travels. The kitten is carried in the teeth of the mother. So, which is better?”

She still couldn’t understand which way could be better; they both sounded equally difficult. Then you gave a hint.

“The monkey baby is very small and very weak, and he is holding on to the mother by his own strength. But the kitten is being supported by the strength of the mother. So, which way do you think is better?”

And then she understood. “The cat way is better.”

“Yes,” you said, “that is the difference between the *yogī* and the devotee. The *yogī* is trying to climb on the back of the Absolute Truth by his own strength, but he is very weak, so he will fall. But a devotee cries out for Kṛṣṇa . . .” and as you spoke the word “Kṛṣṇa” you held your arms up high and looked up at the clear morning sky. “A devotee cries out for Kṛṣṇa, and Kṛṣṇa picks him up.”

This is the way of mercy—the safe way, the descending way. Trying to reach Kṛṣṇa on our own is like trying to catch the moon with our hands. Impossible.

Kṛṣṇa’s mercy descends to the disciple through the spiritual master. The guru obtains from Kṛṣṇa the gift of mercy—powerful, life-giving mercy—much as the cloud receives its water from the ocean. That mercy removes all obstacles from the disciple’s path and bestows love of Kṛṣṇa.

And by that mercy, everything is possible. The disciple only has to keep on serving the lotus feet of the spiritual master.

The Leaping Lion

One of the great poets of the Śrī-sampradāya, Vedānta-deśika, expressed this same idea using the very apt analogy of a leaping lion:

When a lion leaps from one hill to another, the little ants on its body are transported with him. Similarly, when Rāmānujācārya leaped over this world of repeated birth and death, we were saved because of our connection with him.

Dear Śrīla Prabhupāda, for me, you are that leaping lion who picked me up from the material world. On your auspicious appearance day I pray for that mercy—as always. I am your antlike disciple and I desperately require your kind blessings.

Your humble servant,

Śacīnandana Swami

Subhāg Swami

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

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

*namas te sārāsvate deve gaura-vāñī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Please accept my most humble obeisances to your lotus feet on this most auspicious anniversary of your divine appearance. Your Vyāsa-pūjā celebration gives me the time to think, reflect, and introspect on the various services I am rendering you.

Śrīla Prabhupāda, you have always stressed the importance of preaching. And often when we asked how we can please you, you would reply, “Distribute my books.” You used to tell us that if necessary we should lock the temples up and all the devotees should go out for book distribution. This was also the mood of your spiritual master. In a lecture you delivered in Māyāpur in 1974, you repeated to us an instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: “If I could sell the marble of this temple and secure some money, and if I could print some books, that would have been better.”

You expressed your strong desire that we arrange for *saṅkīrtana* buses in various parts of the world to distribute the holy name and your transcendental books. In a letter to one of your disciples in 1968 you wrote,

It is very wonderful that you have secured already some engagements for our party, and it is indication that it will be great success. It has just begun, and already there are so many engagements.

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I am so glad that you have organized the Sankirtana party, and it is very satisfactorily progressing. And at present, I am counting upon you more than anything else, because my program is, after going to New York for some days, then I shall go to Boston, to Buffalo, and to Montreal, and I shall take the Sankirtana party with me, and make an experiment how we get response. I shall then proceed with Sankirtana party to England, then to Holland, to Germany, and to any other countries, and/or directly to Bombay.

From the very beginning you were so pleased with the reports of these *saṅkīrtana* buses. In recent years I have been trying to assist you in this field and have arranged for a few *saṅkīrtana* parties across India, where the devotees are distributing the holy names, books, and *prasādam*—all with the hope of pleasing Your Divine Grace. It may not be happening on such a large scale, but I hope that our sincere efforts bring you joy.

In a room conversation in Bombay in 1973, you nicely summarized our movement: “Preaching is our only business, preaching. Whatever we do, it is aimed at preaching. That is our business. Whatever we are doing, it is for preaching.”

Śrīla Prabhupāda, last year I traveled to many countries across the globe, acting as your representative and trying to spread your sublime teachings to as many people as I could. In various places where people had never before heard about Kṛṣṇa, they are now chanting and dancing, wearing *tilaka*, *dhotīs*, and saris. This, Śrīla Prabhupāda, is undoubtedly your causeless mercy—allowing us to play a small part in fulfilling Lord Caitanya Mahāprabhu’s prophecy that the holy names will be chanted in every town and village.

During my travels I had the opportunity to visit and associate with the devotees in China. Although Kṛṣṇa consciousness is being practiced underground and is very much suppressed by the government, the devotees are extremely enthusiastic and sincere and are an inspiration to all. As you once commented, those who take to Kṛṣṇa consciousness in China may come last, but they will be fixed up and become strong in devotional service.

I was also fortunate to attend the Bhakti Sangam festivals in Ukraine and Russia. It was simply wonderful to see eight thousand devotees chanting and dancing together. It reminded me of when you visited Russia in 1971. During the summer of ’71 you were invited by your disciples to come to India to taste the sweet mangoes that were available. At that time, instead of going to India you went to Russia. You then famously commented, “Preaching in the snows of Russia is sweeter than any mango.”

While visiting Russia, you initiated Ananta Śānti Dāsa and personally trained him in cooking, chanting, and practicing Kṛṣṇa consciousness, all within a few days. During the 70s the political situation in Russia was extremely unstable, and it was dangerous for you to go. Despite this, Śrīla Prabhupāda, you took all risks and tolerated all inconveniences to spread Kṛṣṇa consciousness. And just as from one minuscule seed comes a massive banyan tree and from that tree thousands of fruits appear, in the same way, from your single disciple, Ananta Śānti, have developed thousands of devotees practicing Kṛṣṇa consciousness in Russia. Many of your stalwart disciples are preaching there, and the fact is, Śrīla Prabhupāda, that everything is going on due to your causeless mercy. You once commented that you are actually doing everything and that your disciples are your limbs. Therefore we again and again pay obeisances to your glorious lotus feet.

On this most blessed day I pray that I always remain engaged with body, mind, and words in serving your divine instructions.

Your insignificant servant,

Subhāg Swami

Śukadeva Swami

Dear Śrīla Prabhupāda,

My prostrated obeisances again and again at your lotus feet.

What good fortune it is to come in contact with your ISKCON movement! What is impossible by taking any number of births you have made possible in one lifetime. What is unimaginable—eternal happiness—you have given for simply the price of faith in the process given by you. The *Śrīmad-Bhāgavatam* repeatedly declares that escape from this horrible and most miserable material existence is extremely difficult, but you have shown the easy way back to spiritual existence, which is blissful at every second. We were tossing in the ocean of material misery, but you saved us and made us float in the ocean of ecstasy. You saved us from the six *vikāras* of lust, anger, greed, pride, illusion, and envy and paved the way for us to experience the eight *sāttvika-vikāras* of transcendence that arise due to love for Rādhā and Kṛṣṇa. You have said your purports are your “emotional ecstasies,” and when we sell your books containing these purports to the ignorant and innocent, by Kṛṣṇa’s mercy we also have a glimpse of transcendental ecstasy.

When as a new *bhakta* I read *ānandāmbudhi-vardhanam prati-pādam pūrṇāmṛtāsvādanam*, I thought it was only ornamental language. Never did I suspect that Kṛṣṇa consciousness, devotional service, is really eternal blissful life. Before I took up Kṛṣṇa consciousness I often met situations that were hopeless and horrible and seemed to have no solution. Now I understand that whether one is in a prosperous and fortunate condition or a frustrating, hopeless condition, one can easily ignore the condition if one turns to Kṛṣṇa consciousness. Kṛṣṇa consciousness is transcendental to all material dualities. In fact, Kṛṣṇa consciousness transcends death also. Whereas before I took up Kṛṣṇa consciousness, topics such as the soul, life after death, and hell and heaven were enigmas, by chanting Hare Kṛṣṇa as instructed by Caitanya Mahāprabhu and very faithfully studying your books regularly, Śrīla Prabhupāda, I have found these topics easy to understand and explain. Once I heard talks of ghosts and hobgoblins and became afraid, but now by your mercy I easily understand these entities and know that a strict Vaiṣṇava has nothing to fear from them. Chanting Hare Kṛṣṇa keeps the mind pure and strong, allowing no unclean thoughts to enter and keeping all evil spirits at a distance. And a Kṛṣṇa devotee can mercifully deliver them, also!

Dear Śrīla Prabhupāda, interpersonal differences, ego conflicts, etc., are very difficult to overcome so one can live at peace. But Kṛṣṇa consciousness makes one a considerate cosmic citizen. It is so exciting to break barriers and extend oneself and be at home in all situations! Śrīla Prabhupāda, your elaborate explanations and commentaries on material conditions are so illuminating; they enable one to easily cope with life’s material difficulties and move on to the prime business of life, i.e., becoming Kṛṣṇa conscious.

Kṛṣṇa consciousness is so practical and joyful! You have shown us how by serving Kṛṣṇa one can be forever satisfied and happy and be eager to extend oneself to serve others. Spreading Kṛṣṇa consciousness is *mānava-sevā*, the best service to mankind. In other words, *mādhava-sevā* automatically includes *mānava-sevā*, and not vice versa. What people commonly call *mānava-sevā* you reveal to be just another form of extended sense gratification, or the bodily concept of life, and nothing more. Historically, people who stood up for such social causes were always found to have totally failed in their mission; their “leadership” was simply another form of misleadership. Only a representative of Kṛṣṇa, the Supreme Personality of Godhead, such as your good self, can propagate the message of Godhead and solve all problems.

Śrīla Prabhupāda, you have given us everything by convincing us to become Kṛṣṇa’s servants, and you prod us to impart the same to one and all around the world. In this Kṛṣṇa-created world, putting Kṛṣṇa in the center of everything and working to please Him and His representatives are the only things lacking. This was true in the past, and it is true now also. In other words, in this material world the one and only problem is a lack of Kṛṣṇa consciousness! All other problems result from the lack of Kṛṣṇa consciousness.

Śrīla Prabhupāda, you are a world preacher and *ācārya*, and you want all of us to follow in your footsteps. I want to bask in your grace, and I pray for your mercy so that I may always remain in the dust

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of your lotus feet. All glories to you and your followers and your mission. *Jaya Śrīla Prabhupāda!*

A servant of your servants,

Śukadeva Swami

Trivikrama Swami

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

My dear Śrīla Prabhupāda!

Thanks for giving us this chance to serve you.

Hail, Śrīla Prabhupāda, full of grace,
Empowered to save the human race!

Had you not come with vigor and brace,
Humanity'd fall into utter disgrace.
Following your order, there's a hope
We can live up to and manage to cope.

Simply we have to accept in our heart;
Your order will certainly give us the start.
This order is sweet, so don't retreat.
The end will offset the worst defeat.

Eternal life, full of knowledge and bliss:
This is the goal. Who would dismiss?
If we simply follow your clear example,
Then we will get a genuine sample.

Hail, Śrīla Prabhupāda, full of grace,
Empowered to save the human race!

When surrender is full, without any fuss,
Then we'll see what's in store for us.
It may seem impossible, but don't despair.
We must try our best—that's only fair.

Luckless, we hesitate—that's our fate—
Thinking "Why not try at a later date?"
But why take the risk of another life
In this place of misery and strife?

Give up the bond to chewing the chewed;
See it for what it is; be shrewd.
"Phantasmagoria," "will o' the wisp,"
"Hope against hope"—too great a risk.

Hail, Śrīla Prabhupāda, full of grace!
Empowered to save the human race.

Kṛṣṇa is offering; He doesn't bluff.
"Surrender unto Me!" It's not that tough.
But Māyā is strong; this is her kingdom.
"Let us enjoy!" We think it is freedom.

Thus we remain under her grip.
Try as we might, can't give her the slip.
Had you not come, we would remain
Serving her illusion, simply in vain.

You came in order to give us the chance
To break this chain of Māyā's dance.
Service to Kṛṣṇa—this is your plea.
Without your example, impossible to see.

Hail, Śrīla Prabhupāda, full of grace,
Empowered to save the human race!

Your eternal insignificant servant,

Trivikrama Swami

Varṣāṇā Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace and sacred mission.

Among the host of your guru's disciples,
You alone fulfilled the order
To carry his message, more brilliant than the sun,
To dissipate darkness on Western shores.

Through storms that swept the ocean,
You brought tidings from afar
To proclaim that night was ending—
Like the early morning star.

Seemingly alone . . . impoverished,
You arrived within our midst,
Giving to all . . . looking for one
Who might understand

The treasure of divine love
Overflowing from your heart.

You found a generation born of wealth
Who nothing of this world could satisfy.
Children lost . . . unfulfilled . . .
Our hearts starving . . . dry . . . suppressed.

Drawn to follow you,
Leaving all else behind,
We found spiritual fulfillment
And our hearts were satisfied.

Bhakti became our daily bread,
Rasa quenched our deepest thirst,
And in Kṛṣṇa's holy name

We found life's very breath.

What followed would be unbelievable,
Other than the fact that it is true—
The prophesied Golden Age
Dawning in your words, before our very eyes.

As you sang praise of Lord Gaurāṅga
And chanted Kṛṣṇa's name,
Sleeping souls arose to the light of truth,
Finding new hope in the dawning day.

Śuddha-nāma descended
To dance upon your lips,
Resonating in our hearts,
Awakening our love.

You sang of your beautiful homeland,
Surrendered souls' most treasured goal,
Where there is neither birth nor death,
Though years of eternity roll.

Successive chapters have opened
As previous ones have closed.
Twilight has come and darkness ensues;
Shades of night cast shadowy hues.

The messenger of the waters
Is with us no more.
Jaladuta's last voyage sailed
Back to her eastern shore.

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Yet you still hold the helm
And continue to chart the course,
Guiding the way
To our final destination.

With the music of your homeland
Resounding in our ears,
Our hearts are drawn to join you there,
Beyond the vale of tears.

The way you lead us now
Is deeper than before.
For communion speaks through separation,
Cleansing comes through tears.

By hearing we can see
You are closer to us
Than we are to ourselves
In the loving embrace of your *vāṇī*.

The treasure of our inheritance awaits
In the literary temple you created,
Admittance to the inner sanctum granted
To those who serve your mission.

The lotus feet of Lord Gaurāṅga
Are there enshrined,
Leading beyond majestic Vaikuṇṭha
To that charming land, *cintāmaṇi-dhām*.

The enchanting pastoral realm
Where the sweetness of Kṛṣṇa's love abounds,
Eclipsing the notion that He is God,
Proclaiming that Bhakti reigns supreme.

Your dās anudās,

Varṣāṇā Swami

From there, your eternal residence, so far away
from here,
We hear your voice calling, ever so clear.
Even though I lag behind, bound to mortal frame,
In your words I find my guide, my life, my
home—everything to sustain.

It is with this assurance
That we celebrate this day,
When you blessed the earth
By your glorious birth.

On this most sacred occasion,
Please enrich our remembrance of the love we
found in you,
Who remain our faithful companion
In times of joy as well as tears.

Unite us in the memories
Growing fonder every day;
Bestow the faith and patience
To nurture us all the way.

Bless our attempts to follow your footprints
In word and deed as well,
To harmonize, through endless praise,
Every heartbeat, moment, breath, and day.

May the divine grace of Śrīla Vyāsadeva,
Who descended with your appearance,
Continue to sing in your living words,
To breathe new and eternal life
Into the hearts of all the world.

Vedavyāsapriya Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet on this auspicious anniversary of your empowered appearance on this planet.

In the context of my advancing age, the more I try to put energy into serving your movement, the more opportunities for service open up. I feel like I am being empowered, but when I look at my actual achievements I feel so incompetent that I turn my attention to your biography, *Śrīla Prabhupāda-līlāmṛta*, written by His Holiness Satsvarūpa dāsa Goswami, who captured the mood of your divine empowerment in everything you did.

You instructed us, “*Phalena paricīyate*—judge the success or failure of an activity by its result.” This instruction inspired me to explore your divine intimacy with your Guru Mahārāja and with Lord Śrī Kṛṣṇa. I feel elated and filled with awe and reverence as I reflect on your relationships with them.

Again, you instructed us:

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*

“If one has unflinching faith in executing the instruction of both Guru and Kṛṣṇa, all the conclusions of the *Vedas* will be revealed to him.” Yes, one has to see the harmony between Kṛṣṇa’s instructions and Guru’s instructions, because Kṛṣṇa and Guru are intimately related. Therefore, in a humble state of mind one must execute their instructions without hesitation, material expectations, or personal calculations. Thus one will become free from false ego and all claims of proprietorship.

Śrīla Prabhupāda, I am inspired to relish your relationship with Lord Kṛṣṇa and your Guru Mahārāja, and I also wish to deeply cultivate my relationship with you and Kṛṣṇa. As Śrīla Bhaktivinoda Ṭhākura wrote, “Thou art living still in sound.” You created a system for us to cooperate for your ultimate pleasure and that of your Guru Mahārāja and Kṛṣṇa. I can find no fault in this system; the only fault is in me, in my noncompliance. Therefore I realize that I will become empowered in ISKCON only by cooperating with the other devotees for your pleasure.

This is my humble offering at your lotus feet.

Your insignificant servant,

Vedavyāsapriya Swami

Yadunandana Swami

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmīn iti nāmine*

Homages from Non-GBC Sannyāsīs

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

*kali-yuge yuga-dharma—nāmera pracāra
tathi lāgi' pīta-varṇa caitanyāvatāra*

“The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.” (Caitanya-caritāmṛta, Ādi-līlā 3.40)

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet. All glories to Your Divine Grace. All glories to your unparalleled devotional service, which is inspiring millions of souls to surrender to the lotus feet of Kṛṣṇa and take shelter of His holy names.

I'm writing this letter for the celebration of your Vyāsa-pūjā while visiting the devotees in Cuba, a country where many people are open to listening to the transcendental message of Kṛṣṇa. Shortly before my arrival, the devotees presented your books in an official two-week book fair in Havana, the capital of the country. Although in this country most people's financial situation is very difficult, many people bought your books and paid a high price.

It is wonderful to see the universal nature of Kṛṣṇa consciousness and how there are people everywhere in the world avidly waiting to meet the devotees. Last weekend, for example, a lady came to our Sunday program who had bought several of your books at the book fair and who had been searching for spiritual life for the last five years. During the program she expressed how happy she was to have met the devotees and received so many wonderful books.

Though my *prabhu-datta deśa* is Spain, I go from time to time to other places as part of my *sannyāsa-dharma*, if it is clear that it would be pleasing to the Lord and His devotees. In one sense, for you, Śrīla Prabhupāda, it does not make any difference if the transcendental message is distributed in one place or another. Your desire is that the holy name of the Lord reaches every town and village of the world and that as many conditioned souls as possible attain pure love for Kṛṣṇa so that they become happy. You are pleased with whatever service a person offers that contributes to this sublime goal. In that sense, by your mercy I feel free to go anywhere and everywhere to speak about Kṛṣṇa to devotees and to those who have not yet received the good news. At the same time, in my *prabhu-datta deśa*, where I'm presently serving you as temple president for New Vrajamaṇḍala, I travel to other ISKCON centers and new places to spread the sublime method of pure devotional service you mercifully taught us. Whatever I do, I happily offer it to you, Śrīla Prabhupāda, to the community of devotees, and to the merciful Lord, Śrī Kṛṣṇa Caitanya Mahāprabhu.

Please give me the inspiration and empowerment to become a useful instrument of Śrī Caitanya Mahāprabhu's mercy. Please offer your blessings so that your ISKCON flourishes in Spain in wonderful ways beyond our imagination. During your manifested pastimes, you and your intrepid pioneering disciples performed many miracles in many places all over the world (e.g., in the US, London, Moscow, Mumbai, Vṛndāvana, and Māyāpur, to mention a few). And since your departure from this mortal world, during your nonmanifested pastimes, you have performed many similar miracles throughout the world. Please allow us to see an unprecedented wonderful success of the Kṛṣṇa consciousness movement in Spain. By your desire, the Lord may grant this boon for your pleasure and for the well-being of many conditioned souls.

I bow down again at your lotus feet with heartfelt gratitude.

Eternally your servant,

Yadunandana Swami

