

# ŚRĪLA PRABHUPĀDA TRIBUTES

29AUG | 2013 Celebrating the  
appearance day of our  
beloved spiritual master



OM VIṢṆUPĀDA  
PARAMAHAṂSA  
PARIVRĀJAKĀCĀRYA  
AṢṬOTARA-ŚĀTA

ŚRĪ ŚRĪMAD  
A.C.  
BHAKTIVEDANTA  
SWAMI PRABHUPĀDA

FOUNDER-ĀCĀRYA  
OF THE INTERNATIONAL  
SOCIETY FOR KRISHNA  
CONSCIOUSNESS

ŚRĪLA  
PRABHUPĀDA  
TRIBUTES

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First printing, limited printing, 300 copies, 2013

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Quotes from books, lectures, letters and conversations by  
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Printed in England and USA

Design and layout by Jagannātha Śaran Dāsa  
[www.inajardesign.com](http://www.inajardesign.com)

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For an alphabetical list of Tributes

# INTRODUCTION

Dear devotees,

The book you are holding right now is priceless. It contains hundreds of Vyāsa-pūjā tributes to His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda from his disciples. This is no glorified birthday card, but a precious record of appreciation, prayers and memories from the lucky few who were guided by a great master while he was still physically present.

At the ISKCON temple in Brooklyn, a lady used to come in every day for lunch. One day she asked why “the man sitting in the temple”—the mūrti form of Śrīla Prabhupāda—“never moves.” It was charming and everyone had a good laugh, but it also got me thinking about how many of us that supposedly ‘know’ Prabhupāda do not actually experience him to be living. Unless we remain deeply connected in learning about the personality and activities of Śrīla Prabhupāda, immersed in the mood of serving him, as well as endeavouring to live by his teachings, he can be reduced to a statue of an old man that sits at the back of the temple room. A diamond in the dark cannot be easily appreciated by the common eye, but when illuminated by light from different angles, its multifaceted brilliance can be seen. We have Śrīla Prabhupāda’s own writings that reveal him from one angle. Film, audio recordings and photographs allow another facet to be revealed. The voices in this book are like a refracted rainbow—different shades of experience that give us a chance to view and glorify a different aspect of Śrīla Prabhupāda.

A book like this is also vitally important because it highlights the eternally relevant practice of expressing gratitude. According to the Roman philosopher Cicero, gratitude is the greatest virtue of all—both the means and the goal. Modern self-help gurus say the same. Happy people are those who know how to be grateful. If we cannot appreciate where we were, how far we have come, and who we have to thank for the journey, we have little hope of manifesting

other good qualities. If mundane gratitude can have such a powerful effect, it goes without saying that the spiritual gratitude expressed within these pages is worthy of ceaseless meditation.

From all corners of the world these offerings express a heartfelt appreciation for the immeasurable impact that A.C. Bhaktivedanta Swami Prabhupāda has had, and continues to have, on their lives. It is open to all of his initiated disciples, without discrimination—an opportunity to transcend differences and simply offer thanks.

Occasions like Vyāsa-pūjā offer special opportunities to give thanksgiving extra thought, and with their repetition each year, as with all the other prescribed rituals and festivals, they create *saṁskāras*—impressions within the heart that become deeper and easier to fall into each time. For a sincere traveller on the path of *bhakti*, the groove of gratitude is the safest place to be.

Śrīla Prabhupāda was himself a model example of the grateful devotee, moved to the core by sincere service, however simple. His disciple Giriraj Swami recalls an incident that took place in Juhu, India:

“One day Śrīla Prabhupāda was there talking with some respectable persons when suddenly a poor Indian labourer appeared at the doorway of the room. He was dark-complexioned and wearing only a little cloth around his waist. He walked right past the respectable persons and put some flowers on Śrīla Prabhupāda’s table. Then he put his head down in obeisances, stood up, and walked out. At first Śrīla Prabhupāda was completely stunned and silent. He was so moved by this offering that he couldn’t think about anything else for minutes. Finally he said, ‘Just see how he has come with devotion,’ and he quoted the verse, ‘*patraṁ pushpam phalaṁ toyāṁ, yo me bhaktyā prayacchati*’: “If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it.” Śrīla Prabhupāda said, ‘He offered some flowers with devotion, and how much I have been affected. Just imagine the greatness of Kṛṣṇa. I am an ordinary living entity. Kṛṣṇa’s the Supreme Personality of Godhead, but even if Kṛṣṇa is offered just a leaf or a flower with love and devotion, He will accept it. So how great is Kṛṣṇa?’”

With each bowing of the head to the floor, each small flower; when we recite prayers in the morning and before rest; when we use voice and words to glorify the spiritual master, we make priceless progress. Please carefully read the offerings in this book, and let them inspire you to deepen your connection in service to Śrīla Prabhupāda and offer your gratitude with every breath.

*A grateful granddaughter,*

Bhaktin Jāhnavī  
Bhaktivedanta Manor, UK





TRIBUTES  
BY  
SANNYASI  
DISCIPLES



Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. On this occasion of your appearance day I wish to thank you for the many gifts you have showered on me and all your followers.

Thank you for the many occasions of your personal association. Memories of being in your personal presence are like precious gems. You were always kind and spiritual and loving. Being with you was like living inside a transcendental bubble. Serving you in separation and receiving your directions in many letters was also personal and wonderful. And kept me on the right track. You sent me your dictation tapes in the mail, and I heard your voice and typed up your books—*Teachings of Lord Caitanya*, *Kṛṣṇa* book, and four cantos of *Śrīmad-Bhāgavatam*. This was a most intimate service, and I was sorry when I had to give it up to do management.

Thank you for giving me the Hare Kṛṣṇa mantra and chanting on my beads. I receive great solace by chanting *japa* of the holy names. I still haven't attained *Suddha-nāma*, but I greatly cherish and relish the time I spend uttering the mantra on your order, following my vow. I also love singing in congregational *saṅkīrtana* with likeminded devotees and benefiting those who are not initiated.

Thank you for creating the International Society for Kṛṣṇa consciousness. When you legally incorporated the movement in 1966, we could not comprehend your vast vision. We thought it was only for 26 Second Avenue. But now ISKCON has expanded so greatly it is fulfilling Lord Caitanya's prediction that His name would be known in every town and village of the world.

Thank you for the association of devotees, with whom I can share the six loving exchanges among Vaiṣṇavas.

Thank you for the literary contribution of your books. Starting with the First Canto of *Śrīmad-Bhāgavatam*, which you brought with you to America, I have loved reading your translations and purports, which you worked on so tirelessly, waking at 1:00 in the morning to carefully compose your opus. *Bhagavad-Gītā As It Is*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, *The Nectar of Devotion*, and your other books will remain the law books for humanity for ten thousand years.

Thank you, Śrīla Prabhupāda, for the gift of *prasādam*, food offered to Kṛṣṇa. From those first hearty lunches you prepared for us at 26 Second Avenue, ordering us to “eat more,” I began eating healthy vegetarian food that filled my belly and purified my consciousness. And you ordered us not just to eat *prasādam* ourselves but to distribute it to others, which you showed us how to do by starting the Sunday Love Feast.

Thank you for setting up the Governing Body Commission for spiritually managing your growing Society. The GBC prevents chaos from entering ISKCON and provides laws and guidelines to insure that your legacy is preserved.

Thank you for having the foresight to record your lectures. In the beginning you did it yourself, operating the reel-to-reel tape recorder on the dais at 26 Second Avenue. Gradually your disciples took over this service until they formed the Bhaktivedanta Tape Ministry and distributed your tapes to all of your disciples. Now all of your lectures are available on MP3 discs. Recently I have again taken up the habit of listening to your lectures, and it is an intimate and important way to keep in touch with you by transcendental sound vibration.

Thank you for emphasizing book distribution and public *harināma saṅkīrtana* as compassionate means of spreading the message of Kṛṣṇa consciousness and helping suffering humanity in the dark Age of Kali.

Thank you for going through so much effort, along with your disciples, to create three magnificent temples in India: in your home, Vṛndāvana, in your place of worship, Māyāpur, and in your place of business, Mumbai. Since your disappearance, each of these *mandiras* has been extensively expanded, and thousands of pilgrims gather there from India and all over the world to benefit from staying in the holy *dhāmas*.

Thank you for encouraging your scholarly devotees to earn PhDs and represent you by teaching in the universities of the world. By discrediting the atheistic scientists and proving that life comes from life, your scientific devotees have dealt hammer blows against the theory that life comes from matter. You wanted your disciples to systematically study your books and earn degrees—*Bhakti-Śāstrī*, *Bhakti-vaibhāva*, and *Bhakti-vedānta*. This study is being carried

out on a large scale, and devotees are attending institutes for higher learning such as Bhaktivedanta College in Rādhādeś, and also pursuing such education in Vṛndāvana, Māyāpur, and elsewhere.

Your gifts of *japa* and *kīrtana* have been expanded and developed in *japa* retreats and extended *kīrtana* gatherings. Thank you for giving us the Ratha-yātrā festival of Lord Jagannātha, which is now being organized in many cities and countries throughout the world. It is wonderful how your followers have embraced your gifts and expanded them. You taught us loyalty and chastity to you as our spiritual master. You are the pre-eminent *Śikṣā-guru* for all members of ISKCON, and we want to be sure that you are always in the center of our lives and that we are preaching your particular brand of Kṛṣṇa consciousness.

You gave us the gift of aspiring to go back to Godhead. You have said that a devotee does not desire liberation, quoting Lord Caitanya's prayer: "O Lord, all I want is Your causeless devotional service, life after life." Nonetheless, you urged us to think of Kṛṣṇa at the time of death and return to the spiritual world. You taught us from the *Bhagavad-Gītā* that one who knows the appearance and activities of Kṛṣṇa does not at death return to the material body but attains Kṛṣṇa's eternal abode. And you told us that your spiritual master, Bhaktisiddhānta Sarasvatī Ṭhākura, used to tell his disciples, "Why should you wait for many lives? You should finish up your business in this lifetime and go back to Godhead." Considering these things, I aspire to join you in the spiritual world as soon as possible.

Thank you for coming to the Lower East Side of New York City and saving me from my sinful life and fixing me up as a responsible son in your movement. I cannot repay the debt I owe for all the gifts you have given me, but I can preach to others and try to give them Kṛṣṇa consciousness. I am seventy-three years old now and cannot walk properly, and I get headaches, but that does not mean I cannot serve you wholeheartedly. I am your surrendered soul, and I beg you to keep me in a corner of your heart.

*Your eternal servant,*

Satsvarūpa dāsa Goswāmī  
New York, USA

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sārasvate deve gaura-vāñī-pracāriṇe  
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Once, in 1968, at a small meeting with your devotees working on the BTG, you began to speak about your guru mahārāja and said, “My guru mahārāja used to speak from the highest elevated platform.” You said it in such a way that the room seemed to fill with the spiritual wave of your regard for your guru mahārāja’s greatness. It was a wave we could feel, and with my mind’s eye I saw for a moment a picture of your guru mahārāja seated as if on a celestial, throne-like seat, far above us, delivering spiritual knowledge.

His language, you said, was difficult: “Even when he would speak in Bengali, I could not understand.” Whether you understood or not, you used to go on hearing. “That was my policy,” you said. And because you were then enthusiastic about hearing, you went on to explain, now you were enthusiastic about speaking, or preaching.

In contrast to the words of your guru mahārāja, your words, Śrīla Prabhupāda, are simple ones that anyone can understand. And yet they carry such depth of meaning, of truth, that we wonder at how “mere words” can convey so much.

Once at the airport in Tokyo, a young man asked you, “Where do you get all that knowledge in your books?” You get it from Kṛṣṇa—through the Vedic writings, through disciplic succession, and directly from within your heart. It is spiritual knowledge, profoundly realized.

Your words are a “transcendental vibration,” going beyond the semantic framework of symbols and grammar, beyond what we can grasp just through the intellect. It is a vibration that calls to the soul, and a fortunate soul will respond and be enlightened.

And most fortunate of all, by your mercy, will be those who dedicate themselves to serving your words and passing them on to others.

*Your servant,*

Jayadvaita Swami

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### Jayapatāka Swami

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My dear spiritual father Abhaya Caraṇāravinda Bhaktivedanta Swami Śrīla Prabhupāda,

Please accept my respectful obeisances.

Recently I was thinking how you have delivered Lord Caitanya's process all over the world, to every continent of the world—how you represented Lord Caitanya Mahāprabhu with so much mercy. I also could not help but think how you lived and gave us instructions to satisfy the previous *ācāryas*. You said that the secret of success is to satisfy the previous *ācāryas*. That's how you led your life. You connected us to the disciplic succession through the previous *ācāryas*. The process of Kṛṣṇa consciousness is to practice very carefully, being completely Kṛṣṇa conscious, and to give our homages and respects to the previous *ācāryas*.

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura tells us that to establish a high standard of Deity worship around the world, it is essential to have second-initiated devotees, or *brāhmaṇas*. He taught us that the qualities of a *brāhmaṇa* are included in the qualities of a Vaiṣṇava, i.e., that a genuine Vaiṣṇava is automatically a *brāhmaṇa*. Thus he awarded his strict disciples who had been born in lower castes the sacred thread (*upanayanam* or *yajña upavīta*). You followed in his footsteps when you gave second initiations to Westerners and established a high standard of Deity worship.

Śrīla Prabhupāda, you have told us that we should also meditate on the previous *ācāryas* at the time of Vyāsa-pūjā and disappearance festivals. Last year I was meditating on you. This year I wanted to meditate on you and the four immediate previous spiritual masters, but it has not been possible so far to get a satisfactory Bengali poem written. So I am writing my realizations here and will try to get the poem done as quickly as possible. You have dedicated your life to following in the footsteps of the previous *ācāryas*. May we also

be empowered to practice Kṛṣṇa consciousness in such a way that we will be able to follow you and thus follow the previous *ācāryas* through your mercy.

I remember a class you gave in Māyāpur in which you told us how each of the previous four *ācāryas* made some practical contribution to developing the holy *dhāma* of Navadvīpa and the birthplace of Lord Caitanya, and how you also were trying to do something for the holy *dhāma*, following in their footsteps, and how you were grateful to all the devotees who were helping you. Then you choked up and couldn't speak anymore.

In this way and other ways we can see how the previous *ācāryas* prepared the world for your arrival so you could spread Lord Caitanya's message and the holy name all over the world. May we always be surrendered at your lotus feet and try to satisfy you. In this way the previous *ācāryas* and Lord Kṛṣṇa will be satisfied, and our life will be perfect.

*A soul surrendered to your lotus feet,*

Jayapatāka Swami

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### Prahlādānanda Swami

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

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

In the *Bhagavad-Gītā* Lord Kṛṣṇa glorifies transcendental knowledge as the boat that can help us cross over the ocean of material miseries. Lord Kṛṣṇa also says that transcendental knowledge is one of the fruits of pure devotional service. This knowledge is received from Lord Kṛṣṇa or from his bona fide representatives and is of two kinds: understanding our real self, and understanding the Supreme Personality of Godhead.

To help us achieve this knowledge, Śrīla Rūpa Goswāmī has advised us to use all our resources in the service of Lord Caitanya Mahāprabhu's *saṅkīrtana* movement. The aim is to become an instrument to convince people that they are all Lord Kṛṣṇa's eternal



servants and that it is in their interest to use whatever they have—body, wealth, intelligence, words, life—in glorifying and serving Lord Kṛṣṇa. When we use all our energies to work cooperatively to preach Kṛṣṇa consciousness, the *saṅkīrtana* movement will spread and our lives and others' lives will become perfect. How to use our various energies in the *sankīrtana* movement can be seen in different ways. One way is through properly understanding and using the five gross elements of the material energy.

The Vedic literature tells us that the external material world consists of five gross material elements: ether, air, fire, water, and earth. Furthermore, there are five planets, or *grahas*, that rule over these five elements: Jupiter, Saturn, Mars, Venus, and Mercury. In turn, these *grahas* are ruled by five *avatāras*: Vāmanadeva, Kūrmadeva, Nṛsimhadeva, Paśūrāma, and Buddha, respectively. For our purposes, we need to first understand how these *grahas* influence our behavior. Then we can learn how to best integrate the various energies of the *grahas* in our lives and in organizing the *saṅkīrtana* movement.

Ether (ruled by Jupiter) is the element that provides space to hold the other elements. Similarly, Jupiter gives us the “Why?” in our lives and rules optimism, purpose, and the higher goals of life. Among the demigods, Jupiter is Bṛhaspati, the guru of the *devas*, who gives us the knowledge that comes in disciplic succession and that is meant for our development of Kṛṣṇa consciousness and pure devotional service. Jupiter gives us the bigger picture or the space for our other energies and provides a meaningful direction in which to use them. The highest objective of life and knowledge that Jupiter can give is pure devotional service in full Kṛṣṇa consciousness.

To realize this knowledge, we have to recognize and do our duty in a detached manner. This aspect is represented by air and Saturn. As air is neutral to the other elements and unaffected by their association, so we have to be detached and unaffected by the material energy as we perform our Kṛṣṇa conscious duties. Saturn, which represents the limitation that the time factor imposes on everyone in the universe, also teaches the tolerance necessary to transcend the dualities of the material energy, such as happiness and distress, honor and dishonor. Without Saturn's detachment, caused by a realistic perspective on life, the purposes delineated and inspired by Jupiter will not be fulfilled.

To sustain our detachment and further our advancement towards our goal, we require the fiery energy of Mars. As fire illuminates and gives heat, so Mars provides the illumination on our path and the enthusiasm and determination to go forward to achieve our goal despite obstacles. Without sufficient and balanced Martian fire, we'll either be too timid to commit our energies in productive actions or too easily frustrated and angered, thus dissipating our energies in unproductive ways.

To make spiritual advancement, we need patience, conviction, and enthusiasm. When Jupiter's energy makes the goal of Kṛṣṇa consciousness clear, Saturn's patience and Mars's conviction and enthusiasm make our progress along the path of spiritual advancement steady.

A strong and balanced influence of Venus can enhance a devotee's cooperative spirit in the *saṅkīrtana* movement. This spirit helps create a pleasing, attractive atmosphere that will allow a sense of appreciation for other devotees to develop and will increase the desire to worship the Supreme Lord with devotion.

When devotion increases the loving exchanges among devotees, Lord Kṛṣṇa and the goddess of fortune are pleased, and they award their devotees success in spiritual advancement and all the necessities of life. In this way we can easily remember Lord Kṛṣṇa by understanding how He is the controller and enjoyer of His material and spiritual energies. When properly used in devotional service, Mercury's energy gives this clear perception and intelligence.

Once our perception is clear and our mind present, our consciousness fills up with the happiness of Kṛṣṇa consciousness, Kṛṣṇa conscious activities become ever more encouraging, and the means to achieve our goal—*Kṛṣṇa-prema*—become ever clearer.

Because Lord Kṛṣṇa can create within His sincere and surrendered devotees the higher qualities necessary for advancement in spiritual life, such devotees do not need to know about the *grahas* and astrology. In his books Śrīla Prabhupāda clearly explains all the knowledge necessary for spiritual advancement.

Lord Kṛṣṇa has created the material energy so that the conditioned souls can use His energy in devotional service to gradually come to the position of Kṛṣṇa consciousness. If we have a clear goal,

the intelligence how to achieve it, patience, determination, and enthusiasm, we can gradually perceive Lord Kṛṣṇa within all things, and our life will gradually become absorbed in the happiness of spiritual existence.

*Śrīla Prabhupāda's servant,*

Prahlādānanda Swami  
Rādhādeś, Belgium

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### Trivikrama Swami

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Dearest Śrīla Prabhupāda,

Please accept my humble obeisances at your holy lotus feet.

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

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

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

By your mercy I am seeing more and more how this material world is a place of suffering. I remember sitting with you in New Vṛndāvana in the summer of 1969. We were looking out over a valley verdant with summer foliage, and I expressed a doubt to you. “They say that things are getting better, Śrīla Prabhupāda.”

You looked at me incredulously and said, “You really believe that?!” Then pointing to the valley below us, you said, “They can destroy this—turn it into fire—but they can’t make something like this.”

My optimism regarding material advancement was shaken to the core by that exchange, but still some lingering doubts remained. In

the forty-four years since then, by following the process you gave us, I can say from my realization with conviction that you are 100% right, Śrīla Prabhupāda: the material world is not a place of happiness.

Of course, the fact remains that I, along with everyone else here in the material world, want happiness. That is a fact. But without experiencing happiness from the spiritual side, we will simply go on “hoping against hope.”

For me that was your greatest gift—showing by your personal example how one could be happy here in the material world, a certified place of misery, by being fully engaged in Lord Kṛṣṇa’s service. Thank you for being the *ācārya* in this respect, and also for showing us that the practical way for anyone to achieve this happiness in Kṛṣṇa consciousness is simply to agree to follow in your footsteps.

We know it is easier said than done—“to follow in your footsteps”—but with practice each of us can make measurable progress.

It is clear to me that you have given us the perfect process to bring us to the highest goal—*Kṛṣṇa-prema*.

I remain eternally indebted.

*Your insignificant servant,*

Trivikrama Swami

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### Gopāl Kṛṣṇa Goswāmī

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My dear Śrīla Prabhupāda,

On this glorious day of your appearance, I offer my most humble obeisances at your lotus feet again and again. As always, I find myself totally unqualified to glorify your unlimited transcendental qualities and achievements.

In *Śrīmad-Bhāgavatam* (3.5.3) the great sage Vidura speaks the following verse:

*janasya kṛṣṇād vimukhasya daivād  
adharmā-śīlasya suduḥkhitasya*

*anugrahāyeha caranti nūnam  
bhūtāni bhavyāni janārdanasya*

“O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.”

In the purport you state:

Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls. . . .

Śrīla Prabhupāda, you are that merciful Vaiṣṇava who left Vṛndāvana in old age to execute your spiritual master's order. You are a Vaiṣṇava of the highest order. Your every action was based on the teaching of the *ācāryas* and *sāstras*. In spite of having thousands of disciples, you were always a humble servant of Lord Caitanya. You poured mercy just like the rain clouds pour rain on the dry earth. You opened spiritual hospitals (temples) all over the world so that the conditioned souls could become enlightened about the importance of human life. In spite of many obstacles, you were determined to establish Kṛṣṇa consciousness on this planet.

You showed us how to push on Lord Caitanya's *saṅkīrtana* movement by your own personal example. You taught us the sublime process of chanting, dancing, worshiping the Deities, and taking *prasādam* in the association of devotees. You established very beautiful temples all over the world. You emphasized the importance of visiting the *dhāmas* by establishing beautiful centers in Māyāpur and Vṛndāvana. You worked hard to translate the Vedic texts for the benefit of humanity. Your books are now available in over seventy languages of the world. You stated that these books will give guidance for the next ten thousand years. Every day we meet people whose lives changed after reading your books. Your books are the real time bombs. They can explode at any time. You wanted us to study your books and also distribute them. You emphasized that book distribution is the highest welfare activity one can engage in. You are continuing to preach through your books, videos, and recorded lectures. You are our eternal father, guide, and well-wisher. Once again I want to beg you to give me the strength and

intelligence to remain engaged in service in your glorious ISKCON movement. Your movement is the only hope for suffering humanity.

Due to your purity, your Kṛṣṇa consciousness movement has continued to expand even after your physical departure. Book distribution is increasing in many parts of the world, and more and more spiritual hospitals are being built, especially in India. Due to your causeless mercy we now have five temples in Bombay and ten in Delhi. This expansion of Kṛṣṇa consciousness is happening only due to your dedication to fulfilling Lord Caitanya's prediction that the holy name would be chanted in ever town and village.

*Your insignificant servant,*

Gopāl Kṛṣṇa Goswāmī

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Girirāj Swami

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### Śrīla Prabhupāda, Spiritual Revolutionary

My dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your divine lotus feet. All glories to Your Divine Grace!

Śrīla Prabhupāda, who can fathom your greatness, your accomplishments, your unbounded causeless mercy and love? In a letter to a sympathizer in India in 1966, you wrote of your experience of America:

The general people are all intoxicated and loafers. . . . You cannot imagine from there, how difficult it is to make them accept good *Sad-ācāra* [behavior according to scriptural injunctions]. It is so much mercy from Śrīla Prabhupāda [Bhaktisiddhānta Sarasvatī] that they are giving up illicit relationships, intoxication, marijuana, tea, coffee, everything. Having given up meat they are eating dal, chapatti, and rice and are very happy. They do *kīrtana* and *hari-nama* every morning and evening, and do *sandhyā* before Śrīla Mahāprabhu's picture. To honor the *guru-varga*, as soon as they see me they pay obeisances. I never expected so much. . . .

It is not possible to beg here. It is not possible to run a *maṭha*

or temple if money does not come from earnings. Here it is not possible to go from door to door to beg flour and rice. Without [advance] notice it is not possible to meet with any gentlemen. . . . Along with all this inconvenience, in this faraway foreign country, I am working alone, helplessly. My only hope is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. I have no one else. In my house my wife and son did not help me, so I left my home. I thought the Godbrothers would help me, but even that I did not get. . . . In my old age I have taken so much risk, but not to fulfill any of my own desires. Śrīla Prabhupāda had desired this work, and I am trying to fulfill that desire according to my ability. Personally I have no ability. My only hope is Śrīla Prabhupāda.

Some glimpse of your greatness—and your mission—is given in your translation and purport to *Śrīmad-Bhāgavatam*, 2.4.18:

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

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, 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.”

In your purport you explain:

The above-mentioned historical names are different nations of the world. Even those who are constantly engaged in sinful acts are all corrigible to the standard of perfect human beings if they take shelter of the devotees of the Lord. Jesus Christ and Muhammad, two powerful devotees of the Lord, have done tremendous service on behalf of the Lord on the surface of the globe. And from the version of Śrīla Śukadeva Goswāmī it appears that instead of running a godless civilization in the present context of the world situation, if the leadership of world affairs is entrusted to the devotees of the Lord, for which a worldwide organization under the name and style of the International Society for Kṛṣṇa consciousness has already been started, then by the grace of the Almighty Lord there can be a thorough change of heart in human beings all over the

world because the devotees of the Lord are able authorities to effect such a change by purifying the dust-worn minds of the people in general.

Your disciple and Sanskrit editor Pradyumna Dāsa, who had read many scriptures, commentaries, and works by previous *ācāryas*, told me that what struck him as unique about you was that you applied the principles of scripture beyond the individual practitioners' efforts to the affairs of state and the world. You applied the same principles on a broad scale, as we see immediately in this purport.

The verse says that anyone who is sinful can at once be purified by taking shelter of the devotees of the Lord—which is very encouraging for us sinful souls. And you take the principle and extend it—that the whole world is suffering because people are sinful. As you have explained, all suffering is due to sin—transgressing God's laws—and sin is due to ignorance. So if we become free from ignorance, we will become free from sin and suffering—which can be achieved by taking shelter of the devotees of the Lord.

Everyone is under the jurisdiction of some government. If the governments are guided by devotees of the Lord, there will be no more sinful activities, no more sinful reactions, and no more misery, and people will be peaceful and happy.

Continuing the purport:

The politicians of the world may remain in their respective positions because the pure devotees of the Lord are not interested in political leadership or diplomatic implications. The devotees are interested only in seeing that the people in general are not misguided by political propaganda and in seeing that the valuable life of a human being is not spoiled in following a type of civilization which is ultimately doomed. If the politicians, therefore, would be guided by the good counsel of the devotees, then certainly there would be a great change in the world situation by the purifying propaganda of the devotees, as shown by Lord Caitanya. As Śukadeva Goswāmī began his prayer by discussing the word *yat-kīrtanaṁ* so also Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations created by politicians can at once be extinguished.



And after the extinction of the fire of misunderstanding, other profits will follow. The destination is to go back home, back to Godhead. . . .

As described by Lord Caitanya in His *Śikṣāṣṭaka*, the chanting of the holy name cleanses the mirror of the heart. And Śukadeva Goswāmī recommends *yat-kīrtanam*—the same thing.

One may think of the verses of the *Śikṣāṣṭaka* in a very personal way, in terms of one's own spiritual advancement, but here you extend the principle: if the government leaders propagate *harināma-saṅkīrtana*, then all of the benefits mentioned in the first verse of the *Śikṣāṣṭaka*, such as extinguishing the blazing fire of material existence, can be achieved, not only on the level of the individual and family but also on the level of nations. On every level people can be delivered from the blazing fire of material existence by taking shelter of the devotees' instructions and performing *saṅkīrtana*.

A little further in the purport:

In the *Bhagavad-Gītā* (9.32) it is said by the Lord that there is no bar to becoming a devotee of the Lord (even for those who are lowborn, or women, *śūdras*, or *vaiśyas*), and by becoming a devotee everyone is eligible to return home, back to Godhead. The only qualification is that one take shelter of a pure devotee of the Lord who has thorough knowledge in the transcendental science of Kṛṣṇa (the *Bhagavad-Gītā* and *Śrīmad-Bhāgavatam*).

Tamāl Kṛṣṇa Goswāmī once dreamed that you were reporting to the previous *ācāryas* about the situation on the planet earth: "The people now have no good qualities. They have no background in pious activities, no background in Vedic culture, and no background in scriptural knowledge. But they do have one good quality: They have full faith in me, and whatever I tell them they do."

Hearing the dream, you smiled in agreement. "The only qualification is that one take shelter of a pure devotee of the Lord who has thorough knowledge in the transcendental science of Kṛṣṇa. Anyone from any part of the world who becomes well conversant in the science of Kṛṣṇa becomes a pure devotee and a spiritual master for the general mass of people and may reclaim them by purification of heart."

Here you are referring to Śrī *Caitanya-caritāmṛta* (*Madhya* 8.128): “Whether one is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.” And you are extending the principle that regardless of one’s background—no matter how sinful—if one takes shelter of a devotee of the Lord who is conversant with the science of Kṛṣṇa and learns the science from him, one in turn can become a guru, a teacher of the transcendental science.

“A Vaiṣṇava, therefore, can accept a bona fide disciple from any part of the world without any consideration of caste and creed and promote him by regulative principles to the status of a pure Vaiṣṇava who is transcendental to brahminical culture.”

Your stance was revolutionary. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura enunciated the principle, with evidence from *śāstra*, that even a person not born a *brāhmaṇa* can become a Vaiṣṇava and that when one is actually a Vaiṣṇava he surpasses even the brahminical qualifications. And he implemented the principle in his *maṭha*, awarding the sacred thread to devotees not born in *brāhmaṇa* families.

You, Śrīla Prabhupāda, extended the same principle even to those born outside India or Hindu society.

In India we met—and one still meets—people who objected to your awarding the sacred thread to those born outside *brāhmaṇa* families. In Madras Acyutānanda had an argument with our host, a so-called orthodox Hindu, who believed that you cannot be a *brāhmaṇa* unless you are born in a *brāhmaṇa* family. Still, he conceded, “You can be a Vaiṣṇava, and a Vaiṣṇava is more than a *brāhmaṇa*—but you are not a *brāhmaṇa*. To become a *brāhmaṇa* you have to take birth as a *brāhmaṇa* in your next life.”

Acyutānanda explained, “One takes birth in a particular family according to his *karma*, his previous pious and sinful activities, and thus someone who has engaged in sinful activities may not take birth in a *brāhmaṇa* family. But by chanting the holy name of the Lord you can immediately eradicate all sinful reactions without a change of body.” In conclusion, he questioned our host, “What is stronger—the holy name or sin?” And the man had to admit that the holy name is stronger.

So by taking shelter of the holy name, under the guidance of a pure devotee, one can be freed from sinful actions and reactions, even without changing one's body, and thus transcend the position of even a material *brāhmaṇa*. One can become more than a *brāhmaṇa*—and also a *brāhmaṇa*.

Further on in your purport:

So by the order of Lord Caitanya Mahāprabhu, the cult of *Śrīmad-Bhāgavatam* or the *Bhagavad-Gītā* can be preached all over the world, reclaiming all persons willing to accept the transcendental cult. Such cultural propaganda by the devotees will certainly be accepted by all persons who are reasonable and inquisitive, without any particular bias for the custom of the country. The Vaiṣṇava never accepts another Vaiṣṇava on the basis of birthright, just as he never thinks of the Deity of the Lord in a temple as an idol.

Here you refer indirectly to a verse from the *Padma Purāṇa*: “One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaiṣṇava in the Acyuta-gotra to belong to a certain caste or creed, or who thinks of *caraṇāmṛta* or Ganges water as ordinary water is taken to be a resident of hell.”

Just as the Deity is transcendental—not stone or wood or metal but Kṛṣṇa Himself—so too a Vaiṣṇava who has been reinstated in his or her constitutional position as an eternal servant of Kṛṣṇa is not a *brāhmaṇa* or *vaiśya* or *śūdra* or *mleccha* or Indian or American or Chinese or man or woman. He or she is a Vaiṣṇava, a servant of Viṣṇu.

Your purport continues:

And to remove all doubts in this connection, Śrīla Śukadeva Goswāmī has invoked the blessings of the Lord, who is all-powerful (*prabhaviṣṇave namaḥ*). As the all-powerful Lord accepts the humble service of His devotee in devotional activities of the *arcana*, His form as the worshipable Deity in the temple, similarly the body of a pure Vaiṣṇava changes transcendently at once when he gives himself up to the service of the Lord and is trained by a qualified Vaiṣṇava.

Here you refer to Lord Caitanya's instruction to Śrīla Sanātana Goswāmī in Śrī *Caitanya-caritāmṛta* (*Antya* 4.192): "At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself" (not in quantity, of course, but in quality). And Sanātana Goswāmī confirms the same principle in his *Hari-bhakti-vilāsa* (2.12), as you often quote: "As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a *brāhmaṇa*."

Concluding your purport to *Śrīmad-Bhāgavatam* 2.4.18:

The conclusion is that the Lord, being all-powerful, can, under any and every circumstance, accept anyone from any part of the world, either personally or through His bona fide manifestation as the spiritual master. Lord Caitanya accepted many devotees from communities other than the varnāśramites, and He Himself declared, to teach us, that He does not belong to any caste or social order of life, but that He is the eternal servant of the servant of the Lord who maintains the damsels of Vṛndāvana (Lord Kṛṣṇa). That is the way of self-realization.

Śrī *Caitanya-caritāmṛta* indicates the value, or stature, or significance of someone—you—who can actually purify people addicted to sinful acts. That principle was there in the *Bhāgavatam*, but until you left India and crossed the ocean, it had not been done outside of India.

The *Caitanya-caritāmṛta* describes the Caitanya tree, with Lord Caitanya being simultaneously the tree and the gardener tending the tree. Different branches of the tree are described, one as *sarvottama*, "the best of all":

On the western side were the forty-third, forty-fourth, and forty-fifth branches—Śrī Sanātana, Śrī Rūpa, and Anupāma. They were the best of all. (*Cc. Ādi* 10.84)

By the will of the supreme gardener, the branches of Śrīla Rūpa Goswāmī and Sanātana Goswāmī grew many times over, expanding throughout the western countries [*paścima deśa*] and covering the entire region. (*Cc. Ādi* 10.86)

Reading these verses, we are struck by the resemblance between

what Kṛṣṇadāsa Kavirāja Goswāmī says about Śrī Rūpa and Śrī Sanātana and what we know to be true of you.

Rūpa and Sanātana are glorified because they spread Kṛṣṇa consciousness in the western regions of Bhārata (India). By the desire of Caitanya Mahāprabhu, the supreme gardener, you went even further west, across the ocean to America, and across the next ocean, to China. Thus you are appreciated for *nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*: “delivering the Western countries, which are filled with impersonalism and voidism.”

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Goswāmī and Sanātana Goswāmī they were trained in devotional service and good behavior. (Cc. *Ādi* 10.89)

Such was the condition of the population on the western side of India during Lord Caitanya’s time—what to speak of the western hemisphere when you went. Still, you trained us in devotional service (*bhakti*) and good behavior (*Sad-ācāra*).

As you yourself explain in your purport,

Until five thousand years ago . . . the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Goswāmī and Sanātana Goswāmī very kindly preached the *bhakti* cult in western India, and following in their footsteps the propagators of the Caitanya cult in the Western countries are spreading the *saṅkīrtana* movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of *mlecchas* and *yavanas*. All of our devotees in the Western countries give up their old habits of illicit sex, intoxication, meat-eating, and gambling. Of course, five hundred years ago these practices were unknown in India—at least in eastern India—but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

When you first returned to India and came to Bombay in 1970, there was a large gathering of *sādhus* at Chowpatty Beach. Many

Māyāvādīs were on the stage, with thousands of people in the audience. The *sādhus* gave many longwinded, dry, impersonal, speculative discourses, and when finally your turn came, you spoke for only a few minutes:

The problem is . . . how we can make everyone accustomed to take up good habits—*sad-ācāra*. I think in this age, Kali-yuga, there are many faults.

You proceeded to explain the power of Lord Caitanya's *saṅkīrtana* movement to clean the hearts of everyone, referring to the two great rogues whom Lord Caitanya had delivered, Jagāi and Mādhāi:

Now we are saving, wholesale, Jagāis and Mādhāis. Therefore, if we want peace, if we want to be situated on the *sad-ācāra* platform, then we must spread the *harināma mahā-mantra* all over the world. And it has been practically proven. The American and European Vaiṣṇavas who have come here, who have chanted Hare Kṛṣṇa mantra—they were cow-flesh eaters, drunkards, illicit-sex mongers, all kinds of gamblers. But having taken to this Kṛṣṇa consciousness movement, they have given up everything abominable. *Sad-ācāra* has come automatically. They are no more meat-eaters, no more gamblers, no more illicit-sex mongers, no more intoxicators. They do not even take tea or coffee, or even smoke, which I think is very rare to be found in India. But they have given up. Why? Because they have taken to this Kṛṣṇa consciousness.

I do not feel that I have to say very much. You can see what is the result of Kṛṣṇa consciousness. It is not something artificial. It is there in everyone. I have not done anything magical. But this Kṛṣṇa consciousness is present in all of us. We simply have to revive it.

Thus you did with people all over the world what Rūpa Goswāmī and Sanātana Goswāmī had done in the western regions of India—trained people who were neither intelligent nor trained in devotional service or good behavior.

In your talk, and in your purport, you boldly pointed out that your disciples had given up all these sinful activities because they had taken shelter of a pure devotee and engaged in chanting the holy name of the Lord. So, if we maintain that position of following the

instructions of the pure devotee and chanting the holy names, we will have the strength to resist the force of previous bad habits and the false propaganda of materialistic leaders. It is not automatic; but if we make a conscious, deliberate effort to maintain the shelter of the pure devotee and the holy name, *māyā* will not be able to touch us.

Kṛṣṇa is like the sun, and *māyā* is like darkness. As long as we remain in the sun of Kṛṣṇa consciousness, the darkness of *māyā* cannot touch us. And so we should continually chant, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, under your perfect guidance.

On this occasion we pray that we may always remain in the light of Kṛṣṇa consciousness and fulfill your words and desires.

Hare Kṛṣṇa.

*Your fallen servant,*

Girirāj Swami  
California, USA

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### Hridayānanda dāsa Goswāmī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin itī nāmine*

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

Dear Śrīla Prabhupāda,

I offer my sincere obeisances at your feet. You magnanimously bestowed on us Kṛṣṇa consciousness with a “lifetime warranty.” Just as during your manifest presence on earth, so now after your external disappearance, you continue to make Kṛṣṇa consciousness work for a burgeoning global community of Vaiṣṇavas.

You are the perpetual reference point of purity, determination, fearlessness, and devotion to Kṛṣṇa. History will inevitably throw up varieties of lesser persons claiming to know and embody “the way.” It is you, Śrīla Prabhupāda, who save the innocent from such

lesser leaders. As Kṛṣṇa says in the *Gītā* (3.21), people in general follow *śreṣṭha*, the best, most excellent, most distinguished person among them. Had Kṛṣṇa not sent and revealed you as truly the best person, many one-eyed gurus would have ruled the blind valley of the modern world.

We continue our lifelong task of finding the most appropriate balance between the twin historical imperatives of preservation and adaptation. We must preserve intact all that is essential in our supreme tradition. Yet a movement may lose itself not only through deviation but also through fatal attrition, caused by a failure to include relevance among the items to be preserved.

Only you, Prabhupāda, can bless us with the keen intelligence to properly balance preservation and adaptation. Only you can perfectly teach us to correctly discern the basic, the fundamental, the unchangeable, from the variable, protean, adaptable detail. We must earn your blessings by our genuine, earnest dedication to our own emancipation, and to that of the world. We must also balance attention to self with attention to other souls. As Kṛṣṇa teaches us in the *Gītā*, and the *Bhāgavatam*, in a world full of tensions, paradoxes, and competing just claims, we must find reasonable balance in all things.

On the holy day of your divine appearance, along with our expressions of gratitude, we congratulate you on your sublime descent to this world, your inimitable glorious deeds, and your immaculate departure. Kindly empower us more than ever to do your work in this baffled world.

*Your eternal servant,*

Hridayānanda dāsa Goswāmī



Dear Śrīla Prabhupāda,

I am offering my *daṇḍavat praṇāmas* in the dust of your lotus feet.

You are my divine master and certainly so dear to Śrī Śrī Rādhā and Kṛṣṇa. I prostrate myself in the dust of your lotus feet; you who, perfectly trained by your master Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, fully took to heart his instructions and with the mace of your powerful words, destroyed the *māyāvāda* and *śūnyavāda* misconceptions so ubiquitous and redundant in these Western countries.

On the thirty-sixth anniversary of your disappearance from my vision, oh lion-preacher and *māyāvādī*-scolder whose heart was molded by my grandsire Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Mahārāja and glazed by your loving and affectionate godbrothers in the persons of Śrīla Bhakti Rakshak Śrīdhara Mahārāja and Śrīla Bhakti Pragyā Keśava Mahārāja, I bow down fully and beg for your causeless mercy on this fallen soul.

Your Divine Grace carried the Lord's grace upon fallen souls such as myself, who had no hope for the duration of the whole of Brahma's lifetime of obtaining even a speck of mercy. And yet, you showered storms of pure *kṛpā* our way, out of your causeless kindness.

An ocean freighter was required in the service of the Lord and your manner convinced Śrīmatī, whose vessel plied the Atlantic waters so well. It was as if the ocean knew that she was carrying not just another passenger but a great liberator who would, unlike a previous '*sannyāsī*' from Bengal, deliver the real message of *sanātana-dharma*, unscathed by misinterpretation, misapplication and misconception, to the Western world.

Eighteen days would have been sufficient for you to mesmerize the materialists of the world and bring them to the lotus feet of Rādhā and Kṛṣṇa, had you simply had a few good men.

If we had carried on with the programs of temple worship and street *sankīrtana*/book distribution as fashioned by you, a cunning transcendentalist whose heart was made of pure gold, then no doubt today we would have seen a new world order – a Vaikuṅṭha.

If the *saṅkīrtana* mission is to raise itself up and again move into the towns and cities of the world, then surely it will only be possible when all artificial walls dividing our efforts and minimizing our capacity as a powerful force of love give way.

If offenses are conspicuous by their absence, then there shall be no reason not to unite as a totally undefeatable mission.

If we glorify our founder but do nothing to enhance his mission and to ensure that any Vaiṣṇava with a pure and simple heart can enter its halls and be honored and respected, then what kind of eulogy is it?

A liberated soul has eight qualities as described in the *Chāndogya Upaniṣad*, which are that he is freed from all sin; he is not subject to the miseries of old age; he is always young and fresh; his body has no tendency to decay; he never dies; he is never morose; he has no sensual desires; and he has a natural service inclination towards Śrī Kṛṣṇa.

Prabhupāda, you had all these qualities. You were not a soul bound by material laws. Your actions were purely devotional and nothing and no one could stop your devotees' march of freedom to the halls of *Vaikuṅṭha* save and except disloyalty.

You, our saffron host, were cast in *cintāmaṇi* and supported by a host of ever-liberated celestials all in anticipation of a Vaiṣṇava world where love and affection would rule unopposed.

You were the virtual incarnation of *mahā-kṛpā*, the full glory and *śaktyāveśai*; stepping into planes, trains, cars and what not, you addressed audiences of every ethnic origin that they are not what they think they are, and that the souls of your sons, daughters, students or servants are never to benefit in the least from all the material education, indoctrination, subjugation, dispensation, propagation, or litigation wrought on the earth.

For in the transitory realm of broken dreams and broken hearts, there is only one surety: death. Kṛṣṇa *bhakti*, which you, the servant of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, so painstakingly put forth in your books, lectures and conversations for the future of all generations to come, lambasted the foolish materialistic dreams of hardened sensualists and stubborn impersonalists.

In many ways we feel doubly and triply blessed, for despite the loss of your physical presence, we have had the association of several *śikṣā* gurus whose merciful instructions and pleasant manner created even greater understanding and realization of your full stature and that of your writings.

O, how expert you were in engaging souls in their *nitya-dharma* even unknowingly, by dovetailing their natural propensities with the Supreme Brahman whose pleasure was secured indubitably by the satisfaction of the deputed agency in the Gauḍīya Vaiṣṇava *sampradāya*.

*na buddhi-bhedaṁ janayed ajñānām karma-saṅginām  
joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran*

How talents were forged under your hammer into wonderful manifestations, fit to be put into galleries and showrooms around the world!

Our former languid, lackadaisical, limpid, lusty and lascivious drives have now fallen away like the lifeless outer skin of a snake shed upon the ground, making way for *prema*-filled motivations, aspirations and supplications unto the Lord of Lords and His pleasure potency which spontaneously arise.

We don't want to turn back the pages of time dear spiritual master, for the future will always be dynamic and curiously enriched for anyone who takes to heart all that you have said and done.

My only wish is that you will not forget this fallen soul and place your two lotus feet on his head forever, so that he may take those particles of dust as his full salary and dispensation for whatever meager and entrusted activities he offered in your service.

In a mood of utter desperation, I sit and watch as tears go by.

*je ānīlo prema-dhana koruṅā pracurheno  
prabhu kothā gelā ācārya-ṭhākur*

*kāhā mora swarūp rūpa kāhā sanātan  
kāhā dāsa raghunātha patita-pāvan*

*kāhā mora bhāṭṭa-juga kāhā kavirāj  
eka-kāle kothā gelā gorā naṭa-rāj*

*pāṣāṇe kuṭibo māthā anale paśibo  
gaurāṅga guṇera nidhi kothā gele pābo*

*se-saba saṅgīra saṅge je koilo bilās  
se-saṅga nā pāiyā kānde narottama dās*

O venerable Vaiṣṇavas, to see your persons is the perfection of my eyes; to touch your *ānandamayī* body is the perfection of the sense of touch; and to glorify infallible *Vaikunṭha* men as yourselves is the purpose of the tongue and laptop. For those in dire straits, being pulled by the forceful grip of Kali's agents, such divine association is beyond rare.

O greatest of Mahāprabhu's eternal *sevakas*, may your surrendered servants find the time to go out of their way to do what must be done without regret and with utmost expediency.

The comfort zone will always find a host of friends and family that will no doubt coax many away from the path of pure *bhakti*. Surely, an affinity for life's banal pleasures has detracted many away from the spirit of the *ācāryas* who looked with a scant eye at the dismal profit earned in socializing (except Facebook, of course).

Your untiring patience and unswerving devotion that went into forging an institute was hardly fathomable by others—even those of the same spiritual upbringing and in the same devotional line.

May my infractions soon fall away. May my attachments to this world soon drop like leaves in the fall and may my dedication and sincerity be molded after yours.

In the dust of your lotus feet, footprints and footwear,

*Your lowly and fallen servant,*

Avadoot Swami

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin itī nāmine*

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

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

Dear Śrīla Prabhupāda,

Lately we have been meditating deeply on the importance and meaning of your being known as the founder-*ācārya* of ISKCON. As with everything you did, there are innumerable reasons why you took that title, not the least of which is for our protection. Founder-*ācārya* means “original”; no one else can be the founder-*ācārya*. There can be so many *ācāryas*, on so many levels, but there can be only one founder-*ācārya*. I pray that I can focus on your example of humility, which is exactly in line with the examples of Śrīla Narottama Dāsa Ṭhākura and Śrīla Bhaktivinoda Ṭhākura.

O Lord Kṛṣṇa, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You? [*Iṣṭa-deve Vijñapti* 4, from Narottama Dāsa Ṭhākura’s *Prārthanā*]

Were You to judge me now, You would find no good qualities. Have mercy and judge me not. Cause me to drink the honey of Your lotus feet and thereby deliver this Bhaktivinoda. [*Dainya*, Song 5, from *Śaraṇāgati*]

Ruined by laziness and sleep, I resist all pious deeds, yet am very enthusiastic to perform wicked acts. For the sake of worldly fame and reputation I engage in the practice of deceitfulness. I am victimized by my own greed, being always lustful. [*Dainya*, Song 4, from *Śaraṇāgati*]

You explain that when these *mahā-bhāgavatas* lament like this, they really feel it. They are not like me, just pretending in order to get some attention.

I am always embarrassed to write for your Vyāsa-pūjā book, since so many others write with real love for you. While on Jagannātha Ratha-yātrā in a tourist area of Thailand, I saw an amusing sign in a shop window. It said “Genuine Fake Watches.” I thought, “That is me, a ‘genuine fake devotee.’” I am not like Lord Caitanya Mahāprabhu, who said he was a pretender just to teach us humility. I am really so far, far from being a devotee.

*na prema-gandho 'sti darāpi me harau  
krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā  
bibharmi yat prāṇa-pataṅgakān vṛthā*

Caitanya Mahāprabhu continued, “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose. [Cc, Madhya 2.45]

*dūre śuddha-prema-gandha, kapaṭa premera bandha  
seha mora nāhi kṛṣṇa-pāya  
tabe ye kari krandana, sva-saubhāgya prakhyāpana  
kari, ihā jāniha niścaya*

“Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt. [Cc. Madhya 2.46]

*yāte vaṁśī-dhvani-sukha, nā dekhi' se cāṇḍa mukha  
yadyapi nāhika 'ālabhana'  
nija-dehe kari prīti, kevala kāmera rīti,  
prāṇa-kīṭera kariye dhāraṇa*

“Even though I do not see the moonlike face of Kṛṣṇa as He plays on His flute, and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.”

[Purport:] In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the lovable Supreme Lord is the supreme

shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called *ālambana*. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Kṛṣṇa and has no eagerness to see Him is the sign of being without *ālambana*. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose. [Cc. Madhya 2.47]

I have to thank you for your unlimited compassion and patience with me. You have inspired so many to genuinely serve you unconditionally, and, like you, they keep encouraging me and giving me opportunities for service to your mission.

When I see how the Temple of the Vedic Planetarium is coming up in Māyāpur *dhāma*, I know that you are very pleased.

There are so many “miracles” happening, by your divine desire, all over this earth planet. Your book distribution is increasing, and more and more souls are taking to the genuine practice of *bhakti-yoga as it is*.

*Aspiring to become the servant of your servants,*

Kavicandra Swami

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Tridaṇḍī Bhikṣu Bhakti Abhaya Āsrama

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### He Lives Forever

When our beloved spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, left our vision, like so many of us, I wondered how I could bear the separation, even the thought that I would not get a chance to be with him again. But even during that initial grief I remembered his dedication of his *Śrīmad-Bhāgavatam* presentation to his own spiritual master, Śrīla Bhaktisiddhānta Sarasvatī: “He lives forever by his divine instructions and the follower lives with him.” This, of course, brought to mind the numerous times he told us that he never felt separated from his guru mahārāja because he was always engaged in his service. And a little more than a year afterward, I gave up my professional pursuits to dedicate myself to Śrīla Prabhupāda's service by starting a gurukula in Honolulu, Hawaii. Over the many

years since Śrīla Prabhupāda wrote that he gladly accepted me as a disciple, regardless of whether I worked within ISKCON or outside, I remained faithful to the dedication I pledged when asking for initiation, when I asked him to please engage me in assisting him to spread Lord Caitanya’s movement for the rest of my life. And I always felt Śrīla Prabhupāda’s presence, always found his guidance available.

And now that I’m no longer the young man I was then, I find that I have been drawn by his guidance to a life in which I have nothing other than service to his divine instructions. Some readers may find themselves wondering, “Who is this Bhakti Abhaya Āśrama, and what has he done with our brother Babhru?” The answer is further evidence that Śrīla Prabhupāda lives still, guiding even such insignificant servants as I am. The circumstances of how I came to this state are confidential. I can share how it happened, but only to shed light on the breadth and depth of his mercy. Otherwise, doing so would simply be improper.

A few years ago, when I was living on Hawaii’s Big Island and teaching at the community college there, I sat up in bed a little before 2:00am, shaken by a late-night ‘dream’ encounter with Śrīla Prabhupāda. I use the quotation marks because this experience was not like the dreams we usually have, even those with the spiritual master. There were none of the anomalous or incongruent elements that characterize ordinary dreams. And the sensory and emotional experience was vivid, enduring.

I entered a simple but comfortable, softly-lit room and offered obeisances to Śrīla Prabhupāda. I was so happy to see him after so long that my heart felt as if it would burst, and his smile seemed to indicate that he was pleased to see me. When I sat before him, he looked at me a bit more gravely and asked, “So, what are you doing?” His mood seemed to be something between a challenge (So what are you doing with your life?) and simply checking up.

I explained that I taught English at a local college, and that my wife and I worked with the local devotees and hosted devotional programs at our home, which we called Audārya Bhavan. He asked why I didn’t preach more? I began to tell him about the demands I felt from work and family obligations. He interrupted: “That’s all right, but I want you to teach this Kṛṣṇa conscious cult. You are senior man, so qualified.”



I told him that I felt obligated by my affection for my wife, who has been so helpful, so supportive, such a good friend for (at the time) almost 35 years.

He was unfazed. “You should preach. Wife should be no impediment. However, accepting *sannyāsa* may be helpful.”

I sat there, stunned. He continued, “You should consider how to help your wife, how to make her and your children happy. Then you should be free.” Then he looked me directly in the eye and said matter of factly, “I also had to do.”

I replied that I wasn’t sure how I could arrange everything satisfactorily. But he just said, “That you should consider carefully. You should teach and write. I know your wife; she is a good devotee, and Kṛṣṇa will take care of her.”

As I sat trying to process what he was saying, he leaned toward me and said, “You are no longer a boy. You should make some significant contribution. Is there someone who can help you?”

I asked, “With *sannyāsa*? I think Tripurāri Mahārāja.”

Śrīla Prabhupāda: “He is very fit man. He has much to give. So you should consider all these things and arrange how to do this. You should study, you should chant more, you should write, and you should teach. You are fit man, so you should give something.”

I arose from the bed, tears streaming down my face and sobs racking my body, and recorded this experience in my journal. As I did so, I found myself reflecting on the talk Śrīla Prabhupāda gave on the passing of his godbrother and *sannyāsa* guru, B.P. Keśava Mahārāja. When he had the dreams in which Śrīla Sarasvatī Ṭhākura called him to take *sannyāsa*, he said, “When my dream was over, I was thinking. I was little horrified. ‘Oh, Guru mahārāja wants me to become *sannyāsī*. How can I accept *sannyāsa*?’ At that time, I was feeling not very satisfaction that I have to give up my family and have to become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, ‘No, I cannot take *sannyāsa*.’” Beginning from the first time I heard a recording of that talk, sometime in 1970, I could hear in Prabhupāda’s voice that he was serious about that feeling of horror. Now I felt it myself.

Sometime after that, I received an email from Tripurāri Mahārāja expressing appreciation for a couple of things I had written and suggesting that I consider beginning to prepare for sannyāsa. After my life's circumstances began to change in ways which could only be understood as providential, I confided in him my experience with this "dream." He wrote, "I take this dream seriously, and perhaps you should, too."

So now, by Śrīla Prabhupāda's mercy, I find myself with no choice but to fearlessly live with only the shelter of my guru's *bhakti*. I've noted for some time that we are, all of us, no longer boys and girls. And I see everywhere that Śrīla Prabhupāda is arranging for so many of us to find ways to dedicate the rest of our lives to helping him make Mahāprabhu's mercy available more widely. Getting here from my previous life was something of an exercise in faith, in living our creed that Kṛṣṇa protects and maintains his devotees. And we sort of had to blaze our own trail to a large extent because we simply have very few recent examples of devotees moving to sannyāsa from a long, happy, successful, Kṛṣṇa conscious marriage. Although Śrīla Prabhupāda did not tell me just how to make these arrangements, it seems clear that he helped us every step of the way.

We sing every morning that the spiritual master gives mercy like a rain cloud, and without his mercy there's no hope of spiritual progress. I find myself astounded sometimes at the extent of Śrīla Prabhupāda's mercy. After having mercifully shaken up my life in 1969, having drawn me from all that was familiar and given me a life of full-time service to Lord Caitanya's mission, now he has done it again three decades after leaving our immediate vision. He roused me in the middle of the night and called me to leave behind the comforts and responsibilities of hearth and home for a life of teaching in *bhakti*. Following Śrīla Viśvanātha Cakravartī Ṭhākura, we daily glorify the guru as a rain cloud, distributing mercy as from the ocean of mercy. But it seems to me that Śrīla Prabhupāda's mercy is itself oceanic, flooding my heart and forcing out every conception of who I am other than an eternal servant of the servants of guru and Gaurāṅga. Because he has done this even for me, I know he is capable of making whatever arrangements are necessary to similarly bless all his faithful disciples.

It is with this consideration that I dare to share this with you, Śrīla Prabhupāda's beloved disciples, my brothers and sisters, because

I harbor some hope that it may shed some light on the extent of the mercy of our divine master and encourage us all in our progressive surrender.

Tridaṇḍī Bhikṣu Bhakti Abhaya Āśrama

**Smita Kṛṣṇa Swami**

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My dear Śrīla Prabhupāda,

Please accept my humble obeisances at the dust of your lotus feet.

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

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

### **To Enter Your Samādhi**

This spring in Māyāpur, at your *samādhi*, I was sitting and chanting my *japa*. Your *samādhi*, a comparatively peaceful place in the ever-growing ISKCON Māyāpur complex. Your *samādhi*, your place of eternal meditation.

Inlaid in the ceiling are tiles forming depictions of the various activities you started and inspired, with the demigods from above showering flowers on you and on what you started.

Your international society of devotees started in your *samādhi*, in your meditation. In your meditation you started it, you envisioned it. For you it was clear what was going to be, how it should be. Much of it has come true.

In a text you wrote some time in the 1950s, you mentioned how young people around the world were dissatisfied and unruly. Among the youngsters you had heard of were the *raggare* of Sweden, my home country. That was not my generation—I came a little bit later—but I did see them as a kid. You heard and reflected on the state of the world and how things could be done to improve the situation. You envisioned young people around the world taking to Kṛṣṇa consciousness. I become one of them. A creation of your meditation.

As you meditated then in *samādhi*, you remain in your *samādhi* in meditation, holding us up, like a tortoise who cares for her offspring by meditation, from a distance.

So even though in one way you are far away from me, or rather I am far away from you, still you are nearby in your meditation. As you first created this movement in your meditation, you now hold it up in your meditation. And our future also is in your meditation. There is a place for us in the eternal pastimes of your meditation, and your meditation is reality. We will be there with you in the eternal pastimes of Rādhā and Kṛṣṇa, with cows, calves, *gopas*, and *gopīs*. We will enter your *samādhi* meditation and never return to the dream of this material existence but stay in the eternal reality of your meditation, the spiritual world.

*Your servant,*

Smita Kṛṣṇa Swami  
Sweden

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### Bhakti Vighna Vināśa Nṛsimha Mahārāja

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace! Thank you for giving me shelter at your lotus feet, thank you for accepting me as your disciple, and thank you for engaging me in your *saṅkīrtana* movement to preach the message of Lord Caitanya Mahāprabhu. I cannot imagine how unfortunate my life would have been without your mercy.

I regret to say that during your manifest presence I did not have the initiative to take direct instruction from you. Following your disappearance, I had the good fortune to take shelter of your intimate disciple Tamāl Kṛṣṇa Goswāmī, and under his direction I have been engaged in service in the Far East. Under his inspiration I have been trying to assist in the development of the ISKCON centers in this region. We all knew that this would not be an easy field for preaching Kṛṣṇa consciousness. The people here are not like Westerners. They do not easily accept something new. However, as Tamāl Kṛṣṇa Goswāmī used to argue, if ISKCON is not present in this part of the world, then we are not truly international.

ISKCON has been preaching here for more than thirty years now, but I cannot say that we have made a great impact on the people here. They say that our movement is not for them but only for the Indians. They prefer their own culture. Unfortunately, they fail to see that we are presenting spiritual culture, beyond the bodily designation. They fail to see that their own culture has no solution to the problem of birth and death. Their culture only increases their identification with the body and causes them to continue in the vicious cycle of birth and death. However, we have maintained our presence here, and Your Divine Grace's books are being translated, published, and distributed. We have faith that if we continue to distribute your books here, gradually there will be a better field for preaching in this part of the world.

For the last ten years I have been spending the first few months of the year in Śrīdhām Māyāpur. I was encouraged by Subhāg Swami to make time for presenting some seminars on our philosophy. Since the inception of the Māyāpur Institute for Higher Education, I have had the opportunity to teach parts of the Bhakti-Śāstrī and Bhakti-vaibhāva courses. I have found this engagement to be both demanding and rewarding. It gives me an opportunity to go deeper into our scriptures and provides me with a receptive audience of devotees who are always eager to hear and share their realizations.

Another program in which I have a small part is the annual Navadvīpa-maṇḍala Parikramā. This is part of the annual Gaura Pūrṇimā festival in Māyāpur. Devotees spend seven days visiting the nine islands of Navadvīpa and see the places of the pastimes of Lord Caitanya. This year five parties totaling more than eight thousand devotees took part. A serious problem facing this event is the loss of sites connected with holy *tīrthas* in the *dhāma*. For example, a lake recognized as Puṣkara is in danger of being taken away by an industrialist to construct a brick factory. We have already seen one unscrupulous person purchase a holy *tīrtha* and begin to raise chickens there. We need to act quickly and protect the holy places from being lost in the name of economic development. We encourage the devotees to donate so that we can purchase some of these threatened sites and preserve the *dhāma* for future generations of devotees.

Śrīla Prabhupāda, you have many wonderful disciples, and many more wonderful granddisciples, and we are confident that your Society will go on developing more and more. As for myself, I am

truly insignificant in their midst. I have nothing to offer to you but can only beg that you not reject me. Please continue to keep me in the shade of your lotus feet.

*Your insignificant servant,*

Bhakti Vighna Vināśa Nṛsimha Mahārāja  
Kowloon, Hong Kong.

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**Bhaktivaibhāva Swami**

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My dear Śrīla Prabhupāda,

Kindly accept my most humble obeisances at your lotus feet.

Thank you for reminding us of the importance of cooperation throughout your personal letters, your lectures, and your room conversations, and in numerous places throughout your Bhaktivedanta purports. You guaranteed that if we cooperate with each other, this would please you very much.

Now, we have by Kṛṣṇa's Grace built up something significant in the shape of this ISKCON and we are all one family. Sometimes there may be disagreement and quarrel but we should not go away. These inebrieties can be adjusted by the cooperative spirit, tolerance and maturity, so I request you to kindly remain in the association of our devotees and work together. The test of our actual dedication and sincerity to serve the Spiritual Master will be in this mutual cooperative spirit to push on this Movement and not make factions and deviate. [Letter to Babhru, 9 December 9 1973]

You further said that our actual dedication and sincerity to serve Your Divine Grace would be shown by how much we cooperate with one another.

We should not criticize each other, as Vaiṣṇavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. And we must exist on such cooperation, otherwise the whole thing is doomed if

we simply go on fighting over some small thing. So try to organize things and preach together in this spirit, and that will please me very, very much. [Letter to Madhumaṅgala, 18 November 1972]

You yourself saw with your own eyes and experienced in various ways how your guru mahārāja's powerful organization disintegrated due to a lack of cooperation between the leaders. You warned us that this could happen to us as well if we made the same mistake. Some have made the same mistake, but the majority have taken shelter in this most important instruction of yours—to not go away but rather to push on your movement by tolerance, maturity, and the cooperative spirit.

There are many reasons why projects or organizations (both simple and complex) fail. According to a recent survey, however, the most common reasons for failure are:

1. Undefined objectives and goals
2. Poorly defined roles and responsibilities
3. Poor management
4. Team weaknesses
5. Lack of management commitment
6. Poor communication
7. Insufficient resources (funding and personnel)
8. Ignoring project warning signs

ISKCON is of course a spiritual movement and depends primarily on the spiritual practice and Kṛṣṇa consciousness of its leaders. Still, we can learn from the above-mentioned reasons, because out of eight, five are related to personal interaction, collaboration.

Śrīla Prabhupāda, you gave us many goals, which are all contained in the “Seven Purposes of ISKCON.” You gave us roles and responsibilities and management principles. You gave us ample motivations to be committed, but we still have to work on the affection, friendship, and love among us.

You might be pleased to know that we are attempting to make progress in this direction. For the first time our GBC members and most of the temple presidents and other senior leaders, gurus, and *sannyāsīs* came together in Śrīdhām Māyāpur, in front of the awesome construction of your Temple of the Vedic Planetarium, and

in a cooperative spirit we exchanged experiences, suggestions and also concerns related to important initiatives aimed at preserving and pushing on your ISKCON movement.

On this auspicious day of Your Divine Grace's Vyāsa-pūjā, we fall at your lotus feet and beg for your blessings. Please give us the necessary intelligence, humility, and tolerance to continue our attempts at cooperating with one another so you will be pleased. Your pleasure will be the final success of your ISKCON movement, and our own spiritual lives.

*Your eternal servant,*

Bhaktivaibhāva Swami

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**Dānavīr Goswāmī**

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My dearest Guru mahārāja, Śrīla Prabhupāda,

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

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

Jaya Om Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-Śata (108) Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda kī jaya!

Thank you for allowing me to try to serve Your Divine Grace and your Lords Caitanya, Nityānanda, and Bhagavān Śrī Kṛṣṇa, along with Śrīmatī Rādhārāṇī, even though I lack much.

Recently someone told me that he thought ISKCON was sectarian because it distinguished itself from other, similar Vaiṣṇava organizations. I explained to the best of my meager ability why it was not, drawing from what I have learned from my dear *gurudeva*. In brief, I said that Lord Śrī Kṛṣṇa is the origin of all personal expansions (*svāmśa*), the impersonal *brahma-jyoti* effulgence, and the separated living entities (*vibhinnāmśa*). Furthermore, He is the undisputed father, maintainer, and ultimate annihilator of all species of life (*sarva-yoniṣu*). As the Supersoul, He enters every atom (*andāntara-stha-paramāṇu-cayāntara-stham*) of the temporary creation. Literally nothing is outside of Śrī Kṛṣṇa's



jurisdiction—every “thing” and every “one” is connected to Him. There is no possibility of Kṛṣṇa’s being sectarian.

Lord Kṛṣṇa is also the head of all four Vaiṣṇava *sampradāyas* (disciplic successions), including the Brahma-Mādhva-Gauḍīya line, from which ISKCON has grown. ISKCON’s founder-*ācārya*, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, exactly imbibed the understanding, vision, and mission of his spiritual preceptors, especially Oṃ Viṣṇupāda Paramahaṁsa Parivrajakācārya Aṣṭottara-śata (108) Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda. Since Kṛṣṇa’s original teachings have perfectly been passed down through this chain of masters, and because Śrīla Prabhupāda superbly demonstrated and elucidated them as well, ISKCON has become a perfect society. Any organization that practices and teaches the pure principles of Śrī Kṛṣṇa without compromise is the same as ISKCON. Similarly, to the degree that any organization practices and teaches the profound instructions of Lord Kṛṣṇa, it can be considered allied with ISKCON. ISKCON is not sectarian; rather, it is simply dedicated to following its founder-*ācārya* and pleasing him.

But my friend had another doubt as to how ISKCON can be considered pure when sometimes its members deviate from the spiritual principles. Your Divine Grace previously answered this question when a young female disciple of yours asked Your Divine Grace why Kṛṣṇa has an external energy. She reasoned that since Kṛṣṇa is pure there shouldn’t be any impure or negative things emanating from Him, such as the external energy, *māyā*, which binds the living entities to birth and death. You answered her back with a brilliant question. You said, “Suppose you are very nice girl, nice, but because you pass some urine or stool, does it mean that you are bad?” Everyone got the point.

In the same way, ISKCON remains pure even though some impure elements pass through and out of it. Śrīla Prabhupāda designed it that way, and that is why his sincere followers strive to perpetuate it. Perpetuating ISKCON’s legacy of purity from within ISKCON—not from outside of the movement—is in my humble opinion a very important part of displaying one’s faithfulness to His Divine Grace. We must resist the temptation to consider ourselves morally superior to ISKCON.

Śrīla Prabhupāda, although nearly useless, I request the benediction

to be allowed to serve Your Divine Grace's movement in this inside manner. You are my hero in every respect, and I aspire to "do as you are doing" someday and to follow in your lotus footsteps eternally.

*Your insignificant aspiring servant,*

Dānavīr Goswāmī

Rūpānuga Vedic College, Kansas City, USA

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### Guṇagrāhi dās Goswāmī

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Dearest Śrīla Prabhupāda,

Please accept my humble obeisances in the dust of your lotus feet, our only shelter in this dark Age of Kali.

Although I am daily chanting your glories in my classes, my letters, and my preaching—something impossible for any of us not to do—an offering on this day of your divine appearance is a different level of glorification. It is our most single-pointed and concentrated effort to search out and express our deepest feelings of gratitude for the love and dedication you have ignited within us—feelings that have grown throughout the years to become the most integral part of our beings.

Before I met you my heart had been broken by the only world I ever knew and could ever find—a world of false conceptions, illusory pursuits, and shattered dreams. The first time I came to the temple, saw your picture on the *vyāsāsana*, and watched the devotees bow down to you, I said to them, "When I feel something, I'll bow down, but for now, I prefer to keep standing." Soon after, though, your tidal wave of mercy hit me and literally knocked me off my feet. I found myself diving and surfacing in that wave with a relish I never felt before. The association, the *prasādam*, the chanting, *your* chanting, your words, the sound of your voice, devotional service! If I could have burrowed a hole in the floor to bow lower I would have done so.

What a contrast to the house filled with dogs, hippies, and nonsense that I was still calling my home as I foolishly clung to my last hopes for worldly pleasure. Then one day I got up with resolve, tossed everything out of my room, cleaned it from top to bottom, painted it, and made a small altar on a box. The altar was now my only

piece of furniture, and that altar, my beads, and my *Bhagavad-Gītā* became my most valued—and only—possessions.

My friends respected my spiritual direction but were disappointed when I started turning down invitations to join them in sinful activities. And when I began feeling more at home in the temple than my home, I moved in, and all my superficial relationships ended.

I was now living in *your* world, my crumpled one rapidly becoming a distant memory. Long hair gone to the wind, bad habits tossed out the window, useless endeavors not given a passing thought, uncontrolled senses tamed, everything offered in your service. And even my heart, my most cherished and guarded possession, was now yours. I finally found someone I could entrust it to, who, unlike myself, would know exactly what to do with it.

I remember how difficult it was to fall asleep in the āśrama—not because of the thin mats on the floor we lied upon or all the devotees I was cramped in the same little room with—but because Rūpānuga Prabhu, our temple president, would hang up the phone every night and ignite us with all the stories he had just heard of how your Kṛṣṇa consciousness movement was spreading like wildfire across the globe. What an inspiration! It gave us the unshakable faith we needed to go out daily and push on no matter what hardships befell us.

You had worked your magic on us all. And your desire for the happiness of every last soul in this world would continue empowering you as Kṛṣṇa's transcendental magician for the next ten thousand years.

At times I will by chance hear an old Bob Dylan song or the like, and it is true that my heart goes back to my days of sensual pursuits. My meditation, however, is not how much fun those days were. On the contrary, I recoil remembering all the loneliness, the boredom, the dissatisfaction, and most of all the intense despair that by your unparalleled mercy I have not felt a tinge of since you took over my life. The love and happiness you have injected me with is unimaginable to those who have not tasted it. Yet by your compassion it is so easily available to even an undeserving soul like myself.

In return for your gift of life, all I can do is continue offering you my

heart, although I am quite ashamed to, soiled as it still is even after all these years of your mercy. But I pray that you accept it as you have always so magnanimously done, for your divine grace is all that keeps it beating. I also pray for the power to guide others to you, so that just like me, they can be swept off their feet and burrow their heads deep in surrender to this world's greatest friend and savior.

Begging to remain forever under your shelter,

*Your insignificant disciple,*

Guṇagrāhi dāsa Goswāmī  
Dallas, Texas, USA

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Śācīnandana Swami

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you!

You are the empowered servant of the Lord who brought into our direct experience that which is normally unobtainable for conditioned souls. Like a telescope that brings far distant stars and objects close to our vision, you gave us the ability to see for ourselves what the saints of old meditated upon, worshiped, constantly talked about, cried for in ecstasy, and danced for, forgetting all social norms.

Had you not come, how would we ever have known about the highest goal of human life and the means to obtain it?

Who would have informed us about the Lord of love, who roams about in Vraja forests and whose only business is to enjoy loving relationships with His devotees, even to the extent that he forgets that He is God?

Who would have talked about His dearest Śrīmatī Rādhārāṇī and Her love?

Who would have told us about the most merciful incarnation of love of God, Caitanya Mahāprabhu, who is the combined form of Śrī Rādhā and Kṛṣṇa—inside Kṛṣṇa, outside Rādhā?

Who would have shown and instructed us how to perform the

sacrifice of chanting the holy names in such a way that the Lord feels attracted to appear in our hearts?

In my visits to India I have met many saintly persons who are worshiped by thousands. From my brief encounters with them I can safely say that they would not have understood us Westerners as you did, and most probably they would not have believed in us the way you did. An invisible ditch of nonacceptance would not have been successfully crossed.

But you believed in us despite many disappointments. You did not give up on us. For more than forty years I have been waking up every morning and chanting prayers to you. Every day I am trying to serve you. Still my heart is like a piece of coal: the more I wash, the more black dust keeps on coming.

Today, on your appearance day, I beg you to kindly never give up on me. Where else but in your mercy does all my hope lie?

*Your servant,*

Śacīnandana Swami  
Germany

O eternal Spiritual Master,

Please accept our humble obeisances. All glories to Your Divine Grace, who is saving the entire world from all material misconceptions.

Śrīla Prabhupāda, it is most instructive to work in our organic garden. By your mercy we have almost thirty beautiful and lavishly productive vines and fruit trees—half a dozen varieties of grapes, three types of apples, three kinds of oranges, along with lemons, persimmons, cherries, plums, figs, peaches and apricots, apples and pears, and as well as a black walnut and almost a dozen almond trees and as many fruiting cacti. Based on your instruction in Juhu a third of a century ago that we should line the entire border of Hare Kṛṣṇa Land with coconut trees, we planted many of these trees and grapevines all along our fence line after acquiring this half-acre property from my father's cousin fifteen years ago. Each spring almost all of them produce gorgeous and fragrant flowers, mostly pink, red or white, before manifesting their tasty fruits.

You have given us, O Spiritual Master, an abundance of vegetables and herbs: several types each of chard, kale, potatoes, tomatoes, beans and lettuce, as well as several types of squashes—including zucchini, butternut, summer, acorn, pumpkin—in addition to artichokes, broccoli, cauliflower, okra, beets, asparagus, and hundreds of sunchoke plants. And several varieties of watermelons and other melons, as well as half a dozen herbs including basil, rosemary, thyme, mint, and several others we haven't yet identified. It is most interesting to discover that many of the so-called weeds that we have to remove to prevent them from taking over the garden, like dandelion and milk thistle, have great medicinal value, and just this week we learned from a farmer friend that our wild chamomile (which we had not even recognized despite its distinctive yellow buds) is ten times more potent than the cultivated variety. And every year hundreds of amaranth plants now come up on their own from seeds of the original ones we planted five years ago (that is, from the seeds we didn't harvest and cook like rice or cereal). And we often plant corn as well.

Every year by Your Divine Grace's mercy far more of these fruits, nuts, grains, herbs, vegetables and melons appear than we can

consume ourselves, so we freely share them with friends and neighbors, or send them to a temple or charitable organization.

We also have been blessed with close to a hundred types of flowers: thirty rose bushes with bright yellow, red, pink, light purple, white, orange or multi-colored blooms, a dozen lavender plants of several varieties with their fragrant flowers, deep purple irises, orange and yellow marigolds, orange and yellow nasturtiums, yellow as well as red sunflowers, various colors of daisies, dahlias, orchid, hollyhock, hydrangeas and pansies, white gardenias, alyssum, honeysuckle and jasmine, dozens of aloe vera with their striking orange blooms, agapanthus with their large blue clusters, white as well as dark Cali lilies, sage with pastel lavender-colored flowers, and flowering plants like lemon verbena and rose geranium whose leaves produce fragrant oils, and another fifteen or twenty types of flowers whose names we do not know, as well as scores of pink and white lilies in a goldfish-filled pond. We have also recently planted a number of flowering trees and bushes: butterfly and potato trees, both with purple blossoms, redbud and weeping willow redbud cherry, as well as an ornamental Japanese maple with delicate deep reddish leaves (almost the same color as the abundant large amaranth flowers) to join the other shade trees like four palm trees and dozens of others including a redwood. There are also attractive horsetails, tulle and other ornamental grasses.

It has been a great joy to plant all these trees, vegetables, flowers, herbs, melons, grasses, etc., over the years, to cultivate them, to watch them grow and produce and then to harvest them for your pleasure. They are a marvelous sign of the overflowing joy and abundance of spiritual life and a constant reminder of the beauty and harmony of Śrī-Śrī Rādhā-Kṛṣṇa and Their eternal intimate associates like Your Divine Grace.

However, over the past few weeks, we have had to spend many hours carefully pulling up a certain type of weed by the roots. These weeds look like clover, and make a very nice ground cover with beautiful small yellow flowers. However, they now have developed burrs that have very sharp prickles, making it impossible to walk barefoot in those parts of the lawn or garden. These burrs contain the seeds, and if we do not remove the plants now the seeds will soon produce an expanded new crop of these most disturbing weeds, as we have sadly learned from failing to uproot them all last year.

These weeds have also taught a vital spiritual lesson. When ulterior motives and other deviations develop within our spiritual lives, either as individuals or as a society, they can grow and expand like ugly and distressing weeds unless we diligently uproot them.

Śrīla Prabhupāda, you are an *uttama-adhikārī* Vaiṣṇava and we need your infallible guidance. Without your perfect direction, we may deviate from the path of pure devotional service and become like unwanted weeds entrapped in our own illusory ideas of what Kṛṣṇa consciousness is. Like almost all religious leaders throughout history, we could easily start thinking “our religion” (that is, your International Society for Kṛṣṇa consciousness) is an end in itself, and we might begin imagining that, as leaders of ISKCON, it is our duty to protect not only the institution but especially our own positions of authority within it—even if we ourselves are deviating from your instructions. We may not only become weeds disturbing other devotees and threatening the purity and spiritual potency of your movement, but we may go so far as to allow our misconceived “defense” of your Society to attain more importance than honestly acknowledging our failure to follow your instructions properly, and we may even end up opposing and criticizing those who correctly perceive our deviations and point them out to help rectify them.

O greatest Vaiṣṇava *ācārya*! Strengthen us to follow your perfect direction, so that your holy message may conquer all hearts!

*Striving to become your sincere servant,*

Ānanda Kīśora dāsa Bābājī  
(Amoghalīlā Dāsa)



Dear Śrīla Prabhupāda,

*Koṭi daṇḍavats* at your lotus feet, and respectful obeisances to all the readers of this offering.

Things have changed a great deal since our Śrīla Prabhupāda left for the spiritual world. However, there are people today still without Kṛṣṇa and they are lost and suffering. So we have to find new ways to help them transfer attachment to Kṛṣṇa and His devotees. The attachment to Vaiṣṇavas is essential. And that's for those trying to serve their gurudeva, apart from the mission to which they belong. We are all equal. We are all depending on the merciful grace of Hari-nāma Prabhu. And if you are excluding others, there is a possibility that you will be excluded as a reaction. We've seen it many times. So let's learn and tackle the real problem. We are all equal, all brothers and sisters in the service of the sweet Absolute Truth.

That alone will make Śrīla Prabhupāda and you happy.

*Vaiṣṇava dāsanudāsa,*

Swami B.A. Paramadvaiti

## Bīr Kṛṣṇa dāsa Goswāmī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmīne*

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

Dear Śrīla Prabhupāda,

Please accept my obeisances at your lotus feet. All glories to Your Divine Grace, the founder-*ācārya* of the International Society for Kṛṣṇa consciousness.

For many years we have used the term “founder-*ācārya*” without being aware of the full import of the term. Recently your dear disciple Ravīndra Svarūpa Prabhu researched the topic as part of his *sevā* on the GBC and compiled a presentation on the subject that was backed up by research on the historical use of the term.

He discussed the original founder-*ācāryas* in the four Vaiṣṇava *sampradāyas* (descending from Lakṣmī, Brahmā, the four Kumāras, and Śiva). Then he presented the modern founder-*ācāryas* (Śrī Rāmānuja, Śrī Madhva, Śrī Nimbārka, and Śrī Viṣṇu Swāmī). He showed through his research that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not use that term for himself but planned to use it once he traveled to the West, which never happened.

Śrīla Prabhupāda, you carried out that plan of your spiritual master’s, establishing Kṛṣṇa consciousness where there had been none. You fulfilled Lord Caitanya’s, Lord Nityānanda’s, and Śrīla Bhaktivīnoda Ṭhākura’s prediction that Kṛṣṇa consciousness would spread throughout the entire world (i.e. to every town and village).

You laid the groundwork and provided the inspiration for the construction of the Temple of the Vedic Planetarium, which is the fulfillment of the previous *ācāryas*’ plans to demonstrate to the entire world that Śrīdhām Māyāpur is the entry point (Ravīndra Svarūpa Prabhu used the term “portal”) for our voyage back to Goloka Vṛndāvana.

Hence it is perfectly appropriate for your name to appear among the names of our other illustrious founder-*ācāryas*. Ravīndra Svarūpa

Prabhu stated that you are the fifth founder-*ācārya* for the Iron Age (Kali-yuga). This an inspiring realization!

As I hear this glorification of you based on historical and scriptural references, my enthusiasm for serving Your Divine Grace increases exponentially. I am thankful to you for allowing me to associate with such exalted godbrothers, who are fixed in their determination to serve your lotus feet.

Please allow me always to associate with the great souls who are dedicated to serving you, allow me to serve your mission eternally, and allow me to inspire others to serve your mission.

*Your eternal servant,*

Bīr Kṛṣṇa dāsa Goswāmī  
North Carolina, USA

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### Gaṇapati dāsa Swami

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“The devotees of the Lord, who are all confidential servitors, are sometimes perplexed in the discharge of their respective duties, but they are never discouraged. They have full faith in the Lord, and He paves the way for the smooth progress of the devotee’s duty.”

(*SB* 3.3.17 purport)

Lately, as I meet different health challenges and as I come closer to reaching the age at which Śrīla Prabhupāda embarked on his first voyage to the West, I have been overwhelmed by contemplating his superlative attributes—his faith in guru, his compassion, his (almost paradoxical) qualities of determination and flexibility, and his willingness to endure extreme acts of sacrifice. These characteristics were highlighted by the way Prabhupāda overcame numerous obstacles in executing his gurudeva’s order.

### **Navigating the Obstacle Course**

“Why don’t you preach Lord Caitanya’s message throughout the whole world?” These words of Śrīla Bhaktisiddhānta Sarasvatī pierced Prabhupāda’s heart and became his lifelong inspirational principle: *vyavasāyātmikā buddhiḥ*. More recently, someone has written: “Obstacles are those frightful things you see when you

take your eyes off your goals.” So in a sense, because Prabhupāda never took his eyes off his goals, he never had any obstacles.

All of India was following Gandhi. Prabhupāda mustered up a half-hearted defense but Bhaktisiddhānta Sarasvatī told him that Kṛṣṇa consciousness could not wait. Prabhupāda felt defeated and was astounded by Bhaktisiddhānta’s teaching: “Here’s the proper person who can give a real religious idea.” Although he officially received initiation ten years later, Prabhupāda had at that first meeting accepted Śrī Sarasvatī Ṭhākura as his spiritual master. He would have immediately joined the *Gauḍīya* Mission but felt, as a newly married man with a young son, he could not do so.<sup>1</sup>

Instead, Prabhupāda dedicated himself to his pharmaceutical business with the aim of utilizing his wealth to propagate the mission. In his business travels, he took every opportunity to associate with Śrī Siddhānta Sarasvatī or his followers, hearing from them and assisting the preaching work in any way he could. As an ideal *grhastha*, he also attempted to hold gatherings at home, but his wife did not share his enthusiasm.<sup>2</sup>

Absolute is sentient Thou hast proved,  
Impersonal calamity Thou hast moved.

This simple couplet from a poem offered to his guru on his Vyāsa-pūjā, in 1935, caught Siddhānta Sarasvatī’s attention, who then instructed the *Harmonist* editor, “Whatever he writes, publish it.” Śrīla Bhaktisiddhānta soon after fine-tuned his original instruction to Prabhupāda while on a walk at Rādhā Kunda, “I had a desire to print some books. If you ever get money, print books.”

About a year later, just one month before Śrīla Bhaktisiddhānta departed, Prabhupāda wrote to him, inquiring about his specific duty. His reply:

“I am fully confident that you can explain in English our thoughts and arguments to the people who are not conversant with the language ... This will do much good to yourself as well as your

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1 Although Prabhupāda later quipped, “Of course I should have immediately joined!” his sacrifice to carry out his family duties in a responsible manner sets an important example for all those who claim to follow him.

2 Prabhupāda was never dependent upon other people, nor specific time and circumstance, to execute his preaching duty: *ahaituki apratihātā*.

audience. I have every hope that you can turn yourself into a very good English preacher.” Almost immediately after Śrīla Sarasvatī Ṭhākura’s departure, the once united and dynamic, *Gauḍīya Maṭha* fell prey to internal strife, thus losing its status as a powerful force for fulfilling Caitanya Mahāprabhu’s desire. Prabhupāda could no longer depend upon his spiritual master’s institution as the medium for his devotional service.<sup>3</sup>

When the ‘denial policy’ of the British produced a famine in Bengal, during the Second World War, Prabhupāda managed to purchase just enough supplies for his own family. Convinced that he had an urgent message for the war-weary citizens of the world, Prabhupāda conceived, wrote, edited, and typed the manuscript for his *Back to Godhead* magazine. But now, besides his perennial shortage of funds, paper was also a highly guarded commodity.<sup>4</sup> Still, Prabhupāda, convinced of the importance of his message, was able to convince the government officials, and the first issue was released in the midst of war.

While Prabhupāda wrote for his new magazine, he simultaneously began a commentary on the *Bhagavad-Gītā* and preached to influential men through letters. One such personality was Mohandas Gandhi, who unfortunately was not able to accept poignant advice from his “unknown friend”.

As Prabhupāda’s business and family affairs dwindled, he accepted an invitation to lecture at the *Gītā* Mandir, in Jhansi. Encouraged by the reception, he registered his revolutionary movement as the League of Devotees. During this time he received news that his Allahabad business had been burglarized—he had lost everything.<sup>5</sup> After one final attempt to fulfill his family responsibilities, he returned to Jhansi, only to find that the League of Devotees had lost its building to a ladies’ club.<sup>6</sup>

3 Prabhupāda recognized that the spiritual master’s instruction is more important than his institution.

4 Prabhupāda’s strong sense of urgency was able to sway even those who didn’t agree with his philosophy. Indeed, he even convinced printers to print when they knew he had no money to pay!

5 As a great *mahā-bhāgavata*, Prabhupāda saw the Lord’s hand behind all events and was reminded of Kṛṣṇa’s instruction to Mahārāja Yudhisthira: *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaih*.

6 Again, Prabhupāda accepted this as a sign from Kṛṣṇa. Rather than becoming despondent, he redirected his energies towards the literary—magazines and books, which

Although he had no permanent place to stay or even enough funds to buy a jacket for the chilly Delhi winters, Prabhupāda pushed on with his writing and personal preaching: “I am crying alone in the wilderness at the present moment.” Even in the extreme summer heat, he would continue to go out to sell his magazine, one time suffering a heat stroke and another, being seriously gored by a cow.<sup>7</sup>

When Prabhupāda took up residence in Vṛndāvana, he felt at home. Yet he simultaneously felt driven by the desire to broadcast the glories of the eternal Vṛndāvana to the world. His spiritual master appeared to him in a dream, calling him to follow. Shortly afterwards, his godbrother confirmed that he should immediately take the order of *sannyāsa*.

Not much changed except that Prabhupāda, now known as A.C. Bhaktivedanta Swami, accepted the advice of some associates to refocus his literary endeavors on *Śrīmad-Bhāgavatam*. His acceptance of *sannyāsa*, his decision to write and publish *Śrīmad-Bhāgavatam* in English, and his desire to preach in the West were all interrelated. Traveling between Vṛndāvana and Delhi, within the next few years Prabhupāda was able to complete the first canto of *Bhāgavatam* in three volumes. Now, he took seriously to the task of making arrangements to fulfill his long-cherished desire to travel west to fulfill the desire of his guru mahārāja. Several regulatory impediments still blocked his way.<sup>8</sup> But after all family and official restrictions were overcome, Prabhupāda nimbly passed over the last hurdle—transportation. Unrelentingly, he convinced the pious Sumati Morarji to issue him a complimentary passage onboard the *Jaladuta* (“Messenger of the Sea”) cargo ship.

“With great difficulty I got out of the country! Some way or other by Kṛṣṇa’s grace, I got out so that I could spread the Kṛṣṇa consciousness movement all over the world.”

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would eventually become the basis of his mission.

7 I recently viewed the movie, *The Passion of Christ*—two hours of mind-numbing blood and gore. Although Prabhupāda was protected from having to endure the type of physical torture Jesus surrendered to, I evaluated that at least Jesus began his ministry while yet a young man, taught in his own land, and endured torture for a few days only. Prabhupāda was in his later years, and when he came to America, at seventy, the culture was not only foreign but steeped in degraded materialism.

8 International travel in those days was not like today, and Prabhupāda had no backing of any kind.

Although Prabhupāda had meditated and prayed and worked so hard to get out of the country, he did not realize that his most severe challenges lay just ahead. After several days of “rain, seasickness, dizziness, headache, no appetite, vomiting,” he suffered two heart attacks in two days.<sup>9</sup> Then, Lord Kṛṣṇa came to him in a dream, rowing a boat in His many forms. He told Prabhupāda not to fear, and the attacks did not recur. As he gradually renewed his physical strength, Prabhupāda revealed his natural feelings of separation and helplessness:

“I have left *Bhārata-bhūmi* just to execute the order of Śrī Bhaktisiddhānta Sarasvatī in pursuance of Lord Caitanya’s order. I have no qualification, but I have taken up the risk just to carry out the order of His Divine Grace. I depend fully on Their mercy, so far away from Vṛndāvana.”

A few days later, Prabhupāda noted in his diary, “Today I have disclosed my mind to my companion, Lord Śrī Kṛṣṇa.” He expressed his unworthiness to execute the mission assigned to him, begged Kṛṣṇa for his mercy to do so, and revealed his secret longing: “In the early morning, I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?”

After the thirty-five day journey, the representative of pure Kṛṣṇa-*bhakti* finally set foot in America at Boston’s Commonwealth Pier. Prabhupāda took the opportunity to compose yet another poem in his time of great need. He ended with, “I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedanta, and now, if You like, you can fulfill the real purport of Bhaktivedanta.” In expressing his dependence upon the chanting of the holy names, Prabhupāda was no doubt aware of his guru’s admonition in his famous poem, *Vaiṣṇava Ke?: kīrtana-prabhāve, smarana-svabhāve*. He was certain that everything would unfold from the chanting.

Although New York was his targeted *prabhu-datta-deśa*, Prabhupāda spent only a few hours there before being ushered to Port Authority to catch his bus to Butler, Pennsylvania. Upon his return a month later, he reluctantly accepted the shelter of a remote contact, Dr. Ramamūrti Misra. Although Dr. Misra treated

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9 “When it’s dark enough, men start to see the stars”—R.W. Emerson. Of course, Prabhupāda never forgot Kṛṣṇa at any time, but Kṛṣṇa’s *darśana* is His personal prerogative.

Prabhupāda with respect, and Prabhupāda in turn “saved” Misra’s life with his *prasāda*, Prabhupāda felt greatly inconvenienced by his host’s *Māyāvada* disposition.<sup>10</sup>

Meanwhile, Prabhupāda appealed through letters to his leading godbrothers, as well as pious, wealthy Indian industrialists, to help finance a Rādhā-Kṛṣṇa temple in New York. His sincere efforts were ultimately met with expedient excuses.<sup>11</sup>

It should also be kept in mind that New York was experiencing one of its most severe winters on record. Later, Prabhupāda’s told of his innocent reaction to the blizzard: “How is that. One white-washed?”<sup>12</sup>

Desiring a place of his own so that he could speak freely and boldly, and so that people could come and hear him regularly, Prabhupāda chose to move into a narrow “railroad-car temple,” although this meant he would now have to cover his own expenses.<sup>13</sup> In this way, selling his translated books became his primary source of income. However, just as a new, younger and sincere crowd began to frequent his “temple”, it was burglarized.<sup>14</sup> With his typewriter and tape recorder gone, and with no certainty that it would not happen again, Prabhupāda accepted an invitation to share an artist’s loft in the Bowery—“no fit place for a gentleman.”<sup>15</sup> In spite of that, Prabhupāda had recently said, “Everywhere is my home.” So he started to construct his “house in which the whole world can live” in that loft, the street-entrance of which already served as “home” to as many as half a dozen derelicts nightly. Word quickly spread, and the original recruits of Prabhupāda’s preaching army began to assemble. But another disaster soon struck when David, whom Prabhupāda had hoped would be America’s first *Gauḍīya Vaiṣṇava*,

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10 Perhaps the greatest austerity Prabhupāda endured was having to compromise his facility to preach “as it is.”

11 “All along my Godbrothers gave me only depression, repression, compression—but I continued strong in my duty.”

12 Prabhupāda had grown up in Bengal and, right until his journey to America, had spent considerable time in Vṛndāvana, one of the hottest places on earth.

13 Prabhupāda had firm faith in Kṛṣṇa’s proclamation: *yoga-kṣemaṁ vahāmy aham*.

14 Like his guru, Prabhupāda had a keen sense of *yukta-vairāgya*. Yet, he was not dependent on material objects and displayed no attachment to them.

15 Actually, according to Śrīla Bhaktisiddhānta, this whole material world is not fit for any gentleman, but the pure devotee sees every place as favorable if he can serve his Lord: *svargāpavarga-narakeṣv api tulyārtha-darśinaḥ* “preaching in the snows of Russia is more sweet than any mango.”



lost his mind on LSD and attacked his teacher. Again Prabhupāda was back out on the street, with no fixed place of residence.<sup>16</sup>

Kṛṣṇa consciousness, however, had taken root in the hearts of some of his young students. They banded together and found Prabhupāda his first genuine base of operations—the former “Matchless Gifts” antique shop, along with an adjoining apartment. This set off the “Hare Kṛṣṇa explosion.” A few months later, a shoot of the original New York *bhakti*-creeper was transplanted on the West Coast via one of Prabhupāda’s new initiates—Mukunda Dāsā. The future appeared glorious, but Prabhupāda was about to meet what his followers at the time feared might be his most formidable obstacle yet—a life-threatening stroke.<sup>17</sup>

Lord Kṛṣṇa, however, made good on his promise to “row Prabhupāda’s boat”. Prabhupāda was able to recoup his health in India and at the same time sow the seeds for the imminent expansion of his movement there. He soon returned in full health and spiritual force to the USA, an event he later described as the real beginning of his “vigorous propaganda work”.

No account of Prabhupāda’s trials and triumphs would be complete without mentioning the Bombay battle against the Nairs.<sup>18</sup>

It was the perfect example of Kṛṣṇa turning a vicious attack into a glorious victory. Once Prabhupāda had promised Śrī Śrī Rādhā Rasabihārī a new home in Juhu, no force on earth could check him. Although the battle thrust the devotees into a whirlpool of anxiety, and although it absorbed Prabhupāda’s attention for years,

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**16** “One is continually faced with great opportunities, brilliantly disguised as insoluble problems.” This was simply Lord Kṛṣṇa’s way of eliminating one of Prabhupāda’s problems and opening up a wonderful opportunity for him. Although Prabhupāda sometimes couldn’t fathom Kṛṣṇa’s plan, he never lost faith.

“At that time I couldn’t understand. But now I realize that all those difficulties were assets. It was all Kṛṣṇa’s mercy.” Yet, the transition to an improved facility stretched Prabhupāda’s tolerance to the extreme:

“I had to keep my food next to their meat in the refrigerator. They were not clean. I slept in the bed next to theirs. And sometimes they were not sleeping.”

**17** Again, Prabhupāda turned this setback into rejuvenation. He even took the Jewish doctor’s advice that he exercise, and began his daily walking regimen, later confirming that it was one of the three items that kept him alive.

**18** “Out of the twenty-six qualifications, one qualification is dakṣa, expert. If there is need of fighting, they can fight like very expert. That is also needed.”

he seemed to ultimately relish the whole affair, concluding, “It was a good fight!” Although various challenges continued to present themselves in the remaining years of Prabhupāda’s ministry, two in particular stand out in my mind—the anti-cult media and legal attacks of 1976-77<sup>19</sup> and, naturally, the final test of relinquishing the physical body.<sup>20</sup>

As Prabhupāda’s movement continues to spread its influence around the world, the material energy continues to try to impede its progress. But the greatest stumbling block of all is the “enemy within”. Prabhupāda himself warned: “This fighting spirit will destroy everything”.

Besides the ingrained tendency to quarrel and fight, we have to remain vigilant against laziness—expecting that spiritual advancement comes cheaply (*sahajiyā*). Śrīla Prabhupāda exemplified the behavior of a genuine lover of God, as so vividly described by Śrīman Acyutānanda Dāsa in his recent book of memoirs:

“*Prema-bhakti, rāga-bhakti, bhāva-bhakti* must have the comprehensive knowledge of the science of Kṛṣṇa’s unlimited potencies, qualities, and pastimes of all His incarnations. It is not just idly talking only about His love-*līlā* with the *gopīs*. It is the love that inspires a penniless seventy-year-old holy man to take a thirty-five-day freighter-voyage to an unknown country and start a worldwide mission from nothing.”

Śrīla Prabhupāda *ki jaya!*

*Ever depending on his mercy,*

Gaṇapati dāsa Swami

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**19** This formidable challenge, for which Prabhupāda was prepared to wage a lengthy court battle, was instead surmounted swiftly and resoundingly. When read, the newspaper account of the verdict, he stated, “So my mission is now successful.”

**20** More than anything, Prabhupāda’s exemplary departure was a test for his followers. Prabhupāda showed us how to “fight till the last breath”. Otherwise, for him, it was: *sādhur jīvo vā maro vā*. The joyful reality was that Kṛṣṇa could no longer tolerate separation from his dear devotee.

Dear Śrīla Prabhupāda,

I offer my humble obeisances in the dust of your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-  
taleśrimate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are so kindly teaching the message of Lord Caitanya and delivering the Western countries, which are filled with voidism and impersonalism.

Obeisances to you are not complete without offering obeisances to all your followers—to brothers and sisters, young and old, and especially to those I have offended, mistreated, ignored, misdirected, or simply never met. I offer my obeisances to one and all, as in essence I can have hope of your mercy and know you only through them. My existence in this movement is possible only due to your unending tolerance and kindness. Please forgive my envious nature and bless me that a miracle of reformation may take place.

While compiling the small book *Prabhupāda in Malaysia*, I received from Amogha Prabhu an account of an incident in Penang in 1971. When you were riding in a car, Amogha Prabhu offered you his obeisances with all the devotion he could muster. You turned and said to him, “Just by offering obeisances, all good activity is performed.”

Unfortunately, despite knowing this, as I bow down before you there is hardly an iota of devotion in my consciousness. At best, Śrīla Prabhupāda, I am mechanically vibrating some sounds—lip service only—and even that is often not the case, as I mumble something.

I am sorry to say this is an indication of my actual condition—outwardly busy doing this and that but inwardly a distinct lack of

devotion or favorable consciousness.

Śrīla Prabhupāda, this past year has seen your mercy acting on me in perhaps a different way. It has been a year of inner reflection, of appraising my situation and service, of realizing my innumerable shortcomings and the need to address them. You have mercifully allowed me to see within myself duplicitous and proud attitudes. The risky razor's edge of compromising your instructions in regard to *sādhana* and the like is staring me in the face. I feel like an ass carrying the load of past *anarthas*, still insisting they deserve a place on the journey.

Fortunately you have also shown me the utter need to enter deeper into a genuine relationship with you. You again and again remind me of various manifestations of this need: the need to be very serious about the instructions you have given us by studying, in a submissive way, your words as they appear in your books and lectures and as they come through your genuine followers; the need to carefully hear the holy names; the need to always see oneself as a servant and act accordingly; in short, the need to surrender to the fact that all depends on your mercy. Perhaps for me the greatest of your unlimited qualities is your untiring bestowal of mercy on even an ailing disciple like myself.

The following words of your guru mahārāja, Śrīla Bhaktisiddhānta Sarasvatī, speak for themselves:

There is nothing more auspicious than serving the spiritual master. Among all kinds of worship, worship of the Supreme Lord is the greatest, but service to the spiritual master is even greater. Unless we are fully convinced about this, we cannot properly take shelter of our guru and understand that he is our shelter, protector, and maintainer. The *Vedas* say, *sarvasvaṁ gurave dadyāt*: "Everything should be offered to the spiritual master." If we do not serve the guru by offering our lives, wealth, intelligence, speech, mind, knowledge, and body at his lotus feet, we will not become free of our absorption in matter. We will not give up our material desires, our material disease will not be cured, and our illusion, fear, and distress will not be vanquished. By surrendering completely at the guru's feet we become free from illusion, fear, and lamentation. If we aspire for the spiritual master's causeless mercy, then the spiritual master will bless us without duplicity.

The spiritual master is not a mortal being: he is immortal, or eternal. The spiritual master is eternal, his service is eternal, and his servants are eternal. Therefore we have nothing to worry about if we serve him; we will be freed from death.

Since our material attachment or sense of being the doer is strong at present, we are anxious and miserable. Only the spiritual master can protect us from such formidable pride. Do we want his protection? It seems we prefer to remain trapped in material existence. If we wanted to become free we would engage in his service. Do we have such a mentality? What to speak of giving the guru one hundred percent of our energy, we are not even prepared to give him one percent.

Unless we accept the essence of everything, Lord Kṛṣṇa, as the goal of life, how can we achieve Him? Our present pathetic condition is due to our not accepting the spiritual master as if he were as good as the Supreme Lord. This is the root cause of our continued attachment to matter. That is why I say one should not consider the spiritual master an ordinary being. He is the one who can give you unlimited life; he is the doctor of your soul, your protector, maintainer, benefactor, and selfless well-wisher.

If we are not prepared to take complete shelter at his lotus feet, then we should expect to be cheated according to the degree of our negligence or duplicity. Think carefully about this. If we are not introspective, we will not be successful.

If we do not surrender ourselves one hundred percent at the feet of that personality to whom most auspicious Kṛṣṇa has entrusted our well-being, how can he bless us? If we make a pretense of devotional service or become hypocrites while maintaining material desire, then the omniscient spiritual master will be compelled to deceive us. The *śāstra* states, *yādṛśī bhāvanā yasya siddhir bhāvati tādrśī*: “According to one’s state of mind, one attains perfection.” When you cheat your spiritual master and Kṛṣṇa by serving *Māyā* and your relatives, without taking full shelter of guru, then the *caitya-guru* will mercifully remind you that you have not yet become a true disciple: “You are not yet following your spiritual master’s instructions, and your heart still contains sinful desire. Since you are accustomed to listening to your duplicitous mind and adopting the ideals

and conceptions of ordinary people, that's proof that you have not yet developed ears to hear My instructions. Therefore you have been cheated." Again, it is the duty of a disciple to accept his spiritual master's arrangements for his life without reservation. If you do not, degradation is inevitable.

Another manifestation of your mercy that has prompted me to write this offering (if it can be so called) comprises these words spoken by H.H. Gaura Govinda Mahārāja, which have helped to solidify my train of thought and commitment:

You should develop simplicity. Give up crookedness, politics, and duplicity. The *śāstras*, as well as all Vaiṣṇava *ācāryas*, have said, "Simplicity is Vaiṣṇavism." One who is simple by nature is a natural Vaiṣṇava. I want all of you to become natural Vaiṣṇavas, Vaiṣṇavas in the true sense. Don't be hypocrites—outward Vaiṣṇava, but inward demon, inward politician. If you do that you will become a *kali-celā*, a follower of Kali. A *sādhu-Vaiṣṇava* has many followers. They are known as *celās*. If you are just outwardly posing as a Vaiṣṇava, with Vaiṣṇava dress, *śikhā*, *tilaka*, *japa-mālā*, chanting Hare Kṛṣṇa, but inside you are crooked, duplicitous, pretentious—you have no simplicity—then you are a *kali-celā*. You cannot become a follower of Śrī Caitanya Mahāprabhu. This is a most important thing. Develop simplicity—no crookedness, no duplicity, and no politics. This is the only thing required. Then you can become very dear to guru and Kṛṣṇa. Then you can very easily develop all the qualities of a Vaiṣṇava. Then you can completely surrender; otherwise you cannot. Your surrender will never be complete; it will only be partial or conditional surrender. There must be nothing conditional and nothing partial. We want to be cent percent Vaiṣṇavas, cent percent surrendered, not forty percent or fifty percent.

One who develops *Kṛṣṇa-prema* can surrender. Otherwise one cannot completely surrender. Unless you become simple you cannot develop *Kṛṣṇa-prema*. I want that you become nice devotees, true Vaiṣṇavas. A Vaiṣṇava devotee does everything for the pleasure of Kṛṣṇa and nothing for his own pleasure. Bhaktivinoda Thākura has said, *tava sukha sāra nija sukha lāgi/ kichu nāhi kari āra*: "I won't do anything for my own pleasure; I'll do everything for Your pleasure." This is true Vaiṣṇava.

I do not at all feel simple. I am realizing I am a great offender (although in truth an insignificant fool), a duplicitous cheat trying to mask his sickness with a façade of mechanical actions considered to be devotional service. I pray for your mercy that I may truly realize this and follow the necessary course to change. My false ego stubbornly objects to the need for change. Yet still you persist.

I uselessly fall back on conditioning—“After all, it is Kali-yuga!”—accrediting my faults to anything but my own envy of you, the devotees, and ultimately Kṛṣṇa.

I plow on, not knowing the outcome, busy this way and that in the name of *saṅkīrtana* but not embracing actual *saṅkīrtana* consciousness. I plow on—perhaps there is some distant hope—but largely as a show. I plow on, not actually in the association of devotees but in the association of my own wicked mind. I plow on, with the false ego and selfish motivations driving me forward. I feel envy and lust burning within.

At this point I find myself no longer able to hide behind an apparent good show of *sādhana* or performance. Time is eroding the external frame, exposing the dirt within. The feeling of absolute necessity for genuine devotion is apparent. Unfortunately, the genuine desire on my part is not present.

The worst thing is that I do not feel any shame or remorse as I write these truths. I seem to hope that others will even praise me for my pathetic words. All this is not a sign of humility or of compassion for others. It is not a sign of advancement but a tiny indication of the extent of my diseased condition.

Yet I struggle on in devotional service, and this is a testimony to your mercy. Though I am an inveterate fool, you still persistently distinguish the demon from the devotee within. As Kṛṣṇa and Balarāma smashed the demons in Vṛndāvana, you are also smashing them within me, if I allow you.

In 1972 you wrote this in a letter to Kṛṣṇa Dāsa:

So eternally I want to remain your guide provided you want to accept me. You mentioned that your pathway has become filled with stumbling blocks, but there are no stumbling blocks, I can kick out all those stumbling blocks immediately, provided

you accept my guidance. With one stroke of my kick I can kick out all stumbling blocks.

Despite this assurance from you, like a thief I stay at a distance from advanced devotees and pretentiously avoid situations of exposure, trying to avoid your merciful boot. In this way I attempt to cheat. But you are a greater cheat.

“Is a devotee simple or crooked?” you asked, smiling.

“He is simple, Śrīla Prabhupāda,” one disciple answered.

“Are you sure? Is he simple or crooked?” you again asked with a mischievous gleam in your eye.

“Yes, a devotee is simple!” the disciple enthusiastically responded, not realizing he had fallen for a trick question.

You then sprang the unexpected punch line. “Actually, a devotee is crooked!”

Everyone stood there with their mouths gaping. “Take me, for example,” you explained. “I came to your country and everyone was eating meat, taking intoxication, and doing so much nonsense. I tricked everyone. I’ve tricked all of you into becoming Kṛṣṇa conscious. So, in that sense the devotee must be crooked, because he must be able to trick. Just like I have tricked everyone. No one wanted Kṛṣṇa consciousness, but I have tricked you.” [From a morning walk in Perth, as retold by Śrutakīrti Prabhu]

Thank you, Śrīla Prabhupāda, for tricking me. Thank you for giving such a fallen soul the opportunity to participate in the *sañkīrtana* of the holy name. Thank you for the opportunity to serve in unending ways. Thank you for showing me that the problem is not the situation around, within, or without, but just the way I perceive it. Thank you for helping me to realize no one else is to blame for my own dilemma. Thank you for reminding me to put you and Kṛṣṇa in the center.

Somehow your mercy is still there even though I deserve to be annihilated for all the offenses I have committed. There is still hope, and on this day I pray that you please consider my request to give



me another chance to become your servant and not try to be the master. I hope one day that I can genuinely please you and be of use in your mercy mission to deliver the world. When will I ever become your sold-out servant, the servant of your servants?

I can see no hope save and except your causeless mercy.

*Your errant servant,*

Janānanda Goswāmī  
Soho St Temple, London

My dearest Śrīla Prabhupāda,

Please accept my humble obeisances in your lotus-foot dust, which still powders the globe with your mercy as you continue to traverse it through the medium of your books and your recorded material.

Yesterday I heard you give a public lecture at Balboa Park in San Diego, California. About three minutes into your lecture a heckler in the audience began to shout something, creating a disturbance. You asked a devotee close to you what the man was saying. He told you, amidst chuckles from the devotees, that the man wanted to have sex more than once a month.

Your response? You turned the lecture on a dime to address the heckler directly with your signature poise, maturity, charm, and vast knowledge, free from compromise but irresistibly clear, simple, and persuasive.

“So, as this man is talking about sex, this world, this material world, is enchanted by sex.” You went on to deliver a classic discourse about the results of sex—licit or illicit, individually and collectively—on every species of life, especially the human society. You didn’t back down at an awkward moment. You fearlessly pointed out the Vedic conclusion: that attachment to the material body becomes complete after sex, and that sex is thus the basic principle of material existence.

You explained the Vedic concession for regulated sex in marriage and its purpose: to produce good progeny with the goal of becoming purified by the austerity of taking full responsibility for one’s offspring and eventually becoming free from sex life altogether and going back to Godhead. You analyzed the subject from every angle, providing convincing arguments to the audience that although sex according to religious principles is sanctioned by Kṛṣṇa, it is inevitably a cause of unsought complications and deep attachment for material existence, attachment that binds the conditioned souls to suffering in repeated births and deaths.

All this you spoke openly to an antagonist in a public park of a southern Californian city in the summer of 1972, in the thick of America’s sexual revolution!

And how did the audience respond? They gave you a rousing ovation! You subdued the heckler and captivated the audience with profound realization of Vedic wisdom. In this way you showed us how to preach according to time and circumstance without compromising the truth. It was obvious that the public was willing to acknowledge someone with enough courage to speak the plain truth in such a situation.

You define realization in your purport to *Śrīmad-Bhāgavatam* 1.4.1:

Personal realization does not mean that one should, out of vanity, attempt to show one's own learning by trying to surpass the previous *ācārya*. He must have full confidence in the previous *ācārya*, and at the same time he must realize the subject matter so nicely that he can present the matter for the particular circumstances in a suitable manner. *The original purpose of the text must be maintained.* No obscure meaning should be screwed out of it, yet it should be presented in an interesting manner for the understanding of the audience. This is called realization.

Śrīla Prabhupāda, you never pandered to the public in order to gain popularity or more followers for the movement. In fact, in another conversation you said:

So everyone may try his best, that's all. The public may take or not take, it doesn't matter. And if you are, want to please the public, public says that "You dance naked, I will be very happy with you, I'll give you [support]." So I'll have to do that. Then what is the use of making a spiritual master? Public, they have got their whims, how to become pleased. So we are to follow all these things? We have to follow our instruction of the spiritual master.

On this auspicious anniversary of your appearance in this world, Śrīla Prabhupāda, I beg for the spiritual strength to follow in your footsteps, without trying to imitate you—to be as loyal to your example and precepts as you were to those of your guru mahārāja.

*Your eternal son,*

Keśava Bhāratī dāsa Goswāmī  
Govardhana, India

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories unto you.

Recently I read, with great interest, the unpublished version of a paper entitled “The position of Śrīla Prabhupāda”, written and compiled by some of your GBC disciples. As your disciple understanding your position in my life is essential to my existence. By properly appreciating you and what you have given us, I can begin to properly appreciate your ISKCON movement and then I can appreciate those who are attached to you: your sincere and dedicated disciples and granddisciples.

In a lecture you once drew a parallel between “appreciation” and “śraddhā”. Śraddhā is the first step in the process of advancing in sādhana bhakti and without it a devotee cannot progress to niṣṭhā, ruci, āsakti, and bhāva bhakti. Therefore this quality of appreciation is absolutely essential in a devotee’s mentality. Appreciation gradually leads to astonishment and astonishment is one of the secondary mellows called “adbhuta rasa”. Indeed astonishment is the basis of all the five main rasas with Lord Kṛṣṇa. For example a devotee is astonished when he thinks of the residents of Vṛndāvana having a fraternal (friendly) relationship with Kṛṣṇa. This is an example of astonishment in relation to āśraya tattva. Lord Kṛṣṇa’s beauty, kindness, dancing and singing are objects of unlimited astonishment for the devotee. This is an example of astonishment in relation to viṣaya tattva.

My dear Śrīla Prabhupāda, being the perfect representative of your astonishing master, Lord Kṛṣṇa, you also fully exhibit astonishing qualities. Being an empowered *śakti avesā* incarnation of Lord Kṛṣṇa you have astonished the whole world by your activities. In twelve years you single-handedly created a worldwide mission while simultaneously translating many volumes of *bhakti-śāstra*.

Your beloved followers also exhibit these astonishing qualities. As they mature in their practice of *bhakti*, their numerous qualities are attracting thousands of conditioned souls. This aspect of spiritual astonishment amongst your followers is central to their attachment to pleasing you. Your ultimate pleasure is our guiding force and

the very essence of our existence. Every *vastu* or object has an essence or essential ingredient and for the members of ISKCON it is to render favourable service to you with the sole object of trying to please Your Divine Grace. We dance to attract your attention, we preach to please you, we sit in meetings and try to manage for your satisfaction, we attempt to chant and do *bhajana* only for your approval. We accept disciples because without doing this there will be no propagation<sup>21</sup> of Kṛṣṇa consciousness and you want ISKCON to spread. We take *prasādam* for your pleasure and finally the most difficult activity, we try to co-operate and work conjointly for your satisfaction<sup>22</sup>.

You also continue to astonish your followers because you are still present in your beloved mission, the International Society for Kṛṣṇa consciousness. If it were not for your guidance and inspiration how could we continue co-operating and working conjointly. Your presence is the very *prāṇa* of this ISKCON Mission. This ISKCON is your body and you are the life force of ISKCON. The essence of ISKCON is your Divine Grace and trying to please you remains your followers' greatest responsibility.

On the day of your divine appearance in this morbid material world, I pray that I can appreciate your astonishing contribution to our *Gauḍīya sampradāya*. I especially pray that I can, in all humility, appreciate each and every one of your disciples and granddisciples. Even those disciples who only managed to serve you briefly are worthy of my repeated obeisances. On the battlefield it is to be expected that some soldiers are wounded or killed. Even during your divine presence disciples left your mission but they are still glorious and worthy of respect. Even if they only served your mission for a few days, their future is assured.

*Bowing down in any direction that I may find one of your sincere followers, I remain the aspiring servant of the servants of your servants.*

### Pārtha-sārathi dāsa Goswāmī

21 "...the one point is that without increasing the number of disciples, there is no propagation of the cult of Kṛṣṇa consciousness. (*Nectar of Devotion* Chapter 7).

22 "...please work conjointly, without any personal ambition." (Letter dated 31<sup>st</sup> July 1970). "Your love for me 'said Śrīla Prabhupāda' will be shown by how much you co-operate to keep this institution together after I have gone." (*Śrīla Prabhupāda Līlāmṛta – Uniting Two Worlds* page 313).

Dear Śrīla Prabhupāda,

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

I am sitting in a hospital, and having been here for over two weeks and experienced a share of my just rewards, I am getting many realizations. In this condition, still dizzy and with double vision, I try to express my thanks for having been blessed by the divine wisdom that you have revealed to the world—wisdom that helps one appreciate the true value of this human form of life, wisdom that reveals every nook and corner of reality, wisdom that helps us navigate through the stormy sea of material existence, wisdom that guides us to our eternal home, to our eternal Lord.

The other day Dr. Sundarānanda introduced me to a patient staying a few doors down the hall. The patient came to my room, sat down, and said, “Swamiji, I am a doctor by profession, but my mind has been very troubled since my own recent health challenges began.” As it turned out, he had gone through a health crisis and treatment similar to mine. That set a common ground upon which I could repeat your teachings.

I explained that we are spiritual entities, that our bodies are just clothes covering the indestructible soul. I told him that these bodies have to suffer the results of past deeds, and so we must patiently tolerate the inconvenience of the body while remembering Kṛṣṇa. Then I cited this well-known verse:

One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee. [*Śrīmad-Bhāgavatam* 10.14.8]

The patient replied, “Swamiji, I know this. But how do I get the strength to practice it?”

Then I taught the man to chant Hare Kṛṣṇa, saying that by the grace of the *mahā-mantra* he would have the required spiritual strength.

I also gave him a copy of the book *Chant and Be Happy*, telling him, “The details of how to chant the *mahā-mantra*, and its many benefits, are explained in this book.”

He then took his leave, thanking me and saying, “I have gotten strength from your words. I feel fortified, much better. Thank you.”

I sat down in my chair, satisfied that I could transmit your teachings and help another. Then I closed my eyes and chanted the *mahā-mantra*, thinking of Kṛṣṇa, and while I did so I felt so infinitely grateful to you for giving me this essence of all religious practices, *smartavyaḥ satatam viṣṇuḥ*—the ultimate treatment and unailing panacea for what ails us. May my attempts to preach and practice what you have taught please you and be my *puṣpāñjali* offering at your lotus feet.

*Your insignificant servant,*

Śivarāma Swami  
Hungary farm

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### Bhakti Ānanda Goswāmī

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Dear Śrīla Prabhupāda,

Please accept my *daṇḍavat praṇāmas*.

Today, on the occasion of attempting to write my Vyāsa-pūjā offering to You, I am suffering a deep sense of separation from Your Divine Grace. This is not from the loss of something that I once enjoyed and no longer have, because I never had the chance to perform any direct personal service for you, or to take any direct personal instruction from you, or to meet you, or to hear your voice except on a recording, or to even see you in the distance. I never felt the glance of your gentle eyes on my face or personally saw you performing *pūjā* to the Lord or Śrīmatī Rādhārāni or Tulasī Devi. I never received any *mahā* or guru *prasādam* from your hand or had the opportunity to place flower petals on your feet. I was never present when you gave a class, sang a *bhajan* or chanted *japa*. I was not there when you danced your Swami two-step in *kīrtana*, or took your morning *japa* walks, or glorified your own guru mahārāja. I never saw you cook, or dress the Lord, or dictate a *śloka* translation or give a class. All of the things that the other devotees are writing

about in their memories of You are experiences that I never had. So what I am missing is something that I never had: your direct personal association.

I also miss that I was rarely accepted and acknowledged as a real and valued person who was treated like a member of your family. I would have been happy to scrub every toilet in ISKCON to earn the acceptance of my godbrothers and godsisters, but that would not have sufficed either. Even the kind devotees who had nice words for me did not really take me into their lives. Ultimately those that I thought were my friends did not empower me to optimize my service to you, and no one helped me to communicate with you. You were as unreachable for me as the stars.

Thus I simply have no personal experiences of you to remember and recount to anyone, and this fact pains me deeply. How is it possible to miss something that you have never had? It seems impossible to suffer separation from someone that you have never met, but each year the heartache of it all only seems to get worse. I have no memories of your personal presence, or even the few mementos of you that some kind devotees gave to me, because other devotees stole those away. I was never in your physical proximity and when I inquired from my immediate authorities about writing to you, I was always told that you were very busy with your translating work and so I should not bother you. Thus I wrote many letters that were never sent to you, because I didn't want to bother you. Since then I have learned that other devotees wrote to you all of the time, and thus I feel even more deprived, when they share their precious correspondence from you.

What can I conclude from this? 'Separation makes the heart grow fonder'. 'Familiarity breeds contempt'. My grandma liked to teach me such sayings... perhaps you were protecting me from taking your association for granted.

In your service, I mainly mopped floors, cleaned stool rooms, did laundry, hauled-out the garbage, worked in the yard and occasionally I was allowed to enter and clean the kitchens, stoves and pots and pans. Rarely when a temple was short-handed, I was allowed to make some garlands or to cut up some vegetables. Of course I also went out on *sankīrtana*, usually with the devotees who were considered too dysfunctional to be sent anywhere important. We went out and just distributed things like *prasādam* popcorn



to the homeless. Thus, like so many other devotees, I mostly did the ‘thankless’ services that the more ‘important’ devotees tried to avoid. I was not a big *lakṣmī* collector or a trained cook, *pūjārī*, *bhajan* or *kīrtana* leader, an expert seamstress or driver, transcriber or anything else that was highly valued in the culture of the movement.

In all of my years of service I was never considered for any kind of training, to cook, to play an instrument, or to make anything for the Lord (except a few garlands). I was never asked to perform any *pūjās*, or to sing any *bhajans*.

But, I was there, trying to serve, and I am still here. It has now been 40 years since my first initiation as your humble servant and student, and I am still trying to serve you and to learn from you.

Some would say that I have wasted my life trying to please you. They would say that all of my talents have, unwanted and unappreciated, withered away from neglect in your service. My harsh critics would say that I am a fool who has sacrificed my family and friends, my health, all of my possessions and all of my talents/gifts for your service, and now I am worn-out, old and alone, with nothing to show for my lifetime of austerities. I can see my material reality from their perspective. So, why don’t I just abandon such materially unrewarding service? What is this power that you have over me?

Many of your other servants have even tried to kick me away from you, but they have not succeeded, because I refuse to go. Actually I have suffered so much neglect, rejection and abuse from some of them, but this has been their choice and has been no fault of yours. You are *patita-pāvana*, the friend and savior of the most fallen, so there are many such fallen beings, like myself, in your retinue. If we have mistreated each other it is not because that was your purpose in bring us together. You gave us an opportunity to take care of, to love and serve each other, not to neglect, exploit and abuse each other. The choice was ours, and it still is. I choose to stay in the fire of your divine love, because as far as I am concerned, there is nowhere else to go in the three worlds. You are the agent of Lord Baladeva’s causeless mercy for me, and His mercy is all that I desire to be made of.

It is the power of Lord Nityānanda-Balarāma’s love that you have over me. It is the love that you have for even the most fallen, which

keeps me in your service. I may be a despised and shunned being, invisible to or unwanted by the World, but as you have mysteriously accepted me, I know that you understand who I am, that you are watching over me, and that you want me to remain steadfast in your service. So I may not be able to see you, to hear you, or to touch your form, or to perform some nice or traditionally important service for you, but you can still see me, hear me, and make some use of me in this World, so I am yours. Today, as I renew my vows to you, including my *sannyāsa* vows of 20 years ago, with profound gratitude I am still aspiring to your service.

Your Deva Deva Dāsa  
(Bhakti Ānanda Goswāmī)

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### Bhaktimārga Swami

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You never did leave us  
Your books contain your spirit  
Your apparent departure-  
A myth without merit.

You are alive as ever,  
Mortality has no place  
For the voice of truth  
Within time and space.

Your teachings bear power  
Thrusting “real” enjoyment  
And tightening controls  
To sensual amazement

They are for all times  
Nothing relative  
But relevant, teaching  
The art that, “we give”.

No truth superior,  
Science of the self  
Most secret of secrets  
Not to stay on ones’ shelf

To live in this realm  
Entities do cry

Deprived of peace  
And Maya being dry.

Examining the real / surreal  
What to conclude?  
That life is constant?  
The Force to include?

The cosmic clock ticks  
Wearing us away  
'Til we look to sport  
With Him and to play.

We thank you for that  
All mentioned above.  
There is no repay  
For this genuine love

We have you and Him  
Making it all whole  
Our final exam  
Is to reaching this goal.

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### Candramauli Swami

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

I offer my humble obeisances unto my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who opened my eyes with the bright spotlight of transcendental knowledge when I was wallowing in the darkness of ignorance, the ignorance of forgetfulness of Kṛṣṇa.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin itī nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.

*namas te sārasvate deve gaura-vāñī-pracāriṇe  
nirviṣeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are filled with voidism and impersonalism.

Dear Śrīla Prabhupāda,

All glories to your compassion upon the fallen conditioned souls! It is Gaura Pūrṇimā and I am standing before your merciful self, your *mūrti*, and deeply reflecting on how you are nondifferent from Lord Nityānanda in so many ways, particularly the way you gave His and Lord Gaurāṅga's teachings to the world. Equipped with the full embodiment of Śrī Nityānanda's compassion, you circled the globe fourteen times to beg everyone who would lend an ear: "Please take up Kṛṣṇa consciousness. Please know that this is the only way to find real and lasting happiness. Chant Kṛṣṇa's holy names and experience the perfection of all your desires."

Śrīla Bhaktivinoda Ṭhākura has glorified Nitāi's mercy in his song *Dālāler Gītā*, "The Song of the Broker." In our humble attempt to honor you, I present the translation to this song in a way that illustrates how Nitāi's mercy is fully and completely manifest in you, Śrīla Prabhupāda.

1. I am singing news of great happy tidings. Lord Nityānanda Himself has opened a marketplace of the holy name in Surabhi Kuñja, in Śrī Navadvīpa.
  - 1a. I am singing news of the greatest happy tidings. Śrīla A.C. Bhaktivedanta Swami is traveling the globe bringing the chanting of Kṛṣṇa's holy name to every town and village.
2. The news of its great results is that Nityānanda Prabhu is selling the pure holy name in that marketplace only for the price of one's faith.
  - 2a. The news of its great results is that Nitāi's pure representative Śrīla Prabhupāda is freely giving the pure holy name everywhere on the request of only one's time.
3. Lord Nityānanda, the proprietor of the market, seeing all the devotees becoming attracted, is selling them the holy name after bargaining with them.
  - 3a. Śrīla Prabhupāda, the senāpati bhakta, happily seeing all the people becoming attracted, is giving them the holy name

along with tasty Kṛṣṇa-prasādam.

4. O brother, if you want to buy the holy name, then come with me. We must go into the presence of that great soul, Nityānanda Prabhu.
- 4a. O people of the world, if you want to receive the priceless gift of Kṛṣṇa-prema, then go with Śrīla Prabhupāda. He can take you to these two great souls, Nitāi and Gaura.
5. You will buy the name of Kṛṣṇa, I will take my commission, and all our desires will be fulfilled.
- 5a. You will receive the name of Kṛṣṇa, Śrīla Prabhupāda will be satisfied, and all your desires will be fulfilled.
6. Lord Nityānanda is greatly merciful. Taking only one's faith, He gives the highest ecstasy.
- 6a. Śrīla Prabhupāda is greatly merciful, for he carries the full mercy of Śrī Nityānanda. Not even asking for one's faith, he gives everyone a chance to receive the highest ecstasy.
7. If Nitāi once sees tears in the eyes of someone chanting the name "Gaura," He gives all resources to that person.
- 7a. If Śrīla Prabhupāda once sees tears in the eyes of someone chanting the name "Gaura," he gives that person the opportunity for pure devotional service.
8. Nityānanda Prabhu gives the pure teachings of Kṛṣṇa to everyone and does not care for one's birth, wealth, knowledge, or strength.
- 8a. In the spirit of Lord Nityānanda, Śrīla Prabhupāda gives the pure teachings of Kṛṣṇa to everyone, even the most sinful of sinners.
9. Now, giving up the illusory snare of Māyā, you may stay in household life or wander in the forest as a sannyāsī, for no more troubles remain.
- 9a. Now, giving up the illusory snare of Māyā, you may stay in household life or travel as a sannyāsī preaching Gaurāṅga's message, for no more material troubles remain.
10. There is no more fear of the Age of Kali. The merciful Nityānanda Prabhu is giving the holy name to even the caṇḍālas.
- 10a. There is no more fear of the Age of Kali. The merciful Śrīla

Prabhupāda is giving the holy name to even the hippies and bums in New York’s Bowery.

11. Bhaktivinoda calls out, “Except for the lotus feet of Lord Nityānanda, there is no other shelter!”

11a. All those fortunate people touched by Nitāi’s mercy, call out, “Except for the lotus feet of Śrīla Prabhupāda, who is freely giving Nitāi’s shelter, there is no other shelter!”

Dearest Śrīla Prabhupāda, you have given us a life truly worth living. A life of pure devotional service to Śrī Śrī Rādhā-Kṛṣṇa. We are eternally grateful.

*Your fortunate servant,*

Candramauli Swami  
Bhaktivedanta Manor, UK

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### Rādhānāth Swami

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

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

Dear Śrīla Prabhupāda,

Earlier this year, at Keśīghāṭa in Vṛndāvana, on a beautifully decorated rowboat in the Yamunā River, we offered your beloved daughter Yamunā Devī’s ashes into the sacred current. With tears of both separation and gratitude, I felt that moment to be inconceivable, yet an intimate offering to you. She had dedicated every detail of her life to please you and has surely entered into the realm of your eternal servitude.

Etched deeply in my soul is that moment in 1977 when I received the news that you had physically left us. The world seemed to have fallen into an abyss of heartbreak and confusion. What were we to do without your smile of encouragement, your gaze of resolve, or the knowledge that you were coming to see us to accept our offerings?

Over time, we are realizing the sweetness of service in separation

and feeling Your Divine Grace guiding, protecting, and empowering us to serve in ways that are beyond our imagination. Your Divine Grace is especially present in your books, the projects you inspired, and the hearts of those who love you.

As the years pass, more and more of your loving followers are disappearing from this world and entering the realm of your eternal service. With the loss of these blessed souls, we are left in an immense void that can only be overcome by relinquishing our complacency and wholeheartedly taking shelter of you, Śrīla Prabhupāda, by hearing your words, chanting Kṛṣṇa's names, and serving your mission. I have come to realize that your presence is especially felt when I can sincerely appreciate the sacrifice of those devotees who have been touched and inspired by Your Divine Grace.

*I pray to forever remain the servant of your beloved servants,*

Rādhānāth Swami

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### Varṣāṇā Swami

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to your lotus feet!

As the lost soul wanders aimlessly within the forest of illusion, trapped in the endless labyrinths of material nature, at some point he discovers that he is imprisoned in a foreign land in which he is unable to free himself. Searching for the path to freedom, he is at first hopeful, then increasingly disappointed, as each new road only leads him further into the maze. By the grace of Śrī Kṛṣṇa, the wanderer finally realizes that the guidance he needs must come from someone firmly situated outside the maze. Truth and good fortune dawn, and he begins his search for a spiritual master.

In New Vṛndāvana today, I was drawn to the path ascending a hill. In 1972, a pavilion was erected at the top of this hill, where you held your “Bhāgavata-dharma Discourses.” The Deities of Rādhā-Dāmodara and Lord Jagannātha presided, and we later celebrated Janmāṣṭamī and your Vyāsa-pūjā at this hilltop pavilion. The vision of Your Divine Grace surrounded by loving disciples, the presence of Their Lordships, and the transcendental *prasādam*, along with the cows grazing on the nearby tree-covered hills, all combined

together to create a most remarkable theophany. I realized that I was actually *in* the spiritual realm of Vṛndāvana. I was struck with wonder and saw that you, Śrīla Prabhupāda, had simply expanded the holy *dhāma*, revealing her within the hills of Appalachia. You had instructed us to create New Vṛndāvana, but you were the one who invested the land with potency to become the *dhāma*.

My spiritual ecstasy only increased as you inundated us with new nectar—the entire *Caitanya-caritāmṛta*, which was then coming to light for the first time in the English language. For the next two months I literally hid in the corn crib, nestled in among golden corn kernels, reading each new volume fresh off the printing press and imbibing the message of Lord *Gaurāṅga*, the golden *avatāra*. As a farm boy, I was so charmed by your translations and purports describing Lord Caitanya as a gardener, delivering His fruits and flowers of devotional service to this world.

The Lord also desired to become a tree in order to further benefit others and make them happy. He is the eternal tree of love of Godhead, bearing fruits of devotional service. The descendants of the tree wish to perpetuate the distribution of those fruits. Thus, branches are spread in all directions to grant the world shelter, sustenance, and spiritual guidance. While remaining ever-connected to this metaphorical tree, the *sādhū* who descends to this world for the purpose of uplifting others simultaneously keeps his roots deep in the soil of Goloka Vṛndāvana. He is our only hope of serving Lord Caitanya, our only means of approaching Śrī Kṛṣṇa.

As a representative of Śrīla Vyāsadeva, Śrī Guru bestows living communion with the literary incarnation of Kṛṣṇa. Śrī Vyāsa, through the guru, presents the *sāstra* so that the truth enshrined within the sacred sound becomes accessible to mankind.

It has long been known even to Western theologians that the pen of spiritual authors is an expansion of the original sacramental plow. In this light, creating lines on the page parallels the plowing of furrows in a field, which opens and softens terrestrial regions for cultivation prior to planting seed. The spiritual author softens and prepares the heart and then plants the seed, the Word of God. By the grace of the guru, using his pen as a plow, we are able to experience Śrī Baladeva displaying the function of His favorite instrument, His plow, which softens our hard hearts. True theistic persons are aware of this reality, and thus they submit their hearts,



like an open field, to be impregnated by the seed of truth. The rare person who knows Kṛṣṇa in truth loves his Lord unconditionally and, wishing to share that love, in turn draws others into the wake of the furrow. And as they are drawn in, they follow in the footsteps of Śrī Guru, who guides the plow.

Being a plow boy from a farming background, I was drawn to your deep grasp of the sacramental nature of agriculture. In this context, cultivating the field means preparing the heart. Planting the seed means impregnating the fertile heart with the *bhakti-latā-bija*. Humility means humus, the fertile soil in which the seed can take root. The necessary rains are the spiritual sacrifices we perform. And the wind, whispering through the growing vine, is the breath of life, the holy name. The harvest festival is the coming together to share the fruits of the spirit in *nāma-saṅkīrtana*. I found it intriguing that such a grasp of the sacramental dynamics of agriculture could be found in a *sādhu* from Calcutta.

It was clear that the culture you represent is not of this world. The culture of Vraja overflows with the flavor of *bhakti* and instills *prema* in those whom it touches. The essence of *vraja-prema* is the life force flowing through the branch of Śrī Rūpa Goswāmī. Śrī Rūpa alone could detect the essence of love contained in the infinite depths of Lord Caitanya's heart, and you are the perfect *rūpānuga*. You are presenting the crystallized form of the *bhāva* flowing through that line, compiled in a scientific manner that even logical, rational minds can appreciate and follow. It was in your spirit of humility, surrender, and sacrifice that the seed of Lord Caitanya's love found the fertile soil it needed to establish roots for a worldwide movement.

The seed you planted here then continues to grow, blossoming like a lotus flower, revealing the beauty, sweetness, and charm of Goloka Vṛndāvana within the hills of West Virginia. As the *dhāma* develops from the seed of your instruction, countless souls, including those from Western backgrounds, are finding shade and shelter in *vraja-bhakti* and are thereby being delivered from the conflagration of worldly misery. Here, too, you planted a seed by way of the initiations you granted to many disciples. I am compelled to contemplate the nature and significance of that seed.

A seed is emblematic of a dormant life form, which develops over time into its full potential and eventually multiplies. Our latent spiritual life mirrors the development of the seed. Planted by

the spiritual master at the time of initiation, our devotional seed sprouts as a *bhakti-latā*, a creeper of devotion reaching for the sky, ascending beyond Vaikuṅṭha to take root again in Goloka. The mature plant then bears the fruit of love of Godhead, along with more seed to create a new generation. This new seed awards hope for generations to follow and inspires our preaching to prepare the soil. This being fulfilled, we embrace the final lesson of the seed, “die to live.”

As a representative of Lord Nityānanda Balarāma, you have implored us, your inmates, to create a replica of Vṛndāvana for the benefit of the Western world. And yet, simply excavating *kuṅḍas*, building temples, and replicating *tīrthas* does not consecrate them and bring them to an equal level with their originals in Vraja. The guidance of the pure *ācārya*, who carries Kṛṣṇa within his heart and installs Him wherever he chooses, is the foremost necessity. The temples and *tīrthas* must be blessed by the pure devotee who is “verily a holy place personified.” From the seed of Your Divine Grace, the blessing unfolds and the *dhāma* expands into the surrounding landscape, permeates the earth, resonates in the ether, and infuses pilgrims with a spirit of devotion.

In New Vṛndāvana, as the holy *tīrthas* and the first of the seven temples have appeared and decorate the landscape, we are surrounded by the fruits and flowers emerging from the seeds of *bhakti* you have sown. Putting down roots of faith in the soil of the *dhāma*, where your footsteps abound and your words still linger, we pray that your spirit take up residence in our hearts. From seed to sustenance, you are our guide, shelter, father, and friend. We treasure you as our life and soul. In so doing, we find hope to grasp the essence of Śrī Kṛṣṇa’s wonderful and mysterious love and become worthy agents of mercy, as you desired your followers to be. And though we remain inmates of the holy *dhāma*, you have set us free to follow your footsteps back to Home. My only hope is that I, too, may tread in the footsteps of Lord Nityānanda as he motioned to Kṛṣṇadāsa Kavirāja Goswāmī and all who would come after: “Go to Vṛndāvana, for there you will attain all desirable things.”

Even the attempt to properly glorify you makes my unworthiness clearly conspicuous, and I humbly beseech you in a prayerful mood to forgive my obvious shortcomings. In consideration of my spiritual poverty, please bestow your blessings accordingly.

Your servant,

Varṣāṇā Swami

Devāmṛta Swami

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Dear Śrīla Prabhupāda,

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

“It’s all your mercy” is common Vaiṣṇava parlance, in the ISKCON world and beyond. This catch-all response can be anything—from routine religious jargon, to heartfelt elegance, to the deepest realization of one’s utter spiritual dependency.

Śrīla Bhaktivinoda Ṭhākura writes in his song *Gurudeva!*: “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.”

I often wondered about how he and, of course, you actually feel this declaration so extraordinarily, as your entire being.

As the years of my insignificant life roll by, I increasingly realize that any perceived faults are all mine, and any credit is all yours. Is this one short life enough to fully grasp at least half the extent of your mercy? What to speak of your disciples, even your granddisciples and their followers testify to your munificence in their lives.

During your days with us in the seventies, you once commented that physical association with the guru was for neophytes. I thought at that time, “Well, all glories to the sublime theology of *vāñī-saṅga*, but so that the physical association with your divine presence will always be mine, let me always remain a neophyte.”

Of course, better we hold to what you write in a purport (*Caitanya-caritāmṛta*, *Madhya* 18.99): “Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master.”

In 1977, upon your departing the ordinary vision of this world, I was convinced I had failed to attain you. Concluding that any chance for a close relationship with you had left along with your physical

presence, I resigned myself to helping the next generation of devotees not to miss out as I had. Vigorously urging your fledgling granddisciples to value the physical presence of their guru with utmost care, I would instruct them to seek every opportunity to have it.

After your departure, the constantly overpowering strains, agonies, and dangers of preaching behind the former Iron Curtain consumed my life—no time to continue lamenting about your disappearance. But during such bleak years there, when the atheistic communists, sure of their permanence, ruled their sealed-off kingdoms with iron fists of terror, your *vāṇī* association caught this young foolish fugitive devotee by surprise.

In testimony to your kindness upon even such an insignificant *jīva* as me, I submit this poem written way back in the eighties, during my Iron Curtain years, for the glorification of your 2013 Vyāsa-pūjā.

\* \* \*

## East Europe Bhajana

### *Part One (1977)*

Sailing with devotees on the ISKCON Los Angeles sea,  
hoping His Divine Grace, the captain,  
would personally lead me,

With good faith I endeavored  
every day,  
Sure that his pure glance  
would soon be cast my way.

Then he left,  
though I was still immature.  
My hopes for his divine *saṅga*  
crashed to the floor.

Too young to have been with him,  
Too old to forget him,  
Certainly this was a very precarious situation.

Alas, come what may . . .  
the mission must push on.

Maybe in fifty lifetimes . . .  
I'll again see his form.

*Part Two (1978–79)*

Sailing alone on a most dangerous sea,  
with no hope that Śrīla Prabhupāda  
would come and rescue me,

My ship is very tiny,  
yet the ego-mast is tall.  
I'm completely insignificant  
and my service is so small.

Naturally Śrīla Prabhupāda ignored such a fool.  
I wasn't worthy of the chance to be his tool.

*Part Three (1980)*

Sailing alone on a most dangerous sea,  
certain that Śrīla Prabhupāda  
will never find me . . .

Smash!

Down comes the door to my  
sealed-off heart.  
“You can't come in here,” I protest,  
“It's too late to start!”

“Surrender to your spiritual master,”  
you majestically declare.  
“About your rationalizations,  
I definitely don't care.”

*Part Four (1982)*

Sailing alone on a most dangerous sea,  
Sometimes does Śrīla Prabhupāda stand  
right beside me?

Becoming a little eager to serve him  
according to his direction,  
Why does Śrīla Prabhupāda shower  
such care and affection?

Without his instructions  
I'm a useless fool.  
Maybe one day I can actually  
become his tool.

O Śrīla Prabhupāda!  
I write of your mercy out of  
great astonishment.  
Please forgive me, your aspiring servant, for my offenses.

\* \* \*

Let us hope that, by your grace, I have made some advancement since those excruciating days. Now, more than a quarter century later, this microscopic servitor simply wonders what those who are your real devotees experience—what kind of nectar you shower upon them.

In *Śrī Caitanya-caritāmṛta, Ādi-līlā* Chapter 5, Śrīla Kṛṣṇadāsa Kavirāja Goswāmī confesses that the attributes of Lord Nityānanda, who acted as his guru, have impelled him to become a madman writing of Lord Nityānanda's mercy.

Though we are nothing compared to Kavirāja Goswāmī, yet, according to the measure of our own realizations, why don't we publicize the merciful presence of Śrīla Prabhupāda in every ISKCON devotee's life, through his *vāñī-saṅga*, especially via his books?

The Goswāmī explains that generally it is not proper to reveal an account as spiritually esoteric as his, "for it should be kept as confidential as the *Vedas*, yet I shall speak of it to make His mercy known to all."

Similarly, whether highly advanced or neophyte, let us all broadcast the eternal relevance of Śrīla Prabhupāda’s mercy for all generations of ISKCON devotees.

Clarifying his motivations, Kavirāja Goswāmī explains: “O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.” He concludes, “Who in this world but Nityānanda could show His mercy to such an abominable person as me?”

Seeking to follow these perfect *paramparā* footsteps, in my imperfect capacity, I end: Who in this world but you, Śrīla Prabhupāda, could show his mercy and kindness to such a guilty transgressor as me?

Devāmṛta Swami  
Waimauku, New Zealand

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### Lokanāth Swami

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My dear Śrīla Prabhupāda,

Please accept my most prostrated obeisances in the dust of your lotus feet on the most auspicious occasion of your Vyāsa-pūjā celebration. All glories to Your Divine Grace!

At the commencement of a GBC meeting, the letter you wrote to His Excellency the president of India, Dr. Rajendra *Prasāda*, dated 21 November 1956, was read. It is with this letter in mind that I write this offering to you, Śrīla Prabhupāda. I was amazed and overwhelmed by the conviction and compassion in your statements about the crucial matter of going back to Godhead. I was equally amused by your simplicity and candor.

In India it is quite common to read or hear the slogan “*chalo* Delhi,” “*chalo* Mumbai,” “*chalo* Kolkata” (“Let’s go to Delhi,” etc.) These terms are popularly used when arranging to get to places to protest for people’s demands. For politicians, escorting masses of people to Delhi, Mumbai, or Kolkata to stage a protest is the furthest destination they would generally try to reach. They cannot think beyond this journey, although going to heaven is accepted because *karma-kāṇḍa* is a popular concept.

When a family member dies, a beautiful frame is swiftly made

bearing a caption “*swargiya* such-and-such,” which means the soul has departed to heaven. For these individuals, heaven is the supreme destination. There is a real possibility that the deceased soul might have gone to hell, but they always wish and believe that the departed soul has gone to heaven.

The *mukti-kāmīs*, followers of the *jñāna-kāṇḍa*, honor their spiritual leader with the slogan “*Brahma-leen* such and such.” For this group, merging into Brahman is the highest goal. The idea of going to Vaikuṅṭha or Goloka, going back to the spiritual kingdom, going back to Godhead, is rarely heard. Although the concept of going back to Godhead is eternal, we only occasionally hear and read about some great souls going back to Godhead. People are astounded when they hear that a person has gone back to Godhead. But, my dear Śrīla Prabhupāda, you started a “back to Godhead” campaign, making it a common goal and not a feat that is to be achieved by a rare and privileged few. In your letter, you boldly write:

Believe me or not, I have got the clue of going “Back to Godhead” just after leaving my present material body, and in order to take along with me all my contemporary men and women of the world, I have started my paper “Back to Godhead” as one of the means to the way.

Please do not think of me as a wonderful or mad man when I say that I shall go “Back to Godhead” after leaving my present material body! It is quite possible for everyone and all of us.

Śrīla Prabhupāda, I read in these lines your excitement about having a clue for going back to Godhead, and you wanted to share this precious formula with the head of the state, the president of India. I feel deeply inspired about how you transmitted this exceptional knowledge to the president of India with the hope that he would, through his authority, propagate the idea to the people of India. When an ant comes across a grain of sugar, it gathers other ants, and together they have a feast. There is no selfish intention, as the finder of the grain invites others to join him. A compassionate mood of sharing your knowledge is reflected in the following words:

I am therefore very eager to broadcast the secret of my success to all men and women of the world as a natural consequence and I am seeking Your Excellency’s help and co-operation in



this great attempt of transcendental service.

Śrīla Prabhupāda, you are the great visionary who, as far back as 1956, wanted the then president of India, the administrator or *kṣatriya*, to implement your ideas of how to go back to Godhead. This significant notion of going back to Godhead is not a whimsical creation but one for which you bring *śāstric* evidence, your authority being the *Bhagavad-Gītā*. Caitanya Mahāprabhu and His mission are captured in the words *patita-pāvana hetu tava avatāra* (“Your incarnation is just to reclaim the fallen conditioned souls”). My dear Śrīla Prabhupāda, you are His representative, Lord Caitanya’s *senāpati bhakta*, the commander in chief of the *saṅkīrtana* army. Your sense of certainty about the process given by Lord Caitanya to deliver all the living entities is demonstrated in the following words you wrote:

I have simply adopted the easy method of Caitanya Mahāprabhu just suitable to the modern people in general. As such I am feeling as sure of going “Back to Godhead” as I feel without any doubt after taking my dinner that I have eaten to my satisfaction. This feeling is a necessary concomitant factor of the great science of devotional service in the approved line of Caitanya Mahāprabhu.

In this historic letter, you are appealing for assistance from the president of India—not for yourself or as a personal favor, but for the topmost welfare of all your fellow world citizens. Your dependency on the instructions of Kṛṣṇa is unalterable, as you suggest in the letter:

In the *Bhagavad-gītā* it is said very clearly that whosoever may adopt the specific principle of accepting Śrī Kṛṣṇa, the Personality of Godhead, will be able to achieve the highest transcendental goal of life—never mind what he is, either a born untouchable, a fallen woman, a laborer, or a man dealing in rupees annas paisa. His being so, what is the difficulty for a pious “Brahmin” and devoted king for going “Back to Godhead?” Everyone should therefore adopt this principle of going “Back to Godhead” in order to get released from the world of miseries, with temporary existence.

In the above words it is evident that your confidence in this transcendental process is unyielding. Your assurance that anyone

can go back to Godhead shows your complete conviction and reliance upon Lord Caitanya and His magnanimity.

I fondly recall an incident in Delhi when you were on your morning walk in the vicinity of the Gateway of India. The devotees could see the president's house towering over the skyline, and one devotee said to you, "Śrīla Prabhupāda, you should be the president of India."

You responded, "I would rather be spiritual master of the president of India and not be the president of India." And indeed, in this letter take on the role of a spiritual guide for the president of India.

You started *Back to Godhead* magazine in 1944, and this periodical was the core of your preaching till 1960, and also later, after you established your ISKCON movement in the West. You once called *Back to Godhead* magazine "the backbone of the International Society for Kṛṣṇa consciousness." In ISKCON the clarion call has been to go back to Godhead. Śrīla Prabhupāda, you have made "back to Godhead" a spiritual household notion in this world. It has become the mission and vision statement for this organization.

During Gandhi's time, a leading freedom fighter aiming to motivate his countrymen to fight for their birthright would cry out, "*swaraj hamara janam sidha adhikar hai!*" ("To live in an independent nation is my birthright. I will have it! I will fight for it!") I cannot but help think of the shallowness and temporality of this statement, because this cannot be the goal for the soul, in comparison to your "back to Godhead" program. Unfortunately, the president of India you addressed in the letter was also a freedom fighter. The general trend for most Indian leaders at that time was that they were veterans of the struggle to release their countrymen from the shackles of British rule. You, Śrīla Prabhupāda, stand apart—eminent and distinguished—from the rest of the leaders. You want to release not only your countrymen but all of humanity at large from the shackles of *māyā*. You want to offer them the ultimate freedom by ferrying them back to Godhead, dispatching them all to the spiritual world in a single sweep! You pointed out to the president that going back to Godhead is not an exclusive right of Hindus or Indians but that everyone is included in your transcendental design.

Śrīla Prabhupāda, your thoughts are like Kṛṣṇa's thoughts. Like father, like son. The Vedic aphorism *vāsudevā kutumbakam* means that for those who live magnanimously the entire world constitutes

a family. Your compassion for everyone is all-encompassing.

I beg to submit herewith that by the Grace of Śrī Kṛṣṇa through His mercy personified—my spiritual master—I have realized it most thoroughly that going back to Godhead is the highest privilege of mankind and is the supreme perfection of human life.

Śrīla Prabhupāda, your strategy to engage people at the highest level and invoke the president to become involved in serving his people is evidenced in your eloquent appeal to him near the end of your letter:

To make a worldwide propaganda for this most essential service to humanity, it is necessary that Your Excellency will stretch the helping hand necessary in this matter.

I pray to you, Śrīla Prabhupāda, to please help me in this noble cause that you have established and to keep me enthused to serve you by attracting people to go back to Godhead.

*Your most insignificant servant,*

Lokānath Swami  
Noida, India

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### Hanūmatpresaka Swami

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Śrīla Prabhupāda, we offer our humble obeisances to your lotus feet from our rather egoistic position. You have so kindly come to these Western countries and delivered the message and the training that can relieve us from suffering and death. As we grow older and surely approach our next death, as we see our bodies and minds dwindling, we must apply more and more practically this *yoga* you have given us to remain enlivened and active. Thank you. We are trying to preach, and there is a little result. We strive for more and more purification so that we can become more and more useful tools for Your Divine Grace. Thank you very much.

Let us also especially beg to thank you for the book *Kṛṣṇa: The Supreme Personality of Godhead*. It was our first contact with Your Divine Grace and remains the steadfast center of our devotional life. It is never old. Whenever we give it a sincere reading, it always takes us to a different world. Thank you so much, Śrīla Prabhupāda.

We aim to become more purified so that we can render effective service in your *saṅkīrtana* movement life after life.

Our *japa*, as you have given it to us, is our life and soul.

The four regulative principles, as you inspire us to follow them, keep us above the ocean of pain.

*harer nāmaiva kevalam*

*Your humble yet very attached servant,*

Hanūmatpresaka Swami  
Tennessee, USA

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### Bhakti Rāghava Swami

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*om̐ ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitaṁ 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.

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories to Your Divine Grace as you continue to inspire more and more living entities to take up Kṛṣṇa consciousness.

This year I am writing my Vyāsa-pūjā offering from La Nouvelle Vraja Bhūmi (New Vraja Bhūmi), a small *varṇāśrama* community-in-the-making here in the French-speaking province of Quebec, known as La Belle Province (“The Beautiful Province”). What was once the fortress of Roman Catholicism in Canada up until the early 70s has now become the oasis for the trendsetters of the New Age movement, bringing all types of anomalies and disruptions in society.

Although I am not originally from the province of Quebec, I consider myself most fortunate to have been connected with this part of Canada. You brought great fortune to the city of Montreal near the beginning of your ISKCON movement, when in the summer

of 1968 you resided near McGill University, the educational institution to which Śrīla Bhaktivinoda Ṭhākura sent his booklet *Caitanya Mahāprabhu: His Life and Precepts*, in the year of your appearance, 1896.

You will surely recall Kulśekhara Prabhu, a well-known French Canadian artist who visited you during your stay in Montreal. A few years back, when I was visiting Śaraṅgati Village in Western Canada, Kulśekara Prabhu recalled how the devotees had asked him to become initiated after he gave a generous donation from his selling of original paintings. You so kindly accepted him as your duly initiated disciple, even though he was barely two weeks in the movement. Your desire to give everyone an opportunity to serve was always very strong. Many fortunate souls were thus given such opportunities, and this same devotee, now residing at the Śaraṅgati Village community, continues to serve you, donating to ISKCON his personal piece of land a few years ago.

Śrīla Prabhupāda, I am ever grateful to you for giving me the opportunity to serve in the divine mission you so kindly established. As a young boy I yearned for the opportunity to live among like-minded souls, but somehow it took me many years to find your devotees. It could have happened way back in the year 1967, when I was a student at the College Saint-Jean Vienney in Montreal, the year of Expo 1967, where your devotees performed *harināma*, but it was not to be. My time came in 1973, when I first encountered your sincere devotees at the Ottawa temple, where I joined in January of 1974.

I remember the day you visited the Montreal temple in 1975. The previous year I had received *harināma* initiation from you in New Vṛndāvana, and now you were visiting Montreal to inspire your disciples. You sat graciously on that little rocking chair on the lawn beside the temple, and you asked some of your leading disciples to speak in public to the few Indian families who had come to visit. We all gathered in the small apartment where you were staying, eager to catch a glimpse of your transcendental form and to hear from your transcendental lips. You were in one room with some of the devotees traveling with you, who were asking you questions about the Fifth Canto of *Śrīmad-Bhāgavatam*. We could not see you from the entrance to the apartment but could only hear some of the conversation. In one reply to a question on the Fifth Canto you said that the particular explanation you had given in the book

was based on your own realization and was not from *śāstra*. Upon hearing your words, I remember thinking how only a self-realized soul could make such a statement.

Like all your devotees, I longed to perform some personal service for Your Divine Grace, but the competition was heavy. When the news came that you wanted some fresh corn on the cob, I volunteered to purchase some at the market. Although my biological father was a professional cook and had many times cooked corn on the cob, he had never taught me the unique method of cooking corn practiced by you, my eternal spiritual father. After selecting for you the best corn available at the supermarket, I returned to the apartment and learned that you wanted the corn wrapped in tinfoil, not peeled, and placed directly in the oven to cook in its own natural juices. It came out perfectly cooked and much, much tastier as well.

The following year I was greatly fortunate to be able to take a trip to India, a dream come true. Even more fortunate was the fact that you requested your GBC men to select devotees from different continents to remain in India to help with your fledging projects in Māyāpur, Vṛndāvana, and Bombay. Somehow I was able to stay, fulfilling yet another hidden dream. I could not get any direct association with you, but I do recall fanning you as you sat on your *vyāsāsana* at the Kṛṣṇa-Balarāma temple courtyard sometime in 1976.

Śrīla Prabhupāda, you have so many wonderful devotees who are serving you so enthusiastically. In some amazing way we see the constant advance of Kali-yuga, witnessing more and more degradation in society. The social crisis you spoke of many years ago continues unabated and has worsened manyfold. Yet at the same time, more and more Kṛṣṇa conscious activities are taking place and an ever-increasing number of people are becoming devotees. When and how all this will unfold is difficult to understand.

You very clearly wanted to bring about a complete overhaul in society by introducing the *varṇāśrama* culture, but somehow we have been slow to take it up. “We are about to embark on a new phase of our movement: *varṇāśrama*,” you told Jagadīśa Prabhu while he took you to the train to Allahabad in 1977. Śrīla Prabhupāda, your vision was perfect and your determination undaunted. May I and all your followers continue to take inspiration from Your Divine Grace and become instruments in helping you fulfill the unfolding mission of

Lord Caitanya Mahāprabhu. May your glories forever and ever be spread all over the three worlds. Thank you for your kind mercy unto this undeserving soul.

*Your humble servant,*

RP Bhakti Rāghava Swami  
Quebec, Canada

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**Dhanurdhara Swami**

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace. Nothing highlights the glory of a person more than the power of his legacy.

My homage this year to you is thus how I see your legacy today as it becomes visible in my life. I will do that through a story:

I am sitting in the guest room of the farmhouse of Graham Hetrick in rural Pennsylvania trying to figure out what I am going to say this evening to my friends. Graham and his friends are devout and conservative Christians. They are gathered downstairs on Graham's invitation to hear me speak. I am here on the invitation of his daughter, Monica, whom I met in Vṛndāvana on her tour group to India. Monica became so inspired that that she stayed in Vraja to learn our teachings and became a devotee.

I was unsure what to speak, but I prayed for your mercy and became inspired. I described your last days in this world to illustrate how a saintly person leaves this world. I shared with my audience *Gītā* 2.13, "as the embodied soul passes from boyhood to childhood to old age...". I spoke what Christians should believe, but in the depth that you have explained it. The lecture was very well received. A few even took up mantra meditation. A few days later, Monica shared with me a letter sent by her father to his extended family.

"As a family I must say nothing about any of us fits the norm of American culture but that is good. I think that culture is running away from us and we should not abandon the solid values of the past. This means that we must be strong. I believe that we are spiritual warriors seeking God in a many times Godless

culture. To be strong warriors we must do as Mahārāja and our Lord Jesus Christ says and seek that which is eternal and realize that which is temporary or temporal.”

I was struck by Graham’s appreciation, both in his letter and during my lecture, but I understood what they were ultimately appreciating. They were impressed with your teachings and how directly you are connected with universal truth. And what was I appreciating? I was treasuring how much your life and glories are still alive in the profound effect of your teachings, whether they are spoken within the *saṅga* of urban yogis or within the congregation of Middle America.

I pray to help continue your legacy and to be a small part of it.

*Humbly in your service,*

Dhanurdhara Swami

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### Rāmāi Swami

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

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

Śrīla Prabhupāda, in chapter 7 of *The Science of Self-Realization* you state:

In a chaotic condition, in a confused state of life, one should approach another, who is in full knowledge of the matter. You go to a lawyer to solve legal problems, and you go to a physician to solve medical problems. Everyone in the material world is confused about spiritual identity. It is therefore our duty to approach a bona fide spiritual master, who can give us real knowledge.

High fame be thine for endless time  
Because, Prabhupāda, you were divine.  
You throughout this earth did go  
And told it forth that all may know.



You told your message bold and clear,  
Dispelling ignorance and all fear,  
Sweet to recite and sweet to sing.  
Great joy to all you did bring.

By nature wise, a teacher's skill  
Subdued our strong rebellious will.  
I recall your words—you measured each;  
You pondered long on every speech.

A speedy envoy, you hurried forth  
Eastward and westward, south and north.  
You crossed the sea with words as bright  
As sunbeams in their summer height.

Scholars praised you for your eloquence—  
It was such a natural consequence  
Of your strong, brilliant presentation.  
Who could have any hesitation?

Many proclaimed you a saintly guide  
Who spread good will on every side,  
Respected and honored with worthy meed.  
Who can recall each glorious deed?

After many days and nights had past,  
You became ill and began to fast.  
"I'll leave my body," you began to say.  
"No one can live and forever stay."

In the end you did depart  
To the Lord's abode with joyous heart.  
We felt great love and tremendous pride,  
But filled with sadness, we simply cried.

\* \* \*

To know such a man was indeed a gift.  
Without him we were lost and adrift.  
Remembering his counsel, wise and good,  
To follow his instructions we knew we should.

The disciples whom he loved so much,  
Moved by compassion's gentle touch,

Gathered strength and felt renewed  
With deep commitment and gratitude.

Let us be ready to fulfill his desire  
By giving what the coming years require.  
This offering I announce today;  
To all his followers I humbly pray.

Push forward this movement of the Lord;  
To not do this we cannot afford;  
The ocean of nescience has to be crossed;  
This sacred work should never be lost.

Never mind fiends who watch with spite,  
Waiting eagerly to spoil this rite.  
Success will attend our divine aim  
If we have faith in the holy name.

Many opponents who raised their voice loud  
Will surrender their heads upon the ground.  
Lord Caitanya's mercy's like a rising tide:  
Kali-yuga's net will be pushed aside.

The whole world is beginning to see—  
Who is so foolish as to disagree?—  
What a great man our Prabhupāda was:  
Noble, in the transcendental cause.

\* \* \*

Grant, saint divine, the boon I ask—  
For thee, I ween, an easy task—  
To whom the power you gave to know:  
Please keep me close, don't let me go.

*Your unworthy servant,*

Rāmāi Swami

## Bhakti Sundar Goswāmī

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

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

Before meeting you, Śrīla Prabhupāda, I used to lament, thinking, “Why wasn’t I born in the time of Jesus Christ? I could have been his disciple and learned how to come closer to God.” What I really wanted was to be guided by a bona fide spiritual master. Kṛṣṇa mercifully fulfilled my desire by putting me in contact with His pure devotee, first through your books and your movement, and later personally.

In your presence everything was Kṛṣṇa conscious. When I was close to you, I felt secure and protected from the illusion of *māyā*. You were situated in *vasudeva-sattva*, the state of pure goodness, in which the Supreme Personality of Godhead Kṛṣṇa is directly perceived in a loving relationship. When you spoke to us, it was from this transcendental position. Your nectarean words penetrated the dense darkness that covered my heart and illuminated my very being with Kṛṣṇa consciousness. It’s difficult to express with words this feeling of well-being and security that I experienced in your company. When difficult times came after your departure, Śrīla Prabhupāda, I took shelter of those eternal moments I had experienced in your company. The remembrance of your person and teachings is what has encouraged me to continue following the process of Kṛṣṇa consciousness.

While trying to carry out your instructions to preach the message of Caitanya Mahāprabhu, I am constantly confronted with many challenges and tests. By your mercy I’m learning to welcome them as opportunities to increase my attachment for you and to surrender to your divine lotus feet, which are the guiding light in my life. Just as someone might avoid darkness by following the sun as it crosses the sky and shines on different countries, so by following your transcendental teachings I can keep the light of Kṛṣṇa consciousness always shining in my heart and thus avoid the darkness of ignorance, which is always threatening to cover my intelligence.

I want to follow your example of always fighting for Kṛṣṇa without any personal ambition. Let my only desire be your pleasure and satisfaction. Allow me to rededicate myself to your service at every moment, without deviation and free of any interest in material sense gratification.

The other day, by your causeless mercy your remembrance came to me in such a beautiful and sweet way that I felt your guiding presence overpowering the deep-rooted illusion in my heart and thus purifying my entire existence. Please keep me always sheltered at your lotus feet. You are my master, life after life.

*Your unworthy servant,*

Bhakti Sundar Goswāmī  
Texas, USA

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### Bhakti Vikāsa Swami

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

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

Śrīla Prabhupāda, recently a Śrī Vaiṣṇava ācārya invited me to a *thirumañjanam* (elaborate ceremony of worship) of Śrī Rāmānujācārya. That was another occasion for me to observe how the *sampradāya* to which Śrī Rāmānujācārya gave new life, meaning, and direction is still united around him many hundreds of years after the period of his manifest activities.

About three hundred years after Śrī Rāmānuja's withdrawal from manifest activities, his *sampradāya* split doctrinally into two warring camps, each of which quite differently interpreted certain teachings of his. Even today both sects continue, their previous acrimony and doctrinal differences largely overlooked or forgotten. The very reason for the longevity of both divisions has been their sworn adherence to Śrī Rāmānuja's teachings, regarding both *siddhānta* and practice.

The long-standing coherence of the *Mādhva-sampradāya* must also be principally ascribed to the fact that its members are loyal to

the teachings of their founding-*ācārya*.

Similarly, in your ISKCON, strength derives from adherence to the teachings of the founder-*ācārya*, namely Your Divine Grace.

Śrīla Prabhupāda, although those teachings are available to all, and although to be your follower plainly means to follow your teachings, nowadays there are multiple interpretations of several of those teachings, and devotees who claim to be your followers are divided on various issues. Some camps have already sprung up outside the ambit of the ISKCON that you incorporated, and presently some doctrinal disagreements threaten to sunder the core movement that you established.

In this predicament, it is particularly apt to recall the following statements from your teachings:

*keha ta' ācārya ājñāya, keha ta' svatantra  
sva-mata kalpanā kare daiva-paratantra*

**Translation:** Some of the disciples strictly accepted the orders of the *ācārya*, and others deviated, independently concocting their own opinions under the spell of *daivī-māyā*.

**Purport:** This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas. [Cc. *Ādi* 12.9]

*ācāryera mata yei, sei mata sāra  
tāñra ājñā lañghi' cale, sei ta' asāra*

**Translation:** The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

**Purport:** Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Goswāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas

persons who deviate from the strict order of the spiritual master are useless. [Cc. Ādi 12. 10]

\* \* \*

There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. . . . By accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Goswāmī, one can very easily understand who is a genuine world-preacher and who is useless. [Cc. Ādi 12.12, purport]

\* \* \*

If the Absolute Truth is one, about which we think there is no difference of opinion, the guru also cannot be two. The Ācāryadeva for whom we have assembled tonight to offer our humble homage is not the guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the *jaḡad-guru*, or the guru of all of us. The only difference is that some obey him wholeheartedly, while others do not obey him directly. [From your speech on the occasion of the Vyāsa-pūjā of Śrīla Bhaktisiddhānta Sarasvatī Goswāmī, February 1936]

\* \* \*

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord, and to bow down before Him. The *ācārya*, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master. [Śrīmad-Bhāgavatam 4.28.48, purport]

Śrīla Prabhupāda, I pray that you may count me among those disciples of yours who are sincerely following your instructions. Please bless me with the association of those whom you have blessed with the unsullied vision and determination to always sincerely and wholeheartedly obey your instructions. Please protect

me from the association and influence of persons who profess to be your followers yet do not obey you directly—for instance, by not rising early every day for *sādhana*, or by preaching and teaching in a manner distinctly different from yours.

You told us to be *sāstra-cakṣuḥ*. Accordingly, a sincere disciple will always try to understand everything through the instructions in your books. By reading your books one can clearly observe that the principle of *anyābhilāṣitā-sūnya*—which is the central pulse of your teachings—is nowadays considerably compromised within the society that you founded for establishing this principle within the world. Hence, much of what passes as being adherent to your instructions is in fact a deviation from them.

Quoting again from your purport to *Śrīmad-Bhāgavatam* 4.28.48:

The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Kṛṣṇa consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

Śrīla Prabhupāda, you are the most important *ācārya* in this Kali-yuga, and your instructions, if perfectly understood and executed, can effect tremendous good for the entire universe—as is recognized even by leaders of other Vaiṣṇava *sampradāyas*. For instance, during a public meeting several years ago Śrī Vśvśvara Tīrtha, a widely revered patriarch of the Mādhva-sampradāya, stated, “ISKCON is the only organization that can spread *viṣṇu-bhakti* throughout the world.”

It could be said that the very cause of the longevity of the old Vaiṣṇava *sampradāyas* is also the cause of their present admitted inability to spread *viṣṇu-bhakti* throughout the world. *Ācāryas* Rāmānuja and Madhva are fully worshipable by us, as are their teachings and the followers of their teachings. But, as ordained by Lord Caitanya, now is the time for *gaura-vāṇī* to spread widely via the personage of Your Divine Grace. As the Śrī Vaiṣṇava *ācārya* whom I mentioned above told me, in his *sampradāya* there are many elaborate procedures, but you made *bhakti* easily available to all.

Śrīla Prabhupāda, one of the reasons that you were able to spread Kṛṣṇa consciousness worldwide was your ability to present “old wine in new bottles.” You knew the art of maintaining basic principles while adjusting details according to time, place, and circumstance. Yet we who claim to be your followers must be careful to not imitate (*anukaraṇa*) your example rather than faithfully following in your footsteps (*anusaraṇa*). If, due to inexpertness in distinguishing details from principles, we infiltrate materially concocted ideas into spiritual advancement (in the name of “time, place, and circumstance”), and in so doing fail to bring about the revolution of *bhakti* that you envisioned, then we shall surely be *asāra*.

What must we do to save ourselves from the same accusations that you leveled at your godbrothers? For the answer, we must look within your teachings—which you gave to us minute by minute during your manifest presence, and continue to give us through your books—and we must be sufficiently sincere to wholeheartedly accept those teachings unchanged and *in toto*. We must beseech you for the discrimination by which to distinguish details from principles, and for the empowerment to dynamically continue the *paramparā* without becoming either anachronisms or rank speculators.

Your teachings are as clear and brilliant as the sun, yet great harm can be done if persons who present themselves as teachers of your teachings instead attempt to mix or replace them with their own materially infiltrated concoctions. If you see fit, please bless me to serve your mission during this critical period by careful, prayerful study of your pristine message, and with the ability to delineate it via both the spoken and written word, particularly to distinguish it from various misrepresentations; and also bless me to not be just an armchair critic but to continue to be actively involved in your mission in multiple ways, giving special attention to two crucial programs that are presently nearly forgotten, namely *daiva-varṇāśrama* and *gurukula*.

Śrīla Prabhupāda, please give me the intelligence and wisdom to understand that, although you have given certain parameters the stepping outside of which disqualifies one as your genuine disciple, still there is no “one” way to be your follower. This is clear from your having accepted all kinds of people and encouraged them in various ways in your magnanimous, pragmatic endeavors to engage every *jīva* within the entire universe in Kṛṣṇa consciousness. Considering this, I must also bear in mind your instructions regarding your



disciples' cooperating together, unity in diversity, the story of the quarreling sons beating their father rather than massaging him, excessive and inappropriate liberality in devotional service (*niyama-agraha*) vs. fanaticism (*niyama-āgraha*), plus your own example of repeatedly trying to work with your godbrothers (despite their indifference toward such proposals) yet also castigating them, and of course Caitanya Mahāprabhu's essential *trṇād api* call for humility and tolerance—notwithstanding that all of these dictums are commonly misinterpreted and misapplied.

Always seeking your mercy, without which I have no hope of any good fortune—what to speak of executing any grandiose plans—I pray to always be

*Your dedicated servant,*

Bhakti Vikāsa Swami  
Gujarat, India

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Candraśekhara Swami

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
rimate bhaktivedānta-svāmin iti nāmine*

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

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

In this world there are so very, very few people who know what is really happening. Out of those, fewer still know what to do about life. Of those, fewer still not only know what to do, but actually do something with the knowledge that they have. Beyond that there is a rare group who can even convince others to change their lives as well. Sometimes we may even find those who can convince a *large* number of others to solve the mysteries of life. Harder it is to convince others in mass to not only evolve spiritually but to cooperate in an organized effort to engage humanity. But by far the hardest thing is to convince many others to cooperate as an organization and to continue to cooperate even after one's own departure from this mortal plane. That is you, Śrīla Prabhupāda.

And here we are, trying to work together in a united effort against a world that scarcely notices us. But, of course, Kṛṣṇa does notice us, and this is what finally matters. In time, the world will come to notice us, not because we are special but because we are pointing the way as you pointed the way to us.

Days go by in Kṛṣṇa consciousness. Some days contain the buoyancy and warmth present in exchanges between devotees who have known each other for a long time. Some carry a sense of accomplishment in nearing the completion of a larger project; some a sense of victory as we conquer our inner demons or remain steady in a particular regimen. On occasions, there are days in which some gem from scripture strikes a chord in my heart. Some days witness the inspiration of seeing others gradually coming into Kṛṣṇa's circle or blossoming in their devotional practice as the years pass. But there are also days when I feel as dry as a bone, with nothing to offer and nothing to give, vacant, dead, and as useless as a non-winning lottery ticket. I sense that there are a number of implications here, in this feeling of devotional emptiness. In relationship to this, I address this year's Vyāsa-pūjā offering to you, Śrīla Prabhupāda.

My first thought is that Kṛṣṇa consciousness is not about how I feel, but about maintaining steadiness in service. Kṛṣṇa consciousness is about how Kṛṣṇa feels. Emptiness comes from being self-absorbed.

Then, said in another way, we all encounter many obstacles from outside as well as those we face that are internal or a part of our own conditioned character. It is not enough that we live in Kali-yuga, which gives no quarter to anything heralding the banner of devotion. Not enough that our materialistic world is aswirl in material affairs, each demanding immediate full attention. Not enough that modern times are characterized by a general disaffection for spiritual ideas, religious expression and clean, simple austere life habits. Not enough that common sense has gone the way of the dodo. Not enough that the most trivial, banal and useless verbal outpouring is plastered on every square inch of the wallpaper of our lives while anything actually noble has to be rescued from dusty obscurity or from underneath a pile of distracting garbage. Not enough that we live in a sea of spiritual skeptics and materialistic loudspeakers as well as religious sentimentalists who are more aligned with materialism than with the world beyond. Not enough that all these external agents of Kali amass to thwart any smithereens of

progress. But then we also have to face our own past behavioural tendencies which were previously committed to the opposition team, to these very same idiotic tendencies with which we now battle. My poor heart reels. Emptiness anyone? We certainly stand apart from the herd.

Of the two, this internal struggle seems to be the most daunting and productive of the sense of separation. That is why I try to keep my eyes on the road and my hands upon the wheel. To think too much about the opposition you must fight is a sure prescription for failure. Śrīla Bhaktīvinoda Ṭhākura has penned, “Forget the past that sleeps and ne’er the future dream at all, but act in time that are with thee and progress thee shall call.” This means we should keep our eyes on the road, not only in terms of past and future, but also in terms of attending to one’s own positive spiritual progress first. And we should not look down at the crashing waves on the rocks below. That is, not look too often.

At my present stage of advancement, my love is shown by my effort to continue with the day-to-day, as instructed by my spiritual master, the devotees and the Vedic devotional literatures. I must have a plan to go forward to spread Kṛṣṇa consciousness. Obviously, times will also come when there must be an effort to evaluate impediments, but these impediments should not become the meditation of my life; only Kṛṣṇa should become the meditation. Though this idea is simple, I overlook it time and time again. Usually when I feel abandoned, lost, relegated to an Ambassador instead of an SUV, it’s because I have been meditating on the visiting team and not the home team. What else?

I am not neglecting the role of my own offenses and failures to take devotional service seriously. These certainly constitute the largest part of my vacantness and sluggishness. However, though this is true, there is only one solution: more devotional service, better chanting, asking forgiveness for offenses. There is naught to be gained by dwelling on the failure, beyond understanding which would lead toward rectification. This dwelling causes dejection.

The years inexorably go by, bringing me and all of us, inevitably toward the final mile marker to full depreciation. Each year I become more and more aware of what I have done wrong, what I have done foolishly, what I have not done, and what I have done incompletely. I suppose such realization is a good sign, but maybe it is just a

booby-prize. Love, in the real practical sense, is shown by the day-to-day commitment to live by principles handed down. That knowledge is what keeps me going. I know that you, Śrīla Prabhupāda, can empower those who simply try to follow your teachings; if not today, then certainly in a near lifetime as they become pure.

So, yes, sometimes devotional progress seems like walking through a desert, or like being raised up onto the Canga platform because you owe the government 200,000 Kahanas, or like “no Kṛṣṇa visible from the conning tower”, or even like the dream of Don Quixote, but really it is not like any of these things. It is really the play of Kṛṣṇa’s energies that give me solace and reassurance one day but challenge me to walk on my own two legs the next. We are not to be fair weather sailors. And I must recognize that the lack of feeling I experience is due to the lack of feeling I send out toward Kṛṣṇa. But none of this really matters, what matters is that I continue to serve.

I am amazed that in this world, the things which seem, at least to most, the most tangible and real are actually the most temporary and insignificant and those things which count for the most, as certified by the *Vedas*, seem almost elusive and incomprehensible. Why should it be that way? Because I am that way.

I am yours as I stumble along. Lift me up and protect me and let me be of service to your devotees, now and forever. What else?

Your servant,

Candraśekhara Swami

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Giridhārī Swami

**Just Do It!**

My dear Śrīla Prabhupāda,

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

Recently, one of your dear disciples and a close godbrother of mine asked, “How can we make advancement in Kṛṣṇa consciousness?” I answered that it depends upon our practice of *sādhana* combined with preaching. *Sādhana* inspires the mood of preaching, and

preaching nurtures *sādhana*. This seemed like a reasonable answer at the time.

However, as I thought about his question more carefully, it seemed my answer lacked depth. I began to ponder my godbrother's question and my answer more deeply.

You say in your *Caitanya-caritāmṛta*: “The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.” (*Adi-līlā* 2.117, purport)

To my way of thinking, you are saying that preaching is included as a part of *sādhana-bhakti* and that preaching therefore nourishes our own devotional creeper as well as the creepers of others.

Kṛṣṇa says something similar in the *Bhagavad-Gītā* (18.68–69): “For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.”

Lord Kṛṣṇa clearly favors the preacher, so much so that He “guarantees” pure devotional service and the privilege of returning to the spiritual realm.

In principle, then, the connection between *sādhana*, preaching, and advancement seems very concrete. Still, I felt something very significant was missing from my answer. What was it?

Sometime later I came across a passage from *Śrīmad-Bhāgavatam* that struck me:

*Jñāna*, or knowledge, means to understand one's constitutional position, and *vijñāna* refers to practical application of that knowledge in life. In the human form of life, one should come to the position of *jñāna* and *vijñāna*, but despite this great opportunity if one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the *śāstras*—in other words, if one misuses this opportunity—then in the next life he is sure to

be born in a species of nonmoving living entities. [*Śrīmad-Bhāgavatam* 4.22.33]

Here you stress the importance of both *jñāna* and *vijñāna*, knowledge and its practical application. Practical application is so essential that you say “if one misuses this opportunity, then in the next life he is sure to be born in a species of nonmoving living entities.”

Throughout your teachings you repeatedly emphasize the importance of practical application:

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great faith, and thus becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me. [*Śrīmad-Bhāgavatam* 6.16.64]

Our philosophy is practical. Actually, philosophy means practical application—if it is mere theory then it has no value. [Letter to Dānavīr, 12 December 1971]

The deeper and more complete answer to my godbrother’s question was becoming clear. More important than the principle of preaching nourishing *sādhana* and *sādhana* nourishing preaching is *how* we practice *sādhana* and *how* we preach. Proper application of the principle is as important as the principle itself. Just understanding the theory without practical application has, as you say, “no value.”

Practical application of the principle of *sādhana* being nourished by preaching and preaching being nourished by *sādhana* is therefore the real challenge. “Example is better than precept,” you often taught us.

But alas, forty years have gone by and I have yet to come to the level of pure devotional service, as you desired. How to develop the level of sincerity required to fully apply the principles of devotional service? How to hear and chant without offense, with full attention, and with genuine love? How to be selfless in my service to you, your followers, and Kṛṣṇa?

Questions such as these repeated themselves again and again in my mind. I was feeling quite hopeless, but then I heard a story about you told by Śivarāma Swami. Mahārāja was describing an

incident that occurred during your visit to Montreal in 1975. Your visit was brief—only a few hours—but you deeply touched the lives of several devotees that day. One such devotee was an Indian-bodied young man who had been coming to the temple for a couple of years. He was giving donations and also chanting sixteen rounds. As you walked past this devotee, you turned to him and asked, “Are you chanting sixteen rounds?” This young man was awestruck that you had spoken to him, and he was at a complete loss for words. He answered, “I’m trying.” You then lifted up your cane, placed its point into his chest and starting pushing. He slowly backed up until he was pushed up against the wall of the temple building. You then told him, “Don’t try, just do it!”

Beyond the humor of this pastime, I thought about its gravity and how it could be applied to my situation. All I really needed was to “Just do it!” By pushing myself beyond the confines of material conditioning and practically applying the principles of devotional service, I could and would advance on the path to pure devotional service.

But this will not happen by my own meager endeavor alone. I need your mercy for empowerment. Otherwise, I will go on for many lifetimes and get nowhere.

On this day, I pray for a drop of your mercy. Please give me the strength to practically apply the principles of devotional service fully and thus advance in Kṛṣṇa consciousness. I see nothing else of value in this world.

When I next see that godbrother who asked me how to advance in Kṛṣṇa consciousness, I will tell him that *sādhana* indeed nourishes preaching and preaching nourishes *sādhana*. But unless we get your mercy so that we can practically apply the principles of devotional service wholeheartedly, advancement will continue to elude us. Therefore, armed with your mercy, we must “Just do it!”

*Your humble servant,*

Giridhārī Swami  
Laguna, Philippines

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Guru Prasād Swami

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet, which are giving shelter to the whole world. Such mercy has never been seen before. All glories to you!

As I continue with my meditation on how you perfectly embody the twenty-six qualities of a Vaiṣṇava, the next quality I would like to consider is *sthira*, being fixed. “Fixed” means totally determined to please Kṛṣṇa. There are many determined persons in this world, but they almost always have some personal motive, either direct or extended. You have shown us, and the whole world, how to be fixed in only satisfying Kṛṣṇa. That type of determination is the most difficult to attain. As Kṛṣṇa says in the *Bhagavad-Gītā* (9.14):

*satataṁ kīrtayanto māṁyatantaś ca dṛḍha-vratāḥ  
namasyantaś ca māṁ bhaktyānitya-yuktā upāsate*

“Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.” This type of determination is possible only for *mahātmās*, *mahā-bhāgavatas*. When you came to America, you revealed your total surrender to the holy name. And you demonstrated it in practice by spreading the holy name universally. In your *Upadeśāmṛta*, you define a *mahā-bhāgavata* as one who contemplates twenty-four hours a day how to spread the holy name. One of your godbrothers said that up to the point of your traveling the world and giving the *mahā-mantra* to everyone, he and others thought that *pṛthivīte āche yata naḡarādi grāma/ sarvatra pracāra haibe mora nāma* was an aphorism but not a prophecy. However, you proved it a reality.

You were fixed in giving a personal example of how to conduct the daily practice of *bhakti*. You would arrive at a temple after a very long trip and continue your regular schedule, as if you had only come from the next town. Devotees who accompanied you on preaching tours would be exhausted the next morning, and sometimes you would have to awaken them and stress the importance of rising early no matter what the circumstances.

In every area of endeavor you showed by your personal example how to be fixed, determined, and persevering. As with all the Vaiṣṇava qualities you manifested in your *prākṛta-līlā*, you demonstrated these qualities to depths hardly imaginable. Only by striving to serve your lotus feet can I ever aspire to show an



inkling of the resolve that is so natural to you. I beg for your mercy again and again.

*Your servant,*

Guru Prasād Swami  
Texas, USA

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**Vedavyāsapriya Swami**

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances and prayers at your lotus feet on this anniversary of your all-auspicious appearance.

You are my well-wisher and savior in this miserable material world. As I strive to progress in devotional service by becoming more and more humble, I also face newer and newer challenges that give me opportunities to tolerate inconveniences of greater dimensions. These humbling experiences lead to the definite progressive path of introspection and a lightening of the burden of the material world. I am sure that this is how your mercy works. Previously, I thought that your mercy works in one stroke. But you are such a kind father that even in my trying times you remain my constant companion and wait for me till I catch hold of your lotus hand again so you can drag me toward you. In each successive trial you show me your same consistent mercy.

I am fully obliged to you, and therefore I am continuing to travel and preach for your pleasure and satisfaction despite some of my godbrothers' advice that I slow down because of advancing age. Recently one godbrother, after seeing my astrological chart, recommended that I spend eleven months in the *dhāma* during next year and not leave during that dangerous period. I smiled at him and said, "I will see what Śrīla Prabhupāda wants me to do during that time. I do not have to worry till next year at least."

He said yes, "Śrīla Prabhupāda arranged exceptional situations for his followers so they could travel and preach and also remain out of the clutches of the modes of material nature. But Prabhupāda also said, 'If you have an umbrella, then use it.'"

I was impressed. Your Kṛṣṇa consciousness made me resourceful

in preaching as well as in the practical application of the philosophy because you always outsmarted those who rely only on their material intelligence. So I feel strong and committed to giving you pleasure by humbly executing my services, without considering any personal inconveniences. I am ever thankful for your mercy, Śrīla Prabhupāda, and the mercy of my godbrothers. Please take care of me forever, and I will also remain faithful and humble forever.

*Your servant,*

Vedavyāsapriya Swami  
Vṛndāvana, India

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### Bhakti Chāru Swami

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Dearest Śrīla Prabhupāda,

Please accept my most respectful obeisances at the dust of your divine lotus feet.

During my first meeting with you, you asked me to translate your books into Bengali. It was such a display of your causeless mercy upon this fallen soul. That service allowed me to approach you at any time, and eventually enabled me to become your Secretary for Indian Affairs.

Those engagements expanded further into cooking for you and taking care of your various other needs. I was not only busy throughout the day but also was able to be with you at night. Someone had to be with you all the time, and my shift was from midnight till two. So many nights, when you could not sleep, you spoke and I listened with rapt attention.

I remember one night in Vṛndāvana, a profound stillness prevailed everywhere, and from a distance we could hear the sound of a *kīrtana* softly floating through the serene silence of the night. You said, “This is India—wherever you go you can hear the chanting of the holy name.” You kept on speaking about the glory of this land. How fortunate are those who got the human form of life in this holy land! Even the demigods pray to Kṛṣṇa that if they have any piety left, then in exchange they desire to take birth in this holy land.

Then you described how in the Age of Kali everything turns upside

down. The most holy places and the most exalted people become the first targets of Kali. That is why India is in such a pathetic state today. This most glorious land has become most degraded, and the most exalted people have become most fallen: the brahminical culture has become a rather demoniac culture in the form of the caste system.

That is why you had to go to the West—to the most degraded part of the world—to start your Kṛṣṇa consciousness movement. To counteract Kali's influence you started your mission from the extreme opposite end. Kali captured the place that used to be the center of the spiritual culture of this world, and therefore you decided to form your army from all over the world and move in toward that capital of Kali, to eventually crush him along with all his associates—lust, greed, anger, illusion, envy, and pride.

Then you assured me that in this battle Kali would not be able to win because victory is always there for Kṛṣṇa and His devotees. No matter how formidable our enemy may appear, we are fighting for Kṛṣṇa, and therefore our victory is guaranteed.

Another time, again when you could not sleep late one night, you were sitting up on your bed and I was massaging your feet. You just started to speak: “There is so much to do, and I am unable to do anything because of my bad health.”

I tried to console you, saying, “Śrīla Prabhupāda, what you have done is inconceivable. No one has ever achieved what you have. Now you should just relax.”

You replied, “No, what I have done so far is just fifty percent. The other fifty percent is to establish the *varṇāśrama-dharma*. It is not that everyone will become a devotee. Those who won't become devotees, for them we need *varṇāśrama*. It is not that everyone will be able to surrender to Kṛṣṇa completely. Those who will act according to the modes of material nature, for them we need *varṇāśrama*.”

You continued to speak. I understood some of what you said, but most of it flew well above my head. But today, so many years later, many realizations are beginning to dawn on me about what you said:

ISKCON is here to establish pure devotional service. However,

everyone will not be able to come to that very lofty spiritual standard. In fact, most of the people in this world will not be able to follow the four regulative principles and chant sixteen rounds of the *mahā-mantra* every day. Rather, they will opt for a life of fruitive work and sense gratification. For them, the spiritual structure of *varṇāśrama-dharma* will be absolutely necessary.

In due course of time, the Kṛṣṇa consciousness movement will spread all over the world, to every town and village. At that time the Vedic culture must be established everywhere, and *varṇāśrama-dharma* will be the means by which the entire human society will be structured according to that spiritual principle. And in that structure the Kṛṣṇa consciousness movement will be situated as its crowning glory. That is the only achievement that can ever come anywhere near matching your accomplishment.

What will the world look like at that time? The powerful and righteous *kṣatriya* kings will be ruling the world, with a single sovereign head as the ruler of the entire planet. They will execute the royal responsibilities of protecting and guiding the society under the direction of qualified *brāhmaṇas*—the devotees of ISKCON.

The *vaiśyas* will cater to the needs of the society based on the abundant gifts from Mother Nature, through cow protection and organic farming. And the working class—the *śūdras*—will not be exploited through a heartless money-making racket, but will be taken care of by the senior members of the society, just as the elder brothers take care of the younger ones.

Śrīla Prabhupāda, I do not know how much effort it will take to bring all this about, for how many generations. But I am confident that it will happen. And to make it happen you have given us ISKCON—a perfect arrangement to continue your mission. Please allow me to become an insignificant part of that arrangement forever.

*Your eternal servant,*

Bhakti Chāru Swami

My dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you and your ISKCON!

Every year I tend to write something which reflects some of my thinking at that particular point in time. This year what is on my mind is that we are being tested by Kṛṣṇa in many ways. Sometimes we understand why we are being tested in a certain respect, and other times it is not so clear, although if we think very carefully about it we may be able to see.

Of course, Kṛṣṇa is behind all of this, but I think that you, Śrīla Prabhupāda, must also be behind it, as you are our ever well-wisher who so much wants that we get out of *māyā* and become qualified to go back to Godhead. That would be the greatest achievement of all, and therefore it comes at no small price.

You address this in one of your conversations, Śrīla Prabhupāda:

**Ātreya Ṛṣi:** Is it true, Śrīla Prabhupāda, that Kṛṣṇa is testing us every day? We're having tests, opportunities—

**Prabhupāda:** No, just like if you want responsible post, then there is question of test. If you want to become a vagabond, remain vagabond, where is question of test?

**Ātreya Ṛṣi:** No, for devotees.

**Prabhupāda:** Ah, for devotees, there is test. For devotees there is test. We see from the devotee's life, Prahlāda Mahārāja, how much severe test he had to pass through. Bali Mahārāja, Nārada Muni.

**Ātreya Ṛṣi:** And the more advanced the devotee is, the more severe the test is, the more chance—

**Prabhupāda:** No, after you pass the examination, there is no more test. But before coming to the post of recognized devotee, Kṛṣṇa tests very severely. That one has to pass.

**Hari-śauri:** I read once in the *Bhāgavatam* in one of your purports, you said that *māyā* is there to test the sincerity of the candidate.

**Prabhupāda:** Yes, we see from the life of Bali Mahārāja, how he was put into difficulty. Even his spiritual master cursed him. [break] . . . put into test and still he remains in his determination, then he's passed. That is very natural. And there is a word "acid test"?

**Hari-śauri:** Yes.

**Prabhupāda:** For ascertaining real gold, the acid test one has to pass to become real gold.

**Nava-yauvana:** [break] . . . this test depends on one's faith in Kṛṣṇa?

The discussion then goes on to the point of faith, and then you bring it again to the idea of tests:

**Prabhupāda:** Faith means that you are meant for giving some service to Kṛṣṇa. You should stick to that service, that path, in spite of all impediments. That is the passing of test. Generally, just like we are meant for preaching Kṛṣṇa consciousness. So there may be severe test, but still we shall remain determined. That is wanted. There may be so many impediments, punishment, still you should do that. That is wanted. That is test. Not that as soon as there is some difficulty I give it up. There may be severe test, but still we shall not give it up. We must go on. That is determination.

As you say above, Śrīla Prabhupāda, sometimes the tests may be severe, but they are required for getting us out of our comfort zones and into the zone of surrender and real devotional service. Sometimes I feel tests to be severe. Sometimes they are very difficult. But still it seems that if we surrender to the process of Kṛṣṇa consciousness, beginning with really trying our best to chant as properly as we can, Kṛṣṇa helps us and solutions are found for even seemingly impossible challenges.

I think this must be one of the greatest mysteries and, when we are Kṛṣṇa conscious enough, one of the most enlivening experiences in

devotional service. I think this is what you meant, Śrīla Prabhupāda, when you said, “*Impossible* is a word in a fool’s dictionary.” Of course, I am a great fool, and so the word *impossible* is certainly there in my dictionary, but it seems to me that you want us to embrace challenges in our service to you in ISKCON to help us appreciate that if we try our best, Kṛṣṇa will help and the apparently impossible will become possible, or even sometimes simple. In this way we will feel Kṛṣṇa’s presence more in our lives.

In my very small way I am trying to persevere, despite the challenges and my inabilities in dealing with them. I have no doubt that the only shelter through all of this is your lotus feet, Śrīla Prabhupāda. What to speak of serious challenges, without your lotus feet even relatively easy things would become impossible to handle.

So you are my hope, Śrīla Prabhupāda. I don’t see anything or anyone else who could help.

Therefore on this sacred day of your appearance in this world, I throw myself at your feet and pray for your mercy in my attempts to render you service. May your glories be sung throughout the three worlds!

*Your eternal servant,*

Bhakti Caitanya Swami  
Chatsworth, South Africa

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### Bhakti Mādhurya Govinda Goswāmī

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Dearest Śrīla Prabhupāda,

I offer my prostrated obeisances at your lotus feet, eternally begging your mercy.

On this, your all-auspicious appearance day, I must offer an admission to all the devotees. Once when you were offering your *daṇḍavat praṇāmas* to Rukmiṇī-Dvārakādhiśa in Los Angeles, I purposely crowded in too close behind your lotus feet in such a way that my head actually touched your lotus feet. This was an offense, but I took that risk because I figured that otherwise I would never, ever get the opportunity to put your lotus feet on my head. Of course, you were fully aware of what I was doing, but out of your causeless mercy you accepted—you did not chastise me, though it

may have been suitable.

“Your mercy is all that I am made of.” I have no independent qualifications to teach Kṛṣṇa consciousness whatsoever, for I am simply a product of your loving mercy. Thus you are allowing me to preach around the world with some success. Actually I can understand clearly that I am merely your instrument, your puppet. Normally, to refer to someone as a “puppet” of another person is a very disparaging statement, but in your case it is glorious. What greater glory can there be than being the puppet in the hands of a *nitya-siddha* devotee? There is none, for that is the supreme perfection of human life. All glories, all glories to your empowerment of preachers all over the world! It doesn’t matter whether they are directly your initiated disciples or simply your dedicated followers, admirers, or *Śikṣā* disciples, as fully acknowledged by the GBC. By your mercy the result of their preaching is the same: Kṛṣṇa consciousness is spreading all over the world.

At this all-important juncture in the history of your movement, we pray that you will help all the sincere devotees around the world continue to upgrade this movement to your full satisfaction. At the strategic planning seminar last year in Māyāpur, I was very surprised when the chairperson, Gopāla Bhaṭṭa Prabhu, suddenly asked the group of more than four hundred leaders from around the world whether any of them thought you were 100% satisfied with ISKCON as it is today. I was shocked when only one person raised his hand, and that was probably do to a language problem (he may have misunderstood the question). From this we can understand that the devotees are very intelligent, sincerely wishing to support the GBC’s resolution that all the instructions you gave us that have not yet been implemented must be uncovered, thoroughly researched, and carried out. Please empower us to accomplish this mammoth task, for only by your mercy can it actually take place. You live forever in your instructions. May we fully surrender to that *vāñī* so that our movement can truly become the shelter for the whole world, as you so fervently desire.

*Begging to remain your eternal servant,*

Bhakti Mādhurya Govinda Goswāmī



Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your lotus feet.

In 47 BC Julius Caesar made the “immortal” proclamation *veni vidi vici*—“I came, I saw, I conquered.” While he came to one place called Pontus, Your Divine Grace came to Boston, Massachusetts. You *came* (that wasn’t at all easy!) you *saw* (the motley, fishy mīlange of passion and ignorance comprising the Boston waterfront), and you were soon to *conquer*. But being a swanlike personality, a bird of a different feather, you, unlike Mr. Caesar, did not announce such a victory. As a pure devotee of none other than the Supreme Personality of Godhead, you cried out to your Friend and Lord to substantiate your “Bhaktivedanta” title by speaking through you in such a way as to penetrate the dense coverings of our souls. Actually, all you really prayed for was to “dance” as Kṛṣṇa’s “puppet.” (You already were doing that, but now that you had arrived on the shores of the big American stage, you wanted to intensify.) After sailing across the ocean, in beautiful poetry you prayed to somehow traverse the ocean of *māyā* covering the Western lands. You prayed for sufficient empowerment to make us understand your mission, and to make us understand our *own* mission in this all-too-brief duration of human life.

Mission impossible—but not for Śrī Kṛṣṇa Caitanya Mahāprabhu, and therefore not for you, His unique instrument. Only the Lord’s pure and specially selected representative would be able to persist and endure against all odds. “Who would have thought?” you were to later reflect, regarding how unlikely, how incredible, how inconceivable it was that all the pieces would come together to quickly expand—the Hare Kṛṣṇa explosion! But this special “explosion,” while generating various types of merciful shockwaves that rocked Kali’s boat, did not itself become fragmented. Its “pieces” stayed together. This was Lord Caitanya’s special mercy upon us fallen souls of Kali-yuga, specifically and meticulously dispensed by Your Divine Grace.

What are these pieces? Now we see them all over the world—temples, preaching centers, restaurants, great festivals, your books, *Kṛṣṇa-prasādam*, various educational institutions, and of course ISKCON’s members, to mention a few highlights. “Who would have

thought?” when you casually announced the name of your fledgling Society as an “international” one? Who (except for you) would have or even could have trusted that it would become just that, and so quickly? And even now, forty-seven years later, with Your Divine Grace as Kṛṣṇa’s transcendental instrument, the Lord’s plan is still unfolding, exploding, and manifesting in various wonderful ways.

Regarding this most insignificant disciple, only a month ago your representatives, ISKCON’s senior members, mercifully allowed me to accept the *daṇḍa*. Perhaps once again that telling phrase pertains: “Who would have thought?” But this classic “mercy case,” now at last older and wiser, sincerely wishes to please you in his new capacity. I pray to daily study your books and stimulate others to do the same. I pray to take advantage of this āśrama, which impels me to set a better standard. I pray that the last years of this all-too-short human sojourn may, by your divine grace, be the most useful and the most pleasing to guru, Kṛṣṇa, and the ever-increasing number of Prabhupādānugas worldwide. And finally, I pray to be instrumental in bringing into the fold as many conditioned souls as possible.

Śrīla Prabhupāda, all glories to you!

All glories to this supermost auspicious occasion of your divine appearance in this hitherto unhappy world.

*Begging to remain at your lotus feet for all eternity,*

Bhakti Prabhupāda-vrata Dāmodara Swami

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### Bhakti Prappana Parvata Mahārāja

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All Glories to Śrī Guru and Śrī Gaurāṅga.

All Glories to Śrīla Prabhupāda.

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances.

We feel very fortunate that we met you forty one years ago, because of your causeless mercy. It is said in *Śrīmad-Bhāgavatam* 4.22.16

*vyaktam ātmavatām ātmā/ bhagavān ātma-bhāvanah  
svānām anugrahāyemām/ siddha-rūpī caraty ajaḥ*

“The Supreme Personality of Godhead is always anxious to elevate the living entities, which are His parts and parcels, and for their special benefit the Lord travels all over the world in the form of self-realized persons like you.”

Your Divine Grace, you preached beyond English speaking countries, therefore we had the chance to meet you. According to ordinary life, I was not supposed to have been in the University school, but by the *Daiva-netra* I had the fortune to be there, in the right place at the right moment. It is said in the following verse from, *Cc. Madhya 22.45*

*kona bhāgye kāro saṁsāra kṣayonmukha haya  
sādhu-saṅge tabe kṛṣṇe rati upajaya*

“By good fortune one becomes eligible to cross the ocean of nescience, and when one’s term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one’s attraction to Kṛṣṇa is awakened”.

Your Divine Grace wrote in the purport:

Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of *bhakti-unmukhī sukr̥ti* is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one’s dormant Kṛṣṇa consciousness is awakened.

That is the case for many of us. I first read a newspaper article about the devotees from London temple, where George Harrison was chanting along with them. It read, “They are the followers of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. His Divine Grace sent them to London to start a Hare Kṛṣṇa temple,” and in the middle of the page was written, in big black letters, what they said was a *mantra* or magic words: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

Through the newspaper was my first meeting with the devotees

and the Hare Kṛṣṇa *mahā-mantra*. Then, after some time, I was in the subway in Mexico City, I saw some people dressed in the same way as the people in the newspaper article. They were standing on the other side. I tried to cross over to where they were standing, but I could not reach them, the train came and they left. I missed them. Then after some more time, one day I was walking on the street getting closer to the University school, I saw the same people again, coming in the same direction, in the same street, going to the University school. It was a Saturday, I should not have been there but somehow, as they later said, I was in the right place at the right time, willingly or unwillingly! Your Divine Grace's disciples crossed our paths in this life and we accepted whatever they preached to us in that time.

It was not in India or holy places, but was at the door entrance of the University, that I met Bhakta Bob, a devotee from Texas. He approached me and offered me a two-page *Back to Godhead* Magazine. That was the turning point in my life, and after three weeks, I was fortunate enough to personally meet Your Divine Grace, but not only that. By your causeless compassion and with your being so very merciful, I remember how you accepted me as your disciple and gave me my first initiation, even though I was pretty new. I offered obeisances, falling flat as the devotees told me to do, I mumbled the *praṇāma-mantra*, or rather I said whatever words I could remember of Your Divine Grace's *praṇāma-mantra*, I rose up not too far from your lotus feet and you asked me the regulative principles, I answered one by one, then you extended your right arm, holding in your hand a tulasī *mālā*, I extended my right arm, when I took the tulasī *mālā*, I can still remember your divine voice as I was getting the *mālā* from your hand. You said, "your name is Rāma Govinda"—it was like being out of this world! I was a twenty-year old passionate person, but nevertheless, I was still trying to serve you. Bhakta Bob was initiated the day before. Śrīla Prabhupāda gave him the name Vimalaprasāda Dāsā. In less than a year, you gave me the *dīkṣā* mantras. Where can one find such a merciful personality as you? In due course of time, by your mercy, I saw what a unique saintly personality you were, the embodiment of *Vaiṣṇava kṛipā*.

Your Divine Grace, there is no-one as merciful as you. So, after three weeks of being in your temple and after two days of being with you, I got initiation from you. You gave the Hare Kṛṣṇa *mahā-mantra*, the names of the Supreme Lord.

Your Divine Grace, there is no one as merciful as you.

Your Divine Grace told us that there's a spiritual world, where Śrī Kṛṣṇa is the Supreme Lord and that we are part and parcels of Śrī Kṛṣṇa, the Supreme Lord.

Your Divine Grace, there is no one as merciful as you.

Your Divine Grace told us by chanting Hare Kṛṣṇa, the *mahā-mantra*, which are the names of the Supreme Lord, we can uncover our relation with Śrī Kṛṣṇa in his transcendental abode.

Your Divine Grace, there is no one as merciful as you.

This is the *mahā-mantra*: *Hare Kṛṣṇa, Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*

You gave us this *mahā-mantra*, the names of the Supreme Lord.

Your Divine Grace told us to avoid the offenses and very soon we will be in that transcendental abode with Śrī Kṛṣṇa.

Your Divine Grace, there is no one as merciful as you.

Your Divine Grace, it has been a long, long journey.

So I beg you let me be by your lotus feet.

When I walk through this material world,

Your Divine Grace, please always be my guide.

Your Divine Grace, there is no one as merciful as you

Your Divine Grace, I am not a poet. Even though the English language is it not my mother tongue, I want to develop it as a testament, to glorify you, even though it is my foreign tongue.

Your Divine Grace, there is no one as merciful as you.

I have lost all, mother, father, wife, children, and so on. I never mind at all, but if I should lose my relationship with Your Divine Grace, I don't know what I'll do.

Your Divine Grace, there is no one as merciful as you.

Your Divine Grace, please forgive all my offenses and the foolish things that I have done, and please give me mercy.

Let me read Your books on the spiritual platform, then will develop within my heart, as you told in your *Teachings of Lord Caitanya*,

Caitanya, who is Śrī Kṛṣṇa, the Supreme Lord.

When Lord Caitanya finished His instructions to Śrī Sanātana Goswāmī, Sanātana, being empowered and enlightened, was so transcendently pleased that he at once fell at the feet of Lord Caitanya and said:

“I am born of a very low family, and I have always associated with lowly people; therefore I am the lowest of sinners. Yet You are so kind that You have taught me lessons which are not even understood by Lord Brahmā, the greatest being in this universe. By Your grace I have appreciated the conclusions which You have taught me, but I am so low that I cannot even touch a drop of the ocean of Your instructions. Thus if You want me, who am nothing but a lame man, to dance, then please give me Your benediction by placing Your feet on my head.”

Thus Sanātana Goswāmī prayed for the Lord's confirmation that His teachings would actually evolve in his heart by His grace. Otherwise Sanātana knew that there was no possibility of his being able to describe the Lord's teachings.

The purport of this is that the *ācāryas* (spiritual masters) are authorized by higher authorities. Instruction alone cannot make one an expert. Unless one is blessed by the spiritual master, or the *ācārya*, such teachings cannot become fully manifest.

Therefore one should seek the mercy of the spiritual master so that the instructions of the spiritual master can develop within oneself.

After receiving the prayers of Sanātana Goswāmī, Lord Caitanya placed His feet on the head of Sanātana and gave him His benedictions so that all His instructions would develop fully. (*Teachings of Lord Caitanya*, Chapter 14: *The Ecstasy of the Lord*)

*and His Devotees)*

Falling at Your Divine Grace's lotus feet,

*This lowly Tridaṇḍī Swami,*

Bhakti Prappana Parvata Mahārāja

---

**Bhakti Viśrambha Mādhava Swami**

---

*vṛndāvane ramaṇa-reti prasiddha-bhūmau  
tatrāpi kṛṣṇa-balarāma-supāda-mūle  
jñānaṁ paraṁ parama-kṛṣṇa-sudharmīty uktaṁ  
daṇḍas tu deva prabhupāda namo namas te*

I repeatedly offer my respectful obeisances unto that divine personality Śrīla Prabhupāda, who sits at the lotus feet of Śrī Śrī Kṛṣṇa-Balarāma in Vṛndāvana's Ramaṇa Reti, giving supreme knowledge of Kṛṣṇa to one and all.

*vande śrī-gurudevam taṁ karuṇā-varuṇālayam  
yat-kṛpā-lava-lśena pāmaro 'py amarāyate*

I offer my respectful obeisances unto the bona fide spiritual master, an ocean of compassion. Even a fraction of his mercy is enough to liberate even the most fallen person.

**The Generations to Come Should Never Forget . . .**

O Prabhupāda! When we can't get things done, we remember how you lovingly delegated and managed to get everything done.

O Prabhupāda! When we can't accept an offering made to us due to lack of ability in creeping old age, we are in awe of your kindness and ability to kindly, mercifully accept what people offered you.

*niḥśvāse na hi vśvāsaḥ kadā ruddho bhaviśyati  
kīrtanīya mato bālyād harer nāmaiva kevalam*

Remember that our final breath may come at any time,

No matter if we're old and sick or in our youthful prime.

So young and old alike should chant the Name incessantly.

The Holy Name of Śrī Hari is surely all that be.

Yes! *Harināma* is the only thing left to us that will still work and give full effect. But only when chanted without offenses!

In our creeping old age, when your disciples are increasingly leaving this world in front of our very eyes to run back to your lotus feet, we beg to chant more rounds, for then all else will be stripped away from us!

Bhakti Viśrambha Mādhava Swami

---

**Nava Yogendra Swami**

---

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin itī nāmine*

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

Dear Śrīla Prabhupāda,

Hare Kṛṣṇa.

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

Please accept my humble obeisances at the dust of your lotus like feet. All glories to you, Śrīla Prabhupāda, the savior of the whole world, who is spreading *sanātana-dharma*, the *saṅkīrtana* movement, all over the whole world.

Śrīla Prabhupāda, yesterday was the appearance day of Lord Śrī Kṛṣṇa, who appeared five thousand years ago to reestablish *dharma*, His laws, in this land, where *adharmā*, irregularities in following His laws, had erupted, as usually happens in this material world.

As per *Śrīmad-Bhāgavatam*, in this age of quarrel and hypocrisy, Kali-yuga, *saṅkīrtana* of the holy names of the Lord is the best way to worship the incarnation of Lord Śrī Kṛṣṇa who appeared 527 years ago, namely Lord Śrī Kṛṣṇa Caitanya Mahāprabhu. In recent



times Lord Śrī Kṛṣṇa sent you, one day after the anniversary of His appearance day, to fulfill Caitanya Mahāprabhu's prediction that in every town and village His holy name would be preached. You worked tirelessly day and night to fulfill His prediction—traveling, translating books, and lecturing, and establishing temples, *gurukulas*, restaurants, farms, etc., all over the world.

*ohe!  
vaiṣṇava ṭhākura, doyāra sāgara,  
e dāse koruṇā kori'  
diyā pāda-chāyā, śodho he āmāya,  
tomāra caraṇa dhori*

*chaya bega domi', chaya doṣa śodhi',  
chaya guṇa deho' dāse  
chaya sat-saṅga, deho' he āmāre,  
boshechī saṅgera āśe*

*ekākī āmāra, nāhi pāya bala,  
hari-nāma-saṅkīrtane  
tumi kṛpā kori', śraddhā-bindu diyā,  
deho' Kṛṣṇa-nāma-dhane*

*kṛṣṇa se tomāra, Kṛṣṇa dite pāro,  
tomāra śakatī āche  
āmi to' kāṅgala, 'kṛṣṇa' 'kṛṣṇa' boli',  
dhāi tava pāche pāche*

O venerable Vaiṣṇava, O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.

Teach me to control my six passions, rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.

I do not find the strength to carry on alone the *saṅkīrtana* of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Kṛṣṇa.

Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, “Kṛṣṇa! Kṛṣṇa!”

Śrīla Prabhupāda, you are guiding this servant of yours as I travel and preach. Śrīla Prabhupāda, you have opened the gateway for everyone to attain love of Godhead, Śrī Kṛṣṇa. This movement is the only hope for this material world, which otherwise will rapidly continue becoming hell day by day.

Śrīla Prabhupāda, I pray at the dust of your lotus feet to give me courage to help fulfill the divine mission for which you appeared on this day of Nandotsava, when everybody was celebrating the appearance of Lord Śrī Kṛṣṇa. You appeared in order to deliver the most fallen people of this Kali-yuga.

Please make this servant of yours an instrument in your mission. I hope you will accept this humble offering and bless me so that I can remain your obedient servant birth after birth.

*Your humble servant,*

Nava Yogendra Swami  
Udhampur, India

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### Siddhārtha Swami

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

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

In 1975 I first met Śrīla Prabhupāda at the Juhu temple. Gopāla Kṛṣṇa Mahārāja (then Dāsa) called for me and said that Śrīla Prabhupāda wanted to see me. I went in to see him and offered my obeisances. Prabhupāda asked me, “Did you prepare this nice *prasādam*?” I told him I had, and he asked me what I had been doing before I joined. I told to him I had been making jewelry. Prabhupāda said to me, “One of Śrī Śrī Rādhā-Rāsabihārījī’s crowns is broken. Can you repair it?”

“Yes, Śrīla Prabhupāda.” I replied.

“OK, so since you can make quality jewelry and cook, I want to make you a priest here.”

Later in 1975, around Rādhāṣṭamī, I received my first initiation at the New Delhi temple. After receiving initiation I begged the visitors for *dakṣiṇā*, and some of the devotees told Prabhupāda and he called me. “What are you doing?” he asked me.

“I am asking the guests for *dakṣiṇā*.”

Prabhupāda said, “I have no need of donation, but if you want to please me double the number of books distributed. Then I will be pleased.”

After he said this I went out and distributed many books. When I returned to the temple and told Prabhupāda how many books I'd distributed, he was delighted and said, “Very good!”

In 1976, in Vṛndāvana *dhāma*, after Rādhāṣṭamī, Śrīla Prabhupāda said to me, “I have some services for you. First I want you to be a priest in Hyderabad, then a priest in Bombay, and then do book distribution with Lokanāth Swami. Go with Lokanāth Swami on his bullock cart, and we will meet at the Kumbha-melā.”

In 1977, after the Kumbha-melā, Prabhupāda again visited the Juhu temple. He stayed there for three months because of illness, during which time I got the opportunity for a lot of personal service. One day he asked me, “You will do the priest work your whole life?”

I replied, “As you wish,” Śrīla Prabhupāda.

He said, “That’s OK, but when you get the opportunity in the future, serve your motherland by spreading Kṛṣṇa consciousness widely.”

This is why I started the project in Raipur Chhattishgarh, and by the mercy of Śrīla Prabhupāda the project is going on very well. It is a mercy of Śrīla Prabhupāda.

Siddhārtha Swami



TRIBUTES  
BY  
INITIATED  
DISCIPLES

**“The World Ācārya Dream”**

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.



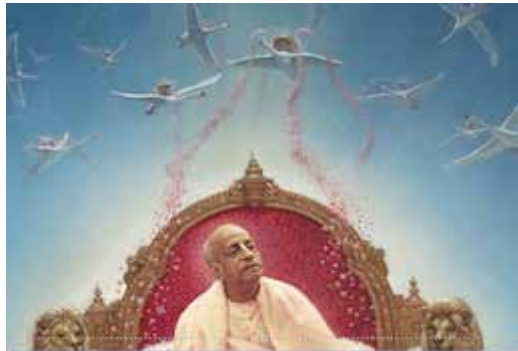
(source: [http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/SP\\_vyāsāsana-govindadasi.jpg](http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/SP_vyāsāsana-govindadasi.jpg))

Some time after you left this world, I had a very powerful dream. In that visionary dream, I saw you sitting on a huge lion-flanked and jewel-bedecked *vyāsāsana*. Your *vyāsāsana* rested on the brightly shimmering globe of Mother Earth and was positioned just above the sacred land of India. Behind you, the vast curvature of the earth planet was visible. A silvery bluish-white light emanated from the center of the vision, forming a giant oval in which you sat.



(source: <http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/SP-THE-DREAM-PPL-AT-BOTTOM1.png>)

Below you were many crowds of people of all races, nationalities and ages: they were all the people of the world, reaching out from darkness. They were pointing towards you in awe and wonder, exclaiming, reaching out, praising and acknowledging you according to their various abilities. Many were in darkness and in worldly life. Yet they were all reaching out to you, seeking your mercy.



(source: <http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/SP-SWANS-TOP.png>)

Above in the shimmering silver-blue sky, many swan-shaped airplanes were circling you. In these airplanes, *devas* were singing praises and showering flowers. Cascades of colorful blossoms tumbled down from their swan planes as they glorified you. With sweet sounding instruments and in heavenly chorus, they were singing *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*.

Their joyful mood was spreading throughout the universe. They were celebrating Lord Caitanya's mission on earth, and showering blessings upon His *senāpati-bhakta*, His commander-in-chief, you, Śrīla Prabhupāda.

You sat regally upon the huge *vyāsāsana*, like the king of lions sits atop a mountain. From there, you could see the whole world and its inhabitants, their sufferings and their great need for Kṛṣṇa consciousness. In his mood of compassionate contemplation, you saw each person's needs and desires, past and present karmas, and you devised ways to bring their hearts back to home, to love of God.

Your *vyāsāsana* shone brightly like a brilliant golden chariot bedecked with shimmering jewels. Golden lions, with piercing ruby eyes, flanked each side of your seat. The *vyāsāsana* was so dazzling, with sparkling jewels of every color, that at first I could not see that something was written there. Then, like a camera's lens zooms, the base of the *vyāsāsana* came into full focus. As the focal point moved in onto the base, I saw, just beneath your lotus feet and written in glittering jewel letters, the word "ISKCON".



(source: <http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/Screen-shot-2012-05-24-at-9.00.23-AM1.png>)

As the dream faded, I was told to take color notes and was instructed to paint a picture of this vision. And the realization was transmitted to me that "ISKCON" is your *vahana*, your sitting place, your carrier, just as Lord Śiva has a bull carrier, Ganesh a rat, and Lord Viṣṇu, the glorious eagle Garuḍa.





(source: <http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/965LCKrṣṇa.jpg>)

This vision of you is now here for all to see and to understand that this is only a small glimpse of your greatness. We are indeed fortunate to have lived at this time in history, for in the years to come, generations will look back to this time and consider that you, with your ISKCON, are indeed the hero who pulled the earth planet up from the miserable mire of Kali-yuga.

Your ISKCON is also a “breeding nest”, a place for the divine souls coming from higher dimensions in this universe, and even beyond, to this earth. ISKCON is supposed to be a place where they can safely land and be loved and cared for by devotee parents who will protect them and groom them for the work they have been sent to do. This is a very great responsibility; it is one of prime importance. Such angelic beings need much care and protection so they don't get lost in the bowels of Kali-yuga and so they can take this Hare Kṛṣṇa movement to the next level. Their *adhikāra*, eligibility, is far greater than ours.

How often you would say, “The demigods are lining up to take birth in this movement.” He would often tell his disciples, “From the children of your children, pure devotees will be coming out!” If we just think what a lot of pure devotees can do!



(source: <http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/images-31.jpg>)

You showed everyone the great importance of your many children, the children of your disciples. They are so dear to you. We all remember how you gave each one a cookie every morning, and how he looked into each child's eyes to give spiritual transmissions of loving encouragement.



(source: <http://harekrishnahawaii.com/wordpress/wp-content/uploads/2012/05/SP-ATMAS-COOKY2.jpg>)

These children taking birth from Hare Kṛṣṇa devotee parents are indeed your children, your “reinforcements” coming to help establish Lord Caitanya’s mission on earth. To love them, protect them, and guide them is our most important service to you. They are the future of Lord Caitanya’s movement.

*Your servant,*

Govinda Devi Dāsi

---

**Madhusūdana Dāsa**

---

Dear Śrīla Prabhupāda,

Please accept my *daṇḍavats* in the dust of your lotus feet.

By your mercy, I am seeing that the energy of Kṛṣṇa, which really starts from Śrīmatī Rādhārāṇī, is amazing. And this energy also includes you, my spiritual master. Even Kṛṣṇa’s inferior energy, *māyā*, is amazing, what to speak of His internal energy. You were always so expert at communicating esoteric spiritual topics to us fledgling *bhaktas*. Like when you wrote to me explaining about *māyā*: “The *mahā-māyā* of the material energy is also an expansion of the energy of *yogamāyā*... *mahāmāyā* is horrible to the conditioned soul, but to the liberated soul, there is no fear of *mahāmāyā*, because he is protected by *yogamāyā*... So when a conditioned soul surrenders unto Kṛṣṇa, the *yogamāyā* winds up the curtain and Kṛṣṇa is visible to the devotee.”

One can ask innumerable questions on the spiritual and still not understand. But you, the spiritual master, can bestow realization just by your mercy, because you carry the superior energy.

I am starting to understand how we can see Kṛṣṇa, by way of His energy, everywhere. This does not require mental adjustment. You, and *śāstra*, explain why. And it's wonderful seeing Kṛṣṇa in this way because it is the direction, the pathway, to eventually see Kṛṣṇa everywhere. Just like you said when you were asked if you see Kṛṣṇa. You answered "Yes," and it was something incomprehensible to me. But by your mercy, I am beginning to understand how it is possible, and for that I am even in more awe of you. You used to challenge the devotees, "Are you convinced?" At that time, I was unsure. But now, if you asked again, I would say, "Yes!"

I am writing this as if I'm talking to you and you are hearing it. And what's amazing is that I believe that's what is happening. All this is because of Kṛṣṇa and his all-pervading energy, which includes you. I know you are somewhere out there, and wherever it is, I would like to go there; to sit at your feet, and to serve you in whatever way will please you. I am very feeble and need your energy—which I pray for daily.

I have done nothing for you for so many years. It's about time I got started again. I am hoping that through the association of your sincere disciples, your potency will come to me and give me the energy and inspiration to serve your mission in this world.

The energy you displayed while you were with us was amazing; it would be hard to believe in it if one hasn't experienced it. Sometimes, I wonder, "Did I really experience such a wonderful thing or am I just imagining it?" Yes, of course I did. What mercy you gave us—a sample of the amazing internal energy of Kṛṣṇa.

As I look out my balcony, I see the beautiful ray of the morning sunrise piercing through the clouds. It's Kṛṣṇa's energy. All the trees and plants each contain a spirit soul, without which they could not grow; the cars move because of the presence of the driver, a spirit soul; the wind blows and, in fact, no movement or growing could take place without the presence of the spirit soul, the energy of Kṛṣṇa. I am able to reflect in this way only because of your mercy, without which I would be thinking, "All this has happened by accident" and worse still, "it could be all mine!"

Thank you, Śrīla Prabhupāda, for expending your life's energy to serve the mission of Lord Caitanya and to save the most fallen souls of this world. Certainly, my claim is first.

*Your humble servant,*

Madhusūdana Dāsa

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**Kañchanbālā Devī Dāsī**

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at the dust of your transcendental lotus feet.

It is only by your causeless kindness that I am existing in the protective shelter of your all-magnanimous self.

Before having your merciful association, I was a sixteen-year-old going to high school. Yet, I was feeling so disconnected from it and the rest of the world, as if drowning in an abyss of emptiness, loneliness, and frustration. In the midst of searching fervently for the deeper meaning of life, there were so many questions left unanswered and not even addressed by those around me.

Yet, by having a moment's association with you, Kṛṣṇa's dear-most devotee, how miraculously one's life is transformed! When I first joined, the only literature available were the three volumes of the First Canto of the *Śrīmad Bhāgavatam* that you had translated, copies of the *Back to Godhead* magazine that were black-and-white mimeographed, and some pamphlets. These alone encompassed so much, satisfying and fulfilling the needs of my hankering soul, and those of all others present in the movement.

How you always exhibited such tolerance, kindness and humility. Examples abound: from waiting in the queue with your young new disciples to wash your plate (until it suddenly dawned upon someone to wash your plate and this was done from then on), to you answering myriads of questions after your lectures. I just recently read that once, after a *kīrtana*, you were being asked a lot of questions, which you were patiently answering. Someone then said, "You are really helping us to understand." You replied, "By associating with you, it is enriching my Kṛṣṇa consciousness." This

is the mood of an exalted pure devotee.

Also, dear Śrīla Prabhupāda, you exhibited all the 26 qualities of a true Vaiṣṇava. Amongst these qualities, your attachment to Kṛṣṇa and fixedness in the Absolute Truth was seen through your unfathomable perseverance and fortitude while preaching the sublime message of Kṛṣṇa consciousness. This has been such a saving grace and a constant reminder to us all. Despite so many obstacles, still you came for the highest cause, tirelessly guiding and steering us in the proper direction.

Once a devotee had to give a lecture and afterwards expressed disappointment that not one person showed up. Śrīla Prabhupāda answered, “Yes, the whole disciplic succession came and heard.” In the beginning, you would lecture every day: even if there was a big gathering, one person, and/ or even if no one attended at all!

If I could just remember your glorious self every minute and in between every minute, all anxieties, fears, and lamentations of this ephemeral existence would be dissolved.

This material world is such a dangerous and uncomfortable place overridden with *adhyatmic*, *adibhautic* and *adhidaivic* miseries; and as time marches on, one can experience and see that all the more in different ways. Even if someone ‘appears’ to be so-called ‘satisfied’ in this foreign place, it is not possible as it’s our real home. All this, you have so kindly taught us.

There is a quote from the Supreme Lord where He says, “I have arranged so much misery, pain, trouble, and danger, not to make you suffer, but to teach you that all this misery is unnecessary so you will search for that happiness which is eternally desirable, the joy that is eternally adorable.”

For the devotees all over the world, your disciples and granddisciples, you are our shining light of inspiration—you, who unreservedly goes on fanning that flickering spark of devotion within us all.

*ataḥ śrī-kṛṣṇa-nāmādi, na bhaved grāhyam indriyaiḥ /  
sevonmukhe hi jihvādau, svayam eva sphuraty adaḥ*  
(*Bhakti-rasamrita-sindhu*)

“No one can understand the transcendental nature of the name,

form, qualities, and pastimes of the Lord through materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, qualities, and pastimes of the Lord revealed to him.”

How can we ever attain this? Certainly not on our own but only by your mercy, Śrīla Prabhupāda, being Kṛṣṇa’s most dear devotee.

*gurudev!  
kṛpā-bindu diyā, koro’ ei dāse,  
ṛṇāpekḥā ati hīna*

In this song, Śrīla Bhaktivinoda Ṭhākura says, “Gurudeva, give to this servant just one drop of mercy. If you examine me, you will find no qualities. Your mercy is all that I am made of.”

Dearest Śrīla Prabhupāda, I bow down to your lotus feet again and again, forever grateful and thanking you so much for accepting me.

I beg to remain always,

*Your servant and daughter,*

Kañchanbālā Devī Dāsī

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### Raṇadhir Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

I have so many excuses for not writing this right now. I have a cold, I have to sort out my taxes, my dad is in the hospital, my mom just got out of hospital, and I am bone-tired and just want to crawl into a hole.

Water the root. From nowhere that thought pops into my head. Well, not really “nowhere”. The thought came from somewhere. Actually, from someone. And that is you, Śrīla Prabhupāda, who many, many years ago taught me that when you water the root, all the leaves of the tree are nourished. As I think about that simple metaphor today, I am reminded of you, and of your generosity in helping me and countless others to begin extricating themselves

from this self-imposed material bondage.

I spend so much time trying to water the leaves in my life. I am consumed with the preservation and decoration of this useless bag of stool and urine in which I reside. I devote myself to its care and feeding, and when that does not satisfy me, I turn to nourishing other bodies. And then wonder why I am still unsatisfied.

“Water the root, dummy,” I tell myself. Solves everything. Such a simple solution, yet so easy to forget. *Māyā* does a great job of helping me to forget, but somehow your wisdom, despite all my efforts, continues to penetrate my willful ignorance. Water the root by serving Kṛṣṇa and His devotees. Constantly chant His names and never forget Him. Thank you so much, Śrīla Prabhupāda.

*Your servant,*

Raṇadhira Dāsa

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Labangalatikā Devī Dāsī

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Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

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

Śrīla Prabhupāda, you said “I did not bribe anyone to become devotees. I had only \$7.00. Just by hearing... *śṛṇvatām sva-kathāḥ kṛṣṇaḥ*... they are coming. Please give chance to everyone to hear.”

Lord Caitanya freely gave His mercy to everyone without any condition, and you have brought His mercy to us in the same way. It is inconceivable how we had the good fortune to come to your lotus feet. If only I had the desire to take this mercy and not waste my life uselessly without serving Śrī Śrī Rādhā and Kṛṣṇa.

Your servant forever

Labangalatikā Devī Dāsī



Dear Śrīla Prabhupāda,

I bow down to your divine lotus feet from afar and hope you will cast your glance of grace on me, the eternally indebted one.

You have shown me the true nature of this world of suffering. I have no business here except for your service.

The exalted Rūpa Goswāmī appeared to you at Rādhā Dāmodara. You had the *darśana* and personal service of Śrī Śrī Rādhe and Śyāma. What a rare and merciful personality you are! You were chosen to descend to this wretched place on fire with the threefold miseries. Your tears of compassion can extinguish that fire. Please let a drop fall into my heart so I can finally fulfil your instruction to me:

“Cintāmaṇi’, that means ‘place where Kṛṣṇa stays’.  
Therefore prepare in your heart a place for Kṛṣṇa.”

How did you come here at such an advanced age, even suffering a heart attack on the *Jaladuta*? The older I become, the more amazing it seems. I already am weary of body and mind, yet I am younger than you were when you came to America. You are simply the best and most merciful person in the universe. Without you, I cringe to think where I would be. I have nothing of value to offer you, but by your grace you can make this fool say and do something meaningful. With pride smashed and ego crushed, I am simply hoping to be of some use to your mission.

You are the jewel Rādhā and Kṛṣṇa keep in Their hearts, just as you keep Their Lordships in your pure heart. You simply came to give us this greatest treasure of Kṛṣṇa *prema*.

Please allow me to become a pure devotee and to serve you, if you so desire, birth after birth. I pray for your ISKCON to gain in purity, strength, cooperation and following. May all get Lord Caitanya’s grace. May any who have left your shelter, being overcome by delusion, regain hope and faith. May all who are struggling on this razor-edged path gain strength. May we all join in a pure spirit of cooperation to please you and Their Lordships.

My head is in the dust of your feet. Please don’t give up on us!

Please let me love you forever.

*Your insignificant disciple,*

Cintāmaṇi Devī Dāsī

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### Śrīpati Dāsa

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Śrīla Prabhupāda, my obeisances to you, and can I offer you some love?

You gave me so many words. May I say a few in return? Mine are chosen ones, but from a miniature word palette. Please smile at my efforts as great Garuḍa did at the sparrow's small beakfuls of Indian Ocean removed in its bid for reunion with its children.

Recently, I noticed a verse by Scottish songwriters Belle and Sebastian...“I've seen God in the Sun. I've seen God in the street. God before bed, and the promise of sleep. God in my dreams and the free ride of Grace, but it all disappears and then I wake up.”

You sent us, Prabhupāda, on a ride of Grace. The most expensive tickets on the rarest ride, all free. We were in the finest seats in fabulous company at the best wonderland experience and had a superlative guide—an unequalled destination. Yes, lesser methods of yoga may only give fleeting success but inherent in the method you gave is the option of a full and clear consciousness of Kṛṣṇa—a dream come true to wakefulness.

My own verse to you now—a result of *Subhadrā darśana*—is called ‘**Home Comforts**’

Saffron and yellow,  
pink and lime-green,  
each evening by candlelight  
these things I have seen.  
They tingle my feathers  
and rustle my strings.  
Oh, heartfelt of day's hate  
take new breath and new wings,  
Shoulder the night light  
like cloak for the soul.  
Dreamright and staybright

'til the day's new goal.  
Perhaps you'd see where I wander  
—check, Lord, I don't falter  
and when You've re-lit the colours  
bring me back to my altar.

*A grateful and comforted servant,*

Śrīpati Dāsa  
Devon, UK

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### Kṛṣṇa Bhāmini Devī Dāsī

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Dearest Śrīla Prabhupāda,

Please accept my most fallen obeisances at your divine lotus feet, which are the shelter of all the aspiring devotees.

You are our dearest father, teacher and friend—as dear to us as our own breath, without which we are just like dead men. This is the condition we were in before meeting Your Divine Grace, now forty-six years ago.

By Kṛṣṇa's causeless mercy, in July of 1967, I was guided to the spot where devotees were singing and dancing around the first Ratha-yātrā cart in San Francisco. This was the first Ratha-yātrā festival that ever took place outside of India. Immediately attracted, I chanted naturally. The Hare Kṛṣṇa mantra would soon change my destiny. That sweet sound vibration pierced my heart and drew me in to its warm embrace.

A year and a half later, as a student at the University of Buffalo, I took the wonderful class on the *Bhagavad-Gītā* taught by Rūpānuga Dāsā. Again, by Kṛṣṇa's causeless mercy, you came to this university, and when I heard you speak for the first time, I knew instantly that you were the captain of the team that I wanted to be on. Little did I know you were the captain of the transcendental ship which could carry us over this whole material ocean of birth and death to Rādhā and Kṛṣṇa's lotus feet.

Ever since then, you have been mercifully guiding us on every step of our spiritual path with so much strength, wisdom, gravity, patience, and unlimited love and affection, teaching us everything

and allowing us to assist you in your loving service to Śrī Śrī Rādhā and Kṛṣṇa and the Vaiṣṇavas.

So many chapters of my life have passed, and I have suffered the happiness and distress of my past deeds and misdeeds. But through it all, you have always been there, showing the path forward, and providing hope, encouragement, and inspiration to all of us and our families.

I have had so many wonderful moments shared with you personally. One of them was my initiation ceremony, where you personally chanted on my beads and named me Kṛṣṇa Bhāmini Dasi (servant of one who Kṛṣṇa takes pleasure in looking upon). Although you first attempted to give me two other names, Indumati and Indira, you knew that the deepest desire in my heart was to have “Kṛṣṇa” in my name, and because there were already two devotees with those names, you finally named me Kṛṣṇa Bhāmini Dasi. I was elated.

You allowed us to open your first temple in Detroit, and welcome so many new devotees who were coming in droves to join us. We installed large Lord Jagannātha Deities. There, along with our daily *sañkīrtana* activities, we were blessed to assist you in editing *Kṛṣṇa Book*. You wrote us so many instructional letters and personally wrote to me when I was pregnant with advice on travel etc. You then gave our son the very special name Vaiṣṇava Dāsa, and gave him so much love and affection and *mahā prasādam* right from your own lotus hands.

You named Mañjarī when she was born and instructed us to have a fire sacrifice and offer the Deities garlands and a feast. By then, we had moved to a new lovely, large temple and had so many devotees around us. You blessed us by coming there and enlivening so many. Then, you instructed us to move to Paris and help you in your mission in Europe. We left for France in 1972.

You installed Rādhā Paris Isvara with such love and attention, and allowed Mañjarī to fan you. As our congregation there grew, we eventually procured New Māyāpur in 1975, and you blessed us again by visiting. There, you allowed me to fan you during an entire *Bhāgavatam* class, clean your room, help your devotees and take care of your children. I went on *sankīrtana*, cooked and dressed the Deities, cleaned the temple, taught the children, sewed for the Deities, worked in the gardens, and did so many other services.

In England, when you visited, I sewed you a beautiful silk *kurta* which you spun around in like a dancer. At New Māyāpur, my third child Gauravāṇī was born, and you also blessed her. You told us in a class there, when I was undergoing a lot of stress and depression, that our most difficult times in Kṛṣṇa consciousness are greater happiness than the seemingly greatest happiness in the material world.

We were so blessed to be able to live with the devotees, in your temples with exquisite Deities, for close to twenty years, and engage in so much wonderful service like publishing and distributing your transcendental literatures, spreading the holy names on *saṅkīrtana* in the streets of Paris, and attending morning and evening *Bhāgavatam* and *Bhagavad-Gītā* classes, what to speak of all the *arotik* ceremonies we participated in.

We learned how to serve selflessly to please you, and tolerate many austere conditions, as well as to learn patience, getting along with so many people of different nationalities, backgrounds and walks of life, and come together under the umbrella of Kṛṣṇa and yourself.

You often said that we shouldn't become a husband, wife, or parent if we cannot liberate our dependents from the cycle of birth and death. And I received a beautiful letter from you where you told me that my first duty was to see my children develop nicely in Kṛṣṇa consciousness. So, by your mercy, my husband Brajesh and all my children and grandchildren are continuing on the path, endeavoring to serve you.

You have initiated all this in your short time here to make the most unfortunate fortunate, following in the footsteps of Lord Nityānanda and Lord Caitanya. How can we ever repay you, Śrīla Prabhupāda?

Although so many *anarthas* still remain in my heart, despite such unlimited mercy from you, I have hope and faith that if I continue to try to follow your instructions and associate with high-class Vaiṣṇavas and render some insignificant service, some drops of transcendental nectar will pierce my hard heart, like they did when I first heard the *mahā-mantra* and heard you speak forty-six years ago in Buffalo, NY. And that sometime in the future, my natural affection for Śrī Guru and Śrī Śrī Rādhā and Kṛṣṇa, may manifest in this hard heart.

Your insignificant daughter always,

Kṛṣṇa Bhāmini Devī Dāsī

### Kāraṇodakaśāyī Viṣṇu Dāsa Adhikārī

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

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

My dear Śrīla Prabhupāda,

Please accept my most humble obeisances in the dust of your lotus feet. May your divine glories continue to be spread all over the three worlds on your 117<sup>th</sup> Appearance Day on this planet.

You are truly our *jagad-guru* and we constantly, and anxiously, desire your good sanguine instructions on how to execute our devotional service for your supreme pleasure, the pleasure of the Lord, and for the pleasure of all His living entities.

Following our humble offering at your lotus feet this time last year, when we listed the twenty-six occasions on which we recalled having your divine *darśana*, this year I would like to list some of the numerous quotations and references from your books, conversations and lectures relating to establishing a *varṇāśrama* college within each ISKCON center. Also, I would like to highlight a very nice book entitled *Varṇāśrama College Now! We can do it* that has come out in print only two months ago from the day when I wrote this offering, by my godsister and godbrother Mādhava Priya Devī Dāsī and Kṛṣṇāśraya Prabhu.

You state very categorically, Śrīla Prabhupāda, the need for the *daiva-varṇāśrama-dharma* institution throughout your books and, in particular, in *Bhagavad-Gītā As It Is*, *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*. For your pleasure, Śrīla Prabhupāda, and for the pleasure of your devotees, I would now like to list some of those references and elaborate on a few of them:

1. SB 5.1.24, purport:

Sometimes we are criticized because although I am a *sannyāsī*, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Kṛṣṇa conscious society and since a human society must have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing *daiva-varṇāśrama*, the transcendental system of four social orders and four spiritual orders. Śrīla Bhaktisiddhānta Sarasvatī Thākura, however, wanted to reestablish *daiva-varṇāśrama*. In *daiva-varṇāśrama* there cannot be acknowledgment of social status according to birthright because in *Bhagavad-Gītā* it is said that the determining considerations are *guna* and *karma*, one's qualities and work. It is this *daiva-varṇāśrama* that should be established all over the world to continue a perfect society for Kṛṣṇa consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Kṛṣṇa conscious society.

2. SB 5.14.2, purport:

[...] By following the principles of *varṇāśrama-dharma*, one attains a better position in the material world [...] By executing religious principles under the laws of *varṇāśrama-dharma*, one is placed in a comfortable position.

3. SB 5.19.19, purport:

[...] Quoting from the Viṣṇu Purana (389), the great sage Parasara Muni has recommended:

*varṇāśramacaravata  
puruṣena parah puman  
viṣṇur aradhyate pantha  
nānyat tat-tosa-karanam*

The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varna* and *asrama*. There is no other way to satisfy the Lord.“ In the land of Bharata-varsa, the institution of *varṇāśrama-dharma* may be easily adopted.

At the present moment, certain demoniac sections of the population of Bharata-varsa are disregarding the system of varṇāśrama-dharma. Because there is no institution to teach people how to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras* or brahmacārīs, gṛhasthas, vanaprasthas and *sannyāsīs*, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of varṇāśrama-dharma, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to the people in general, and therefore their human lives are being spoiled. The Kṛṣṇa consciousness movement, however, is being propagated all over the world to reestablish the varṇāśrama-dharma system and thus save human society from gliding down to hellish life.

4. SB 5.26.17, purport:

From this very instructive verse we learn that lower animals, created by the laws of nature to disturb the human being, are not subject to punishment. Because the human being has developed consciousness, however, he cannot do anything against the principles of varṇāśrama-dharma without being condemned. Kṛṣṇa states in *Bhagavad-Gītā* (4.13) *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: “According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” Thus all men should be divided into four classes—*brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*—and they should act according to their ordained regulations. They cannot deviate from their prescribed rules and regulations. One of these states that they never trouble any animal, even those that disturb human beings. Although a tiger is not sinful if he attacks another animal and eats its flesh, if a man with developed consciousness does so, he must be punished. In other words, a human being who does not use his developed consciousness but instead acts like an animal surely undergoes punishment in many different hells.

5 SB, Canto 7 chapters 11—15. Dear Śrīla Prabhupāda, you



have further laid out what *varṇāśrama-dharma* means in these chapters where Nārada Muni speaks to Mahārāja Yudhisthira about this. And then again you speak about *varṇāśrama* in the following.

6 SB 10.11.37, purport:

As soon as Kṛṣṇa and Balarāma were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education. Those who were not born in brāhmaṇa families were not meant for academic education. The brāhmaṇas were trained in a literary, academic education, the kṣatriyas were trained to take care of the state, and the vaiśyas learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Kṛṣṇa and Balarāma taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarāma took care of agricultural activities with a plow in His hand.

Thus, as our godsister Anada Devī Dāsī reveals, you one time said Śrīla Prabhupāda, “Kṛṣṇa and Balarāma are our farm *ācāryas*. Kṛṣṇa holds the ropes and Balarāma carries the plow.”

7. SB, Canto 4, *Brahmā-kṣetram*

8. SB 10.13.53, purport:

Varṇāśrama-dharma, therefore, is essential, for it can bring people to sattva-guṇa. Tadā rājas-tamo-bhāvāḥ kāmaloḥbhādayaś ca ye (*Bhāg.* 1.2.19). Tamo-guṇa and rajo-guṇa increase lust and greed, which implicate a living entity in such a way that he must exist in this material world in many, many forms. That is very dangerous. One should therefore be brought to sattva-guṇa by the establishment of varṇāśrama-dharma and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing maṅgala-ārātrika, and so on.

Finally, Śrīla Prabhupāda, I would like to mention that you have said that anything created by God cannot be destroyed by man.

So, when you say in your purport to *Bhagavad-Gītā* 4.13, “Human society is similar to any other animal society, but to elevate men from the animal status, the above mentioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness,” we take it that *daiva-varṇāśrama* colleges should be set up immediately for the benefit of our society and for the good of all the people of the world.

By this time next year, Śrīla Prabhupāda, with your blessings, we are hoping to have some *varṇāśrama* colleges set up in the Western world. It is well-known that up until your last breath on this planet, you were advocating, through your purports to *Śrīmad-Bhāgavatam*, the institutionalisation of *daiva-varṇāśrama-dharma* everywhere. You have said, “To become a Vaiṣṇava is not such an easy thing.” By not following the order of the spiritual master, one is thoroughly condemned and considered a failure. So, until and unless we seriously consider how to practically develop *varṇāśrama* colleges within each and every one of your centers, we will continue to have problems in our society. With the institutionalisation of *daiva-varṇāśrama* colleges everywhere, however, order will finally reign over the present and even imminent chaos.

Thank you, Śrīla Prabhupāda.

*Your humble servant,*

Kāraṇodakaśāyī Viṣṇu Dāsa Adhikārī

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Balāi Devī Dāsī

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Dearest Śrīla Prabhupāda,

Please accept my most humble and respectful obeisances at your lotus feet.

Thank you for picking me up out of the gutter and giving me a chance to render some service to you. You have bestowed causeless mercy upon this undeserving soul. I pray to Lord Śrī Kṛṣṇa to please keep me at your lotus feet so that I may serve you eternally.

You have given us a glimpse into the spiritual world. One of my favourite pastimes that you told us is Nārada Muni’s visiting Lord Narayana and asking about the fate of the brāhmaṇa and the

cobbler. Nārada Muni told the cobbler that Narayana was pushing one elephant through the eye of the needle.

“Oh, he [the cobbler] began to cry, ‘Oh, my Lord is wonderful. He can do anything.’”

“So Nārada inquired, ‘So do you believe that Lord can push one elephant through the holes of a needle?’”

“Oh, why not? I must believe.”

“Then what is your reason?”

“Oh, my reason? I am sitting under this banyan tree, and so many fruits are falling daily, and in each fruit there are thousands of seeds, and each seed there is a tree. If in a small seed there can be big tree like that, is it very impossible to accept that Kṛṣṇa is putting one elephant through the, I mean, the holes of a needle? He has kept such a nice tree in the seed.”

Śrīla Prabhupāda, by your causeless mercy, you have given us this same faith in your instructions, in Lord Śrī Kṛṣṇa, and in the process of Kṛṣṇa consciousness. In a letter to me you wrote, “You very rightly say that we cannot really give anything to Kṛṣṇa because everything belongs to Him already. Therefore the energy which we have received from Kṛṣṇa should be utilized for Kṛṣṇa’s service.”

I pray to always use my energy in your service.

Humbly, praying to remain at your lotus feet,

*Your servant,*

Balāi Devī Dāsī

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### Caturbhujā Dāsa

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Dear Śrīla Prabhupāda,

On this auspicious occasion of your 117<sup>th</sup> Appearance Day please accept my humble obeisances.

It is the Lord's arrangement that He appears a day before your appearance. This reminds us of Lord Kṛṣṇa's intimate relationship that He has with his devotee.

That relationship is quite unlike any other. There are so many instances, Śrīla Prabhupāda, when your presence felt like cherished moments and as if the Lord personally was present. During the formative years of the wonderful movement that you created you laid the seeds of love, at each stage guiding us in our service and development and growth. O Śrīla Prabhupāda, you have given us so much wonderful literature such as *Bhagavad-Gītā As It Is*, *Śrīmad Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, and *Nectar of Devotion* but to name a few.

This profusion of Vedic scientific literature that you translated in a relatively short period was at a time when there was no internet, no email, and no mass communication. Today, devotees and non-devotees are able to look back and marvel at the huge and Herculean task that you performed. The Lord's hand and mercy of Guru is what made the chanting of Hare Kṛṣṇa such a household name. It is a fitting tribute that all your disciples and equally wonderful succeeding generation of devotees from all corners of the planet come to together on this wonderful day of *Nandotsava*.

Just as Nanda Mahārāja celebrates the Appearance Day of Lord Kṛṣṇa the day after the Lord's appearance so too we rejoice in celebrating your Vyāsa-pūjā and in doing so, renew our commitment to you.

It is hard to imagine any true beauty without the Hare Kṛṣṇa devotees. You did so much in so little a time. Devotees like George Harrison, the six house-holder disciples, Kulaśekhara and Kṣīrodakṣāyī, along with many, many, countless other devotees are examples of your love and affection for us.

The purity of your example for us is in practicing the science and art of Kṛṣṇa consciousness and, in so doing, humbly follow in your footsteps.

As stated by none other than Kṛṣṇadāsa Kavirāja Goswāmī in *Caitanya-caritāmṛta*, Madhya Līlā 9.362 :-

*ei kali-kāle āra nāhi kona dharma  
vaiṣṇava, Vaiṣṇava-śāstra, ei kahe marma*

“In this age of Kali, there are no genuine religious principles. There are only Vaiṣṇava devotees and the Vaiṣṇava devotional scriptures. This is the sum and substance of everything.”

O Śrīla Prabhupāda, your presence captured the moment. Whether it was through quotation of *śāstra*, or through thousands of things you said and did by example. I recall your humour always disarmed the stiltedness. You always said things topical and relevant to the occasion and time. With everyone you gifted us with *prasādam*, and reciprocation and, in so doing, you enriched our understanding. Your contribution and unique service to devotees and the community of Vaiṣṇavas all over the world is inspirational. May future generations of devotees continue to excel by glorifying the Lord and your contribution through the purity of vision that you set and are to be found in your books and teachings.

Śrīla Prabhupāda *ki jaya!*

*Your servant,*

Caturbhuja Dāsa

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### Svarūpa Dāsa

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To my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda:

As I sat down to write this year’s Vyāsa-pūjā offering I thought it would be nice if rather than my usual written Vyāsa-pūjā tribute, I would instead present you with an idea that recently came to me. I was thinking how nice it would be if hundreds, if not thousands, of my godbrothers and sisters—along with so many of your admirers, followers and *śikṣā* disciples—were to gather together to form a great *saṅkīrtana* procession. We would all meet in Tompkins Square Park in New York City where you first began chanting in public. From there, we would head for 26 Second Avenue, your first ISKCON center, and then head uptown to Times Square, the heart of Manhattan. Then we would proceed down 42nd Street toward First Avenue and the

United Nations.

Actually, Śrīla Prabhupāda, this whole idea of a *sankīrtana* procession culminating at the United Nations headquarters was inspired by your purport of *Śrīmad-Bhāgavatam* 3.1.20 in which you wrote:

“More than five thousand years ago, while Saint Vidura was traveling the earth as a pilgrim, India was known as *Bharatavarṣa*, as it is known even today. The history of the world cannot give any systematic account for more than three thousand years into the past, but before that the whole world was under the flag and military strength of Mahārāja Yudhisthira, who was the emperor of the world. At present there are hundreds and thousands of flags flapping in the United Nations, but during the time of Vidura there was, by the grace of Ajita, Lord Kṛṣṇa, only one flag. The nations of the world are very eager to again have one state under one flag, but for this they must seek the favor of Lord Kṛṣṇa, who alone can help us become one worldwide nation.”

Is this idea simply a daydream? A fantasy? A plan that could not possibly be implemented? Ordinarily I would think it so but I also know that anything is possible when it comes to devotional service. You taught us by your words and personal example that nothing is impossible for the Lord and His devotees. As you wrote to Satsvarupa Mahārāja: “By the grace of Kṛṣṇa and the spiritual master, the dumb man can speak like a great orator, and a lame man can cross over a great mountain. So we must have the necessary unflinching faith in Kṛṣṇa and spiritual master, and the strength will be supplied by Kṛṣṇa. After all, anything which we experience is but a fraction of the unlimited energy of Kṛṣṇa. And even by fragmental touch of such spiritual energy of the Lord, we can make our life successful.”

Thank you Śrīla Prabhupāda, for your never ending and unlimited mercy, compassion, patience and tolerance. Thank you for teaching me the science of the Absolute Truth and for chalking out the path for successfully going back to home, back to Godhead. Thank you for giving

me the greatest of all gifts to pass on to my children and grandchildren and to share with everyone I meet wherever I go in this lifetime. Thank you for saving me from a life of hopelessness, darkness and misery.

*Your unworthy and useless servant,*

Svarūpa Dāsa

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**Balabhadra Dāsa and Chāyā Devī Dāsī**

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Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

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

You have given us the divine knowledge of Lord Kṛṣṇa's life as a cowherd boy. It is that perfect, divine knowledge attracting us to the sweet, transcendental mellows of Vṛndāvana days filled with cows and calves enjoying the protection and friendship of the all-attractive, young boy Kṛṣṇa. By appearing as a young, blue boy in a family of cowherds, Lord Kṛṣṇa made it clear how important cow protection is to Him.

To receive this knowledge from a pure devotee is a rare gift which brings great joy to us. Even greater joy comes by distributing the knowledge you gave us. When this knowledge begins to change the lives of others, when those who receive it begin to understand the cow and ox as living entities with a special relationship with humankind that is both spiritual and material, when they begin to feel compassion for the cow and ox, then there is even greater joy.

We would like to present you with a poem written by one of our students at the ISCOWP Hawaii Ox Training Workshop held last summer. The relationship between the ox and his teamster is sensitively understood by the student. Our prayer to you is that we may continue to influence many more souls with your knowledge until our death, and that we may present the knowledge you have given us accurately and purely so that others can experience the joy you have so generously given us.

We are eternally indebted to you, and eternally grateful for having met you and for having the mission of spreading your divine knowledge. Please grant us our prayer that we may represent your knowledge until our dying days.

*Your servants at ISCOWP,*

Balabhadra Dāsa and Chāyā Devī Dāsī

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### Haribasara Dāsa

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Hare Kṛṣṇa,

I had the great fortune around 1968 to come across Śrīla Prabhupāda's first *Bhagavad Gītā* in the light purple paperback cover at a store in Berkeley, California, where I grew up. It was later, though, in 1969, in the Sante Fe Temple in New Mexico, where I had moved to where I met Harer Nama Prabhu and his good wife Prabhāvatī Devī Dāsī and they both introduced me to Kṛṣṇa consciousness. By Kṛṣṇa's grace, one who is sincerely inquisitive and searching gets the mercy of the association of a bona fide Guru. From that spiritual master, the bona fide guru, one gets the mercy of Rādhā Kṛṣṇa and Gaura-Nitāi. This mercy has come to us from and by the distribution of Śrīla Prabhupāda's books. The nine limbs in *bhakti* yoga or devotional service in Kṛṣṇa consciousness begin with hearing, chanting, remembering, offering prayers, worshipping the Deities in the temple, serving the lotus feet, making friends with the Lord, and surrendering all to Kṛṣṇa.

So I was initiated in 1969 by Śrīla Prabhupāda and given the name Haribasara Dāsa Adhikārī, which means "the servant of one who chants and dances all day and all night at festivals of Lord Hari" I was then later sent to the LA Temple, San Francisco Temple, and then to Berkeley where I had the good fortune to associate with older godbrothers and matajis who taught me how to be a devotee, how to be Kṛṣṇa conscious, and what that meant, and how to try your very best to serve Śrīla Prabhupāda with sincere love and gratitude.

We can never pay back the debt to our spiritual master, and at the same time we can never stop causeless eternally rendering loving devotional service at the lotus feet of our spiritual master Śrīla Prabhupāda. We have been unconscious from time immemorial



and in the human form, instead of cultivating self-realization, because of sinful life, committing spiritual suicide.

Now with the eye of the Vedas glimpsing into the Absolute Truth, my spiritual master has opened my darkened eyes with the torchlight of knowledge. Know that no-one is greater than the 1st Responder, the spiritual master, who rushes back in the inferno of the blazing forest fire-like material world to save you and I. No-one else is qualified or able to captain the ship that can cross this difficult, treacherous, and deadly vicious 100-foot waves in this darkest miserable ocean of Kali-yuga's material suffering.

He has come to wake us all up while giving his all and everything to Kṛṣṇa. He gave us back our original eternal, spiritual life. Because we were souls spiritually dead, this opportunity is mercy. We've taken millions of births and deaths through the 8,400,000 species through millions of universes. His Divine Grace Śrīla Prabhupāda is the topmost 1st Responder because he has come down to this hellish material world from the spiritual sky, Kṛṣṇa's planet Goloka Vṛndāvana, specifically to rescue us from the burning forest fire of material existence, "*samśāra-dāvānala-līḍha-loka*". There is no real happiness in this material world but Śrīla Prabhupāda has asked us only to simply chant Hare Kṛṣṇa, be happy and learn to love God, Srī Śrī Rādhā Kṛṣṇa. If we follow his instructions and read his books, everything is there in his instructions to become Kṛṣṇa conscious and to go back home to Godhead.

Recently, at the Sunday feast at the Berkeley Temple, Hansadutta Prabhu shared with me that just as when the Supreme Lord comes to the material world, he sends his associates to take birth as his parents and the elders in his family of devotees arranged by Yogamāyā, his internal potency. In a similar way, Kṛṣṇa arranges for the disciples and associates of the spiritual master to also be placed in different places, locations, to take birth again to assist the spiritual master in their eternal relationship spreading Lord Caitanya's movement throughout the universes. It was special mercy to be present when our beloved Śrīla Prabhupāda was present, and just as special by His Divine Grace to have shared the association with our dear godbrothers and godsisters who were there in the beginning in the trenches. This movement was starting, and being picked up, realized and accepted by other young, and even old people at a fast rate. Not just locally, but in cities all over. It made sense. We came to realization that this is an

authorized genuine pure spiritual movement and it is real and so is Śrīla Prabhupāda.

I want to honor my many godbrothers and godsisters who helped all of us so much and sacrificed everything in the pioneering of this Kṛṣṇa consciousness movement who maybe couldn't write at this time a glorification in this *Tributes* Book for whatever reasons. I'm writing this especially in memory of those devotees who are no longer here with us. Looking back, how I realize now how fortunate I was to have the association of sincere devotees of Śrīla Prabhupāda, who were saintly and great souls. We feel great separation from them always. Some of us came from being more fallen than Jagāi and Mādhāi, but simply tried to sincerely serve the pure devotee and, although maybe not developed love for God, loved Śrīla Prabhupāda so dearly. By serving the glorious Śrīla Prabhupāda, Lord Śrī Kṛṣṇa made those devotees glorious!

I've had two godbothers who quit their bodies to go back home to Godhead, or come back to assist Śrīla Prabhupāda, which is the same. Let's pray for the mercy of Gaura-Nitāi for the departed recent devotees I knew—His Grace Kuleshakara Dāsa Prabhu, His Grace Keśava Dāsa Prabhu, and His Grace Chit Ānanda Prabhu.

So I'm praying for some humility to serve Śrī Guru and Gaurāṅga although I'm without any qualifications. I'm most sinful, but I beg for the mercy of the devotees and the divine grace and mercy of our spiritual master, Śrīla Prabhupāda—my only strength, hope, and inspiration. We are all so blessed and we can build on the strength of this gratitude and appreciation by working together, preaching and helping the innocent and those are who are tirelessly carrying on this movement today so that they can hand it over and entrust everything—ISKCON, the temples and everything—to all the future Vaiṣṇavas and the next generations of Lord Caitanya's *harināma saṅkīrtana* movement, distributing Śrīla Prabhupāda's books and holy names.

*Your servant,*

Haribasara Dāsa Adhikārī,  
New Jagannātha Purī, Berkeley, California.

## Deena Bandhu Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminī itī namine*

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

My dearest Śrīla Prabhupāda,

On this most wonderful day of your appearance, we bow down with everyone throughout the world to offer our homage to you. Sometimes when I read this verse from *SB* 4.4.12, where Sati is glorifying her husband Lord Siva, I immediately think that this description perfectly describes you.

Lord Siva, however, not only finds no faults with others' qualities, but if someone has a little good quality, he magnifies it greatly.

We were oceans of bad qualities... there wasn't a sin that we hadn't done. Most other so-called spiritual leaders would have rejected us as hopelessly lost. This verse very aptly describes Your Divine Grace because deep inside the mountains of sinfulness that was our lives, you saw this tiny spark. Somehow we wanted to know the meaning of life and who we are. Only you were able to see this tiny good quality among the heaps of sins that were our lives. You fanned the tiny spark of that good quality and greatly magnified it! From the lowest of the low, you magnified that quality so much that these terrible sinners became the leaders of spreading the message of Kṛṣṇa consciousness all over the world!

This is your greatness! If you hadn't shed a glance of mercy upon us fallen souls, we would hate to think where we would be today. So on this auspicious day of your appearance in this world, we fall at your soft lotus feet and beg that you continue to shower that merciful glance upon us! Magnify whatever tiny miniscule good quality that we have and engage us in assisting you in recovering more fallen souls from this whirlpool of birth and death.

*In service of Śrīmatī Vrinda Devi,*

Deena Bandhu Dāsa

Dear Śrīla Prabhupāda,

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

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

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

*mūkuṁ karoti vācālaṁ  
paṅguṁ laṅghayate girim  
yat-kṛpā taṁ ahaṁ vande  
śrī-guruṁ dīna-taraṇam*

HE REASONS ill who tells that Vaiṣṇavas die  
when thou art living still in sound.

The Vaiṣṇavas die to live, and living try  
To spread the holy name around.

(His Divine Grace Śrīla Bhaktivinoda Ṭhākura)

In the summer of 1969, by the will of the Supreme Lord Śrī Kṛṣṇa, I was fortunate to meet your disciple. I had been praying to Lord Jesus to bring me to a genuine perfect person, and clearly my prayers were heard and answered. The moment your disciple showed me your photograph, my life made perfect sense, I knew I was here for you and within a moment I asked your disciple, “What should I do?” He directed me to meet him the following day at 14:00 and he would take me to the Sunday Feast at the nearest temple which was in Los Angeles.

Since that memorable day in August 1969, I have been chanting the holy names of Kṛṣṇa under your direction happily. By your grace my faith in you and in the Supreme Lord has grown with each passing year.

In 1969, your family of disciples was only a couple of hundred young boys and girls, yet in my heart I could understand that in the decades and centuries to come, all Godly souls will bow down and offer their respect and love to Your Divine Grace.

These days, wherever I go in the world, people see the beads on my neck and the tilak on my head and at once they spontaneously say, “HARE KṚṢṆA”.

You are the agent of Lord Caitanya who has brought the divine name of Lord Kṛṣṇa to every town and village, in every language and culture.

In 1969, when I'd say I don't eat meat, fish and eggs, I was looked upon like a person gone mad? Today, we see that worldwide people have become conscious of the rights of the animals to enjoy their life. This too is your mercy.

In 1969, Śrīdhama Māyāpur was a very sleepy little village, where a few Gaudiya Mathas “rang the bells”; today tens of millions come to Śrīdhama Māyāpur, and soon when the temple you envisioned is open, many millions more will come every month.

It is my view that you are the greatest preacher and teacher to ever set foot on this earth. Some may disagree with me, but the vastness of your dedication and service, the vastness of your accomplishments to me means you are truly the Greatest of All Time. (G.O.A.T.) I am falling flat at your feet again and again and again. I am imploring you to never forget me and bless me to remain forever, birth after birth as a humble servant of your servants.

All glory to Your Divine Grace Jagad-Guru Śrīla Prabhupāda!

*Vaiṣṇava dāsānudāsa,*

Bhakta Dāsa  
Bangkok, Thailand

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### Narottamānanda Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Thank you for introducing us to unlimited possibilities and to new ways of living; to values that challenge our conceptions; to balance and appreciation for the greater scheme of things; to creating structure where we had so little; to new music and sounds

and instruments and mantra; to common sense Vedic grandisms that shed light on our situation in ways that never cease to amaze; to non-violent food (*prasāda*) that is prepared with a sense of reverence and love; to sacred literature that, you explained, is older than time itself; and to your unwavering dedication to your spiritual preceptor.

Thank you for giving us a glimpse of how a life of simplicity can be elegant and dignified; for always expecting more from us than was easy for us to give; and for your compassion and understanding if we didn't reach that mark. Thank you for images of the transcendental flute player and His Rādhā, who have so captured your heart, and thank you for introducing us to Caitanya Mahāprabhu who, as a path-breaker, brought spirituality to the streets without considerations of color, cast, or creed.

Thank you for showing us that changing the world starts individually and that to become big really means to become small, and that one can have everything by having nothing if the consciousness is harmoniously attuned to the Divine. Thank you for not retiring but with great difficulty, at such an advanced age, traveling to distant, unfamiliar lands, carrying the essence of Vṛndāvana and Māyāpur and the culture of Kṛṣṇa *bhakti* to those whose acceptance of these gifts you were unaware of.

Thank you for your sense of humor and your ability to make us laugh at ourselves while pointing out deep philosophical truths and our own personal shortcomings. Thank you always for your encouragement by instruction, words, and simple glance. Thank you for your ear-to-ear smile which lights up the hearts of all who have met you, and especially those who carry you in theirs.

Thank you for Jagannātha; thank you for Ratha-yātrā; thank you for allowing us all, although inexperienced and unqualified, but somehow convinced and purchased by your love, to dance and chant and enter ever so slightly into your Kṛṣṇa world, knowing that your gentle but firm guidance will gradually lead us into our own truth and hopefully eventual surrender to you, our guide, our teacher, our spiritual father, and our eternal well-wisher.

*Your insignificant servant,*

Narottamānanda Dāsa

## Madhukanta Dāsa

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*namaṁ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
Śrīmate bhaktivedānta-svāmin iti nāmine*

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

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Dear Śrīla Prabhupāda,

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

Today we celebrate the 117<sup>th</sup> anniversary of your divine appearance. I am filled with awe when I contemplate all that you accomplished for your guru mahārāja, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda, and you did it all with such consummate style and grace and, what is most astonishing, you gave all credit and glory to your gurudeva, never claiming or desiring any recognition for yourself.

While beginning to consider how to properly glorify you there are two words (amongst all the unlimited dictionary of adjectives that can be sung in your praise) that come to mind and those two words are “caring” and “duty”. In a letter to one of your beloved disciples, you demonstrated your caring nature and dedication to duty by revealing your love for your guru mahārāja:

“All along I have been discouraged in every way by my god brothers, but still I have stuck to my duty, keeping my Spiritual Master always in front. Because there is some fighting or bickering amongst us, that does not mean that I should go away. If I have understood the order of my Spiritual Master rightly, then I must perform my duty under any circumstances and never once think of going

away under disgust.

If there is some incident and I claim that no one is cooperating with me or no one will work with me, that is my defect, not theirs. The Vaiṣṇava devotee must think like this. We should not find fault with others and criticize and go away, that is not the Vaiṣṇava way. Better we should always be willing to offer all respect to others and consider them as our superiors always.”

And again in another letter,

“This is not good, this unsteady position. I have never been in favour of this practice of many times changing the responsible officers, three times in one week changing presidents, this will ruin the whole thing. From now on if someone takes the leading post, he must agree to stick and not go away just because it is difficult from time to time. That is ideal leader. He is responsible and he knows his duty. Just like I did that. My Guru mahārāja gave me a task and always I was discouraged by my god brothers, but I did not forget him even for a moment, and I was determined to follow my duty, even though sometimes I did not like to do it. But this always changing means no sense. If he is leader, he must be fixed-up. Otherwise, if he has no real interest, why he takes that post? He must be responsible. He must stick and develop the highest standard of Kṛṣṇa consciousness practice in that area of management. But if he is sometimes thinking, Oh, I do not like to do this, let me go away at first opportunity, then how will things go on? That is just like democratic system in your government: every four, five years changing all the leaders. In this way, each man is thinking he shall not try to do very much. No one is interested in the real welfare of the citizens, simply because the post is temporary. That is not our process. Real meaning of duty is just like Arjuna: he did not like to be responsible, he wanted to leave the scene, but Kṛṣṇa convinced him this is your duty, to fight, so he did it for Kṛṣṇa, and he fought until the last man was killed from the opposing side. That is leadership. He is determined to stick to his position because he has understood Kṛṣṇa.”

Also, your ability to inspire your disciples and followers to continue serving you in separation and to make your mission their mission makes bearing the pain of your separation almost tolerable, because their efforts to carry out your divine instructions to first practice



Kṛṣṇa consciousness and then spread Kṛṣṇa consciousness throughout the world, “in every town and village”, are a constant reminder of your immense potency and also your unconditional love and devotion for all your disciples and followers. May I be forever blessed with the good sense to take shelter at the feet of the followers of your Divine Grace by rendering them the caring, humble and dutiful service that you expect and deserve from your disciple and followers.

Finally, I make it a policy to recite your final words of humility and glorification for your gurudeva in your 1936 *Vyas-pūjā* offering on your *Vyas-pūjā* day:

“Personally, I have no hope for any direct service for the coming *crores* of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined, due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.”

*Your fallen servant,*

Madhukanta Dāsa

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### Caruhasa Dāsa

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Dear Gurudeva,

I miss you very much but I know you are with me always, my dearest master. I think of you when I go to bed at night and when I get up in the morning. It is hard to get up but your sweet face is what I see to awake. I listen to your *japa* tape when I chant and it helps me to remember Kṛṣṇa and keep the pace.

Thank you for inspiring me to paint pictures of Kṛṣṇa, and murals at your temples. You taught me how to paint them many years ago in San Francisco. You gave me your blessing to make films about Lord Rāma, and everything happened as you told me. You made

the impossible possible. I got the *Lakṣmī* and made the film.

All I can hope is that I can go back to Godhead at the time of death. I can only think of you and not so much of Kṛṣṇa because I have no attraction to Him. But if I can at least think of you at the time I leave my body then I know I will be safe in your loving arms. You are my beloved spiritual master and I can never tell you how much I appreciate you. I love you so very much.

*Your worthless disciple,*

Caruhasa Dāsa

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### Aditi Devī Dāsī

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My dearest Śrīla Prabhupāda,

Thank you for accepting me as your disciple, and thank you for introducing the worship of Gaura-Nitāi to your Western disciples because without Lord Nityānanda's mercy, who amongst us would have been qualified to approach Lord Caitanya and Their Lordships Śrī Śrī Rādhā and Kṛṣṇa?

I loved to be present in your *darśanas* in Bury Place, London, Fontenay-aux-Roses and Rue Le Sueur, Paris, and best of all, in your *darśana* room in your home in Raman Reti, Vṛndāvana. It was amazing to watch how you would guide a conversation (for example with Indian guests) from simple chit-chat to the lotus feet of Rādhā and Kṛṣṇa. And when you would say, "Kṛṣṇa" He was personally present. Another time in Paris you preached to our two elderly congregational members...you set them right in front of your desk and you preached so nicely to them, as we all looked on. You always taught by example, and we learned from you. To see the light and love in your eyes, and your compassion...and it seemed that time would stop and we were in the spiritual eternal present... and we wanted it to go on forever.

Thank you, Śrīla Prabhupāda... for your beautiful *Kṛṣṇa Book*, *Bhagavad Gīta*, *Śrīmad Bhāgavatam*, *Caitanya Caritāmṛta*, and other texts. You didn't know how much time you would be with us, so while we were sleeping, you were translating and speaking your purports into the recorder... these texts which have become the basis of all Kṛṣṇa conscious practitioners, and the textbooks

for the next 10,000 years. Your *Kṛṣṇa Book* is my favorite pastime book, and I still read a little before bed, just as we used to do upon returning from *harināma* in the evenings while drinking a little hot milk. What a beautiful way to end a day spent in Kṛṣṇa's service.

I want to please you, Śrīla Prabhupāda, and I am sorry I don't follow as nicely as I should. I ask your guidance in returning to Geneva, Switzerland... my Prabhupāda *deśa*. Please show me the way to move hearts and minds towards the lotus feet of Gaura-Nitāi and Rādhā and Kṛṣṇa. Gaura-Nitāi, Who now reside in Zurich ISKCON, still live in spirit in Geneva. The present owners of the temple/house which you visited in 1974 told devotees that they sometimes have dreams in which two persons are dancing, swaying side to side with their arms extended in the air. Help me to have full faith in your words, Śrīla Prabhupāda. When I went in to say goodbye to you in London in the summer of 1971, you said you would come to Geneva (which you did in 1974), and you said, "Geneva is not a very big city, but it is a very important one." And when our first temple was closed by the then GBC secretary of that part of Europe, you were very upset. When you came to Fontenay-aux-Roses in the summer of 1972, you said to him, "I am opening temples, and you are closing them." Fortunately other devotees, especially GuruGaurāṅga Prabhu, were determined to please you and returned at that time to open another temple in Geneva and kept a presence there until 1978. So help us again, Śrīla Prabhupāda, to please you by doing something of value towards spreading Kṛṣṇa consciousness in Geneva, and to the leaders of the world.

*I remain, your insignificant servant,*

Aditi Devī Dāsī

**Kusha Devī Dāsī**

---

Dear, most beloved Śrīla Prabhupāda,

Please accept my most humble obeisances! All glories to your ongoing upliftment of the assembled Vaiṣṇavas by teaching us how to serve Kṛṣṇa!

I have been listening to a few of your special *shishyas'* memories of your exceptional pastimes while you built Kṛṣṇa Balarāma Mandir, and how you affected their entire lives in such an epic manner. Your

heart-touching influence has stretched over the shoals of time into the everyday lives of millions of people here on this Earth planet.

You asked Bhagat-ji to help Govinda Dāsi and I find a safe place here in Vṛndāvana to retire. Our golden years are filled with shining nectar because you provided many of us residence here in Śrī Vṛndāvana *Dhāma* amongst so many exalted souls. We gratefully live 'dream lives' due to your mercy. Thank you, Śrīla Prabhupāda!

How you spread Kṛṣṇa consciousness all over Mother Earth in one short decade is amazing! How you mercifully continue to share your love through your disciples is astounding! It is also apparent that you continue to lend us your *adhikāra* and uplift our capacity to ways beyond the maximum. As you have said, "Impossible is a word in a fool's dictionary."

Due to your compassionate and thunderbolt-like nature, simple surrender to the careful instructions found in your unalloyed books continues to guide us towards our greatest triumph. They are like treasure maps illuminating the way to Goloka Vṛndāvana. By studying and sharing your books carefully, following in the footsteps of Lord Caitanya's *harināma saṅkīrtana* party, our way back to Godhead becomes crystal clear.

Your unfettered generosity guides us all. Thank you for taking such a huge risk by coming to the Western *pātāla* and investing your mercy in *mlecchas* and *yavanas* like us. We continuously appreciate and love your heart-rending and adventurous magnificence, and beg to become purely your "transparent via-medium."

We are all basking in the golden glow of the graceful shade of your lotus feet, Śrīla Prabhupāda!

We beg to remain forever in your debt,

*Your servant,*

Kusha Devī Dāsī

To my most beloved spiritual master, Śrīla Prabhupāda.

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

You so kindly lifted me out of the darkness of ignorance many years ago when I had run amok roaming the streets of Paris, France, with no idea as to what was the purpose of life. Somehow or other, you were willing to accept me as your initiated disciple and guide me in devotional service through the agency of your staunch followers who took me under their wing.

Although I am not worthy to have the association of your glorious disciples, Kṛṣṇa has recently given me the opportunity to interact with many wonderful devotees around the world via the Internet, especially on Facebook. After having been banned for so many years from my local temples, I was beginning to lose all hope that I would ever be welcomed back into the holy Vaiṣṇava *saṅga*.

As far as the state of ISKCON is concerned, there are still a number of your disciples who actively serve within ISKCON temples and many more who visit your temples to take *darśana* of the Deities. Beyond that, there is a “greater ISKCON” consisting of devotees who are devoted to you but who choose to work independently of ISKCON management. And then there are devotees who have sought advanced association outside of ISKCON but within the Gauḍīya line from Caitanya Mahāprabhu.

Finally, there is a camp known as “ṛtvik” whose understanding is that only you can be worshipped as guru within ISKCON. I believe this is in agreement with the principle of *ācāryavan puruso veda*, that the great *ācārya* is to be worshipped “as good as God.” What I do not agree with is their concept of the departed Vaiṣṇava *ācārya* continuing to formally accept direct disciples by giving them *dīkṣā* even after entering *mahā-samādhī*.

“An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead... A spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself.” (Śrī Caitanya *caritāmṛta*, Madhya-līlā 10.136)

With your permission, I would like to take this opportunity to request that as the ever-present, all-knowing spiritual master dwelling in our hearts and guiding us from within, you kindly enlighten us as to what your wishes are in terms of the identity

and role of guru within ISKCON. If your intention is to have the officiating *ācārya* (ṛtvik *ācārya* transparent to the previous *ācārya*) give *dīkṣā* to your grand-disciples as I have always asserted, then please educate us all to that effect.

There is so much acrimony amongst the factions that I do not believe the society as a whole can long endure. There are many devotees like myself who have been assaulted, demonized and ostracized, and I believe this treatment of dissenters and independent thinkers could be the undoing of ISKCON unless you somehow intervene, or if Kṛṣṇa Himself rectifies the situation. I know you have not abandoned us and never will. As many of us now approach the twilight of our years in this body and prepare to cast off this mortal coil, please help us to find peace in our hearts and fill us with a sense of brotherly love and an unending love for Śrī Śrī Rādhā and Kṛṣṇa.

*Your eternal servant,*

Locanānanda Dāsa

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### Nandalal Devī Dāsī

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

I was born in the darkest of ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

I lay this offering at the feet of my honored and respected godbrothers and godsisters in the hope and prayer that they will find it worthy enough to offer at your lotus feet.

I know that I am unworthy to be your disciple, but I pray desperately that among the family of Vaiṣṇavas that have sprung up as your offering to Caitanya Mahāprabhu and all of His associates, servants and followers, I may somehow or other be included.

Let my glaring faults be replaced with the purity, mercy and selflessness with which you delivered spiritual knowledge to us. May my dull mind and heart reflect, even in small amount, the brilliant compassion with which you delivered spiritual knowledge to us; may I replace envy with the sweetness and humility you so causelessly lavished upon us, and may I, as you did, die in the attempt to deliver spiritual knowledge to all the souls drowning in the dark morass of names and forms in this material world.

*Forever yours in love and service,*

Nandalal Devī Dāsī

### Vārāṇasī Devī Dāsī

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I offer my most respectful and humble obeisances unto the lotus feet of my guru, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, by whose causeless mercy I am even allowed to offer these obeisances.

... By whose grace I have the opportunity to read such exalted Vedic scriptures as *Śrīmad Bhagavad-Gītā*, *Śrīmad Bhāgavatam* and *Śrī Caitanya Caritāmṛta*, which he so painstakingly translated so that people from countries the world over can take shelter of such nectar.

... By whose grace his purports of thousands of verses give understanding for such an unintelligent person as myself to have a glimpse into the spiritual world and the path of *bhakti* mārga.

... By whose grace myself, along with so many others, have had the opportunity to serve Their Lordships in the temple by dressing, sewing, cooking, making flower garlands, decorating and offering *āratrika*.

... By whose grace I have danced and chanted the holy names of Śrī Hari on the streets of NYC, LA, Honolulu, and Philly, and pulled the Rathes of Śrī Jagannātha, Balarāma and Subhadrā in Purī, LA, and NYC.

... By whose grace I can call myself a godsister to so many exalted devotees who continue to inspire me and spur me on in my quest for Kṛṣṇa consciousness. Without such examples of devotion and dedication to our guru's instructions, I would have fallen by the

wayside long ago.

Thank you Śrīla Prabhupāda, for accepting me and continuing to accept me even though knowing the true nature of this heart.

*Forever your eternal servant,*

Vārāṇasī Devī Dāsī

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### Śatadhanya Dāsa

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What greater gift, reciprocation or devotional service can we offer to Śrīla Prabhupāda other than each of us, ourselves, becoming Kṛṣṇa conscious? Who is Kṛṣṇa conscious? It's not always or necessarily often the big organizational leaders in the limelight or meetings, but sometimes just ordinary devotees, men or women, carrying out their devotional service somewhere or other. Unsung, undesignated, hero devotees who have a real and palpable combination of *ācāra* and *pracāra*—they behave and preach well and their resultant fame is only founded on Kṛṣṇa consciousness as a devotee of the Lord. They are not quick to criticize or gossip about others, but rather wait and see for themselves the Kṛṣṇa conscious substance a person is made of before they give someone a bad name and hang him—they are never happy to see the distress of other devotees. They are mature, both materially and spiritually, and do not act or speak whimsically, but pervade their dealings and relationships with devotion, friendliness, intelligence, sensitivity and prudence. They have firm faith that Kṛṣṇa, the Supreme Controller, is the ultimate overseer and permitter and are therefore satisfied with whatever comes of its own accord. They are patient, cool-headed and loyal and committed to devotional service to Śrīla Prabhupāda. They are experienced, as well, in worldly dealings—not fools—and even if they don't know a subject matter they will find it out and assess it pragmatically for Kṛṣṇa. They won't easily let Kṛṣṇa's interests be impeded, but rather protect and promote such interests at all costs and in all circumstances. They are spiritually strong and do not quit or leave Kṛṣṇa consciousness because of others' criticism, bias or unwisdom. When they are assigned a service, they are determined to get the job done or exhaust all avenues in attempting to do so. They may not yet be completely pure and in their lifetime may once or twice have lost a battle with *Māyā* and fell down—for which they have great regret and great sincerity by which they never fall down again. They apply this same principle Lord Kṛṣṇa spoke in



*Bhagavad-Gītā*, “*Api cet suduracharo...*,” to all other devotees and do not adhere to the mundane and parochial concept of *perdition* or life-long/eternal damnation. They have taken actual shelter of chanting the holy names of the Lord, fully convinced of its potency and are experiencing a transcendental revolution within their lives. From chanting the holy names of the Lord, gradually more purely, they have tangible perception and substantial realization of wonderful Kṛṣṇa consciousness. They are truly beginning to have appreciation and find higher pleasure beyond the bodily concept of life, while simultaneously understanding their smallness and becoming steadily detached from pale, dead, outspread, pithy matter. They have no touch of *sahajīya* or over-sentimental tendency for so-called ‘higher subject matters of *līlā* and *rasa*’, but rather take full pleasure in the entire ambit and science of Kṛṣṇa consciousness. They are never morose—they have too much knowledge for that—they are quick-witted and have a keen sense of humor—their happiness is contagious. They have real affection for Śrīla Prabhupāda—indeed they are Prabhupāda men/women! They are always ready to extend help and advice and render service to other devotees. They are not *phony baloney* or puffed up with self-importance and they don’t hype others, even their own disciples, into thinking they are pure, *Paramahansa* devotees—they are real and not pretentious. They point everyone to Śrīla Prabhupāda—indeed Prabhupāda is an unlimited pot of sweet rice and they are but ladles to dish out the sweet rice to others. They are not bitter and hold no animosity toward ISKCON leaders even if any such leaders made or continue to make some mistakes. They do not get carried away by their status or position or by praise or honor, nor do they cling to or abuse the same. Whatever wealth, opulence or recognition they may obtain while representing Śrīla Prabhupāda is utilized fully in Kṛṣṇa’s service.

We get real pleasure by associating and discussing philosophy with such devotees. They are sane, not crazy, and their talks and views are also sane and not crazy. They are not politicians—they don’t push their own motivated agendas, but are always focused on Śrīla Prabhupāda’s and Kṛṣṇa’s interests, neither campaigning for *vox populi*. They are intelligent, creative, sensitive and independent minded, but always cooperative with ISKCON leadership. They practice what they preach; they are renounced in mind and body, but are not fanatics or square-heads. They are a breath of transcendental fresh air, and by their association you also feel Kṛṣṇa conscious. They indeed reflect Śrīla Prabhupāda’s

qualities, and who would not desire to bask and reciprocate in their transcendental aura?

I could go on—but there is no need—you get the idea. I personally know a ‘few’ Kṛṣṇa conscious devotees like this, ‘not too many’—I bet you do too! Could you imagine the good fortune of ISKCON and the world at large if this number increases unremittingly? For Śrīla Prabhupāda’s sake, let’s become one of them!

*Your humble servant,*

Satadhanya Dāsa

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**Narayani Devī Dāsī**

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Dear Śrīla Prabhupāda,

I can never repay you for making me an instrument of your mercy. When we are receptive to your mercy, we see miracles happen. Devotees who are hopeless become hopeful and make advancement by remembering your instructions and your promise to take them back to Godhead. Devotees who are fearful become fearless by hearing your message and seeing your example of faith. They see how by following your instructions their lives can change. The fog in the heart becomes dissipated by the sun of the Hare Kṛṣṇa mantra you have so kindly given. All doubts become destroyed by the sword of knowledge shining in your books.

It is said in Canto 7, *jnanasim acyuta balah*, the sword of knowledge is given by Kṛṣṇa and the strength to hold the sword is given by Balarāma. We sharpen the sword by following your instructions to chant and engage in devotional service.

Please give me the strength to tolerate all difficulties I may encounter in your service, all obstacles that may hinder preaching your message of *Śrīmad Bhāgavatam*, that may hinder us from distinguishing truth from illusion. Please pacify all envious persons of this Kali-yuga and engage them in devotional service to your lotus feet. Alone, I have no power to push on this movement, but with your blessings, and the blessings of the Vaiṣṇavas, we can please Gaura-Nitāi and Rādhā-Govinda and bring everyone to devotional service.

Śrīla Prabhupāda, please make me an instrument of your mercy. Your mercy is all that I'm made of. Please bless me to do the impossible—to change people's hearts, to make them strong and give them faith. My only qualification is that I have faith in you, Śrīla Prabhupāda. Through me, let your will be done.

*Your servant,*

Narayani Devī Dāsī

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**Caitanya Devī Dāsī**

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

**“At Last I Am Finally Home”**

You journeyed alone on the *Jaladuta* cargo ship;  
everyone was quite amazed that you  
survived the two-month trip.

You could have stayed in Vṛndāvana under  
the shelter of Rūpa Goswāmī's *samādhi*,  
watching the monkeys play, as you ate  
your rice, *dahl* and *chapatis*.

Instead, you chose to follow the instructions of your guru;  
and with great determination you set  
out to travel and preach  
in the most degraded place; in India,  
known as the materialistic West.

Suffering two heart attacks, you could have given up;  
yet, you were filled with strength, courage,  
determination, and faith.

With the blessings of guru and Kṛṣṇa, you  
continued on, to save the human race.

Always remembering Kṛṣṇa sitting there within your heart,  
you came to disseminate His words of absolute knowledge  
before you would soon depart.

Teaching, “You are not this body; you are pure, spirit soul.  
Your life is eternal, and *bhakti yoga*  
is the nature of your soul.”

With a few pennies in your pocket, not having any friends;  
you were determined to fight against Māyā’s  
battle, headed by evil Kali and Sin.

Armed with the Torchlight of Knowledge;  
and *Bhagavada-gita As It Is*,  
you had full faith in knowing that surely you would win.

In the Boston Harbor you did land,  
spreading Mahāprabhu’s mission  
to every woman, child, and man.

Never doubting Vedavyāsa’s word,  
you were armed with a trunk full of weapons;  
*Śrīmad Bhāgavatam* was your mighty sword.

Sitting in a park full of hippies, businessmen and dogs,  
the sweet name of Govinda emanated from your lips.  
The pure transcendental sounds vibrated from your tongue,  
Lord Caitanya’s *mahā-mantra: Hare Kṛṣṇa, Hare Rāma*.

These three names of God, you boldly declared,  
would purify the hearts of all; even a lonely New York bum.

The time had come, all humanity could see,  
Śrīla Bhaktivinoda Ṭhākura’s prediction, the  
truth indeed, when *harināma saṅkīrtana*  
would surely set the Western world free.

By your causeless mercy,  
sinful activities were being eradicated.  
Shouts of jubilation could now be heard from  
the eternal glee club members singing, “*Hari, Hari, Hari!*”

Creating temples, disciples, and your  
mighty BBT Brihad Mridanga Press,  
in a short span of 11 years, the world  
you greatly did impress.

Totally immersed in meditation of the holy  
names of Kṛṣṇa upon your lips,  
delivering mankind from birth, old age, disease and death.

Never before in history in such a short amount of time,  
had one man ever accomplished such an amazing feat.  
You delivered Lord Caitanya's message  
to everyone you would meet.

Stumbling, I now fall down, grasping your lotus feet,  
with a blackened heart, filled with lifetimes  
of degraded and dirty deeds.

Crying, and crawling towards you, filled with great remorse;  
I am simply imploring this from Your  
Most Holy, Divine Grace;  
"Kindly deliver and free me from this  
horrible and loathsome place."

Never can I repay you, Śrīla Prabhupāda,  
for the unlimited love and gifts you have bestowed.  
I can only humbly beg you, oh topmost servant of the Lord.  
Please, please... take me back to Godhead,  
to Lord Kṛṣṇa's eternal abode;  
where once and for all, I can whole heartedly  
say, "At last! I am finally home."

*Your servant,*

Caitanya Devī Dāsī

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### Gunarnava Dāsa

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From Holy Vṛndāvana you came  
You journeyed on a boat, the *Jaladuta* its name  
Its freight was you, your love, O Master  
Containers filled with boundless seeds  
That journey was fraught with immense danger  
A most piercing pain your heart was under attack  
Not once but many times it happened on that journey  
Fragile you were, O Master, giving up was not your option  
Your undertaking to save the most fallen, gave you strength  
You came with Kṛṣṇa in your heart, you came here

Sometimes you thought why Kṛṣṇa has brought you here?  
 The buildings, so grey and tall, hiding the sunlight  
 as a black cloud  
 The darkness of Kali's tapestry wore layer upon layer  
 Your soft lotus feet moving down the plank to the floor below  
 Śrīla Prabhupāda O spiritual gardener arrived you have  
 To plant those seeds within the hearts of souls who desire so  
 You planted many seeds in many hearts your  
 mercy unfathomable  
 In London's Trafalgar Square surrounded by large lions  
 and steep steps  
 Śrīla Prabhupāda, O Master, in my granite-like heart  
 you planted a seed  
 Your mercy rain, the sacrificial fire, red and golden  
 flames and holy names  
 Devotees chanting, the sound of your transcendental voice  
 I felt overwhelmed, my throat jumping as I tried to swallow  
 Looking at me, Śrīla Prabhupāda, with golden complexion  
 Gunarnava Dāsa, your name is Gunarnava Dāsa, Hare Kṛṣṇa  
*Haribol Gunarnava*, was the sound that I heard  
 Dhananjaya temple president, smiling said  
 Prabhupāda's calling, to his room, you must come  
 A devotee friend too, Smara Hari, together we went  
 The door opened, inside a most golden-like hue  
 In awe and reverence, my head touching the floor  
 Śrīla Prabhupāda's request, go to Vṛndāvana a  
 temple to build  
 Their Lordships are waiting for their house to be filled  
 We arrived in Vṛndāvana to sounds never heard  
 I could not sleep, my mind in a twirl, my heart racing  
 Transcendental, authentic, timeless, peacocks  
 calling, another world  
 I was speechless, felt helpless, humbling, and  
 feeling not worthy  
 Living with others on the roof of Rādhā Damodar temple  
 Prabhupāda suggested we live in huts on the land  
 Prabhupāda came to the land and smiled at our dwelling  
 This is Goswāmī mood, living in huts and under trees  
 All day counting bags of gold (cement) in blistering sunlight  
 Truck after truck till early evening, the count must be right  
 Prabhupāda said "Come to my room", and asked  
 "How many bags?"  
 1623 bags, I said, "Yes, that is correct," Prabhupāda replied

Over 300 workers now employed, serving round and  
 round the clock  
 Second chance, opening date looms, the image of  
 Prabhupāda's thunder  
 The cement mixers sound, "Resembling an orchestra,"  
 Prabhupāda said  
 Chief minister arrives; its Ramnavami day, Their  
 Lordships appear  
 Prabhupāda's stern thunderbolt transforms to  
 the mood of a rose  
 Offering arotik, Prabhupāda smiling, feeling most  
 humble and proud  
 To the transcendental Brothers, at last, this moment profound  
 Śrī Śrī Kṛṣṇa Balarāma *ki jaya*, Śrīla Prabhupāda *ki jaya*  
 Vedic school education, parents should trust  
 Śrīla Prabhupāda pronounces, gurukula a must  
 You and Tribhuvanatha should try and collect *lakṣmī*  
 Also bring Arab boys to be taught at this school  
 Come back to my room, to learn how to preach  
 I return from my travels, Śrīla Prabhupāda calls me  
 Now build a school for hundreds of boys  
 Also be thinking that pure milk is essential  
 For Kṛṣṇa, Balarāma, and my disciples are needy  
 In Govardhana my Seiko watch turned into a cow  
 Very soon, one cow multiplied into many more  
 Thanks to Sravānanda, his parents, and the military too  
 Prabhupāda explicit, his every desire is driven by Paramātmā  
 I am in complete unison with the Supersoul sitting in my heart  
 Jai Śrīla Prabhupāda  
 Around and around this earth, Śrīla Prabhupāda  
 travelled tirelessly  
 Always coming back to Vṛndāvana, your home, from  
 whence you first came  
 This time, your return was different, because you will  
 now stay forever  
 Kṛṣṇa and Balarāma kept you home wanting so much  
 your association  
 Prabhupāda! You became very frail, unable to eat  
 You said, bring a pure black cow; its milk will give strength  
 Bhagaji and I kept that black cow outside Prabhupāda's room  
 The special milk on tap twenty-four-seven for  
 Prabhupāda's well being

Śrīla Prabhupāda became stronger, taking his  
 dairy requirement  
 He was beginning to sit up, although still visibly frail  
 Prabhupāda requested light *kīrtana* in groups of 3 or 4  
 I led a small group of 3 which included godbrother Puṣkara  
 During *kīrtana*, one late afternoon, I was sitting  
 close to Prabhupāda  
 He was sitting on the side of his bed, His lotus feet  
 touching the floor  
 During *kīrtana*, I thought I called out “*Jaya Prabhupāda*,” I  
 did, quite loudly  
 He opened His eyes and looked down at me  
 Just for a moment I saw Prabhupāda staring at me  
 I looked away, feeling guilty I had unnecessarily  
 disturbed my master.  
 Moments of silence replaced the chanting, my  
 heart beating loudly  
 Śrīla Prabhupāda said to me “Gunarnava, due to your mercy  
 I am living today”  
 Then silence, then again Śrīla Prabhupāda said “Thank you  
 very much, your mercy”  
 I replied, “It’s your mercy Prabhupāda, it’s your mercy, thank  
 you, thank you.”  
 Prabhupāda said, “Chant”; I began chanting and felt  
 very warm inside.  
 That very personal exchange, the intimacy, left me ecstatic  
 We were chanting for about another 10 minutes or so.  
 Prabhupāda again said to stop chanting, at once we stopped  
 Śrīla Prabhupāda looked down again and said  
 “It is your mercy that I am here, just drinking  
 the black cow milk  
 You brought the cow like I asked and I’m here with you all  
 So that is your mercy, thank you for your mercy”  
 I am a speck of dust on the bottom of your slippers  
 Everything we do for you Prabhupāda is all your mercy  
 It is your causeless mercy O’Master that I am  
 here this moment  
 Please, may I serve your lotus feet birth after birth?  
 The *kīrtana* group stopped and left Śrīla Prabhupāda’s room  
 It was time to share the mercy, we walked slowly away  
 I held those moments of ecstatic meaning, wanting them  
 to be ever fresh  
 I could not and would not sleep for many days; I wanted to



freeze those moments forever  
 Over the coming weeks Śrīla Prabhupāda kept translating  
 until he couldn't  
 Prabhupāda invited many godbrothers, Kṛṣṇa  
 Dāsa Bābājī came  
 Chanting, dancing, laughing, and giggling like a  
 small cowherd boy  
 Prabhupāda, frail in body, emancipated, exhibited  
 humility beyond belief  
 "Excuse any offenses I may have done towards you all",  
 Prabhupāda said, again and again  
 I observed all these transcendental mellows, the purity, the  
 innocence, I felt alive  
 The assumptions I still sit with today, are exactly  
 as they were then  
 Prabhupāda's consciousness pure, unalloyed, *Uttama*  
*adhikārī* the highest  
 Topmost swan-like devotee, seeing everyone  
 better than himself  
 As a preaching *sannyāsī* he would use discrimination  
 Associate with the devotees, preach to the innocent, and  
 avoid the demons  
*Trnad api sunicena taror api sahisnuna*  
*Amanina manadena kīrtanaiyah sada harih*  
 That night in his room, Śrīla Prabhupāda left us, leaving his  
 body for us to preserve  
 Kṛṣṇa arranged that I remained at Prabhupāda's lotus  
 feet that night  
 The sounds of my godbrothers and sisters crying and  
 chanting in despair  
 I continue to serve you my Master, forever in separation, until  
 you decide otherwise  
 I pray to you, O Lord and Master, to eternally engage this fool  
 In your devotional service birth after birth  
 As that speck of dust under your slipper  
 Śrīla Prabhupāda, you would always write, "Please  
 accept my blessings"  
 Planting my seed are your eternal blessings showered on me  
 I lay prostrate at your lotus feet forever  
 Śrīla Prabhupada *ki jai*

## Mahāsini Devī Dāsī

---

Dear Śrīla Prabhupāda,

Everything I am, I owe to your teachings. I know nothing of any substance except those truths which you have taught; and those truths sustain me and guide me in all of my relationships and in every endeavor.

While I may seem, even to myself, to be more enamored of Kṛṣṇa's inferior energy than of His divine energy, I would not even know that I am foolishly chasing Māyā's illusions if I had not learned of Māyā's existence from you. I would take it as reality.

I cannot conceive of how much poorer the planet Earth would be today had you not come and taught us all to chant Hare Kṛṣṇa.

When this life is finished, my perfection would be to take birth in this ISKCON movement you began.

*Your grateful daughter,*

Mahāsini Devī Dāsī

## Somadas Dāsa

---

All glories to You, Śrīla Prabhupāda.

Please accept my humble obeisances.

Śrīla Prabhupāda, I love hearing about you from your devotees. They have so much love and respect for you. And it comes through when they talk about you. It doesn't matter if it is an insignificant remembrance, the love the story is told with makes it very significant and purifying for all who hear it.

And they are still fresh even after so many years. You are a touchstone of Kṛṣṇa consciousness. You are completely in the topmost position of pure love of Kṛṣṇa. Everything that you do is permeated with this Kṛṣṇa *prema*. And by remembering your activities we become enlivened and purified.

Thank you for accepting me as one of your disciples. Please grant

me the remembrance of your pastimes and the strength to assist you by carrying out your instructions. And please grant me that my only desire is your pleasure.

*Your eternal servant,*

Somadas Dāsa

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## Suresvara Dāsa

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### “You’re an Idiot”

If this were the BBT Vyāsa-pūjā book, my eyes would first fly to the photos of Śrīla Prabhupāda...

Prabhupāda is praying, palms pressed. A golden watch ticks the time. A soft light bathes his head. Oh! The light is coming *from* his head. His eyes are closed, brows turned upward. He is completely surrendered to Kṛṣṇa.

Prabhupāda is sitting cross-legged on a white sheet playing mṛdaṅga. *Gopī-candana* anoints his forehead. His eyes are slit in concentration, microphones crane nearby. He wears big bright earphones, conjuring up an astronaut. His vibrations pierce the universe, and Kṛṣṇa listens.

Magnificent Prabhupāda is dancing atop a Ratha-yātrā cart, rose garland flowing, arms upraised, inspiring the crowd to chant and dance. He is just about to leap, and so are the trees; the clouds too.

My thumb relaxes and the pages flip by: Prabhupāda on Juhu Beach, Prabhupāda in Red Square; Prabhupāda like thunder, Prabhupāda like a baby; Prabhupāda in a hut; Prabhupāda ten stories up; Prabhupāda fingering beads, initiating disciples, throwing flowers, giving a sweet, giving sauce, his shiny rings, gold tooth, *tilaka*, surabhi lips... what about his words?

Some look on Śrīla Prabhupāda as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing from him, cannot understand him at all.

Since this amazing *Tributes* book doesn’t yet have the funds for photos, I will try to draw a word picture for you:

The time is September 1972. Śrīla Prabhupāda is in Dallas to install Śrī Śrī Rādhā-Kālacandjī. Before the installation, there is an initiation ceremony. I sit third base from His Divine Grace, who is at home on the *vyāsāsana* chanting verses from the *Brahma-saṁhitā*. Suddenly Prabhupāda needs something. His eyes search the room for help. I know he needs something, but all I can do is sit and grin. Then his glance falls upon me. It is the kindest glance in the world. It says: 'You're an idiot'. My grin widens. *Jaya!* I'm an idiot. You love me, Śrīla Prabhupāda, and I'm an idiot. *Jaya!*

After the initiations Prabhupāda disappears from the *vyāsāsana*, and everyone turns toward the Deity curtains, anticipating the inaugural āraṭi. The conch blows, the curtains part, and there stand Śrī Śrī Rādhākalacandji, their marble forms jumping out of a background of plain white sheets. We gasp, and gasp again when, beside the altar, we see a blaze of saffron bent over the *acamana* cup. Śrīla Prabhupāda!

His Divine Grace is preparing to offer the first āraṭi. From beginning to end, our eyes fly from Prabhupāda to the Deities and back again. To this day, every time I offer āraṭi, I think of Prabhupāda offering this āraṭi. Every move so deliberate, so loving, so completely focused on Śrī Śrī Rādhā-Kālacandji.

When Śrīla Prabhupāda offers the water, something happens, something we've never seen before. After offering to the Deities, His Divine Grace walks the water conch to the front of the stage and starts flinging the water from his lotus hand out to us below. We leap high like little birds, caching the life-giving drops in our mouths.

"The spiritual master is receiving benediction from the ocean of mercy. Just as the cloud pours water on the forest fire to extinguish it, so the spiritual master extinguishes the blazing fire of material existence..."

Again and again we leap, as if in slow motion, drinking the drops I feel again in this meditation. I'm still an idiot, but I'm hopeful. O brothers and sisters, let us continue to drink and distribute his mercy drops till our last breath. At the top of our leap, as our bodies drop, let us follow His Divine Grace upward and out of this world, showing the way to as many fortunate souls as we can. I can wish no better fortune for anyone.

Your servant and godbrother,

Suresvara Dāsa

### Pañcaratna Dāsa

---

Dear Śrīla Prabhupāda,

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

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

A word, a glance, a flower's scent  
radiate from you; rays of light  
to penetrate the blackness  
in which I live, ignorant, ignoring.  
You bring me light  
and heat, a spark igniting,  
reviving a flicker of love.  
Please help me fan this flame,  
make it burn up  
the detritus of my pride  
that flows, stinking,  
from my corrupted heart.  
Subdued by your sweetness,  
your mercy, your kindness,  
make my crooked intelligence,  
surrender its grip,  
letting open the flue,  
the fresh air of Śrī *Harināma*,  
fueling the fire of *bhakti*.  
I depend on you,  
yet I must fight,  
do my part,  
open my heart,  
listen,  
Even when I don't understand,  
when doubts storm my mind,  
making tempests  
in the teapot of my meager brain.  
If I can just listen,

feel the pure love you impart,  
your Kṛṣṇa *prema* overwhelming  
the *Kali-chela* encaging my soul,  
Then despite my failings,  
I will maintain this hope.  
May you forgive my offenses  
And engage me always

In your service.

*Your unworthy servant,*

Pañcaratna Dāsa

---

**Sankarshan Dāsa Adhikārī**

---

**Thank you, my dear Śrīla Prabhupāda**

Thank you, my dear Śrīla Prabhupāda  
You so kindly touched my heart  
Blessed me with transcendental knowledge  
Made my miseries depart.  
You attracted the millions  
To your dearest sweet Lord  
The Supreme Person, Kṛṣṇa  
Whom you so adore.

You constantly traveled the entire world  
Getting everyone to see  
That chanting the names of the Lord with love  
Is that way that we'll be free.  
You taught us the art of dying  
Since indeed all things must pass  
Until the soul returns home, back to Godhead, at last.  
Your *Bhagavad-Gītā As It Is*  
Gets the message through  
That we've got to get out of this selfish place  
By Lord Śrī Kṛṣṇa's grace.  
I'm so sad that you've departed  
But then someday so will I.  
I'm looking forward to being with you  
In that wondrous spiritual sky.

Your heart's intensely weeping  
For the suffering human race.  
Your inconceivable mercy  
Is getting us out of this dark place.  
You're leading the world out of chaos  
With your teachings so sublime.  
Bringing back the Vedic Age  
Incredibly sublime.

Sankarshan Dāsa Adhikārī

---

**Yadubara Dāsa and Viśākhā Devī Dāsī**

---

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you.

We continue to be amazed at and grateful for your transcendental gifts—unique and priceless gifts given freely and with seeming effortlessness. Your life is an ongoing reminder that one person with pure intent can do wonders.

We bow at your feet and pray that, for your pleasure and in your service, our intent may become more and more pure.

*Your servants always,*

Yadubara Dāsa and Viśākhā Devī Dāsī

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**Raghavendu Dāsa**

---

Dear Śrīla Prabhupāda,

When a person is qualified but thinks themselves unqualified, that is an example of humility. But my position is one of such profound disqualification that I think that my only qualification is that I am somehow receiving a drop of your mercy and the mercy of the Vaiṣṇavas.

I will need your empowerment just to write any glorification of you.

“When Dhruva Mahārāja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His

causeless mercy, touched His conch shell to Dhruva's forehead, and he was transcendently inspired." (SB 4.9.4, purport)

Recently I wrote, "If we don't have the eyes to see Kṛṣṇa and the spiritual world, then how would we have the eyes to see the real ISKCON? It would be a mistake to project what we see with our fleshy eyes and what is filtered through our bodily conception of life and suppose that we really see Śrīla Prabhupāda's society."

This idea is not actually my invention. The thought is inspired by what I heard on this topic from several illustrious *sādhus* outside of the formal institution that you created. You may be represented and manifested through those who follow your instructions and have real Kṛṣṇa consciousness, but I must, upon reflection, feel some separation from you and try to find solace in remembering you and your teachings and instructions, directly. You are our most perfectly qualified gurudeva, for you are truly jagad-guru in the purest sense.

Unfortunately for me, I am one of the most peripheral and insignificant persons amongst those who received *harināma* and *dīkṣā* from you. But life is eternal and it brings great hope that you are in your books and instructions. The sands of time are running lower and lower in this lifetime and I have become complacent with my mental adjustments which allow me to cope with day-to-day existence in the realm of birth, death, disease, and old age.

Hopefully by association of your words and with those who are more fixed in the Gaura *vāṇī* and graciously give that to others in the spirit of Lord Nityānanda (*pracarine*), my ass-like (donkey) mood will be broken and the light of the Kṛṣṇa sun will appear in my cast iron heart.

In a feeble attempt at *smaraṇam*, remembrance of you,

*Your insignificant and fallen servant,*

Raghavendu Dāsa



**Prabhupāda our saviour**

You have come to us as our salvation,  
freeing us from Māyā's creation  
Showing us how to serve the Lord, step by step, you  
guide us through  
all credit and honor we give to you

Where would we be if you hadn't come along  
singing and dancing your transcendental song  
Your only desire to fill our hearts  
with love of Kṛṣṇa, his eternal parts

The goal of human life is to understand  
we are spiritual by nature, *sat cit ānanda*  
This human life is so very rare, you've helped us to see  
giving knowledge of Kṛṣṇa which is setting us free

Prabhupāda, we ask for your blessing today  
this we ask, and humbly pray  
Help us to be strong, to carry out your mission  
giving love and compassion for those in a fallen condition

By helping you we know our lives will be blessed  
in Kṛṣṇa our souls will finally have rest  
Chanting these holy names is a wonderful thing  
Prabhupāda, your glories we'll sing and sing

With grateful thanks,

*Your unworthy servants,*

Advaita ācārya Dāsa and Archya Devī Dāsī

## Padmanubha Dāsa and Līlāmañjarī Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept our most humble obeisances.

By giving us Kṛṣṇa, through your grace, you gave us the only true meaning in and of our lives.

Please bestow your mercy on us to continue to think and chant

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

We pray that through your causeless mercy we may continue to serve you in this life and the next.

Padmanubha Dāsa and Līlāmañjarī Devī Dāsī

### Puṣkara Dāsa

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*he guro jñānada dīna bandho*

“O spiritual master, O giver of divine wisdom, O friend of the fallen...”

*emona durmati, saṁsāra bhitoro*

“O Lord! With such a wicked mind as this I have fallen into the material world...” (*Śaraṅāgati*, First Principle of Surrender: Dainya Humility Song 7, verse 1)

*doyā kori’ more, patita dekhiyā*

“He saw me so fallen and wretched, took pity, and came to me...” (*Śaraṅāgati*, First Principle of Surrender: Dainya Humility Song 7, verse 2)

*tava nija-jana, kono mahājane, pāṭhāiyā dile tumi*

“[O Lord] You have sent one of Your pure and elevated devotees to rescue me.” (*Śaraṅāgati*, First Principle of Surrender: Dainya Humility Song 7, verse 1)

*tomāre loite āmi hoinu avatāra  
āmi binā bandhu āra ke āche tomāra*

“[Lord Gaurāṅga calls:] ‘I have descended just to save you. Other than Myself, who else is your friend?’” (*Aruṇodaya-kīrtana* II)

Śrīla Bhaktivinoda Ṭhākura recently reopened the stored treasure and also fully distributed it, even though sometime before it had been successfully ‘looted’ and expanded without limit by Pañca-tattva:

*luṭiyā, khāiyā, diyā, bhāṅḍāra ujāḍe  
śścarya bhāṅḍāra, prema Śata-guṇa bāḍe*

“Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.” (*Cc. Ādi* 7.24)

*bhārata-bhūmite haila manuṣya janma yāra  
janma sārthaka kari’ kara para-upakāra*

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (*Cc. Ādi* 9.41)

He [Bhaktivinoda] was Vaiṣṇava; he could have done. But no doubt Prabhupāda has done an amazing job to help finish it. At least one Indian has come, so you have got the information.

With a few books and small *karatālas* like sound seeds Prabhupāda proceeded to expand a verdant garden, watering with his songs the parched desert of the innermost chambers of the world’s heart, the thirsty craving tongue and ear of every soul:

*karṇānandi-kala-dhvanir vahatu me jihvā-  
maru-prāṅgaṇe (Cc. Ādi 9.41)*

He sprinkled, he showered [*Śravaṇa-kīrtana-jale karaye secana (Cc. Madhya* 19.152)], and he was supremely expert—*Śrī-gaurāṅga-guṇānuvarṇana-vidhau (Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka* 3)

— a proper person to embody the Six Goswāmīs [*hita-kāriṇau*].

Most merciful and beyond mundane touch.

*janasya kṛṣṇād vimukhasya daivād  
adharmā-Śīlasya suduḥkhitasya  
anugrahāyeha caranti nūnam  
bhūtāni bhavyāni janārdanasya*

“O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.” (*Bhāgavatam* 3.5.3).

What stone will not melt hearing you play harmonium and *mṛdaṅga*? It’s far beyond the minuscule potency of puny persons like me to say anything about who can remain in *māyā* hearing you sing songs like *Udilo Aruṇa*? And who would endeavor to describe that absolute *bhajana*? Not Ananta Himself can finish such glorification!

*yo 'si so 'si namo' stu te*

“Whatever You are, You are—but I offer My respects unto You.”

Puṣkara Dāsa

---

**Adhiyajña Dāsa**

---

**To the One empowered by the Avatāras**

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Disregarding the false restrictions  
of the *brāhmaṇas smarta*,

you left Bharata to cross the ocean  
with the Lord in your heart.

Decorated with your guru’s order, love and affection,  
you set out on a divine mission to destroy Māyā’s infection.

The ocean was rough with the waves of *saṁsāra*,  
your fatigue was relieved by the grace of Klamahara.

Heart troubles and seasickness  
presented a challenging scene;  
then the Lord revealed a marvellous dream.

Again on an ocean, again on a boat,  
only this one was divine, and by oars did it float.

You sat humbly in the center surrounded  
by divine incarnations,

each of the Dasavatāras rowed you to  
your purposeful destination.

Such a glorious vision, let it be manifest to all—  
let all see your divine glory, lest in doubts they'll fall.

How much more love can the Lord to this world reveal,  
than to serve His pure devotee, to row while on kneel.

Rowing the boat, each *avatāra* blessed you with a boon,  
thus enthroning you as the śaktyāveśa  
*avatāra* to be revealed soon.

From Matsya, the power to preach the  
*Vedas* and save the Vedic culture;

from Kurma, the power to surpass all  
obstacles and tolerate failure;

from Varāha, the power to uplift humanity  
from fearful reactions karmic;

from Nṛsiṁha, the power to overcome and  
instil fearlessness in the dharmic;

from Vāmana, the power to enter humbly  
and triumph dramatically;

from Brghupati, the power to chastise false  
leaders who rule irresponsibly;

from Rāma, the power to re-establish *Rāma-  
rajya* and varnashrama dharma;

from Balaram, the power to establish ashrams, temples, *tīrthas* and *dhāmas*;

from Buddha, the power to curb the sub-humans' meating appetite;

from Kalki, the power to vanquish the demoniacs' mental blight.

The world changed that night, then you changed the world's night into day.

Śrīla Prabhupāda, thank you for saving our lives and making us part of your

play. Śrīla Prabhupāda, on this holy remembrance day of your return to your

*nitya līlā sthan* upon all your followers, old and new, please shower your *krpa drsti snana*.

*Your servant,*

Adhiyajña Dāsa

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Dayal Candra Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

I had the fortune of seeing you many times because I travelled with your dear disciple Viṣṇujana Swami on the Rādhā Dāmodara buses and we would always follow you around. Śrīla Prabhupāda, I would be scared of you, because you were like a mind-reader and it felt like you were looking right inside me. I expected this from you, because you are a *paramaharṁsa*. But I would still touch your lotus feet and put garlands on you. During one of your trips to Bombay, I was amongst your personal guards. Abhirama Prabhu was guarding your personal quarters, and I was the guard at the reception desk. Every morning, you would take your bath, have a massage, and then take *prasādam*. I would get your remnants, like your orange juice and fruit.

One morning, Tamal Kṛṣṇa Goswāmī said to me, “OK, Śrīla Prabhupāda is up, you can pay your obeisances.” We went into your room. Śrīla Prabhupāda, you looked at me so scrutinizingly. I had read in a book by Śrīla Bhaktivinoda Ṭhākura that it is a blessing when the spiritual master looks at the disciple in such a way. I felt like a fool. I felt like it was the first time I had met you in person. You were relaxed, sitting on the floor in your *gumsha*, surrounded by some devotees. You were smiling and not saying anything. You looked at Viṣṇujana Swami and said, “If you recommend, I will initiate.” Śrīla Prabhupāda, you had the biggest smile I ever saw in my life. You were just done with your massage. It was just like seeing Kṛṣṇa and the cowherd boys sitting in the groves of Vṛndāvana. On the *vyāsāsana*, you were always really serious, but this day you were your ‘real’ self.

You instructed me that I should always feel that my guru mahārāja is with me. So I feel like that. Otherwise, I will be lost because the material energy is always attacking. As Viṣṇujana Mahārāja would always preach to us, “Kṛṣṇa consciousness is an internal culture of the heart and mind.”

*Your servant,*

Dayal Candra Dāsa

**Govinda Mohinī Devī Dāsī**

---

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet.

How can one sufficiently glorify such a rare, magnanimous, pure, unalloyed devotee like Śrīla Prabhupāda, who is an ocean of all auspicious qualities. Śrīla Prabhupāda is our only saviour in this miserable material world, we have no other shelter or hope of deliverances from the clutches of *māyā* without the mercy of our spiritual master, Śrīla Prabhupāda. It’s impossible to make advancement in spiritual life without having a bona fide spiritual master to instruct us on the right path—this is essential.

Without humble, selfless, service, and following the instructions of the self-realized, bona fide, spiritual master, we can’t escape *Māyā*. The secret of spiritual life is to ALWAYS try to please and satisfy our

spiritual master, then by his grace we make spiritual advancement. Everything depends on our surrender and his mercy.

All conditioned souls in this material world are suffering from want of Kṛṣṇa consciousness, You, Śrīla Prabhupāda, performed the greatest welfare activity. The supreme welfare activity in this material world is to spread Kṛṣṇa consciousness and raise people to the platform of Kṛṣṇa consciousness. Out of great compassion for the fallen souls rotting in the material world, you came to this mlecchadesh leaving behind your beloved Vṛndāvana to fulfill the desires of your spiritual master, and flood the world with Lord Caitanya's saṅkīrtana movement. "My dear King, although Kali-yuga is full of faults, there is still one good quality about this Age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (Śrīmad Bhāgavatam 12.3.51).

Material compassion is like trying to rescue the coat of a drowning man, but real compassion is to try and awaken the conditioned souls to their true spiritual identity, as spiritual beings part and parcel of Kṛṣṇa. Forgetfulness of our eternal, loving relationship with Kṛṣṇa is the root cause of our suffering. Without you Śrīla Prabhupāda, and your transcendental books, instructions and sincere disciples to inspire and carry on your movement the world is a hellish desert, your ISKCON is our only oasis and shelter. We owe you so much and can never repay your kindness, You underwent so many hardships and severe austerities to establish this Hare Kṛṣṇa movement in order to engage all the conditioned souls all over the world. You spread Lord Caitanya's movement to every town and village all over the globe, this is our only hope for deliverance in this increasingly sinful and degraded Kali-yuga.

*Your useless servant,*

Govinda Mohinī Devī Dāsī



## Causeless Mercy

Wallowing in reluctance, chewing the chewed, the fallen soul passes the time in meaningless endeavors, trying to gain a measure of satisfaction where none is available.

Mired in the misery of the endeavor for material pleasures, pained, drained, desperate—yet so proud of his penny—the wretched soul goes on misusing his human form of life, madly, insanely—expecting happiness where evidence has shown only misery resides.

Just as the elephant becomes cleansed by bathing in pure waters, yet scatters dirt all over his body upon returning to land, this unfortunate soul returns again and again to the sources of his miserable condition, sometimes even after experiencing a happier state, the bliss of a higher taste.

Helpless to keep the material modes from returning, from succumbing to their temptations, from allowing them to cover the real joy of spiritual emotion—just as dark clouds rolling in eventually blot out the glorious sun rays—that soul settles once again into a state of morose complacency.

Oblivious to the sweet memories of true happiness that now seem to hover just out of reach, teased, haunted—indeed, hunted—instead by the familiar, insidious lies that promise everything, he forgets the glimpse he was given of his real identity and gradually becomes entangled in the lower modes once again, assuming the concocted, convoluted alias that for so long covered his true self.

Hopeless, helpless, bereft of all capacity to fight back, this poor soul slides ever deeper into despair, accompanied only by his shame, depression, and regret.

But...perhaps all is not lost! For, despite the ominous mantle of birth, death, old age, and disease—this burden that he has willingly resumed—despite resigning himself to permanent residence in some mundane hell, there remains in the deepest corner of his heart a fleeting shadow—only an elusive impression now, no more, no less, that nonetheless never ceases to announce its presence, never relinquishes its claim, never forsakes its mission.

Wallowing in grief and regret, wary of this apparent apparition yet allowing himself to hope against all hope, the wretched soul cries out piteously for mercy!

Dear Śrīla Prabhupāda, you know the true identity of this poor, wretched soul.

*jogyata vicare, kichu nahi pai  
tomara karuna sara  
karuna no hoile, kandiya kandiya  
prāṇa na rakhibo ara*

Devoid of any spiritual strength or determination—even desire—this fallen soul is simply weeping, praying for your causeless mercy.

*With deep gratitude,*

Sujana Devī Dāsī

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### Viṣṇu Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin itī nāmine*

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

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanya and delivering the western countries, which are filled with impersonalism and voidism.

Śrīla Prabhupāda once said “My disciples’ only fault is that they are not afraid of *māyā*.” Being so entangled in the webs of illusion for so many lifetimes we needed to hear this. Meanwhile other gurus were coming to the West to get rich, flatter their disciples that they can be god, give some quasi-spiritual impersonal lip service and teach them to believe more in this great illusion we call *māyā*.

Śrīla Prabhupāda taught us that our true spiritual nature is transcendental to this false ego, selfishness and greed, and true attraction and love is revealed only through the process of *bhakti-yoga*, with the attainment of our eternal relationship with the Supreme Personality of Godhead, Kṛṣṇa. We should ask ourselves if we truly understand this and do we see ourselves thriving in Kṛṣṇa consciousness now and in the hereafter, or are we still seeking answers elsewhere and content with just surviving and suffering in this illusory material world. Śrīla Prabhupāda gave us the answers to all of life's questions. The question of where our love should reside to attain the highest perfection of life is answered in perfection throughout his books. Unalloyed devotion, *śuddha bhakti*, is what Śrīla Prabhupāda taught by example and he revealed all the paraphernalia of devotion that would bring us closer to Śrī Kṛṣṇa, such as His devotees, His pastimes, His deities, His *vanas*, and His rivers. His favorite river for example is the Yamuna. So I have chosen to dedicate this offering at Śrīla Prabhupāda's lotus feet, in the form of a request to devotees to help in any way they can to save the Yamuna River.

My prayer is that all disciples of His Divine Grace on this little planet we call Earth, think of this planet as Water instead; realize that the water sources which are vital to life are becoming more and more contaminated with human industrial waste products, chemicals, and radiation; realize that we, as Śrīla Prabhupāda disciples, have a mutual responsibility to protect and preserve the sacred rivers and bring the blessings of these rivers into local water sources around the world: *Gange Cha Yamune Chaiva, Godavari, Saraswat, Narmade, Sindhu Kaveri, Jalesmin Sannidhim Kuru.*

If you are able, go to the Yamuna river in India and bow down with great reverence and love; and offer your own heartfelt prayer of devotion; protect her from the grasp of the evil hands of *Kali-yuga* in any way you are able; recognize that it was Śrīla Prabhupāda who handed down to us via Caitanya Mahāprabhu and the Six Goswāmīs the knowledge of her existence and that she is the most important river of Rādhā and Kṛṣṇa's playful pastimes along with Their *sakhas* and *sakhis*. Śrīla Prabhupāda would very much appreciate our endeavor to save her. Even if you cannot be there in your physical form to protect her, you can serve her in your *siddha deha*. She has served us all with her struggling waters to purify us, now it's time to come to her defence so that *Kali-yuga's* poisons will no longer flow into her.

You and I have sought pure love  
in many places on this Earth  
only to become disappointed  
birth after birth after birth.  
Śrīla Prabhupāda shows us  
how Real Love takes us away  
to that place beyond death  
where Rādhā and Kṛṣṇa play  
in the river called Yamuna  
enjoying pastimes without end  
and forever we can join Them  
as a lover or a friend.

Thank you, Śrīla Prabhupāda, for revealing to us  
where real love is and where Śrī Kṛṣṇa lives!

*Your servant,*

Viṣṇu Dāsa

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### Trisakti Devī Dāsī

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

“I was born in the darkest ignorance and my spiritual master opened my eyes with the torch of knowledge. I offer my humble obeisances unto his lotus feet.”

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Thank you for delivering me from the materialistic education which I was pursuing before meeting you. You were the perfect professor whom I was looking for. Your teachings and example are the same.

Materialistic education is only about how to eat, sleep, mate and defend. So to help guide the conditioned souls back home, back to Godhead, I pray that your teachings remain intact, and that they be the law books for mankind for the next 10,000 years.

Over the last seven months, I have had the opportunity to live in India. So many aspects of Kṛṣṇa consciousness philosophy

become more clear here. In the West, we are conditioned by our materialistic education and have a distorted perception of reality. There, it is considered acceptable to think oneself a religious or spiritual person while eating meat, taking intoxicants, or engaging in illicit sex.

On the other hand, many in India have a very high level of spirituality which is well beyond the understanding of any other place in the world.

So I would like to thank you for this privilege of living in India at your ISKCON Jaipur center. Your books have become alive here.

Begging to remain at your lotus feet,

*Your fallen servant,*

Trīśakti Devī Dāsī

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**Mithilādhisa Dāsa and Rādhā Gokulānanda Devī Dāsī**

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

My dearest friend and most affectionate guardian, Śrīla Prabhupāda A.C. Bhaktivedanta Swami,

I am standing in the darkest ignorance and you are opening my eyes with the torchlight of transcendental knowledge. I offer my unlimited prostrated obeisances at your lotus feet again and again.

As I am sitting and thinking about composing an offering to you, some glorification, I am realizing how utterly inept I am in this regard. Feeling somewhat depressed by this fact, a thought comes to me that after all this time, I'm still doubting how much I have imbibed from you. Embarrassed yet again I become more thoughtful. After all, that is your desire, that I should become independently thoughtful. But I am so full of ignorance, obstinate and resistant. Nevertheless, as a pure Vaiṣṇava, you are all-powerful. I may resist but your power is infinitely greater. We have heard from Narottama Dāsa Ṭhākura, “*prema-bhakti jāhā hoite, avidyā vināśa jāte*”. *Prema* is emanating from the pure devotee. That *prema* will come and destroy all ignorance. When oh when? But you have

already done this in seed form. I may run this way and that and try to hide in so many ways, but you are there in my heart, “*tam sarva bhuta hrdayam.*” How? I cannot understand but it is so! And, you are never alone. You come with your dear Rādhā and Kṛṣṇa and Gaurāṅga and all of Their divine associates. You call to me, “I want to bring the transcendental realm with me into your heart. You must clean to make some room. Make your hard heart into a soft, beautiful place. I want to give you this eternal gift.” You work from within and send messengers from without, always encouraging me to progress along the path to my ultimate welfare.

But I want to remain like hog and dog and try to enjoy the offerings of this material world, not desiring to realize my true nature, not wanting to serve Divinity. Oh, you resort to trickery even, creating some impetus to catch my attention to the message of Goloka, beckoning me to the plane of *sat, cit, ānanda*, eternity, wisdom, unlimited ecstatic bliss. “Sing this song of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,*” you say to me in such a sweet way. Very hard to resist! I try, but you are just too charming. Little, little, little, your message is coming through to me. Piercing all the material coverings again and again, trying to wake this sleeping soul to transcendental, beautiful reality.

*lava-mātra sādhu-saṅge sarva-siddhi haya!* Oh, just the tiniest time spent in association with a pure sādhu is sufficient to award all perfection. I cannot comprehend all that you have given and are still giving. Like in the first verse of *Śrīmad Bhāgavatam*, “*anvayad itaratas*”, both directly and indirectly, you are capturing me and I pray that one day I will resist no more and just fully accept all that you offer.

*With affection and humility,*

Mithilādhisa Dāsa and Rādhā Gokulānanda Devī Dāsī

Dear Śrīla Prabhupāda,

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

One day, in my late teens, I was sitting in a car and wondering about my life: What did I want to do? What did I wish to accomplish? I had the startling experience of looking at my life from a very objective position. I saw my earlier years on one side, and way down on the other, I saw death. Looking at this unit, this package called “This is your life,” made my head swim. I thought on a deep level, “This is meaningless.” I looked around at the world, at the track that I was on, and it all seemed meaningless.

After several years of questioning and searching, I found you in the form of your *Bhagavad-Gītā* purports and you kindly began decoding this ancient text, thus giving my life a point of reference. That was forty years ago. Still, I read your purports and still, you clarify my direction.

Please allow me to perform favorable devotional service to you. Please continue to purify my consciousness by your words. Let me hear and grasp them with attention. You are the personification of ecstatic *prema*. Seeing you awakens and fortifies my determination. You are the external representative of the Lord in the heart, so you are who I was looking for to give meaning to this life. Now that I have found you, Śrīla Prabhupāda, please continue to help me appreciate your exalted position. Please give me shelter in the shade of your lotus feet.

*Your humble servant,*

Ādideva Dāsa

Oh Prabhupāda! I'd like to die, while out on *harināma*  
Surrounded by Vaiṣṇavas fair, performing *sankīrtana*  
And as I quit this mortal frame, Lord Kṛṣṇa will be near  
For God is in His holy name, so I will not feel fear.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

London is chanting Hare Kṛṣṇa, by your sweet desire.  
You sent 'six of your best' here, to light this holy fire  
Out chanting with surrendered souls,  
who understood your heart  
We felt your presence every day—we knew we'd never part

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

When we were young, we understood  
how much you wanted this  
All of your sons and daughters feeling transcendental bliss  
Singing, dancing, full of joy, along the Oxford Street  
The sweet *mṛdaṅgas*, chiming  
*karatalas*, lightly dancing feet

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

I'd love to go again with those that I went with before  
Trib, Mahā, Prabha, Ragubhir, and of course Kishor  
Vici, Nara, Devadharmā, Bengali Sweet Subhaga  
Jagat Bandhu, Rohininandan and Sakshi Gopāla

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Shambhu, Partha, Ranchor, Bhuma Boppa and Dhīranga  
Sometimes fighting, Who would sing?  
And who would play *mṛdaṅga*?  
You said let *kaniṣṭhās* ring the bells inside the temple  
But for us, street chanting is, by far the best example  
So we went out every day, come sunshine, hail or rain



To give this tired old town a taste of Kṛṣṇa's holy name

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Old days past now, new days here,  
the chanting still ongoing  
Your stalwart men, Govinda, Giri, and Para keep it flowing.  
Cleansing hearts with 'utsaha' as if  
they're cleaning 'windas'  
Let's join them every Saturday, let's  
'Meet them at Govinda's'  
I want to die in Leicester Square, while out on *sankīrtana*  
Surrounded by Vaiṣṇavas fair, singing sweet *harināma*

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

*Your eternally grateful servant,*

Bhajahari Dāsa Adhikārī

Śrī Pañca Tattva, along the Ganges, chanted Holy Names.  
Here in London, we are chanting,  
nearby the River Thames.  
So many Vaiṣṇavas like to visit India every year  
Why not make Leicester Square a  
*Dhāma*, that way bring India here.  
Introduce at some point seeing the spirits of Śrīla  
Prabhupāda, Viṣṇujana, Tribhuvanath and Jayānanda, etc.  
Nothing can put out this fire that you've set a light.  
But if they try, we promise you, we'll put up a sacred fight.  
London Town has now become my 'Prabhu Datta Desh',  
Rādhā Londoniswara's Feet, most transcendental place.

Dearest Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet. All glories to Your Divine Grace. Miracles done!

Although I am unqualified to describe your glories, I can only present to you a deep feeling of appreciation that moved me greatly when reading one of your purports in the *Bhagavad-Gītā*. Unfortunate as I am to be situated in the lower modes with a legacy of untold deep conditioning that covers my actions and thoughts and thus prevents me from manifesting appropriate appreciation in devotional service, still because you entered my heart there is a flame of desire and hope. I pray you will somehow continue to accept the little I am able to offer at this stage of my spiritual development. Without this mercy, I know I am lost in this vast ocean of suffering.

My husband and I were reading Chapter 7 of *Bhagavad-Gītā As It Is* and we felt illuminated by the purports. You wrote:

“Full and scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness”. You go on to say, “Concentration of the mind upon Kṛṣṇa the Supreme is made possible by prescribed devotional service in nine different forms, of which śravaṇam is the first and most important. The Lord therefore says to Arjuna, *tac chṛṇu*, or “Hear from me.” No one can be a greater authority than Kṛṣṇa, and therefore by hearing from Him one receives the greatest opportunity to become a perfectly Kṛṣṇa conscious person. One has therefore to learn from Kṛṣṇa directly or from a pure devotee of Kṛṣṇa—and not from a non-devotee upstart, puffed up with academic education.”

Then you quote wonderful verses from the Second Chapter of the First Canto of *Śrīmad Bhāgavatam* some of which we would always chant before morning class in my early years in the temple:

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ stho hy abhadraṇi vidhunoti suhṛt satām*

*naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā  
bhagavatī uttama-śloke bhaktir bhavati naiṣṭhikī*

*tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye  
ceta etair anāviddhaṁ sthitaṁ sattve prasīdati*

*evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ  
bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate*

*bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ  
kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare*

“To hear about Kṛṣṇa from Vedic literatures, or to hear from Him directly through the *Bhagavad-Gītā*, is itself righteous activity. And for one who hears about Kṛṣṇa, Lord Kṛṣṇa, who is dwelling in everyone’s heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Kṛṣṇa from the *Bhāgavatam* and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus *bhakti-yoga* severs the hard knot of material affection and enables one to come at once to the stage of *asamsayam samagram*, understanding of the Supreme Absolute Truth Personality of Godhead.” (*Bhāgavatam* 1.2.17–21)

Therefore only by hearing from Kṛṣṇa or from His devotee in Kṛṣṇa consciousness can one understand the science of Kṛṣṇa.”

My eternal thanks, Śrīla Prabhupāda, for being that merciful pure devotee, empowered by the Lord Himself to so succinctly and concisely give us the science of devotional service in an exquisite nutshell, such as this purport of less than two pages in *Bhagavad-Gītā As It Is*. It is inconceivable how you have so artfully explained everything there is to know to persons bereft of spiritual knowledge and that it has pierced through all the mundane coverings of material life to enter our minds and hearts—actually your words have pervaded our consciousness and lifted us up out of the mire, just as Lord Varāha lifted the earth from a filthy place. This can only take place because the Lord has invested His Divine Grace in you to deliver us from the evil of birth and death in the material world.

The spiritual master is the external manifestation of the Supersoul and is always illuminating the path leading us back to Godhead. Your purports are the signposts that we can read with these material eyes and which open up our inner vision and knowledge. You are the *ācārya* in the line from Caitanya Mahāprabhu who has made this knowledge freely available all over the earth. Wherever you walk, the universe is purified by the rays emanating from your lotus feet. My eternal thanks are due to you for shining the lamp of knowledge upon me. I continue to pray that the seed of desire within the core of my heart to follow you and your instructions will grow stronger and that I may one day become a devotee who pleases you and helps to spread the *saṅkīrtana* movement.

By your grace, you have not kicked me away. May I beg to remain in service to you despite my offences and ineptitude. Your service is all I desire in my heart of hearts and I can only keep reading, chanting and endeavoring with all the enthusiasm I can muster. You have given us everything in your matchless gifts and you are so kind and patient, Śrīla Prabhupāda, that you tolerate our immaturity and do not abandon us. The only way I can express my gratitude, and simultaneously my sorrow for being so slow is to keep on engaging in what you have told us to do, to the best of my current ability. When I look back at where I came from, I feel relief and I know that the process is working. Even in the neophyte stage, I have experienced such joy from your mercy. Thank you for everything and for introducing us to the all-beautiful Supreme Lord “dwelling within everyone’s heart... as a best wishing friend.” As His representative, you are undeniably, as you would sign your letters, our ever well-wisher.

*Your daughter,*

Sarvamaṅgala Devī Dāsī

Dear Śrīla Prabhupāda,

Please accept my humble obeisances as I bow down at your lotus feet.

By your mercy, I was inspired some time ago to read for the second time the entire Śrīla *Prabhupāda Līlāmṛta*, so expertly composed by H.H. SatsvaRūpa dāsa Goswāmī. Having lived in India for the last eight years, I was initially drawn to read *A Lifetime in Preparation*. I couldn't stop there, however, as I was relishing every bit of your presence on every page. In my humble attempt to glorify you on this 117<sup>th</sup> anniversary of your most auspicious appearance in this world, I wish to highlight just one episode of your sublime *līlā*. I quote from Vol. 1 of *A Lifetime in Preparation*, the chapter entitled 'This Momentous Hour of Need.'

"When a librarian advised Bhaktivedanta Swami to write books (they were permanent, whereas newspapers were read once and thrown away), he took it that his spiritual master was speaking through this person. Then an Indian Army officer who liked *Back to Godhead* suggested the same thing. Bhaktivedanta Swami took it as a revelation from his spiritual master. As a dependent servant constantly meditating on the desires of his transcendental master and seeking his guidance, Bhaktivedanta Swami felt his spiritual master's reciprocal blessings and personal presence. More and more he was feeling confidential contact with Śrīla Bhaktisiddhānta, and now he was feeling an inspiration to write books...

He considered *Śrīmad-Bhāgavatam*, because it was the most important and authoritative Vaiṣṇava scripture. Although *Bhagavad-Gītā* was the essence of all Vedic knowledge, presented in a brief ABC fashion, *Śrīmad-Bhāgavatam* was elaborate. And Śrīla Bhaktisiddhānta Sarasvatī and Bhaktivinoda Ṭhākura had both written Bengali commentaries on the *Bhāgavatam*. In fact, most of the great Vaiṣṇava *ācāryas* of the past had commented on *Śrīmad-Bhāgavatam*. Lord Caitanya Himself had recommended *Śrīmad-Bhāgavatam* as the spotless Vedic literature. An English translation and commentary for this book could one day change the hearts of the entire world. And if he could publish even a few books, his preaching would be enhanced; he could go abroad with confidence and not appear empty-handed...

He knew that the foreign invaders of India could break down some of the monumental architectural work in India, but they were unable to break up the perfect ideals of human civilization so far kept hidden within the Sanskrit language of Vedic wisdom... The Sanskrit language had protected the secret for thousands of centuries, but now the secret had to be released to the world, in this momentous hour of need.”

Śrīla Prabhupāda, in the mood of the Pañca-tattva, you broke open again the storehouse of love of God by rendering the *Śrīmad-Bhāgavatam* into the English language. You then revealed its secrets even further by writing your precious Bhaktivedanta purports.

This contribution in itself surpassed that of all the previous *ācāryas* as far as making the message of Kṛṣṇa available beyond the shores of India. But, furthermore, at your advanced age, you took great risks by leaving the shelter of Vṛndāvana to personally accompany this literary incarnation of God to the shores of *mleccha-deśa*, the land of the *mlecchas*. You presented it in the West through the books and taught us in person, by living amongst us, how to develop pure love of God.

You saved us from the evil influences of the Age of Kali because *Śrīmad-Bhāgavatam*'s recommendation for this age was simply to hear from the pure devotees about the Supreme Personality of Godhead, Kṛṣṇa. You were completely convinced that your *Śrīmad-Bhāgavatam* would create a revolution in a misdirected civilization. Thus you translated each word and gave each purport with exacting care and concentration.

I humbly pray for a drop of your conviction so that I may properly honor your instruction to hear with rapt attention the daily *Śrīmad-Bhāgavatam* class so that I may feel an overwhelming desire to live it and give it and thus always be with you.

*Your grateful daughter,*

Rāgatmika-Devī Dāsī

## Controlled By Love

I offer my *sastanga daṇḍavat praṇāmas* to my beloved spiritual master om Viṣṇupāda Paramahansa Parivrājakacharya Asottarasata Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda.

Dear Śrīla Prabhupāda,

You are so merciful. From the early 1970s, I was able to see you in Detroit, New Vṛndāvana, on Janmashami; Brooklyn, New York, in '72 at the time of my initiation; Chicago during Ratha-yātrā; Miami; Māyāpur at Gaura Pūrṇimā; and Vṛndāvana at the opening of the Kṛṣṇa Balarāma *mandira*. Like many of your disciples, I was thrilled just to be in your presence.

Once, at the Devasadhana temple in Detroit, you were coming back from a morning walk with your most prominent disciples and suddenly you entered the temple room which I had just finished mopping. Usually when you entered the temple room all the devotees were already there singing, but this time it was just me. I never dreamed that I would lead a *kīrtana* for you but somebody had to do it right then. Nervously I picked up a *mṛdaṅga* and began singing “Jaya Prabhupāda, Jaya Prabhupāda...” in a shaky voice. You walked right up to me and noticed my trepidation, then you gave me the biggest smile I ever saw in my life and raised your eyebrows like it was the funniest thing in the world. Then you sat on the *vyāsāsana* as all the devotees streamed in. That created such an impression on me that I remember it as if it were yesterday.

Now, years later, I'm always eager to hear stories of how there was such a bond of love between you and anyone who associated with you even before you came to the West. In the book: Śrīla Prabhupāda, *A Friend To All*, by Mūlaprakṛti Devī Dāsī, one story by Śrīman Phanilal Goswāmī comes to mind wherein he recalls his sweet exchanges with you as a *grhastha* when he was a young boy living in Vṛndāvana: “I was a good player of football (soccer) at my gurukula. Once it was my tournament playing and Śrīla Prabhupāda came along with my father and other friends of my father's to the school to watch me playing in that match. He was like a member of our family.”

I was wondering how could a person like you who was chanting the pure holy name for hours every day in Vṛndāvana possibly go to a soccer game? Then I remembered that the name Gopīnatha actually means He who is controlled by the love of His devotees, the *gopīs*. I realized that in addition to being an exalted *uttama adhikārī* pure devotee, you are a warm-hearted human being who is so easy to relate to. Just as Kṛṣṇa is controlled by love, you went to that soccer game because your friend wouldn't take no for an answer. Śrīla Prabhupāda KI JAYA!

Aspiring for your *visrambha seva* in the *saṅkīrtana* party of Śrī Caitanya Mahāprāhu, and for your *rāgānugātya* in the service of my *istadevas* Śrī Śrī Rādhā Śyāmasundara.

Rādhāsyam Dāsa

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### Nṛsimhānanda Dāsa

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Dear Śrīla Prabhupāda,

#### When I'm 65

A poem dedicated to His Divine Grace, A.C. Bhaktivedanta Swami Śrīla Prabhupāda, in honor of his Vyāsa-pūjā day observance 2013.

You were sixty-five  
When you took the dive  
Boarded the boat  
And crossed the moat  
Arrived in the U.S.  
The country you first blessed  
Carried the books  
Gave us loving looks  
Chanted the name  
To the blind, deaf, and lame  
Cooked the feasts  
Served to we beasts  
Washed our dishes  
Fulfilled our wishes  
Spoke about Kṛṣṇa  
How much He misses ya  
Called us home



From wherever we roamed  
Traveled around  
Never a frown  
Preached to a wall  
If that were all  
Gave liberal initiations  
To those with appreciations  
Suffered sickness and cold  
Though you never appeared old  
You were a man with a mission  
Speaking to anyone who would listen  
You told the best stories  
About Kṛṣṇa and His glories  
When you spoke about the Lord  
No one was bored  
The love in your heart  
Ignited others to start  
You had such a regal walk  
It matched your spotless talk  
The lectures you gave  
Were bold and brave  
You were our hero  
Who put the one in front of the zeros  
“You are not this body,” you said  
“This material world is dead.”  
Your words traveled deep  
That’s why we worship your lotus feet.  
Now I am sixty-five  
Will my will to serve survive?  
I look to your example  
Your entire life was a preamble  
Can I use what you have inspired  
Or will I just become lazy and tired  
I pray to have a drop of your desire  
And the strength to fan my spark into a fire  
Only by your mercy can I prolong  
I am lost without the sweetness of your song  
Please, I beg you, keep me engaged  
I am lost without your benevolent gaze  
This Vyāsa-pūjā day is to honor you  
Yet I am thinking of myself more than I should do  
All glories to His Divine Grace  
I can’t wait till the day when I am face-to-face

Śrīla Prabhupāda *ki jaya*  
You will never die  
I am forever grateful to Gaura-Nitāi  
That They sent you from the spiritual sky  
You left us with all that we need  
You planted the most valuable seed  
Please accept this inadequate poem

From your struggling disciple who is a long way from home.

*Your puffed-up pretend disciple,*

Nṛsimhānanda Dāsa  
ISKCON Television

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### Mahāsakti Dāsa

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Dearest Śrīla Prabhupāda,  
Please accept my most humble obeisances. On this special occasion, it is my greatest good fortune that I can glorify you and try to remember the real purpose of why you so mercifully gave me initiation into the chanting of the holy names along with the sacred thread at *brāhmaṇa* initiation.

As I attempt to understand the deep meaning of the relationship between the guru and disciple, I can only reflect on your relationship with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura for the answer. You told us on many occasions that the only purpose of the disciple's activities should be to satisfy the desires of the spiritual master. To satisfy the guru is the secret behind spiritual advancement. Thus, in order for me to become fully Kṛṣṇa conscious, I must try to please you. Just as you alone among many disciples were such a great success in pleasing your spiritual master, I must also try to be exemplary in pleasing you.

This is no easy task due to my being so absorbed in the material nature. It requires a great amount of detachment from any other activity and a full commitment to you. I am certain that it is possible because you came and exhibited this extraordinary behavior right before our eyes. Still, I am new to the process of Kṛṣṇa consciousness and even after forty years of chanting the Hare Kṛṣṇa *mahā-mantra*, I am attached to my senses. But I will never give up the chanting process because it is cleansing my mind

and heart and increasing my love for Rādhā and Kṛṣṇa, your most dear beloveds. Having read your books thoroughly, I strive hard to avoid all offenses, knowing full well that my progress will become hampered or completely stop.

It has been many years since your manifest departure but your memory burns brightly in my mind and heart. I am an extremely fortunate soul to have taken initiation from you and more fortunate because I have strived hard to carry out my initiation vows. I believe that simply by the regular chanting of Hare Kṛṣṇa, I can become Kṛṣṇa conscious despite my many bad qualities.

As you have taught, if we take one step towards Lord Kṛṣṇa, He takes ten steps towards us. Faith in the *śāstras* is the basis for advancement. The *śāstras*, especially the *Sikṣāṣṭakam* prayers of Caitanya Mahāprabhu, describe the glories of the holy name. The Lord explains that the holy name is non-different from Kṛṣṇa Himself and in the *Bhagavad-Gītā*, the Lord explains that although everything is Him and He is the source of everything, He is always independent and beyond the material creation. Thus, if we align ourselves with Lord Kṛṣṇa by chanting the Hare Kṛṣṇa mantra, we too can become as free as the Lord.

However, a devotee never thinks that he will become God by chanting. A devotee always considers himself *dāsa anudāsa anudāsa*. The devotee is qualitatively one with God but quantitatively inferior. Very few persons can enter into the mysteries of understanding Lord Kṛṣṇa in truth. Most never surrender to Him because they have not been blessed with a bona fide spiritual master such as yourself who can powerfully present the *śāstras* in the most coherent way possible. You are a bona fide representative of Lord Caitanya and thus your explanations of the *śāstras* are filled with wonder and credibility.

I fully surrender unto you, who are adorned with all good devotional qualities and who alone understand the deepest meanings of the *śāstras*. Today I prostrate myself at your lotus feet and pray that *Māyā* will remove herself from my heart so that I can focus completely on the mission of serving you and Lord Kṛṣṇa.

*Your disciple,*

Mahāśakti Dāsa

## Ṙṥṥu Dāsa Adikari

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṥhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmine*

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

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories unto you.

It is stated in Śrīmad Bhāgavatam 1.1.15:

*yat-pāda-saśrayāḥ sūta  
munayaḥ prśamāyanāḥ  
sadyaḥ punanty upasprṣṥāḥ  
svardhuny-āpo 'nusevayā*

“O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.”

This verse describes perfectly Your position: It is You who has taken complete shelter in the Lotus feet of the Lord. And it is You who has sanctified the earth.

Even now, that you are gone, you still sanctify the world by your presence in sound the *guru-vākya*, transmitted in lectures we can listen to and your instructions.

You sanctified the world by releasing an astonishing flood of transcendental literature, not just by creating such literature but further by personally organizing the distribution of such literature.

You sanctified the lives of thousands during your presence on this planet, and will sanctify the lives of millions in the future.

You circled the globe, instructing your many disciples.

You blessed the many temples that had sprung up all over the world due to your potency.

You planted the seeds for a revolution in consciousness that is affecting the whole world and is continuing to inspire countless sincere souls to change their lives, to turn to Kṛṣṇa and to go back to Him.

When in Paris, on a morning walk, you turned to us and said “You should always remember: I created your good fortune.” And that is the simple fact.

You indeed created good fortune in the lives of the unfortunate, piety in the life of the impious, happiness in the life of the desperate and a future for those, who are sincerely searching for God, now, and in all future to come.

Thus You are truly a miracle man, the *śena-pati*, the “great general”, Śrīla Locana dāsa predicted in his *Caitanya-maṅgala* who would come to set into motion Śrī Kṛṣṇa Caitanya’s movement—*pr̥thivīte āche yata nagarādi grāma/sarvatra pracāra haibe mora nāma*.

Dear Śrīla Prabhupāda, without your guidance, life in this world is nothing—*moghśā mogha-karmāṇo mogha jñānā vicetasah*. This great fool falls at your feet and begs for Your mercy. Please engage me in Your movement until I die.

*Your humble servant,*

Pr̥thu Dāsa Adhikārī

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## Rūpa-vilāsa Dāsa

### WITHOUT FEAR

Śrīla Prabhupāda, you gave some memorable lectures in Dallas, Texas. The temple room had previously been a basketball court, so it was quite large and could accommodate many visitors. In one such lecture in 1972, you spoke to a packed house. Śrīla Prabhupāda, you spoke powerfully and with tremendous conviction about self-realization and how it could be achieved. At the end of the class, someone raised a question which, in essence, asked what it was like to be transcendently situated—to be a self-realized soul.

Śrīla Prabhupāda, you considered the question for a few moments, and then spoke two memorable words: “Without fear!”

And then you smiled in a way that Sally Agarwal, the wife of your first sponsor in Butler, Pennsylvania, said could only be described as “oceanic.” As you uttered those words, I felt trembling, the hairs of my body stood on end, I had goosebumps, and I felt fearless, ecstatic, and emotional, all at once. I also felt a little self-conscious, not wanting to make a display of my feelings, but as I looked around the room, I saw that many other devotees had jubilant expressions on their faces. It was as though a wave of ecstatic energy had emanated from you and then passed through us. For a few moments, we knew what it was like to be situated in transcendence: fearless and blissful. I later questioned some of the other devotees about the experience, and they confirmed that they had also temporarily felt that same fearless, ecstatic state that you had articulated.

Years later, I read in Śrī *Caitanya-Śikṣāmṛta* by Śrīla Bhaktivinoda Ṭhākura that by the association of a *madhyama-adhikārī*, one could gain *śraddhā* or faith, but by the association of an *uttama-adhikārī*, one could experience symptoms of *bhāva*. In fact, devotees often experienced symptoms of *bhāva* in your association in greetings at airports, in *kīrtana*, in classes, in conversations, on morning walks.

Physical symptoms of ecstasy are described in the *Bhaktirasāmṛta-sindhu* of Śrīla Rūpa Goswāmī: *stambha* (being stunned), *sveda* (perspiring), *romāñca* (hairs standing on end), *svara-bheda* (choking), *vepathu* or *kampa* (trembling), *vaivarṇya* (fading of color), *śśru* (weeping), and *pralaya* or *mūrchā* (devastation).<sup>1</sup>

Sometimes a class of so-called devotees called *prākṛta-sahajiyās* imitate such symptoms for name and fame, so that they can acquire sentimental followers and wealth. However, great devotees like you are not interested in any symptoms that interfere with their service. In *The Nectar of Devotion* (the summary study of the *Bhaktirasāmṛta-sindhu*) the example is given of Dāruka, Kṛṣṇa’s great devotee and chariot driver, who, while fanning Kṛṣṇa, experienced

1 *Caitanya-bhāgavata*, *Antya* 16.29 and commentary.

*açrupāta*, *romaharñā*, *hāsya*, *mūrcchā*, *gharma*  
*kāñña-bhakti-vikāreṇa yata āche marma*

“He [Śrī Haridāsa Ōhākura] manifested all the different ecstatic symptoms like crying, hairs standing on end, laughing, losing consciousness, and perspiring.”

Commentary: The phrase *kāñña-bhakti-vikāra* indicates the following eight transformations of ecstatic love: *stambha* (being stunned), *sveda* (perspiring), *romāñca* (hairs standing on end), *svara-bheda* (choking), *vepathu*, or *kampa* (trembling), *vaivarṇya* (fading of color), *açru* (weeping), and *pralaya*, or *mūrchā* (devastation).

ecstatic symptoms but who wanted to curb them because they were threatening his ability to continue fanning. From this example, we can understand that service of great souls (and the Greatest Soul) is more important than trying to relish ecstatic symptoms.

Therefore, in the *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Goswāmī emphasizes that the more important symptoms of *bhāva*—forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—are much harder, if not impossible, to imitate.

Nevertheless, to gain a temporary glimpse of that blissful, fearless state and to experience the mind- and heart-altering physical symptoms of *bhāva* was conducive to rapid development of faith in the process of *bhakti-yoga* and the importance of associating with you, a pure Vaiṣṇava. It was like an introductory offer: a glimpse of real Kṛṣṇa consciousness. You transformed hearts and minds like a spiritual alchemist or magician. You were able to do so because of your unalloyed devotion to your spiritual master and Kṛṣṇa and because you were situated on the topmost platform of pure devotion as an *uttama-adhikārī*, a *mahātmā*, a great, empowered Vaiṣṇava.

You wrote:

This imitative attachment can be divided into two headings—namely, shadow attachment and *parā* (transcendental) attachment... *Sometimes it is found that a person actually attached to material enjoyment or salvation has the good fortune to associate with pure devotees while they are engaged in chanting the holy name of the Lord. By the good grace of the Lord one may also cooperate and join in the chanting. At that time, simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees he may show some likeness of attachment caused by inquisitiveness, but this is very flickering. And if by the manifestation of such shadow attachment one feels the disappearance of all material pangs, then it is called parā [transcendental] attachment...*

... if an ordinary man develops such attachment for Kṛṣṇa and fortunately performs devotional activities in

the association of pure devotees, he can also rise to the platform of pure devotional service. The conclusion is that transcendental attachment is so powerful that if such attachment is seen manifested even in some common man, by the association of a pure devotee it can bring one to the perfectional stage. But such attachment for Kṛṣṇa cannot be invoked in a person without his being sufficiently blessed by the association of pure devotees.<sup>2</sup>

In the Vedic literature there are many descriptions that confirm the fearless state experienced by advanced transcendentalists:

In Bhagavad-Gītā it is said that in order to make spiritual progress, one must become fearless—*abhayaṁ sattva-saśuddhiḥ* (Bg. 16.1). Fearfulness is the result of material involvement. It is also said in *Śrīmad-Bhāgavatam* (11.2.37), *bhayaṁ dvitīyābhiniśataḥ syāt*: fearfulness is a creation of the bodily conception of life. As long as one is absorbed in the thought that he is this material body, he is fearful, and as soon as one is freed from this material conception, he becomes *brahma-bhūta* [Bhāg. 4.30.20], or self-realized, and immediately becomes fearless. *Brahma-bhūtaḥ prasannātmā* (Bg. 18.54).<sup>3</sup>

Śrīla Prabhupāda, you exhibited this quality of fearlessness in all your activities: in taking *sannyāsa*; in your single-handed efforts to publish and preach in India; in your journey to New York; in your full dependence on Kṛṣṇa in every circumstance; in confronting dangers and obstacles; in your bold presentation of Kṛṣṇa consciousness; in your meetings with powerful politicians, clergymen, and leaders; and finally in your fearless meeting death.

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the *doubtless and fearless way of success* for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.<sup>4</sup>

Kardama Muni continued: I have achieved the blessings of

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2 *The Nectar of Devotion*, Chapter 18 (emphasis added).

3 *Bhāgavatam* 4.24.52, purport (emphasis added).

4 *Bhāgavatam* 2.1.11 (emphasis added).



the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa consciousness. *Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service.* Now just look at them. I am giving you the transcendental vision to see how nice they are.<sup>5</sup>

As Kardama Muni points out, one may not be permanently situated in this fearless state, born out of the mercy of the Lord and His representatives. However, Śrīla Prabhupāda, you gave us a taste of fearless happiness and indicated that there was plenty more to come. Like Kardama Muni, you offered us a glimpse, or shadow, of *bhāva*, of fearlessness and ecstasy, because we were engaged in devotional service and were thus giving pleasure to you and the Supreme Lord. By enthusing you, as you had enthused us, Kṛṣṇa was pleased that we had pleased you, His representative (all we knew of Kṛṣṇa), and as the *caitya-guru*, Kṛṣṇa was awarding us that transcendental glimpse. “I am giving you the transcendental vision to see how nice they [these achievements] are.”

What are the graces of the Lord? It is stated here that *the graces of the Lord are abhaya, free from fearfulness.* In the material world, if someone accumulates a million dollars, he is always full of fear because he is always thinking, “What if the money is lost?” But the benediction of the Lord, *bhagavat-prasāda*, is never to be lost. It is simply to be enjoyed. There is no question of loss. One simply gains and enjoys gaining. *Bhagavad-Gītā* also confirms this: when one achieves the grace of the Lord, the result is that *sarva-duḥkhāni*, all distresses, are destroyed. When situated in the transcendental position, one is freed from the two kinds of material diseases—hankering and lamentation. This is also stated in *Bhagavad-Gītā*. After devotional life begins, we can achieve the full result of love of Godhead. Love of Kṛṣṇa is the highest perfection of *bhagavat-prasāda*, or divine mercy.

Because a devotee rigidly follows the instructions of Nārada Muni, he has no fear of old age, disease or death. Apparently a devotee may grow old, but he is not subjected to the symptoms of defeat experienced by a common man

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5 *Bhāgavatam* 3.23.7 (emphasis added).

in old age. Consequently, *old age does not make a devotee fearful of death*, as a common man is fearful of death. When *jarā*, or old age, takes shelter of a devotee, Kālakanyā diminishes the devotee's fear. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy.<sup>6</sup>

*abhaya-caraṇāravinda*—the lotus feet which make one fearless.

“O mind, just worship the lotus feet of the son of Nanda, which make one *fearless*. Having obtained this rare human birth, cross over this ocean of wordly existence through the association of saintly persons.”<sup>7</sup>

Śrīla Prabhupāda, your father named you Abhay Charan, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda named you Abhaya-caraṇāravinda Dāsa, which means *the servant of the lotus feet of Kṛṣṇa who makes one fearless*. Therefore, by name and by personal example, Śrīla Prabhupāda, you lived the life of the bold and fearless self-realized preacher of Kṛṣṇa consciousness. You knew no fear and were filled with compassion for the suffering of others.

Although one may be conducted by some impression, or some conception of life, originally he is *nirguṇa*, or transcendental. Therefore one has to become cleansed of the material contamination that he has acquired, in order to regain his relationship with the Supreme Lord. *That is the only path back without fear: Kṛṣṇa consciousness. If one is situated in Kṛṣṇa consciousness, then that path is guaranteed for his elevation to the perfectional stage.*<sup>8</sup>

[T]hose who follow the *path of the ācāryas are śśīlāḥ [well-behaved] and sādhaḥ [saintly persons], but furthermore their path is akuto-bhaya, which means free from fear*. One should fearlessly follow the twelve *mahājanas* and their line of disciplic succession and thus be liberated from the clutches of *māyā*.<sup>9</sup>

6 *Bhāgavatam* 4.27.24, purport (emphasis added).

7 *Bhajahū Re Mana Śrī Nanda-nandana* by Govinda Dāsa Kavirāja (emphasis added).

8 *Gītā* 17.3, purport (emphasis added).

9 *Bhāgavatam* 6.1.17, purport (emphasis added).

The messenger replied, “He was *fearlessly*, incessantly chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.<sup>10</sup>

And, Śrīla Prabhupāda, you were always brave and fearless. Even as a boy you were brave, and your courage never failed you:

**Brahmānanda:** ...Calcutta, on the Maidan, there’s that big building, that big memorial. Is that...

**Prabhupāda:** Oh, Victoria Memorial.

**Brahmānanda:** That was built for the king when he was coming?

**Prabhupāda:** No, that was built in memory of Victoria. It was done, imitating the Taj Mahal. It took twenty years. Sir Rajendranath Mukherjee of Martin Company, he took the contract. And after finishing, he got this title, “Sir.” And when it was being constructed, I went to the top by crossing the scaffolding.

**Brahmānanda:** *So you must have been very brave.*

**Prabhupāda:** *Yes, I am still brave. [laughter] Otherwise how could I come alone to preach Kṛṣṇa consciousness? I am still brave.*

**Devotees:** Jaya, Śrīla!

**Prabhupāda:** *Some astrologer told that: “This boy, for executing his purpose, he will enter into the fire. Yes.”<sup>11</sup>*

Śrīla Prabhupāda, you were fearless and brave, and you entered the fire for us. We can never pay the debt, and so we remain ever obliged.

*Your foolish servant,*

Rūpa-vilāsa Dāsa

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10 *Caitanya-caritāmāta*, Antya 9.56 (emphasis added).

11 750311mw.lon. March 11, 1975, morning walk, London (emphasis added).

I offer my unlimited respectful obeisances at the lotus feet of my eternal guru A.C. Bhaktivedanta Swami Prabhupāda with great love and affection.

Dear Śrīla Prabhupāda,

Please let me leave my mind at the door, and write from my heart an offering to you.

I want to share a personal experience as an offering in hope that it will be pleasing to you, the *guru varga*, Nitai/Gaura, Rādhā/Kṛṣṇa and all the Vaiṣṇavas and Vaisnavis.

Recently, someone posted a picture on Facebook from 1974. I am holding my one and a half year old daughter, Nipuṇā Dasi. We are with mothers and children in Los Angeles in front of the *vyāsāsana*. Śrīla Prabhupāda is handing the cookie tray to Chandravali Dasi. Of course, I was ecstatic to be so close to Śrīla Prabhupāda. He had just finished class and everyone was in the spiritual world due to his presence. Still I was a little disturbed because I had just taken Nipuṇā to get a cookie from him and he refused to give her one. So many reasons entered my head. I wondered, was it *karma* or a transcendental lesson? Was Nipuṇā not receiving his mercy? Nipuṇā didn't seem to care or notice, so was I over attached to my body and my offspring? Did Śrīla Prabhupāda not see her? Was he purposely ignoring her? Did she or I commit some offense? Was I being offensive to view my guru and judge him on a material basis? I was reminded of some pastimes from *Kṛṣṇa Book*, *Teachings of Lord Caitanya*, and *The Nectar of Devotion*. This small interaction directed me to dive deep into Śrīla Prabhupāda's teachings.

I never came to any conclusion but I was immersed in Kṛṣṇa conscious philosophy. One day, about twenty years later, I was at a Sunday feast in Hilo, Hawaii. Old films of Śrīla Prabhupāda were being shown. That day in 1974 was showing on the film. I saw that a few minutes before I took Nipuṇā to see Śrīla Prabhupāda, Raghunātha Dāsa, who was seven or eight years old at the time, had scooped up Nipuṇā and took her to Śrīla Prabhupāda, who gave her a cookie. The mystery was solved and I was amazed and delighted. Once again, it was confirmed—Śrīla Prabhupāda is

perfect in all ways.

Jaya Śrīla Prabhupāda!

*Aspiring to serve guru and the Vaiṣṇavas,*

Bhavatāriṇī Devī Dāsī

### Ekānātha Dāsa

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Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin itī nāmine*

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.”

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*

“Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are so kindly teaching the message of Lord Caitanya and delivering the Western countries, which are filled with voidism and impersonalism.”

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

“I was born in the darkest ignorance and my spiritual master opened my eyes with the torch of knowledge. I offer my humble obeisances unto his lotus feet.”

Lying prostrated before you, my dearest spiritual master, I humbly beg you to please have mercy on this wretched soul and allow me to be useful somehow by assisting you in this great glorious mission of Lord Caitanya Mahāprabhu.

Thank you for giving us the easy-to-follow directions and wisdom on how to untangle ourselves from the stringent modes of material nature and develop our love for you and the Supreme Personality of Godhead. On our own, we stand no chance whatsoever to escape

this material prison, but because of your exceptional mercy and compassion, you've shown the exact way out to another world—an eternal world filled with joy, bliss and knowledge.

I wish to develop my taste and hankering for ecstatic devotional service, as outlined in the revealed scriptures, to the Supreme Lord and His devotees. But I am so covered over by *Māyā* that I do not even have the slightest desire to do so.

*Your menial servant,*

Ekanātha Dāsa

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### Kṛṣṇa Kṣetra Dāsa

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With the following words of appreciation and gratitude, I bow humbly to you, Śrīla Prabhupāda:

One of the many gifts you have brought to us, your followers, is a special vocabulary for understanding Kṛṣṇa and the culture of Kṛṣṇa-bhakti. Several words and expressions in English that you used in special ways have become, for us, inseparable from our sense of, well, “Kṛṣṇa consciousness,” as you so aptly characterized and summarized the purpose of your mission. One of my favorite terms is “pastime” or “pastimes,” your translation for the Sanskrit word *līlā*. Such a charming term with otherwise little present currency in the English language, for me “pastime” comes to make best sense in the “transcendental” context in which you have embedded it. Even though the word conventionally indicates leisure activities of ordinary people (significantly, perhaps, coming into use during Caitanya Mahāprabhu’s lifetime), its proper use seems nowhere to be as appropriate as in the description of the Lord’s trans-temporal activities.

It wasn’t long after I joined some of your disciples (in Stuttgart, Germany, in the summer of 1972) that I heard devotees speaking not only of Kṛṣṇa’s activities, but also of your—our spiritual master’s—activities, as “pastimes.” This extended usage of the term has had me reflecting ever since about how you participate in Kṛṣṇa’s activities, and in turn engage us in your mission.

Recently reading my godbrother Anuttamā Prabhu’s 2011 Vyāsa-pūjā offering, I appreciated his calling attention to your gentle

suggestion, as Mukunda (now Mukunda Goswāmī) was saying goodbye to you in New York with the intention to go to India, that he could open a center on the USA west coast. Like Anuttama, I appreciate how your modest words became reality as Mukunda Goswāmī soon took up the challenge. I am happy to see this as your pastime, leading to a chain of events that eventually led, directly or indirectly, to my own initial encounter with your followers (in Berkeley, 1969). Of course (I can now recognize), this is how you “operated,”—how you collected and connected us: simply by voicing a desire that is actually Kṛṣṇa’s desire, as He performs His joyful “pastime” of expanding the community of Vaiṣṇavas, you opened the way for us to hear, through your words, Kṛṣṇa’s pastimes.

Now, so many years after first meeting your followers, I am happy to report a small, but hopefully significant, step in my own devotional service: Rādhikāramaṇa Dāsa, your granddisciple (disciple of H. H. Hanūmatpreṣaka Swami), and myself have collaborated to edit and publish a volume of essays by various scholars—all devotees or sympathizers—on various aspects of the *Śrīmad-Bhāgavatam*. *The Bhāgavata Purāṇa: Sacred Text and Living Tradition*, published by the highly reputed Columbia University Press, is, by your mercy, being marketed for university classroom use. As you were concerned to reach the “intelligent class” with Kṛṣṇa’s message, our hope and prayer is that this modest book will serve as a useful link in the chain of “pastime” connections that lead people to *your* books—especially your *Śrīmad-Bhāgavatam*—and to the communities of your servants. I pray for your continued blessings upon me to be a small but useful instrument in your ongoing pastime of gathering Kṛṣṇa’s devotees to hear and chant about Kṛṣṇa’s pastimes, which draw us ever more deeply into the reality of His love for all beings.

*Praying to remain always in your service,*

Kṛṣṇa-kṣetra Dāsa  
Oxford

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Nandānandana Dāsa

**ŚRĪLA PRABHUPĀDA**

Sad Guru, all glories to your lotus feet!

Rose petals spread unto your feet by loving devotees!

I offer my humble obeisances unto  
your lotus feet unlimited times!

Lotus words from your lotus lips,  
transcendental are your lotus feet!

**Above** the material mud, your transcendental lotus feet!

**Prema** you know, *prema* you preach, *prema*  
you feel, when will I a little bit taste?

**Rūpa Goswāmī** and the Goswāmīs you represent,  
at Vṛndāvana their *darśana* you get.

**At Rādhā-Dāmodara Mandir** transcendently  
you reside, yet to save us you came to us.

**Bhaktivedanta**, *bhaktivedanta* you are, the first  
*Bhaktivedanta* amongst Vaiṣṇavas you are.

**Hare Kṛṣṇa**, Hare Kṛṣṇa... Ah, what a  
bliss! What a relief! Thanks to thee!

**Unlimited** glories about you the devotees write,  
your unlimited glories I cannot describe.

**Prabhupāda**, I am not so advance to ask for  
service only, I must beg for your mercy, please!

**Adore** you all the prabhus, therefore Prabhupāda  
correctly fit. Prabhupāda the Lord reveals.

**Daṇḍavats** that is what I can offer you today.  
Please accept me at your lotus feet.

**Always** close to you I want to be. You taught us  
to go for the unlimited, that is your opulence

*Your worthless servant,*

Nandānandana Dāsā



Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your soft lotus feet.

Śrīla Prabhupāda, whenever I think about what I want to write in glorification of your *Vyāsa-pūjā*, I have so many ideas and, yet, when I begin to write, my mind goes completely blank. I think this happens because your qualities are so vast that I am clueless as to where to begin. I envision all your wonderful qualities standing before me and I try to focus on one but, alas, I end up bewildered, saying nothing. Śrīla Prabhupāda, I actually feel so embarrassed with such shallow devotion.

One thing, because spring is just beginning—and is my favorite time of the year—I was thinking about how the early spring mornings remind me of you.

We live in the country, in the woods. There is a particular male cardinal who every day, before any other bird awakens, even before dawn, sings a few notes to announce that it will soon be time to get up from their sleep. This reminds me of when we visited Paris from Hamburg in 1972. The temple was very small, but somehow we all managed to squeeze out a place on the floor to sleep; some of us ladies were very fortunate to sleep right below your room where you translated throughout the night. Like that wise bird, long before the dawning of the day, you instructed the universe through your transcendental purports to wake up and heed the call of Lord Caitanya's message. "*Jīva Jago, Jīva Jago!*", "Wake up sleeping souls!", sang your message. You were always trying to wake us unconscious birds from the slumber of *māyā*'s illusory 'sweet' song. Such is your unlimited kindness—our ever well-wishing and ever-guiding father.

After that first wakening call, the other birds eventually stir from their slumber and begin their melodious singing just as you had so lovingly sung your devotional *bhajans* and had chanted Kṛṣṇa's holy names for all to hear. Your voice, full of love for the most beautiful Rādhā and Kṛṣṇa, would refresh our hearts into remembering that our real business was to glorify and serve Their Lordships. Just as the singing of the early morning birds is mesmerizing, listening to your *bhajans* places me in another realm.

Eventually, the rest of the forest creatures arise from the sleep of night and begin speaking in their own languages with one another. At this time, you would go on your morning walks and speak the sublime knowledge of *bhakti*, giving your *darśana* to all who were near (especially us juvenile birds.) You helped us to understand that although the animals are continuously engaged in eating, sleeping, fearing and mating and asking “Where is food? Where is food?” our real inquiry should be how to engage in devotional service and please Guru and Kṛṣṇa. You gave us the instructions and you set the example—always.

Gradually the darkened sky gives way to clear, fresh air and soft, white clouds as the rising sun peers over the hills to warm the crisp, early morning chill and disperse the fog. This is your smile, Śrīla Prabhupāda, for just as the sun lights up the universe, your smile lights up our hearts and dissipates all ignorance and sadness. And the dew, mother Earth’s perspiration—so cool and refreshing upon the fresh, green grasses—is compared to your eyes always being moist with tears of love for Kṛṣṇa. Just one glance from those compassionate eyes towards us would refresh our beings and cool our raging minds.

Along with the awakening of the new morning, the previous day’s flower buds begin to unfurl from the warmth of the sun and embrace the air with their fragrance. Humming-bees fly from one flower to another intoxicated with nectar just as we would buzz around your lotus-like person to be near you and take the nectar of your words through the *Śrīmad Bhāgavatam* class, given after your morning walks. I become so excited—and grateful—to pick all these flowers to offer to you and my Deities, Śrī Śrī Rādhā-Śyāmasundara, and our Saligrama, Śrī Padmanabha. And so well do I remember the unbelievable excitement and bliss we felt when you came to visit the different temples—how immeasurably deep is my gratitude for your coming to the land of the *mlecchas*. I will never understand how I have been allowed to take part in this movement. Never understand. And, Śrīla Prabhupāda, just as I desire to have so very many fragrant and beautiful flowers to offer to you and Their Lordships, I so deeply hanker to have this experience of seeing you once again.

Now the leaves on the trees are beginning to show little bits of greenery and each day I can see how the leaves have grown. You made devotees, like those leaves, on every tree—on every

possible continent on this Earth planet—and would water us—your leaves—with love, care and attention, and watched as we grew. And you would continue to plant more and more seeds in the hearts of everyone and watch as those tiny leaves appeared and grew into full-fledged devotees. No one could make as many devotees as you, Śrīla Prabhupāda.

I am also now remembering in Germany, in 1974, when you came to Schloss Rettershof, where we came to visit from Berlin. My husband had the opportunity to massage you, just as he did when you first came to Germany. It was an evening massage and therefore no oil was applied to your golden body. After the massage, my husband knocked on the door where I was impatiently waiting for the nectar. Before I rubbed his hands on my head, I grabbed them to smell them—and the fragrance—the fragrance of your person was as sweet as the fragrant combination of all those early morning flowers! That fragrance stunned my mind and I have treasured and locked that fragrance in my heart forever.

My spring morning description ends with the noon-day sun. So often, too often, Śrīla Prabhupāda, I feel the heat of the material world burning my heart, a heart that is devoid of Kṛṣṇa consciousness. Although I am sick and tired of this material world, I am also not Kṛṣṇa conscious and so I fervently pray that I may always be 100% faithful to following and giving others your every word of instruction and that I may again have your *darśana* and offer you another garland of freshly fragrant flowers, just as I had done so long ago.

Śrīla Prabhupāda, how can I ever repay you?

Praying to eternally be engaged in your loving service,

*Your most fallen and empty-hearted servant,*

MadanMohanMohinī Devī Dāsī

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Śrīla Prabhupāda,  
you are so humble and meek.  
Blessed are the words that you speak.  
You have nothing to hide or to seek—  
fixed in Kṛṣṇa, you never become weak.  
Śrīla Prabhupāda,  
your mercy is still available to all.  
If we are sincere, you will hear our call.  
You are the guru who can never fall—  
beyond illusion, you can deliver us all.  
Śrīla Prabhupāda,  
you will forever be living on  
in your words and books; forever young,  
your preaching will always be strong—  
your shelter is where we belong.  
Śrīla Prabhupāda,  
you are the powerhouse of *bhakti*,  
giving Kṛṣṇa's mercy to the needy.  
Chanting and dancing, we become so happy—  
Nītai Gaurāṅga, showering us with Their mercy.  
Śrīla Prabhupāda,  
you taught us by your actions—  
you are *ācārya*, showing us perfection.  
Every word you spoke from deep realization  
which brings about a spiritual transformation.  
Śrīla Prabhupāda,  
you descended from the spiritual sky  
just to fulfil Lord Caitanya's prophecy—  
every town and village, and every big city,  
chanting Hare Kṛṣṇa, and dancing in ecstasy.  
Śrīla Prabhupāda,  
you are like the morning sun  
which appears to awaken everyone.  
For most devotees, *you* are number one—  
your wonderful glories will forever be sung.  
Śrīla Prabhupāda,  
you are still very much alive and well.

the heart of the *bhakta* is where you dwell.  
No need for fake gurus and what they sell—  
following the blind will only lead us to hell.  
Śrīla Prabhupāda,  
you are still shedding a tear  
for all disciples who become so dear.  
Just make our life's mission forever clear—  
shelter at your lotus feet destroys all our fear.  
Śrīla Prabhupāda,  
please hear my most fervent prayer.  
Help me to get free from all my despair,  
help me to get free from Māyā's snare,  
help me to make Kṛṣṇa my only care,  
help me to be more than just a surveyor,  
help me to serve and your mercy share,  
help me to become more highly aware,  
help me to see Kṛṣṇa's plan everywhere.  
*And please, keep me always in your care.*

*Your aspiring servant,*

Deva Dharma Dāsa

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Dhīrasānta Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to you, Śrīla Prabhupāda.

One of the most wonderful qualities which I remember you imbibing while being personally present before us was your unmotivated and uninterrupted devotional service to Kṛṣṇa. Śrīla Rūpa Goswāmī has defined this kind of service as pure devotional service.

Recently in India, at one of our ISKCON temples, I was given some *mahā-prasādam* and after respecting the salty preparations, I was asked if I wanted to have some sweet rice, which I declined. However, the devotee insisted I take some, saying it was very good sweet rice. So I agreed to have a small portion in a little bowl. However, on tasting how good it was, I could not resist asking for more. Whilst relishing the contents of the second helping of sweet rice, I began to compare it to the *rasa* of devotional service.

“Rasa” has been defined as the juice or flavour that we relish within an activity or relationship, and the impetus to have more of the same is dependent on the taste and pleasure we derive from it.

To explain how material pleasure is inferior to spiritual pleasure, you gave the example of sand in the sweet rice. It may be a small amount of sand, but it has a devastating effect on the sweet rice. There is some pleasure no doubt, but the preparation is still defective. Material pleasure is *capala-sukha*—a drop of water on a lotus leaf. It is temporary, fading, and like chewing gum—the more you chew, the more the pleasure decreases. On the other hand, devotional service is ever-fresh, very satisfying and eternal.

A disciple once came into your room with a daily newspaper under his arm. You immediately inquired, “So what are the rascals saying today?” And to highlight the difference in value between inferior and superior pleasure, you pointed out how a newspaper is thrown away after having been read, whereas one who purchases a *Bhagavad-Gītā* will relish reading its everlasting freshness throughout his life.

You also elucidated on Mahātmā Gandhi’s chanting of Lord Rāma’s names at the time of his death by saying, “Because his chanting was politically motivated, he only achieved liberation to the heavenly planets. No one can understand Kṛṣṇa as He is by the blunt material senses. But He can reveal Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” In the *Bhagavad-Gītā*, Kṛṣṇa also says, “Out of many thousands among men, one may endeavour for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” In your purport, you have written, “There are various grades of men, and out of many thousands, one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth.”

Many devotee parents are hard-pressed to explain to their youth why some music, movies, books, and magazines are not acceptable material to bring into the home, to listen to or to see. However, one Christian parent came up with an original idea that is hard to refute. The father listened to all the reasons his children gave for wanting to see a particular PG-13 movie. It had their favourite actors; everyone else was seeing it; even church members said it was great. It was only rated PG-13 because of the suggestion of sex—they never really showed it. The language was pretty good—the Lord’s name

was only used in vain three times in the whole movie. The teens did admit there was a scene where a building and a bunch of people were blown up, but the violence was just the normal stuff. It wasn't too bad. And, even if there were a few minor reasons why they shouldn't watch the film, the special effects were fabulous and the plot was action-packed.

However, despite all the teens' justifications for the PG-13 rating, the father still wouldn't give in. He didn't even give his children a satisfactory explanation for saying, "No." He just said, "No!"

A little later on that evening, the father asked his teens if they would like some cookies he had baked. He explained that he'd taken the family's favourite recipe and added a little something new. The children asked what it was. The father calmly replied that he had added dog stool. However, he quickly assured them that it was only a little bit. All other ingredients were gourmet quality and he had taken great care to bake the cookies at the precise temperature for the exact time. He was sure the cookies would be superb.

Even with their father's promise that the cookies were of almost perfect quality, the teens would not take any. The father acted surprised. After all, it was only one small part that was causing them to be so stubborn. He was certain they would hardly notice it. Still the teens held firm and would not try the cookies.

The father then told his children that the movie they wanted to see was just like the cookies. Our minds lead us into believing that just a little bit of evil won't matter. But the truth is that even a little bit of stool makes the difference between a great treat and something disgusting and totally unacceptable. The father went on to explain that even though the movie industry would have us believe that most of today's movies are acceptable fare for adults and youth, they are not. Now, when this father's children want to see something that is of questionable material, the father merely asks them if they would like some of his special dog-poop cookies. That closes the subject.

I like this story. It puts sin or *māyā* into its proper perspective, parallel to your instruction that *māyā* and Kṛṣṇa consciousness cannot be practised side by side since the effect is like sand in sweet rice.

Śrīla Prabhupāda, you are my eternal father and already you have worked magic on this lowly sinner. Just by making me a devotee and

turning my impure emotions into devotional service is certainly the most mystical feat. You have offered me *akhila rasamrita mūrti*, or the reservoir of eternal pleasure, Kṛṣṇa. However, in my devotional service to Kṛṣṇa, I still taste sand in the sweet rice of this service. I long for the day when I can taste the ambrosial nectar of unalloyed pure devotional service.

Śrīla Prabhupāda, please remain within the core of my heart and help me say NO to the impure cookies of this world, be they gross or subtle. Then perhaps one day I may be a worthy recipient of Kṛṣṇa's fully-fledged mercy, which we could see in you. I have no doubt it was not just a couple of bowls of nectar that you gave us, but an eternal, unlimited reservoir to swim around in.

I am clinging to your lotus feet and begging for your mercy.

*Your unworthy servant,*

Dhīrasānta Dāsa

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### Gauragopāla Dāsa

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I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

Our respectful obeisances are unto 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.

*jaya śrī-kṛṣṇa-caitanya prabhu-nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Dear Śrīla Prabhupāda,

Now that I have entered old age, I want to hold on to your lotus feet as much as I can and remember the wonderful times I spent with you. Like the time I gave you a rose with tears in my eyes at Melbourne Airport, the time you tapped me on the head with your



cane while leaving a preaching program in April 1972, the times you asked me about the double-decker bus, the times I brought your clean dhoti and clothing to your room, the many times I slept out the front of your room keeping guard. I especially remember the time you left your room at 2am to take bath and how you quietly stepped around me without making a sound.

One time which stands out in particular was in February 1973, when I was cleaning the temple room in Sydney. You walked in alone only to find I had put paintings of Rādhā and Kṛṣṇa and Kṛṣṇa-Balarāma on the step of your *vyāsāsana* so I could clean the walls. When you walked in, you immediately began to laugh and laugh, kindly telling me, “Kṛṣṇa does not go there”. Then you softly chanted *japa* and asked me to keep cleaning. Everyone else was on *sankīrtana*, there was only you and I in the Temple and it felt so special.

I also remember the 1974 Melbourne Ratha-yātrā where you attended and danced in front of the Rath carts. I remember this with ecstatic bliss because I was right next to you playing *mṛdaṅga* drum. I felt so fortunate to being next to you on that glorious day.

Śrīla Prabhupāda, the separation I am feeling from your ISKCON society is becoming unbearable as the years go on. Śrīla Prabhupāda you have said that we should not be surprised when a devotee falls down, instead we should be surprised if he or she does not fall down. This is confirmed in the *Bhagavad-Gītā*, Chapter 7 Text 3,

*Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.*

Śrīla Prabhupāda, I apologize to you and all the devotees for my foolish actions, I am so, so sorry for all the nonsense and hurt I have caused to others due to disillusionment and mental illness.

Śrīla Prabhupāda you once said to a disciple who suggested to you that those forced to take birth in the material bodies of trees were, in another life, demons, your response was “No, no, not demons, just lusty.” Yes, it is lust that takes away our knowledge and leads one to commit nonsense offensive acts that incorporate anger, greed and disillusionment, and I have experienced them all in this life.

Today I realize how fortunate the present day devotee youth are.

Back at the beginning of ISKCON, we had only you personally, Śrīla Prabhupāda, till 1977. There were no older generation devotees over 50 years of age to turn to who could share their life experiences with so many young devotees seeking guidance. Of course, now in 2013, that has changed, as there are so many elder Vaiṣṇavas. Back then Śrīla Prabhupāda, there was only you and it was always difficult to have your personal association because of your traveling commitments and so many devotees trying to get your personal association. So it was then you emphasized that the association of your books was the same as your personal association. But still, many devotees felt the anguish of not having your personal association due to their youthful immaturity.

Today however, that has changed. We have the added association of an older generation of your disciples who have evolved into experienced devotees in their 60s and 70s. Young devotees can visit older disciples and learn from them the difficulties and ecstasies on the path of devotional service.

Śrīla Prabhupāda, you have often said that failure is the pillar of success, some of the best lessons in life are learnt from past mistakes. So where there is desire for a devotional life in this dreaded troublesome material body, there is still hope, even late in a sinful life like mine there is still a chance of seeing the truth as the wonderful story of Ajāmila tells us. Ultimately only persons who are in Kṛṣṇa can only know Kṛṣṇa.

Every day I think about the devotees and dream of being with them again, but in truth, I live in total isolation and separation from your beloved ISKCON and it is hurting me deep within my heart.

I now understand I will have to live with the disappointment of some others for the rest of this life. I will always seek forgiveness for my past sinful actions and do that by trying to remember Kṛṣṇa and pay obeisances to all the devotees I have offended. I certainly do not blame others for my mental illness or for being disappointed towards me by not knowing how to fully deal with it; I have disappointed so many devotees and will always pray to them for absolution. I blame myself for selfishly thinking of the present situation I was in, all those years ago without any care for future reactions. Such was the nature of my mental disability. I always felt trapped and alone and thought that no one could help me.

Yes, everyone should be very careful what choices they make in their youth because the mistakes you make while young will come back to haunt you in old age like a vengeance. As you sow so shall you reap or what goes around comes around. Only surrender to Kṛṣṇa and His pure devotees can save one from such a dilemma as the story of Ajamila tells us. You cannot change the past however; you can make better choices for the future by the mercy of Kṛṣṇa.

O Śrīla Prabhupāda, I hanker for the day I can again chant Hare Kṛṣṇa with all the devotees on the streets and in the temple. Often I lament, “If only I did things differently, made better choices” But what can I do? I made those choices under the added burden of mental illness (schizophrenia) that I did nothing about and now I have to live with those choices. However, what is done is done, I cannot change the past but I can make better choices for the future as limited as they may be now that I also have the added help of mental health professionals side-by-side with the chanting of Hare Kṛṣṇa.

Now that I am an older man with the dent of personal experiences—good and bad, I look back to that young man and boy I once was in ISKCON and now know exactly what I would say to him. I would sit him down and explain to him what the consequences of his confused actions and mental illness are. I would share all that I have learnt, especially on the topic of mental illness, which society has come a long way out of ignorance in understanding since the 1960s, ‘70s, and ‘80s. Today, there are many psychiatric medications and professionals that can assist in healing a damaged brain which can help one in their chanting of Hare Kṛṣṇa that were not available back then. After all, if one has good brain substance it is easier for them to take to Kṛṣṇa consciousness. Therefore, with a lifetime of this experience to back me up, I would attempt to avert another lifetime of struggle, trials, tribulations, guilt, offences and ignorance.

Thank you Śrīla Prabhupāda, for the mercy that I can still remember you, and that the little sincere service I have done will be taken into consideration despite my mental illness, mistaken desires, and sinful actions as your books have taught us:

“Even a little advancement on the path of Kṛṣṇa consciousness will save one from the greatest fear.”

Fortunately as you have taught us, karma good or bad is NOT eternal; there is no such thing as eternal damnation in the philosophy of Kṛṣṇa consciousness, even the most sinful act can be forgiven over time with sincere prayer and actions. Thank you Śrīla Prabhupāda for giving me the intelligence to read your books and understand these facts despite my fallen state.

Today I own a *mṛdaṅga* drum, *karatalas*, your books and even have my own Deities so everything is there in my house to remember Kṛṣṇa and you Śrīla Prabhupāda. I just pray that one day soon ISKCON calls an amnesty and invites every Śrīla Prabhupāda disciple back to the ISKCON fold, as long as the basic principles of ISKCON are followed from that point onwards, regardless of our history and truly have a house where the whole world can live. All glories to Śrīla Prabhupāda!

Just a final important point that cannot be ignored, which is underestimated and misunderstood even by many devotees, and that is mental illness, of which I have suffered from in silence all my life. Over the last few years ISKCON has learnt that some devotees need psychiatric therapy alongside the chanting of Hare Kṛṣṇa. Such mental health programs have come a long way since the 1960s and '70s. Medications have come a long way over the last 40 years and are proven they CAN help devotees who suffer from the added burden of mental illness. Just like one who has a broken leg and needs a cast to assist in the healing process while also chanting Hare Kṛṣṇa, similarly mental illness needs the assistance of medication also.

Just like the chanting of Hare Kṛṣṇa alone 'for most of us' cannot heal a broken leg, similarly the chanting Hare Kṛṣṇa 'for most of us' alone also cannot heal brain damage or mental illness. Therefore just like a cast resets a broken leg and helps heal one to return to their service, the right medication can also help the brain damage that causes mental illness and Schizophrenia.

Once again I deeply apologize to all the devotees for the negative impact I had on some of them. Only late in life did I do something about my mental illness and since then I have been on medication side by side with chanting Hare Kṛṣṇa and it has helped me greatly.

Today I try to find peace in chanting Hare Kṛṣṇa and hearing Śrīla Prabhupāda's lectures. All glories to Śrīla Prabhupāda!

Your fallen servant,

Gauragopāla Dāsa

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Gokulānanda Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Śrīla Prabhupāda, you are the empowered deliverer of *Gaura-vāṇī*.

Caitanya Mahāprabhu is glorified as *mahā-vandanaya-avatāra*, the most magnanimous of all incarnations, because He so much desired to give the highest perfection of love of God even to the least qualified. And Mahāprabhu thus set in motion his divine *līlā* of the *harināma saṅkīrtana* movement to offer all souls the process of regaining their rightful natural place in the eternal service of the Lord by the simple process of sincerely chanting the holy names.

Śrī Caitanyadeva also revealed to the whole world the essence of all the *Vedas*: the full knowledge of Kṛṣṇa-tattva, the highest truths about God's own personhood and sublime transcendental activities. He also inspired His many saintly followers—the Gauḍīya Vaiṣṇava *ācāryas*, including the famous Six Goswāmīs of Vṛndāvana—to brilliantly expand upon His divine teachings about the glories of Lord Kṛṣṇa within their own abundant devotional literatures. These numerous works of spiritual genius are thus the sacred legacy of *Gaura-vāṇī*, the most glorious divine gift from Śrī Caitanyadeva and His numerous empowered followers, and the greatest theistic expositions for all mankind on the actual nature of God's own personhood.

It is most important for all mankind to learn that this most sacred legacy of pure theism, as preserved within our Gauḍīya Vaiṣṇava tradition, is being specifically delivered to them in its most complete and accessible form—through Lord Caitanya's special arrangement—by you, Śrīla Prabhupāda. From within the Lord's inner circle, you have been specially sent to deliver this greatest blessing in abundance. Your appearance in this world is the fulfilment of Śrīla Bhaktivinoda Ṭhākura's vision—as well as the expressed desire of the latter's glorious son, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura—that foresaw this great flood of mercy inundate

the whole world.

You were indeed specifically chosen to be the greatest ever channel of this divine flood of *Gaura-kripa* and *Gaura-vāṇī*. Having spent your entire life deeply absorbed in pure devotion to guru and Kṛṣṇa, you were thus able to deeply realize the sublime truths of Kṛṣṇa *bhakti* as revealed to the world by Śrī Caitanyadeva and His empowered followers. You thus spent the entire of your life's energy in sharing these greatest truths for the upliftment of all mankind.

One may wonder what the secret of your amazing success was. As in all such matters, the key is also contained in your empowered books, wherein you often quoted the axiomatic verse “*yasya deve para bhaktir,*” that all the truths of transcendental life are fully revealed only to one who has implicit faith in guru and the perfect *Vedas*. We can readily observe in your own life how perfect was your own faith in your great master's every word. As you cogently told some of your own disciples, “Because I was very eager to hear the divine message from my perfect master, so now I am also very eager to speak these same truths.”

Having been repeatedly instructed by your great teacher to spread the sublime message of Mahāprabhu to the English-speaking world, you made that instruction your heart and soul, your life's only mission. Nourished by your unconditional faith, you were able to draw from your inconceivable devotion to fully carry out this divine order and eventually spread Kṛṣṇa *bhakti* on an unprecedented scale worldwide. A veritable volcano of Kṛṣṇa consciousness, you were thus able to connect millions with the Hare Kṛṣṇa explosion. In the process, you also attracted thousands of dedicated disciples. Safe under your enlightened guidance, they also shared in your faith and preaching potency to most effectively transmit the *yuga-dharma* of *harināma* to countless others.

When you sat down under the tree in New York's Tompkins Square Park to chant for the pleasure of your great masters, your pure love for the holy name began to work miracles into the hearts of your listeners. And your uniquely potent *kīrtanas* and classes continue to really change so many other sincere hearts. Such are the glories of the pure *Gaura-vāṇī* so abundantly flowing from your heart and lips.

May we hold steadfast in our understanding that only you are thus empowered to completely preserve and represent the Gauḍīya

*paramparā* and the pure *Gaura-vāṇī*. And may we all continue to pray that we can somehow assist you to deliver this divine flood of mercy and help spread this greatest blessing to the whole world.

All glories to Śrīla Prabhupāda!

*Dāsa anudāsa,*

Gokulānanda Dāsa

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### Tribhangānanda Dāsa

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

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*

Dear Śrīla Prabhupāda,

Thank you so much for your unlimited kindness, your unceasing and untiring efforts to help us understand and appreciate the real nature of our situation in this world and for engaging us in developing our factual eternal loving relationship with Lord Kṛṣṇa. This is completely natural for you as you are a fully sheltered and empowered soul at the lotus feet of Lord Caitanya, the ocean of magnanimous compassion. Being so lamentably poor in our determination and enthusiasm, for hearing and accepting these messages, our defects are revealed. With your enormous efforts to provide such practically unlimited storehouses of invaluable treasures of your words, through carefully crafted and delightfully presented books, lectures, conversations and instructions of inestimable knowledge and wisdom, how can we be so unfortunate and ungrateful as to have no taste for these? Have we still such dull brains and steel-like hearts as to be unable to appreciate such beautiful poetic illumination in our lives, or do we remain like owls, with eyes fully closed throughout the bright sunshine radiating from your causelessly merciful gifts?

Please continue to humble us and mould this wretched creature's mentality into something fit for purpose, as a surrendered soul eager and willing to assist you, in our relatively insignificant way, in helping to firmly establish appreciation and uptake of Lord

Caitanya Mahāprabhu’s mission—both in ourselves and others— as established by Śrīla Rūpa Goswāmī Prabhupāda. He has empowered you to extraordinarily take such bold brave steps to foray into the depths of *Māyā*’s kingdom, with this impossible and thankless mission to subvert and convert such a determinedly stubborn atheistic impersonal culture of deliberate nescience. You kindly show us just what a mess we’ve gotten ourselves into and simultaneously how to clean our hearts and clear the path back home to Godhead. And you give us *Śrīmad Bhagavad-Gītā* and *Śrīmad Bhāgavatam* to encourage us that help is at hand and heart:

*teṣāṁ satata-yuktānāṁ  
bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me. (BG 10.10)

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa-kīrtanaḥ  
hr̥dy antaḥ stho hy abhadraṇi  
vidhunoti suhṛt satā*

Śrī Kṛṣṇa, the Personality of Godhead, who is the *Paramātmā* [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (SB 1.2.17)

As Śrīla Narottama Dāsa Ṭhākura prays, “When will the desire for material enjoyment become very insignificant?”

Thank you so much for hearing and heeding the call of your beloved *guru mahārāja*, and provoking such consideration in ourselves to attempt to follow in your footsteps. We pray to you to help us, as you are always so demonstrably more than willing to do this and in such exemplary ways, to transform this consideration into practical and positive action.

I am humbly begging to be relieved from the clutches and stranglehold of egoism and lethargy, and to be perpetually inspired



to stand and fight for the transcendental principles of pushing on your movement of educating and explaining to us the conditioned souls whatever is required for heading back home.

Śrīla Prabhupāda, what is truly amazing is how you travelled so many times around the world, whilst simultaneously writing all these incredible books and letters, teaching and guiding thousands of devotees in so many ways, meeting so many people, opening temples, managing this international society, chanting and dancing, and yet starting at 70 years old. Besides all that, you also coped with your health and all of us!

I am completely humbled and in awe of your strength of character and determination, what to speak of being so obliged to you. You gave us so many invaluable gifts, so much kindness, patience, tolerance and love, guidance, strength, purification and some tiny intelligence and expertise. So after all this and so much more, how can we not be inspired to offer all these gifts back to you, just to try to gratefully please you and show some practical appreciation? The idea of sacrifice, you explain, starts with becoming grateful, realising that we are obliged to the provider, or just paying for the goods we take from a shop. Then again, sacrifice itself is actually a hoax, as what belongs to us that we can sacrifice? A mother tries patiently to get the child to “sacrifice” playing with the food and offer it to the mouth, although the child wants to put it anywhere but in the mouth. But when the child finally gets the idea, it can understand the taste is nice and later may understand how that “sacrifice” is nourishing its entire being.

From *Bhagavad-Gītā* Chapter 3, we see that sacrifice is Lord Kṛṣṇa’s kindness to us for our benefit, so we can live happily in this world achieving all desirable things, which includes ultimately going back home back to Godhead. This is definitely for our benefit, as much as a mother teaches a child to eat and give the food nicely to the mouth. It is essential for our own welfare. Sadly we struggle so much to realise that He doesn’t need anything from us, as a kind father fully maintains his child and doesn’t need anything from him, but it is very natural and good for the child to learn to appreciate his dependence and develop his gratitude to the father and mother, and awaken natural love for them. That is all Kṛṣṇa wants, our love, just as a parent undergoes so many sacrifices, albeit unnoticed, to care for and ensure the welfare of his beloved child. If the child is ungrateful or hates the parent and leaves home,

becoming forgetful, of which we see examples in this world, that is a very sad situation. But the parent doesn't forget the child. Kṛṣṇa is continuously kindly providing all benefits—the whole world—to facilitate our wandering in forgetfulness of Him, and keeps Himself invisible in our hearts also to ensure our welfare, as although we don't care for Him, He loves us very much. We are, after all, His parts and parcels. He comes personally also in so many ways and sends His representatives—incarnations and devotees—time and time again, giving us so many opportunities to revive the relationship. So many experiences are there to hint at our relationship also. Still we remain dull and stubbornly uninterested, crying in this world with so many sufferings. How much Kṛṣṇa cares and feels for us! And you shine so brightly with those wonderful qualities of loving care and compassion for us so much. Please open our eyes and make us grateful.

Śrīla Prabhupāda, our wistfulness for youth can best be fulfilled by serving and supporting your mission, knowing full well that the real salary is pure love and devotional service, a by-product of which is an eternal blissful youthful transcendental form in association perpetually with our charming and delightful most wonderful loving friend, protector and maintainer, Lord Kṛṣṇa.

You explain that we should take to Kṛṣṇa consciousness from the beginning of our lives, or at least from as soon as we realise the urgency of the situation. This, of course, only really happens from the mercy of association with a pure devotee, so you stress we should carefully study and distribute these books so we and others can get this vital association. As you pointed out while lecturing from *The Nectar of Devotion*, “If you read regularly, try to understand, this means you are associating with Śrīla Rūpa Goswāmī directly. And if you act accordingly, then you are serving their lotus feet.”

In *The Nectar of Devotion*, you explain how sometimes devotees take up Kṛṣṇa consciousness very quickly. From offences committed, usually against other devotees, our progress can be completely checked. But when the results of those offences have finished, again we are able to resume where we left off previously. In any case, by association it all becomes possible.

We are trying to learn the essence of just what this movement is actually about. *Bhagavad-Gītā* is Lord Kṛṣṇa's personal gift to us, to help provoke thoughtfulness, as is also *Śrīmad Bhāgavatam* for

when we are really inclined to try to understand our relationship, and Śrī Caitanya *Caritāmṛta* to overflow in our hearts when we thus become more conscious of the relationship. Even though Kṛṣṇa puts conditions on our return home—“surrender unto Me”—Caitanya Mahāprabhu advises us to sing, dance, and take delicious *prasādam*. And the devotees are also more kind than the Lord, imbibing Śrīmatī Rādhārāni’s mood as Caitanya Mahāprabhu personally demonstrates, by taking so much trouble and danger all just to invite us and awaken a taste, even though we are so unwilling and thankless.

So, all that is for our benefit. Śrīla Prabhupāda, you explain that Kṛṣṇa is in anxiety for us. We can try to relieve Him of that anxiety. That is *sankīrtana yajña*. It is simply about becoming grateful. Yes, *yoga* means to link with the Supreme. The slow processes of *karma*, *jñāna* and mystic *yoga* are there, but in this age they are impractical, and time is also something of which we are now very short. They can take many lifetimes, and one can fall easily from the path also, especially in this age. Besides that, they only achieve real success when they are over-coated with and culminate in *bhakti*. But *bhakti yoga* itself is both sublime and guarantees ultimate success as one comes under the personal protection of the Lord. The example is the baby monkey trying desperately to hold on to the mother, or the kitten fully dependent and carried in the mouth of the mother—which is more reliable? But in this *bhakti* endeavour, Kṛṣṇa advises personally there is no loss or diminution and a little advancement on this path can save one from the most dangerous type of fear, of falling down from the human species opportunity. So *bhakti yoga* is recommended for intelligent persons, specifically *sankīrtana yajña* in this age. And as you pointed out, Kṛṣṇa consciousness and *sankīrtana yajña* go well together.

This *yajña* is not only very easy and sublime but also very satisfying to the Lord, so it helps us make progress. Only by satisfaction of the spiritual master do we make progress in spiritual life. Pleasing him means trying sincerely to follow his instructions and also essentially understanding how we can best assist him in his own endeavours or mission. Śrīla Prabhupāda, you started the Hare Kṛṣṇa Movement as it became known, established officially as ISKCON, to further the *sankīrtana* movement of Lord Caitanya. They are not different. So let us renew our efforts to participate and assist you by sincerely trying to hear and understand these messages you were so much at pains to give us, act accordingly and help spread Kṛṣṇa

consciousness to others—supporting this movement in all kinds of practical ways by whatever energies we can bring to bear—that will be our successful programme.

Simply begging to remain at your lotus feet as your eternal servant,

Tribhangānanda Dāsa

### Vedavyāsa Dāsa

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

Dear Śrīla Prabhupāda,

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

You founded the International Society for Kṛṣṇa consciousness in order to continue the mission of your guru mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who wanted to realize Śrīla Bhaktivinoda Ṭhākura’s vision of the fulfillment of Caitanya Mahāprabhu’s desire to flood the whole world with *Kṛṣṇa-prema*. Śrīla Bhaktisiddhānta Sarasvatī had begun to deliver love of Kṛṣṇa to the world outside of India, sending preachers to Europe. But after his disappearance, his leading disciples did not follow his instructions on how to organize the mission in his absence, and thus the attempt to form a worldwide preaching organization was thwarted.

How much pain and frustration you must have felt to see this sad state of affairs! Pouring out your heart to your spiritual master in your prayer *Viraha Astaka*, you write, “The overflowing ocean of your compassion has once again been dammed up. This makes me feel as if a spear of great misery has indeed pierced my heart. Without Caitanya Mahāprabhu’s message being spread, there is only confusion and upheaval in the movement. Seeing this situation, all the Vaiṣṇavas are also feeling overwhelmed with the pangs of your separation... Those disciples who were irresolute in performing devotional service according to your instructions have now divided your mission in many factions. It appears that the tigress of ambition for material name and fame has appeared and personally provoked this upheaval... Is there a single temple to be found where your instructions are still being followed...? The whole world has become filled with impersonalists, and the Vaiṣṇavas

have given up the work of preaching that was entrusted unto them and have simply gone off to perform solitary worship... You sent your devotees to preach in the faraway lands of the Western countries, and you personally traveled all over India, even to the south... Although observing your activities with their very eyes, those who are blind like owls and other creatures of the night could not see your true purpose... O Master! My heart is broken in your absence. This disciple named Abhay has hereby revealed only a small token of his wretched agony of separation.”

Dear Śrīla Prabhupāda, out of love for your guru mahārāja, you nevertheless tried your best to revive and continue his mission in cooperation with your godbrothers, even offering yourself as “one of the workers” under their leadership and guidance. But there was no positive response and, finally, after several failed attempts, you saw no other alternative than to create a new framework that would facilitate the global propagation of Kṛṣṇa consciousness. Thus, ISKCON was born.

Caitanya Mahāprabhu told Sanātana Goswāmī that *sādhu-saṅga* is the most powerful means to awaken a forgetful soul to Kṛṣṇa consciousness and elevate him to perfection. And you, Śrīla Prabhupda, as His faithful follower, contemplated how to offer *sādhu-saṅga* to humanity everywhere and thus make the Lord’s prediction a reality: that His name would be heard in every town and village. ISKCON is the vehicle that promotes *sādhu-saṅga* on a global scale. And you want all of us to push on this vehicle so that it will reach every nook and corner of the planet.

In connection with the dog that was liberated by Caitanya Mahāprabhu, you write in *Caitanya-caritāmṛta* (Antya 1.32):

This is the result of *sādhu-saṅga*—consequent association with Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating *prasādam*, what to speak of chanting and dancing, everyone can be promoted to Vaikuṅṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṅṭhaloka, even without

their knowledge.

When you visited Stockholm in 1973, you told us: “It is our duty to push on this movement, by superior order. Anyone who will take advantage of this movement, he’ll be saved from this repetition, birth and death.” Years earlier, on the occasion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s disappearance day, you had explained that you had asked your spiritual master how you could serve him and that his reply was: “My dear such and such, I am very glad to receive your letter. I think you should try to push our movement in English. That will do good to you and to the people who will help you.” Then you continued saying,

So I tried a little bit in that spirit. So he has given me all facilities to serve him. Things have come to this stage, that in this old age I have come to your country, and you are also taking this movement seriously, trying to understand it. We have got some books now. So there is little foothold of this movement. So on this occasion of my spiritual master’s departure, as I am trying to execute his will, similarly, I shall also request you to execute the same order through my will. I am an old man, I can also pass away at any moment. That is nature’s law. Nobody can check it. So that is not very astonishing, but my appeal to you on this auspicious day of the departure of my guru mahārāja, that at least to some extent you have understood the essence of Kṛṣṇa consciousness movement. You should try to push it on. People are suffering for want of this consciousness.

*prabhupāda!  
kṛpā-bindu diyā, koro’ ei dāse,  
tṛṇāpekḥā ati hīna  
sakala saḥane, bala diyā koro’,  
nija-māne sprhā-hīna*

*sakale sammāna korite śakati,  
deho’ nātha! jathājatha  
tābe to’ gāibo, hari-nāma-sukhe,  
aparādha ha ‘be hata*

“O Prabhupāda! By administering a drop of your mercy, make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires

for personal honor. O lord and master! Inspire me with the power to befittingly honor all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.”

Dear Śrīla Prabhupāda, it is my desire to come up to the standard that you expect us to come to and thus become a useful instrument in pushing on this movement and distribute Lord Caitanya’s mercy far and wide. I have no qualification, but I am confident that by following your instructions and thereby receiving your merciful glance, everything is possible. Please empower me to sing the holy name of the Lord in great ecstasy and without offense. Then your request will be fulfilled and my life will be successful.

*Your aspiring servant,*

Vedavyāsa Dāsa

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Madan Mohan Dāsa

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Śrīla Prabhupāda did not come alone

Like a distant star may look small, you may not be recognized by everyone. But like the Ganges is coming from outside the shell of this universe, your lotus feet are also a portal to the Spiritual World, letting in the light and eternal nectar of the internal potency. And as we serve you, they get closer and they get bigger until they encompass everything as we then pass into that eternal plan.

As I go through my life I try to always try to remember your instructions. Things you say, the words you spoke in class and of course the books you translated as an offering to your spiritual master. In fact this is my life, as your disciple. It is said that the words of the spiritual master are the ornaments for his disciple. But, Śrīla Prabhupāda, you did not come alone you brought with You the whole *entourage* of the Lord’s associates, many of the Lord’s most confidential associates. Kṛṣṇa has four special qualities that even Lord Viṣṇu doesn’t have, and the one I am referring to is number 62—‘He is surrounded by devotees endowed with wonderful love of Godhead’ (*Nectar of Devotion* 21: ‘Qualities of Śrī Kṛṣṇa’). And you personally introduced us to so many of them in your writings. It is said a person is known by the company he keeps and you have brought the very best company for us to keep. As I remember different verses, I feel those great Persons’ merciful presents—or is

it “presences”—and when I follow their instructions I feel I am getting Their association. As I read the *Śrīmad Bhāgavatam* and *Bhagavad Gīta*, I can’t help but notice the many different transcendental personalities there are, always ready to give me their association, by Your mercy. One time, I even tried to count how many Persons I feel I personally know, but the list was too many to count. You have enriched my life by giving me access to all the greatest people of all time. They have produced such a wonderful life full of perfect knowledge and the happiness by giving me their association, in fact it is beyond my speaking ability to express. But anyone who follows your instructions will know what I mean by factual realization (*vijñāna*, scientific). Thank you again and again with all my heart and that too is given to you as well.

*Your aspiring disciple,*

Madan Mohan Dāsa

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### Sevānanda Dāsa

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

O Śrīla Prabhupāda!

As the external manifestation of Supersoul, Kṛṣṇa, no words can do justice in describing your glories!

No words can adequately describe the Matchless Gifts you have given the World!

‘The House That Śrīla Prabhupāda Built’

O Śrīla Prabhupāda! You were a precious gift, sent by Śrī Kṛṣṇa, empowered by Śrī Caitanya and Śrī Nityānanda, absorbed in love for Śrī Rādhā and Kṛṣṇa, and hosted and accompanied by Śrī Kṛṣṇa and Caitanya Mahāprabhu!

O Śrīla Prabhupāda! You were a voice, a spokesman, an ambassador, a commander, a merciful hand for Śrī Kṛṣṇa’s love and mercy. It was a dance of love, a loving exchange, a transcendental *līlā* of love between you and Śrī Kṛṣṇa, with your preaching mission, a transcendental roadshow, accompanied by Śrī Kṛṣṇa



Caitanya Mahāprabhu, Who danced along with Śrī Nityānanda, Śrī Śrī Rādhā and Kṛṣṇa on your tongue making every word nectar and honey-laden!

And thus you built your house, expansive and merciful enough to shelter the entire world!

Glory to Prabhupāda, who gave us the *bhakti* ocean of Caitanya Chandra's compassion!

Glory to Prabhupāda! You gave us the shoreless ocean of Nityānanda Rāma's mercy!

Glory to Prabhupāda! You gave us God in the form of His holy names, which are Śrī Kṛṣṇa Himself!

Glory to Prabhupāda! You gave us the peerless gifts of *Vedic* sweet cream-like nectar knowledge, opening our eyes!

Glory to Prabhupāda! You gave us the shining, effulgent *Bhagavat Puranam*, *Śrīmad Bhagavad Gīta*, and *Caitanya Caritāmṛta*!

Glory to Prabhupāda! You gave us the unquenchable, sin-consuming fire of Śrī Gaurāṅga Mahāprabhu's *sankīrtana* movement!

Glory to Prabhupāda! You gave us association of Śrī Kṛṣṇa's devotees—nectarean touchstones, each!

Glory to Prabhupāda! You gave us Śrī Nityānanda Chandra, who is Śrī Balarāma, whose merciful effulgence is as cooling as millions of moons!

Glory to Prabhupāda! You gave us gorgeous Deity worship in beautiful hues of coral, emerald, gold, pearl, ruby, sapphire, silver and turquoise decorated temples of Śrī Kṛṣṇa worldwide!

Glory to Prabhupāda! You gave us Kṛṣṇa *prasādam*, Kṛṣṇa *kīrtana*, and Kṛṣṇa *japa* of the holy names in Kṛṣṇa centers, clubs, festivals, restaurants, farms and schools!

Glory to Prabhupāda! You gave us Śrī Pañca-Tattva, the Lord in five features, to flood the world with love of Śrī Śrī Rādhā Kṛṣṇa!

Glory to Prabhupāda! You gave us Śrī Jagannātha, Baladev and Subhadrā, along with Śrī Ratha-yātrā Festivals all over the world!

Glory to Prabhupāda! You gave us Śrī Śrī Prahlāda Nṛsimha Dev for protection and purification!

Glory to Prabhupāda! You gave us Śrī Tulasī Devi so we would always be near Śrī Vṛndāvana!

Glory to Prabhupāda! You gave us Vṛndāvana, Māyāpur, Jagannātha Purī and Dwarka *dhāmas*, Ganga Devi, Yamuna Mayī, Śrī Gīri-Govardhan, Śrī Rādhā Kunda, all the holy *Kundas* and all the holy *dhāmas*!

Glory to Prabhupāda! You gave us the Brahma Mādhava Gauḍīya Vaiṣṇava *Sampradāya* and you gave us the *mahājans*.

Glory to Prabhupāda! You gave us the four principles and chanting 16 rounds of the holy names to set us free... you gave the transcendental, joyful nine processes of performing devotional service to Śrī Kṛṣṇa to set us free... and you gave us the seven purposes of your ISKCON—Gaurāṅga Chandra's desire tree that you created and orchestrated, which is embodied and empowered by Śrī Kṛṣṇa Caitanya Mahāprabhu Himself!

Glory to Prabhupāda! You gave us hope instead of hopelessness, you gave us real love instead of vicious selfishness, you gave us freedom from fear and sin, from eternal sorrows and hells, and you gave us gateways to godhead instead of slides to hells.

Glory to Prabhupāda! You have turned around the hot-oiled slide aimed at hells and redirected it towards Kṛṣṇa, Godhead and Home!

Glory to Prabhupāda! You taught us humility, fearlessness, selflessness, compassion, discipline and mercy... You taught us to be human... You taught us to be *Vaiṣṇava*... You taught us and gave us pure love situated in reality!

Glory to Prabhupāda! Please forgive this fool, I have fallen on my face in the pig dung of family life, plan-making and work... wasting much time in my life!

Glory to Prabhupāda! Please forgive this fool, I have wasted much

of your time... taking shelter of the outhouse–stool hole of this material world!

Glory to Prabhupāda! I bow to your lotus feet millions and millions of times... begging for forgiveness... Please do not kick me away!

Glory to Prabhupāda! Although I am tiny, please empower me to do something big for you... if not in this life, then in the next... perhaps with you on Śrī Kṛṣṇa's transcendental roadshow!

*Begging to remain,*

*Your eternal servant,*

Sevānanda Dāsa

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### Bhumata Devī Dāsī

---

Dear Śrīla Prabhupāda,

Kindly accept my obeisances at your lotus feet.

When I was about 38 years old, my eldest son gave me a copy of the *Bhagavad-Gītā*. The year was 1970. That contact with you, Śrīla Prabhupāda, caused me to give up my furniture and old ways and endeavor to become fully Kṛṣṇa conscious. I had been raised as a Christian, most of my family elders and some of my siblings were ministers. I had practiced being a Mormon, a Muslim, and returned to Christianity, raising my eight children to serve the Lord. So I had a relationship with Lord Jesus Christ and I recognized that the same Christ spirit was manifest in you Śrīla Prabhupāda. I am eternally grateful for both of you, my dearest gurus. The following poem, written by one of my daughters in 1974, expresses the essence of my appreciation for you:

### **WHO IS HIS DIVINE GRACE A.C. BHAKTIVEDANTA SRI SWAMI PRABHUPĀDA?**

Prabhupāda is Love personified  
Our spiritual master bona fide  
He is our way to life eternal—to never die  
The badly needed path to the spiritual sky  
What a wonderful spiritual being—who has

opened our eyes  
And started us reality seeing  
Who needs this horrid feeling of death within  
Only when we surrender to Prabhupāda does life begin  
Some still ask, this Prabhupāda, who is he?  
I say words cannot tell what he's done for me  
Take hold of his lotus feet and cling for your very life  
End this needless quarrel, pain and strife  
Let us surrender from the very depths of our soul  
Realize we're not this body but a part and  
parcel of the whole  
Listen and hear Prabhupāda, let him awaken you  
For that is what he is here to do  
Understand his word and let it sink in  
For it will free you from this world of illusion and sin  
Who is Prabhupāda? Come now, let us not be dense  
Who but Prabhupāda has an answer to all questions that  
makes perfect sense  
And if even now, you don't understand  
Just grasp hold of his precious hand  
Just chant the holy name of the Lord everyday  
For if you're sincere, He'll show you the way  
And then surely it will be given to you  
The bountiful, beautiful realization of our great guru  
Oh Prabhupāda! Oh great One!  
Just thinking of you is such glorious fun!  
ALL GLORIES TO HIS DIVINE GRACE  
ŚRĪLA PRABHUPĀDA!

(© 1974 (By Bhaktin Gloria Jones)

*Your eternal servant,*

Bhumata Devī Dāsī

Dearest Śrīla Prabhupāda,

Kindly accept my respectful obeisances. All glories to you! All glories to you! All glories to you!

What to do? The world is in such confusion and madness. Hopelessness, fear and ignorance abound. Tears fell from your eyes on several occasions when you asked, “How will we save them?” and you prayed on dock of the *Jaladuta* that the Lord would kindly save us. You asked us to feel for the “suffering humanity” and all living entities.

Your compassion flows like an endless stream of pure, attractive *bhakti*. Somehow or other, by your grace, we will be saved. My prayer is that my life will show gratitude to you, that my words will speak from an eternally grateful heart as an instrument in your mission. I pray that my legs will move gratefully to do your bidding. Let my eyes see Lord Kṛṣṇa everywhere and see, with ever-increasing appreciation, through *śāstra cakṣus* (the eyes of the scripture) the reality and potency of pure devotional service.

You have claimed me (and so many millions of suffering souls)—eternally! When you wrote to me in 1973, “Please accept my blessings. Now you are my initiated disciple,” those simple words profoundly and perpetually connected me to your lotus feet. How will I ever repay you? How will I ever show my gratitude for what you have given?

“Kṛṣṇa, known as the Adi-Guru, made His energy descend into this world as A.C. Bhaktivedanta Swami, my lord. Seeing me, his humble servant, in the dark well of worldly existence, he took the form of my spiritual master and delivered me to him.” (This is your daughter, Kṛṣṇanandini Devī Dāsī’s, prayer, adapted from the words of Bhaktivinoda Ṭhākura—*Amṛtaprayāha Bhasya*, p. 1687.)

The *ācāryas* say also that “Good disciples protect the spiritual master from all danger,” and so my desire is to be one of your spiritual children who protect you, your house and your legacy from all danger.

Please bless us that we may surrender fully at the lotus feet of Śrī Śrī

Gaura-Nitai and somehow or other, despite present appearances, may we help to usher in the Golden Age, inaugurated by Caitanya Mahāprabhu, very soon with infallible, global expansion. Your sacrifices and your limitless love are already the seeds of this manifestation.

Thank you, Śrīla Prabhupāda, again and again.

Forever aspiring to reside at your lotus feet,

*Your eternal servant,*

Kṛṣṇanandini Devī Dāsī

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### Vāñīnatha Dāsa Brahmācārī

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Dear Śrīla Prabhupāda,

On this holy day of your appearance, the day after Kṛṣṇa *Janmāṣṭamī*, please allow me to fall like a stick at your holy lotus feet and pay my repeated obeisances to you.

Even though my debt to you can never be repaid even in a million lifetimes, still it gives me great pleasure to recount your inestimable glories. You have kindly left Mother India to come to the rest of the world with the message of Caitanya Mahāprabhu, the great apostle of love for the *parakiya bhāva* of the eternal divine couple Śrī Śrī Rādhā Kṛṣṇa. You have kindly shown by your own shining example how to worship the Supreme Personality of Godhead, Bhagavān Śrī Kṛṣṇa, by tirelessly recounting the transcendental nature of His appearance and activities in this mortal realm. Kṛṣṇa assures us that even though this world is misery from the top (heaven) to the bottom (hell), anyone who knows His glories by hearing this transcendental subject matter from realized souls (like yourself) does not ever have to return to this world again, but attains the eternal kingdom of God where life is full with complete knowledge and bliss. Kṛṣṇa further assures us in the last chapter of the *Bhagavad Gītā* that we can give up all fear by taking full shelter of Him with love and devotion.

Śrīla Prabhupāda, you are truly the guru at whose lotus feet all other gurus have taken shelter, because you are teaching the highest truth, Kṛṣṇa *bhakti*. You have not come to cheat anyone or to give anyone

less than the Absolute Truth, the Supreme Personality of Godhead, Bhagavān Śrī Kṛṣṇa. You are very expert in knowing and relishing all the transcendental mellows of the devotional mood in love for the eternal divine couple, Rādhā and Kṛṣṇa. Therefore you have kindly built a house, ISKCON, in which the whole world is supposed to be able to take shelter and thus learn the transcendental art and science of pure Kṛṣṇa *bhakti*. Because you are presenting Kṛṣṇa as He is, you are not dependent on the ordinary course of affairs and thus you can speak freely and openly about the nature of the Absolute Truth without any fear of reprisals.

Lest I forget the depths of despair and misery from which you have so kindly rescued me by showing me the pure and holy transcendental lifestyle of simple living and high thinking, please let me now acknowledge before the whole world that you are my saviour and highest benefactor because you have taught me the wisdom to know the difference between the material body/mind and the eternal spiritual soul. Thus, instead of thinking that I am this material body and that sense gratification is the highest aim of life, I can now know that actually I am the soul within this body and that my highest satisfaction comes from serving the transcendental senses of Rādhā and Kṛṣṇa. If you had not kindly opened my darkened eyes with this torchlight of transcendental understanding, then truly I would still be standing in the darkness of ignorance without any understanding of my real nature.

Hare Kṛṣṇa.

*Your humble disciple,*

Vāṇīnatha Dāsa Brahmācārī

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**Gostabihārī Dāsa and Mahāviṣṇupriya Devī Dāsī**

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Dearest Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you!

This is an especially sweet opportunity each year, when as disciples we meditate upon our relationship with you more deeply. We are so small, weak and insignificant, while you are the topmost and greatest swan-like disciple-scholar and representative of pure *bhakti* for Lord Śrī Kṛṣṇa in all of our lifetimes. How can we, who

are so undeserving, ever express to you all that you are to us, with appreciation for all that you have done for us?

You graced our lives at the perfect time when we were young and searching for the truth. Our generation desperately wanted answers to the meaning of life—answers which you provided so assuredly and easily. We were all so disillusioned, having once been obedient, accepting and trusting only to find that we had been deceived by those we had revered: our families, our teachers, our leaders and our society. It was as if, entering adulthood, we had become “strangers in a strange land”. No one understood us.

We did not like the world we saw around us. None of it made sense with respect to what we had been brainwashed to believe. We felt lost, alone and unloved, or in lack of that real love that satisfies the heart and soul. Many of us searched in various ways, trying to find answers in drugs, rock n’ roll, non-conformity, the counter-culture, activism and alternative religions. We did not like what we were becoming and soon found shallowness and falsity in all these choices also. Where were we to turn? Who had the answers that would quiet our disturbed hearts and minds? Who could provide that peace of mind and the certainty of at last being on the right path—that so rarely acquired path to the Truth?

That was you, dearest Śrīla Prabhupāda.

By your sincere devotion, immense purity, honesty and complete dedication to spiritual principles and practices taught to you by your father, Gaur Mohan De, who was a pure devotee, and your spiritual master, Paramahaṁsa His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you were able to connect us to the glorious pipeline of purest potency of *guru paramparā*. A greater treasure was never and will never be known to us.

While we were dull-headed and lost in a fog of illusion, you were compassionate, steady, self-realized, generously lavishing so much purity and esoteric truth upon us. You freely gave us the *mahā mantra*, the great mantra of this age. This mantra began to have its magical effect of clearing the space between our ears, so that eventually we began to imbibe what you stood for, that you were hand-feeding us just like a devoted mother who carefully places each spoonful of nourishment into the mouth of her hungry child.



You were the greatest social worker, life-saver, physician, and reviver of our broken, shattered spiritual lives. You gently and precisely gave us the perfect medicine to soothe our souls and fortify our spirits.

Soon we were dancing, singing and rejoicing in our new-found spiritual liberation! We didn't understand the depth of the vast knowledge you were delivering, but we were able to trust again. We trusted that you had all the keys to that storehouse of pure knowledge that awaits us. We were able to believe again. We believed in you, Śrīla Prabhupāda.

We also know that you are very dear to Lord Śrī Kṛṣṇa, having witnessed all the miracles of your short time with us in the West. Who else could accomplish what you did in just 12 years? Who else could meet one boy and give one book on a very brief visit to Russia, the place which years later would witness an explosion of temples, farms, new devotees and spiritual programs?

When a dishevelled young male hippie challenged you, "What miracle have you performed?" you simply looked around the room, crammed to capacity with eager, young faces beaming, and stated, "All of you. That is a miracle."

You are ISKCON's founder-*ācārya*, the rock and the foundation of our spiritual lives. Without you we are nothing. Every spiritual realization, blessing or slightest advancement made is all due to you, Śrīla Prabhupāda. You made all of our lives fortunate and you are always available to us now more than ever.

Your stoic, perfect example will always remain THE beacon of light guiding us in dark times. When we waver, lose faith or begin to despair, it is your picture of total determination and commitment, your powerful words, your edifying books, your teachings and your unrelenting example that regale and enthuse us once again. Memories of you, as told by other devotees, warm up our hearts and take us right back to the time when we were with you personally.

Just reading about your morning walks or conversations with others allows us to once again "be there" with you, as if just by hearing about these precious experiences, they once again "live" in our lives.

We wanted an experience of God. We wanted confirmation that

our lives were not without purpose. We wanted to know about the goal of life. There was peace and comfort in everything you taught us and gave to us. When we chant the holy name, we feel that fear is leaving our bodies. Reading *Śrīmad-Bhāgavatam* allows us to experience a greater inner peace than we ever knew before. We can feel the certainty and the Truth in our hearts.

In Dallas, a reporter asked you, “What do you feel when you chant?” And you so clearly stated, “I feel NO fear.” What a gift that is in a fearful, violent, cruel and war-like world. This world, where religious zealots justify everything in the name of God, is blasphemous to such monumental proportions!

How much suffering you have saved us from! How many plus points you have placed in our spiritual bank accounts! Because we are doing nothing in actuality, except trying to stay connected to you for another year, another decade, another lifetime, one more moment into eternity! We are utterly useless with no qualifications, save for your mercy.

Thank you dearest Śrīla Prabhupāda for all your gifts and all your continued blessings! Please help us to become worthy disciples of your mercy!

*Your humble servants,*

Gostabihārī Dāsa and Mahāviṣṇupriya Devī Dāsī

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**Svaksa Dāsa & Pṛśnigarbha Devī Dāsī**

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Dear Śrīla Prabhupāda,

We are so grateful for your great gift to us of your books.

When we picked them up, we entered the oldest tradition on the planet. We came from different educational backgrounds, but because we enjoyed reading your books before we met, we understood the depth and breadth of the universe, together. We recognized a similar thoughtful soul in each other. Your translations enabled us to glimpse the true humour of Kṛṣṇa, enriching our lives. Your books are amazing because no matter how many times we have read them, they are fun to read, again. They are more than

an inspiration and a font of knowledge. They are the flint to spark genius within all peoples, of all places, and in all times, especially in this *Kali Yuga*.

We miss you being with us, Śrīla Prabhupāda, but we take comfort when our eyes light on one of your books. We will never lose the security you gave us the first time we read your translations and purports. Your books are tangible. You told us their pictures are the windows of the spiritual world. We remember that, every year, all the new pictures you published with your books excited us. We waited, eagerly, and were never disappointed. Today, when we look and read your books, we know we are not alone. You are with us, still, showing us the way to our real home.

Thank you so much for the lovely visuals and words.

*Your servants,*

Svakṣa Dāsa and Pṛṣṇigarbha Devī Dāsī

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### Dvibhuja Dāsa Adhikārī

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Dear Śrīla Prabhupāda,

I offer my prostrated obeisances at your transcendental lotus feet.

I am unqualified yet pray that I may somehow show the gratitude I feel in my heart for your somehow taking me as your initiated disciple. I am unqualified and fallen but still I know your mercy transcends any of my petty considerations. You are the most merciful representative of our beloved Lord. You have come directly from Kṛṣṇa in the discipic line of Lord Brahmā.

As the end of this body quickly approaches, I am constantly aware that the words I write could be my last. However, I am so very grateful to you for giving me the awareness that this body is not the self. I am daily preparing myself to face death and without your compassionate gift of *Bhagavad-Gītā*, I would have only hopeful sentiment as my data base. Instead I understand that there is never a time I did not exist nor in the future shall I cease to be. I have very little hope of returning to the spiritual world at the end of this lifetime but in essence I don't find

that so disappointing because I have the hope of somehow remaining in your movement. If somehow you feel inclined to give me that blessing then please hear this prayer. Let me somehow take birth as one of those sincere devotees who are trained from birth in sense control, purity of heart and mind.

In this sojourn, I came to hear about Kṛṣṇa late in life. I do not know how I was so fortunate but as you have intimated, it is because you have created this merciful situation where ordinary fallen souls come into contact with Kṛṣṇa consciousness. I feel very afraid because I am so unqualified as a human being but yet so encouraged because you have shown examples where you indicated that even the gentleman walking on the street and offering toilet paper to your storefront temple had begun his devotional path. I pray that you look upon me in this way. Please see, that as unqualified as I am, I am begging that you to please bestow your most merciful glance on me and award me this boon to be able to continue to serve you in this *sankīrtana* movement. I beg with hope in my old age and infirmity to please take the birth of a *Vaiṣṇava*.

I cannot mentally assimilate a pure prayer of love because I have none in my heart, but I can beg from memory to give me the cognition to enter into the state of pure attachment to you. I am unqualified in every way but have seen others attain success so since I am also a pure spirit soul by nature, surely it is possible. Please forgive my innumerable offenses and bless me with this little boon. I, like many of your disciples, have spent some portion of my life completely sold out to distributing your books. Unfortunately I have spent more trying to gratify my senses. Please, I beg you in the mood of a beggar to reward me with the chance to do it again but this time from the beginning and do it properly so that you will be pleased and embrace me in your loving arms and let me partake in your ecstatic love of Kṛṣṇa in the pastures of Vṛndāvana, which I am totally unable to imagine.

*Your eternal servant,*

Dvibhuja Dāsa Adhikārī

**Śrīla Prabhupāda—One of a Kind!**

Will the father of millions of brilliant,  
Efulgent and grateful children  
From Russian to Chinese to American  
Please stand up!

Will the person who gave us the truth  
Converting us from sins in the crown of our youth  
Convincing us boldly with unswerving proof!  
Please stand up

Will the person who looked into the hearts  
Of everyone he met on the streets or the parks  
Mercifully pulling them out of the dark,  
Please stand up!

Will the person who gave food and shelter  
To everyone who crossed the perimeter  
Of his 108 homes—summer or winter,  
Please stand up!

Will the person who carried the seed of *bhakti*  
Sprouting it outside *Bharat Varsha* successfully  
For the very first time in Universal history,  
Please stand up!

Will the person who accepted defiant hippies  
And made them a family of productive happies  
Then taught them to recite Sanskrit accurately  
Please stand up!

Will the person who wrote an entire bookshelf  
Yet never wrote one book about himself ,  
A true friend in a world of “every man for himself”!  
Please stand up!

Will the person who would never cheat,  
Cooked *prasāda* with his own hands for us to eat,  
And gave us evidence we could never defeat!  
Please stand up!

Will the person who has no illusions he trusts  
Whose senses are no longer covered with dust  
Whose only mistake was to accept all of us!  
Please stand up!

After hours of similar tributes we'll find  
Only one person is left standing who could be so kind!  
It's dear Śrīla Prabhupāda who was assigned  
To save us in Kali-yuga, O wretched mankind!

Our Śrīla Prabhupāda is truly one of a kind!

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### Lalitā-sakhi Devī Dāsī

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Do not surrender your grief so quickly  
Let it cut more deeply  
Let it ferment and season you  
As few human or divine ingredients can

Something is missing in my heart tonight  
That has made my eyes so soft  
And my voice so tender  
And my need of God so absolutely clear

— Hafiz

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

I found it difficult to find inspiration for a Vyāsa-pūjā offering this year. I wanted my offering to be genuinely heartfelt, meaningful, and to express my deepest gratitude and love for you, our Śrīla Prabhupāda, His Divine Grace Oṃ Viṣṇupāda Paramahaṁsa 108 Śrī Śrīmad Bhaktivedanta Swami Mahārāja Prabhupāda. But I could not find the proper substance in my heart.

What is it that's missing in my heart? Progressive spiritual life challenges us deeply. It's a long road from initial *śraddhā* to Vraja *prema-bhakti*, the gift of Caitanya Mahāprabhu that you brought to us. That road is in a sense a progressive development of faith

from its very delicate beginnings, gradually strengthening so that intelligence supersedes the mind, eventually strengthening further to the development of real taste and attraction for Śrī Kṛṣṇa, and ultimately finding its fullness of *prema-bhakti* in relationship with the Lord and His dearest devotees. As I take stock of my own heart, there is much missing. I am challenged to find my own need.

As I revisit more deeply my understanding of *guru-tattva* and my relationship with you, I find that I can't fall back on the comfort and security of decades gone past. The process of *anartha-nivṛtti* pulls me forward and confronts my very sense of identity. Releasing unnecessary attachments of the body and mind, false values, attachments that become ever more subtle, ultimately to give up the very ego of false identity to which the conditioned *jīva* clings for what he believes is dear life, is daunting. Viewed independently, these elements easily distract one from the most valuable purpose of life, that of pure love in selfless service.

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvamīs tasya yaśas tri-sandhyamī*

Kṛṣṇa comes to each of us as our guru who mercifully picks us up and gives us the opportunity for service, the means to develop love. Along with that service is the necessity of progressive internal work: every shade of the false self must die so that we can live, finding a dynamic spiritual serving identity through the mercy of Śrī Guru. That destination is not easily obtained.

Śrīla Prabhupāda, you personified divine mercy to such a degree that people all over the world, even without your personal presence, took to chanting *harināma* and dedicated themselves to the service of Caitanya Mahāprabhu's mission. In you, we saw our future; we felt that we were almost home! You were a great trickster, our dear Śrīla Prabhupāda, just as Vraja Kṛṣṇa, whom you lovingly describe in your *Kṛṣṇa Book* dictations. Growth requires change. Perfection requires complete change. It can't be avoided.

So I examine and ask, what is missing in my heart? So much, everything—except for the limited extent of my faith that you, my guru, nurtures. Śrīla Bhaktivinoda Ṭhākura writes in his *Śrī Navadvīpa Bhāva Taranga*:

*svacchande baiso he vatsa sri-gaurāṅga-dhame  
jugala-bhajana hau rati hau name  
mama bhakta-kṛpa-bale vighna jabe dura  
śuddha cite bhajo rādhā-kṛṣṇa-rasa-pura*

Praying that Śrī Nṛsiṃha Deva will be pleased to speak words of compassion to him to make him fearless, Śrīla Bhaktivinoda Ṭhākura prays that the Lord will say to him, “Dear child! Sit down freely and live happily here in Śrī Gaurāṅga-*dhāma*. May you nicely worship the Divine Couple, and may you develop loving attachment for their holy names. By the mercy of My devotees, all obstacles are cast far away. With a purified heart, just perform the worship of Rādhā and Kṛṣṇa, for such worship overflows with sweet nectar.”

It’s a lofty far-distant goal, but full of hope and promise by the divine grace of Śrī Guru. The obstacles Śrīla Bhaktivinoda Ṭhākura refers to are likely not to be those of a beginner on the devotional path, but the point remains that it is by the mercy of the Lord’s devotees that spiritual progress is made, for the love we seek resides in their hearts, and they alone can gift it. Your Divine Grace is one such exalted devotee whose mercy can defeat even the basest of obstacles. I humbly pray for that mercy at your feet; I pray to realize my utter dependence on that mercy, and I pray to be always engaged in your service.

Until, by the mercy of the Lord’s devotees, the obstacles of my *anarthas* are largely eradicated, eventually leading to just the beginning stages of real *bhakti*, grief will exist. It is valuable. By contemplating its source, turning despair into prayer, and receiving the bountiful mercy of my gurus, I can hope to, one day and in some lifetime, join them in their divine love and service.

So thank you, dear poet Hafiz, for your good instruction.

Begging for your mercy, my Śrīla Gurudeva,

*Your servant,*

Lalitā-sakhi Devī Dāsī



Dear Śrīla Prabhupāda,

Due to my poor health condition, I am not performing my duty as I am supposed to. Please give me some intelligence and strength so that I may be able to do better in my devotional service and develop more bhakti. Then, I may still be of some use in your movement.

That is the only hope for me. I have been trying so hard. It is only by your mercy that I am surviving. I am struggling to perform each day but, I am still striving to perform my spiritual duty and stay engaged in devotional service.

*matīsna krsne parato satova grha vrtanam*

The mind should be fixed on the lotus feet of Kṛṣṇa.

That mercy comes from you Śrīla Prabhupāda. Only by your mercy we are able to survive and perform our duty. Without your mercy, we will be rejected.

*yadi gaura nā aito, tabe ki hoito, kemone dharitām de*

What would have happened if Lord Caitanya Mahāprabhu had not come? How would we have saved ourselves?

Śrīla Prabhupāda, we owe this to you. You have brought Gaurāṅga Mahāprabhu to us.

*yadi prabhupāda nā aita, tabe ki haita*

*(yadi) Prabhupāda na haita tabe ki haita (e) jīvana bahita kise?  
nitai-gaurera apara karuna ke dita sakala dese*

If Śrīla Prabhupāda had not come, what would have happened? How could we have passed our lives? Who else would have distributed the unlimited mercy of Lord Nityānanda and Lord Gaurāṅga all over the world?

*pascatyera yata papi duracari sunyavadi māyāvadi  
tadera uddara karibare mana hena kon dayanidhi*

Which other compassionate person would have endeavored to deliver the miscreants, sinful, impersonalistic and voidistic people in the West?

*tadera nikate kon jana asi bilaita harināma| sabhya  
jīva rupe gadite tadera ke haita aguyan*

Who else would have come to distribute *harināma* to them? Who else would have come forward to transform them into civilized beings?

*dese dese hari-vigraha seva ārati ratri-dine  
ratha-yātrādi mahotsava saba sikaita kon jane*

Who else would have taught them how to worship the Deity form of Lord Hari day and night with *ārati-kīrtana*, and how to conduct the *Ratha-yātrā* and other grand festivals?

*gita-bhāgavata caitanya carita premamṛta rasasara|  
kata na sundara sarala kariya ke bujhaita ara*

*Bhagavad-Gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* contain the essence of the nectarean mellows of love of Godhead. Who else would have explained these scriptures so clearly and beautifully?

*kata kasta sahi prita mane rahi ke va dita harināma  
ke dita modera purī vṛndāvana māyāpur mata dham*

Who else would have tolerated all difficulties, and distributed *harināma* with a pleasant heart? Who would have given us the *dhāmas* such as *Māyāpur*, *Vṛndāvana* and *Jagannātha Purī*?

*parama maṅgala sricaitanya mahā-prabhura siksa dhana  
acare pracare sada amadere ke karita niyojana*

The teachings of *Caitanya Mahāprabhu* constitute the greatest and most auspicious treasure. Who else would have engaged us in constantly practicing and preaching it?

*premakalpataru nitai-gaurera krpa kana labhibare  
niravadhi jaya-pataka hrdaya tomare sarana kare*

Śrī Śrī Nitāi-Gaura are desire trees of love of Godhead. Desiring a drop of Their mercy, Jayapatāka's heart incessantly takes shelter of Your Divine Grace.

Śrīla Prabhupāda, if you had not come... how would we have held our life?

Because of your causeless mercy and your ISKCON movement, we have been saved. What would our condition have been?

*āmāra jīvana, sadā pāpe rata, nāhiko punyera leṣa  
parere udvega, diyāchi je koto, diyāchi jīvere kleśa*

*nija sukha lāgi', pāpe nāhi ḍori, doyā-hīna swārtha-paro  
para-sukhe duḥkhī, sadā mithya-bhāṣī, para-duḥkha sukha-karo*

I am an impious sinner and have caused others great anxiety and trouble. I have never hesitated to perform sinful acts for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.

*Your servant,*

Shyاملal Dāsa

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**Vaiṣṇavānanda Dāsa**

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**'I will come to you in your dreams'**

Dear Śrīla Prabhupāda,

Please accept my most sincere and humble obeisances at your lotus feet on this auspicious day of your divine appearance, Vyāsa-pūjā.

When you were exhibiting your final transcendental *līlā* in Vṛndāvana, India, you asked all of your disciples to come at this crucial time to be with you. Many devotees came to spend time in your saintly association. They would sit in your room quietly chanting *japa*,

attending to your needs as required, or singing sweet *bhajans* for your pleasure. However, as they would arrive from all parts of the world and see you in a debilitated physical condition, they would begin to cry immediately upon entering your room. Those devotees who had been there for some time and had become acclimated or accustomed to seeing you in this condition would also start crying with the newly-arrived devotees.

Becoming aware that everyone in the room was crying, you once asked, “Why is everyone crying?” The devotees replied, “We are afraid that you will leave us, Śrīla Prabhupāda.” You then instructed that it is natural and acceptable for an old man to be nearing death and therefore there should be no excessive bereavement or lamentation for him. Conversely, for a young man to die untimely or prematurely is not normal—it is due and justified cause for grief.

A senior disciple interjected emotionally and asked, “Śrīla Prabhupāda, but how will we communicate with you after you’re gone?” And you stated adamantly, “I will never be gone! I will live forever in my books, and I will come to you in your dreams.” Similarly, you had previously stated that your guru maharaj, Śrīla Bhaktisidhanta Saraswati Ṭhākura, would also come to you in your dreams numerous times, requesting you to take *sannyāsa* and embark in preaching the mission of Lord Caitanya Mahāprabhu.

I recently had the fortune to dream of you Śrīla Prabhupāda. However, in order to convey the significance of this dream, please allow me to refer to an anecdote that illustrates the glorious day when I saw you for the very first time. When I first saw you Śrīla Prabhupāda, it was in 1970 at the Henry Street temple in New York City. I was sitting alone on the steps of your quarters chanting *japa*. You were returning from your morning walk in a shiny black limousine, which stealthily pulled up without my noticing. When I looked up, there you were, intently gazing straight at me!

Our eyes met for only a celestial moment and you looked away and stepped out of the vehicle. Miraculously, a multitude of devotees appeared out of nowhere and simultaneously offered you full obeisances (*daṇḍavats*) in the middle of Henry Street. The indelible memory of your merciful gaze left my heart yearning to be noticed by you again and for evermore. Unfortunately, I was not to receive the favor of your merciful glance on the other occasions when I would come in your presence. This exacerbated my longing for

your recognition and over the years, I went on lamenting over it...

This longing, however, motivated me to go out daily on book distribution and perform well for your pleasure. I knew that you regularly reviewed the *saṅkīrtana* newsletter and that you would see my name on the list, amongst other dedicated and accomplished book distributors. The desire to please you and receive your blessings was indeed of paramount importance to all your sincere disciples.

So recently Śrīla Prabhupāda, you came to me in a dream and fulfilled that long-awaited desire. You were standing majestically before me and understood my yearning to have your merciful glance cast upon me and to be recognized by you. “Why, yes,” you said, quenching the thirst of my soul and bestowing your blessings upon me. You displayed your Vaikuṅṭha smile as I arose from offering prostrated obeisances and basked in the bliss of your effulgent countenance. In the morning, upon awakening, I vividly recalled this wonderful dream; the longing in my heart that had lingered for so many years had now been completely fulfilled by you!

Śrīla Prabhupāda, you came to me in a dream as you had promised you would appear to all of your disciples. Please keep showering your unfathomable mercy upon me, and be with me for the rest of my life and for all of eternity. All of your disciples, granddisciples, and sincere followers who gain the blessing and fortune to dream of you Śrīla Prabhupāda, should take it very seriously. They should carefully decipher the content of their dreams and most importantly follow with all their heart and soul the instructions that they receive from you. We should have implicit faith that you are manifesting yourself directly in your books and giving us guidance and instructions to awaken our dormant Kṛṣṇa consciousness, even in our dreams!

Śrīla Prabhupāda *ki jaya!*

*Your servant,*

Vaiṣṇavānanda Dāsa

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

You never did leave us,  
Your books contain your spirit.  
Your apparent departure—  
A myth without merit.  
You are alive as ever—  
Mortality has no place  
For the voice of truth  
Within time and space.  
Your teachings bear power,  
Thrusting “real” enjoyment  
And tightening control  
On sensual amazement.  
They are for all times—  
Nothing relative  
But relevant, teaching  
The art that “we give”.  
No truth superior,  
Science of the self—  
Most secret of secrets,  
Not to stay on one’s shelf.  
To live in this realm,  
Entities do cry,  
Deprived of peace  
And *Māyā* being dry.  
Examining the real/surreal,  
What to conclude?  
That life is constant?  
The Force to include?  
The cosmic clock ticks,  
Wearing us away  
‘Til we look to sport  
With Him and to play.  
We thank you for that  
All mentioned above.  
There is no repay  
For this genuine love.  
We have you and Him,

Making it all whole.  
Our final exam  
Is to reaching this goal.

*Your servant,*

Kala Dāsa

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### Rāma Dāsa

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Dear Śrīla Prabhupāda,

Once again another year has passed me by, and once again I find myself sitting on the same rung of the ladder of Kṛṣṇa consciousness, that I inhabit on a permanent basis. I know that, due to our karma, we can progress only as much as we are allowed. It is thanks to your association and teachings that I can accept my position in this life.

Thank you once again, for bestowing your unlimited mercy upon me and accepting me as your lowly disciple.

*Your servant,*

Rāma Dāsa

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### Bhojadeva Dāsa

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Dearest Śrīla Prabhupāda,

Saviour of the whole world! Please accept my most humble obeisances. All glories to the merciful rays emanating from the tips of the toes of your ecstatic lotus feet!

How wonderful it is that the wheels you have magnanimously set in motion to deliver the mercy of predecessor *ācāryas* and Śrī Śrī Gaura-Nitāi, continue to roll through all territories once considered conquered by influence of Kali-yuga!

In some countries, which do not officially allow free religious practice, your devotees are somehow able to sing, chant, dance, and learn the transcendental science to their heart's content. In other countries also, new devotees and temples are rising, most notably in Śrīrdham Māyāpur, where the vision of Śrīla Bhaktivinoda

Thākura is physically manifesting as a magnificent structure, the foundation for which was laid by your worldwide, tireless preaching.

To the uninitiated, embarking on a spiritual quest could seem quite nebulous and daunting, considering the surface contradictions and ambiguities provided by different traditions and schools of thought. But by your mercy and the mercy of the Lord, you have provided the whole world with a process, a personal example, and a standard of spiritual excellence, which is as clear as day and as brilliant as the sun.

Any spiritual aspirant, young or old, novice or experienced, simply needs to follow the process, personal example and standard you have kindly provided, for complete perfection and success. For anyone who has sincerely taken the first step of following your lead and instructions, it's only a matter of time before the flower of pure love of Godhead fully blooms!

By your mercy, whether that perfection takes another few moments or lifetimes, relative to the scope of eternity, that perfection is only a heartbeat away!

Dearest Śrīla Prabhupāda, please bless us to clear our hearts and minds of self-created stumbling blocks such as attachment to matter, profit, distinction and adoration. Please bless us with the strength of character to be free from the self-defeating and unnecessary habits of petty criticizing and faultfinding. Please help us eliminate all offenses to the holy name and to each other. Please bless us to clear any other weaknesses of heart, which may keep us from manifesting our true spiritual nature of pure parcels of pleasure-giving potency, created by the Supreme, of the Supreme, for the Supreme.

*Your hopeful and grateful servant,*

Bhojadeva Dāsa



## Hrimati Devī Dāsī

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

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

Dear Spiritual Master Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet.

Many times I am mourning because you are not with us anymore. How can I become Kṛṣṇa conscious, if you are not here to guide me?

It is said that only by the mercy of the spiritual master one can get benediction of Kṛṣṇa.

When I meditate on you, so many beautiful memories come to my mind.

Sometimes you would engage me in cleaning your room. Sometimes I was fortunate to help with cooking for you. Other times, I was able to go with you on your morning walk with the other devotees. Many times I listened to your classes in the temple, and at other times I would meet you giving instructions to others.

The first time I met you, I had made a woolen hat for you. You really liked it, because you liked it when your devotees made things with their own hands.

Sometimes you would tell stories, like the story of the Sakshi Gopāla Deity. So, like this, by your mercy, I learned the English language just by listening to your classes.

When we were in India, you were so kind to my children. Just like her own grandfather, you held my newborn daughter and named her. Another time, when my son was crying, you were displeased with me. But due to your causeless mercy, you would be so loving with my son and embrace him and play with him.

Sometimes you would scold devotees with your thunder-like voice. You wanted everything to be done perfectly, and with much care.

Oh Śrīla Prabhupāda!

Once again I want to hear your thunder-like voice, correcting me and putting me on the right path!

Even when your own health was not always good, you would always be asking about the health of the devotees. You were so concerned about the welfare of the cows. You have taught me the importance of cow protection. You wanted first-class *gośālās*. You did not just want us to keep second-class cows to collect donations. You wanted us to protect the cows and bulls, protect them from the cruel hands of slaughter.

Everything you did was so perfect, even how you drank from a cup or how you would honor *prasādam*.

I remember listening to your translation work through a thin wall. When others would spend time in deep slumber, you would reserve this intimate time for your translation work during the early morning hours.

Who else but you has such an intimate relationship with Kṛṣṇa?

When I last saw you, we all waved goodbye to you while you waved at us through the window of your car. Many times I weep, because the car never returned.

Oh Śrīla Prabhupāda!

I pray to you that I may be able to follow your instructions and live a simple life amongst cows, so that I may one day be reunited with you.

Please bless me that I may never forget you.

*Your humble servant,*

Hrimati Devī Dāsī

My eternal spiritual master, Śrīla Prabhupāda,

I bow down in the dust of your lotus feet and beg for your mercy, so that I may please you with the time I have left in this world. I lament pitifully that in this life I have wasted too much precious time and misused my human form of life, not giving you every ounce of my full attention. Where we place our attention shows where our heart lies, and in this regard, I feel that much is lacking. My mind seems to wander when I perform my daily *sādhana* such as chanting, hearing the philosophy, reading your books.

Every day, I am getting signs that my eviction from this body is approaching faster than a freight train. My mind is nagging me constantly that I need to get serious about completing my life successfully. I know that my only chance lies in somehow performing devotional service that will please you, not conditional service that I pick and choose according to whimsical ideas that my mind is always trying to cheat me into believing as your desire.

So what are your desires? Your first and foremost request from those who wished to be your disciples was that we chant a minimum of sixteen rounds daily and that we follow the four regulative principles. Not negotiable. No excuses. I beg for your mercy to complete these simple tasks daily with renewed enthusiasm and rapt attention.

You also wanted your devotees to live in the association of devotees and to only take association from other devotees. We need to avoid bad association. This includes materialistic people who have no interest in furthering themselves spiritually or who scoff at the idea of devotion to Kṛṣṇa and follow an impersonal path. Even within the society you set up, there are those who wish to discourage others from giving cent percent of our energy to the society you formed with us in mind—a society that would act as a base from which we can spread Kṛṣṇa consciousness to every town and village, as predicted by Caitanya Mahāprabhu.

In this regard, you have asked us to cooperate with each other and as the years have worn on, just accomplishing this small task has seemed monumental. There are detractors at every turn that seem to want to convince ISKCON devotees that showing loyalty to you is a separate thing from showing loyalty to the society you formed,

ISKCON. They accuse ISKCON loyalists that if we stay in your society and hang on for dear life, this makes us fanatics and fools.

Many devotees abandoned ship after you left, when chaos consumed our movement as we tried to sort through your instructions about how exactly you wished to carry on the process of initiations in the future and exactly how you wanted your disciples to become gurus. This one issue has divided your movement, not only because there are differing opinions, but because so many that took on the role of guru fell down and left enormous amounts of devotees bewildered, disappointed and leery of where to place their hearts. Many left ISKCON altogether and found shelter outside the society you created. They actively recruited devotees who still remained within ISKCON to join them, and touted their gurus as superior or claimed that if devotees wanted to experience what you gave us, one needed to abandon ISKCON and take shelter of someone else, outside of ISKCON.

The only problem I had with trying to wrap my head around this theory was that I remembered you requesting us all too often to stay together and not side-step by looking away and outside for “greener pastures”. You always seemed to instruct the devotees that if we saw problems, we should show and act in a better way to set the example. In this regard, I have seen that there are some devotees within ISKCON who are beautiful examples. They are proving to me that you, Śrīla Prabhupāda, who is *jagad-guru*, are so powerful by dint of your pure devotion to Śrī Kṛṣṇa that you can bless us with pure devotion and create pure devotees even among a class of humans that is most fallen and sinful.

My simple desire is to attach myself to these devotees of yours and work cooperatively with them. With whatever strength I have left, I want to assist you in pushing on this movement so that there is legacy for the coming generations.

In order to accomplish this, I am asking you to please help me find a little space to park my wagon so that I may hitch it to your star. I want to be engaged twenty-four hours a day, working only for your mission. I no longer want to have my own separate agenda. That pipe-dream evaporated years ago and I have wasted too much time dragging my feet and foolishly letting time evaporate—time that cannot be bought back, even with billions of dollars amassed by hard labour. This has got to stop.

I fall at your lotus feet as a beggar and ask you to please show me the way so that I can find the path back into the association of your devotees. Please make me worthy, because I know it is my lack of worthiness that prevents me from orbiting around your society and making a positive contribution to it. I have absolutely no qualification, and am not even qualified to be asking you for mercy—yet here I am.

Please give me some service and engage me fully. Use me to execute your will. Otherwise, take my life from me if you do not deem me qualified to receive your causeless mercy, for this life has no use and I am simply taking up space on this planet.

Begging you with straw in teeth,

*Your servant,*

Bhūmi Devī Dāsī

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### Kalakaṅṭha Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most respectful obeisances at your lotus feet. All glories to you! All glories to your divine appearance day.

When you were physically present, I felt awe and reverence toward you. Now, so many years later, I think of you as a friend.

You continue to accept me and allow me to serve your mission, an activity that, despite my many shortcomings, remains an inexhaustible fountain of joy and satisfaction.

Who else but a true friend could be so tolerant?

Your legacy—in the form of your books, recordings, international society of devotees, temples, biographies and so much more—comprise a safe, nurturing environment for countless fledgling spiritual lives, including my own.

Who else but a true friend would be so thoughtful?

Your personal brilliance, your qualities of persistence, patience,

wisdom, humor, pragmatism and vision-defining for the modern age and all time—continue to inspire and enlighten through the wispy physical fog of time and separation. You are truly an *ācārya*.

Who else but a true friend could be so reliable? And so amazing?

My dear friend and spiritual master Śrīla Prabhupāda, thank you for giving me a most unconventionally sane life, stuffed with laughs, tears, responsibility, adventure, disappointment, triumph, love and separation—all in Kṛṣṇa consciousness, all in your loving service, and all pervaded by your friendly, patient, beautiful smile.

*Begging to remain your eternal servant,*

Kalakaṅṭha Dāsa

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### Badarāyaṇa Dāsa

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My Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your divine lotus feet. I beg to remain there always and forevermore.

I cannot conceive of the immense good fortune that has come upon me to receive just a speck of dust of Your Divine Grace's mercy. It has given my life complete meaning and purpose—a clear vision based upon the directives you have set forth. I fall at your feet again and again with inexplicable gratitude.

While it is true that I have not lived up to your standards for much of my life, I am not discouraged or depressed. I have confidence and faith in your words, in your great mission which you have so boldly set forth. I know that just as the insignificant spider who helped Lord Rāma, or the little sparrow who exhibited great determination to get her eggs back from the ocean, so too do I have a chance of receiving your blessing—if I simply endeavour to follow your instructions sincerely, to the best of my ability.

I wish to assist you in reclaiming countless wandering and wayward souls who loiter in this world without understanding what is their ultimate shelter, what is truly beneficial. There is so much sadness and suffering, so much corruption and power mongering, so much deceit and deception, so little love and compassion. You have

shown us, in your Bhaktivedanta purports and by your flawless example, how to live a life that is the panacea to all suffering, to all self-centered motivations. You have brilliantly shown us how to live a life of sacrifice for the well-being of others and as an offering of the deepest love to Their Beloved Lords, Rādhā and Kṛṣṇa, through the mercy of Śrī Śrī Gaura-Nitāi and the Six Goswāmīs. Nothing I could ever do could remotely repay you for this!

And yet I must try, day after day, though sometimes it seems futile given the depth of my conditioning. Then I listen to your words, every morning, and I become inspired and awakened yet again, and I know that I must continue on to serve you with heart and soul today and then tomorrow, and the next day, until I die. Perhaps then I can have your *darśana*?

Śrīla Prabhupāda, I see so many wonderful things happening by your grace. I see so many sincere, wonderful devotees dedicating themselves to your mission. I see them struggling to overcome obstacles, personal and communal, so as to serve your mission. I see them becoming empowered by your grace to push ahead and thus reach out to touch so many souls. I am seeing hearts transformed as newcomers enter the association of the devotees and become transformed by the *kīrtana* of the holy name and the divine discourses on *Bhagavat dharma*. This is all due to your grace—and your grace is flowering and flowing like the river Ganges.

I also see that *Māyā* has her ways of impeding your mission.

Thus, I fervently pray that all tendencies of the devotees to find fault with each other can be transformed into the tendency to appreciate each other. No good can come of this tendency, even though it may seem justified. It only hardens our hearts and divides us.

I fervently pray that more and more the devotees seek shelter in the holy name and that *harināma* parties become daily spectacles in all the major cities of the world.

I fervently pray that the *Bhagavat prasāda* of the Lord is distributed more and more and thus tasted by unlimited quantities of people who swoon in ecstasy at the taste of Kṛṣṇa *prasāda*.

I fervently pray that the *varṇāśrama* society is established more and more through higher education on Vedic principles and the

development of self-sufficient green communities.

I fervently pray that all the devotees become more and more empowered in their *sādhana* as well as their respective occupations and thus more boldly set an example of living as a Vaiṣṇava in the world.

I fervently pray that your Bhaktivedanta purports may expand exponentially all over the globe, and that the leaders, especially, as well as the general body of your society, take these directives as the fundamental foundational principle of the success of your mission. You have said, and thus I quote:

We are printing so many books. For spreading this knowledge, they must be distributed. Home to home, place to place, man to man, this literature must go there. If one takes one book, at least one day he'll read it: 'Let me see what is this book I have purchased the other day.' And if he reads one line his LIFE WILL BE SUCCESSFUL [my caps], if he reads one line only, carefully. This is such literature. So therefore book distribution, I am giving so much stress. Somehow or other, small book or big book, if it is given to somebody he'll read someday. (1975)

There is no limit to our book distribution. Our books are qualified to be distributed unlimitedly. (1976)

The main thing is to distribute books more and more. (1976)

Preaching means book distribution. (1976)

This, our book distribution, is the most important task in our society. Therefore I am giving so much stress and I AM WORKING SO HARD ON THIS [my caps]. Because this is my life and soul according to the order of my guru mahārāja. And by his grace it is to some extent successful. And I took it seriously. I take it seriously still now. THAT IS MY LIFE AND SOUL [my caps]. (1976)

Śrīla Prabhupāda, if it is your life and soul, then logically, by definition of guru–disciple/follower, somehow it must become, in some way, however big or small, to some degree even seemingly insignificant, our life and soul.



How can it be otherwise?

Thus I pray that we once again unite around these FOUNDATIONAL principles you have set forth, with utmost sensitivity, care and compassion, in the loving mood of Lord Nityānanda. The world will change, hearts will become transformed and the Kṛṣṇa consciousness movement will go down in history as the movement that saved human society in its darkest hour.

*Jagad-guru Śrīla Prabhupāda ki jaya!*

*Begging for your mercy upon this most insignificant servant,*

Badarāyaṇa Dāsa

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### Ramya Devī Dāsī

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#### ‘Only You’

Who else could come amongst us  
Lost and lonely souls  
Who else could reach us  
Preach to and teach us  
Only you, Prabhupāda

Who else would leave their ho*Me*land  
Elderly and frail  
Who else could command us  
Entrap and astound us  
Only you, Prabhupāda

Who else could put up with us  
Degraded and misled  
Nurture us chastise us  
Encourage and amaze us  
Only you, Prabhupāda

Who else is so compassionate  
Patient and kind  
Who else could show us  
Mould us and grow us  
Only you, Prabhupāda

Who else could terrify us  
Fearful and small  
Cleanse us and shake us  
Show us and break us  
Only you, Prabhupāda

Who else has the potency  
Wisdom and power  
To correct us and delight us  
Love us and right us  
Only you, Prabhupāda

Who else can lead us back to home  
Purified and cleansed  
Can inspire us and try us  
Never leave us or deny us  
Only you, Prabhupāda

Who else could take this tiny soul  
Bewildered and afraid  
Could enchant me and steal me  
Move me and heal me  
Only you, Prabhupāda

Who else could we ever follow  
Lost again or strayed  
Could help us and drive us  
Love us and revive us  
Only you, Prabhupāda

Rāmya Devī Dāsī

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### Mṛgākṣī Devī Dāsī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminṇi iti namine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*

I pray to help revive a movement that can save the world  
The one that promised peace and love to everyone that heard  
This Age is hard and took us down and on our knees we stand

Since the pure devotee of the Lord has left this land  
 He taught us all we need to know and how we should behave  
 He asked us to be serious, compassionate, and brave  
 He told us not to change a thing, his mission to hold dear  
 And if we would, it could go on for thousands of years  
 We find ourselves in trouble now, confusion and distress  
 Our purity of movement is getting less and less  
 How is it that we let the Sun get covered by the clouds?  
 It's time we learned our lesson now and made our Father proud  
 I know it won't be easy for the wounds run far and deep  
 But if we can do nothing else, this promise we must keep  
 To teach our children what we were so fortunate to feel  
 The unalloyed devotion to the Lord that is so real  
 So let us all embrace each other while there is still time  
 And hold ourselves accountable for each and every crime  
 This Age is hard and took us down and on our knees we stand  
 But Śrīla Prabhupāda is reaching with his helping hand  
 Don't be afraid to grab a hold, his mercy is for all  
 And if someone can help you too, don't hesitate to call  
 For us and them is for the fools who won't give up the lies  
 Peace is felt by those who take shelter and always cry  
*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/  
 Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare  
 Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/  
 Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

*Your aspiring servant,*

Mrgākṣī Devī Dāsī

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### Rukmiṇī Priya Devī Dāsī

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I offer my humble and sincere appreciation to Śrīla Prabhupāda,

All glories, praise and adoration is due to him.

What can I say to a great soul who has given me everything?

How can I express my gratitude?

Śrīla Prabhupāda, you are an angel who descended and dissipated this fog of darkness and evil and the light of the knowledge you distributed freely has guided many of us out of ignorance.

I can only pray that I will always stay connected to your divine effluence.

All praise and glories unto him.

Rukmiṇī Priya Devī Dāsī  
San Diego, California

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### Duhkhantri Devī Dāsī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-swamin iti namine*

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

*namas te sarasvate deve gaura-vāṇī-pracarine  
nirvisesa-sunyavadi-pascatya-deśa-tarine*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Dearest Śrīla Prabhupāda,

As this body ages and decays into increasing pain and anxiety, I grow increasingly grateful that you, in your later years, with great physical inconvenience, came to bring Kṛṣṇa consciousness to my fallen self.

Your causeless mercy upon this useless servant is unfathomable, and I beg you to continue to keep me as a minute piece of dust in the shelter of your lotus feet, in the service of your surrendered disciples birth after birth. Thank you.

*Your daughter,*

Duhkhantri Devī Dāsī  
Chapel Hill, NC

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at you Lotus Feet. All Glories to Lord Nityānanda's *guru-paramparā*.

January 21st 1973, I moved into your temple in the Capitol Hill area of Seattle. At that time, I did not understand how your pure desire to serve your beloved Prabhupāda, Śrīla Bhaktisiddhānta Mahārāja would change my life. I knew nothing of your glories, or even of Kṛṣṇa. But I saw and felt the reflection of your *śakti* in your true disciples eyes and faces. I hungered to 'have' what they had, to know what they knew. They were experiencing an ecstasy born of certainty. They knew they were loved and protected by you and your message of absolute fearlessness in the shade of your Lotus Feet.

Sukadeva, Goesvara, Lilānanda, Viṣṇu Priya, Lakhima, Prsnagarbha, all these prabhus served you with complete love and devotion. I was captivated. I wanted this bliss, even though I had never seen you personally. I did sense the depth of your mercy because your disciples accepted me into your transcendental family. I had no qualities of goodness or purity, yet I could feel your patient love in their eyes and voices.

In November of 1973, I travelled to Los Angeles, home of the world famous New Dwarka! I had gotten my 7 year old son Raghunātha and we were finally going to see you in person! Again your devotees were so kindly disposed, and Karandhar prabhu, the temple president, took Raghunātha under his wing. Every morning you would distribute cookies to the little children and Raghunātha would carry the toddlers up to your *vyāsāsana* to get their treat. After you had passed the cookies out to all the little ones, then you would give one to Raghunātha. One morning, after the cookie pastime, you did not offer one to Raghunātha. He seemed to accept it, but I died a thousand deaths.

Why? Did Raghu do something wrong? Is he not worthy? On and on I fretted.

The next morning, when you came out of your quarters to go on your morning walk, all of us were congregated on the sidewalk next to the driveway where your auto was waiting, chanting *kīrtana* for

you. You entered into the back seat of the Rolls, and then carefully looked over the group of devotees. Then you lifted your hand, and in that way that they communicate in India to ‘come here’, you began waving your fingers. All the big GBCs and *sannyāsīs* were trying to figure out to whom you were beckoning. One by one it became apparent, no it’s not you, no it’s not him, etc.—and then you pointed at Raghu and patted the seat next to you, motioning him to come into your car.

After that Raghu went on most of the morning walks with you. This was such a powerful lesson for me, because I could see that even though we do not always ‘get’ a response for our service, it is always noted and that your mercy cannot be ‘regulated’ by any mundane standard.

The pure devotee is the abode of Bhakti Devi Herself and as such is totally independent to when and where She will appear. In this way you have distributed Lord Nityānanda’s all over the world, to counter *Kali’s* demoniac influence. How can we ever properly reciprocate such a rare gift? It is not possible.

Śrīla Prabhupāda, I have never felt like a ‘real’ disciple, like your true sons and daughters. But I am eternally indebted to you because you have allowed me the association of these true devotees. I beg you to please keep them in my life so I may someday offer you meaningful service. Every day I read your words, your *Vāñī*. I have hope that someday I again will have your *Vapuḥ*, your beautiful swanlike form, your radiant smile, eclipsing countless suns. As my godsister Bhāvatarini Devī Dāsī once wrote, “I never knew that Kṛṣṇa was God until I met you, Śrīla Prabhupāda. I love you, Śrīla Prabhupāda, eternally...”

*Please accept me as your servant, Śrīla Prabhupāda. I remain, as hopeful,*

Jagaddhatri Devī Dāsī

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### Anavadyāṅgi Devī Dāsī

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My dear beloved spiritual father,

I am eternally grateful and indebted to you. How can I even begin to repay you for the most precious gift, love of our blessed Lord Kṛṣṇa?!

Everyone everywhere is looking for a love that lasts but is looking in all the wrong places. You have taught us that if we rely on someone else, it will only lead to disappointment for we are all fallible. I fall on my face and fail at every moment to follow and obey you completely. I pray for your blessings and forgiveness towards this fallen soul.

My only consolation is the rare association of your disciples and grand-disciples. Thank you for sending them my way. Help me serve them and not disappoint them. Thank you, Bhaktimārga Swami, for allowing me to help you with *Prabhupāda and the Arts*. Others interested in helping with this book, and especially those who have received direct instructions from His Divine Grace, please contact me at [annhowyou@gmail.com](mailto:annhowyou@gmail.com).

And thank you especially to all those great and generous souls who are assisting with this Vyāsa-pūjā book year after year. Thank you, Satyarāja Dāsa Prabhu and Nandalāla Devī Dāsī, just to name a few, for your tireless work.

*Your lowly servant,*

Anavadyāṅgi Devī Dāsī

### Cāruḍeḥa Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

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

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*namas te sarasvate deve gaura-vāṅī-pracarine  
nirviśeṣa-sunyavadi-pascatya-deśa-tarīne*

Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are filled with impersonalism and voidism.

*sri-caitanya-mano-'hishtam sthapitam yena  
bhu-tale svayam rupah kada mahyam dadati sva-pādantikam*

When will Śrīla Rupa Goswāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

*mrdu-talaranya-jita-rucira-darada-prabham  
kulisa-kanjari-dara-kalasa-jhasa-cihnitam  
hrdi mamadhaya nija-carana-sarasiruham  
madana-gopāla nija-sadanam anuraksa mam*

O Madana Gopāla, please place Your lotus feet, which are marked with a thunderbolt, lotus, conchshell, waterpot, and fish, which eclipse all splendours, and which with soft soles have conquered Vṛndāvana forest in my heart. Please protect me, for I am now Your home.

Śrī Madana-Gopāla vastaka, Eight Prayers Glorifying Śrī Madana-Gopāla:

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Your Divine Grace has saved our lives, please give us strength to chant Śrī Kṛṣṇa's holy names.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma,  
Hare Rāma, Rāma Rāma, Hare Hare.*

Your servant,

Cārudeha Dāsa



Dear Śrīla Prabhupāda,

I do not have any original way of expressing my gratitude, but on this day of your appearance I felt compelled to declare my deep appreciation. In fact, you know me much better than I can know myself so you already know how I feel about you and my words will sound to you as an echo.

I am eternally indebted to you for the grace you have bestowed upon me. I was born in the darkest well of material existence and you removed the veil that was preventing me from seeing the path that leads to my eternal home. On this journey, there is not a minute that passes by without leaving me in a state of awe and reverence toward the Supreme Lord, Śrī Kṛṣṇa, and His multifarious energies. And this consciousness, I owe to you.

I keep wondering why I was so fortunate to meet Your Divine Grace and understand your message. To support my family, I have an outside job and every day I share some of my realizations with my fellow workers. I have come to understand that their heart is filled only with impersonalism or sheer indifference. Indeed, I am so far from having your magical influence and therefore it is understandable that I may fail in changing their heart but I pray that my two cents will bring them nearer to their ultimate destination.

Nevertheless, it makes me understand what Lord Kṛṣṇa says in the *Bhagavad-Gītā* concerning the rareness of devotees:

*Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth. (Bg. 7.3)*

Since I have met you, I have come to appreciate the value of true devotees. Although their glories are unfathomable, we can see that their actions are sublime and someone with a little conscience can only thank them for their selfless work. They act solely out of love and they give all they have.

You are an embodiment of that divine love and a simple touch of you either by sound or by sight ignites the fire of love within the heart of all your disciples.

Your life within this world has been a testimony of deep commitment toward Lord Caitanya's mission. I thus fall at your feet with my heart filled with gratitude, and hope to become a better instrument in pursuing that mission. Without a doubt I desire to serve you and pray that you will keep me engaged eternally.

*Your spiritual son,*

Praghoṣa Dāsa  
Montreal

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### Prthuśravā Dāsa

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Dear Śrīla Prabhupāda,

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

In *Śrīmad Bhāgavatam* 2.2, Śrīla Suta Goswāmī offers his respectful obeisances unto Śrīla Sukadeva Goswāmī as one who “can enter the hearts of all.” Similarly you have entered our hearts and changed us from being sinful fools and rascals to being aspiring devotees with great hope for receiving Lord Caitanya's gift of *Vraja-bhakti*.

“So this is our Kṛṣṇa consciousness movement. We are trying to make fools and rascals and sinful men to become wise. If you take advantage of it, you will be glorified and we shall be glorified. This is our process. And actually it is happening. Caitanya Mahāprabhu's movement is *papi tapi yata chila, harināmae uddharila, tara saksi...* You want evidence? Jagāi and Mādhāi. So Caitanya Mahāprabhu delivered two Jagāi and Mādhāi. Now you can see how much Caitanya Mahāprabhu's movement is strong. Many thousands of Jagāi-Mādhāis are being delivered. So His movement is greater than Caitanya Mahāprabhu. Caitanya Mahāprabhu, personally He delivered two Jagāi-Mādhāi. Now, by His movement, thousands Jagāi-Mādhāi's are being... This is the practical.” (Lecture—Bombay, September 25, 1973)

This miracle has been made possible, Śrīla Prabhupāda, because of your being a most dear and trusted servant of Lord Caitanya. Please remain within our heart so that we can successfully receive Lord Caitanya's descending mercy, for we see no other way of doing so.

On this auspicious day we are begging you to empower us so that we can become useful servants of Lord Caitanya and assist Him in transforming many more Jagāis and Mādhāis into candidates for receiving His most sublime gift of Kṛṣṇa-*prema*.

*Begging to remain your servant,*

Pr̥thuśravā Dāsa

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Kadamba Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

You told us that Kṛṣṇa is God and that Lord Caitanya Mahāprabhu is Kṛṣṇa who came as His own devotee—Rādhā and Kṛṣṇa combined. Thank you for sharing Kṛṣṇa with us. None of us could have ever imagined the complexities of God. Most of all, you wanted us to understand that God is a person, and that God's name is not only hallowed, but that God is not different from His name and that His name is Kṛṣṇa. And best of all, Kṛṣṇa is so wonderful that He will eat fire to protect his devotee!

Thank you for guiding us through this life. Help me to be a worthy disciple and to be genuinely grateful and to follow your instructions. There are communities of devotees all over the world in which we can take shelter. You arranged that for us. When you speak and I hear you lecture, I know that you know the truth and it reinforces my belief and makes me more convinced about what you say. I can't always follow properly, but to hear you speak about the Deities and when you instruct us that we are not these bodies—in those few moments, I know it's true.

Thank you for accepting my small attempts to spread Kṛṣṇa consciousness and to support your ISKCON. Thank you for accepting my tiny efforts at service. Your mercy is always there. Let me be intelligent and fortunate enough to accept it. Thank you for coming to save us.

*Your grateful disciple,*

Kadamba Devī Dāsī

Dear Śrīla Prabhupāda,

I offer millions of my most humble obeisances at your lotus feet.

I feel that I will always fall short of offering proper homage to you. As the scriptures say: “*sakshad-dharitvena samasta-śāstrair*”. All the scriptures proclaim that the spiritual master is the direct manifestation of the Supreme Lord. And in so, your qualities are as infinite as the Lord’s. Among these, your kindness, through sending your disciples to the four corners of the world, to proclaim the good news to all the fallen souls of this age, is one of them that in this particular homage I want to say something about.

Being in a very remote corner of the planet, I witnessed your potency by the following incidence. I met the devotees in 1971, on a tour I was taking to the U.S., England, and then to India. Since childhood, I had felt a call to go to India. By providence I was unable to go to India at that time and returned to Argentina. I travelled with a band to play music in Chile. I was searching and ignorant of the fact that you had already come to look for us and had brought us Kṛṣṇa. As the scriptures say, you carry the spiritual world with you and this is where the story of your potency continues in Argentina. At that time, I had a dialogue with another soul in search, my sister. She thought that there was no solution or escape from the miserable material life offered by society or by the world; so why not commit suicide? Without thinking, out of my mouth came out, “Yes, life is miserable, but there is more to life than this. Don’t despair. There is someone on the planet who has come to help us.” And, I told her “He might not even be from this planet.” So we returned to Argentina, from Chile, and I met one of those emissaries that you sent. Later, he brought us to be introduced directly to you in Los Angeles. Since I was a kid I knew I missed out on meeting Jesus. I would have loved to have been in the times with him. By my good luck, I was able to be in your presence and hear from you this nectarean message of Kṛṣṇa consciousness.

So the above may portray a little aspect of one of your qualities and there are so many. As the prayer says, you are like the Lord. As a great soul said, every one could tell the glories of the Himalayas by the height but they cannot tell that they go deeper than they go above. So it is obvious that you have done what no one in recent

history has done. You have spread the holy name to every town and village. As the prayers of obeisances to Rūpa Goswāmī mention, He came to fulfill the innermost desires of Caitanya Mahāprabhu. It is a cherished dream of mine to be able to satisfy you in the same way or in some measure please you in my service to you. As you are mine, I wish that you accept me as yours forever.

*Forever in your debt, your insignificant aspiring servant,*

Nṛhari Dāsa

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### Brahmānanda Purī Dāsa

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My most dear Śrīla Prabhupāda,

Please accept my humble obeisances.

I have never written you a Vyāsa-pūjā offering before. So I am hoping to please you by doing it now. I have so much in my heart to talk with you about. I wish we had some time alone, just you and I, so that I could learn and receive from your physical presence. I love you so much and I want to thank you for all the mercy you gave me while you were here physically and for all the mercy that I receive from you daily in your divine instructions.

I just can't understand how someone as fallen, as I, could have received so much of your mercy, to have had your association while you were here on earth. That is so rare! Your *śakti* reached me in 1972 via a faithful devotee of yours that was always at the Macy's street corner offering your magazine, *Back to Godhead*. Many times I passed him and thought he was so strange looking. After seeing him many times on my lunch break, I finally decided to get a copy of the magazine. I read it and was very attracted by the articles and pictures. That devotee later was initiated by you, Dharmabhāvana Dāsā. I soon joined the Houston temple and was sent to help start the temple in Austin, Texas.

I first saw you when you came to Dallas to install Their Lordships Śrī Śrī Rādhā-Kalichanji. Ādideva Prabhu whisked me from my mopping duties to join his fellow artists in your room to show you their paintings. Since I was just a bystander among the artists, I only observed, keeping my eyes fixed on you without deviation. The whole time as you gave your short comments on the paintings, you

constantly would turn your lotus eyes and look directly at me for moments at a time. It seemed to me that you were more keen on gazing at me than the whole affair with the paintings. Perhaps you knew that I would love you so much and cry so much for you later on in life. No doubt you saw who I would be in the Spiritual World and my struggles before getting there. You passed your *śakti* onto me even though I didn't know it then. So how can I even begin to thank you for your blessings and glory!

Please grant me the grace to serve you faithfully all of my life, and that you will be able to say to me, "Well done, good and faithful servant, enter into the abode of our Lord and God, Kṛṣṇa."

O Prabhupāda, I bow before you again and again, and I give you thanks without end.

Brahmānanda Purī Dāsa  
(Ben Serna)

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### Citraka Dāsa

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My dearest supreme master and eternal  
well-wisher Śrīla Prabhupāda,

I offer you my humble obeisances and prostrated *daṇḍavats* unto  
your lotus feet.

These same feet that travelled thousands of kilometres to find me  
and save me from the cycle of *saṁsāra* and cured my ignorance  
and lust, which were my constant companions before I met you.

Śrīla Prabhupāda you are my well-wisher, you are all good, you are  
a saint and you are dear to Lord Kṛṣṇa! What a fortune to meet you!

The more the time that goes by, the more I discover and relish the  
great treasure you have gifted me and my gratefulness towards you  
increases manifold.

Every time I think how, at such an advanced age of your body,  
without any economic and social support, you took the trouble of  
moving to the complicated and materialistic Western countries, just  
to please your guru and attempt an almost impossible mission, I  
feel deeply moved and inspired to follow your example.

The first time I had your *darśana*, you were seated on the *vyāsāsana* of the old Los Angeles temple and you were giving class. I remember you had your head raised and with closed eyes you were teaching. In front of you, the devotees were completely absorbed in looking and hearing you and the atmosphere was so thick and solid you could almost touch it! No one was moving and with their heads raised, transported by the vibration, were situated in deep and high consciousness. I was flabbergasted by such a display of transcendence, never before seen by me anywhere else!

Your form was so attractive because it was full of realized knowledge combined with kindness and satisfaction. Although in an aging body, your facial characteristics were manifesting youthfulness and potency and your every move was made with elegance and aristocracy.

Once, I was present while you were walking in the sidewalk outside the New Dwarka (Los Angeles) temple and two upset devotees approached you and demanded to settle right then and there a serious dispute they had. The situation was intense and I and the other devotees present were concerned how you would react in this rather embarrassing and undesired situation. Each one of the agitated devotees was trying to “pull” you to their side with their arguments, creating a lot of fuss. But, you, expert judge of time, place and circumstance and full of authentic concern, after hearing for some time, ‘diffused’ the little crisis by calmly announcing: “I must know all the circumstances!” and continued with your walk completely unaffected after inviting them over to your apartment for a proper hearing and resolution. How attractive to see your saintly and equipoised dealings with all of us!

Another time I remember, while in a *Śrīmad Bhāgavatam* class, during the chanting of the Sanskrit verse, for a minute or so I was looking at the Deities when somehow I sensed your glance upon me and turned towards you on the *vyāsāsana*. I caught your glance and you quickly moved your head towards the book on your lap but not without me understanding first that you were kind of enjoying my attraction towards the Deities, like a good father that observes and is happy with the progress of his sons.

You were bold and strong in your presenting and applying of the teachings of Lord Kṛṣṇa and Caitanya Mahāprabhu—you didn’t compromise for the sake of popularity, and it is thanks to this

boldness that I have been given the pure, unadulterated truth, without watered-down versions of devotional service. I am grateful for this and I will try to do the same for others.

“The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (*evam paramparā-prāptam imaṁ rājarṣayo viduḥ* [Bg. 4.2]). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased” (*Śrīmad Bhāgavatam* 8.16.24, purport).

With your arguments and personal example you established the *yuga-dharma* in the Western countries in an irrefutable way and by this saved me from millions of years of wondering in the material labyrinth, searching a replacement for Kṛṣṇa’s love, which would never have happened.

It was after reading the Vedic books, you so kindly translated for us, and seeing your shining personality that I found it possible and easy to engage in devotional service and the preaching mission of Lord Caitanya. You have created this wonderful ISKCON society, spiritual embassy of Goloka Vṛndāvana, to prepare the desiring souls that join, for the permanent relocation in the transcendental abode! What a powerful medication for the ocean of grief of *Kali yuga* this is—a safe ship to cross over to the other side of the Vraja river!

Śrīla Prabhupāda, I am sure you are pleased to see that, after you left your body, your dedicated disciples continue to carry on your mission successfully and preach and expand the *sankīrtana* movement! It is so inspiring for me to see my dear godbrothers and their disciples to take upon themselves such a great responsibility and year after year surrender their lives in fulfilling your desires. It is because you wanted it and ordered it that this is being done, it is the conviction and faith that you have instilled unto us that is carrying us all to the supreme destination!

Your ISKCON, permeated by the sounds, forms, tastes and fragrances of the spiritual world and based on the solid ground of the *Vaiṣṇava sāstras*, is still working miracles in the lives of the conditioned souls. What a pleasure to see the *bhaktas* engage in the collective chanting of the holy names, in the daily study of



the *Śrīmad Bhāgavatam* class and the incessant spreading of the glories of the Lord in the middle of this unfortunate Kali-yuga Age!

Śrīla Prabhupāda, today I join my insignificant but convinced voice to those of the other devotees to express my happiness and gratefulness for having received your association and be given a chance like this to utilize my life for rendering service to your servants and those dear to the Lord. I will never stop thanking you for making me thus really happy, not for a day, week or a year but forever!

I hope I can be in your immediate presence again soon and assist your service to the all attractive Supreme Personality of Godhead, Bhagavān Śrī Kṛṣṇa, Who so mercifully sent you to deliver me from this dark material prison.

Please bless me, for the remaining years in this material body of mine, to be able to act more and more as an instrument for expanding your unique mercy towards other living entities that are suffering from not being engaged in Kṛṣṇa's service.

Thank you, thank you, thank you!

*Your insignificant servant,*

Citraka Dāsa  
Masi, Italy

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### Sarva-drik Dāsa

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Dear Śrīla Prabhupāda, my ever well-wisher.

When I contemplate your exceptional personal qualities, your contribution to Lord Caitanya's *sankīrtana* movement, and how much you pleased Him, I am awestruck. I am simply unable to understand the depth of your personality. What I can understand though, by examining my own life, is the extraordinary way in which you are dragging me to the Lord's lotus feet. And after so many years, as the light of Kṛṣṇa consciousness slowly displaces darkness, I am experiencing profound gratitude for all your mercy. Allow me to remember a few of your many blessings:

First, you brought me to the doorstep of one of your *Vaikunṭha* outposts, an ISKCON temple, although I had no inkling of what

it was or what mercy awaited me there. Later you delivered me from the challenging life of an employee, trying to please my boss, benefit myself and all the while watching the seeds of material desire grow in my heart as a result. Now, I watch as the seeds of vegetables, fruits and flowers sprout in anticipation of being engaged in the Lord's service and when I push these seeds into the fertile brown earth, I reflect on your words spoken in New Māyāpur in 1976. "Anything grown in the garden is a hundred times valuable than it is purchased from the market." This is a wonderful life, a life connected to the earth, to the sun, to water and ultimately to the Lord. You strongly encouraged this lifestyle and I am deeply grateful to be living it as far as I am able. Feeling maintained by you, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

Your guru mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, explained that *dakṣiṇa* means to preach Kṛṣṇa consciousness all over the world. I am a small time preacher and I hardly ever leave the state, so my *dakṣiṇa* doesn't amount to much, but I hope that you accept it with the spirit in which it is offered. Representing you in this way is the highest happiness I have ever known. So if my little preaching *seva* pleases you, I humbly request that you keep me engaged in this way for whatever days remain in my life. Praying to you for this boon, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

In your life as a *grhastha*, as a *vanaprastha*, and as a *sannyāsī* you were always a pure devotee first, never deviating a single micron from the path of pure devotional service. Everything was for Kṛṣṇa. By examining your life future generations of devotees will never have to wonder what it means to be a pure devotee, and what it means to deviate. They need only ask, "What did Śrīla Prabhupāda do?" May I always be blessed to keep your spotless example in the forefront of my mind as I live my own life. Remembering you, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

As my body ages, and as the illusory aspirations of youth gradually fade, I experience the truth of your words, "The body is a lump of dead matter." Old age is one of the unrelenting, burdensome facts of life, but is a blessing also, and being able to see it that way is

your blessing. Knowing I am always your servant in any condition of life, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

The holy name of Kṛṣṇa, the beautiful son of Nanda Mahārāja and Mother Yashoda, in spite of my indifference and neglect, is slowly illuminating the loveless cavern of my heart. You are the revealer of the name because Lord Kṛṣṇa subordinates Himself to you, on account of your pure Kṛṣṇa *bhakti*. You have the power to give Kṛṣṇa, He is yours, and as ignorance subsides I grasp the import of “causeless mercy”—that an undeserving and crippled soul should be allowed to utter the Lord’s holy name. Trying to chant the holy name, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

Inexplicably, you have allowed me entrance to your family of *Gauḍīya* saints; my well-wishing godbrothers, uncles and cousins. And although my crow-like nature does not go unnoticed in such sagacious company, still they do not reject me. Certainly this is their acknowledgement of your mercy. On account of being blessed by their company, which is your blessing, there is hope for my progress in spiritual life. Keeping the association of saints, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

Lord Kṛṣṇa is the reservoir of all loving relationships and he appears before us in His all attractive Deity form, charming the eyes that have searched for beauty for countless lifetimes, and have found only death and rebirth as a result. You said that book knowledge is theoretical but worshipping the Deity form of the Lord is practical. He appears personally by your loving petition and not by ritual performance, just to attract our mind, engage our senses and fulfill our long search for real love and beauty. You gave us Lord Kṛṣṇa in this way also. Appreciating the presence of the Lord, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

Your glorification is incomplete without acknowledging the contribution of your Bhaktivedanta purports for the deliverance of the world. They are not black ink on paper; rather they are spiritual substance, your personal ecstasy. If anyone lends an attentive ear

by carefully reading your wonderful books, their life will change. Your disciples, granddisciples, and disciples in temples all over the globe, inside and outside of ISKCON, are all irrefutable testaments to this fact. I am also one of the millions of beneficiaries of these books that you so lovingly toiled to produce. Therefore as I turn the pages, with profound gratitude, always desiring to serve you, I offer my prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

As the insurmountable wheel of time diminishes the pages of this publication, as your disciples are reassigned in other lives to your service, my prayer is that before that happens, and these pages dwindle to nothing, that a new generation of devotees that love you as we do take up your mission where we left off. May they realize and also experience the magnitude of your loving grace, and keep you in the center of their life and service. And if I am to be reborn please bless me to always be associated with such devotees that are full of profound gratitude, always desiring to serve you, and repeatedly offering their prostrate obeisances at your soft lotus feet, the shelter of all the worlds.

*Your insignificant servant,*

Sarva-drik Dāsa

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### Ameyātmā Dāsa

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My Dear Śrīla Prabhupāda,

All glories, all glories, all glories to your toes. Each and every one of them.

Many decades ago, in the fall of 1980, my dear Śrīla Prabhupāda, you appeared to me in a dream. That dream was more real than this world. It has been decades, but, I will never forget what you told me. You gave me an instruction which you wanted me pass on to your followers.

Ashamedly, I've never done much to complete that task.

As Lord Śrī Kṛṣṇa told Rukmiṇī, "Better late than never."

I won't relate the whole dream here, but, for the benefit of others I

will share the instruction you gave. At the end of the dream I blurted out, “Śrīla Prabhupāda, I just want to serve your lotus feet.”

In the dream as I blurted this out, I went falling toward your feet. As I looked, you were looking down and said,

“Yes. Which one?”

“Which one?” I thought, “Oh no, I have to decide which foot to serve.” I placed one of your feet on my lap and began massaging. Such divine bliss. But, then I became a little disturbed by what I thought was some blemish. In my mind I told myself any defects in the body of a pure devotee are like dark spots on the moon, they simply add to the beauty. Or like froth floating in the Ganges, one must brush it aside and take the purifying water. But, my mind continued to be disturbed. I became distraught and looked up at you. You compassionately told me, “That’s all right. Massage the other foot,” as you withdrew that foot and placed the other on my lap.

I massaged from the heel to the toes, and never again did my mind disturb me. I began massaging this toe, the next, the next, from small to large and back again. After some time, I found this one toe that just seemed so wonderful. I really liked massaging that toe and kept coming back to it. I felt like I could serve that toe for the rest of my life, it just made me happy to be in the association of that toe.

But I thought, what will you think, Śrīla Prabhupāda, if I mostly massaged just this one toe?

Thinking like this, I looked up, and suddenly your form towered into the sky, and looking down, you told me,

“Yes, my disciples are like my toes. It doesn’t matter which one you serve. Simply find the toe you like the best and serve that one.”

Just then my sleep broke and you again departed from my presence. But as I woke, I understood that you wanted me to tell everyone about this dream.

The message was that each and every one of your disciples is like one of your transcendental toes. It doesn’t matter if it’s big, big GBC or *sannyāsī* toe-like disciple, or the littlest toe-like disciple, Śrīla Prabhupāda wants everyone to know that he loves ALL his toes the

same. He loves all his disciples the same. Śrīla Prabhupāda has no favorite toes. He has no favorite disciple. All of his toes, and all his disciples, are worthy of our greatest and most sincere respects.

Anyone who wants to serve your lotus feet, Śrīla Prabhupāda, must offer their respects to all of the toes of your feet, and must never think badly about any one of your toes.

Please, accept my apologies Śrīla Prabhupāda, for taking so long to deliver this message to your followers.

Somehow or other, please forgive whatever offenses I may have committed to any one of your toes.

By your compassion and mercy, you taught me that if I really want to serve you, if I really want to serve and please your lotus feet, than I must try and serve and please your toes. How can we win your favor if we become disrespectful to even one of your toes?

So, on this most glorious of days, let me offer my full obeisances to all of your wonderful and glorious toe-like disciples.

Only when I can finally serve all of your toes, only then can I actually serve your lotus feet.

Only when I can get the mercy of all your toes, only then can I actually get the mercy of your lotus feet.

So, again, Śrīla Prabhupāda:

All glories to all your thousands and thousands of toes. Each and every one. From the biggest of the big toes, to the littlest of the little toes. All of Your toes are worthy of my respect. I am not worthy of their dust.

*Aspiring to someday become a most humble and worthy servant of all of Śrīla Prabhupāda's toes,*

Ameyātmā Dāsa

Dearest Śrīla Prabhupāda,

Please accept my most humble obeisances at your delicate lotus feet. All glories to Your Divine Grace!

You came to this world to replace lust with pure love during a time in history where the sale and acquisition of fallible products have been proposed as the means of obtaining happiness. This happiness, in the end, translates into consuming, eating sleeping and having sexual relations.

It is remarkable what we've done with this planet and with our lives due to this lifestyle. We have praised the politicians, philosophers, scientists, economists and so-called "men of culture" of our time. What has been the result? The statistics in almost all areas of this demoniac modern life reveal that we are advancing with giant steps towards a deep abyss.

Nonetheless, you, dear Śrīla Prabhupāda, came from the sacred land of Vṛndāvana at the age of 69 years to honor the desire of your spiritual master. You assumed the sublime challenge, and personified in an exemplary way the universal knowledge and culture inherited from the grand Vedic tradition. You came to this American land and in it, gave a great lesson about civilization. You wrote 50 books, opened 108 centers, and initiated 5000 disciples in only 12 years. And in your personal life, you gave the best example of what it really means to be a cultured man. In that display of profound culture, you taught us the real dimensions of life; you oriented us towards the original rules of the game; you gave wisdom and insisted in making us understand the value of austerity and cleanliness of character; and in your daily behavior, you personified immaculate love for Kṛṣṇa and the most beautiful values of transcendence. How clear this difference is.

Who can understand the real dimension of your person and your legacy? I have wondered in the past, how people will find out about you in this world where we all think "this is my land," "this is my flag," "this is my face," "this is my wife and these are my children," and where the vast majority of human beings are convinced that before being born there was nothing and after dying there will also be nothing.

Now I know for sure that it's only a question of time, Śrīla Prabhupāda. So much beauty cannot go unnoticed for too long. Sooner or later, the world will wake up to you. I only ask that I can be an instrument in the achievement of that goal and that whatever time I have left in this body can be dedicated to speaking of you and the treasure that you distributed in all directions.

On this occasion of your appearance in this world of suffering, I fold my hands in gratitude and say from my heart: thank you! A thousand times thank you, Śrīla Prabhupāda. I confess that I am inept in every sense, but I am also very fortunate because I am completely convinced that there is nothing I could have done in the past or do in the present or future that could explain or justify the enormous fortune of having known you.

Please protect me from myself and allow me to dwell by your side. I am eternally grateful and in your service.

*Your disciple,*

Havi Dāsa

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**Akrūranātha Dāsa & Jagarini Devī Dāsī**

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Dear Śrīla Prabhupāda,

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

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

All glories to your pure devotion! All glories to your dedicated service to the preaching mission of your guru mahārāja! All glories to your tireless work to enlighten the conditioned souls and spread the fame of Lord Caitanya! All glories to your amazing books, which are like touchstones that turn ordinary people into devotees of Kṛṣṇa! All glories to your ISKCON organization, which continues to expand, opening more temples and reaching more people through book distribution, street chanting and other outreach programs! All glories to your disciples and granddisciples, who are engaged seriously in your service and are carrying out your orders to make themselves perfect and also to make others take up this



process of devotional service! All glories to your ambitious vision, that this Kṛṣṇa consciousness movement will someday become the dominant cultural mode throughout the entire world, uniting people of all nationalities and races, uniting science and religion and politics and economic development and literature and art and philosophy and music in the service of Śrī Śrī Rādhā-Kṛṣṇa!

We have been making steady progress at ISKCON of Silicon Valley. Under the leadership of Vaiśeṣika Dāsa Adhikārī, we have purchased and remodeled a new temple located in a very nice area in Mountain View, in the heart of Silicon Valley (where many hi-tech companies have started), not far from Stanford University. Our weekend warrior book distributors are continuing to smash their goals every month and have become adept at distributing whole sets of *Caitanya Caritāmṛta* and *Śrīmad Bhāgavatam*. Our 'Motel *Gītā*' team continues to place more copies of *Bhagavad-Gītā As It Is* in motel and hotel rooms across North America. Many nice devotees are regularly joining and getting initiated, taking solemn vows to chant at least 16 rounds a day and follow the four regulative principles.

*Your servants,*

Akrūranatha Dāsa and Jagarini Devī Dāsī

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### Gohita Dāsa & Aṣṭa-sakhī Devī Dāsī

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Dear Śrīla Prabhupāda,

I want to thank you for initiating me as your servant in July of 1975, at the San Francisco Ratha-yātrā. That is also where I had met your most humble servant, Jayānanda Dāsa Ṭhākura. He was my *bhakta* leader who taught me about Kṛṣṇa consciousness and about Your Divine Grace.

I am grateful to have experienced your personal presence in the temple room, when you chanted and gave class. You allowed those present to feel the love you felt for Kṛṣṇa. We all had a small taste for Love of God with your personal association. When you walked it appeared that you were floating. Your spiritual aura shined like the sun. I've aspired to Love the Lord in this lifetime by your inspiration.

Thank you, Śrīla Prabhupāda. I love you. I can't wait to see you again.

Your servants,

Gohita Dāsa and Aṣṭa-sakhī Devī Dāsī

### Arjuna Dāsa

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My dear Śrīla Prabhupāda,

On this auspicious occasion, I would like to offer your Divine Grace a garland of Vaiṣṇava verses.

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṇṇa, having taken shelter at His lotus feet.”

“Our respectful obeisances are unto you, O spiritual master, servant of Śrīla Bhaktisiddhānta Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are filled with impersonalism and voidism.”

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

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas.”

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.” (*Gīta* 4.34)

“The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.” (Śrī *Gurvanṭakam* 1)

“The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus

feet of such a spiritual master, who is a bona fide representative of Śrī Hari (Kṛṣṇa).” (Śrī *Gurvaṅtakam* 7)

“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.” (Śrī *Gurvaṅtakam* 8)

“The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow 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-vandanā* 1)

“My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfills all desires.” (Śrī *Guru-vandanā* 2)

“He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic *prema* emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.” (Śrī *Guru-vandanā* 3)

“Our spiritual master is the ocean of mercy, the friend of the poor, and the Lord and master of the devotees. O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds. We take shelter of your lotus feet. You are the friend of the most fallen.” (Śrī *Guru-vandanā* 4)

“On the path of regulative devotional service, one must observe the following items:

1. One must accept a bona fide spiritual master.
2. One must accept initiation from him.
3. One must serve him.
4. One must receive instructions from the spiritual master and make inquiries in order to learn devotional service.
5. One must follow in the footsteps of the previous *ācāryas* and follow the directions given by the spiritual master.” (Caitanya-caritāmṛta, *Madhya* 22.115)

“Therefore any person who seriously desires real happiness must

seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.” (*Śrīmad-Bhāgavatam* 11.3.21)

“One should know the *ācārya* as Myself and never disrespect him in anyway. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.” (*Śrīmad-Bhāgavatam* 11.17.27)

“One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.” (*Caitanya-caritāmṛta*, *Ādi* 1.47)

“Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.” (*Caitanya-caritāmṛta*, *Ādi* 1. 47, purport)

“It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything—body, mind, and intelligence—one must take Vaiṣṇava initiation from him.” (*Hari-bhakti-vilāsa* 2.10)

“Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.” (*Caitanya-caritāmṛta*, *Ādi* 1.44)

“According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.” (*Caitanya-caritāmṛta*, *Ādi* 1.45)

“One should know the *ācārya* as Myself and never disrespect him in anyway. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.” (*Caitanya-caritāmṛta*, *Ādi* 1.46)

“Since one cannot visually experience the presence of the

Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself.” (*Caitanya-caritāmṛta*, Ādi 1.58)

“The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one’s sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.” (*Śrīmad-Bhāgavatam* 10.31.9)

Śrīla Prabhupāda, it is absolutely through divine *śakti* that you introduced the whole world to God (Kṛṣṇa). Forever we are changed by your unfathomably deep oceanic love, compassion, and grace, ornamented with such towering humility!

Your Divine Grace has taught us the true meaning of love!

Overwhelmed and humbled, pleading for your grace,

*Your aspiring disciple,*

Arjuna Dāsa  
Dallas, Texas, USA

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### Bhayahari Dāsa

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Dear Śrīla Prabhupāda,

Please accept my respectful obeisances at your lotus feet.

I am eternally in your debt. As I was burning in the fire of *saṁsāra*, you came with clear answers and positive alternatives to our *mleccha* culture and diet. You gave us the answers we were seeking and a joyous method to counteract our path to destruction.

Crossing the Atlantic, enduring heart attacks, you sacrificed everything to bring us this knowledge. You left Butler, Pennsylvania, and lived in the Bowery. You did *kīrtana* in Tompkins Square Park, and preached with full enthusiasm with the energy of a young man...

Thank you, you did everything! Indeed, you taught us always

by example. Thank you for *kīrtana*, thank you for the excellent *prasādam*, thank you for your books, because of which you sacrificed your personal sleep, rising at one or two am in the morning... how phenomenal! At the same time, you were the most humble, saying things like “Personally I have no qualification. I am simply trying to carry out the orders of my guru mahārāja.”

Once, at the premises of the Bombay temple during its construction, we were in the quonset hut. It was a very intimate venue where maybe thirty of us stood in line to offer you flowers and *daṇḍavats*. Waiting for my turn, I was excited. In New Dwarka, I had relished imagining you in such a situation: you would be sitting, your head held high in the mood of our great *sañkīrtana* general, and I would offer my flowers, appreciating your position as *ācāryadeva*! Instead, when I went to offer my flowers, you were bent over and your head was down: you manifested the most humble demeanor I had ever seen...

My hard heart cracked and to this day I cry to think of it, that YOU CAME TO GIVE, AND YOU GAVE US EVERYTHING. It's all in your books, you said so! THANK YOU! I am eternally indebted to you. There is no way I could ever repay you, so let me serve your mission, let me associate with your sold-out devotees for they are like you, always kind and merciful, Śrīla Prabhupāda. I am still distributing your books, I distributed two copies of *The Perfection of Yoga* at the swap meet just this last Saturday. “Even they touch the book” rings in my heart each time I distribute a book...

Eternally offering you thanks and praises,

*Your insignificant assistant,*

Bhayahari Dāsa

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### Mahāman Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

On the occasion of your Vyāsa-pūjā, I again express my gratitude to you for having saved me personally, and the world at large.

It is inconceivable how the divine movement that you conceived and built is spreading throughout the world. Yet, you did not take any credit for these wonderful achievements that took place and that are yet to take place.

You gave all the credit to your beloved *guru mahārāja*, Om Viṣṇupāda 108 Śrī Śrīmad Bhaktisiddhānta Saraswati Ṭhākura, and you advised your followers to seek his blessings.

In the *Caitanya Caritāmṛta* (*Adi* 1.44), it is said:

*yadyapi amara guru-chaitanyera das  
tatrapi janiye ami tanhara prakasa*

“Although I know that my spiritual master is a servitor of Śrī Caitanya, I know him also as a plenary manifestation of the Lord.”

Śrīla Prabhupāda, I pray that I remain your humble servitor throughout this existence, and even beyond.

Thanking you. I remain forever indebted to you for the precious gift you have given.

*Your aspiring, insignificant servant,*

Mahāman Dāsa

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### Mahārāja Dāsa

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

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

Śrīla Prabhupāda all glories to you. Please accept my respectful obeisances on this most auspicious day of your appearance. In the *Padma Purana* it is said: “Of all the different kinds of worship, worship of the supreme lord Viṣṇu is the highest. But even greater than this is the worship of His pure devotees.”

Śrīla Prabhupāda, although I did not have a lot of your association. I did have the good fortune of the association of your disciples—my

dear godbrothers and dear godsisters. It was their love for you, Śrīla Prabhupāda, that inspired me in my service to you. “This system of association has been recommended since time immemorial, but in this age of quarrel and hypocrisy it is especially recommended by Lord Caitanya Mahāprabhu. Even if one has no assets of favorable austerity, if he nevertheless takes shelter of the *mahātmās*, who are engaged in chanting and hearing the glories of the lord, he is sure to make progress on the path back home, Back to Godhead.” *SB* 3.7.20, purport.

Oh Śrīla Prabhupāda, kindly engage me in your service in the association of your disciples.

*Praying at your lotus feet, Your servant,*

Mahārāja Dāsa

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### Mohanasini Devī Dāsī

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My dear Śrīla Prabhupāda,

I bow down in the dust of your lotus feet and offer my most humble obeisances.

Due to your extraordinary mercy, I have so much to be grateful for and I will innumerate some of them here:

- 1) I am so grateful for your accepting me as your disciple, though I am most unworthy.
- 2) You have given us this wonderful devotional family to associate and share with... an amazing group of godbrothers and godsisters!
- 3) My dear husband, Mahendranath Prabhu, also your disciple, who is so tolerant, and who is patiently and painstakingly trying to teach me how to be a servant.
- 4) Thank you for your transcendental books and your transcendental purports which I love to distribute!
- 5) Thank you for the *mahā-mantra!* *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare, Hare/ Hare Rāma, Hare Rāma, Rāma, Rāma, Hare, Hare.*



6) Thank you for the gift of devotional servicem without which there would be no way to approach the Supreme Lord.

7) You have taught me how to have a little determination, by your spotless, compassionate devotional example; you've given me something to be inspired and determined about!

8) Thank you for the association of ALL the *Vaiṣṇava* devotees of the Lord!

9) I am grateful for your perfect example of humility!

10) And, of course, thank you for *prasādam*!

What I am most grateful for: Kṛṣṇa sent us you! Śrīla Prabhupāda! Thank you again and again for your causeless mercy and love. I pray that I may always somehow serve you and the mission of Lord Caitanya Mahāprabhu eternally! Please forgive me for my innumerable offenses!

*Begging to remain at your lotus feet, I am your insignificant servant,*

Mohanasini Devī Dāsī

### Parividha Dāsa

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

*namas te sārāsvate deve gaura-vāṅī-pracāriṇe  
nirviṣeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

My dear Śrīla Prabhupada, these two prayers I recite, as many others do, each morning after I wake, while paying my obeisances to you my greatest well-wisher.

When I'm at home I recite after my bath, etc.

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

and give my *daṇḍavats* to you, my saviour.

Three times a day, while chanting the second and third line of the *gāyatrī*, I try to focus my mind on you my beloved well-wisher.

Whenever I cook at home, and when I take my *prasāda*, I listen to one of your lectures and feel completely satisfied.

The older I get, the more I realise how fortunate I am to have been accepted by you, even though it was by telegram.

This year, I hope to celebrate your Vyāsa-pūjā with many of my godbrothers and godsisters, who unfortunately decrease in their numbers year by year.

My dear Śrīla Prabhupada; all glories to you, O most compassionate, most renounced, most praised, most respected and most beloved saviour of the most fallen.

*Your eternal grateful servant,*

Parividha Dāsa

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### Ramanya Dāsa

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

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

**“The Great General of Śrī Kṛṣṇa Caitanya  
Mahāprabhu’s *Sankīrtana* Movement”**

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Because there isn’t enough time on this very auspicious day of your Vyāsa-pūjā celebration and festival to completely glorify and worship Your Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, a great Vaiṣṇava *ācārya* of our Gauḍīya Vaiṣṇava *sampradāya* who is also ISKCON’s founder-*ācārya*, I will try to write a simple and

humble offering in glorification of your beautiful lotus feet.

On the day when I write, dear Śrīla Prabhupāda, it is the most auspicious day of Śrī Gaura Pūrṇimā, the appearance day of Śrī Kṛṣṇa Caitanya Mahāprabhu, the most magnanimous and merciful manifestation of Śrī Kṛṣṇa.

And because you are giving us Śrī Kṛṣṇa Caitanya Mahāprabhu and you are His most pure and merciful representative for having come to the West under the direct instructions of your saintly guru mahārāja, I feel inspired to offer you, together with all the Vaiṣṇava devotees of the world who are also trying to glorify you on your Vyāsa-pūjā day, the *Śrīla Prabhupāda Stotram* by Ananta Dāsa Sastri along with my meditations on its verses.

*sri-vanga-bhūmi-jana-bhusana gaura-līlā  
gaurāṅga-bhāva parisarana-matra-silā  
radha-mādhava-pāda-padma-mano-vilasin  
ānanda-rasi prabhupāda namo namas te*

“The land of Bengal is worshipable by the whole world because Śrī Gaurāṅga Mahāprabhu performed His pastimes there. We offer our obeisances unto Śrīla Prabhupāda, who is full of bliss. He is always in the ecstasy of Lord Gaurāṅga and is therefore immersed in the lotus feet of Śrī Śrī Rādhā-Mādhava.”

I remember when you came to the ISKCON temples in Caracas, Venezuela, and Atlanta, USA, in 1975. Deep in ecstasy, you were chanting in trance and pure love for Śrī Kṛṣṇa Caitanya Mahāprabhu. Dear and most merciful Śrīla Gurudeva, you gave us and the whole world the greatest and most matchless gift of Caitanya Mahāprabhu and pure love for Kṛṣṇa. Please, on this most auspicious and holy day, give us spiritual strength to continue on pushing your *saṅkīrtana* movement. Please give us intelligence and courage to go on preaching your sacred mission. And most importantly, help us to preserve our devotional life in Kṛṣṇa consciousness and work together under your beautiful lotus feet.

Śrīla Prabhupāda, you mention in one of your wonderful lectures in glorification to your spiritual master Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Mahārāja that the appearance and disappearance of the spiritual master is the same thing for a Vaiṣṇava devotee of the Lord: we indeed glorify and worship great the Vaiṣṇava *ācāryas*

like you. For me in particular, it is very difficult to glorify you on both occasions because of my ignorance, contamination, foolishness and bad qualities. I am especially devoid of spiritual vision. My only small qualification is that every day, I am trying to pray to you and worship you. I pray to your lotus feet to help us be always very humble and loyal to you, and to help us to keep serving you always. Please keep me at your beautiful lotus feet and please give me protection to always serve you, only read your beautiful transcendental books, and use your books in preaching. Please Śrīla Prabhupāda, dear Gurudeva, please help us to always remain in your devotional service at your lotus feet by following all the instructions you give us and by not changing anything anymore, never ever again.

*kṛṣṇaika-ceta mada-moha-vinasa-karin  
mad-drsti-gocara prabho prabhupāda-svamin  
dosabhivrtti-paridusita-manda-buddhe  
sancintayami caranau tava bhakti-heto*

“O Lord, O Śrīla Prabhupāda, may you always be the object of our vision. Only the name of Kṛṣṇa can destroy our pride and illusion. Although our mind and intelligence are contaminated by wicked inclinations, we nevertheless take shelter of Your Divine Grace by constant meditation upon your lotus feet in causeless devotion.”

Śrīla Prabhupāda, you fulfilled the predictions and instructions of your spiritual master. I remember when, the first time I saw you in the first book and photo of yours that I held, I was very much impressed and wanted to meet you personally. Your peace formula impacted tremendously upon my life. That is when my spiritual life began. I was very much fortunate and lucky to see you, on the last day when you were visiting your temple in Mexico City, on national TV and as one of the 100 million viewers. You were being interviewed by a famous news reporter. I was even more impressed and became 100% convinced to surrender to your lotus feet. Then, when you gave your holy blessing to the country of Mexico, I started visiting your temple almost constantly and desired to completely surrender to your lotus feet.

The second time you gave us your mercy was by personally coming again to Mexico City in 1975. At that time, I was very much trying to perform more devotional service to you in different ways. It was in those years of 1972, 1975 and then in 1976 in Los Angeles,

California, and New Dwarka, USA, that I was able to personally see you, my eternal spiritual master and gurudeva. I was able to offer obeisances before you, eat your transcendental remnants of *prasādam*, walk beside you on your morning walks, hear your transcendental voice lecturing *Śrīmad-Bhāgavatam* and *Śrīmad Bhagavad-Gītā*, receive your personal glance, hear you instructing and appreciating your disciples, chastising them, initiating them, and preaching to temple guests, including professors and politicians.

Śrīla Prabhupāda, how powerfully did your ISKCON movement spread all over the world in only a very short time. Books, temples, deities, farms, projects, *gurukulas*, the BBT and so many other projects, Vaiṣṇavas—all spread all over the world. You were the only one who pleased your guru mahārāja by coming to the West to preach his message and instructions.

*bhaktisiddhānta-sisyaya  
bhaktivedānta-swami-namine  
prasannaya prasantaya  
tasmai sri-gurave nama*

“Let us offer our obeisances unto the lotus feet of our spiritual master, who is a disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who is always calm and joyful, and who is known by the name of Bhaktivedānta Swami.”

Śrīla Prabhupāda, by your personal example, you taught us Vedic knowledge and gave the same instructions to the whole of ISKCON to teach all over the world the same message of Kṛṣṇa consciousness that we are not the material body but eternal servants of Kṛṣṇa. In one of your many instructions, you mentioned that your guru mahārāja never compromised and you then said that you also never compromise, and you gave us the order and instruction that we, your disciples, should also never compromise when we are preaching Kṛṣṇa consciousness. Please, do not ever let us forget these instructions.

*vrndavane ramaṇa-reti-prasiddha-bhumau  
tatrapī kṛṣṇa-balarama-supāda-mule  
jnanam param parama-kṛṣṇa-sudharmity uktam  
dantas tu deva prabhupāda namo namaste*

“In the most holy land of Vṛndāvana, in Ramaṇa Reti, at the

lotus feet of Śrī Kṛṣṇa-Balarāma, you are preaching the topmost knowledge of Kṛṣṇa the Supreme Personality of Godhead who is the fountainhead of religion. O master of the senses, O our Lord, Śrīla Prabhupāda, let us offer our obeisances unto you.”

Dear Gurudeva, by your personal example, you always acted in the pure ecstatic mood of Vṛndāvana. Every place you went became imbued with this mood and was purified with the touch of your lotus feet. Your transcendental appearance on the day of Śrī Nanda Mahotsava was clear evidence of your being a special personality. The Ratha-yātrā festivals that you organised in your childhood for Kṛṣṇa, Balarāma and Subhadrā; your worship of Rādhā Kṛṣṇa deities when you were young; your translation of the spotless *Purana*, the *Śrīmad-Bhāgavatam*, before you came to the Western countries; and your vision of the pastimes of Śrī Kṛṣṇa in Vṛndāvana in the shade of the lotus feet of Śrīla Rūpa Goswāmī all constitute further evidence of your being a *paramahaṁsa*.

You came to the West from Vṛndāvana and preached all over the world, in so many cities and countries in a short time. Even today, I listen to some of your nice lectures in different places of the world although I have finished listening to all of them. There is so much information, knowledge and nectar contained in them as you preach the topmost knowledge of the Supreme Personality, Lord Śrī Kṛṣṇa.

You manifested so many pastimes in Vṛndāvana in 1977 in the best month of the Vaiṣṇava calendar, the sweet month of Dāmodara and Kārtika. Your leaving us then was another clear evidence of your transcendental personality and position. You taught us with practical example how one has to leave this material body and world in Kṛṣṇa consciousness. Dear Gurudeva, Śrīla Prabhupāda, nobody before had ever taught this knowledge in such a practical way.

*namaste namaste kṛpa-purna-drsti  
namaste namaste mahānanda-dhatri  
namamo namama punar raksa raksa  
prasiddha-prabho pahi mam dakṣa dakṣa*

“We offer our obeisances unto the spiritual master of the entire world, A.C. Bhaktivedanta Swami Prabhupāda, whose glances are full of mercy and who is the bestower of transcendental bliss. O renowned lord, protect us and kindly shower your compassion on us again and again.”

Dear Śrīla Prabhupāda, dear Gurudeva, you mention that Lord Caitanya Mahāprabhu, whose name is Patita-pāvana, is the manifestation of Kṛṣṇa's mercy and Kṛṣṇa's most merciful incarnation in this Kali-yuga. And Lord Nityānanda is more merciful than Lord Caitanya Mahāprabhu, for He delivered the two brothers Jagāi and Mādhāi. And yet, you Śrīla Prabhupāda, are even more merciful than Śrī Śrī Gaura-Nitāi. Full of mercy, you travelled all over the world so many times, visited so many countries, and delivered so many cities, countries and fallen conditioned souls. It is incredible what transcendental activities you performed to please your gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Dear Śrīla Prabhupāda, in one of the instructions to your GBC disciples, spoken in a lecture on the *Śrīmad-Bhāgavatam* (1.13.15) in Geneva, on the 4<sup>th</sup> of June 1974, you explain: "Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become a *śūdra*. Although Yamarāja is a GBC, he made a little mistake. He was punished. So those who are GBCs, they should be very very careful to administer the business of ISKCON. Otherwise, they will be punished. As the post is very great, similarly, the punishment is also very great". Being yourself a great *ācārya*, you are very merciful and strict at the same time, as seen in your dealings with your disciples.

It is now 117 years since you appeared, and almost 36 years since your disappearance from our material vision. Please Śrīla Prabhupāda, help us make your ISKCON more strong and protect us from the attacks of Māyā. Don't let us forget you and your purport to your poem, written in 1958, to your spiritual master and entitled *Viraha Astaka: Eight Prayers in Separation from My Spiritual Master*. You indeed elucidate that one who tries to enjoy the assets of his spiritual master is a *guru-bhogi* and one who renounces his guru's order is a *guru-tyagi*. These are the two children of useless persons. But one who actually serves his spiritual master, the *guru-sevak*, will clearly understand all these things.

*Your eternal servant,*

Ramanya Dāsa

## Revatīprāṇanātha Dāsa

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Dear Śrīla Prabhupāda,

Please accept my obeisances at your lotus feet.

Thank you for giving me the chance in this life to try to understand your glorious position. Your beautiful face always shows loving compassion to all who behold your spiritual *darśana*.

By your causeless mercy, I was able to hear the holy names of God. Please allow me the privilege to share Kṛṣṇa's names with those I meet.

I can never repay you for the key to eternity. My deepest desire is that you allow me to try.

*Your eternal servant,*

Revatīprāṇanātha Dāsa  
Montreal, Canada

## Titikṣā Devī Dāsī

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I offer my humble obeisances to my beloved spiritual master, His Divine Grace A.C. Bhaktivedanta Swami.

My Dear Śrīla Prabhupāda,

You are the reason I can endure this material world. You are the reason I have survived material existence. By your mercy, I am no longer overwhelmed by the glitz, glitter, and gore of material energy. While many around me take what they see with their material eyes as truth, I can see through the veil... that is because of you. It is no longer possible to witness any phenomenon in this temporary world without seeing Kṛṣṇa as the source. Many struggle with this concept their whole lives and due to pain and suffering, try to mentally eliminate His existence. It is because of your teachings, love and compassion that I sense Kṛṣṇa inside and out of every atom. That is a gift that can never be repaid.

Before I knew about you or Lord Śrī Kṛṣṇa, I used to pray for a guru that could teach me *everything* about the entire universe... Kṛṣṇa



heard my prayer—He sent you, *jagad-guru*. I am so grateful!

I pray that one day you will feel proud to have me as a disciple, flaws and all. I do not seem to be able to overcome my imperfections. Perhaps if I hold onto my attitude of gratitude you will not send me away from the shelter of your lotus feet.

I beg to remain your humble servant eternally.

*Your fallen servant,*

Titikṣā Devī Dāsī  
South Carolina, USA

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### Vaiśeṣika Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances in dust of your lotus feet.

When I ask myself, “How does the representative of Śrīla Vyāsadeva walk in this world?” I can only answer, “Exactly as you have walked, Śrīla Prabhupāda.”

Śrīla Dvaipāyana Vyāsadeva accepts anxiety and inconvenience simply to benefit and reclaim the souls who have fallen into illusion (*māyā*). He divides and repackages the Vedic message to attract the people of Kali-yuga and save them from suffering.

Today we worship you as the perfect representative of Śrīla Vedavyāsa, because we see how you’ve followed his path by compiling your beautiful books—perfectly in line with his teachings—so that people of Kali-yuga might achieve the ultimate benefit.

While going door-to-door to sell your books, following your instructions to do good for others, we know that we are also perfectly following the path of Vyāsadeva.

The apartments and homes that we approach are basically containers in which people keep their things: food, pets, plants, clothes, pictures, furniture, electronics, family members, and so on. Inside they cook, eat, read, watch television, work before computer screens, talk on the telephone, sleep and breed.

Many houses are so full of junk that it is difficult to understand how the occupants can move about inside. Some residences emit disgusting odors; others have porches strewn with cigarette butts or old newspapers that nobody ever bothers to pick up. Others have dogs inside that bark, growl, and jump up on the inside of the front door when we knock. Still other dwellings are neat and tidy (but these are rare). Some homes are like small palaces with swimming pools, tennis courts, sprawling lawns, well-kept gardens, and luxurious entryways.

However, regardless of the state of any of these lodgings, Śrīla Prabhupāda, we know that unless they contain at least one of your books, every home is no better than an oversized jail or a gigantic coffin.

Śukadeva Goswāmī says: “My dear Lord Kṛṣṇa, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and

their affectionate feelings for their family members remain foot-shackles.” (*Śrīmad-Bhāgavatam* 10.14.36)

As we visit these homes and apartments and knock upon their doors, the residents open up to see what we want; and they quickly learn that we want them to take your books into their homes.

And when a fortunate householder accepts and places your books inside, his or her home becomes sanctified.

“In the *Skanda Purāṇa* there is this statement: ‘A person who is constantly engaged in reading literature enunciating the cultivation of Vaiṣṇava devotional service is always glorious in human society, and certainly Lord Kṛṣṇa becomes pleased with him. A person who very carefully keeps such literature at home and offers respectful obeisances to it becomes freed from all sinful reactions and ultimately becomes worshipable by the demigods.’” (*The Nectar of Devotion*, Chapter 12)

Despite the many benefits of accepting your books, some people hesitate.

When we present your books, people sometimes say, “No

time!” “No space!”

We take this as a metaphor for the conditioned souls, who are so full of material desires that they have no space in their hearts to accommodate Kṛṣṇa or even a moment to remember Him.

You wrote about this same phenomenon when you personally distributed your *Back to Godhead* magazine in India, before coming to America. In one article entitled *No Time: a Chronic Disease of the Common Man*, you write: “When we approach some gentleman and request him to become a reader of *Back to Godhead*, sometimes we hear the reply, ‘NO TIME.’”

While introducing your books, as we remember how you heard the same mantra, “no time,” we feel close to you. But we are never discouraged by these “no times” because we know that each one brings us closer to that fortunate soul who will accept your books and receive Kṛṣṇa’s special favor.

Regarding this special favor, in Śrī *Caitanya-caritāmṛta*, Kavirāja Goswāmī describes how before the appearance of Lord Caitanya Mahāprabhu, an elevated Vaiṣṇava named Guṇarāja Khān from Kulīna-grāma wrote a book in simple Bengali prose entitled *Kṛṣṇa Vijay*, in which he glorifies Kṛṣṇa.

Although the author’s verses do not technically meet high poetical standards, because the book contains expressions of pure devotion to Kṛṣṇa, Lord Caitanya Mahāprabhu accepted it as sublime. In fact, Caitanya Mahāprabhu, charmed by the scent of pure devotion emanating from Guṇarāja Khān’s book, said the following:

“Kṛṣṇa, the son of Nanda Mahārāja is my life and soul.’ By these words [from the book *Kṛṣṇa Vijay*] I have been sold into the hands of the descendants of Guṇarāja Khān.” (Śrī *Caitanya-caritāmṛta*, *Madhya* 15.99)

What’s more, while addressing the residents of Kulīna-grāma—the descendants of Guṇarāja Khān—Lord Caitanya added, “To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?”

In other words, because Guṇarāja Khān, a native of Kulīna-grāma, had expressed sentiments of pure devotion in his book,

Lord Caitanya blessed not only him, but also his descendants and anyone else who lived in Kulīna-grāma—even the dogs.

Pure devotion is uniquely fragrant and that fragrance is so appealing that it attracts even Kṛṣṇa, who is known to be completely self-satisfied.

*Śrīmad-Bhāgavatam* confirms this: “As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.” (*Śrīmad-Bhāgavatam* 3.29.20)

What to speak of attracting the Supreme Lord, the sweet scent of devotion coming from the mouth of a pure devotee when he or she speaks compels and transforms ordinary living entities.

Prṛṭhu Mahārāja verifies this as follows: “My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.” (*Śrīmad-Bhāgavatam* 4.20.25)

Śrīla Prabhupāda, your books contain the concentrated fragrance of your pure devotion to Lord Kṛṣṇa. And that fragrance is spreading throughout the world, attracting the spiritual senses of living entities on every continent.

Cāṇakya Paṇḍita says that the aroma of one extraordinary flower can refresh a whole forest. In the same way, the scent of pure devotion emanating from the heart of a pure devotee can reform the entire world.

*Śrīmad-Bhāgavatam* tells that Dhruva Mahārāja as he practiced *aṣṭāṅga-yoga*, suspended his breathing, which stopped the breathing of everyone in the universe, including the demigods.

In your purport to this verse, you write: “This example of Dhruva

Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.”(*Śrīmad-Bhāgavatam* 4.8.80, purport)

We thank you for bringing the fragrance of pure devotional service to the planet through your divine books—in multiple languages. We pray to forever relish that fragrance and to distribute it home-to-home, country-to-country, until it eventually permeates the entire world and brings everyone back to Godhead.

*Your eternal servant,*

Vaiṣeṣika Dāsā

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### Rajendrānandana Dāsa

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Dearest Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Kṛṣṇa consciousness.

Once again I find myself in Śrī Māyāpur *dhāma*, attempting to write you a Vyāsa-pūjā offering. Every day I experience your kindness and guidance in my life. Every day I pray and talk with you expressing my gratitude, asking for your expert guidance. So one might think it very easy to write you an offering but I want to please you and this makes me consider so seriously, 'what should I say?' Anything spiritually bona fide and of value will be what I heard you teach. So let me say, as you fully know, I was born in the darkness of ignorance, but you are opening up my blinded eyes with the torchlight of knowledge. Again and again I offer you my respectful obeisances.

In the 11<sup>th</sup> Canto of *Śrīmad Bhāgavatam*, Śrī Kṛṣṇa said to Uddhava, “One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

Śrīla Prabhupāda, you and your transcendental message are understood to be non-different from Śrī Nityānanda Prabhu, the *Ādi Guru*. The message of Godhead is not of this world, otherwise it would have no potency to free us conditioned souls of our illusion and lead us to the devotional service of Śrī Kṛṣṇa. The messenger of the science of Godhead also cannot be of this world. If so, you could not have realized, practiced, and taught this transcendental science—“*prāptasya kalyāṇa-guṇārṇavasya vande guroḥ śrī-caraṇāravindam*”—as you are fully empowered by Śrī Nityānanda Prabhu to be His very dear servant and representative, we, your disciples and followers, have to be blessed to become bona fide servants.

As Śrīla Bhaktivinoda Ṭhākura sang, “Your mercy is all that I am made of.” You are giving and will continue to give for millenniums your mercy to everyone, but only the most fortunate will make the voluntary decision to fully accept your priceless gift of service to Guru, *Vaiṣṇavas* and Hari. Only by pure association, hearing the transcendental scriptures with your purports and applying your teachings in our life through service do we become purified and qualified to realize this priceless gift of devotional service. One who has understood will give their life to be used as your instrument for sharing this Kṛṣṇa consciousness with others. Your guru mahārāja, His Divine Grace Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura, said, “One who has life, he can (will) preach.”

There is no dearth of association of your pure representatives in either *vāṇī* or *vapuḥ* form. In just the last month and a half, the birth and passing celebrations of Śrīla Śrīdhara Mahārāja, Śrīla Bhaktiīrtha Swami, Śrīla Tamāla Kṛṣṇa Goswāmī and Śrīla Goura Govinda Swami have given me the opportunity to absorb myself in their words and examples of being completely surrendered to you and your life’s mission of spreading Caitanya Mahāprabhu’s teachings. And then there is Śrīla Jayapatāka Swami who inspires us by his incessant preaching despite the obstacle of his uncooperative health and body. He embodies the fact that nothing that can stop pure unmotivated devotional service. When I see him I think ‘how can I or anyone else give any excuse for not trying our best to help others in Kṛṣṇa consciousness?’ Thank you Śrīla Prabhupāda for manifesting in these and other wonderful *Vaiṣṇavas* to inspire and guide us in our devotional service!

Thank you for the volumes and volumes of your books with the

ocean of your Bhaktivedanta purports. Even one verse or purport is sufficient to deliver us, what to speak of the huge science you have shared in these books. I personally heard you say, “Everything is there in my books.” I just have to sufficiently and increasingly please you to be given more and more realization of the pure *bhakti* found on every page of your books.

To whatever degree I surrender to you, to that degree you reciprocate and empower. If I want to be satisfied with a comfortable life, a little recognition and a little sense gratification then you can reward me accordingly. Your guru mahārāja said, “Whatever currency one gives the spiritual master, one will be repaid in the same coin.” Śrīla Prabhupāda, I don’t want to cheat myself out of the priceless gift you are offering! I don’t want to hedge my bets in this life with a little *māyā* and a little Kṛṣṇa consciousness. I want to become free of the weakness of heart that keeps me from fully giving my life to you. I know that only I can make that determined resolve, but I am praying to you, “Please allow me to be always fortified and protected by: offenseless chanting of *Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma, Rāma Rāma Hare Hare*; by hearing the scriptures through your mood and instructions; by associating with the wonderful family of devotees in ISKCON, especially those kind and pure hearted devotees who have befriended me and inspire me like Jananivāsa, Vaiśeṣika, Paṅkajānghri prabhus and others; by performing my daily duties of responsibility and sacrifice in the company of my wife, your disciple Catura Devī Dāsī, my family and friends; and lastly that which gives me the most pleasure, the sharing of your teachings to whoever, whenever and wherever it is possible. As you said, “This is our family business.” This is what pleases you and the Lord the most—increasing and encouraging our family. I don’t want to remain a *kaniṣṭhā adbhikārī* and think my natural material talent to speak well is a sign of advancement in devotional service. In and of itself it is not. Only if you will empower my words and speak to others through me is there any real spiritual benefit for myself and others.

For you to empower me I know I can only desire that my consciousness be purified by the words emanating from your lotus mouth. Please accept my life as yours and do with it as you please.

Waiting and endeavouring for your mercy, I beg to become and remain your loyal, obedient servant and the servant of your servants.

*Your insignificant and worthless disciple,*

Rajendrānandana Dāsa  
San Diego, USA

### Madhusevitā Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to your lotus feet!

A breeze of renaissance is pervading your ISKCON movement nowadays. It is characterized by a deeper and deeper understanding of your position as the founder-*ācārya*.

Your GBC body is leading this “Prabhupāda’s position” renaissance.

You are not just the great soul that came and founded ISKCON and gave an immense treasure of instructions, clear directions for expanding the preaching, and the perfect example of an unalloyed devotee. You are also the ever-present, most compassionate friend of all the devotees—past, present, and future—and the liberator of the struggling conditioned souls of this world.

“The preeminent *Śikṣā-guru* in ISKCON” is not merely an epitaph meant to glorify your having left a set of instructions to be followed by all generations to come. It is the recognition of your vivid presence permeating and sustaining the consciousness, intelligence, mind, and activities of every ISKCON member; it is the recognition that you are still actively preaching and liberating souls in ways we cannot even imagine.

As we are not aware of how our bodies are working by virtue of myriad interrelated functions governed by higher authorities, we are similarly amazed to witness the many wonderful ways you ignite, care for, and preserve the Kṛṣṇa consciousness of those who come under your shelter. We are all but mercy cases and instruments in your expert hands.

The future of this movement as a whole, as well as of our individual spiritual lives, rests on your compassion alone.



The compassion of a *mahā-bhāgavata* is no ordinary compassion: a small drop of it restores the immortality of the soul in loving service to Kṛṣṇa.

Even those who come in touch with your ISKCON movement very briefly are cared for and protected from the most dreadful dangers.

The following story exemplifies and proves the power of your mercy.

Some thirty-five years ago a boy became attracted to Kṛṣṇa consciousness, and, as is often the case, his parents became enraged. They even planned to engage deprogrammers to have their son kidnapped and forced to stop becoming a devotee. The mother was particularly attached to the son and vehemently cursed the devotees. But eventually she and her husband cooled down a bit and didn't engage the deprogrammers.

Over the course of the following years the parents mellowed out and became favorable, to the point of inviting devotees to their home for lunch. The mother, a very expert cook, took special care in cooking and serving the devotees delicious food. She even started to chant rounds and to offer various services.

But bad association can often deprive one of the greatest fortune. And so it was that some fanatic relatives belonging to an evangelistic cult convinced the couple to join their camp, and consequently they both distanced themselves from devotional service. A strongly antagonistic attitude surfaced again.

Eventually the mother became ill, and her days were numbered. But then a very wonderful thing happened: she lost her short-term memory, and thus she forgot her affiliation with the evangelistic cult and her recent antagonistic attitude toward the devotees! Her long-term memory remained, however, and so she could remember the period of her life when she was regularly chanting her rounds, cooking for the devotees, and offering various services. Therefore she left her body glorifying Kṛṣṇa and the devotees. In other words, she left her body as a devotee!

Needless to say, the evangelists were shocked and dismayed.

How fortunate are those souls who come in touch with your compassion through your ISKCON movement! Kṛṣṇa feels obliged to

help those who come under your care, and we are the most fortunate to be engaged in your service within your wonderful movement.

My humble prayer is that you keep me engaged in your service till my body drops dead and that I may forget everything and anything not related to you.

You are Śrīmatī Rādhārāṇī's mercy personified, and notwithstanding my numerous faults, I am confident that you will grant me this wish.

*Your worthless servant,*

Madhusevitā Dāsa  
Italy

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### Kṛṣṇa Gopāla Dāsa

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Dear Śrīla Prabhupāda,

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

I was born in the darkest ignorance, and my spiritual master, opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

You have instructed us in the process of *bhakti yoga*. And, in that process you have given us nine different paths. You have explained in great length the power of each of these nine practices. Often you have stated that one can reach the goal of reestablishing one's eternal relationship with Kṛṣṇa by perfecting just one of these yoga practices. Now, since the Guru and Kṛṣṇa are one and the same, in that you perfectly represent Kṛṣṇa, I pray that I can direct these nine processes to your divine self.

**HEARING (śravaṇam)**—First, I must say thanks to my many godbrothers and godsisters who had the insight to record your numerous lectures, morning walks, and discussions. To hear you speak every day cleanses the heart of this conditioned soul. Secondly, it is an ever relishable event to hear a devotee relay a story about you in class or just in passing. They almost always

start like this, “one time, Śrīla Prabhupāda...” They are such a joy to the ears.

**CHANTING (*kīrtanam*)**—This activity is most elevating. The one who tells a story, or shares one of your pastimes feels the bliss of *bhakti*. Also, one who recites the Śrī Śrī *Gurv-astaka* to you in the morning, “receives the gift of direct service to Kṛṣṇa, and he obtains the Lord of Vṛndāvana,” according to Śrīla Viṣvanatha Cakravati Ṭhākura. May I leave this world chanting Jaya Prabhupāda!

**REMEMBERING (*Viṣṇu smaraṇam*)**—This act of *bhakti* is most relishable. It is especially ecstatic for those of us who had a direct encounter, exchange, or performed personal service to you. Etched deep within our soul, are those precious moments. We remember them over and over again, and each memory is like an ever-blossoming flower filling our mind with the fragrance of pure thought.

**SERVING THE LORD’S LOTUS FEET (*pāda-sevanam*)**—It is said that the guru is one who has taken complete shelter of the lotus feet of Kṛṣṇa. Therefore, you, my dear Śrīla Prabhupāda, are the extension of His lotus feet. Consequently, it is our goal and duty to direct all our activities, our resources, and abilities in order that we may be able to fulfill your desire to spread the Kṛṣṇa consciousness movement to every town and village.

**Deity-WORSHIP (*arcanam*)**—Different from serving is the act of worship wherein we have the opportunity to offer you various articles, fragrances, and gifts to hopefully please you. Worship of Your Divine Grace is a discipline of the mind and body, directing all one’s concentration and attention on performing these offerings. At the same time, if done properly, it humbles the conditioned soul and allows one to see a glimpse of your greatness and your mercy.

**PRAYING (*vandanam*)**—Yes, we have the great fortune of being able to pray to the Deity in the temple, but to those who understand where the real mercy of *bhakti* comes from, it is you who are the proper recipient of our prayers. And what is a prayer in *bhakti* yoga? Here we must look to the *paramparā* and the great *ācāryas*. Yes, we may ask for the strength and ability to advance in Kṛṣṇa consciousness, but prayers of Lord Brahmā, Prahlāda Mahārāja, and Queen Kuntī to Kṛṣṇa were an expression, acknowledgement, and glorification of the Lord and His divine qualities. In the same

way let us sing your glories always with folded hands, allow us to praise your greatness.

**EXECUTING ORDERS (*dāsyam*)**—Just as Kṛṣṇa spoke the *Bhagavad-Gītā* to Arjuna, you have given us orders as well. You were sitting at your desk in Philadelphia and we were with a small group of devotees. There, I asked you, “How does one become humble and stay humble?” After asking one devotee to answer, you saw I needed more and you leaned forward. Your eyes widened like two full moons, then piercing my soul, you bellowed out, “YOU MUST BE AGGRESSIVE FOR KRṢṂA!” Dead silence filled the room for what seemed to be an eternity. I continue to strive to fulfill this order and the other orders you have given me.

**SERVING AS A FRIEND (*sakhyam*)**—A true friend is one who only wants his friend’s desires to be fulfilled. He is willing to give up his own pleasure and comfort for his friend’s comfort and satisfaction. One is always trying to anticipate a friend’s concerns and wants to increase his friend’s good fortune. He is not envious, nor is he jealous of his friend. A true friend is without reservation, loyal to that friendship. May I serve you in that way, in order that one day I may become your trusted friend.

**COMPLETE SURRENDER (*ātma-nivedanam*)**—Lord Caitanya described it best when he said, “I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace, or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.” Śrīla Prabhupāda, I know no one but you as my Lord, do with me as you will.

*Still trying to be your disciple,*

Kṛṣṇa Gopāla Dāsa

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

Dearest Śrīla Prabhupāda,

My deepest and most respectful obeisances will always be unto you, my eternal guru and guide, who has opened my darkness filled eyes with the torchlight of perfect knowledge. By your inconceivable compassion you accepted me as your disciple some 39 years ago. Now, after decades of *sādhana* practice and various services to you within and outside of ISKCON, I am just beginning to get a glimpse of your exalted personality. The more I practice Kṛṣṇa consciousness, the more I understand that I am just a mercy case... a totally unqualified and foolish ego-filled devotee. Devotional life is unlimited, and I am just a beginner striving to keep myself afloat and fixed in your sublime message, originating from Lord Gaurāṅga's compassion for all the fallen souls of Kali-yuga. Unfortunately, I have not yet taken full advantage of the Lord's merciful message coming through the pure channel of your Divine Grace and consider myself to still be one of those *Kali-yuga* souls perpetually enamoured by the illusion of happiness within the material world.

On this auspicious day, hundreds of thousands of devotees from around the world will praise and glorify you as a uniquely empowered *ācārya*, a śaktyāveśa *avatāra*. Devotees may relate stories of "the old days of ISKCON", or they may quote relevant śloka in glorification of your spotless character, or your followers and disciples may just pour out their hearts trying to understand the vast greatness of your personality. So I ask myself, "What can I do to add to the avalanche of devotional offerings?" Much has already been said in your glorification, much more will be said on this day, and much more will be said in future offerings from your disciples and from disciples of your disciples and from disciples of the disciples of your disciples ad infinitum. For the next 10,000 years you, Śrīla Prabhupāda, will hold a totally unique position in the transcendental movement of Lord Gaurāṅga, inspiring all who come in contact with you and your books to become thoughtful and sober human beings, and guiding and directing those purified souls who take shelter of your loving glance.

I am incapable of eulogizing you with eloquent phrases or sweet

poetic words... words that hold no intrinsic value other than my own purification. Words are difficult for me; images, on the other hand, are easy. One day in the future I hope to offer you my devotional sentiments through an offering of pictures of my personal deities since it is through Them that I feel your daily presence and inspiration. Giriraj Gopāla has now been with me for one year... sweetly playing His flute attracting the devotees of *Vraja bhūmi*. He resides on my home altar as well as the altar at the Hare Kṛṣṇa Centre in Stockholm where He daily travels to give *darśana* and is offered His noontime meal. The many patrons of Govinda's now eat Giriraj *prasādam*, unknowingly getting the sweet mercy of Giri Govardhana. A few months ago Śrīmatī Vrinda Devi magically appeared, and even Balarāma Giriraj has come to join His brother Gopāla. If I could just show you a picture, I know you would smile seeing how Giriraj Gopāla is not at all lonely with Baladeva on His right and Vrinda devi on His left. Together these three deities daily receive and witness *maṅgala arotik*, Tulasī *pūjā*, and are bathed, decorated and dressed. I feel I am just a fake *Brahmin*... an imposter, trying my best to take care of the supreme mystic Giri Govardhana. But you, Śrīla Prabhupāda, you are the real *pūjārī*, patiently instructing your disciples in the art and science of Deity worship.

By the Lord's inconceivable arrangement my other beloved Deity, Gopīsvara Mahādeva, is now residing in Śrīdham Māyāpur. H.H. Jayapatāka Swami and H.G. Jananivāsa prabhu both have a vision for developing the Śiva Doba area of Māyāpur with a Mahāprabhu-Mahādeva Mandir. And both of these exalted pure souls have now had a favourable *darśana* of Gopīsvara Mahādeva. The *līlā* of Śiva Mahādeva and Śrī Śrī Rādhā Mādhava continues to slowly unfold as I stand on the sidelines looking at Their sportive play. At present, Lord Śiva, under Janananivas's direction is residing behind the altar of Śrī Śrī Pañca-tattva. And soon he may travel to the Māyāpur *gurukula* where he can accept simple *pūjā* and offerings, allowing the mysteries of Śiva *tattva* to further manifest. What better place for Gopīsvara Mahādeva to reside than at Śrīdham Māyāpur *gurukula*... the place of the guru? The topic of Śiva *tattva* is a difficult subject and I have seen that many of your leading disciples and followers have a hard time understanding how to relate to the mercy of Lord Śiva, the greatest Vaiṣṇava within the material world. I pray for your guidance, inspiration, and protection when discussing the vision of Gopīsvara Mahādeva residing in Śrīdham Māyāpur. I am convinced that you Śrīla Prabhupāda in some way

or other want me to help educate and inform the *gurukula* students, as well as many of the gurus and leaders of ISKCON what your instructions are concerning the worship of Mahādeva. It is a controversial and mysterious topic, but Śiva *tattva* is a truth that needs further elaboration and clarification. The instructions in your books are crystal clear, but without a central place of Śiva worship in ISKCON, Shiva *tattva* still remains an enigma. I personally believe that in order for the *Sankīrtana yajña* of Caitanya Mahāprabhu to be a grand success, now and for future generations yet unborn, Lord Śiva needs to be brought out into the open and offered his due share of the *yajña*. If it is your desire Śrīla Prabhupāda, then the Mahāprabhu-Mahādeva Mandir with full support from the GBC, *sannyāsīs*, and gurus will eventually manifest inaugurating a new era and vision of auspiciousness into Śrīdham Māyāpur and all of ISKCON. I pray that I may become a simple and pure instrument and thus assist you in bringing this sublime vision into reality.

*Your most insignificant servant,*

Rāmanātha Sukha Dāsa

Manya Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances

Without you Śrīla Prabhupāda, how would I know who I am? How would I know that I've always been?

Without you Śrīla Prabhupāda, how would I know how to play this game? How would I know how to chant the holy name?

Without you Śrīla Prabhupāda, how would I know Kṛṣṇa's *Gītā* song? How would I know how to sing along?

Without you Śrīla Prabhupāda, how could I see through this dark well of illusion? Which covered my soul and keeps me in confusion

Without you Śrīla Prabhupāda, how would I know Kṛṣṇa's monsoon complexion? All I knew was this perverted reflection

Without you Śrīla Prabhupāda, how would I know Kṛṣṇa is my

heart? How would I have known that I'm just a tiny part?

Without you Śrīla Prabhupāda, how would I know Gaurāṅga's lotus feet? How would I know the *saṅkīrtana* beat?

Without you Śrīla Prabhupāda, how would I know how to love again? How would I know what real love is?

*Your unqualified disciple,*

Manya Dāsa

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### Tattvavit Dāsa

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Dear Śrīla Prabhupāda,

Ferry us across the seas of existence. By your mercy we will reach the other side, the eternal home of Śrī Kṛṣṇa. You gave us the mantras to go.

Your lotus feet are an abode of devotional service, and there we carefully offer obeisances. You are endowed with the ultimate transcendental assets: *Kṛṣṇa-prema-bhakti-rasa*. This is why your feet are compared to a beautiful lotus flower, whose sight and scent soothe the heart. You dwell lotuslike in the waters of transcendence, and your disciples, like bumblebees, hunger for the special honey of your instructions. You allow these greedy bees to suck the nice honey and derive nourishment and loving happiness, *premānanda*.

*Your servant,*

Tattvavit Dāsa



Dear Śrīla Prabhupāda,

Please accept my humble obeisances on this auspicious day of your Vyāsa-pūjā 2013.

To remember one's spiritual master is as good as remembering Kṛṣṇa, the Supreme Personality of Godhead and one is guaranteed to achieve the same destination.

Thank you for your scholarship and thank you for openly delivering your vast stock of transcendental information for generations to come.

Thank you for your indomitable and inspiring preaching spirit.

By your transcendental influence, you have significantly transformed our lives. You made me appreciate the color yellow (*pīta-vasa*) and in one sense made me a *Vrajabasi* or inhabitant of Vṛndāvana, when sometime late 1976, I believe, you kindly gave me second initiation / birth in your quarters in Vṛndāvana.

You are our hero, you are our leader and example to follow, you are our savior and you act like a touchstone. Your greatness is immeasurable and above all, you are our spiritual master where one may fully surrender, not a farcical spiritual master who becomes the disciple's order supplier.

All glories to you, Śrīla Prabhupāda! I bow down to your lotus feet again and again.

Thank you also for establishing your transcendental oasis, ISKCON, within the parched lands of the material world. Simply by remaining in one place, one can participate anytime, through YouTube.com, in some of the most ecstatic *kīrtanas* and *bhajans*.

On the other hand "Although there may be some difficulties within our Society, these things are not very important. What is important is that we should simply fix our mind on Kṛṣṇa's lotus feet. This is His instruction in the *Bhagavad-Gītā*. So we associate with one-another so that we can assist each other in hearing and chanting about Kṛṣṇa. That is the purpose of our Society." (Śrīla Prabhupāda letter, November 22, 1974)

In your letters, you are displaying your astonishing, universal and transcendental “can do” attitude while managing your ISKCON. Here is a relevant and soothing passage with a humorous Bengali proverb included:

“I am hearing so many things about management. My request is that until I am able to return to the USA you all please work peacefully. At our next annual meeting at Māyāpur all complaints and counter complaints will be heard in the presence of all GBC and I will also be present. In the meantime work peacefully without disturbing the situation.

In Bengal there is a proverb that even if there are some dead metal utensils but when they are together they make so much noise, so what to speak of living utensils. So this is natural, but since we are all pledged to work for Kṛṣṇa we should follow the principle of Lord Caitanya Mahāprabhu—*ṭṛṇād api su-nīcena taror iva sahiṣṇunā*. This is Vaisnavism. So my request is do not be agitated. Let us do our duty honestly. Kṛṣṇa will give us the intelligence to do everything nicely.” (Śrīla Prabhupāda letter to Rāmeśvara, 15 September, 1974)

When you answer questions and solve problems, not only do you show that you possess all the answers but we also see an illustration of *BG 2.41*: “Those who are on this path are resolute in purpose, and their aim is one.” Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary on this particular verse became a decisive influence in your own glorious life, as you state in lecture from December 9, 1968 in Los Angeles: “I took it little seriously by studying a commentary by Viśvanātha Cakravartī Ṭhākura on the *Bhagavad-Gītā*. In the *Bhagavad-Gītā* the verse *vyavasāyātmikā buddhir ekeha kuru-nandana [Bg. 2.41]*, in connection with that verse, Viśvanātha Cakravartī Ṭhākura gives his commentary that we should take up the words from the spiritual master as our life and soul. We should try to carry out the instruction, the specific instruction of the spiritual master, very rigidly, without caring for our personal benefit or loss.”

I take it that your unperturbed composure and wit, and your proverbial sense of humor are the external manifestations of your being firmly situated on the Vaikuṅṭha plane, where material pain and anxiety are conspicuous by their absence. As you have demonstrated, this frame of mind is indeed very useful for preaching

Kṛṣṇa consciousness, especially for defusing tense situations.

When you insist on calling the sixth chapter of *Bhagavad-Gītā As It Is* 'Sāṅkhya Yoga', however, we become bewildered. I remember how in the early days, I just could not understand at all how the sixth chapter of *Bhagavad-Gītā As It Is* relates to *Sāṅkhya yoga*, considering that you taught us personally that *sāṅkhya* literally means to "count" in the process of analyzing the elements of the material world. It must be because my understanding is limited.

I may also take this opportunity to thank very much all personalities involved in the publishing of *Śrīla Prabhupāda Tributes*, which I am anxiously awaiting in my post office box year after year. It is always great reading because it deals with your transcendental glories.

Śrīla Prabhupāda, even though due my weakness I have not much hope for liberation from this material world, I pray that somehow I may still be promoted in due course of time, to the Vaikuṅṭha world as a speck of dust at your lotus feet.

*Your insignificant servant,*

Yādavendra Dāsa

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**Kṛṣṇadas Kavirāja Dāsa & Purnamāsi Devī Dāsī**

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Dear Śrīla Prabhupāda,

Please accept our humble obeisances.

Recently, in my line of work, I had to write a nomination for someone to be recognized as great in their field. As I typed out their list of accomplishments, I realized more and more how great your accomplishments are. That person may go down in history as helping some people achieve their individual goals and as somewhat of an inspiration to others. However all their influence is wasted because anyone helped by this personality will still remain locked in the cycle of birth and death. They also will never achieve the ultimate goal of life, which by your mercy, we know to be pure love of God, Kṛṣṇa. Śrīla Prabhupāda, your gifts of devotion to Kṛṣṇa not only helps those who are fortunate enough to receive them from your personal association, but also helps every living entity in the

universe by their all auspicious nature. How can we ever thank you? You once said “I am Kṛṣṇa’s, Kṛṣṇa is mine.” If you have Kṛṣṇa, you have everything, what then can we give you that you don’t already have? This same question must have briefly manifest in the mind of Bali Mahārāja before he asked Vāmana-deva to put the last of His three steps on his head. We must, therefore, offer ourselves wholly and solely to you on this Vyāsa-pūjā day, and every day thereafter. We must fight and win all our internal battles that keep us from full surrender. Please give us the strength to overcome all obstacles so that we can surrender ourselves fully at your lotus feet.

*Your aspiring servants,*

Purnamasi Devī Dāsī and Kṛṣṇadāsa Kavirāja Dāsa

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**Lakṣmī Nṛsimha Dāsa**

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Showers of Mercy:

Banks of monsoon clouds cover the sky

Laden with water to replenish all that is dry.

Śrīla Prabhupāda, at an advanced age, full of compassion, laden with knowledge from guru, *śāstra* and *sādhu*, you boldly ventured forward to a spiritually barren wasteland known as the USA, New York City specifically, and released a deluge of mercy. This shower of grace gave life to my dry existence and nourished the *bhakti lata bija* lovingly placed in my heart through the medium of *vāṇī* as found in your books.

*samśāra-dāvānala-līḍha-loka-  
trāṇāya kārūṇya-ghanāghanatvam  
prāptasya kalyāṇa-guṇārnavasya  
vande guroḥ śrī-caraṇāravindam*

From my saffron beginning to the present in white,

You’re the moon in the sky that illumines my night.

*Your servant,*

Lakṣmī Nṛsimha Dāsa

My dear Śrīla Prabhupāda,

Please accept my humble obeisances in the dust of your divine lotus feet and please forgive me for my numerable offenses.

By your mercy, I have been able to take part in various preaching activities both here in Atlanta and Philadelphia Iskcon during the past year. In Atlanta, I help to organize the monthly “Śrīla Prabhupāda Super Saturday” *harināma* and book distribution festival which we have been holding, with the help of your dear disciple Rasanath Prabhu, for fifteen years. Also the devotees in Philadelphia have completed their first year of Super Saturday festivals and I was able to attend most of them.

I pray that more temples introduce this wonderful program of Super Saturday festivals dedicated to you Śrīla Prabhupāda. It is so wonderful to sit with the devotees in the temple and listen to you on video and to then discuss your lecture and how we can apply your instructions in our daily lives.

The fact is that most devotees don’t get the opportunity to attend your *guru pūjā* daily. So at least once a month on Super Saturday we can all come together and worship you in the proper way with *ārati* flowers and *kīrtana*.

The Super Saturday festival helps us to cultivate the mood that you, Śrīla Prabhupāda, are always present within our midst. It is so important that the current and future generations of devotees maintain and preserve this mood. So conducting this monthly festival is one humble way that we can pass on this spirit.

I am personally very inspired by hearing you speak about the importance of making the unfortunate people in general more fortunate. You spoke about this in your lecture we recently heard on Super Saturday here in Atlanta.

To assist in this mission of creating good fortune for the people in general, here in Atlanta we have formed a *kīrtana* group called the “Hare Kṛṣṇa *kīrtana* Band”. Its primary focus is to take the holy name to as many places as possible. Please give us your blessings Śrīla Prabhupāda so that we might be able to succeed in this effort.

The devotees in our group, which includes two young boys under the age of fourteen, are very excited to first spread the holy name in every corner of the state of Georgia and then anywhere else we might be able to travel to.

I simply desire to somehow continue preaching for the balance of my life so that I might be able to please you by this endeavor.

My dear Śrīla Prabhupāda, please continue to bless me and give me shelter under your lotus feet.

*Your humble servant,*

Balabhadra Bhattācārya Dāsa

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**Kulāṅganā Devī Dāsī**

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All glories to Śrī Guru and Gaurāṅga!

My Dearest Śrīla Prabhupāda, please accept my humble obeisances at your most merciful lotus feet!

It is said,

*akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi  
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ  
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi  
su-durlabhā bhāgavatā hi loke*

“O Vaiṣṇava! To you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world!”

You are such a pure devotee! Kṛṣṇa says in the *Bhagavad-Gītā* that out of many hundreds and thousands or millions of people one is interested in spiritual realisation.

Śrīla Prabhupāda you said that the most important thing is to chant the Hare Kṛṣṇa *mahā-mantra*: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* and to hear!

I am now 81 years old and have been trying to follow this most important instruction for 40 years. Now I am praying to you and your glorious devotees to help me to remember the holy name of Kṛṣṇa at the moment of death.

Your eternal servant begging for your mercy!

Kulāṅganā Devī Dāsī

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### Kṛṣṇarūpa Devī Dāsī

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'It is like holding a candle to the sun  
An offering to you, penned by such a one  
Impossible though it may be  
Sworn duty and love for thee  
Drives this imperative to describe  
Our eternal father and destroyer of all diatribes'

Dear Śrīla Prabhupāda, our beloved father, eternal master and guide!

Please accept my humble obeisances.

Wherever you walked, Mother Earth must have rejoiced to feel the purity of your steps. With a glance from your penetrating, fathomless eyes and your mighty preaching force, you uplifted our lives so disturbed by speculation, impersonalism and its evil twin voidism.

Inexplicable though it may have seemed, your beloved Lord Śrī Kṛṣṇa set the scene. He introduced the puppets that you could engage in your mission, and you captured us in that divine net woven from your pure devotion for that bewitching blue boy.

Who loves Kṛṣṇa as much as you? By your wholly divine love and unceasing preaching pace, you impressed upon our callow hearts the urgency to use this human life for elevation, not sense gratification.

Having plumbed the depths of my consciousness, I know for certain that my capture in your transcendental net was due to totally undeserved grace. I was no special soul sent to assist you like so many others must have been.

But I am bound to you, Śrīla Prabhupāda, nonetheless. I beg that

this spiritual bond attaching me to you will continue to remain firmly tied to your lotus feet, just like the garland the little Bengali girl tied to your shoes in Māyāpur. I beg that you will also not be able to kick me away, although surely I deserve such a cruel fate, just like you could not shift that bound-on string of flowers.

Instead, my beloved father and eternal guru, keep me in the shade of your mercy; allow me the benefit of always being part of your ISKCON; and bestow upon me the good fortune of being with you, your disciples and grand-disciples eternally.

It is true that we can never fully understand you until, in a purified state, we return to your presence in the spiritual world. But we can love you as much as we can despite our stunted and hard hearts. We can feel immeasurable gratitude for your determination and fortitude in claiming us as Kṛṣṇa's own, despite our foolishness, lack of fortitude and flickering devotion.

*Your servant,*

Kṛṣṇarūpa Devī Dāsī

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### Damaghoṣa Dāsa

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Hare Kṛṣṇa, dear Śrīla Prabhupāda,

Please accept my *koṭi daṇḍavats*. All glories to you.

I personally met you in the Los Angeles temple somewhere around March or April 1973. This is the very interesting story of how it happened.

I had been coming to the Seattle temple for about two months, attending the Sunday *arotik* and *Bhagavad-Gītā* class almost every day. I would bring with me a list of questions I had on the philosophy of Kṛṣṇa consciousness. Sukadev Prabhu was the temple president at that time. He and I used to “get into it” almost every day during the “question and answer” part of the class. I would ask every conceivable question I could to stump him or clear up any doubts I had in my mind.

And after every class, we would both be found in the hallway/stairs foyer area, where I would be literally stuffed with platefuls of *halava*



and *puris*. “Here, prabhu, take some more,” I would be coaxed. I had no idea that packing me with *prasādam* was the way devotees tried to purify me so that I could understand the philosophy.

So, anyway, I got the word from the local devotees that you, Śrīla Prabhupāda, were coming to the LA temple. I really wanted to meet the “man” behind this movement, and I thought that my car wouldn’t make it all the way down to the coast and back to Seattle without breaking down. So I decided to hitchhike my way there instead. It took me three days to get to LA and I arrived early one morning at around 3am. I had just enough time to roll out my sleeping bag on the front lawn and fall quickly asleep before I was woken up by the temple commander, Urjaswat Dāsa Brahmācārī, who said, “Prabhu, prabhu, get up, it’s time for *maṅgala ārāṭī!*”

I found some water somewhere, splashed it on my hands and eyes, and then ambled into the temple room to find hundreds of devotees packed in and loudly chanting Hare Kṛṣṇa. Soon, it was time for class and there you were, Śrīla A.C. Bhaktivedanta Swami Śrīla Prabhupāda, on your *vyāsāsana!*

I should mention at this point that back in Seattle, I had been a professional photographer for some time, so I had brought all my camera gear with me on this trip. So there I was at the back of the temple room, and it seemed like there were a thousand devotees screaming “Jaya Prabhupāda! Jaya Prabhupāda!” in unison during *guru-pūjā*. It was so intense, and so unlike anything I had ever experienced back in the much smaller Seattle temple, that I felt like I had to get out of there just because of that intensity. I was looking at you, Śrīla Prabhupāda, through a telephoto lens so that your eyes and face were right in front of me. And I was thinking, “This place is intense. I gotta get out of here, but I know I am coming back.”

Right at that exact moment when I was thinking this, you turned your face, and it seemed that the crowd of devotees in front of me just parted, like the Red Sea for Moses, and there was now a very clear line of sight between the two of us. You looked through that crowd, through my lens, into my eyes and right into me!! It was like being hit with a laser beam: such was the power of your gaze into me. I immediately had to divert my eyes and thought to myself, “My God, this person is very powerful and he can read my mind on top of that!”

That was my first personal contact with you and there were many more in the coming years when I would be around you. But that first one will always stick in my mind because it was just that—the first time I met you.

So now, some forty years later, you are still physically present for me and others in your words, instructions, *mūrti*, and in dreams.

You have not gone anywhere, and now that I read your books around two hours daily (sometimes more), you are even more present for me. Everything you ever told us about *vāṇī* and *vapuḥ* is now becoming even more of a reality to all of us disciples. You said real association with the spiritual master is not physical, but is vibrational. It is through divine sound vibration that one accesses the spiritual platform, not through the physical body. These bodies come and go, but the sound vibration uttered by great souls such as yourself are eternal. Your words will be utilized by humanity for thousands of years to come, and we will utilize them daily for our spiritual advancement.

Once a reporter asked you how many followers you had. You replied, “Unlimited, they just don’t realize it yet.” And you added, “If they come to me, I will convince them.” I was convinced then, am convinced even more today, and try to convince all I meet of the same *siddhānta*.

Presently, my wife and I operate an ashram/temple centred around you, and host regular Sunday feast programs, do all the festivals and even *harināma* once in a while. We live on a mini farm seventy-five miles outside the city of Seattle, Washington, and devotees come to attend our programs regularly. Our land produces most of what we offer and eat as we try to follow the motto of simple living and high thinking.

All GLORIES TO YOU, Śrīla PRABHUPĀDA!

*Your humble servant,*

Damaghoṣa Dāsa

Dear Śrīla Prabhupāda,

Please kindly accept my most humble, prostrated obeisances at your lotus feet.

Whenever I contemplate the impossible task of glorifying you, my mind immediately remembers your golden presence in the temple room at New Dvaraka, especially the old pink-and-yellow temple room that later became the museum.

I was momentarily taken aback just a little the first time I saw you, Śrīla Prabhupāda. When you came through the door into the temple room, I was surprised to see that in stature, you were actually a little shorter than myself. But my surprise was immediately dwarfed by fascination at your regal countenance. Your graceful, confident movements contributed to your majestic presence. Your effulgence alone left no doubt in my mind that you were a noble emissary from the spiritual realm, a messenger of God.

Holding your *danda* in a vertical position and standing tall, you entered the temple room. You first looked toward the Deities, then looked around the room at your many spiritual children and grandchildren who returned your affectionate glances with bright faces, ear-to-ear smiles and loving gazes. We were starved for love, Śrīla Prabhupāda, and our hungry hearts accepted your love as hungry babies greedily suckle their mothers' milk. Our eyes craved supernatural beauty, and with our yearning eyes we drank in your glorious golden face, your loving looks, your graceful form, your supple saffron clothing, your every move. We had never seen anyone like you, Śrīla Prabhupāda, nor have we seen anyone like you since.

Everything you did, Śrīla Prabhupāda, was exquisitely dexterous and elegant, yet you were not proud or unapproachable. You were filled with love of Kṛṣṇa, and that love for Kṛṣṇa spilled out of your heart and poured all over us. As you slowly walked into the temple room, you stopped to pat a little child on the head or to affectionately ask one of your spiritual daughters, "Is everything all right?" As we drank in the beauty of your eyes which were so deep and soft and moist and compassionate that they defied accurate description, you looked into our eyes with a kind of knowing—a far-reaching vision

filled with compassion—that we had never encountered before. Your hands moved nimbly and deftly, always with a purpose: the purpose of pleasing Kṛṣṇa.

Your every move was poetry to our eyes—your aristocratic gait, the way you gazed upon Śrī Śrī Gaura-Nitāi with your hands folded in prayer, the way you stopped for so long in front of Śrī Śrī Rukmiṇī-Dvarakadhisa, the way you looked so lovingly at Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā Devī, how you touched the floor with the tip of your *danda* in front of each altar then slowly got down to offer fully-surrendered *daṇḍavats* at the feet of Their Lordships. We watched how you then turned toward your *vyāsāsana*, gracefully climbed up the steps and sat cross-legged on the cushion. You sometimes took up your *karatalas*, sometimes your gong. As we settled in, clustering tightly, expectantly, around the foot of your *vyāsāsana*, we listened intently as you sang ‘Jaya Rādhā-Mādhava’ with your deep voice full of emotion—emotion the depths of which we knew we could not even begin to estimate. Yet, every time you finished singing ‘Jaya Rādhā Mādhava’ and chanted the *prema-dhvani* prayers, you always ended with a humble “Thank you very much” in a deep, resonant voice full of gratitude and love. I always felt that you were thanking us for chanting Hare Kṛṣṇa.

Śrīla Prabhupāda, your *Bhāgavatam* classes were brilliant. We had come with ears and hearts ready and eager to hear transcendental knowledge from your lotus lips. Fresh out of the Age of Hypocrisy, we were starved for eternity, starved for truth. You combined point after philosophical point with practical everyday examples, analogies, and to-the-point illustrations, weaving a marvellously colorful tapestry of matter-of-fact, practical wisdom powered by deep spiritual realization. Although you opened the floor for questions at the end of most of your lectures, I never felt the need to ask anything, because I felt that you had already expertly answered all of my questions. But I always appreciated the answers you gave to those who did ask questions.

Speaking of questions and answers, Śrīla Prabhupāda, in your purport to *Bhagavad-Gītā* 15.5, you wrote: “For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person.” This sentence has troubled my heart for some time, Śrīla Prabhupāda, because I obviously still have false pride and a desire to be honored by others, yet I want to want to surrender to Lord Kṛṣṇa. I want to know how I

can clean the false pride out of my heart completely, so that my process of surrendering to Kṛṣṇa will be successful. I have been contemplating this question and looking for answers in your books. Recently, I re-read the second canto of the *Bhāgavatam* and in doing so, came across something in your ever-fresh teachings which gave me new hope.

In 'Answers by Citing the Lord's Version' (*SB* 2.9.31–37) Lord Kṛṣṇa's response to a similar question posed by Lord Brahmā caught my attention. When Lord Brahmā, given the duty to create the material universe, prays to the Lord for protection from pride, Lord Kṛṣṇa explains that:

1. Knowledge of Him is confidential and has to be realized in conjunction with devotional service 2. Lord Śrī Kṛṣṇa can be realized only by His causeless mercy 3. Lord Śrī Kṛṣṇa exists before the creation, He maintains the creation, and after annihilation, He continues to exist 4. Anything which appears to be of value but which has no relation to Lord Kṛṣṇa is His illusory energy, is darkness, and has no reality 5. Lord Kṛṣṇa exists within all creation, and yet is outside of the creation 6. Lord Śrī Kṛṣṇa is the goal of all inquiry

After listing these six truths, Lord Kṛṣṇa tells him, "O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor in the final devastation." So Śrīla Prabhupāda, thank you for answering my question by allowing me to read the direct words of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. Please empower me to meditate on these truths constantly so that I can clean the false pride from my heart.

Thank you as always for taking the suggestion of your guru mahārāja to preach in the English-speaking countries as your life and soul. Thank you for having the courage to climb on the *Jaladuta* and float across the ocean, tolerating seasickness and heart attacks, so that we could meet you, hear you speak, read your books, chant the holy names of Kṛṣṇa and be saved from the ocean of birth and death. Thank you for spending your nights translating and your days traveling and preaching so that we could continue to relish the treasure-trove of your spiritual books, conversations, lectures, letters and audio and video recordings daily for the rest of our lives. Thank you also for the unforgettable experience of meeting you and having your transcendental *darśana* in dreams.

We are unable to repay you for saving us, Śrīla Prabhupāda. We are unable to even glorify you adequately, what to speak of repay you. Our debt is too deep to even fathom, let alone pay. But you have told us that if we love Kṛṣṇa, that will please you the most. You told us, “Try to love Kṛṣṇa.” So we just keep trying every day to hear and chant the holy names as you have instructed us to do, so that we can uncover our love for Kṛṣṇa. We miss you, Śrīla Prabhupāda, so we keep taking your merciful association through your transcendental teachings, especially your books, every day. We continue to worship the *arca-vigraha* forms of the Lord and honor His remnants daily, and we continue to chant the holy names in *kīrtana* and preach as best we can, repeating your teachings according to our realizations, in hopes that someday, we will be purified completely. We hope and pray to someday give you the satisfaction and glory of having successfully brought us all the way back home, back to Godhead.

Praying to be a particle of dust stuck to the underside of one of your lotus feet, I beg to remain,

*Your eternally grateful and devoted daughter,*

Phalinī Devī Dāsī

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### Jagadvīra Dāsa

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Dearest Śrīla Prabhupāda,

Please accept my humble obeisances. Your glories are now being spread all over the three worlds.

Today is 11th March 2013. This day two years ago we had a big earthquake here in Japan. Two years have passed so quickly and still the Fukushima nuclear plant has so many problems. Experts predict overall clean-up works at the site could take up to 40 years. Experts also say it could cost at least \$12 billion to close the reactors down. What a monster has been created. The demons are creating havoc on this planet. Can people trust the so called experts? I would say to them that it is wiser to trust the pure devotee of the Lord. And that pure devotee of the Lord who can guide them all in this Age of Kali is His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

On this occasion I would, as always, like to thank you for leaving

Vṛndāvana in 1965 and coming to us, who had no clue about what to do and how to do it. Like everybody else in this material world we thought that sense gratification was the way to happiness.

Thank you, Śrīla Prabhupāda. Reflecting now on what you achieved and how you achieved it makes me marvel with amazement. How you single-handedly started a world-wide movement for the benefit of all living entities, with no finances, no followers, no backing of a large institution—a bag of cereal, an umbrella, and a one-month visa. And let's not forget the 40 rupees (that you didn't use until you went back to India a few years later). You came with so little materially, but spiritually you came with the greatest treasure. And you had 200 sets of your *Śrīmad-Bhāgavatam* with your Bhaktivedanta purports. Also you had a flyer that introduced your message to the American people. You were 69 years old and had never travelled beyond India before. A very daunting task from the material angle of vision.

But the pure devotee of the Lord takes all risks to serve the mission of the Lord and now we can understand that all of your pastimes were transcendental adventures. And so many adventures did you have. Preaching to the hippies in San Francisco, (“Vhanting Hare Kṛṣṇa gets you higher than LSD”), going to London and meeting the Beatles (“John and his wife were very kind upon me when I was staying at Tittenhurst Park as their guest. I always prayed for them to Kṛṣṇa for understanding this great movement. Please inform him this message on my behalf. I have dreamt something very nice about John which I shall disclose in proper time. In the meantime, please ask him to cooperate with this movement as you are doing, and he will be very happy”), somehow going to Moscow where your preaching was very restricted (Śyāmasundara Prabhu was amazed that he could even obtain the visas). Meeting Anatoly Pinyayev (Ananta-shanti Dāsa) and as Śyāmasundara said, “You could just see Prabhupāda transferring the potency, the power from his eyes, from his hands into this boy. I've never before or after seen such a display of Prabhupāda's power entering into another person.”

Returning to India with your ‘dancing white elephants’, securing the land in Juhu Beach—“It was a good fight!”. Travelling and translating your books—“Little drops of water wear away the stone. In this way I have written all these books”. Defeating the anti-cultists—“Anyone who has got a brain, he will understand the simple logic of how the body is changing. There is something; therefore body's changing

from childhood to boyhood, and as soon as that important thing is missing—no more change of body. It is a dead matter. So where is your brain to understand this simple truth? Hmmm?” Encouraging your disciples to distribute your books—“I am very glad to hear how the book distribution is increasing more and more. This is our greatest weapon. The more the books are distributed, the more the ignorance of the Age of Kali will be smashed. The world is feeling the weight of this Hare Kṛṣṇa movement, especially in your country. We have to increase this book distribution work more and more to firmly establish this movement, which is the only hope for the suffering living entities.”

Yes, you were so expert as you performed so many adventures to spread this Kṛṣṇa consciousness all over the planet.

Thank you, Śrīla Prabhupāda.

*Your unworthy servant,*

Jagadvīra Dāsa  
Japan

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### Dīna Śaraṇā Devī Dāsī

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Dear Śrīla Prabhupāda,

On this auspicious day of your Vyāsa-pūjā, please accept my humble obeisances at your lotus feet!

From the ants to the demigods . . .  
In all corners of the universe . . .  
Condemned in the ocean of material miseries . . .  
Millions of living entities are crying for relief  
From the clutches of repeated birth and death . . .  
If only they knew  
That simply by crying  
At the lotus feet of the pure devotee—  
You,  
His Divine Grace A.C. Bhaktivedanta  
Swami Śrīla Prabhupāda—  
Their call would be heard  
By the Supreme Personality of Godhead . . .  
As the thread invisible to the eye



keeps the pearls in a row . . .  
 Without which there would be no beautiful necklace . . .  
 You,  
 His Divine Grace A.C. Bhaktivedanta  
 Swami Śrīla Prabhupāda,  
 Continue to give us mercy and blessings.  
 This is the underlying fabric by which we are able to serve  
 For the pleasure of the Supreme  
 Personality of Godhead . . .  
 And without which  
 We would only be  
 serving our insatiable senses . . .  
 As a mother duck is followed by her lined-up ducklings . . .  
 Without which there would be no  
 leading the way in the field . . .  
 You,  
 His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,  
 Are heading up the Guru Paramparā,  
 Whose Vartmāna Gurus are marking  
 the way for future disciples  
 For the pleasure of the Supreme  
 Personality of Godhead . . .  
 And without which  
 We would only be  
 hopelessly disconnected individualists . . .  
 As the torch gives light on the way . . .  
 Without which there would only be deep darkness . . .  
 You,  
 His Divine Grace A.C. Bhaktivedanta  
 Swami Śrīla Prabhupāda,  
 Have given us instructions and books  
 As the light by which we can understand the *siddhānta*  
 For the pleasure of the Supreme  
 Personality of Godhead . . .  
 And without which  
 We would only be  
 Ignorant *sahajiyās* and impersonalists . . .  
 As the vase holds a nice bouquet . . .  
 Without which there would be only a  
 useless bunch of flowers . . .  
 You,  
 His Divine Grace A.C. Bhaktivedanta  
 Swami Śrīla Prabhupāda,

Have given us ISKCON  
 As the organization by which our *sādhana*  
 and our governance is regulated  
 For the pleasure of the Supreme  
 Personality of Godhead . . .  
 And without which  
 We would only be  
 A bunch of spiritual anarchists . . .  
 As the palm holds the fingers that spread in all directions,  
 Without which there would be no useful hand . . .  
 You,  
 His Divine Grace A.C. Bhaktivedanta  
 Swami Śrīla Prabhupāda,  
 Are the founder-*ācārya* whose disciples and granddisciples  
 Will guarantee the legacy for the next 10,000 years  
 For the pleasure of the Supreme  
 Personality of Godhead . . .  
 And without which  
 We would only be  
 A personality cult . . .  
 Those who have served you over the years  
 In all the corners of this earth,  
 Condemned in the ocean of material enjoyment,  
 Are praying for relief from the clutches  
 of repeated birth and death . . .  
 They know . . .  
 That if they simply pray  
 At the lotus feet of  
 The pure devotee—  
 You,  
 His Divine Grace A.C. Bhaktivedanta  
 Swami Śrīla Prabhupāda—  
 Their prayers will be heard  
 And their lives will be transformed to only serve  
 For the pleasure of the Supreme  
 Personality of Godhead . . .  
 May I be an instrument in your hands; may  
 You,  
 His Divine Grace A.C. Bhaktivedanta  
 Swami Śrīla Prabhupāda,  
 Use me to your heart's content . . .  
 For the pleasure of the Supreme Personality of Godhead.

*Begging to become your servant,*

Dīna Śaraṇā Devī Dāsī  
ISKCON Germany

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Lalitā Devī Dāsī

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My Dearest Śrīla Prabhupāda,

Please accept my humble and prostrated obeisances at the dust of your divine lotus feet.

I am always bewildered as to why you blessed me with your supreme kindness and allowed me to be with the most fortunate in the whole universe. You have blessed me with the association of your most exalted Vaiṣṇava devotees of the Lord and I am eternally grateful for this boon. I need to regain my remembrance of how to once again surrender cent per cent as so many of us did in our youth! I was enveloped in a protective cocoon of transcendental happiness by serving you all my waking hours. I was simple and naïve. I performed so many austerities and you so kindly kept me moving forward in Lord Caitanya's movement. You engaged me in serving Śrīmatī Tulasī, cooking for and dressing Śrī Śrī Gaura-Nitāi and Rādhā Kṛṣṇa and distributing your transcendental literatures. I want so much to please you again but first I need to wake up and become sincere. I need to embrace and absorb the knowledge you left in your transcendental books. You requested that I become Kṛṣṇa conscious in this life but time is really running short! Please give me your mercy to go deep down inside to find at least a drop of humility with which to approach the holy name and beg to hear it with rapt attention. If I really try to hear with my whole heart, I pray that the modes of material nature with their entire onslaught of distractions will move aside so I may somehow be utilized once again to serve Your Divine Grace in Lord Caitanya's *saṅkīrtana* movement before this tiny insignificant life is finished. I want to learn to love Kṛṣṇa and His devotees more and more each day. Please forgive me for all my shortcomings.

*I am begging to remain your daughter and servant forever,*

Lalitā Devī Dāsī

Attachment to your lotus feet, Śrīla Prabhupāda,  
is the perfection that fulfills ALL desires.

*Nirviśeṣa, śūnyavādi...*

Prabhupāda, you are defeating impersonalism and voidism  
with propagating Kṛṣṇa consciousness

I beg to eternally be a part of the heart  
of this magnificent and munificent mission.

I strive to serve you and your devotees  
with your ISKCON Vṛndāvana

giving my breaths 'til death

hoping against hope

that I can learn how to serve selflessly.

As well as our daily *sādhana* and *seva* duties

may we look for opportunities to please you

Like at the Rādhā Dāmodara Temple,

we try to keep your kitchen window

free from construction debris

that prevents you to see

Rūpa Goswāmī's *samādhi*

We try to keep the gutter 'n' street

behind your *samādhi*

free from gambling, drugs, 'n' unsightly debris...

Yet what about the gagging debris in my heart?

I beg you, Śrīla Prabhupāda

to let my consciousness be purified

by the words emanating from

your lotus mouth...

And as we clean the BHAKTIVEDANTA Sign

at the BHAKTIVEDANTA Gate upon entering

Śrī Vṛndāvana *Dhāma*,

we proclaim that no one can put their

carts, ricksaws or debris

in front of this NAM MANDIR

or I get the police!

Of course, they all know me now!

so your sacred name is respected accordingly

How can I serve you Prabhupāda?

Let me fill up my days with countless ways

while praying that I may be

near to your lotus feet.

Let me keep begging you Śrīla Prabhupāda

to do my duties as your Mahādevī Devī Dāsī  
I beg you to engage me usefully  
Help me to serve effectively  
Please, my dear Prabhupāda,  
let me see you and Kṛṣṇa-Balarāma  
in everything and in everyone.  
And may I serve you in whatever  
I do, say, offer or give away  
Let me try to love you always and forever  
Because attachment to your lotus feet  
Is the perfection which fulfills  
ALL desires.  
My head at the feet of the followers  
of Śrīla Prabhupāda  
and his eternal mission

Mahadevi Devī Dāsī

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### Manidhara Dāsa

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Dear Śrīla Prabhupāda,

Please accept my *daṇḍavats* at your lotus feet. All glories to Your Divine Grace.

As time is, piece by piece, eating up my body and the bodies of those I depend on spiritually, your eternal presence in the form of your instructions is the only link remaining, connecting me to the Supreme Lord. After forty years of chanting the holy name, I cannot claim any credits. I am still your *bhakta*, I joined just yesterday, and I am desperately clinging to what you gave me: the association of those who struggle to follow your words, those who don't allow themselves to become compromised by anything you didn't give.

You gave us everything. What the word "everything" truly means becomes visible to those who absorb themselves in meditation on your words, your personal form, and your mission. Understanding that you gave everything, for them you become everything.

There is nothing left, Śrīla Prabhupāda, than becoming more and more absorbed in what was so dear to you: your book distribution, your *prasādam* distribution, your holy name distribution, and your plan on how to involve the maximum number of conditioned souls

in Kṛṣṇa consciousness.

Reaching an age when there is truly no hope to succeed in any way in the material field, the only path left is the path left behind by your lotus feet. There is nowhere to go and there is nothing more to do. Those who follow in your footsteps are the only friends left—those who don't are strangers.

Thank you, Śrīla Prabhupāda, for allowing me to still be engaged in your service. Thank you for being so unlimitedly merciful. Others may claim to have heard the sound of Kṛṣṇa's flute. I am not one of them. I can only hear, daily, your wonderful voice, praying that in the next lifetime, I may again be one of your book distributors. Please, I beg you, allow me to serve you life after life.

*Your unworthy servant,*

Manidhara Dāsa

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Manonātha Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories to you, the most beloved Śrīla Prabhupāda of the Vaiṣṇavas!

Before being blessed by the presence of Your Divine Grace, we didn't know it, but we were doing the right thing: all of us were looking for a spiritual master. Many were searching for God, but at the end we realized that it was an impossible task. It was better to look for someone who knew Him and who could introduce us to Him.

So easy, so sweet.

That intensely sincere desire is defined by Śrīla Rūpa Goswāmī as śraddhā and is noticed by the Lord in our hearts. At that time, a window on a new different universe, so sweet that we never suspected it could even exist, opens up and the first person we see, clad in *dhoti*, *sikha* and *tilaka*, is a *sādhu*, a Vaiṣṇava.

We see many of them, but in their midst one powerfully stands out, the one who will mean everything to us, who is Śrīla Gurudeva, you, our worshipable Śrīla Prabhupāda.

This presence is for life, a personality who will never fade away. For most of us, for those who remained loyal to you, for those who did not concede to *māyā* or to other bizarre ideas more unreal than dreams, you are still incredibly very much tangible and there is nothing to suggest that you will go away before our physical demise.

This certainty thrills my heart and the thought of being in your service up to the last day is awfully exciting.

On the 10<sup>th</sup> of April 2013, the day when I wrote this offering, my biological brother, who was also my godbrother, having being initiated by you, left his body.

I reflected upon what would be the scariest thing happening to me at the moment of death, and I thought for some time. I concluded that it would be to take another birth without having someone who would be able to explain to me the *Bhagavad-Gītā* and *Śrīmad-Bhāgavatam*. There is nothing scarier.

Please my Lord, don't take away *Bhagavad-Gītā* and *Śrīmad-Bhāgavatam* from me after death. If I'll be unqualified to go back to You, please let me take a new body in the house of a pure devotee of Rādhā and Kṛṣṇa in Vṛndāvana.

The most important person in a devotee's life is the spiritual master. Nobody can match that. The fortune of meeting someone like you, Śrīla Prabhupāda, is incalculable. I have been one of those lucky persons.

Dear Prabhupāda, I have been trying to serve you for the last 39 years. I am not asking anything in return, only that you allow me to continue my service up to the last day of my life and, as I requested, to be able to continue doing that even after.

Thank you for having come to my rescue, Śrīla Prabhupāda. Thanks for this wonderful life you gave me. It's so blissful, so meaningful; I could not have expected a better one.

*Your eternal servant,*

Manonātha Dāsa

## Māyeśa Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet and this offering to Your Divine Grace.

Transcendent words that are ever new,  
across a desert heart they blew.  
The sand of *māyā* no longer hides  
the truth Your Grace alone confides.  
Disciplic succession, Vyāsa's throne,  
seed of *bhakti* creeper grown.  
Impersonal musings, storms of lust,  
dissolved away by Vaiṣṇava's dust.

*Your servant,*

Māyeśa Dāsa

## Pārvatī Devī Dāsi

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Dear Śrīla Prabhupāda,

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

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

This you wrote yourself, for us, because you are kindly preaching the message of Lord Caitanya and delivering the Western countries, filled hopelessly with impersonalism and voidism, and thus you gave us hope to get out of this hopelessly overwhelming material energy.

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

In your infinite compassion, you opened the Kṛṣṇa Balarāma Temple in Vṛndāvana for three purposes: First, you desired to teach the whole world that Gaura-Nitāi are non-different from Kṛṣṇa Balarāma. Second, you gave the devotees a place to come yearly to recharge their spiritual lives in this wonderful transcendental



atmosphere and to give each other association. Third, more than just adding one more temple to the place famous for 5000 temples, you created a transcendental sanctuary to attract everyone in the universe to come and associate with the *sādhus* for spiritual knowledge. You taught that visiting a holy place is more than just being there and taking bath, but rather becomes meaningful when absolute knowledge of the absolute truth is made available freely in the association of the devotees.

In return for this gift of yours, we have the responsibility to fulfil your desires: to take and give loving exchanges with all the international devotees in the service of our wonderful Deities here and the place you chose to take your divine *samādhi*; and to share what you taught us to literally thousands of visitors who come here daily. We have to therefore become those *sādhus* who share what we know. We can never repay the debt we owe you, but we can try to freely offer the pilgrims a little *Vaiṣṇava* hospitality, a few kind words, a brief opportunity to hear about this simple process of Kṛṣṇa consciousness, a little of our time, a little *prashad*. They will have *darśana* of the most beautiful Deities in the world and hear the holy name, which will give them the peace they can never get in the rat race of the material existence they live in, outside this wonderful atmosphere of the Kṛṣṇa Balarāma Temple in Vṛndāvana. They came all the way here and will be so thankful for this personal attention, they will naturally be happy to reciprocate by offering service, asking us to contact them about future programs here, purchasing your wonderful translations of *Vaiṣṇava* literature, and even taking to the process themselves, especially if we take the trouble to follow up with their contacts.

You once made the wonderful statement that we were all sent by Bhaktisiddhānta Sarasvatī Ṭhākura to help you in this mission. You gave us our *ajñata sukṛti* and always encouraged and empowered us to do the devotional service required. It was always so exciting and remains so, and we so desperately wanted to please you forever, our best well-wisher. Further, you offered thanks and gave credit personally to devotees for their dedication to carry on the mission you were given by your beloved guru mahārāja and Lord Caitanya Himself. What did we have? We are simply made of your mercy.

I pray we will be able to maintain your magnanimous mood for spreading your simple Kṛṣṇa conscious movement AS IT IS, instead of moving just a bit here and a bit there rationalizing our

way off the main track. As you said, “Kṛṣṇa consciousness is so easy, you could miss it.” You have blessed us, Śrīla Prabhupāda, inconceivably, and all we have to do is take the mercy and apply it. With my whole heart, I pray that I will never neglect consciously taking full advantage of the mercy you have shared with us, with the effect that we can all share that mercy with others. Thank you, Śrīla Prabhupāda for your contagious disease of thinking big and affording us the opportunity to distribute the fruits of love of Godhead in so many multifarious ways. I hope I can take your blessings on my head.

*Your servant,*

Pārvatī Devī Dāsī  
Vṛndāvana

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### Rangavati Devī Dāsī

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#### **‘Prabhupāda, My Captain’**

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet.

It was a hot and sunny day in Ann Arbor, Michigan, a town about seven hours from Houghton, Michigan, in the Upper Peninsula. It is a small and lovely town with about 3000 people, of which I was one. I was born from good parents who provided me with stability, love and guidance, and a lot of fun in an extended family. We believed in God and went to church, and I was schooled by Catholic nuns. Actually, they wanted me to join the convent. However, my father objected, saying that I would not be a good nun.

It is often said that you, Śrīla Prabhupāda, had many hippy disciples. But I, for one, was not much of a hippy. Rather, I fell more into the sorority, college girl category. After graduating and starting my graduate work in elementary education, my rose-colored glasses were smashed to the ground after my heart was broken and not even my wonderful father, whom I adored, could mend.

So on that sunny day, I stood in a field of wild flowers and prayed my most sincere and important prayer. Please, please show me the truth, not just a truth, but the Truth. It didn’t matter what it looked like

or who it was or any such qualification. The only thing that mattered to me was that it must be the Truth. I needed to be able to trust a higher power than what my life had given me thus far.

Three days later, I was at an art fair and a staunch *brahmacārī* named Dravinaksa Dāsa gave me a mantra card that said, “Chant Hare Kṛṣṇa and make your life sublime.” He invited me to the Sunday feast. About two weeks after I first started going to the temple, in July of 1973, Your Divine Grace, Śrīla Prabhupāda, would arrive in Evanston, Illinois, and all the devotees were driving to see you and partake in the Ratha-yātrā.

Govardhana Dāsa had made a beautiful path of fruits and flowers, and we all watched Your Grace glide along that path. So regal and stunning were you, as you moved through the hundreds of admirers. Śrīla Prabhupāda, you became my true father through the years and my birth father came to stand second to you, something I had never dreamed would happen, considering how much I loved him.

Śrīla Prabhupāda, you gave me the Truth I begged for and became my captain and guide who has always been a trustworthy and marvellous guru with the greatest love and compassion for all lost souls, including this insignificant entity from a small town, from normal parents and a simple little life.

My captain is always ready to move his passengers to Kṛṣṇa and eternal life.

I’m yours alone, Gurudeva, please think of me now and then.

*Your most unworthy disciple,*

Rangavati Devī Dāsī

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Tamohara Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

In reflecting on your unique spiritual qualities, we often remember your purity, your unwavering devotional service, your boundless wisdom, your compassion for all fallen souls, and your love for

your disciples.

I have recently realized that you were also a transcendental organizational genius who were uniquely empowered to spread the *sañkīrtana* movement. There may have been other pure devotees who had love for Kṛṣṇa, but you alone knew how to take this love of God to us and make Kṛṣṇa consciousness available to the whole world. There can be no doubt that you were delegated as Lord Caitanya's representative to take His *sañkīrtana* movement to every town and village.

Organizing a worldwide preaching movement is an enormous undertaking that required great leadership skills, extraordinary spiritual vision, and the blessings and empowerment of the Supreme Lord. You alone succeeded where others attempted and failed. While you were with us, we were amazed by your unceasing energy, which far exceeded what our young bodies could muster. We understood how you worked tirelessly with one aim—to make the world Kṛṣṇa conscious.

Now we also have a glimmer of understanding that your service was well planned, that each step was carefully crafted, and that your vision of the future of ISKCON was only separated from reality by time. You were the original strategic planner, decades before we caught up and are now belatedly attempting to organize the preaching in a more planned, thoughtful, and systematic manner.

While it was not fully apparent to me at the time, I now see that from the beginning you tried to teach us this thoughtful and systematic approach. In my initiation letter you stated:

So you are all intelligent boys and girls—therefore, my request to you is that study this science of Kṛṣṇa consciousness and solve all the problems of the world by systematic propaganda as far as you are able to do it.

I always understood that in this letter you were encouraging your disciples to take up great challenges and feel personal responsibility to “solve all the problems of the world.” Only in more recent years have I reflected on the phrase “systematic propaganda.” This implies that our efforts should not just be enthusiastic but must also be organized, efficient, and well planned to effectively spread Kṛṣṇa consciousness. To the degree that we perform our preaching

work in this mood of careful and conscientious planning, we may also have some small success.

Hundreds of years from now, history will record your greatness, and your many accomplishments will be widely known. It will be recognized that it was your organized, worldwide preaching work that brought Kṛṣṇa consciousness to millions of people all over the world and changed the tide of Kali-yuga for the benefit of all souls.

*Your most fallen servant,*

Tamohara Dāsa  
Alachua, Florida, USA

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### Vīṭhaleśvara Dāsa

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I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter of that transcendent Lord. Our obeisances are unto you, oh servant of Sarasvatī Goswāmī, who kindly preach the message of Śrī Caitanyadeva and who are delivering the western countries, which are filled with impersonalism and voidism.

Dear Śrīla Prabhupāda,

The disciple is duty-bound to give all tribute homage and so forth to the spiritual master. At the same time, it is genuinely a matter of the heart that is required; nothing artificial and nothing less. It is on this level that I hope to one day be cent per cent immersed thereby enabling myself to ultimately drown in the ocean of *The Nectar of Devotion*. “Follow my instructions”, I can hear you say. “Otherwise what meaning is there in the spouting of some flowery words; do that, practically”. Only unmotivated and uninterrupted devotional service can fully satisfy the self; that’s a fact. But for you, Śrīla Prabhupāda, there is no hope in this world or the next. When will that day be mine when this truth permeates every fiber of my very being, ongoing and without limit? Only when I pass all your tests with flying colors, that’s when.

I understand that Lord Caitanya’s saying, “I preserve what they have and I carry whatever they may lack”, refers exclusively to sincere souls. You are the repository of such sincerity without any lacking whatsoever. But I really have to want that. *Lauyam*, a kind

of greediness is what I must employ to have it, and so I shall. You direct us like this in *The Nectar of Devotion*. And so, I try for it with Your Divine Grace's help. This inspiration comes from you alone, the supreme personality of (servitor) godhead. Because you are pure, Kṛṣṇa comes through you loud and clear; as He is. Therefore you are worshipable and loved by your disciples and followers. This we have practical experience of. You are that empowered spiritual master whose books are the law books of mankind for at least the next ten thousand years. Just that alone distinguishes your greatness of which there is no question of measuring. What more can I say. Once when asked to say something about your spiritual master you replied, "What can I say, he's a Vaikuṅṭha man!" As it is said, he lives in the hearts of his devotees and the follower lives with him. Please help this fallen soul to live with you always. After all, living with you one thereby lives with Kṛṣṇa. By the mercy of Kṛṣṇa, one gets a bona fide spiritual master. And by the mercy of the spiritual master, one gets Kṛṣṇa. Only Your Divine Grace has such power of inspiration over me. Through your books, tapes, letters, etc., and also your devotees, do you continue to touch and purify our hearts. Physical proximity is for fools, you told us. The real association is through hearing. "I shall live forever in my books. These Bhaktivedanta purports are my personal ecstasies." In so many ways you stressed the *vāṇī* over the *vapuḥ*. Still, our personal memories, DVDs, etc. of Your Divine Grace are most relishable. This is that same personality who tirelessly translated, wrote and spoke transcendental knowledge. These impressions, both *vapuḥ* and *vāṇī* will always be held dear in our hearts. Even so, the *vāṇī* is more important because it remains whereas the *vapuḥ* manifestation disappears. This you have written and spoken on. And so now you teach us love in separation from you. In this way, you are bringing us forward to the highest limits of love of Godhead. We are never alone; you are always with us. That is completely tangible. It is not just some kind of wishful thinking on our part; no! It's as real as it gets!

Perhaps here is a good place to insert a little something of your manifest *līlā* by which I was shown your causeless mercy. Because we have heard from you, we can therefore have a heightened appreciation of Your Divine Grace's activities, etc. In 1972 you came to the Brooklyn Temple and were warmly received by your ecstatic devotees. In the morning while everyone was chanting *japa* in the temple room, all of a sudden a devotee announced, "Śrīla Prabhupāda is coming right now!" Sure enough, immediately

thereafter you made your entrance. Everyone fell to the floor to pay obeisances as was I. But I was going down more slowly, thinking, this is a chance to really get a good look at Prabhupāda. It looked to me “exactly” like he’d stepped right out of a painting of himself into our midst. Everything else for that moment seemed flat, and only he had a real dimension. His *vyāsāsana* appeared like a big blue-colored flower with anice canopy over top. The picturesque scene was made complete upon Śrīla Prabhupāda taking his proper seat there on and spoke *divya-jnanam*, transcendental knowledge. Many garlands were placed on him. Besides flowers, one garland had sandalwood shavings and tinsel; and another was made of money.

Moving on to 1974, Prabhupāda had come to New Vṛndāvana. Devotees from all parts of the country converged on the scene there. I’d come down from Philadelphia with a few others for initiation. The ceremony, etc., took place out in the open air. Prabhupāda’s *vyāsāsana* was situated at the foot of a hill and shaded with natural greenery. Anyhow, when we were called on to come before Śrīla Prabhupāda, he would ask us, “What are the four regulative principles? Do you promise to chant sixteen rounds?” Eventually, I was called forward. His Divine Grace, without asking me anything, extended my beads, saying, “Your name is Viṭṭhaleśvara.” I gripped those beads and really felt that I’d made the connection that one is supposed to make in life. I somehow didn’t clearly make out my name. But I wasn’t about to make Prabhupāda repeat himself. And so, I had to wait until the temple president got the list of devotees’ names. Oh, I almost forgot, when Prabhupāda held out the devotee’s beads, if they extended their left hand, he would pull the beads back. But he wouldn’t say anything. Then the surrounding devotees would say, “your right hand, your right hand!”

These transcendental happenings are but a spark of your splendor which even the likes of I have been allowed to behold. Through you, Lord Caitanya is giving us love of Kṛṣṇa. Therefore, you, too, are most munificent and worthy of worship and glorification, exactly on the level of the Lord Himself. Thus we herald to the world, ‘Behold our Śrīla Prabhupāda!’

*Your spiritual son,*

Viṭṭhaleśvara Dāsa

## Mahā Puṅya Devī Dāsī

---

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

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. To him I offer my respectful obeisances.

*saṁsāra-dāvānala-liḍha-loka-  
trāṇāya kārūṇya-ghanāghanatvam  
prāptasya kalyāṇa-guṇārṇavasya  
vande guroḥ śrī-caraṇāravindam*

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, the spiritual master frees the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

### **ALL GLORIES TO YOU, DIVINE MASTER!**

On this auspicious, glorious day of his holy advent to this material world, I have no words to express what it means to my insignificant person, how precious and sacred for me is His Divine Person. I can only thank infinitely that because I knew him, I really knew what it is to learn to love God, the Lord Śrī Kṛṣṇa, Śrīmatī Rādhārāni, and Lord Caitanya Mahāprabhu. But due to my ignorance, in my mind there isn't yet pure love, as his exalted person professing them. I can only say that I feel a deep love for you and I thank you for bringing us this wonderful legacy: devotional service and also that you came with such determination, to engage us in it. We must be ever vigilant to keep their sacred instructions and also make them known to all the inhabitants of this universe.

Thank you, thank you very much for everything, and I congratulate you very much because I know that His Divine Person is now in the spiritual world, enjoying the transcendental pastimes of Lord Śrī Kṛṣṇa and Śrīmatī Rādhārāni. I ask you to please, and in the most humble way, give your blessings to this impure soul who aspires someday to meet again with you and never fall again into the ocean of repeated birth and death.



*The most insignificant of your creatures,*

Mahā Puṇya Devī Dāsī  
Celaya, Guanajuato, Mexico

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**Kṣīracorā Devī Dāsī**

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your merciful lotus feet. All glories to you on your Appearance Day.

Another year has come and gone and so much has changed in my life. As I write this offering, my current business life is coming to an end, and a new chapter is beginning.

It is said that you can't teach an old dog new tricks, but you have proved that old adage to be quite false. You continue to lead and guide me into uncharted territory, constantly reminding me that Kṛṣṇa is at the center and that He is the Supreme Controller, helping me to learn new steps to this dance of life, and to remember the Lord throughout it all.

How can I ever thank you for this gift of knowledge and service? I count myself among the fortunate, to have heard the truth from you—that Kṛṣṇa is God, that Lord Caitanya is all-merciful, and that devotional service is the goal of human life. After innumerable births and deaths, you have picked me up and placed me at the lotus feet of the Lord, by accepting me as your disciple.

I have no qualification. I was just a young girl, busy making plans to enjoy the world, when you opened the door to the spiritual world, illumined my consciousness and impacted on my life in ways I could never have dreamed of.

You have impacted so many hundreds of thousands of people's lives all over the world, and continue to do so, through your books, and through the devotees that you have inspired.

I pray that I may somehow play a small part in your greater plan and that you will continue to accept my meager attempts in devotional service. You know my heart, and you know my true desire. Please help me to become a better devotee and servant to you and to

all Vaiṣṇavas. You asked that we help you by becoming Kṛṣṇa conscious in this lifetime, and I continue to aspire to this, with the hope of pleasing and glorifying you.

*I pray to remain your faithful servant,*

Kṣīracorā Devī Dāsī

### Jaiya Jagannātha Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you! All glories to Śrī Guru and Gaurāṅga.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin itī nāmine*

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

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

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

Last year, I had the chance of writing an offering to Your Divine Grace and was also allowed to speak on your Vyāsa-pūjā day in the original temple you inaugurated in Mexico City. Even though I am a worthless disciple of Your Divine Grace, I always try to stay near your temples and devotees. Wherever I can help in any way, I do that. Many times, I do so in very small ways. But thank you very much for keeping me near your devotees and temples.

I try wherever possible to rise early in the morning, to chant the *Gururvastakam*, *Guru-vandana* prayers, etc.; to chant *japa* on *tulasī mālā*; to give class when I am near a temple or devotees; and to read and chant from your books.

Falling at your feet, I beg you to keep giving me the strength to rise early, chant *japa* and read your books; to, in the near future, be

able to be regulated and follow all your principles; and also to be able to associate with my godbrothers in a devotional way. Please make me humble so I may be strong and chant regularly on *tulasī mālā* and in *kīrtana*. Due to my passionate life and sinful activities, sometimes my body gives me many problems. But somehow I overcome them and go on associating with your movement, disciples and granddisciples, rendering some service and attending spiritual programs, *arotikas*, classes and so on.

Falling at your feet, I beg you to please allow me to constantly get Your Divine Grace's association by reading your books, remembering them whenever is possible, and practising the teachings they contain.

*Your aspiring servant,*

Jaiya Jagannātha Dāsa

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Sanat-kumāra Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances,

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

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

Your Divine Grace gave to us the following instructions: to tolerate and to chant the Hare Kṛṣṇa *mahā-mantra*, as follows:

“There may be so many impediments for a person who is chanting Hare Kṛṣṇa. Nonetheless, tolerating all these impediments, one should continue to chant *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*, so that at the end of one's life one can have the full benefit of Kṛṣṇa consciousness.”

(*Bhagavad-Gītā As It Is*, Chapter 8: 'Attaining the Supreme' [BG 8.14, purport])

You gave us the line to follow. We are generally known as *rūpānugas*, or followers in the footsteps of Śrīla Rūpa Goswāmī Prabhupāda.

Your Divine Grace instructed us to be in the mode of goodness:

“If in one’s present life one lives in the mode of goodness and always thinks of Kṛṣṇa, it is possible for one to remember Kṛṣṇa at the end of one’s life. That will help one be transferred to the transcendental nature of Kṛṣṇa. If one is transcendently absorbed in Kṛṣṇa’s service, then his next body will be transcendental (spiritual), not material. Therefore the chanting of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* is the best process for successfully changing one’s state of being at the end of one’s life.”

(*Bhagavad-Gītā As It Is*, Chapter 8: ‘Attaining the Supreme’ [BG 8.14, purport])

“So if one quits his body at the end of life chanting *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*, he certainly reaches one of the spiritual planets, according to the mode of his practice. The devotees of Kṛṣṇa enter the Kṛṣṇa planet, Goloka Vṛndāvana.”

(*Bhagavad-Gītā As It Is*, Chapter 8: ‘Attaining the Supreme’ [BG 8.14, purport])

The five different modes of practice:

“As indicated by the words *satatam* and *nityaśaḥ*, which mean “always”, “regularly,” or “every day,” a pure devotee constantly remembers Kṛṣṇa and meditates upon Him. These are qualifications of the pure devotee, for whom the Lord is most easily attainable. *Bhakti-yoga* is the system that the *Gītā* recommends above all others.

Generally, the *bhakti-yogis* are engaged in five different ways: (1) *śānta-bhakta*, engaged in devotional service in neutrality; (2) *dāśya-bhakta*, engaged in devotional service as servant; (3) *sakhya-bhakta*, engaged as friend; (4) *vātsalya bhakta*, engaged as parent; and (5) *mādhurya-bhakta*, engaged

as a conjugal lover of the Supreme Lord. In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Kṛṣṇa conscious process of chanting the *mahā-mantra*—*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*”.

(*Bhagavad-Gītā As It Is*, Chapter 8: ‘Attaining the Supreme’ [BG 8.14, purport])

Your Divine Grace, you are telling us the goal, for anyone who wants to approach the Supreme of all the Personalities of Godhead—the *Kṛṣṇa-loka* planet in the spiritual sky.

This verse is considered to be the essence of *Bhagavad-Gītā*.

*mat-karma-kṛṇ mat-paramo mad-bhaktaḥ saṅga-varjitaḥ  
nirvairah sarva-bhūteṣu yaḥ sa mām eti pāṇḍava*

My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to Me.

Your Divine Grace wrote in the purport:

“Anyone who wants to approach the supreme of all the Personalities of Godhead, on the *Kṛṣṇaloka* planet in the spiritual sky, and be intimately connected with the Supreme Personality, Kṛṣṇa, must take this formula, as stated by the Supreme Himself. Therefore, this verse is considered to be the essence of *Bhagavad-Gītā*.”

(*Bhagavad-Gītā As It Is*, Chapter 11: ‘The Universal Form’ [BG 11.55, purport])

These words stress that one should concentrate his mind upon Kṛṣṇa.

*man-manā bhava mad-bhakto mad-yājī māṇ namaskuru*

*mām evaiṣyasi satyaṁ te pratijāne priyo 'si me*

Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Your Divine Grace wrote:

“These words stress that one should concentrate his mind upon Kṛṣṇa—the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Kṛṣṇa found in the *Brahma-samhita* and other literatures. One should meditate his mind on this original form of Godhead, Kṛṣṇa. One should not even divert his attention to other forms of the Lord.”

(*Bhagavad-Gītā As It Is*, Chapter 18: ‘Conclusion—The Perfection of Renunciation’ [BG 18.65, purport])

Your Divine Grace translates the following verse, from the Śrī *Caitanya-caritāmṛta*, explaining what Kṛṣṇa consciousness means.

*kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra  
bhāva-tattva, rasa-tattva, līlā-tattva āra*

“Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellows and the truth of the pastimes of the Lord.” (*Cc. Madhya* 25.265)

Falling at Your Divine lotus feet, begging for your mercy,

*Your servant,*

Sanat-kumāra Dāsa

**Karṇapūra Dāsa**

---

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

If ever I am feeling down,  
You may see me with a little frown.  
If I start to feel a little blue,  
I simply have to think of you.  
Thinking of you will see me through.  
Nitai-Gaurāṅga, my love to You is due and will ensue.  
I know that You are not just a statue.  
My pledge to serve You, I here renew.  
Even though You do not have a hue of blue,  
You most certainly have the power to  
Deliver me from this stew.  
So I will begin anew,  
My old mistakes I will not redo.  
I will look to my guru,  
He will show me just how-to.  
He is the one who withdrew  
His senses from this zoo.  
It does not take any kind of voodoo.  
He will show me what is of real value.  
He will help me to develop the best virtue.  
I am in dire need of rescue.  
On my own, my senses I cannot subdue.  
Without Śrīla Prabhupāda's shelter,  
my sins they do accrue.  
By His Grace to them, I will say *adieu*.  
But first I must learn not to argue.  
And to accept the guru's words as true.  
A life of devotion I will pursue.  
Those who have a big IQ,  
They do not have the slightest clue.  
They see everything askew  
And just keep trying to chew and chew.  
They are stuck in their ways like glue.  
How will they get a breakthrough?  
By taking shelter of you, my revered guru.

*Your eternal servant,*

Karṇapūra Dāsa

## Medhāvī Dāsa

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

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

*śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā  
aikāntikī harer bhaktir utpātāyaiva kalpate*

“Devotional service to the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas*, *Nārada-pañcarātra*, etc., is simply an unnecessary disturbance in society.” (*BRS* 1.2.101)

Being in England in 1979 to witness the infamous nine-hour spectacle at Caitanya College, there are still those who want to hijack the authorized method presented by you for their own purposes. You were able to apply the eternal principles of devotional service according to the present chaotic time and circumstance, practically an impossible feat.

Those who improperly try to improve on your presentation risk the act of offending you and thus increasing their chances of ruining their spiritual lives.

Unfortunately, the tendency to not accept the standard process is always prevalent in the mind of the conditioned soul. You said that that was our ‘disease’. Therefore we must always examine our intended activities with the directions you have given in your books, lectures, *darśanas*, morning walks, interviews and letters.

An outsider would have viewed your desire to have all of your words recorded on tape as a narcissistic tendency. But now we are kicking ourselves for having missed any opportunity to have saved your eternal association for the benefit of present and future mankind.

Please allow me to keep your words always within my heart.

*Your servant,*

Medhāvī Dāsa



My Dearest Śrīla Prabhupāda,

Please accept my humble obeisances at your beautiful lotus feet.

Śrīla Prabhupāda, once you spent your divine spiritual master Bhaktisidhanta Saraswati's appearance day in Bombay. At that time the Bombay temple was little more than a shack on the side of a dusty road. A lump of concrete disguised with tiles demarcated the Temple room floor and a corrugated tin roof protected the devotees from the blazing sun above. Three of the sides were open with turquoise bamboo blinds that could roll down to the floor when needed, usually, once again, to protect from the fierce sun or the monsoon downpours. The fourth wall, swathed in large wooden doors, housed the Deity room of Their Lordships Śrī Śrī Rādhā Rasabihārī whose unfathomable kindness, alongside your mercy, legitimized their somewhat deficient home.

On that oh so auspicious day, the devotees of the Bombay Temple decided to offer 108 preparations at the *Rāja-bhoga* offering for the pleasure of both you and your beloved spiritual master Bhaktisiddhānta Saraswati. This was not an easy task as the cooking facilities were limited. The Deity kitchen had two small gas burners and a kerosene stove (one ring) in case the gas ran out. In the attached devotee kitchen there were large holes in a mud counter to build wood fires for quantity cooking. A straw roof with rafters hung quite low ensuring a certain restriction on enthusiastic fire stoking. The kitchen walls only went half way to the roof ensuring a good supply of oxygen which was a great advantage when choking on the smoke.

So off we went this small band of brothers and sisters, armed with blunt knives and enthusiasm to tackle this colossal cooking caper. Of course there was a certain artistic arithmetic used to attain the 108 preparations pledged; simply wonderfuls, simply wonderfuls with cashew, simply wonderfuls with sultanas, simply wonderfuls with cashews and sultana, and so it went on until by noon, and lo and behold, 108 preparations (we think) miraculously manifested.

During the noon *ārati*, Hamsadūta approached us with the brilliant idea of taking all the offerings up to you, Śrīla Prabhupāda, so you could see for yourself the effort your disciples had made for both

you and your spiritual master.

So off we went again, this time armed with the large lids from the gigantic cooking pots used for devotee *prasāda*. Using them for trays we piled all the offerings on and hastened across Hare Kṛṣṇa Land before the scavenger crows discovered our plan and swooped to steal our wares.

All was fine until we reached the stairwell where we found the lids were wider than the stairs that led to your rooms. With great difficulty we surmounted the two flights of stairs with Śrīla Bhaktisiddhānta's treats toppling somewhat as we manoeuvred the lids at dangerous angles.

Arriving in a flustered fashion, the trays were whipped from our hands and taken into your *darśana* room. Haṁsadūta returned with your immortal words:

“THIS MOVEMENT IS NOTHING WITHOUT ITS FEASTS”

Skipping back down the two flights of stairs, now free from the cumbersome trays which somehow remained in your servant's room, I felt that unique bliss, experienced only after an encounter with you.

It was on those stairs in Bombay that you first spoke to me. You asked me if I was chanting Hare Kṛṣṇa and when I said “Yes” you replied “*Jaya*”. Now I understand that what is most important to you, is that we chant Hare Kṛṣṇa.

This brings me to the miracle I recently saw. The Bhaktivedanta Manor *gurukula* were invited to a regular north London school to watch their school play, a rendition of the *Ramāyāna*. At the end of the performance, a piano started playing a funky tune I had never heard before and all the performing children began singing the Hare Kṛṣṇa *mahā-mantra*! As I gazed around at the various parents all smiling or humming along, I realised I was seeing a miracle. For there in the audience every religion imaginable was represented; and all of them were happy. The Pakistani Muslims, in their wide trousers and white caps were smiling. The Jewish men, their heads covered with their *kippah* were smiling. The ordinary London mums were smiling and tapping their feet, and the Rastafarian with his large colourful hat was swinging his dreadlocks in time to the wonderful rendition of the *mahā-mantra*. I felt truly humbled

and in awe of the effect you, Śrīla Prabhupāda, have had on this world. How a London school, in their music classes, can learn the *mahā-mantra* and uplift a hall full of parents, from such diverse backgrounds, is a marvel. And I thank you repeatedly for allowing me to be a part of this Kṛṣṇa conscious phenomenon. And I pray to please continue to be a part of your life-changing movement.

The whole experience made me reflect on the changes I have seen as your movement has metamorphosed. One day particularly springs to mind. It was in the early 1970s and a van load of *bramacārīs* were staying in my apartment which was situated in a large industrial town in the centre of England. By chance I was meeting my mother and as we walked through the shopping centre I spotted Janānanda up ahead distributing your books. One woman, seeing him, gasped in shock and reeled backwards away from him. That was the kind of reaction people had on first seeing a saffron dhoti-clad man. In that same town, the butcher was famous for throwing dirty water over devotees when they chanted near his shop.

Nowadays when I go out on the Saturday night *harināma* in central London, the reception is amazing. People join in and everyone is happy to see us. It is a truly validating experience that shows us the power of the holy name.

Śrīla Prabhupāda, I wish to thank you so very much for giving us this Hare Kṛṣṇa movement and pray once again to remain a part of it.

Begging to remain in your service,

*Your unqualified servant and daughter,*

Mokṣalakṣmī Devī Dāsī

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### Ādikartā Dāsa

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Dear Śrīla Prabhupāda,

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

Having returned to the States after a short visit to Māyāpur, I am, more than ever convinced that your ISKCON movement will spread all over the planet. There were so many devotees from China and

Russia, it was absolutely amazing. As you said, this movement is eternal and is the continuation of the disciplic succession started by Lord Kṛṣṇa Himself when he instructed Vivasvān, the Sun God.

Previously, at least until 5000 years ago, the whole planet was ruled by pious kings, who were concerned about the welfare of the people; so, generally people were happy. Now, unfortunately because of the advent of *Kali-yuga*, people are full of anxiety.

You, Śrīla Prabhupāda, came to change all of that and reestablish the supremacy of Lord Kṛṣṇa. You achieved a miracle and, I believe, will go down in history as the man that saved the world. Because people cannot see God, they have to have a human to relate to and thus they worship such great personalities as Jesus, Mohammed, Gandhi; but often their message gets changed, and becomes false religion. The main benefit of technology is that, for the first time, ordinary people now have the chance to see how a saint acts, speaks, eats, chants and even dies perfectly for them.

When we consider who is actually a great man, no one compares with you. Not only did you sacrifice your life for the benefit of others, you were also heavy with knowledge and practical information on how to conduct ourselves in this world. How can we deny that your fame will spread far and wide, when even Socrates, bless his heart, is so famous and his teachings so studied, even though the content was so limited.

Your great contribution is radically changing the planet. Even in *TIME* magazine, there was an article about how the American public are gradually veering towards Hinduism. In India, of course ISKCON is exploding. Recently, a grand ISKCON temple was opened in Pune, by the Prime Minister of India. Having spent some time at your Kṛṣṇa-Balarāma temple in Vṛndāvana, it was so wonderful to see the enthusiasm of the guests to chant and dance in ecstasy, and so many of them, a constant tsunami of spirit souls, seeing Rādheshyam, Kṛṣṇa Balarāma and Gaura-Nitāi for the first time. Despite all the pollution, India, and Indians in general, are so special. So very many of them are just so sweet and pleasant, I feel almost embarrassed to be made in England, the arch exploiter of India.

Still, unfortunate as I am, I am truly blessed that you have given me the chance to be your disciple. Although I am a very weak and uninspiring soul, I beg you to please help me preach your message

and show a perfect example of a devotee. Please bless me that, even though from a very contaminated birth, I can somehow or other carry your message to the poor, lost souls in America, help them be happy chanting Hare Kṛṣṇa and bring them to the shelter of your lotus feet.

*Your insignificant disciple,*

Ādikartā Dāsa  
Kentucky, USA

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### Ambarīṣa Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most fallen obeisances at your lotus feet. All glories to your unending and causeless mercy for the misguided souls of this age.

On a morning walk with you once, I remarked that *karmis* were always looking for the bright side of living. You replied that there is no bright side of the material world. I, of course, was speaking for myself, and it has taken me decades to completely understand the gravity of your statement.

As spiritual beings, we are always seeking happiness. It is our nature due to the fact that we are part of the all blissful, Śrī Kṛṣṇa. We are always active and seeking. Because I have resources, my disease was more intractable. Even though I know that all your statements are absolute truth, I am trying to find the loophole.

In 1976, while riding by the Detroit Renaissance Center which was under construction, you gravely said “they will never have a Renaissance.” It was a heavy judgment which has proven to be the truth despite numerous attempts to save the city. People move forward with so much hope, but without Kṛṣṇa consciousness, the light they are moving towards is another disaster in the making.

As I am getting old and my remaining years are dwindling, it has become easier to accept that this material world is full of misery from top to bottom. I have always thought that birth in a wealthy family was more of a curse than blessing in spiritual life. The fever of enjoyment and illusion seems to burn more brightly for those who

think that available resources can solve all problems and desires. Some carry this fantasy to their death.

By your grace, I have been blessed with the ability to serve you with my wealth. Without this boon, it would have been my doom to have so much. I recently read in the *Śrīmad Bhāgavatam* this śloka:

“O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.” (SB 8.20.9)

How fortunate you have made me, Śrīla Prabhupāda. There are many who have done good works with their accumulated wealth. But hardly any have had the opportunity to escape the *saṁsāra chakra* by surrendering to your lotus feet.

“But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance, although it appears real. I am confident that by serving your feet it will be possible for me to give up the false idea.” (SB 3.7.18)

Only by your mercy Śrīla Prabhupāda, will I ever have any chance of making any spiritual advancement. I have fought in the past to escape from your loving embrace, endeavoring to hang on to what passes as independence and comfort. Intoxicated by the glow of youth, I found your love so powerful it was almost unbearable.

Only in separation have I been able to decipher every instruction received into a tableau of purification that you have given to all of your disciples. Please forgive my gross ignorance in your association. I was trained from youth to be an enjoyer. It is a hard yoke to break, but being in your service has made everything possible.

*Your inadequate servant,*

Ambarīṣa Dāsa

## Remembering Śrīla Prabhupāda

LOS ANGELES, 1976

Before going to the United States in 1976, I was working at Bhaktivedanta Book Trust in Brazil and responsible for several other main activities in the temple. At that time, our department (BBT) was on the verge of being transferred to the United States; there we would have more facilities to work on Prabhupāda's books.

On the day of my trip, Mahāvīra Dāsa (from Canada), President of Adi-temple in São Paulo, Brazil, approached me and said, "Kṛṣṇa is reserving something very special for you. You will have the unique opportunity to see Śrīla Prabhupāda personally." I was very happy and ecstatic about that rare possibility to see him but at the same time I could not see the difference between serving him personally and devoting myself fully and completely in separation by renouncing: society, friends, family and work, since the very beginning of the movement.

When I was on the airplane, I looked outside the window and instantly realized how far I was away from home. But I knew Śrīla Prabhupāda's heart would be satisfied and immensely pleased by the publication and distribution of his transcendental books. That was the main duty of all Brazilian devotees who lived a daily *sankīrtana* marathon and did not have time even for close association with other devotees.

Before the arrival of Prabhupāda in Los Angeles in 1976, all the devotees had a *mahā*-clean in the temple. The street was also washed with water mixed with the fragrant aroma of *agarbathi*; houses and buildings were painted and the street's garbage collected. There was an auspicious atmosphere and contagious happiness in the air and even the sun came out to brighten and pour its golden rays as a reverence to him. Devotees bought carpets of grass and plants with rose flowers. Everything was blooming, including Prabhupāda's garden. As usual, several buses with devotees went to pick him up at the airport. But I stayed back in the temple, waiting on the balcony overlooking the street. When he arrived at the temple, we poured multi colored petals over his head, and where his lotus feet would bless. There were devotees

from all over the world waiting for him and they offered *daṇḍavats* together into a single emotion. As Prabhupāda approached the *vyāsāsana* a devotee quickly withdrew the painting that framed his form so dear. At that moment, I realized that he was always there and was not different from his transcendental form. After sitting on the *vyāsāsana*, his voice reverberated majestic and gracious throughout the temple room. He said: “Hare Kṛṣṇa! I am so happy to be here with all of you!”

At that time, I knew one devotee called Mādhurya-Līlā Devī Dāsī from Venezuela, who had just arrived from India. Later on, she was officially initiated by Prabhupāda, upon his arrival to Los Angeles, with the name of Nitya-Līlā Devī Dāsī. In India, she used to make flower garlands and offer them to Prabhupāda. We became very good friends and one day she said, “Stay always by my side, because when Śrīla Prabhupāda arrives, I’ll show you how to approach him.” And so it was. Once we tried to climb the stairs leading to Prabhupāda’s room, but we were impeded by a devotee. From the stairs I could see His Divine Grace surrounded by his closest disciples, as Jadurani Devī Dāsī and Jaya Sacinanda Dāsa were singing and playing his harmony. Prabhupāda was smiling with transcendental happiness.

Śrīla Prabhupāda wanted everyone to be happy in Kṛṣṇa’s consciousness. Once he entered the Deity room, where he verified that everything was perfect, as the pūjārī-head, Navadvipa prabhu, had followed strictly the standard set by Prabhupāda. Then he asked Devamata Devī Dāsī if she was happy in Kṛṣṇa’s consciousness. And she said yes, even more so in his presence. Śrīla Prabhupāda spent some weeks in Los Angeles, but his presence was not limited to time.

When Prabhupāda was giving *Śrīmad-Bhāgavatam* class, I noticed that the Deities were not being attended to by the pūjārī. Actually, everybody had abandoned his devotional services to enjoy direct association with Prabhupāda and I ran quickly to the kitchen to prepare the offering and to the *pūjārī*’s room to get the paraphernalia ready for worship. While I was cutting some fruit in the kitchen, Mahā Kala Dāsa (from Portuguese BBT) and Rādhāpati Dāsa appeared suddenly to help me. However when I was going to the pūjārī room, I met a mataji holding a bottle full of water with flower petals floating, along with honey and yogurt. I asked what that was, and she responded telling me just to open my hand and receive the



guru's mercy. Then she poured some liquid on my hand and told me to drink it. I drank it and then she said, "This water was used to wash Prabhupāda's lotus feet." I then realized that by serving the spiritual master, even in the mood of separation, he certainly will be with us.

Devotional service in separation has an immeasurable value. Everyone wanted to be directly with Śrīla Prabhupāda, to enjoy his company, to listen to his teachings and to serve him. This was my first and only opportunity to enjoy direct association with him, knowing the possibility of not seeing him again.

*Bhakti*, which is the path that leads to spiritual life, is achieved by executing devotional service and remain in the association of the Supreme Personality of Godhead, observing strictly the rules and regulations, chanting the holy name of the Lord, avoiding offences, studying the *śāstras* and developing humility and tolerance, which are the weapons that will strengthen our faith to overcome all the adversities of this material existence.

Śrīla Prabhupāda is an eternal servant of Kṛṣṇa, whose heart is the abode of pure *bhakti*. He is endowed with so many unlimited qualities and our commitment is to follow this mendicant who descends in the disciplic succession (*paramparā*) of bona fide spiritual masters. He indicates the way we should go, through the unique process of unconditional devotional service to the Supreme Lord, Kṛṣṇa. Without Prabhupāda's guidance, we could never experience the science of Kṛṣṇa consciousness and never develop the essential qualities of a *brāhmaṇa*.

Śrīla Prabhupāda was not just another guru, but someone who really cared about us, sacrificing his own comfort for our well-being by awakening our dormant love for God, Kṛṣṇa. His main desire was to expand Kṛṣṇa consciousness all over the world by following faithfully the footsteps of previous *ācāryas*. He knew perfectly the art of occupying people in devotional service to Kṛṣṇa, without distinction of race, color, creed or religion. He touched the hearts of all those who approached Kṛṣṇa consciousness, even from distant places. With his purity he broke the walls that separated one country from another. We can see that all over the world including India, especially Māyāpur. This is the reason, beside many others, why we are still here serving him together, as one Prabhupāda's family.

I feel very confident to take refuge at the lotus feet of Śrīla Prabhupāda and to remember his pastimes that always touch my heart so deeply. His transcendental qualities are unquestionable and indescribable and my feeling is of profound admiration for him as my master in this, and the next lives—which allows me to dream, wish, question and say to myself, “I would like to have participated more in his pastimes (*līlās*); to have been at his side since his arrival (1966); to have being with him since the beginning of the movement (1967) and to have served him, offering everything I possessed, even my own life.”

His Divine Grace Śrīla Prabhupāda is an example of humility and tolerance. He fulfilled his mission with success and pleased his spiritual master His Divine Grace Bhaktisiddhānta Sarasvatī. He taught his disciples the art of being eternal servants of Kṛṣṇa. And by his example of simplicity, renunciation and affection for his disciples, we should keep moving forward unflinchingly. We were all captivated by his purity, wisdom, smile and generosity as a loving father, wise friend and beloved master.

Thank you so much, Prabhupāda. I’ll be always indebted to you.

*Your eternal servant,*

Rāga Bhūmi Devī Dāsī  
Rio de Janeiro, Brazil

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### Gaurīdāsa Paṇḍita Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories to you always, and especially on your most auspicious appearance day.

It’s amazing what you have done giving us your ‘Matchless Gifts’ of love of God. As time goes on, it becomes more obvious to more and more devotees and people of the world how special you are and how you made the greatest contribution for the betterment of our lives and the world by giving us Kṛṣṇa consciousness, which is the best way to true peace and happiness. You are most qualified to get the Nobel Peace Prize and I think you will in time. You are the most important person to ever grace America and the world with

your presence and your present of Kṛṣṇa consciousness.

Every day, especially in India, thousands of people are flocking to your temples. In Vṛndāvana, at your Kṛṣṇa Balaram Mandir and *Samādhi* Mandir, all day long, every day, people come and see you, find out more about you, and honor you more and more. This will continue at least for the rest of the Golden Age of Lord Caitanya.

Chanting in front of your *Samādhi* Mandir is one of my favorite things to do. It's enlivening to see so many new people visiting your *Samādhi* Mandir and Museum, your house and the temple, and the Bhaktivedanta Gośālā. So many are giving donations and doing devotional service because of you. So many are getting your books and *prasādam*!

Your books are everything to you and as you said so many times, you are present in your books and available as the guru to all who accept and follow you. Your followers are increasing as time goes by and will continue to increase every day throughout this Golden Age of Guru and Gaurāṅga.

When a new book would be finished and you would examine it very carefully, tears of appreciation and joy would come to you. In 1977, you were preparing to leave your body in Vṛndāvana and were bed-ridden. But when a newly printed book would come, you would ask us to turn up the lights, prop you up and get your glasses. You would look at the book from cover to cover and smile broadly even though physically there was pain.

You transcended the bodily platform with your pure Kṛṣṇa consciousness. It was obvious that Kṛṣṇa was giving you His special śakti. You fasted for days and weeks but still had great energy and kept preaching and writing all the way. You said that if we cooperated and read your books, everything would go on nicely.

You fulfilled the mission of Lord Caitanya. At an age when most people are retired and weak, you started your worldwide preaching. You did amazing things, starting with nothing material but everything spiritual. Because you had full faith in the words of your spiritual master and Kṛṣṇa, you were able to do the improbable with Their help.

You are irreplaceable. Attachment to your lotus feet is the perfection

that fulfils all desires and is the way to pure devotional service. Those who are naturally attracted to you and accept you as their guru are the most fortunate souls in creation. You are the main guru for all of us, old and new, and the duty of all of us is to give you to every fortunate soul.

When I first met you the day I joined, you told me and the other devotees on the Śrī Śrī Rādhā Damodar Traveling *saṅkīrtana* Party, “You are all very bright-faced and fortunate to come to Lord Caitanya’s movement. Now that you are fortunate, make others fortunate. Preach this message of Lord Caitanya’s all over the world.” You were so serene looking, sitting there, and so charming. You were always the most gracious host to all your many guests and made sure all your guests received *prasādam*.

Dear Śrīla Prabhupāda, I have written a few songs about you. Here is the latest one:

The Chanting of the Holy Names ~  
Purifies, everything ~  
We can have, pure love of God ~  
When we follow, Prabhupāda ~  
Follow Prabhupāda! ~  
Get your love of God ~  
Chant the Holy Names ~  
There is no better way ~  
Back to Godhead ~  
Back to Godhead ~  
Back to God~~~~~Head ~  
Back to God~~~~~Head ~  
We’re Chanting and Dancing ~  
With the Holy Names ~  
We’re Chanting and Dancing ~  
We’re going all the way ~  
Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rama Rāma Hare Hare  
It’s sweet and simple like you; our simply  
wonderful spiritual master.  
~ Amazing Divine Grace ~  
Amazing Grace, His Divine Grace ~  
A.C. Bhaktivedanta ~

Swami Prabhupāda ~  
 Brought love of God ~  
 And showed the way back home ~  
 Amazing Grace, His Divine Grace ~  
 The Lord is in His Names ~  
 There's peace and love ~  
 From above ~  
 In the Holy Names ~  
 Amazing Grace, Her Divine Grace ~  
 Śrīmatī Rādhikā ~  
 Rādhārāni ~  
 She holds the key ~  
 To love of Lord Kṛṣṇa ~  
 Hare Kṛṣṇa Hare Kṛṣṇa  
 Kṛṣṇa Kṛṣṇa Hare Hare  
 Hare Rāma Hare Rāma  
 Rama Rāma Hare Hare  
 And this is the first Kṛṣṇa conscious  
 song I wrote, 'In My Heart':  
 Lord Śrī Kṛṣṇa, You're in our hearts ~  
 Lord Śrī Kṛṣṇa, when will we start ~  
 To know You ~  
 I want to know You more and more ~  
 From the *Bhagavad-Gītā As It Is* ~  
 By Swami Prabhupāda ~  
 I want to know You ~  
 From the *Śrīmad-Bhāgavatam* ~  
 I want to know You ~  
 From the *Caitanya-caritāmṛta* ~  
 I want to know You ~  
 As You are ~ Etc.  
 Hare Kṛṣṇa, Hare Kṛṣṇa  
 Kṛṣṇa Kṛṣṇa, Hare Hare  
 Hare Rāma, Hare Rāma  
 Rama Rāma, Hare Hare

Thank you unlimitedly, Śrīla Prabhupāda, for all that you did and do. May my love, devotion and service to you increase all the way home, back to Godhead.

*Your eternal servant,*

Gaurīdāsa Paṇḍita Dāsa

Most dear Śrīla Prabhupāda,

I beg to be able, one day very soon, to offer my entire existence without restrictions, to your divine service of spreading the Kṛṣṇa consciousness medicine to these souls who are deep in the dream of material existence. Persons like Your Divine Grace are very, very difficult to come into contact with, but by your divine intelligence, you so kindly arranged for the DIVINE MEDICINE OF YOUR TRANSCENDENTAL BOOKS, the holy names, *prasādam*, and association with sincere *bhaktas* to be distributed by anyone who wants to take part in this great offering, for the deliverance of all these fools and rascals who are trying to be happy in this *mṛtyu-loka* —the place of suffering repeated births and deaths.

The more the years are running out, the more I am becoming serious and appreciating the greatness of your divine plan, to give everyone in this world the opportunity to come in contact with the merciful plan of Śrī-Śrī Pañca-Tattva and I feel more and more grateful to have the humble opportunity to participate in this war.

Even though me and my wife Priyasakhi Devī Dāsī are not big preachers like other godbrothers and godsisters, still, we can see very clearly that the best way to deal with our old-age is to maintain this small *nāmahatṭa* centre in Kullu, Manali, Himachal Pradesh and like you said in one of your talks, “become a guru for your neighbour”. So my realization is that we are just trying to repeat, to all of our friends that we meet, whatever we have realized over the years, give them the opportunity to have one of your books and try to guide them, little by little, to advance towards the goal of life, Kṛṣṇa-*prema*.

I am lamenting that I spent seven years in Vṛndāvana, having forgotten the nectar that comes when one plugs in with your preaching mission... but in this process there is no loss or diminution... now again, since 2011, we revived our preaching-fighting mood, by your mercy and the mercy of your sincere Vaiṣṇavas. We have had the opportunity to hear and associate all these years in your ISKCON. There are many things to tell you dear Gurudev, but now, this is time for action... I am running out of time... last month I almost left my body inside Kṛṣṇa-Balarāma Mandir... yellow lights have started flashing on my horizon... I am just crying and begging Your Divine

Grace to please not let our mistakes kick us away from the path that you so kindly have given us, to get out from this prison...let us help you in the greatest mission in the world... spread and become Kṛṣṇa conscious.

*Your small, insignificant servant and son,*

Nandagopa Dāsa and my good wife, Priyasakhī Devī Dāsī

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### Sarvopama Dāsa

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Dear Śrīla Prabhupāda,

I keep hearing people say that you ordered that after you passed on we didn't need to go out and chant in public anymore.

I hope you can forgive me because I'm going out and chanting the *mahā-mantra* everyday anyway.

Sometimes someone will come running up and say, "Where have you guys been anyway?"

It's almost as if we've become a source of fond nostalgia.

"All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident." — Arthur Schopenhauer

Śrīla Prabhupāda, I've been stumbling along in your ISKCON for over forty years now and I've become complacent. I'm not tasting the nectar anymore and I'm not experiencing the bliss and ecstasy in the same way I did when I first chanted the holy name. When I first chanted the Hare Kṛṣṇa *mantra* I felt something exceptional and inexplicable. Those days of early mercy are long gone.

In the beginning I was easily identified as a trouble maker. All of my Rādhā-Damodar TSKP godbrothers had good reason to dislike me. I was always criticizing and finding fault with everyone. In '76, in Māyāpur, Tamal Kṛṣṇa Mahārāja took me in to see Śrīla Prabhupāda. He explained to Śrīla Prabhupāda that I was always complaining about everyone. Śrīla Prabhupāda scowled at me and told me that was not good. There was a long and very uncomfortable pause. Then Śrīla Prabhupāda said, "You cannot

criticize your godbrothers like this.” I mumbled, “Yes, Śrīla Prabhupāda.” Then he said, “There is, however, one exception. If you can find someone who has not yet said Hare Kṛṣṇa, for that you can find fault. Otherwise they are not subject to your criticism.” I heaved a deep sigh of relief and said, “Thank you, Śrīla Prabhupāda.” He then waved me out of his quarters.

It is only very recently that I’ve started to discover and understand the inestimable value of Śrīla Prabhupāda’s instruction. I spend my time going indiscriminately and at random from person to person begging them to say Hare Kṛṣṇa. If at first they don’t say Hare Kṛṣṇa, I find that it is helpful to tell them it’s my job to get everyone to say Hare Kṛṣṇa. Then even if they don’t believe in God they DO believe in job and that seems to make the difference. Nearly everyone will then say Hare Kṛṣṇa. When they say Hare Kṛṣṇa, I immediately throw both my arms in the air and call out, “Oh my God, you’re beautiful!” This always seems to please people. Then I ask them if they know what it means when they say Hare Kṛṣṇa. They never do. I tell them the fact that they can say Hare Kṛṣṇa without necessarily knowing EXACTLY what it means shows that they know how to live from their heart. God is in their heart. They don’t have to worry. They have the secret to happiness. Then as they seem to warm to the whole exchange I tell them they are bright and beautiful and ask them if they know why. They are always interested to know. I tell them it’s because God knows He can trust them. How? They’re always curious to know how God knows He can trust them. I say, “In many, many, lifetimes you’ve helped many people. God saw this and said, ‘Yes, I know I can trust \_\_\_\_\_ (I introduce myself and ask them their name) you care more about the welfare of others than even yourself.’” God saw that and said, “I know I can trust \_\_\_\_\_. I’ll give them big power again.” Then I tell them that is why they have so many wonderful qualities and characteristics. In this way, on the power of the holy name and by Śrīla Prabhupāda and Kṛṣṇa’s mercy I get many hugs and meet many wonderful people. The most exciting moment is when I sense something about their response and upon asking them, find that they have never even heard the *mahā-mantra* before. They get an extra-special transcendental spiritual boost when they chant Hare Kṛṣṇa the first time. I always see it. Without fail, they experience some bliss and ecstasy. The name is so very powerful. In this way I’m able to combat and to some degree, offset my tendency to take Kṛṣṇa consciousness for granted and become complacent. It’s very exciting. Sometimes I get so jacked up from it



I have a hard time getting to sleep at night.

Śrīla Prabhupāda, I don't believe any of the people who say that after you're gone we don't have to go out in public and chant the Hare Kṛṣṇa *mahā-mantra*. I'm seeing that by doing that there is unlimited benefit for everyone. I don't care what anyone says. I'm going to keep asking everyone to chant Hare Kṛṣṇa.

Thank you, Śrīla Prabhupāda. You've saved the whole world. If not for this chanting of the holy name, everything would have been reduced to ashes and rubble decades ago. Life only goes on by your great mercy.

Hare Kṛṣṇa!

Sarvopama Dāsa

### Śikhi Māhiti Dāsa

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

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

*tvaṁ naḥ sandarśito dhātrā  
dustaraṁ nistitīrṣatām  
kaliṁ sattva-haraṁ puṁsām  
karṇa-dhāra ivārṇavam*

“We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.” (SB 1.1.22)

Dear Śrīla Prabhupāda,

I have just returned from attending the Gaura Pūrṇimā festival at Śrīdhama Māyāpur. The proof that you are the current *ācārya* for the Brahma-Madhva-Gauḍīya *sampradāya* is clear.

There are so many Vaiṣṇavas, from all walks of life attending the festival. The street vendors even have signage written in Russian.

All the guest house rooms in your temple and even those outside your temple gates are full. The night before Gaura Pūrṇimā, hundreds of pilgrims were sleeping without blankets on the grass of the parks in our temple compound as well as at the Prabhupāda *ghat* on the Ganges.

Thirty minutes before the *maṅgala āraṭi* of Gaura Pūrṇimā, it appeared to be an ocean of people waiting to get *darśana*. A *darśana* area was roped off, so the pilgrims could have *maṅgala āraṭi darśana* and others could participate in the morning *kīrtana*.

By 4.20am, it was impossible to get in either line. The same was true for Bhaktisiddhānta road between your temple and Yoga-pīṭha. The motor traffic was being diverted to a side road in order to facilitate all the pilgrims visiting *yoga-pīṭha* and your Māyāpur Chandrodaya Mandir.

This is the proof of your devotion to Lord Caitanya and your compassion on the unfortunate souls of *Kali-yuga*. After Lord Caitanya initiated the *sankīrtana* movement, who has produced such results?

I remember at the 1977 Gaura Pūrṇimā festival in Māyāpur, it was only your disciples (which were only a few hundred) that celebrated the appearance of Lord Caitanya. There were no street vendors, rickshaws, buses, or local pilgrims crowding the holy *Dhāma*. The walk to Yoga-pīṭha was only traversed by your disciples. Just see the change in the last 36 years!

By your pure devotion, even after your physical departure, Śrīdhāma Māyāpur has become the Kumbh *Mela* of Bengal. Only the Ratha-yātrā in Purī draws a larger crowd.

When your Temple of the *Vedic* Planetarium opens on the 50th anniversary of ISKCON in 2016, the number of pilgrims will have increased exponentially. Vaiṣṇavas are already planning how to attend that historic opening ceremony.

You are so empowered by your devotion, that your ISKCON servants are still able to grow this movement. And, this is in spite of the many faults within our society. The sincerity of your followers is allowing them to receive your empowerment, to continue your mission.

Only a great *ācārya* could produce such a result.

On your Vyāsa-pūjā day, I pray that despite all my faults and lack of sincerity, you continue to allow me to serve you with the real sincere followers in ISKCON.

*Begging to remain your servant,*

Śikhi Māhiti Dāsa

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### Vaiyāsaki Dāsa

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My Dearest Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin itī nāmine*

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

Please accept my *daṇḍavat praṇāmas* at your lotus feet.

I am writing my 2013 Vyāsa-pūjā homage to you from Brazil. We arrived here to celebrate the sacred advent of Caitanya Mahāprabhu (Gaura Pūrṇimā) at the rural community of Gaura Vṛndāvana.

This community of *Vaiṣṇavas* is situated in a rain forest, halfway up a mountain, overlooking the sea. The views are beautiful and the devotees even more so.

The community was conceived and developed by your dear disciple Puruṣātraya Swami. He has attracted many devotees to live and work together according to the principles of *daivi varṇāśrama-dharma* that you taught us. Together, they have built a gorgeous temple, a wonderful guest house, and many homes where community members live peacefully and happily.

Trees grow in abundance producing fruits and flowers which are offered to the Deities, Śrī Śrī Rādhā-Vṛndāvana-Chandra. I saw fields where flowers and vegetables were being cultivated. I visited a small *gośālā* where cows are cared for. Some of them had even been saved from the slaughterhouse. The milk from these protected cows is lovingly offered to the deities in the different

preparations you taught us.

This brought to mind a *Śrīmad Bhāgavatam* purport wherein you wrote: “Mahārāja Parīkṣit was the ideal executive head because he knew well how to give protection to the cows (the earth) and the brāhmanas (religious principles), the two pillars of spiritual advancement.” [SB 1.17.20]

It was clear to me that Puruṣātraya Swami was your ideal devotee to lead this community.

Truly, the protection of cows is the greatest *dharma*, or eternal duty, for all human beings.

Gifting a cow is considered to be the best of all charities. Killing a cow is the worst of all crimes. On 28 November, 1976 you emphasized this point to Yasomatinandana Dāsa:

You say “we must have a *gośālā* trust, that is our real purpose; *kṛṣi-goraksya-vanijyam vaiśya karma svabhāva-jam* (Bg 18.44). Where there is agriculture there must be cows. That is our mission: Cow protection and agriculture. And if there is excess, trade. This is a non-profit scheme. For the agriculture we want to produce our own food and we want to keep cows for our own milk. The whole idea is that we are ISKCON, a community to be independent from outside help.”

The goal of Gaura Vṛndāvana is to become an ISKCON community independent from outside help, as you have instructed.

Śrīla Bhaktivinoda Ṭhākura first wrote about *daivi varṇāśrama*. Then Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura preached about its importance. But it was you, Śrīla Prabhupāda, who implemented *daivi varṇāśrama* by educating us to purchase land, protect cows, and demonstrate factual brahminical culture.

Caitanya Mahāprabhu promoted *harināma sankīrtana* as the *yuga dharma*. But along with this *yuga dharma*, you emphasized that *go-rakshya* is the *dharma* for all ages! Why? Because it is the *nitya dharma* of Goloka Vṛndāvana; the eternal lifestyle of Rādhā-Govinda. You wrote, “Lord Govinda is engaged there in herding the surabhi cows as His natural occupation.” [SB 1.11.26]

Your vision was that *sannyāsīs* and *gṛhasthas* live and work together, in the temple or the rural community, to demonstrate *daivi varṇāśrama* that everyone is *nitya kṛṣṇa dāsa*, the eternal servant of Kṛṣṇa. You have given *sannyāsa* a new meaning.

Your ISKCON *sannyāsīs* are also part of the spiritual family. The old idea of *sannyāsīs* living alone far from Vedic society is no longer valid. It has become obsolete by your teachings and example.

Now, everybody follows the four regulative principles, not just the *sannyāsīs*. Every *Vaiṣṇava* lives according to the same principles of renunciation. Everybody goes out to preach. One female devotee even does the fire *yajñas* here in Brazil. My wife and I travel and preach worldwide year after year, as do so many other *gṛhasthas*. And now *sannyāsīs* also remain in one community to do their service.

Śrīla Prabhupāda, you have reduced the difference between *gṛhasthas* and *sannyāsīs*, showing that both are equal when they come to the spiritual platform of devotional service.

Nowadays, *sannyāsīs* also accept *prasādam* cooked by women. Their cloth is washed and ironed by women, and many have female assistants and secretaries to help them with their preaching engagements. This was impossible in previous ages. But by your mercy, Śrīla Prabhupāda, you have taught us *bhagavat dharma*, which decreases the differences based on bodily considerations and increases the understanding that we're all spirit souls. This was your genius.

In 1975, you commented on this point in Melbourne: "My godbrothers criticize me that I have allowed women to live in our temples. This is not done in India. Only *brahmacārīs* can live there. But I have become successful because I have made this adjustment."

You actually attributed your success to engaging women in the same services as men, although this was never done before. And now the number of *Vaiṣṇava* communities is increasing. Here in Brazil, there are five successful rural communities, of which three are organized by *sannyāsīs*.

All glories to you, Śrīla Prabhupāda, who took us out of the bodily concept of life by teaching that every person is the eternal servant

of the Supreme Personality of Godhead, Śrī Kṛṣṇa!

*Your grateful servant,*

Vaiyāsaki Dāsa

Gaura Vṛndāvana, Brazil

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**Tīrthakāra Dāsa**

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Dear Śrīla Prabhupāda,

Unfailing lasting refuge,  
For this life, in between, and the next life,  
*dīkṣā* and *śikṣā* guru,  
With your kind compassion, think of me.  
In general, in this dark age, life spans are short,  
And in particular, there are many life-endangering hazards.  
This body, like a bubble on the surface  
of water, is so fragile.  
However one considers it, death is near.  
So, wherever I, a lowly servant, go or stay,  
I beseech you to grant your protection  
So that there may be no obstacles to my life.  
I supplicate you to guide me on the bhakti path,  
When I journey to the world of the next life.  
With a countenance more beautiful  
than that of celestial beings,  
With a voice more melodious than that of celestial Brahmā,  
With a heart softer than celestial silk,  
Beloved Guru, I offer my *daṇḍavat praṇāmas* to you!  
I pray that, in this life, in the next, and in between,  
I may behold your face and hear your voice,  
In reality, in dreams or in meditative states.  
Please grant me your blessings!

*Your humble servant,*

Tīrthakāra Dāsa

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet.

All your life, you were the most eloquent and successful messenger of Lord Kṛṣṇa. Nobody like you passed so pure and clearly the philosophy of Kṛṣṇa consciousness. You did and keep doing the same prodigious work of spiritual guidance and teaching of philosophy that have always made the great Nārada Muni and Śrīla Vyāsadeva. Without your appearance no one in this world could have known the purpose of existence and awaken his original consciousness. You came to remind us all what we had forgotten: our real identity, our eternal relationship with God and the way to restore it forever. With your person appeared a progressive light structured in wise patterns of behavior that restored the lost order and the sense of what's right and true. Anyone who read your books today is no longer the same (clears his doubts, clarify their ideas and enhances their understanding). The cleansing effect of your illuminating words and thoughtful arguments gradually transforms the consciousness by irreversibly invalidating the false concepts acquired.

You are the ideal of holiness in the form of a teacher, parent, friend and spiritual leader to all who sincerely seek the truth they wish they had.

By an undeserved grace I found you in 1974 in Rome and could serve you personally in 1976 in Vṛndāvana, after being initiated by you twice in France. Since then, your transcendental influence has been causing a profound and inconceivable transformation in my way of thinking and living. Reading you now after so many years carries me across the conventional living without any effort on my part. Just by remembering you, you capture my soul, all the aspects of Kṛṣṇa consciousness that I should take into account and revive my interest into getting better. In your careful way of doing things, I find the keys to faithfully interpret the explanations of your books. Your daily presence in my life empowers my will and encourages me to go after the nectar for which we are always anxious.

On the day of your glorious appearance, I bow down to your lotus feet imploring for your holy blessing.

With immense gratitude,

*Your humble servant,*

Śrī Padāmbuja Dāsa

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Paradhyeya Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. Your lotus feet are the refuge of the whole world and the only hope for the conditioned souls who are drowning in the endless waves of *saṁsāra* without any clue as to their means of rescue.

Your Divine Grace has provided the immaculate path to achieving pure Kṛṣṇa consciousness, which is the very means by which the drowning living entity can realize his eternal blissful relationship with the Supreme Lord, Śrī Kṛṣṇa. Our duty as your disciples is to make sure that your carefully handmade instruments of preaching, ISKCON, the BBT, and BI remain robust and efficient in their purpose of reaching out to every soul and providing leadership for the burgeoning population of Kṛṣṇa conscious souls, eager to fulfil Caitanya Mahāprabhu's mission of spreading the name of Kṛṣṇa to every town and village in this Kali-yuga. So many of your predictions are coming true before our eyes, skyscraper buildings have crashed to the ground, the banking system of the world is on the verge of collapse, food is becoming scarce due to evil machinations of greedy corporations etc. But you have also predicted that your books will become the law books of mankind for the next 10,000 years, which means that the fullest manifestation of the *sankīrtana* movement of Caitanya Mahāprabhu is still to come, *harināma saṅkīrtana yagna ki jai!* Śrīla Prabhupāda, saviour of the whole world, *ki jai!*

*Your useless servant, begging for your glance of mercy once more,*

Paradhyeya Dāsa



Dear Śrīla Prabhupāda,

Please accept the humble obeisances from an unqualified disciple at your lotus feet. All glories to your divine appearance day.

*tvaṁ naḥ sandarśito dhātrā  
dustaram nistitīṛṣatām  
kalim sattva-haram puṁsām  
kaṇa-dhāra ivārṇavam*

“We think we have met Your Goodness by the will of providence, just so that we can accept you as the captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorate all the good qualities of a human being.”

In connection with the above verse I would like to recollect—for your glorification alone—how I met Your Divine Grace in February 1973 while you were visiting Sydney, Australia. The meeting came about completely against my will.

Downtown Sydney 1972: Whenever I would hear the devotees chant, I would be overcome with a feeling of great inner satisfaction. However, when I would come near them I would try to avoid them by changing to other the side of the road as I wasn’t interested in the *Back to Godhead* magazine that they were trying to sell. Situated in a strong enjoying mood, “Godhead” was anathema for me.

Being in gross ignorance, I couldn’t realize the value of this chanting, although—for some reason unknown to me—it fascinated me. Only later on did I realize that this *harināma sankīrtana* was actually your expansion, because you brought this to the West, just to purify the fallen souls and attract them to Kṛṣṇa. So I was to be one of them, but at that time I had no idea.

Sydney, February 1973: One day while out shopping I came across a black and white poster that was pasted everywhere. “This Man Can See God” it declared boldly. Somehow I was intrigued by the profile of the man portrayed with a glowing halo. The poster also announced the date of the lecture.

Out of curiosity (now the chanting that I heard downtown was

manifesting its effect), I decided to attend the talk. Entering the town hall and taking my seat, I saw to my surprise that the Hare Kṛṣṇas were on stage. “Oh no, that’s a Hare Kṛṣṇa program?” I was confused what to do and eventually decided to leave. I felt cheated, because it didn’t mention Hare Kṛṣṇa on the poster.

Just as I was about to walk out, you came on the stage. So I decided to stay on. Soon after, you started to talk. Unfortunately, I couldn’t understand your heavy Bengali accent, but somehow or other I stayed through to the end. When everything was over, the devotees invited everyone to come to a special feast the next Sunday at the temple.

In my mind I decided to give this feast a miss and started to leave the hall.

But it wasn’t over yet! They started to distribute sweets. And what sweets!!! Divine sweets, sweets I had never tasted before. I got immediately addicted to them and by the time I was out of the hall, I must have had about 20 in my pockets.

As an effect of the purifying impact of the chanting, lecture and sweets, I changed my mind and did attend the feast the next Sunday at the temple. This time the motivation was not so much curiosity but to get more of this wonderful sweet.

Entering the old, derelict building that was the Sydney Hare Kṛṣṇa temple, I felt I stepped into a completely different world that I had never experienced before. The sound of the music, the colours, the smell coming from the kitchen, the burning incense, the friendly devotees—all was just completely overpowering to my dull materialistic senses. And miraculously I felt at home.

After some time you came and conducted an initiation ceremony. When the *yajñā* was over a devotee told me to go inside the temple for what he called “arti”. By that time, the small temple was completely packed with people. You were already lecturing. Again I couldn’t understand much. But what attracted my attention more was a disciple who was fanning you through the entire talk, which lasted a long time. I felt sorry for him and expected his arm to fall off any moment!

At 7pm the conch shell sounded and the *arati kīrtana* started. All

the devotees were dancing exuberantly before a black, round eyed statue, that I thought was an Indian version of a totem pole. Now I really couldn't figure anything out anymore. Completely bewildered, I asked myself, "What I am doing here?!"

Fortunately relief was near. When the *kīrtana* was over they asked us all to sit down and then we were served this most heavenly feast—sweet rice, *halvah*, *gulab jamuns*, *samosas*, *subjis*, *puri*, strawberry nectar drink, etc., etc... I partook to my heart's and stomach's content of this wonderful food.

By about 9pm, I struggled out of the temple completely intoxicated by the afternoon's divine experience. I had a huge dose of your mercy and that started me off on a spiritual journey that is still continuing today.

Dear Śrīla Prabhupāda, this is your Kṛṣṇa consciousness movement. "Stay High Forever". You brought this gift to us out of your causeless compassion for the fallen souls of this *Kali-yuga*. No one has ever been so selflessly merciful as you. I was going down a dead end street, with no hope to ever come out again. But, *golokera prema-dhana*, *hari-nāma-saṅkīrtana*, you brought this divine sound from *Goloka* that entered my ears and re-awakened my soul to its *svadharma*.

Reflecting on all this I can only bow down in gratitude to your divine lotus feet and beg you to keep on being compassionate to me and always let me stay in your service. Please forgive my shortcomings. I am a soul, sold out to you, however I maybe struggling against *Māyā*.

*Your lowly servant,*

Śrīniketana Dāsa

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Parātpara Devī Dāsī

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Dear Śrīla Prabhupāda

The mercy of Kṛṣṇa's devotees who are your disciples is a most amazing legacy that you have given to me. I have been astounded by the love and dedicated service that they continue to offer in your name, each day over the past 47 years.

I remember you daily in the lessons you taught me: how to rise; how to bathe; how to guide Kṛṣṇa's children; how to interact with my husband; how to prepare, offer, and eat *prasādam*. The list covers all aspects of my life even though I do not live in an ISKCON community.

You showed us how to offer compassion and encouragement when the influences of Kali-yuga have beaten down our enthusiasm. One day at the SeaTac Airport, with my book bag full, I slumped into what was called the family lounge and emptied everything out to get sorted, an avoiding tactic that rationalized my lack of enthusiasm. As I re-packed my bag, a piece of coconut from Lord Jagannātha's Ratha-yātrā came tumbling out—just raw coconut, now a bit dried-out and nibbled at. When I held that piece of coconut and smelled it, I thought of how precious it was to have such vivid attachment to a small piece of coconut. Then I came to my senses and tears filled my eyes. It's not coconut; it's Lord Jagannātha's direct *prasādam*, direct mercy. It was a small moment that helped to shift my consciousness and get me back out to the air terminal concourse to distribute your books.

I still have that piece of coconut, and carry it with me every day. It reminds me of your mercy again and again.

Thank Kṛṣṇa for you, my eternal guru and father.

Parātpara Devī Dāsī

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### Darpāda Dāsa and Dānakeli Devī Dāsī

---

Spiritual master of all / A fact known but by few  
The most dear of the dear / Śrī Jagad-Guru!

O ocean of mercy / Truth old yet so new  
Catch hold of thy feet / Śrī Jagad-Guru!

Śrī Saraswati's order / To broadcast His news  
Only you could succeed / Śrī Jagad-Guru!

Blinded by lust / The truth hidden from view  
You've forced our eyes open / Śrī Jagad-Guru!

From hippies to happies / No other but you

Could make sane men of madmen / Śrī Jagad-Guru!

Bogus *sādhus* and swamis / All exposed now by you  
You've saved us from darkness / Śrī Jagad-Guru!

What we have forgotten / What you always knew  
Loving service to Kṛṣṇa / Śrī Jagad-Guru!

To repay you, O Master / That, no one can do  
Must spend our life trying / Śrī Jagad-Guru!

Forgive me O Master / My path not as true  
Please lend me your strength / Śrī Jagad-Guru!

Another day passed / Yet a decade, or two  
To be close at your feet / Śrī Jagad-Guru!

*Your most unworthy disciples,*

Darpāda Dāsa and Dānakeli Devī Dāsī

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### Sukhada Devī Dāsī

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Peace they are crying in so many places  
In the news, on TV—myriad miserable faces  
Car crashes common in this “breakneck civilization”  
There’s no lack of fighting—nation against nation

Our water, the air we breathe in dire jeopardy  
As the ignorant spew poison from their great industry  
Our children exposed to unlimited vice  
Beckoned by lust—“Come, let’s go roll the dice!”

Yes, Kali is here and doing quite well  
We watch as our world becomes living Hell  
There’s one hope you say—can you tell us some more?  
An oasis in this desert? Go on we implore.

The mercy has come raining down from above  
Hark! Enter Prabhupāda! To inspire divine love  
Sing the names of the Lord—He’s there on your tongue!  
Chant, dance, and feast from the old to the young

There's one master proprietor—Kṛṣṇa's His name  
The enjoyer of everything—He has claim to all fame  
Kṛṣṇa you told us—He's Supreme—Our best friend  
The threshold of love—where all desires end

The cacophony of confusion you've at last set to rest  
Take shelter of *kīrtana*, and many a fest  
Kick out the *anarthas*, bring in Kṛṣṇa *prema*  
Read *Bhagavad-Gītā*, your desires will be tamed

You have unveiled the Windows to the Spiritual World  
Lord Caitanya's mercy you've helped to unfurl  
Your pure love for Kṛṣṇa brought us to His feet  
Serve selflessly you say and someday you'll meet

Everyone's a servant—there's no lust or greed  
*Bhakti* emanates from every thought, word, and deed  
My dear Śrīla Prabhupāda—eternally chanting  
We'll put our trust in you—your glories we sing

You've done the impossible—by washing the coal  
It's true we're still washing but we'll reach the goal  
Follow your plan—treat the cow as our mother  
This is the Peace Plan—there isn't any other!

The debt that we owe you we can never repay  
Give His message to others the only possible way  
Bring the sad, confused souls to your merciful glance  
The House All Can Live In—to chant, feast, and dance!

Sukhada Devī Dāsī

### Ānandamaya Dāsa

---

Dear Śrīla Prabhupāda,

As I was searching for inspiration to write this, it occurred to me that there is no lack of inspiration anywhere—that inspiration is coming from every quarter. This is because everything rests in Kṛṣṇa and nothing is apart from Him.

Therefore, we should be able to find spiritual inspiration at every step, in every circumstance, from within and without. I was able

to analyze two basic types of inspiration, or impetus, for our spiritual advancement.

One is a “pulling,” or positive type, represented by the guru, and the other is a “pushing,” or negative type, represented by the material energy. We say that we are getting the “hard kicks of *māyā*”—this type of impetus is a pushing force for our spiritual advancement. But by far the superior type of impetus, which can truly be called inspirational, is the “pulling” type, represented by guru.

Guru gives us the path by which we may quickly surrender unto the lotus feet of the Lord and his devotees and thus quickly get free from the entanglement of the material energy. Guru is beckoning—come and enter the divine, eternal plane of Kṛṣṇa consciousness, free from illusion and here you will find real satisfaction and happiness. And it is for this, Śrīla Prabhupāda, that I am ever-indebted.

*Your lowly disciple and servant,*

Ānandamaya Dāsa

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### Bhagavat Āśraya Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

You once commented that, rather than fine and flowery words of praise and glorification on his appearance day, one’s love for one’s guru will be truly shown by the degree to which one dedicates oneself to preaching the mission of Lord Caitanya.

Hankering to be a preacher, time and bitter experience have shown that the achievement of such a service is very, very difficult. My happy lot is therefore, with the passing of the years and the loss of youth, to have developed a deep and abiding awe and reverence for your achievements.

You state in the introduction to your book *Kṛṣṇa: The Supreme Personality of Godhead* that this whole world is like the battlefield of Kurukshetra. On every battlefield there are always donkeys. They are engaged in a wide range of menial services such as carrying

water and food, medicine and dressings, weapons and munitions, even dispatches; as well as the bodies of wounded or dead soldiers.

Very puffed-up and deluded by pride, I imagined being a preacher on this battlefield. But these days, I am somewhat relieved and delighted to say that I understand if I can, indeed, learn to act just like of one of those humble donkeys, perhaps I will have some value in your service.

All glories to Your Divine Grace.

*Your worthless servant,*

Bhagavat Āśraya Dāsa

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Jīvanusadhi Devī Dāsī

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*om ajñāna-timirāndhasya jñānāñjana-sālākayā  
caṅsur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances in the dust of your lotus feet.

All glories to you whose kindness and mercy is unlimited.

Not long ago, in our morning *Śrīmad Bhāgavatam* class, we read this verse:

“O best among the *brāhmaṇas*, those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.” (SB 3.7.36)

Every day the *Śrīmad Bhāgavatam* reminds us of the unfathomable kindness and causeless mercy you are bestowing upon us needy and lost conditioned souls who have been suffering in ignorance for too long. We are forced to meditate on the incredible sacrifices



you made to have your transcendental literatures, like *Śrīmad Bhāgavatam* available for the benefit of the whole world.

You are always thinking of the welfare of others because you are free from all selfishness and material desires. You are capable of giving the greatest gift, love of God, to others because you are a true lover of God. Lord Kṛṣṇa is in your heart and you are in His. Kṛṣṇa's happiness is your only interest and your happiness is His concern. You know the Lord's innermost desires and want nothing more than to fulfill those desires.

*sādhavo hṛdayaṁ mahyaṁ  
sādhūnāṁ hṛdayaṁ tv aham  
mad-anyat te na jānanti  
nāhaṁ tebhyo manāg api*

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.” (SB 9.4.68)

Without you in our life, Śrīla Prabhupāda, all was dark and meaningless. You came and gave us life, value and truth, even without our asking.

Without you in our life we were going mostly in the direction of hell. You came and saved us from the most dangerous type of fear, making the unfortunate most fortunate, even without our knowing.

Without you in our life we were confused, dejected and wandering aimlessly. You came and gave us true happiness, peace of mind and direction, even without any qualification. We are unable to repay such mercy and kindness, yet we have a growing desire to somehow or other try. We hope and pray we may give up our selfishness, think of the welfare of others and become useful instruments in your mission.

“May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing *bhakti-yoga*, for by accepting devotional service they will think of each other's welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.” (SB 5.18.9)

Thank you, Śrīla Prabhupāda, for all the mercy you continue to give us needy souls. Seeking eternal shelter at your lotus feet.

*Your servant,*

Jīvanūsadhi Devī Dāsī

### Lāṅga-gaṇeśa Dāsa

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

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

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin itī nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

My dear Śrīla Prabhupāda,

In my past tributes, I have focused on the services that I have had the glorious privilege of participating in as a result of your intervening in my materialistic life. I hesitate to do so again. Instead, I am moved to glorify the unique characteristic of your uncommon and highly personal compassion that you bestowed upon me on your visit to Miami in 1975.

I have read many accounts of your personal exchanges with my various godbrothers and god-sisters over the last 38 years and, especially, recently. I am certain that we all share the common belief

that our individual exchanges with you were significantly “unique and special,” for this was and is the nature of your personality and compassionate empowerment.

Despite this understanding and conviction, my realization is that you gave me something during our ‘personal’ time that no one else has ever mentioned in describing their interactions with you. I want to describe this personal experience to you, and remind you of how dear and heartfelt your magnanimous revelation has been to me:

As you already know, I have been developing my relationship with *caitya-guru* since I was very young, but he was known to me as the “Holy Spirit” due to my Catholic upbringing. In my search for similarly-inclined “seekers”, I had joined this ISKCON of yours just the previous year, and had come to the Miami temple on Gaura Pūrṇimā of 1974—the very day that Their Lordships Śrī-Śrī Gaura-Nitāi were installed. Certainly, it was a most benevolent mercy of Their Lordships to allow me Their grand association from the very beginning!

Considering that my most “useful” recent experience that could have been dovetailed into a valuable service to Their Lordships and the temple’s needs had been my military service, I volunteered to participate in the undermanned “temple guard” program which was headed by Caitanya Jīvan Dāsā. As such, this was my occupation and service at the time of your visit in 1975.

Needless to say, *your* personal protection took precedence over all previous considerations during your visit, and so, the specifics of the guard shifts and areas of concern were adjusted accordingly. My service area became the exterior perimeter of wherever you were at *any* given time; while Caitanya Jīvan would be your personal bodyguard always remaining close by you at all times.

During your visit you gave several classes which I was unable to attend due to my responsibility to screen anyone entering the area as, generally, most of the classes were held under the shelter of the banyan grove due to which we embraced the name ‘New Naimiṣāranya Forest’. During one such class, I actually temporarily abandoned my responsibility to ‘maintain a perimeter’ and I drifted into the back of the group to hear the class first-hand (instead of listening to tapes later), although my eyes kept roaming the perimeter for intruders. I had started to feel complacent because

I couldn't hear your message directly with everyone else; and my frustration overcame my sense of responsibility.

Later that evening, after you had "retired" to Abhirāma's house and I was outside walking my "beat" along the side property lines and in the front along the street, always aware and focused on every passer-by to ensure your safety, I took an opportunity to sit on a curved concrete bench in front of the house where I could see down the road in both directions.

As I sat there during dusk at about 6–7pm, it began to darken. Glancing down first to the right and then to the left, I suddenly realized that there was someone coming from the direction of the house on my right. Swinging around, I saw you walking along the side of the house toward me. Having just checked the front and seeing that it was an "all-clear," I immediately dropped to my knees and briefly offered my obeisances to you.

As I began to raise my head, there were your feet right in front of my face; I was astounded! You were sitting at the end of the bench that I had just vacated. Still on my knees, I asked, "Śrīla Prabhupāda, how may I serve you?" You responded matter-of-factly: "Sit here!" while patting next to you on the bench. Hesitantly, I complied with your request while going on checking the perimeter to verify that your safety was still assured. As I again turned to you, you asked, "So, what do you think?" My mind clamored for perspective as I blurted out, "Śrīla Prabhupāda, you have given us something very wonderful, I wish that I could attend all of your classes." Then you responded, "I saw you in the back of class today, but you left." I explained that I had neglected my service to attend the class but had then realized that by neglecting my service, I could not truly hear and was increasing the risk against your safety. So you said "That is hearing".

Then the 7pm pre-*ārātrika* offering began. We could hear the *pūjārī* ringing the bell as the prayers were being offered. Śrīla Prabhupāda, you said "What is that?" I replied, "It is the 7 o'clock *bhoga* offering." After listening for a minute to the bells softly tinkling a few times, then stopping only to begin again, this time more vigorously, then tinkling softly a few more times before stopping again, you told me the most valuable thing that I have learned in my life. Śrīla Prabhupāda, you said, "That sound is the sound of Kṛṣṇa's footbells; He is running and hiding from his girlfriends under the banyan trees—like *that!*" I

immediately strained to memorize the tune, the rhythm and pauses; the imprint of His (Kṛṣṇa's) technique of running, ducking behind a bush for a moment, then running again trying to not be discovered... and I was overwhelmed by the depth of this realization.

Then you broke my reverie with a question: "What is that place?" I saw your cane pointing at the house directly across the street from Abhirāma's. Recognizing the sign beside the door, I announced matter-of-factly: "Śrīla Prabhupāda, that is the *Māyā* House!" You then dropped your cane sharply down on the flagstone pathway under our feet, exclaiming dramatically: "Just see! We are on the *safe* side!" With that, you stood up abruptly saying, "Hare Kṛṣṇa." And you turned, beginning to walk back to the house.

Glancing up and down the street as I had been doing all the while, and making sure that your path back to the side gate was safe, I immediately dropped down to place my head at the very spot where your two lotus feet had been during our conversation and again offered my obeisances to Your Grace in the dwindling light. As I rose up quickly to go on verifying that you were safe, I saw four people simultaneously duck below the windowsill inside the house. Standing quickly, I saw that it was Abhirāma, who was running half-crouched toward the backdoor followed closely by his wife Śrutirupa, Caitanya Jīvan, and finally your cook (whose name I can't remember).

Astonished, I realized that you had surely *told* them, Śrīla Prabhupāda, to stay inside because you wanted to speak to me alone—that was the only explanation for this behaviour from the others! I frequently contemplate this special visit—the ONLY personal interaction between us—with deep humility and wonder. Your unique position in our *paramparā* did not warrant such a personal effort on your part; but your perception of my need inspired your causeless mercy. Thank you so much for this personal attention.

When I chant my rounds, I don't always remember but I strive to meditate on the soft sound of Kṛṣṇa's footbells tinkling in the banyan forest of Naimiṣāraṇya as He discovers evermore hiding places to observe His devotees who seek His company.

"Śrīla Prabhupāda, you have given us something very wonderful..."

Hare Kṛṣṇa!

*Your servant in separation and discovery,*

Lāṅga-gaṇeśa Dāsa

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**Mṛtyuhara Dāsa**

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

I do not know for how long I will be able to write a Vyāsa-pūjā offering for your glorification.

When I joined your mission in 1974, everything was so simple, no problem with your instruction, no problem with devotional service, no problem with *sankīrtana*, no problem with material energy, everything was going well, so beautiful those years.

Only now, I understand your determination on instructing us, with so much strength and so much seriousness. I am not a serious disciple, I do not understand even now the value of the human form of life, but I hope to always be bound to your instructions life after life.

I do not know if this body, that is now becoming old, will be able to be with you and serve you again in the same spirit that I used to do in previous years.

I pray for your help, Śrīla Prabhupāda. Help me, help me, help me to win the battle with this material energy. This material energy is so strong, how it is possible for me to overcome the strength of *māyā*? Only if you can cast your eye on me for a second, I will be satisfied and I will get new strength for fighting against *māyā* again.

For many reasons I never met you personally, but at that time I was satisfied with my service and did not feel the need to meet you personally. I was following your instruction and everything was going very well in my spiritual life.

Twice you came to Europe when I was trying to serve you in Italy. I remember very well when you came to Paris how everyone was

very excited to leave from Italy to go to Paris to get your association. I agreed to stay back and send other devotees to relish your divine association.

After a few years you came to Europe again to visit London in 1977, and everyone was very excited to relish your divine association again. But I also lost this opportunity I let other devotees go to meet you and this was the last chance for me.

But now I need you so much. I very much need your help. I cannot make it without some special mercy from you. Now I am feeling lost. When I missed your personal association, I did not feel as bad as I do now. Now I search for your glance, I search for your word, I want to hear your *bhajan*, I want to be with you on a morning walk, I have a desire to hear from your voice only once: “Thank you, Mrtyuhara, for your service.”

I am lost in this material word, I am lost in the powerful strength of *māyā*, please help me to take service at your lotus feet.

Śrīla Prabhupāda, please forgive my offences that I commit to your instructions and I hope that this useless devotee can again be on the battlefield to serve your mission.

Mrtyuhara Dāsa

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### Rucira Devī Dāsī

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Dearest Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to you and your glorious ISKCON movement!

You wrote, in the one letter that I received from you, that the debt to the spiritual master can never be repaid. Over the years I have begun to understand this. How can you repay someone who has saved you from the worst calamity—death—and put you on the path of deathlessness?

You left the holy *dhāma* to come to this *mleccha desh*, armed with your spiritual master’s order and your firm faith in the holy name and the *Śrīmad Bhāgavatam*. What a heroic thing to do at 70 years of age. You have shed thousands of gallons of blood to save us

and transplant ancient Vedic culture in this materialistic place. Indian people are surprised to see your “dancing white elephants” taking up their culture, as they are moving away from it. One Indian student, in Cincinnati, told me that we make her feel ashamed that she has given up her culture when she sees your devotees.

Most of all Śrīla Prabhupāda, you have given us a life! What would I personally be without your mercy? You planted the *bhakti lata bija* in my heart and taught me how to care for it. Your books are the instruction manual for this plant. Even after your departure you are always there to encourage or chastise when it is necessary to keep me on this path.

Thank you Śrīla Prabhupāda! I will never be able to repay my debt to you, but will beg to keep trying till my very last breath. Please accept this humble offering in the dust of your lotus feet!

*Your forever grateful servant,*

Rucira Devī Dāsī

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### Satyarāja Dāsa

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My dearest Śrīla Prabhupāda,

All glories to you, O supreme servant of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. You remain the center of my universe, even if I have repeatedly proven myself unworthy to be in the same solar system as Your Divine Grace.

Today, on your Vyāsa-pūjā day, I meditate deeply on what it means to “keep Prabhupāda in the center,” an urgent concept repeatedly called upon in contemporary ISKCON circles. Keeping you in the center brings to mind two modes of living, one egocentric and the other theocentric, that is to say, one with “me” in the center and the other with God (or His pure representative) occupying His rightful and primary place.

These two modes of living can easily be analogized with certain concepts in astronomy, i.e. geocentric and Copernican models of the universe. Initially, people believed that the Earth was the orbital center of all celestial bodies. Thus, many ancient civilizations assumed that the sun, moon, stars, and so on, circled the Earth, and



this theory was prominent until well beyond the sixteenth century. Naturally, since *we* are inhabitants of *this* planet, we felt that it *must* be the center of all that exists. This is an egocentric view run amok.

In 1543, the geocentric model was challenged by Copernicus, who wrote that in fact all planets revolve around the sun. Soon after, Galileo taught this same notion, which became known as Heliocentrism. Nonetheless, old habits die hard as they say, and the Earth was still largely viewed as the center by those in authority. Interestingly, it was the Church that was most resistant to the newfound data proclaiming the sun's centrality. The institution that was supposed to stand for truth would deliberately suppress new information, all because it wanted to protect its prior assertions and its defective understanding of scripture. Eventually, however, it had to accept the Copernican model, for this is the view that clearly tallied with perceivable reality. Analogically, this is theocentrism.

Śrīla Prabhupāda, whenever I have strayed as your disciple—or whenever other devotees faltered or ISKCON took missteps as an institution—it was always because you were not acknowledged as “the center,” or because we willingly moved away from your gravitational pull. It is the gravity of the sun, we are told, that pulls on the planets, keeping them properly revolving in their orbits. In the same way, Śrīla Prabhupāda, it is you—and only you—who keep us fixed in devotional service. It is your “gravity,” from the Sanskrit word *guru* by way of the Latin *gravis*, that reminds us to be like you—to be “heavy” with knowledge, thus affording us the wisdom to continually and meaningfully rotate around your lotus feet.

In this world, the various seasons are generated by a combination of two factors: the Earth's axial tilt and its distance from the sun during intermittent periods. Similarly, I have seen repeatedly that in devotional life, our “cold” season comes when we neglect your instructions and your service, while all warmth and light come from acknowledging you as the center—as the *jagad-guru* for the Age of Kali.

The sun, let us remember, is the source of light, heat, and power—all of which are crucial for life on earth. I dare say that for devotees in ISKCON, your centrality is equally vital: there is no way to retain our devotional light, the fire or passion of our service, and the potency to continually chant the holy name, without submission to Your Divine Will, without remembrance of your paramount position.

Significantly, the sun rises in the east, and when I think of your early *līlā* in India, where you “arose” in this particular incarnation, I am reminded of your childhood as a servant of Śrīmatī Rādhārāni; how you played *mṛdaṅga* and put on simple Ratha-yātrā festivals as a young boy; your studying English, economics, and philosophy in school, preparing you for your mission in the West; Narendrajī introducing you to your *guru mahārāja*; initiation in 1933; starting *Back to Godhead*; founding the League of Devotees; writing your initial three volumes of the *Bhāgavatam* and *Easy Journey to Other Planets*; living at the Rādhā-Dāmodara temple and receiving inspiration there; your dedication to the *paramparā*; taking *sannyāsa* and fully embracing your mission to preach in the English language, as ordered by your Master; interacting with Sumatī Morarjee and making plans to sail West; and countless other pastimes too numerous to mention. I can truly see you as being like the rising sun, which is the ultimate purifying force of the universe.

It is this lifetime of preparation that facilitated your mission, enabling you to teach us the importance of glorifying Kṛṣṇa. And as the *Bhāgavatam* (12.12.48) says: “When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.” This clearly points to your purifying potency as the sun—as the central force—of the Kṛṣṇa consciousness movement.

And what to speak of your *līlā* after leaving India? *Jaladuta*. Butler, PA. The Bowery. 26 Second Avenue. Allen Ginsberg. San Francisco. Montreal. Los Angeles. The Sunday Love Feast. England and The Beatles—with the *mahā-mantra* becoming a household sound vibration. The *Kīrtana* Revolution. ISKCON centers around the world. Huge projects in Māyāpur, Bombay and Vṛndāvana. Thousands of disciples. Farm communities. *Prasādam* restaurants. Large festivals, especially Ratha-yātrā, in every major city. Life Membership. Countless lectures, tapes, CDs. Circling the globe numerous times. The art department. The Bhaktivedanta Institute. The Bhaktivedanta Charity Trust. The Bhaktivedanta Book Trust. And your books—ah, your books—those precious tomes that continue to change hearts. And it goes on and on.

You are clearly the sun of our lives, Śrīla Prabhupāda, but, unlike the sun, you are *only* beneficial, fully positive, without any negative

aspect. I highlight this fact because the *Bhāgavatam* (2.3.17) tells us: “Both by rising and by setting, the sun decreases the duration of everyone’s life, except one who utilizes his time by discussing topics of the all-good Personality of Godhead.” Thus, like the sun, in your latter *līlā* you settled in the West to establish your movement. But rather than diminishing our duration of life in any way, you gave us eternal life by reminding us that we are not our bodies and by giving us the process of Kṛṣṇa consciousness. You allowed us to realize these truths for our own eternal benefit. Indeed, you taught us to be theocentric as opposed to egocentric, and by so doing to shine our light on the entire cosmos.

*Your servant,*

Satyaṛāja Dāsa

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### Tridaṇḍī Dāsa

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

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

Dear Śrīla Prabhupāda,

Please accept my most humble and respectful obeisances at your divine lotus feet. Your glories are endlessly spreading all over the three worlds.

In this particularly fortunate and glorious day, while your advent amongst us is commemorated through this Vyāsa-pūjā’s offering, I can again freshen my realization of how amazingly privileged I am in having received this unique opportunity to come in contact with your Divine Grace.

If you had not come how would I have known the reason for my life and its ultimate purpose?

Right now, at this very moment, just to survive I’d be struggling in agony, up and down within this dark world of death in different species of bodies. Because, as you’ve shown us by opening our eyes with your torch of knowledge, no matter

what position we may occupy in this material world, higher or lower it all boils down to “hard struggle for existence.” Deeply sunken in ignorance I’d be strangled by the ropes of *māyā*, repeatedly beaten between the anvil and the hammer of so-called joys and sorrows and, if still endowed with a glimmer of human consciousness, screaming for help.

And Your Divine Grace has come. The Supreme Personality of the Servitor of Godhead.

The same *Māyā* Devi bowed in front of you and, per Śrī Kṛṣṇa’s order, under the benediction of the holy names *Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma, Rāma Rāma Hare Hare* emanating from your lotus mouth, she drew back her tremendous deceiving power.

The light took the place of darkness, and the International Society for Kṛṣṇa consciousness made its appearance showing its form as Lord Caitanya’s tree, with Your Divine Grace as part of his trunk and with the ripe fruits of love of Godhead copiously hanging from its branches.

Then Your Divine Grace called, inviting everyone, “Please come and take—it’s free!”

Many have answered to your call and have left this place of sorrow to enjoy those fruits in the wonderful association of Your Divine Grace.

By your mercy, through your example, your teaching and instructions you’ve planted the seeds of those fruits in the heart of those fortunate souls and have asked them to go out and call more and more souls to join the association and enjoy the same fruits and receive the same seeds of love of Godhead.

In no time, your ISKCON movement has sprouted out and is growing at an amazing pace, even today, it keeps spreading its transcendental influence all over the world.

You are the embodiment of pure devotional service without any tinge of material desires, including desire for fruitive activity and empiric speculation and as such the Absolute Truth, Śrī Kṛṣṇa the Supreme Personality of Godhead, completely reveals Himself to Your Divine Grace.

You're *Jagad-Guru*, the perfect *mahā-bhāgavata* devotee. By obtaining your association, all the conditioned souls of the universe can at once become free from the clutches of illusion.

Under the direct order of your extraordinary spiritual master, endowed with superlative spiritual intelligence and farsightedness you have, with perfect realization, embedded in your Divine Grace's transcendental literature, all that has to be known.

Your books *Bhāgavata* are not different from Your Divine Grace.

"There are two types of *Bhāgavatas*, namely the book *Bhāgavata* and the devotee *Bhāgavata*. Both the *Bhāgavatas* are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles.

A devotee *Bhāgavata* is as good as the book *Bhāgavata* because the devotee *Bhāgavata* leads his life in terms of the book *Bhāgavata* and the book *Bhāgavata* is full of information about the Personality of Godhead and His pure devotees, who are also *Bhāgavatas*.

### ***Bhāgavata* book and person are identical.**

The devotee *Bhāgavata* is a direct representative of Bhagavān, the Personality of Godhead. So by pleasing the devotee *Bhāgavata* one can receive the benefit of the book *Bhāgavata*. Human reason fails to understand how by serving the devotee *Bhāgavata* or the book *Bhāgavata* one gets gradual promotion on the path of devotion.

But actually these are facts explained by Śrīla Nārādadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Śrīla Nārādadeva. These are the miraculous effects of the association of *Bhāgavatas*.

And to understand these effects practically, it should be noted that by such sincere association of the *Bhāgavatas* one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord.

The more progress is made in devotional service under the guidance of the *Bhāgavatas*, the more one becomes fixed in the transcendental loving service of the Lord.

The messages of the book *Bhāgavata*, therefore, have to be received from the devotee *Bhāgavata*, and the combination of these two *Bhāgavatas* will help the neophyte devotee to make progress on and on.” [SB 1.2.18, purport]

We should never forget that your unparalleled books contain the lifeblood that streams through the trunk of Śrī Caitanya’s tree and that without their flowing the branches will die and the fruits will dry, together with our preaching effort, no matter how thick branches we may think we are.

Far from us the offensive idea that we can receive and distribute mercy on our own merit, or worse, taking it directly from the *paramparā*’s great *ācāryas* or from the supreme source Śrī Kṛṣṇa, bypassing or diminishing the absolute importance and necessity of your presence and your causeless mercy.

Without keeping Your Divine Grace always in front of us by distributing your transcendental books and by offering anyone the opportunity to nourish their real self by absorbing your pure Kṛṣṇa consciousness, everything would be reduced to a farce, a sort of poor imitation of a transcendently advanced institution; a so-called one, spiritual, only in name but not in fact.

Dear Śrīla Prabhupāda, for sure we all know that the prime duty of this ISKCON movement is to promote and distribute your books because your Divine Grace is effectively fully present there, so much so that anyone, simply by reading them, can truly consider himself as sitting in the shelter of your lotus feet, protected from the fierce and terrifying waters of the ocean of material existence.

Most dear Śrīla Prabhupāda all that I want is to associate with you and serve Your Divine Grace, life after life.

Let me take advantage of this holier among all days and renew my humble prayer to their Lordship Śrī Śrī Gaura-Nitāi, the most magnanimous form of the Supreme Personality of Godhead: Please never let this poor soul, forget Śrīla Prabhupāda, even for a moment. Please, let me remember forever His teachings and His instructions,

while I engage myself in trying to spread around, at the best of my capacity, the glories of my most merciful master Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace A.C. Bhaktivedanta Śwami Mahārāja *Jagad-Guru Śrīla Prahupāda*.

Śrīla Prahupāda *ki jaya!*

*Your humble servant,*

Tridaṇḍī Dāsa (Narakāntaka Dāsa)

Italy

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### Jagannātheśvari Devī Dāsī

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Dear Śrīla Prabhupāda,

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

While suffering the loss of your physical presence, we also enjoy your spiritual presence, especially when we take shelter of your transcendental sound vibration in the form of recorded classes, conversations, and *bhajans*. Sometimes I listen to your voice for hours on end and I remember how you were always speaking about Kṛṣṇa, from morning to night, without cessation. After a short rest, you would get up at about 1am, when everyone else around you was sleeping, and you would immerse yourself for hours in *Śrīmad Bhāgavatam*, writing your translations and purports to enlighten the world. Then for the rest of the day you would be simply absorbed in sharing this transcendental knowledge verbally with your disciples and with anyone else who was fortunate enough to attain even a moment of your association. In this way you were living *Śrīmad Bhāgavatam*.

There is the book *Bhāgavata* and the person *Bhāgavata*, and you were the most beautiful living example of the person *Bhāgavata* that anyone could imagine. Your daily schedule bears testimony to this. Whether on your morning walk, giving class, meeting with disciples, taking your massage, meeting with guests, travelling, or attending preaching engagements, you were always talking about Kṛṣṇa, either directly or indirectly, and uplifting everyone who came in contact with you with transcendental knowledge. You had no other business, no separate interest. And you were so empowered

by the Lord that you continued tirelessly in this way, day after day, with very little sleep, at an advanced age of life.

As we ourselves are ageing, we can appreciate more and more, with wonder and amazement, your selfless sacrifice and how much you gave to the world at such an advanced age. While we cannot possibly try to imitate you, we can still try in some small measure to follow in your lotus footprints. In this way we may be able to please you and thus perfect our lives.

When I retire from family life and become an old-age pensioner, I don't want to spend my time sitting around and reminiscing about the 'good old days'. I pray to make use of this opportunity, with whatever life and breath is left in this body, to take up your family business and follow in your footsteps, by studying your books and distributing to others what you have given to us, either by speaking or writing or book distribution, in whatever way is possible.

Please bless us, Śrīla Prabhupāda, that we may finish our lives by imbibing your mood and doing something to assist you in your transcendental mission to deliver the fallen souls of this age. Please lift us up, dust us down, and make us useful to you in whatever way you think fit.

Begging to remain your footsoldiers, on behalf of my husband and family,

*Your unworthy daughter,*

Jagannātheśvari Devī Dāsī

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### Drutakarma Dāsa

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Dear Śrīla Prabhupāda,

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

A few weeks ago, I was in Māyāpur and I visited Caitanya Maṭha. There I went to the *samādhī* of your guru mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, surrounded by beautiful flower gardens and trees. It was a sunny, cool day in early Spring. Hardly anyone was there. I recalled that on August 6, 1965, you



visited this place, just before you boarded the ship Jaladuta, to begin your voyage to New York, carrying out the order of your guru mahārāja to preach in the Western countries. I very much like visiting places you have visited.

Meditating on your presence here, I prayed that I might remain a worthy disciple of Your Divine Grace, and follow in your footsteps, at an appropriate distance, continuing, in whatever small way I can, to assist you in your special service to your guru mahārāja.

*Your grateful disciple,*

Drutakarma Dāsa

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Śrīmāyā Dāsa Adhikārī

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To His Divine Grace A.C Bhaktivedanta Swami Prabhupāda,

You are the first and only guru that I ever met.

This was February 25<sup>th</sup> 1975. I was a new *bhakta* and you came all the way to Miami, a remote village, to give us your mercy. I will never forget getting up from my obeisances and seeing your smiling face and lotus eyes. You were truly transcendental. Just by your appearance, my entire life changed for the better. You came to me in my dreams and gave me valuable future instructions! I actually dreamt of my initiation 11 months later, on January 1976. You and only you are my guru and I refuse to let you go from the core of my heart. I was totally unqualified, but I had to get your mercy! My entire life is based around your divine instructions. Please forgive all my offences at your lotus feet and my offences to my godbothers and godsisters.

*The most fallen,*

Śrīmāyā Dāsa Adhikārī

## Āśālatā Devī Dāsī

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

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

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet again and again.

Today is a very auspicious day: it is your appearance day. I want to glorify your glories but don't know what to say because your glories are beyond words.

You are a great devotee of Śrī Śrī Rādhā Kṛṣṇa. You started serving Kṛṣṇa since childhood and kept on serving.

Not only did you personally serve Kṛṣṇa, but you made thousands and thousands of people serve Kṛṣṇa all over the world. Because of your sincerity to spread Kṛṣṇa consciousness all over the world, this is the result.

Today ISKCON has temples in over 160 countries and continues to grow. It is amazing.

In Russia, where saying the name of God was not allowed for a long time, so many devotees have been made and so many temples have been opened. It is because your lotus feet touched the land of Moscow.

Even in China, where most people are atheists, ISKCON temples have now been opened. It is all because of your potency, Śrīla Prabhupāda.

In ISKCON, Śrī Śrī Rādhā Kṛṣṇa are being served very elaborately. So many offerings, so many *āratis*, daily dressing of the deities, flower garlands, and *abhiṣekas* are happening throughout the world. Kṛṣṇa must be very happy. Nowhere else is this service being done to such high standards. This is only because of you, Śrīla Prabhupāda.

To propagate Kṛṣṇa consciousness, you dictated books in the middle of the night, answered letters, met people, managed devotees, gave lectures, interviews and instructions, did *pandal* programs and opened temples. All of this is inconceivable.

Thank you for accepting and keeping me at your lotus feet. You gave us an ocean of mercy, even though we were not expecting it or qualified for it. Śrīla Prabhupāda, you made us feel close to you.

Please always keep us in Śrī Sir Rādhā Kṛṣṇa's and your service, no matter what the circumstances may be.

I am always seeking your mercy.

Śrīla Prabhupāda *ki jaya!* ISKCON *ki jaya!*

Your worthless servant,

Āśālatā Devī Dāsī

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### Śubhaviḷāsa Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvisesa-sunyavadi-pascatyā-deśa-tarine*

Dearest beloved Śrīla Prabhupāda,

Please accept my most humble obeisances and *daṇḍavats* at your divine lotus feet again and again. All glories to Your Divine Grace who has given us the formula to go back home, back to Kṛṣṇa.

Śrīla Prabhupāda, I always think and feel how fortunate I am that you accepted me as your disciple. You are so merciful that you allowed me to have your association and mercy.

Śrīla Prabhupāda, how and where can I begin to glorify your unlimited glories? There are not enough words to describe your greatness. There is no limit to your kindness and unlimited transcendental pastimes.

No one can equal or surpass your kindness. I pray that one day the whole world will become aware of your mercy and begin to follow your message.

You gave all fallen souls the opportunity to become Kṛṣṇa conscious no matter caste or creed.

O divine son of Gour Mohan De, we were so fortunate that you came to the Western world and caused a Kṛṣṇa conscious explosion.

O most dearest disciple of Śrīla Bhaktisiddhānta Sarvasvati Ṭhākura, even now people are becoming devotees just by reading your books.

Just by remembering the personal mercy you gave me, I keep on living and serving in ISKCON, trying to follow the instructions you gave me.

I want to thank you again and again for keeping me and Ashalata in your lotus feet. Indresh who you called your grandson, and Minakshi are also serving ISKCON and now their children who are your great-grandchildren are also devotees.

My request unto your lotus feet is to please always, always, always keep us under your protection and in your service.

Your worthless servant,

Śubhaviḷāsa Dāsa

### Ugresa Dāsa

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Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvivesa-sunyavadi-pascatya-deśa-tarine*

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.”

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanya *deva* and delivering the Western countries, which are filled with impersonalism and voidism.

*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varधानam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtana*

Glory to the Śrī-Kṛṣṇa-*sankīrtana*, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *sankīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

Let me take this time to glorify your auspicious appearance, and unmatched mercy to the suffering inhabitants of the western hemisphere, and beyond.

As the years go by, those of us who were fortunate enough to touch your lotus feet, or were blessed with the remnants of your *prasādam*, are disappearing.

Regularly now we hear of godbrothers and sisters who have reached the end of their time here in the material world, some fully committed to your service, some struggling with the illusory energy in the form of *Māyā*.

All however were touched by you, all were uplifted from the depths of sinful activities, chanting and dancing as you taught, to Kṛṣṇa the Supreme Personality of Godhead.

We are bound by what we know. Just as a thief surrounded by thieves, will steal, by your mercy, and by the association of devotees, our natural inclination to dance and chant, and serve Kṛṣṇa rises to the forefront of our consciousness.

You stated that of the two, *vapuḥ* (physical presence) and *vāṇī* (words), *vāṇī* was the most important, that is associating with you through reading your books.

On this day of your appearance, please bless me with the love of your association through your books. Bless us, your disciples, with the insight to understand and appreciate that you have given us EVERYTHING, there is no need to add, change or subtract from what you have left. You showed us that the only change we should be looking for is a change of heart, a change of consciousness.

Our ISKCON family is dynamic, because of you. Some may only dwell on the shortcomings, but there are reports of preaching, and festivals going on around the world, where the holy names are being spread and the mission of Lord Caitanya is reaching towns, and villages.

This is the fire I desire; let me help to burn the ideologies of I, me and mine. Kṛṣṇa, God is the centre, and cure for all the pain and suffering in the world. You have shown us the path to the land of eternal happiness, eternal bliss, Goloka Vṛndāvana.

Our culture teaches us that glorification of devotees is paramount to glorification of Kṛṣṇa, also that our love for you is shown by how we co-operate with each other.

Let us take this to heart, and show this co-operation and love to all our spiritual family who chant Hare Kṛṣṇa, wherever they may be. In the war against *māyā* many generals are needed on the battlefield.

ISKCON is your body. With that understanding, I wish to pray that we work together, in a spirit of reclaiming the glorious legacy that you have so kindly left us.

*nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-ālpam apy asya dharmasya  
trāyate mahato bhayāt*

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear. (BG 2.40)

With this mood, I recommit myself to your service. You have made the path that will lead me to love of Kṛṣṇa, and I beg that I may continue to travel this path with you as my guide, to its final destination, your lotus feet.

Your eternal servant,

Ugresa Dāsā  
Toronto, Canada

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### Haridāsa Dāsa

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Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvīsesa-sunyavadi-pascatyā-deśa-tarīne*

With all respect I offer my humble obeisances at your lotus feet and at the feet of those honoring you today and everyday.

When you lived alone in Vṛndāvana, you wrote deeply prayerful poems, some of which were published in Gauḍīya Vaiṣṇava magazines. You wrote of many things, in verses filled with philosophy and heartfelt moods, which let your readers come to know your thoughts, feelings, and personality.

I am sitting alone in the  
transcendental abode of Śrī Vṛndāvana *Dhāma*  
While in this mood of contemplation,  
Many realizations have been coming  
to me. Vṛndavane Bhajana  
Clutching the lotus feet of my spiritual master,  
Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda,  
I offer my respectful obeisances unto him,  
as well as unto all of my instructing spiritual masters.  
Because they are just like wish-fulfilling trees,  
I pray that they may bestow their mercy,  
thereby bringing my sadness to an end.  
(Śrī *Gītara Gana, Maṅgalācārana*)

Your readers must have thought, “Such deep feelings this *sādhu* has. One can hardly believe he shares them so frankly. He’s so sincere, with such a tender heart and such devotion. And fearless, he doesn’t mince his words. He’s bold.”

Then aboard the *Jaladuta*, you crossed the oceans all the way to America. Again, you were moved to prayerful poetry, and though you had not yet met us, you were thinking of us:

How can I help them to comprehend  
the transcendental mellows of devotional service?  
O Lord, please bestow Your mercy so  
that under Your divine guidance  
I may be able to persuade them of Your message.  
(*Markine Bhāgavata-Dharma*)

You did indeed personally touch and persuade each one of us about Lord Śrī Kṛṣṇa's message, and we each have a story to tell of your creating our good fortune... then a Kṛṣṇa conscious society grew around you... The International Society for Kṛṣṇa consciousness, the Hare Kṛṣṇa movement, a new and vibrant branch of the Caitanya tree... all this came to pass while you walked among us... and reflecting upon it all, in Los Angeles in 1968, you said:

Who knew that I would come in America? Who knew that you American boys will come to me? These are all Kṛṣṇa's arrangement. We cannot understand how things are taking place.

Though we cannot understand how these things took place, we are forever grateful that they did, and amazed that you gathered and accepted us as disciples, as your "boys and girls."

I was one of the boys listening to you in the New York temple during your Ratha-yātrā visit, when you declared: "Never think I have become a big advanced devotee, *just become very anxious, become very eager to render some service to Kṛṣṇa.*"

Hare Kṛṣṇa, Hare Kṛṣṇa... *some service to Kṛṣṇa...* Kṛṣṇa Kṛṣṇa, Hare Hare... *become very anxious...* Hare Rāma, Hare Rāma... *become very eager...* Rama Rāma, Hare Hare...

*Your servant,*

Haridāsa Dāsa



Respected Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Śrī Śrī Rādhā Rasabihārī and all glories to you, our beloved Spiritual Master. On this auspicious day we pray that your mercy be always with us, so that way *Māyā* will not touch us.

Śrīla Prabhupāda you are taking care of us like a father takes care of his children. By your causeless mercy on the fallen souls, ISKCON is expanding its preaching and many persons are taking to the process of devotional service. People all over the world are enjoying *harināma* and *kīrtana*. This year we had *harināma kīrtana* in Mumbai for 7 days. Also in Māyāpur the *kīrtana Mela* was held during the festival. Devotees were so happy to do *kīrtana* in Māyāpur, and instead of the planned 12 hours, they chanted *kīrtana* for 24 hours. The *darśana* of the Pañca-tattva altar was open all day. I was surprised, so I asked the devotees if Mahāprabhu will take rest, but they said the Lord is enjoying the *kīrtana*.

Śrīla Prabhupāda, the devotees also were enjoying the *kīrtana* so much that after the temple closed at 10pm devotees went to Śrīvasangana and continued to chant the rest of the night. This taste for *kīrtana* is all your mercy and nothing else.

The work on the new temple in Māyāpur is going on day and night. The target is to open the temple by 2016. Visitors are coming by bus one after another. Whoever comes to Māyāpur enjoys it so much they bring back their friends and relatives. The Pañca-tattva, Rādhā Mādhava and Lord Nṛsimhadeva are giving their mercy to one and all without any consideration of who is fit or not. In this way all the fallen souls are being relieved of all material hankering.

Śrīla Prabhupāda, please bless us on this glorious day to be able to always use our minds and energy in the service of the lotus feet of Śrī Śrī Rādhā Rāsabihārī. May your lotus feet be the object of our constant remembrance.

*Your spiritual daughter and servant,*

Jalatalā Devī Dāsī

Dear Śrīla Prabhupāda,

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

I remember in Hyderabad during the temple opening in August 1976 a devotee asked you about Viṣṇujana Mahārāja. You looked concerned for a moment than said he was on a higher planetary level continuing his devotional service. Bhāvabhūti Prabhu, who was then co-temple president of ISKCON Madras [Chennai], then asked you about taking *sannyāsa*. “I understand the value of taking *sannyāsa*,” he said, “but what should one do when still in a young body with *prabala indriya*, such strong senses?” One catches himself looking at the pretty girls in the *kīrtana* during *ārati*,” he confessed, “So which is better?” he asked, “Is it better to get married and thus satisfy ones desires until saturated or is it better to take *sannyāsa* by suppressing ones urges?”

You walked on a moment, then stopped and said, “If one is really intelligent, he takes *sannyāsa* even if he is full of desires. In the heavenly planets, when the heavenly damsels walk in the breeze, the air becomes perfumed. When they bathe in a lake the water becomes perfumed.” You stopped, turned to us, opened your eyes big and said, “Then you can really enjoy!”

You continued on a few steps then said softly, “Most of my disciples will become demigods.” We discussed this among ourselves afterwards and were shocked that perhaps, due to our material desires, we would not be able to go back home back to Godhead in this very life.

In a room conversation in Vṛndāvana in September, 1974, you said, “Akbar asked Birbal, ‘What is your idea of sex life? How long it continues?’ He answered, ‘Up to the point of death.’ ‘No, no. I don’t believe it.’ ‘All right.’ So one day, all of a sudden Birbal came to Akbar’s house, ‘Sir, you have to come with me immediately with your youngest daughter.’ So Akbar’s daughter, king’s daughter, she was very beautiful. So the father and the daughter and Birbal went to see one dying man. The man was dying, and Birbal asked Akbar, that ‘You simply see his face.’ So when he was entering, that man was looking to that young girl, not the Akbar, his king. He was

looking over that young girl. Both of them were intelligent. Then Akbar said, ‘Yes.’ And our *sāstra* says *yan maithunādi-gṛhamedhisukham hi tuccham.*” [SB 7.9.45].

Oh, Śrīla Prabhupāda, when will I become free from desires? In your wonderfully sung bhajan of Narottama’s *Lālasāmayi Prārthanā*, you sing, “*vishaya chāriyā kabe shuddha ha’be mana, kabe hāma herabo sri-vrindāvana*”—when will my mind be completely purified, free from the poison of material desires, so that I can be able to see within the divine pastimes of Vrindāvana.

In Sanskrit, material sense gratification is termed *vishaya* which literally means poison. It is like the word intoxication means to ingest toxins or poisons. *Durāshayā ye bahir-artha-māninah* (SB 7.5.31)—by my misdirected intelligence and desires I lock out my consciousness into the external reality and ignore the spiritual reality within. Therefore, sense enjoyment is termed poison. In our prayers to honor *prasādam* (sanctified foodstuffs) we sing, “This material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice *prasādam* just to control the tongue.”

In your Divine Grace’s favorite prayer from Śrīla Narottama Dāsa Ṭhākura, *Hari Hari Biphale*, we find “*jāniyā shuniyā visha khāinu*”—O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshiped Rādhā and Kṛṣṇa, I have knowingly drunk poison.”

In your *Bhagavad-Gītā As It Is* (4.24), you have taught, “A conditioned soul, entangled in material contamination, is sure to act in the material atmosphere, and yet one has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. The Lord is spiritual, and the rays of His transcendental body are called *brahmajyoti*, His spiritual effulgence. Everything that exists is situated in that brahmajyoti, but when the *jyoti* is covered by illusion (*māyā*) or sense gratification, it is called material. This material veil can be removed at once by Kṛṣṇa consciousness. The Absolute Truth covered by *māyā* is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality.”

In your *Caitanya-caritāmṛta* (*Madhya* 1.198), you elaborate, “Śrīla Bhaktisiddhānta Sarasvatī Thākura has explained *vishaya* as follows: “Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called *vishaya*. To become free from *vishaya*, one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead.”

And in *Bhagavad-Gītā*, 6.27, Kṛṣṇa says, “*praśānta-manasaṁ hy enaṁ yoginaṁ sukham uttamam upaiti śānta-rajasaṁ brahma-bhūtam akalmaṣam*”—the yogi who pacifies his mind, fixing it on Me, verily attains the highest happiness. He thus calms the mode of passion, comes to the spiritual (internal) platform and is thereby freed from all reactions to past sins. You interestingly translate *praśānta* as “peaceful, fixed on the lotus feet of Kṛṣṇa.” In 6.28 Kṛṣṇa elaborates further: “*yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ sukheṇa brahma-saṁsparśam atyantam sukham aśnute*”—Thus such a yogi, constantly engaged in fixing his mind on Kṛṣṇa, becomes free from all his sins and bad karma. He happily can even touch the Lord within and thus achieves the topmost happiness.

Lord Caitanya explains in His Śrī Śrī *Sikshāshthaka*, “*ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ*”—such happiness is as vast as the ocean and increases more and more at every step. Thus one drinks the nectar of immortality.

This is the *brahma-nirvānam* extolled by the Buddhists and which you translate as “the spiritual kingdom of God” in *Bhagavad-Gītā* 2.72 and as “liberation in the Supreme” in *Bhagavad-Gītā* 5.25–26.

In *Bhagavad-Gītā* 5.21 Kṛṣṇa says, “Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.” That is why different spiritual paths and religions almost all invariably teach the negation of sensual pleasures. It seems so hard for me to accept, being so habituated to unquestionably serving the dictates of my senses. But, “the highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries.” (*SB* 1.1.2)

Your Divine Grace warns us, “The material world is an illusory energy to deviate the living entities from the path of self-realization.” (SB 8.19.21). And in verse 24 of the same chapter, you explain, “In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth. (Bg 6.21). One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (*aham brahmāsmi*), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. Within the covering of the material elements are the spiritual senses. *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. Madhya 19.170]: when the spiritual senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: *hṛṣīkeṣa hṛṣīkeśa-sevanaṁ bhaktir ucyate*. When the senses are engaged in devotional service to Kṛṣṇa, then the senses are completely satisfied.”

Oh my beloved guru mahārāja, when will I surrender to Kṛṣṇa and His most glorious representative, Your Divine Grace? When will I stop wasting my precious time by running after sense objects and thus wasting this rarely attained human form of life? When, oh when will I be able to become *nishta*, fixed up in following your liberating instructions?

*Continuously lamenting, I fall at your lotus feet and humbly beg you to please save this fallen and foolish servant,*

Arjuna Dāsa  
Mauritius

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### Aniḥa Dāsa

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Dear Śrīla Prabhupāda,

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

Śrīla Bhaktivinoda Ṭhākura has sung in his *Āmāra Jīvana*:

“My life is always engrossed in sin; there is not a trace of

piety within it. I have caused others so much anxiety and trouble. I am never afraid to engage in sinful activities for the sake of my own happiness. I am merciless and selfish. I am distressed by the happiness of others, I am a perpetual liar, and the distress of others pleases me. There are unlimited sinful desires within the core of my heart. I am angry and arrogant, always maddened with vanity, infatuated with mundane affairs, and ornamented with malice and pride. I am subdued by laziness and sleep, averse to performing good deeds, and eager to perform sinful deeds. I engage in deceitful behaviour in pursuit of prestige. I am ruined by greed and constantly covetous. Such a sinner as I is shunned by devotees and is a constant offender. I am devoid of virtuous motives, always intent upon evil, and racked by various miseries. Now aged, I am devoid of any means of deliverance and thus destitute and distressed. Bhaktivinoda submits this remorseful confession at the feet of the Lord.”

Considering all of this, I fall repeatedly in the dust of your feet, begging forgiveness, and ask that you kindly engage me in your service.

*Your fallen servant,*

Anīha Dāsa

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### Bhagavān Ācārya Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

How can I express my appreciation for everything you have done? For saving me from the most dangerous fear? You left the serenity of rural life in India on the order of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Mahārāja. You journeyed first to the USA, a most degraded place spiritually, and began the International Society for Kṛṣṇa consciousness. Because of your purity and Lord Caitanya’s desire, the consciousness of countless souls was transformed. You said that Kṛṣṇa had sent many nice devotees to assist you in fulfilling the desire of your guru mahārāja and Lord Caitanya Mahāprabhu, and I was so fortunate to be allowed to associate with them. Somehow or other, Kṛṣṇa allowed me to assist in your mission as well and, despite my personal failings, I

will forever be in your debt for accepting me as your disciple.

I didn't get much personal association with you but, as you have said, everything we need to know is in your books. You have given us the formula as well as your personal example of how to free ourselves from the cycle of repeated birth and death. Beginning with the four regulative principles and regularly chanting the *mahā mantra*, by immersing ourselves in thoughts of Kṛṣṇa, we will surely attain Him.

Śrīla Prabhupāda, out of compassion for the conditioned souls and your profound love for Guru and Kṛṣṇa, you tolerated and overcame numerous obstacles to establish and spread the Kṛṣṇa consciousness movement. I pray that I may again, despite my many faults, render assistance to your mission to deliver the conditioned souls back to Godhead.

*Begging for your mercy and guidance,*

Bhagavān Ācārya Dāsa

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Devakī Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories to you, A.C. Bhaktivedanta Swami Śrīla Prabhupāda, the most exalted spiritual master of the universe.

You have come here out of compassion and love for the fallen conditioned souls like myself.

To realize your infinite mercy, expanded from Lord Caitanya Mahāprabhu and Lord Nityānanda, for even a partial understanding of it, would take me so many lifetimes. I am too covered to appreciate the gift you have brought and too ignorant to know how to receive this gift of divine *bhakti*, love of God. Therefore I can only beg that somehow or other I can serve you properly one day and once and for all take deep shelter of your lotus feet. You are so kind as you have allowed me to hang on to your lotus feet through all the pain and suffering in this life and your forgiveness is so great towards all conditioned souls' misdoings. I can only cry when I think about it. In tears, and begging, I implore you not to kick me away although I

deserve millions of lifetimes' worth of smashing.

Only by your unlimited compassion and mercy and because you have come to show the most fallen and contaminated a way to engage in this process, that I dare ask you to please allow me to remain in the shade of your lotus feet forever as your disciple and as a servant of a servant of a servant of the Lord. This servant position is so high... then how may someone like me ask for such a blessing?

It is only because I have faith in your words, when you say that anyone can take to this process. Whatever you say I know to be true... so this is my only saving grace to hang on dearly and beg for the desire to have the desire to serve you as you are very dear to Their Lordships Śrī Śrī Rādhā and Kṛṣṇa.

Please, by your mercy, allow me to wake up and keep my eyes wide open, always looking away from *māyā* and unflinchingly focussed on your lotus feet. Thus far, I have failed royally, so I depend 100% on your kindness and boundless love to pick me up once again, shelter me from all that takes me away from your service, and to not be misled from your true desires, which are always aligned those of Kṛṣṇa, due to my own concoctions or speculations on how to serve. I only wish to listen to your words and your desires. I take shelter of your lotus feet.

*Your fallen disciple and beggar,*

Devakī Devī Dāsī



Dearest Śrīla Prabhupāda,

Feelings of overwhelming gratitude and love have overcome my heart today, Śrīla Prabhupāda. While writing to you, we thank you for each moment we are in remembrance of you, and realizing just how much you love us. Showing us this by your never-ending causeless mercy and grace each day, bringing us closer to you and Lord Kṛṣṇa. On this auspicious day of your Vyāsa-pūjā, I have come with this offering to worship you, remembering your lotus feet.

Writing this homage to you today, from your home, here in Śrī Vṛndāvana *Dhāma*. Thank you for bringing me to India this past year for the first time and now to your beautiful rooms at the Śrī Śrī Rādhā-Dāmodara Temple and also to your *Samādhi*. Life has become perfect... and I'm now ready to come home... whenever you so desire.

You would be so proud Śrīla Prabhupāda... so many of your direct disciples and grand-disciples are pushing on your ISKCON movement with great love, devotion, and amazing enthusiasm—far beyond the limits of human understanding. It is only by your divine heart inspiration, and through your *vāṇī* in each and every lecture, all of your books, letters, and instructions. It is this devotional mood that you have instilled in our hearts, Prabhupāda, that keeps our faith (*śraddhā*) growing firmer and stronger. As stated in the *Śrīmad Bhāgavatam* Canto 7.9.7, you have given us this gradual process of spiritual mind, learning each day a deeper and sweeter surrender with no hesitation now—just simplicity and unflinching faith in you, our beloved spiritual master.

No words, poems, songs or writings could ever glorify you enough Śrīla Prabhupāda. How you alone have saved the world and continue teaching us, each day, how to love our dear Lord Kṛṣṇa and all His associates and devotees. May we one day chant with pure attention and continue to follow your lotus feet and Śrī Nama Prabhu's inner guidance, so that soon we will be united forever. Please continue to use us as your puppets so that all your dreams are fulfilled.

*Your loving disciple and daughter,*

Devavati Devī Dāsī

My dear beloved spiritual master Śrīla Prabhupāda,

Please accept my most humble obeisances in the dust of your lotus feet. All glories to you. All glories to Śrī Śrī Guru and Gaurāṅga.

It is always hard to begin to write my offering to you. Firstly, because the ability to glorify a transcendently realized person such as yourself is reserved only for other great personalities. To even *begin* to glorify you, I must have at least *some* devotional qualities. As Śrīla Bhaktivinoda Ṭhākura so meaningfully says in his song *Gurudev, kṛpā-bindu diyā*: “Your mercy is all I am made of.” “*Your mercy is all I am made of!*” This is certainly true for me. So because I am fortunate enough to have been injected with your divine mercy, I will attempt to glorify you, who are beyond all glorification.

The second thing disabling me from writing is the pain I feel in separation from you. It is just too painful. But still, I am being asked, and by this I may receive some blessings from you and your devotees.

The third obstacle is my own *anarthas*, my own laziness and attachment to material comfort and enjoyment. Oh, Śrīla Prabhupāda, you are my only saviour. Please let me live according to your will for me and for the pleasure of Śrī Śrī Rādhā-Kṛṣṇa. *Your mercy is all I am made of*, Śrīla Prabhupāda. I cannot do this on my own. Śrīla Prabhupāda, please never leave me.

Śrīla Prabhupāda, “You are the sunshine of my life...” Just like the soul is the life of the body and Kṛṣṇa is the Supersoul of the entire creation, you are the light of my life. Without you, I don’t know if I would still be living. And if I would still be alive due to my karma, it would only be like a dead man walking. You have given us life, Śrīla Prabhupāda, and I observe this while travelling. In airports, for instance, I notice that most people have no life in their eyes. I would have been one of those, probably not flying about, but restricted inside some institution, had I not met you.

Not only have you given us life, but you have provided us with all the means by which we can fully transcend this material world. How can we *ever* repay you? There seems to be *no way!* But I know the way, Śrīla Prabhupāda: it is by trying to chant the holy name with fixed attention and devotion, and distributing this Kṛṣṇa

consciousness to others. *This* will please you, Śrīla Prabhupāda. *Please* engage me in your loving service, for I know if I please you, I will simultaneously be pleasing Śrī Śrī Rādhā and Kṛṣṇa and Caitanya Mahāprabhu.

You have given us the pure holy name, the transcendental scriptures, the holy *dhāmas*, association with devotees, Deity worship, engagement in devotional service and the highest goal for humankind: pure love for Śrī Śrī Rādhā-Kṛṣṇa. There is no calculating the fortune of your devotees and all those who come in contact with this glorious *saṅkīrtana* movement of Caitanya Mahāprabhu. Another thing that strikes me over and over again is how *perfectly* you understood your followers and how to engage them. As your guru mahārāja and Kṛṣṇa empowered you, you knew how to teach and engage us fallen boys and girls. Only the father intimately knows the child, so you are our real father.

Through your association, we have come to know Kṛṣṇa. And by continuing to follow your instructions, and to chant and read your books, we will eventually attain pure love for Kṛṣṇa. You have guaranteed this, and so it has to be the truth. It is not easy, but with your mercy, *anything* is possible. So you have given us the two most important things in human life: divine instruction and mercy to carry it out.

Please don't let me ever leave you, Prabhupāda, and let me always have my head at your lotus feet birth after birth.

*Your fallen servant,*

Jagatām Devī Dāsī

### Rāmabhadra Dāsa

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*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svamin̐ iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvīsesa-sunyavadi-pascatya-deśa-tarīne*

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet. Our respectful obeisances

are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Goswāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro  
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher  
gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*

“I am not a *brāhmaṇa*, I am not a *kṣatriya*, I am not a *vaiśya* or a *śūdra*. Nor am I a *brahmacārī*, a householder, a *vānaprastha* or a *sannyāsī*. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the *gopīs*. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.”

Dear Śrīla Prabhupāda:

Today your dedicated servants bow down with straw between their teeth, gratitude vibrating from their hearts, and loving emotion emanating from their souls. Once again I am most fortunate to have a great opportunity to please you with love and devotion, with simplicity, respect, and humble feelings as I express my appreciation, gratitude, and love for Your Divine Grace and for the priceless treasure of Kṛṣṇa consciousness you delivered to us here in New York City. New York City is your city Śrīla Prabhupāda, Your Divine Grace is the Transcendental Emperor of the City of New York, your first place of loving conquest in your famous Western World campaign of love. New York City, the perfect field of unqualified, unfortunate, suffering conditioned souls who though unqualified are nonetheless attracted to the mystical activities of bhakti-yoga, and also have respectful appreciation for those seeds of Kṛṣṇa bhakti you plant freely, thereby delivering the highest and only true important culture of mind, body, and self, with the culture of Kṛṣṇa consciousness, propounded by your divine grace on behalf of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, the Golden Avatāra, Lord Gaurāṅga, the Supreme Dancer, the Supreme Personality of Godhead, Śrī Śrī Rādhā Govindadeva combined, Pañca-tattva in five features an ocean of mercy; Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Gosai, Śrī Gadadhara Prabhu, and Śrī Śrīvāsa Prabhu in this infamous Naked Sinful Capital of doom and gloom, New York City, an ocean of conditioned, miserable,

lost, and suffering *vibhinamsa jīva tattvas*.

In the entire history of this metropolitan center of sin and so-called culture New York City, perhaps billions of persons visited this mundane crossroads to see, taste, and relish the pain of this proclaimed unique culture capital and its unlimited tempestuous delights, which in reality are dry grains of sand, dust, and discarded straw plaguing the suffering conditioned hearts of all the millions and millions who come here to see that which does not have a permanent basis in truth compared to the ultimate reality of Godhead. People often like to live a lie and at the same time hear a sweet alluring Manhattan Island serenade of illusion which is unsatisfactory sustenance for the denizens of the hell-bound worlds. Of all those unfortunate millions of *jīvātmās* who dared enter the borders of New York City attempting to find happiness and pleasure yet did not know that only misery and pain blossomed on the trees in New York City;

Śrīla Prabhupāda, Your Divine Grace without doubt, is the greatest and most magnanimous person who ever entered New York City because you came to this unholy *dhāma* as the servant, friend, and well-wisher of all, to save and deliver us with the most potent medicine, the true cure, the real path leading to ultimate happiness and the highest bliss and eternal love realized by complete Kṛṣṇa consciousness. Your Divine Grace is paramount to all of the unfortunate suffering *jīvātmās*, yet as the servant, well-wisher, and true friend you of course are therefore qualified as the great Master of all. So rare and beneficent is the appearance and association of such a great and magnanimous Vaiṣṇava *ācārya* as Your Divine Grace Śrīla Prabhupāda, that for a million births a *jīva* can wander this *mahāt-tattva* not recognizing even one other entity as a true friend, yet when the pure devotee of Śrī Śrī Gaura-Nitāi gets off the boat and walks in the midst of those suffering pilgrims of doom and gloom they recognize and understand instantly upon meeting such a rare Vaiṣṇava *ācārya*, a true Servant of the Servant of the Servant; that this great and wonderful person although I have never saw him before, never heard him speak before, yet somehow I deeply sense, understand, and know that he is my best and true friend, my ever well-wisher. Śrīla Prabhupāda, your pure potent Kṛṣṇa conscious *śakti* awakens the sleeping ears and eyes of the deaf and blind, your super potent transmission of the mercy of Śrī Kṛṣṇa enters the mind and heart of those fortunate enough to gain contact with Your Divine Grace and your Kṛṣṇa *śakti bhāva* delivers

revelation, realization, *divya jnana*, real wisdom like a powerful dose of smelling salts your Kṛṣṇa consciousness *śakti* vibration brings the miserable out of the deep dark coma of fear, misery, and hell.

Śrīla Prabhupāda, you deliver the gift of love for Lord Śrī Kṛṣṇa, originally emanating from the Golden heart of Lord Gaurāṅga and through the pure via medium of great Vaiṣṇava *ācāryas*. Through the blissful hearts of love of Śrī Rūpa Goswāmī and Śrī Sanātana Goswāmī, Śrī Svarūpa Damodar Goswāmī and Ragunatha Dāsa Goswāmī as well as Śrīla Jīva Goswāmī. That tide of love of Kṛṣṇa flows like an unstoppable spiritual tsunami through the hearts of the confidential associates of Śrī Kṛṣṇa Caitanya Mahāprabhu and Śrī Nityānanda Rāma. Those great Vaiṣṇavas *ācāryas* who also render pure *prema bhakti sevā* to the Supreme Fountainhead of love and bliss, the *paramparā* Śrī Kṛṣṇa Caitanya Mahāprabhu, at the apex, the superexcellent station of Kṛṣṇa and the spiritual place of transcendental pastimes of Śrī Kṛṣṇa's *nitya līlā rasas*.

Śrī Śrī Rādhā Govindadeva who are none other than the supreme ocean of mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu, who sends forth incessant nectar of devotion *samudra waves of bhāva* and love; to give freely in this Age of Kali what no incarnation of Kṛṣṇa ever offered before, the eternal highest taste, the sweetest *rasa*, Śrī Rādhā Kṛṣṇa *prema bhakti sevā*. Enabling even the unqualified ultimately, after revival of complete Kṛṣṇa consciousness, to gain entrance into the topmost abode of truth; that place once having attained it one will never return. The highest Paradise *dhāma* of Śrī Goloka Vṛndāvana Kṛṣṇaloka.

I am an unfortunate fool, Śrīla Prabhupāda. I cannot buy a ticket to that Goloka Vṛndāvana *dhāma*. I am only another beggar like those Bowery beggars Your Divine Grace saw during your first wave Kṛṣṇa consciousness tour back in 1966. I am your insignificant beggar asking Your Divine Grace to please consider issuing me such a special ticket back to home Śrīla Prabhupāda. Such tickets are generally only issued by Śrī Śrī Gaura-Nitāi when Your Divine Grace is pleased upon an insignificant fool such as me. If ever, I somehow or other am blessed by your mercy Śrīla Prabhupāda, and am elevated to the platform of sincere loving *sevā* which attracts and pleases you. When Your Divine Grace is pleased by my attempt to perfect my loving service attitude to please and love Śrī Śrī Gaura-Nitāi, Śrī Śrī Rādhā Govindadeva, and the wonderful Vaiṣṇava devotees, and when Your Divine Grace is pleased upon

me for dedicating many years of my insignificant life and as many future births as you allow me to serve as your instrument, assisting in some small way in the distribution of the salve of Kṛṣṇa *prema*, the salve of love, by giving the holy names of the Pañca-tattva *mahā-mantra* and the Hare Kṛṣṇa *mahā-mantra*, and by giving billions of doses of the topmost medicine of Kṛṣṇa consciousness, your Bhaktivedanta Book Trust words of wisdom. The highest salvation, the *Bṛhat Mṛdaṅga*, the real panacea of Kṛṣṇa consciousness cure the conditioned heart cries and hankers for birth after birth.

The Vaikuṅṭha waves of Kṛṣṇa *prema* continue by the unstoppable flow of Kṛṣṇa *prema* through pure hearted Vaiṣṇava *ācārya* saints such as Śrīla Kṛṣṇadāsa Kavirāja Goswāmī, and Śrīla Narottama Dāsa Ṭhākura then Śrīla Baladeva Vidyābhūṣaṇa and Śrīla Jagannātha Dāsa Bābājī Mahārāja along with Śrīla Sat Cīt Ānanda Bhaktivinoda Ṭhākura and Śrīla Gaurakiśora Dāsa Bābājī Mahārāja who deliver the great wave of Kṛṣṇa *prema* to the pure and magnanimous Kṛṣṇa conscious heart of the great Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura who transfers the flow of the Kṛṣṇaloka *samudra* wave of *prema* to Your Divine Grace and your pure empowered sacred loving heart sends forth unlimited quantities of spiritual seeds of Kṛṣṇa *prema* causing simultaneous inundation and tilling of the entire Western world hearts of *jīvātmā*'s suffering, miserable, and all too often living a life of lies. You start the transcendental process of reclamation and reformation of unfortunate children such as me and multitudes of other unfortunate children of Śrī Kṛṣṇa by the all-powerful mercy of Śrī Śrī Gaura-Nitāi, and the distribution of love from the Storehouse of *prema* plundered by the Pañca-tattva.

Those Kṛṣṇa-ized seeds of devotional action gradually begin the annihilation of the mundane way of activity of a lost civilization rapidly gliding toward hell. The roar of that wave of Kṛṣṇa *prema* is now louder than all mundane sound in the universe combined, yet mystically it delivers divine silence and peace to those who drown in that great Vaikuṅṭha high tide of Kṛṣṇa *prema* and the unfortunate souls whose only last cries when drowning in that tidal wave of bliss is inspired by love for Kṛṣṇa and can be heard in the harmonious sound divine of His Pañca-tattva *mahā-mantra*:

*jaya śrī-kṛṣṇa-caitanya prabhu-nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

... and in the great chant for deliverance, the Hare Kṛṣṇa *mahā-mantra*:

*Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma, Hare Rāma Rāma Rāma. Hare Hare.*

Yet that great Pañca-tattva tidal wave of Kṛṣṇa *prema* does not stop after drowning the entire Western world but recedes with equal powerful force, equal mercy, equal peace and bliss, and equal love of Kṛṣṇa, the great mystic Vaikuṅṭha high tide of Divine Kṛṣṇa *prema* recedes with the power of Lord Gaurāṅga's, Lord Nityānanda's, and the Pañca-tattva's oceanic mercy and with unprecedented loving results. Back to the source, the epicenter of distribution, the land of Bharat, the great *Bhārat Bhūmi* wherein the original Personality of Godhead Bhagavān Śrī Kṛṣṇa displays His divine eternal *līlā* of bliss and love. Back to India, back to Vṛndāvana *Dhāma*, back to Śrī *Dhāma* Māyāpur, yes back to Godhead. Until the inundation of Kṛṣṇa *prema* is complete having covered all worldly regions, all-pervasive in range of contact, with a love strong enough to deliver all living entities, who joyfully drown in the loud roar of that great unstoppable Pañca-tattva wave of eternal peace, knowledge, bliss, and love; finally all spirit souls blessed by this great International Society for Kṛṣṇa consciousness can together, all at once, be heard crying out one last time in total desperation yet with unflinching faith and unbounded joy,

*Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma, Hare Rāma Rāma Rāma. Hare Hare.*

As the tidal wave of Kṛṣṇa *prema* finally ends forever the temporary days and nights of misery for all the great souls so fortunate and blessed to drown in the ocean of the nectar of bliss, love, and pure devotion in the great Kṛṣṇa *prema* wave sent forth by the causeless mercy of Lord Gaurāṅga and Lord Nityānanda.

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvamīs tasya yaśas tri-sandhyam  
vande guroḥ śrī-caraṇāravindam*

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer



my respectful obeisances unto the lotus feet of my spiritual master.

Please be kind to me today Śrīla Prabhupāda, please bless me, your foolish disciple, with complete Kṛṣṇa consciousness, please bless me, your unqualified disciple, with causeless devotion at your lotus feet Śrīla Prabhupāda, birth after birth. Please bless me, your insignificant disciple, with causeless devotion at the lotus feet of the servants of the servants of the servants of Śrī Kṛṣṇa the maintainer of the Gopīs. And please bless me, your unfortunate beggar, with causeless devotion at the lotus feet of the servants of the servants of the servants of Śrī Kṛṣṇa Caitanya Mahāprabhu and Śrī Nityānanda Rāma who plundered the storehouse of love for Śrī Kṛṣṇa and drown the whole world in a great wave of love of God.

*Your unfortunate, unqualified, insignificant beggar,*

Rāmabhadra Dāsa

### Cakrī Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet.

I believe that I took birth so that you could be my spiritual master, and free me from my offences. Only someone as merciful as you could accept me and free me from these offences. You carry the mercy of Lord Caitanya who could make a blind person see the stars in the sky and a lame person cross over mountains. That is the kind of mercy that I need. Otherwise, it is hopeless for me. By your mercy, anyone can be saved.

You came to us as a saviour from the East who could transform all our bad habits and make us pure spiritual personalities. You have the power of Guru and Kṛṣṇa to make us understand who we really are and who Kṛṣṇa is. This Age is an ocean of faults, but you are the person who can guide us across that ocean to the shore of Kṛṣṇa's pastimes in the spiritual world. Kṛṣṇa sent someone very special who could tolerate our misfortunes, misgivings and faults and guide us like a loving father.

You have given us what we had completely forgotten. We didn't even know that it existed. You said in a lecture, "How have these

boys and girls become attracted to Kṛṣṇa? They never heard of Him before, neither knew of Him.” You said that Kṛṣṇa is all attractive, so even though we didn’t know about Him, we could surrender to Him.

But, you have made it possible for us to know Him, and not only that, but easy as well. Otherwise it would be completely impossible. In the *Kṛṣṇa Book*, which you so mercifully gave us, you wrote, “One can easily associate with Kṛṣṇa simply by remembering His transcendental pastimes.” It is by your mercy only, that you have made it possible and easy as well.

In the very beginning of my Kṛṣṇa consciousness you allowed me to witness your causeless mercy. That has been enough to sustain me for a whole lifetime. You have given me the opportunity to make my life fruitful and sublime. Śrīla Prabhupāda, thank you for your causeless mercy and allowing me to continue to be a part of your movement.

I pray to be able to share that mercy with others. I also pray to serve your glorious servants and thus be able to serve you.

Śrīla Prabhupāda *ki jaya!*

*Begging to be your servant,*

Cakrī Dāsa  
Arizona, USA

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### Drumila Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

You have created so many moons in this great ISKCON that you have created. I know of countless godbrothers of mine who have done volumes of service to maintain and increase this Kṛṣṇa consciousness movement all over the world. I am in awe of their level of commitment, sense control and intelligence. This is because they have fully surrendered to your instructions, and have followed strictly the path you chalked out for us. I, on the other hand, have wasted years in the useless pursuit of temporary happiness, while often times posing as a devotee and your disciple. I reveal this because I

know that you throughout the years have loved me unconditionally and this is a testament to your fathomless compassion and mercy. Knowing my proclivities for entertainment, by your mercy, I am able to dovetail my crazy nature into entertaining tourists in the French Quarter, in New Orleans. By yours, and Caitanya Mahāprabhu's mercy, practically everyone I meet walks away with one of your books. People tell me many times a day that I "made [their] day."

I pray to you every day before I go out and for fourteen years you have answered my prayers and engaged this fallen soul, even though I am undeserving and unworthy of your reciprocation. I never knew my real father. You have been my father in this life... guiding, maintaining, and correcting me. Without your love and mercy, my life cannot go on. So, I beg you on this holy day of your appearance, to give me the strength and determination to do the needful, so I can be a better recipient of your mercy, the mercy of Kṛṣṇa, Caitanya Mahāprabhu and the previous *ācāryas* and *Vaiṣṇavas*, and thus become a suitable instrument to relieve the intense suffering of a fallen humanity.

Thank you so much for all the mercy you have made available to us, in the form of your books, temples and sincere devotees, whose association we can take advantage of. Thank you for Śrī Kṛṣṇa *prasādam* and the beautiful deities in your temples. Please, I humbly beg you Śrīla Prabhupāda, to help me to appreciate and not take for granted the volumes of mercy that you have showered upon us. Please help me to develop a humble service attitude and to give up my self-centeredness based on my false ego. Thank you for not casting away this duplicitous, faithless, crooked disciple. All glories to your divine grace for your limitless accomplishments and for trying to deliver us impudent Kali-yuga residents from the hellish planets and untold suffering.

*Your aspiring, not yet mature, disciple,*

Drumila Dāsa

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### Nitya-trpta Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your sacred lotus feet.

Your Divine Grace has come to show and teach the divine grace of the supremely graceful Lord. Your words and activities are manifestations of complete absorption in the Supreme Personality of Godhead's sweet Personality. Thus, you are the perfect personality of service to Godhead.

I desire to show my humble gratitude by serving Your Divine Grace and your devotees and followers with service in the Bhaktivedanta Archives. I am but a beggar asking for the service to ensure that the *prasāda* of your activities in the form of lectures, letters, photos, manuscripts, and more, are available and accessible to future generations of devotees and anyone interested in your gift of Kṛṣṇa consciousness, love of the all-attractive Supreme Lord. Your Divine Grace has given us such a valuable presentation of Caitanya Mahāprabhu's incredible *saṅkīrtana* movement, that preparing and preserving what you have taught through word and deed and with your personal devotional energy is my life and soul.

My only true desire is to serve you life after life.

*Your humbled servant,*

Nitya-ṭṛpta Devī Dāsī

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Śrīsa Devī Dāsī

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Dear Śrīla Prabhupāda,

Forty years ago my husband and I were living at 9,000 feet in the mountains of New Mexico, looking to find our roots and spiritual guidance. Your *Bhagavad-Gītā As It Is* and the *Rādhā Kṛṣṇa Temple* album arrived as a gift. I loved the chanting and my husband began reading the *Gīta*. Our quest was for spiritual knowledge; I didn't even know what a spiritual master was. Within a year and a half we had travelled to Costa Rica with our year-old daughter and proudly told anyone we met about you and Kṛṣṇa. My husband boldly declared "I have a spiritual master and his name is A.C. Bhaktivedanta Swami Prabhupāda." We met two souls who took the message seriously, Bhaktisiddhanta Dāsa and Vidya Devī Dāsī. Returning to the states, we landed in Laguna Beach, California and started visiting the temple regularly. In June of 1976 my husband, Yugadharmā Dāsa and I were given initiation. I wasn't even present when my name was called in Vṛndāvana, India, and I became Śrīsa Devī Dāsī.

After all these years, many different cities and temples, children, grand children, and the loss of my husband, I am still looking for the words to properly express my overwhelming gratitude to you for giving me a life and promising to guide me back home to Kṛṣṇa.

I am reading your books and seeing all the magnificent ways words can be put together to offer obeisances to a glorious personality such as you. Yet, I still have no words of my own. You changed my life, my consciousness, my very being when I was looking for help, but I didn't really know what it was I was looking for. Your love is the only true love I know, your teachings the only truth. Someday, sometime, may I be able to express what is in my heart, the true indebtedness I feel and be of service to you by living my life as an example of your instructions. Until that time please accept the words you gave me,

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

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

*Your humble servant,*

Śrīsa Devī Dāsī

**Vegāvati Devī Dāsī**

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Dear Śrīla Prabhupāda,

Acting through your disciples, books, followers, movement, *prasādam* and the holy name of Kṛṣṇa, you picked me up from an extremely fallen condition. Where would I be if not for your mercy? I was headed for the nuthouse, the gutter, the grave. Or at best, the suburbs.

I can never forget the moments spent in your presence. The glance that showed me my own true self, as well as faults I never even knew I had. You saw me as a pure soul, and loved me, in spite of my severe disqualifications. Infused me with the certainty that I was yours, and Kṛṣṇa's, and that one day I would know it in full, doubts and discrepancies falling off, as a snake sheds its skin.

Thank you so much, dear Śrīla Prabhupāda, for this wonderful family of your followers that is my family. My life has been so very rich with love and friendship, all because you cared enough to come and save us, to give us Lord Caitanya’s message, Kṛṣṇa’s beautiful name, form, qualities and pastimes.

Begging for your continued glance of mercy, that I may take the process of purification seriously,

*I remain your foolish daughter,*

Vegāvati Devī Dāsī

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### Jaygurudev Dāsa

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#### “Surrender-not”

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

During one of your morning walks, you told the story of an early 20<sup>th</sup> century Bengali politician from Calcutta who obstinately refused to cooperate with the British colonial government. His name was Surendranath Banerjee (he later became the first president of the Congress Party). Due to his total refusal to surrender to British rule in India, he was re-baptized “Surrender-not.”

In our modern world, we are resentful of the very word “surrender.” We do not really wish to surrender to anyone and to anything. We are “masters of all we survey.” Scientific progress has turned us into gods. We need not surrender. On the contrary, we must fight—for more scientific progress, more goods, more education, social justice, etc. In one way or another, we are all “surrender-nots.” For soldiers, insurgents and partisans, surrender means defeat and humiliation. The word implies being conquered, carrying a white flag, and being at the mercy of the “conqueror.” Better die than surrender...“Surrender-not!”

Some critics of ISKCON decry the very concept of surrendering to a guru as a dangerous practice, leading to alienation and concomitant mental and affective disorders. Granted—in democratic countries, freedom of religion is guaranteed by the constitution; however by

coercing, or otherwise inducing a person to “surrender one’s free will and independence” to a guru during initiation, such freedom is compromised. So they say. In Russia, backed by ultra conservative Orthodox priests, and in other countries too, such critics even urge their respective state governments to restrict ISKCON’s proselytizing efforts. In fact, these or similar accusations were made against ISKCON in the late seventies and eighties by “concerned parents” and conservative Christian and Jewish groups. The practice of surrendering to a guru is characteristic of destructive cults. So they say. Surrender to a guru? Surrender-not!

On the other hand, active members of ISKCON, initiated devotees of Kṛṣṇa, as well as ISKCON well-wishers, all agree on this point: surrendering to a guru is essential for advancement in spiritual life. It is as essential as surrendering to spiritual authorities—such as popes, bishops, imams or rabbis—in the monotheistic traditions (the Buddhists have the Dalai Lama and many other gurus). However, and this must be emphasized, there’s no question of losing or forsaking one’s personality in the process of surrender. It is a question of change of heart: from surrender-not to God, to surrender with love and devotion to God, or Kṛṣṇa. Surrender-yes!

Of course, Vaiṣṇavas do not assume that the guru is identical with Kṛṣṇa (that’s a *māyāvādī* misconception), but they do accept guru as Kṛṣṇa’s representative, God’s viceroy (*sakṣhad dharitvena*). Because the guru always speaks on behalf of God, acts on behalf of God and lives for God, he is a true representative of God. The *Vedas* therefore state: *tasmād gurum prapadyeta / jijñāsuḥ śreya uttamam* (“If you are inquisitive about the ultimate good in life, you must approach a guru and surrender to him (*prapadyeta*).”

Lord Kṛṣṇa’s instructions in the *Bhagavad-Gītā* (4.34) are very specific regarding this point and are further purported by Śrīla Prabhupāda:

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinah*

## SYNONYMS

*tat*—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—they will initiate; *te*—you; *jñānam*—into knowledge; *jñāninaḥ*—the self-realized; *tattva*—of the truth; *darśinaḥ*—seers.

## TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

## PURPORT

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The *Bhāgavatam* (6.3.19) says *dharmam tu sākṣād bhagavat-praṇītam*: the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help lead one to the right path. Nor by independent study of books of knowledge can one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple



with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. Not only should one hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.”

Surrendering one’s freedom and independence to a guru does not mean surrendering one’s identity. One of the maxims of the Quran states that he who is not a follower of some bona fide imam (guru) is a follower of the devil. Prabhupāda, you once said that the world is filled with devils and there is need for more divines. Initiation means that henceforward the candidate for spiritual training accepts to act as an eternal servant of God under the guidance of a bona fide guru.

On the other hand, if a self-proclaimed guru pretends to have surrendered to his guru, as a matter of PR, but at heart he is his own man, blowing his own trumpet, he is not a guru him/herself, but an imposter. To surrender to such a “surrender-not” self-made guru equals spiritual suicide. It is just like drinking milk touched by the lips of a serpent. In case a surrender-not imposter actually admits that he or she is not surrendered at all to his guru and that in fact he or she has a free will of his or her own and has his “own path” (“esoteric”, “occult”, “loving”, “tolerant”), then those who have surrendered to such surrender-not imposters become victimized and alienated. Their lives are negatively impacted by an unaccountable, irresponsible, so-called spiritual authority. They invariably remain surrender-nots.

A true guru, not a surrender-not upstart, always emphasizes that one must by all means always surrender to Kṛṣṇa or God, the original spiritual master. By surrendering to Kṛṣṇa, we fulfill the orders of guru. Surrendering to the guru, a bona fide spiritual master in the disciplic succession, means accepting that surrender to Kṛṣṇa is one’s topmost duty in life. People who do not surrendered to God are faithless demons (*asura*). Surrender to Kṛṣṇa or God is a sacred duty

for everyone—be they Krishnaian, Christian, Hindu, Moslem or Jew. Only demons refuse to surrender to Kṛṣṇa.

Surrendering to Kṛṣṇa, the original spiritual master, under the guidance of a bona fide guru, the spiritual master in disciplic succession starting from Lord Kṛṣṇa, is the ultimate victory for the soul. By surrendering to Kṛṣṇa, as Kṛṣṇa instructs us in the eighteenth chapter of the *Bhagavad-Gītā*, we will truly satisfy our guru. Those who do not satisfy the guru are going nowhere (*na gatiḥ kuto 'pi*).

All glories to Your Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya and the first and foremost guru of ISKCON.

*A surrender-not dog,*

Jaygurudev Dāsa

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### Jaya Gaurī Devī Dāsī

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My dear Śrīla Prabhupāda, my gurudeva,

Please accept my humble obeisances again and again. All glories to Śrī Gaurasundar's *saṅkīrtana* movement!

In the spirit of compassion and full of mercy, you came and rescued me from this ocean of birth and death. You are my only shelter!

Coming alone to this country, you showed us your compassion, your concern for us fallen souls in Kali-yuga, your sacrifice of your own comfort as you accepted to live in the bowers of New York City, and how you embodied the spirit of a *kṣatriya* for Lord Caitanya's mission. How marvelous it is that the Temple of the Vedic Planetarium is materializing, having been predicted by Lord Nityānanda Himself! Your desire to serve your Prabhupāda is our great fortune! Devotees worldwide congregate and chant the holy names of Rādhā and Kṛṣṇa. More and more, this chanting is becoming the mainstream in societies around the world. In Brazil, there was a popular soap opera where the Lord's holy name was part of the script and devotees chanting were thus broadcast through the medium of television to a country of many millions of people. Those of us inspired by your purity and determination take

your message of non-sectarianism and cooperation and broadcast it within influential circles in society. There's no magic wand, it takes physical and mental effort to spread your message. It is work done with the heart, out of love for guru and Gaurāṅga. You continue to inspire your disciples and granddisciples in the quest of satisfying Kṛṣṇa, and you know what Kṛṣṇa wants and how to please Him.

My prayer is that I may be of service to Lord Gaurāṅga's mission. Let me be an instrument of your mercy and may my heart hanker madly for constant engagement in loving devotional service to Śrī Śrī Rādhā Govinda in the groves of Vṛndāvana. Let me become a true Rūpānuga dedicating my body and soul exclusively to your service, my dear gurudeva. Guide me, inspire me and enthuse me like only you can because you have the torch of knowledge, you have seen the truth and you can give the truth. I beg for your mercy again and again. Please engage me in your service eternally.

*Yours forever,*

Jaya Gaurī Devī Dāsī

### Yogīndra Dāsa

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Last year, my homage described my first *darśana* with Śrīla Prabhupāda, which occurred in August of 1976, at around the time of my *harināma* initiation in Stockholm. This year's homage continues along the same lines with a description of my second *darśana*, which (by happy coincidence) occurred at around the time of my second initiation. It began with a February 13<sup>th</sup> 1977 letter to Vegavan Dāsa, the Stockholm temple president, in which Śrīla Prabhupāda kindly accepted me for brahminical initiation. The letter (from "Shri *Dhāma* Māyāpur") included a sacred thread along with instructions to listen to His Divine Grace's tape recording of the *gāyatrī* mantra "in the right ear". Just prior to my doing so, however, the opportunity arose to travel to India with a number of Stockholm devotees to attend what turned out to be Śrīla Prabhupāda's last Gaura Pūrṇimā festival. At that time, 350 devotees from the West, comfortably accommodated in the newly completed "long" building, participated in the programs, went on *parikramās* to the Yoga-pīṭha etc. Many of those that had gathered together had been distributing Śrīla Prabhupāda's books in their respective countries (including myself), and the spirit of Vaiṣṇava camaraderie was particularly uplifting. It was extremely enthusing to be in the very birthplace

of the *sankīrtana* movement with like-minded godbrothers from all corners of the globe. I recall, for example, meeting Amita Prabhu from England, who kindly introduced me to many of the seasoned *sankīrtana* devotees that had been personal sources of inspiration.

Śrīla Prabhupāda had said, “People may be envious that these devotees are living in palatial buildings, but Bhaktisiddhānta Sarasvatī Ṭhākura said only the devotees shall live in palatial buildings. Only devotees. Just like government servants are given the best places to live in. Similarly, those who are devotees, they should be given all facilities. Not extravagancy, not luxury, but nice food, nice place, nice facilities and chant Hare Kṛṣṇa. This is our mission. This is not dry. Especially you coming from America and Europe, you are not accustomed to the hardships of Indian people. You must have the bare necessities of comfort and serve Kṛṣṇa. This I am trying to do and utilize.” (Śrīla Prabhupāda *Līlāmṛita*, ‘Chant Hare Kṛṣṇa and Fight’)

Despite Śrīla Prabhupāda’s hospitable arrangements for visiting Western disciples, I nonetheless fell ill with dysentery, most certainly because of my lack of caution in the matter eating and drinking (e.g. recklessly consuming unfiltered water). Nowadays, of course, western devotees have learned to be careful in India, but “knowledge maketh a bloody entrance”, as Shakespeare is reputed to have said.

I remember Śrīla Prabhupāda attending a dramatic performance one evening and one devotee (possibly Nava Yogīndra prabhu) hopping on to a table to deliver a rousing (and incredibly loud) “*Jai Om Viṣṇupāda...*” In the months preceding the festival, Śrīla Prabhupāda had become acutely aware of the challenges facing ISKCON, particularly in the United States. The arriving Western devotees were seeking guidance, strength and courage from Śrīla Prabhupāda; and in his nightly dictations, during that time, he wrote as follows:

“At the present moment there is great opposition to the Hare Kṛṣṇa movement, which is being called a “brainwashing” movement. But actually the so-called scientists, philosophers, and other leaders in the Western countries have no brains at all. The Hare Kṛṣṇa movement is trying to elevate such foolish persons by enlightening their intelligence so that they will take advantage of the human body. Unfortunately, because of gross ignorance they regard the

Hare Kṛṣṇa movement as a brainwashing movement. They do not know that without God consciousness one is forced to continue transmigrating from one body to another. (SB 10.1.40, purport)”

Māyāpur’s atmosphere was palpably mystical, with the transcendental sound of the *shenai* emanating from the arch above the entrance where live musicians sat and played. Māyāpur’s sunrises are particularly spectacular for those from the northern climes, where the dawning of the light is a more drawn out affair. Everything—the *kīrtanas*, the *prasādam*, the Ganges, the entire milieu, was exotic and unforgettable! Even now, I can still vividly remember Bhāgavata Dāsa commandeering me to help clean the gigantic *prasādam* pavilion and the happiness I felt while performing this task. How fortunate to be a menial servant in the land of Caitanya Mahāprabhu!

On Gaura Pūrṇimā many devotees received initiation from Śrīla Prabhupāda: “On 5 March, devotees celebrated Gaura Pūrṇimā, the holy Appearance Day of Caitanya Mahāprabhu. Śrīla Prabhupāda accepted over 200 disciples for first initiation and awarded second initiation to 100 disciples.” (*The Great Transcendental Adventure*, ‘The Farm *ācārya*’)

The fire *yajña* was performed in the temple room by one of Śrīla Prabhupāda’s *sannyāsī* disciples (possibly Acyutānanda Swami). I remember feeling so ill at the time that I thought I would never recover; I even fell asleep once or twice during the ceremony. Afterwards, those that had received *brāhmaṇa* initiation were directed to one or another *sannyāsī* to learn how to count the mantra on their fingers as well as to hear the recording of Śrīla Prabhupāda chanting *gāyatrī*. I was instructed by Bhavānanda Swami, who also happened to be the first devotee I had ever spoken with. (It was 1969 in Boulder, Colorado, and I remember Bhavānanda Prabhu telling me, “Whatever it is you’re looking for, my friend, you’ll only find when you surrender to Kṛṣṇa.”)

I recall that after sunset on the evening of Gaura Pūrṇimā, I stood on the second floor balcony of the temple building with Satadhanya Prabhu, the Māyāpur temple president, watching the countless throngs of Bengali pilgrims pouring into the entrance to the temple (a cultural shock for me). Satadhanya turned to those of us that were with him and authoritatively said: “Okay, prabhus, we must go down and preach to them!” I remember being horrified at the thought of

facing this unruly Bengali crowd, when, to my relief, Satadhanya smiled and laughingly said that he was just joking; Māyāpur Gaura Pūrṇimā preaching was already going on in the form of Rādhā Mādhava's *darśana* and the incessant *kīrtana* in the temple room.

Although Śrīla Prabhupāda's health was obviously not under the laws of *karma*, I remember participating in an all-night *kīrtana* at the Albert Road Rādhā-Govinda temple in Kolkata, after hearing that Śrīla Prabhupāda's health was in critical decline.

On March 18, Śrīla Prabhupāda said to his servants, "And somehow or other, to a dead horse you have given life. The last fortnight I was thinking I was dead. I was thinking like that 'now life is finished.'" (*SP Līlāmṛita*, 'Chant Hare Kṛṣṇa and Fight') This statement referred to a March 18<sup>th</sup> article that appeared in *The Times of India* with the headline, "**HARE KṚṢṂA MOVEMENT IS BONA FIDE RELIGION**". The article made note of the fact that at the very start of a contentious brainwashing case, the New York judge had dismissed the prosecutor's charges out of hand, stating that "The Hare Kṛṣṇa movement is a bona fide religion with roots in India that go back thousands of years." When the devotees read this article to Śrīla Prabhupāda, he became greatly relieved that ISKCON had been exonerated.

Despite the fact that Śrīla Prabhupāda was in poor health during the three weeks of the Māyāpur festival, he continued to translate, lecture and speak on morning walks. Beyond this, the Vedabase lists no less than 40 extensive conversations for that period, all of which illustrate his irrepressible and indefatigable enthusiasm for Kṛṣṇa *katha*.

May I always remember the pastimes of Śrīla Prabhupāda and describe them without difficulty.

Yogīndra Dāsa

Gaura Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

All glories to you on this most auspicious day of your 117<sup>th</sup>

appearance anniversary.

When I was a young boy, I would be amazed to hear about the miracles that Lord Jesus Christ performed, but I had no idea I would become so fortunate to become a part of your miracle. When you met with Yogi Amrit Desai he said to you, “You have performed a miracle. God, Kṛṣṇa, has performed miracle through you. It’s just very amazing, greatest miracle on earth. I just feel so strongly about it.” Your humble response was “It is very kind of you that you give this statement. If we give genuine thing, it will act.” Because you gave genuine Kṛṣṇa-*prema* to all you met, you prepared so many to go back to Godhead.

As I write this, I just got news that your dear disciple Keśava Dāsa prabhu left his body. You told us, “Don’t think this is not going to happen to you.” You did your very best to prepare us for this moment by providing us, and future generations of grand-disciples with thousands of lectures, morning walks, and above all your books, so that we can make this human form of life a grand success—*ante narayana smṛiti*.

When one devotee had beaten another, you asked the offending devotee with all humility to ask for forgiveness to the one offended and told him “You must bring them back.” Like the spider that was contributing a few grains of sand to help build the bridge to Lanka, I have been trying to do this service. I do not see this as my exclusive service to locate your many scattered or forgotten disciples. I believe that you want all of your disciples to take up the responsibility of “You must bring them back,” before they depart.

For this reason this year, I started two online Facebook groups. One is entitled, “Śrīla Prabhupāda’s Disciples, My Godbrothers & Godsisters”, with the hope of bringing your approximately 5000 disciples together in a spirit of loving cooperation, one last time before we depart from our bodies. It is also a place where I regularly promote this *Śrīla Prabhupāda Tributes* book, made possible by H.H. Jayādvaīta Swami, his disciple Pradyumna Dāsa, godbrothers Satyarāja prabhu and Sevānanda prabhu, and those who generously sponsor the production of this book so that it can be sent out as a gift to all of your disciples who have written for it. It is one of your instructions to us to write for it to glorify you, for our own benefit.

From the time I first laid my eyes on you at O'Hare Airport in the Summer of 1975, I could tell instantly that though you are the greatest celebrity amongst humankind, it was never about you, Śrīla Prabhupāda, but for you it was about the love for your disciples, which always shone brightly in your eyes. You expected us to lovingly serve each other in Kṛṣṇa consciousness as a strongly bonded family, free from false ego, personal agendas and the propensity to criticise one another. You always encouraged us to see the serving side of another Vaiṣṇava and to glorify their qualities. You tried your hardest to train us to be like honey bees, and that those who were senior should always help to care for and train the younger devotees. "Give them (my new disciples) all facility to perfect their lives by protecting them and instructing them nicely, that is now the duty of my senior disciples." (Letter to Karandhara, Delhi, 3<sup>rd</sup> December, 1971)

You love us unconditionally, Śrīla Prabhupāda, and we must learn from you how to love each other in the same way. When one of your disciples wanted to split up the family members from living with one another in Māyāpur because he suspected they might not be *gṛhasthas* following the principles strictly, you said "You cannot follow very rigid in case of, you have to adjust... we cannot allow them to be lost... we cannot lose them, After training so much, if they are lost, then that is a great loss..." (17<sup>th</sup> July, 1977, Vṛndāvana)

You told us that "Management should be done in such a way that people may not break away." You said we should correct others by "friendly dealings." You always gave us hope, despite Māyā's attacks on us "Do not worry about past mistakes and falldowns. Kṛṣṇa has given you a new chance in taking care of one of His ISKCON temples, so the future is very bright. There is nothing to worry about, simply yourself be ideal to all the devotees there by chanting as much as possible and following carefully all the regulative principles."

You valued the devotees within your institution of ISKCON so much, you said, "I want one soul saved, that is more than millions of dollars. If we neglect somehow or other and if we lose even one Vaiṣṇava, that is very great loss."

You said that facilitating our children was more important than the Deity worship: "For you, child-worship is more important than Deity-worship. If you cannot spend time with him, then stop the duties of



*pūjārī.*” (Letter to Arundhatī, Amsterdam, 30<sup>th</sup> July, 1972)

You were never a “micro-manager”, Śrīla Prabhupāda, but you respected the intelligence that Lord Kṛṣṇa was giving to each disciple, so you delegated responsibility and said, “Management should be done very cautiously so that everyone is satisfied in their autonomous managing capacity.”

Śrīla Prabhupāda, though I live at a distance from your temples and the wonderful association of your devotees, I take solace in these words of yours that you spoke in 1972: “We are never alone in Kṛṣṇa consciousness; you have got so many wonderful brothers and sisters who are really your family, and besides that the spiritual master is always in his instructions, and Kṛṣṇa is there within your heart.”

To Mukunda Dāsa, now Goswāmī, you provided words of your eternal reassuring presence in our lives: “I am always praying to Kṛṣṇa to give you all His blessings for bringing you back to Home, back to Godhead. Wherever you may be, it doesn’t matter, but don’t give up the principles of spiritual life, that is my request.”

Although you sacrificed your health and comfort for us to an extreme Śrīla Prabhupāda, you teach us the meaning of loyalty and commitment when you stated: “In relationship with my disciples who are so kindly cooperating with me in the matter of my rendering service to my spiritual master, for them I am always ready to come back from Goloka Vṛndāvana if they are not delivered along with me.”

You expressed your gratitude to our godsister Nirmala Devī Dāsī for her service of devotee care when you wrote to her, and remind us just how precious each devotee is: “It is also nice that you are caring for the devotees. They have left everything for me, so they should be treated as sons and daughters.”

Caring for your disciples and granddisciples is even more pleasing to you than rendering personal service to you. You wrote to Danavir Mahārāja that it was “now time to boil the milk” when he was expressing his enthusiasm to continue to make more devotees. We should have been doing this all along, but we must take care of all the valuable devotees that are still left. Please forgive me for not doing more to be a loving servant to all your sons, daughters, and now grandsons and granddaughters,

but empower me to use the rest of what is left of this life to render this service that is so dear to you.

*Your eternal servant,*

Gaura Dāsa

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### Mahābhāgavata Devī Dāsī

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This is for you, Śrīla Prabhupāda:  
At your feet I lay my head.  
Your presence makes me small.  
You've given me so many things,  
I cannot speak them all.  
The time is near for me to leave.  
I know not where I'm bound.  
Yet fearlessly I tread the path.  
The lost has now been found.

*Your humble servant,*

Mahābhāgavata Devī Dāsī

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### Matsyāvatāra Dāsa

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Dear Śrīla Prabhupāda,

Please accept my respectful obeisances at your lotus feet. All glories to Your Divine Grace.

The anniversary of your Vyāsa-pūjā is a great opportunity to express in writing my deep gratitude to you and meditate on your divine qualities. It is also an opportunity to deeply confront myself in an attempt to measure the level of my gratitude toward you and your teachings as I live my life, day and night, through rationale and through my feelings, consciously and unconsciously, in favorable circumstances as in those apparently not so favorable.

In fact, I am constantly thinking about you, and this thought alone strengthens my spirit and my faith. My conscience becomes spiritually enlightened. My relationship with you and Śrī Kṛṣṇa, and

my sense of duty to you and to Him are revived. And, in my highest moments, I feel your active presence in my life.

To me, thinking of you means remembering your teachings and feeling the urgency to have trust in you and Śrī Kṛṣṇa to accelerate my spiritual realization. This helps me while trying to not waste time in unproductive activities, let alone those impeding the development of *bhakti* as Caitanya Mahāprabhu has taught us and as you have conveyed according to the *paramparā* method.

To me, thinking of you means remembering your teachings and feeling a strong urge to help as many people as possible to awaken their hope of returning to live in the spiritual reality through those same teachings that I received from you.

Reading your books, listening to your lectures and watching you in videos not only nourish my spirit but also allow me to start the process of transformation of the consciousness of many people whom I meet by following the *sādhana-bhakti* teachings handed down to us by Śrīla Rūpa Goswāmī through your teachings.

Ever since I received the inconceivable mercy to meet you, I have been nourished by your teachings, from which I get faith, inspiration and guidance to address both the unknown as the unexpected that life offers me from time to time, welcoming them as an opportunity to overcome my limits and evolve spiritually.

These experiences, that I live with an ever-growing sense of great gratitude to you, are the same that I make available to those who approach me in search of existential solutions, by helping those who sincerely wish to see in each test an evolutionary opportunity to live with hope and joy in the way of *bhakti*.

I daily recall whole sentences of yours in which you express concepts so enlightening that they fill my life with meaning and giving me the feeling that to belong to the family of God, we must feel a strong relationship with Him, adjust our lives to live in *sattva guna* and act with the pure spirit of offering.

By virtue of your teachings I'm gradually realizing how important it is that we respond to the love that God has for us. Not because otherwise God would cease to love us, but because we would lose the feeling of being aware of it.

Therefore, it is indispensable to live with the inspiration of your teachings in this wonderfully interactive world, which not only is not a mere mirage, but also surprisingly responds to every change in our consciousness.

Therefore, it is not God who angrily rejects us because of our sins but it is we ourselves, with our desiring, thinking, speaking and acting, who activate dynamics that make life variously horrible, mediocre or sublime as we experience it.

The Lord led me to you and I would like to reciprocate with this immeasurable gift by developing a *bhakti* that, as a burning fire, will extinguish all material desires: *sarvopādhi-vinirmuktaṁ*. So then, one day, I can see Vṛndāvana as it is, with all its desire trees, and unite myself in pure love with God everywhere: here or in His spiritual home and to be with our friends eternally.

In the confident expectation that this wish will come true, I continue to serve with the awareness that the essential condition is to receive your mercy.

*Your grateful servant,*

Matsyāvatāra Dāsa

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### Prasūti Devī Dāsī

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Please accept my humble obeisances.

All glories to Śrī Guru and Śrī Gaurāṅga.

In his posts about meditation on Śrīla Prabhupāda, Satsvarupa dāsa Goswāmī writes the following in connection with staying in love:

“Prabhupāda says, ‘I will take care of you. I can bring you back to Godhead if you will follow.’”

Sometimes in his lectures, Śrīla Prabhupāda said, “These disciples are working twenty-four hours a day, and why? Out of love.” He reminded us that he saw our loving attitude toward him. It was not forced, he did not bribe us. It was not fear. It was love. Now, how to stay in love?

By Prabhupāda meditation and by right acts, we are trying to stay in love. In the relationship between the servant of God and the Supreme Lord, obedience is one of the first requirements. A disciple has to be obedient, and that must be given freely, from one's entire self. This is the obligation of the eternal disciple. He humbly knows that he is always in need of instructions. He keeps trying to please Prabhupāda and asking for mercy.'

It is interesting for me because I was meditating on what to write for this offering for Śrīla Prabhupāda's Vyāsa-pūjā book. I was determined to write about loving him, then today I saw this post by Mahārāja.

However, my feeling of love for Śrīla Prabhupāda is a little different. I have never been good enough to follow all the instructions given by our dear Śrīla Prabhupāda, but since I fell in love with him I have always been trying to please him, just as a child cannot actually sweep the floor but tries to help her mother, or she cannot actually cook the lunch but plays with toy pots and pretends to be making lunch. It is all in her mind, her desire is to help and in her mind she helps.

Śrīla Prabhupāda is so amazing that he reciprocates with all of us, not only his initiated disciples, but also with his grand disciples, and the next generation too. I am sure that for the next ten thousand years his books will be the law books for planet earth, he will continue to reciprocate with his followers. It seems to me that from wherever we are, when we come to Kṛṣṇa consciousness through Śrīla Prabhupāda's books and/or association with Śrīla Prabhupāda's disciples, then we begin to become conscious of our relationship with him.

In the beginning I found that I was already obeying some of his orders because I was a vegetarian and I had already decided that living with animals in the house was not very nice. But he gave us so many instructions in his books and gradually in his lectures too. How could I possibly follow all those instructions? How could I possibly be obedient?

I wanted to please Śrīla Prabhupāda because I loved him, but I did not even really know him and I also did not have the purity to obey him. How could I love him if I did not even know him? Well, I knew that he was the first person I had ever met who did not tell me lies.

That made me love him because I did not like the lies that I had been forced to hear all my life.

He told me things that made me satisfied. He calmed my restless mind which had been tormenting me for many years. What he said made perfect sense, so all the questions that had been burning me since I was old enough to have questions were answered and instead of the pain I had been feeling, there was a sense of relief and joy because the truth turned out to be wonderful.

I loved him because he was confident in his teachings, he was clear, he did not talk in a manner which only confuses one. He was giving his life to help us westerners who were languishing from the abuse of exploitation on all levels of our existence.

I loved him, not because I was able to follow all his teachings, but because he gave us something to strive for which was worth striving for.

I relished thinking of the characters he disclosed to us by his mercy of translating the books, working night after night so we could have access to all that nectar. I became determined to make progress on this path back to Godhead, even if it was only one baby step at a time.

I always felt very fortunate for the mercy which he gave me personally by giving me initiation. Since that day I have always felt it would please him if I could somehow share this tremendous gift with at least some of the millions of souls who are waiting for this blessing, including the plants and other life forms.

I can only say that I love Śrīla Prabhupāda! I do not think I will ever be worthy of his incredible mercy, but it is his mercy that has kept me alive through thick and thin. To this day and I cannot imagine any other source of strength to get me through the trials of being in this material world.

I always feel pleased when I manage to obey him in more detail, but I am always expecting to find more details that will need attending to, because I am daily finding out more about this mighty soul who deliberately put himself into great danger simply to save all the fallen souls, so that he could please his spiritual master.

Śrīla Prabhupāda, I love you, and that love is growing by your mercy.

*Your aspiring servant,*

Prasūti Devī Dāsī

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### Puṇyātmā Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most fallen obeisances, and my prostrated obeisances at the lotus feet of your global body in the form of your Hare Kṛṣṇa movement.

I have no words that can properly thank you for your gifts and celebrate your devotion to your spiritual master and to the Pañca-tattva, who are inundating this universe with love of Kṛṣṇa by using your Hare Kṛṣṇa movement as the vessel of their mercy. You are the pure devotee residing in all your books and have re-introduced us to our eternal family who reside within your books.

Your Divine Grace, Kali's influence has created total havoc and chaos on this planet. The amount of suffering in all the different species is a vision from a hellish planet. Trillions of ex-residents of the spiritual world are indeed incarcerated in a hellish condition on this planet. Mother Earth is being gang-raped by the oil industry, and poisoned by Monsanto and the blood and dead bodies of the two billion animals slaughtered weekly right before her eyes and consumed by the human race and global community of lost souls which is oblivious to the karmic debt that is pouring down on it and that it is accumulating.

Your Divine Grace Śrīla Prabhupāda, I see all of this happening right before my own eyes and I feel totally helpless and useless. You said that your firm faith in the order of your guru mahārāja was the reason for your success. The only solace I get in this current reality is the visualization of your global body of devotees in your form, the form of the guru who, if you think of him, is there. I visualise the billions of incarnations of Rādhā and Kṛṣṇa who are pouring out of your global form and circling the universe seven times. I watch you distribute five million plates of *prasādam* daily and I watch so many of your books being distributed daily. The waters of the seven sacred rivers purifying millions of souls by being placed in lakes,

rivers and oceans become your mercy that is flowing out of your body and purifying this hellish planet. *Jīvera mocana* is progressing.

I fall down at your lotus feet like a fly in the presence of your global form, your movement. You are a universal hero and you tirelessly guide the million plus members of your movement. Please give me shelter and allow me to render service to your lotus feet birth after birth, until your mission is fulfilled. *Jaya Prabhuada!* Your movement is the happy ending of this planet. Please don't kick me away for without you, I am nothing. I absolutely beg and beg and beg—please don't kick me away, but give me shelter at your lotus feet.

*Your fallen servant,*

Puṇyatāmā Dāsa

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### Vaikuṅṭhadeva Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvisesa-sunyavadi-pascatya-deśa-tarine*

My Dear Śrīla Prabhupāda,

What can I possibly say to you that you don't know already? You glanced into my eyes all those years ago and saw my entire past, present, future, hopes, dreams, desires, and soul. No, this offering can never be sufficient to fully express my love and gratitude to you. Nor will I waste your time by offering you platitudes and lists of your accomplishments. You know all that too. It's like telling the Sun that it's bright. I cannot believe that any thoughts that come out of this feeble mind will in any way do justice to unfathomable gift you gave me through that first glance. And I am but one of thousands who've experienced it.

What I will tell you is that I've been spending hours and hours, reading and hearing the comments and thoughts of your brilliant disciples, all so intelligent, all so in love with you that they are willing to give their entire lives, and take any risk in order to please you. They argue incessantly about the best way to serve you! There are times I grow too weary to hear it. And then, when I remember



in my heart that they are doing it out of their love for you, it all becomes okay again. And all I do is sit here and struggle with my thoughts of what to say to you. I'm hoping you have some bigger plan for me for as you know, I am useless by myself. Maybe in time I will develop some fraction of the dedication of your real disciples, and may actually do something to please you. It's ironic, really. In the material realm, when one is obsessed with trying to obtain the approval their father, it is considered a form of neuroses. But here, with you, it is perfection.

One day I hope to be able to sit here and tell you of all of the wonderful things I've done in your service, but no matter how much I achieve, it will be a mere speck compared to those who are truly pushing your mission forward. So I only have but one thing to ask. Please, please don't ever, ever let me forget you!

*Your eternal son,*

Vaikuṅṭhadeva Dāsa

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### Strītama Devī Dāsī

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My Dearest Śrīla Prabhupāda,

Here's the letter I have wanted to write to you for 37 years.

Even though I have no qualification to speak of your magnanimous glories, I will try and make some feeble attempt.

I am not sorry to say but I am nothing but a sentimental fool for you Śrīla Prabhupāda. I have been ever since those days in May, 1976. You were at New Dwarka *Dhāma*, Los Angeles. Deena Bandhu threw us all in the van and drove for hours from Portland so we could see you. I was 19. I so wanted to get as close as I could to you. So one morning after *guru pūjā*, when you handed out the cookies to the children, I greedily grabbed a child and got in that line to get a cookie from you. As I stood in front of you, ever so close, I was stunned in your presence. Our eyes met and you looked right through me, never had I felt so vulnerable or revealed. When I gazed into your eyes I saw an ocean of compassion and love, how I wish I could have stayed in that moment forever... You purchased me there and then. I am still in that moment by your mercy and your mercy alone. I gave you my heart Śrīla Prabhupāda. You are my

EVER WELL WISHER, I pray to be your disciple birth after birth. I'm staying on the ship called ISKCON because you are the captain of this ship. It's by your mercy alone that we can cross over this ocean of material life, here on your ship I hang onto to your lotus feet Śrīla Prabhupāda.

As I sit here in the bosom of the most holiest of *dhāmas*... your beloved Śrī Māyāpur, at the lotus feet of Caitanya Mahāprabhu, Pañca-tattva and Śrī Śrī Rādhā Mādhava... beauty beyond belief... the spiritual world... I am gazing out to Mother Ganga on the left and to the right is the most amazing site of all time... Your Temple of *Vedic* Planetarium... It is amassing from the ground and reaching up towards the heavens... what a sight to behold! This is your dream come true... and I know you are so pleased. They say it will be seen from as far away as Albert Road in Calcutta!

You are *jagad-guru* of the entire world, founder-*ācārya*.

So yes this temple is to glorify you, the pure devotee of Caitanya Mahāprabhu.

I am overwhelmed with emotion too as I try and chant and hear the holy names, *Hare Kṛṣṇa Hare Rāma*... I cry out to you, Śrīla Prabhupāda, just begging for your mercy, totally dependent on it, now more than ever.

As I am your unworthy daughter trying hard to become worthy, trying desperately now. Old age and disease are here now, what a fool I was when I was young never really hearing that, yes this too, it will happen to you.

I came to you at such a young age, 18, and often joke now that if I had been told I had to give up my false ego, I would have laughed and said, "What's a false ego?" But now I am beginning to understand. Hopefully not too little, too late.

The years I spent empowered by you to distribute your books at the airports, malls, parking lots across North America and Canada, were by far the best years of my life. I still enjoy distributing your books whenever I can. Kṛṣṇa tricked us and captured our hearts through you with *kīrtana* and *prasādam*, I got hooked, addicted and by Your Grace, He has never let this fool go too far from His lotus feet. There were many turbulent years, Śrīla Prabhupāda, after

you left from our vision. Some of which was almost too much to bear, but alas it seems it was all meant to be. I fell down but never fell away for I was always dependent even in my fallen state. By your mercy the children I was given and raised, with the help of my mother, have grown up to become your devotees, four out of five, and two are now initiated. Śrīla Prabhupāda, all this is by your mercy alone. Your mercy that has been my lifeline.

For here I am now. Kṛṣṇa has so kindly fulfilled my desires that have given me such heartbreak and relief now, I just beg I don't have to do it all over again. Kṛṣṇa has left me with nothing but the mercy of you and the devotees... why is He so merciful to such an unlikely candidate as myself?

Alas, I have nothing else. It's all been taken from me, that so-called illusion of security, the career job, the home, all of it gone. Why has He been spoiling me ever since it was all taken away? I've been on a nectar ride and it just keeps getting better and better.

All the nectar association I received last summer at Rādhādeś, with such great souls. I haven't experienced this taste of sweetness for a long time. Their Lordships there at the castle, Rādhā Gopīnātha. Jagannātha, Subhadrā and Balarāma, the travelling Lords who like to go many Ratha-yātrā parades all over Europe and spread Their mercy. I got to go even though I can barely walk. Waiting for Lords in Paris for hours as They strolled the streets there just giving the holy names so profusely. I go to throw the coconut with H.H. Śacinandana Swami in Germany, all in an attempt to smash this false ego. I was able to do all this due to your mercy Śrīla Prabhupāda.

At *kīrtana Mela* in Germany, where we chanted for hours every day, with no other objective but to be absorbed in the holy names. This was transformational for me, Śrīla Prabhupāda; even with my crazy mind, it seems that the *mantra* was absorbed on a cellular level in this body and it plays continuously. Regardless of whatever else is going on, sometimes not even allowing me to sleep at night. I am ever so grateful to you Śrīla Prabhupāda.

To finally understand that it's all about pleasing Him, to realize that I have such envy in my heart towards Him, this is all being revealed to me now, and why has it taken so long? I'm a real *strī*. And oh how it hurts to hear this, even though it is so true.

I even have the mercy of *vāṇī-sevā*, reading your words for hours every day, preaching by sharing them. This *Vāṇīpedia* is the preaching of the age and it's powerful! Your *vāṇī* is our life and soul and it will live on in your books!

Śrīla Prabhupāda, I am only a beggar now, I am begging that you continue to bestow your mercy in the form of *sādhu saṅga*, in your house that you built for the whole world to live. I have nothing else now but to beg for your continued mercy. Beg for the mercy of the devotees, beg for the mercy of the holy names, beg to Kṛṣṇa, please engage me in your service. Please keep me at your lotus feet. Oh how I beg.

I have only one heart and I gave it to you, Śrīla Prabhupāda. Please keep me at your lotus feet, please when death comes... please come and say, "She's my daughter, she comes with me." I have no other hope than your mercy alone.

Please keep me at your lotus feet birth after birth.

I fall at your feet, Śrīla Prabhupāda, and offer my obeisances millions of times.

Thank you for saving this fool.

May your mercy continue to bless us all.

All glories to you, Śrīla Prabhupāda, saviour of the fallen.

All glories to you, Your Divine Grace.

*Begging to be your servant,*

Strītama Devī Dāsī

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### Ankotha Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to your lotus feet.

Fully empowered with the grace of guru and Kṛṣṇa, you have showered the nectar of divine love all over the planet. Over a

short period of only twelve years, you criss-crossed the globe, magnanimously giving the message of Lord Caitanya to one and all. How amazing it is that along with your arduous and extensive traveling, you were simultaneously working on translating your transcendental books, establishing temples and farms, and personally counseling and encouraging your newly-formed army of disciples and followers. Your example stands forever as a shining beacon to both the current and new generations of devotees of what it means to be a fully sold-out soul to the mission of Lord Caitanya.

Thank you, Śrīla Prabhupāda, for giving me your loving glance and allowing me entrance into the life of Divine service. To me, it is most surprising that although I have no good credit or qualities, you have been so merciful to me. I pray today that I may become a loyal and useful servant so that you will be proud to have me as a disciple.

*Your grateful servant,*

Ankotha Dāsa

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### Dayālu Dulāl Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to your Divine Grace, to your divine masters, to your worshipable Lords: Śrī Kṛṣṇa Caitanya and Śrīla Nityānanda Prabhu, to Śrī Śrī Rādhā Govinda and Their associates; and to everyone who is loved by you or who helped you in your various transcendental pastimes.

By your divine mercy, you have opened my eyes, woken me up, and engaged me in the most purifying eternal service: the chanting and distribution of the holy name of Kṛṣṇa. I have no taste for this. I am diseased, so low, and I possess only my own natural faith in your words, which I hold to my head. This gives me great hope.

*kṛṣṇa-mantra haite habe saṁsāra-mocana  
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

“Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.” (*Caitanya-caritāmṛta*, Ādi 7.73)

I pray that my service to you will always increase, unconditionally, and extend to whatever situation or condition in which you may see fit to utilize me. And although I am certainly unworthy, your mercy can make the blind see and the lame walk. May you always be pleased by my services and accept my humble offerings. By your mercy alone, the basis of my entire conscious consideration of reality was long ago established. This is so firmly set in me that I can never repay you for this.

Had you not come into this world distributing the nectar and philosophy of Śrī Kṛṣṇa Caitanya, I would never have cared to live. When you were present, our Kṛṣṇa conscious life was simple and happy. When you ended your visible pastimes, life's complications began. Every divine quality of a great *mahā-bhāgavata* is manifest in you by Kṛṣṇa's will, and you are the living scripture (*bhāgavata*) personified. Therefore, you could always present the truth perfectly to whomever you spoke, according to the time, place, and individual audience. Some see you as the great commander of a transcendental army, some as the expert knower of all *śāstric* conclusions, some as the best servant of your own gurudeva, some as the *śaktyāveśa-avatāra* of Nityānanda Prabhu and some as the intimate servant of Śrī Śrī Rādhā Kṛṣṇa in Their conjugal pastimes. You are all these things, because it is Kṛṣṇa, the master of Vṛndāvana, ecstasy personified, who reveals Himself through you according to His devotee's desire.

*nikuñja-yūno rati-keli-siddhyai  
yā yālibhir yuktir apekṣaṇīyā  
tatrāti-dākṣyād ati-vallabhasya  
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is very dear, because he is expert in assisting the *gopīs*, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.”  
(Śrī *Gurvanṭakam* 6)

Because you are so dear to Lord Kṛṣṇa, you are like a transcendental touchstone or window revealing the unlimited Lord Śrī Kṛṣṇa to each individual *bhakta* according to their individual capacities and eternal *rasas*. It is my highest fortune to be the servant of your servants and confidential associates. I am clearly unfit for such service. But

since you engaged everyone without consideration of who was qualified or not, I have accepted your mercy and instructions as the internal life of my existence. I pray I have committed no offense to you or your servants in these high dealings. I never spoke to you directly because I was in complete awe of you, and what could I have said in those crowded situations when I had that opportunity? I know you saw my unconditional submission to you and that reciprocation was enough for me. That I may always recognize you through your instructions, regardless of whatever form you should like to show, is my sincere aspiration in every life, for you are simultaneously identical with yet different from Śrī Kṛṣṇa, the Supreme Personality of Godhead.

*ācāryaṁ mām vijānīyān  
navamanyeta karhicit  
na martya-buddhyāsūyeta  
sarva-deva-mayo guruḥ*

“One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.” (*Śrīmad-Bhāgavatam* 11.17.27)

I am presently engaged as a government servant and entangled in family life. In this state of affairs, I am like a drowning man who despite his greatest efforts can only manage to breathe in a breath of fresh air from time to time. When will I again have your association and that of your confidential associates, and exclusively engage myself in the service of Śrī Śrī Rādhā Govinda under your direction? I know you are still engaged in tasting and distributing Kṛṣṇa *prema* exactly as I saw you do during your pastimes on earth. I cannot, even by my greatest efforts, lift myself out of this corrupted material atmosphere I got myself into. But you are mercy personified and I pray to you for the sincerity to accept your mercy.

Śrīla Prabhupāda *ki jaya!* Hare Kṛṣṇa! Gaura Haribol!

*Your hard-hearted and fallen servant,*

Dayālu Dulāl Dāsa Adhikārī

Dear Śrīla Prabhupāda,

I lay prostrate at your feet begging for mercy and look back to how I was so fortunate.

When I heard the holy names—*something awoke in my heart*

When I found your *Kṛṣṇa Book*—*I felt I had found a long forgotten friend*

When I saw your holy form—*a great desire in me welled up to follow you*

And when I heard you speak—*all of this became solidified, as if in concrete, no doubts, just a feeling I had been waiting for, for many years*

So on this most auspicious of days I dedicate myself once more, but I note something has changed. That something is the thing that I felt when I saw you all those years ago, and that is the desire to sincerely serve has once more awoken. So at the latter part of my life, when so many of my brothers and sisters are either leaving or wondering what to do, I find myself with so much service, enlivened in the company of like minded souls.

Thank you for that and for the company of saints I am blessed to be in. I see you in so many ways, yet I know now you will only be found in the association of the pure souls. So today I am rededicating myself, to go beyond the superficial and, rather than some sentimental offering, to become a *saragrahi* and seek out your essence. I also pray, after so many years wallowing on the mental platform, I can still make a difference. Like an old warhorse who has seen too many battles and should be put out to pasture, I am gearing up to work hard, for if nothing I was always a hard worker.

A verse from your poem *Prayer to the Lotus Feet of Kṛṣṇa* echoes in my mind, the Bengali so sweet and joyful:

*kata bane chuta chute, bane khai lutaputi, sei din kabe habe mor*

“Running and frolicking in the many forests of Braja,



I will roll on the ground in spiritual ecstasy, oh when will that day be mine?"

This picture of your divine form laying on the ground in ecstasy is so attractive to me. When I first heard this in 1976 it struck me that this was also my mood but being extremely neophyte I dared not mention such an idea. Still it was in my heart and guided me to like minded souls, so many years on. So today living in Bhaktivan, with the cows, birds and nature I reflect on my own good fortune. Singing for Brajanath and Haladar and Nitai Gaurāṅga I feel a closeness to you, a comfortable place to meditate on you. I know soon I will have to leave and although I have no qualification, still I pray for your mercy, in the hope I can be saved and perhaps, in the not too distant future, I can return to you in Braja. Factually guru *krpa* is my only hope.

*So praying at the feet of the Vaiṣṇavas and always desiring their service I remain eternally yours,*

Indranuja Dāsa

### Jīva Pāvana Dāsa

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I offer my humble obeisances to Śrīla Prabhupāda and all the Vaiṣṇava devotees of the Lord. I humbly beg all to forgive any offense I may have committed to them in any way.

I feel very fortunate that I was able to meet His Divine Grace at the Rādhā Govinda New York City Skyscraper Temple and a chance to distribute books at Chicago O'Hare Airport. Eventually after *pūjārī* work in Chicago and then Detroit, I was invited to the UK. I particularly remember preaching at Soho Street, London, as part of a team making many new devotees.

I hope to meet with His Divine Grace again very soon as I have been diagnosed with cancer. Of course no one can say how long I have in this world but really it has been great and I will remember you all with love and affection.

All glories!  
Jīva Pāvana Dāsa

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to Śrī Guru and Gaurāṅga. All glories to you.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvīśesa-sunyavadi-pascatya-deśa-tarīne*

Your Divine Grace, with the following mood, I am approaching your divine feet. Kṛṣṇa says in the *Bhagavad-Gītā* (2.7),

*kārpaṇya-doṣopahata-svabhāvaḥ  
pṛcchāmi tvāmī dharmā-sammūḍha-cetāḥ  
yac chreyaḥ syān niścitām brūhi tan me  
śiṣyas te 'hamī śādhi māmī tvāmī prapannam*

“Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.”

More than ever before, I appreciate Your Divine Grace’s teachings. And also more than ever before, I understand what Vaiṣṇava mercy means. It is the tireless way in which you spread the *sankīrtana* movement of Śrī Kṛṣṇa Caitanya Mahāprabhu, accommodated everyone, and gave shelter to every single one because you are a fully realized, pure and empowered devotee the Supreme Personality of Godhead Śrī Kṛṣṇa. It is stated in the Śrī *Caitanya-caritāmṛta*, *Madhya* 22.131:

*śrīmad-bhāgavatārthānām  
āsvādo rasikaiḥ saha  
sajātīyāśāye snigdhe  
sādhau saṅgaḥ svato vare*

“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and who are

endowed with a similar type of affection for the Lord.”

In the purport you say, “The words *sajāṭiyāsāye snigdhe sādhanu saṅgaḥ svato vare* are very important.” I am humbly requesting Your Divine Grace to bless me so that I may imbibe this mood. As you wrote in chapter fourteen, entitled ‘The Ecstasy of the Lord and His Devotees’, of *Teachings of Lord Caitanya*,

“Thus Sanātana Goswāmī prayed for the Lord’s confirmation that His teachings would actually evolve in his heart by His grace. Otherwise Sanātana knew that there was no possibility of his being able to describe the Lord’s teachings. The purport of this is that the *ācāryas* (spiritual masters) are authorized by higher authorities. Instruction alone cannot make one an expert. Unless one is blessed by the spiritual master, or the *ācārya*, such teachings cannot become fully manifest. Therefore one should seek the mercy of the spiritual master so that the instructions of the spiritual master can develop within oneself.”

Your Divine Grace wrote that the words *sajatiyasāye snigdhe sadhanu sangah svato vare*, meaning “who are endowed with a similar type of affection for the Lord,” from the above quoted verse, are very important. Dear Śrīla Prabhupāda, being in the shelter of your instructions, I would like to be blessed with the development of your mood.

As you wrote in the preface to *The Nectar of Devotion*,

“The present Kṛṣṇa consciousness movement is also based on the authority of Śrīla Rūpa Goswāmī Prabhupāda. We are therefore generally known as rūpānugas, or followers in the footsteps of Śrīla Rūpa Goswāmī Prabhupāda. It is only for our guidance that Śrīla Rūpa Goswāmī prepared his book *Bhakti-rasāmṛta-sindhu*, which is now presented in the form of *The Nectar of Devotion*. Persons engaged in the Kṛṣṇa consciousness movement may take advantage of this great literature and be very solidly situated in Kṛṣṇa consciousness.”

*Falling at the dust of your lotus-like feet, Your servant,*

Jñāna Śakti Dāsa

## Pañcagaṇḍa Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at the dust of your lotus feet!

Your kindness, love, and great compassion that you show to all living entities is so enlivening. Thank you for giving me the wonderful opportunity to be fortunate enough to render service at your home, Śrī Vṛndāvana *Dhāma*. I don't feel qualified, I am full of bad qualities, but by your tolerance and mercy, you encourage not only me, but all of your devotees.

We pray that we can assist you in the mission of giving Lord Caitanya's teachings and may your glories continue be broadcast all over the universe, let all read your books, hear your lectures and see your wonderful ISKCON grow and dynamically flourish. The chanting of the holy name is so attractive to the thousands of visitors who daily raise their hands, dance and chant the *mahā-mantra* along with us. I pray that we can make your Vṛndāvana Kṛṣṇa Balarāma temple most beautiful—a place where devotees and visitors feel your presence and are welcomed the way that you have taught us to greet and welcome others.

You are our master, guide and ever well-wisher. All glories to you my dear Śrīla Prabhupāda.

*Your servant,*

Pañcagaṇḍa Dāsa

## Vaikuṅṭha Mūrti Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

I thank Rādhā and Kṛṣṇa for giving us you. Without you we wouldn't have a chance to ever get out of the material world. I thank you for the following devotees:

- Tuṅgabhadrā, for her commitment to dressing the

Deities impeccably

- Jai Lakṣmī, for her commitment to cleanliness
- Kanchanabala, for her kind, humble, gentle heart
- Parīkṣit and Murlidara for their incredible artistic styles
- Gunamai, for painting Śrīla Prabhupāda better than anyone else, although Mukundamālā is an honourable second
- Locan, for giving us amazing Śrīla Prabhupāda *mūrtis*
- Kṛṣṇapriya, Sankari, Gāyatrī, Pārvatī, and Kṛṣṇavilasini for their unbelievably brave, strong hearts
- Bhadra, for preparing *prasādam* better than anyone else
- Rasabihārī and Śrī Mūrti for their amazing humility
- Tīrthari, for although he may not be a great husband or boyfriend, he is a great friend
- Vidya, the most surrendered servant of Tulasī Devi
- Balāi, for lovingly engaging devotees in the service of the Deities
- Jagatambikā, for her *saṅkīrtana* surrender
- Acyutānanda, for his accessibility to the average devotee
- Kanka, for being the consummate sword in the rose
- Madyama, one of the original FATE devotees, for painting the glorious small Deities I have had and loved for 32 years
- Vrajabadhu and for being ahead of the game since they were at least 30 years older than the rest of us were
- Lalitānātha, whom I am glad not to be married to any longer, for his outstanding service in building the Ratha-yātrā carts in 1977, assisted as he was by Madhusūdana, Kunteya and Ratna Bhusana

These devotees are all ones I knew in New Dwarka in the '70s and '80s. Dear Śrīla Prabhupāda, I am trying to pray in earnest, hoping to be able to hear Rādhā and Kṛṣṇa's desires and put myself at Their lotus feet. They truly are all attractive. I love you.

*Your servant,*

Vaikuṅṭha Mūrti Devī Dāsī

**Jayadeva Goswāmī Dāsa**

---

My dearest Śrīla Prabhupāda,

I throw my wretched body prostrate at your lotus feet and offer you all respects, begging you to engage me further in your service in the mission of Caitanya Mahāprabhu, the divine

combination of Śrī Śrī Rādhā and Kṛṣṇa.

You are the life force of this Hare Kṛṣṇa movement, non-different than the Divine Couple themselves. This is because you have so graciously given the greatest of opportunities in this life and beyond for freely to everyone and anyone who has been touched by you to advance out of the darkness of ignorance into self and God realization.

*Your most unworthy and fallen servant,*

Jayadeva Goswāmī Dāsa

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**Gopī Mātā Devī Dāsī**

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to your lotus feet.

Śrīla Prabhupāda, you are a transcendental aristocrat, reflecting all the attractive qualities of Bhagavān, Śrī Kṛṣṇa.

You are elegant in speech and movement.

Your kindness is sweeter than honey.

Your compassion is more tender than rose petals.

Your zeal for sharing the message of Caitanya Mahāprabhu is fiercer than a lion's.

You are completely renounced from the tendency to exploit others for your own aggrandizement. But rather, in a transparent way, you use your attractive qualities to draw them closer to the Supreme Lord.

Please bless me to finally let go of my unfavorable qualities so that my natural attraction and desire to please you will become strong and steady. I pray to remain inspired to serve at your feet forever.

*Your aspiring servant,*

Gopī Mātā Devī Dāsī

**A Kṛṣṇa Conscious Hawaii Island State—A True Paradise on Earth**

Dear Śrīla Prabhupāda,

Please accept my respectful lowly humble obeisances at your two lotus feet.

Hawaii is known the world over as paradise, a heaven on earth. With her warm weather all year round, cool tropical breezes, exotic fruits and vegetation, heavenly scented flowers, breathtaking waterfalls, it was confirmed by you that it is a remnant of another age, and formerly a sporting place of the demigods.

Hawaii is not only materially abundant but also spiritually rich as the Hawaiian people are imbued with the deepest respect and appreciation for God and His creation—the land, water, and all natural resources. The native culture consisted of a simple life of sacred chants, *hula kahiko* dance and *makahiki* feast celebrations honoring their deities.

One historical account relates that Hawaii was once called Jawaii, or little Java, tracing it's connection to Indonesia and India, thus to that time when the Vedic culture was spread worldwide. But it wasn't until the year 1969 when you—dear guru mahārāja—on the order of Śrīla Bhaktisiddhānta, first set your two lotus feet here, that these lands and her people now have the opportunity to understand the eternal paradise, of which Hawaii just gives a mere glimpse. Like the towering sacred banyan tree that presides over your island home, which you so appropriately named “New Navadwip”, we are reminded of the Supreme Lord's comparison of this temporary material world to the holy banyan tree. The roots of the banyan come from both the ground and from its canopy. Thus, we know by your grace that this so-called paradise is a perverted reflection of Goloka Vṛndāvana, the ultimate and everlasting vacation destination.

On May 7th 2012, we celebrated the 40th anniversary of the installation of your worshipable Lordships Śrī Pañca-tattva. Their presence here has kept the mercy flowing no matter what upheavals our *yātrā* has faced in the past. Your personally installing and requesting the entire Pañca-tattva to descend

and watch over these islands is testament that you are Their intimate confidential associate also descended from Navadwip. Thus being an island son yourself it should be very easy to transform these islands into the New Navadwip you envision if we merely become mature enough to work hard together and assist you as loving members of your *ohana*, family. This is the duty and the right of anyone who claims to be your follower.

So what are we waiting for? What will it take for all of your followers who claim to love you as our eternal father to give up their comfortable positions of living in this temporary fool's paradise and truly embody your orders to flood these islands with the treasure house of love of Godhead? When will we become so empowered to not rest until every person in every town on these islands hears the *mahā-mantra* which has descended directly from Goloka Vṛndāvana, or tasted a bite of nectarean *prasādam* remnants offered to Śrī Pañca-tattva, and receive their personal set of your books. When will someone become empowered to present some of the Vedic literatures to the Hawaiian people in their native language and gain respect from native and academic scholars? When will there be temples and farms opened on every island so that anyone can take advantage of the opportunity to engage in the wonderful varieties of devotional service natural to all souls? What will it take for your vision for these islands to manifest? The goals you have for your preaching mission are not small and sectarian, but broad and all inclusive for every spirit soul. Not one individual or a small clique will be able to accomplish the task of serving you and Pañca-tattva's plan for Hawaii. Therefore we must all become ideal followers in order to be empowered to truly make this place Vaikuṅṭha, heaven on earth.

My offering to you this Vyāsa-pūjā day is a heartfelt prayer that Śrī Pañca-tattva empower your sincere followers and perhaps even myself here in Hawaii to *laulima* or come together and make plans how to transform Hawaii into the real paradise of New Navadwip you envision. Thus there will be prosperity and bliss for all!

*paraṁ vijayate Śrī pañca-tattva saṅkīrtanaṁ!*

*Your insignificant aspiring servant,*

Daiva Dāsa



## Nanda Kumāra Dāsa

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Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin itī nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*

I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine *mantra*, the service of the son of Saci-mata, the association of Śrīla SwaRūpa Dāmodara, Rūpa Goswāmī, and his older brother Sanātana Goswāmī, the supreme abode of Mathura, the blissful abode of Vṛndāvana, the divine Rādhā-*kund* and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.

*Goloka* Vṛndāvana the spiritual whorl  
Rādhā Śyāmasundara loving pastimes unfurl

Lord Gaurasundara of compassionate mood  
Holy names distributed in every town and neighbourhood

A very nice *sādhu* you did meet  
Inspired you to surrender at his lotus feet

If you ever get money you please print books  
Who would of thought even books on how to cook

Ambassador of Truth Your Divine Grace  
Suffering humanity you did embrace

A panacea for all ills the divine holy name  
The rich, the poor the blind and the lame

Loving devotional service you showed us how  
Before Their Lordships you did bow

Festivals and feasts a spiritual treat  
Māyā's attacks you easily defeat

Pastimes of love you did enact  
Love from the heart you did extract

Faith in *guru vāṇī* and *vapuḥ*  
We surrender to you O *Vaiṣṇava* Ṭhākura

I taught you everything you ever need to know  
Lest you forget nowhere else you should go

*Goloka* Vṛndāvana I have the key  
Only for those who stand by me

Serve the mission with every breath  
Back to Godhead there is no death

The Divine Couple you should serve  
From the path do not swerve

A legacy of culture a legacy of hope  
Without your presence how do we cope

Your smile your instructions Your Divine Grace  
Your love your care your warm embrace

You showed us how to love  
You showed us how to care

You showed us *guru bhakti*  
You showed us Kṛṣṇa śakti

Thank you, Śrīla Prabhupāda, a most wonderful guide  
I pray for your mood in my heart to reside

I pray that my life in yours abide  
I pray to be counted I never left your side

*Your grateful and happily indebted servant,*

Nanda Kumāra Dāsa

## Gāndinī Devī Dāsī

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Dear Śrīla Prabhupāda

Please accept my humble obeisances

It is said in Śrī *Bhagavad-Gītā* (4.34):

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.”

Somehow we have to follow the above *Gītā* instruction. We approached you and we learned, we have to cultivate *seva* or service attitude towards your divine lotus feet which is the only way to get back on the right track in our life.

The *seva* to the spiritual master is the only way to please the lord therefore, on this auspicious day of your appearance day, we offer our humble obeisances unto your lotus feet with the hope that someday we can please you in this way and we can please the Supreme Personality of Godhead.

*Your aspiring servant and daughter,*

Gāndinī Devī Dāsī

## Kṛṣṇa-kīrtana Devī Dāsī

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Dearest Śrīla Prabhupāda,

Please accept our humble obeisances beyond the shade of your lotus feet. All glories to Your Divine Grace and to all your faithful servants!

Thirty-six years after joining your mission and deciding to follow your instructions, we are still struggling to cooperate in a humble

mood with some of your disciples. How shall we ever be able to appreciate the extent of your mercy?

Not only did you hijack our flight back to eternal Vṛndāvana, but you also saved so many boys and girls, ladies and gentlemen who happened to cross your spiritual path and merciful glance. How can anyone ever forget a first encounter with you, be it through *vāṇī* or *vapuḥ*? Your spoken and written words come directly from the spiritual world and change our lives on a daily basis. You are so expert at increasing our desire for eternal service and strengthening our sacrifice in Kṛṣṇa consciousness.

Thanks again and again for infusing transcendental knowledge in our hearts and using us to assist you in spreading your message around.

We prostrate gratefully near your *vyāsāsana* begging for shelter and devotion.

*Your servant,*

Kṛṣṇa-kīrtana Devī Dāsī

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### Śārṅga Ṭhākura Dāsa

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Dear Śrīla Prahupāda,

I offer my humble obeisances at your lotus feet. I am praying to serve you nicely, to offer you my life in daily *śaraṇāgati* more and more. All the devotees you've created are inspiring to me, and here in New Raman Reti, they always seem to be creating new ways to please you and carry out your mission.

This ocean of *bhakti* is so great, it seems endless to me; it humbles me and fills me with awe. I have been concentrating my efforts on deepening my relationship with the holy name. So I would like to offer you this prayer, 'To Śrī Hari Nama Prabhu'.

O Holy Name, You are complete and the form of all transcendental mellows. You bestow all spiritual benedictions because You are Kṛṣṇa Himself, the reservoir of all pleasure. Dear Lord because You are so merciful and attractive, You purify and inspire me to serve Śrīla Prahupāda. You seem to draw me out of my comfort zone,

increasing my involvement to the extent that I need Your shelter and guidance every moment. You are the original magnetic personality and You are irresistibly drawing me closer to You day by day. With Śrīla Prabhupāda's blessings I can approach You, Lord. He fortifies me to be able to concentrate. You send me the knowledge and inspiration that fills in the missing pieces of my understanding and my devotion. I pray to chant with a continued sense of longing, eagerness, gratefulness, and surrender. Thank You dear Harināma Prabhu for Your tolerance and compassion for me.

Thank you for the priceless gift of the holy name, Śrīla Prabhupāda. All glories to your continued presence in our lives, which moves us to learn new ways to communicate and cooperate with one another. You are constantly renewing us, filling us with a reflection of your ecstatic *prema*. You kindly uplift us and destroy our ignorance. Because of your blessings, Śrīla Prabhupāda, I endeavor each day to chant purely and attentively.

Thank you so much.

*Your humble servant,*

Śārṅga Ṭhākura Dāsa

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### Mahāpurāna Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to you! All glories to your lotus feet.

You have received the blessings of Kṛṣṇa—  
To Him you are most dear.  
You have taken shelter at His lotus feet,  
Which shield you from all fear.  
You have showered those blessings upon us,  
Like cooling summer rain,  
Just to relieve the four-fold miseries  
That cause us so much pain.  
You have realized your transcendental nature,  
And can see the spiritual world.  
And thus you can reveal it to us,  
With all its glory unfurled.

But we must take up your instructions  
And place them in our hearts,  
And distribute your glorious blessings,  
And never from your feet depart.

Please, Śrīla Prabhupāda, keep me in the dust of your lotus feet.

*Your servant,*

Mahāpurāna Dāsa

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### Kosarūpa Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances, offered at your beautiful lotus feet.

It is indeed a miracle how you brought pure Kṛṣṇa *bhakti* from Śrī Vṛndāvana *Dhāma* to America, and then around the world. You had no army, no ministers and no treasury. Though it appeared as if you had no association the first year, you later assured us you were never alone.

With determination to please Śrīla Bhaktisiddhānta Saraswati, and a trunk load of *Śrīmad Bhāgavatams*, you journeyed to an unknown land, unsure how your message would be received.

In the coming years, you transformed men, women, and children into Vaiṣṇavas, translated and penned a library of books and managed a worldwide society.

Reflecting on the magnitude of your service to your guru mahārāja, I am very shy to come before you with my prayers and humble offerings. I am endeavouring to write and illustrate more books for your pleasure and distribute them widely.

On this most auspicious day, I am seeking your blessings. There are many books I want to offer to you, but like a child asking her father for some money to buy him a gift, I come before you, praying for you to empower me so I may offer you this service.

Please accept me, Śrīla Prabhupāda, and please keep me

with you always.

*Your eternal servant,*

Kosa Rūpa Devī Dāsī

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### Dikpāl Dāsa

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My Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet!

All glories to your lotus feet, Śrīla Prabhupāda!

Śrīla Prabhupāda, I am suffering at every moment without your presence.

Please give me shelter at your lotus feet.

Please allow me to be your insignificant servant birth after birth, even as an insect!

*Your fallen servant,*

Dikpāl Dāsa

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### Haridāsa Ṭhākura Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus-like feet.

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvīsesa-sunyavadi-pascatya-deśa-tarine*

As time goes on I am able to see more and more just how useless I am. The disparity between what I know, what I've realised, and what I do for you is enormous. My attraction to devotional service is zero, and besides that I don't see any hope in the future that this will change. Of course there are such things as miracles, and if

that is the case then I'm a worthy candidate to be struck with one. Desire is the key, I have none. Association is so very important, I desire none. Visiting the temple and seeing the Deities is also very important, I don't go. Sincerity of purpose is so important too, I have none. I should be feeling really bad about my failings, I am not. What is there to be done about my situation? Nothing. Okay, that's my failings over and done with, there are many and I am so embarrassed. I have confessed my shortcomings to you on this special day even though I'm aware you already know all of them only too well. I could have avoided writing the above, but I'm applying full honesty when in front of Your Divine Grace just in case there is a place at your feet for a basket case such as myself.

Now to change the emphasis from myself to yourself, the most merciful incarnation of love of God. I am in complete awe as to your potency and awareness. I cannot fault you in any way whatsoever. You have never left me nor any of your sincere disciples, not even for a second. You tolerate so much because only you know the good qualities of those that try to serve you. You are just wonderful, and even though I am so sunk in *māyā*, I still feel such love for you that I'm amazed at my good fortune. So, I pray that you benedict me on three fronts, one to chant more and more without offense, two that I revive my desire to read your books as much as possible, and three, that you ask Śrīmatī Rādhārāni a favour so that She will allow me to visit Vṛndāvana as often as I wish. Oh, one other thing Śrīla Prabhupāda, kindly bring about the desire within ISKCON management to concentrate more and more on *harināma*, book distribution, and *prasādam* distribution, and to have faith that this, and only this will bring about the re-spiritualisation of human society and end all suffering. This activity alone will please Lord Caitanya and Lord Nityānanda and in this way the ISKCON society will have no shortage, no anxiety, and everyone will be happy.

All glories to Your Divine Grace, the saviour of all living entities Universe-wide.

*I fall flat at your lotus like feet,*

Haridāsa Ṭhākura Dāsā



Most dear Śrīla Prabhupāda,

Please accept my most humble obeisances on this truly auspicious day of your transcendental appearance into this material world.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvīsesa-sunyavadi-pascatyā-deśa-tarīne*

You were like a warrior ordered to go to battle when you came into this unclean Western world full of danger and illusion. Just as a soldier accepts his orders as his life's mission before his own safety, you came to save us. Although many people tried to warn you, having your best interest at heart, not to come here, you came anyway. You put your life on the line even when people told you "Swamiji! Don't go there, you will die there!"

Due to your dedication to the mission given to you by your spiritual master and your lack of self-interest, you came anyway. Just as a dedicated soldier ignores the warnings of well-wishers when going to war, you accepted the order of your guru without consideration of your own well-being or comfort. At an age when most people are looking to retire from active life and "take it easy," you were demonstrating no consideration or desire for such things in your life.

Most people spend their entire lives working hard and planning an easy life of retirement so they can finally enjoy a comfortable, secure position and in the end reap the benefits of their lifetime of labor. Instead, you spent a lifetime in preparation to complete your mission to guru and Kṛṣṇa, with no concern for retirement, comfort, security or a life on "easy street." Thus, you demonstrated in your own life the difference between a life lived for material gratification and a life lived for spiritual perfection. Such a great soul as you, Śrīla Prabhupāda, is rarely seen in this world. You are completely surrendered to guru and Kṛṣṇa. You lived your life all the way to the end, demonstrating to the world the perfect example for anyone wanting to end the cycle of birth and death and return back home—back to Godhead.

The way you lived your life provided the world a perfect example

of how one should live as a devotee of the Lord. By showing us the way to live, you proved to us that your desires for us to follow in your footsteps were not simply idealistic but actually realistic and achievable if we surrender. Surrender to one's spiritual master consistently seems to be the main ingredient for being a devotee of the Lord. Although we can never be as magnanimous as you, Śrīla Prabhupāda, still we must surrender to your desires or we will not make any advancement in Kṛṣṇa consciousness.

You have made it clear that you want us to advance and that you want us to take this mission of yours as our life's work. You have invested great energy in expressing your desire to us through almost 2000 lectures, thousands of conversations, over 6000 letters and so many, many books! In all of your communications to us, you have always been very clear as to what is your mission and mood. Thus, we can understand what direction you would like ISKCON to take: you want us to reach out, to have compassion, to set an example, to preach and to save all living entities from the clutches of *Māyā* and the suffering of material consciousness. You have not only *said* "preaching is the essence," but you have also *demonstrated* it in your own life as well.

You have personally instructed me on more than one occasion to preach and to make that activity my first and foremost priority in life. Now, at the end of my life, I pray to you for the physical, mental and spiritual strength to keep following your instructions. You have instructed all of us to follow in the footsteps of the previous *ācāryas*, so please give us the strength to spend the rest our days doing so. I beg you to use me as your instrument in accomplishing your mission. I have no mission of my own aside from yours. Please give me the strength to dedicate myself to you and surrender to your instructions in the appropriate fashion to your spiritual master. Since I have no potency of my own, I beg you to please bestow upon me the ability to enthuse others to surrender to your mission as well.

I beg you to please allow me to eternally be a part of your mission and to make that my first and foremost priority in life, with no consideration of any self-interest of my own. Please allow me to eternally stay in the shelter of the shade of your lotus feet.

*Your most unworthy disciple,*

Jīvānanda Dāsa Vanacari

Dear Śrīla Prabhupāda,

My dear spiritual master,

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

Some look on the soul as amazing. Some describe him as amazing... and some, even after hearing about him... cannot understand him at all.

Śrīla Prabhupāda, how many lifetimes have I waited for you? Surely, I don't know. I'm smaller than the atom, very limited in power, knowledge, with imperfect senses, and a tiny mind... how can I know very much? However, there is one thing I do know. In this lifetime, I was always looking for you, everywhere, in every face. In every spiritual personality and spiritual influence I was exposed to in my whole early life. I never dreamed I'd ever actually meet a pure devotee of God... what to speak of taking initiation from him.

Thank you for coming to this blind world and opening the eyes of those who are hungry to see. Thank you for being who you are, Śrīla Prabhupāda. You gave us everything when you gave us Govinda! But you also cautioned us to "be very careful with Kṛṣṇa".

Thanks, Śrīla Prabhupāda, for loving Kṛṣṇa, and thank you for your purity, your pure example, and your pure devotion to your spiritual master. You taught us how to eat, how to sleep... how to behave properly in this human body and... how to take care of it, and ultimately to be free from it.

You taught us how to be truly compassionate toward all living beings and you have wonderfully blessed this world with *bhakti* yoga... the yoga of divine love.

H.H. BB Govinda Swami once said that the world will be blessed for thousands of years simply because you have walked upon it. Yes! I fully agree with his realization of the future. But what do I know? An insignificant wretch bowing and begging for blessings at your lotus feet. What I do know is that anything I am is made up of blessings you have given me. Otherwise, I would have no taste for devotional service and no ability to steer away from lust and all the tricks of *Māyā*.

Please maintain all of us in ISKCON Alabama. We, your humble servants, pray for your most munificent blessings and grace.

Māyāpur Dhāma Dāsa  
President, ISKCON Alabama

### Satyavatī Devī Dāsī

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I offer respectful obeisances to His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is igniting the fire of the *sankīrtana yajña* in the Western countries. That fire is the source of happiness and auspiciousness for the living entities.

(Śrī *Bhaktivedanta Mahima* by Kusakratha Dāsa)

Śrīla Prabhupāda, when I read *Caitanya-caritāmṛta* (Cc) I think of you and your wonderful transcendental qualities.

“Sanātana Goswāmī was dear to everyone because of his exalted qualities and learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.” (Cc, *Antya* 4.112)

Śrīla Prabhupāda, in the same way you are dear to everyone and your ornaments are mercy, friendship, and honor.

“This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities.” (Cc, *Antya* 5.78)

Śrīla Prabhupāda, as your servant I wish to offer you a garland of verses describing your charming qualities let us started with the following verses.

“Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild, and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa, and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed, and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate, and without false prestige. They are friendly, poetic, expert, and silent.”

(Cc, Madhya 22.78–80).

Although I find some of these qualities in your followers, in my limited perception Your Holiness is the only one who possessed all these qualities as a whole.

The yogis should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace. (SB 3.28–32)

Śrīla Prabhupāda, your quality of extreme compassion is manifested in this verse. I am always in anxiety and I suffer due to material nature, but you so kindly have given me the Lord's smiling face. Who other than the pure devotee of the Lord will bestow this favor to a non-*yogi*? During your lectures I became content looking at your smiling face during your physical presence in this world and my anxieties disappeared. Now during the *kīrtana*, by your mercy, for a few seconds I get the same feeling by looking at Lord Balarāma's smiling face, in New Raman Reti, or by meditation on *manomāyām*—the carving of the form of the Lord—within the mind while chanting *japa*, and by doing so the shackles of material existence are broken. I treasure those moments and prayed so that others can have the same experience. Śrīla Prabhupāda, by your grace let me meditate constantly upon your loving smile.

*Your servant,*

Satyavatī Devī Dāsī

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### Anuttamā Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at the dust of your lotus feet. All glories unto you, my eternal master!

Another year has passed, and by your grace I remain engaged in your service and in the service of your ISKCON society. It is a wonder that I am able to do so, being so full of materialistic tendencies. That I am still in the association of the devotees is a testament to the power of your causeless mercy, the holy name, and the processes of devotional service you kindly engage me in.

This past year the Governing Body Commission (GBC) issued an important official statement about your eternal and primary position as ISKCON's founder-*ācārya*.

This statement is an important historical and philosophical document. It is meant to help members and friends of the Hare Kṛṣṇa movement better understand your preeminent position, as well as our individual relationships with you. It clarifies our continued dependence upon you and formalizes the principle that all gurus within ISKCON, now and in the future, must act in that capacity only as your servant, for your pleasure, under your order, to promote the mission of our *guru-paramparā* and Śrī Kṛṣṇa.

This document is far beyond any kind of appreciation that I could personally offer to you. Thus, although I am but one member of your GBC, I offer this official statement to you in its entirety, on their behalf, as my Vyāsa-pūjā offering this year.

*Your humble and obedient servant,*

Anuttamā Dāsa

*Statement of the Governing Body Commission (GBC) of the International Society for Kṛṣṇa consciousness (ISKCON). Adopted March 9, 2013.*

As the founder-*ācārya* of the International Society for Kṛṣṇa consciousness (ISKCON) and the preeminent teacher and ultimate authority within our society, Śrīla Prabhupāda has a unique relationship with every ISKCON devotee.

Lord Kṛṣṇa, the Supreme Personality of Godhead, is the original guru, whose divine grace descends through the medium of the *guru-paramparā*. Thus a devotee is ultimately delivered by Śrī Kṛṣṇa, acting through a combination of various manifestations of His mercy. These include, but are not limited to, the *caitya-guru*, Śrīla Prabhupāda, the *guru-paramparā*, one's *dīkṣā-guru*, other *sīkṣā-gurus*, the holy name, *śāstra*, and the nine processes of devotional service.

Within these cooperative elements, Śrīla Prabhupāda, as the founder-*ācārya* of the International Society for Kṛṣṇa consciousness, is the preeminent guru for all members of ISKCON. All members of

ISKCON, for all generations, are encouraged to seek shelter of Śrīla Prabhupāda. All members of ISKCON are entitled and encouraged to have a personal relationship with Śrīla Prabhupāda through his books, his teachings, his service, and his ISKCON society.

All members accepting leadership roles within ISKCON, including *dīkṣā-gurus* and *śikṣā-gurus*, have the duty of serving together under ISKCON's Governing Body Commission (GBC) to fulfill Śrīla Prabhupāda's instructions as he has given them in his books, lectures, and personal communications.

Overall, the primary duty of all *dīkṣā-gurus*, *śikṣā-gurus*, and others in leadership positions is to assist Śrīla Prabhupāda in his service to his guru mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and our Brahma-Mādhva-Gauḍīya-*sampradāya*.

Both in their words and their personal behavior, those who accept the service of *dīkṣā-guru* or *śikṣā-guru* in ISKCON are required to be exemplary in representing Śrīla Prabhupāda's teachings. The *śikṣā-guru* gives spiritual instruction and inspiration on behalf of Śrīla Prabhupāda and our *guru-paramparā*. The *dīkṣā-guru* gives spiritual instruction, inspiration, formal initiation, and a spiritual name, and later imparts the sacred *gāyatrī* mantras to a qualified disciple as a service to Śrīla Prabhupāda and our *guru-paramparā*.

Śrīla Prabhupāda has clearly explained that devotees who are strictly following the Kṛṣṇa conscious principles are acting on the liberated platform and, as such, are pure devotees, even though they may actually not yet be liberated. (Such unalloyed devotional service is not necessarily determined by one's role or position of service, but by one's realization.)

Those who accept the service of *dīkṣā-* or *śikṣā-guru* within ISKCON are mandated to be strict followers of Śrīla Prabhupāda's instructions, and as long as they follow they are acting on the liberated platform. Thus they may serve, as Śrīla Prabhupāda ordered, as bona fide representatives of the Lord and the *guru-paramparā* and be media of their mercy. Yet it should be clearly understood that if such *dīkṣā-* or *śikṣā-gurus* deviate from strictly following, they may fall down from their position. Thus, to act as a *dīkṣā-guru* in ISKCON means to serve under the GBC and in cooperation with other ISKCON authorities by functioning as a "regular guru," as Śrīla Prabhupāda has directed.

This statement, while conclusive, is not exhaustive in its discussion of these principles. The GBC may authorize additional statements and papers in the future to further explain the preeminent position of our founder-*ācārya*, Śrīla Prabhupāda; the role and responsibilities of those who serve as gurus in our society; and the related duties of ISKCON members and initiates.

For the education of all ISKCON members, all GBC members must distribute this resolution to all ISKCON temples, communities, and congregations via all appropriate means of communication. This statement shall also be studied in ISKCON courses, including introductory courses, the ISKCON Disciple Course, the Spiritual Leadership Seminar, and other relevant venues. Reading this statement, and affirming it has been read prior to initiation, shall be part of the test for all prospective initiates.

Anuttamā Dāsa  
Maryland, USA

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### Devala Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvisesa-sunyavadi-pascatya-deśa-tarine*

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

As the years pass by, your glory, like a torch, dissipates the darkness of ignorance, open the transcendental eye of everyone who comes across, your books, and your movement. You open the wide road to the transcendental spiritual sky by revealing, that God is a person, Śrī Kṛṣṇa.



Generally, the *bhakti-yogis* are engaged in five different ways:

- (1) *śānta-bhakta*, engaged in devotional service in neutrality;
- (2) *dasya-bhakta*, engaged in devotional service as a servant;
- (3) *sakhya-bhakta*, engaged as a friend;
- (4) *vātsalya-bhakta*, engaged as parent; and
- (5) *mādhurya-bhakta*, engaged as a conjugal lover of the Supreme Lord.

In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. (Bg 8.14)

So we aspire to be able to someday, in some life, to fully develop one of the above modes of worship by following your divine instructions.

*Your aspiring servant,*

Devala Dāsa

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### Dharma Prāṇa Dāsa

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My dear Śrīla Prabhupāda,

Please accept my humble obeisances on this most auspicious day of your Vyāsa-pūjā.

Every day I come to you and enjoy the *kīrtana* and dancing during your *guru-pūjā*. However, some days, it brings some tears to my eyes when I think of you being so far away, yet you are so close to my life.

Śrīla Prabhupāda, as I stand in front of you today, I think back to 1981 and the inspiration you gave to me to distribute your books. Back then when I was physically able to serve you in the capacity of a book distributor. I would daily dress in a wig and nice clothes like a gentleman, as you suggested, and fill my bag with *Bhāgavatams* down to my knees. They were very, very, heavy books. Then I would

take the subway down here in Toronto to the Eaton Centre and work the block, trying to entice people to take at least one of your books.

Sometime I would go for an hour or so with no sales and a lot of rejections, but Śrīla Prabhupāda, I did this small service just to please you... and then after some time, success. Sales started to pour in. Two, five, six *Bhāgavatams* sold and all of a sudden, I have \$200 in my pocket to offer to you.

If you think I deserve it, then please bless me NOT with physical strength, but with the ability to continue to go downtown with the devotees to sell your *Bhagavad-Gītā* doing *harināma saṅkīrtana* on all the streets of Toronto.

*Your most fallen servant,*

Dharma Prāṇa Dāsa

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Dhīra Dāsa

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My dearest Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

All glories to your transcendental appearance, which occurred to save all the fallen, conditioned souls of this desolate material world! It is significant that you appeared on the day after Janmāṣṭamī, for you have come to assist our beloved Lord of Vṛndāvana with His continued ecstatic pastimes, even in this most dark and degraded atmosphere of Kali-yuga.

You have given those pastimes structure in the form of ISKCON, which we saw you give your life's blood to develop and manage on our behalf. I have only gratitude for the great blessing you have given me and all the devotees who have been allowed the honor and privilege to serve your instructions and follow "the path chalked out by Caitanya Mahāprabhu." Although there is so much suffering we all have to endure in this material world, that gratefulness keeps me from being upset by the constant waves of material energy. I find it hard to be miserable when feeling only gratitude for this great gift you have given us.

So what is this very special, rare gem that you have kindly bestowed upon us? Some may say that it is “Kṛṣṇa consciousness,” a phrase you coined and use constantly throughout your books. What strikes me most, however, is that you gave completely and unreservedly of yourself. It is my personal conviction that you are Kṛṣṇa consciousness personified. When I think of what pure, unalloyed Kṛṣṇa consciousness is, I think of Your Divine Grace. Śrī Caitanya Mahprabhu said that this is the definition of a true Vaiṣṇava; that when you see (or think of) him, you immediately begin chanting Hare Kṛṣṇa.

Śrīla Prabhupāda, you have come to this horrible, wretched Western world and given us the opportunity to chant Hare Kṛṣṇa and be happy. When I see that this chanting is now becoming popular in every country all over the world, I am truly amazed at how you have become the transparent catalyst for the fulfillment of Lord Caitanya’s mission. You have established the chanting of the holy name of Kṛṣṇa as the primary means of deliverance and lifted countless fallen, conditioned souls out of this *bhāva-sāgara*, ocean of material nescience. In 12 short years you gave us the real goal of this human form of life: *prema pum-ārtho mahān*—ecstatic love for Kṛṣṇa. This is an incomprehensible, unparalleled feat that has made anyone who understands it endlessly joyful just to see such ecstatic pastimes of the Lord going on and expanding unlimitedly. I am totally unqualified even to see such wonderful Kṛṣṇa-*līlā* going on in this world, what to speak of the opportunity to actually participate!

I owe my very life to you, Śrīla Prabhupāda. You have shown us what real life is, without which we are nothing, going up and down in the neverending cycle of repeated birth, death old age and disease. As unqualified as I am, I pray to Lord Śrī Nityānanda Prabhu that I may yet reform and live the remainder of this life in such a way as to make you proud of me. I am certainly proud to call you my spiritual preceptor, guide and well-wisher. I beg to remain,

*Your humble servant,*

Dhīra Dāsa

Disciple of Śrīla Prabhupāda,

Disciple means the person who accepts a discipline. The *ācārya* or representative of God gives instructions to his disciples and if they follow, the result is that they will be purified and will live with the *ācārya*.

The connection with the *ācārya* is through obedience. I remember an initiation ceremony class by Śrīla Prabhupāda where he said, “If you do not follow my instructions, I could not give you refuge.”

Do not think that to put on the magic ACBSP on your email address means that you are a disciple of Śrīla Prabhupāda. In a very interesting quote from *Cc ML15.111*, it states that a properly initiated *Vaiṣṇava* can be imperfect, but one who chants the holy names without offenses, is completely perfect. And in relation to this, it is said in the *Harināma-cintāmaṇi*, Chapter 4, that the purity of the *Vaiṣṇava* is judged by how much attraction or *rati* he has for the holy names and that riches, erudition, youth, pleasant looks, strength, or followers, have nothing to do with his actual position.

Śrīla Gaura Kīśora Dāsa Bābājī said that by chanting Hare Kṛṣṇa, gradually, the form, qualities, and pastimes of Kṛṣṇa are revealed. You will realize your own spiritual form, your service and the eleven particularities of your spiritual identity.

I take the opportunity to share spiritual realizations from various Prabhupādanuga groups, by doing this, we can be free from envy. I have no doubt that Śrīla Prabhupāda is the way, the truth and life and nobody can go back home without seeking his mercy. I finalize this message with the teaching that my mother gave me, may God, or Kṛṣṇa, keep her close to His glory. She always said that when you see injustice, you should protest, in this way, you are not an accomplice. Never criticize others, not even the persons that you know, what to speak of the ones that you do not know. God is the supreme judge.

Haripāda Dāsa

My dear guru mahārāja, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,

Please accept my most humble obeisances at your lotus feet.

You, my beloved spiritual father, appeared before me in 1969 at the Boston temple. I was then a new *bhaktin*, having joined the band of devotees in New York. There was no facility for me to stay there, so I was sent to Boston. So, Śrīla Prabhupāda, you were coming. We were very busy fixing up the temple, painting, cleaning, making a new *vyāsāsana* and many other preparations throughout the entire night. None of us could sleep!

The next day, we were ready. We loaded up all the vehicles and went to the airport. On seeing Your Divine Grace slowly coming up the escalator, excitement in anticipation arose from the core of my being despite the many devotees crowding my vision. When I finally saw had full vision of your person, I was frozen as tears ran down my face. I had my flowers ready to throw at your feet, but I did not want to miss a single second of looking at you. Then, when you were only a foot away, I bowed down and offered my obeisances. At that moment, I was blessed by the purest devotee, *jagad-gurudeva!*

Śrīla Prabhupāda, I can hardly write this tribute without experiencing an intense emotion. It is no easy task to express what is in my heart indeed. What can I say to you who have come here to this filthy place and reached out to capture, rescue and save all of us? What we thought was life was simply our death. Only you have given us a glimpse of the spiritual world, and once we have tasted this nectar and come out of such dense darkness, we can never go back to material life.

The only way that we can express our gratitude is by following your instructions, trying to preach, chanting our sixteen rounds, associating only with devotees, distributing your books, eating only *prasādam*, becoming very humble and non-offensive toward all Vaiṣṇavas, keeping very clean, visiting the Deities, remembering Kṛṣṇa constantly, and never forgetting Kṛṣṇa! When we practice this remembrance, we feel safe and balanced; and when we don't, we are frustrated and unhappy. We can actually feel this love, and

as you have said Śrīla Prabhupāda, this process is easy for the simple-hearted.

I am blessed with this simplicity of nature and by Your Grace, I have been able to maintain some humility. Now that some time has passed since the early days when we all lived in the temple or very close by and there was a strong sense of belonging to one family, things have changed a bit and we have become more independent. Some might say that your ISKCON is falling apart; but I remember once when I heard you directly tell Lalit Kumāra (my husband) that, “Many of my devotees may fall away, but those who are sincere will come back with greater strength than ever.”

I can see the change that was required to make us all individually as well as collectively strong. I still see you present on your *vyāsāsana*, and I still see the deities being nicely taken care of and devotees from all over the world struggling to spread the holy names by distributing books, managing their families, visiting the temple, and doing whatever they can to stay connected.

Yes, Śrīla Prabhupāda, your ISKCON is still very much alive and you are very much with us! Many of us are finding wonderful ways of finding and contacting each other to inspire and help each other to remember and serve you. The computer age is being utilized to the max by your devotees!

Śrīla Prabhupāda, my prayer to you is that you please keep me close to the devotees, let me please continue to chant my rounds, and offer my food and strive to improve my *sādhana*. I do not want to fall away and be disconnected from your causeless mercy. Please allow me to be a puppet in your hands to help strengthen your movement, to restore the faith in those who have drifted too far away, and to help establish some of the old ways of chanting and hearing *kīrtana* as well! Your sweet voice is the only solace for my mind and heart. When I hear you sing, everything immediately changes, and is calm and alright; so I am listening constantly to your *japa*, lectures, and *kīrtana* more than ever before.

Once, when I was sitting close to you in New York, you said: “You may follow the regulative principles very strictly, but if you fail to dovetail your consciousness to the Supreme Lord, it is simply a waste of time.” I took this to heart, and I can see clearly how this

is true. All of your instructions are being remembered more than ever now. Perhaps it is because we are getting older and closer to our end, but it is our great fortune in this lifetime to have been given the rare opportunity to be in contact with Your Grace. I for one, have deviated too many times and still you see some slight sincerity in me and continue to pick me up and allow me to continue on in my service.

I am eternally grateful for your kindness upon this nonsense soul! My life is meant for serving only *you*, my dearest father. Please help me to remain steadier. I offer my most humble obeisances at your lotus feet, my dearest gurudeva. Please forgive all of the offenses I have committed knowingly or unknowingly, and allow me this chance to help to carry on what I was always meant to do—spreading this Kṛṣṇa consciousness movement by distributing some books and preaching to everyone whom I meet about this precious “knowledge of the soul”. May I remain your humble disciple in this life and eternally in the spiritual world. Please, never let me go astray.

*Your daughter,*

Jāmbuvatī Devī Dāsī

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### Kṛpalo Dāsa

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All glory to Śrī Guru and Gaurāṅga!

All glory to Śrīla Prabhupāda!

Let me offer my respectful obeisances unto the lotus feet of our spiritual master

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

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

I was wandering in this material world and I was fortunate to meet someone kind who approached me and gave me a one of your books. I really liked it so I got another one. After that, wherever I

met the devotees, I bought all the books they had.

I was trying to meet them again, but then they went back to Mexico City temple, so I took the bus to go there. I was very fortunate that Your Divine Grace were there. This is where I had my first chance to meet you, and had the opportunity to hear your *Bhagavad-Gītā* classes.

That was the only time that I was fortunate to have the divine *darśana* of Your Divine Grace. I have no words to say how fortunate you have made my life, I thank Kṛṣṇa that you very mercifully appeared in my life.

*You aspiring servant,*

Kṛpalo Dāsa

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### Lakṣmīmoni Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisnaces. All glories to you!

I have been considering lately how to fortify my faith in you, your ISKCON and the teachings that you have given us. I was thinking that if I contemplate what you have done it will be impossible not to become excited and enthused to assist you. So at this time of your appearance let me enumerate just a few of the reasons I am convinced that you are no ordinary spiritual master. You saved me.

You were so dedicated to recovering as many suffering souls as possible and always assisting both your guru mahārāja and Śrī Kṛṣṇa in their mission that, at 65, you embarked on a journey that most would be hesitant to take even at 20!

From India to America you travelled with no money, no directions, no Google (!), few contacts at your destination point, and no concrete plan, yet you arrived in the USA and immediately began to preach.

You were always fearless! Completely convinced that Kṛṣṇa and Śrīla Bhaktisiddhānta Sarasvatī Mahārāja were with you and would direct your wanderings. You were prepared to make great sacrifices and you needed nothing material to sustain you. Walking the streets



of New York alone, you began your mission.

You renounced renunciation. So many of your disciples long for solitude and the peace of Vrndavan's secluded areas but, although you already had that, you put it all aside and took great risks. Living at Rādhā Dāmodara Mandir, daily seeing and praying to Śrīla Rūpa Goswāmī and other great devotees, you begged for their guidance. In those small rooms you had the perfect facility for your *bhajan*. But you gave it all up and left on a boat to go across the sea. You took on the incalculable headache of raising hippies to happies. In order to spread Kṛṣṇa consciousness worldwide, you went on pilgrimage to Manhattan!

You had the task of cleaning coal! Although working with persons who had no conception of "brahminical behaviour" and who were intoxicated physically and mentally, your alchemy changed us into agents of Lord Caitanya.

You were amazingly tolerant. Even though we offended you in so many ways by letting you stand in line, clean after us and repair mistakes caused by our stupidity, still you supported us. You gave us the benefit of the doubt and stood up for us when people criticized you for accepting us and you were eager to give us Kṛṣṇa's mercy because you were convinced that we could develop love of Kṛṣṇa by the power of Kṛṣṇa's name and *prasādam*! You declared it boldly that we, even the women, were worthy of receiving the precious gift of devotional service. You defied the *smartas*, ignoring their myopic taunts and therefore you were able to bring to life the vision and intention of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda, namely leading each and every spirit soul back to Lord Govinda's lotus feet.

By your books, by your establishing and guiding us to worship the Deity, by your constant travel and fired-up preaching you cautiously guided us so that we would not misunderstand the Supreme Personality of Godhead and we would not take the relationship with Lord Kṛṣṇa casually. Due to your infinite wisdom and forward vision you were able to warn us of the dangers ahead and equip us with appropriate manoeuvres to avoid the casualty of leaving the path of devotional service. All these things and so many more all make me forever indebted to you and convinced that you are worthy of unflinching faith.

Śrīla Prabhupāda, despite being surrounded by so many advanced

and dedicated devotees, you took care of me! You asked if I was warm enough standing outside in the early morning in LA waiting to see you off on your morning walk. You had milk heated outside on a wood stove and brought it to me each day in Māyāpur because I was pregnant. You taught me how to cook and eat and dress. You even gave gifts to my children.

Śrīla Prabhupāda, you were humble and had a wonderful childlike and loving mood despite having so many pressing responsibilities. Even with money, followers and possessions, you were always serving all of your disciples and showing us how to put Kṛṣṇa in the centre. You led us to Kṛṣṇa, encouraged us to always chant Kṛṣṇa's holy names and motivated us to do the same for others. You cried when we left your shelter—each *jīva* was important to you.

Śrīla Prabhupāda, you are a living example of being one-pointed, fixed in giving Kṛṣṇa pleasure. Your preaching and your actions were completely in concert. I pray that I can somehow assist you in your mission, even though I am totally insignificant. You wanted us to continue to push on and improve your ISKCON for all those who will come for shelter in the future. I pray I can forever remember how much you sacrificed so that others can go back to Godhead and I pray that I can forever keep up with your footsteps!

*Your daughter,*

Lakṣmīmoni Devī Dāsī

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### Mahātmā Dāsa

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My dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
srimate bhaktivedanta-svaminn iti namine*

*namas te sarasvate deve gaura-vani-pracarine  
nirvīsesa-sunyavadi-pascatya-deśa-tarīne*

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

I would love to report to you that the Kṛṣṇa consciousness movement has now reformed the entire world and delivered this planet to the

lotus feet of Lord Kṛṣṇa. Not only am I unable to report this to you, but I cannot even report that I am reformed and delivered myself.

But I do feel that your *śakti* is alive in my life. It is by your power that someone as useless as I can do anything meaningful in your and Kṛṣṇa's service. I am always honored when you use me to achieve tasks that are far beyond my personal qualifications. This gives me increased confidence in the power of your instructions, and the power of your grace. And when souls as fallen as I live in Kṛṣṇa consciousness, our actions directly glorify you. As you once said, your mystic power is manifest in turning hippies into devotees. This amazing feat speaks volumes in your glorification.

Whenever I achieve anything in Kṛṣṇa consciousness, I am fully aware that it is my great fortune to be used by you as an instrument in executing your will. I clearly remember the day in 1972 in Los Angeles when you said, "This movement will spread with or without you, but if you stay in ISKCON you will get the credit."

My greatest happiness is when I see how you use me to help others. At these times, I feel your presence powerfully with me and know that you still are present in my life— and in the lives of all your followers.

My earnest desire is to make you proud of me: to do something to push your movement forward, to help devotees advance, to solve problems, to be your eyes, arms, and legs in any way I can. I pray that you always give me the intelligence, power and purity to do this. Please always make this useless soul useful to you, to your devotees, to your movement, and to people looking for Kṛṣṇa.

*Your aspiring servant,*

Mahātmā Dāsa

## Natabara Dāsa

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Dear most Śrīla Prabhupāda,

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

On this most auspicious day of your Vyāsa-pūjā, I would like to say “thank you, thank you, thank you.”

First of all, thank you for ISKCON. Thank you for your divine books. Thank you for giving us the *mahā-mantra*, *Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma, Rāma Rāma Hare Hare*, the only saving grace for this age of Kali.

Thank you for sending your dancing white elephants all over the world. I am eternally indebted to all of them, especially Prabhānu Dāsa (USA) and Śrīniketan Dāsa (Switzerland). They are my saviours and first gave me your books.

Thank you for Kṛṣṇa *prasādam* and *caraṇāmṛta*. Thank you for explaining to us the meaning of Godhead, the position of the *jīva*, and helping me to find out the real purpose of this material existence. Thank you for engaging so many people in the nine processes of devotional service, and giving me a chance to be part of it. Thank you for many festivals like Janmāṣṭamī, Gaura Pūrṇimā, Govardhan-pūjā, Ratha-yātrā, Vyāsa-pūjā, and so many more, which keep our enthusiasm and love for Kṛṣṇa growing day by day. Thank you for revealing the importance of the holy *dhāmas* to people across the world. Thank you for building a house where the whole world can chant, dance and feast under one roof.

Finally Śrīla Prabhupāda, you are the most merciful person I have ever known—thank you for accepting this very fallen soul as your disciple.

*Your most fallen servant,*

Natabara Dāsa  
Mauritius

## Paramdhāma Dāsa

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Dearest Śrīla Prabhupāda,

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

Today, after being three months in Śrīdhama Māyāpur, it is time to go back to the West. Thank You for creating this place where so many wonderful events take place: *Parikramās*, matchless *darśanas* of the Deities, discussions on *Śrīmad Bhāgavatam*, *kīrtana Melas*, all in association of great devotees.

Only a stupid person would not feel an immense gratitude to Your Divine Grace, please bless me to give up my selfish motivations and be able to sacrifice my own interest for Your mission, like a small attempt to thank You for all that You are giving me.

Śrīla Prabhupāda, although I do not have any material or spiritual qualification, by the mercy of your sincere servants and real followers I can still continue to be connected to Your service.

Please forgive me for all of the offences that I may have committed.

All glories to You, Śrīla Prabhupāda, Who has given us a reason to live.

*Your humble servant,*

Paramdhāma Dāsa

## Prahlādanātha Dāsa

---

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your beautiful lotus feet. All glories to you, who has fearlessly started this propagation of the holy names in the Western world which has quickly grown to the whole Universe!

So many of your godbrothers got inspired and started doing the same—taking advantage of the guidelines already delineated by your lotus feet, guided by your loving surrender to your dearest

spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and the desire to fulfil Gaurāṅga Mahāprabhu's order.

What a wonderful idea to have most of us, who have sold our hearts to you, write a public offering to broadcast our love for you.

You made us fall in love... your elegance and sweetness... your kindness and tolerance... your elevated mood of surrender... your determination and firm faith in guru and *śāstra*... were so attractive that we could do nothing but throw away whatever we were doing and had in mind, and just got ready to follow you...ready to do whatever you suggested, whatever you ordered.

We tried to do that. Some of us could not go through the rough times that came after your departure as if—in all sadness—accepting you were no longer there to guide us.

You were not there anymore.

You were not there anymore...what a horrible way to think!

Of course you are there all the time. Of course it is true that you are there in your books, in your pictures and instructions. Please pardon us for being so hopelessly stupid.

Please guide us. We pray that Lord Caitanya makes us understand the purpose of your visit, the purpose of your stay amongst us, tirelessly writing and translating, guiding and correcting, inspiring and enthusing us to take to the path of love and devotion, to embrace the chanting of the holy names.

Thank you, Śrīla Prabhupāda. Please accept my obeisances to you again and again, and let me offer my humble obeisances to all wise men and women who became your disciples in a loving mood. You made them Vaiṣṇavas, many of them respected elevated souls who are preaching with your inspiration.

Thank you, Śrīla Prabhupāda!

*Your ever aspiring servant,*

Prahlādanātha Dāsa  
Bolivia

Dearest Śrīla Prabhupada,

Please accept my humble obeisances. All glories to Your Divine Grace, who following strictly in the footsteps of Pañca-tattva, inundated the whole world with Kṛṣṇa consciousness, in eleven short years, without compromising the path of sadhu, shastra, and guru.

At the age of seventy, you undertook the very difficult, almost impossible task of bringing the transcendental knowledge of *Bhagavad- Gītā* to the people of twentieth-century USA, which was the headquarters of Kali-yuga. Very few Americans had heard of *Bhagavad- Gītā*, and even fewer amongst those had heard of pure devotional service to Kṛṣṇa, *bhakti yoga*. The mighty generals or celebrated presidents didn't have an iota of idea that eternal souls transmigrate from one temporary body to the other, as per his association with the modes of the nature. What to speak of ordinary men? You desired to give them love of God, which is the highest goal of life. A very difficult mission.

One of your very senior godbrothers said, "It was an order of our guru mahārāja to preach to the Westerners, but we thought, 'It is the order of our guru and it is a prophecy of Mahaprabhu that the holy name will spread in every town and village, but how is that possible?' How can we mix with *mlecchas* and *yavanas*?"

You didn't have doubts. You humbly prayed on the *Jaladuta*:

*āche kichu kārja taba ei anumāne  
nahe keno āniben ei ugra-sthāne*

But I guess You have some business here, otherwise why would You bring me to this terrible place?

*rajas tamo guṇe erā sabāi ācchanna  
bāsudeb-kathā ruci nahe se prasanna*

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vasudeva. I do not know how they will be able to understand it.

*tabe jadi taba kṛpā hoy ahaitukī  
sakal-i sambhava hoy tumi se kautukī*

But I know Your causeless mercy can make everything possible because You are the most expert mystic.

*ki bhāve bujhāle tārā bujhe sei rasa  
eta kṛpā koro prabhu kori nija-baśa*

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

*tomāra icchāya saba hoy māyā-baśa  
tomāra icchāya nāśa māyār paraśa*

All living entities have become under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

*taba icchā hoy jadi tādera uddhār  
bujhibe niścai tabe kathā se tomār*

I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

*bhāgavater kathā se taba avatār  
dhīra haiyā śune jadi kāne bār bār*

The words of *Śrīmad-Bhāgavatam* are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

The exact same message is explained in conversation between King Nimi and one of the nine sages, Prabuddha, in the Eleventh Canto.

King Nimi said: “O great sage, please explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not self-controlled.”

The purport says, “According to Śrīla Śrīdhara Swāmī, *sthula-dhiyah* indicates those who ignorantly identify themselves with the



gross material body and who are therefore unable to analyze the subtle laws of nature by which the soul transmigrates in illusion.”

In reply the great sage Śrī Prabuddha said, “Accepting the roles of males and females in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavours to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.”

Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives and domestic animals, which are all maintained by one’s hard-earned money? [SB 11.3.20]

Now the sage gives the solution for the above problems:

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātaṁ  
brahmaṇy upaśamāśrayam*

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

Accepting the bona fide spiritual master as one’s life and soul and worshipable Deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

The people of the world are all absorbed in ignorance. They think their suffering is actually happiness. When Raghunath dasa Goswami left home leaving all opulence behind, Lord Caitanya Mahaprabhu congratulated him and said,

*tomāra bāpa-jyethā—viṣaya-viṣṭhā-gartera kīḍā  
sukha kari’ māne viṣaya-viṣera mahā-pīḍā*

“My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.”.

## PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it. [Antya 6.197]

*yadyadi brahmaṇya kare brāhmaṇera sahāya  
‘suddha-Vaiṣṇava’ nahe, haye ‘vaiṣṇavera prāya’*

“Although your father and uncle are charitable to *brāhmaṇas* and greatly help them, they are nevertheless not pure *Vaiṣṇavas*. However, they are almost like *Vaiṣṇavas*.”

*tathāpi viṣayera svabhāva—kare mahā-andha  
sei karma karāya, yāte haya bhava-bandha*

“Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.”

*hena ‘visaya’ haite krsna uddharila toma  
kahana na yaya krsna-krpara mahima*

“By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa’s causeless mercy cannot be expressed.”

Raghunath Dāsa Goswami’s parents helped so many Vaisnavas and great devotees. Even Haridas Thakur used to visit them and stay with them, and yet Śrī Caitanya Mahaprabhu used the word ‘worms of stool’ for them, so what to speak of the rest of humanity?

People in general would never know the goal of life. They would have never gone to search out a bona fide spiritual master. But you, Śrīla Prabhupada, were so kind that you went to them with nothing but unbounded compassion and begged Kṛṣṇa to please bestow His mercy on them. You sought out the most fallen of all and bestowed your causeless mercy.

When Sri Caitanya Mahaprabhu saw the blood on Lord Nityananda’s forehead because of Madhai hitting the Lord, He called “*cakra cakra*”, ready to kill Jagai and Madhai, Lord Nityananda fell at the feet of Sri Caitanya and begged, “Please give these two souls to me as alm.” You, Śrīla Prabhupada, fell at the feet of Lord Caitanya and begged for all the Jagais and Madhais of the world. By the mercy of Lord Nityananda you are empowered to deliver the most fallen souls for next ten thousand years. Whoever simply hears about your pastimes and takes your fearless shelter will be delivered easily.

Again referring to King Nimi, who spoke to the nine great sages thus:

*ata ātyantikam kṣemam  
pṛcchāmo bhavato 'naghāḥ  
sāmsāre 'smin kṣaṇārdho 'pi  
sat-saṅgaḥ sevadhīr nr̥ṇām*

Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment’s association with pure devotees within this world of birth and death is a priceless treasure for any man.

*dharmān bhāgavatān brūta  
yadi naḥ śrutaye kṣamam  
yaiḥ prasannaḥ prapannāya  
dāsyaty ātmānam apy ajaḥ*

Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul. The great sage Kavi replied:

*ye vai bhagavatā proktā  
upāyā hy ātma-labdhayē  
añjaḥ puṁsām aviduṣām  
viddhi bhāgavatān hi tān*

Even ignorant living entities can very easily come to know the Supreme Lord, if they adopt those means prescribed by the Supreme Lord Himself. Such easy process recommended by the Lord for simplistic, not very intelligent persons is to be known as *bhāgavata-dharma*, or devotional service to the Supreme Personality of Godhead.

*yān āsthāya naro rājan  
na pramādyeta karhicit  
dhāvan nimīlya vā netre  
na skhalen na pated iha*

O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

You brought the easiest and simplest process given by Lord Caitanya, “Simply chant the holy names of the Lord.” *Kevala ānanda-kāṇḍa*. Chant, dance and feast on Krishna *prasadam*.

When we look at the great Vedic tree ‘*Nigama kalpataru*’, with its four *Vedas*, 108 *Upanishads*, *Vedānta sūtras*, the eighteen *Puranas*, *Ramayana* and *Mahabharata* histories, it comes to more than half a million verses. Sri Caitanya Mahāprabhu said, “My guru thought I was too foolish to understand Vedānta. Just chant the holy name of Krishna. It is the essence of all the mantras and taught me this mantra.”

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

The Lord dug out this one mantra out of half a million mantras as medicine for the age of quarrel and you gave us the same formula. How kind of Lord Caitanya, and how kind of you? How fortunate for us?

That is why we can never repay our debt to you, even if we give hundreds of lives in your service. But because of our impure hearts we cannot even give this one life. Please pardon us.

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

If you think of our qualifications, we have none. We are simply made of your mercy. If you don't bestow your mercy, we will simply give up our lives crying and crying.

*Begging to be the servant of your servant,*

Jashomatinandan Dāsa  
ISKCON Gujarat, India

### **Jaya Mādhava Dāsa**

---

Dear Srila Prabhupada,

My Most humble obeisances to my Glorious ,compassionate,pure devotee of KRSNA our spiritual master. On this auspicious day, in 1965

Quietly without notice,you came to a Godless America from India,and suffered so many inconveniences to spark a Vaisnava KRSNA spiritual revival movement, that would change peoples lives and change the entire course of the world.

Practically without any help or money,you single-handedly started a spiritual world revolution from New York City.

You used Materialistic America as the starting point, for this mission of mercy,and took it upon yourself to mix freely among the fallen people of the USA (meat eaters, intoxicators gamblers, women hunters, in a godless place, impersonalism, cheating religions rampant, and you worked a total miracle. You converted us to Bhakti-yoga. You made KRSNA devotees out of unqualified westerners (like me). For that, I am at your feet and offer you all my

love and gratitude.

In your preaching to your disciples, you warned us to follow your instructions to the letter, and NOT Change Anything. This Instruction I see as so important, as important as all the Books you kindly gave us.

Time is a funny thing and in time, I can see my life would have been totally wasted and useless without your mercy to me. You gave us Lord KRSNA. Because of your mercy, I have the HOLY Maha Manta to take shelter of I have ISKCON and the greater Society of devotees as my real spiritual family.

Prasadam was also the nectar of mercy to purify of hearts and souls. Without this my life was to be totally a failure and a fate worse than hell.

I am personally aware and fully convinced that IF you had not come to America and started THE HARE Krishna Movement, Horrible things would have been much, much worse for America and the world at that time.

Now in 2013, we are facing a Dangerous time in America and the world. The big demons who run and control the world are out of control and sadly society mostly is sleeping while plans to dominate and control the world by demons and its godless leaders taking society straight to hell.

This is inauspicious and at our doorstep, WW3 and Economic Collaspe. I ask you in this Kali Yuga time of crisis to hear my prayer and Bless and protect your devotees in and out of ISKCON and give them all the courage to do the right thing to honor you and prevent a worse coming world disaster.

Your Divine grave warned us of the coming WW3 AND THE END of Material Civilization as we know it, many, many times and you told us to prepare for this eventuality by Vanashram farmings self sufficient Communities.

No one else has such vision or compassion for his disciples and humanity as you.

I ask you to please bless and protect your spiritual sons and daughters

grand disciples and nephews and extended family, in this Dangerous time.

Please give them the proper intelligence to do the proper thing to protect the ISKCON movement and devotees, you worked so hard to establish in 1965 to 1977. You came briefly to Moscow and again planted the seeds for spreading Krishna Consciousness and its success is by far tremendous.

Here is Russia where I live, Our ISKCON Society has thousands of sincere souls in Russian bodies, eager to help your mission. and distribute your books.

I ask you to protect them and their temples and bless them too in these hard times.

Srila Prabhupada, saying Thank you is not enough, please bless me to continue to still serve your mission and its devotees (in Russia) until the end of my days.

Thank you once again for KRSNA Consciousness, from my heart and soul to you.

ALL GLORIES to His Divine Grace Srila Prabhupada

With folded hand and Dandavats.

*Your fallen servant,*

Jaya Mādhava Dāsa  
Moscow Russia





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““

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A Spiritual master always represents himself as the humblest servitor of the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

””

— Śrīla Prabhupāda  
Purport, Śrī Caitanya-caritāmṛta, Ādi-līlā , 1.45