

ŚRĪLA  
PRABHUPĀDA  
TRIBUTES



# ŚRĪLA PRABHUPĀDA TRIBUTES

18AUG  
2014

Celebrating the  
appearance day of our  
beloved spiritual master

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# INSPIRATION BEHIND THIS BOOK

This book of offerings to the lotus feet of Śrīla Prabhupāda owes its existence to his beloved disciple Śyāmalāla Dāsa, who first inspired it and who left this world on January 5<sup>th</sup> 2014 to continue serving under the eternal shelter of His Divine Grace.



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# INTRODUCTION

Wherever we are in the world, whatever has befallen us in life, now is the time for Śrīla Prabhupāda’s disciples to formally offer their unique feelings of love and gratitude to our spiritual master in the annual Vyāsa-puja Book. Our thanks are due to all those who have made this book possible.

How we were brought to the shelter of Śrīla Prabhupāda’s lotus feet is a mystical phenomenon. His presence in this world was an irresistibly attractive magnet.

He is the transcendental bearer of the most confidential knowledge. He is illuminated, radiant. By his association, one’s existence also becomes illuminated.

In *Bhagavad-gītā As It Is*, Chapter 9, *The Most Confidential Knowledge*, in his purport to Text 2, Śrīla Prabhupāda describes the process of revelation through association. He tells how Nārada, as a boy, would wash the sages’ dishes and taste their remnants. Due to this practice, he gradually became liberated. Śrīla Prabhupāda says that “Nārada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately rendered some service to the devotees. The child Nārada also got the opportunity and simply by association achieved the highest goal of all religion.”

Similarly, we had no opportunity for devotional service until Śrīla Prabhupāda intervened and changed the course of our fortune forever. He further comments, “*One who is in association with great ācāryas, even if he is not educated or has never studied the Vedas, can become familiar with all the knowledge necessary for realization.*”

In *Bhagavad-gītā* 9:2, Kṛṣṇa states that this knowledge “*gives direct perception of the self by realization.*” Each one of us who

has embarked upon this path of *bhakti* has realization according to our individual experience; a personal, undeniable experience of a scientific process. We practice according to experience but each experience is unique, just as each soul is in a particular individual relationship with the Lord. These experiences are presented in this book for all to hear and become enlivened with hope and unflinching faith that this process is universally efficacious.

So here we are, thirty-seven years after Śrīla Prabhupāda's departure from the planet, thanking His Divine Grace for the greatest gift of "The Most Confidential Knowledge," the process of devotional service. Śrīla Prabhupāda goes on to explain that this practice *"is a very happy one... one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge... Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful."*

We have all experienced joy in Kṛṣṇa consciousness despite our particular challenges and conditioning. And we are all related through our mutual love for Śrīla Prabhupāda. He is the central purifying force of the Kṛṣṇa consciousness movement. We have been touched – in so many variegated ways – by the hand of the Lord through His transparent via-medium, His Divine Grace Śrīla Prabhupāda.

Śrīla Prabhupāda has systematically made available everything we need in order to rise above our material conditioning and re-establish our loving relationship with Kṛṣṇa. He has made every aspect of the process accessible for those who had no access to transcendental knowledge. His devotional genius made the loftiest principles easy to understand because he is Kṛṣṇa's empowered representative. How amazing it is that prowess of austere yoga, deep meditative practice and diverse pursuits of knowledge cannot, in the least, help attain the supreme goal which is awarded to the devotee who pleases Kṛṣṇa simply by engaging in devotional service. The most secret of all secrets has become available to those who want to hear from the lips of the pure devotee. Śrīla Prabhupāda requested Rādhā and Kṛṣṇa to accept our offerings and worship and They appeared, at his invitation, in so many towns and cities throughout the world; a divine deluge of mercy upon this planet. The transcendental ship of the *saṅkīrtan* movement of Lord Caitanya sailed forth with renewed vigour on this rapturous wave

with Śrīla Prabhupāda at the helm, the captain of the ship. Our thankfulness to him manifests in our co-operative spirit to share our good fortune with whomsoever we meet and invite them on board.

In his own poetic offering to Śrīla Bhaktisiddhanta Saraswati, Śrīla Prabhupāda glorifies his spiritual master for giving “a life anew and fresh.” By Śrīla Prabhupāda’s mercy we now see the world through different eyes and all our senses are becoming refined. Śrīla Prabhupāda said it is simple for the simple. Indeed, simply by his smile and his words, so easily available to everyone, we taste sublime spiritual loving relationship.

The example of Nārada’s good fortune from eating the remnants of the sages’ foodstuff led me to ask a few devotees if they had ever eaten Śrīla Prabhupāda’s remnants. Each devotee’s experience was a personal ecstasy. Mine was a piece of *mahā* orange which was like a transcendental explosion for my senses. How can a neophyte have such an ecstatic experience? By Śrīla Prabhupāda’s grace, then and now and on into the future. Following his instructions, we can gain an ever-increasing taste for relationship with the pure devotee and the Supreme Lord.

Through the medium of this book, we can view our life in loving connection with Śrīla Prabhupāda, Lord Kṛṣṇa and each other. In this way, we sit together in awe, reverence and joy.

Sarvamaṅgala Devī Dāsī



TRIBUTES  
BY  
SANNYASI  
DISCIPLES



Dear Devotees,

Please accept my humble obeisances. All glories to Śrīla Prabhupada.

This year I am writing my homage as a meditation on Śrīla Prabhupada's *praṇām* mantras and the guru *Gāyatrī* mantras. When I received my first initiation on Rādhāstami in 1966, there was only one *praṇām* mantra:

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

There were only three of us, and Prabhupada recited the mantra to each of us and had us respond word-for-word. When it was my turn I closed my eyes and bowed at his feet. When he said the word “*bhakti*,” I plunged into a swoon of devotion at his lotus feet. I felt as if I were plummeting downward. It was very sweet and mystical. He taught us the meaning of the mantra: “I offer my obeisances to His Divine Grace A.C. Bhaktivedānta Swami, who is very dear to Kṛṣṇa on this earth, having taken shelter at the lotus feet of the transcendental Lord.” A perfect mantra! We knew that he was very dear to Kṛṣṇa, and we needed him to put the words into our mouths so we could express our hearts to our beloved spiritual master. And how poetic! -- “for having taken shelter at the lotus feet of the transcendental Lord.” That one mantra was sufficient, and it served us well. But about a year later he gave us a second *praṇām* mantra, which he composed in Sanskrit and English translation and mailed to all the temples:

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

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

Some of us didn't at first grasp the full importance of this mantra. What was “*nirviśeṣa sūnyavādi*”? Who exactly were the impersonalists and voidists? And why was he giving it so much emphasis as if it

were his prime mission? Were the Western countries really *filled* with these people? Was this the message of Lord Caitanya? Were we in such danger that Śrīla Prabhupada was delivering us from their philosophy? The more we read Prabhupada's books and heard his lectures, the more it became clear to us who the impersonalists and voidists were and how destructive their propaganda was to our devotional creepers.

The impersonalists were the Māyāvādīs, the Indian sannyāsīs and scholars east and west who tried to "kill" Kṛṣṇa and who misinterpreted the meaning of *Bhagavad-gītā*. One prominent scholar, commenting on Kṛṣṇa's direct statement that we should worship Him, wrote, "It is not to Kṛṣṇa we should surrender but to the undying Brahman within Kṛṣṇa." This scholar enraged Prabhupada and he never tired of kicking on his face with śāstra and logic. The Māyāvādī school was dominant in India and had spoiled the culture. And generations of college students are imbibing the falsity that Advaita monism is the main religion of India.

As for the voidists, they are the Buddhists. They don't believe in the soul or God. They reject Vedic authority. Lord Caitanya met with the Buddhist philosophers in His tour of southern India and defeated them by use of logic. Kṛṣṇadāsa Kavirāja states that the Buddhists have nine principles of knowledge, and in an extensive purport, Prabhupada dismantles them all with logic. But Buddhism is very popular in the West. Many people practice some form of meditation and give lip-service to the principles of Buddhism. The Buddhists are atheists, but at least they make their position clear in their rejection of Vedic authorities. The Māyāvādīs, or the neo-Śaṅkarites, are even more dangerous because they claim to accept the Vedas but deny the personal existence of God and are in fact disguised atheists, or "a second edition of Buddhism." Śrīla Prabhupada certainly and emphatically delivered us from these nefarious philosophies by teaching pure devotional service to Lord Kṛṣṇa, and his second *praṇām*-mantra directly acknowledges this fact. We are eternally indebted to him for this act of deliverance. The vigorous preaching, chanting, scholarship, temple worship, festivals and *prasādam* distribution has done much to diminish the influence of Māyāvādis in scholarly circles and among the masses, both in India and the West.

As for the guru Gāyatrī mantras, they are to be uttered silently three times a day only by initiated *brāhmaṇas*. They are two mantras out



of a total of seven *Gāyatrī* mantras. They are my favorites. They give me the opportunity to peacefully contemplate on Prabhupada and his qualities. The first is simple and straightforward:

*aim gurave namaḥ*

“I offer my respectful obeisances unto my spiritual master.” It is short but we shouldn’t overlook its importance. We say it ten times counting on our fingers, and it can sink in as a powerful prayer to our Guru Maharaja.

The second mantra is more comprehensive:

*aim gurudevāya vidmahe kṛṣṇānandāya  
dhīmaḥi tan no guroḥ pracodayāt*

After saying it ten times I always repeat the translation in Śrīla Prabhupada’s unique English because it is packed with esoteric meanings. It begins, “Let me try to understand my spiritual master...” The use of the word “try” implies we will not be able to fully understand him. For me, it even hints at his *siddha-deha*, or his eternal identity in the spiritual world. Then -- “who is always in blissful Kṛṣṇa consciousness.” How wonderful to think of Prabhupada as always blissful. Even behind that grave demeanor he was always experiencing ecstatic emotions. “Let me meditate on him being enthused as he enthuses us.” Prabhupada was certainly enthusiastic. He rose at 1:00 in the morning to write his books. He chanted his *japa* in private, then went on a vigorous walk with his disciples discussing philosophy and often drawing them into debate. He returned to the temple, greeted the Deities, took part in *kīrtana* and gave a *Śrīmad Bhāgavatam* lecture. Later in the morning he answered his worldwide correspondence with his secretary, met with temple leaders and guests, took a massage, bathed and enthusiastically honored lunch *prasādam*. After a brief nap, he was up for more meetings, *darśanas*, and always preaching. As “jet-age *parivrājakācārya*,” he traveled constantly. Once he said he traveled “just to keep my disciples alive.” Despite advancing old age and fragile health, he kept moving. Some calculated that he circled the globe fourteen times. And everywhere he went, he kept the same schedule, starting with rising in the middle of the night to write his books, his “emotional ecstasies,” and lecturing daily. Prabhupada was enthused.

“...as he enthuses us.” Just by raising his arms, hundreds of devotees would jump up and down in *kīrtana*. Because it pleased him, they went out into the streets singing and dancing. Because it pleased him, they distributed incredible numbers of books to passers-by, and collected hundreds of thousands of dollars – to print more books and to construct temples. Prabhupada and his disciples constructed and opened three great temples in Vṛndāvana, Māyāpur and Mumbai. Today, decades after his disappearance, these temples attract thousands of visitors daily. Prabhupada installed dozens of worshipable Deities and warned his disciples that unless they maintained their enthusiasm they would come to think that “our guru has given us a burden in the neck” to maintain the standards of Deity worship. Still today the multiple daily *aratis* and *prasādam* offerings are going on, and new temples are being opened. Everyone concedes that ISKCON temples have the most gorgeous Deity worship. All this devotional service is going on because Prabhupada enthused us.

So by the Prabhupada *praṇāti* mantras and by the guru *Gāyatrī* mantras we privately and publicly meditate on our glorious master and acknowledge the unpayable debt we owe him.

Satsvarūpa dāsa Goswāmī

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### Jayādvaita Swami

---

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

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

When I think of what my life was without Śrīla Prabhupāda, and what it would have been, how can I not be grateful? I was lost in foolishness, and at best I would have been lost in some other kind of foolishness.

When I think of what he has given me, and how difficult it is to get, how can I not be grateful? He has given the opportunity to revive my eternal relationship with Kṛṣṇa, be engaged in Kṛṣṇa’s service, and give my life to Kṛṣṇa with devotion and love, an opportunity not

available by any amount of good works or philosophical pondering.

When I read Śrīla Prabhupāda’s books, and see as a fact that even a few lines can tell me all I need to know, that they show the way from darkness to light, from what is vapor to what is real, from death to immortality – from *māya* to Kṛṣṇa – how can I not be grateful?

When I chant the holy name of Kṛṣṇa and remember that this holy name is mine to chant only because of him, how can I not be grateful? Despite all the impurities in my heart, I can still return again and again to the shelter of Kṛṣṇa’s holy name.

When I think of the wonder of Śrīla Prabhupāda’s personal presence, so wonderful that even a moment’s touch with him could grant all perfection – when I think that he once blessed my back with a gentle stroke from his lotus hand, that he would sometimes say I was “a very good boy,” that he once wrote me “I can depend on you,” that he once blasted me by demanding of me, “You have no brain?” – how can I not be grateful?

And if I am grateful, how can I not want to follow his instructions, give my life to him in service, and spread the message of Kṛṣṇa for the welfare of a world that without it, I can see, is lost?

*Hoping to be ever at his lotus feet,*

Jayādvaita Swami

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### Bhakti Mādhurya Govinda Gosvāmī

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Dear Śrīla Prabhupāda,

Please accept my prostrated *daṇḍavat praṇāmas* at your lotus feet.

Your feet are the shelter of the whole universe, for indeed your fame spreads throughout all the three worlds, not just this planet. In fact, it would not be surprising if you are even more famous on the upper planets than on this planet, for the residents of the higher planets are better situated in knowledge. They can very clearly see and hear everything that is going on on this planet, so they know that you are *jagad-guru*, the great *śaktyāveśa avatāra* who dared to spread the movement of Śrī Caitanya Mahāprabhu beyond the shores of

India. It is not an exaggeration to say you are famous in the higher planets, for your advent was predicted in the spiritual world by none other than Lord Śrī Kṛṣṇa Himself. He told the anxious Nārada: “Do not worry about the darkness of Kali-yuga. Very soon I will send My great general, who will spread My holy name to all the countries of the world, and thus the whole world will be inundated by the *saṅkīrtana* movement.” Truly you are in the same league as Nārada Muni, though he is your worshipable predecessor *ācārya*, for you are the embodiment of *parivrājakācārya*—one who spreads Kṛṣṇa consciousness anywhere and everywhere without consideration. This is so, for now even in remote Siberia hundreds of devotees are chanting Hare Kṛṣṇa by your mercy!

O Śrīla Prabhupāda, you have created this movement as a revolution in society—not a dirty political revolution like so many around the world, but a pure spiritual revolution for instituting *sanātana-dharma*, with the lofty goal of re-establishing *rāma-rājya*—Vaikuṅṭha on earth. Yet this is a difficult task. Some naysayers declare that this is “mission impossible,” but as Nṛsiṃha Guru you roared, “*Impossible* is a word in a fool’s dictionary!”

Yes, creating Vaikuṅṭha on earth can be done—not by our petty efforts alone but by your divine empowerment. We did not descend from the spiritual world with full divine empowerment, as you did; yet you extend your *āveśa* (empowerment) into each and every devotee who makes even the smallest endeavor to spread this great movement by selling even one magazine or book or by teaching even one person how to chant Hare Kṛṣṇa. This is glorious and is the proof that you are still alive, though we cannot see your physical body moving among us. “He reasons ill who thinks that Vaiṣṇavas die”—the proverbial words of Śrīla Bhaktivinoda Ṭhākura.

Nevertheless, the war against *māyā* is often lonely, as you yourself experienced in trying to establish this movement in India before coming to the West. Now, even though we are surrounded by thousands of devotees—in Māyāpur at this year’s Gaura Pūrṇimā festival there were perhaps as many as 10,000—there is the heavy burden on the senior devotees, especially your leaders, including *sannyāsīs*, to uphold your teachings and standards, for along with great preaching success come thousands of neophytes with very creative, enthusiastic concepts of what is a good idea in the name of Kṛṣṇa consciousness. Unfortunately, despite their enthusiasm, their choices for expressing Kṛṣṇa consciousness may be far away

from your teachings. For example, the various forms of “creative dance” among the newcomers tend to get further and further away from what you taught your followers in 1966 in New York. This year in Māyāpur, in front of the Pañca-tattva Deities, two men picked up a third and were swinging him by the arms like a hammock—in front of the Deities! All the young people thought this was great fun. There were hardly any senior devotees present, but I was close by, and so I stepped in quickly, and at the risk of being a “wet blanket” or “joy-buster” I informed the men that this was not proper conduct for devotees, especially in the presence of Deities!

I did not enjoy this bad-guy, spoil-the-kids’-fun role (especially since the growing tendency among senior devotees seems to be “kids will be kids—let them have their fun”), but I remembered how you, as the perfect *ācārya*, never hesitated to correct us. You saw us as “boys and girls” but did not hesitate to curb our excessive “creativity” when it ushered in *māyā* wholesale. You told us, “You Americans would walk on your hands if you could do it.”

However, now this excessive “creativity” is spreading all over the world. Some readers of this offering will remember Chicago 1975, when all the Rādhā-Dāmodara busses were present for a grand *mela*. There were perhaps seven hundred devotees in the temple room, which was a lot for those days. The over-enthusiastic men, mostly wearing saffron, were marching back and forth from the two sides in the temple room with their hands almost clenched in fists, as if there were going to be a confrontation. Then, as they would meet, they would go backwards, the seeming “confrontation” receding, and again they would turn around and do the same. You watched for some time from your *vyāsāsana*. It was a huge “cook-it-up” enthusiastic *kīrtana*, with perhaps ten *mṛdaṅgas* and twenty *karatālas*, as well as gongs, etc. You were not amused. Suddenly you quietly gave word to a messenger, sending him across the large room to the *kīrtana* leader. The order was “Stop the *kīrtana*!” This was like suddenly stopping fifty freight trains going 150 kilometers per hour! For a moment there was silence. “Oh my God! What is Śrīla Prabhupāda going to do?” Without skipping a beat, you solemnly declared, “Not like this” (you imitated how the men were dancing as in a gang confrontation), “like this!” You raised both arms in the air in exaltation, again demonstrating how to dance the way you trained the devotees in 1966. Having been so strongly rebuked, perhaps the devotees were a little embarrassed, but then they all immediately surrendered to your instruction (at least for a

few months). The *kīrtana* continued with rebounding enthusiasm, but this time Vaikuṅṭha style, as you desire (present tense).

O Śrīla Prabhupāda, we are begging, please help us maintain the standards you have given us. It is a formidable and sometimes lonely task, and only your leaders can do it, with back-up from sincere devotees who worship and understand your teachings. Your “final order” was “At least maintain what I have given you.” You didn’t mean only real estate, automobiles, beautiful temple buildings, or bank balances. You also meant your full and complete *vāṇī* for all time.

*Your eternal aspiring servant,*

Bhakti Mādhurya Govinda Goswami  
(formerly Makhanlāl Dāsa)

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### Prahlādānanda Swami

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

In the *Bhagavad-gītā* (4.34) Lord Kṛṣṇa gives us a formula for understanding the truth: surrender to a devotee who perfectly understands the Absolute Truth, inquire from him submissively, and render service to him. By such sincere service to a self-realized soul, we can realize that everything we can and cannot perceive is part of Lord Kṛṣṇa’s energies and that everyone is His eternal servant.

Helping others become Kṛṣṇa conscious is the essential service that Lord Caitanya Mahāprabhu and His representative in disciplic succession, Śrīla Prabhupāda, have given us. Whenever we meet someone—anyone—we get an opportunity to pray to Lord Kṛṣṇa in our hearts for the transcendental discrimination and expertise to help that person reawaken his or her dormant Kṛṣṇa consciousness. Lord Kṛṣṇa is most pleased when He sees that His devotees are trying to act with steady enthusiasm as instruments in His preaching mission.

Becoming a qualified servant of Lord Caitanya Mahāprabhu’s mission will help us progress from the materialistic third platform of devotional service to the liberated second. A neophyte devotee on the third platform of devotional service has to act on the second platform to become liberated. Thus he must first learn to love Kṛṣṇa. There are five powerful devotional processes that help us do this, the foremost of which is offenselessly chanting the holy names.

We also have to engage with devotees in the six loving exchanges mentioned by Śrīla Rūpa Gosvami in *The Nectar of Instruction*—appropriately, according to each devotee’s spiritual development. To the innocent we have to offer the spiritual gifts of Lord Caitanya, especially in the form of Śrīla Prabhupāda’s books, the holy name, and *prasādam*. At the same time we should not become distracted in our service and mission by improperly associating with those who are opposed to Kṛṣṇa consciousness.

With closely related devotees—friends, husbands, wives, children, or others—there is always the danger of material familiarity. To become liberated from the misconception of “I” and “mine,” we have to take guidance from a self-realized devotee in cultivating the vision that we are always a servant of Lord Kṛṣṇa’s servants. When Lord Caitanya Mahāprabhu told us, “Whomever you meet, try to help them progress in Kṛṣṇa consciousness,” this included our friends and family members, too. Only in this way can we truly help ourselves and others. Lord Ṛṣabhadeva cautioned us not to take up positions of responsibility, such as husband, father, or spiritual master, unless we will sincerely try to help our dependents go back to the spiritual kingdom. Thus, in spiritual life the role of a husband is that of a servant who helps his wife and children develop their Kṛṣṇa consciousness. To advance spiritually, a wife must fulfill her responsibilities in the same way.

For a devotee who aspires to come to the second platform, the platform of the *madhyama-adhikārī*, meeting nondevotees is also an opportunity to develop a service attitude. To attract people unfamiliar with devotional principles, Lord Kṛṣṇa makes His devotee attractive in some way. Thus, to reveal the power of devotional service Lord Kṛṣṇa empowers such a devotee with good qualities, like patience, conviction, and enthusiasm. Such an empowered devotee is liberated from material influence and becomes a perfect, eternal servant of Lord Kṛṣṇa’s servants. As Śrīla Prabhupāda wrote to me in July 1969: “As Kṛṣṇa sees that you are working very seriously to

bring His other children back to the Spiritual Kingdom, then He will become very pleased and will bestow all blessings upon you. Kṛṣṇa is never ungrateful for our efforts to serve Him, rest assured.”

*Śrīla Prabhupāda's aspiring servant,*

Prahlādānanda Swami

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### Trivikrama Swami

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Dearest Śrīla Prabhupāda,

Please accept my humble obeisances.

I have been feeling your presence more and more of late. You once wrote to me when I was in Hong Kong in 1974 about how you were apparently alone when you first came to America but you did not feel alone because you were always feeling the presence of your spiritual master. You said there that a Vaiṣṇava is never alone.

By your mercy I am seeing practically that if one is always trying to please you, then naturally you will reciprocate and extend your association. This is your power—that you can reciprocate with all who try sincerely to please you, to serve you. You have been infused with this *śakti* by the mercy of your Guru Mahārāja and the mercy of Lord Nityānanda. You are not an ordinary guru but an empowered *śaktyāveśa-avatāra*.

Of course, the first qualification is that one has to strictly follow. That is not a cheap thing. Without getting a higher taste, how will it be possible? As you said once in London, “This is Māyā’s kingdom.” But you have given us the solution: *golokera prema-dhana, hari-nāma saikīrtana*. The chanting of the Hare Kṛṣṇa *mahā-mantra* is not a material thing; it is coming directly from the spiritual world, from Goloka Vṛndāvana. If we take it up seriously we will get a higher taste.

So everything is there in the *kīrtana* of the name of Lord Hari. We simply have to take up the process seriously. You showed us by your example and precepts that chanting Hare Kṛṣṇa is the only solution, the end and the means.



I humbly pray at your lotus feet that you give me more and more taste for chanting the Hare Kṛṣṇa mantra. By your mercy even one as fallen and disqualified as I am can make his life's mission a success by being able to remember you at the moment of death. This is my fervent desire; please don't kick me away from you pinkish lotus feet.

*Your lowly aspiring servant,*

Trivikrama Swami

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### Gopāl Krishna Goswami

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Dear Śrīla Prabhupāda,

On this most revered and auspicious day, I beg to offer my most fallen obeisances at your divine lotus feet.

I have to admit that I feel totally unqualified to write this Vyāsa-pūjā offering. Due to my contamination, I am unable to fully describe your achievements and glories.

*pr̥thivīte āche yata nagarādi grāma  
sarvatra pracāra haibe mora nāma*

Lord Caitanya predicted that the holy name would one day be chanted in every town and village of the world. Śrīla Ṭhākura Bhaktivinoda and your Guru Mahārāja had full faith that this prediction would come true. Ṭhākura Bhaktivinoda foretold that a powerful *senāpati-bhakta* would soon appear to realize Lord Caitanya's prediction. You are that powerful *senāpati-bhakta* who worked tirelessly to take the holy name to every corner of the globe. You had full faith in the instructions of your spiritual master. Although you had to undergo so many difficulties in India and abroad, you were determined to establish Kṛṣṇa consciousness for the benefit of suffering humanity. You opened ISKCON centers around the world and translated the Vedic texts.

Due to your purity and the hard work of your followers, the Kṛṣṇa consciousness movement is continuing to expand in many parts of the world. Once when someone asked you if you could do any magic, you said "No." But then you said, "One magic I have done is

that I have converted so many *mlecchas* into *brāhmaṇas*.” No other preacher could have achieved this in Kali-yuga.

You never compromised the philosophy. Because of your purity you were able to attract thousands of conditioned souls to the path of pure devotional service. You were always humble and gentle in dealing with others. You gave the medicine by which the suffering humanity can be cured—the Hare Kṛṣṇa *mahā-mantra*.

You often stated that as long as book distribution goes on you would live forever. Through your Bhaktivedanta purports you are continuing to preach to the conditioned souls. Like Lord Caitanya Mahāprabhu, you have converted so many atheists and impersonalists to the path of devotional service. Śrīla Ṭhākura Bhaktivinoda stated that a Vaiṣṇava is recognized by his preaching work. I regularly meet devotees who came to Kṛṣṇa consciousness because of your books. Your books will continue to preach for the next ten thousand years.

By your personal example you showed how a devotee should be engaged in serving the Lord. Once when you were unwell and devotees were advising you to rest and recuperate, you stated, “Please don’t take away my privilege to struggle for Kṛṣṇa.” Even when doctors advised you to slow down, you never stopped preaching and translating.

You established ISKCON in 1966, and we are going to celebrate the golden jubilee or 50th anniversary of ISKCON in 2016. Devotees all over the world are making plans to highlight your achievements. Here in Delhi we are planning a major program at the prestigious Vigyana Bhavan. We plan to invite the president or the prime minister of the country and other important dignitaries. At the opening of the Pune temple in 2013, the president of India praised ISKCON and you. We are also planning other programs across India that will highlight your achievements.

Before you went abroad you had rented a room at the Rādhā-Kṛṣṇa temple in Chippiwada, Delhi. This room was your residence in Delhi for many years. You translated part of the First Canto in this room. You also used this room as a storage room for your books and as your Delhi office. Due to your causeless mercy, after negotiating for nearly thirty-seven years ISKCON Delhi has finally taken possession of this temple. Now it is fully under ISKCON Delhi’s

management. In 1977 you personally instructed me that if we ever got control of this temple we should set up a reading room for your books there. We will soon fulfill this instruction. Regular temple programs are going on at this ancient temple, and we are about to start renovating it. Some neighbors still remember you, and almost everyone who does said they served you when you resided here. They are very happy that your institution is now running the temple where you spent considerable time.

On this auspicious day, I pray for your causeless mercy so that I may always remain fixed in executing your divine instructions and helping to propagate Lord Caitanya's *saṅkīrtana* movement.

*Your insignificant servant,*

Gopāl Krishna Goswami

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### Girirāja Swami

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My dear devotees,

Please accept my prostrated obeisances in the dust of your lotus feet. All glories to our beloved eternal spiritual master, His Divine Grace Śrīla Prabhupāda.

After Śrīla Prabhupāda left us on November 14, 1977, I came across a section in *Śrīmad-Bhagavatam*—Canto 4, Chapter 28—in which he explicitly discusses the disappearance of the spiritual master and how the disciple is to serve him—even in separation. The following paragraph summarizes the essence of his instructions:

[T]he disciple and spiritual master are never separated, because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of *vānī* (words). Physical presence is called *vapuḥ*. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master. [*Śrīmad-Bhāgavatam* 4.28.47, purport]

This instruction—“As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master”—seems simple enough, but like almost all of Śrīla Prabhupāda’s instructions, to follow it properly requires deep faith, surrender, and realization.

For example, we may want to render personal service to the spiritual master, but we may also be afraid—that we might disappoint him, that we might fail, that he might chastise us, even that he might reject us or banish us. Thus disciples may shy away from direct, personal service. We must have faith that whatever the spiritual master does will be beneficial for us, purifying and edifying for us, whether or not it is pleasing to our mind and senses.

I sometimes experienced chastisement by Śrīla Prabhupāda, and sometimes my mind and senses revolted, but he would pacify me with his clear explanations, such as in this letter to me:

...[I]t is the duty of the spiritual master to find fault with his students so that they may make progress, not that he should always be praising them. So if you find some criticism, kindly accept it in that spirit. I am only interested in that you, along with all my other students, should become Kṛṣṇa conscious. [Letter dated 24 May 1972]

One person who exhibited an extraordinarily high standard of service to Śrīla Prabhupāda, to both his *vapuḥ* and *vāṇī* forms, was our Godsister Yamunā-devī Dāsī.

Two of Yamunā-devī’s main direct, personal services to Śrīla Prabhupāda were cooking and cleaning. She was extremely expert in both, and yet when she received correction from Śrīla Prabhupāda she accepted and followed it wholeheartedly.

### **Vapuḥ: Cleaning**

Around the time of the first Bombay pandal, when we were staying in Akash Ganga, a high-rise apartment building in an affluent part of central Bombay, Yamunā-devī would stay back and clean. She would clean the whole place, for hours. And while cleaning, she

would sing in a very ecstatic mood. She put her whole heart into it.

Later, in April 2007, when she visited me in my ashram in Carpinteria, California, I asked her about this, and she said that Śrīla Prabhupāda had put greater emphasis on *bhāgavata-mārga* because he wanted his books produced, so they would be there for all time, and because he wanted his books distributed, so the income from the sales would support the expansion of the mission. Thus he didn't have much time to personally train disciples in *pāñcarātrikī-vidhi*. But he did train her. She explained that Śrīla Prabhupāda would teach each servant about the importance and standards of cleanliness according to the servant's capacity to understand. And he had trained her very strictly. For example, she often needed to clean his four-tiered cooker, and if he found a black spot on the bottom of any of the sections, he would really chastise her, or whoever had done the cleaning: "This is not Vaiṣṇava. This is Muslim. No Vaiṣṇava will ever leave a black spot on any of the pots in the kitchen." Prabhupāda's cooker was always to shine like gold.

Based on Śrīla Prabhupāda's instructions, Yamunā developed a system for cleaning his quarters in Vṛndāvana—an elaborate five-step procedure in which she would go from bottom to top and top to bottom. First she would get the big dirt off the floor, then she would work her way up the walls as far as she could reach, dusting, and then she would go back to the bottom, cleaning everything as perfectly as she could. If there was anything wrong, Prabhupāda would notice and tell her about it. And keeping the rooms in Vṛndāvana clean was very hard: What with the drifting sands of Ramaṇa-reti and the whole place being a construction zone, there was always dirt and corrosion everywhere.

One morning when Śrīla Prabhupāda came back from his walk after Yamunā had gone through her five-step procedure and everything looked as clean as could be, he told her, "Please clean my room, Yamunā. Haven't I taught you to clean?"

"No, Śrīla Prabhupāda," she replied, meaning that she hadn't yet learned. "How may I improve my cleaning?"

He didn't say anything. On his desk were a picture of Śrīla Bhaktisiddhānta Sarasvatī, his eyeglass case, his *tilaka*, pens, a flower vase, and a stapler. Śrīla Prabhupāda took the stapler, which was about two and a half inches long, removed it from its plastic

case, lifted up the metal staple holder, and ran his pinkie across the thin metal strip between the staple holder and the hinge, and... dust. “When will you learn how to clean?” he asked.

If Śrīla Prabhupāda had had the time, Yamunā told me, he would have trained all his disciples in both *pāñcarātrikī-vidhi* and *bhāgavata-vidhi*, but because he was focused more on *bhāgavata-vidhi* he mainly trained only his close managers and personal servants, be they men or women, in both. Śrīla Prabhupāda knew the consciousness of his disciples—their capacity to absorb his instruction—and he would train them accordingly.

Yamunā-devī absorbed his training enthusiastically. More than thirty years later she told me, “I can honestly say that I engage in cleaning joyously. In our ashram [in Saranagati, Canada] we sometimes sing and clean for hours and hours. Our place is very primitive—we have a dirt floor and walls—but we like to clean a lot. We enjoy cleaning for Śrīla Prabhupāda and the Deities.”

### Vapuḥ: Cooking

Cooking, like cleanliness, is also part of Deity worship, and Yamunā-devī was most expert. Once when Śrīla Prabhupāda was coming to Vṛndāvana she went to some Vraja-vāsīs and asked, “What is the best way to make Vraja-vāsī *rotīs*?” They told her, “You have to get red Punjabi wheat berries. You have to grind them in the morning, and then you have to cook the *roḍīs* with neem wood.”

When Prabhupāda came she didn’t say a word to him, but she got red Punjabi wheat berries, had them ground in the morning, and then cooked the *rotīs* with neem wood. When she went in to serve Śrīla Prabhupāda and put a hot *roḍī* on his plate, he took one bite and said, “This is from red Punjabi wheat berries. You ground them this morning and cooked the *roḍīs* with neem wood.” She hadn’t said a word to him—he just knew. And even then, he had a suggestion for improvement. “Just one thing,” he said. “If you cook them one or two seconds more, they will be perfect.”

That was at the Rādhā-Dāmodara temple in 1972. Yamuna also recounted a sequel, from Ramaṇa-reti in 1973:

One time when Śrīla Prabhupāda came—I think it was the first

time I met Satsvarūpa dāsa Goswami; he was Prabhupāda’s servant—I was on a bucket stove again, on the floor—no kitchen. I was making Prabhupāda’s *prasāda*, and as you may or may not know, when you cook with a bucket stove and you have a little bit of hard coal and then a little bit of soft coal and then a little bit of cow dung, it is a little hard to regulate. There is a certain temperature, and you cannot turn a switch to make it higher or lower. And then, depending on the thickness of the pot, you know what intensity you want. And then there is what you call a *thawa*, which is an iron griddle, concave, and to make a chapati you keep that on the stove and then you lift it off and you put the chapati on top of the flame. So, I made chapatis for Prabhupāda’s lunch.

Satsvarūpa Mahārāja wanted to bring in the lunch, thinking that I probably shouldn’t do it. He brought in the plate, came back into the kitchen, and said, “Prabhupāda wants me to teach you how to make chapatis.” And I said, “Oh, Mahārāja, I would be so grateful if you could do that. I’d love to learn to make chapatis. Please.”

Then I got up, and he began to wash his hands. By the time he sat down and rolled out a chapati, the *thawa* was really hot. He rolled out an octopuslike chapati. Now, when you roll out a chapati, the ball bearing for rolling it out is the dusting of flour, and if you roll the chapati in too much flour you actually roll flour into the surface of the flatbread, and then even if you try to flap it off you will still have a crust of flour. So you should use a minimal amount for the ball bearing and then flap off the little extra.

Mahārāja’s octopus was covered with flour on a hot *thawa*. When he put it on, I said, “Mahārāja, what should I be looking for?”

He said, “You wait until there are pimples on the top.”

As soon as the chapati hit the griddle—very hot—the pimples came very fast. He turned the chapati over, and there were little burnt holes. So there was no question of it puffing up.

So, he put it on, and the little bubbles appeared at different places, and he took it in to Prabhupāda. Then he came back and told me, “Prabhupāda said, ‘This is excellent.’”

So that's how Prabhupāda taught me. It was never with a whip, but they were beatings nonetheless. They were beatings over my head.

### **Vapuḥ: Service Without Expectation or Demand**

Personal service should be offered without expectation of or demand for external reciprocation—for attention or expressions of approval or affection. When Yamunā-devī was undergoing treatment at Bhaktivedanta Hospital toward the end of her life, I encouraged some of my disciples to take the opportunity to serve her, and I asked her to guide and instruct them as she saw fit. Here is a written exchange she had with one disciple, a copy of which she sent me. The disciple wrote:

I want to reconfirm with you my tomorrow's visit, whether it would be convenient if I come around noon. I don't want to disturb you, so let me know exactly what time I could drop in. One of my dear Godsisters is craving to see you. Can she come along, if it's not inconvenient?

Yamunā-devī replied:

Unfortunately, being in the hospital means being inconvenienced with medicines to help my condition. Three days ago I was put on new diuretics and am not up for any visits or visitors at all.... So many want to visit, but it is not possible.

When you come you will have to be like the cook I was for Śrīla Prabhupāda: bring the *prasāda* for respecting and leave unspoken to. That was the norm, unless he gave some instruction how to make adjustment in the cooking or unless he made the occasional comment.

Girirāj Swami asked me to instruct you, so I am passing this on to you. It is a small aspect of the classical teacher-apprentice mood—serve in silence unless spoken to. While I never took a teacher mood with you, this is a rich *rasa* to explore on different levels.

If you continue to bring baked goods once or twice again, at least you will have access into experiencing the tip of the



richness of this kind of service. It is similar to what we do when we offer *bhoga* on the altar: pray, cook in a meditative mood, deliver, offer, and depart—*bās*.

I believe you are sincere and mature enough to do this. It was expected of Śrīla Prabhupāda’s cooks. In fact, it was a prerequisite for cooking for him at all. Hopefully it will bring you to a new level of service, something you can use in your service to your own Guru Mahārāja.

So please bring the baked *prasāda* any time convenient to you and deliver it to Gaurāṅgī...

## Vāṇī

When Śrīla Prabhupāda was in Allahabad for the Ardha-kumbha-mela in December 1970 and January 1971, Yamunā-devī and I were there with him. Śrīla Prabhupāda spoke on the story of Ajāmila and the holy name from the Sixth Canto of *Śrīmad-Bhagavatam*. Only the first two cantos had been translated and published then, so Prabhupāda read from his Sanskrit *Bhāgavatam* with commentaries, sometimes translating from Śrīdhara Svāmī’s comments and occasionally from Jiva Gosvami’s. While there, I heard that Śrīla Prabhupāda had said he was speaking for Yamunā.

In April 2007, when Yamuna visited me in Carpinteria, I asked her about it. And she told me something that etched an indelible impression on my heart. As she explained, she had always thought she had as much right as anyone to walk or sit close to Śrīla Prabhupāda. And generally when he spoke, she would sit in front of the *vyāsāsana* at his feet. She had never really considered that men should walk or sit closer to Prabhupāda, and women further away. The movement had been like that in the early days—like a family.

In Allahabad, however, one of the *sannyāsīs* explained to Yamunā that in India the women sat apart and that she should too. So during the next morning’s lecture she sat at some distance from Śrīla Prabhupāda. Later that morning, Prabhupāda noticed her passing by his tent, and he called, “Yamunā, come in here.” She entered and offered her obeisances, and before she got up he said, “So, you don’t want to hear anymore?” Yamuna burst into tears; Prabhupāda—hearing from him—was her life. “Where were

you this morning?” he asked. Yamuna told him exactly what had happened. Prabhupāda was silent.

That, as she told me, was a turning point in her life; it changed her whole orientation in Kṛṣṇa consciousness. She suddenly had the realization that she would not always have Prabhupāda’s company. Since 1967, when Śrīla Prabhupāda recovered from his stroke, she had never been able to conceive of ever being separated from him. The devotees were so dependent on him for everything, it was inconceivable to them that he would not always be with them. But, she told me, every disciple must come to a personal realization that there will come a time when the spiritual master will not be present. And for her that moment came in Allahabad, after her talks with the *sannyāsī* and then Śrīla Prabhupāda.

Sitting in Prabhupāda’s tent, she asked him, “How much time did you actually spend with your Guru Mahārāja?”

“Very few occasions,” he said, “maybe five or six. But they were very intimate. We used to walk and talk so many things.” Then he said, “Those who think that association with the spiritual master is physical, they are no better than a mosquito sitting on the lap of a king. And what is the business of a mosquito? Simply to suck blood. So many of my Godbrothers, they were big, big *sannyāsīs*, and they thought like that, and they simply sucked blood.”

Yamunā took Prabhupāda’s words as confirmation. She now understood that she needed to go to another place to explore her relationship with him and her service to him in separation. She began to consider the question of *vāñī* (words, instructions) and *vapuḥ* (body, form), and she got more and more insight into it. As she told me, it is “unlimitedly deep and profound. You can hear the terms on the surface, but *vāñī* means to again be in Prabhupāda’s presence”—to be in his presence in separation as much as when you were in his physical association. “So that was a turning point for me,” she said, “to realize that Prabhupāda was going to leave this planet: ‘He is an old man, and he is going to leave, and I have to prepare.’” She understood that from that moment she must start mentally preparing—find a way of continuing in Kṛṣṇa consciousness that was not based on Śrīla Prabhupāda’s personal association.

“So, that is that story of hearing,” she continued. “Prabhupāda said, ‘I am speaking so much because you want to hear so much.’ So

he knew that hunger. I never expressed that to him, but he knew.” As Yamunā often said, Śrīla Prabhupāda was completely aware of every disciple in every way—both their internal consciousness and the external manifestations of their service.

*Vāṇī* and *vapuḥ* became a major theme in Yamunā-devī’s life—how to maintain one’s connection with Śrīla Prabhupāda through *vāṇī* to the same degree and with the same intensity as in his physical, even close personal, presence. She was convinced that it was possible, and she arranged her life in such a way as to always receive his guidance and mercy—to always be in his association.

### Conclusion

In conclusion, I quote from a letter Yamunā wrote me some years ago, which has given me some solace and guidance in separation:

I remember when Dīṇa and I visited you in your house in Vṛndāvana. We asked you one question, and you took three hours to answer it: “How has your relationship with Śrīla Prabhupāda changed since his departure?” [Again, *vāṇī* and *vapuḥ*.] The departure of loved ones helps us to change, to go deeper. Surely this will happen.

Hare Kṛṣṇa.

*Your servant,*

Girirāj Swami

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### Hridayānanda dāsa Goswami

*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīn̄ iti nāmīne*

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

Dear Śrīla Prabhupāda,

I bow at your feet.

One morning in December 1973, as a disciple drove you to Venice Beach to walk, I sat with you in the back seat. All the way down Venice Boulevard you instructed me on the importance of our American mission. On many occasions, public and private, you declared the sovereign importance of your Western mission. If America and Europe accepted Kṛṣṇa consciousness, the world would follow.

Before leaving this world, you stated that you had completed the first half of your Western mission: Kṛṣṇa consciousness was spreading dramatically throughout the Western world. ISKCON had made its voice heard in the national conversations of many Western countries. Transforming the Western world was a living, present possibility, not a prophecy to be fulfilled “someday” after we are gone.

As I write this, I am three and a half years younger than you were when you boarded the *Jaladuta* and journeyed to America. Only Kṛṣṇa knows how many more years He will give me in this world. Considering the entire situation, I have dedicated myself to this:

I want to again see your Western mission growing dramatically. I want to again hear an influential ISKCON voice in the national conversations of Western nations. I want to again dream a rational dream that Kṛṣṇa will transform the world in my lifetime.

Śrīla Prabhupāda, you are an eternally liberated soul with nothing to gain or lose in this mad world. Still, for your selfless pleasure, I pray that more than ever you empower all those eager to dedicate their lives to the second Hare Kṛṣṇa explosion in the Western world.

With eternal gratitude,

*Your servant,*

Hridayānanda dāsa Goswami

My dearest Guru Mahārāja, Śrīla Prabhupāda,

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

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

*jaya om viṣṇupāda paramahaṁsa parivrājakācārya  
aṣṭottara-śata (108) śrī śrīmad  
A.C. Bhaktivedānta Swami Prabhupāda kī jaya!*

Modern astrophysics, based as it is on atheistic speculation, acts as the epicenter of demoniac principles. By its propagation, the people of the world plunge further into insatiable lust (*kāmaṁ duṣpūram*), pride (*dambha*), false prestige (*māna*), conceit (*mada-anvitāḥ*), unclean work (*aśuci-vratāḥ*), and illusion (*moha*).

Astrophysicists say that the universe came out of the void and then accidentally exploded. Although the void cannot exist, if it did exist it would be nothingness by definition. How is it scientific to say that something, such as a huge universe filled with diversity, comes from nothing? It contradicts the scientists' Law of Conservation of Energy, which states that energy can be neither created nor destroyed. The void creation theory is analyzed in the *Bhagavad-gītā* (16.8):

*asatyam apratiṣṭhaṁ te  
jagad āhur anīśvaram  
aparaspara-sambhūtaṁ  
kim anyat kāma-haitukam*

“They say that this world is unreal, that there is no foundation, and that there is no God in control. It is produced of sex desire, and has no cause other than lust.”

One may ask whether modern void creation theory is really so bad. Lord Kṛṣṇa says that such a harmful theory is demoniac and leads to the destruction of the world:

*etām drṣṭim avaṣṭabhya  
naṣṭātmāno 'lpa-buddhayaḥ  
prabhavanty ugra-karmāṇaḥ  
kṣayāya jagato 'hitāḥ*

“Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.” (*Bhagavad-gītā* 16.9)

Since you are a pure devotee, your heart was pained to see the fallen souls cheated and tortured by *māyā*. You knew that by exposing atheism at its astrophysical origin, the accomplice theories of Darwinian evolution and chemical evolution would also be proven guilty. To defeat *māyā*, dear Śrīla Prabhupāda, you decided to create the world’s largest planetarium in Māyāpur.

Using Vedic cosmological principles to demonstrate and prove the phenomena of eclipses, day and night, seasons, and moon phases will, in my humble opinion, require hundreds of devotee-scientists to become trained and learned in the cosmological *śāstras*. Formerly we did not have access to so many devotee scientists, but fortunately our movement today has a vast resource to draw from. Such work, however, will need to begin immediately so that when the Temple of the Vedic Planetarium is actually ready to open, the purpose for which it was built will be explainable.

If we establish a permanent Institute of Vedic Cosmology at Māyāpur right away, we will insure that the planetarium will not be criticized for espousing merely “religious beliefs.” We will also be saved from excluding important Vedic cosmological features from the planetarium in the hope of sidestepping controversies. If we do our homework thoroughly—i.e., reconciling the *Purāṇas* and the *jyotiṣa-śāstras*—we’ll have an army of well-trained, mighty-armed devotee scientists equipped to launch and defend the great dharmic planetarium. Moreover, we’ll have devotee preachers traveling the globe displaying and illuminating Vedic cosmology, using dozens of high-tech animation videos projected inside portable planetarium domes.

Although we are tiny, crippled, blind, and dumb, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is a giant in both *jyotiṣa* and Purāṇic scriptures. We pray for your mercy and for your Guru Mahārāja’s mercy, and we also pray that Lord Kṛṣṇa, who helped Your Divine Grace

present the Fifth Canto of *Śrīmad-Bhāgavatam*, will guide your faithful followers to fulfill this transcendental project.

Trying to take shelter at your lotus feet,

*Your insignificant servant,*

Dānavīr Goswami

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### Guṇagrāhi dāsa Goswami

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

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

Dearest Śrīla Prabhupāda,

For six months last year, to attend to my ailing body I was obliged to give up my normal service of traveling on behalf of Your Divine Grace. I was provided with an ideal arrangement for health care and ideal living facilities in an ideal climate, just one block from an ideal beach, where I could chant, exercise, and breathe the freshest and most invigorating air. I was so happy to be having this long-needed opportunity for rejuvenation that I daily thanked Kṛṣṇa for His kindness upon me. As my health gradually improved, the accompanying satisfaction I enjoyed became tempered, however, by an increasing lamentation that soon I would have to leave my haven of healthy and comfortable living.

Then I remembered a letter Your Divine Grace had written to my godbrother Madhusūdana Prabhu in 1968. You had been recuperating from a stroke, you were weak, and you tired easily. He had heard that lecturing would increase your fatigue, and so to speed up your recuperation he wrote you asking that you please not give class. Your reply, which follows, was strong and pointed regarding your perspective on your health and its bearing on your preaching activities and your mission:

My dear boy, lecturing for Krishna has nothing to do with this body. If I would not have lectured, how you would have

come? So as far as possible I am taking care of my health, but Krishna's service must be executed, even at the risk of life. A living entity gets millions of opportunities to get a type of body, but hardly he gets opportunity to serve Krishna. The service of Krishna must be executed at all risks, but do not worry; I am taking care of my health by the help of Gaurasundara. Hope you are well.

That letter struck a deep chord within me, as I am sure it would with many other devotees whose lives are focused on traveling and spreading Kṛṣṇa consciousness. As those of us in that position get older and the bodily difficulties increase, we are often faced with the decision of whether or not to travel, and if so, how much, and how far. It is a delicate balance for us to make, for on one hand you generally stress that we must give great importance to our health, as you did yours, and on the other you speak as you did here, giving great importance to an additional priority.

Looking at the time you graced us with your presence, it is obvious that you often sacrificed your physical well-being to give Kṛṣṇa consciousness to your followers and the world, for not doing so would not have served your single-pointed mission on this earth and the goal, as you say above, of this unique human form of life. You knew that the ride on the *Jaladuta* would endanger you, but you went anyway. You suffered two heart attacks on your voyage, but still you pushed on once getting off the boat. Your heart was failing you again in 1967, but as soon as you could you began traveling again to continue your mission. The pattern went on as your failing health increasingly threatened to impede your mission. And you kept pushing on and serving until the final moments of your life. You could have sought early on to prolong your days by stopping your travels and settling in a place conducive for healing and first-class care. You could have lived even longer if you had never left Vṛndāvana in the first place. But what would have become of us and the mandate given you by your Guru Mahārāja? Thus, when you were quite ill in 1967, but relentless in your desire to serve Śrīla Bhaktisiddhānta Sarasvatī's mission, you told your disciples, "You should pray to Kṛṣṇa that 'My spiritual master has not yet completed his work, so please let him finish.'"

You told us that an easy-going life and Kṛṣṇa consciousness go ill together. As I am almost the age of Your Divine Grace when you left Vṛndāvana for the West, I am seeing the inevitable truth that



even if I want to have an easy-going life this body will not permit it. Nor will my mind or heart, because you have taken up residence there and have made opting for some paltry comfort in exchange for the shelter of your lotus feet something impossible to consider, even if maintaining that shelter means dragging this failing material body all over the world—just as you did.

*Your grateful and most unworthy servant,*

Guṇagrāhi dāsa Goswami

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### Kavicandra Swami

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

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

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

*mūkhaṁ karoti vācālaṁ paṅguṁ laṅghayate girim  
yat kṛpā tam aham vande sri-guruṁ dīna-tāraṇam*

*paramānanda-mādhavam*

Dear Śrīla Prabhupāda,

Each year as I witness the incredible growth of your movement, I am more bewildered and incapable of expressing myself. The unlimited nature of your influence is overwhelming.

I wish that I could be genuinely grateful that you have allowed me to have the association of devotees who are so dedicated to your service. You made complete arrangements to give Lord Caitanya Mahāprabhu's mission to the world, and beyond. You translated the *Bhagavad-gītā As It Is*, *Śrīmad Bhāgavatam*, *Caitanya Caritāmṛta*, and *Nectar of Devotion*. You made all the teachings of the previous ācāryas available for everyone. Then, miraculously you created

a society of devotees where fallen souls like myself could find shelter – the proper atmosphere to understand these most exalted literatures. On top of that, you called Lord Kṛṣṇa to appear in His Deity form so that we could render personal service to Him. And you inspired us to distribute your books.

I do not know how I have had the good fortune to be able to associate with your devotees. I can only think it is something like when Lord Nityānanda Prabhu thought that if Jagāi and Mādhāi would become devotees that would prove the amazing powers of Lord Caitanya Mahāprabhu. One Godbrother once told me that I was proof of Lord Caitanya's causeless mercy.

I pray that I can be really grateful and fully dedicate what is left of this short lifetime to your service. Please take over my life for your pleasure.

*Your aspiring servant,*

Kavicandra Swami

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**Smita Krishna Swami**

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My dear Śrīla Prabhupāda,

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

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

My humble obeisances in the dust of your lotus feet. Your feet are a safe place, but is it my place?

The summer of 1974 in Germany, at Schloss Rettershof. You were visiting, and Vegavān, I, and others from the Swedish *yātrā* were there. Devotees from around Europe had come to be near you and benefit from your association. Some had come to get initiation. One of them was a Swedish *bhakta* named Arne. He received the spiritual name Ariṣṭaha Dāsa.

Since I had joined the Hare Kṛṣṇa movement in Hamburg in 1970, many of the devotees at the Schloss were my old friends. Hamsadūta Prabhu was there, my first GBC and temple president. He had given me inspiration and guidance when I first took up Kṛṣṇa consciousness. Now it was 1974 and you, Śrīla Prabhupāda, were visiting Schloss Rettershof, the new headquarters of the German *yātrā*. At that time I had a very lowly position in the movement, but I was trying my best to contribute to the mission.

I remember one of the German devotees inviting me to come along on your morning walks. I jumped at the opportunity and went with you on the morning walks in the natural setting around the Schloss. What you said on those walks I do not remember, but the most important thing for me was just that I got to join the other devotees in walking with you.

Periodically you would stop and we would all gather around to listen to you very attentively. I recall these great moments when we directly heard from you, the words coming from your lotus mouth, purifying our hearts. Secrets revealed.

A tape recorder was running, capturing every word, and a photographer was also running to capture pictures of Your Divine Grace. Your grace was flowing from your mouth, and by your grace I was there. At those moments I knew I was at the right place at the right time.

Thank you, Kṛṣṇa, for letting me be so close to your pure devotee. Thank you for letting me remain all these years in a place related to Śrīla Prabhupāda's lotus feet.

Last autumn I saw some pictures that reminded me of that time in Germany at Schloss Rettershof. Somehow I was also in some of those pictures, and this spring those pictures again came to my notice. They made me think about my proper position in relationship to you. What is my relationship with you? What is my place? To be situated in my proper place, my constitutional position, is safe. As Kṛṣṇa says in the *Bhagavad-gītā* (18.47), to do one's own duty imperfectly is better than doing someone else's duty perfectly. Better to be in my own position of service.

Then and there at the Schloss I felt I was at the right place. I was in the safest place: in the dust of your lotus feet.

Listening to or reading your words—spoken in lectures, morning walks, etc., or recorded in your books—is the the right position for me to be. And then to repeat those words to those whom I meet. That, for me, means to be at your lotus feet.

Narottama Dāsa Thakura prays, “The lotus feet of our spiritual master are the only way by which we can attain pure devotional service.” Yes, I bow to your lotus feet with great awe and reverence. By your grace I can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa. To have my consciousness purified by the words emanating from your lotus mouth should be my only wish. Attachment to your lotus feet is the perfection that fulfills all desires. By your association our desire for the spiritual world is awakened—may that be my full desire. You opened my darkened eyes, and you filled my heart with transcendental knowledge. You are my Lord, birth after birth. The Vedic scriptures sing of your character. You are the ocean of mercy, friend of the poor, and lord and master of the devotees. O Śrīla Prabhupāda, be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.

My dear Śrīla Prabhupāda, I took Narottama Dāsa Ṭhākura’s words from *Śrī Guru-vandana* and adjsuted them so that they come from me exclusively to you. May my heart one day fully reside at your lotus feet. May I always listen to your words, serve your mission, and find my position at the safe shelter of your lotus feet.

*Your disciple,*

Smita Krishna Swami

My dear spiritual master and eternal father Śrīla Prabhupāda,

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

Every year it is our great fortune to have the opportunity to directly glorify you. This day is the most special day of the year and it is on this day, more than any other, that we feel total commitment and surrender to Your Divine Grace.

One engagement that I have taken up in the recent years is presenting a course on how to be better disciples. I am not a good example of a disciple myself but I hope that by teaching this course I can become a better disciple. Part of the course focuses on how to strengthen our relationship with you Śrīla Prabhupāda, not only for your direct disciples but for all the devotees. We remind all the devotees that it is the duty of all devotees to make their personal offering to Your Divine Grace annually. I am sure that all devotees can be greatly benefitted by composing their own offering to you on this day.

I requested one devotee lecturer in a local university to write an offering for you last year Śrīla Prabhupāda and I would like to share part of her offering with you.

She wrote, “When I was young I used to envy my Muslim, Christian and Sikh friends for having scriptures to refer to and receive guidance in their life. I also used to envy them that they could go to their place of worship and receive direction. I also used to marvel at their unity in thought and how they were guided by a single philosophy that all of them are trained in whereas being a Hindu everything appeared disunited. There appeared to be so much diversity in religious thinking and ways of practicing religion. Thank you for establishing that diversity in religion is not because there are many Gods but because there are many approaches to the worship of God and the method of worship is according to time, place and circumstances.

“Thank you very much for institutionalizing principles of spirituality we can live by and Vedic culture. Now I need not envy anyone but be a disciple and devotee of Śrīla Prabhupāda for the worship of

the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.”

This week I have been travelling in Malaysia and on my visit to Ipoh, an engagement was arranged at the local Kṛṣṇa Temple. During your visit to Ipoh in 1971, you had lectured at this temple. I was feeling proud thinking that I am following in the footsteps of my spiritual master but then I remembered that Your Divine Grace had two programs that day and the places were 70km apart. You had no car and had to take a taxi to reach to Ipoh coming from the town of Teluk Anson. The next day you were off to Penang for more preaching. I was thinking I was doing well having one program a day in different towns but when I remembered Your Divine Grace having two programs in different towns on the same day then I am humbled. You tell us to do as you did but I find it impossible. I am not capable of coming to your level in terms of stamina what to speak of intellectual acumen. My only hope is that I can somehow grab hold of your *dhotī* and be pulled back to Godhead by the mercy of Your Divine Grace.

Please always keep me in the shade of your lotus feet.

*Your unworthy servant,*

Tridandi Bikshu Bhakti Vigna Vinasa Narasimha Swami

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### Bhaktivaibhava Swami

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My dear Śrīla Prabhupāda,

Kindly accept my most humble obeisances at your lotus feet.

To fulfill the previous *ācāryas'* desire and the desire of your own Guru Mahārāja for a united worldwide preaching organization, you founded the International Society for Krishna Consciousness as a distinct branch of the Brahma-Madhva-Gauḍīya-Vaiṣṇava-sampradāya. You are therefore the founder-*ācārya* of ISKCON.

If we carefully study each of your steps in founding and managing ISKCON, we can see that you meticulously fulfilled every desire of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Out of utter necessity you created the environment to be able to serve the instructions and desires of your Guru Mahārāja.

As founder-*ācārya*, your writings, oral teachings, and exemplary actions remain the permanent and irreplaceable basis for all subsequent teachings and activities of ISKCON. You are and will remain always the instructing spiritual master of all devotees in ISKCON.

Śrīla Prabhupāda, you are the foundational *śikṣā-guru* for all ISKCON devotees because you realized and presented the teachings of the previous *ācāryas* of the Brahma-Madhva-Gauḍīya-sampradāya appropriately for the modern age.

Your instructions are the essential teachings for every ISKCON devotee. Your books are the embodiment of your teachings and must be accepted as the standard by all present and future generations of ISKCON.

There is an ongoing need to properly understand your position, Śrīla Prabhupāda. All members of ISKCON, for all time, have to recognize your extraordinary spiritual status as the founder-*ācārya*—for their own good, for the good of the society, and for the benefit of the entire world. As the people of the world become aware of your incredible achievements, they will admit without a doubt that you are one of the greatest and most important personalities of all times. The more people recognize your greatness, the more they will follow your instructions and make factual advancement in spiritual life by taking shelter of the holy name.

*mahā-bhāgavata nityam kalau saṅkīrtya keśavam*

“In Kali-yuga the hallmark of a *mahā-bhāgavata*, the most elevated devotee, is that he chants the holy name of the Lord constantly. (*Skanda Purāṇa*)

It is the greatest responsibility of all ISKCON members to firmly establish Your Divine Grace as the founder-*ācārya* and predominant *śikṣā-guru* of ISKCON, not only by words but in their daily practice as well.

*Your eternal servant,*

Bhaktivaibhava Swami

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

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

My dear Gurudeva Śrīla Prabhupāda,

Please accept my most humble obeisances at the dust of your lotus like feet. All glories to Your Divine Grace, who are very merciful unto fallen souls like myself.

Śrīla Prabhupāda, today is your divine appearance day. Yesterday Lord Kṛṣṇa appeared on this planet, and today you appeared to spread the glories of Śrī Śrī Rādhā-Kṛṣṇa. You explained that only Kṛṣṇa is God and all others are His servants.

I am very fortunate that I got you as my spiritual master. You are my guru, birth after birth. By the divine arrangement of Kṛṣṇa, He brought me to your lotus feet.

Lord Śrī Caitanya Mahāprabhu made you an instrument to spread *kṛṣṇa-bhakti* all over the world. You also kindly made me an instrument in your great preaching mission. Please give me strength to fulfill the instructions you have given me.

Śrīla Prabhupāda, I am your purchased animal. You can use me as you like. I am like a puppet in your hands. Make me dance as you like. But please always keep me in the cooling shade of your divine lotus feet.

Śrīla Prabhupāda, in the following song Śrīla Vāsudeva Ghoṣa sings his heart out in separation from Lord Gaurāṅga. I feel the same way about you, Śrīla Prabhupāda:

*yadi gaura nā hoito, tabe ki hoito  
kemone dharitām de  
rādhār mahimā, prema-rasa-sīmā  
jagate jānāto ke*

If Lord Gaurāṅga had not appeared in this Age of Kali, then what



would have become of us? How could we have tolerated living?  
Who in this universe would have ever learned about the topmost  
limits of loving mellows that comprise the glory of Śrī Rādhā?

*madhura vṛndā, vipina-mādhurī  
praveśa cāturī sār  
baraja-yuvati, bhāver bhakati  
śakati hoito kār*

Who would have had the power to render ecstatic devotional service  
that follows in the footsteps of the damsels of Vraja? Indeed, the  
clever expertise of the *vraja-gopīs* is a prerequisite for entering the  
supremely sweet forest of Vṛndā Devī.

*gāo gāo punaù, gaurāṅger guṇa  
sarala koriyā mana  
e bhava-sāgare, emona doyāl  
nā dekhiye eka-jana*

Oh, please sing again and again of the glorious qualities of Lord  
Gaurāṅga! Just try to keep your heart simple. Not even one person  
within this ocean of nescience has ever seen such a magnanimous  
personality as He.

*(āmi) gaurāṅga boliyā, nā genu galiyā  
kemone dhorinu de  
vāsur hiyā, pāṣāṇa diyā  
kemone gaòiyāche*

Even though I chant the holy name of Lord Gaurāṅga, somehow  
I still have not melted in ecstasy. How then have I maintained the  
burden of this body? How has the Creator fashioned this body with  
a stone in place of Vāsudeva Ghoṣā's heart?

*Your fallen servant,*

Nava Yogendra Swami

Dear Śrīla Prabhupāda

Please accept my humble obeisances.

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

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

In meeting with one's spiritual master, one receives a most valuable gift – the *matih*, or inclination to turn to Kṛṣṇa. This is so because the spiritual master is empowered by Kṛṣṇa's śakti and thus mercifully gives away divine mercy. By the strength of that mercy one can then progress back home to Kṛṣṇa.

Whenever I met you, I could experience this bestowal of divine energy. Everything became crystal clear, all other insignificant goals of life disappeared and the blissful prospect of returning back to Godhead – into Kṛṣṇa's presence, became possible. While being in your presence, we felt so close to the kingdom of God that in fact we were already walking in it. The veil of *māyā* was removed as long as we were with you, or closely followed your instructions to us.

For your pleasure, I will quote here something that H.H. Lokanātha Swami wrote to you in 2012, when he reflected how he came to Krishna consciousness after he met you during a pandal program. What he describes is something I and countless other souls experienced also when they met you: A great conviction that one could go back to Godhead and a strong sense of renunciation of material life. While he was walking to his college examination he suddenly experienced a spiritual awakening.

“I was overwhelmed with disgust as I carried a variety of books, notebooks, pens, and papers. As I continued to walk, a strong wave of emotion impelled me to start hurling each item, one by one, with all my strength as far as I could. I threw away everything – my chemistry book, my assignment papers, and my notebooks, and then I feverishly dug deep into my pockets for pens and other bits of paper, which I flung away with renewed vigor. I was finally

left barehanded and with empty pockets. I was overcome with a great sense of relief and victory. “Why haven’t I done this earlier?” I thought. I had been anticipating this poignant moment for years! All that I desired was to be free from all shackles – free like a bird to soar to new heights. I had finally found the willpower to release myself from this stranglehold. It was a long but satisfying walk, and I headed home, warmly embracing my new-founded freedom. My only goal now was to find the Hare Kṛṣṇa devotees.”

Today, on your divine appearance day, I would like to say to you:

“My only goal is to come to you and stay with you in the kingdom of God.”

I know that if I follow your instructions this happens immediately. I thank you unlimitedly for your kindness upon me and your patience. This year next to my many preaching obligations, I will concentrate my energies on trying to write together a life school, based on your teachings.

Kindly be there in my heart and intelligence so that I can produce something that will satisfy you.

With your blessings everything is possible.

*Your humble servant,*

Śacīnandana Swāmi

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### Krishna Kshetra Swami

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Dear Śrīla Prabhupāda,

Kindly allow me to join your followers in offering unreservedly humble, prostrated obeisances at your blessed feet. By bowing respectfully to you, I am always reminded of my good fortune to be your servant and the servant of your servants.

In my written Vyāsa-pūjā offering to you last year, I reflected on your use of the term “pastimes” to translate, and thereby bring to life for us, the Sanskrit term *līlā*. Today I want to reflect on another striking phrase that you very often used, namely, “back home, back

to Godhead.” I’m particularly struck by the connection of “home” with “Godhead,” and while the twofold expression “back... back” carries significance (with philosophical implications that became controversial after your departure—an issue I won’t visit here!), it is this notion of “home” as the place of ultimate and everlasting perfection that I find so striking and inspiring. It is at once a reference to familiarity and to its opposite—a place that is entirely different and indeed contrary to all with which we are familiar in this temporal world. Yet incomparably more so than in this world, “home” in the spiritual world is the place of belonging.

While reflecting on your connection of “home” with “Godhead,” recently traveling from Māyāpur to Europe, I spent a few days in your home city, Kolkata. There, amidst the unique blend of faded colonial tradition, settled and accepted squalor, and (since recent years) faceless high-rise multi-national investment, I dared to wonder if for you there would have been any connection between this city and the “home” that you invite us to join you in, Kṛṣṇa’s transcendent, eternal abode of ever-expanding abundance, charm, and joy. Though perfectly detached from this world in every respect, it was in Kolkata that you saw and were absorbed in the deities Rādhā-Govinda; where you, as a slightly older child, organized Jagannātha Rathayātrā; and where you imbibed the spirit of devotion that your father showed in his daily life. So how could there *not* be a connection, for you, between your home city and the eternal home of Krishna’s abode, despite the glaring difference (at least for me) between this run-away city and the bucolic scenes of Vṛndāvana?

One of my objectives in visiting Kolkata this particular time (just before Gaura Purnima this year), was to purchase bamboo suitable for preparing a *sannyāsa daṇḍa*. Although I cannot trace out in any logical sequence how it came to be so, I attribute to your on-going deep kindness upon me, that I now take up this responsibility to accept the vows of *sannyāsa*, as you have done in your lifetime (in 1959, at around the same age as myself at present) by way of example for your dedicated “preachers” and to follow the order of your *guru-mahārāja*, commanding you in dreams. Sentimental as it may have been, I found myself to be happy like a small child to be making these preparations for *sannyāsa* in your home town.

As I reflect on these two themes—*sannyāsa*, and “back home, back to Godhead”—I am thrilled at this thought, how you have facilitated us all—whoever takes your guidance to heart—to find

true renunciation by engagement in Kṛṣṇa's perpetual service, thus enabling us to realize and indeed participate in making our true home with the Lord and His devotees. As the *sannyāsa āśrama* is the āśrama for permanently leaving behind the temporal “home” that we all imagine to exist in this world, and as it is a strong impetus to make all the world one's home for serving Kṛṣṇa and inviting others to serve Kṛṣṇa, so the shelter (āśrama can mean “dwelling”) of *sannyāsa* is a momentous impetus to reach out, to make the grand leap, to that place you have shown us so nicely to be our final home, ever sheltered at the lotus feet of Śrī Śrī Rādhā-Madana-mohana—Śrī Śrī Rādhā-Govinda—Śrī Śrī Rādhā-Gopīnātha, who are your permanent shelter, your permanent home.

On this present occasion of your appearance celebration, my prayer is that I may be blessed by you to be able to ever hold fast to the vows that the *sannyāsa daṇḍa* represents, keeping these as vows of the heart, always feeling the connection to your home that is actually Vṛndāvana, through your on-going guidance, wisdom, and stern orders. And I pray that, by properly representing you and the *sannyāsa āśrama* that you boldly introduced to us, I may sustain at least a fragment of the vigor, resolve, and enthusiasm that you showed, to do my part in attracting others to take up and effectively engage with the process of going “back home, back to Godhead,” remaining always “captivated by this information” (as you wrote in your *Gītā* 15.6 purport) that there is a spiritual world (which is also a “spiritual sky” and a “spiritual kingdom”) to which we belong and to which we may eagerly aspire, by finding my way steadily along the path that you traverse with the profoundest confidence.

*Your humble servant,*

Krishna Kshetra Swami  
(formerly Krishna Kshetra Dāsa)

My dear Śrīla Prabhupāda,

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

Your vision, O Spiritual Master of the universe, is vast.

“When the five members of the Pañca-tattva saw the entire world [jagat] drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy” (*Caitanya-caritāmṛta*, Ādi-līlā 7.27).

With the Pañca-tattva, Śrīla Prabhupāda, you happily envision our whole world blissfully dancing and chanting the holy names without any thought of personal gain. I am certain this will happen, though perhaps not exactly as we imagine. If we, your followers, cannot complete your perfect plan, other uncorrupted souls will surely do so.

Last year in this Vyāsa-Pūjā volume, Śrīla Prabhupāda, I mentioned a type of weed that has invaded our garden. It looks like clover, with beautiful small yellow flowers, but it also develops disturbing burrs with very sharp prickles which make it impossible to walk barefoot where this weed grows.

I understood this weed to be a symbol of devotees who appear like nice Vaiṣṇavas, but whose desires for material profit or fame cause disturbance.

Śrīla Prabhupāda, we spent a great deal of time and effort last year removing these weeds from our garden. Yet their seeds were not destroyed, so they have only returned with redoubled vigor this spring. Does this symbolize an additional increase of motivated “devotional service” in my heart, or amongst your followers?

Freeing our garden of these weeds will require harder work or some unanticipated intervention. Indeed, does our failure to control these weeds not mean that we have abandoned our garden? Similarly, I pray for purity amongst your followers. If we fail to firmly grasp the rope of your instruction, we will oblige you to raise a new array of pure

devotees who will fulfil your vision: the entire universe submerged in ecstatic love of Godhead, the seed of false enjoyment vanquished.

*Begging for your divine guidance,*

Anand Kishore Dāsa Babaji

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### Bhakti Gauravāṇī Goswāmī

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Dear Śrīla Prabhupāda,

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

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

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

“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.

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

*Gaura-vāṇī-pracāriṇe*, preaching the message of Lord Gaurāṅga all over the world, is the focal point of your mission, Śrīla Prabhupāda. All of ISKCON’s activities rotate around this pivot. By making the propagation of *gaura-vāṇī* the center of all endeavors, you follow faithfully in the footsteps of your own spiritual master, who had planted the seed of the desire for global preaching at the very first encounter with you in 1922. As you explained many years later to one of your early disciples:

“Our only business is to present Kṛṣṇa consciousness to the ignorant mass of people, and if such people agree to hear in consideration of our important position in the material world, it is a great opportunity to place our submission, and thereby our mission is fulfilled. Acaryas in the disciplic succession of

Lord Caitanya teach us that we shall try to place the message of Lord Caitanya very humbly to the people in general and that will make us successful in our service to the Lord.” (Letter to Janardana, 1968)

It is our great fortune that you kept this desire alive in your heart for 33 years and then ventured to the West. Following the example of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you first of all arranged for the publication of *gaura-vāṇī* in English and then in all major languages of the world, now totalling almost one hundred.

“My Guru Maharaja had an ambition to publish the message of Lord Caitanya in all the languages of the world, and when He was present in India, He published six magazines in five languages; one in Hindi, one in Assami, one in Bengali, one in English, and one in Oriya.” (Letter to Jay Gopal, 1969)

Just recently, while preaching in Delhi, I was invited for an evening program at the Chippiwada Rādhā-Vallabha Temple. This historic place, where you prepared the first three volumes of *Śrīmad-Bhāgavatam* 50 years ago, has finally come into the possession of ISKCON and is now one more vibrant preaching center in India’s capital where your followers have established almost a dozen temples from where Lord Caitanya’s message is being spread among the fortunate citizens of Delhi and the world.

After the program, the devotees showed me your quarters and some old manuscripts and documents, silent witnessess of an unprecedented undertaking – bringing single-handedly *gaura-vāṇī* to the Western World. May I be blessed with just a fraction of a drop of your enthusiasm and determination in fulfilling the order of Guru and Gaurāṅga.

“So offering respect to the spiritual master means to remember some of his activities. Just like you offer respect to your spiritual master: *namas te sārasvate deve gaura-vāṇī-pracāriṇe*. This is the activity of your spiritual master – that he is preaching the message of Lord Caitanya Mahāprabhu – and he’s a disciple of Sarasvatī Ṭhākura. *Namas te sārasvate*. You should pronounce it *sārasvate*, not *sarasvatī*. *Sarasvatī* is my spiritual master. *Sārasvate deve gaura-vāṇī-pracāriṇe*. These are the activities. What is the activities of your spiritual master? He’s simply preaching the message of Lord Caitanya. That is his



business.” (Lecture in London, 1971)

Dear Śrīla Prabhupāda, on this auspicious day of your appearance, may I be granted the opportunity to carry on the family business and become a useful instrument in spreading Lord Caitanya’s message to even the most remote corner of this world.

“Lord Caitanya Mahāprabhu wanted His followers to move all over the world to preach in every town and village. In the Caitanya-*sampradāya* those who strictly follow the principles of Lord Caitanya must travel all over the world to preach the message of Lord Caitanya, which is the same as preaching the words of Kṛṣṇa – *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. The more the devotees preach the principles of *kṛṣṇa-kathā*, the more people throughout the world will benefit.” (SB 4.30.37)

After you left Chippiwada with the First Canto of *Śrīmad-Bhāgavatam* and arrived in New York, you exhibited another essential quality for achieving success: patience. Persevering against all odds and adversities, you were confident that your mission to bring *gauravāṇī* to the people outside India would be successful. It was just a matter of time. As you wrote prior to your arrival, on board of the Jaladuta: “Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like. O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.”

At the same time, you tried over and over again to encourage your Godbrothers to push on Lord Caitanya’s message conjointly. Since your arrival in New York in 1965, you wrote over a dozen letters to this effect, and over the years, you asked your own disciples repeatedly not to fight but to cooperate, because you yourself applied this principle in you own life being well aware of the disastrous consequences of in-fighting and separatism by which the synergetic opportunity for unified preaching is lost:

So far I am concerned, I am always for cooperation, and I don’t criticize anybody. I am very busy with my own work. Rather I welcome everyone’s cooperation. If you think there is possibility of cooperation you can open negotiation directly with Śrīpada Audolomi Mahārāja. If we cooperate, we can do tremendous service for Lord Caitanya in the matter of

propagating the mission of Lord Caitanya very nicely. I am prepared to cooperate in every way, but I wonder if the other side is prepared for this also. I shall be happy to hear from you soon. (Letter to Dr. Syam Sundar, 1969)

Unless we work cooperatively, how this movement will go on? So my request to you all is that you maintain that spirit of cooperation always and help me to deliver Lord Caitanya's message all over the globe. (Letter to Tribhuvanatha, 1971)

When the daughter of one of your Godbrothers visited you in the West and informed you of her father's retirement, you immediately wrote to him soliciting his cooperation:

I am so pleased to learn that you are now retired from worldly activities and are engaged in constant chanting of *Harer Nāma*. I think by age you may be younger than me, if not by many years. So why not come to America and join me in this preaching work? I think if your daughter and son-in-law sponsor to receive you, there will be no difficulty for your passport, etc.

There is immense potency of preaching the philosophy of Kṛṣṇa consciousness under the guidance of Lord Caitanya, and I wish that all my Godbrothers should go to different parts of the world and preach this sublime message everywhere, because that is the desire of Lord Caitanya. Of course, as far as possible I am trying to spread this movement all over the world, and at the present moment my activities are prominent from Hamburg to Tokyo, a distance of 14,000 miles. I think the circumference of the whole earth is 25,000 miles. So this should be covered by some of our Godbrothers so that Lord Caitanya's message may be properly executed. I do not know why none of our Godbrothers attempt to this important side of our propaganda. Just now I am in correspondence with the Gaudiya Mission secretary, and I have promised also to help them if they will take up this work. I have not as yet received any reply from them. I have also asked them to help us in so many ways. Immediately I am in need of some supplies from India. They are as follows: 1) regular supply of 10 first class *mṛdaṅgas* every month. 2) regular supply of 50 pairs of Navadvīpa-made *karatālas* every month. 3) at least two dozen pairs of Rādhā-Kṛṣṇa Murtīs, made of brass and 24" high. Besides these things, I require many other articles like temple

paraphernalia. (Letter to Nagendra Babu, 1969)

Who can even begin to fathom your vision, Śrīla Prabhupāda? You wrote this letter during your first journey outside North America, while visiting a handful of disciples in Hamburg in 1969, and although at the time there were less than 20 temples in ISKCON, you knew that soon there would be thousands of devotees who would require lots of mṛdaṅgas and karatālas as well as Deities and *arcana*-paraphernalia.

Today, 45 years later, there are indeed hundreds of temples, preaching centers and rural communities plus thousands of congregational groups with hundreds of thousands of devotees all over the globe, and the numbers a steadily increasing.

Simultaneously, a great effort is underway to bring into reality the Temple of the Vedic Planetarium, from where the service of Lord Caitanya will flood the entire planet and take *gaura-vāṇī* even to the remotest towns and villages of this planet. As early as 1971 you asked your disciples to come up with a design and make concrete plans for its realization, being very keen to show the world that Kṛṣṇa consciousness is based on actual scientific knowledge and real culture as described in the Vedas.

“We shall show the Vedic conception of the planetary systems within this material world and above the material world. We are going to exhibit the Vedic culture throughout the whole world, and they will come here. Just like they come to see the Taj Mahal. They’ll come to see the civilization and the culture – the philosophical culture, the religious culture – by practical demonstration with dolls and other things.” (Morning Walk 1976, Māyāpur)

The Temple of the Vedic Planetarium is the last large project you personally initiated and left for us to complete. Back in 1971 you laid the foundation stone together with an Ananta Śeṣa Deity, but somehow or other design approval and construction were again and again delayed. Only recently, almost 40 years later, the superstructure began to rise from the soil of Śrīdhama Māyāpur. There can be no doubt: the day the temple will open its doors to the public, a new phase of the Kṛṣṇa consciousness movement will begin.

“I have named this temple Śrī Māyāpur Candrodaya Mandira, the Rising Moon of Māyāpur. Now make it rise, bigger and bigger until it becomes the full moon. And this moonshine will be spread all over the world. All over India they will come to see. From all over the world they will come...”

I bow down to all those who have made your *vāṇī* their life and soul and beg for their blessings. Taking the dust from their lotus feet on my head, I pray that I may be able to offer some contribution to the fulfillment of your mission: *gaura-vāṇī pracāriṇe*.

*Your aspiring servant,*

Bhakti Gauravāṇī Goswāmī  
(formerly Vedavyāsa Dāsa)

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### Janānanda Goswami

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

Dear Śrīla Prabhupāda,

The first time I spoke on your appearance day was back in 1972. Dhanañjaya Prabhu called on me and I was lost for words. That’s not exactly the case now, but I am not sure what words to offer you this year, Śrīla Prabhupāda. I, like many of your followers, have just visited Māyāpur and witnessed your greatness manifesting in the Temple of the Vedic Planetarium, another virtuoso way you are revolutionizing the world. It would seem natural to stress this momentous unfolding phenomenon in my offering to you, Śrīla Prabhupāda, since so many eyes and efforts are directed there.

However, my eyes are directed elsewhere. On this day, Śrīla Prabhupāda, I turn to you for guidance. I am looking at silent fields and gardens, decaying structures and vacant rooms. Perhaps this is nothing but a reflection of my own vacant and decayed heart? I am looking at Deities who were personally installed by you that, due to a lack of devotees, are being offered only one garland a week

and receiving other reduced services across the board. Tears glide down from my eyes when I reflect on how you must feel, and on the devotees' struggles here. I am seeing a previously large community of devotees shrunken to a handful of the faithful, who are struggling to cooperate and maintain. I am now in a country you described as "a very important country"<sup>1</sup> and "considered to have the most cultured people in Europe"<sup>2</sup> and staying at a project you negotiated the purchase of and you yourself named. In your own words, it was "A first-class place. You can develop it into a Vaikuṅṭha. It is already Vaikuṅṭha—Kṛṣṇa is there... Such a nice place."<sup>3</sup>

Śrīla Prabhupāda, I am in France, in what you wrote was "our real place at New Māyāpur."<sup>4</sup> The Chateau is still here, as are the land, the trees, and the Deities. I must admit, however, that I am feeling somewhat lonesome and melancholy as I walk through your "palace, with its fifty-five rooms. Each room is big size with a marble fireplace and the floors are marble and there's a marble winding staircase and several big rooms. And it's got its own chapel, very beautiful. And then the land is very beautiful, 250 acres, as far as you can see."<sup>5</sup>

It certainly feels a long way from Māyāpur and the thousands of enthusiastic devotees gathered there for the Gaura Pūrṇimā festival.

I would like to offer you glorification, wonderful preaching reports, something that will bring you happiness and inspire others on this glorious anniversary of your appearance. I enter your rooms for inspiration and look at you sitting apparently alone—although you are not. I feel your words vibrating in my heart: "Is the New Māyāpur palace maintained nicely? I like to live there. Especially my wonderful room. I like to live there. I like that New Māyāpur facility."<sup>6</sup>

This is the only remaining ISKCON property in continental Europe that you personally graced with your lotus feet. Surely this is a very special place. Is it not the European bastion, the "embassy for Māyāpur"? Almost forty years have passed since you last came here. I was never present during your visits, nor have I spent much time here over the years. However, for some reason I feel a part of New Māyāpur. Is this your wish? Is it the mercy of Kṛṣṇa-Balarāma and Gaura-Nitāi and Rādhā-Govinda-Mādhava? I reflect on the past and recollect some of the many directions you gave while walking around the grounds, in front of the Deities, or in conversations.

“Here in this New Māyāpur, if you simply carry on this *man-manā bhava mad-bhaktō*, then all your necessities will come automatically; don’t bother.”<sup>7</sup>

“The situation is very good, good prospect. I want that self-independent here, as far as possible... Prospective place, this. Very future prospect.”<sup>8</sup>

“Nice vegetables, flowers, grains. This is very encouraging to have such a farm, where all problems are solved. You say that there is so much rain. That is very good. There is enough rain and people will be happy due to the *saṅkīrtana-yajña*.”<sup>9</sup>

“We should be fully self-sufficient. I like New Māyāpur very much.”<sup>10</sup>

“Whatever little food we have got, we shall share. So try to understand the importance of this movement. Kṛṣṇa is giving us. But develop it very nicely, peacefully live. Hundreds of miles away from the hellish cities. For little conveyance we can have bullock carts, when we have to get, transport. Very peaceful life. Introduce it and live peacefully. Am I right or wrong?”<sup>11</sup>

It seems like that “future prospect” is yet to be realized. “Is it possible? Is it realistic? Perhaps we should abandon ship.” Such comments are sometimes heard. The mood of your godbrothers was similarly pessimistic concerning how the holy name could be spread to every town and village. You had faith in your guru and in Lord Caitanya’s order and showed that it could be done. Surely if we have faith in your words, even though the situation looks bleak, those words can come true. “The plans of the devotee never go in vain.” (*Śrīmad-Bhāgavatam* 2.6.34, purport) You yourself carried the orders of your guru for thirty years before they finally fructified.

We should never give up our duty. My Godbrothers always discouraged me but I did not give up, I am doing my duty and always keeping my spiritual master in front. Even there is some difficulty or hardship or even my Godbrothers may not cooperate or there may be fighting, still, I must perform my duty to my spiritual master and not become discouraged and go away, that is weakness.<sup>12</sup>

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.<sup>13</sup>

So do not feel discouraged at all. By Kṛṣṇa's Plan everything will come out for the best. We have only to work very sincerely, depending fully on the Mercy of the Lord, and in this consciousness we can make very quick advancement in Kṛṣṇa Consciousness.<sup>14</sup>

As we have sometimes the proverb, that "Failure is the pillar of success," so especially in the spiritual life, this failure is not discouraging. This failure is not discouraging.<sup>15</sup>

Despite the seeming obstacles, I feel encouraged. Looking at the irresistible and incomparably beautiful forms of Kṛṣṇa-Balarāma, whom you invited here, gives me great strength and inspiration. These were the only Kṛṣṇa-Balarāma Deities you installed, other than in Vṛndāvana.

Real strength will remain from Kṛṣṇa-Balarāma's strength. Balarāma. *Balarāma* means strength. *Nāyam ātmā bala-hīnena labhyaù*. If you are not supported by Balarāma, then it is not possible. So we have got our Balarāma, Kṛṣṇa-Balarāma temple. Now in Europe we have got Kṛṣṇa-Balarāma.<sup>16</sup>

I wonder what you would say now here in France. Would it be any different? If only I could hear you. But the truth is my heart is dirty and I cannot see your instructions clearly.

One thing is clear, Śrīla Prabhupāda. France is a great potential preaching field. It is almost like starting from scratch with a few wounds and handicaps. Sixty-five million people, most of whom have never heard of Hare Kṛṣṇa or seen a devotee. It's a new generation, unaffected by past ill feelings. Young people and old are waiting for your mercy. On *harināma* people like us. People take the books like anywhere else, if we offer them. They love the *prasādam*. The field is fertile; we just need some good gardeners to till the land and harvest. And your New Māyāpur stands as a memory of your greatness, of how you empowered the powerless to do the inconceivable. France—once the leading light in the world of your book distribution. The Chateau—ISKCON's prize property.

New Māyāpur, with Kṛṣṇa-Balarāma, arms open, welcoming sincere devotees to live with Them, to live on the land, to live simply and chant Hare Kṛṣṇa. We pray that we will once again see happy, enthusiastic devotees thronging the temple and grounds, the school running full swing, the guesthouse full. It is such a beautiful facility you have given us, Śrīla Prabhupāda. I pray that we will again see its beauty manifest in every way for your pleasure, again see your books widely distributed to the new generation, who have never seen them or heard of Kṛṣṇa.

I sit again, reflecting, as I gaze out of the large, grandiose windows across the once-beautiful rose gardens to the quietude beyond. I ponder at the gaunt, leafless trees under which you gave your sermons, trees that have stood as silent witnesses through the decades. I wonder at your words and your plan. I hang on to your lotus feet in whatever storm comes my way and pray for your mercy so that I can in some small way be a part of revealing the true New Māyāpur. I pray that by your mercy and Kṛṣṇa-Balarāma's, New Māyāpur will again manifest in its full glory. I hope that we will again be proud to see your smiling face as you ascend the winding marble staircase into your rooms. That we will again see you lecturing under the great oak trees and walking through the fields with your loving devotees.

“Is the New Māyāpur palace maintained nicely? I like to live there. Especially my wonderful room. I like to live there. I like this New Māyāpur facility.”<sup>17</sup>

Thank you, Śrīla Prabhupāda, for giving me this opportunity to serve you in some small way, here in France. I hope this pleases you. That is all that counts.

*Your eternal servant,*

Janānanda Goswami

1 Room Conversation, Māyāpur, 1 March 1977

2 Letter to Janārdana, 19 December 1968

3 Room conversation, New Māyāpur, 31 July 1976

4 Letter from Tamāl Krishna Goswami to Bhagavān, quoting Śrīla Prabhupāda, 4 August 1977

5 Morning Walk, Los Angeles, 22 June 1975

6 Letter from Tamāl Krishna Goswami to Bhagavān, quoting Śrīla Prabhupāda, 4 August 1977

7 Conversation, New Māyāpur, 3 August 1976,



- 8 Room conversation, New Māyāpur, 2 August 1976,  
 9 Letter from Tamāl Krishna to Bhagavān, quoting Śrīla Prabhupāda, 4 August 1977.  
 10 Letter to Bhagavān, 7 November 1976  
 11 Room conversation, New Māyāpur, 31 July 1976  
 12 Letter to Kṛṣṇa Dāsa, 9 September 1972  
 13 *Śrīmad-Bhāgavatam* 3.13.17, purport.  
 14 Letter to Śyāmasundara, 31 July 1969  
 15 Lecture on *Bhagavad-gītā* 6.40–43, New York, 18 September 1966  
 16 Room Conversation, Hyderabad, 20 August 1976,  
 17 Letter to Bhagavān, 4 August 1977

## Bīr Krishna dās Goswami

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

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

Dear Śrīla Prabhupāda,

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

In the *Śrīmad-Bhāgavatam* (7.12.1) we find instructions regarding *brahmacārī* training:

*śrī-nārada uvāca  
 brahmacārī guru-kule vasan dānto guror hitam  
 ācaran dāsavan nīco gurau sudṛòha-sauhrdaù*

“Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the *brahmacārī* should live at the *guru-kula* only for the benefit of the guru.”

This verse is applicable not only for young *brahmacārīs* but for all the members of the Kṛṣṇa consciousness movement.

*Guru-kula* literally means “the residence of the guru.” Wherever one lives in this world, one should first of all understand that it is your residence, Śrīla Prabhupāda. What that means is that it belongs to

you and should be arranged for your service, to please you. This applies regardless of what *āśrama* one is situated in.

*Dāntaḥ* you translate as “continuously practicing control of the senses.” Control of the senses means engaging them always in your service, in expanding the Kṛṣṇa consciousness movement, and in progressing on the path of purification so that we can be fit instruments in your service.

*Guroḥ hitam* means “to please the spiritual master.” Every activity we engage in should be expressly for this purpose. Whenever we have decisions to make, we should ask ourselves, “What would please Śrīla Prabhupāda the most?” and then take that course of action as our first priority.

*Ācaran* means “to practice.” But what should we practice? *Dāsavat nīcaḥ*, which you translate as “very humbly, like a slave, submissive, obedient.” You once stated that the *kañṭhī-mālā* we wear is like a dog collar. Just as a dog is obsequious to its master, we should act in relation to you. *Obsequious* means “always desiring to please.”

We should be ready to do any service you ask us to do. We should never think a menial service is beneath us. This means we are required to throw away all pride. According to Caitanya Mahāprabhu, this is the prerequisite for chanting the holy name constantly and without offense.

Finally, we are advised to have an attitude of firm friendship for the spiritual master. You are our real well-wisher. When I first met you in Gainesville, Florida, I was overwhelmed by your mood of caring. For the first time I met someone who had no personal interest but was only interested in the welfare of everyone.

Śrīla Prabhupāda, I pray that I may live my life always acting in accordance with this verse. This verse is meant not simply for those in the *brahmacārī āśrama*. It is meant to instruct all who wish to reach the transcendental realm of Vraja.

*Your eternal servant,*

Bīr Krishna dās Goswami

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

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

We often hear that Śrīla Prabhupāda has built a house expansive enough for the whole world to take shelter in. Prabhupāda said that, like him, we should think big: “Shoot for the rhinoceros”. Yet, the dynamic by which he pursued his lofty goals can be described by the common aphorism, “Think globally, act locally”. He taught, and showed, that in preaching it is all about the individual. Early on, he pointed to an ant on the table in his room and said, “We should go to this ant and we should lean down, ‘You should chant Hare Kṛṣṇa.’ We should give a little *prasādam*. If we do that, our whole movement will be a success.”

Preaching is not really about big numbers and scores, not about properties and buildings, and not about anniversaries. It’s about rescuing individual souls. Just like his guru maharaja, Śrīla Prabhupāda said that if he could make just one person Kṛṣṇa conscious, he would consider his mission a success: *ekas candras tamo hanti na ca tārāḥ sahasraśaḥ*. And for each “moon”, he was prepared to shed hundreds of gallons of blood. But this is not the ordinary blood of the physical body. It oozes from the bleeding heart of a Vaiṣṇava. The Vaiṣṇava-guru cannot bear to see the suffering of the conditioned *jīvas*. He is *para-duḥkha-duḥkhī* – unhappy because of the unhappiness of others. He is the very embodiment of Kṛṣṇa’s mercy:

*kṛṣṇa-krpā ki ānanda-mūrti,  
dīnana karuṇā-nidhāna  
jñāna-bhakti-prema tino prakāśata,  
śrī guru patita pāvāna*

“O mind, just worship the lotus feet of the bona fide spiritual master. Śrī Guru is the personification of the bliss inherent in Kṛṣṇa’s causeless mercy, and he is therefore the abode of mercy for souls who are suffering in the material world. He is the revealer of transcendental knowledge, pure devotion, and divine love. Śrī Guru is the savior of fallen conditioned souls.”

And in *Caitanya-caritāmṛta*, Prabhupāda glorified the qualities of the śuddha-bhakta – exemplified this case by Śrīla Haridāsa Ṭhākura:

“When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, ‘My dear Lord, do not be in anxiety.’ This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord”.

As Śrī Caitanya Mahāprabhu, Kṛṣṇa’s anxiety to bestow his mercy coincided with his desire to taste *Rādhā-bhāva*, and that anxiety pulsed through the *paramparā*, building up until it exploded from the heart of Śrīla Bhaktivedānta Swami Prabhupāda like a colossal tsunami upon the shores of America. (Could it be that the heart-attacks he endured aboard the Jaladuta were really symptoms of a heart no longer capable of encasing such a degree of *Kṛṣṇa-krpa*?) His first hostess reminisced, “He came with so little, and yet he brought so much within himself”. Then, the transcendental anxiety which propelled him across the ocean became tempered with the patience of one who had “all the time in the world”, as he freely gave his association to whoever wandered (or sometimes, stumbled) into his dimly-lit Bowery “headquarters”.

Gaura-Nityānanda’s compassion is still flowing through the branches of the Caitanya tree, even to this day. Yet we must be careful not to be enamored by external, possibly misleading, signs of success. The world is tottering precariously on the verge of collapse, and we possess the only panacea. There is now more than ever a need for massive wide-scale promulgation of Kṛṣṇa conscious *dharma*. But we must also be willing to sincerely give our personalized attention to each individual who shows interest in this emancipating process. I feel fortunate to at times experience this current flowing through me, and I pray that Śrīla Prabhupāda and the predecessor ācāryas may continue to utilize me for their inspired goal of transforming the degraded society of Kali-yuga—one person, by one person, by one person at a time.

*An insignificant foot soldier in Śrīla Prabhupāda’s army,*

Ganapati Dāsa Swami

Dear Śrīla Prabhupāda,

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

Today I was reading the manuscript of Śyāmasundara Prabhu's upcoming book chronicling his incredible experiences with you. He takes us to your side, watching and listening as you fearlessly yet gracefully share your timeless message of pure devotion for Kṛṣṇa—from a storefront in Haight Ashbury overcrowded with confused, drugged-out hippies, to the coveted home of John Lennon with the Beatles, and back to India, where you moved among industrialists, politicians, villagers, and Kumbha-melā sādhus. Then we travel with you around the world—behind the formidable Iron Curtain in Moscow, and on to Africa, the Orient, Europe, Australia... And still, today, your miraculous pastimes continue to astonish us.

While taking this journey with you, we are astounded to witness how you appreciate the spiritual potential in everyone, everywhere. After your first-ever airplane flight, you explained it all with a simple analogy: above the clouds of *māyā*, the sun of Kṛṣṇa is always shining.

The open secret of your life is your unconditional love for Kṛṣṇa, your total surrender to the will of your Guru Mahārāja, your limitless faith in Kṛṣṇa's holy names, your unwillingness to compromise Lord Caitanya's essential teachings, and your inexhaustible compassion for all beings.

You are teaching us that the highest preaching is simply to love Kṛṣṇa and be His loving puppet... and to dance as He wishes us to dance.

Please accept my life as your property... forever.

*Your servant,*

Rādhānāth Swami

Dearest Śrīla Prabhupāda,

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

Decades of offerings... what more can I say to glorify you who have given me real life?

Śrīla Prabhupāda, you picked me up more than forty years ago, degraded as I was, and immediately gave me the faint dawn of attachment for hearing and explaining the *Bhagavad-gītā As It Is*—the Supreme Personality of Godhead Śrī Kṛṣṇa's direct teachings elucidated by your divine purports. And despite my total lack of qualification, you also gave me a glimmer of attachment for hearing and chanting the holy names and activities of the Supreme Lord and His pure devotees in the forms of *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*. In short, you performed the miracle of giving me a hint of attachment for you and your transcendental books even before I had a chance to do much of anything to please you. Therefore you cannot be an ordinary spiritual master.

In performing this miracle, and thousands more like it, you showed the true meaning of humility. You refused to take an ounce of credit for single-handedly and unprecedentedly carrying pure love for Kṛṣṇa out of India to every continent on earth, a gift you delivered in three packages: the devotee *Bhāgavata*, your divine self; the book *Bhāgavata*, your transcendental literatures; and the society of your disciples and followers you called IKSCON, which you define as a branch of the Caitanya tree<sup>1</sup> and as an incarnation of Śrī Kṛṣṇa.<sup>2</sup> And you gave the credit for all these miracles to your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

The one credit you did accept was that you did not add anything to or subtract anything from Kṛṣṇa's message. Rather, you delivered the pure teachings of Lord Caitanya just as your spiritual master had delivered them to you. What's more, you repeatedly told us that you did all this to please your spiritual master because his order was your life and soul. And unlike others, you were happy that your Society became known—not by your name but by Kṛṣṇa's—as the Hare Kṛṣṇa movement.

Even more miraculous was that you adjusted things, according to time and circumstance, to transplant the Vedic culture's core values into foreign lands without compromising those values. And yet even more miraculous was that you also gave credit to your Western disciples. You said, "I have to thank you. It is all due to you. It is not my credit, but it is your credit that you are helping me in executing the order of my Guru Mahārāja."<sup>3</sup> In all these ways you showed us the symptoms of true humility, selfless service, and unconditional love.

Such humility born of pure love is not of this world. Nārada Muni describes this kind of humility:

Wise men define *dainya* [utter humility] as the state in which one always thinks oneself exceptionally incapable and low, even when endowed with all excellences.<sup>4</sup>

Śrīla Sanātana Gosvāmī elaborates on this verse in his commentary:

Nārada's own definition of *dainya* distinguishes his use of the word from other possible meanings, such as "poverty," "becoming selfless by not accepting charity," and "being free from egotism." Someone might say that the quality of thinking oneself very fallen may also be seen in persons who are simply lazy or those who abandon auspicious work or indulge in sinful acts. Therefore Nārada specifies that one who actually has *dainya* is endowed with all good qualities; for instance, such a person observes positive and negative regulations, he is free of false ego, and he has a healthy fear of material life.

Nārada then goes on to say:

An intelligent person should carefully cultivate speech, behavior, and thinking that fix him in utter humility, and anything that stands in the way of it he should avoid.<sup>5</sup>

Sanātana Gosvāmī comments:

Ordinary *dainya* can be developed by human effort, but there is also a type of *dainya*, beyond the mundane, that comes from receiving the Supreme Lord's favor. The word *tu* in this verse contrasts these distinct kinds of *dainya*. Almost everyone in the material world is separated from Kṛṣṇa, but most people never

experience *dainya* because they have no *prema*. Therefore they can never become free from suffering and attain true happiness. To achieve transcendental *dainya*, one must learn to love Kṛṣṇa in the mood felt by the *gopīs*, led by Śrī Rādhā, when Kṛṣṇa left them to go to Mathurā. We can understand from the example of the *gopīs' viraha-bhāva*, their feelings of love in separation, that this special *dainya* arises only when, by Śrī Kṛṣṇa's exceptional mercy, a devotee who has realized Kṛṣṇa's sweetness develops extraordinary *prema* in his heart in the mood of separation. As *prema* appears in degrees of excellence, so does *dainya*.

In the heat of distributing Kṛṣṇa consciousness in the West, you once confirmed that our effort to assist you in spreading the *saṅkīrtana* movement—in the forms of congregational chanting of the *mahā-mantra* and the distribution of your transcendental literature—is in fact Lord Caitanya's *līlā*. And because Lord Caitanya is Kṛṣṇa in the mood of Śrīmatī Rādhārāṇī, spreading the *saṅkīrtana* movement can also be compared to the *gopīs* helping Kṛṣṇa.

The explanation given by Rameśvara that *saṅkīrtana* is Lord Caitanya's *līlā*, which he compares to the *gopīs* trying to engage in Kṛṣṇa's service, is the correct understanding.<sup>6</sup>

Śrīla Prabhupāda, now your disciples and grand-disciples and followers stand at the threshold of more unprecedented service: on your order, to preserve your mood and the activities you emphasized in your mission—as you preserved those of your spiritual master's—by cooperating in the face of difficulties and disagreement and continuing to distribute your gifts to the world. This you told us was a difference between the spiritual and material worlds: in the spiritual world disagreement results in cooperation, in the material world disintegration.

Just before you left this world you taught us how this level of cooperation could be achieved. You said that the test of our love for you would be in how well we cooperate to keep your movement together. In other words, you tied the success of your movement to the awakening of our love for you. You imbued us with love for you and then told us to love you by loving one another. And you wanted us to show you that love practically by taking this order as our life and soul.



And what exactly is that order? To cooperate, of course, but what is our cooperative effort meant to do? In 1977, the last year you were with us physically, you dictated your Bhaktivedanta purports to the second chapter of *Śrīmad-Bhāgavatam's* Tenth Canto. This transcendental gem came out through your lotus lips, a gem that encapsulates the order that we, your disciples and followers, must make our life and soul in order to show our love for you:

Translation: Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

Purport: ... The word *kriyāsu*, meaning “by manual labor” or “by work,” is important in this verse. One should engage in practical service to the Lord. In our Kṛṣṇa consciousness movement, all our activities are concentrated upon distributing Kṛṣṇa literature. This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he also may become a devotee. Such activities are recommended in this verse. *Kriyāsu yas tvac-caraṇāravindayoḥ*. Such activities will always remind the devotees of the Lord's lotus feet. By fully concentrating on distributing books for Kṛṣṇa, one is fully absorbed in Kṛṣṇa. This is *samādhi*.<sup>7</sup>

Śrīla Prabhupāda, you insisted that we keep you in the center as the founder-*ācārya* of ISKCON. By your will, the leaders of ISKCON are feeling of late the intense need to ensure that this awareness be acknowledged, more deeply understood, and embraced so that your mood and style may pervade ISKCON for as long as it exists. When you were physically present (*vapuḥ*) you were the absolute authority of ISKCON, superior even to the ultimate managing authority you created, the GBC. Now you remain the absolute authority, but in the form of your instructions (*vāñī*). The need, therefore, to take shelter of your *vāñī* before making any decisions, individual or collective, should be felt intensely, now more than ever, by anyone connected to ISKCON, especially its leaders.

My prayer to you, Śrīla Prabhupāda, on this holy day of your appearance, is that you continue to shower your mercy on us all so that we may keep you in the center by following your lead, especially

in terms of your mood and emphasis in our practical preaching as expressed by you in the above purport. There may be things that must change with time, for that is the nature of time; but your mood and emphasis on making sure that you and your books remain at the center of our lives—and especially that your books are visible at all our preaching events— must not change.

Your spiritual vision and attitudes are based on axiomatic spiritual principles given to human society by the Supreme Lord Śrī Kṛṣṇa Himself. In fact, you passed down to us the highest axiomatic truth, through which all seemingly contradictory concepts can be reconciled. This truth, *acintya-bhedābheda-tattva*—that the Absolute Truth is inconceivably one with and different from everything else—is the ultimate philosophical conclusion. It was taught originally by Śrī Caitanya Mahāprabhu Himself, the most magnificent form of the Lord, and pervades His *saṅkīrtana* movement. You asked your leaders—GBC members along with senior devotees—to meet each year in Māyāpur and discuss unity in diversity, an English phrase that succinctly expresses this highest axiomatic principle. The assimilation of this truth will make our cooperation possible, even in this age of quarrel.

Śrīla Sanātana Gosvāmī applies this truth in relation to humility and love:

Translation: When *dainya* fully matures, *prema* unfolds without limit. And so we see *dainya* and *prema* acting in a relationship in which each is both cause and effect.

Commentary: If *prema* is supposed to be the final result of all devotional endeavors, how can *dainya* be a consequence of *prema*? In answer: Yes, *prema* is the final goal, but *dainya* is not altogether different from *prema*. *Dainya* is an integral component of *prema*, and both foster one another.<sup>8</sup>

Thus, inconceivably, humility and love are qualitatively one. In short, you can't have one without the other.

And you yourself apply the same truth in relation to obedience and love:

We are persons and Kṛṣṇa is a person, and our relationship with Kṛṣṇa is always open as a voluntary agreement. That

voluntary attitude—“Yes, Kṛṣṇa, I shall gladly cooperate. Whatever you say”—that ready willingness to obey is only possible if there is love. Forcing will not make me agree. But if there is love, oh, I shall gladly do it. That is *bhakti*. That is Kṛṣṇa consciousness.<sup>9</sup>

Thus, inconceivably, obedience and love are also qualitatively one. And one can't be sustained without the other.

Śrīla Prabhupāda, we can assimilate this axiomatic principle only by following your example, by doing what you asked us to do, by making your order our life and soul. You fully assimilated into your character these truths, showing us how to make even your spiritual master's subtlest orders your life and soul. What follows is but a small sample of aphorisms spoken by your Guru Mahārāja. These aphorisms embody fundamentals you perfectly applied, principles that provide guiding light to help us practically apply this axiomatic truth: unity in diversity.

Let me not desire anything but the highest good for my worst enemies.

Be indifferent to bazaar gossips, stick firmly to your cherished goals, no lack or impediments of the world will ever stand in your way.

In this world of *māyā*, averse to the Lord, full of trials and tribulations, only patience, humility, and respect for others are our friends for *hari-bhajana*.

The Lord, Gaurasundara, puts His devotees in various difficulties and associations to test their patience and strength of mind. Success depends on their good fortune.

When faults in others misguide and delude you—have patience, introspect, find faults in yourself. Know that others cannot harm you unless you harm yourself.

I wish that every selfless, tender-hearted person of *Gaudīya* Maṭh will be prepared to shed two hundred gallons of blood for the nourishment of the spiritual corpus of every individual of this world.

Śrīla Prabhupāda you picked me up and bound me with the ropes of your humility, obedience, and love. Please keep me bound forever.

*Aspiring to be your eternal servant,*

Keśava Bhāratī Dāsa Goswami

1 *Śrī Caitanya-caritāmṛta*, Ādi-līlā 9.18, purport.

2 *Śrīmad-Bhāgavatam* 10.3.21, purport.

3 Lecture, London, 22 August 1973.

4 *Śrī Brhad-bhāgavatāmṛta* 2.5.222.

5 *Ibid.*, 2.5.223.

6 Letter to Nandulāl Dāsī, 9 June 1974.

7 *Śrīmad-Bhāgavatam* 10.2.37, purport.

8 *Śrī Brhad-bhāgavatāmṛta* 2.5.225, plus commentary.

9 Letter to Rupa-vilāsa, 18 November 1972.

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### Partha Sarathi Dās Goswami

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Dear Śrīla Prabhupāda,

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

I am writing this offering at Govardhana Hill, Vṛndāvana – the time is midnight and the season is spring. Earlier I took *darśana* of the sun setting on Govardhana Hill and was blessed by smelling the dung of the Vṛndāvana cows – all of this is made possible by your mercy.

Please allow me to continue serving you in your ISKCON mission and give me the good fortune of associating with your sincere followers. In this material world and in Goloka Vṛndāvana, my only desire is to be engaged in your divine service and in the service of your followers.

You have written in the *Caitanya-cartāmṛta* (Antya 1.24, purport):

“Fortunately we have had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service.”

From this statement it seems clear that you are engaged in the divine service of Śrīmatī Rādhārāṇī. I pray that one day, if I can be so fortunate, I can also serve you in Goloka Vṛndāvana while you are engaged in the service of the eternal consort of Śrī Kṛṣṇa.

Until that time I will patiently wait, serving your instructions, serving your personal mission ISKCON, and serving your sincere and loyal followers.

*Your servant,*

Partha Sarathi Dās Goswami

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### Varṣāṇā Swami

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to the most blessed event of your Vyāsa-pūjā.

Today we worship you, who appear as the representative of Kṛṣṇa's literary incarnation.

The spiritual potency of this occasion enriches our reflection on your life and your instructions.

And, when we have the opportunity to glorify you,  
Śrīla Prabhupāda,  
every aspect of life is imbued with  
meaning and purpose.

With each passing year, I am relishing even more...  
how your words never fail to impart deep peace and  
inspiration to my soul.

I write to you today from Bahulaban in New Vṛndāvan Dhāma.

This village of historical glory is now in ruins  
due to Śrī Śrī Rādhā-Vṛndāvana-Candra's relocating to  
Their new temple  
and Their devotees naturally following behind.

Yet remembrance of you makes your presence here all  
the more vivid,  
both within my heart and in the *dhāma* that surrounds me in a  
loving embrace.

Today I reflect specifically on your *Vṛndāvana-bhajana* and  
the image of you:  
“...sitting alone in *Vṛndāvana dhāma* ...”

I am drawn to consider your words:  
“Everyone has abandoned me, seeing me penniless...  
...where are all my elders?...  
All that is left of this family life is a list of names.”

This sets the scene for the assurance which follows:  
“Seen in relationship to Kṛṣṇa, they are all in harmony.”

I sit here alone in Bahulaban.  
Decades have passed, new faces come and gone.  
Thousands have participated in building New Vṛndāvan,  
each with a story of their own.

Where are they now? I miss them all,  
And nature speaks in a way to affirm the depth of loss.  
I am left here with little more than a list of names.

So I cling to remembrance of specific pastimes that most  
articulate your precepts.  
In my mind’s eye, the blurry pages of history turn back, until  
one exquisite event crystallizes,  
as real today as it was back then.

Echoes of bygone *kīrtanas* remain impressed upon the ether...  
sometimes whispering audibly as the wind rustles through the  
trees outside...

In my chronicles of hope, it is now Janmāṣṭamī, the appearance  
of Śrī Kṛṣṇa, 1972.  
You are here, presiding over the festivities,  
demonstrating the proper mood for worshiping the Lord.

Into the late hours of the night  
you display the ideal of complete absorption  
in hearing and chanting the glories and  
pastimes of the Lord.

At midnight, all things adjust to a deeper harmony; a  
shift transpires.

It is now Nandotsava, the time Śrī Kṛṣṇa saw in His infinite  
wisdom and kindness  
to be the auspicious day for your appearance.

On this day Śrī Kṛṣṇa, in the form of Rādhā-Dāmodara, preside  
over the occasion.

In reciprocation with your loving emotions,  
Kṛṣṇa awakens in us the appropriate feelings to  
properly worship you.

Then Kṛṣṇa showers us with the precious realization:  
He delights in seeing His representative honored.

Gradually the divine adjustment of all components  
becomes tangible:

Śrī Nām takes root in New Vṛndāvan Dhāma,  
offering the setting.  
Janmāṣṭamī overlaps with Śrī Vyāsa-pūjā to unite as one  
festival of devotional expression.

Each aspect illumines yet another face of Kṛṣṇa's benevolence,  
a love too vast to be contained exclusively in His own heart,  
too inconceivable for us to serve.

So yearning to expand, to facilitate relationship,  
Kṛṣṇa assumes various personal forms.

That day Nām and Dhāma, Guru and Kṛṣṇa, four distinct  
cornerstones of Truth,  
always individual yet interdependent in nurturing  
our understanding,  
collaborated to reveal Their divine interactions.

Many seasons have now passed, and I sit here in silent solitude,  
holding a list of names.

I might be discouraged if not for your words:

“Seen in relationship to Kṛṣṇa, they are all in harmony.”

Recognizing the most lovable person, whose unseen hand guides  
our mysterious destinies,

working in and through all things to draw out our  
ultimate welfare,

our inner eye opens to the heart of Vyāsa-pūjā.

*Bhakti* is the only food for the soul,

*Rasa* alone can refresh the heart,

and the Holy Name continues to resound, reviving our  
very life breath.

Your vāṇī is the treasure of my soul, and its influence is  
unspeakable through mere lip service.

Your mood, your words, your deeds exemplify the  
ideal disciple...

who is our perfect master.

Please bless us with your *darśana*, in the realms of separation,  
where we honor the essence within the form of

Śrī Vyāsa-pūjā.

*Aspiring to attain the service of your servants,*

Varṣāṇā Swami

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### Candramauli Swami

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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 His Divine Grace A.C.  
Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the



International Society for Kṛṣṇa Consciousness, and my eternal guide.

Śrīla Prabhupāda, all glories to your lotus feet! Those who have taken shelter of you as their life's mission are the most the most fortunate persons in the universe. The transcendental gifts you bestowed on us are manifold. Foremost, outstanding, and illustrious by itself is the all-merciful holy name of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*. It is protecting, sustaining, spiritually inspiring, and purifying in all facets of life. It is my life, my soul, my love, my everything, the greatest gift that has ever been bestowed on the created living beings. Without Śrī Nāma's mercy, I am always defeated in rendering devotional service. Because you, Śrīla Prabhupāda, have personally demonstrated the power and glories of chanting Hare Kṛṣṇa with your life and words, we are receiving it with great eagerness and increasing happiness.

When we study what you said and wrote about the glories and practice of chanting, we find that you repeatedly emphasized that the chanting of the Hare Kṛṣṇa *mahā-mantra* should be practiced twenty-four hours daily:

Similarly, when we hear any sound we can remember Kṛṣṇa because sound is Kṛṣṇa, and the most perfect sound, transcendental, is Hare Kṛṣṇa, which we have to chant 24 hours. So there is no scope of forgetting Kṛṣṇa at any moment of our life provided we practice in that way. [Letter to Hayagrīva, January 1968]

The conclusion is that one should learn the art of chanting the Holy name of Kṛṣṇa 24 hours a day and that alone is the remedy for all problems of material existence. How is it possible to chant 24 hours a day? Lord Chaitanya gave the hint, "One can chant the holy name of God in a humble state of mind, thinking himself lower than the straw in the street, more tolerant than a tree, devoid of all kinds of sense of false prestige, and always ready to offer all respects to others. In such a humble state of mind one can chant the Holy name of God constantly." [Letter to Susan Beckman, August 1973]

Yes, you are right, women are generally after sense gratification. That is the disease. Chant 24 hours a day and don't dress nicely to attract men. [Letter to Dīnatāriṇī, January 1976]

So Lord Kṛṣṇa's instructions to Arjuna to "remember Me" and Lord Caitanya's injunction to "always chant the names of Lord Kṛṣṇa" are the same instruction. [*Bhagavad-gītā As It Is*, Introduction]

The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, along with His different plenary portions expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. [*Śrīmad-Bhāgavatam* 1.5.37 purport]

Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra. [*Śrīmad-Bhāgavatam* 6.3.26, translation]

*etan nirvidyamānānām icchatām akuto-bhayam  
yoginām nrpa nirnitam harer nāmānukirtanam*

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 those who are self-satisfied by dint of transcendental knowledge. [*Śrīmad-Bhāgavatam* 2.1.11]

Our only duty is to remember the supreme director of this illusory energy—Kṛṣṇa. For us to do this, the *śāstra* advises us, *harer nāma harer nāma harer nāmaiva kevalam*: one should constantly chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. [*Śrīmad-Bhāgavatam* 6.16.53–54, purport]

A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Śrī Caitanya

Mahāprabhu. By His personal behavior, Śrī Caitanya Mahāprabhu showed that He was never distressed but always happy in chanting the Hare Kṛṣṇa *mahā-mantra*. One should follow in the footsteps of Śrī Caitanya Mahāprabhu and engage constantly in chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord. [*Śrīmad-Bhāgavatam* 6.17.30, purport]

By regulative practice one can control the mind, and this is the purpose of the yoga system (*abhyāsa-yoga-yuktena*). But there is a chance of failure with the yoga system, especially in this Age of Kali, because the yoga system uses artificial means. If the mind is engaged in *bhakti-yoga*, however, by the grace of Kṛṣṇa one can very easily control it. Therefore Śrī Caitanya Mahāprabhu has recommended, *harer nāma harer nāma harer nāmaiva kevalam*. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Kṛṣṇa mantra constantly, one can fix the mind on the lotus feet of Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravīndayoḥ*) and in this way achieve the perfection of yoga. [*Śrīmad-Bhāgavatam* 10.1.42, purport]

The program for the conditioned soul is fully described in *Bhagavad-gītā*, and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

Let people chant the Hare Kṛṣṇa mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next. [*Śrīmad-Bhāgavatam* 10.1.64, purport]

Ṛṣabhadeva remembers: One day we were waiting for Viṣṇujana. We had just taken lunch *prasādam* and were in the van waiting for him to come down from Prabhupāda's quarters.

He was having a personal *darśana*.

He came down and said, “Wow, Prabhupāda just blew my mind. I asked him, ‘You have written that a devotee should chant 24 hours a day. How is that possible? What do you mean by that? Are we supposed to stay awake? Does the pure devotee stay awake and chant? Do we chant and preach at the same time? What do you mean by chanting 24 hours a day?’ Then Prabhupāda told me that either you chant *kīrtana*, you chant *japa*, or you chant with your tongue—forming the name with your tongue—or in your mind. But always the *mahā-mantra*.”

You could see the whole time he was speaking, he was absorbed in what Prabhupāda had just said. Rather than being eager to tell it to others, he was fixing himself up in this instruction. It was still echoing in his mind and he was reflecting. It really affected him heavily. [*Rādhā-Dāmodara Vilāsa* I, by Vaiyāsaki Dāsa, Eighth Wave]

Continually chanting Hare Kṛṣṇa, Kṛṣṇa Dāsa Bābājī began wandering all over India, especially in Māyāpur and Vṛndāvana. He was fond of repeating the last instruction of *Śrīmad-Bhāgavatam*: “Always chant Hare Kṛṣṇa and offer obeisances to the Lord.” Before singing, which he liked, he would always glorify the previous *ācāryas*.

While he was performing *kīrtana* at Śrīla Prabhupāda’s *sannyāsa* initiation in Mathurā, Śrīla Prabhupāda told him to chant more. At that time, Kṛṣṇa Dāsa realized that Śrīla Prabhupāda would lead a worldwide Hare Kṛṣṇa movement. When remembering Śrīla Prabhupada, Kṛṣṇa Dāsa would often tell us: “Your spiritual master is the greatest spiritual master who has ever existed, more than any other spiritual master. More miracles, more work than anyone before. Why? Because no other spiritual master was such a great servant of the holy name. And because he took the holy name all over the world.” [*Gaudīya Vaiṣṇava Samādhis in Vṛndāvana*, by Mahānidhi Swami]

Śrīla Prabhupāda, we take full shelter of the mercy of Kṛṣṇa’s holy name and beg for your merciful blessing to be able to always chant Kṛṣṇa’s holy name. I pray to always keep it close to my heart and in my mind.

By the grace of my senior Godbrother His Holiness Girirāja Swami, I have received the blessed opportunity to serve the *mūrti* of Śrīla Haridāsa Ṭhākura. This has greatly increased my attachment for chanting and my appreciation of the *nāmācārya*. His transcendental presence sends the message to always chant Hare Kṛṣṇa.

Śrīla Prabhupāda, I am very fallen and overloaded with false prestige, but I do have full faith in the chanting of Kṛṣṇa's name and your mercy. Please make me a worthy recipient of that mercy.

*A beggar at your feet and the feet of Kṛṣṇa's holy name,*

Candramauli Swami

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### Bhakti Caitanya Swami

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My dear lord and master Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you, who are saving the world through the *saṅkīrtana* movement. You are an ocean of mercy, receiving your supply from the great reservoir of causeless mercy, Śrī Caitanya Mahāprabhu Himself.

We just celebrated Rāma-navamī, and I have been thinking quite deeply about Lord Rāmacandra and His qualities, compared to those of Lord Kṛṣṇa and Lord Caitanya. Of course, Lord Rāma is different in some important ways, being the Supreme Personality of Godhead who carefully follows rules and regulations. Lord Kṛṣṇa is the Supreme Lord who displays amazing pastimes, and Lord Caitanya is the Supreme Lord in the role of His own devotee displaying unlimited love for Himself.

There are some important characteristics the three Lords share, and one of them is mercy. Lord Caitanya is the most merciful, being *paṭita-pāvana*, and as such He stands out for His unparalleled mercy. But that doesn't mean that Kṛṣṇa is not merciful, or that Lord Rāma is not merciful. In Their own ways They are also merciful.

In the *Caitanya-caritāmṛta* (*Madhya* 22.34) we find the following verse spoken by Lord Rāmacandra, quoted from the *Rāmāyaṇa* (*Yuddha-kāṇḍa* 18.33):

*sakṛd eva prapanno yas tavāsmīti ca yācate  
abhayaṁ sarvadā tasmai dadāmy etad vrataṁ mama*

“It is My vow that if one only once seriously surrenders unto Me, saying ‘My dear Lord, from this day I am Yours,’ and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.”

So Lord Rāma is merciful, and so is Lord Kṛṣṇa, but when it comes to mercy Lord Caitanya is in a class of His own, and you, Śrīla Prabhupāda, are right there with Him, delivering the fallen and impossible souls of this Kali-yuga. We know very vividly that if you had not come to the West in 1965 we would have been hopelessly lost.

Speaking for myself, I can say that my situation was just too bad. I had no future, and everything was totally inauspicious. But you, Śrīla Prabhupāda, entered my life uninvited (at least by me), and turned everything upside down in wonderful ways. I quickly saw that all my anxieties were completely insubstantial, and that I actually had so much to live for. Since then it has only been getting better and better, despite my shortcomings.

So this is all your mercy, Śrīla Prabhupāda, and I remain totally dependent on you. Please be kind enough to keep me engaged in your service some way or other, and in this way keep me in the shade of your lotus feet.

*Your most fallen servant,*

Bhakti Caitanya Swami

Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīnī itī nāmīne*

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

There are many moods projected about you,  
Reflected in pics, so many, not few.  
They are diverse colors of a true saint  
That are captured by camera or brush with paint.

Moods of gravity, solidity, and weight,  
The serious look that defines the great.  
Moods of lightness, moments of humor,  
Of laughter, jokes, and human candor.

My favorite photos are of your smile.  
They inspire and push for the extra mile.  
They lure and lock in an eager soul  
Who's on a search for the ultimate goal.

You say, "The face is the index of the mind."  
The exterior can determine the kind.  
Dare I judge the face, Your Divine Grace?  
Yet I presume purity rests at that place.

You profile as a master, scholar, or king,  
A general, a warrior, the spirit of Narasingh.  
Paradoxically, you've shown your ability  
To portray a servant in all humility.

There are images of you in reverent prayer.  
Those are the stills not really so rare—  
Images of concern for us as we go  
On a hobble or a crawl and move so slow.

I like the pics when you enjoyed the play.  
It was in New York at the end of one day.  
Kṛṣṇa eloped with the grand princess,  
Rukmiṇī, being the damsel in distress.

It was drama that brought you some delight  
As actor princes put up a good fight.  
Your viewing the play is precious indeed,  
An impression that waters the *bhakti* seed.

There are action shots of your teaching and talking—  
Action shots of reading and walking.  
They are signatures, brands, trademarks—  
Images that pull us out of the dark.

Grateful are we for those generous poses  
That strike the heart like petals of roses.  
One frozen moment of your deep contemplation  
Leaves us with a piece for worthy conversation.

*Your humble servant,*

Bhaktimārga Swami

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### Śivarāma Swami

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at the dust of your lotus feet.  
All glories to Your Divine Grace. Allow me to attempt to honor you  
with the following words.

It is February 4<sup>th</sup> of this year. I have just contracted pneumonia and  
I am laid up with a raging fever only three days before a scheduled  
flight to India for our annual GBC meetings and Māyāpur festival.  
I alternate between resting, chanting *japa*, and reading *Śrīla  
Prabhupāda-līlāmṛta*.

I began rereading the *Līlāmṛta* a few months back. It is the first time  
in the last fifteen years or more that I am reading this wonderful  
biography, which I used to read daily after its publication and went



through probably fifteen times. It was the way that I—who had personally met you only a few times—aspired to enter deeper into your personality, mission, and pastimes.

Now, at the age at which you lived in Vṛndāvana, writing, printing, and selling your *Śrīmad-Bhāgavatam* alone, when old age and its accomplices are burdening my own travels, regulation, and service, I reread the *Līlāmṛta* in wonder.

The last decade of Kṛṣṇa consciousness has, among other things, increased my appreciation of you and of your gifts. Reading the *Līlāmṛta* further heightened my appreciation of your unwavering determination to fulfill the order of your spiritual master, of the endless obstacles you fearlessly faced, and of the clarity, simplicity, and beauty of your message: chant Hare Kṛṣṇa.

I am now at the part that speaks of your struggles on the Bowery.

I read how you walked among the rejects of society and lived with a madman for lack of any other shelter, and how when your host threatened you in a drug-induced frenzy you stood alone on Skid Row with nowhere to go and no possessions but the clothes you wore. You, of aristocratic birth, the pet child of your father, the emissary of Goloka, now stood alone in a foreign land, with no money and no shelter other than the determination that brought you to this lost land.

With this picture in my mind I fall into a feverish reverie:

I see you hurrying down the steep stairs from the loft-temple where insanity reigns. You throw open the door, walk past an expired drunk, and step out onto the sidewalk, looking first this way, then that. Where to go?

My heart breaks. In my dream I weep to think that you went through such danger for me, for my brothers, and for my sisters. Such kindness, such compassion, such love!

I wake up, the picture of you standing on the street still fresh in my mind, tears still on my cheeks. I sigh, “My spiritual master was no ordinary spiritual master. He saved me.”

Your determination, your dedication to your mission, your

unconditional compassion—I submerge my mind in thoughts of them while whispering again, “My spiritual master was no ordinary spiritual master. He saved me.”

My heart heavy with gratitude, I think, “What can I do?”

“Do as I do!”

It is a tall order. But my spiritual master is no ordinary spiritual master. He can bless me to do as he does.

Now months later, having returned from India, still reading the *Līlāmṛta*, and more enchanted by your pastimes than ever, I humbly pray that you bless me with a fraction of your determination, your faith, your compassion. Everything of value that I am at present is by your grace. Certainly by the same grace I can become a resolute soldier in Lord Caitanya’s transcendental army, of which you are the commander in chief.

Śrīla Prabhupāda, I offer my prayers at your lotus feet. Please make me into what you wanted your disciples to be. I may be a difficult challenge, but you are not an ordinary spiritual master. You can do anything.

*Your servant,*

Śivarāma Swami

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### Devāmrita Swami

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Dear Śrīla Prabhupāda.

Please accept my prostrated obeisances at your lotus feet.

Thirty-seven years past your disappearance, as your ISKCON approaches its fiftieth anniversary, I am still awed, amazed, and fascinated.

First, your vision for salvaging humanity and repositioning it on track for genuine progress:

Despite my decades of thorough mundane studies and then

intensive global travels, I have never encountered a vision more attractive, comprehensive, and pregnant with effectiveness—in short, an all-embracing plan for transforming human society that can actually get the impossible job done.

Second, concentrated application:

I like to say that you are “the master of the focus.” You know how to scoop up the energies of conditioned souls and, despite potential intricacies and divergences along the way, focus us on achieving your goals.

Third, the pinnacle of insight:

When I attempt to describe your divine powers of penetration and discernment, the words that come to mind are spiritual perspicacity, acuity, and prescience. How to see what you see? The priceless insights you convey in your lectures and books astound me—since the first page of your books I turned forty years ago, until now, when I continue to wonder at the depths still awaiting me.

Finally, your deliverables, the take-aways:

As a little boy in church, one of my favorite songs was “I Know That My Redeemer Liveth.”

For my insignificant attempts at service, you offer the highest reward—back to Godhead—however you arrange for the devotional service to go on.

*Aspiring to be your unconditional servant,*

Devāmrita Swami

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your beautiful, soft, and exceptionally cool two lotus feet. All glories to Your Divine Grace.

Today is your Vyāsa-pūjā. It's the time for me to take a closer look into the heart I offered you forty years ago and to honestly assess whether or not I've lived up to your expectations. As I stand before you today, unfortunately I feel prone to lament more than anything else. I am so much in need of your mercy, but what have I done to qualify myself for all the mercy the most magnanimous Lord Nityānanda has empowered you to give? Whatever I've done, there is one thing I'm sure of—it was not enough. There is so much more I know that you expect from me.

These days, the topic of mercy is something I speak about a lot. I must speak about it because I know that I'm desperately in need of it. The simple truth, known only to those who are worthy to be considered a devotee by the Lord and His pure devotees, is that a devotee is one who is always dependent upon the mercy of the Lord and His pure devotees. But I have no right to get the Lord's mercy. I have no right to even ask the Lord for His mercy. Why should He even listen to me? Who am I? I have not bound Him within the core of my heart. I have not served Him in any way that would be pleasing to Him. I do not desperately call out to Him like a child calling for his mother. I don't remember Him in both happiness and distress. In fact, I don't remember Him in any condition of life. I haven't surrendered my life to Him—in fact I haven't surrendered anything at all to Him. And worst of all is that I have absolutely no love for Him. Why should He give me even a drop of His mercy?

Yet I have the audacity to quote Lord Brahmā in lectures again and again, to the effect that “one who is favored by even a slight trace of the mercy of Your [Kṛṣṇa's] lotus feet can understand the greatness of Your [Kṛṣṇa's] personality,” as if I have understood something significant about Kṛṣṇa's personality. The sad truth is that I know nothing about the greatness of Kṛṣṇa's personality, and the reason for that is so obvious. I've done absolutely nothing to qualify myself for even the slightest trace of a trace of His mercy.

Yet, somehow, by some unimaginable good fortune created only by you, despite all my disqualifications, Kṛṣṇa, the Supersoul in everyone's heart, revealed something to me forty years ago about the greatness of *your* personality. I don't know what I did to deserve that mercy, but since it has been confirmed in *sāstra* that it comes only by the combined mercy of Kṛṣṇa and you, I can only conclude that you must have somehow included this incognizant *jīva* in your prayers when you asked Kṛṣṇa to give out that mercy. Certainly I did not ask for it. I didn't even know it existed.

*naivopayanty apacitīm kavayas taveśa  
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ  
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann  
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti*

“O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the *ācārya* and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.” (*Śrīmad-Bhāgavatam* 11.29.6)

Kṛṣṇa listens to you. You have everything from Kṛṣṇa that I don't have. You are the true possessor of Kṛṣṇa's mercy, and it is you who have the power to pour upon me more and more of that same mercy that was revealed to me then. But it seems that even though forty years have passed since the time I received His mercy through you, I still have not lived up to your expectations. I need to become ever-increasingly greedy for your mercy. I know that there must be no limits to the mercy you carry, because every day of my life I see so many examples of those who have received it from you.

When I travel to so many places throughout the world, I see people come to life when they hear about you. I see devotees becoming ever-increasingly eager to glorify you and to dedicate every fiber of their existence in service to you. I see people dance in ecstasy upon receiving the holy names, which you continue to deliver throughout the world, even in the most remote corners of the world. I see people who never before knew anything about you beg for the opportunity to read the books written by you. I see devotees shunning invitations to find mercy elsewhere due to the deepest conviction that everything needed for Kṛṣṇa's mercy is coming from you. I see the lives of people changing as they gradually transform

into bright-faced, enthusiastic beggars for your mercy by having associated with those who love you. I see children who have grown up in your movement and who are making plans to spend the rest of their lives in service to you. I see devotees crying unlimited tears in gratitude for all you've done for them. All this, and so much more, is all due to your mercy. The evidence is clear. There is no limit to your mercy.

Still, somehow this unfortunate beggar has not progressed enough in his desire to receive another installment of this inexhaustible mercy. I can only lament and maintain hope against hope that one day you may consider me a fit candidate for your unlimited mercy.

On this most auspicious day of your divine appearance in this material world, I therefore beg you to please know that I have nothing left to do before you today than to beg, plead, and, if it's at all possible, even cry out for your mercy. Despite my continued lack of qualification, I know I have no other hope, and yet I remain confident that there is every good reason to hope.

In the dust of your lotus feet,

*Your unworthy servant,*

Nirañjana Swami

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### Rāmāi Swami

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

Śrīla Prabhupāda, for some reason you favored me with your mercy. I realize more and more how fortunate I was to have just a few moments of your association and get volumes of your invaluable instructions. Lord Caitanya said to Rūpa Gosvāmī:

*brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.” (*Caitanya-caritāmṛta*, *Madhya* 19.151)

Prabhupāda was a chance in a million,  
Without which I was lost to oblivion.  
Though my bad qualities were surely rife,  
He picked me up and saved my life.

Peerless Saint, your virtues famed,  
Our desires subdued and passions tamed.  
You were firm, just, and ever true;  
Love and service you kept in view.

Never for anger, lust, or gain  
Would your lips with falsehood stain.  
With skill, knowledge, sense, and tact  
You were good to advise and bold to act.

Your mind and grace beyond compare,  
Who but you would show such care?  
Śrī Kṛṣṇa, whom you loved so much,  
Moved in you with compassion's touch.

As when the autumn moon rides high  
And floods with lovely light the sky,  
As when a man by want distressed  
With unexpected wealth is blessed,

As when the sunrays pierce a cloud,  
You came to us through the crowd.  
Rejoicing to hear the words you said,  
At your feet we bowed our head.

Great Saint the entire world adored,  
A humble servant of the Lord—  
“Welcome, Prabhupāda!” we would say;  
Your mercy and grace we cannot repay.

'Tis meet and right in many a way  
That we to thee should honor pay.  
You were a marvel to our eyes,  
Just like medicine that purifies.

Favored by thee, our wish is still,  
Prabhupāda, to perform thy will.  
No need at great length to explain  
The object that our heart would gain.

O glorious guru, far renowned,  
With highest fame and virtue crowned,  
Please grant us now, without reserve,  
The love and strength by which you serve.

Good luck to us all, O pious chief.  
Within our hearts no needless grief.  
Make our path all hindrance free;  
Pure and perfect it shall be.

O best of saints, we had no power,  
Without you, to live one hour.  
Our yearning hearts at once would break;  
Just like children, we lived for your sake.

Wherever you walked, we paced behind  
Because you were of such lofty mind.  
Even the gods were filled with joy  
To see your disciples in your deploy.

All over the world people were freed  
From spot and stain of impious deed.  
Traveling far, many lands you blessed;  
You gave them a boon they long possessed.



Kṛṣṇa's name you spread around;  
Soon they vibrated the holy sound.  
“So be it!” the devotees cried:  
Lord Caitanya's will is ratified.

Like darkness-destroying rising sun,  
Empowered from above, you got it done.  
Prabhupāda, how fortunate were we;  
Only the ignorant would disagree.

Śrīla Prabhupāda *kī jaya!*

*Your insignificant servant,*

Rāmāi Swami

---

Lokanāth Swami

---

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at the dust of your divine lotus feet on this most auspicious occasion of Vyāsa-pūjā celebration, the 118<sup>th</sup> anniversary of your appearance.

Several of my Vyāsa-pūjā offerings to you over the years have been filled with the thoughts of my interactions with you. The memories of those fond exchanges inspired me to commit them to writing. Recently I wrote and published these as a book dedicated unto you, which is titled *In Conversation with Śrīla Prabhupāda: Contexts and Contemplations*. As my offering this year I have selected an affectionate memory from this book—a conversation in Vṛndāvana a few days before your departure.

Śrīla Prabhupāda, it is as follows:

**“You Manage—Let Me Travel to All the Tīrtha-sthānas”**

**Vṛndāvana, 1977**

After finalizing the bullock cart arrangements, the three of us returned from Mathurā. In the evening I immediately went to the

Kṛṣṇa-Balarāma temple, where I led *kīrtana* and then went to see Śrīla Prabhupāda. I had not seen him since midmorning. When I arrived in his quarters, there were a few other senior disciples with him, keeping vigil. I entered and offered obeisances.

Upon seeing me, Tamāl Kṛṣṇa Mahārāja announced, “Lokanāth is here. Would you like some more *kīrtana*, Śrīla Prabhupāda? Lokanāth can lead. Lokanāth, you lead.”

However, Śrīla Prabhupāda said, “He must be tired.”

I said, “Not to chant for you, Śrīla Prabhupāda.”

Śrīla Prabhupāda softly said, “Hm.”

I continued, “We just had a nice *kīrtana*, but I could chant more. I have come a long way to see you and chant for you. So if you allow, I will chant.”

Śrīla Prabhupāda replied, “Yes.” He then asked me about the climate during my traveling.

“How is the climate outside?”

“There’s not much cold so far. Luckily I came today. The climate is good,” was my response.

Śrīla Prabhupāda then went on to inquire about other parts of India. I explained, “As we go toward the Himalayas it gets cold; otherwise, up to Delhi and Chandigarh same climate as it is here now. As soon as we go out into the mountains, it’s very cold. We were shivering there. As we came to the places, wherever we went the climate was the same. Same as Vṛndāvana. It’s a good climate.”

Śrīla Prabhupāda addressed his senior disciples, “I wish that you GBC manage very nicely, and consider that I am dead, and let me travel to all the *tīrtha-sthānas*. Bring little medicine or no medicine, little milk and travel from one place to another, and if there is death, what is the lamentation? My age is ripe. In the open air and bullock cart or during the daytime, eh... ? Nowadays there is in India ample sunshine. So during the daytime I shall travel, and nighttime you make a camp under a tree. In this way, let me travel to all the *tīrthas*. I am thinking this way. What is your opinion?”

Both Bhavānanda Mahārāja and Jayapatāka Mahārāja focused on assuring him, “There’s no need to be concerned. You have trained us well to manage things in the GBC.”

Śrīla Prabhupāda, with focused intellect, restated his original wish, “No, no you are managing, I know, but you are all important men and unnecessarily you are bound up. You cannot go. So Lokanāth’s party has got some experience, and let me go. In India the climate is now good. If I recover, it is very good. You know. So what is the wrong? If I die, then the body will be brought either in Vṛndavana or Māyāpur, that’s all. And if I live, it will be a great end of a life. You are all experienced.”

Jayapatāka Mahārāja continued to assure Śrīla Prabhupāda that he would not be burdened by material management, to which Śrīla Prabhupāda responded, “No, not from that point of view. What is the use of lying down here?”

Jayapatāka Mahārāja carefully explained that the *kavirāja* had given clear instructions, to which Śrīla Prabhupāda laughingly responded, “Don’t keep me locked up. You do your duty as I have trained you and let me be free.”

There were many devotees in the room during this exchange, and almost immediately thereafter the house was divided.

The request by Śrīla Prabhupāda remained unresolved at this point, as the disciples wrestled about whether to concede to his compelling, obvious desire or to be extremely wary about his weak condition and take a decision not to allow the fulfillment thereof. The debate of what to do and what not to do continued. Many sided with executing Śrīla Prabhupāda’s instruction, while many more had just the opposite opinion, and both sides had very good reasons.

I remembered, however, Śrīla Prabhupāda saying to Tamāl Krishna Goswami on his last visit to London, “If I survive this time, I want to do *parikramā*.” Śrīla Prabhupāda also reiterated this request in Bombay, on his return from London.

\* \* \*

My dearest Śrīla Prabhupāda, writing this book was a profound meditation, which allowed me to relive my moments with you and

realize that you are always present. Again I dedicate this book to your lotus feet and pray that these memories keep me enlivened, enthused, and eternally motivated in my efforts to always serve you.

*Your humble servant,*

Lokanāth Swami

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**Dhanurdhara Swami**

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Dear Śrīla Prabhupāda,

My obeisances at your lotus feet!

While meditating on writing this year's homage to you a question came to my mind, "What was the single quality that made Śrīla Prabhupāda more Prabhupāda than any other quality?"

Certainly there are many things you did well and many qualities you possessed. I thought to myself, "Śrīla Prabhupāda was kind, fearless, and expert. He was an abode of compassion and attached to the holy name. All of those qualities are what made him Prabhupāda."

But when I thought deeply about this question one quality came to my mind:

Faith!

Not faith in just the sense of believing something to be true, but faith as you have defined it:

"Unflinching trust in something sublime."

You had fully tasted the sublimity of serving Kṛṣṇa and thus possessed unwavering conviction that there is nothing better than it. You were also therefore exemplarily faithful to the order of your spiritual master who directed you in that service.

What a wonderful thing your faith was! You had tasted the sublime and felt true compassion for those bereft of devotion. You were so convinced that you not only gave your life to end their suffering,

but by your conviction laden words thousands developed the same faith and surrendered their lives to Kṛṣṇa. And the force of your faith continues to keep your mission vibrant years after your departure.

While writing this another question came to my mind, “What is the single quality that I would need more than any other quality to make me a worthy servant of your divine grace?”

I thought deeply and one quality came to mind:

Faith!

On this auspicious day of your appearance I thus offer my faith at your lotus feet and a pray that by your mercy I can realize the sublimity of devotion and thus feel true compassion for those bereft of devotion.

*Humbly in your service,*

Dhanurdhara Swami

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### Hanumat Presaka Swami

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

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

*prthur uvāca  
aho ācaritaṁ kiṁ me maṅgalaṁ maṅgalāyanāḥ  
yasya vo darśanaṁ hy āsīd durdarśānāṁ ca yogibhiḥ*

*(Śrīmad-Bhāgavatam 4.22.7)*

Śrīla Prabhupāda, we offer our prostrated obeisances at your lotus feet.

Trying to illuminate your characteristics and pastimes is certainly a job requiring the effort of many people. Therefore we hope this humble offering is blessed to be well coordinated with the efforts of many other superior Vaiṣṇavas because by ourselves we are sure

to commit more offenses than glorification.

Your unlimited compassion is the quality that most presents itself before our dull consciousness. You continue to distribute the rays of the illuminating sun and moon, Śrī Caitanya Mahāprabhu and Lord Nityānanda, even to those who are not appreciating those rays or even abusing your mercy. By that mercy, sacrifice, and compassion they are able to advance in liberation from material attachment, become jolly in spiritual life, and even begin to find their way back home, back to Godhead.

We are especially appreciating your mercy in terms of the simple, practical, repeated instructions you give for daily practices: minimum 16 enthusiastic rounds, 4 principles strictly, rising early for *japa*, *kīrtana*, *ārati*, *pūjā*, *Śrīmad-Bhāgavatam*, *prasādam*, *saṅkīrtana*, full morning and evening programs. By feebly struggling to do this, we then experience some clear consciousness for the effort to organize our *saṅkīrtana*, further purifying rituals, and being useful in your service to Lord Caitanya.

In terms of executing these daily regulative principles, we also have your mercy in the opportunity to look for like-minded people within your ISKCON society. ISKCON certainly houses a great variety of souls and is now so broad that we can only try to get a general view of it and then work seriously to develop health in our own branch and subculture.

Taking your comment that among all the Western philosophers Carl G. Jung seemed to have the most sense, we are finding through him a class of people who have some ready intelligence to understand this *bhāgavata-dharma*. Taking your comments on Bhakti-śāstri and Bhakti-vaibhava, we are experiencing substantial success in developing a systematic study of your books that can be ample enough to include many people with reformation of character, improvement of temple functioning, and esoteric progress toward the prime goal of education:

In any form of life, we are related with Viṣṇu, who is the most beloved, the Supersoul, son, friend and guru. Our eternal relationship with God can be revived in the human form of life, and that should be the goal of education. Indeed, that is the perfection of life and the perfection of education. [*Śrīmad-Bhāgavatam* 7.6.2, purport]

This is all wonderful and enough for us. We just need to continue to apply these principles, keep good association, and follow your indications for *saṅkīrtana*, and we feel that we can aspire to participate at some point, even if not in this lifetime, in your service to Lord Gaurāṅga, the son of Mother Śacī.

Śrīla Prabhupāda we offer our repeated obeisances at your lotus feet, apologize for our offensive behavior, and beg to continue playing our little part within your great orchestra.

Hanumat Presaka Swami

### Bhakti Rāghava Swami

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*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitaḥ 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 divine lotus feet. All glories to Your Divine Grace on this, the 118<sup>th</sup> anniversary of your sacred appearance day.

I am writing this offering from the Kingdom of Cambodia, a country that would have benefited immensely from your physical presence, but somehow that was not to be. A small group of devotees from Indonesia is endeavoring to introduce Kṛṣṇa consciousness in this remote part of the Far East. Without your special mercy, however, it will not be possible to make any tangible headway here.

Lately I have been hearing testimonies and memories from disciples of yours who personally met and served you in those early formative years of your fledging ISKCON, when most devotees were very young and immature. Like a caring and loving father, you sparked and nurtured their flame of devotion, and you served as the main inspirational force for them to totally abandon themselves to serving your wonderful mission. Although I did not get such intimate

association with you, Śrīla Prabhupāda, I remain ever grateful and obliged that you gave me the opportunity to become your disciple.

Amazingly, it's been forty years since this happened, and recently I found myself celebrating my fortieth anniversary as your duly initiated disciple. I don't know how many more years you will allow me to serve you in this body, but I pray that in whatever time may be left I will be able to continue wholeheartedly and with full enthusiasm pursuing the spiritual and material legacy you have left all of us.

You continue to always inspire me, Śrīla Prabhupāda, as you continue to inspire countless other sincere souls. This is your special "magic," as some of your early disciples would say. May you continue to attract more and more genuine souls to surrender to your most important mission of spreading the knowledge of Kṛṣṇa consciousness.

I am always amazed at how you, a "city boy" from Calcutta, developed such deep, profound realizations and convictions about the need to preserve and in places reintroduce the agrarian lifestyle that forms the basis of the Vedic culture, the *varṇāśrama* mission, where cows and land are meant to play an integral part in our lives, and how this is also very much part of the preaching movement.

You made very heavy and profound statements over the years, some of them referring to the impending downfall of the modern-day so-called civilization. You said that the cities of America and Europe would soon be destroyed due to the most heinous sinful activity of cow-killing. In this and many other ways you gave clear indications and instructions about how to correct our present-day misdirected society—"overhaul and revert" were your very words. Such was your insightfulness, your profound visionary assessment of so-called advanced modern society. We have yet to pay heed to some of those statements, and time is running short. Please be merciful and help us understand and implement.

Please forgive me for all my offenses and help me become your surrendered devotee.

*Your servant,*

RP Bhakti Rāghava Swami



Śrīla Prabhupāda, you are the glorious, incomparable *paramahansa* whose preaching in the Western world was the only thing of any real importance that ever happened there.

Of course, Vyāsa-pūjā offerings are meant for glorifying the guru as the representative and worshiper of Vyāsa. Yet we have learned from you that in the physical absence of the guru, he may be best worshiped by the continuation of his mission. As you pointed out in your 1961 Vyāsa-pūjā offering to your own guru-mahārāja, a festival of flowers and fruits is not the real pūjā; rather, one who serves the guru's message truly worships him.

Śrīla Prabhupāda, in your 1958 “*Viraha-aṣṭāṣṭaka*” submission to your guru-māhārāja, you expressed deep dissatisfaction upon observing the disorientation of his mission:

That your ocean of compassion has again become dammed is to me a great spear piercing my heart.

More of your reflections therein are:

Those devotees to whom the responsibility was given to continue spreading this flood of love somehow became overpowered by **Māyā**.

Without Caitanya Mahaprabhu's message being spread there is only confusion and upheaval in the movement.

The tigress of ambition has appeared within your mission, which is conducted by devotees who are irresolute in devotional service. The mission has expanded, but with many factions.

The essential purport of your message did not enter their ears.

Where are your instructions still being followed?

Many of these statements concerning the mission of your guru bear obvious similarities to the situation within your own institution today, and thus we can begin to comprehend some of the distress that you must again be experiencing on seeing the present state of your ISKCON.

In the following quotes, “you,” in reference to your gurudeva, could well be reapplied to ourselves in reference to Your Divine Grace:

If, at such a time as this, you were to return to this world and once more preach in the same manner that you always did, if again there were such kind of preaching in every direction, then, as before, everyone would be stirred up in bliss.

Your deep roaring would make the demons and atheists flee, and your narrations of Lord Caitanya’s message would fill the *jīvas*’ hearts.

If you were to again come, then again the whole world would be dynamized.

Śrīla Prabhupāda, it has been 118 years since you mercifully appeared in this world, and 37 years since Kṛṣṇa called you back to Him. At the time of your departure, your disciples clearly understood your mandate and were confident that if we simply adhered to your instructions, amazing things would continue to unfold as they had throughout your manifest presence, and very soon Kṛṣṇa consciousness would overtake the world.

Obviously, all has not happened as expected. Although the Kṛṣṇa consciousness movement has much increased since 1977, no one who was then present and is not amnesic or delusional would deny that much of what is mainstream in ISKCON today would at that time have been considered an unthinkable deviation from your instructions and example. There is no need to elaborate on this herein. I am but one among many (including mundane scholars) who have commented about the ongoing redefinition of what is meant to be your ISKCON. Some devotees call this mission drift, but I see it more as a hijack.

Śrīla Prabhupāda, I just need to let you know that I am not aligned with persons who use your name and institution to promote their own agenda, among which some programs bear hardly even a semblance to your mission. I unequivocally accept you as the founder-ācārya of ISKCON and I aspire to associate with those devotees whose resolve is to serve *your* ISKCON, not some other version.

Śrīla Prabhupāda, I am often reminded that you strongly desired that all of your disciples cooperate. But it is mere sophistry to

substitute your pristine directions with one's own concoctions and then, in your name, demand cooperation.

Śrīla Prabhupāda, you gave substance to my miserable and empty life. Please again save me from darkness and grant me the association of your genuine followers.

*The lowly,*

Bhakti Vikāsa Swami

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### Guru Prasād Swami

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Dear Śrīla Prabhupāda,

Please accept my most humble prostrated obeisances at your lotus feet, whose dust continues to purify the entire world. All glories to your service, which constantly spreads to immerse countless living entities in *kṛṣṇa-sevā*.

In my continuing effort to glorify you as the perfection of the twenty-six qualities of a pure Vaiṣṇava, this year we will contemplate on how you are *vijita-ṣaḍ-guṇa*: “victorious over the six material qualities of lust, anger, greed, illusion, enviousness and hunger and thirst.”

The tongue is the most voracious of all the senses, yet you meditated on each morsel of *kṛṣṇa-prasādam* as Kṛṣṇa Himself, teaching us the meaning of honoring *prasādam*. You employed anger as an instrument to teach, train, and instruct devotees in what to do and what not to do. As soon as the lesson was complete, you withdrew your thunderbolt potency and smiled as sweetly as a rose. If you detected any disturbance in the chastized devotee's mind, you would say, “It is my duty to teach you.” Who else could control these impulses to such a degree? In circumstances where anger would normally arise, you remained serene, as when you stepped on a thumb tack and nonchalantly removed it from your foot without even a wince. And while using anger to instruct, you did so in a graduated way: slightly manifested at foolishness, more intense when there was neglect and carelessness, and very strong if there was refusal to act or direct disobedience. Thus *śāstra* has described your employment of anger: *santa evāśya chindanti mano-vyāsaṅgam uktibhiḥ*. “Saintly persons cut off the attachments of the

mind with sharp words.” (*Śrīmad-Bhāgavatam* 11.26.26)

I find that your freedom from our six enemies was uniquely manifest in your person, enabling you to lift others from their grip. Totally free from illusion, you freed the world from the illusion of sense gratification, egotism, and impersonalism. Your teachings rid the mind of all vestiges of lust and desire. Your own example of utilizing everything for Kṛṣṇa gradually released our hearts from the grip of envy. Since you were free of envy, you could challenge and chastize anyone, even very proud or dignified persons, and they would not take offense. Your freedom from ego and envy was most perfectly displayed when you declined to take credit for your peaching accomplishments but rather declared that your Guru Mahārāja had sent all of us to assist you in your service to him.

Even madness was completely under your control: you were mad after Kṛṣṇa. You are the personification of what Narottama dāsa Ṭhākura describes in a song in *Prema-bhakti-candrikā*:

*‘kāma’ kṛṣṇa-karmārpaṇe, ‘krodha’ bhakta-dveṣī jane*  
*‘lobha’ sādhu-saṅge hari-kathā*  
*‘moha’ iṣōa-lābha vine, ‘mada’ kṛṣṇa-guṇa-gāne*  
*niyukta kariba yathā tathā.*

“I will engage lust, anger, greed, illusion, madness, envy, and pride in appropriate ways, and by defeating these enemies I will feel happiness in my heart as I peacefully worship Govinda. I will engage lust by offering it in Kṛṣṇa’s service. Anger I will direct toward those who are envious of the devotees. I will be greedy to hear the topics of Hari in the association of devotees. I will feel illusioned without achieving my worshipable Lord. I will be maddened while singing the glories of Kṛṣṇa. In this way I will engage these enemies properly.”

Rūpa Goswāmī states in the first verse of *Upadeśāmṛta* that one who can control the six urges associated with the six enemies mentioned above can preach all over the world. That you preached and continue to preach everywhere on this planet is testimony to your victory over all these urges.

I can only beg you to empower me with a slight degree of your transcendental potency so I can fully control these longings and serve your ardent desire that others can do the same and find peace and happiness in Kṛṣṇa consciousness.

Your aspiring servant,

Guru Prasād Swami

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Giridhārī Swami

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### Sincerity

My dear Śrīla Prabhupāda,

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

Many times, throughout your teachings, you mention that sincerity is an essential component for advancement in Kṛṣṇa consciousness. You say sincerity is necessary to first come in contact with the spiritual master.

**Mr. O’Grady:** The problem is to find this spiritual master.

**Śrīla Prabhupāda:** That is not the problem. The problem is whether you are sincere. You have problems, but God is within your heart. *Īśvaraù sarva-bhūtānām*. God is not far away. If you are sincere, God sends you a spiritual master. Therefore God is also called *caitya-guru*, the spiritual master within the heart. God helps from within and from without. Everything is thus described in the *Bhagavad-gītā*. This material body is like a machine, but within the heart is the soul, and with the soul is the Supersoul, Kṛṣṇa, who gives directions. The Lord says, “You wanted to do this; now here is the chance. Go and do it.” If you are sincere, you say, “Now, God, I want You.” Then He will give you directions. “Yes, now you come and get Me like this.” This is His kindness. However, if we want something else, that is all right. We can have it. God is very kind. When I want something, He is in my heart directing me and telling me how to have it. So why should He not give directions on how to have a spiritual master? First of all we must again be eager to revive our God consciousness. Then God will give us a spiritual master. [*The Science of Self-Realization*, Chapter 7e: “An Awareness of What Is Best and Most Beautiful”]

You also mention that sincerity in serving the spiritual master is equally important:

One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means *to receive the direct help of the Lord Himself*. [*Śrīmad-Bhāgavatam* 1.19.36, purport, italics in original]

These quotes and others like them raise the question: How does a disciple become truly sincere? On one occasion you answered this question by saying, "You become sincere by being sincere."

I have often pondered this simple answer of yours. You seem to mean that we all have within our reach the ability to follow your instructions, and it is our choice whether to follow or not. But as the years wear on, I become painfully aware that there are many instructions of yours that I have chosen not to follow. This is evinced by the fact that advancement toward pure devotional service is very slow. It is obvious that a half-hearted attempt will not suffice.

Recently, one of my dear godbothers told me about the origins of the word *sincere*. The English word *sincere* comes from the Latin *sine cera*, meaning "without wax." Apparently, during the time of the Roman Empire certain unscrupulous sculptors would wax over cracks and other imperfections in their marble sculptures to hide them. The trick would make the sculpture look flawless. This was a pretense. To the eye the sculpture appeared smooth, but beneath the surface it was false and inferior. Savvy buyers were looking for sculptures made of *sine cera* marble, without wax covering the imperfections. They wanted marble that was clean, pure, and not falsified.

In a similar way, all my endeavors to follow your instructions must be unadulterated and without pretense. Since I do not possess that level of sincerity, my only hope is to get it from those who do.

During the past year I have experienced the purifying effect of associating with my godbrothers at various times and places—particularly in the *dhāma*. By being near them, and seeing how sincere they are in chanting the holy name, discussing *kṛṣṇa-kathā*, and following your other instructions, I too have developed a stronger desire to do the same. I am far from their level of sincerity, but with their association I now have hope of following in their footsteps.

My resolution is to take each and every opportunity to associate with dear godbrothers and imbibe from them the level of sincerity that you desired. I pray that you will bless me with the association of such great souls often and thus show me the way of becoming truly sincere in your service.

*Your humble servant,*

Giridhārī Swami

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### Candraśekhara Swami

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

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

When I write my Vyāsa-pūjā I feel, in a certain way, the process is like a time capsule. Right now it is the beginning of April, but by the time I will read this offering it will be fall. I am making plans for 2014, and by the time I read my Vyāsa-pūjā later this year, 2014 will soon be drawing to a close and it will be apparent whether my plans worked out or did not. Interestingly, by the time I read this, I will know if not only my plans for internet outreach panned out, but I will know if a number of things panned out for this year the way I have envisioned in my tiny brain right now. Kind of like time-travel, also embarrassing if things don't work out. That is one of the reasons I am mentioning this internet expansion in this Vyāsa-pūjā, partly to challenge myself to actualize it or risk the humiliation of reading this

offering later and admitting that, once again this year, 2014, I failed to make it happen. AGAIN.

As I mentioned, this year I have intentions to begin to expand my preaching scope into the internet. I have been thinking about doing that for some time and fizzling out. I do not expect any type of galactic response, but it seems really plausible that the internet can be useful to reach at least some people. I am simply adding this outreach to my other projects. There is so much information and quasi-information out there on the web. The people of this modern world are always noodling through that information. The internet is like the collective consciousness of Kali-yuga society. It is a world consciousness and, like New York City, it never sleeps. It has good and bad, the useful and the useless, the true and the false, the profound and the trivial, the well-authored and the fumble-minded, and of course a good ol' generous portion of just downright sewage.

What are people looking for on the internet? A few stolen moments away from a mind-numbing job? An unknown treasure? Some human interaction? A place to vent anger and frustration? A recipe? A new book? The latest pop-song? A video of a kitty-cat? Wonky grunt humor? Video of someone risking their lives in a stupid and needless way? The news? The weather? Sports? Fashion? The latest musings or trivia from their digitally connected compatriots? A good deal on consumer electronics? Porno? Reactions to their latest philosophical outpourings or selfie photo? DIY tips? Who bombed who? What they are really looking for is Kṛṣṇa. Imagine that.

Even if you said it outright to them, most would never believe that you were telling them the truth. The material energy works so well that it seems like Kṛṣṇa is a million miles away. Certainly, to most, He is not even an also-ran in the race for attention. Kitty cat videos, any day. It is interesting to note that Kṛṣṇa, like everything else, does have a presence on the internet along with the kitchen sink, the Olympics and searches for the missing airliners. How many people ever accidentally stumble across a page with Kṛṣṇa on it at some point in their lifetime of web-wanderings? I wonder?

*brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

[CC Mad 19.151] The living entity wanders throughout the digital universe, sometimes visiting Caribbean cruises, Star Trek re-runs



and Super Bowl championships and at other times being cast down into political campaign messages, broken-links and reality show rehashes. And out of millions of pages, he gets the opportunity to associate with a bona-fide spiritual URL. Then he gets the *bhakti-latā bīja*. I am paraphrasing a little bit, please bear with me.

Even if someone was searching music sites and accidentally came across devotees singing a music *bhajan* or the holy name, most would just click right by, like I do when yet another African prince explains his predicament and his need for my bank account number. We could say that people are just not interested in spiritual life because they already have some other type of spiritual life. Other people could care less about religion in any way, shape or form.

But the real reason that people pass up spiritual content is that most have a strong CONVICTION about material happiness. “It *is* out there.” “It can happen to you.” “I can smell it.” “It is just around the corner.” “Any day now, any way now.” “Fairy tales can come true, it can happen to you, if you’re big and dumb.” “Hey, you never know.”

Bhāgavatam [1.8.19] explains that due to the deluding energy, Kṛṣṇa remains unrecognized and in that purport, Prabhupāda, you explain that due to their past sinful misdeeds, there is a class of men who are reluctant to accept the Supreme Lord as the Absolute Truth. Such people could not recognize Kṛṣṇa, even when He was physically present, what to speak of His internet representation. But there is hope; the devotee’s desire to spread Kṛṣṇa’s glories is able to surmount these and actually any obstacles because Kṛṣṇa desires the same thing! Imagine that!

Even if it were not so, our duty would be to approach the general population and to try to get them to hear something about Kṛṣṇa. We were just like them a few years ago and look what happened to us. It is the least I can do and I am happy to do it. We can be successful to the degree we ourselves are Kṛṣṇa conscious.

There are always those who are, just at that precise moment, looking for something and they know that they are looking for something to give them meaning, but they just don’t know what exactly it is they seek. It is Kṛṣṇa. We can meet them, or provide an avenue for them, be it PHĀ-mediated or other. Unless devotees spread what they know in some form, how will the conditioned be reclaimed? Much work is to be done and I see many devotees doing that work

in many different methods. Like the squirrel helping Rāmacandra, I am trying to add my mite to the pile.

No, I have not given up on the 3D face-to-face preaching; as a matter of fact, that is why the web outreach has been so long in manifesting, because of my attempts at preparing and giving classes. I am trying to be educational in my presentations of Kṛṣṇa consciousness philosophy and trying to make use of learning-aids. Recently, I branched out into power-point presentations. Please, all you media mogul-mashers out there, try to stifle your sniggers and giggles and again bear with me overlooking my pigeon-toed attempts and off-brand humor.

What I am praying for today is that I might become at least as convinced about spreading Kṛṣṇa's glories as most folks are convinced about material happiness. Everybody is convinced about something. "Hey, you never know."

*Your servant,*

Candraśekhara Swami

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### Dhanvantari Swami

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Dear Śrīla Prabhupāda

Please accept my humble obeisances at your lotus feet.

I am among your last initiated disciples and never had the opportunity to meet Your Divine Grace in your *vapuḥ* form. Nevertheless, your instructions have guided my life each day for the past forty-one years. I shouldn't lie, however, and claim that this seems to me sufficient to meet what days I have left. Truth be told, every day I miss you more and feel more the lack of your association. Despite this, by your mercy I haven't let myself get entirely knocked down, and I maintain myself by enthusiastically serving your mission.

In our practice of *sādhana-bhakti*, we daily offer our humble obeisances to Your Divine Grace and meditate on your transcendental qualities, but it is on the day that we commemorate your divine appearance that we reflect deeply on the unique importance of your coming to this material world.

Your contribution to the illumination of the world is wholly present in the structure of the society you conceived. Time passes and your society grows and becomes more intricate, to the degree that it realizes your ambitions. ISKCON was established to serve as a vessel capable of crossing the dangerous ocean of the Age of Kali, and your instructions are the perfect map to navigate that ocean. The Bhaktivedanta purports in your books are your most important instructions.

I have a special admiration for the purport Your Divine Grace wrote for the tenth verse of chapter four of the *Bhagavad-gītā As It Is*. In this verse Kṛṣṇa mentions the importance of cultivating internal reform, through which the candidate, to develop pure love for Him, must become free from attachment, fear, and anger (*rāga*, *bhaya*, and *krodha*). Among the three obstacles to be defeated, fear intrigues me the most. Fear of what? To what type of fear does Kṛṣṇa allude?

One who reads this verse carelessly, while being influenced by the natural flow of the atmosphere that tends toward the fruitive activities with which he is involved in, may come to believe that Kṛṣṇa is referring to the fear that threatens the conquest of happiness in the material world. But your purport reveals a fear both subtle and terrifying for those who wish to escape the shallows of Vedic literature to reach its goal of *bhakti*: fear of remaining an individual, of returning after death to being an individual, and of recognizing one's personal identity.

Furthermore, your purport informs us of how to become free from those stages of conditioning in the material world: “[O]ne has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life.”

Śrīla Prabhupāda, you are such a bona fide spiritual master who can guide us back home, back to Godhead. You are giving us perfect knowledge in respect to Kṛṣṇa, with which we can purify our conditioned existence and reach transcendental love for Kṛṣṇa.

In the aforementioned verse Kṛṣṇa says that many, many people in the past became purified with the knowledge concerning His divine appearance and activities, thus reaching transcendental love for Him. Hopefully many, many people in the future—short term,

medium term, and long term—can benefit from the knowledge Your Divine Grace has revealed through your purports and, by becoming purified, become strong candidates for *kṛṣṇa-prema-bhakti*.

Praying to Kṛṣṇa that your fame may spread evermore throughout the whole world,

*Your eternal servant,*

Dhanvantari Swami

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### Vedavyāsapriya Swami

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

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

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances through my obeisances to your stalwart disciples, sticking like the holy dust particles at your lotus feet. Through your disciples I am able to serve you in some capacity. Yet my connection with you is perceptibly clear, and you bestowed the same mercy on me—to be counted as one of your direct disciples.

On the day we celebrated Lord Rāmacandra’s appearance day this year, I began giving a series of discourses based on your translations and commentary for the chapters of the Ninth Canto of *Śrīmad-Bhāgavatam* dealing with *rāma-līlā*. It is so wonderful to explain seemingly trivial humanlike feelings of separation of the Lord from Sītā Devī as a manifestation of His *hlādinī-śakti*. Similarly, it is enlivening to explain, according to your purports, uncommon activities like Rāmacandra’s banning of Sītā Devī while she was pregnant simply upon hearing a low-class man rebuking his unchaste wife with sarcastic character-defamation of the Lord and His consort. We can see Sītā Devī’s real chastity, which is evinced by Her being agreeable to the Lord’s plan and thus cooperatively serving Him without complaint. Śrīla Viśvanātha Cakravartī Ṭhākura’s explanations of these events, which you quoted in

your purports, were very satisfying because they deepened our understanding of the devotional service rendered by Sītā Devī, Lakṣmaṇa, Bharata, Śatrughna, and Hanumān.

Many devotees expressed their appreciation for the discourses and said they were hearing such things for the first time. But most of all, I am wonderstruck with the understanding that even thinking of engaging in material sense gratification with the opposite sex is like directly getting cursed by invoking the displeasure of Sītā Devī.

Thank you very much, Śrīla Prabhupāda, for your books, which are filled with the transcendental potency that can guide all of humanity and save them from going to hell. Also, thank you for creating ISKCON and its GBC body, which you yourself gave to us to follow. Your GBC devotees stand at the helm of your society with a self-corrective consciousness and thus remain empowered for wholesale distribution of your mercy in various engagements. What is the need for anything to be added to or taken from your plan? On this auspicious occasion of your divine appearance, let me recommit myself to obeying your every command with great fidelity.

*Your servant,*

Vedavyāsapriya Swami

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### Bhakti Chāru Swami

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your divine lotus feet, which are my eternal shelter.

Today I want to inform you about a glorious achievement. This year we have successfully established and permanently secured your position in ISKCON as its founder-*ācārya*. For many years many of us in ISKCON were seriously thinking about this need, and finally through the authority structure of the GBC body, we have been able to establish your position in ISKCON as its spiritual head for all time.

You often said that to effectively preach Kṛṣṇa consciousness all over the world there is need for an institution, and through our practical experience we realized that to hold that institution together

and make it function effectively we need Your Divine Grace as its permanent head, along with a governing body to collectively manage its affairs.

Ever since your departure we have faced many, many difficulties. You yourself cautioned us that after an *ācārya* leaves the planet there will inevitably be crises. How could we expect that after the disappearance of an *ācārya* like Your Divine Grace we would not face any crises? However, we also noticed that just by putting Your Divine Grace in the center we could overcome those difficulties quite easily. We began to realize that it is our love for you that will hold us together and enable this movement to sail through troubled waters. Through those difficulties we realized that the secret of success lay in establishing your position as the founder-*ācārya* of this glorious ISKCON institution.

Eventually, in 2006, the GBC decided to strategically establish your position in ISKCON by forming a subcommittee called “The Śrīla Prabhupāda Position Committee.” For seven years we, the members of that committee, met twice a year to discuss how to formally and effectively establish your unique position in ISKCON and thus fulfill the prediction of Śrī Caitanya Mahāprabhu.

Finally, after profound deliberation and extensive research, Ravīndra Svarūpa Prabhu has brilliantly written a book called *Śrīla Prabhupāda—The Founder-Ācārya of ISKCON*. Before final publication, the book was scrutinized by all GBC members and scholarly devotees of our movement, and after we had taken their thoughtful input into consideration, the book was printed and has been authorized by the GBC body as an official position paper of ISKCON.

Now we want to distribute this book all over the world to educate the devotees about their relationship with you as the principal spiritual factor for their spiritual progress. In this way, all the members of ISKCON should become joyfully aware that all their relationships in ISKCON are centered around you. The devotees of ISKCON, generation after generation, will see you as their preeminent *śikṣā-guru*, and thus your teachings will be the guiding factor for all. In fact, everyone can see that this has *already* become a reality: all the *Bhāgavatam* classes in the temples are conducted on the basis of your *Śrīmad-Bhāgavatam*, and the *Gītā* classes are based on your *Bhagavad-gītā As It Is*. Your books and teachings are the very

foundation of our movement. Who could ever fail to recognize that?

The book by Ravīndra Svarūpa Prabhu has inspired sincere devotees so much that they have started to consider how to implement its purpose in a practical way. For example, during the last GBC meeting Jayapatāka Mahārāja proposed that when a devotee decides to seriously take up the process of Kṛṣṇa consciousness by chanting sixteen rounds and following the four regulative principles, he should commit himself to you through some official ceremony that will also include a fire sacrifice.

Sometimes devotees express their concern that too much glorification of Your Divine Grace may foster a misconception that your position is on the same level as that of the Supreme Lord, which is a deviant philosophy that you very much resented. But we do not see the propagation of such a philosophy as a realistic possibility in ISKCON because through your books and lectures you have given us a crystal clear understanding of the position of the Supreme Personality of Godhead. According to my perception, the misunderstanding that developed in the early days of ISKCON, which you considered the result of a conspiracy, arose because the devotees at that time did not have the depth of spiritual understanding to discriminate between *viṣṇu-tattva* and *jīva-tattva*. Now that ISKCON has become firmly established on the solid ground of a very clear spiritual understanding of *sambandha-jīāna*, that possibility is extremely remote.

Śrīla Prabhupāda, today I feel very happy that we have been able to systematically establish your position in ISKCON as its founder-*ācārya* for as long as ISKCON exists. Although you wanted this concept to be firmly established in ISKCON, you did not want it for your personal aggrandizement but for the benefit of the entire world. We have seen that in the past the Gauḍīya Maṭh fell apart because its leaders failed to keep Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in the center as its founder-*ācārya* and thus disregarded his prime directive to manage the institution collectively under a GBC. If they had, then you would not have had to create your own institution. You would have been happy functioning as a member of that glorious institution. It was extremely unfortunate that the Gauḍīya Maṭh had to go that way, but through the mistake of those devotees we learned the real secret of spreading Kṛṣṇa consciousness most effectively all over the world.

Śrīla Prabhupāda, please continue to bless us so that we can remain as your loyal servants in your ISKCON and become effectively engaged in fulfilling the prediction of Śrī Caitanya Mahāprabhu.

*Your humble servant eternally,*

Bhakti Chāru Swami

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**Bhakti Prabhupāda-vrata Dāmodara Swami**

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Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your divine lotus feet. All glories to your Divine Grace!

For this foolish disciple of yours, the pinch of old age is gradually tightening. It is a goad to relinquish my false identification with this changing apparatus known as the material body, an incredibly sophisticated machine, but, alas, subject to decay and destruction just like any other configuration of the Lord's material energy.

In your ISKCON "body" there are so many wonderful developments. These are increasing to the extent that I, for one, can hardly keep up with them. But at the same time there seems to be an increase in controversy. Such issues as female initiating gurus, "Krishna West," as well as the editing of your precious books are all agitating the minds and hearts of many of your followers. They want to sincerely push on your movement but are often at odds as to how to distinguish between "principles" and "details." What is one for a particular group of devotees is the other for another group. But everyone feels his perspective to be the most in line with your true teachings. Sometimes it becomes difficult to simply "agree to disagree," since for many so much is at stake. And, many, myself included, feel very strongly on this side or that side. For instance, I am firmly convinced that the so-called "changes" to your *Bhagavad-gītā* aren't changes at all but by and large restorations of both the letter and spirit of your actual śikṣā. After patiently comparing the two alternatives, this seems completely obvious. But others prefer the "original" 1972 edition. (So many do that the BBT has now, so I've heard, printed a large number of the '72 Macmillan edition.) So these things are happening.



This being said, I again state that, yes, in your ISKCON there are, in fact, so many wonderful developments. Let me take heart in this. And let me derive extra-special inspiration today, the glorious time of your merciful appearance. I pray to become a tolerant and merciful instrument in your miraculous mission.

In this old age I am increasing my chanting of the Holy Name. In this practice I have discovered a nice, *incontrovertible* oasis!

Begging to remain evermore in the shade of your lotus feet,

Bhakti Prabhupāda-vrata Dāmodara Swami  
(formerly Prabhupāda Dāsa)



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Dearest Śrīla Prabhupāda,

Please accept my most humble obeisances at your divine lotus feet. All glories to the wonderful work you have done in establishing your ISKCON, and spreading the holy names of Lord Kṛṣṇa all over the world.

You are the Master of Transcendence, the Master of Yoga, and the Master of the whole world. Indeed you are the Master of this world, and your jurisdiction extends throughout this Earth realm.

You are also the Master of Transcendental Culture, the Master of the Arts – the Master of Visual Art, the Master of Music, the Master of Poetry and Prose, and the Master of Theatre and Dance. Your divine vision of your Kṛṣṇa consciousness movement was to spread as a cultural movement, incorporating all the arts in a wonderful way to praise Lord Kṛṣṇa.

When I first met you, in the very first meeting, you asked me to “paint for Kṛṣṇa.” You requested a large painting of Rādhā Kṛṣṇa in Vṛndāvana, similar to your original *Śrīmad Bhāgavatam* book covers. This was my first artistic service. You were very explicit in describing the details of the painting. When I asked you, “What color are Kṛṣṇa’s eyes?” you looked out across the room, as if into some other dimension, and confidently replied, “Blackish!”

Next you had me paint a picture of you sitting on the Vyāsāsana, and you specified that, in the composition, a painting of Lord Caitanya’s *Saṅkīrtan* Party should hang behind you. You clearly described that this painting should hang in such a way, that Lord Caitanya’s lotus foot should touch the top of your head. You were very specific. This was in early 1967.

Even as early as 1968, you shared the information that you wanted a grand auditorium, with a big stage, where people could come and experience Kṛṣṇa conscious *bhajans*, dramas and dance. Years later, when I saw the wonderful auditorium in your Juhu, Bombay temple complex, I remembered your original design. And I was amazed at your incredible vision of the future.

You often talked about Kṛṣṇa consciousness being a “cultural

movement” meant to overtake the world – especially the Western society, which is so lacking in such culture. You engaged and encouraged artists, sculptors, musicians, writers, actors and dancers all as a part of your divine plan.

Indeed, in early 1967, you engaged both me and my husband, Goursundar, in doing a series of paintings for a “childrens’ slideshow.” This was your original design. This series of paintings later became a slide show, and then the childrens’ book, “*Prahlād*.”

You guided us every step of the way – by carefully describing scenes, even sometimes composing them, and then correcting our work as we went. You even sometimes posed for us! Once, you posed as the demon Hiranyakaśipu, standing precariously in his yogic penance position. And often you posed as Lord Nṛsimhadeva, leaping from the pillar to destroy Hiranyakaśipu with His long saber-sharp nails!

Dear Śrīla Prabhupāda, you had a very clear picture of how you wanted your paintings done, and a very clear picture of how you wanted your Kṛṣṇa conscious movement designed.

It is that design, your original design, that we must take to heart and strive to fulfill. Just as an art apprentice is given a layout of a painting by his art master, you have given us a very detailed design of how you want your ISKCON movement to look, and how you want it to affect conditioned souls worldwide. If things go astray, we must go back to the drawing board, to *your* original design, and reconstruct the entire thing according to *your* plans.

Everyone is familiar with the story of the “Sorcerer’s Apprentice.” The simple apprentice, while the master sorcerer is away, tries to create magic on his own, without the blessing and guidance of the grand master sorcerer. The poor inexperienced apprentice creates an army of brooms, sweeping and dumping buckets of water; he cannot stop them, so that he eventually almost drowns in the chaos that ensues. Then, suddenly, the master sorcerer returns home, and with one wave of his wand, he fixes everything.

This is our present situation. Perhaps due to foolish immaturity, we have, albeit sincerely, tried to do things “our way.” And now we are in desperate need of divine intervention. We have modified structures, changed writings, introduced “new ways”--from Kṛṣṇa conscious art, to music, to mantras, to mentors, to management--all

as part of our inherently deadly Western “change disease.” Much of what we have done has led to disaster. Perhaps it is time to go back to the drawing board, and carefully study *your* original design *for everything*. And then sincerely try to fulfil your original designs without the interference of our own interpretation and style.

We, as conditioned souls, should never think, “Oh, I have done this, this is my movement, this is my accomplishment!” If we begin to think like this, we are immediately cut off from the divine paramparā coming from Lord Kṛṣṇa down to Your Divine Grace. You never thought like this, you never spoke like this, and you never preached like this. You always humbly tried to serve the vision of your Divine Master Śrīla Bhaktisiddhānta Saraswatī Prabhupāda.

We are simply your apprentices; you are the great Transcendental Master of Kṛṣṇa Conscious Culture. You have the divine vision to bring forth the beauty and glory of Lord Caitanya’s Saṅkīrtan Movement, and it is our duty to carefully follow *your* designs, and in that way we will be successful, and you will be pleased.

Please give us the intelligence to become your humble apprentices, so that your ISKCON blossoms into the movement that you yourself designed.

*Your eternal servant,*

Govind Dāsī

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### Mālatī Devī Dāsī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīnī itī nāmīne*

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

Dearest revered lord and master Śrīla Prabhupāda,  
heart of our hearts,

Please accept my *daṇḍavat* obeisances at your lotus feet,  
forever and always.

The other night there was an unusual display of four sequential lunar eclipses. When the moon was fully covered by the first one, it was seen as a dramatic reddish vision called a Blood Moon, which occurs very rarely. Nonetheless, it was still the same moon, despite its temporarily changed features. We can observe that something so fixed as the moon can go through superficial changes, only to reemerge as “the same old moon” we are accustomed to observing and musing upon. On the other hand, while you are as illuminating as the full moon, always offering soothing rays of transcendental truth and knowledge, you never change for even a fraction of a moment. Therefore we always hold on to you in complete faith, confident you will guide us and correct us in all circumstances.

You never changed your message, and this was reflected in your pure-hearted demeanor, resolute firmness, and unwavering determination to serve the order of your beloved spiritual master under all circumstances. Unlike the moon, which goes through various cycles, you remain as an eternally full moon, fixed in your sphere of unalloyed devotion, never covered by any clouds or inclement weather patterns, and thus your potency to continue guiding us, your direct disciples, as well as future generations of devotees, is overwhelmingly assured and experienced practically.

May I remain your *dāsī*, fixed in service on the full-moon–like particles of dust emanating from your lotus feet. There is no one else I can fully love in this world except you.

Mālatī Devī Dāsī

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### Madhusudan Dāsa

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Dear Śrīla Prabhupāda,

Please accept my *daṇḍavats* in the dust of your lotus feet.

If you kindly accept these words of appreciation, my life will become blessed.

When one is an infant, they cannot possibly understand the relative greatness of the grownups around them. As I am growing past spiritual infancy and starting to toddle around, I can see that you



were not just another disciple of Śrīla Bhaktisiddhanta Saraswatī Ṭhākura, who happened to be in the right place at the right time. But, as confirmed by your dear Godbrother, Śrīla Śrīdhara Mahārāja, you were a śaktyāveśa avatār, empowered by Śrīla Nityānanda Prabhu to spread Kṛṣṇa consciousness throughout the world—the effect of which would last for the next 10,000 years. Obviously, that would take the great potency of a very special personality. Clearly, that potency was given to you.

Over the years, as I listen to your recorded talks, and read the books that you so laboriously created, I am constantly amazed at the depth of your realization and spiritual strength. Following the order of Śrī Caitanya Mahāprabhu, you freely and eagerly traveled all over the world, at the expense of your health, to save as many souls as you possibly could.

On behalf of all the souls whose lives you have touched (as well as my own), I thank you.

*I pray to remain your faithful servant, life after life.*

Madhusudan Dāsa

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### Dāmodara Dāsa

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Mahā Vaiṣṇava

I had a good birth. But what was it worth?

Not much until you came along.

You gave this poor creature a second birth – *dvija* –  
with a 32-syllable song.

Eight times *Hare* gets the verse under way.

Then *Kṛṣṇa*, and *Rāma*, four each.

Alternate Goddess-God so the meter won't plod.

There's nothing that's better to teach.

Teach me you did. Made a *bhakta* of this kid,  
and your words are still with me today.

At the altar in my home I bow down – *Namaḥ Om*  
*Bhaktivedānta Swāmin Iti Namine.*

Mahā-mantra, Mahā Vaiṣṇava,  
*You're my savior, Prabhupāda.*

Dāmodara Dāsa

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### Kāñcanbāla Devī Dāsī

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To my beloved Spiritual Master,

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at the dust of your transcendental lotus feet. You are our ocean of mercy. Please accept this humble attempt to glorify you on this most auspicious day.

In a *Bhagavad-gītā* class, I remember hearing how we theoretically realize we are not these bodies, but really, true understanding is, “to be acting in reality” that we are not these bodies. You, dearmost Śrīla Prabhupāda, exhibited this so clearly by your actions. Many a time, you would travel all over the world and after being on the plane for so long, you would land and immediately rush to an engagement. And as years march on, it becomes more and more pronounced and astounding how you did this so selflessly.

This world is really precarious with its entangling complexities and is such an uncomfortable place to be in. There is no way we can ever adjust as we don't belong here, yet due to our forgetfulness, we ARE here.

My only consolation is remembering your love for us all, you displayed in so many ways. A quote I read recently from Sri Pañcha-tattva:

“Lord Nityānanda's presence is always felt in the presence of one's

guru, for the guru is considered a living manifestation of Lord Nityānanda's love”.

How this is so applicable to you Śrīla Prabhupāda!

It is deep and constant, always joyful to hear your merciful pastimes with all the devotees and whoever came in contact with you.

One of the many memories of Śrīla Prabhupāda which is so moving, is about a godbrother Kulaśekhara Prabhu who was the first British initiated disciple. He had a very tumultuous life and bad health for many years, but at the same time had such a precious rapport with Śrīla Prabhupāda. Śrīla Prabhupāda carried a photo of him holding a tamboura inside of his eyeglass case. It was cut out perfectly to fit. Every time, Śrīla Prabhupāda took out his glasses, there was the picture of Kulaśekhara. Who can fathom the extraordinary fortune of Śrīla Prabhupāda's kindness and love!

Śrīla Prabhupāda knew how to engage everyone in devotional service from where they were coming from; not just approach certain types of people to take to this Kṛṣṇa consciousness. He would ignite positive feelings from the conditioned souls towards Kṛṣṇa and to Kṛṣṇa's devotees in whatever way possible. Many times, on morning walks, Śrīla Prabhupāda would greet passing people by saying, 'good morning' instead of 'Hare Kṛṣṇa' and they would respond favorably.

One day, on a morning walk, Śrīla Prabhupāda and his young devotees walked by a convalescent home. An elderly woman in her late 80s approached Śrīla Prabhupāda starting a regular conversation. She told His Divine Grace about what had happened throughout her years of life and the pain she was going through. Śrīla Prabhupāda did not shun and/or instruct her but listened and spoke with her. At the end, she said goodbye and wished Śrīla Prabhupāda the best of luck, and Śrīla Prabhupāda in turn said, "I wish you the best of luck." Such profound mercy as she unknowingly had association with Kṛṣṇa's pure devotee and that Śrīla Prabhupāda bestowed his blessings on her.

Then I remember I was living at home struggling to get to the temple anytime I could, but was being restricted as I was under-age. I had written to His Divine Grace about everything that I was doing and Śrīla Prabhupāda wrote back such an uplifting, kind letter. He had

written, “I am very glad you don’t go out, and keep indoors engaging in Kṛṣṇa conscious activities.” Then later in the same letter, “whenever there is some difficulty consult Brahmānanda or write to me. Kṛṣṇa will help you more and more on the path of perfection.” It washed away any distress and discouragement I had had.

As I write this offering honoring Śrīla Prabhupāda’s blessed Appearance Day, I have seen so many devotees’ offerings and service, and am touched by their genuine, sincere devotion. I know for a fact I cannot do anything on my own. It is only by the caring, expert guidance of Śrīla Prabhupāda, taking shelter of his teachings and loving service steering all in that right direction to the Supreme Personality of Godhead, Kṛṣṇa. Śrīla Prabhupāda wrote a beautiful letter to Śyamāsundara in 1968:

“To the sincere devotee, this ocean of *māya* is easily crossed by the cool breeze of Kṛṣṇa’s grace. This is our business, to submit to Kṛṣṇa’s desire to have us back with Him in the eternal sky of Kṛṣṇa Loka”.

Dear Śrīla Prabhupāda, I am humbly praying at the soothing shade of your lotus feet, that I can have that indelible impression of your loving presence forever engraved in my heart, eternally in your divine service.

*So gratefully your daughter and servant,*

Kāñcanbāla Devī Dāsī

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### Ranadhir Dāsa

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Dear Śrīla Prabhupāda,

How many times have you explained to me that we are not these bodies? How many times have you reminded me of my true nature? Like a child who ignores the warnings of a parent, I continue to wilfully ignore your kind instructions intended for my well-being. Stubborn and headstrong, I remain convinced that if only I adjust this or that, everything will be better and I will be happier. It is almost impossible to believe that in the face of all the evidence you have presented to the contrary, I persist in my foolishness and waste so much time trying to gratify my insatiable senses. Talk about beating

your head against a wall.

There is no such thing as a material solution because the whole material world is an illusion. The solution is to chant the holy names and remember Kṛṣṇa at all times, purifying the consciousness and satisfying the real self. You have presented the process of self-realization so clearly and simply. Anyone can understand and take to this process, yet why do I remain so unwilling? Why do I surrender so little? Why do I still think I know better? My best thinking got me mired in this material quicksand, so why do I continue to rely on the insane notions that got me here?

It is time for me to give up. It has always been time for me to give up, but I always think, “Yes, tomorrow I will surrender completely. Just let me get this or that thing out of the way. There is still plenty of time.” And as the clock winds down on this body, I begin to rationalize, “Maybe I will surrender completely in my next life.” I know better, but I continue to make excuses. I can only pray for your continued mercy to help pull me out of this self-induced hell.

You have given me so much Śrīla Prabhupāda, and I am truly grateful. I can only hope to one day express my gratitude with sincere service at your lotus feet, instead of with empty words like these.

*Your reluctant servant,*

Ranadhir Dāsa

### Bhūrijana Dāsa

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My dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣōhāya bhū-tale  
śrīmate bhaktivedānta-svāmīn iti nāmīne*

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

Please accept my most humble obeisances.

Your words descend from the spiritual realm, and they pierce the

ignorance covering material consciousness, as the dawning sun and rising moon pierce the darkness of night.

In a 1966 New York *Bhagavad-gītā* lecture you teach by narrating the determination Dhruva Mahārāja possessed that attracted the mercy of Kṛṣṇa:

Oh, he at once went to the forest. Then he was asking the tiger, “Oh, you are God?” The elephant, “You are God?” In this way, when Nārāyaṇa saw, “Oh, this boy is very much inquisitive,” so He sent Nārada that “Go and see what is the condition of this boy.”

So Nārada came. Nārada is the agent of God. “My dear boy, you are royal... You belong to the royal family. You cannot suffer all this penance and austerity. Please go back to your home. Your father is very much anxious for you. Your mother is very much anxious for you.”

The boy said, “My dear sir, you don’t try to dissuade me in that way. If you know something about God, how can I see God, then tell me. Otherwise you go away. Don’t disturb me.” So he was firmly determined.

Now, this boy was initiated by Nārada. When he saw that “This boy is determined,” then he initiated him and gave him mantra, that *namo bhagavate vāsudevāya*. He chanted that mantra and became perfect, and God came before him.

You charm in Hamburg in 1969, even while condemning modern civilization’s avoidance of life’s true problems:

Vedic civilization, unless one is inquisitive for the solution of the problems, he is not on the human being standard. Because there are so many problems. The animals cannot inquire, but a man can inquire. So unless one comes to this point, to inquire how these problems can be solved, he’s not developed to human consciousness. He’s still in the animal consciousness.

Just like the rabbits. The rabbits, when they face one hunter and it understands that “Now my life is in danger,” he closes his eyes. He thinks that “The problem is now solved.” [laughs] And peacefully he is killed. [laughs] You see?

Similarly, the problems are there, but we are closing our eyes: “Oh, there is no problem. We are very happy.” That’s it. [laughter] So this is called *māyā*. The problem is not solved, but they are thinking their problem is solved by closing the eyes. That’s all.

And you faithfully offer Kṛṣṇa’s solution to all who’ll listen:

Now, here is the solution of problem, as Kṛṣṇa says in the fourteenth verse, Seventh Chapter, of *Bhagavad-gītā*: “It is very difficult to surmount the problems offered by the laws of material nature, but one who surrenders unto Me, he overcomes.” Therefore we are teaching this Kṛṣṇa consciousness to solve the problems of life. It is not sentiment or fanaticism or any sectarian religion. It is a fact that if you want to solve the problems of life, you have to become Kṛṣṇa conscious. There is no other alternative.

In the storefront in 1966 you speak about a devotee’s forbearing mood in approaching his Lord:

The soul and the Supersoul, both of them are sitting together. And God knows everything about me. So I do not require to pray from God to get me out of this distress. He knows everything. Why shall I pray? He leaves everything to God. He does not pray. He prays..., he prays to glorify the God, “How great You are,” not for his personal interest... . Even if he is distressed, he says, “O Lord, it is Your kindness. You have put me in distress just to rectify me. I would have been put into more and more, thousand times, in distress, but You are giving me little. That’s all. That is Your great mercy.” That is his vision. He’s not disturbed. A person who is in Kṛṣṇa consciousness, he doesn’t care for all this material distress or insult or honor, because he is aloof from this.

In the same talk you advise:

Reciprocal. If you love Kṛṣṇa, then Kṛṣṇa will love more than you... . What capacity you have got to love Kṛṣṇa? But Kṛṣṇa will love. He has got immense capacity.

In 1969 in Hamburg, the honey of your own relationship with Kṛṣṇa flows from your tongue. Your words attract:

The devotee, he does not know anything beyond God, and God also does not know anything beyond His devotee. So sweet relation. God is always after me, as we have discussed many times, that He is sitting in the same tree, in this heart. I am sitting, and my friend, God, is also sitting, Supersoul, eternally. Wherever I am taking my transmigration, when I leave this body and enter into another body, God also goes there just to see what I am doing. When I shall turn my face towards Him—He is simply waiting. And as soon as I turn my face towards God, oh, He says, “My dear son, come on.” *Sa ca mama priyaù*. Lord says, “You are eternally dear to Me. Now you are turning your face to Me. So I am very glad.”

An English boy asks you: “Is it possible for one to make it in this [one] life?” Your answer is philosophical, yet it nevertheless surprises:

It is possible in one second, provided you are serious. It is not difficult... . This world is relative world. There is no such formula that “One can be Kṛṣṇa conscious after so many years.” No. There is no such formula. One cannot become Kṛṣṇa conscious even after millions... , births, and one can become within second Kṛṣṇa conscious. But on the other edge, within this life we can become perfect in Kṛṣṇa consciousness if we take it seriously. Especially you are all young boys. We expect at least you’ll live for fifty years more. Oh, that is sufficient time. Sufficient. More than sufficient. More than sufficient. If for fifty years one chants simply Hare Kṛṣṇa, Hare Kṛṣṇa, he is sure to become perfect. There is no doubt about it. Simply if you chant this mantra, Hare Kṛṣṇa, oh, there is no doubt about it.

Your response to a young German devotee’s comment is personal and realized:

**Devotee:** I know so many people, young people, that when they see us chanting on the street, I can see it in their eyes that they really want to chant also, but something is stopping them.

**Śrīla Prabhupāda:** That is *māyā*. *Māyā* is there. Therefore Kṛṣṇa says, “The *māyā* is very strong.” But if you capture Kṛṣṇa very, more strongly, then *māyā* cannot do anything. If something is opposing your chanting, then you’ll have to chant more loudly: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So



you defeat *māyā*. The medicine is the same. At least, I do so. When I am in some danger, I chant Hare Kṛṣṇa loudly. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ [laughter] Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That's all.

At times, even during those early days, Śrīla Prabhupāda, you revealed secrets of your success. Again at the New York storefront:

Just like my residence is at Vṛndāvana. That is the place of Kṛṣṇa. When Kṛṣṇa advented Himself, He was there. So now I am in America, in your country, but that does not mean that [I am] out of Vṛndāvana. Because if I think of Kṛṣṇa always, so it is as good I am in India, in Vṛndāvana... The consciousness is there. So Kṛṣṇa consciousness means you already live with Kṛṣṇa in that spiritual planet. Simply you have to wait for giving up this body.

And as always, from the early New York lectures until your final days in this world, you taught us how to chant Kṛṣṇa's holy names:

Now, this is Sanskrit word. Some of you do not know what is the meaning of this Hare Kṛṣṇa. This meaning of Hare Kṛṣṇa is... It is just addressing the Supreme Lord and His energy, Harā. Harā is the energy, and Kṛṣṇa is the Supreme Lord. So we are addressing, Hare Kṛṣṇa, Hare Kṛṣṇa: "O the energy of the Lord, O the Lord, please accept me." That's all. "Please accept me." We have no other prayer. "Please accept me." Lord Caitanya taught that we should simply cry, and we shall simply pray for accepting us. That's all. So this vibration is simply a cry for addressing the Supreme Lord, requesting Him, "Please accept me. Please accept me."

And in teaching us to seek shelter in Kṛṣṇa's names, you delivered the same ancient wisdom that reverses the unlikelihood of spiritual advancement amidst the contaminating Age of Kali:

So this is the process of Kṛṣṇa consciousness. *ananya-cetāḥ satataṁ yo māṁ smarati. Smarati* means remember. *Nityaśaḥ*, continually. *Tasyāhaṁ sulabhaḥ pārtha*. "Oh, I am very cheap for them." Kṛṣṇa becomes very cheap commodity. The highest valuable thing becomes very cheap for him who takes this process of Kṛṣṇa consciousness. *Tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginah*: "Because he's

continually engaged in such process of yoga, *bhakti-yoga*, oh, I am very cheap. I am easily available. I am easily available.” Now, Kṛṣṇa declares Himself that He becomes easily available by this process. Why should I try for any, I mean to say, very hard job? Why shall I take to that? We chant Hare Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and twenty-four hours you can chant. There is no rules and regulation. Either in the street or in the subway, or at your home, or in your office, oh, there is no tax, no expenses. Why don’t you do it? Always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Your words were always potent, deep, and realized; mine remain forever shallow. My hope, Śrīla Prabhupāda, is that you will kindly allow me to serve you through serving your spoken and written words.

*Your servant,*

Bhūrijana Dāsa

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Arundhati Devī Dāsī

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## Remembering Śrīla Prabhupāda on Vyāsa Pūjā 2014

Dear Śrīla Prabhupāda

I offer my most humble obeisances to you.

On this day of your appearance, I am remembering three pastimes that occurred between myself and you, by your infinite mercy.

Firstly, you *literally* handed Śrī Kṛṣṇa to me. In Spring of 1969, when you came to NYC, some of us devotees were having *darśana* in your apartment above 26 2<sup>nd</sup> Ave. You asked your servant of the time, Puruṣottama Dāsa, to see if there was someone who wanted to bathe and dress your Deities each day. I jumped in and said “Oh, I’ll do it Śrīla Prabhupāda!” You said “Alright, come tomorrow morning.” So I came to your room, and we sat down on the floor in front of your small brass Deities, Rādhā-Govinda. You had Puruṣottama make a paste of *tilaka* and tamarind. You took Śrīmatī

Rādhārāni and covered Her with the paste. Then you took a cloth and polished Her form until the paste was removed and She was all shiny. You put her back and then took Kṛṣṇa, handed Him over to me, and said, “Now you do Kṛṣṇa.” I received the Lord from your lotus hand and applied the paste as you watched and approved. As I started rubbing Kṛṣṇa’s body with a cloth, you then went back to your *āsana*. I rubbed and rubbed, and was very anxious, thinking that I could not get Kṛṣṇa shiny enough. At last you said, “Yes, that’s enough. Now you may come back each day and do this.” And so I did, in NY, Boston, and then Columbus.

I wish I could remember every detail, but the main thing for now is that I want to thank you for this infinite mercy of giving me the chance to serve your Deities. And when I think that you literally handed Kṛṣṇa to me, you placed the beautiful three-fold bending form of Śrī Hari in my hand, I realize I was most fortunate. Thank you so much.

Next, in the mid-1970s you came to LA to visit. Pradyumna and Satsvarūpa were traveling with you at the time. You were not in good health and had no appetite, were barely eating. One day, to help increase your appetite, one of your disciples made you a big feast. You yourself made samosas, with the assistance of Pradyumna and Satsvarūpa. I knew the situation, so I decided to make you some pineapple chutney and brought it to your quarters. When it was time to eat, you ate only the samosas and the chutney, and you said, “This pineapple chutney has saved my life.” The message was relayed to me, and of course, I was ecstatic to hear that you enjoyed this humble offering and that it gave you an appetite. I wish I could remember exactly how I made it. All I remember is the pineapples, plenty of sugar, and green chillies, cumin seeds, and most of all the strong desire to please you. You showered me with your infinite grace by your acceptance and pleasure. Afterwards, you had your servants distribute the wonderful pea and cauliflower samosa *prasādam* to the devotees. A simple pastime of yours Śrīla Prabhupāda, that brought so much bliss to me, and to those who got to eat your samosa *prasādam*.

And thirdly, when you departed from your physical frame, what words can describe the pain and loss of your disciples? Again, I feel very fortunate to have been there in Śrī Vṛndāvana *dhāma*. I had been on your entourage for the past 16 months, transcribing your tapes, typing your letters, and sometimes cooking for you. Tamal Kṛṣṇa Goswāmī had been your secretary for many months. He was

distributing many of your personal clothes and other articles to your disciples, and he gave me something very special, that you wore both in your manifest pastimes and after you left your body when on the palanquin doing *parikramā* of Vṛndāvana. I have it put away, and once in a while I take it out, but realize I should place it on my head regularly to receive the mercy that you so kindly left for me. Thank you so much for this gift, given after you departed, that is a part of your eternal *līlā*.

Śrīla Prabhupāda, I thank you again and again for saving my life and giving me back my eternal life. Someday perhaps I will be a better disciple. I can't pretend to be that now. But I am eternally grateful to you for the pure knowledge you have given and your most glorious gift of the Hare Kṛṣṇa mahā-mantra. To have had your association was more wonderful than words can ever express. On this your appearance day, I honor your most beneficent lotus feet. Hare Kṛṣṇa.

*In deep gratitude,*

Arundhati Devī Dāsī

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### Labangalatika Devī Dāsī

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Śrīla Prabhupāda saved me and transformed my life and he has done this for millions.

*yasya prasādād bhagavat prasado*

By the mercy of the spiritual master, one obtains the mercy of Kṛṣṇa...the mercy of Kṛṣṇa!! This is inconceivable! It is causeless mercy as there is nothing I could ever have done in any lifetime to deserve the mercy of Śrīla Prabhupāda and Lord Kṛṣṇa.

*yasyāprasādān na gatih kuto 'pi*

Without the mercy of the spiritual master he does not know where he is going.

Śrīla Prabhupāda asked us to follow his instructions which are all in his books, in his classes and conversations, in his letters. He did not tell us to imitate his position as *ācārya* and the direct

representative of Kṛṣṇa.

All glories to Śrīla Prabhupāda who came to take us back home.

*In the service of Śrīla Prabhupāda,*

Labangalatika Devī Dāsī

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**Balabhadra Dāsa and Chaya Devī Dāsī**

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

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to you, our most beloved spiritual master.

There is no glorification we can express that is worthy of you and what you have done for us as your disciples. We can offer our humble service to you for your pleasure, but it seems so small in comparison to your unending mercy upon us by which we are able to serve the cows and thus serve you.

We would like to report to you some experiences we had while protecting cows that occurred since your last appearance celebration. These events helped us realize the terrifying progression of Kali-yuga in our lifetime and the unique and wondrous position we are in, by your mercy, which allows us to care for cows until their natural death.

We are eternally grateful to you and your disciples for inspiring us and helping us care for cows for 23 years as the International Society for Cow Protection. Please bless us to continue this service and encourage and help others protect cows until our dying breath.

## Kalki Went to Greener Pastures

September 1, 2013

Kalki passed away Sunday, September 1, 2013. For the past two years Kalki had been suffering from eye cancer. The vet told us that white faced cows are susceptible to this disease. We have had other cows with this ailment and it is eventually terminal with the cancer spreading elsewhere through the body. Although we tried homeopathy, Reiki, operations, etc. on the cows who had this disease, the result was always the same. In Kalki's case, her eye cancer did not progress very much during the first year and half and it was only the last few months that her condition was affecting her to the point it was becoming difficult for her to keep up with the herd. She would often stay back in the barn and listen to a CD of Śrīla Prabhupāda chanting the Hare Kṛṣṇa Mantra and *bhajans*.

Balabhadra checks the cows twice a day. When he checked in the evening she was with the herd, but the following morning she was not. He started on a search for her which took him a few hours. He finally found her. She had fallen on an incline with her head facing downward. This is never a good position for a cow as all her large organs will put pressure on her lungs. We figure it did not take long after she fell for her to pass away.

She might have had a stroke from the cancer which made her fall. We had one cow diagnosed with cancer. The vet diagnosed that she would most likely die of a heart attack before dying of cancer as the cancer had spread throughout her body. Or, Kalki just could have fell and was too weak to get up. However, she was still strong enough to go out in the pastures with the herd.

Kalki was 19 years old, in human years 95 years old. We had protected her since she was six months old when she came from the New Vṛndāvana herd. Kalki was a quiet cow and not one you would notice quickly. She will be most remembered for her later years as she showed such extreme patience, tolerance, and courageousness during her disease. Other cows in our herd who have had this ailment became nasty due to the pain and irritation. But not Kalki, who remained pleasant and patient and she wouldn't let her health problem get in the way of associating with the rest of the herd. Before and during her disease she was like a counsel, or big sister to the younger females in the herd.

We are thankful she spent a lot of time listening to Śrīla Prabhupāda chanting the sacred mahā-mantra and other *bhajans*. She was lucky to not have to spend her last days lying somewhere waiting for death. Instead she fell while pasturing with the herd and her demise was therefore swift.

## **Broke Our Hearts**

**October 14, 2013**

We went to the auction barn Monday (10/14/13) and were greatly overwhelmed with sadness and grief at the dark, cramped, impersonal conditions we found the cows. There was so much noise from the cows mooing in distress and banging up against the stalls they were put into. At times it was deafening.

We spotted one calf that looked very young and was just lying there. We were afraid the calf would be trampled upon as there was so much pushing and shoving among the cows. At that point we thought we must save more than one. We then spotted a black heifer that looked fairly peaceful among all the chaos. We wrote down their numbers and went into the auction.

One after the other, the calves came out and they were all so young with their umbilical cords still hanging from their bellies. It was so heartbreaking as they were being slapped around to keep them moving so that the buyers could get a good look at them. The bidding went very quickly starting with the animal's weight. How many such calves are born every day into the meat/dairy industry? How many calves, beautiful and lovely, are valued only for their meat?

We were able to outbid another buyer for the little Holstein calf that we had spotted, and the black heifer. After we bought the Holstein calf, a beautiful fawn colored calf came out and our four year-old grandson jumped out of his seat and said, "I want that one." We hesitated and then bid for him and got him.

We had not planned on calves, or more than one. When we got home we had to secure an area for them while they stayed in the trailer. They all looked weak and exhausted so we began to bottle feed them. The little Holstein bull calf did not know how to suck from the bottle. We then understood that he was taken straight from

his mother at birth and never sucked her milk. He was that young!

The fawn colored bull calf sucked the bottle right away and emptied it quickly. The Angus heifer would not take it. She was eating the hay and grain in the trailer. She seems to be about four months old and more frightened than the two bull calves. She is older than the other two and seems to have experienced a lot of abuse which makes her a bit skittish. But she allowed us to pet her so we feel that her fear can be overcome.

## Homage to Ganda

March 15, 2014

Our oldest ox named Ganda is down after 19 years of wonderful association and friendship here at ISCOWP Farm. For several years his back legs have been riddled with arthritis which has made it hard for him to rise from a sitting position. Last summer on pasture he did really well and made it through this last winter with not much difficulty. Two weeks ago he went down and could not get up. We were able to get him up with a “come-along” and a tool called “Hip Huggers.” He did alright until three days ago when he could not get up again. This time he was very weak and we were not able to get him up. He has been taking food and water until this afternoon when he was too weak to even sit up. He has had Govardhan dust sprinkled on his head. He is wearing a *pavitra* garland from Lord Narasimhadeva in Māyāpur. Today he had Rādhā-kuṇḍa water. He has been listening to Śrīla Prabhupāda chanting *japa* and *bhajans* 24/7.

My feeling is that he will depart tomorrow which is Gaura-pūrṇimā here in West Virginia, USA. I was lying down with him for over an hour this afternoon and I would be very surprised if he would make it through tomorrow due to his weakened condition. A very auspicious time for departure from this material world.

Ganda was born 19 years ago on New Vṛndāvana-dhāma. We have had him at ISCOWP Farm since his birth. He is a gentleman and has been such sweet association. Although he was not the “Head Ox” in the herd, he was well respected by all his herd mates as being a gentle soul and they all treated him as a sadhu. When he approached, the herd would part to make way for him. The



competing young oxen who challenge each other never challenged Ganda even though they could defeat him due to his old age. They recognized his position. He is a great soul and has spent his life helping to spread the importance of cow protection in this horrible age known as Kali-yuga.

All glories to Ganda the Ox, a dear friend and humble soul...*Sādhu...Sādhu*.

**March 16, 2014**

We looked to the barn and saw Madhava (the ox) looking over the fence towards our house. He has been standing guard over Ganda for days. He also has been occasionally licking him. We had a sense that Ganda may no longer be alive. Balabhadra went to the barn and found Ganda had passed away on the auspicious day of Gaura-pūrṇimā.

Like all great sadhus, he left a lasting impression of enlightened goodness to those who met him and especially those who knew him well. It may be difficult to understand how a soul in a bovine body could have such an affect but he did and because of who he was we are now empty-hearted. Please pray for Ganda's spiritual journey to greener pastures.

With gratitude and love,

*Your servants,*

Balabhadra Dāsa and Chaya Devī Dāsī

**Kāraṇodakaśāyī Viṣṇu Dāsa Adhikari**

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

“I was born in the darkness of ignorance, and my spiritual master opened my eyes by the torchlight of knowledge.”

This year, on your 118<sup>th</sup> Appearance Day, Śrīla Prabhupāda, I would like to itemize some of your main achievements whilst you were physically present with us 37 years ago. It is not possible to

completely comprehend the full extent of a pure devotee's activities and qualities, just as it is not possible to completely glorify the Supreme Lord, as Lord Ananta Śeṣa has been trying to do, but we should at least try our best to put two words together and glorify the bona fide spiritual master to the best of our ability.

Dear Śrīla Prabhupāda,

1. You authored 147 books, I believe.
2. You have had them translated in over 68 languages.
3. You have had, I believe, over a billion of your books distributed.
4. You established your own ISKCON Press.
5. You established your own book publishers, BBT.
6. You established your own movement in the style of the International Society for Kṛṣṇa Consciousness.
7. You established 108 centers, globally.
8. You now have about 1000 temples.
9. You established 29 farming communities, now 58 in number.
10. You have opened numerous restaurants (three in Dublin alone).
11. You initiated 4734 disciples.
12. You established numerous *gośālās*.
13. You saved and protected numerous cows.
14. You gave us information of Kṛṣṇa, the Supreme Personality of Godhead.
15. You completely established who is God.
16. You gave us the whole Vaiṣṇava calendar of festivals, including *Gaura-pūrṇimā*, *Rāma-navamī*, *Nṛsimha-caturdaśī*, *Rāthayātra*, *Srī Kṛṣṇa Janmāṣṭamī*, *Śrī Vyāsa-pūjā*, *Rādhāṣṭamī*, *Govardhana-pūjā* and *Kārttika*.
17. You introduced street *harināma saṅkīrtana*.
18. You started up Food for Life, by which millions of free plates of the Lord's *prasādam* have been distributed.
19. You established Bhaktivedānta Institute, by which the scientific community can acknowledge your achievements.
20. How many millions of people have become happy by your accomplishments, Śrīla Prabhupāda?
21. You excelled in philosophy.
22. In art.
23. In music.
24. In dance.
25. In drama.
26. In theatre (in the form of the Vaikuṅṭha players).

27. In film (See Yadubara Prabhu's 'The World of Hare Kṛṣṇa', 'Your Ever-Wisher' and now 'The Ācārya').
28. In literature.
29. In science.
30. In history.
31. In writing over 7000 letters.
32. In *gurukulas* for our Vaikuṅṭha children.
33. In maintaining your family whilst preaching and doing business.
34. In maintaining a house in which the whole world can live peacefully.
35. In leadership and management (You answered every letter that was sent to you.).
36. In religion (uniting all manners of religions, namely, Christianity, Judaism, Islam, Buddhism and Hinduism, people of no religion or people undecided about religion).
37. In medicine (introducing Ayurveda to the West).
38. By bringing Kṛṣṇa culture to the West.
39. By transplanting the whole Vedic civilization from the East to the West.
40. By being instrumental in uniting whole nations together (formation of the Common Market, the fore-runner to the European Union, the unification of Germany and the downfall of godless communism).
41. In Engineering (new technologies were devised in constructing New Vṛndāvana, Juhu, Vṛndāvana, Māyāpur and all the new temples that have come up since then and continue to rise at the present time).
42. In Chemistry (you devised your own tonic in De's pharmacy).
43. In Biology (you gave us a hint from the *Padma Purāṇa* as to the taxonomy of all species of life).
44. In Education.
45. In physique (how to maintain a healthy body for Kṛṣṇa's service).
46. Spirituality
47. Love of God (see Professor Thomas Hopkins' question as to what was the greatest thing you taught, mentioned in Rohiṇīnandana Prabhu's large *śloka* book.)
48. Languages (You knew at least seven languages).
49. Travelling (You visited all six continents 14 times).
50. Economics (You went from pennies to billions of dollars).
51. Mathematics (transcendental number 'pie' is nothing less than a *gopī-gīta*)

52. Sex (going from the *Kāma-sūtra*, to the Diamond *Sūtra*, to the *Vedānta-sūtra* to *Śrīmad-Bhāgavatam*).
53. Politics (how to unite people and the world's nations together).
54. Money (where all the world's wealth lay).
55. Beauty (the most beautiful people on earth joined you and became your disciples).
56. Strength
57. Fame
58. Renunciation
59. Knowledge
60. Wisdom
61. Geography
62. Psychology
63. Psychiatry (see R.D.Laing's close friend and Dr Burke's comment when Guru Dāsa Prabhū picked him up in the van in London to come and see you.)
64. Psychotherapy
65. Psycho-analysis
66. Psycho-synthesis
67. Psycho-kinesis
68. You started a magazine that is running to the present time for the past 70 years.
69. Sculpture (F.A.T.E – the First American Transcendental Doll Exhibition)

It is no wonder that Nobel Prize winner and South Africa's greatest statesman Nelson Mandela on visiting our temple in Durban, Cape Town, gasped and asked 'how did he do it?' How, indeed, did you do it, Śrīla Prabhupāda?

We can only surmise and say by being completely surrendered to the Lord at all times, by always thinking of Him, by worshiping Him, by paying homage unto Him and by always desiring to please Him by preaching Kṛṣṇa's actual message whenever and wherever you could. In your own words, you said your secret was that you always stuck to what Kṛṣṇa said and never deviated from that one iota. Such astonishing devotion to the Lord was completely unheard of and the Lord could do nothing but reciprocate with you. As one Jewish radio presenter in New York once asked you, Śrīla Prabhupāda: "Are you the Messiah?" And you, Śrīla Prabhupāda, in your inimitably, humble way replied, "Yes, I am the Messiah." In fact, there is no system of knowledge or field of endeavour that you did not touch upon or influence. In your own words, you said when you become self-realized you automatically write volumes of books.

Our target is godless government and godless science. If we can simply convince India and her leaders to adopt the principles of *daiva-varṇāśrama-dharma* then very quickly the whole world will follow. And, in particular, outside India, Mauritius will be the first country to become Kṛṣṇa conscious.

So we have all been given our duties and we have all been assigned our task. Now together we will make it happen by 'expertise and organisation'. Thank you very much Srila Prabhupada.

*Your menial servant,*

Kāraṇodakaśāyī Viṣṇu Dāsa Adhikari

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**Balai Devī Dāsī**

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

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

Dearest Śrīla Prabhupāda,

I offer my most humble obeisances at your divine lotus feet. You are always situated in the transcendental abode of Lord Śrī Kṛṣṇa, but agree to come to this earthly planet in order to bestow your causeless mercy on the conditioned living entities. Without your mercy, it is not possible to become free from *māya*'s clutches and return to our original, spiritual lives of loving service to Lord Kṛṣṇa in the spiritual world.

You told us that without encouragement, one cannot go on. I constantly find encouragement from you in your instructions, in your sublime books, and also simply by thinking of you. You also were encouraged by your disciples, so it is a reciprocal, loving exchange.

Thank you for ISKCON. Thank you for the temples, which are spiritual oases all over the world. Thank you for all the books you translated. By reading them, we are associating with you.

I pray to always be engaged in service to you. Thank you

for everything.

*Your humble, aspiring servant,*

Balai Devī Dāsī

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### Caturbhuja Dāsa Adhikārī

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Dear Śrīla Prabhupāda,

On this auspicious occasion of your 118<sup>th</sup> Appearance Day and Vyāsa-pūjā, please accept my humble obeisances.

As first, second, and third generation devotees all over the globe reflect on the enormity of your contribution to the science of Kṛṣṇa consciousness, what is it about a pure devotee that is so appealing and compelling?

What immediately comes to mind is the ideal example you set in three ways as a pure devotee: first, in the life that you led; second, in your mission; and third, by the books you wrote. Whether these facets are taken individually or collectively, there is much to marvel, absorb and to assimilate by them: you inspired millions of people across turbulent continents of the world when you brought the message of love of God, Kṛṣṇa, to anyone and everyone who would lend an ear.

Who else, but an empowered confidential devotee of the Lord, who knew the power of *saṅkīrtana*, could do this?

Śrīla Prabhupāda, your life was like none other. From the many biographies and archive material now available and written, we know the Vaiṣṇava birth and tradition in which you were brought up in. We know the joy you felt when as a child you would play with a Jagannātha cart – built especially for you when you were barely five years of age. We know you worked as a chemist, and much, much, more.

Turning to your life's mission, we know the purification process that you initiated when you created ISKCON. Reading through the comments from your biographies and speaking to other devotees, it is clear that during Gandhi's time when there were

so many veterans for so-called freedom, you were the real gem for independence – making everyone aware that true freedom and independence doesn't come from shallow thinking, but from downloading, absorbing, and bathing oneself in the nectar of the *Bhagavad-gītā*. You had such a transcendental design that taught everyone what should be the goal of the soul. That shone through in everything you said and did.

Śrīla Prabhupāda, your reach was tremendous and truly awe-inspiring.

Finally, turning to your books, we know that many aspirants came to the Hare Kṛṣṇa movement through the teaching in your books (though others came through *prasādam!*).

Through your *Nectar of Devotion*, you have expertly taught us that spiritual progress is achieved when we are regulated by certain rules and regulations that govern devotional service. With countless examples of kindness, compassion and mercy that you bestowed and showered to all, you made devotional service paradigms so practical to so many of us.

The enormous art work that is contained in the illustrated books, published by ISKCON BBT, was simply amazing.

Your books are jewel-crusted goblets that will tantalize generations to come.

There is much further to be done. For the next 10,000 years, you, Śrīla Prabhupāda and the Lord are going to place Their mercy on a movement which has its origins in Lord Caitanya Mahāprabhu's teachings, no less. We know that generations of devotees will remember you for your countless acts of kindness and mercy that you have bestowed as your legacy. Kṛṣṇa reciprocates through His devotees. Kṛṣṇa is as much about His devotees, as He is about Himself. That's worth remembering since purity and force are the tools of the devotee.

It is entirely fitting that the few remaining Śrīla Prabhupāda disciples should get free *prasādam* in your restaurants (as per GBC resolutions passed two years ago). It is also fitting that there should be a re-evaluation of those things which made the movement so attractive to others.

As you say in a purport of the first canto of *Śrīmad-Bhāgavatam*, the spiritual master's Godbrothers should be treated almost on the same level as the spiritual master. Only then will we see the wonderful family atmosphere that you created in your movement when you were personally present here with us.

You gifted us with so much and we owe it to you to do the same likewise.

I beg to remain in your eternal service,

*Yours faithfully,*

Caturbhuja Dāsa Adhikārī

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### Swarup Dāsa

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Dear Śrīla Prabhupāda

Another year has gone by here on Earth and I continue to struggle in my feeble attempt to be your worthy disciple. You accepted me as your spiritual son when I was only 17. I had the good fortune to work with ISKCON Press in those early days, composing your books, filling book and BTG orders from our centers throughout the world, developing and managing the mail order department, and writing letters to all the people who wrote asking questions and wanting more information. Having served in New York, Boston, and then Los Angeles, I also had the good fortune to sit at your lotus feet while you gave so many classes and lectures and also accompany you on many morning walks.

Śrīla Prabhupāda...when all that was happening I really didn't have full appreciation of what mercy I was receiving. I took it all for granted and I thought it would all go on forever. But then you left so soon and so suddenly. I was just 25 at the time. I lost my biological father when I was 10 and I wasn't very much saddened when it happened. But when you disappeared from this world I was devastated. I didn't feel ready to go on without your physical presence and I had my doubts about your ISKCON society surviving without you.

It has taken me a long time but I'm finally realizing that by reading your books daily, following the regulative principles, chanting my



rounds and obeying your instructions, you are always right beside me ... just as when I sat near your *Vyāsāsana* during your classes and walked by your side during the early morning hours in the parks and at the beach.

I feel a great lacking in my life still, Śrīla Prabhupāda. These days I'm feeling a desire to follow your legacy of traveling and preaching. I want to give out your books and tell others about your mission to save the world from godlessness. As the Kali-yuga advances the need for the human population to hear about Caitanya Mahāprabhu's Śrī Kṛṣṇa *saṅkīrtan* movement as you presented it becomes greater and greater.

So on your Vyāsa-pūjā day this year I beg you, Śrīla Prabhupāda, to give me the strength to serve you better...to please you and to be worthy of calling myself your disciple.

Thank you for giving my life purpose, for giving me the greatest gift to pass on to future generations. You are the light in my life and the hope that gives me the strength to carry on.

*Your worthless servant,*

Swarup Dāsa

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### Deena Bandhu Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīnī itī nāmīne*

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

My dearest Śrīla Prabhupāda,

April marks 30 years since I took up your service in Śrī Śrī Kṛṣṇa Balarāma Mandir in Vṛndāvana. I remember when you built this *mandir* in 1975, the locals asked why you built a *mandir* so far away? Who will go there? Now I stand down in the courtyard for *Sandhya Artika* at 7pm and, even there, I'm bumped and jostled by all the multitudes of pilgrims coming for *darshan* in your beautiful *mandir*. But I don't mind; I can feel you up there in Goloka smiling

down relishing how popular the temple you built has become. And I'm amazed at the throngs of pilgrims coming and going, most of them stopping to chant the holy names and dance to the fabulous *kīrtan* going on there! Yes, although you have left us, there is still so much life in the grand temple that you gave to the world!

I remember one time sitting with Banwari Lal Pathak, one of the chief Brahmin families of Vṛndāvana and an unconditional well-wisher of Your Divine Grace and your ISKCON movement. He told me that “we *Brijbasis* are very proud of your Śrīla Prabhupāda!” I was amazed to hear this, since *Brijbasis* are like New Yorkers, they've seen everything, they've heard everything, not easily impressed! When I inquired what prompted him to say that, he said: “We have seen many spiritual leaders come and go. While they were here, their ashrams and temples were very popular and full of life. Now that they've gone, they are deserted. But here in ISKCON, your Śrīla Prabhupāda departed from our vision, but when we come here there is life! The temple is clean, the *artika* is going on, the *kirtan* is enthusiastically going on! His movement has outlived himself!”

Yes, Śrīla Prabhupāda, you've changed the face of Vṛndāvana. I remember when I first came, the Deity worship standard in most temples was very low and hardly anyone was coming. Now most of those temples have fabulous Deity worship and conditions have dramatically improved. Millions of pilgrims come here! Since you built this marvellous Śrī Śrī Kṛṣṇa Balarāma Mandir, so many temples have come up. Yes, Śrīla Prabhupāda, you put Vṛndāvana on the map. Now it is our sacred duty to maintain our ISKCON Temple a favorite place of pilgrimage for people from all over the world. Please shower your blessings to be able to fulfil this service!

Thank you Śrīla Prabhupāda for giving us Vṛndāvana, Śrī Śrī Gaura Nitāi, Śrī Śrī Kṛṣṇa Balaram, and Śrī Śrī Radha Shyamsundara!

*In service of Śrīmatī Vrinda Devī,*

Deena Bandhu Dāsa

**Beloved Prabhupāda**

You saved my generation  
From drugs and certain doom;  
While others sold their mantras,  
You freely gave this boon:  
Great Chanting for Deliverance,  
Sweet Holy Names of God ~  
Magnanimous, our savior,  
Beloved Prabhupāda

When “yogis” took vacations  
And cheaters held their sway,  
With message pure and simple,  
Your brilliance lit the way:  
Eternal Kṛṣṇa seva,  
The path Back Home to God ~  
Humility’s exemplar,  
Beloved Prabhupāda

I heard you say in London  
The Lord Himself had made  
A reservoir of sisyas  
From hippies, whom you bade:  
Reclaim your primal birthright  
As precious child of God ~  
Compassion never-ending,  
Beloved Prabhupāda

Your hippies became happies  
And soon they gained renown,  
Fulfilling the prediction  
Of villages and towns  
Throughout the world resounding  
With Holy Names of God ~  
Caitanya’s will descending,  
Beloved Prabhupāda

As undisputed captain,  
Your expert plan unfurled:  
The great “Brihat Mridanga”  
To inundate the world  
With transcendental knowledge,  
Authentic Song of God ~  
Adheres to Truth unbending,  
Beloved Prabhupāda

When first I met your faithful,  
They spoke of swans and crows;  
I asked my dark reflection,  
Could I be one of those?  
Your swan-like, bright-faced children,  
Completely mad for God ~  
Your lotus feet their refuge,  
Beloved Prabhupāda

Thankfully they let me in  
And taught me to transform  
From hopeless sunyavadi  
To one who’s newly born;  
Saved from death, I came to life  
And sang the Names of God ~  
Your lotus feet my refuge,  
Beloved Prabhupāda♥

Begging for your glance, Srila Prabhupāda,  
like barking dogs, your insignificant servant,

Dinadayadri Devī Dāsī

Dear Śrīla Prabhupāda,

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

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

It is only by your mercy that you can take such a useless soul as myself and engage me in doing something of any significance. I am an ordinary person who has come in contact with an extraordinary guru, and by your extraordinary grace I have been able to do some service.

I do not feel I have any special qualifications to be your servant or to do the service you give me. But by your grace I do have a desire to serve you, and this desire is the only qualification I possess.

Without your service I would be useless and devoid of any good qualities. Whatever good anyone finds in me is simply your gift to me. I know that only because of making an effort to follow your orders I have been able to accomplish anything, being empowered by you to do what would ordinarily be impossible for me.

My dear Śrīla Prabhupāda, I pray to always remember that I am what I am because of you. Please continue to enable me to help you in spreading Kṛṣṇa consciousness, and feel free to empower me to do services that would be more and more pleasing to you.

I know you want every conditioned soul on this planet to go back to Godhead, and so I request you to give me the ability to help you in some way to fulfill this desire of yours. If you allow this insignificant soul to do something significant in your service, that would be my greatest pleasure.

*Your servant,*

Mahātma Dāsa

## Bhakta Dāsa

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114th Vyāsa Pūjā of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Dear Śrīla Prabhupāda,

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

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

Forty-six years ago I first fell at your feet and at that moment within my heart, I could see that in the ages to come all pious souls will bow to your lotus feet and remember you with the utmost gratitude.

Prior to your humbly obeying the order of your divine master by reaching the most shores most distant from India, NO ONE had ever considered that GOD IS A PERSON, just like we are persons, with arms, legs, eyes, ears, emotions, and infinite beauty, God was some distant concept, perhaps an old man with a long white beard sitting in some cloud saying “You go to heaven!” or “You go to hell!” Kṛṣṇa, to us was a mythological figure created by the crazies of India, who were so crazy that they wouldn’t kill the cows to make hamburgers (yummy, yummy)!

You came, and you had absolute faith in the order of your divine master, and in the holy name of Lord Kṛṣṇa, and you presented the science of Kṛṣṇa “As It Is” without any “man interpretation”, and by the will of Kṛṣṇa, some boys and girls listened and took up the process, and gradually became convinced. And they – upon your order – traveled the earth, trying their best to share whatever they had heard from you with everyone they met, always carrying bags full of the transcendental literature translated and commented upon by you.

You taught us that it is the will of Godhead that His names be chanted in every village and every town on the earth. And you said we can take part and get credit, or not, but it will go on.

Today, only 46 years after I met you, at a time when there were only a couple of hundred young boys and girls following you, there

are now thousands of Kṛṣṇa centers, hundreds of millions of your books in hundreds of languages in every nook and cranny of the earth, and there are many tens of thousands now assembling to perform the *yuga dharma* called *saṅkīrtan yajña*.

Your Divine Grace, I wish to remain at your lotus feet birth after birth. I am not a good devotee, or a good disciple; in so many ways I have to think I am an abject failure. But you taught us that in this endeavor there is NO LOSS, and every little bit we progress IS eternal. My faith in you, in Lord Kṛṣṇa, in the process of bhakti is 100% intact and I am happy knowing that I can never die and never be born, and if I take a body anywhere, whether in Hell or Heaven or Vaikuṅṭha, I can chant Kṛṣṇa *nāma*, and perform Kṛṣṇa *smaraṇam* and never be affected.

Your Divine Grace is surely *karuṇā sindhu* (The Ocean of Mercy) and we fallen souls are ever grateful.

*Your eternal servant,*

Bhakta Dāsa  
Samrong, Samut Prakarn  
Thailand

### Narottamananda Dāsa

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Dear Śrīla Prabhupāda,

With little concern for convenience and personal comfort you set sail on a mission almost impossible. Your desire was to share the gifts you received from your spiritual master and to follow his instructions. You were well aware that you were leaving for a world galaxies away from Vṛndāvana's sacred space and the loving exchanges of Śrī Śrī Rādhā and Kṛṣṇa. As your only desire was to execute the order of your guru, you had full faith that Kṛṣṇa could do the impossible. Aboard the *Jaladuta* you prayed to Him to direct your actions as He saw fit in order to make your mission a success. You held the firm conviction of our *paramparā* that just as Kṛṣṇa effortlessly puts a tree inside a seed He can ensure your success, if He so desires. You had no support or shelter other than Him. You had no money. You had no assistants. You had no base. In essence, your only possession was faith.

You were the postman, but no ordinary postman. You delivered Kṛṣṇa's truth while living and teaching in an exemplary manner. You lived what you spoke. There was no difference in the message you delivered and the way you conducted your life. You were always Kṛṣṇa's, in public and in private. You did not adjust your activities or message to build a studied image of who others might expect you to be.

On the Lower East side of New York, you spoke to lost souls who were looking to find themselves. With *karatālas* and *dhoti*, you chanted under a tree in Tompkins Square Park. You discussed with beat poet Allen Ginsburg. In San Francisco, you addressed hippies at the Fillmore Ballroom. As you traveled the world, you met reporters and engaged both students and faculty at innumerable universities. You enlightened spiritual leaders and world figures. You wrote while we slept and created a body of literature that would give more answers than we had questions. You translated and commented on a wide range of Vedic literatures including Kṛṣṇa's pastimes and philosophy. You referred to the works of previous ācāryas and presented their teachings in clear language with practical application. You accomplished all of this while traveling non-stop around the world, establishing centers and encouraging disciples. In England you met the almost 'gods' that were The Beatles and lived on John Lennon's estate. You became a teacher, guide and inspiration for George Harrison who assisted you in amazing ways. Through it all you remained the same simple monk who humbly requested Sumati Morarji's assistance in reaching America, the same simple monk who waited patiently in line for the bathroom during the earliest days in New York.

You were Kṛṣṇa's man. You offered an alternative to commercialism, consumerism, false promises and empty hopes. You spoke in a simple way, but the possibilities you unlocked were powerful enough to begin our change of heart. You introduced us to true personal fulfillment. Not by pushing others down, but by lifting all of us up. You were seeking souls not money. But when money did manifest, you were eager and careful to use it in Kṛṣṇa's service, down to the last penny. You spoke on a wide variety of topics and gave practical examples to illustrate your points. You explained how everything is related to Kṛṣṇa and gave references from your personal experience that made us laugh and occasionally cry. You taught us more than we could have imagined. You asked us to chant Hare Kṛṣṇa and be happy. Add it to your life. What is the loss?



You gave us the peace formula. You explained that we each had a war in our heart and mind and until we found peace within how could we find it without. Each country, group, and individual had their particular interest, all competing to be the center. You explained that peace means to find a common center and then you presented Kṛṣṇa as that center, the hub of the wheel. To know Him requires surrender. Surrender requires love. Love requires service. Service requires conviction. Conviction requires attentive hearing which, when blessed by grace, leads to service and a conscious opening of the heart.

Our ongoing journey is one of consciousness and intention. It is a journey of love and respect. It is a journey of humility and compassion in order to become servant of the servant. This journey rides on the waves of sound vibration. If we open ourselves enough it will carry us to unimaginable places, but if we haven't developed firm faith we will stay near the shore. Surrender is a quality that gradually matures in our hearts and minds, reflects in our interactions with one another and finally manifests at the feet of guru and *paramparā*.

Guru is one. We come from a rich tradition of transcendent visionary practitioners each assisting the previous; figuratively standing on the shoulders of giants, while in truth, humbly sitting at their feet.

You brought Kṛṣṇa near, introducing Him as your best friend. Through your prayers He and His beloved Rādhā are present at each of your centers. But as close as He is He can also be far from our hearts. If we are proud. If we act from ego. If we are attached to position. If we desire power. If we desire followers. If we hanker for respect. If we don't offer all respects to others.

Your Movement has grown immensely since you so delicately carried Kṛṣṇa to the West. We have much more facility at our disposal. We have buildings and temples, vehicles and finance. Many books have been distributed. Devotees are discussing modern methods of management, public relations and new ways to spread your mission and message. In our enthusiasm to expand, please help us to remember the essence. Our goal remains purity of heart, your words and example are our touchstone, the holy names are our lifeline. Help us to mature in acceptance of the gift of Śrī Nāma, to chant in a humble state of mind and to more fully hear Kṛṣṇa in the names: *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rama Hare Rama Rama Rama Hare Hare*. Chanting is

not dependent on technology, facility, position, or status. It simply requires sincerity and desire. You have planted the seed, you have encouraged us, now please give us the strength and determination as a society to move forward in these loving affairs of the heart. Inspire us to act in such a way that the Lord will be happy to see us. With your grace may we truly become *dāsānu dāsānu dāsa* and be qualified to live Kṛṣṇa's truth as you have shown us.

*Your insignificant servant,*

Narottamananda Dāsa

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### Aditi Devī Dāsī

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My dearest Śrīla Prabhupāda,

Please accept my humble obeisances again and again at your holy lotus feet. Sometimes we lose perspective...what it was like when you came, how you single-handedly established Kṛṣṇa consciousness, first in the West, and then revived it in India. I think of you in the Lower East Side of New York City, personally cooking lunch for your early disciples, serving out the lunch, and then after everyone left, it was you who washed the pots and pans. You even patiently stood in line to take a shower. I hear the lectures that you spoke every evening in September, October, November, and December of 1966 in New York City, patiently presenting the *Bhagavad-gītā* to your Western disciples.

You personally were concerned not only with the spiritual welfare of your fledgling disciples, but also their health and wellbeing, whether they had sufficient clothing for the winter, and so on. When one mentally disturbed follower left, you cried because he was leaving the shelter of Kṛṣṇa and would have to take so many more births in the material world. You called George Harrison a "good boy", and told him it was not necessary that he shave up and live in a temple, but that he could do so much more by remaining outside and preaching through his singing.

We did not know how to properly respect a spiritual master, and to offer you the worship you deserved. Just as we were learning how to properly honor and worship you, you disappeared from our sight, Śrīla Prabhupāda. At that time the great wave of Kṛṣṇa

consciousness was inundating this world, and then you departed. Although we were devastated, we tried to continue. With our new found knowledge of how to honor the spiritual master, it was applied to the newly appointed gurus, many of whom were not sufficiently steeped in Kṛṣṇa consciousness to be able to receive such adoration. Many of them suffered from that worship, as did the movement. Yet your movement, although plagued by many problems in the past, has survived because of the strong foundational philosophy and training you gave to us.

Undoubtedly you were that great personality foretold by Śrīla Bhaktivinode who would spread Kṛṣṇa consciousness all over the world. Yes, you were a *śaktyāveśa avatāra* of Lord Śrī Kṛṣṇa, an empowered living entity who by his purity is able to spread love of God throughout the world. Lord Jesus was also such a *śaktyāveśa avatāra*. But we should not think that you were able to do that because you were empowered, as if it required no exertion on your part. No, Śrīla Prabhupāda, by the power of your humility and sincerity and complete surrender to the Lord, therefore you became progressively empowered by the Lord, and were able to do incredible preaching work throughout the world...an extraordinary feat in Vaiṣṇava history.

Many of your advanced devotees have attained the post of guru, and are leading very nicely their disciples and carrying on your mission. In addition, other Gauḍīya Vaiṣṇavas have taken up the preaching mission in different parts of the world, and if we can all work together as humble servants of Lord Caitanya, then there is every chance that His Golden Age may be established in this Kali-yuga. Thus I pray: “My dear Lord Kṛṣṇa, if You so desire, please purify my heart, and the hearts of all the Gauḍīya Vaiṣṇavas, so that together we can fulfill the mission of Lord Caitanya.”

Please help me to always remember your instructions, Śrīla Prabhupāda, chant at least my 16 rounds, and offer all respects to all living entities, and especially all Vaiṣṇavas.

*Your servant,*

Aditi Devī Dāsī

## Śrīla Prabhupāda's Glory

Our beloved Śrīla Prabhupāda often spoke how his *guru mahārāja* instructed him to come to America to spread Kṛṣṇa consciousness. Likewise, his instruction to us was to preach to the Indians. His Divine Grace saw that Westernization was like a fast-moving impersonalist plague spreading over the entire Earth.

This materialist epidemic holds us hostage distracted from our real duty. Śrīla Prabhupāda is like the physician administering vaccinations containing small amounts of a disease to activate our natural immunity. In this way, Śrīla Prabhupāda engaged westerners to cure the attraction to the Western civilization in Indians. Westerners tend to love things and use people due to the disease of insatiable consumerism. STILL Śrīla Prabhupāda engaged us to testify that Westernization is not the road to happiness.

It seems that those from the West can reliably give evidence that being born in the lap of luxury does not cure the fear of death. We can say with heartfelt authenticity that the happiest times of our lives have been serving Śrīla Prabhupāda by helping those we care about pass from the mortal world to a better life. Śrīla Prabhupāda taught us how to live and how to die in such a way that we daily celebrate our eternal existence no matter what happens. We share the joy of this artistically exquisite culture of Kṛṣṇa consciousness in any condition.

From an astrological perspective Śrīla Prabhupāda is just like the guru of the demigods, Brihaspati, who has the power to cancel any debilitation. When debilitation is canceled, one's condition becomes better than exalted. So today I look to my Godbrothers and Godsisters in praise of how Śrīla Prabhupāda cancelled so many of our debilities and gave us a joyful transcendently exalted life.

Śrīla Prabhupāda accepted us and engaged us. This is our greatest fortune and greatest treasure. Śrīla Prabhupāda glanced upon us, encouraged us and made our lives happy and glorious.

We have seen while preaching to Indians in the West, their families bent on economic development, succeed in one way but fail in the most important goal of human existence. We have seen how

the young people listen to us when we say, please, please do not lose your original culture; please, please there is science in the ancient way of living. Please, please do not let go of your original Kṛṣṇa conscious values. Please, please preserve your practice of *sādhana-bhakti*; for what would a person have gained if they obtained the whole world, having lost their souls?

According to *vastu-śāstra* inauspiciousness comes from the Western direction. We hailed from the dregs of this Western civilization, with television and cruelty. We can genuinely say..... no amount of material opulence gained by living a Western lifestyle is worth the waste of our human life.

Where else do you find people who get up early in the morning, take bath and sing and dance? Śrīla Prabhupāda has us start our days with a party and end our days with a party. Where else do you see anyone having this much fun?

So we joyfully joined his ranks attracted by the twinkle of his eyes and the sheen of his golden skin, the graceful wave of his aristocratic hands. We came forward by the hundreds to join in his Kṛṣṇa conscious *harināma saṅkīrtan* army. He sent us out daily into the street where the phantasmagoria of sense gratification prevailed. He sent us armed with the holy name, *Back to Godhead* magazines, big books and *prasādam*. Being young and enthusiastic, he engaged our youth in the service of the Lord.

We, our Godbrothers and Godsisters are an endangered species in spite of which our lives are full of joy, happiness, and Kṛṣṇa consciousness. This is the blessing of our beloved guru mahārāja. I am so grateful to belong to Śrīla Prabhupāda's family of ISKCON devotees. We are Śrīla Prabhupāda's śiṣya, relishing joyful *sat-saṅga* forever.

*Thank you, Śrīla Prabhupāda!*

Kusha Devī Dāsī  
Vṛndāvana

## Madhumangala Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

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

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

I was totally lost stumbling about in this material world, until by Kṛṣṇa's grace, I met my spiritual master Śrīla Prabhupāda, who although gone, is still very much guiding me on towards pure devotion.

I can't even if given millions of tongues and lives, can say enough in glorification for his divine intervention, saving me from hell and seeing Yamarāja over and over again.

Now following in his footsteps, I hope to carry on his program.

*Your servant,*

Madhumangala Dāsa

## Sujan Devī Dāsī

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My dear spiritual father, Śrīla Prabhupāda,

Please accept my most humble obeisances in the dust of your lotus feet. All glories to you!

By your unfathomable kindness, you have accepted me as your disciple. In doing so, you have saved my life and given me everything – the means to become perfectly Kṛṣṇa conscious in this lifetime and to go back home, back to Godhead, at its end.

You have introduced into my life – into my heart – the ultimate purification process: the chanting of the holy names of Rādhā and Kṛṣṇa, the great chant for deliverance. As you said in *Caitanya Caritāmṛta*, Antya 20.12, "This chanting is the waxing moon that

spreads the white lotus of good fortune for all living entities.” For this benediction alone I will never be able to repay you.

But you also gave me the means to be perfectly happy even in this life – the process of devotional service, as embodied in the Movement you started, this International Society for Kṛṣṇa Consciousness. To be engaged, along with Godbrothers, Godsisters, and newer generations of devotees, serving your mission – hearing, chanting, remembering, and serving, day in and day out – is the most satisfying and rewarding position for one who aspires to escape the clutches of this material world.

In Madhya Līlā 22.54 it is stated that “The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.” You devoted yourself tirelessly to your disciples while you were with us and, via your Bhaktivedanta Purports, you ensured that we would have your association for the rest of our lives. Thus you have guaranteed our success; as you once noted, it is only a matter of time.

Dear Śrīla Prabhupāda, on this most auspicious day of your appearance, I submit myself to your will wholeheartedly and beg you to continue to engage me ever more fully in the service of your servants and your mission. I am a very insignificant disciple, what can I possibly do for you? But you are so magnanimous, so expert – I have full faith that you’ll take care that I am rightly situated.

*With a heart full of gratitude, I beg to remain your servant,*

Sujan Devī Dāsī

## Vishnu Dāsa

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*jai nitya-līlā-praviṣṭa om viṣṇupāda paramahaṁsa  
parivrājakācārya aṣṭottara-śata  
śrī śrīmad bhaktivedānta swāmī prabhupāda*

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

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

Śrīla Prabhupāda is an enigma to the impersonalists, the scientists, the atheists, agnostics, and anyone without the benefice *saṁskāras* to guide them to his lotus feet in this chaotic age of deception.

On the other hand...Śrīla Prabhupāda is understood and revealed as the most dear friend and savior to those who do have the good *saṁskāras* or the causeless mercy which allows them to see, hear or read the words of His Divine Grace.

We don't know the full scope of the effects he had on this planet. How can we count the number of gems in the Earth? But we know his presence here had and will continue to have an impact of universal magnitude. Thirty-three million demigods know of his glories.

He gave to us freely the most universally profound and pertinent knowledge and spiritual wisdom for this age.

Try to conceive of anyone other than Śrīla Prabhupāda achieving what he has accomplished by the writing and printing of his books, worldwide distribution, building temples with full deity worship, *harināma* chanting in thousands of cities and villages, mass *prasādam* distribution, and by creating his world-changing ISKCON movement, in just 12 years from his arrival in Boston till his last breath in Vṛndāvan. You cannot.

There is not, nor will there ever be another like him.

He is exceptionally unique in his service to God and all living beings, therefore he is most dear (*kṛṣṇa-preshthāya bhū-tale*) to Bhagavān Śrī Kṛṣṇa.



We will only be empowered by his compassion, wisdom and teachings as long as we keep his memory alive. This is how Arjuna survived after his dear friend and master Śrī Kṛṣṇa departed from the vision of the inhabitants of *Bharat Varṣa*. By *smaraṇam*, remembering.

Śrīla Prabhupāda lives with Śrī Kṛṣṇa, in our hearts and in sound. Just listen.

Śrīla Prabhupāda Letter, November 25, 1973:

“Please always try to remember me by my teachings and we shall always be together”

Just like I have written in the first publications of *Śrīmad Bhāgavatam*,

“The spiritual master lives forever by His divine instruction and the disciple lives with him.”

Because I have always served my guru maharaja and followed his teachings, I am now even never separated from him. Sometimes *māya* may come and try to interfere but we must not falter, we must always follow the chalked out path laid down by the great ācāryas and in the end you will see.”

Eternal glories to His Divine Grace A.C. Bhaktivedānta Swāmī Śrīla Prabhupāda!

*Your eternal servant,*

Vishnu Dāsa

## Mahāshakti Dāsa

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My dear spiritual master Śrīla Prabhupāda,

Please accept my most humble obeisances.

I am the most fortunate soul to have taken initiation from you and been allowed to serve you, which is non-different than serving Lord Kṛṣṇa. There are no words to describe my good fortune because I have been given this rare chance to enter into an eternal relationship with the Lord.

I have found material life to be burdensome every step of the way, and unless I remain cognizant of the Lord, I suffer. Time is aging my body and the clear signs of impending death come closer day by day. Around me, I see beings struggling with life and losing the battle. The Age of Kali is so apparent by the lack of Kṛṣṇa consciousness and Vedic culture. There is no-one other than yourself who can rescue the people and I am most fortunate to have found your net.

In so many ways I do remember you. I remember you by your instructions, by my initiation(s), by my personal memories of you, by your books, and by my Godbrothers who tell stories about you. I remember you every day when I repeat your *praṇām mantra* and I especially remember you on your appearance day. I remember you when I sing your special songs in the morning. Sometimes I remember you in dreams and I remember you in photos. I remember you when I see your *mūrti*. Śrī Kṛṣṇa has given me so many ways not to forget you.

I am so thankful to have had your association in this lifetime and I am certain that I will see you again soon. Upon our reunion, I am certain that the first question you will ask me is “So, how have you served me after my departure?” Śrīla Prabhupāda, every day I prepare myself for that moment by chanting all my rounds and dreaming of how I too can one day spread Kṛṣṇa consciousness just like you.

*Hoping to remain under your shelter for eternity,*

Mahāshakti Dāsa

Dear Śrīla Prabhupāda,

As I pass into the winter of my life, old age, with all its inconveniences, I try to remember your instructions to tolerate happiness and distress. I remember how you tolerated innumerable bodily challenges, yet never gave up your preaching. Please give me the strength to tolerate and to accept whatever happens as Kṛṣṇa's mercy.

As I meet various types of people in life – the envious, the well-wishers, affectionate benefactors, friends and enemies, the pious and the sinners – I try to follow your instructions and example of equanimity amidst the whirlpools of relationships in this world. Please help me develop equal vision towards all different personalities whom I meet on the spiritual path.

As I travel on your ISKCON boat, but sometimes get knocked over by the waves of the modes of nature, I keep holding on to your instructions to follow you as the captain of the ship. I have faith that if I just stay with you on the boat, I will learn how to steer it through the hurricane of nescience. I pray for the determination to always stay with your ISKCON devotees, through difficult times and through blissful experiences.

Although pure devotees have taken the boat of Kṛṣṇa's lotus feet across the dangerous ocean of material existence, they have mercifully left it on this side for us. We must simply accept their instructions how to remain fixed at Rādhā-Kṛṣṇa's lotus feet.

As I pass through the challenge of *anartha nivṛtti*—the dark night of the soul—I follow the light of *Śrīmad-Bhāgavatam*, which you have so kindly left us. It guides me to stay on the razor's edge, not falling to the right where I experience unhealthy attachment to attraction of the glitter of sense enjoyment, and not falling to the left where I experience unhealthy aversion and detachment to things of this world which could be used in Kṛṣṇa's service. I pray to always keep *Śrīmad-Bhāgavatam* close to my heart, because it gives answers to all life's questions and keeps me balanced on the spiritual path.

As my one ear has literally gone deaf, unwilling to hear so many negative criticisms and deviations to your teachings, I try to hear your pure voice from your books, your lectures, your life. Thus I

desire to develop my spiritual ear to only hear *Kṛṣṇa Kathā* and bathe in the refreshing Ganga water of your *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*.

As I daily bathe in the Ganga River here in Māyāpur, and bathe in the *kīrtan* at the Kīrtan Mela, my soul is cleansed and I become peaceful and grateful for your instructions to chant Hare Kṛṣṇa without offenses in the association of devotees. This gives me faith that chanting Hare Kṛṣṇa will reveal my heart's desire, my eternal relationship with Kṛṣṇa and will take me to you and to Rādhā-Kṛṣṇa in Goloka Vṛndāvana.

I remember the vision of one of your dear granddaughter disciples, Nanda Devī, where she saw you just before leaving her body in Vṛndāvana. She saw herself walking with you on the path back to Godhead and people were lining the path on both sides. They were criticizing her, saying that she's not qualified, she did not do proper *sādhana* because she was sick for twenty years, she is a woman, she is a *mleccha*, etc. etc. Then Śrīla Prabhupāda, you turned to the critics and said, "It's alright. She's with me." Then everyone on both sides began offering prayers, appreciating Śrīla Prabhupāda's great mercy.

Śrīla Prabhupāda, please keep me close to you as I travel through the whirlpools, the sunshine and the hurricanes of my life. Please give me the courage, determination and strength to continue straight on the path back to Godhead to join you one day and to help as many people who want to join us to also go back to Godhead.

*Your servant,*

Nārāyaṇi Devī Dāsī

Dear Śrīla Prabhupāda,

Amid the cacophony of pseudo-philosophies and half-baked theories about God and self realization, your message, eloquent and grave, simple and straightforward, attracted those of us blessed by Kṛṣṇa to recognize the Absolute Truth.

You gave us the four principals and did not pander, as did many so-called “gurus”, to our Kali-yuga penchant to have our cake and eat it too. Your requirements were more strict than any of the “peace and love” paths to God that were so prevalent at the time (and still); but what you offered in return was unparalleled in countless lifetimes – the chance to finally reconnect with Kṛṣṇa, the Supreme Personality of Godhead. You taught us His pastimes and His powers and His multi-faceted energies, present everywhere. You introduced us to His extraordinary opulences but also warned us away from *sahajiyā* sentimentality, lest we think true God consciousness comes cheaply.

Prabhupāda, the breadth and depth of your teachings are more than our tiny brains can comprehend in one lifetime. Unable ever to repay the compassion you have shown me, I fall at your feet and pray that my life will be lived worthy of the matchless gift you have given.

*Your grateful daughter,*

Mahasini Devī Dāsī

Dearest Śrīla Prabhupāda,

Please accept my most humble and grateful obeisances in the transforming dust of your lotus feet.

When I joined your mission in Amsterdam in 1970, I had not seen or heard you directly, physically, so to speak. I had not received any direct instructions from you, what to speak of initiation...nothing like that, just like many of the people reading this. And yet I was as fully in touch with the *paramparā*, fully experiencing the taste, joy, realisation of association with you and Kṛṣṇa, as I was when you personally came there in '72... through your instructions – chanting, dancing, feasting, *harināma*, book and *prasādam* distribution, and associating with your sincere followers.

In the same way, you are still fully – unrestrictedly – present and available to everyone, including in your *mūrti* form. (“Whether I am present or not present, it doesn’t matter.”)

Śrīla Prabhupāda, I feel safe with you because I know you never look down on me, or condemn me. You may judge me for my own good, to correct me, but not to discourage me, to make me lesser. Although you can see me through and through, including all my faults, weaknesses and bad habits, you never give up on me.

You almost ignore all my conditioning, faults and excuses. Obviously, you see it, but you are not looking for that, or focusing on it, what to speak of damning me for it. You extract the milk from the water. You see me for who I really am – beyond my body and mind – and for whatever even tiny aspiration I have for becoming serious and reformed, and obedient. You are like Kṛṣṇa, as you describe Him in *Śrīmad Bhāgavatam*: He practically ignores our faults and deviations, and instead He exaggerates any even miniscule devotional tendency in our hearts. You certainly do not condone my selfishness or compromise, but you always find ways to encourage my higher, spiritual tendencies!

I don’t know if I could ever fully express what that means to me! The relief, the comfort, the safety, the security... the hope you afford me. Maybe that’s part of what “causeless” means... there is nothing materially that qualifies me for such kindness, no reason or cause

from my side to warrant the unconditional acceptance, the love, empowerment, relief, protection, forgiveness, the realisation and conviction – the list of blessings goes on and on and on and on. I want to develop – and serve – with that same attitude, that mood of non-judgemental care and acceptance towards myself and others, that you have always shown towards me.

In the preface of *The Nectar of Instruction*, you state that “Advancement in Kṛṣṇa consciousness depends on the attitude of the follower.” I learn to do that – develop that attitude by gravitating to those devotees who are behaving in that same mood already. I choose to discriminate – to associate with those who have understood and applied your instructions in the same mentality: the humility to change, adjust, reform in faith and loyalty to you; the conviction to fulfil your order, in spite of all odds or risks to their personal pride or image... to even go against the popular or mainstream resistance obstruction. You did that, Śrīla Prabhupāda, even to the point of apparently rejecting or abandoning your own spiritual master’s institution, the Gauḍīya Maṭha!

I learn from those rare individuals who, like you, are willing to take the painful and scary stand against their lower natures, to speak and act according to your example and teachings, in spite of whatever might come. From those who are willing and able to stick with me, in all my ups and downs, as you do, to encourage and inspire me, in spite of my mistakes, my weaknesses, my deviations. From those humble souls who, by following you, are mature and strong enough to be unaffected by all my nonsense, and thus offer me the “tough love” I need; the same unconditional acceptance and care that you have shown me all along.

They have learned it from you so well that I can also trust them; to risk opening my heart to purify the remaining attachments, excuses, hesitations and doubts – all the dirt, straw, and even the tiniest grains of sand, as Lord Caitanya taught us to do in His phenomenal cleansing of the Guṇḍicā Temple. They support me to access and develop my own spiritual strength and conviction. Thus, I can humbly step up and step out, to help others learn to do the same.

I think this is what you mean by our spiritual family, community and society. That as real brothers and sisters, nieces, nephews, uncles, aunts and grandparents, we take care of each other, on the basis of your teachings. Once you said yourself, Śrīla Prabhupāda, that

“I have shed buckets of blood for each and every devotee.” If we concertedly ensure that all your followers are cared for spiritually, emotionally and physically, then you and Kṛṣṇa will be pleased and our projects will naturally flourish.

This must be the solid foundation on which we will all be inspired to work together, to fulfil your deepest desire that we cooperate. In thus pleasing you, all success will be there. However, it needs to be seen to be done; in the channelling of manpower, funds and resources. Simple lip service to this principle – discussion, committees, resolutions, slogans, websites, etc. will not make it happen. Each one of us must be willing to accept whatever austerity is required. And accordingly, Kṛṣṇa will reward us with all and unimaginable results.

Today, dear Śrīla Prabhupāda, will be most valuable for me if the glorification is a springboard to recommitment to your mission. And I do so: to continue the apparently scary and painful revealing of my mind in confidence and inquiring confidentially, with those who are trustworthy and competent, like you; to help me continue purifying my heart, my thoughts, my words and my actions in expanding your glories and mission!

*I beg to remain, the aspiring servant of your servants,*

Ātmānanda Dāsa  
New Zealand

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### Gostabihari Dāsa and Mahavisnupriya Devī Dāsī

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Dearest Spiritual father, Śrīla Prabhupāda,

Please accept us as your humble servants eternally and please accept our humble obeisances. All glories are yours forever as the dearest friend and servant of the Supreme Lord Krishna. All glories are yours forever for bringing Śrī Caitanya Mahāprabhu’s transcendental *saṅkīrtan* movement to our isolated shores.

This activity of writing out our offerings to you each year forces us to focus our thoughts on all that you have bestowed upon us and continue to give to us uninterruptedly. We can never repay this huge endowment.



You are certainly a Vaikuṅṭha Man, as you endearingly called the best of your exemplary disciples. We never knew anyone such as you – so focused, so visionary, so brilliant, so humble, and so devoted to the Supreme Lord. Your every breath contained Lord Krishna’s holy name. You were the pure example we longed to know and prayed to know for many lifetimes. Finally in this one, we got that special opportunity. We pray that we may not squander this rare human birth treasure.

We have seen and heard of so many disciples who are departing this realm to once again be with you in your direct service. We see how gloriously they have given up everything and finally their bodies to join in eternal *seva* at your lotus feet. It is so encouraging to see them passing their final exam with spectacular grace and dignity. You are with them always while also with us as well.

We are anxiously awaiting that time when it comes for us. We are praying that we may be as noble, as singularly-directed and as sincere to serve you as they all are. While this illusory material world is so difficult to endure, we pray that we may never disappoint your faith in us.

Until we see you again in the next realm, we pray to always remember and be grateful for all that you have bestowed upon us. May each passing day be filled with your memories, enriched with your words, and blessed with your sweet service always.

*Your grateful servants,*

Gostabihari Dāsa and Mahavisnupriya Devī Dāsī

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Dear Śrīla Prabhupāda,

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

This year a wonderful document—Śrīla *Prabhupāda, The Founder-Ācārya of ISKCON*—was published by the GBC’s Śrīla Prabhupāda’s Position Committee that glorifies Your Divine Grace by establishing clearly and concisely the meaning and significance of your position as Founder-Ācārya of ISKCON. Who can fail to appreciate how Your Divine Grace, acting alone (as your godbrothers refused to cooperate, thus becoming “useless”), fulfilled the desire of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by continuing his mission to spread Kṛṣṇa consciousness to the English-speaking world? But of course you were not alone: you always felt the association of your guru maharaja that was available because of your complete surrender to his instructions.

Those of us who profess to be loyal to your instructions now have an opportunity to strengthen ourselves individually as well as ISKCON as a whole, now and into the future. We are promised many wonderful outcomes once your position as Founder-Ācārya is realized, such as getting your special mercy and thus following the path you opened back to Godhead; taking full shelter of you and thus conveying your real teachings and giving proper guidance; feeling your active presence, thus uniting ISKCON and so on.

It’s very clear what the alternative will be if we don’t cooperate to execute your will, as evidenced by your guru maharaja’s organization. I hope and pray that you continue to bless us more and more so we can fully mobilize Lord Caitanya’s army under your banner: ISKCON.

Personally, I pray to remain loyal to Your Divine Grace and more fully dedicate my life to being your instrument, however insignificant, dedicated to your mission of spreading Kṛṣṇa consciousness all over the world. Every morning while attending your *guru-pūjā*, I pray to be able to be engaged in your transcendental loving service. I don’t make this prayer to look good and pretend to be willing to service. On the contrary, I really do want to dedicate and re-dedicate my life to pleasing you. I regret that I waste a lot of time and thus avoid

being an effective instrument. But still I desire to please you.

Others can eloquently praise your greatness, which is so immeasurable, but I am simply acknowledging my gratitude that you intervened in my life, rescuing me from an inevitable future of a head-on collision with the material energy (isn't that why you named me after Kṛṣṇa's illusory energy?). Please empower me so I can live up to the important part of my name: *dāsī*.

*Your servant,*

Mahamāya Devī Dāsī

### Pancharatna Dāsa

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

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

In Māyāpur it sometimes storms  
You can feel it coming in the air  
On the horizon a black cloud forms  
And we rush to our homes to prepare

Some storms are so forceful and strong  
They rip away roofs and trees  
We take shelter inside as the wind moans  
Filling the air with dust and leaves

Now the storm in its passing  
Has made the air fresh and clear  
The summer heat, so stifling  
Giving way to cool evening air

Today the world is on fire  
Burning with material greed  
No interest, no time, no desire  
To give attention to the soul's need

But now in the distance is seen  
A coming storm of *sañkīrtan*  
Fueled by the winds of your dream  
That has taken the form of ISKCON

This storm is cleansing the earth  
As it grows in power and strength  
Sweeping away thick layers of dirt  
That cover us height, breadth and length

A perfect storm of truth and kindness  
Pouring forth from your unlimited love  
Lightning flashes cure our blindness  
Revealing the kingdom of God

May the wind of your words grow powerful  
And circle and engulf the globe  
Not concerned if qualified or eligible  
As you swing open the transcendent door

Inviting all those that in this world live  
In darkness, misery and fear  
To receive Śrī Gaurāṅga's gift  
And to the feet of Śrī Kṛṣṇa come near

Śrīla Prabhupāda, please sweep me up in your *sañkīrtan* storm.

*Your servant,*

Pancharatna Dāsa

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

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

I also offer my fallen obeisances at the feet of those who restlessly seek the mercy found at Śrīla Prabhupāda’s lotus feet, so that they may be blessed with the strength and intelligence to follow resolutely in his footsteps in thought, in speech, and in actions. May these Prabhupādānugas grant me their mercy.

With the help of many devotees, this year I completed the book *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON*. It has been published as “A GBC Foundational Document” by the GBC Press and made freely available for download at [www.founderacharya.org](http://www.founderacharya.org). I am extremely grateful for having been able to do this work, because what I discovered so much deepened and enriched my appreciation for Śrīla Prabhupāda and his achievements. I hope that reading the book will do the same for others.

What I learned during the course of research and writing is more than could be spelled out explicitly in that little book. I want to set forth some of it here.

My research led me to read through the issues of the Gauḍīya Maṭha’s English-language periodical, *The Harmonist*, from its beginning in June 1927 up to the departure of Bhaktisiddhānta Sarasvatī Ṭhākura in January of 1937. The importance of this periodical to the Gauḍīya Maṭha is shown, first of all, by the fact that *The Harmonist* was the continuation of *Sajjana Toshani*, a point emphasized on the cover of every issue:

ESTABLISHED BY THAKUR BHAKTIVINODE IN 1879 A.D.

**THE HARMONIST**

OR

**SREE SAJJANATOSHANI**

*Sajjana Toshani* had been the flagship periodical of the Vaiṣṇava movement begun by Bhaktivinoda Ṭhākura, who, upon his retirement from government service in 1894, assumed direct editorship, a job his son took up with *The Harmonist* from its beginning. (Bhaktisiddhānta Sarasvatī Ṭhākura liked the title of his job: “The Editor” or just “Editor” is how he was denoted in the regular published reports of his activities around his movement. For example, “On the return of the Sankīrtan procession to the Math the Sree Vīgṛahas were solemnly installed by the Editor... . Thereafter, the Editor and a large procession of devotees followed Sree Shalagṛam.”)

From this we can appreciate the high priority given by Bhaktisiddhānta Sarasvatī Ṭhākura to English-language preaching, which formed a core element of his organization’s sustained and concentrated drive to take Lord Caitanya’s movement to the Western world and establish it there.

This priority is also attested to by *Sree Kṛṣṇa Chaitanya*, the first of a projected three-volume English-language opus written to introduce the *yuga-avatāra* and *saikīrtana* to the cultivated, educated sector of Western society. Written by Prof. Nisikant Sanyal—Bhaktisiddhānta Sarasvatī Ṭhākura’s disciple and right-hand man for English-language preaching—and published in Madras by the Gauḍīya Maṭha there, this book—with its wide historical scope, its learned references, its elevated diction, its careful editing and proofreading, and its high-grade paper and binding—gives compelling testimony to the time, effort, and expense invested in producing a formidable and impressive introduction for the intended audience.

The Gauḍīya Maṭha very quickly expanded throughout India, but this feat, however impressive in itself, was considered a preparation for its next achievement, the leap onto the world stage. In this regard, the celebrated white marble temple at Bhag Bazaar in Calcutta had special significance. Calcutta, which had been the headquarters of the British Raj until 1914, was a “world city,” and its sophisticated English-educated Bengalis could think of themselves as participants in a global or transnational culture. Thus the Bhag Bazaar temple was properly located, and properly impressive, to be the Gauḍīya Maṭha’s own headquarters for world preaching.

Everything was therefore in place for the three preachers of the Vishva Vaishnava Raj Sabha to embark from Bombay on April 10,

1933, aboard the *M. V. Victoria* bound for Genoa en route to London.

Reading issue after issue of *The Harmonist* instilled in me a vivid sense of what the Gauḍīya Maṭha was like when it had been sound and healthy, brimming with spiritual vitality and enthusiasm and going energetically from achievement to achievement. It seemed to have unstoppable momentum.

And then, as we know too well, with the demise of Bhaktisiddhānta Sarasvatī Ṭhākura it fractured and failed. Some life remained in the separated parts, but basically it was over. Now, having studied *The Harmonist*, I was able to comprehend just how much was tragically lost, and I gained a much more powerful grasp of Śrīla Prabhupāda's own feelings of disappointment, desolation, and grief as the great effort of Bhaktisiddhānta Sarasvatī Ṭhākura seemed to crash down at the very cusp of its greatest achievement.

Consequently, Śrīla Prabhupāda's own achievement shines forth all the more brilliantly. At his very first and his very last communication with Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Prabhupāda received the order to spread Kṛṣṇa consciousness in English—an endeavor, as I have noted, which had been a core component of Bhaktisiddhānta Sarasvatī Ṭhākura's organized drive toward the global extension of Kṛṣṇa consciousness. And Śrīla Prabhupāda took up the order, even though, under the circumstances, he had to do it practically alone. As his spiritual master had begun an English-language periodical in preparation for world preaching, so Śrīla Prabhupāda began *Back To Godhead* magazine in 1944, some two decades before he would eventually reach America. Śrīla Prabhupāda had to perform all the roles himself: writer, editor, proofreader, publisher, business manager, subscription manager, and distributor. In a similar way, he produced a three-volume English-language work for world preaching—all without the relatively huge financial and human resources of the Gauḍīya Maṭha.

I've held Professor Nisikanta Sanyal's *Sree Kṛṣṇa Caitanya* in one hand, and a volume of Śrīla Prabhupāda's original First Canto *Śrīmad Bhagavatam* in the other, and the contrast is immediately striking to the eye. The first is clearly a product of plenty; the second, of want. Yet the second eventually achieved more than the first. What counts is the really important but hidden ingredient, *vyavasāyātmikā-buddhi*, that resolute determination Śrīla Prabhupāda inherited from his spiritual master and described

repeatedly as the “the secret of success.”

Endowed with that determination, in 1965 Śrīla Prabhupāda was able to restart the expansion of Kṛṣṇa consciousness just where the Gauḍīya Maṭha had left off. Three devotees had gone to England in 1933 and preached to some effect in England and Germany, but in 1936 Bhaktisiddhānta Sarasvatī Ṭhākura became greatly displeased with his leading preacher in Europe and recalled him. Then, in the wee hours of New Year’s day 1937, Bhaktisiddhānta Sarasvatī Ṭhākura left this world, the Gauḍīya Maṭha subsequently fragmented, and the world expansion of Kṛṣṇa consciousness was put on hold for three decades.

That long hiatus may seem to be one more unfortunate product of adventitious human shortcomings; from another perspective, it seems providential. After all, the year that saw the Gauḍīya Maṭha preachers venture to Europe also saw Adolf Hitler gain dictatorial power in Germany. (We encounter in *The Harmonist* news reports from the preachers in Europe, such as: “Adolf Hitler, the President and Chancellor of Germany, through the office of the External Politics of the German Government, has been pleased to invite Swami B. H. Bon as a State guest of honour for an interview with him on November 2 next” (Sept. 4, 1934), or “Sree Vyasa Puja will be celebrated in Berlin on February 27. His Excellency Herr Dr. Goebbels has kindly consented to preside over the function.” (Feb 14, 1935).

All hell—literally—was preparing to break loose on earth.

On occasion, Śrīla Prabhupāda sometimes publicly lamented his apparent tardiness in coming to the West. But Kṛṣṇa is in charge of timing, and He brought Śrīla Prabhupāda to New York at precisely the ripe moment. Finding there that the audience receptive to his message was not the expected cultured elite but rather an alienated cohort of misled, uncultured youth, Prabhupāda did not turn away, and from this unlikely start he forged in twelve eventful years an energetic worldwide organization.

It is evident that Śrīla Prabhupāda had studied his spiritual master and his activities with scrupulous care. Bhaktisiddhānta Sarasvatī Ṭhākura’s intense compassion for suffering humanity and his drive to do everything to assuage it—these Śrīla Prabhupāda made his own. He also understood that a large-scale, rational organization of



human and material resources offers the most effective and efficient way to save as many as possible. With characteristic perspicacity, he grasped the fundamental principles, and even boiled them down into potent *sūtras*, which his secretary Śyāmasundara Dāsa heard and mailed out in a 1971 newsletter: “Books are the basis, preaching the essence, utility the principle, purity the force.”

Śrīla Prabhupāda had examined the Gauḍīya Maṭha and saw what worked and, when the organization foundered, what didn't. In this way the Gauḍīya Maṭha served as the beta test version of ISKCON.

With full faith in his spiritual master, undeterred by lack of resources, undiscouraged in the face of all disappointments, Śrīla Prabhupāda showed fully by his actions what it means to be a disciple, and what discipleship is capable of achieving. His great achievement is his achievement in being a disciple. From that humility comes his greatness. This is his crowning achievement, and his lesson to us all.

*In service to the servants of Śrīla Prabhupāda,*

Ravīndra Svarūpa Dāsa

## Varanasi Devī Dāsī

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I offer my most respectful obeisance to my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. I bow again and again at his divine lotus feet for the unlimited and unfathomable mercy He has bestowed upon me by accepting me as one of his disciples.

Oh *Jagat Guru*, which of us can truly comprehend your greatness? You travelled to the land of the *mlecchas* and *yavanas* to spread Lord Caitanya's *saṅkīrtan* movement with only a trunk of *Śrīmad Bhāgavatams*, which you had so painstaking translated and published in Vṛndāvana Dhām and New Delhi.

Slowly, you created your army from the jungle-like creatures of the streets of Manhattan, San Francisco and beyond. You had no learned brāhmaṇas to assist you. There were none of your Godbrothers to aid you, yet you conquered the entire world, spreading the chanting of the holy names of Krishna with your army, just as Lord Rāmacandra conquered Rāvana with His army of monkeys and bears. May I eternally remain in your holy army despite my incompetence.

Oh holy father, you have taught me and my spiritual Godbrothers and Godsisters how to dress, how to eat, how to talk, how to cook, how to dance and sing, and worship Their Lordships Śrī Śrī Rādhā Govinda, Śrī Śrī Gaura Nitāi and Lord Jagannātha, Baladeva and Subhadra! You have named us and given us *prasādam* and Rāthayātra. You have tenderly and voraciously cared for and guided us so that we may go forth and represent you and the exalted Gauḍīya Vaishnava disciplic succession of which we have so mercifully become a part of. How can I thank you enough?

I want you to know that your endeavors have not gone in vain in accepting me as your disciple. Even though my faults and failures are many, as only you can know the depth of such failures, there is still that fire that burns, however small, to serve you as you desire. Please allow me in my continued attempts to follow your will. I have nothing but your causeless mercy and grace.

*Your eternal and eternally fallen servant,*

Varanasi Devī Dāsī

## Hari Dāsa

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This is a remembrance of a small pastime of Śrīla Prabhupāda that happened at Hare Kṛṣṇa Land, Juhu, Mumbai, around 1973 in the monsoon season.

In 1973, His Grace Jagatpurusha Prabhu organized a play *The killing of Pūtanā* and we, the disciples of Śrīla Prabhupāda who were in Juhu requested Śrīla Prabhupāda to watch the play. We came to know that Śrīla Prabhupāda was not feeling well at that time and he had to also prepare to travel from Mumbai.

We started the play and Śrīla Prabhupāda stopped briefly at the *pāṇḍal* to watch. I was playing the role of Pūtanā, and when Śrīla Prabhupāda saw me dressed in character, he starting laughing aloud and, and he stayed to watch that play a little longer than he had planned to. We continued with the drama, and I was very happy to see that I made Śrīla Prabhupāda and everybody else laugh when they saw me in the play in the role of Pūtanā.

Later on I was informed by the team that Śrīla Prabhupāda was having a terrible toothache, and did not talk much for the rest of the day.

Hari Dāsa  
Mumbai, India

## Yadubara Dāsa and Viśākhā Devī Dāsī

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Dear Śrīla Prabhupāda,

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

You have taught us to tolerate difficulties and allow that tolerance to strengthen us and evoke our gratitude for the quintessential solace of devotee company, devotional service and the chanting of the holy names of Kṛṣṇa. We deeply appreciate these gifts, especially the company of devotees who are serious and sincere in their dedication to you.

By your grace, our daily lives overflow with Kṛṣṇa conscious activity:

*japa, kīrtans*, lectures and readings from the scriptures, discussions, Vaiṣṇava festivals and ceremonies, *prasāda*, our devotional service. We're grateful that our two daughters have found shelter in Kṛṣṇa's service and we pray their activities give you pleasure.

We remember your morning walks and talks on long beaches and through quiet city parks in the company of your young, eager followers, and how you showed us that life can be regulated, healthy, instructive and exciting all at the same time.

We want to follow your example of a simple and fulfilled life and, through your instructions, give others a taste of that sweetness.

Śrīla Prabhupāda, we would like to make a film on your life that will attract non-devotees to you and your teachings. We offer this to you as our service. As you preached with your life, in our humble way, a way authorized by you, we want to preach with our lives and our service. We want our mission to be the same as your mission: living and teaching Kṛṣṇa consciousness.

You write, "When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead." (SB 4.28.51 purport) If we are serious to follow your mission, Śrīla Prabhupāda, then perhaps that resolution will also allow us to have you present with us once again. In the words of Bhaktivinoda Ṭhākura, *boshechi saṅgera āśe*: we have sat down here hoping to have your company.

There is nothing greater we can hope for.

*Your servants,*

Yadubara Dāsa and Viśākhā Devī Dāsī

**A Brand New Day**

There was a time in my life when all was lost and dark  
Where nothing had no meaning and  
the hounds of hell did bark

Then by the grace of the Lord I heard a heavenly chord  
*Hare Kṛṣṇa Hare Rāma*, the sounds through the air did soar

Now each day I can awake with hope and inspiration  
Another day to understand the Lord  
our God's wonderful creation

The day I came in contact with you, dear Prabhupāda,  
was my lucky day  
You freed me from this cruel illusion I thank you and I pray

Each day I've been given a second chance, please  
help me if you may  
To rise from sleep for you to meet, to a brand new day

Dear Gurudeva

You are trying to reconnect the whole world once again with our  
Lord Krishna, filling the world with good fortune, giving us all back  
our eternal loving constitutional relationship.

Please, accept our grateful thanks and obeisances

*Your unworthy disciples,*

Advaita Ācārya Dāsa and Arcya Devī Dāsī

The Next Phase of Our Movement

Hare Kṛṣṇa ‘Cafeteria Style Restaurants’

I am standing in the darkness of ignorance and you, Śrīla Prabhupāda are kindly prising open my eyes with the torchlight of transcendental knowledge. Therefore I offer my eternal obeisance unto you.

Śrīla Prabhupāda, in 1974 you sent out simple and clear instructions on how to set up and expand transcendental *prasādam* restaurants throughout the world. You said it is;

“The Next Phase of Our Movement”

Ever since then, I have been meditating on the ways and means of executing this transcendental desire of yours.

It is actually *Varṇāśrama*. Restaurants require milk, butter, ghee, fruits, vegetables and grains. They require Brāhmaṇas, Kṣatriyas, Vaiśyas and Sūdras. The restaurants will be *varṇāśrama* in action.

You wanted the restaurants to be cafeteria style. That the *prasāda* be laid out on counters and the customers come with a tray and help themselves to as much as they like. There will be a fixed price. If one person eats more than another, he will pay the same.

There will be 20 salty and 20 sweet preparations. Vegetables and *dhals* and *samosas* (made from cauliflower, peas and potatoes with white flour pastry cooked in ghee). *Kachoris* with chutneys, along with various types of *pakorās*, *puri* and hot buttered chapattis.

*Halava*, *gulabjamon*, *rasagulla*, *rasamalai*, *malpura*, cakes, fresh juices and *lassī*. All the varieties.

When the customers pay, they will be given one of your small books free of charge.

Your beautiful *bhajans* and *kīrtans* will sanctify the atmosphere, and people who may have never visited a temple will sit and appreciate the Kṛṣṇa conscious mood that prevails.

The restaurants will be managed and run by Vaiṣṇavas and they will impress the customers with their nice service attitude and good manners.

There will be a small shop selling all your books and *kīrtan* tapes and other Kṛṣṇa conscious paraphernalia.

There will also be an efficient delivery service.

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

Every day fresh bhoga will be offered to you and the beautiful presiding Gaura Nītāi deities. Then the rest of the day, whatever else has to be cooked will be considered already offered.

Śrīla Prabhupāda, you are the most practical and perfect spiritual master. You think of everything.

Now I intend to dedicate the rest of my life to creating a team of devotees that are determined to see these wishes of yours fulfilled.

It is NOT A PIPE DREAM.

You wanted this from the very beginning as can be seen from your letters to Sally Agarwal back in the earliest days in New York.

You have written and spoken about restaurants throughout your manifest. Clearly serving this desire of yours will be pleasing to you.

The first and primary goal now is to set up the perfect prototype restaurant that can then be gradually rolled out to every main city and town throughout this little but important island known as Great Britain.

“Start out the business small and train up men in one restaurant, then you can expand gradually.”

No more dreaming. How will this now be done. Nothing is impossible. You have said,

“Kṛṣṇa is not a poor man”

Also,

“Rādhārāṇī is in charge of the kitchen and She is the Goddess of Fortune.”

We are the Kitchen Religion, and *prasādam* is our ‘open secret weapon’.

I am now convinced more than ever that it is the time to make a sincere and determined effort to bring this desire of yours to fruition. Please give us the intelligence to please you by making this work for Your Divine Grace, as well as for the glory of Lord Śrī Caitanya Mahāprabhu’s *saṅkīrtan* movement.

In conclusion, I want to thank you so much for the blissful London harinām *saṅkīrtan* party, headed by your stalwarts Paraśurāma and Govinda Prabhus, and regularly attended by scores of wonderful Vaiṣṇavas.

Recently, along with the thousands of copies of your beautiful 16 page full colour booklet “On Chanting Hare Kṛṣṇa” we have begun to hand out hundreds of packets of *prasādam* each week.

People visit London from all over the world. Many of them are blessed by the vision of 60-100 of your followers chanting and dancing in ecstasy on the streets of London’s West End.

This weekly *saṅkīrtan* is becoming a phenomena here in the capital of England. Every week it seems that more and more people are almost compelled to join us in chanting and dancing.

It is a joy to behold.

I pray that we can expand this Saturday night *saṅkīrtan* to other nights of the week also.

We used to go every day.

Regularly people approach us in a sincere and genuine mood, and express how much they appreciate what we are doing. In this dark world saturated with greed, lust, anger, jealousy, hatred, confusion



and fear, your books, and sincere followers are shining a light.

More and more souls are beginning to accept that the chanting of Kṛṣṇa's holy name is something real and substantial.

We fall at your feet and beg you for the devotion, strength, inspiration, intelligence, courage and wisdom to make your desires come into being.

*Your aspiring servants,*

Bhajahari Dāsa Adhikārī, Ramya Devī Dāsī  
and all of the devotees at Gokula Vegetarian Café  
(near Bhaktivedānta Manor, UK)

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### Sarvamangala Devī Dāsī

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Dearest Śrīla Prabhupāda, *Jaḡat Guru*.

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

There is so much I want to say to you Śrīla Prabhupāda, but I think some of it must be privately. For now all I am able to voice is that this past year we've tried to follow your instructions to find ways to preach further afield, to meet new people, to give an opportunity to those who are unfamiliar with Lord Kṛṣṇa by dint of their birth in the West.

I so wish I could give you a glowing report – publicly or privately – to see you smile in delight. I don't know if I will ever be able to do that, Śrīla Prabhupāda. We have made some progress opening Govinda's in Nottingham. Many British people have come to our restaurant, loved the atmosphere, appreciated the *prasādam* and returned with other friends and family members. We've had media coverage, enthusiastic university students, *kīrtan* days attended by some of our customers as well as *nāma haṭṭa* devotees...so many encouraging beginnings but not yet sufficient "results" in terms of commercial viability. There has been scarcely any financial support. I found myself remembering how you went for Hare Kṛṣṇa Land at Juhu when there was no money for it apparently, yet Kṛṣṇa provided. I read that a devotee asked you why you were so determined to build that temple, despite all setbacks, and you replied "Because I

promised Kṛṣṇa.” Simple as that, and deep as the ocean.

Over this year, we have learned a little more to depend upon Kṛṣṇa for whichever result He sees fit. Even though we are so unqualified, we have been hoping against hope to follow in your footsteps, and fulfill our promise to somehow assist you in your mission to spread the *sankīrtan* movement to every town and village. Perhaps next year we can offer you some fruits.

## Reflecting

every day remembering  
the hardships you braved  
all to please your spiritual master  
and give mercy to us fallen souls

every day going to Sumati Morarji  
asking for a passage on her ship  
then waiting, waiting  
tolerantly, patiently, humbly

enduring heart attacks  
landing on strange shores  
with little money, few contacts  
never forgetting the order

who would back you?  
not one Godbrother  
not one *mṛdaṅga*  
not one penny

under a tree  
you began a revolution  
in consciousness  
which book of “How to succeed in business”  
could conceive of such a strategy?

under a tree  
you sang and played *karatālas*  
changing the course of history  
forever  
you rocked the planet

with the Hare Kṛṣṇa mantra  
and swept us up  
in the tidal wave of your mercy

what else is our life for  
but to serve your directive?  
what use is our life  
if we cannot assist?

just when I felt  
I have failed you miserably  
You appeared in a dream  
saying “Thank you for trying”  
pulling me up from lamentation

enthusing us to try again  
every day, every day  
come what may  
in whatever way  
we can

remembering how you allowed us  
a glimpse of the spiritual world  
by opening your heart to us visibly  
for within that magnanimous heart  
dwells the *Dhāma*  
manifest for all to sense  
through your speech, written word,  
eyes glistening with salve of love  
and every aspect of your presence

O Divine Master  
I beg you to forgive my offenses  
please keep me  
at your feet eternally  
and allow me to keep trying  
by your grace

*Your hopeful servant,*

Sarvamangala Devī Dāsī

Dear Śrīla Prabhupāda,

Please accept my obeisances at your lotus feet. After your departure from our sight, we had some struggles, and it was not easy to go on without you.

Many difficulties arose.

Some devotees thought that you were dead, and they also left, disconsolate.

Others thought it was time for them to be guru.

Others thought that being guru was beyond them but accepted it as a duty they felt obligated to undertake.

Others took a humble position and tried to serve the new leaders.

Some went to other gurus.

Some just went.

Some began to get carried away with so much profit, adoration, and distinction and made some serious blunders.

Some held the line out of loyalty.

Some began to treat their godbrothers with condescension as though they were disciples.

Some godbrothers resented this and objected.

Some thought those godbrothers were in *māya*.

There were many *vyāsāsanas*, and apparently there were many pure devotees.

Trouble was brewing.

Some fell down.

Some made offenses.

Some were very critical.

Some were supportive.

In the midst of all this, it seemed that you were being relegated by some to the position of a dim historical figure. It appeared that you were being pushed into the background.

There was a great struggle for reform and putting things right.

Some were brave and some were humble.

Some clung to their positions.

Others clung to self-righteousness.

Some were afraid. There was a fear that a great movement was crumbling.

There was some reform.

Time passed. Devotees came and went.

Some thought that you could continue to initiate through deputies, despite having departed this world. Most others didn't agree.

More time passed; more devotees came and went.

Some became strong and fixed in steady service to you.

Some fell utterly, apparently.

Some fell by the wayside and again recovered.

Some began wonderful preaching in parts of the world that had never experienced the Hare Kṛṣṇa Movement.

Still, the topic of *guru-tattva* was endlessly debated and adjusted by resolution and then re-adjusted, and then re-adjusted again.

After a while, one overwhelmingly important realization began to dawn in the minds of just about everyone: Without you at the helm of the institution, without your serious *guru-pūjā* by all the members, in all of your centers, without your being approached by all the members of ISKCON as the principal instructing guru of the entire institution, the founder-*ācārya*, our power was tiny, and we would be lost. There are many gurus, but one of them is clearly prominent in ISKCON.

The truth became clear: You are a living guru; you are preaching still; you are the prominent figure in ISKCON; you are the eternal guru of us all. This was the correct understanding: **Śrīla Prabhupāda, you are the eternal guru of us all.**

We are not separated actually. There are two—*vāñī* or *vapuḥ*. So *vapuḥ* is physical presence and *vāñī* is presence by the vibration, but they are all the same. So Kṛṣṇa when He was physically present before Arjuna is the same when He is present before us by His *vāñī* of *Bhagavad-gītā*. So far I am concerned, **I do not factually feel any separation from my Spiritual Master because I am trying to serve Him according to His desire. That should be the motto.** If you kindly try to fulfill my mission for which you have been sent there, that will be our constant association.<sup>1</sup>

Prabhupāda: So now, by the grace of Kṛṣṇa and Caitanya Mahāprabhu and in the presence of my Guru Mahārāja, you are so nice boys and girls. So in front of Caitanya Mahāprabhu you are chanting Hare Kṛṣṇa mantra, and you are taking part in it very seriously. So my Guru Mahārāja will be very, very much pleased upon you and bless you with all benefits. So he wanted this, and he is not... **It is not that he is dead and gone. That is not spiritual understanding. Even ordinary living being, he does not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. And what to speak of such exalted, authorized personality like Bhaktisiddhānta. He is seeing. I never feel that I am alone.**

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1 SPL to Hamsaduta, 70-06-22.

Of course, when I came to your country without any friend, without any means... Practically, just like a vagabond I came. But I had full faith that “My Guru Mahārāja is with me.” I never lost this faith, and that is fact. There are two words, *vāṇī* and *vapuḥ*. *Vāṇī* means words, and *vapuḥ* means this physical body. **So *vāṇī* is more important than the *vapuḥ*. *Vapuḥ* will be finished. This is material body. It will be finished. That is the nature. But if we keep to the *vāṇī*, to the words of spiritual master, then we remain very fixed up.** It doesn't matter. Just like *Bhagavad-gītā*. It was spoken five thousand years ago. But if you keep to the words of Kṛṣṇa, then it is always fresh and guiding. Not that because Arjuna personally listened to Kṛṣṇa about the instruction of *Bhagavad-gītā*, therefore he knew it. That is not the fact. **If you accept *Bhagavad-gītā* as it is, then you should know that Kṛṣṇa is present before you in His words in the *Bhagavad-gītā*. This is called spiritual realization. It is not mundane historical incidences.** If we keep...

*evaṁ paramparā-prāptam  
imaṁ rājarṣayo viduḥ  
sa kāleneha mahatā  
yogo naṣṭaḥ paran-tapa*

[Bg. 4.2]

**If you don't keep in touch with the original link, then it will be lost. And if you keep touch with the original link, then you are directly hearing Kṛṣṇa. Similarly, Kṛṣṇa and Kṛṣṇa's representative, spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding.<sup>2</sup>**

...*vāṇī* and *vapuḥ*, and *vapuḥ* means the physical body, and *vāṇī* means the vibration. So we are not concerned about the physical body. Not concerned means...we are concerned, of course, because the spiritual master, **those who are *ācāryas*, their body is not considered as material. Arcye *śilā-dhīr guruṣu nara-matir*. Just like the statue of Kṛṣṇa, to consider that “This is a stone...”**

<sup>2</sup> 750302BA.ATL, Appearance Day of Bhaktisiddhānta Sarasvatī Ṭhākura, Atlanta, Georgia, March 2, 1975)

Similarly, *arcye śilā-dhīr guruṣu na...* *Guruṣu* means those who are *ācāryas*, to accept their body as ordinary man's body, this is denied in the *śāstras*. So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living. You'll see in these pictures. This movement was started by Bhaktivinoda Ṭhākura, and then it was entrusted to Bhaktisiddhānta Sarasvatī Ṭhākura. Then we are trying to serve his word, and many of my Godbrothers, they are also.<sup>3</sup>

**I have received very nice reports from all our centers how they are very much appreciating my books and they are understanding association with the Spiritual Master is the same as association with His *vani* or teachings. This is a transcendental fact.**<sup>4</sup>

You have rightly said that the best way to associate with the spiritual master is to follow his instructions. There are two ways of associating, by *vāñī* and by *vapu*. *Vani* means words and *vapu* means physical presence. **Physical presence is sometimes appreciable and sometimes not. Therefore we should take advantage of the *vāñī*, not the physical presence, because the *vāñī* continues to exist eternally.** *Bhagavad-gītā* for example is the *vāñī* of Lord Kṛṣṇa. Although Kṛṣṇa was personally present 5,000 years ago and is no longer present physically from the materialistic viewpoint, still *Bhagavad-gītā* continues. **So you have correctly concluded.**<sup>5</sup>

Śrīla Bhaktivinoda Ṭhākura had explained it simply while meditating at the *samādhi* of the wonderful *nāmācārya*, Śrīla Haridāsa Ṭhākura, in 1871 at Jagannātha Purī. With great feeling, he has written:

He reasons ill who tells that Vaishnavas die  
When thou art living still in sound.  
The Vaishnavas die to live and living try  
To spread a holy life around!<sup>6</sup>

3 690113LE.LA, Lecture Excerpt, Los Angeles, California, July 13, 1969.

4 SPL to Satsvarupa, 70-11.25.

5 SPL to Suci, 75-11-04.

6 *On Haridas Samadhi (A Saragrahi Vaishnava)* by Śrīla Bhaktivinoda Ṭhākura, 1871.



Now and forever more, we have to realize your presence, the living guru, Śrīla Prabhupāda, and associate with you by sound and by executing your instructions and orders. That is our unity and that is our mission.

Śrīla Bhaktivinoda Ṭhākura has also insightfully and brilliantly written about Vyāsa and other great empowered beings, and his words certainly apply to you, Śrīla Prabhupāda:

**“These great souls were not mere luminaries like comets appearing in the firmament for a while and disappearing as soon as their mission was done. They are like so many suns shining all along to give light and heat to the succeeding generations.”<sup>7</sup>**

Śrīla Prabhupāda *ki jaya!*

*Your servant,*

Rūpa-vilāsa Dāsa

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### Bhavatāriṇī Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

All glories to Śrī Śrī Guru and Gaurāṅga! All glories to Śrī Śrī Rādhā Gopīnātha

I have not written you a letter since 1974 when I failed to reply to a letter from you.

I felt too unqualified to answer your letter. I tried, and my small apartment was littered with numerous wadded up attempts. Sudāmā Mahārāja told me that you called and asked why I had not replied. He told me that you said you would be arriving soon and I could wait and speak with you instead.

I wanted you to solve all my problems – material and spiritual once and for all and then I could glide through life. I realize it is not that simple. Even you had heart break and pain here in the material

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7 *The Bhagavat* by Śrīla Bhaktivinoda Ṭhākura, 1869.

world, although you are transcendental.

In my first letter, I asked you where the best place was for me to live. After receiving your reply, I wrote "I now realize that wherever I can serve you best is the best place to live". You replied by saying that I had come to a new level of Kṛṣṇa consciousness. Due to this I have never lost hope.

Now I am older and life is very long and short. Perfection of my life is to glorify you. You have brought Kṛṣṇa the all attractive, the Supreme Personality of Godhead, and our dearest friend to everyone. You have given me, an insignificant aspiring devotee so much love and affection.

Thank you is not a powerful enough word, but I can find no other words to use.

Please allow me to serve you eternally.

*Your daughter,*

Bhavatāriṇī Devī Dāsī

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### Hrisikesananda Dāsa

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Dear Gurudev,

Jai Śrīla Prabhupada! Hare Kṛṣṇa! Happy Birthday to you once again.

I don't even know if you will personally read this? Is there any need to ask how or where you are now? According to your own words you must be playing with Śrī Kṛṣṇa Balarāma in Goloka.

You are absorbed in *nitya līlā*. So this letter can only be addressed to your memory, and only read by Paramātmā through a few other *jīvas*.

In fact I have nothing to report. I have simply been struggling to make a living. But this is your appearance birthday. This is about my memory of you.

In my mind's eye I see your genuinely happy face and remember speaking with you in Bengali. I remember your joking and chastising,

teaching and chanting, and being well and being ill, and being pleased and being disturbed – you exhibited so many moods, and they were so wonderful.

Personally I don't prefer to think of you as an old man like when I joined you. That old man body is dissolving under your *samādhi* in Vṛndāvana. I was there helping to lift your *mūrti* on your centennial. It was ridged, way too heavy and lifeless. I didn't feel like it was you. In fact, I do not even know who you really are, because your eternal identity in *nitya līlā* Goloka is a complete mystery.

Anyhow, if it is really possible for you to notice a speck of sand on the beach from the vantage of another realm then please accept my birthday greetings! Hare Kṛṣṇa!

Jai Śrīla Prabhupada!

*Your eternal servant,*

Hrisikesananda Dāsa

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### Nandanandana Dāsa

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#### OUR EVER WELL WISHER

His Divine Grace A.C. Bhaktivedānta Swami  
Prabhupāda, Our ever well wisher

*nama om viṣṇu-pādāya kṛṣṇa-presthaya bhū-tale  
śrīmate 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, having taken shelter at His lotus feet.

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

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

## Ever well wisher

You shared Kṛṣṇa consciousness with us Śrīla Prabhupāda, more exactly you conferred Kṛṣṇa consciousness upon us. Every single living entity is in pursuance of happiness, and you said, take it! Take this wonderful Kṛṣṇa consciousness and be happy! Chant this Hare Kṛṣṇa *mahā-mantra* and your life will be sublime! This is *the secret* that everyone is searching after.

## Just a flash

A flash of a thunder, or of any nature is very fast, so is this life.

Life is so feeble, like a drop of water gliding down a lotus leaf; very much temporary. Yet people don't wake up from this sleepless dream.

“The illusion is that the conditioned soul does not try to understand his spiritual identity.” – *SB* 4.7.44, purport.

“The thing is that before death we must prepare ourselves. The present nonsense civilization, they don't prepare. They simply accept the flash life as all in all.” – *SB* Class 1.4.25. June 20, 1968.

“This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is but a flash in the eternal journey. Not knowing this fact, they take the small flash of life to be everything, and they waste time in improving economic conditions.” – *SB* 3.30.2, purport.

“The common man does not know the destiny of his life; he is simply busy in his flash of life, maintaining his family. At the last stage, no one is satisfied with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently. Because of his deep family affection, he forgets his main duty of controlling the senses and improving his spiritual consciousness.” – *SB* 3.30.18, purport.

“Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life-span is just a flash in such a reactionary show. When a child is born, it is to be understood that his particular type of body is the beginning

of another set of activities, and when an old man dies, it is to be understood that one set of reactionary activities is finished.”— *SB* 3.31.44, purport.

### Prabhupāda

“But one can be sanctified at once by the mercy of a pure devotee of the Lord...to take shelter of the lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees whose only business is serving are honored by the names Prabhupāda and Viṣṇupāda, which indicate such devotees to be representatives of the lotus feet of the Lord...”— *SB* 1.1.15, purport.

“Sometimes the spiritual master is addressed as Prabhupāda. Prabhu means ‘the Supreme Personality of Godhead,’ and *pada* means ‘post.’ According to Vaiṣṇava philosophy, the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord...” —*SB* 4.8.69. Purport.

“The spiritual master is addressed as ‘Prabhupāda’ because he is a completely self-realized soul. The word *pada* means ‘position,’ and Prabhupāda indicates that he is given the position of *prabhu*, or the Supreme Personality of Godhead, for he acts on behalf of the Supreme Personality of Godhead. Unless one is a *prabhu*, or controller of the senses, he cannot act as spiritual master, who is authorized by the supreme *prabhu*, or Lord Kṛṣṇa. In his verses praising the spiritual master, Śrīla Visvanatha Cakravarti Thakura writes:

*sāksād-dharitvena samasta-śāstrair  
uktas tathā bhāvayata eva sadbhiḥ*

“The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord.” — *SB* 4.23.18, purport.

Śrīla Prabhupāda, millions of lifetimes to get to this most blessed event, today on your appearance day, millions of prostrated *daṇḍavats*, falling flat on the floor, unto your lotus feet. There is no way we can repay your causeless mercy, I am very much grateful to you.

“It is needed just to teach them how to respect the representative of God. This is the sum and substance of Vyāsa-pūja.”— New Vrindāvan, September 2, 1972.

You are dearest to Kṛṣṇa:

“...you become Kṛṣṇa’s favorite. Kṛṣṇa says in the *Bhagavad-gītā*, *na ca tasmān manuṣyeṣu kaścīn me priya-kṛtammaḥ*: One who is doing this humble service of preaching work, Kṛṣṇa consciousness, nobody is dearer than him to Me.”— Śrī Vyāsa-pūjā Lecture. London, August 22, 1973

You came to deliver the holy name to everyone; therefore you are our ever well-wisher. Śrīla Prabhupāda you are my ever well-wisher, I am your Nandanandana Dāsa.

### Vishvadevī Devī Dāsī

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My dearest spiritual master, Your Divine Grace, Śrīla Prabhupāda,

Please accept my humble obeisances. I bow down at your most glorious lotus feet.

As the years pass by, my awareness becomes more acute at the immensity of what you have given us, and are saving us from. To have in this very life the opportunity of never taking birth in a material body again at the end of it, should we follow the genius and perfection of your process.

How the most fallen souls in this Age of Kali can directly render service to Rādhā and Krishna, chant the mahā mantra that Lord Caitanya has bestowed upon the fallen souls, and have the association of the Vaiṣṇavas. *You* have done that Śrīla Prabhupāda. You are the greatest of yogis, because you have changed our hearts.

You have made the name of Krishna be heard from one side of the planet to the other.

You have brought to the rest of the world, the accessibility of the sacred *dhāmas* such as Vṛndāvana and Jagannātha Pūrī by introducing the Rāthayātra festivals.

All this, without ever compromising the purity and integrity of your commitment to the mission of Lord Caitanya, and always giving credit to your beloved spiritual master His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, saying that the secret of your successful accomplishments was the fact that you never changed a word from his teachings, and instructions. This being the knowledge and science of the eternal position of the soul and its eternal relation with Krishna, it transcends political, historical and time barriers. Purity is the force, and you are the proof of it.

I want to thank you with the deepest gratitude for giving me the opportunity to do what I wanted with my life, after you have instilled in me the desire to cultivate my spiritual nature, by service to you, the Deities, and the devotees.

I can look back at my life and know that this is what I would have wanted to do with it...just better.

I love the service you have given me more every day, I love listening to you, hearing your classes, reading your books, and being part of your spiritual family.

I take this opportunity on this most auspicious of days to ask forgiveness for my offenses at your lotus feet, the Deities, the *dhāmas*, and the Vaiṣṇavas, so I may be allowed to remain so engaged for the eternal life of my soul.

With all my love,

*Your eternal spiritual daughter,*

Vishvadevī Devī Dāsī

## MadanMohanMohini Devī Dāsī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāminn 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. All glories to you again and again and forever.

Perhaps 22 years ago, beautiful Rādhā-Kṛṣṇa Deities came to me, whom I named Śrī Śrī Rādhā-Syamasundāra. How They came is a wonderful story. At that time I felt my living quarters were not up to the standard for worshiping Them so I kept Them safely until I was able to properly do so. A couple of years later, by Kṛṣṇa's grace, I was able to have a nice place to live and so began to worship Their most merciful Lordships. To this day I am able to offer Them beautiful outfits, jewelry, fragrant flowers, home grown vegetables and fruits. And why am I mentioning this? Because you, although not directly, trained me in deity worship.

In 1972, in Amsterdam, I witnessed the installation of Their Lordships Jagannāth, Baladeva, and Subhadra. Another devotee and I stayed up all night – the night just before the installation – and made an outfit for Them. We tiptoed through and around the sleeping *brahmacārīs* sprawled across the floor to get to the sewing machine in the corner. As we sewed, we watched a few city rats jump over the snoring bodies but kept on going lest we not finish before the next day's ceremony. I was really in anxiety, however, not because of the rats, but because I thought if you saw Śrīmatī Subhadrā's skirt, which was just a plain navy blue cloth with only enough trim to go  $\frac{3}{4}$ 's of the way around, you would be very upset. I didn't feel it was anywhere nice enough, and couldn't imagine what you would think or say when you saw it.

With great trepidation the next morning, I went into the temple room. We were all cramped inside for the temple room was very small, but we were so blissful to be with you, Śrīla Prabhupāda, and watch as you took part in the installation ceremony. Actually, in those days the temple rooms were always packed; there were so many of us,



but we didn't care. We were too blissful to notice.

During the ceremony several things happened that displeased you and because you became angry, I mentally cowered in the corner and went through the crack between the wall and the floor, feeling your wrath as that of Lord Nṛsiṁhadeva's. I was thinking I had something to do with your displeasure for having made the skirt out of the plain cloth that was given to me, but then realized that it was directed at a couple of other devotees. Relieved, I began to ponder over what had just happened. It was then that I realized that you were teaching me how to care for the Deities. The main thing I learned from you was that the Deities must always be taken care of and that everything must be first class for Them. And a year later, when you installed Śrī Śrī Rādhā-Paris Išvara, I watched as you gracefully dipped your finger into what appeared to be yogurt and then so gingerly and lovingly caressed Śrīmatī Rādhārāṇī's cheek. You were concerned as there was a blemish on Her face. Seeing this went to the core of my heart and again impressed upon me the importance of always taking care of the Deities in loving devotion with utmost care and attention. There is no doubt that I do not have that loving devotion, but you showed me that this is the standard of worship.

So I thank you, Śrīla Prabhupāda, for showing me how to engage in deity worship. You teach by your example, your perfect example, without changing or watering anything down. You are the true Acharya.

*Your ever faithful servant,*

MadanMohanMohini Devī Dāsī

### Deva Dharma Dāsa

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Dear Śrīla Prabhupāda,

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

I usually find myself struggling for words to describe all the wonderful qualities of your Divine Grace. However, in order to assist me, I'd like to use some descriptions or quotes by other great men of this world. In this way I may be able to describe some of your glories.

1. “A leader is a dealer in hope”, “There is no medicine like hope, no incentive so great, and no tonic so powerful as expectation of something tomorrow.”

This, in my opinion Śrīla Prabhupāda, is your greatest gift to all of us. Despite our short-comings and lack of qualification you have given us tremendous hope for a bright future with every chance of going back to Godhead. Even if we fail in this life we are awarded a better chance in our next life. Our spiritual bank account is never depleted but forever increasing and so there is **always hope**.

2. “Honesty is the first chapter in the book of wisdom.”

No-one ever discovered that you were keeping any secrets from us, or that you had some secret life in the material world, or that you had some secret bank account. To be in your rooms either as a guest or as a servant it was clear that nothing was being kept secret and indeed you had so few possessions. Your life surely was an open book.

3. “The great paradox of life: The more you give of yourself the more you receive.”

Śrīla Prabhupāda, you gave yourself freely to the world and to all those who came to your society. You gave Kṛṣṇa consciousness freely. You set a new standard for us who came from the ‘I, me and mine’ Western culture. In India you usually had a more relaxed atmosphere and quite often your main sitting room would be open for any guests to enter and discuss with you or ask questions. Despite your very busy schedule of translation work, writing letters, giving lectures and organizing your worldwide movement, you still had time to entertain ordinary people as guests. In Mumbai one elderly gentleman was coming almost every day just to sit there and listen to any conversations. However the devotees thought this fellow was just being a nuisance and they asked him not to come any more. After a few days you asked where is this man and the devotees told you they asked him to stay away. Upset by this you said “Do not stop this man from coming again”. This man continued to hear from you and eventually moved into the temple compound to live as a devotee. A few years later he passed away in the temple room while attending *maṅgala arati*. Surely he had now returned home, Back to Godhead.

4. “Example is not the main thing in influencing others. It is the only thing.”

You set the perfect example Śrīla Prabhupāda, of humility, sincerity, dedication, simple living, tolerance, perseverance, of mercy, compassion, detachment, and above all pure devotion to Kṛṣṇa. You are the perfect example of all that is good and all that is worth striving for. Despite having so many first-class facilities in your temples such as Mumbai, Māyāpur and Vṛndāvana, you still came to stay in Bhubaneswar, Orissa, to live in a small hut with a straw roof for 17 days in February 1977. Just prior to this you had been attending the Kumba Mela in Prayag for nine days amidst austere freezing conditions. We made arrangements for you to stay at the government guest house in Bhubaneswar but you insisted on staying at this remote ashram location. Despite your old age and poor health you were still teaching us by your example, at the Kumba Mela and now in Bhubaneswar, that austerity is indeed the wealth of the *brāhmaṇas*. The facilities were primitive but somehow we had electricity and running water. You were very relaxed there and never complained about anything. You conducted all of your affairs from your small room about 3.5 metres by 4 metres, entertaining guests and giving directions to the many sannyāsīs and GBC men who were also present. You showed us that you did not need fancy arrangements or opulent surroundings to preach and maintain your worldwide Movement. Utility was the principle. We could see how simple living, high thinking, was not just some fairy tale philosophy, but an actual reality. Despite the meagre facilities, and almost no money, you insisted that first class *prasādam* be cooked every day to feed hundreds of villagers for miles around. Entertaining guests was an important part of your daily routine and every guest had to be served first-class *prasādam*. Feeding a guest was not simply a means to soften their heart just to preach more easily. On several occasions I noticed there was very little philosophy but the main focus was just to give them Kṛṣṇa *prasād*. This in itself was preaching, to give someone Kṛṣṇa’s mercy.

5. “Some men see things as they are and say “WHY?” I dream of things that never were and say “WHY NOT?”

Not only were you a great dreamer Śrīla Prabhupāda but also a great visionary. You envisioned a huge temple in Mumbai, Vṛndāvana, Māyāpur, Bhubaneswar. In Bhubaneswar you wanted a huge Jagannātha temple to be built which would rival the famous Lord

Jagannātha temple in Purī. However, the GBC persuaded you not to pursue that dream because it was too isolated, and just to build a smaller temple there. Now that temple is one of the most visited and most popular in Bhubaneswar. Your vision for Māyāpur and the Temple of Vedic Planetarium is now becoming a reality. It will be the greatest monument in India to represent the philosophy of *Śrīmad-Bhāgavatam* and attract millions of people from all over the world.

You envisioned a movement which would spread throughout the whole world and that has already happened.

Your books have been translated into so many languages and so many people are becoming Kṛṣṇa conscious devotees and joining the *saṅkīrtan* movement of Lord Caitanya.

6. “Excellence can be attained if you:

- A) Care more than others think wise.
- B) Risk more than others think is safe.
- C) Dream more than others think is practical.
- D) Expect more than others think is possible.”

A. Being in your presence Śrīla Prabhupāda, we all felt that “here is someone who really cares about me”. We felt “Here is my very best friend”. This was a feeling, yes, but it was very real. Just like when we sit in the sunshine we can feel warmth and joy. So in the same way, in your presence we felt a great sense of warmth and joy.

B. It was a big risk Śrīla Prabhupāda, to give *brāhmin* initiation and *sannyāsa* to us Westerners. Most of your Godbrothers were highly critical of this procedure. But it proved to be a successful strategy and we can judge by the result. Since then, many of your Godbrothers have wanted a piece of the action as well as some of the glory.

C. You were more than just a person with big dreams Śrīla Prabhupāda. You also believed in your dreams and thus you became the greatest visionary of modern times. History will prove one day that you were the greatest visionary of all times.

D. What others thought was impossible, you Śrīla Prabhupāda, have made possible. You expected all of your disciples to follow strict high standards and now even the new young devotees who

join your mission follow your same strict discipline all around the world: Four regulative principles, rising early in the morning and chanting at least 16 rounds of *japa* meditation each day.

7. “Leadership is action, not position.”

From the beginning you instructed us to be always active in the service of Kṛṣṇa. You yourself were tirelessly engaged 24/7 in the service of Kṛṣṇa, sleeping only three or four hours each day. And so our days as young devotees were always busy from 4am till 10pm, with morning prayers, temple worship, *saṅkīrtan* and book distribution. You would often say “The idle mind is the devil’s workshop”. You wrote in one letter “No devotee should eat or sleep alone, otherwise the devil’s workshop will develop.” Because part of keeping busy is also keeping the association of devotees.

8. “Good leadership consists in showing average people how to do the work of superior people.”

Most of us Śrīla Prabhupāda, were just ordinary people, but by your grace we have seen so many devotees performing super-human activities. Devotees who were seemingly not so articulate or well-spoken were now becoming Sanskrit scholars and teachers. Some who were very shy could now address huge audiences and sell hundreds of books. People who were coming from the worst backgrounds were now becoming intelligent first-class *brāhmaṇas*. It is still very inspiring to hear the many stories of how your devotees have been able to distribute your books in the most unlikely places to all sorts of people. **Your mercy is all that we are made of.**

9. “The function of leadership is to produce more leaders, not more followers.”

This was indeed your focus Śrīla Prabhupāda, most of the time. You were not after millions of followers. You wanted first class men who would in turn create more first class men, and in this way your Movement will continue forever. In order to have a proper *varṇāśrama* society, there must be the first-class men, the *brāhmaṇas*. These are the heads of society.

And fortunately, you now have so many first-class devotees pushing on your mission all over the world.

10. “The greatest ability is dependability.”

You were indeed the most dependable person we have ever seen or experienced. Wherever you travelled around the world you would always follow the same schedule, day in day out. Regulation was the foremost principle in your life and this you taught was the key to controlling the senses. Besides that, your philosophy, teachings and instructions were never subject to change. You were resolute in purpose and your aim was one. You were totally fixed in your convictions and teachings, that Kṛṣṇa is God and our duty (or *dharma*) is to serve Him.

11. “If you are planning for one year, grow rice. If you are planning for twenty years, grow trees. If you are planning for centuries, grow men.”

You were never thinking short-term Śrīla Prabhupāda. You were not working so hard just to build a society of temples and buildings. That was part of your mission to facilitate your ultimate purpose. Your main purpose was to cultivate men – men of character, men of principle. Through your books you are building the character of mankind. In this way your legacy will continue for at least ten thousand years.

The Light of the Bhāgavat

You are the light of the *Bhāgavat*  
Bringing *Śrīmad Bhāgavatam* to life  
Your actions, your words achieve that  
You prove spirit is real, life comes from life

You are like the effulgent lighthouse  
Which guides our ships through the dark sea  
To navigate the stormy waters you help us  
So we can easily reach our destiny.

Your books are like the rays of sunshine  
Which dissipate the deepest darkness  
Your teachings are the most sublime  
Awakening us from our material madness.

Your mercy is sustaining us all  
Anyone who will hear your call  
Whether he is big or however small

Your mercy does not discriminate at all.

You are like the electric powerhouse  
Which provides everyone with electricity  
A bonafide connection is the only price  
So that spiritual energy will flow freely.

**All glories to your Divine Grace Śrīla Prabhupāda.  
Thank you for everything**

*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.

One of the many gifts you have given me while I have practised Kṛṣṇa consciousness over the years is Kṛṣṇa's protection. From the very beginning you instructed that by regular spiritual practice, such as chanting the Hare Kṛṣṇa mantra as well as regular devotional service, one can be protected from the effects of bad association and uncomfortable circumstances. That Kṛṣṇa consciousness is to feel the greatest protection in a world of adverse circumstances.

You yourself demonstrated this by leaving Vṛndāvana to be confronted with the grossest behaviour of the non-devotees in Europe and America. You were not frightened or disgusted by what you saw and your heart didn't harden. Rather, what you saw only increased your desire to preach. You preached to whoever would listen and at the same time tolerated insults, robbery, the madness of intoxicated hippies, the ignorance of the people, and the constant proximity of meat-eaters and sex-mongers without becoming in the slightest way disturbed. You could have stayed in Vṛndāvana and could have easily attained entrance to the spiritual world. Instead, you described yourself as an "insignificant beggar trying to fulfil the order of your spiritual master".

You were a Vaiṣṇava of the highest order with the power to create

*bhakti* where none existed before. You were an ācārya who both carried the age old message of the *paramparā* and intelligently applied it to the present day world. In this, you were unique, even among Vaiṣṇavas. You defended Kṛṣṇa's position, you were Kṛṣṇa's ambassador who had achieved the highest mystic perfection by turning *avaiṣṇava* into *vaiṣṇava* in the most extreme adverse conditions.

This brings to mind a story I came across recently:

Once a man went to a great saint and started crying about his problems. "Swāmījī, please save me from bad company. I live in a bad area of town and the bad qualities of people there are rubbing off on me, it is making me do bad things too!" The Saint just nodded in understanding and took the man for a walk in a nearby garden.

After some distance they saw a gardener mixing fertilizer for the trees, the fertilizer's smell was quite bad so the man tied a handkerchief to his nose. The Saint just smiled but did not say anything.

Further in their walk they came across many plants bearing beautiful, fragrant flowers. The man, who had by now removed the cloth covering his nose, was quite enjoying this walk by the fragrant flowers but noticed that the Saint was only smiling in silence.

The man thought, "Has this man gone mad? I came to him with such a big problem and all he does is take me for a walk, smiling silently throughout. I hope he is not making fun of me..."

Finally he could not bear the Saint's silence anymore and asked, "Swāmījī, why are you smiling? Did I do something wrong?"

The Saint replied, "I was smiling thinking about how humans react to bad things and how differently nature reacts. These plants are nourished by fertilizers that are nothing like the delicious food we humans eat, but the plants transform the smelly fertilizer into fragrant flowers. The flowers do not leave their quality of fragrance whether we crush them, pluck them or tear off their petals; but we humans, who are supposedly scientifically advanced compared to any other species, are quick to leave our good qualities and pick up bad ones in bad company or adverse situations!"

Hearing the Saint's words, the man realized his fault and went back



wiser, determined to engage himself in spiritual practice to prevent the effects of the environment he was living in.

In a similar way, Tamal Kṛṣṇa Swami also once asked you, “Is it possible that by going out preaching and intermingling with the non-devotees there is a danger that a devotee will forget Kṛṣṇa at the time of death?” You replied by saying, “you take that chance for Kṛṣṇa and if there is some deficiency, because of your sincere efforts to preach, Lord Caitanya will personally enter into the recesses of your mind and heart and drag you back to Godhead.” You added, “no matter how impossible a task may be, if it’s done for Kṛṣṇa and not with any personal motivation it could be achieved.”

A diamond in the Ruth is a diamond sure enough. But someone must find it and someone must grind it. When it is found and when it is ground it shines like the full moon and ready to be of some service to someone. In the same way, I was a living example of a Ruth diamond within the dirty darkness of Kali-yuga. But you Śrīla Prabhupāda found me and your ISKCON is grounding me, getting me ready again to regain my lost glory in eternal service to Rādhā and Kṛṣṇa.

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

In the purport to this verse you have pointed out that those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. There are different kinds of welfare activities in this material world, “but the supreme welfare activity is the spreading of Kṛṣṇa consciousness.”

More and more I am feeling Kṛṣṇa’s protection and strength as I too follow and assist you in this great worship. In whatever environment you put me in I am not concerned. My happiness is your happiness. I only ask for continued protection from the evils of this world and that I remain single minded in purpose at the dust of your lotus feet.

*Your insignificant servant,*

Dhīraśānta Dāsa

## 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.

*śrī-kṛṣṇa-caitanya, prabhu-nityānanda, śrī-ādvaita  
gadādhara, śrīvāsādi-gaura-bhakta-vṛnda*

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare*

Thank you Śrīla Prabhupāda for coming outside of India and giving Kṛṣṇa and Lord Caitanya to the whole world.

In 2007, it was announced that construction was going to begin in Śrī Māyāpur Dhāma of the Temple of Vedic Planetarium (TOVP). This project was predicted by Bhaktivinode Ṭhākura and begun by you Śrīla Prabhupāda who laid the foundation stone in 1977 just before you left this world. Since then, many dedicated devotees have been involved on many different levels to see that this dream becomes a reality.

When this wonderful construction is finished in 2016, it will send ripples through the modern scientific community because it will present the material creation and spiritual world according to Vedic scripture that differs greatly from modern atheistic cosmology and scientific understanding.

You have told us Śrīla Prabhupāda, that there is one sun per material universe and that the sun orbits *bhū-maṇḍala*. It is the daily rotation of the sun from east to west around the earth, which produces the phenomena of day and night. The stars and planets also participate in this motion, and they all appear to revolve once per day around a fixed axis passing through the polestar.

Śrīla Prabhupāda, you have explained this as follows –

*“The universe is like a tree with the roots being upwards. The polestar which is situated within the asking question star constellation is the root. The universe is pivoting around the pole star. That is one movement. The second movement is that the sun is revolving around the universe, as if it were going around the tree.”*

(letter from Śrīla Prabhupāda to Svarūpa Dāmodara Dāsa, November 21, 1975).

As far as modern technology is concerned, you have said, we don't care what the rascal scientist believes. This is summed up nicely in the *Transcendental Diary* by Hari-sauri Prabhu.

Several days ago Prabhupāda was preaching to me about the defects of modern science. He spoke about the bluff of modern space travel, referring me to *Easy Journey*. “I have written there that the attempts to go to the moon are simply childish. You have read?” he asked. I could not recall it specifically and I excused myself by saying I had not read the book since I had first seen it in 1972.

Prabhupāda looked thoughtfully at me for a second and then asked me to get him a copy. I did so, and he has read the whole book through himself in the last few days. He discovered that his statement was actually edited out.

So when Prabhupāda questioned him now, Hayagrīva admitted having omitted it. He tried to defend himself, “Well, that was written before they went there, and afterwards I left it out.”

Prabhupāda was very, very upset. He spent most of his morning walk criticizing Hayagrīva for thinking the spiritual master an ordinary man subject to mistakes, and for accepting the words of the scientists above the word of the guru. “This means I cannot trust you,” he told him.

Later, back at the temple during breakfast I went into Hayagrīva's room. “What's he so angry at?” he asked me sullenly, referring to Śrīla Prabhupāda. He was petulant, like a child, his ego stung by the chastisement of his father. I didn't like it, and I told him so.

We began to argue, me angrily berating him for his overly

familiar attitude, and he sulkily defending his actions, declaring that no one would believe the statement that you can't go to the moon. I condemned him for not relying on his spiritual master and for watering down the philosophy to suit the mentality of the non-devotee masses.

"The masses won't accept a book that declares it impossible to journey to the moon," he pouted testily. "They simply won't accept Prabhupāda's statements. They're only going to believe the scientists."

"We don't care what people believe," I snapped back. "People believe one thing now and in twenty years' time they'll believe exactly the opposite. We don't care what they accept. We accept what Prabhupāda says, and our only business is to present Prabhupāda's exact words without altering them or imposing our own concocted ideas about what is or is not acceptable. It is not our business to pander to the whims of the masses."

I left him to eat his breakfast and returned to my room next to Śrīla Prabhupāda's. A few minutes later Hayagrīva went past in the corridor, entered Prabhupāda's room, and with tears welling in his eyes apologized to His Divine Grace.

Prabhupāda was pleased and accepted his penitent regrets. Still, the book needs to be changed. Prabhupāda gave instructions to inform the BBT that *Easy Journey* has to be re-edited to include the missing passage."

Once again, thank you Śrīla Prabhupāda for giving us this wonderful knowledge.

No one can take off any of the good service we have done for you Śrīla Prabhupāda over the years, regardless of our faults, struggles and shortcomings.

"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." (*Bhagavad-gītā*, 2.40)

*From your fallen servant,*

Gauragopāla Dāsa

‘O Master Be Merciful Unto Us...’

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Krishna, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Saraswatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva 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.

Srila Prabhupada,...upon reading the exalted, heartfelt, and stunning offerings written by the great souls, your disciples, my godbrothers and godsisters, in your words, “*Sudurlabha mahatmas*”, I am stupefied and do not know what to write.

Śrīla Prabhupāda, you gave us everything from A to Z in the spiritual encyclopedia on how to become perfect, and go back home, Back to Godhead.

You taught us Who God – Kṛṣṇa, The Supreme Personality of Godhead – is. You taught us how to learn to love Him, and you taught us how to be purified and noticed by Him in our prayers and in our service. Our debt to you can never be repaid.

Although your Hare Kṛṣṇa movement, ISKCON, has wondrously burst forth, spreading far and wide, around the world, and developed very nicely in many marvelous ways, there do remain a few areas where *Māya* Devī, who is ever-vigilant, has somehow made inroads of sabotage to our Movement. *Māya* never sleeps, and Kali is clever, cruel and tenacious.

Śrīla Prabhupāda, you repeatedly instructed, ordered, and requested that we prepare Kṛṣṇa conscious farming communities near every big city temple. You ordered a *gurukula* and a *varṇāśrama dharma* college connected to every temple and its sister- temple, on our own farm land. You ordered us to be prepared to give shelter, engagement, and employment to one and all. You ordered us to

be completely self-sufficient, depending only on Kṛṣṇa, the land, and the cows. You strenuously voiced your desire for that and we desperately need that.

I have flagrantly neglected that instruction and order, no doubt due to the influence of *Māya* and Kali.

To my shame, I am so dull, sinful and unfortunate that I do not have the funds required, nor the power to implement your plans. I have tried and tried and tried, but always failed.

Śrīla Prabhupāda, you also said, “Let there be a temple!”

“One exceedingly wonderful temple will appear from which Lord Kṛṣṇa’s eternal service will spread everywhere.” – (Śrī Navadvīpa Dhāma Mahātmya, Bhaktivinode Ṭhākura, 1896, quoting Lord Nityānanda to Śrī Jīva Gosvāmī ).

You said, “So, this temple should be subscribed by money raised all over the world and it must be very unique.

“Now you all together make this Vedic Planetarium very nice, so that people will come and see. From the description in the *Śrīmad Bhāgavatam* you prepare this Vedic Planetarium. My idea is to attract people of the whole world to Māyāpur.” – (Śrīla Prabhupāda 1976.)

“One who contributes to this project, also helps their own local projects to develop.” – (Śrīla Prabhupāda).

“One who builds or helps to build the temple of Lord Viṣṇu becomes liberated along with eight generations of his forefathers.” – (Agni Purāṇa)

This building with the Vedic Planetarium Chandelier, will be the equivalent of Your Divine Grace’s kicking all the atheistic so-called scientists on the face.

Your loving disciple HH Jayapataka Mahārāj has not only developed Śrī Dhāma Māyāpur on a grand scale, but has also taken this TOVP order of yours to heart. Also, HG Ambarish Dāsa has especially made this temple his very life and soul. He has already personally spent over 23 million U.S. dollars in developing it. Now, his funds are becoming depleted and he is requesting help from one and all

in order to continue this essential construction.

Again I curse my wretchedness and uselessness in this matter. My business plans have all failed, and now my body is becoming aged, sickly and tired.

According to the predictions, although your mission and movement has achieved miraculous dimensions, it will really be only after the temple is finished, 'standing', that Lord Chaitanya Mahāprabhu's movement and His tsunami flood of Kṛṣṇa *bhakti* will gush forth and spread in all directions, drowning all in its path. In other words, the world hasn't seen anything yet!

At that time, I believe that the wealthy, the business class, and our temple congregations throughout the world will also be inspired to contribute toward land for our global Krishna conscious sustainable farming communities, complete with *gurukulas*, *Varṇāśrama* colleges, cow protection, devotee care, and devotee shelter and protection.

At that time, we will attain full self sufficiency, and finally fulfill your instructions and orders pertaining to *Varṇāśrama dharma*.

The devotees world wide, will cry and sigh in happiness and relief; and, Your Divine Grace will be exceedingly pleased!

So, let us come together and unite as one. Let us rack our brains to find ways to raise funds to finish the TOVP. Let us beg, borrow, cajole, and preach to any and all those with Lakshmi, in order to complete this grand construction and this divine, glorious, unfolding prediction.

Śrīla Prabhupāda, please bless us in this endeavor, and 'give us the shade of your lotus feet.'

*Begging to become a useful eternal servant,*

Sevānanda Dāsa

**Śrīla Prabhupāda if you had not come**

If you had not come I was just like a boat without a rudder, adrift on the ocean of birth and death. Just being enticed from one species of life to another by the whims of the senses, with no chance to ever get to the shore, over and over again. There was no hope or even what to hope for, just lost, suffering, and bewildered. But you came and fixed the rudder making it a suitable boat to cross over this great insurmountable material existence giving direction from the eternal realm using your heart to receive the signal that only is heard and transmitted by those with absolute standing in Goloka Vṛndāvana. You reminded me of my real eternal family who are waiting to receive me, not as strangers but welcoming me home. Now I know this body is a gift, as you had said “make the best use of a bad bargain”, and this human form is quite suitable to use to make spiritual advancement. You even used these words in 1936, pointing out in absolute importance of being guided by that eternal guru appearing but in different dress.

How blessed you have made my life, no way to even calculate it. Just by hearing from you I am starting to feel a bit home sick. There is nothing of any real value here but preaching and other services to you. So my hope is one day to be qualified for Kṛṣṇa to take me back. In fact I was just thinking of a nice gift to bring Him and it will be a surprise. I am wrapping it in ānukūlyena and inside carving something very unique, using the philosophical training in *sambandha-jñāna* to shape this alive and just fitting amusement for your best friend. I think it will make you happy, when you present it to Kṛṣṇa.

With great hope,

*Your aspiring disciple,*

Madan Mohan Dāsa



Hare Kṛṣṇa!

Dearest Śrīla Prabhupāda,

Kindly accept my grateful obeisances. All glories to your eternal loving service to your beloved guru. On this occasion of your 118<sup>th</sup> appearance day, I want to enumerate some of the unlimited gifts you have given to me and to everyone in the world:

- You gave us the holy name, the most purifying and elevating activity of this age
- You brought all auspiciousness, Tulasī devī, Vaiṣṇava seva, service to the Deity
- You taught us what real cleanliness is
- You awakened us from amnesia and enlightened us to our glorious heritage as eternal, blissful servants of the One All-Attractive Lord
- You opened the door to the spiritual world – you are the key!
- You are freeing us from impersonalism and voidism
- You gave us hope that by simply following your instructions to chant, and endeavor to be truthful, clean, compassionate and self-disciplined, we will achieve the goal of perfect love, joy and (re-)union with Kṛṣṇa
- You showed us how to serve the Lord without expectation
- You told us that happiness flows when we sincerely and (eventually) purely, serve the servant of the servant of the Lord
- You left a legacy of love, eternal love
- You assured us of Kṛṣṇa’s love and protection
- You instructed us what is real and what is temporary, what is truth and what is illusion, what is right and what is wrong
- You gave the perfect example of how to make quick progress on the spiritual path
- You inspired us to cooperate for the greater good and for our own good
- You performed many miracles by taking persons who were basically unconscious and sometimes degraded, not acting in our real self-interest and making us into first class ladies and gentlemen
- You gave us the purest, most sublime knowledge through *Bhagavad-gītā*, *Śrīmad Bhāgavatam* and *Caitanya-caritāmṛta* and many other books that you wrote, prolifically,

tirelessly, amazingly

- You gave us a mission and then empowered us to carry it out
- You exhibited universal compassion to everyone, without partiality
- You gave us connection to the pastimes and mercy of so many wonderful divine personalities, including: Varāha, Nṛsiṃhadeva, Rāma, Dhanvantari, and Their pure servants such as: Prah̥lāda, Hanumān, Nārada, the six Goswāmīs
- You gave us hope (against hope *āśā-bandha*)
- You gave us an international society of devotees and thus we have spiritual family everywhere to practice the six loving exchanges
- You gave tons and tons of your life blood to make us Kṛṣṇa conscious
- You blessed us to be happy and return back home back to Godhead

Śrīla Prabhupāda, you are my eternal father and ever well-wisher and I am praying daily for the mercy of Nityānanda Prabhu to always take shelter of your lotus feet and to spread your mission of Love of God (Rādhā-Kṛṣṇa) wherever I am and wherever I go.

*Your eternal servant, your clinging daughter,*

Kṛṣṇānandinī Devī Dāsī

## Karlapati Devī Dāsī

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Dear Śrīla Prabhupāda,

*he guro jñāna-da dīna-bandhu  
svānanda-dātā karuṇaika-sindho  
vṛndāvanāsīna hitāvatāra  
prasīda rādhā-praṇaya-pracāra*

“O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of the fallen souls like myself and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me.”

*aṁśo bhagavato 'smy ahaṁ  
sadā dāso 'smi sarvathā  
tat-kṛpāpekṣako nityaṁ  
tat-preṣṭha-sāt karomi svam*

“I am a tiny part and parcel of the Supreme Lord and I am always and in every way His eternal servant. As I am always hoping for His mercy and kindness, I offer myself to His most dear servitor, my spiritual master.”

*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhavātīm  
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśām  
prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato 'smi*

“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 Sacīmātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Goswāmī, and his older brother Sanātana Goswāmī, the supreme abode of Mathurā, the blissful above of Vṛndāvana, the divine Rādhā Kuṇḍa and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.”

*tvaṁ gopikā vṛṣaraves tanayāntike 'si  
sevādhikāriṇī guro nija-pāda-padme  
dāsyam pradāya kuru mām vraja-kānane śrī  
rādhāṅghri-sevana-rase sukhinīm sukhābdhau*

“O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus-like feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the feet of Śrī Rādhā in the groves of Vraja *Dhāma*.”

There is one more prayer, the *Bhūta-śuddhi*, that I think summarizes what you have come to give:

“I am by nature the eternal servant of Kṛṣṇa, but by misfortune, due to being inimical towards Him from time immemorial, I have been identifying with this body and have been wandering in the cycle of birth and death again and again in this material existence, being burnt by the three-fold miseries. Now, as a result of some unimaginable good fortune, by the mercy of my spiritual master, I know that I am the eternal servant of Kṛṣṇa, that I am an infinitesimal spiritual being, completely apart from the gross and subtle body. Now, by the order of my spiritual master, following in his footsteps, I have obtained the good fortune of being able to serve his lotus feet as well as the lotus feet of Lord Caitanya Mahāprabhu and Rādhā Śyāmasundara.”

“I’m not a *brāhmaṇa*; I’m not a *kṣatriya*; nor am I a *vaiśya* or a *śūdra*. Neither am I a *brahmacārī*, nor a *grhastha*, nor a *vānaprastha*, nor a *sannyāsī*, but I am simply the servant of the servant of the servant of the lotus feet of the eternally self-manifesting ocean of nectar of the highest bliss, the master of the gopīs, Śrī Kṛṣṇa.”

“The devotee should meditate, with great enthusiasm for serving at the lotus feet of his spiritual master, on his own body, completely pure and cleansed from all contaminations, with the temple of Śrī Hari on his forehead (*tilaka*), on his neck beautiful tulasī beads, on his chest the syllables of the holy name and sandalwood pulp which has been offered to the Lord on his forehead and wearing on his body light and shining new garments.”

Śrīla Prabhupāda, these are some of the prayers that I offer to you each morning and that I pray will enter deep within my heart and become an internalized and realized part of my consciousness in this life and for whatever coming births I may have ahead of me as I journey home. I share them now because they inspire me every day and I feel their power. I hope they will inspire others to beg for

your mercy and to feel your presence more intensely. They help me to identify with who I really am, and not with my contaminations.

Please teach me how to distinguish reality from illusion and learn how to perform the transcendental alchemy of transforming matter into spirit by seeing and using everything in relationship to the Supreme Lord Śrī Kṛṣṇa. I pray for the realization that my only happiness comes from pleasing you and that no other desire will enter my mind and heart.

You are giving us your mood of *audārya* (compassion) and *mādhurya* (sweet loving relationship with the Supreme). You come to this world for us, your disciples, birth after birth. There is no way, except to try to assist you in your service, to ever repay you.

Please rectify my faults and keep me as your own. Make me qualified to engage in pure devotional service. The holy mahā mantra is the gift you have given and I pray that you will inspire me to chant it always and to share it with others to inspire them to begin or continue their journey, home, back to Godhead. You have said that you have made us fortunate, so we should go make others fortunate.

I pray to feel empowered by your mercy and for your instructions to become one with my heart.

I am just a beggar, running after you, begging for some service.

*Your servant and affectionate daughter,*

Karlapati Devī Dāsī

Dear Śrīla Prabhupāda,

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

I was born in the darkest ignorance, and my spiritual master has opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

On this 49th year of my guru mahārājas arrival in America, I want to take this occasion of his 118th appearance day celebration to glorify his wonderful activities on behalf of spreading Lord *Caitanya Mahāprabhu's* mercy globally for the upliftment of all living beings.

Specifically, I want to acknowledge my eternal indebtedness to Śrīla A.C. Bhaktivedānta Swāmī for bringing information of two all-important topics which are the misidentification of the body as the self, and of the guru paramparā which gives us release from this bodily misidentification. “This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.” *Bhagavad-gītā As It Is* 4.2.

Śrīla Prabhupāda, you have kindly endured great personal inconvenience and hardships on behalf of carrying out the instructions of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, that this *bhāgavata* philosophy should be brought to the whole world in fulfillment of Mahāprabhu's prophesy that the holy name of Kṛṣṇa would be heard and sung in every town and village. Without you kindly coming here and giving us authentic knowledge of the difference between the material body and the real self, we would still be deeply mired in the repeated cycle of birth, old age, disease and death, and would not have any concrete knowledge of the real nature of the self or of God (Kṛṣṇa) and consequently we would still be wandering in countless lifetimes in want of the inner satisfaction of genuine spiritual knowledge and realization. You didn't come here to convert us to Hinduism but to show us the eternal religious principles (*sanātana dharma*) which in essence underlies all the great religions of the world; and for this great gift of transcendental knowledge, we are now and forever in your debt. We don't mind

this eternal debt because it is the source of our life and satisfaction, and, if we are to believe guru, *śāstra and sādhu*, it leads directly to Kṛṣṇa's eternal pastimes of bliss and knowledge. We came looking for broken pieces of glass, but have found the most valuable jewel of transcendental knowledge as your gift to us.

Śrīla Prabhupāda, please allow this insignificant beggar to remain as a speck of dust at your lotus feet.

*jai śrī kṛṣṇa caitanya prabhu nityānanda  
jayādwaita gadādhara śrīvāsādi Gaura bhakta vṛnda.*

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rama hare rama rama rama hare hare*

*Your humble servant,*

Vānīnātha Dāsa Brahmachary

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### Jitamitra Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace on this auspicious day of your Vyāsa-pūjā.

As I get older, I am appreciating more and more how at an age when most people are retiring from active life, you crossed the ocean and started a world-wide movement to bring spiritual awareness to Westerners who were devoid of all knowledge and lost in the dark night of ignorance. Your arrival in the West was like a beautiful sunrise, dissipating fears of the night and relieving us from the darkness of ignorance.

You mercifully showered your association on hippies in New York and San Francisco. With your vision of equality, you tolerated all kinds of demoniac tendencies and saw the spark of spirituality in each individual you met.

Kṛṣṇa states in the *Bhagavad-gītā* that those of a demoniac nature do not know what is to be done and what is not to be done. Neither cleanliness nor proper behaviour, nor truth is found in them. The

demoniac believe that to gratify the senses is the prime necessity of human civilization and they do not accept any authority.

These words describe so many of us who had the great fortune to get to hear from you about spiritual life. By the potency of your words and conviction in Kṛṣṇa consciousness, we accepted you and our lives became immeasurably blessed.

You gave us a transcendental formula for developing divine qualities and you had the faith that if we followed that formula we would miraculously be able to change from demoniac to divine persons. You simply asked us to follow the four regulative principles, chant 16 rounds, and rise early each morning to worship Lord Kṛṣṇa. And in return you gave us the gift of your association through your instructions.

Some were fortunate enough to get your personal association, but as of late I am realizing more and more that through your purports in *Bhagavad-gītā*, *Śrīmad Bhāgavatam*, and *Caitanya Caritāmṛta* you made your association available to all. Each day, when I open the *Bhagavad-gītā As it Is* or *Śrīmad Bhāgavatam* I feel it is my special time to have your personal association. You are always guiding me through your wonderful purports which you wrote so lovingly for the benefit of all conditioned souls in this material world.

I have noticed that in almost every purport, you refer to the Lord as the Supreme Personality of Godhead at least once, but sometimes multiple times. Thank you, Śrīla Prabhupāda, for this constant reminder of Lord Kṛṣṇa's absolute position as the Supreme Person. And thank you for the time and energy you invested in all the purports in your books, where you so patiently explain spiritual life to those who would otherwise have no way of properly understanding.

I will always relish the gift of your purports and your association as found in them. I am eternally grateful and pray to dedicate more time to reading your books and taking advantage of your priceless gift.

*Your grateful servant,*

Jitamitra Devī Dāsī



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## Svaksa Dāsa and Prishnigarbha Devī Dāsī

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Dear Śrīla Prabhupāda,

You packed examples for the next 10,000 years in the 11 years you were physically, with us just as Vyāsadeva packed all knowledge into the Vedas.

We remember you writing in a letter that Krishna has empowered each devotee with a special and unique ability. It is a matter of faith, on our part, because we cannot see it in each other. One thing becoming clear is that all our activities in those 11 years were a history we are meant to pass on.

Śrīla Prabhupāda, you gave us a future with our very first step into your temple, our very first reading of your books, and with our first hearing and speaking of Krishna's name.

Thank you, Śrīla Prabhupāda, for the association, healing and growth our temple days brought us. Give us the strength to cooperate with each other to give our histories, your examples, for future generations to figure out.

*Your grateful disciples,*

Svaksa Dāsa and Prishnigarbha Devī Dāsī

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## Vaisnavananda Dāsa

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### Faith in the Spiritual Master

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

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

Dear Śrīla Prabhupāda,

I vividly remember when you were physically present with us. All of your disciples and the world at large were highly fortunate to have your association. To see you Śrīla Prabhupāda, the way you spoke,

virtually conversant with any subject presented before you, the way you majestically walked, out- pacing your young dynamic disciples, the way you melted the hearts of everyone with your oceanic smile, and the way you beamed effulgently like no other person I had ever seen before, was truly an unparalleled experience.

But, as you have stated, more important than your physical association (*vapu*), is to hear your divine instructions (*vāṇī*). The śāstras teach that to come in contact with the self-realized spiritual master is indeed a very rare benediction that is only achieved after many births and deaths. We have traveled through lower and higher planetary systems of this material world for millions, nay, billions of years embodied in different species of life before receiving the causeless mercy of Your Divine Grace. The process of accepting a guru or spiritual master is described by Lord Kṛṣṇa in the *Bhagavad-gītā*:

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
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 soul can impart knowledge unto you because he has seen the truth.” – *Bg* 4:34

By the will of providence, early in my life I approached you, and you accepted me as your disciple. Insofar “inquiring submissively” was concerned I had no issues with the philosophy, everything was perfect thanks to your lucid and explicit presentation of Kṛṣṇa consciousness. Occasionally when I had a question on a philosophical point that I did not clearly understand, nor could the senior devotees explain it satisfactorily, I would make note of it and patiently wait for the opportunity to ask you personally. However, when you came to our temple or I traveled somewhere else that you were visiting, the most miraculous thing would always happen. Whenever I came into your presence, any query, doubt or confusion that I had regarding Kṛṣṇa consciousness, magically disappeared!

Hence, if I did not understand something in your books or lectures, I would have faith in you, Śrīla Prabhupāda, and tenaciously wait for your elucidating instructions. As it is stated in scripture:

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

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” – (Śvetāśvatara Upaniṣad 6.23)

Śrīla Prabhupāda, you stated that man did not go to the moon; that the earth does not orbit around the sun as it is popularly believed and supported by secular science; that humans did not evolve from monkeys as professed by Darwinism; and that life did not originate from a primordial soup, nor a big bang, but that “life comes from life”. A surrendered devotee is cognizant that attainment of the Absolute Truth is beyond the purview of the senses and limited intellect, and only the exalted spiritual master who has seen the truth can deliver him or her. Therefore, Śrīla Prabhupāda, whatever you say, all your sincere disciples accept as axiomatic truth!

Insofar as “rendering service” is concerned, I was assigned by the temple president, Balavanta Prabhu, to a book distribution *saṅkīrtan* party under the auspices and tutelage of your senior disciple, Sudas Dāsa. In the early 1970’s we went door-to-door distributing Back to Godhead magazines and your Kṛṣṇa book in our shaved heads, flags, and dhotis. The advent of wearing regular street clothing to facilitate and expand book distribution at public places was later sanctioned by you.

With your blessings and guidance, the devotees became fairly expert at organizing a host of creative methods to distribute your books. They formed traveling *saṅkīrtan* parties with small vans consisting of three or four devotees. The Rādhā Dāmodara TSKP, was inaugurated by His Holiness Vishnujana Swami Maharaja and Tamal Kṛṣṇa Gosvami. This *saṅkīrtan* party consisted of large buses duplicating a temple atmosphere complete with installed deities, full kitchen, and lodging facilities for up to fifteen *brahmacārīs*. The devotees regularly traveled nationwide distributing your books anywhere a large congregation of people would gather. The Bhaktivedānta Book Trust Party was also formed to primarily distribute big hardbound books at prominent airports throughout the continental United States. The BBT Library Party was another avenue established to distribute your books to

educational institutions such as libraries, colleges, universities, etc., and provided full standing orders of all your published books.

You personally introduced and implemented The Life Membership Program in India. It was specifically geared to recruit the Indian population as full supporters of ISKCON. Upon becoming members, a complete set of your books would be awarded to them in addition to other perks, such as receiving free lodging and facility at any ISKCON temple in the world. You told us the Indian people were the true Aryan race and that they are inherently or naturally Kṛṣṇa conscious. Thus by your expert and tactful approach with the Indian community, this program became highly successful.

You often said, “If you want to please me, distribute my books”. When you visited the Atlanta temple, which you affectionately named New Panihati Dhāma, many book distributors from different parts of the country were present. One such book distributor inquired, “What pleases you the most, Śrīla Prabhupāda?” Everyone waited in suspense anticipating your reply would logically be that we distribute your books; but Śrīla Prabhupāda, as usual you surprised everyone and retorted, “That you love Kṛṣṇa!” Your reply astounded all the book distributors and you clearly conveyed that there is no limit or monopoly how one can serve God. You pointed out that not everyone has the ability to distribute your books proficiently. But anyone can certainly assist the preaching by rendering any other service that supports book distribution. As the representative of God, on His behalf, you kindly accept the service of your dedicated disciples and deliver them from the mire of this temporary material existence.

So, on this auspicious day of your divine appearance, Vyāsa-pūjā, and every day of my life, I thank you Śrīla Prabhupāda for the opportunity to serve you and for the blessings you have bestowed upon me. I will always humbly pray to remain attached to your lotus feet, and that at the time of my death, you will come for me.

*Your fallen servant eternally,*

Vaisnavananda Dāsa

INVOCATION:

Śrīla Prabhupāda; Spiritual Master, Savior, Eternal Guide, Ever Well-Wisher, Best Masterful Friend, Strict representative of Śrīla Saraswati Goswāmi Prabhupāda, Founder-Acharya of ISKCON, Greatest exponent of Kṛṣṇa consciousness in the Western World, General in the *saṅkīrtan* army of Śrī Śrī Gaura-Nitāi, Bringer of the authorized conclusions of Śrī Caitanya Mahāprabhu and the Six Goswāmis of Vṛndāvana (headed by Śrī Rūpa and Śrī Sanātana), Giver of the treasure of *Bhagavad Gītā As It Is*, Carrier of the mercy of Lord Nityānanda Prabhu, Supreme Personality of Servitor Godhead, Lord and Master of the devotees, Dearest servant of Śrīmatī Rādhārāṇī, Eternal resident of Goloka Vṛndāvana, and my only shelter;

Dear Śrīla Prabhupāda.  
Please accept my humble obeisances at your feet.  
Please give me the association of your followers.  
Please allow me to serve you.  
Please give me a mote of attraction to Śrī *Harināma*.  
I am very fallen and in need of help.  
Kindly purify me, deliver me, and thus maintain me.

*“ohe vaiṣṇava thākura, doyāra sāgara, e dāse karunā kori.”*  
*“ekakī āmāra, nāhi pāya bala*  
*hari-nāma-saṅkīrtane*  
*tumi kṛpā kori’, śraddhā-bindu diyā.*  
*deho’ kṛṣṇa-nāma-dhane”*

*Your lowly and grateful servant,*

Lakṣmivan Dāsa

## Rāma Dāsa

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Dear Śrīla Prabhupāda,

Another year has passed and I am still on the same platform I was last year. It does not mean that my love for you has diminished, it just means that I find too many distractions in my everyday life to surrender fully.

*Please forgive me.*

Rāma Dāsa

## Bhojadeva Dāsa

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Dearest Śrīla Prabhupāda,

Please accept my *daṇḍavat praṇāms* at your lotus feet. All glories unto you!

Thank you for letting me join you today at your camp in Śrī Vṛndāvana *dhām*, Śrī Śrī Kṛṣṇa Balarāma Mandir April 15, 2014 on the auspicious day of Śrī Balarāma *Rasayātra Pūrṇimā*, and Śrī Kṛṣṇa *Vasanta Rasa*.

As your golden form mercifully smiles upon all the pilgrims who visit your *Samādhi Mandir*, we can see that you have shown by example that a pure devotee of the Lord is deathless and ecstatic. Having been our ever well-wisher during your manifest pastimes, you mercifully remain our forever-well-wisher, not limited by time and space.

Your radiant *mūrti*-form inside the temple also continues to bless not only your disciples and followers, but all types of newcomers and pilgrims as well. Almost all temple visitors are visibly swept into a blissful spiritual experience, by the 24-hour *kīrtan* and Deity *seva*, which is just one glorious part of your transcendental legacy.

All types of people can feel your blessings and presence, because you have always been full of compassion for everyone who is suffering in this world. You wanted the leaders of the world to embrace the mercy and wisdom available from Lord Caitanya's

*saṅkīrtan* movement to transform society; to relieve the unnecessary self-inflicted pain of mundane life. You wanted a revolution of spiritual evolution, dedicated to changing material existence into a joyous celebration of life, ultimately aimed at going back home, back to Godhead.

Another huge part of your living legacy is your transcendental books. Not only can a thoughtful person find answers to life's most important questions in your books, but one can find the techniques available to actually progress to spiritual perfection, rather just reading philosophy as an intellectual excise.

As one offers sacred Ganga river water back Gaṅgadevī herself as an offering, please accept this offering of your glories from your own writing.

SB 1.5.11

“On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

Purport

...We are confident that if the transcendental message of *Śrīmad-Bhāgavatam* is received only by the leading men of the world, certainly there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and re-spiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the

subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the *Śrīmad-Bhāgavatam* throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success...”

As for the techniques of this spiritual science, the following is found in the preface to *The Nectar of Instruction*:

“In all spiritual affairs, one’s first duty is to control his mind and senses. Unless one controls his mind and senses, one cannot make any advancement in spiritual life. Everyone within this material world is engrossed in the modes of passion and ignorance. One must promote himself to the platform of goodness, *sattva-guṇa*, by following the instructions of Rūpa Gosvāmī, and then everything concerning how to make further progress will be revealed.”

For all of your merciful blessings and your living legacy, I offer my truly grateful obeisances hundreds and thousands of times. If somehow you allow me to serve your mission, then I can at least begin to make instalment payments on the unquantifiable debt of gratitude owed – for you have freely given an unlimited ocean of transcendental fortune which has been bestowed upon not only this one conditioned soul, but upon the entire world for the next 10,000 years.

*Aspiring to love,*

Bhojadeva Dāsa



Dearest Śrīla Prabhupāda,

I am hoping this not to be just another essay or exercise in writing and speaking but something profoundly, flowing from my heart. If you like, may you please make it so. Your qualities are so deep and vast that my heart and mental arithmetic would be inadequate in trying to calculate your greatness and wonderfulness.

Sometimes I wonder how a braying ass such as myself, can offer up any genuine prayers of appreciation to the Supreme Personality of the Servitor of Godhead. But it is my duty, so I will try to utter and stammer out some words of appreciation.

Śrīla Prabhupāda, once again another set of seasons has come and gone, and I sit here alone with many thoughts and sweet emotions swirling in my head and heart of how blessed I truly am, only by your immeasurable mercy, tolerance, compassion, grace and towering humility.

Someone once told me that one always gets what they deserve. But every once in a while, we get what we don't deserve. It is the kṛpā, the mercy of a pure Vaiṣṇava. So this is what I am feeling Śrīla Prabhupāda, at this beautiful moment, in having the opportunity to reflect on your blessed anointing of my fallen self, and countless souls throughout the world! I feel this undeserved mercy flowing through me presently.

Early on in this life, I prayed many times for answers to my questions and tried looking to my soul. Then you came along, Śrīla Prabhupāda, as a shining glowing messiah, bringing forth truth, hope, love, compassion, and direction. Your Divine Grace lit up my life with great joy and happiness. You uncovered my bewildered situational awareness, and, like a high tech compass, set me straight putting me on the proper course.

You, Śrīla Prabhupāda, have kindly offered transcendence to this prodigal son, a most wretched low life scoundrel of a jīvātmā! My heart was made strong by the empowerment of your merciful glance, handing me japa beads and compassionately changing my false identity with a new name, taking me out from under the covers of the deluded mind, emotions and worldly ego, and

awakening me from the slumber of ignorance! I can only continue to stay awakened by Your Grace. Oh most kind and loving Śrīla Prabhupāda, I want to thank you eternally. I am hoping to serve you in each and every way.

You awakened me from a world of ordinary love, to the possibility of a higher one. How sparkling, radiant, and wonderful life was Śrīla Prabhupāda, when you roamed this world! The joy and possibilities were boundless, nothing seemed impossible then! These same possibilities are still existing and going on unlimitedly even after your physical departure from our vision, by so many of your sincere and loving followers. It is by your sacred grace Śrīla Prabhupāda.

This can only be possible by a truly empowered emissary of the Supreme Lord Himself. You performed so many great works and touched so many hearts because you were without any thoughts for and of yourself. O Gurudev, always giving credit to your guru maharaja and Śrī Caitanya Mahāprabhu! What an example of selfless seva and true love! What self forgetfulness!

In those days of being near you, Śrīla Prabhupāda, I always felt like I could defy gravity, with heart melting and floating joyfully in thin air! Your airport arrivals were epoch events, and I was so blessed to experience quite a few of these blissful occasions.

How good fortune arose! You once said in Paris that we should always remember that you created our good fortune! That is my meditation presently, appreciating Your Divine Grace, O' bestower of good fortune. I just want to thank you forever Śrīla Prabhupāda with folded hands and bowed head. This very meditation brings tears, melts my heart, and brings me to my knees!

I pray that this mantra of 'thank you Śrīla Prabhupāda' will always be sung from deep within the core of my heart! You are proving to be a forever friend indeed. In humble submission, I say again and again, thank you Śrīla Prabhupāda!

I beg that each time I bow down, it is not a mechanical robotic exercise, but an emotional prayerful, grateful experience. One overflowing with gratitude, gratefulness, and thankfulness.

I am longing to love you Śrīla Prabhupāda, even more today than yesterday, and hopefully even more tomorrow. The fact

that you are an ocean of grace brings great joy to my heart. As mentioned already, we are still experiencing this grace as your Kṛṣṇa consciousness movement expands exponentially all over the globe. An ever expanding miracle of blessedness. And though the grace may be fierce at times, we beg and pray to your lotus feet that we may rise higher and be instruments of Your Divine Grace in showering this mercy unto others.

I am also meditating on your transcendental beautiful smiles which vanquished all the sadness and misgivings from deep within my heart! Those smiles brought tears and great waves of inspirational joy. Your tears showered us with awe and veneration. Immense fortune was upon my head to experience your ecstasies.

I would like to also thank on this occasion, Śrīla Prabhupāda, all those great souls who captured countless amazing, memorable moments in snapshots and video clips! And those who have recorded all your lectures, *bhajans*, morning walks, and intimate talks. And to those great souls in the past and present, who are preserving these historical treasures. We can still experience your divine movements, smiles, words, and chants, which emanated from your lotus mouth! How grateful and filled with gratitude I am for all these wonderful preservations that remain with us by their grace and devotion to you Śrīla Prabhupāda. These merciful souls must be forever blessed. And all glories to all your book editors, proof readers, publishers, distributors, and artists! I bow also at their lotus feet.

A few years back I astonishingly found a picture of my initiation as you were handing me my beads. I never knew this photo existed! It was stored in your BBT archives. This photo appeared to me late one evening in Vraja, as I was meditating on all the beautiful memorable photos of Your Divine Grace. I was stunned as this picture appeared up on my computer screen! It was like getting initiated all over again. I bowed down right then and there in thankfulness and amazement. All glories to your BBT archive department.

O dearest Śrīla Prabhupāda, you are a mine of mercy, compassion, and forgiveness! Even when I have fallen, your grace is so bountiful, that it seems like the fall was in an upward direction. Falling upward as someone recently put it! I'm getting back up and continuing on the path. Thank you for letting me stay around.

How kind and generous of you in taking this Vaiṣṇava theological metaphysics to all corners of the world. What amazing grace, mercy, kindness, and compassion. How sweet thou art. I must say again and again, thank you Śrīla Prabhupāda.

In this material temporary world, sometimes so-called love lasts a while. It seems like forever in the first place, but only to let us down time and time again. But you came along and opened our eyes to the real love, the eternal love of Vraja.

I hope to remain forever obedient and grateful to your lotus feet Śrīla Prabhupāda. May I always hold and regard you in high esteem, offering obeisances from all sides, like Śrī Arjuna offered to Lord Kṛṣṇa after becoming fully illuminated by Him!

Also yearning for the day when my being can behold the blessedness of offenseless chanting and for a grateful heart where *bhakti* can flow. May the grime of material filth be polished away in my mind and heart, and may I no longer be grounded in worldly ego.

O' Śrīla Prabhupāda, your glance of grace is sought out by me, on this auspicious occasion, as I fold my hands, bow my head, and meditate on your lotus feet.

Please pardon me in my times of weaknesses and immature moments. I am praying Śrīla Prabhupāda, to be ever blessed and bask in the glow of your love and embrace. May I one day, or one life be able to become a true disciple and walk by your side once again. Until that time, I am hoping against hope and longing to be with you once again, if even only in my dreams. But I am so unworthy, so unworthy. Praying to be an instrument of Your Grace.

*O' most beautiful and loving Śrīla Prabhupāda, I hope to remain forever prostrated at your lotus feet.*

Arjuna Dāsa  
Texas

Dear Śrīla Prabhupāda

Please accept my humble obeisances.

For your 118th appearance day I wish you all the best, wherever you may be at this time. The longer your disappearance day glides into the past the more I miss you in spite of so many attempts to serve your mission.

Your instructions have become my guide, and I am thinking to improve my service so that at the end of my own life I will be fixed in your mission and be able to immerse my mind into the realm of our dear Lord, Śrī Kṛṣṇa.

As part of my service, I sometimes have to write obituaries for deceased Godbrothers and Godsisters and while doing so I think what would be written about myself once I leave my own body. Will I think of Kṛṣṇa at the time of death? This would be proof that I have constantly thought about Him during my life, and it would be the perfection. Have I honestly tried to please you? Have I had enough determination for a healthy *sādhana*? Does Kṛṣṇa want me at all in His abode?

I know that the situation I am in is the best for perfecting my service to you. Obstacles are a welcome challenge, to try and overcome them with your help is called yoga. Now I have withdrawn from the battlefield called employment for maintaining the family, so more and more I see the obstacles in devotional service are not so much outside me, but in my own heart – in the shape of lust, anger and greed. If I am freed from these enemies, I can attain the Lord's abode. At least, I know, now they are easy to spot and proper action can be taken.

For advancing in your service, I am extraordinarily grateful for the assistance of my Godbrothers who still live. I am not sure if I should pray to go home back to Godhead before they do or stay around long enough to perfect my service to you. I believe I would choose the latter.

Therefore, dear Śrīla Prabhupāda, I pray to you for the opportunity and strength to engage in your active service, for I know as

long as I am engaged in your service, I am safely situated. And once I am fixed in that service, constant remembrance of Kṛṣṇa will be guaranteed.

*Praying to become your humble servant,*

Vaidyanāth Dāsa

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### Govardhana Devī Dāsī

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Beloved Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

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

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

How blessed is the western world in that you came to us to deliver the pure, transcendental message of Krishna consciousness!

It's hard to put my gratitude into words: without your teachings and blessings I would be completely unaware of the fact that I am a tiny infinitesimal speck and that in Krishna's grand scheme of things I'm insignificant. Yet you also taught that Krishna loves us, every one, and that each of us has a chance in this very life to uncover his or her eternal service to the Lord and to leave this material jungle for good.

Often, tears come to my eyes when I think of your kindness, your compassion, your sheer greatness and magnanimity. How dear you are to the Lord!

I believe you once said that if we knew who you were we would faint. We don't need to know your eternal identity, Śrīla Prabhupāda, to be overawed. What you accomplished on this planet between 1965 and 1977 is enough to make anyone faint. You are that monumental personality who successfully brought Śrī Caitanya's message to the lands of the *mlecchas*. May you be glorified as long as the earth turns!

Those tears of mine which I mentioned above are crocodile tears. I am most unfortunate as I haven't been able yet to take proper advantage of the gift you have offered me. Despite that, I see your glories everywhere, Srīla Prabhupāda. Your disciples and grand-disciples are a wonderful inspiration. They are living proof of what can happen when a devotee takes your instructions as his or her life and soul.

So many examples are there, but to mention one: His Holiness Śivarāma Swami. Maharaja's transcendental learning is equalled by his humility, kindness and pragmatic talent to get things done in your service. Your grand-disciple Paraśurama Dāsa is another. That devotee is amazing. Every day he cooks tubs and tubs of delicious *prasād* which he and his team then distribute as Hare Krishna Food for All in London. He never stops and is in extreme bliss! He even opened the lid of one of the steaming tubs right there on the rickshaw and said to me, 'Look at this! This pasta is in the shape of Lord Jagannātha!'

Back in the day, when the temple room at Bhaktivedānta Manor was in what is now the theatre, your *Vyāsāsana* was at the back, facing the stage. Devotees had crowded close to your *Vyāsāsana* in *kīrtan* and for once I was quite close to you, jumping up and down with the others. I was looking at you too boldly, maybe, because you fixed your glance upon me for what seemed like a long time, and you didn't look away. I've not liked to remember that look very often over the years, but now I don't mind. That look was disgust, if I have to give it a name. It was reflected on your face that I was quite unfit for devotional life, quite unqualified to be there at all. I use the word 'quite' in the sense of 'completely'.

In the summer of 1973 I received *brāhmin* initiation. We new initiates went into your room one by one, to be alone with you and to be given the mantra by Your Divine Grace. I was 17 at the time.

I remember going into your room and shutting the door behind me then hitting the floor in obeisances, my face pressed into the white dustsheets covering your carpet. I felt so happy to be offering you the Sanskrit words of your *praṇām mantras* in your very presence that I was smiling broadly into the floor while I was saying them – out loud, because I had read that it was an offence to offer obeisances silently.

Still on my knees, I looked over to you. The room, white-sheeted, seemed endless. Wonder of wonders – you were smiling broadly at me!! You were patting the ground next to you with your right hand, as if to say, ‘Come and sit here!’ I got up and started walking. I wish that walk had never ended!

Then I sat down next to you and handed you the slip of paper I’d been given. It had the words of the Gayatri mantra typed onto it, but it was the 4<sup>th</sup> carbon copy so the words were faint. You looked at the slip of paper and said, ‘It requires transcendental eyes.’

I could not believe my ears. I had had your smile and now you were joking. Even though I was in a complete state of nervousness I mustered the strength to remember what you had said. I said to myself, ‘Wow! I must remember that.’ And I have remembered the exact words.

A few weeks ago at work, when my students of French were busy doing an exercise, I stood at the lectern and ordered a ‘Tilak’ mṛdaṅga over the Internet. It’s standing in the room where I’m writing this offering now. It’s the mṛdaṅga we use on rainy days for our *harināma* in York.

That moment when I placed the order didn’t seem so significant at the time but it has come into my mind since as a golden moment. I hope that when this body drops to the ground for the last time I’ll remember that moment along with any others where I’ve come into contact with Your Divine Grace and your mission.

Please take me with you, Śrīla Prabhupāda.

*Your fallen and unworthy servant,*

Govardhana Devī Dāsī



## Akruranātha Dāsa and Jagarini Devī Dāsī

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

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

Dear Śrīla Prabhupāda, beloved spiritual master,

In your Bhaktivedānta Purport to *Śrīmad-Bhāgavatam* 4.8.80, you write the following:

“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.”

We can also understand by studying your behavior and influence that you are that pure devotee who can change the world’s consciousness to Kṛṣṇa consciousness. In one conversation an Indian man asked you what mystic power you could display, and you responded (indicating your Western disciples) that your mystic power was to make even people of Western countries mad after Kṛṣṇa.

By the strength of your pure devotional service, by which you captured Lord Kṛṣṇa, the Supreme Brahman, within in your heart, you could have changed the whole universe single-handedly. However, by your mercy you gave us the blueprints and entrusted the rest of the mission to your sincere followers.

In that way you gave us a great mission and purpose in life, which is a wonderful thing to have. Many people go through life aimlessly, unsure of what they must do. But by Your Divine Grace, your followers have their marching orders. We know what we have to do. We have to cooperate together to push on this ISKCON mission to change the consciousness of the world into Kṛṣṇa consciousness.

In his childish passion, Dhruva Mahārāja wanted something impossible – to obtain a kingdom larger than the whole universe – and by the Grace of Kṛṣṇa he was given the kingdom of a Vaikuṅṭha planet within the universe which is actually greater than the universe. By the Grace of Kṛṣṇa even that which is logically impossible can be accomplished.

Whereas our assignment to make the world Kṛṣṇa conscious is neither logically impossible nor all that improbable. Kṛṣṇa consciousness is the natural, original consciousness of all souls. It is the essence of all religion and the only source of true spiritual happiness for which everyone is eager. It is not some strange new cult, but an ancient and venerable tradition with the vast cultural resources of one of the world's greatest civilizations, the Vedic-Aryan civilization of India, behind it. Your books like *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* are translations of some of the oldest and most famous books of the world, full of the well-digested and clearly presented commentaries and realizations of the previous ācāryas, all of whom are powerful pure devotees in their own right. And they are permeated and saturated with your own compassionate *bhāva*, giving them the proven mystical power to change people's hearts. Armed with such powerful books, and with the mahā-mantra and Śrī Kṛṣṇa's *prasādam*, we are well equipped to carry out the assignment.

In *Caitanya-caritāmṛta*, which by Your Divine Grace, is also destined to become one of the world's most famous books, Kṛṣṇadās Kavirāja Goswāmī declares that if one remembers Lord Caitanya, even difficult things become easy, whereas if one forgets Lord Caitanya, even easy things become difficult. Please grant us the benediction that we may always remember Lord Caitanya while we carry out your mission – His mission – of spreading the chanting of the Hare Kṛṣṇa mantra and the hearing of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* to every town and village in the world, so that we may very easily change the total consciousness of the world into Kṛṣṇa consciousness.

*Your fallen servants,*

Akruranātha Dāsa and Jagarini Devī Dāsī

My dear Śrīla Prabhupāda,

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

As I sit to write my offering I reflect upon what realizations come to the surface from this past year.

There is one thing that stands out. This last year, I have been reading in the evenings from the “*Memories*” series, the first-hand accounts of your disciples during their precious times spent with you.

It has been illuminating, inspiring, edifying, faith building and relationship strengthening in terms of my connection with Your Divine Grace.

These accounts, taken as an integrated whole, reveal how you dealt with a myriad of simple and complex situations that arose in the course of the expansion of the Kṛṣṇa consciousness movement.

From philosophical, to financial, to interpersonal, to existential – you dealt with practically every situation that an aspiring devotee could imaginably experience within the context of material and spiritual life.

How immensely valuable this is!!

We often find that there may be degrees of confusion regarding how to apply KC in what seems like irreconcilable situations. Has anyone ever experienced that? I believe we all have. Especially those who have been entrusted into leadership positions – they may experience this more acutely. Whatever situation we are confused about, I guarantee that Śrīla Prabhupāda has written about it in his books, or spoken about it in letters or conversations. Therein lies the keys to kingdom – the illuminated Bhaktivedānta clarity on “applied KC”. I am forever astounded to see how Śrīla Prabhupāda deals with multitudes of situations from all facets of life in the most victorious and sublime way. I strongly urge all devotees to procure a set of the “*Memories*” (three-volume set) so we can all share this amazing phenomenon called “Śrīla Prabhupāda in real time”.

Isn't this one of our prime duties as followers of Śrīla Prabhupāda? To SCRUTINIZINGLY research, meditate upon and comprehend his:

1. Mission
2. Mood
3. Instructions

Without this type of focused attention to “who is Śrīla Prabhupāda, and what are his innermost desires for his mission and its constituents?”, there may be a tendency to be influenced by;

1. Sentimentality
2. False pretence in the guise of spiritual advancement
3. Fanaticism
4. Undue criticism and fault finding
5. Justification for lower standards

It is incumbent on each and every one of us – whether we are directly initiated by His Divine Grace, or we are grand disciples – to study his mission, his mood and his instructions – daily.

It is he who came to the West at the age of 70 years. It is he who had a lifetime in preparation for this journey. It is he to whom Kṛṣṇa personally appeared on the Jaladuta, amidst an almost fatal heart attack, to reassure him that He, the Supreme Lord, would protect him and arrange for his safe passage and successful mission. It is he who argued with that same Lord in Goloka, saying “I don't want to go to the material world my Lord, and to whom Śrī Kṛṣṇa replied; “no, you just go and write those books. Just write those books and I will arrange everything”. It is he who arrived with a few rupees in a foreign country amidst drug crazed hippies and delivered the pure message of the *Bhāgavatam*, it is he who spread this message to every country on the planet within 12 very short years, making Hare Kṛṣṇa a household name. It is he who most brilliantly established an infrastructure to manage this expansion and the future expansion of his movement. It is he who deeply cared like a father for all his children. It is he – who up until his last breath – was translating the Vedic books of knowledge for our benefit though not having eaten for six months. It is he to whom we all owe our life and soul and eternal gratitude, service and dedication. That is Śrīla Prabhupāda.

How easy it is to get thrown off course! How easy it is to be affected by the tendencies mentioned above! We are all in the same perilous

boat, being tossed and turned, sometimes rather violently upon the turbulent waves of the material energy. But that boat has an experienced empowered captain – his name is A.C. Bhaktivedanta Swami Śrīla Prabhupāda. He has descended from the kingdom of God, the eternal spiritual realm – with the expressed purpose of delivering us transcendental knowledge and extricating countless souls from the suffering conditions of temporary material existence. We must hang tightly to his lotus feet and pray for his guidance daily always, that we may not destroy what he has so painstakingly created for our benefit, but that we may work together in genuine harmony, humility, appreciation, and dedication to this most noble cause of all causes. As Śrīla Prabhupāda said; “the most important welfare work in all of human society”.

Let us celebrate the achievements of all the dedicated devotees worldwide who are sincerely working selflessly on a daily basis to push forward your mission Śrīla Prabhupāda. Let people say what they will, but despite obstacles and problems internally and externally, your mission is going on with forward momentum around the globe in every nation. Mistakes are being learned from, devotees are maturing and the mission is moving on as Śrī Caitanyadeva has predicted. It will take time, but make no mistake, it is happening. I only pray that we take more and more shelter of your “applied KC” that you so brilliantly demonstrated in each and every situation, so that mistakes are not repeated over and over. That would be most unfortunate.

I am personally so incredibly grateful to Your Divine Grace for allowing me to continue on in your service despite my unlimited shortcomings and frailties. I only pray for your mercy upon me that I may someday become a strong devotee, and that you will someday be pleased with my service.

*Your most insignificant aspiring servant,*

Bādarāyaṇa Dāsa

## Mrgākṣī Devī Dāsī

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

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

A devotee is jolly  
It is our jolly duty  
to carry on the mission  
of our Divine Captain  
who sailed on the  
Jaladuta  
to save all of the world

His sacrifice and love  
for all conditioned souls  
is mercy un repayable  
for innumerable lifetimes

What is one life, one body,  
one fleeting dream worth  
if not spent cent percent  
in pleasing the lotus feet  
of such a spiritual master

### ALL GLORIES TO ŚRĪLA PRABHUPĀDA

A pair of dimes, a pair of dimes  
So many ways to view a pair of dimes

Two heads, two tails, one of each  
set them on end, roll them out of reach

Twirl them or bounce them, or slide them along  
Study their thickness, or what they're made of

Check out their dates, clean off their goo  
Do they belong to me, or to you?

A pair of dimes, a pair of dimes  
So many ways to view a pair of dimes

My mom showed me hers, my dad had some too  
My friends shared theirs with me, I saw some in school

At church we deposited them onto a plate  
And then we went home and we ate and we ate

We stuffed them in pockets in shirts and in pants  
We spent them on comics and candy and dance

A pair of dimes, a pair of dimes  
So many ways to view a pair of dimes

I then found a Master, who showed me his wealth  
His pair of dimes were not stashed on the shelf

They were given to him as a treasure divine  
and he carefully passed them on, down a straight line

They were shiny and clean, and kept with great care  
All of their information was there

A pair of dimes, a pair of dimes  
So many ways to view a pair of dimes

He gave me a copy, and to others too  
He hoped we would value what he already knew

That this pair of dimes were not like the rest  
How we ended up spending them would be the test

I still hold them tight and close to my heart  
I want so much to share them so others can start

Seeing this pair of dimes, the pair of dimes  
No price is too great for this pair of dimes

## Rukmiṇī Priyā

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. Thank you for coming into this very, very, dark world Śrīla Prabhupāda, your mercy is all we are made of.

You have given us freely the directions to the spiritual world and the key to reveal the pathway. How can we repay such a gift? It is not possible!

I can only be forever grateful and try in some minuscule way to try and please you and attempt to follow your instructions.

Your association is priceless and I pray that I can always remain in the light of your effulgence.

Rukmiṇī Priyā  
San Diego, 2014

## Jagaddhatri Devī Dāsī

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Dear Srila Prabhupada

Please accept my humble obeisances. All glories to you Srila Prabhupada, for you have fulfilled the orders of Srila Bhaktisiddhanta Saraswati Thakur to spread Lord Nityananda's causeless mercy throughout the world.

Countless times in the past year you have shown your affectionate presence in my day to day life. Your gentle guidance and arrangements are manifesting in Sri Sri Radha Ramana, the beautiful Deities you 'gifted' to me so many years ago. They are maintaining our humble abode, and giving shelter to so many devotees...

As Sri Kṛṣṇa says in *Bhagavad-gīta*, "Everything rests upon Me as pearls are strung on a thread..." Because you are Their pure devotee, you manifest this same mystic power.

Now 'magically' you have manifested in your *murti* form on the altar, a gift from the transcendental realm. You are showing me clearly



how deep your compassion and how sublime this process of *bhakti* is in this dark Age of Kali.

Forty-one years ago, you accepted me as your disciple. Since then I have fallen so short in pleasing you, as lenient as you are. Somehow, you still patiently remain in my life, encouraging every small step towards your healing remedies of chanting Hare Kṛṣṇa and serving your real disciples.

Once again I beg you to allow me the association of sadhus and dedicate my energies in pleasing you.

*Your humble aspiring disciple,*

Jagaddhatri Devī Dāsī

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### Anavadyangi Devī Dāsī

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Today April 8, 2014 is Lord Rama's Appearance Day, a most auspicious day to write my Vyāsa-pūjā offering to our beloved Gurudeva and Spiritual Master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

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

I offer my humble obeisances unto your lotus feet, the only shelter for this fallen soul, and humbly pray to sincerely present this to you from the depth of my heart.

I have put this off for so long not knowing what to write as I feel so unworthy and guilt ridden for being unable to live up to my vows to you. The Movement you have started is growing gloriously all around the world due to your sincere devotees, but I am a fool unable to participate. I pray for your mercy and forgiveness and beg for the strength and enthusiasm to carry on.

I recently read on Swarup Dāsa's Facebook his post of the 7th Canto, 9th Chapter of *Śrīmad Bhāgavatam*, Text 43 where Prahlāda Mahārāja says:

*naivodvije para duratyaya-vaitaranyās  
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ  
śoce tato vimukha-cetasa indriyārtha-  
māyā-sukhāya bharam udvahato vimūḍhān*

## TRANSLATION

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

Even a greater fool than these *vimukhas* is the ass like myself who has received your divine intervention and knowledge then turned away...fallen back into this quagmire of material existence. I suffer from the illusion of thinking I can find comfort on the lap of *Māya Devī*. I have lost any discipline to overcome her spell.

I live in a desert bereft of the association of devotees. Though due to the modern electronic media of my iPad and Facebook, I have a wonderful view of Deities in temples around the world, *kīrtan*, book distribution, festivals and the amazing connection to Godbrothers and Godsisters, as well as the younger generations. This has become my lifeline.

I pray for help to follow your footsteps and the examples of your devotees to start from right where I've landed and be an instrument to spread your message even in this sinful county where prostitution, gambling, and meat eating are not only legal but the norm! Drug use and alcohol are also a problem here.

We live on five acres and grow organic food. We have found some good people and are working to build a healthy community. Spring has sprung and all is looking up. May next year's offering to you bring a better outlook from me. I am looking forward to distributing more of your books and telling more folks about your way to solve their problems and that of this world. *Harināma ki jai!*

*Your lowly, lonely servant from Stagecoach, Nevada, USA*

Anavadyangi Devī Dāsī

Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

Kṛṣṇa told the *gopīs* that there was no way he could repay them for their service. In the same way there is no way to repay you for your priceless contribution to all your disciples, grand disciples, and all of humanity. You fearlessly left Vṛndāvana at 70 to fulfill the order of your guru mahārāj. Out of compassion, you wanted the conditioned souls to awaken to their real life – Kṛṣṇa consciousness. Otherwise, society is no more than a decoration for a dead body. In the case of Paraśurāma, he killed all the *kṣatriyas* 21 times because they were sinful. So you are also boldly trying to kill the mentality of this demoniac society. The people in Kali-yuga have become no better than cats and dogs, thinking that eating, sleeping, mating and defending is their only business.

It is predicted that the Kṛṣṇa consciousness movement will flourish for the next 10,000 years. Books are the basis – for this you have created the good fortune of so many by your books. Here in Vṛndāvana, 45,000 *Bhagavad-gītās* were distributed in one month. You said Kṛṣṇa Balarāma temple was for lazy intelligence because so many people are coming here, we do not need to go anywhere. We can distribute so many books right here.

You were the only one who could see the bluffing of the scientists. You said, “They never went to the moon, life does not come from chemicals and Darwin’s theory is simply speculation...” and much more. The reporter asked if you could show some magic. You pointed to your disciples saying, “This is my magic”.

Kindly give us the mercy of your lotus feet so we may continue to follow your instructions, chanting 16 attentive rounds, following the four principles and develop our love for Kṛṣṇa. May Lord Caitanya’s mission increase more and more to every town and village. Jai Śrīla Prabhupāda!

*Your humble servant,*

Bhubaneswar Dāsa  
ISKCON, Vṛndāvana

## Pūrnāmāsī Devī Dāsī and Kṛṣṇadāsa Kavirāja Dāsa

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Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you, Śrīla Prabhupāda, who fulfilled the

prediction by Śrī Caitanya Mahāprabhu that His Name would be heard in every town and village.

Everyday we count our blessings that we are included in your ISKCON. You once stated, “ISKCON is my body,” so as parts of your body we must cooperate together for the good health of the whole body. We must carefully guard against becoming a diseased part of the body that may need to be amputated, by diligently following your instructions. We endeavor each day to serve each other and to serve all devotees. Following your example, we also try to give your message of devotion to those we meet. We are not perfect, Śrīla Prabhupāda, but you are. We are like children trying to follow in our father’s footsteps. Please keep us close so that someday we may truly be counted as some of your servants.

*Your servants,*

Pūrnāmāsī Devī Dāsī and Kṛṣṇadāsa Kavirāja Dāsa

## Mohanasini Devī Dāsī

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My dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet! All glories to you, my beloved spiritual master!

I bow down to your lotus feet Śrīla Prabhupāda, again and again for you have given what no other has given...the Supreme Absolute Truth! And you are giving that sublime message for free! What can I say...without you, my life is meaningless and I would have no chance to make any spiritual advancement.

You have so kindly given these transcendental literatures which free us from the cycle of birth and death and reconnect us with the Supreme Personality of Godhead, Śrī Kṛṣṇa! Now that we have

received this most merciful gift, we must share it with all the other conditioned souls who are languishing in this material world.

I would like to share with you and the assembled devotees the following excerpts from your books, letters, and conversations I find to be especially instructional, enlivening, and encouraging:

1972 letter to Ksirodhaksayi: “With full faith in Kṛṣṇa and spiritual master, push on this work with full force. We have got a great mission to fulfil and these books and magazines are the torchbearers of truth which will save the world.”

1972 letter to Mandalibhadra: “My first concern is that my books shall be published and distributed profusely all over the world. Practically books are the basis of our movement. Without our books our preaching will have no effect!”

“So the real preaching—selling books! Who can speak better than the books? At least whoever buys, he will look over. If you have to sell books, do it by hook or by crook—the real preaching is selling books!”

1971 letter to Lalita Kumar: “If you push on this one activity of distributing my books—all success will be there. I have hatched this transcendental plot for getting money by selling my books. If we stick to this plan and use our brains for selling books, there will easily be sufficient money. If Kṛṣṇa sees we are very active to spread information about Him, He is the master of the Goddess of Fortune and He will give everything.”

1972 letter to Hari Prasad: “Distributing of books is our most important business. So I am very much pleased upon you that you want to help me in this way. Now go on increasing book distribution and utilize your fertile brain how to do it more and more. Kṛṣṇa has given you every facility and so if you use that facility and intelligence for Kṛṣṇa just to please Him by your preaching assistance that will satisfy you completely and it will be the best help to your country men, your family, and to all living entities in general. May Kṛṣṇa give you all His blessings.

“Kṛṣṇa becomes more and more pleased by seeing the increment of book distribution. Devotional service is absolute, but Kṛṣṇa is especially pleased to see someone

preaching His glories!

“Go on spreading this *saṅkīrtan* movement more and more. I am only one person, but because all of you have kindly cooperated with me, this movement has become a success all over the world. Be assured there is no more direct way to preach than to distribute Kṛṣṇa conscious books. Whoever gets a book is benefitted. If he reads the books he is benefitted still more. Or if he gives the book to someone for reading, both he and the other person are benefitted. Even if one does not read the book, but simply holds and sees it, he is benefitted. If he simply gives a small donation to the work of Kṛṣṇa consciousness, he is benefitted, and anyone who distributes these transcendental literatures, he is also benefitted. Therefore, *saṅkīrtan* is the prime benediction for the Age.”

Śrīla Prabhupāda to Tamal Kṛṣṇa Gosvami: “Book distribution is the essence of our movement.”

*Śrīmad Bhāgavatam* 7.14.39: “Śrī Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities. But he profusely introduced the *saṅkīrtan* movement. Therefore, Kṛṣṇa consciousness preachers should give more stress to the *saṅkīrtan* movement especially by distributing transcendental literature more and more. This helps the *saṅkīrtan* movement. Whenever there is a possibility to worship the Deity, we may establish many centers, but generally we should give more stress to the distribution of transcendental literature for this will be more effective in converting people to Kṛṣṇa consciousness.

“Regarding the sales figures, please endeavor in this way. The sales figures—this is the only solace in my life! When I hear that my books are selling so nicely, I become energetic like a young man! It is a very good report that the printers are surprised at our sales figures!”

So for your pleasure, Śrīla Prabhupāda, I will like to report my book scores for last year: 1667 *Perfection of Yoga*, 2510 *Higher Taste Cookbooks*, 390 *Spirit of Bhakti* CDs, 174 *Science of Self Realization*, 2353 soft-bound *Bhagavad-gītās*, 454 hard-bound *Bhagavad-gītās*, and 1295 *Library of Vedic Culture* CDs for a total of 8843 books distributed.

1971 letter to Bhakta Dāsa: “I am very pleased that your literature sales are increasing. I want this especially that my books be sold everywhere – as many as possible. Kindly do this, and I shall be very pleased.”

As you state that you are very pleased by the increase of sales, I will like to report that I have joined Vaisesika's group “Seventh Gosvāmī” with the aim of increasing everyone's book scores by 20% this year. So far, for the first two months, according to the *Saṅkīrtan* Newsletter, I have increased by 21%. I am also working with an ISKCON UK-based group, “Fortunate People”, which is creating a very nice way to follow up with recipients of your books via the internet.

1972 letter to Damodar: “We are trying to push on this movement on many fronts, one of the most important being the production and distribution of our Kṛṣṇa conscious literature for the upliftment of mankind. My guru mahārāja particularly gave me this assignment. Please assist me to your best capacity in this regards.”

So now you have given us this assignment. Please help me to assist you. It is a real pleasure to distribute your books!

1973 letter to Ramesvara: “I am so pleased upon all the boys and girls in Los Angeles and all over the world who are understanding and appreciating this unique quality of our transcendental literature and voluntarily they are going out despite all circumstances of difficulty. By this effort alone they are assured to go back home Back to Godhead!”

Los Angeles is where the seed of book distribution was planted in me. It was very difficult for me for the first 10 years as I was shy, but finally, I realized, I am just walking and talking – what's the big deal? So what was in the beginning like poison is now certainly nectar! Thank you so much Śrīla Prabhupāda!

It's no secret! From these letters, etc., we can easily see how to please you and Kṛṣṇa! Let book distribution become my life and soul!

Please forgive my multitude of shortcomings and innumerable offenses. May your glories be heralded throughout the Ages! All glories to you, Śrīla Prabhupāda, the *senāpati bhakta!*

*I beg to remain your insignificant soldier,*

Mohanasini Devī Dāsī

Jai Śrīla Prabhupāda! Jai Nimāi Nitāi!

### **Prthuśravā Dāsa**

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīnī itī nāmīne*

*namas te sārāsvate deve gaura-vāñī-pracārīṇe  
nirviśeṣa-sūnyavādī-pāścātya-deśa-tāriṇe*

My dear spiritual master, Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace on this most auspicious anniversary of your appearance in this otherwise dark world.

We offer obeisances to you by saying:

*namaḥ om* – meaning a conscious, trusting submission to you who are the benevolent agent of the Lord freely giving his mercy to whomever qualifies himself with humility, leaving aside false ego “like a blank slate,” with sincere inquiries about devotional life and readiness to execute any order as unconditional service to the Lord. You said, “everything depends on submission.”

*viṣṇu-pādāya kṛṣṇa-preṣṭhaya bhū-tale* – meaning you have fully taken shelter of Lord Caitanya Mahāprabhu as His very dear and empowered servant;

*namas te sārāsvate deve* – meaning you are not a self-made guru, showing yourself as an ideal disciple of Śrīla Bhaktisiddhānta Sārāsvatī. You would say, “I came on the order of my spiritual master,” and “No one invited me to your country to preach Kṛṣṇa consciousness.”

*Nirviśeṣa-sūnyavādī-pāścātya-deśa-tāriṇe* – meaning you have defeated that subtle foundational disease which grossly manifests as the enjoying and exploiting spirit and fuels the causeless unwillingness to surrender to Kṛṣṇa. “Impersonal calamity



thou hast moved.”

We understand that as an empowered servant of Caitanya Mahāprabhu, you sincerely followed the lead and instruction of your spiritual master to deliver the Western world from the clutches of impersonalism and voidism by practicing and teaching the blissful life of pure devotional service.

The Lord Himself said, “I shall accept the role of a devotee, and I shall teach devotional service by practicing it myself.” (CC Ādi 3.20) Thus Kṛṣṇadāsa Kavirāja Goswāmī noted that the mercy of Śrī Caitanya Mahāprabhu is “strikingly wonderful.” Similarly, although you are a “resident of Vṛndāvana,” an eternal associate of the Lord, you accepted the role of a *madhyama bhakta* and carried Mahāprabhu’s wonderful mercy worldwide, freely distributing it to others. Therefore you became the exemplary teacher (ācārya) for spreading Kṛṣṇa consciousness.

And your preaching was wonderful as you gave Śrīla Vyāsadeva’s topmost work *Śrīmad Bhāgavatam* along with your own purports, which contained the essence of the past ācāryas’ commentaries as well. This presentation revealed to us that Kṛṣṇa’s appearance in this world is the answer to all imaginative iconography of the Supreme Personality of Godhead. You taught us how to chant *śuddha kṛṣṇa nāma* by your own enthusiastic and determined example of regular *kīrtana* and *japa*, and you explained with examples how the qualities and nature of the holy name are non-different from Kṛṣṇa. In all of your preaching you inspired us to take full shelter of the holy name, convincing us that our relationship with the holy name is “not an artificial imposition on the mind.”

Now we must similarly practice pure devotional service properly if we are to in turn teach it to others. How we can repeat your teachings not merely as parrots, but as dynamic living representatives of Your Divine Grace and our *paramparā* is the challenge, a challenge that is much like a razor’s edge – too much adjustment to make Kṛṣṇa consciousness available to people in the current time, place and circumstances could result in a change or dismissal of principles, yet mere parroting of the details of application without considering the situation of the ever-changing world could result in people not perceiving the relevancy of the Kṛṣṇa consciousness movement.

My prayer on this day, Śrīla Prabhupāda, is that you give me full

faith in the holy name of Kṛṣṇa and the intelligence to discern how to best transmit the current of Kṛṣṇa consciousness, the “strikingly wonderful” mercy of Lord Caitanya, to others.

*Hoping to always have the privilege of being your servant,*

Prthuśravā Dāsa

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### Kadamba Devī Dāsī

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Dear Śrīla Prabhupāda,

Thank you for coming to the West to save us and set us straight.

Surrender is contrary to Western thought and is not a concept held in high regard in Western culture. Ironically, it is the key secret to becoming happy and peaceful. It’s a bit of a mystery and is certainly counter to every understanding we were groomed to believe.

You taught us the process of surrender to Kṛṣṇa. You taught us that if we own something, use it for Kṛṣṇa; if we cook something, cook it for Kṛṣṇa; if we think something, think about Kṛṣṇa; if we have a family, take care of it for Kṛṣṇa. If we have anything, give it to Kṛṣṇa. None of us knew the purpose of human life, which is given to the soul as a chance to understand Kṛṣṇa and return back to Him. Help me to not lose my way or deviate from your instructions. The time factor takes away everything we create materially and everything we think we are. Let me be intelligent enough to understand this simple truth, so I don’t waste my time.

Śrīla Prabhupāda, you explained the world to us like no one else had ever explained it to us, before. You told us about Nārada Muni and *akṣauhiṇī* divisions and *mahā-rathīs* and great spiritual wars fought long ago. You gave us the real history of the world. At the same time you explained the difference between mundane violence and spiritual violence and opened our eyes to the cruelty this culture perpetrates on the animals of the world.

There are so many sources and teachers of mundane knowledge, but very few of transcendental knowledge. We are so fortunate as to have happened upon a source of genuine transcendental knowledge. Everything we have is a gift from the disciplic succession

delivered through you. Even great scholars of the *Bhagavad-gītā* don't know its true message of devotional service.

You often referred to your disciples as boys and girls. Now we are old men and women and have lived through many decades of life. Thank you for giving all of us shelter where there is otherwise no shelter. Thank you for rescuing me. Perhaps you have come for me before, in other lives. I don't know. I know time is running short in this life. Your mercy is my good fortune and I know that it is only by that mercy that I have come in touch with Lord Caitanya's message. You are the savior of the world by broadcasting His message. All glories to your mission and to your ISKCON and for allowing me to be brought into the fold.

Please help me to be a worthy disciple.

*I am forever grateful,*

Kadamba Devī Dāsī

### Ramānya Dāsa

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Om Viṣṇupāda Paramahaṁsa Śrī Śrīmad His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda,

“My worshipful deity within my heart, *caitya guru; dīkṣa guru* and *śikṣā guru*”

My most dear Spiritual Master, Gurudeva and Ācāryadeva, father, and well-wisher Śrīla Prabhupāda,

I will try to glorify you within my heart, on a special Vyāsāsana I have made for you – of jewels, decorated with flowers, temples, devotees and books.

“Saṅkalpa”

On this most auspicious celebration of your transcendental appearance day, Śrī Vyāsa-pūjā, we, all the Vaiṣṇavas around the World are gathering as one big Vaiṣṇava family which you created single-handedly in a very short time.

You saved this Planet Earth from going to hell. There is no title sufficient to glorify you for what you have accomplished for the benefit of the human race and all the living entities in this world. With the Hare Kṛṣṇa mahā mantra, you taught us how to chant and be happy;

“Guru and Visnu *smaraṇam*”

Thank you Śrīla Prabhupāda, for giving us the perfection of human life, for giving us everything in Kṛṣṇa consciousness. Just by chanting your *praṇām mantra* we get purified...it is so auspicious. And you give us the direct instructions, to remember the Supreme Personality of Godhead Śrī Kṛṣṇa, Caitanya, and the spiritual master at least three times a day.

“My Meditation, *mānasa-pūjā* at your beautifully lotus feet, Bhuta-suddhi”

Please Śrīla Prabhupāda, give me the mercy to glorify your lotus feet every day by offering you purified and clean water with flowers, *candana*, *arghya*, *madhuparka*, ācamaniya, special incense, nice ghee lamps, and a nice flower garland.

Many of your books are translated in all the languages of the planet, and with this prayer please let me serve your lotus feet every day, because you taught us from the very beginning of your preaching mission. With your personal example, lectures, your books, even up to the last days of your earthly pastimes with us, you always mention and repeat over and over again, “you are not this material body—you are spirit soul—eternal servants of Śrī Kṛṣṇa. Even today there are some Vaiṣṇavas who identify with their material designations; thinking they are big *swamis*, *brāhmaṇas*, *brahmacāris*:

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro  
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā  
kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

“I am not a brāhmaṇa; I am not a kṣatriya; nor am I a vaiśya or a śūdra. Neither am I a brahmacārī, nor a gṛhastha, nor a vānaprastha, nor a sannyāsī, but I am simply the servant of the servant of the servant of the lotus feet of the eternally self-manifesting ocean of

nectar of the highest bliss, the master of the gopīs, Śrī Kṛṣṇa.”  
– (*Padyāvali* 74)

“The mantras for obtaining forgiveness for one’s offences to His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda’s lotus feet”

That person who considers the Deity of the Supreme Lord to be dead matter made out of wood, stone, or metal, or the spiritual master, who is an eternal associate of the Supreme Lord to be an ordinary man who is prone to die, or the Vaiṣṇava to be coming from some caste, or the water which washes the feet of the pure devotee or the Supreme Personality to be ordinary water, even though such water has the potency to destroy all the evils of the Age of Kali, or considers the holy name of the Supreme Lord or mantras dedicated to Him – which are able to destroy all sin – to be ordinary sounds, or thinks the Supreme Lord of all, Lord Viṣṇu, to be on the same level as demigods, is considered to possess a hellish mentality.

A person who thinks in this way is certainly a resident of hell because you are most merciful for giving us the maha-mantra, and for coming to America to save us. Please forgive our offences.

*aparādha-sahasrāni kriyante ‘har-nīsaṁ mayā dāso  
‘ham iti mām matvā kṣamasva Śrīla Prabhupāda.*

Thousands of offences are performed by me day and night, but thinking of me as your insignificant servant, kindly forgive those, O Śrīla Prabhupāda.

*arcye viṣṇau śilā-dhīr guruṣu  
nara-matir vaiṣṇave jāti-buddhiḥ.*

– (*Padma Purāṇa*)

“Only You Śrīla Prabhupāda”

My personal report to Your Divine Grace.

By your unlimited mercy, it is possible to keep preaching the message you kindly give us – the holy name of Śrī Kṛṣṇa all over the world. Only by your mercy we could finish the Māyāpur

Project – the Śrī ISKCON Chandradoya Mandir, The Temple of the Vedic Planetarium. Who your very dear disciple, Śrīman Ambarisa Prabhu, very kindly is helping; to build just to serve your mission and the wishes of the great guru *paramparā* to establish more Kṛṣṇa consciousness in this world.

Please give us your blessings, mercy, spiritual strength to keep preaching the glories of the holy name in the mission you have given us. This is still your ISKCON mission and you are in charge forever. You are the captain of the Vaiṣṇavas worldwide.

Thank You Śrīla Prabhupāda, for everything and for coming into my insignificant life.

*Your servant at your lotus feet,*

Ramanya Dāsa

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### Śravanānanda Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you, without whom I would remain in darkness and ignorance and continue to suffer birth after birth.

I have written this short story to glorify you and it was inspired by you, in relation to my constant arrogance, speculation, and pride. It is meant to help, instruct and share, for me and for all those who are on the path that you have so mercifully given to us.

I only have one qualification, and that is knowing (even though there may be so much difficulty in following) that by trying to follow your instructions without an inch of changes to what you have given, is my only hope. I continue on the path as you guide me and know that by following “blindly” your instructions without any modification, deviation or speculation there is some hope for me, the most crippled and blind.

*Your lowly servant,*

Śravanānanda Dāsa

## **We are blind, Prabhupāda has vision**

Every day he holds our hand and walks us down the path.

Because we are blind, we listen to every direction he gives because we know he can see. As we walk along the path, day after day, we begin to feel the nature of the path, the crevices, the outlines, the dips, the rights and lefts, etc.

Every day we make it to the end of the path due to following very diligently the instructions of our guide who has vision.

After one year of following the path we become more and more confident, as we have memorized the every detail of the path after walking it for so long.

So one day as our expert guide is walking with us and as we are going on the path we feel so sure of ourselves, that we begin to walk with so much confidence that we begin to deviate slightly, ever so slightly, with a bounce in our step as we start to slightly stray just inches from the path.

At once, our expert guide yells and pulls us back saying “follow me... why did you deviate off the path?”

We say, “Sir, but it was just a few inches!”

Our expert guide says, “Yes, only a few inches, but at the edge of those few inches was a cliff with a 100 foot drop!”

We say, “Why didn’t you tell me?”

“I didn’t have to. Every day you have held my hand and listened carefully and followed every direction. Never deviating even one inch.”

“Why did you deviate today?”

“Well I felt after so long that we have walked this path together I finally knew my way and became confident that I felt a few inches here and there wouldn’t make a difference.”

My guide said, “I never told you about the cliff because you had full

faith in me and there were many dangerous things on this path. I felt that if I brought up every danger on the path that you might be nervous and might, tremble and might not follow every direction I gave... so as you followed me so nicely, we every day made it safely to the end of the path.”

My guide said, “Remember you are blind and I can see and no matter how confident you may become you will always be blind.”

Therefore “Continue to follow me and listen to every command and you will never ever fall from this path and never be harmed. There are still many dangers on this path and they change constantly, due to erosion, and earth shifting, etc.”

“If you continue to follow as you have done in the past and listen since you cannot see, I give you my guarantee I will come every day and guide you and you will be protected.”

“I thought about what he told me and for the rest of my life he came and every day guided me down the path and I never again had any close calls or put myself in any danger.”

For many, many, years we walked the path together and one day a friend came to me and said something I will never forget.

My friend said, “Did you know that every day of your life you walked a path with your guide and every day he took you on a different path?”

I said, “What...are you kidding me?” “Oh...my God...I thought every day I was on the same path.” “I wonder why he did that?”

So... “I went to my guide and asked him why he took me every day on a different path?”

He responded, “Every day I tested you to see if you would listen to my instructions and if you would become self-confident and then try to think you knew the path. Every day you followed me nicely and listened to every instruction nicely and then one day with a swagger and a bounce you started taking steps that were deviating from the path and I could see that you thought it was the same path every day and even though you were blind you were so confident that you thought you could walk on your own without my direction...and it was that day that you almost fell off a cliff.”



“Since your experience frightened you so, you never deviated again and I have always held your hand and you have always listened to me, and you have been safe.”

“When you finally accepted that you are blind and I could see there has never been a problem.”

I said, “I am blind, but now I have seen the light!” Thank you, thank you, thank you...

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### Nrhari Dāsa

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It was in August 1975 that Śrīla Prabhupāda came to San Diego and stayed at my house. He stayed for two days. Several things happened, but on the morning of his departure, his servant Nanda Kumar Prabhu called me over to my kitchen and told me that he had some *prasādam*, *mahā* from Prabhupāda. He gave me the most delicious out-of-this-world rice puffies that he had prepared for Prabhupāda. They had sunflower seeds and were cooked in turmeric and other spices so they looked yellow in color. When I went over to my bed room, I found that Prabhupāda had also left me a bunch of different things – *prasādam*.

Of the things I had collected were eucalyptus twigs. I had heard that he used them by chewing on the ends and using them as a tooth brush. There were some funny moments because I had tried to collect items and things that were mentioned in *Śrīmad Bhāgavatam* and Prabhupāda’s books on how to greet a great *Vaiṣṇava* personality. One of the items was fresh cut grass mixed with yogurt which I sprinkled from the sidewalk on the pathway to my house. He looked at it and avoided stepping on it.

I had collected all those things to make his stay pleasant. I stayed up all night making him a table that wouldn’t slide while he was using it because he liked to put his feet on it. I got to witness that in the evening through the glass door, while he said *gāyatrī*. I was outside sitting on the steps so I also said *gāyatrī*.

A lot of important people came to see him at my house, like a professor from UCSD. At that time, the Movement was in full swing and very important decisions were being made. It was kind of a pivotal year. I felt my contribution very insignificant on my part to

lend him my house and a few items that I thought would please him, but no detail escaped his notice.

Last Dvādaśī, I broke my fast with rice puffies, and by Śrīla Prabhupāda’s mercy all those memories flooded my mind. It made me realize that however insignificant I am, he left me some chewed sticks and the puffies and I was able to keep them. Most important, he gave all those books that I had in my living room. Here it is someone who was able to solve all the world’s problems in my living room. The most munificent person in our Age had the kindness to give these very personal gifts to me.

Thank you Śrīla Prabhupāda for everything. I am forever in your debt.

*Your lowly servant,*

Nrhari Dāsa anu Dāsa

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### Citraka Dāsa

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My dearest Śrīla Prabhupāda, please accept my *dandavats* at your lotus feet.

You taught me that Lord Śrī Kṛṣṇa is situated in His supreme abode and enjoys unlimited service from innumerable perfect living entities.

He is immersed in an always increasing bliss, generated by the multiple loving exchanges He holds with the personifications of His energies and expansions.

But despite His immersion He does not forget those rebellious souls who, after abusing their minute independence, fall to the material world where they “play” lordship for a while, and makes constantly arrangements for their delivery, either descending Himself or sending His representatives.

In my case, He sent your merciful personality to deliver me, and as always He made the proper choice! You had all the qualities to influence the course of my soul and change my consciousness forever. What I found in you that attracted me and convinced me?

In you, Kṛṣṇa allowed me to see a person who had full transcendental consciousness while still embodied! The way you talked, acted, and behaved manifested visibly this nature and also how you were truly learned in the scriptures, elevated but still humble. Humble because you recognized that the origin of your knowledge was the Lord and never attempted to take any credit or claim any authorship! You spoke the Absolute Truth concisely, for the only purpose of benefiting your audience. You were austere in mind, body and words, always situated in a deep and grave state of consciousness. I could perceive how a person free from any trace of lust and envy was like, satisfied in his undivided and unalloyed service to the Lord!

Oh, of what beautiful vision to see a personality like yours I was gifted with! I became immediately attached, not in a cultist way but according to the Vaiṣṇava standards of the scriptures, which your disciples had kindly distributed to me prior of meeting you. This attachment, ever increasing, is still the main force that is pulling me back home!

Other than your association, you have also given me the most valuable treasures, wonderful gifts that last forever which, thanks to you, I am relishing each and every day! The holy name, transcendental knowledge through your books, association with devotees, the opportunity for service, the inspiration to return home, faith and love for the Supreme Being!

Because of your transcendental touchstone quality, you are still present now not only through your teachings, but also through your followers. These sincere devotees are such a benediction for this planet! With their saintly qualities and behaviour, they are purifying those fortunate souls that come in contact with them, exactly like you used to do! Śrīla Prabhupāda, it is like you have multiplied yourself into many and they all are fulfilling your will and mission! It is the same as meeting you to be watching your transcendental qualities to have spread to a multitude of devotees, each one acting like a little part of you, according to the capacity Kṛṣṇa has endowed them with.

Is my understanding correct that the foremost way to please you is by loving and serving these devotees dear to you and by spreading this love and attachment for your followers to others? And is this the way to please the Lord as well, through this systematic service

to you, your devotees, the devotees of your devotees and all other receptive living entities?

Your Divine Grace, Śrīla Prabhupāda, on this auspicious day of your Vyāsa-pūjā, I am offering you all my gratitude and love, my determined desire to assist you in your mission to introduce Kṛṣṇa consciousness to the world and I am asking you for the blessing to be endowed with realization about how to offer proper and effective service to your followers and devotees.

Thank you now and for ever for having me accepted as your disciple.

*Your aspiring servant,*

Citraka Dāsa

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### Sarva-drik Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

In March of 1976 at the Ram Lila grounds in Delhi you spoke several evenings before tens of thousands of people who would gather to hear you, see your “dancing white elephants”, honor *prasād*, and participate in *harināma saṅkīrtan*. I was very fortunate to be there and witness your preaching *līlā*.

One night before your arrival, a great wind storm over took the festival site, lifting the huge *pandal* up off the heavy bamboo poles that held it in place, sending the entire arrangement crashing to the ground. Fortunately I was on the stage at the time, engaged in some service there, and as the *pandal* crashed down around me I dove under the only shelter that was available to me, your *Vyāsāsana*. Lying underneath it, amidst what was once the *pandal*, I could understand that I was protected from harm by your mercy in the form of your *Vyāsāsana*.

Now nearly forty years later, as I look back over the years that have passed since, I can appreciate that you have always protected me in every circumstance of my life. You have been so extraordinarily kind to me, and although I have hardly done anything to deserve

your attention, still I feel that you have never withheld your mercy. I am not huddled under the beams of your *Vyāsāsana* as I was on that day, but I find your shelter in following your shelter-giving instructions to rise early, never fail to complete a minimum of 16 rounds, strictly follow your simple rules, and cooperate with my Godbrothers to preach Krishna consciousness. This is your super excellent formula for complete success in spiritual life.

On this day when your mercy is so abundantly available, I won't ask anything more than this. Please always keep under the shelter of your lotus feet. Let me always be the object of your mercy. I have no other need from you, my master. I simply pray that you please don't neglect me although I have nothing really to offer you in return. Your kindness is the only real asset in my life.

*Your eternal servant,*

Sarva-drik Dāsa

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### Havi Dāsa

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Dear Śrīla Prabhupāda,

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

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

Glories to your divine work of love, Śrīla Prabhupāda!

You came to awaken mankind to the existence of the inner chambers of the heart, following the sublime method of associating closely with the transcendental sound vibration beginning with the Hare Kṛṣṇa maha-mantra. This is your healing medicine, your open-secret weapon, your gift of love.

On the 11th of September, 1969, George Harrison, John Lennon and Yoko Ono had the unique opportunity of receiving your divine association. At that meeting you told the young lads that there is music in the spiritual world, and then you proceeded to chant some verses in Sanskrit beginning with: *na te viduḥ svārtha-gatiṁ*

*hi viṣṇum*. The curious side of this particular meeting is that while you were chanting these verses, nobody, neither guest nor devotees present in the room, knew what you were singing about. I bet the music stars present at that room must have had serious difficulty relating to your deep and raw singing, to that which you had previously called “music in the spiritual world”. Much later the *Bhāgavatam* came out and only then did we understand the meaning of what you were singing in that room. You were chanting three verses from the 7th canto of the *Śrīmad Bhāgavatam* where Prahād Mahārāj addresses his father.

This is the text:

*SB 7.5.30* — Prahāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

*SB 7.5.31* — Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

*SB 7.5.32* — Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination. When you finished your chanting you said: “Veda mantra, simply by transcendental sound vibration everything can be achieved.”

Transcendental sound breaks all barriers, destroys ignorance

and awakens the soul to his real identity. You expertly took communication to another level. You became a transcendental gardener, just like Śrī Caitanya Mahāprabhu did. You spread spiritual seeds in the form of transcendental sound vibrations without discriminating due to time, place or circumstance. You didn't care who was or wasn't a fit soil. Once the seed was located in the heart of the audience, you knew that the work was done. You brought Kṛṣṇa's presence in the form of sound vibration, and as such, starting at that very moment, at that particular encounter, their life would never be the same again. *brahmāṇḍa bhramite kona bhāgyavān jīva/ guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* – “According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.”

How fortunate! How magical and wonderful! The healing process has begun. The purifying effect of the dust of the lotus feet of a Vaiṣṇava has been activated, and because of your kind and pure heart, few more souls are going back to Godhead.

At this point of my communication, putting together the palms of my hands, I humbly request you to allow me to maintain the constant closeness of your dedicated disciples, who I deeply treasure.

*Your very grateful servant,*

Havi Dāsa

## Rasada 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 Krishna having taken shelter at his Lotus Feet. Our respectful obeisances are unto you Oh spiritual master servant of Sarasvatī Goswāmī. You so kindly preaching the message of Lord Caitanya Mahāprabhu, and delivering the Western countries which are filled with voidism and impersonalism.

Dear Śrīla Prabhupāda,

All glories to your transcendental lotus feet. All glories to your causeless mercy for having come to the Western world to establish Kṛṣṇa consciousness, and to preach the message of Lord Caitanya Mahāprabhu, and to deliver all of the fallen conditioned souls.

Who can understand all of your transcendental glories? For you are a confidential servant of Kṛṣṇa. May you guide all your sincere disciples and followers on the right path back to home, back to Godhead. I am a very fallen and sinful rascal, and fool number one. I have not been able to completely surrender to pure devotional service. But I pray you will not abandon me or kick me away because you are our eternal father, and ever well-wisher, and always desire the welfare of your sons and daughters. Please give me the strength, determination, enthusiasm, and sincerity to be able to finish this life, remembering all your transcendental pastimes and glories in my heart. There may be so many other Vaiṣṇava pure devotees, but no-one compares to you, and what you have accomplished all over the world, in a mere eleven years.

*I beg to remain your eternal servant,*

Rasada Dāsa



Dear Śrīla Prabhupāda,

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

I have no way to estimate the great fortune I have in being given the opportunity to write something to you on this most auspicious day of your appearance.

Even more incredible is the opportunity for devotional service that you have afforded to those of us who are totting in this miserable material existence, being struck down at every moment.

*kṛṣṇa-bahirmukha hañā bhoga-vāñcha kare  
nikaṭa-stha māyā tāre jāpaṭiyā dhare*

“As soon as one becomes inimical to Kṛṣṇa and desires sense gratification, he is immediately struck down by the illusory energy of the Lord.”

Yet I am so deluded that I insist on continuing with my madness, thinking, “Well, I still have tomorrow,” like some addict who says, “Tomorrow I’ll stop.”

You once told me, “How can I teach you if you can’t remember?” which hits to the root of my problem. I’ve forgotten who I really am.

*kṛṣṇe bhuli’ sei jīva anādi-bahirmukha  
ataeva māyā tāre deya saṁsāra-duḥkha*

“Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial therefore the illusory energy gives him all kinds of misery in his material existence.”

What is the use of teaching a fool who cannot remember? Only a divine personality who is filled with compassion in their heart for others’ suffering would voluntarily undergo such austerity.

*tapyante loka-tāpena-sādhavaḥ prāyaśo janāḥ*

“It is said that great personalities almost always accept voluntary

suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart.

I could not imagine even a fraction of the nonsense you tolerated in establishing and pushing on this Movement, what to speak of the present day, certainly it is going on by your mercy.

Speaking for myself at least, I may be going through the motions but I know that whatever little service I've been able to offer has been by your kindness upon me. And seeing such compassion for the conditioned souls, Kṛṣṇa has become obliged.

*na sādhayati mām yogo, na śāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo, yathā bhaktir mamorjitā*

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be this controlled by those engaged in mystic yoga, *Sāṅkhya* philosophy, pious work, Vedic study, austerity or renunciations.”

By your unalloyed devotional service you've brought the Lord under your control, although in your unmatched humility, you take no credit, further exemplifying the Lord's words of “*Amāninā mānadena, kīrtanīyaḥ sadā hariḥ,*” but not in some pretentious way for some name or fame. Your character is best described by the Lord in the 12th Chapter of the *Bhagavad-gīta* and thus you are most dear, “*Yo mad-bhaktaḥ same priyaḥ.*”

Quoting you there, you commented that “In the face of all kinds of auspicious, inauspicious and sinful activities, nothing is an impediment in the discharge of the pure devotees' service.

I realize I've been a disappointment as a disciple, struggling with my mind and senses, but Kavirāja Goswāmī states, “*Kathañcana smṛte yasmin duṣkaraṁ sukaraṁ bhavet/ vismṛte viparītaṁ syāt śrī-caitanyaṁ namāmitam*

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu, I offer my respectful obeisances.

If you're kind to me certainly Lord Nityānanda will be, and if Lord Nityānanda is kind, then Lord Caitanya will be kind, and if Lord Caitanya is kind, then there is hope for this difficult case.

Certainly your example is the best and I hope that in however many future lifetimes I may have to undergo that I can imbibe even a tiny bit of your devotion.

For fear of being more offensive than I am, in closing, please forgive me and thank you for being so kind to this aspiring servant at your lotus feet.

Naikatma Dāsa

### Rajendranandana Dāsa

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

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

*om ajnana-timirāndhasya jnananjana-salakaya  
caksur unmilitam yena tasmai śrī-gurave namah*

My Dear Śrīla Prabhupāda,

Lord Caitanya spoke some very fitting words that certainly apply to me: “*guru more mūrkhā dekhi’ karila śāsana.*” I am a big fool and you know it well. Please take this into consideration as I try to offer you glorification and prayers.

Uddhava spoke the following to Kṛṣṇa after receiving *Divya-jñāna* from Him (*SB* 11.29.6):

*naivopayanty apacitiṁ kavayas taveśa  
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ  
yo ’ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann  
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti*

O my Lord! Transcendental poets and experts in spiritual science

could not fully express their indebtedness to you, even if they were endowed with the prolonged lifetime of Brahma, for you appear in two features – externally as the *ācārya* and internally as the Supersoul – to deliver the embodied living being by directing him how to come to You.”

You are the *ācārya* who has and is extinguishing the blazing fire of material existence which is surrounding me and would devour me if not for your rain of mercy. In the few years left in this body, how can I adequately express my gratitude? I can't! Once I heard a godbrother asked you, “How can we ever repay the debt we owe you?” In your extreme humility you said “Actually you don't owe me anything, but you should always act as if you do.” Once, you emotionally told Mukunda Prabhu, “My spiritual master was no ordinary spiritual master.” After a pause you tearfully continued “He saved me”. Śrīla Prabhupāda you also are a super-extraordinary spiritual master who has saved not only me but thousands and thousands of other low-class *mlecchas*.

You know you have stolen my heart by your oceanic compassion. In my ignorance I want to give you “my” life. But it's not my life. This body, intelligence, words and talents etc. all belong to Kṛṣṇa. However I do have my independence and that I place at your lotus feet with the desire that you do with me as you like.

You, Śrīla Prabhupāda, are Kṛṣṇa's representative delivering me and as such I pray, “You are my lord and shall remain as such even if you handle me roughly in your embrace or make me broken-hearted by not being present before me. You are completely free to do anything you want for you are my worshipable Lord unconditionally.”

You know I'm speaking my heart's aspiration and that I fall far short of complete surrender to you. However by the kind association of devotees you send to help me, I'm being dragged out of ignorance and complacency and gradually developing that wonderful taste of wanting to share your teachings with as many others as I can. And what a taste! What inner excitement and pleasure when I submissively ask you to use me as an instrument to share Kṛṣṇa consciousness and unbelievably you mercifully do. To surrender to the selfless act of sharing devotional service with others gives you such pleasure that the gratitude you share is inconceivable. It's not of this world. And as such makes any tiny mundane pleasures

insignificant. I don't want to be a *guru-bhogi* with the motivation to enjoy this bliss. I simply want to please you by being the servant of the servant of your servants.

Please help me to remain steady in dedicating my life to your service. Let this desire be deeply rooted in my heart and not be some temporary sentiment like an elephant's desire to bathe. On my own I can only mess up and get in the way of your mercy descending when I think I'm the doer. *Ahaṅkāra-vimūḍhātmā kartāham iti manyate*. But by your causeless mercy when I or anyone else begs sincerely and helplessly for your help, you are ever-ready to give it. *Mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim/ yat-krpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*. "I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains."

Please, Śrīla Prabhupāda, continue to give the association of your surrendered servants to this insignificant and worthless disciple. Let their purity of purpose ever-infect me and become an all-consuming fever that will burn away my impurities and *anarthas*.

Time is short in this life, but I know our relationship is eternal. I know I deserve to be kicked away, unworthy as I am, but please use me as you will. With this desire I know Lord Nityānanda in the heart can make doors open and opportunities become available to help me in your mission of spreading the *saṅkīrtan* movement, if you just give your blessings. Since you have repeated the standing order of Lord Caitanya, *yāre dekha tāre kāhā kṛṣṇa-upadeśa, amara ajñaya guru hana tara' ei desa*, your mercy is already given and you are just waiting for it to be taken advantage of. So in reality I'm simply preaching to the rascal mind I've given power of attorney to for so long. Now I'm striving my best to remain focused in my desire to follow your instructions of *jīva doyā*. If I do so, you and the Lord can manifest everything else.

*I place this before you with as much sincerity and seriousness as I can muster. Desiring to desire, I remain your foolish and unqualified disciple.*

Rajendranandana Dāsa

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to your divine appearance day.

This year, 2014, we will observe the 40th anniversary of your visit to Rome, and I would like to recall two incidents during that visit that were significant for me.

The first concerns your taking *prasādam* in your room. Bāla-Gopāla Devī Dāsī had diligently cooked a number of tasty preparations for you and brought a *thāli* into your room. There were mostly Indian-style *sabjīs*, rice, etc., but one bowl was filled with *gnocchi*, an Italian dish made with potatoes, flour, tomato, and cheese. You ate all the preparations except the *gnocchi*, and then you called for Bāla Gopāla and asked her, “What is this?”

“*Gnocchi*, Śrīla Prabhupāda,” she replied.

You dropped one in your mouth, then another one, and another, and finished the whole bowl with a smile of appreciation.

What an encouragement for tongue-driven and bodily-identified Italians like myself! That simple act opened up wonderful possibilities for attracting large portions of the population to Kṛṣṇa consciousness through Italian *prasādam*. *Yukta-vairāgya* indeed!

The second, more significant incident concerns the translation of a room conversation.

Some guests had come to see you, and there was a need for a translator. Āli Kṛṣṇa Devī Dāsī, the official translator, wasn't available, so Dhanañjaya Prabhu, the temple president, called on me to replace her. I had never before translated from English to Italian, but there I was, having to translate the words of my spiritual master! I was excited and anxious.

After the normal greetings, you started with a simple approach to the philosophy of Kṛṣṇa consciousness, and I somehow translated the few words you'd spoken. But then, out of an excess of zeal, I continued to speak to the guests, elaborating on what you'd said

to make sure they had understood correctly and received the message in its entirety.

At that point you turned to Dhanañjaya and, somewhat surprised and amused, asked, “Is *he* preaching or am I preaching?” At which Dhanañjaya, in total anxiety, started calling loudly, “Where is Āli Kṛṣṇa!? Where is Āli Kṛṣṇa!?”

That was the end of my translating career.

Even though this last incident might be brushed off as just the mistake of an immature, overzealous young devotee, in my humble opinion it carries a deeper meaning: we shouldn’t, at any stage of our spiritual and philosophical development, think we can explain our founder-*ācārya* better than he can explain himself.

Śrīla Prabhupāda, since you are an empowered incarnation of the previous *ācāryas* and Gaura-Nitāi’s compassion, you can directly reach the soul and perfectly transmit the eternal message of Rādhā and Kṛṣṇa without adulteration.

The recent booklet entitled *Śrīla Prabhupāda: the Founder-Ācārya of ISKCON* clearly outlines your unique, unparalleled position and potency in delivering Kṛṣṇa consciousness to *anyone* in this world in a living, vibrant, perpetual way.

Though motivated by good intentions, if anyone thinks that factors like time, place, circumstance, or audience justify deemphasizing your personality and your teachings, and who instead thinks he can or should serve your mission by devising a better means to touch people’s hearts, I pray for his safety from the most dangerous *maryādā-vyatikrama* offense.

I, for one, am happy to remain eternally a fool at your lotus feet.

*Your humble servant,*

Madhusevita Dāsa

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

I am so inspired to read all the offerings of my Godbrothers and Godsisters, and even more so the dedicated offerings of those who follow us in the next disciplic succession. As you once noted, we are number 12, and they are number 13.

I marvel at how you have recalled so many of your major Generals, like Tamal Kṛṣṇa Goswami, Svarupa Damodara Goswami, Bhakti Tirtha Swami, Suhotra Swami, and a host of amazing book distributors and artists. Have you already begun the next level of preaching the holy name around?

I watched one of the memory videos in which one of our Godbrothers had the nerve to ask you where you would preach next after you leave. You told him (twice), “The lower planets.” I guess that means lower than us. But you left the rest of us behind to carry on your mission as best we could without all this wonderful association, to “maintain what you set up” as you put it many years ago in a letter to Brahmananda Swami in Nairobi. “Don’t add anything, and don’t subtract anything. They will manufacture”. It is a huge responsibility, because manufacturing and rationalizing is the soup de jour. Naturally every individual has a personal way of judging and executing the amazing things that come to mind, and, “I’m a devotee. So it must be coming from Kṛṣṇa!”

You said: “You will show your love for me by how you cooperate – together.” Ahh: together. Inclusive; not exclusive – that is your mood. Sometimes I pray at your lotus footprints behind your Vṛndāvana Samadhi altar that before I die, I hope I have something to do with leaving behind an ISKCON as it is – or as one Godbrother put it, “as it WAS”.

So many interesting additions and subtractions. We were told to eliminate *bhaja* for the Pañca Tattva mantra, and never to chant Rādhe, Rādhe, except on Rādhāṣṭhamī. Oh, but now it is the fashion for many Western spiritualists to greet people with Rādhe, Rādhe instead Hare Kṛṣṇa. These are often people who have renounced your standard dress of *dhoti-kurtā* and *saree*, and have



set a different fashion standard. The mahā mantra has 32 syllables, but daily we hear Hare with as many as 21 “e”s and Rama with at least a dozen “o”s. And the extra mantras which you nipped in the bud every time someone would come from a Māyāpur festival with something new now become a standard part of *kīrtans*. And though it was our custom to end the kirtans with “Prabhupāda, Prabhupāda, Prabhupāda”, now we can go on and on with endless *jaya* this and *jaya* that and *jaya* so many things for 15 minutes. In fact, sometimes we can sing for an entire *arotī* without once singing Hare Kṛṣṇa, with all the other things that must be sung.

In the immortal words of that famous children’s author, Dr. Seuss, “Oh the people you will meet, and the places you will go”. But you left us here all alone with a purpose to fulfil and it is such a wonderful meditation how to keep your mission growing and still stay on track – how to stay Rūpānugas and not Rūpeeanugas. “Good management means preaching.” It boggles the mind, but you have left us such specific instructions. Really we have no choice. Simply we have to use the wizened experience of the elders and the vibrant energy of the youngest members, while maintaining what you gave us without changing a thing. And we have to train those newer members, relinquishing our hold on power and prestige, giving them the training, practical experience and drive so they don’t have to re-invent the wheel when we are no longer here to push them on. That’s so exciting. “Kṛṣṇa consciousness movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy. Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to the others and they do nothing but beg from you and you provide.”

Oh, Śrīla Prabhupāda, when you finally recall the rest of us, I can’t wait to see what you will have us do in the next phase of spreading the holy name around. I pray for your blessings continually. You are all I am made of.

*Your servant,*

Parvati Devī Dāsī  
Vṛndāvana Dhām

Dear Śrīla Prabhupāda

Please accept my humble obeisances.

I like to express my deepest gratitude to you for accepting me as your disciple, although I am not as qualified as a disciple should be. So many years have passed, so little service has been done or so much service has been done, but the mood has not been out of pure love. Rather, I expected something in return or I was not fully mindful of what I was doing. Still you are so kind and the Supreme Lord is so kind, always forgiving me, fanning the little spark of devotion, helping me to stand up when I am falling down, always sending some beautiful, kind and compassionate devotee-friend to help and guide me. You are certainly the most compassionate father, guide and well-wisher, and I really want to serve you in whatever little capacity I can.

Although the dark clouds of Kali-yuga are very dense, and the whole world seems like a terrible nightmare, still it is only temporary clouds which cannot forever cover the Kṛṣṇa Sun. Please kindly remove these terrible clouds by your pure and powerful preaching, and allow me, like the small ant I am, to carry my insignificant straw to help build the magnificent, transcendental world of ISKCON.

If you would withdraw your mercy from me, I would remain the useless piece of garbage I was before I met you. There is a beautiful picture of you from Uppsala University in Sweden that is taken from behind you. Your beautiful head looks effulgent as you preach to the student community. On that picture, I see myself sitting before you, lost in the world, lost in my mind, the most confused, unfortunate, less-than-human being. But somehow or the other, I was sitting there before you. Maybe you glanced at me for a moment and your words reached my soul like a wave of mercy and saved me from utter degradation, placing me on the safe land of Kṛṣṇa consciousness.

Thank you Śrīla Prabhupāda, please keep me in your heart.

*Your insignificant servant*

Ariṣṭahā Dāsa

Dear Śrīla Prabhupāda!

Please accept my *daṅḍavats* at your lotus feet.

All glories to Your Divine Grace.

You came to this world of names and designations and enabled us to have a glimpse of spiritual reality. Helplessly rotating from one body to another, always trying to conduct its life according its own concept, the conditioned soul is entirely under the control of the three modes of nature.

You changed all that. Even spiritual life was like a dream for us, and in your presence it became reality. Our artificial designations faded away and we got the chance to be real devotees. You have taken the illusion from us and gave us eyes to see reality. You have shown us the falsity and gave us the truth.

Your purity made us pure, your words make us speakers, and your intelligence made us men of knowledge. Without you, reality becomes a dream again and dream becomes reality. Without you day turns into night and night turns into day.

You broke into our steel-framed hearts and made our selfishness give room to true spiritual mercy. By being our benefactor, you made us benefit others. You brought personal warmth and removed the impersonal coldness. You connected the shattered fragments to united structure, and in your presence chaos became harmony. Even being uneducated, inexperienced, immature, and full of passion, our faces were glowing in ecstasy in your presence. In your absence darkness returns again and our false egos turn us again into egocentric introverts and extroverts.

You united us in the mission of the Lord. You gave us your books to be distributed and your *prasādam* to be relished. You made us give and not to take as you have always given and have never taken anything. Your concern made us concerned, your true love for us made us truly love others. In your absence, concern turns into pathetic altruism and love turns into lust.

Through your mission only we can be united and in your mission

only we can find our desires to be satisfied. At Your lotus feet we have our home, outside of the shelter of your lotus feet we are homeless. Your leadership makes us leaders and your perfect way to follow your spiritual master makes us followers. You are giving substance to our service to Kṛṣṇa. If not blessed by you, our words are just a sound carried by wind and our actions go in vain.

Dear Śrīla Prabhupāda, I hope all my *Vaiṣṇava* friends and well-wishers don't take any offence, but you are the only shelter I have. I have lost all what I never had. Whenever I come down to my knees, overcome by the cruelty and harshness of this world, you are there with your merciful glance. In this way, pain becomes a welcome friend as you always appear in times of despair to rescue your fallen disciple.

Dear Śrīla Prabhupāda, you saved me over and over again. Your mercy seems not to have an end. Without you, I couldn't be me, and without you, I would be lost in this world of names and designations. Without you I would be just another dream chaser amongst other dream chasers.

What a wonderful life you gave me! What a wonderful life I had! How monotone and stereotypical life in *māyā* can be! You gave me a life and you showed me how deadly this world can be. With you, life is truly eternal, full of bliss and full of knowledge.

Please Śrīla Prabhupāda, kindly allow me to serve you lifetime after lifetime.

*Your unworthy servant,*

Manidhara Dāsa

Dear Śrīla Prabhupāda,

Please wake me up, with your chanting of the holy names, wake me from my envy, arrogance and fame.

That subtle form within this machine, covers my soul and starts this dream. Please wake me up, keep me alive, wake me up from this slumber of pride.

Day dream, night dream it's all a dream, sometimes I'm joyful, sometimes I scream. False ego and mind begin to swell, not knowing my true existence in this deep dark well.

Let the holy names resound within my heart, breaking the chains that keep us apart. Please wake me up from this sleeping, wake me up from this weeping.

My eyelids are growing weary and starting to close, drifting in this material energy she strikes an amazing pose.

Please wake me up from this dream, wake me up from *māya's* scheme. Help me see my false ego and illusions, take me to the final conclusion.

Show me how to love, to see every living being with equal vision, not viewing them in classes and separate divisions.

Please wake me up from this dream, wake me up with your kindness, free me from this world of eternal blindness.

Help me out of this forest of illusion, I'm caught in web of eternal confusion.

Please wake me up, so I can tell everyone I meet, about Gaura Nitāi's lotus feet.

Walking among the living dead, let me speak what you have said.

*Your servants,*

Yogamala Devī Dāsī and Manya Dāsa

Dear Śrīla Prabhupāda,

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

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

Śrīla Prabhupāda, your kind and magnanimous guidance is an on-going process. Your books are scintillating spiritual stars that offer us constantly various bright and enlivening insights into the science of love of God. We have to assume that this sparkle and shining is uninterrupted, even though our receptivity may be graduated or intermittent.

Here is one such glorious ray:

“A bona fide spiritual master chants the holy names *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*, and the transcendental sound vibration enters the ear of the disciple, and if the disciple follows in the footsteps of his spiritual master and chants the holy name with similar respect, this chanting constitutes worship of the transcendental name. When the transcendental name is worshiped by the devotee, the name himself spreads his glories within the heart of the devotee.”  
*Teachings of Lord Caitanya Ch. 18*

Your every word is meant for our eternal benefit and pulls us progressively out of the baser modes of material nature. Here is a nice quote to that effect:

“We should always think that we are in the modes of ignorance. We are just trying to make progress from ignorance to goodness and then transcend. This is the process of spiritual realization. Nobody should think that we are perfect. We cannot be. God is... Only God is perfect, and we are all imperfect. Even our so-called liberated stage, we are still imperfect. Therefore one has to take shelter of authority because, constitutionally, we are imperfect.”

This year I would like to include the following prayer to the mind:

My dear mind, at times you feel so miserable. Why are you attracted to the often-ghastly topics of the material world? Please remember Śrīla Prabhupāda’s words that there is no happiness to be found in this material world. Ceasing to be an afflicted “sufferer”, why don’t you instead become like an expert surfer and permanently stay on the top of the crests of the incoming waves of devotional service. You will do well to remember the statement of *Śrīmad-Bhāgavatam* 1.2.6:

*sa vai puṁsām paro dharmo  
yato bhaktir adhokṣaje  
ahaituky apratihātā  
yayātmā suprasīdati*

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”

Please do not take Śrīla Prabhupāda’s institution, ISKCON, and contribution to the global advancement of Kṛṣṇa consciousness for granted. It is nothing less than a golden path.

Why don’t you instead permanently accept Śrīla Prabhupāda’s and Lord Caitanya’s blissful program of chanting *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare / Hare Hare Rama Hare Rama Rama Rama Hare Hare*, dancing and feasting?

1. Leaving India for the first time, there will be no need for someone to take a taxing ocean trip on the *Jaladuta* from Kolkata to Boston at the ripe old age of 69 and suffer several heart attacks on the way.
2. There will be no need for someone to start a global institution for Kṛṣṇa consciousness from scratch, establish 108 temples all over the world and initiate some truly gargantuan temple construction projects.
3. There will be no need to accept 10,000 plus disciples.
4. There will be no absolute need for someone to travel 15

times around the world, lecturing twice a day and meeting news reporters, scientists, religious leaders, politicians and world renowned dignitaries and celebrities.

5. There will be no need for someone to become the topmost Bhakti-Vedāntist, able to quote innumerable Sanskrit verses at a moment's notice.
6. There will be no need for someone to publish 80 plus spiritual books, compose 6341 personal letters and establish a Bhaktivedānta Book Trust to publish them.
7. There will be no need for someone to create the world's first vegetarian restaurant chain and introduce Rāthayātra festivals in major cities of the world, thus bringing the temple to the people.
8. And finally, provided we could go back in time, there will be no need for someone to start a monthly *Back to Godhead* magazine on the 1944 appearance day of Om Viṣṇupāda Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

One doesn't even have to get up at 1 a.m. daily, if one is not so inclined, even though that would be a nice achievement in Śrīla Prabhupāda's footsteps.

Out of his great expertise, compassion and kindness, His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, Lord Caitanya's *senāpati*, has already accomplished all the above and much more for your personal benefit also!

He has made it easy for you. So please don't be *mūḍhā*-like. Please be reasonable and accept unreservedly his and Lord Caitanya's joyous program of chanting the maha mantra – *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare/ Hare Hare Rama Hare Rama Rama Rama Hare Hare* – dancing and feasting. End of prayer.

Śrīla Prabhupāda, I am happy to report that due to your mercy conjugated with my feeble efforts, Kṛṣṇa consciousness has become manifest to some extent in my heart. Even if I were to try, I would be unable to extinguish it, just like it is difficult to suppress a forest fire in favourable circumstances, as we often experience in Australian summers. Somehow or other it reappears again and again. That seems to prove your postulate that Kṛṣṇa consciousness is the common innermost energy and essence of all living entities. Kṛṣṇa consciousness is the true golden path of self-realization. Funny thing is that when I was an altar boy and sacristan, the liturgy was



in a foreign language – i.e. Latin. Now it still is in foreign language – i.e. Sanskrit. Why did I take birth in the wrong culture?

I prostrate myself at the glorious lotus feet of the perfect master and I am simply weeping due to my shortcomings. I hope that my tears of incapacity will also help wash away the obstacles that still separate me from following your innumerable instructions very genuinely.

All glories to Your Divine Grace!

*Your insignificant servant,*

Yadavendra Dāsa

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### Kulungana Devī Dāsī

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All glories to Śrī Śrī Guru and Gaurāṅga!

My dearest and most merciful Śrīla Prabhupāda,  
Please accept my humble obeisances at your holy lotus feet.

Please forgive me but I don't have the words to thank you for all the mercy you bestow on me. I never had any real friends, but now I have friends all over the world who are wishing me well. Recently, I was reading a book written by Bhakti Vikasa Maharaja called *Jaya Śrīla Prabhupāda*. In this wonderful book is the most exalted description of your transcendental pure character and activities. I wish everybody could read this glorious book.

I am not able to glorify you sufficiently. I can only humbly bow down and say; I can never repay my debts to you Śrīla Prabhupāda and to all the devotees who are helping me to become Kṛṣṇa conscious. Once you said that to become Kṛṣṇa conscious means “Kṛṣṇa is Master and I am servant”.

Thank you Śrīla Prabhupāda, for coming to this Earth planet to deliver us from illusion.

*Your fallen servant,*

Kulungana Devī Dāsī

In Gratitude

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

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

Śrīla Prabhupāda ki jaya!

In moments of gratitude dear Śrīla Prabhupāda, I try to take inventory of all that you have given and continue to give to this poor insignificant excuse of a disciple. The list is endless but continues to unfold in my consciousness as the persistent effect of time wears on and the practice of bhakti continues.

The absolute genius you employed in creating an institution that practically promotes the five most important limbs of *bhakti* is unparalleled in the history of *Vaiṣṇavism*. An institution with a dedicated mission of purely teaching the path of *śuddha bhakti* to anyone who has the one qualification that can start him on the path that will gain him/ her entrance into the glorious abode of Śrī Kṛṣṇa; and that qualification is sincerity.

Your only desire is to give us true happiness that emanates from the heart of Śrī Kṛṣṇa and is absorbed in the heart of his pure devotee. Chant, dance and be happy. You gave us the process that the Lord Himself came down and performed in the mood of Rādhārāṇī and in the golden lustrous form of Śrī Caitanya Mahāprabhu. Chant, dance and be happy. A simple directive guided by the wisdom of the six Goswāmīs of Vṛndāvana and specifically of Śrī Rūpa Goswāmī in the following guidelines.

1. *Śrī-mūrter aṅghri-sevane prītaḥ*: Caring for the lotus feet of the beautiful deity form, with great affection.

You've given the standards for beautifully and lovingly worshipping the Deity forms of Rādhā Kṛṣṇa, Gaura Nitai, Lord Jagannath, Subhadra and Lord Balarama. In every nook and cranny of the globe, Deity worship goes on under your watchful eye. We naturally have an attraction

for beautiful forms and this propensity is so nicely directed by our guided meditation on the local *iṣṭa deva* of our hearts as They most mercifully appear in your temples around the world.

“Smiling, in His amazing triple bending posture, with His expanding sidelong glance, with newly blossoming lips set upon His flute, that shine brightly in the moonlight. This form of Hari called Govinda awaits you near the riverbank at Kesi ghat. My friend, don’t go there! You will give up your love for everything else if you do!” Prabhupāda, you brought the riverbank to us and on that riverbank the illuminated form of Govindadev stands graciously to mystically steal our hearts.

2. *Śrī bhāgavat artha svādo*: Relishing the meanings of the beautiful *Bhāgavatam*.

Prabhupāda, you toiled day in day out for years, taking dictation from Lord Kṛṣṇa which manifested in the form of your purports for the benefit of humanity. You had little concern for your health or well-being, barely sleeping a few hours each night. These commentaries, which elucidate the path way of *bhakti* even for the dullest of minds (like mine) are your eternal gift for generations to come for the next 10,000 years. You have instructed us to hear this message, reflect on this message, assimilate this message and ultimately to distribute this message to every conditioned soul for their highest benefit.

“The sounds of the letters of the poems of the 10<sup>th</sup> canto seem to have traveled the pathways to your ears. Oh what a fool you are, child! Now you will abandon the most auspicious goals: pleasure, prestige and morality... You will even discard the bliss of liberation.”

3. *Sajātīyāśaya-snigdha śrī-bhagavad-bhakta saṅgo*: Becoming close with those who have affection for the beautiful all attractive, and who are naturally affectionate and of a similar mood.

Prabhupāda, you spent every waking moment with us, to guide us encourage and ultimately empower us to selflessly serve your ISKCON. Just reading the memories

of your disciples' interaction with you and the impact that had on their devotional life is beyond inspiration. Even my own recollections of our interaction continually jumpstart my feelings of gratitude for you and all that you have given. You gave and gave and continue to give us your mood, knowledge, and loving emotion through your purports and thousands of recorded, lectures and conversations; a virtual treasure chest of priceless moments of association infused with the power of your purity, to keep us safely on the path back home back to Godhead.

“Bathed in the tears of his own eyes, decorated by blossoms of goose bumps, stumbling under the weight of his fully-blossomed, overflowing heart...Since I have seen that person, my mind no longer finds delight in ordinary things. I don't know why!”

4. *Śrī nāma saṅkīrtana*:  
Fully glorifying the name of the Lord

Śrīla Prabhupāda, as Caitanya Mahāprabhu personally took to the streets to spread the light of the benediction moon of the holy name of the Lord, you took to the streets of NYC, specifically Tompkins Square Park, to bring the bright, cooling rays of the beautiful moon of the holy name into the dark, parched hearts of all conditioned souls. You encouraged all your disciples to do the same and soon there were hundreds of *harināma* parties decorating the streets with flowing robes, happy voices and open hearts. New York, San Francisco, LA, Montreal, Boston and a host of other cities in North America, Europe, Asia, South America, Africa, Australia and India began to reverberate with the musical army of Caitanya Mahāprabhu's spiritual warriors.

“When the cooling sound of that musician's song graced the path of my ears, glorifying Śrī Nāma and destroying all misfortune, Oh my child, at that instant the name overwhelmed my inner mind and erased all previous desires and attractions.”

5. *Śrī Mathurā maṇḍale sthitih:*

Be situated in the circumference of beautiful Mathura. It was your expressed mission, in the mood of Śrī Caitanya Mahāprabhu, to excavate the holy *tīrthas* so that even fallen souls such as myself would have the opportunity to enter within the divine circumference of Śrī Vrindāvan *dhāma*. You purchased the ticket for us and gave us access to the holiest of sacred places on this planet so that our purification and appreciation for the sanctity of this Kṛṣṇa culture would be exponentially accelerated. And you gave us the opportunity to develop within the core of our heart, a sacred place that we could carry to every town and village.

You built the Kṛṣṇa Balarama Mandir and the Śrī Māyāpur Chandradoya Mandir so that the international army of spiritual warriors would come together with a harmonized voice and sing the glories of the Lord with such enthusiasm that it would reverberate throughout the world and rattle the foundations of materialism.

“That splendid golden place on the bank of the blue black river, where bees hum sonorously around the trees heavy with *Kadamba* flowers...Why does this heavenly forest decorate my mind with such inexpressible sweetness.”

*Durūhādbhuta-vīrye 'smin śraddhā dūre 'stu pancake/  
yatra sv-alpo'pi sambandhaḥ sad-dhiyām bhāva-janmane*

These five limbs are so amazingly powerful that they bring about the dawning of perfection in any well intentioned person who even slightly takes to them, even without firm faith.

And of all the five beautiful powerful limbs of *bhakti* that you practically demonstrated in your own living, moment by moment example, I meditate on and particularly appreciate the beautiful gift of *Vaiṣṇava saṅga* that you have given me and the rest of the world to serve as inspiration for the rest of our lives. It has been a challenging year for me, and as you consistently reminded us, *Māya* is relentless in her creative ways to allure us away from Kṛṣṇa's lotus feet. I can only fall on my knees, with a heart full of gratitude, and thank you for allowing me to stay in the association of the *Vaiṣṇavas* for my continued growth, benefit and ultimate shelter.

As stated in the *Bhakti Ratnākara*:

*bhakta-pada-padma dhari' mastaka-upara nirantara*

Hold the devotees' lotus feet to your head and always dive in the nectar of pure devotional service.

Śrīla Prabhupāda, thank you for your eternal association. Thank you for giving me the association of all the *Vaiṣṇava* devotees of the Lord.

*Your lowly servant,*

Lakṣmī Nrsimhadev Dāsa

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### Mādhavadāsa Dāsa

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Dearest Śrīla Prabhupāda,

Although I have done a great deal of creative writing since I was in High School in the 1960s, I am at a loss to know how to write this offering to you, which I have begun many times, but never sent. This is perhaps due to the fact that my service relationship and appreciation of you is so complex. I spend a great deal of time during the day arguing with you in my mind, trying to fix ISKCON, and suggesting alternate ways to preach to the conditioned souls; but then, I turn to my screen saver on my computer where I have so many wonderful pictures of you displayed and run through them in rapid succession, basking in the beauty of your always changing and always appropriate moods.

You looked at me once during your lecture in Los Angeles in 1974, and you said that in this material world, "You are envious of me, and I am envious of you." I was astonished, because I was feeling so much reverence and gratitude for all that you were giving me: a taste for chanting Hare Kṛṣṇa, the various forms of Deity worship, *Śrīmad Bhāgavatam* class, the association of your wonderful disciples, and more than I could write in many volumes. Yet you were astonished me by suggesting that I was envious of you when all along I thought I was feeling great gratitude, awe and reverence.

And what was totally inconceivable was that you were suggesting

that you were envious of me! How could you be envious of me when you were absorbed in distributing so much of the nectar of devotion, and when all that I had of any value had come from you: a taste for chanting Hare Kṛṣṇa, the association of your disciples, residing in your temples, honoring *prasādam*, working in your BBT Sanskrit department, the inspiration to dance in Lord Caitanya's *saṅkīrtana*!

You immediately perceived my confusion and inability to understand, and focused your attention on me and spoke directly to me from the *Vyāsāsana*. "Envy means," you said, "that this is yours." Such a short phrase: "This is yours." But when you said "This", I became aware of the fame, happiness, success, bliss, inspiration, and so forth that you were experiencing and sharing while traveling the world spreading Kṛṣṇa consciousness. You were saying that the blissful light of your Movement was mine as well. You are so generous. "You deserve this." you said.

I recall that you are an *Uttama Adhikārī*, topmost devotee of the Lord, always absorbed in seeing the spiritual qualities of all beings, even in this material world, and that you perceive others as highly qualified and worthy, and yourself as less than all others. Out of kindness to us and love for the holy names, you descend to the *Madhyama Adhikārī* platform so that you can preach to us and liberate us from this material condition which keeps us apart from the bliss of Śrī Kṛṣṇa *saṅkīrtana*, the pure recitation of Kṛṣṇa's names. And by your inconceivable potency, you actually bestowed your vision upon this most foolish and unworthy soul. For a moment, I saw myself as highly qualified and advanced in experience of the transcendental loving mood.

And then, in another simple yet enormous sentence, you said "But I don't want to give it to you." And suddenly I was overwhelmed again, but this time with inconceivable envy for you. I would never have understood that anyone could feel so envious, that so much envy could exist, that I could be so envious. For a moment it appeared that you were depriving me of all the bliss, success, inspiration, motivation, and so much more which, in truth, you were effortlessly, mercifully, and selflessly actually bestowing upon me. For an immensely brief and powerful moment, I felt inconceivably envious of you, from the top of my head to the tip of my toes.

And then, in another simple breath of expression, you withdrew all this envy and confusion from me. You explained that in the spiritual world, there is no envy. “There, envy is a kind of praise.” And once again, I was your humble disciple sitting at your lotus feet, hearing *Śrīmad Bhāgavatam* class: stable, grateful, and inspired.

And so I beg always to remain what I have not been able to be: stable, grateful and inspired, seated at your lotus feet, hearing *Śrīmad Bhāgavatam* class so that I can share some small portion of the unlimited wealth that you have given me with the impoverished conditioned souls of this material world.

*I beg to remain, the servant of Kṛṣṇa’s servant in your eternal service,*

Mādhavadāsa Dāsa

---

### Mahaman Dāsa

---

Dear Śrīla Prabhupāda,

Please accept the prostrated obeisances of this lowly servant of yours.

It is difficult for me to even begin to understand, let alone describe your glories. Even Lord Krishna Himself does not reach the limit in glorifying His devotees. Yet it is the duty of every disciple to glorify his spiritual master, always, and especially on his *Vyāsa-pūjā*.

By the wish of Śrī Caitanya Mahāprabhu, in order to fulfill His prediction *pr̥thivīte āche yata nagarādi gram/ sarvatra pracār haibe mor nāma*, three especially empowered personalities made their divine appearance.

The first personality was Om Śrīla Bhaktivinode Ṭhākura who formulated through his numerous writings and activities, an organized plan to systematically propagate the mission of Lord Caitanya globally. He also developed and promoted profusely the concept of *nāma-haṭṭas*.

The second personality was our *param* guru mahārāja Om Śrīla Bhaktisiddhanta Saraswati Ṭhākura, who, amongst his other numerous achievements, advanced this mission and opened 64



temples in India and abroad.

The third personality is Your Divine Grace, the most worthy and deserving servant of Śrīla Bhaktisiddhanta Saraswatī Ṭhākura.

The whole world, including atheists, is wonderstruck at your achievements, which is the greatest miracle of this world.

By the divine potency of ISKCON, love of Godhead is made available in each and every town and village, indeed in every home.

Śrīla Prabhupāda, I have no qualifications or devotion, but I feel myself indebted (as much as the entire world should) to you.

There is no way that we could be exonerated from the debt that we owe to you – we simply prostrate at your lotus feet and beg one benediction – that you engage us eternally in your divine service.

May we never ever forget or leave your lotus feet.

*yadyapi āmāra guru caitanyera dāsa  
tathāpi jāniye āmi tāñhāra prakāśa  
(C.C.)*

“Although I know my spiritual master as the servant of Śrī Caitanya, I also know him as His manifestation”

Begging forgiveness for offences committed knowingly or unknowingly at your lotus feet, and thanking you, Śrīla Prabhupāda,

My koti koti dandavats to you.

*Jai Śrīla Prabhupāda!*

*Your servant,*

Mahaman Dāsa

My dear Master pure and bold  
You have turned my life to gold.  
You are the link to Kṛṣṇa  
who commanded me think

towards the goal of life  
where there is no strife.  
You came from above  
To spread Lord Kṛṣṇa's love

And to teach us how to live  
and how to give  
How to pray  
each and every day.

From your entrancing first glance I gleaned  
That I eternally wanted to be on your team.  
Your eyes fell on mine.  
There seemed to be no time.

You saw to the depths of my soul  
The good, the bad, the heart of coal.  
When I first laid my eyes on you  
From that day I lived my life anew.

You were effulgent, strong, sober and deep.  
From that day, this treasure I will keep.

From that day, you captured my heart.  
And since then, we have not been apart.

Forty years of chanting the holy name,  
and yet a neophyte I remain.

Since somehow I'm still here  
I beg you to keep me near.  
I pray to become qualified,  
As your servant, my love amplified

I'm hanging on tightly to your lotus feet  
Constantly praying we will soon meet

Wherever they go,  
I pray I can follow.

Around the world, the name has spread  
All because you have led.

I need to take the leap  
Yet my attachments keep me from diving deep.  
Without your mercy I am blind.  
You are compassion personified.

Once in Śrīdhām Māyāpur you read my mind and  
gave me a sign.  
Because of this I have never felt left behind.

Every morning I would run  
to the top of the stairs to be the first one.  
I stood rapt as you walked down,  
while the *gurukula* boys chanted and jumped around.

You came so close and looked to each side,  
but never set your eyes on mine.  
You looked behind, to my right, to my left,  
And after four days I felt bereft.

It was everyone else you looked to see,  
And I knew not your purpose in ignoring me:  
The lesson you did want me to learn;  
The understanding I needed to earn.

After sometime of feeling hopeless and dejected  
The answer came and I was corrected.  
It hit me like lightning: It didn't matter  
whether you looked at me. This was useless chatter.

I had a service to return to!  
Book distribution is what would please you.

The very next day I still went to the steps  
with no expectations, my heart at rest.  
Not only did you stop and look at me,  
with folded hands you bowed your head solemnly.

Without a word you knew my mind and my heart  
This incident gave me a new start.

This is all because of Your Divine Loving Grace,  
Because you have given a higher taste.

You are my master, my father, my hope.  
By Kṛṣṇa's grace you have thrown us the rope.  
Grab hold you say, hold on tight  
And never give up the courageous fight.

Chant, dance and feast you say.  
This is a blissful way to pray.

Chant Hare Kṛṣṇa and you'll get stronger.  
Your life in Kṛṣṇa's hands is hopeless no longer.

You are the captain of my ship and my eternal master.  
I prostrate myself at your feet this life  
and eternally thereafter.

Thank-you Śrīla Prabhupada for giving me your love,  
Along with that much-needed shove.

Thank-you again Your Divine Grace  
For extracting from the material rat race.

Thank-you I say each and everyday  
Begging to follow you all of the way.

Thank-you, thank-you, thank-you!  
I pray you will accept this offering too.

You gave me the best and put me to the test  
Now until I reach the goal I cannot rest.

I'm hanging on tightly to your lotus feet,  
Constantly praying we will soon meet.

*Your fallen servant,*

Nirmala Devī Dāsī

Being interviewed about what a guru is, Śrīla Prabhupāda responded:

Christian, Mohammedan, Hindu — it doesn't matter. If one is simply speaking on behalf of God, he is a guru. Lord Jesus Christ, for instance, canvassed people, saying, "Just try to love God."... That is the test. The guru never says, "I am God," or "I will make you God." The real guru says, "I am a servant of God, and I will make you a servant of God also."

Regarding Jesus *being perceived* as a guru, last Christmas on YouTube I heard the song "For unto us a Child is born" in G. F. Handel's *Messiah*. Handel borrowed the lyrics from a Biblical verse by Isaiah (9:6):

For unto us a Child is born, unto us a Son is given . . .  
and his name shall be called Wonderful, Counselor.

Counselor — interesting name. (We can surmise that the German translators of three or four hundred years ago used the German word for Counselor as the equivalent of the Hebrew word for it and the choir on YouTube used the English equivalent.) Using Counselor as a secondary name for Jesus, Isaiah and Handel may or may not have had in mind a modern, psychotherapeutic sense of the word. To them, "counselor" might well have meant "simply speaking on behalf of God."

Does the name Counselor fit Śrīla Prabhupāda, too? In many respects. And the numerous ways it applies to him amplify our personal or particular connections to him. I could title this homage for Śrīla Prabhupāda's birthday "For unto us a Counselor is born."

Śrīla Prabhupāda is our counselor because he gives the best advice about our duty in life: to become immortal. "This is the duty," he said — *amṛta*, no death.

Not everyone can understand that there is the possibility of becoming immortal, but Kṛṣṇa gives the formula. The living being actually has no birth or death. The cure of the soul — so that we do not come back to another birth — entails knowing Kṛṣṇa's divine nature and personality at the time of death. "Such a person," Kṛṣṇa says,

“comes to Me upon relinquishing the body.” (*Bhagavad-gītā* 4.9)

“Immortal we *are*,” Śrīla Prabhupāda stressed, “but we have been embodied in a temporary body. Therefore we have to accept mortality, or birth and death.”

Kṛṣṇa is immortal, full of knowledge, full of bliss, and we are part and parcel of Kṛṣṇa. So we have also the same quality, *sac-cid-ānanda*, the spiritual body. But because we have contacted this material nature, our blissfulness, our eternity, our knowledge — everything is now disturbed. We cannot be completely blissful. Anything you take, any pleasurable thing you take, it cannot give you always pleasure. It is not possible. This is not possible in this material world. However you may try scientifically to prolong your duration of life, to live forever, it is not possible. (lecture on *Bg.* 2.15 in London, August 21, 1973)

The duration of human life cannot be extended forever, but what if you could be remembered forever? As I was writing this homage, I happened to read: Google and Facebook have created systems to deal with death, and the newest entry in the e-death industry is called Eterni.me, whose Web site reads, “What if you could be remembered forever?” Eterni.me allows you to create a list of people who will be contacted and given access to your pre-selected archive of online activity in the case of death. The service’s defining feature is a 3D digital avatar, designed to look and sound like you, who acts as an interface to dish out bits of information to friends and family taken from a stored database. An avatar with an approximation of your voice and bone structure could tell your great-great-grandchildren how many friends you had on Facebook. In the future, we could, in some way, forge relations with ancestors who lived and died well before our own lifetime. For the avatar to work well, Eterni.me needs artificial-intelligence technology that is much more advanced than what currently exists, so it will not be available for five years or more. But in a short time, twenty thousand people expressed interest in the service, because naturally everyone wants to live forever.

It is natural to want to live forever, Śrīla Prabhupāda said, because we *are* immortal. He understood everyone spiritually, even when he did not personally know someone well. I first served him as my guru during his last four years (I joined the Hare Kṛṣṇa Movement

in January of 1974; he lived till mid-November, 1977). We had a few exchanges, only one of them spoken. He listened to a question I posed, and his answer began, “Death...” — the only word he ever said to me, because a temple president interrupted him. I applied sandalwood paste to his forehead twice and heard his classes or conversations with groups of disciples fifteen or twenty times in eight North America cities.

As a counselor to hundreds, if not thousands of disciples, Śrīla Prabhupāda built spiritually open and safe alliances. Counseling tends to be the most effective in the context of a helpful bond, alliance, or relationship, some authorities say. (Information of this sort is from the book *A Spiritual Strategy for Counseling and Psychotherapy*, by Richards and Bergin).

Conditions such as rapport, trust, empathy, warmth, respect, acceptance, and credibility are characteristics consistently associated with positive outcomes in counseling. Śrīla Prabhupāda always created such good conditions, and his disciples’ numerous testimonials confirm this.

Beyond his personal dealings, Śrīla Prabhupāda set up an international society. The Hare Kṛṣṇa movement provides temples to worship in and teaches how to worship at home; it conducts rituals (vows, prayers, singing, bowing, bathing, fasting, abstaining from sex, and eating sacred food); it sponsors religious festivals; it encourages pilgrimages to India and to temples worldwide.

From a spiritual perspective, these rituals and acts of worship can serve a number of purposes for practitioners: expressing devotion toward God; committing and recommitting oneself to a moral and spiritual life; demonstrating piety and service to other members of the devotee community; offering rectification for wrongdoings; demonstrating one’s solidarity with other members; and seeking spiritual enlightenment, guidance, and healing.

Worship services, observed one psychologist, “are full of potentially therapeutic elements — music, aesthetic surroundings, familiar rituals, prayer and contemplation, distraction from everyday tensions, the opportunity for socializing and fellowship, and education.”

Fellowship, or devotee association, and devotional service have a number of potential benefits: strengthening us spiritually; fortifying

us against worldly influences and pressures; helping us to both avoid self-preoccupation and place our own problems in a broader social and spiritual perspective; teaching us to be unselfish and loving; helping us feel a sense of belonging and social acceptance; endowing us with a sense of purpose and meaning; filling our hearts with bliss; helping us be in harmony with Kṛṣṇa; and providing extra help in coping with stress, death, disease, and trauma.

Thus Śrīla Prabhupāda, the most magnanimous counselor, benefits millions every year, and his books now have reached half a billion readers. On this auspicious day, we especially miss him and gratefully remember him filling our hearts with transcendental knowledge.

*His servant and the servant of his followers,*

Tattvavit Dāsa

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### Tamohara Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet.

On this most auspicious day, your disciples reflect upon your glories, your divine transcendental qualities, and your remarkable accomplishments. On a more personal note, we also express our gratitude for what you have given us. Reflecting on what you have given is enormously complex but also very straightforward. Because, Śrīla Prabhupāda, you have simply given us *everything*.

You have given us eternal life, liberation from the modes of nature, and release from the suffering of the material world.

You have given us the perfect philosophy and the essential books of Vedic literature, which you have perfectly explained through your Bhaktivedanta purports.

You have given us the most easy yet sublime process of self-realization, the chanting of the Hare Kṛṣṇa mantra.

You have given us the most beautiful Deities to worship; the best association, our fellow devotees; the most moving and uplifting



music, *bhajana* and *kīrtana*; and the most delicious and purifying food, *kṛṣṇa-prasādam*.

You have also given us a movement to bring Kṛṣṇa consciousness to all spirit souls: your International Society for Krishna Consciousness. You have given us the perfect process to preach and spread the message of Caitanya Mahāprabhu throughout the world.

While you have asked us to stretch our brains and intelligence to help propagate the *sañkīrtana* movement, it is *you* who have given us the blueprint, the strategy, the goal, and the mission.

You personally showed us the methods of bringing this great practice and philosophy to the world. Following the previous *ācāryas*, especially your guru, you demonstrated to us how to attract the conditioned souls by the processes of book distribution, *kīrtana*, festivals, *prasādam* distribution, and temple worship. You showed us how to develop a Kṛṣṇa conscious culture and society through schools, farms, temples, preaching centers, restaurants, and arts such as drama, dance, and music.

You also taught us to boldly preach the absolute truth of devotional service to Kṛṣṇa. You not only gave us the content of *what* to preach, but you demonstrated *how* to preach. You set the perfect example of complete faith by presenting the Vedic philosophy *as it is*, explaining that your credit was that you never added or subtracted from the philosophy but faithfully represented the *paramparā* and your Guru Mahārāja.

Śrīla Prabhupāda, I pray that we may somehow continue your movement with a fraction of the faith and conviction you demonstrated to us. We were all attracted to your bold preaching of the message of Lord Caitanya and Śrī Kṛṣṇa, and we must cultivate that same faith that our own words, when simply repeating your instructions to us, will have some small ability to penetrate the hearts of the *jīvas* in this dark Age of Kali. You are eternally our *ācārya* and exemplar, and you will remain the preeminent *śikṣā-guru* for thousands of years. If we can somehow follow in your footsteps, your work will continue, this movement will spread throughout the world, and your fame will increase all over the world.

Yes, you have given us everything, and for that we remain eternally grateful.

Your most fallen servant,

Tamohara Dāsa

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**Haripāda Dāsa and Phaliṇī Devī Dāsī**

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Dearest Śrīla Prabhupāda,

Please accept our humble obeisances in the dust of your lotus feet.

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

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

### **Giving It Our All**

Again the time has come  
A monumental task  
To recall your many glories  
In which we proudly bask

You received an order  
From your guru-mahārāja  
You lovingly embraced it  
Into your heart it lodged

You carried out your duty  
Supported your family  
Kept hearing, chanting, reading  
Then crossed the mighty sea

Could easily have perished  
Trouble was at hand  
Your faith never faltered  
Lord Caitanya had a plan

Undaunted, filled with purpose  
Empowered, you pushed on  
*Śaktyāveśa-avatāra*  
A transcendental dawn

New temples, new devotees  
Books published left and right  
You had all the answers  
To solve the worldly plights

But far too soon you disappeared  
Before our very eyes  
Thought it couldn't happen  
We were all surprised

Now how to carry on  
After your divine demise  
We were yet but children  
Responsibility on the rise

Did our best, made mistakes  
By *māya* some were smitten  
Yet many good things happened  
That history is written

Thirty-seven years have passed  
Since you left our worldly vision  
Yet your ISKCON pushes on  
We all have a decision

See the cup half-empty  
Or see the cup half-filled  
Chanting, preaching will continue  
It's been divinely willed

We pray to be included  
Among those who carry on  
Assisting you in small ways  
To enlighten the fallen throngs

Much to do, yet little time  
Body's end draws near  
As your devoted foot-soldiers  
We wish to become dear

Although our contributions  
Are admittedly quite small  
We hope to push on steadily  
Giving it our all

*Your loving servants,*

Haripāda Dāsa and Phalinī Devī Dāsī  
Udupi, Karnataka, South India

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### Jagadvira Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

You departed from this world in 1977, but our memory of you and your pastimes remain constant in our hearts.

How can we ever forget you and indeed why would we ever want to forget you? By your effort alone, you have changed the lives of so many lost souls, who have become free from ignorance and suffering and have become happy by just a little of your association – even a few moments of your association.

For example, the air hostess who ‘stole’ some of your *prasādam* on a flight in South America. “That looks tasty”, she said, as she grabbed a handful and threw it in her mouth. You smiled, Srutakīrti was somewhat shocked. She was so impressed by your pure character that she later ordered some of your books and became a devotee.

The first time I saw you was in the Sydney temple in Glebe and you were giving initiations in the back garden.

I was standing near your Vyasasana, and I saw you and heard you speak. It was just a moment of your mercy, but it was enough to get me started on a new course in my life.

I found myself standing next to you on several occasions and was able to look into your eyes.

The feeling of being so physically close to you was always special and I felt it to be a great privilege.

But what did we know about you?

We knew that you had come to the West to spread Kṛṣṇa consciousness on the order of your spiritual master. We could understand that you were a pure devotee and to please you we could connect with Kṛṣṇa, the Supreme Personality of Godhead.

But what did we know about your life before leaving India? Very little. But soon after your departure from this world some devotees starting doing research about your life in India before you came to the West. We heard many fascinating pastimes that were previously unknown to us.

About your father wanting you to learn the *mṛdaṅga*, your Rathayatra, publishing your *BTG* magazine during WW2 when there was a restriction on paper, starting the League of Devotees in Jhansi, writing and publishing the first canto of *Śrīmad-Bhagavatam* with your Bhaktivedanta purports, getting a free passage on the Jaladuta, and finally leaving India at the age of 69, sailing from Calcutta to New York armed with 200 sets of your books. I thought that you were a truly adventurous and courageous person.

*vyavasāyātmikā buddhir  
ekeha kuru-nandana*

“Those who are on this path are resolute in purpose, and their aim is one.” (*Bhagavad-gītā As It Is* 2.41)

Thank you Śrīla Prabhupāda for making the effort to come to “this sinful place” and telling us about Kṛṣṇa. Thank you for telling us to chant Hare Kṛṣṇa and be happy.

*Your aspiring servant,*

Jagadvira Dāsa  
Okinawa Japan

Dear Śrīla Prabhupāda, My Eternal Father

Guru, Master, Pure Devotee,  
These labels that extoll your *bhakti*  
Are praises of your holy nature,  
Descriptions of your divine stature.  
All these words are indeed true,  
I owe my heart and soul to you.

But of the names for you I've heard,  
Father is the single word  
That tells far better than the others,  
What your unconditional love offers.  
How you've given me the chance  
To live and love and laugh and dance  
With Kṛṣṇa always at the center;  
A glimpse of heaven, and how to enter.

My worldly father taught and held me,  
Loved, protected and regaled me.  
He gave me guidance, strength and shelter;  
He did his best, my fallible soldier.  
But this illusion turned to dust  
As he grew frail, as we all must.  
And, as he lay on his bed dying  
It was to you that I came crying.  
Pleading for you to give life meaning,  
To open the door, for love redeeming.

And always, as you have before,  
You send the light, you hold the door.  
Patiently waiting for me to awaken,  
To have my grip on *māya* shaken,  
To lift my eyes and see your presence,  
Give up my lies, accept the essence  
That nothing matters in this life;  
Not pain, nor joy, nor gain, nor strife.  
All that matters is that I surrender.  
Your causeless mercy is the only tender  
For a life that's free from vying,  
For a father's love that is undying.

By Kṛṣṇa's grace you picked me up  
and taught me to drink from devotion's cup.  
You gave me hope and peace, real love;  
Your consciousness fixed in a world above.  
In the spiritual realm, at Kṛṣṇa's feet  
In devotional service – life eternally sweet,  
You give, you guide, you never waver;  
I beg you now, for one more favor.  
Please take my hand and lead me farther,  
Help me grow to be a loving daughter.  
By your mercy, may I fully see  
The transcendental gifts you've bestowed on me.  
I pray by your grace, for the vision internally  
to know your fatherly love, now, and eternally.

*Aspiring to be your loving and worthy daughter,*

Tripti Devī Dāsī

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### Dīna Sharaṇā Devī Dāsī

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Another year has passed,  
And again  
I am falling on my knees  
At your lotus feet  
On your glorious appearance day.

Dear Śrīla Prabhupāda, my father, my master, my savior,  
Please accept my most fallen obeisances.

Last year,  
In my spiritual naivete,  
I dared utter Queen Kuntī's prayer—

“May calamities fall upon me  
Again and again  
So I may be able to serve you more sincerely.”

Maybe I did not quite believe  
The Supreme Personality of Godhead  
Would hear me say

“Please remove *all* obstacles from me  
So I may serve you more deeply.”

Dear Śrīla Prabhupāda, my father, my master, my savior,  
... The Supreme Personality heard me ...  
... And calamities fell upon me. ...  
... However, due to attachment my faith failed me. ...

I wished I could have disappeared from the surface of this earth,  
I wished I could have entered the stormy waters at Purī,  
I wished I could have been the old woman with leprosy,  
I wished I could have been the young girl  
Whose body was being devoured  
By the crematory’s blazing fire,  
Leaving only ashes behind.

Instead,  
... I fell into the deep dark well of my broken heart, ...  
... To find only an ocean of tears. ...

Dear Śrīla Prabhupāda, my father, my master, my savior,  
... Words are failing me. ...

Last year,  
In my still unshaken faith,  
I formulated the following words:

“Those who have served you over the years  
In all 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,  
So that they will serve you only  
For the pleasure of the Supreme Personality of Godhead.”

Although I never stopped attending to the duties  
Of my family, my husband, and your mission,  
From the deep dark well of my broken heart,  
As I prayed incessantly again and again,  
I thought you,

Dear Śrīla Prabhupāda, my father, my master, my savior,  
... Were not answering me. ...  
... And I sank ever deeper into the dark well of my  
broken heart, ...  
... Only to find an even greater ocean of tears. ...

Last year,  
In my still unbroken loyalty,  
I wrote the following words:

“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 us 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. ...”

From the deep dark well of my broken heart,  
As I prayed incessantly,  
Every day,  
Standing from the distance at Jagannātha’s temple gate, ...  
Patita Pāvana overflowed me with His glance  
... And I began to drink His nectar. ...

In the temple where Lord Caitanya use to spend the night,  
I fell on my knees every evening,  
As I was asking forgiveness for all my sins.  
Amidst the drums and the mantras to Nṛsiṁhadev,  
I began to feel relief from my feverish mind.

Imperceptibly  
The nectar of Lord Caitanya’s blessings

Began to feel like balsam on my broken heart.

I began to understand that you,

Dear Śrīla Prabhupāda, my father, my master, my savior,  
... Had heard me ...

One evening  
Chakravarty Prabhu read from *Caitanya-caritāmṛta*:

*ātmendriya-prīti-vāñchā—tāre bali 'kāma'*  
*ṛṇīēndriya-prīti-icchā dhare 'prema' nāma*

“The desire to gratify one’s own senses is *kāma* (lust),

But the desire to please the senses of Lord Kṛṣṇa is *prema* (love).”

*sarvathā dhvaṁsa-rahitaṁ saty api dhvaṁsa-kāraēe*  
*yad bhāva-bandhanaṁ yūnoḥ sa premā parikīrtitaḥ*

“If there is ample reason for the dissolution of a  
conjugal relationship  
And yet such a dissolution does not take place,  
Such a relationship of intimate love is called pure.”

Dear Śrīla Prabhupāda, my father, my master, my savior,  
... I fall at your lotus feet ...

And beg you to forgive me for leaving your shelter for the  
past two years.

May this calamity help me to never leave your shelter ever again.

As I wrote last year,

“May I always remain an instrument in your hands;  
May you,  
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,  
Use me to your heart’s content ...  
For your pleasure and the pleasure of the  
Supreme Personality of Godhead.”

Dear Śrīla Prabhupāda, my father, my master, my savior,  
... In my spiritual fervor ...

I dare utter Queen Kuntī’s prayers again

So I may be able to serve you more sincerely.

*Your fallen servant,*

Dīna Sharaṇā Devī Dāsī

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### Kṣetrajña Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace who gave initiation to this unqualified soul.

That I have been counted amongst your initiated disciples speaks to the strength of your preaching activities in the countries full of voidism and impersonalism.

I've heard it said that "Any one of Śrīla Bhaktisiddhānta's disciples could have done it if they had been told to go." When I hear these words, my blood boils. But I bite my tongue and then taste blood.

I've heard it said "His disciples opened all those temples." and my heart feels a sharp stabbing pain.

I've heard it said "He was a vaiśya, that's why he was so expert at organizing and selling." These words say to me that the speaker has never been to the "Nāma Haṭṭa" – The Marketplace of Holy Name – where the only price to get the Holy Name is the eagerness of the purchaser.

My disqualifications are like a long row of blank spaces with a one at the end which is your initiation of me as your disciple – not a big number, just a single one.

That my body is still in a living condition is a surprise to me, but while it is still living please allow me to continue to be counted as your initiated disciple.

*And your servant,*

Kṣetrajña Dāsa

**GLORY, GLORY TO THE MOST MAGNANIMOUS AMONG  
ALL THE ĀCĀRYAS AUTHORIZED FOR THIS AGE OF  
KALI-YUGA, HIS DIVINE GRACE A.C. BHAKTIVEDANTA  
SWAMI PRABHUPĀDA, THE SWAN AMONG THE SWANS**

**JAY ŚRĪLA PRABHUPĀDA!**

There are really no words to express the great commitment that I have and have had for over 40 years with the most exalted personality of recent times, His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda. There is not even a remote possibility that my life could be sufficed in length to pay him even the smallest part of all his benefits granted to my very insignificant person. I'm always pleading to him to give me a small grain of his infinite grace in order to perform at least a very small service for his complete pleasure.

Because I am so insignificant, I cannot taste the nectar of pure devotional service to his blessed person. I pray a thousand times to his sacred, divine and blessed lotus feet, so the dust that his feet touch could wrap me up and thereby awaken my conscience to try to serve him through millions of lives for all eternity.

He has granted to us what nobody has ever done: the eternal devotional service to the Supreme Personality of Godhead, Lord Śrī Krishna, through His eternal consort, our beloved Śrīmatī Rādhārāṇī, who in turn has empowered Śrīla Prabhupāda, to allow us, the fallen souls, to surrender to his divine lotus feet.

I beg him again and again, to forgive my sins and also all those souls who have missed their way. I humbly prostrate a thousand times before His divine lotus feet and I submit myself again and again to his eternal service.

*The smallest and humblest of your sheep,*

Maha Punya Devī Dāsī  
Celaya, Guanajuato, Mexico

## Mṛtyuhara Dāsa

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Dear Śrīla Prabhupāda, please accept my respectful obeisances at your lotus feet.

This year I am very happy to write my Vyāsa-pūjā offering. This is the only moment I can express my personal gratitude to Your Divine Grace.

Vyāsa-pūjā is the day of your appearance in this material world.

On this special day, a disciple offers his appreciation for the spiritual master.

Like the spiritual soul is part and parcel of God and has a personal relation with Him, the disciple also has a personal relation with his spiritual master and this relationship binds the disciple to him.

I have tried many times, with my madness, to break this relationship with you, but it was not possible – this relationship cannot be broken.

Relations with the authentic spiritual master cannot be broken because you are connected with Lord Caitanya Mahāprabhu, and that connection binds every disciple to you.

How is possible to give up your divine association?

How can I live without your presence (*vāñī*)?

How can I wake up in the morning if you are not in my thoughts?

How is possible to even breathe if you are not in my mind at every moment?

How is possible to walk if I don't reach the goal that you fix for me?

How is possible to eat if you don't eat before?

How is possible for me to speak if I don't remember your lessons and conversations?

How is possible to chant without hearing your sweet *bhajan*?

How is possible to be a *grhastha* without first taking example from your family life?

How is possible to cook without remembering you teaching devotees how to cook?

How is possible to live without remembering you?

So, my life is useless without this relationship, my life has not means without you.

We call for you, and you came to us, without motivation, this is your immense glory.

When a mother gets a child, the love for his child is immense.

Your affection for us is even greater than the mother's affection for his child.

I pray at the lotus feet of Lord Caitanya Mahāprabhu to help me to become a faithful servant.

You didn't sleep for us, you neglected your health for us, all your life was for us, I pray Lord Caitanya Mahāprabhu, to give me the strength to return to you at least one drop of the ocean that you gave to me.

If I will not be able to become your servant in this life, I will cry and lament for million and millions of lives because I have caused the loss of your inestimable time with me.

Please be merciful to this fallen soul.

*Your eternal servant,*

Mṛtyuhara Dāsa

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### Rathayātra Dāsa

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Dear Śrīla Prabhupāda, Please accept my humble obeisances. All glories to Your Divine Grace. May your glories forever and ever be spread all over the three worlds.

As one of your early airport (O'Hare) big book distributors, it was pure joy working along with your disciples at Chicago ISKCON and the BBT party at O'Hare airport. We went out daily, distributing hundreds of books for your pleasure. Trained by Tripurari Swami on my first day, I was surprised as he pumped out 200 a day – I could barely do about 10 books a day if I was lucky. Somehow my *karma* had me in the midst of your advanced devotees showing

me how to maintain Kṛṣṇa consciousness while fighting *māya* to distribute your books. People were spitting on us, throwing books at us, screaming at people not to buy our books, but nothing could stop us. We were empowered by you Śrīla Prabhupāda, you told us this movement will change the world, and your books were bombs destroying *māya*'s influence. We were spreading the message to go back home, back to Godhead, so dear to your spiritual master, to print and distribute these transcendental books.

The purity of your books is amazing. As a distributor of your transcendental books for 40 years, we were in Seoul, Korea, and the only word I knew in Korean was “*Kibu*” which means “donation”. Once these potent books were in someone’s hands, we showed them pages of the colourful art and beautiful paintings. The Korean people were attracted right away, “*Kibu*” I said, and the books went flying out like the old days. We did our whole shipment in less than a month. Amazing that I couldn’t stop distributing these books, the bliss I felt was the highest ever!

I’ve become addicted to taste this *saṅkīrtan* bliss again! Only by doing your books can I achieve this high. You are incredible Śrīla Prabhupāda, no way can I retire. I hope to think past this body, one day soon, old and wasted sitting in a wheelchair, oxygen tank, tube up my nose, passing out your books for a donation. Yes, while thinking of you of course, and how pleased you were when we focused on book distribution...this is our duty as your disciple.

I beg to continue to hear and chant the Hare Kṛṣṇa mantra loudly and clearly every morning, each syllable cleaning my old and useless mind. Reading your books, hearing only your lectures which are always ever so fresh and ever so real. As I turn 60 this year, Your Divine Grace still continues to directly speak to me whenever I need guidance, proving you are a living spiritual master for all who follow your divine instructions. You said you will live forever in your books. So true!

All glories to Śrīla Prabhupāda. Founder and Ācārya of ISKCON for the next 10,000 years.

*Your sincere disciple, life after life.*

Rathayātra Dāsa

In Glorification of My Guru Mahārāja

All Glories to my Beloved Spiritual Master Śrīla Prabhupāda, who is very dear to Lord Śrī Kṛṣṇa having taken shelter at his lotus feet.

My dear Śrīla Prabhupāda, you are the beloved disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and are kindly, lovingly and magnificently preaching the mission of Lord Caitanya and the Hare Kṛṣṇa mahā-mantra, all over this world and beyond.

If not for your causeless mercy and compassion upon the fallen souls of this Kali-yuga Age, we know not what hellish conditions we would have been destined to suffer.

You delivered the Supreme Lord to this world for all humanity, for all living beings. You told us that each and every one of us has a loving relationship with God, who is Lord Śrī Kṛṣṇa. And that we can regain our true eternal relationship with Him in loving service, joining with Him and His pure devotees in never-ending blissful pastimes in the Spiritual Kingdom, Goloka Vṛndāvana.

You gave us back our real life and bestowed upon us the greatest gifts in existence. Among your many gifts, the first and most important is the chanting of the Hare Kṛṣṇa mahā-mantra. You told us that Kṛṣṇa and His names are non-different. The Lord is absolute, so His name and His personal self are the same.

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

You taught us that we must hear this transcendental sound not only with our ears, but we should let it enter within our hearts. And by chanting and hearing Kṛṣṇa's names, we are in association with the Lord Himself, and thus the material coverings of our mind and heart are purified more and more. And so we are getting closer and closer to Kṛṣṇa and our loving relationship with Him.

You said, "Kṛṣṇa consciousness is not artificially imposed upon



the heart, it is already there. When one chants the holy name of the Supreme Personality of Godhead, the heart is cleansed of all mundane contamination.” *Nectar of Instruction*, Verse 4.

Along with the chanting of Kṛṣṇa’s names, more of your glorious gifts to us are your volumes of books: *Bhagavad-gītā As It Is*, the volumes of *Śrīmad-Bhāgavatam*, *The Nectar of Devotion*, *Śrī Caitanya Caritāmṛta*, *Teachings of Lord Caitanya*, *The Nectar of Instruction*, and a vast number of other books of nectarean knowledge that you lovingly wrote for us. These books, you told us, were your ecstasies and your loving devotional service to your Guru Mahārāja and Kṛṣṇa. And that the transcendental knowledge contained within your books should be given to all the people of the world, whatever their religion or situation may be.

Again you taught us more about the great importance of hearing—not only does it mean hearing the Hare Kṛṣṇa mahā-mantra, but it also means reading the philosophy in your books, and repeating the philosophy to others. In this way, both the speaker and the hearer are equally benefited. Hearing and chanting, which include reading and reciting scripture, and also speaking personal realizations to others, are the most important processes of devotional service.

You wrote, “Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa. Simply by hearing and chanting, *śravaṇaṁ kīrtanam*, one’s heart is directly purified, and one’s original Kṛṣṇa consciousness is immediately awakened.” *Nectar of Instruction*. Verse 4

Śrīla Prabhupāda, you gave us everything we need to go back to Kṛṣṇa. You gave us your glorious books, the many principles of devotional service to follow that give us purity of body, mind and soul, and a program to keep us focused on Kṛṣṇa in our daily lives. All these are the foundation of our very existence.

And now, though you are no longer with us in your personal presence, you are still here in your books and your instructions, in your letters to your devotees, in recordings and videos of your lectures, *darśanas* and morning walks, and in the memories of your disciples, who have told of your seemingly unlimited pastimes, and their wonderful and often extraordinary experiences they had with you. What great nectar to our minds and hearts.

And as you are always here with us in your words of wisdom, you are still forever saving the countless lost souls of this material world by the gifts you have given. And thus you are still guiding everyone along the path of bhakti-yoga on the way back home to Śrī Kṛṣṇa, never to return to this world of suffering again.

All glories to you, my beloved Guru Mahārāja Śrīla Prabhupāda.  
All glories to Your Divine Grace!

*Your most insignificant fallen servant,*

Lelihana Devī Dāsī

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### Medhavi Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī itī nāmīne*

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

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your divine lotus feet. I was recently gifted with the DVD set – ‘Following Śrīla Prabhupāda’ – by a well-wishing friend. While viewing the material recorded for the opening of your Kṛṣṇa-Balarāma Mandir in April 1975 and subsequent initiation ceremony, I was pleasantly surprised to see myself standing before you. You were attentively listening to my recitation of the regulative principles and gave me my *japa* beads. Though there was other commentary going on the DVD, I remember you saying that, “Medhāvī means one who has a good brain.” Though the camera was behind me, one can see myself suppressing a smile as devotees mildly cheered. I offered you my obeisances and took a seat at the fire *yajña* in the courtyard. Later, I requested Rūpānuga Prabhu, my GBC, if I could remain in India, because devotees had said that you were more available in India. He informed me that Your Grace had asked each GBC to leave a man in India to help with the projects growing there. So, practically before the festival had ended in Vṛndāvana, the new *gurukula* teachers, the *gurukula* boys, the five *sāstrīs* you had requested to teach Sanskrit, and myself, were on the train back to Calcutta and

Māyapur. I served in various positions in Māyāpur – cleaning the Lotus building, managing the kitchen, mass *prasād* distribution, serving in the *gośālā*, etc. until I became ill with jaundice, colitis, hepatitis. My visa to stay in India was also expiring, so I was sent to Delhi en-route to London. It was the day before Janmāṣṭhamī and you would be in Vṛndāvana. The whole time that I had been in India, you had been traveling in the West. Brsingha Prabhu, now Bhakti-Narasimha Swami had given me one British pound, and directions from Heathrow Airport to Bury Place. I told him that I wasn't going to London, that I was going to Vṛndāvana to see my spiritual master. He pressed the point that you were trying to get permanent visas from the government for devotees to serve in India, and that if I were caught with an expired visa that it would jeopardize your efforts. Reluctantly I left for the airport to take the flight out. Arriving in London, I felt that for my offenses I had been kicked out of the holy *dhāma*, but while standing before Their beautiful Lordships Śrī-Śrī Rādhā- Londonīśvara and Lord Jagannātha, Baladeva and Lady Subhadrā in Bury Place and later Śrī Śrī Rādhā Gokulānanda at Bhaktivedānta Manor, I knew that you and Their Lordships were still watching over me. Now it is almost 40 years later, I am still endeavouring to be of some assistance to your Movement and to those who are coming to the shade of your lotus feet.

*Bhagavad-gītā*, Chapter 18, verse 10 states “*medhāvī china-saṁśayaḥ*”. That – “the intelligent ... neither hateful of inauspicious work nor attached to auspicious work, have no doubts about work.” So, over the years from selling incense for “In God We Trust,” to distributing your transcendental books and *prasādam*, but also records, candles, and then paintings to build your temple in Durban for Śrī-Śrī Rādhā-Rādhānatha, I hope that the means has been justified by the end.

Dear Śrīla Prabhupāda please continue to keep me somewhere working in the service of your lotus feet.

*Your lowly servant,*

Medhavi Dāsa  
Cape Town, South Africa

## Mokshalakṣmī Devī Dāsī

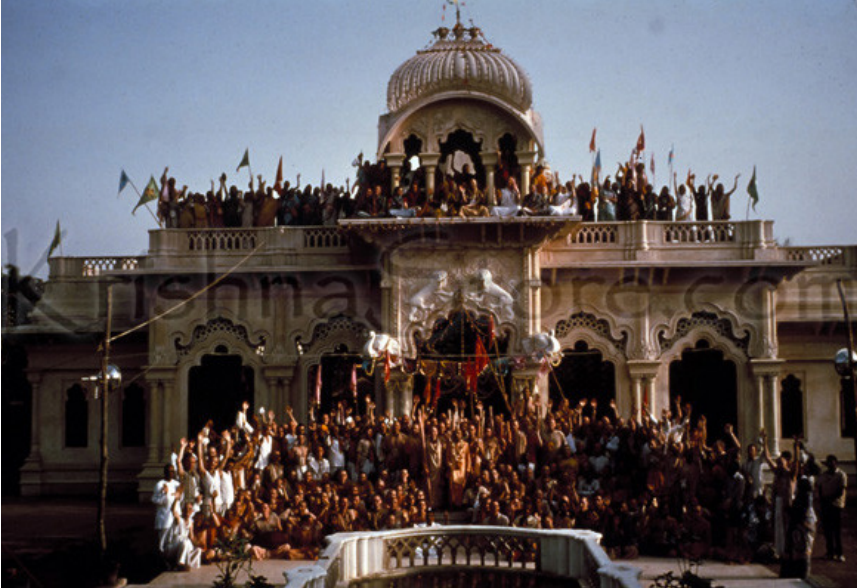
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My dearest Śrīla Prabhupāda,

Please accept my humble obeisances at your beautiful lotus like feet. All glories to you my divine spiritual master.

During the time of the next *Rāma Navami*, it will be 40 years since the spectacular opening of the Kṛṣṇa Balarama Mandir in Śrī Vṛndāvana Dhām. What wonderful commemorative celebrations must be being planned at this very moment for this historic occasion. The opening of the temple was a great achievement, and I will never forget the look of pure joy on your face as you offered the first *arotik* to Kṛṣṇa and Balarama. Your beaming smile was contagious and the whole temple room seemed to be euphoric. I have these incredible memories of huge baskets of pink rose petals being showered over the whole temple as if the demigods themselves were doing the showering. Maybe they were! I remember it seemed as if we were knee-deep in rose petals, although in reality it was only our ankles. Never have I experienced anything like it since – that feeling of all pervading joy – but somehow magnified a million times because of sharing these historic moments with you.

I like to look at the photo of you surrounded by all of the devotees in front of the newly opened temple. It's just such a magnificent photo.



There you are centre front with your, now famous, dancing white elephants.

I have these vague memories of clambering up the stairs to the roof with surrounding devotees expressing that it was just like when Kṛṣṇa entered Mathura and the ladies watched from the rooftops. Such happy days with you Śrīla Prabhupāda. I can still identify my skinny frame, arm raised, shouting 'Jaya'. It would be a wonderful testament to identify all those happy souls in that celebrated photograph. The souls whose lives were irrevocably changed due to those sacred moments snatched with you, Kṛṣṇa's special envoy.

I find it somewhat poignant that today only metres from that same spot where we all gathered in such carefree happiness now stands your *samādhi*.

It reminds me of the time you left Vṛndaban to go to London and then on to New York to preach. The plan was for you to leave Vṛndāvana around midnight. Naturally all the devotees turned up to say their farewells, clambering around your car for a parting *darśana*. I was somewhere on the peripherals when your car started moving and that's when one of those unexplainable events of consequential importance occurred. Your car stopped right in front of me so that I was staring down at you and you were staring up at me, our gazes momentarily locked. Frankly, Śrīla Prabhupāda, you were a very sobering sight. You looked so skeletal as you lay on the mattresses skin and bones before me. I was quite shocked that you were about to embark on the long, bumpy, arduous road trip to Delhi followed by long haul to London when your body looked so obviously unwell. I was wonderstruck. There you were, in no fit state to travel, but out of love for your devotees and the pure desire to preach you were prepared to leave Vṛndāvana, your home. It was a truly humbling experience to witness your determination to preach. One I can never quite put out of my mind. It kind of puts things into perspective. It was almost like a rite of passage, childhood left behind and adulthood finally looming.

As history tells us you didn't make it to New York but here at the Manor I am sure they were as ecstatic to receive you as we in Vṛndāvana were sad to watch you go.

Of course you soon returned to us but not for so long. Physically You left us but as I have discovered, Śrīla Prabhupāda, You are as

close to me now as I allow and want you to be.

Please Śrīla Prabhupāda let me remain your servant.

*Your daughter,*

Mokshalakṣmī Devī Dāsī

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### Ādikartā Dāsa

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Dear Śrīla Prabhupāda,

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

The significance of your divine appearance in this world is very, very deep.

There was really no hope for me, and for that matter the whole planet, until you planted your lotus feet, and the *bhakti-latā-bīja* on American soil, all those years ago. And many of those seeds have yet to fructify. The millions of books – that are living Kṛṣṇas – in people’s homes, that, just by their standing there silently, are turning even those *mleccha* homes into *tīrthas*, are the poison that will permeate this lost world, and put it back on course. It is a matter of fact, that Mahāprabhu’s message, had been lost, amongst the halls of bureaucracy, the mills of the iron age industrial revolution, the intrigues of Kali, only to be found again at the tip of your touchstone-like pen, that extricated the precious jewels of Kṛṣṇa’s sweet pastimes, and His timeless message, and made them available to all.

Even India, the playground of the Lord, had been possessed by the feverish plague of profit driven *ugra-karma*. So many great personalities, the six Goswāmīs, Śrīla Bhaktivinoda, Śrīla Bhaktisiddhānta, and all the other glorious personalities that Kṛṣṇa sent to this mundane plane, had given so much to help the unfortunate residents of *martya-loka*. Was their work to be lost, in the dusty sands of time, whilst Kali stood smirking at the insanity he had inaugurated? Due to your courage, desire, obedience, compassion, and humility, you have started a revolution in the world. A peaceful revolution against urban chaos.

Kṛṣṇa chose you to be the public face of Kṛṣṇa consciousness. Your life was so well documented; all the books, the letters, the conversations, the photographs, the movies, all attest to your ability to perfect *yukta-vairāgya*. Everyone can see clearly that you were actually a living saint, a veritable angel sent from above, a true Vaiṣṇava Ṭhākura, the ideal human being. What a great example. Even how to leave this mortal world was so nicely demonstrated by you.

So, we must declare it boldly, contrary to some that claim that you are too highly regarded. You were the one chosen by Kṛṣṇa Himself, as His representative. How can we fail to not worship your lotus feet, and drink the water that has washed them, and bathe in the dust of them? How can we not honor your wishes, to flood the world with Prabhupāda consciousness? Of course, following in your footsteps we are preaching Kṛṣṇa consciousness, but without knowing you it is so very much harder.

As you know, I am just a very insignificant disciple of Your Divine Grace. I have done little to earn your favor. My prayer is that, somehow or other, I will nonetheless be the recipient of your merciful sidelong glance.

*Your insignificant disciple,*

Ādikartā Dāsa

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### Sukhavaha Devī Dāsī

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Dear Śrīla Prabhupāda,

Offering my obeisances, love and respect.  
Praying for the ability to deeply connect.  
For your many blessings I am full of gratitude.  
Please help me to develop a loving attitude.

You have generously given your life, your time, your attention and care to bringing Lord Caitanya's message, to revealing the open secrets of the *Bhagavad-gītā*, to the world.

Although peacefully living in Vṛndāvana, you were inspired to share the gifts you were given. You did not need to do this. You were not

driven to prove anything. Your open devoted heart heard the calling of Guru and Kṛṣṇa.

You took great personal risks to come to America, to plant the seeds of *bhakti*. You did not even know if these seeds would grow. Yet, you sacrificed your life to start a garden of Lord Caitanya's mercy in the West.

Who would I be now, if not for your sacrifice? Your written words captivated my mind. Your continual reminders of a personal God, awakened a desire in my heart.

Although I only saw you a few brief times in my life, somehow or another, you accepted me as your disciple. And although addicted to this material world, little by little, your grace is breaking through my misconceptions. You are helping me to distinguish the weeds that I need to pull. And the seeds you have planted are taking root.

Thank you for your unconditional loving kindness.  
I pray to fully appreciate your loving mercy and utilize all the gifts you have kindly bestowed; to honor you through my thoughts, words and deeds.

Please protect me from the ever so subtle forms of *māya*.  
Please captivate my heart and give it to Kṛṣṇa.

Thank you, dear father.

*A servant of your servants,*

Sukhavaha Devī Dāsī

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### Ambarisa Dāsa

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“Surrender is always nice.” –Śrīla Prabhupāda's reaction to a painting, Fisher Mansion 1975.

1.  
Your glories are unlimited  
Your love for us unbound  
A path that's clear you've given  
No obstacles surround



2.  
The orders are most simple  
Your purport so sublime  
Whatever our perception does  
Through laxity and time

3.  
To follow is a choice we make  
A freedom from divine  
Listen to your words and voice  
Or simply hearing mine

4.  
Glories to Śrīla Prabhupāda  
We pray it every day  
Do we mean the words we say  
Or ego have its way

5.  
Everything disclosed to us  
Slight need to speculate  
Disputes within our family must  
Resolve and mediate

6.  
Misfortune beckons always  
To stray beyond the truth  
Of what you clearly tell us  
Your orders to dilute

7.  
To be your honest servant  
Your lotus feet to hold  
Subdue my independence  
Just be as I am told

8.  
You are my skillful master  
Eternal guide and goad  
Through time and old age peril  
Please keep me on this road

### Prabhupāda, the center of our life

“Renunciants and great sages who see all living entities equally, who are friendly to everyone and who flawlessly practice in the forest the vows of *brahmacārya*, *vānaprastha* and *sannyāsa* desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.”

PURPORT: “This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. *Paṇḍitāḥ sama-darśinaḥ*. They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (*suhṛdaṁ sarva-bhūtānām*), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Kṛṣṇa consciousness, the teachings of *Bhagavad-gītā* everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Kṛṣṇa consciousness are called *paramahāṁsas*. As indicated by the word *vimukta-saṅga*, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead. (*Śrīmad-Bhāgavatam* Canto 8, Ch.3, text 7)

### Sweet moment with Prabhupāda (LA1976)

Once in New Dvāraka, His Holiness Ramesvara Swami came to the American BBT department and requested Śrīla Devī Dāsī to make a list of devotees who would have *darśana* with His Divine Grace Śrīla Prabhupāda on that day. Moments before, a devotee from Puerto Rico said that I would not be included in that list because I was in *māya*. I do not quite understand what she meant by that, because I was strictly observing *sādhana*, following strictly the rules and regulations, waking early to chant my *japa* and working all day long in the composition and proof-reading of Prabhupāda’s books at the Portuguese BBT.

However, when His Holiness asked Śrīla Devī Dāsī to read the list,

the Puerto Rican devotee was not present there. She had gone to a medical appointment, and he ordered to cross out some names, including the Puerto Rican devotee name, which was next to the last. But when Mātājī read my name, which was the last on the list, His Holiness was curious and asked who Rāga Bhūmi Devī Dāsī was? I was upstairs, near the window, so he could not see me. However when I heard my name, I showed up with folded hands and said “here I am, Mahārāja’. Then he said, you can go to the *darśana*.

Later, when Prabhupāda was walking towards the garden, all the devotees followed him, as well as the guests and *sannyāsīs*. The path which leads to the garden was covered with fine beach sand and the footprints of Śrīla Prabhupāda were printed naturally on the ground. So his disciples eagerly collected some of that sacred sand, throwing it on their heads, as blessings.

In the garden, His Divine Grace was sitting in a beautiful arbor covered with a white clean cloth, watching everyone attentively. By the time I got to the gate, I looked shyly to Prabhupāda and realized that he could see not only my soul but also my mind.

I sat near to Jadurāṇī and other mātājīs from the Art Department. I had brought with me a small tape recorder. Jadurāṇī Devī Dāsī, insisted that I should place it next to Prabhupāda. I got up feeling very bashful and placed the tape recorder next to Prabhupāda, while he was watching me. As soon as I turned on the tape recorder, Prabhupāda began to speak about *Śrīmad Bhāgavatam*, seventh Canto, specifically on this verse “*brahmacāri gurukule ...*”. But after some time, a click in the recorder announced the end of the tape. Prabhupāda kindly waited until I finished turning the tape to the other side and then he continued his lecture. Prabhupāda was always kind to his disciples and everyone.

### **How can we be thankful for everything we received from Śrīla Prabhupada?**

How many of us are really conscious and appreciating the transformations which occurred in our lives from a simple sweet request? “Chant Hare Kṛṣṇa and be happy!”

The chanting of the Hare Kṛṣṇa mahā-mantra is our link with Kṛṣṇa and Prabhupāda. Therefore, our gratitude is unlimited in time, for

giving us a wonderful Kṛṣṇa to worship and to serve. Hankering like bees searching for honey, we want to live in the atmosphere of Vaikuṅṭha – a place we should have never left.

Gratitude is a word that defines our eternal feeling to Śrīla Prabhupāda, based on fidelity, devotion and renunciation.

“When I go to Los Angeles I am in Vaikuṅṭha. When I go to New York I am in Vaikuṅṭha. Wherever we have got a temple, that is Vaikuṅṭha. So why shall I have objection? Do your duty nicely and see what Kṛṣṇa desires. Let it be fulfilled. But you do your duty. It is your duty to pray to Kṛṣṇa as affectionate children, and let Kṛṣṇa decide. And I have no objection either. (Śrīla Prabhupāda meeting with GBC members, Vṛndāvana, May 29, 1977)

### **Śrīla Prabhupāda offered us a beautiful science**

I have one God, Kṛṣṇa, and a single master, eternal and irreplaceable. I can serve him in any place of the world, as I did, as he taught me, by distributing his books. I never let him out of my heart and thought because he is perfect.

“We are neither renouncer nor enjoyer; we are simply servitor of Kṛṣṇa. Please follow this principle and you will be never disturbed in any frightened condition offered by *māya*.” (Letter to Gargamuni, November 22, 1968)

*Your eternal servant,*

Rāga Bhūmi Devī Dāsī  
Rio de Janeiro, Brazil

## Jagad Bharta Dāsa

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

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

My Dear Śrīla Prabhupāda,

On this most important and auspicious day in my life, your appearance day, I will try to say some words of gratitude.

Gratitude because you came to the West to show your love for us fallen souls.

Gratitude because you distributed your mercy to everyone, regardless of our, my, fallen condition.

Gratitude because you wrote so many books, revealing the most valuable treasure, Śrī Krishna's holy name, activities, glories, etc.

Gratitude because you made it easy for us to follow and serve you, helping you on your mission.

Dear Śrīla Prabhupāda, I could keep writing about my feelings of gratitude to you, but there is not enough space. That's why I am trying to show my gratitude to you, trying to be a good servant, aspiring to be a devotee of yours.

Thank you once more, Śrīla Prabhupāda.

*Your most fallen servant,*

Jagad Bharta Dāsa  
Recife, Brazil

Let me offer my humble obeisances at the feet of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Śrī Caitanya Mahāprabhu's direct representative in this world and whom I am fortunate enough to call my divine master.

I cannot estimate my great fortune of having been given the opportunity to take shelter at your lotus feet. Once I heard an anecdote. The story goes like this: Once upon a time the student asked how many lives he had passed within the wheel of birth and death, suffering from one body to another. The spiritual master replied "It is not possible to calculate but if one was able to stack up all the bones from the skeletal remains of these bodies it would surely fill the universe with no space remaining even for an ant to enter within the interior, so dense would be its volume". Thus *Caitanya Caritāmṛta* says, "*kona bhāgyavān jīva*"; to get the shelter of your lotus feet is not ordinary fortune. Such fortune cannot be estimated. Let me never forget my fortune. Let me never take cheaply the divine gift of your service. *janame janame sabe pitā mātā pāya kṛṣṇa guru nahi mile baja hari ei*. Certainly countless births I have taken and in each have come through the agency of a mother and father. What was the use of all these insignificant births?

But now, due to unimaginable good fortune, I have taken this birth and been awarded a chance to serve you, and thus have a opportunity to attain the service of Lord Śrī Kṛṣṇa. My dear master, let me always be obedient and sincere in following your orders and assist you in your great mission to spread the teachings of Śrī Caitanya all over the world. I am ever indebted to you.

*My I always remain your humble and my insignificant servant,*

Rāmānanda Dāsa  
Volcano Hawaii, USA

Dear Śrīla Prabhupāda,

Please accept my respectful obeisances. All glories to you especially on this most auspicious day of your appearance.

Words cannot adequately describe your accomplishments of spreading Kṛṣṇa consciousness all over the world. But more and more devotees every year try to glorify you to their abilities.

Because of you, your books are making people find the Absolute Truth and become devotees. They are becoming truly free from suffering and illusion and are regaining their eternal bodies full of bliss and knowledge, the 'Matchless Gifts' you are so kindly giving.

Because of you, your temples are purifying more and more people who are getting blessed with Deity *darśana* and your *darśana*, *prasādam*, and your books. Some guests see you on your Vyāsāsana and in your pictures and think you are alive and meditating – and you are! Devotees are getting your mercy in their dreams and in reality.

Because of you, more and more people are becoming purified in devotional service. You are so merciful that you even allowed me to serve you, and I long to keep serving you more and more. forevermore as you like, like a puppet on your string.

Because of you Śrīla Prabhupāda, so many fortunate souls are going back to Godhead and liberating generations of their families – past, present, and future at least through this Golden Age of Lord Chaitanya. It is actually 'The Golden Age of Śrī Śrī Guru and Gaurāṅga' because as you yourself said, your books are the spiritual law books for the next ten thousand years, the duration of this Golden Age of Śrī Śrī Guru and Gaurāṅga that we are so fortunate to be in.

You are so, so, precious that you are priceless! There is nothing more valuable that we can attain than your mercy upon us! Your 'Matchless Gifts' of love of God for us all. You are the most important person to grace the world in our lifetimes and we are all devotees because of you!

Thank you endlessly Śrīla Prabhupāda for giving us the chance to finish up here and join you there, where there is no more birth, death, disease and old age. Where the talking is singing and the walking is dancing. We can get there, because of you!

*Your insignificant servant,*

Gauridāsa Pandita Dāsa

### **Back to Godhead**

The Chanting of the holy names ~  
Purifies, everything ~  
We can have, pure love of God ~  
Lets all follow Prabhupāda! ~

Let's Follow Prabhupāda!  
Let's get the love of God!  
Let's chant the holy names ~  
There is no better way ~  
Back to Godhead ~  
Back to Godhead ~

We're chanting and dancing ~  
We're going all the way ~  
Back to Godhead ~  
With the holy names ~

We're chanting and dancing ~  
We're going all the way ~  
To Kṛṣṇaloka ~  
With the holy names ~

*Hare Kṛṣṇa*  
*Hare Kṛṣṇa*  
*Kṛṣṇa Kṛṣṇa*  
*Hare Hare*  
*Hare Rama*  
*Hare Rama*  
*Rama Rama*  
*Hare Hare*  
(Repeat)



This ode to Srila Prabhupada is based on Lord Caitanya's Śrī Śikṣāṣṭaka.

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

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

Śrīla Prabhupāda is that great *senāpati* in Lord Caitanya's army, who spread the *saṅkīrtan* movement all over the world. It was he who broke the dam of māyā's insurmountable fortress, bursting forth divine love of Kṛṣṇa and causing the benediction moon to shine upon the most condemned and unfortunate residents of this Kali-yuga.

The prime benediction is freely delivered to anyone who willingly and submissively receives it. Only the *yuga-dharma* can disperse the agony and moroseness of the conditioned souls in this world. Let it resound absolutely, awakening and arousing us all who sleep, imbedded in the lap of Māyā.

Śrīla Prabhupāda's transcendental words and divine message are meant to free the tormented souls of the world. He is the endowed spiritual master who, writing his books as a scribe, captured Sri Kṛṣṇa's words directly whispered into his purified ear, taking root in the fertile soil of his magnanimous heart.

A *śaktyāveśa avatāra*, whose words are empowered to change the hearts of men, Śrīla Prabhupāda descended amongst the fallen to deliver us and bestow upon us the greatest treasure, which alone can satisfy the hankerings and aspirations of the forlorn, misguided and always disturbed people of this Age, who are scorching the earth with their desperate tears.

Yet in spite of the mercy given by our ever well-wisher, we do not heed his call but change his words to suit our self-destructive material desires. Only the *yuga-dharma* can disperse the agony of the morose conditioned souls in this world. Let it resound absolutely, awakening and arousing us all who sleep, imbedded in the lap of Māyā.

A simple process requiring nothing more than a humble state of mind, Śrīla Prabhupāda showed by example how to be the servant of the servant. Though the most elevated devotee of God – he tolerated the world of fools and rascals whose ignorance, steeped in greed, he defeated with pridelessness, respect and the torchlight of knowledge. No one could surpass Śrīla Prabhupāda in any way about anything. He is the world champion whose only mission is to deliver the message of Kṛṣṇa.

The paltry things of this world are of no interest to one who sees the Supreme Lord in everything. With this vision, Śrīla Prabhupāda had at his disposal practically unlimited funds to perform his work in the service of the Lord. Completely renounced, he accepted his followers as Kṛṣṇa's devotees, sent by the Lord to help him serve the *saṅkīrtan* movement. Overlooking our inadequacies, he engaged us all in Lord Caitanya's army as foot soldiers on the battlefield distributing his transcendental books, and *pūjāris*, cooks, artists, secretaries and book publishers, at home.

Seeing the pathetic plight of the conditioned souls rotting in this world, and spurred by unfathomable mercy, Śrīla Prabhupāda's words, like a soothing balm, lifts one out of the abominable ocean of repeated birth and death, placing him in the safe haven of the lotus feet of Śrī Kṛṣṇa. A fallen living entity with no good qualifications, I have taken birth in the Kali-yuga as a result of my long list of sinful activities.

“Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.”

When will my heart change and my tears wash away the cataracts of pride blinding me from seeing the great good fortune you have bestowed upon me?

The association of a pure devotee whose every action is for Kṛṣṇa, whose life is for Kṛṣṇa and whose love is for Kṛṣṇa, is very rare in this world. Śrīla Prabhupāda, you remained with us for a very short while, but gave us the greatest boon. How can we live in your absence? The only way to sustain our lives is to constantly and continuously hear from you. In this way you will always be present. For you are present in your books and your purports are the guiding light of our lives. Please let me not stray for even one

day from complete dedication to hearing and following your divine instructions, thus, giving up your cherished association. Your words are chimes on the tree of knowledge, which ring the truth in the hearts of submissive souls.

Lord Caitanya spoke Śrī Śikṣāṣṭaka, and in the ecstasy of separation proclaimed “I know no-one but Kṛṣṇa as my Lord.” Humbly at your feet oh beloved Śrīla Prabhupāda, with a straw in my mouth, I beg to know no one but you as my master. I accept all that you say as the goal of my life and pray to offer *arotik* to your *vāṇī* in the form of constantly chanting the holy name of Kṛṣṇa.

Others may find solace and satisfaction in hearing from someone else or following someone else. It may also be said that I am narrow-minded or old fashioned. But, because I see the path to the spiritual world paved with your sacred purports, I choose the disciplic succession of which you are the golden link.

With a heart only softened by being beaten and bruised in this material world, I pray to remain fixed at your lotus feet, eternally hearing your divine message, patiently attentive for the opportunity to serve you.

*Your humble servant and daughter,*

Samapriyā Devī Dāsī

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### Sarvopama Dāsa

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Dear Śrīla Prabhupāda,

Thank you, you’ve given me the greatest gift of all. By simply going out every day and chanting Hare Kṛṣṇa, as you asked, I’m discovering it’s possible to be happy. By following this instruction I can understand that everyone, without exception, has much more care, concern, compassion and outright love for one another than we give ourselves credit for.

This chanting you’ve given us is the entry fee for the greatest opportunity to have unlimited entertainment. People have a high, fine, mighty capacity for both entertaining and being entertained by one another. The chanting of the Hare Kṛṣṇa mahā mantra

proves that over and over again. Anyone who thinks they have to pay for entertainment is being tricked, fooled and cheated. There's no charge for the mahā mantra. There's zero risk and highest possible yield.

Beyond that you've given us a chance to free others from so much unnecessary trouble. Simply by following your instruction and chanting the holy names, everyone can become happy. It's not complicated.

Thank you, Śrīla Prabhupāda, you've given us everything.

Hare Kṛṣṇa!

*Your somewhat simple but very happy little servant,*

Sarvopama Dāsa

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### Satyarāja Dāsa

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My dear Śrīla Prabhupāda,

Repeated obeisance and glorification at your lotus feet, where all devotees find nectar and spiritual sustenance.

In the modern era, Vyāsa-pūjā, as a celebration, began in 1924, on the 50th Appearance day of your beloved Guru Maharaja, Śrī-Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura. Of course, in establishing this ceremony, he was not canvassing people to worship him as opposed to others. Rather, he taught that Vyāsa-pūjā is the worship of all *Gauḍīya-Vaiṣṇava Ācāryas*. In other words, we worship the entire *paramparā* through its current representative – for Your Divine Grace, that was Śrīla Sarasvatī Ṭhākura, and for us, Śrīla Prabhupāda, it is clearly you.

On this day, I like to meditate on how you ably represent Balarama-Nityānanda Tattva and are therefore the appropriate recipient of Vyāsa-pūjā worship.

Balarama, as His name indicates, gives spiritual strength to the devotees. This is the power that allows practitioners to overcome

spiritual opposition. For this reason, among others, He is the original spiritual master, and just like Him, Śrīla Prabhupāda, you give us, your disciples, the spiritual strength to overcome all obstacles on the path of devotional service.

What are those obstacles? As Śrīla Bhaktivinoda Ṭhākura teaches us, the demons killed by Kṛṣṇa and Balarama represent various *anarthas*, or unwanted bad habits. But the demons killed by Balarama are particularly significant in terms of Guru Tattva: Dhenukāśura, for example, is the symbol of ignorance, or the disavowal of truth, while Pralambāśura embodies licentiousness, or the desire for personal gain, worship and honor. Lord Balarama, no doubt, killed many other demons as well, such as Dvidida Gorilla, Balvala, the wrestlers in Kāṁsa's wrestling arena, and so on, but, in the current context, Dhenuka and Pralamba are singled out.

Dhenuka, who, again, is ignorance personified, is the enemy of the devotee. But the spiritual master destroys this demon's capacity for success. As you taught us – *om̐ 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.” As Balarama's representative, you teach us how to defeat Dhenuka in our own lives.

Pralamba, for his part, represents lusting after the opposite sex, greed, and the desire for worship and position. It all begins with the desire for sense gratification. That's why among all vows, *brahmacārya* is called the *bṛhad-vrata*, or “the great vow.” Why is it a great vow? It is not just avoidance of sex life as such. It has more subtle implications, involving thinking of it, praising it, toying with the idea of it, watching it from afar, secretly speaking of it, intending it, pursuing it, and delighting in its various permutations. Any of these eight indicates the opposite of *brahmacārya*. But it goes even further – it is the desire to enjoy separate from Kṛṣṇa, the titillation of thinking that we are the center of the universe.

Indeed, Rūpa Gosvāmī encourages the control of the sexual urge in the first verse of his *Upadeśāmṛta*: “The urges of speech and the mind, and the urge of anger, the urge of the tongue and the urges of the belly and the genitals; the sober person who withstands these urges can be spiritual master of the entire world.” Thus, whether we are actually in the ashram of *brahmacārya* or not, you insist that

we overcome the self-centeredness that exists at the core of sex indulgence. And how could anyone take this great vow without your mercy, Śrīla Prabhupāda? Clearly, we are dependent on our very own Balarama – Your Divine Grace! You teach us how to defeat Pralambāsura in the mood of the Lord’s elder brother.

In India, the elder brother has always been a guru of sorts for his younger siblings. In the fifteenth chapter of the *Bhāgavatam*’s Tenth Canto, we see that Kṛṣṇa praises His elder brother Balarama in this way, in the mood of a disciple. In fact, the *Bhāgavatam* tells us that sometimes, when Balarama lies down, He puts His head in Kṛṣṇa’s lap, and that sometimes Kṛṣṇa massages His feet, in the mood of a humble servant. In this way, too, we see Balarama’s manifestation as Guru Supreme, as one of the Lord’s gurus.

Balarama sings the endless glories of Lord Kṛṣṇa with thousands of mouths and expands His personal form to serve as Lord Kṛṣṇa’s paraphernalia, including such items as His umbrella, slippers, bedding, pillow, garments, resting chair, residence, gāyatrī thread, and throne – such all-pervasive service can only come from the ideal guru. But even with all of this, Śrīla Prabhupāda, your expansions might be said to rival those of Lord Balarama, for in service to Guru and Kṛṣṇa you have spread the Lord’s form and message throughout the world, even penetrating the hearts of the most fallen.

You taught us – the lowest among mankind – how to worship Kṛṣṇa, even as Lord Balarama, in His form as Nityānanda Prabhu, taught Jagāi and Mādhāi the error of their ways. They became great devotees by His grace. Thus, He acts as guru, saving the most fallen of souls, and you follow in His footsteps by saving all of the Jagāis and Mādhāis of the current age.

Also in the form of Nityānanda, Lord Balarama teaches us the proper sequence of worship on the path of *bhakti*. This He did when he offered Vyāsa-pūjā to Śrī Caitanya Mahāprabhu. This was His worship of the spiritual master, and yet, miraculously, Mahāprabhu, while being worshiped in this way, showed His form as Nityānanda Prabhu! “Just see,” as you would say – Nityānanda offered Vyāsa-pūjā homage to Śrī Caitanya, but Śrī Caitanya Himself wanted to show that Nityānanda Prabhu is actually the genesis of Guru Tattva, so He transformed Himself into Nityānanda Prabhu at that time. (As seen in your *Śrī Caitanya-caritāmṛta* Ādi 17.16, when Lord Caitanya

is therein described as carrying the plow-weapon called *muṣala*, because He was in the mood of Nityānanda Prabhu.)

In a similar fashion, you worship Kṛṣṇa, but when we look at Kṛṣṇa we can only see you. You are Kṛṣṇa for us. Most of us are not blessed with transcendental vision, but through you we can perceive the divine. It is the same sort of mystery that occurred in the *līlā* of Nityānanda worshiping Mahāprabhu – just as Mahāprabhu turned into Nityānanda, for your disciples, *you* become Kṛṣṇa. Not literally, of course, but in essence. The transformation is mystical, leading us, no doubt, to eventually see Kṛṣṇa directly.

For all of these reasons, Śrīla Prabhupāda, we see the essence of Guru Tattva in your very person, and therefore we see worship of Your Divine Grace as superseding even the worship of Lord Kṛṣṇa. This is confirmed in the śāstra, too: “The worship offered to My *bhakta*, My dear devotee,” Lord Kṛṣṇa says, “is better than worship offered directly to Me.” (Śrīmad *Bhagavatam* 11.19.21) This is also confirmed in the *Caitanya Bhāgavata* (Ādi 1.8), “In the Vedas and Puranas the Lord has firmly declared, ‘Worship of My devotees is better than worship of Me.’” Jīva Goswāmī, too, tells us in his *Bhakti-sandarbhā* (269.12) “The Supreme Lord Kṛṣṇa says, ‘One may offer *pūjā*, worship, to Me with *gandha*, scents, *puṣpa*, flowers, incense, lamp, etc., but if they never offer worship to my dear devotees with all these paraphernalia, I am not pleased with it.’”

I will end on that note, Śrīla Prabhupāda, since this is the essence of *bhakti* – service to Your Divine Grace is our only entrance into the service of Kṛṣṇa. This is because you so perfectly embody the mood and activity of Lord Balarama, the primeval guru. All we can do is beg to continually follow in your divine lotuslike footsteps.

*Your aspiring servant,*

Satyarāja Dāsa

## Vaiyāsaki Dāsa Adhikārī

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

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

Dear Śrīla Prabhupāda,

Please accept my *daṇḍavat pranams* at your lotus feet.

My report for this year involves the service of *go-mātā*.

Our personal relationship with the cows and bulls has manifested itself on a daily basis for my wife and I over the last several years.

We live in Śrī Vṛndāvana *dhāma* four months of the year, and travel for preaching eight months.

While in Vṛndāvana we feed the cows and bulls every day. We also visit Care for Cows as well as the temple *gośālā* to give love to the cows. Kishori carries a brush to give any cow and bull a good brushing, which they absolutely love.

We have also adjusted our lifestyle to only taking milk products according to the teachings of the Vedas and literature in pursuance of the Vedic version.

The Vedas have defined milk as coming from protected cows that are loved as family members. They roam the pastures grazing on fresh grasses to their heart's content. They are lovingly milked by hand and in reciprocation, give their milk with love. Such milk is the only food that is given out of love. The *rishis* of yore would always come to a *grhastha* home to get a cup of this milk which nourishes the finer tissues of the brain.

Therefore, when we leave Vṛndāvana to go and preach, we have chosen to forego all dairy products because none of them come from protected and loved cows.

Factory farming in the 21<sup>st</sup> Century is so unhealthy that the cows are continually sick. They do not eat grass, but are fed genetically



modified corn and soy laced with antibiotics to kill the toxic organisms as a result of their diet, bovine growth hormones so they will mature rapidly, and other products that can cause mad cow disease.

In order to give milk, cows must bear a calf. As soon as a calf is born, the cows are immediately artificially impregnated the same day and their calves are taken from them. Male calves are put in tiny crates to become veal and their stomach lining is used as rennet to make cheese. The cows cry in agony when their calves are forcibly taken away. They live in concentration camps chained to the feeding trough where they can't even turn their head.

The life expectancy of such exploited and tortured cows is 3-5 years after which they are sent to be slaughtered. The normal life expectancy of cows and bulls are 18-20 years. The milk is subsidized by the sale of animals to the abattoirs, to keep costs down and milk prices low.

Study after study has shown that this liquid masquerading as milk causes all kinds of disease. When genuine cow milk is taken instead, the body responds favorably and disease vanishes. Clearly, the white liquid extracted by machine from cows and laced with harmful chemicals is not milk according to the Vedic version.

Shockingly, today India exports more beef than any other country in the world, even surpassing Brazil, Australia, and the USA. Sadly, almost all of these cows were retired dairy animals.

In spite of all this, some devotees say that you ate commercial milk, and therefore it's ok for us to take it. Of course, you never ate pizza, ice cream, and cheese, because you taught us that purchasing items made by *karmis* is not offerable.

Moreover, it was you who introduced cow protection to the Western world. In pursuance of this, you asked us to establish farming communities to protect cows. The milk from these cows was meant to be offered to our Deities and devotees. Based on this instruction, many temples purchased land to protect cows.

In our New York temple, Bhaktivinoda Prabhu used to drive six hours to the New Varṣāṇā Farm (now called Gītā Nagarī) to collect the milk and drive six hours back to deliver the milk to the kitchen.

I also remember how you taught us that the final instruction should supersede the earlier instruction. In this connection you once commented, “You followed my earlier instruction, why won’t you follow my later instruction?”

The good news is that several of our communities are now protecting cows and distributing *ahimsa* milk from happy and loved cows once again.

Please bless us, Śrīla Prabhupāda, that we may come up to your standard and implement all your instructions. That is our duty, our life and soul.

*Begging to always live in your vani,*

Vaiyāsaki Dāsa Adhikārī

### Tirthakāra Dāsa

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

*gurvājñānā śīrasi-dharyan śaktiāveṣa-sva-rūpiṇe  
hare-kṛṣṇeti mantreṇa pāścatya-prācyā-tāriṇe*

*viśvācārya prabhāryāya divya-kāruṇya mūrtaye  
śrī-bhāgavata-mādhurya-gītā-jñāna-pradāyīne*

*gaura-śrī-rūpa-siddhānta-sarasvatī-niṣevīṇe  
rādhā-kṛṣṇa-padāmbhoja-bhrīṅgāya gurave namaḥ*

“I offer my humble 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. Taking the order of his guru on his head, he became empowered by Nityānanda Prabhu to act as a śaktiāveṣa *avatāra*. He distributed the Hare Kṛṣṇa mantra all over the eastern and western world, delivering and uplifting all fallen souls. He is the best of millions of *jagad-gurus*, because he is the personification of divine mercy. He has distributed the sweet nectar of *Śrīmad-Bhāgavatam* and the transcendental knowledge of *Bhagavad-gītā* all over the world. He is constantly engaged in the exclusive service to Śrīla Bhaktisiddhānta Sarasvatī

Ṭhākura, Śrīla Rupa Gosvāmi, and Śrī Gaurāṅga Mahāprabhu. I offer my humble obeisances unto Śrīla Prabhupāda, who is like a bumblebee, always tasting the nectar of the lotus feet of Śrī Śrī Rādhā and Govinda.”

– Śrīla Bhakti Sundara Govinda Deva

Dear Śrīla Prabhupāda,

You have distributed the sweet nectar of *Śrīmad-Bhāgavatam* which I relish every day. Right now I’m reading *SB* 3.14.26 where you write in the purport that the remnant of foodstuff left by the greatest devotee Lord Śiva is accepted by devotees as *mahā-prasāda*. During your presence, devotees were always very eager to get the remnants of your *prasāda*, and I felt very fortunate when your servant Upendra Prabhu gave me some *prasāda* remnants—your *mahā-prasāda*—to me at Bhaktivedānta Manor during your last visit in 1977.

Śrīla Prabhupāda, in your purport of *SB* 4.24.28, you write that it is very rare for common men to see Lord Śiva, and similarly a person who is fully surrendered unto Vāsudeva, Kṛṣṇa, is also very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare. This means that on our behalf there is absolutely no credit for coming in touch with you, it is your causeless mercy alone that we came into contact with Mahāprabhu’s *saṅkīrtan* movement, and for that I’m eternally in debt and grateful. Thank you Śrīla Prabhupāda!

*Your insignificant servant of the servant,*

Tīrthakāra Dāsa

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Amita Dāsa

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Dear Śrīla Prabhupāda,

I am not used to writing something for your Vyāsa-pūjā, but devotees are making it easier than ever so I must take this chance just to say thank you.

Thank you for making me aware of the purpose of life.

Thank you for removing some of the fear of death, and allowing me to prepare for it.

Thank you for making me aware that God is a person who likes to be called Kṛṣṇa, the Supreme Personality, and that I have a unique eternal relationship with Kṛṣṇa, thank you.

Thanks again, for giving us the king of knowledge, the tiny bit of which I remember is enough to know I am not this body, no one is their body.

Thanks for telling us all we are eternal spirit souls. Such important information was never given to me by anyone else, probably for millions of lives, if I understand you correctly.

Thank you for giving me service, Godbrothers and Godsisters to serve with, and allowing me to taste the nectar for which I have always been anxious, thank you.

Thank you for taking the trouble to answer my repeated prayers, and engaging me in your service while I picked up a little here and a little there, mostly from your books, but sometimes even from your spoken words.

Thank you for a million more things I have forgotten, and millions more I am not even aware of.

Thank you for prioritising your books as the best way for you and us to serve the souls in human bodies, and thank you for leaving this wealth of knowledge for us to refresh our thirst with.

Thank you.

*Your aspiring disciple,*

Amita Dāsa  
London, England

## Śrī Padambuja Dāsa

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

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet, which are the safe shelter for those who aspire to purely serve the Divine Couple embodied in Lord Caitanya.

Another year serving you and remembering at every moment of the day the greatness and excellence of your incomparable qualities, thanking your magnanimity and remembering your valuable lessons to feed my soul, writing, preaching and strengthening my spiritual life despite being so incompetent.

You can comprehend the incomprehensible, conceive the inconceivable and have courage to face the difficulties of life. With just remembrance of you, all inconvenience becomes an opportunity to grow.

Read your books – clarify the ideas, and the concepts are renewed immediately. Meditating on you transforms my dark mind in a luminous castle and my daily life in a range of transcendent experiences. Since you left, a feeling of ‘orphan-hood’ fell over me. However, your constant presence in my heart, guiding my steps and correcting my mistakes has convinced me that you are always with me in an even more real way than when I could see you every day for three months when you remained in Vṛndāvana in 1976. You are my Paramātmā, You are my Kṛṣṇa consciousness, and you are my entire life in every aspect. For your mercy I can breathe, understand, realize and transcend the nescience accumulated in previous lives. My real life began when I first saw and heard you for the first time on May 25, 1974, in Rome.

Since you left the planet, a lot of things have happened, and we learned a lot. Now we know that we are not the body and also know our limits as devotees because, as you used to say: “After several years practicing Kṛṣṇa consciousness, you already know where you are.” What is beyond doubt is that if one is sincere, no

matter the position we have, or try to have, or the problems which overwhelm us, we will always act wisely and achieve progress.

In all aspects, you are different and unique. You really marked a turning point in the history of Vaiṣṇavas. Your life and work is beyond our ability to understand. By the direct desire of Kṛṣṇa, you are the backbone of the Movement of Lord Caitanya. Words cannot describe your high level of scholarship, dedication and devotion to Kṛṣṇa. Thanks to your huge effort and great sacrifice, millions of people have known – and continue to know Kṛṣṇa. Your example of life is the foundation of my faith. For everyone you're the undisputed guarantee that the process of Kṛṣṇa consciousness purified, transformed and dignified the life of the practitioner and they may reach spiritual perfection and live forever in the eternal abode of the Lord.

Now I'm going to have the audacity to tell you how things are going in your beloved Movement. Obviously, you do not need me to tell you what you're already seeing everything from above. I do it as a reflection on what we still have to do to please you, and on behalf of all your followers, I invoke your help and protection.

Your glorious movement is not going down out as some suggest. On the contrary, it's developing. This actual critical situation is very interesting. Those who do not have enough sincerity, humility and honesty are rabidly unhappy. There are conformists in a transitional limbo, and nonconformists aware that they can't push the river, but all worship you with great admiration and joy.

Thanks to you we can distinguish the real from the fake and glimpse the spiritual world. You have given us so much information from the spiritual world, and many practical instructions on how to get there, it is virtually impossible that we get lost along the way. The word "thanks" is not comprehensive to express my gratitude. Kṛṣṇa put us in your hands to make us experience the sweetness of His glory.

Most of your followers are mixed devotees, but in your mercy, every year we grow and mature. What happens right now is that there are several generations together which, added to the various levels of spiritual evolution of the first generation, has created a picture of inequalities in the way of thinking that did not exist, or was not so noticeable. But as we all have our eyes and heart in you, the Kṛṣṇa consciousness you've sent us prevails, inducing new and old

devotees to spread your teachings throughout the world preaching.

In August last year, I visited Rādhākuṇḍa in Vṛndāvana for several weeks, where the undisciplined behaviour of monkeys causes discomfort to everyone. There I thought, just as while visiting or residing in these holy places one must tolerate the incisive antics of the monkeys, in the same way we have to tolerate any disadvantage generated by living with others in your Movement, with the hope of not stopping our spiritual development. The monkeys spend their entire lives in these holy places being protected because they are great souls for the Lord. And, if the devotees that bother us or those we do not like, actively participate in your glorious mission will be for the same reason and we have to respect them. In conclusion, I say to myself: “Without experiencing some setbacks, how we will exercise tolerance?”

Kṛṣṇa sees everyone who calls at His door, and He gives the best for their spiritual life – problems needing to be resolved, and pure intelligence to increase their unconditional surrender and make things right. When are we going to stop questioning others or to demand privileges not belonging to us?

My dear Śrīla Prabhupāda, we need you now more than ever, send your blessings even if we do not deserve them. Help us to feel that we are your children, that we belong to you and consider us as your helpers in your glorious service to Their Lordships Śrī Śrī Rādhā- Kṛṣṇa.

*Sincerely, Your worthless servant,*

Śrī Padambuja Dāsa

### Śrīniketana Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories to your holy Vyāsa-pūjā, the day you appeared on this planet to execute the order of Lord Kṛṣṇa.

As we are progressing in Kṛṣṇa consciousness, more and more realizations are manifesting themselves. One of them is that unless we become conscious of the great gifts you gave us in form of

the holy name, devotional service, association within ISKCON, the books and philosophy, Kṛṣṇa *prasādam*, festivals, the Deities and so many others too numerous to mention, we cannot become meek and humble.

Every time we sit to take *prasādam* we must be grateful to you. Every time we open your books we must appreciate the great sacrifice you made to give us this treasure. Every time we preach to someone, we should feel indebted to you to be able to share this *raja vidya* with a conditioned soul and set him on the path of liberation back to Godhead. Before we chant our *japa*, we must thank you for giving us this greatest of all gifts that enables us to come into contact with the Supreme Lord.

We distribute the mahā-mantra on the order of Lord Caitanya through the guru *paramparā*. This descending way is wonderfully powerful that by pushing forward Kṛṣṇa consciousness in this way, the Lord will certainly bring us back into his association in the spiritual world. All this is possible only because of your appearance in this Kali-yuga. We realize easily that you are our direct savior and link to the spiritual world. Therefore,

*yasya prasādad bhagavat prasādo  
yasyāprasādan na gatiḥ kuto'pi*

Unless you are pleased with us there is no way of pleasing Kṛṣṇa, and consequently there will not be any spiritual advancement.

In regards to book distribution, you mentioned that even if someone buys a book but does not read it, but if at least he appreciates, he will get benefit.

So we are in a similar position. We are not on a highly elevated spiritual platform, but just by appreciating and being gratefully indebted to you – and recognizing it fully – this will help us in making progress by your causeless mercy. This is our hope. Otherwise we are really without any qualification.

Let me always remain as a servant of your servants at your lotus feet.

*Your aspiring servant,*

Śrīniketana Dāsa



## Anandamaya Dāsa

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

Dear Śrīla Prabhupāda,

You came to this lost *yavana* land to give us your personal example as well as the instructions in your books, based on the instructions of the predecessor ācāryas. You implored us to traverse the *bhakti* path, to follow your example, become pure, and to then give this teaching to others, as you have to us. If we have not done so sufficiently, it is because we have not fully followed your instructions, due to material misconceptions that still require rectification, sometimes through cruel experience.

It is not that we are to put you on a pedestal, or *vyāsāsana*, offer you some token worship, then go out and do all nonsense like a mundane religionist or a *mleccha*. No, we are to fully traverse the *bhakti-mārga*, become fully purified, then transmit this great teaching of *bhakti* yoga to others, free of adulteration.

I am often inspired, of late, by the examples of some of your disciples who have apparently taken your message fully to heart and done wondrous things to spread the glories of Krishna consciousness. My defect is that I am not so much directly associating right now. Although I do associate with some of my Godbrothers on Facebook, somehow I consider this to be a shadow, a facsimile, of proper association. Gratefully, I am a little serious about continuing to chant my *japa* daily, and I am ever-indebted to Your Divine Grace for throwing me this life preserver, which I am holding fast to. I pray that I may become qualified to bestow this same benediction that I have received from you onto others, thus fulfilling the obligation of a disciple.

I pray that I may hold fast to your instructions, imbibe your teachings to a high degree, become mature in realization, and somehow convey this knowledge to others.

*Forever indebted, Your disciple,*

Anandamaya Dāsa

## Jagannātheśvarī Devī Dāsī

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My dearest Śrīla Prabhupāda

Please accept my most humble obeisances at your lotus feet

How can I even begin to thank you for coming into my life? I have basked in the rays of your shining presence and felt their warmth healing and restoring my soul and bringing me back to life. I have sat and heard your fatherly voice speaking about Kṛṣṇa and felt freed from all cares and anxieties. I have followed in your lotus footsteps as you walked along the Vṛndāvana road and felt totally safe and secure in your presence like a little child. I have received my *japa* beads from your loving lotus hand and my name from your transcendental lotus mouth and felt myself picked up by you and delivered from the jaws of hell. These are all now distant memories, but remain alive for ever in the core of my heart, sustaining me on my journey.

My good fortune knows no bounds. To say “thank you” is just not enough. Actions speak louder than words. The only way I can begin to thank you for all that you have given to me is by serving you and doing whatever little I can to try to bring you pleasure. Please bless me with the understanding of how to serve you and please you. And please bless me to remain in the association of your loyal followers, to keep friendly relationships with them and to avoid criticising or offending any devotee. As Kṛṣṇa’s personal messenger, you have given and continue to give us so much love. May we continue to imbibe your love and share it with another for your pleasure. May ISKCON remain united by hearts that are big enough to overlook differences and share a common purpose, to spread Kṛṣṇa consciousness all over the world for your pleasure.

*Your eternal servant,*

Jagannātheśvarī Devī Dāsī

## Ashalata Devī Dāsī

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

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

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances on to your lotus feet again and again and again.

Today is a very, very, very auspicious day, your appearance day. I want to glorify you but don't know which way. Words cannot describe your glories. You are an extraordinary, very special personality.

You are His Divine Grace. You are the direct messenger of the Lord Who sent you on this earth to deliver the fallen souls and spread Kṛṣṇa consciousness all over the world and to fulfill the *vāṇī* of Lord Chaitanya Mahāprabhu that Kṛṣṇa's name will be sung in every town and village.

It is happening; it is coming true. Because of you, Śrīla Prabhupāda, your ISKCON movement is spreading all over the world. Because of your purity, power and sincere efforts, ISKCON is growing. More centers are being opened and more devotees are coming to the Movement worldwide. It is amazing and hard to believe what you, one single person, has done.

To fulfill the instructions of your Guru, Śrīla Bhaktisiddhānta Sarasvatī Mahārāja, to go to the Western world to spread Kṛṣṇa consciousness, you came to the West. You spent most of your time dictating literature and writing so many books. Despite so many difficulties and hindrances you kept going to fulfill your mission.

Your millions and millions of books are being distributed and your books are bringing so many more devotees. Your books are introducing Rādhā Kṛṣṇa and Vedic philosophy to so many people.

Your qualities are uncounted. You are affectionate, bold, caring, dedicated, excellent, hardworking, intelligent, jewel-like, kind, and wonderful.

You are so affectionate. I still remember the incident when just the day before you were leaving Toronto, we went to see you upstairs. When we were about to go back, you said to wait. You went into your bedroom and brought a beautiful saffron blanket and gave it to us. What are a sannyāsi's possessions? A blanket, *kurtā*, and *dhoti*. You gave your blanket to us; this was your kindness. We still have that blanket.

Your sweet memories and your mercy is keeping us in ISKCON, keeping us in Kṛṣṇa consciousness. We can never repay you. You are truly merciful, a well-wisher to the whole of mankind who went under so much austerity to uplift them.

We are very thankful to you for taking us and keeping us at your lotus feet. Please keep us always at your lotus feet. Please make us serve you and Śrī Śrī Rādhā Kṛṣṇa no matter what.

Jaya Śrīla Prabhupāda! All Glories to you, Śrīla Prabhupāda!

*Your worthless servant,*

Ashalata Devī Dāsī

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### Subhaviḷāsa Dāsa

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances and *dandavats* at your lotus feet.

Śrīla Prabhupāda, you appeared in 1896 in response to Śrīla Bhaktivinoda Ṭhākura's prediction that a powerful personality will appear to spread Kṛṣṇa Consciousness on this planet. You appeared to fulfill Lord Caitanya's prediction that the holy name would one day be spread all over the world. Śrīla Prabhupāda, you have successfully done this.

In your early days in America as you were sitting on a park bench you remarked, “There are temples and books, they are existing, they are there, but time is separating us from them.”

Śrīla Prabhupāda, that time came because of your vision, dedication and purity. Now ISKCON has flourished to meet your prediction with temples, farms, schools, preaching centres and restaurants all over the world. Everywhere there is preaching and book distribution with millions and millions of books in over 80 languages. *Prasādam* distribution and the best deity worship is going on all because of you, Śrīla Prabhupāda.

Śrīla Prabhupāda, please bless us so that we may continue to assist you in your mission in some small way. May our life and soul be dedicated to satisfying you.

We are so very fortunate for we were blessed by the priceless gift of your personal association which cannot be purchased at any cost. Thank you, Śrīla Prabhupāda, for giving us this gift even though we are not qualified for it. It is only because of your causeless mercy. All glories to your Divine Grace.

In *Caitanya Caritāmṛta*, *Madhya Līlā* 22.51 it is stated:

*mahat-kṛpā vinā kona karme 'bhakti' naya  
kṛṣṇa-bhakti dūre rahu, samīsāra nahe kṣaya*

“Unless one is favored by a pure devotee, one cannot attain the platform of devotional service. To say nothing of *kṛṣṇa-bhakti*, one cannot even be relieved from the bondage of material existence.”

Śrīla Prabhupāda, you are this pure devotee and we are thankful every day.

Śrīla Prabhupāda, my only wish is to have my heart purified by the words emanating from your lotus mouth. Attachment to your lotus feet is the perfection that fulfils all desires. I take shelter of your lotus feet, Śrīla Prabhupāda.

The fact that we remain Kṛṣṇa conscious is only due to your mercy. How can we ever express our thankfulness for your taking us out of the darkness of ignorance? We are constantly praying that you keep us at your lotus feet.

Śrīla Prabhupāda, you are the most merciful, the most merciful and the most merciful. Please, please, please keep giving us your mercy. Please always keep me in the dust of your lotus feet and allow me to continue to serve your ISKCON.

*Your worthless servant,*

Subhaviḷāsa Dāsa

### Ugreśa Dāsa

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

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

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Krishna, 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 Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

Dear Śrīla Prabhupāda,

I join with devotees around the world to celebrate the auspicious occasion – your 118th Appearance Day. Śrīla Prabhupāda *ki Jaya!*

We honor the disappearance of respected Vaiṣṇavas in our *Gauḍīya* line with the beautiful song written by Narottama Dāsa Ṭhākura, describing separation from the Lord and His associates.

*je ānīlo prema-dhana koruṇā pracur  
heno prabhu kothā gelā ācārya-ṭhākura*

He who brought the treasure of divine love and who was filled with compassion and mercy—where has such a personality as Śrīnivāsa Ācārya gone?

Narottama Dāsa Ṭhākura's sentiments are that of a pure devotee, sentiments that show deep love and separation, qualities I aspire to have in this life.

In my neophyte condition I continue to have faith that one day those sentiments will invade my heart, drowning out the envy that keeps me attached to this material world.

Faith that by following your gift to us, of simple living and high thinking, interspersed with chanting, dancing, and taking *prasādam*, I will eventually become a lover of God, with a desire to serve you, with full determination, and conviction.

With so many ism's and schism's amongst your disciples, your wish that we all co-operate together seems long lost, but I remain convinced that you are the soul of ISKCON, Śrīla Prabhupāda, a position that warrants complete acceptance of your EVERY spoken word, (AS IT IS).

I take to heart your direction "If you cannot do anything, simply come and offer your obeisances: My dear Lord Krishna, I am so poor, so unfortunate, I cannot do all these things, but I offer my humble obeisances unto Your lotus feet.

"Knowledge of Krishna is such a great gift that it is impossible to repay the benefactor." *Śrīmad Bhāgavatam* 4.22.47.

By praising your glories, bowing down at your lotus feet, begging forgiveness, and always staying in the association of Vaiṣṇavas who follow your example, I hope to always have your blessings.

All glories to you Śrīla Prabhupāda.

*Your servant,*

Ugreśa Dāsa  
Toronto, Ontario

Dear Śrīla Prabhupāda

Please accept my humble obeisances at your lotus feet.

I'm so grateful and indebted that you appeared in my life around 39 years ago. You, without a shadow of a doubt changed the direction my soul was heading towards in this and its next prison term.

I was a very badly behaved prisoner with the usual degraded associates. Yes, this body that I'm a prisoner inside of was born and imprisoned in the USA, which is falsely considered by many to be the *parāṁ gati*, ultimate destination or goal. It is a well-known fact that the general characteristic traits of the people from this geographical location are very conceited and licentious. So the USA jail isn't just an ordinary jail, but more like a high security jail full of dangerous criminals. The USA is a tract of land on the Earth planet, which is imprisoned inside one of millions of material universes that emanate from the breathing of Mahā Viṣṇu. So, I was born inside a prison (this body), which is inside another prison (the planet Earth), which is inside another prison, one particular universe.

As you stated in the purport to *SB* 3.30.8:

“A conditioned soul is shackled by the charming beauty of a woman”.

My materially diseased condition became manifest in due course of time as this body grew into teens, and because I lived in the USA, I was practically forced by peer pressure to seek out, allure, and exploit the opposite sex, for if I didn't, I would have been considered strange, and would henceforth have been shunned, disrespected, with the resultant reaction—a life of despair and loneliness.

In the last segment of these teenage years, at the age of nineteen—better late than never—I became attracted to live within your ISKCON, and after only two weeks had the fortune of meeting you Śrīla Prabhupāda. Now, the peer pressure—because of having new friends—diametrically changed. *Brahmacāri* life was now the way to go. I managed for many years under your shelter in this ashram, during which I came to the realization that actually I wasn't forced by my teen peers to



seek out the opposite sex, but this tendency was there within me. You Śrīla Prabhupāda now played an utmost important role in my life, for you gave me and everyone else in this same diseased, imprisoned predicament the knowledge of how, if one can't tolerate the material attractions, to spiritualize them by engaging them in Kṛṣṇa's service.

So I took up life as a gṛhastha. As a brahmaçāri, I served with other devotees for many years to distribute your books and to accumulate wealth (*Lakṣmi*) to support 40 to 50 devotees in the temple, but after marriage I worked equally hard to support and nourish only three of us. My so-called wife, my so-called son, and my so-called self. You, Śrīla Prabhupāda, gave me – and us – the knowledge of how to part the prison bars of sex desire. We used this wealth to build a house for Nitai Gauracandra (our Deities), the food we cooked turned into *prasādam* after it was offered to Them, we prayed for a devotee child, and received him. We got up early almost every morning to chant Kṛṣṇa's names and hear His message, we made our friends and associates His devotees, and ultimately offered the fruit of our relationship to you Śrīla Prabhupāda by following your instruction to send our son to be trained in spiritual life under the guidance of spiritually qualified teachers at a *gurukula*. Our son joined the *gurukula* here in Māyāpur when he was 12.

Now I am almost 60, my wife is almost 50, and my son is almost 20. Have the prison bars of sex desire disappeared? No, but they have parted, and by your mercy these prison bars hopefully will part even more so I can eventually be allowed to slip between them and escape this prison house of the material world to join you eternally in service to Kṛṣṇa.

We are all here to celebrate your disappearance Śrīla Prabhupāda but actually, as you well know, you didn't disappear. Although you, Śrīla Prabhupāda departed from our material vision when I was just an infant devotee of two and a half years, but your presence is there for me and us by the spiritually uplifting force of your instructions.

Thank you so much Śrīla Prabhupāda for being there for me and us. Why do I also say us? Because progress in spiritual in this age requires the association of devotees so we can encourage each other to continue serving you. We all need a strong group of devotees to surround us for protection against the unlimitedly powerful material energy.

In conclusion, thank you, thank you, thank you Śrīla Prabhupāda for giving me and us *guru*, *sādhū*, and śāstra. *Guru* (yourself), *sādhū* (the association of all the spiritually advanced devotees, both younger and older, black, brown, yellow, and white, in men and women's bodies, and śāstra, (especially Kṛṣṇa's personal words of guidance and inspiration in the form of *Bhagavad-gītā As It Is*). Without your purports to this treatise, I and others wouldn't have an understanding of its message, which means we would receive no practical benefit from reading it. It is by your mercy Śrīla Prabhupāda, that I, and us have received everything of value that we all have today. It can be said that by the association of the many personalities that make up *guru*, *sādhū*, and śāstra a devotee is empowered to progress in spiritual life, but without you Śrīla Prabhupāda, at least I, and I'm sure most of us wouldn't have any tangible access to any of them.

I bow down to you Śrīla Prabhupāda with all the humility and gratefulness in my command at your beautiful, merciful, and shelter-giving lotus feet.

*Your aspiring servant,*

Śauri Dāsa

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### Haridāsa Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

The poet Robert Browning has written, "Ah, but a man's reach should exceed his grasp, or what's a heaven for?" Śrīla Prabhupāda, thank you for reaching far beyond the historical grasp of tradition and for bringing us into your heavenly orbit. Each of us knows the improbable and, practically speaking, impossible story of your appearance in our lives. By your gracious acts in relating to us, you showed yourself to be the embodiment of kindness and idealism. You treated us as partners in your sacred mission, inspiring and empowering us to act on your behalf while soberly and idealistically seeing us with truly generous eyes.

Some people believe idealism belongs to youth, possessed until

one “gets real” about life and becomes cynical. Somehow many of us were young, idealistic, and cynical all at once. Such was the confusion of the times. You, however, were always transcendently idealistic and your mood was contagious. You convinced us to aspire for a life in Kṛṣṇa consciousness, founded on chanting the holy name of Kṛṣṇa, which transcended our imagined ideals, washed away our cynicism, and instilled a special faith in our hearts.

In this way we joined you by chanting Hare Kṛṣṇa in the *saṅkīrtan* parade, and following your lead, we invited everyone to learn about your message of going back home, back to Godhead. What fueled your desire to inspire a worldwide chorus of Hare Kṛṣṇa chanters? I wonder about this.

While glorifying the chanting of the holy names of Śrī Kṛṣṇa, Śrīla Rūpa Goswāmī said that he desired millions of tongues to vibrate the transcendental name of Kṛṣṇa and millions of ears to hear it. Due to your tireless efforts and grace, all over the world the holy name of Kṛṣṇa is now being vibrated with millions of tongues and heard with millions of ears. What a splendid offering in *paramparā* to Śrīla Rūpa Goswāmī. We can only marvel at it; yet those who know you well tell us you want to give even more.

They say, and I believe them, that you have an unquenchable desire to spread the chanting of the holy names of Kṛṣṇa and devotional service everywhere and to everyone. They think of you as they think of Śrī Girirāj Govardhana, who called out *Aniyor! Aniyor!* Give me more! Give me more!

And even I can hear you: Give me more! Give me more!—all you have and all you are and all you do! And I will give it all to Kṛṣṇa—even you.

Thank you Śrīla Prabhupāda thank you.

*Your servant,*

Haridāsa Dāsa

## Arjuna Dāsa (Mauritius)

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you.

Thank you for engaging me in serving your blissful ISKCON here in Mauritius for all these years, even though I am so unqualified.

During his final days, your guru maharaja said, *'It is my gurudeva who is graciously present in all these different forms. If he is not graciously present in all these different forms who would then preserve me? Those whom my gurudeva has made his own are my saviours. The order of the gurus, who have in their nature the protecting power of the Divinity, are always present in different forms and figures to bestow their mercy on me. All of them are specific manifestations of Śrī Guru who confers spiritual knowledge ... These transcendental reflections, which are also of the nature of supporters, are the worship of the Divinity, and which appears in the different planes of cognitive existences, are my gurudeva in his different forms. He who is constantly showing us how to serve Godhead throughout life, is no other than our Śrī Gurudeva. Śrī Gurudeva is present in every object as the supporting principle. He is graciously present in every object.'* – [Ray of Vishnu, Chapter 17]

Thank you for being our everything, dearest Śrīla Prabhupāda. Without your transcendental kindness, I would simply remain fallen, my natural position as a *nitya-baddha*. By your divine grace you lift our consciousness above our inferior natures and engage us in your service, thereby enabling us to taste the nectar for which we are always hankering.

Living in this modern day material world is hellish. It makes us suicidal and nihilistic. The dictionary describes nihilism as: 1. the total rejection of established laws and institutions 2. Embracing anarchy, terrorism or destruction and 3. Believing in an extreme form of skepticism. This, we see, is the result of modern education and therefore we became hippies.

In the UK the government has helped your glorious ISKCON build the Avanti schools, under the guidance of your intelligent disciple Bhakti Charu Mahārāja and his brilliant followers. It seems that the British are fed up with their public schools producing so many

hooligans, drug addicts and terrorists.

There is an old Chinese proverb that says, *'If you want to be happy for one hour, take a nap. If you want to be happy for a day, go for a walk in the mountains. If you want to be happy for a month, get married. If you want to be happy always, serve others.'* The permanent happiness that you are giving us by our helping and serving others with your International Society for Kṛṣṇa Consciousness (ISKCON) is still difficultly being accepted by institutions of modern education with their excessive emphasis on sports and competition. It is still going on – modern education is still producing either unhappy indigo or crystal-kid hippies or hard core materialistic sceptics.

Now, however, Avanti schools are expanding all over the world. This is another manifestation of your divine grace in saving the fallen human race. The above quoted Chinese proverb that states that marriage confers only a months' worth of happiness is astute. Sex is censured in most of the major spiritual disciplines and indeed in most cultures worldwide. One may ask, why so? It's because as originally spiritual beings we are pure spirit souls, completely free of all temporary and external designations such as being male or female, white or black, young or old, fat or thin, American or Indian, Christian or Hindu etc. So falling in love or sex attraction simply reinforces this erroneous or false bodily conception of life and keeps us entangled in gross materialism. In other words, carnality keeps us incarnated.

The foolishness of such physical infatuation is brilliantly revealed in the 60<sup>th</sup> chapter of your super sweet *Kṛṣṇa* book, by the foremost of Lord Kṛṣṇa's wives, Queen Rukmiṇī, the most intelligent Goddess of Fortune Herself, states, *'A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with a beard and mustache, hairs on the body, nails on the fingers, and hairs on the head. Within this decorated bag are bunches of muscles, bundles of bones, and pools of blood, always mixed with stool, urine, mucus, bile and polluted air and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion.'*

Lord Kṛṣṇa approves of Her statement, saying, *'Anyone who prays to Me for sense gratification and happiness in family life is simply deluded by My illusory energy, Māya. Persons who worship Me*

*simply for the purpose of material gain and sense gratification are actually foolish, for such material happiness based on sex life is available in even the most abominable species of life, such as the hogs and dogs. These worldly gains and pleasures can be found even in hell. For those who are obsessively absorbed in sense gratification hellish life is appropriate for them.* – [Śrīmad-Bhāgavatam, Canto 10, Chapter 60]

In your nectarean Kṛṣṇa book, chapter 73, the kings who Lord Kṛṣṇa released from Jarāsandha's prison, pray, 'Dear Lord, Your name is Govinda, the reservoir of all pleasure, because one who is engaged in satisfying Your senses satisfies his own senses automatically.'

Your Kṛṣṇa consciousness process works. If one actually wants to experience nonstop happiness at every moment and taste real freedom then one just has to follow the liberating process of Kṛṣṇa consciousness properly and sincerely. It is not like being materially conditioned in duality where one's happiness is counter-balanced by one's suffering. By diligently following your instructions, (morning program, 16 rounds, and four regulative principles), one becomes free of all ones sinful reactive karma and experiences ever increasing pleasure and happiness, *ānandāmbudhi vardanam*.

In the *Padma Purāṇa*, Bhakti Devī's sons, Jñāna and Vairāgya, are revived by Nārada Muni when he has the four Kumāraṣ recite the *Śrīmad-Bhāgavatam*. Previously only a few copies the *Śrīmad-Bhāgavatam* existed – some original Sanskrit texts written on palm-leaves and some badly printed and translated copies by Gita Bhavan Press. Dear Śrīla Prabhupāda, you have helped Nārada Muni, as his true representative, serve Bhakti Devī in such a tremendous way by translating, composing, printing and distributing millions of copies of the *Śrīmad-Bhāgavatam* in nearly every country and language of the world.

Thank you for your uplifting *Śrīmad-Bhāgavatam*. Thank you for your super sweet Kṛṣṇa book. Thank you for your *Śrī Caitanya-caritāmṛta*. Thank you for your wonderful ISKCON. Thank you for your saintly GBC. Thank you for the extraordinary ILS meetings. Thank you for being our everything.

*Begging to remain your servant,*

Arjuna Dāsa

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at the dust of your lotus feet. All glories to Śrī Guru and Śrī Gaurāṅga!

Without your mercy we would remain forever in gross ignorance but you taught us the essence of all knowledge, that Kṛṣṇa is the Supreme Personality of Godhead, and you taught us the process to attain Kṛṣṇa. Lecturing on Śrī *Brahma-saṁhitā* 5.33 you said:

‘To search out Kṛṣṇa by academic education, by mental speculation, by pursuits of different types of knowledge is not possible. *Advaita acyuta anādi ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanam, vedeṣu durlabha*. You cannot find out Kṛṣṇa simply by academic education. *Adurlabham* ātma-bhaktau. But He is available from His devotee. If you approach a devotee of Kṛṣṇa, he can deliver you Kṛṣṇa like anything: “Here is Kṛṣṇa. Take.” Kṛṣṇa is so nice. He becomes a doll in the hands of devotee. He agrees. Just like before mother Yaśodā He was trembling. Mother Yaśodā showed Him the cane. So this is Kṛṣṇa’s merciful pastime, that He becomes very easily available to the devotees. Otherwise it is very difficult to find out where is Kṛṣṇa, how is Kṛṣṇa. So our process is therefore to go through the devotees, not directly. Directly one cannot understand what Kṛṣṇa... *Vedeṣu durlabham adurlabham ātma-bhaktau govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*. We worship Govinda, the original Personality of Godhead. That is our business.’

In begging for your mercy I submit the following: I have invited my spiritual death by not worshipping Lord Caitanya. I am engaged in in something which is useless and I have rejected the real purpose of my life. Spiritual life means to develop real love. To love means to love Kṛṣṇa. I could achieve that transcendental position of love but I am neglecting. Therefore I am inviting my spiritual death. And these things are happening due to my past misdeeds. I have drowned due to my own misdeeds. I have given up the association of devotees but I am associating with common nonsense men. I have drunk the most dangerous poison of sense gratification. I know this is poison, but I am so much intoxicated that I am drinking this poison every moment. I could not merge myself into the *saṅkīrtan* movement started by Lord Caitanya. For what happiness does this

life continue? Why doesn't Narottama dāsa simply die? (*Gaura pahū nā bhajiyā goinu*).

My dear Śrīla Prabhupāda, I pray that as long as my prison sentence in this material world must continue I will always remember your instructions. Please lift me out of this dark place.

*Your fallen servant,*

Aniha Dāsa

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### Abhilāṣa Dāsa Kshatriya

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I was born in the darkest of ignorance and my Spiritual Master has opened my eyes with the torchlight of knowledge. It is unto him I offer all respect.

When I was 14 years old I joined ISKCON. At 15 I met and personally served you Śrīla Prabhupāda. While sitting on the Vyāsāsana at the Brooklyn temple (439 Henry St), lecturing to your disciples and guests, I was given the opportunity to ease your discomfort from the heat. With a peacock feathered fan in hand, to the best of my ability I fanned Your Divine Grace for 15 minutes. What an opportunity to personally offer service to Lord Kṛṣṇa's pure devotee! Such was my good fortune.

And then, when I was 16, you were sitting on the Vyāsāsana overseeing the fire sacrifice at my initiation. I walked up to you and handed you a flower. You accepted it and smiled at me. Such was my good fortune! Later that day I had the great good fortune of being photographed standing directly behind you. I deeply cherish this photo. These were the blessed days of my youth.

When I was 17 years of age, you left this mortal world and I have not been the same since. I have struggled to follow your instructions and have not always done so. I beg you to please forgive me for this my foolishness.

Now over 50 years of age, I am feeling the effects of middle age, and now desire to recapture my youth by again following your instructions by engaging in some form of service for the glory of Śrī Śrī Rādhā Kṛṣṇa. By desiring this I do not know what to do. Please



bless me and my intelligence so that I may again situate myself on the righteous path.

With seriousness and sincerity I make this humble offering.

*Your fallen disciple,*

Abhilāṣa Dās Kshatriya

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### Devavati Devī Dāsī

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Dearest Śrīla Prabhupāda:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
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

With all sincerity, please accept my humble obeisances.

Today, is the most glorious Vyāsa-pūjā day, to honor and celebrate together, your divine birth. It is a day when your family unites world-wide to offer our deepest loving prayers, tributes, appreciations and sweet memories. We are so, so, fortunate to have your association still, each day, guiding us from within each moment on this journey of *bhakti* yoga.

Today, I am becoming somewhat introspective and even stunned in remembrance of each of your earthly pastimes. Also, realizing just how much you love us in everything we try to do to please you and our dear Lord Krishna.

Śrīla Prabhupāda, you have given us the highest knowledge and have shown us all, how to “die before dying”. Thinking and remembering this, I bow at your lotus feet and thank you for your inconceivable causeless mercy.

This past year has been one of greater inner surrender, with many realizations about repentance and how to better serve you in the future. It is only by your potent, loving guidance and inspiration,

that this fallen soul is able to understand your devotional mood, a little more each day.

ISKCON is blossoming once again, all over the world and it is a great boon to stay on the pulse and be a part of everything that is unfolding for generations to come. Together, we are running after “Krishna” just as you have shown us.

Please continue to use me each day, so that all your dreams are fulfilled.

With love, gratitude, and affection,

*Your servant, daughter, disciple,*

Devavati Devī Dāsī  
British Columbia, Canada

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### Vimalā Devī Dāsī

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Dear Śrīla Prabhupāda,

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

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

Śrīla Prabhupāda...

Just like Arjuna, you are also Kṛṣṇa’s dear warrior friend. You went forward with the mission of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur upon your shoulders. Armed with *‘the courage of an Englishman and the heart of a Bengali mother’* you plucked us up from this vast and dangerous material ocean. We, the bewildered and bedraggled children of our dysfunctional and chaotic culture, held on firmly and desperately to those two precious lotus feet.

Śrīla Prabhupāda...

After all these years I can still hardly fathom the depth of your

compassion and mercy upon us. Sometimes I ponder, “What would I be doing now, if not for your grace?” The answer evokes horrendous and frightening images, but such meditations also bring tears of profound gratitude as well as a lightness and inspiration to my heart.

Thank you, Śrīla Prabhupāda...

I have never once deserved your mercy. I was not a seeker of spiritual life. With little sincerity and no realisation, I awkwardly stumbled my way towards you. You, with infinite wisdom and compassion accepted me, in all my shallowness, and have never let me go. You have treated me gently, accepting my meagre service and always keeping me in the association of your followers. I now pray for the intelligence to continue to serve and glorify my only father, master and eternal saviour.

*Your lowly daughter,*

Vimalā Devī Dāsī

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### Prasūti Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet, please engage me in your service and please keep purifying me so that I may eventually join you and Kṛṣṇa and all the other devotees in the spiritual world, where “there is no disturbance. Only fruits and flowers and nice clear water. People’s walking is just like dancing. Talking is just like singing. These are the descriptions. “*Kathā gānam*”, when they talk, it is just musical singing, and the walking is dancing.”

Dear Śrīla Prabhupāda thank you for coming to the West to save us from the path to hell which we were treading obediently, following in the footsteps of our ancestors, who for millennia have been engaging in activities which have bound them to the cycle of birth and death, and maintained the suffering of the *jīvātmā*.

Please bring me to the platform of obediently following in the footsteps of the great devotees, like yourself, who have given their lives totally for the service of Śrī Kṛṣṇa, thus liberating the fallen

conditioned souls, and pleasing Śrī Kṛṣṇa by revealing the way back to Godhead.

It is not easy to change the direction we have chosen, but by your mercy we have been given the chance to do that. Before I met you there is no doubt that I was hastily making progress to the lowest regions of hell, but by your divine grace, you have turned me around and given me the chance to come to the place where real pleasure is available, where the unlimited hosts of devotees are engaging in the service of Śrī Kṛṣṇa for His pleasure and thus experiencing real pleasure themselves.

Because you are our “ever well-wisher” you have given us the most valuable gift, the opportunity to remember our real selves, and remember our love for Śrī Kṛṣṇa.

I am still at the stage of learning that this material world is not a nice place if we are without the association of devotees, but by your generous mercy, I have also tasted some fragments of the wonderful reality that is Kṛṣṇa consciousness.

Because I am so fallen it seems to me that I am a burden to you, please forgive me, and please do not give up on me because I want to love you with all my heart, I want to please you, and I want to be an example that you can use to show that all the difficulties you endured were not in vain.

Dear Śrīla Prabhupāda, thank you for your love, thank you for your time, thank you for the many blessings you have given us. I look forward to the time when I am eligible to be in your presence again, so I may sing and dance with joy again.

*Your aspiring servant,*

Prasūti Devī Dāsī

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

Please accept my most humble *daṇḍavats* and *praṇāms* to the lotus feet of my beloved spiritual master, who is my life and soul.

On this auspicious day, I am going to make a feeble attempt to glorify the master of all masters, His Divine Grace A.C. Bhaktivedanta Śrīla Prabhupāda, whose glories are limitless, and thus cannot be adequately expressed by any human tongue. The more I think of Your Divine Grace and attempt to contemplate your glories, the more I am at a loss.

Where to start and what to say? You are truly unparalleled. Actually your glories only continue to grow with every passing day, for Your Divine Grace is the superior energy of the Lord and thus the whole world will be speaking about Your Divine Grace, millennium after millennium.

Śrīla Prabhupāda is the unequivocal fulfilment of Śrīla Bhaktivinoda Ṭhākura's prophecy, and is the answer to the prayer of our entire *guru paramparā*; that one-day someone will come to benefit this planet and spread the *Bhagavata dharma* all over the world. His glories will be spoken even at the end of our Kali-yuga, 427,000 years from now.

Our dearest Prabhupāda, Your Divine Grace is compassion personified because you wanted to save these suffering souls in the West. Though coming to a foreign land uninvited, you travelled at the ripe age of 70, all the way from India for months at sea in a cargo ship, to land in America just to save us suffering souls. By your infinite compassion and causeless divine mercy, you have resonated with America's youth by delivering a powerful, spiritual message.

This joyful message continues to live today through the International Society for Krishna Consciousness which Your Divine Grace has founded, and thus is expanding the spiritual ocean of *bhakti yoga* to each village and every town of the world. You have given us the supreme cure, which is Krishna consciousness – the only remedy to cure our material diseases and pain. You were a pharmaceutical

businessman by trade, and were not only an expert in mixing together medicinal formulas suitable for our physical bodies, but also for our spirit soul too.

My soul was craving for spiritual enlightenment and thus I went to many holy places in India searching for some sort of spiritual anchor, but got none. However, in September 1972, a saffron-clad Western gentlemen approached me with a *Kṛṣṇa* book in hand. Immediately I thought, “Oh, Kṛṣṇa in Canada?” He directed me to 187 Gerrard St, and the rest was history. It was by the mercy of your divine literature that this lost soul found her way to you. You were to be my spiritual anchor.

It was on August 7<sup>th</sup> 1975, when you were to come to Toronto. The devotees in the temple were very excited to have your *darśana*, and one of the senior *mātājis* came to me and said, “Indians have tendency to touch the feet of sannyāsīs, but here we do not touch the lotus feet of a sannyāsī because when you do so, you give your karma to that *guru*.” I complied, but inside me I had a deep desire to touch the lotus feet of Your Divine Grace.

At the airport, we were chanting and waiting for Your Divine Grace to exit Gate A. All the senior devotees were in the front and I was right at the back, waiting to have your divine *darśana*. Then all of a sudden – there was an announcement made that the passengers would be coming from Gate B instead of A. We had to do a turn to get to Gate B and now, I was in the front of the pack. But as the whole crowd turned a frenzy to have your divine *darśana*. They pushed me! Lo and behold, I fell right on your lotus feet! My dearest Prabhupāda, you have your divine ways to fulfil the deep desire of an insignificant soul like me.

Dear Prabhupāda, you have laid the foundation for self-realization and have made it easy for the future generations to advance and spread Krishna consciousness for trillions of years to come. Your Divine Grace has changed preaching forever and you knew how to do it because you are a direct instrument of your Gurudev, Śrīla Bhaktisiddhānta Swāmī Śrīla Prabhupāda.

You have dedicated your life for eradicating our material miseries by giving us *bhakti rasa*, the highest and most sublime medicine.

Śrīla Prabhupāda, I cannot imagine a life without you. You are

oxygen for my body and soul. Please grant me pure, unalloyed devotional service unto Your Divine Grace – now and eternally.

*Your humble servant,*

Subuddhi Devī Dāsī

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### Cakri Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet.

Śrīla Prabhupada, it's been a long journey in my Kṛṣṇa consciousness, but I am still here by your causeless mercy. One senior devotee once calls me an 'old trooper', Yes, it hasn't been easy for me, but you gave me so much mercy in the beginning, that I can never forget it. I have no choice but to always remember it.

In the beginning I got the opportunity to travel on the Rādhā Dāmodara traveling party. That was a wonderful experience distributing your books full time, and traveling with the other *brahmachārīs*. Perhaps I'm still here because of those austerities. But, I got a taste for distributing your transcendental books. To this day, I find that I experience the highest happiness and spiritual ecstasy when I distribute your books. It's a magical and mystical experience. As soon as I approach someone, my consciousness immediately becomes transformed, and all the clouds of *māya* fly far away. I feel as if millions of lifetimes of impurities are wiped away in one moment. You have given us the opportunity to become dear to the Lord by spreading His message. Thank you so much for giving us this wonderful activity to not only spread Kṛṣṇa consciousness, but purify ourselves as well. And, when I speak to others about Kṛṣṇa, I can feel your presence more than any other time. I can feel that you are very pleased by this activity. Please allow me to go on doing this for the remainder of my days.

Śrīla Prabhupāda, I am finally realizing that offense-less chanting of the Hare Kṛṣṇa mantra is the key to becoming Kṛṣṇa conscious. Many *anarthas* have been there for me, but I am realizing that by sincerely chanting the holy names they all can be overcome. It has taken many years to realize this, but it was well worth it.

I offer my humble obeisances to all the writers in this book. I have never read such wonderful writings and expressions of deep emotion. I look forward to reading this book every year. I am awestruck by the ability and eloquence of all these devotees. I personally do not have the ability to write as they do. It would be wonderful if we could have a reunion for all the Prabhupāda disciples. I would like to meet all of you, and offer my humble obeisances at your lotus feet. One of Śrīla Prabhupāda's greatest gifts is his sincere disciples who are carrying on his Movement. I beg to become your servant.

Śrīla Prabhupāda, you were the right person to save us. You came at just the right time, and you spoke Kṛṣṇa's message in such a way that we could fully appreciate it. You were the perfect person who knew our psychology, and mentality, and how to deal with us. And, how to establish a worldwide movement that will endure for many years.

In the early years we were told that you had said 'work now, and *samādhi* later'. Having remained in your Movement all these years, I am appreciating more and more what you have given us; the sublime mellows of ecstatic love of Kṛṣṇa and the ability to relish His pleasure potency. You have given us the greatest gift of all.

I pray to you, Śrīla Prabhupāda, to have full faith in Kṛṣṇa, and His holy names. And, please give me the ability to chant the holy names sincerely, without offense, and to preach the glories of the holy names. Please allow me to be one of your soldiers in Lord Caitanya's *saṅkīrtan* army.

*Begging to be your servant,*

Cakri Dāsa  
Dallas, Tx.

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### Drumila Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances.

You are the most exalted pure devotee of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. You have painstakingly, and



singlehandedly spread the *Saṅkīrtana* movement of Śrī Caitanya Mahāprabhu, all over the world. Those who are your sincere followers know that there is no devotee greater than you. You are the be all and end all for your sincere followers. I do not however include myself as a sincere follower.

I have wasted the bulk of my life, in the false pursuit of material so called happiness and pleasure. I feel myself to be unworthy of being called your disciple. Everything belongs to Kṛṣṇa and should be used for his pleasure and service. But I conveniently forget this fact and try to exploit this body and this world, with all its paraphernalia for my own selfish purposes. You have pointed out in your writings, that such a mentality is that of a thief or rascal. Since everything belongs to Kṛṣṇa (even this body).

You have kindly allowed me to remain in the proximity of your sincere devotees, but I stubbornly remain addicted to my materialistic mentality. I have no determination to become Kṛṣṇa conscious on my own. It is said that the association of devotees is the most important thing. Please give me that association life after life.

This body that I'm so attached to is starting to dwindle. Many of my Godbrothers have left their bodies already, and my time is also coming soon. And I fully admit, and submit to you Śrīla Prabhupāda, that I am not prepared to pass the ultimate test of death. I've chosen foolishly to remain in illusion up until this very point. If you so desire Śrīla Prabhupāda, please lift me up, and give me strength of purpose and desire to grasp the mercy that is already available in the form of your divine instructions.

I am embarrassed and suffering for not surrendering sufficiently to you. It is my own choice and my own fault I know. I am desperately in need of taking shelter properly. And I don't trust my crazy whimsical mind which has for so long misled me, to 'chew the chewed'. Please pick me up by your strength, for I seem helpless to do so on my own. All glories to your Divine Grace for saving the conditioned souls from hellish repeated birth and death in this material world.

*Your unworthy follower,*

Drumila Dāsa

Dear Śrīla Prabhupāda,

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

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

It is fitting that Lord Kṛṣṇa arranged it so you appeared on *Nandotsava* – the day that Nanda Maharaja had a big festival to celebrate the birth of Kṛṣṇa , *Śrī Kṛṣṇa Janmāṣṭhamī*. Every day, through your disciples and grand disciple's lives, your auspicious influence makes Lord Kṛṣṇa appear in someone's life.

If anyone was ever deserving of Vyāsa-pūjā, it is you because as the representative of Śrīla Vyāsadeva, the author of *Śrīmad Bhāgavatam*, no one has ever distributed the *Śrīmad Bhāgavatam* in the millions, throughout the world like you have in so many languages. I can never glorify you enough Śrīla Prabhupāda, and the best way to do this is to fully imbibe the teachings you have left us and become a walking, talking *Bhāgavatam*.

My spiritual growth is very slow. Due to my distance from a temple, it is a great challenge to rely only on the internet and phone calls for association, my rounds, and your books. I am grateful to my Godbrothers Kavicandra Swāmī, Bhaktimarga Swāmī, Uttamasloka Dāsa, Sevananda Dāsa, Mahatma Dāsa, Ambarisa Dāsa, Kṛṣṇa Dāsa, Praghosa Dāsa, Vyapaka Dāsa and Jamadagneya Dāsa for keeping in touch with me and encouraging me, and to Bhakti Caitanya Swāmī and Kadamba Kanana Swāmī for offering to facilitate me. I am praying to you and to Lord Caitanya to please allow me to come to your Māyāpur Institute, initially inspired by Bhurijana and Janmāsthāmi Prabhus, where I can study *Bhakti Vaibhāva* and Teacher's Training Courses in the wonderful association of your followers. In your Indian Passport, your occupation was listed as "Teacher" and this is one of the main reasons why you established ISKCON – to create a brahminical Vaiṣṇava class of teachers, since our main business is education.

So far Śrīla Prabhupāda, I have been able to locate 587 of your disciples online, who I have invited to join the Śrīla *Prabhupāda*

*disciples, My Godbrothers & Godsisters* group, to give one another support in your service. It is now the largest online group of your disciples in the world that I know of where we can network together.

I have been encouraging your followers to assist Ambarisa Prabhu in fulfilling your colossal dream of establishing The Temple Of Vedic Planetarium in Māyāpur, by 2020 or sooner. It is a privilege that each of us get the opportunity to contribute. As you said “Preaching is not one man’s work”. This temple will be your crowning glory and will spread the glories of Śrī Caitanya Mahāprabhu to every town and village like never before!

I often wondered when all your Hindi and Bengali lectures and room conversations from forty years ago would get translated into English, and then be made available for your BBT into other languages. Ekanatha Prabhu at your Bhaktivedānta Archives is overwhelmed with service to do there so I created a service to assist him with recruiting twenty translators in those languages to compete 4000 entries into English. With the help of Geetanjali Khanna, who is helping to coordinate everyone, we are making progress. With the help of some of your grand disciples, I am turning old *kīrtan* recordings and lectures from the 70s and 80s into MP3 files for the benefit of others.

You are our solid rock foundation to build everything on. We all owe you everything and can never do enough to help you for giving us Lord Kṛṣṇa and the spiritual world. There is no greater gift, Please always keep me in the association of your cooperative disciples and grand disciples for the remaining days of this life so that I may be of service to them. I pray to you to give me the strength, organization, and intelligence to manifest my gratitude to you in ways that will be very pleasing to you.

*Begging to be your eternal servant,*

Gaura Dāsa

## Nitya-tṛpta Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet.

You are my spiritual father. Your Divine Grace has given the gift of true knowledge. Your perfect example has given the light on the path of real life, life without illusion. Life is the lesson, death is the final test. Your life is the example of lessons in Godhead, and your passing is the guidance in perfecting the final exam.

My material father of this life passed away in May, on Palm Sunday. Fitting for a man who was both religious and practical. He came to see you in LA in 1976, to make sure his daughter was on a safe path, on a good trajectory. After he saw you he commented how Your Divine Grace is a true “God Man”. He was pleased with my decision and proud I could be successful in this life’s choice. During his world travels he would meet devotees and proudly say, “My daughter is Nitya-tṛpta.”

Thank you Śrīla Prabhupāda for everything. Your perfect lessons made this loss of a father who was kind and generous a learning and giving experience. With the wisdom you have made available, I was able to give a tiny bit to those around me at the time. My father departed with tulasī on his neck, and ganges water in his tummy. I placed tulasī in his mouth along with more ganges water just after his departure. I softly chanted the mahā mantra before and after his leaving, trying to encourage him to move on to his next destination in peace.

Thank you Śrīla Prabhupāda.

*Your grateful servant and daughter,*

Nitya-tṛpta Devī Dāsī

My dear Śrīla Prabhupāda,

Please do accept me, faulty as I am. Please keep me on the path to reach you. My external life takes so much of my time and attention, I barely take the time to thoughtfully consider how best to really please you.

I'm thinking just now of the very loving mood you exuded in your physical presence. It was impossible to miss how you loved us. And yet you were stern, and grave. Concerned for your fledgling society.

We (as a group; there are exceptions, thank God) spend so much energy quarreling over fine points with one another. The irony is, each side, in any disagreement, is sincerely convinced that they know your true desire on the issue at hand; or at least they know for certain that those other guys—your other followers—are wrong. Meanwhile, the world is going to hell in a wheelbarrow, as my father used to say.

Please inspire us, as individuals who make up this intense spiritual family, to try to treat one another civilly as we search for common ground, even though we often disagree. Let us put aside our petty differences and try, individually and as a group, to find the ways and means to attract every single soul in this temporary, miserable world closer to Kṛṣṇa, closer to your lotus feet.

*All of them—as they reciprocate with Me—I reward them accordingly.* Please let us not, by our behavior and attitudes towards His devotees, invoke Lord Kṛṣṇa's sarcasm and disdain. Rather let us strive to please Their Lordships by pleasing Their dearest devotee, and become the servant of your servants.

There is a passage in the Prabhupāda-*līlāmṛta*, which describes your response to a fairly innocent query made by the devotees early on, in San Francisco, when it appeared you might leave us just at the beginning of your time with us. I'll quote it here, and pray that more and more devotees will take the time to read the full *Līlāmṛta*, as it is rich with depth of your personality as well as your teachings.

From Volume 3, "Only He Could Lead Them":

Devotees worried, speculating on whether they could carry on without Swamiji. One devotee suggested that perhaps one of Swamiji's Godbrothers should come to America and fill in for Swamiji and, if the worst happened, take over the leadership of the International Society for Kṛṣṇa Consciousness. When the suggestion reached Prabhupāda, he considered it without immediately replying.

Mukunda: I was sitting alone with Swamiji in his room, and he was very grave and silent. His eyes were closed. Then, suddenly, tears began flowing from his eyes. And he said in a choked voice, "My spiritual master was no ordinary spiritual master." Then he paused for some time, and wiping the tears from his cheeks, he said in an even more choked voice, "He saved me." At that point I began to understand the meaning of "spiritual master" and dropped all consideration of ever replacing Swamiji.

After two days Prabhupāda said he would not call any of his godbrothers to come and take care of his disciples. He said, "If this person speaks just one word different from what I am speaking, there will be great confusion among you." Actually, he said, the idea was an insult to the spiritual master.

By now, so many influences have come into your Kṛṣṇa consciousness movement, that 'new people' (who have come to the movement in the decades following your departure from this world, although chanting and following, sometimes, for many years) don't even realize that many of the practices that they have grown accustomed to may not be the healthiest for their spiritual lives. So how to convey these ideas kindly, with compassion, and not simply by dictating another 'rule'?

Somehow I'm remembering our vacation trips, when my sisters and I might be quarreling in the back seat, finally provoking our father to turn around, raise his voice in fatherly concern, and say, "Consarnya, children, love one another!"

It's typical of me to wait until the eleventh hour to come forward. I am writing this literally 30 minutes before the deadline to get your offering in. But what if this is my last opportunity? I would like to think I at least *tried* to make a difference.

Thank you, Śrīla Prabhupāda, for everything you have given me. Kṛṣṇa's holy name, *prasādam*, the holy *dhāmas*, the six *goṣvāmīs*, devotee friends, *prasādam*, *kīrtan*, *Śrīmad-Bhāgavatam*, *Śrīmad-Bhāgavatam* class (both relishable), beautiful Deities – both in the temple and at home – did I mention *prasādam*? To think that something as simple as offering one's food to God could pave the way back to the spiritual world – this is yet another miracle done by Your Divine Grace. Let me never take these daily blessings for granted. Thank you, thank you, thank you. All glories to you, Śrīla Prabhupāda!

*Your foolish, fallen, but grateful daughter,*

Vegavati Devī Dāsī

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### Vraja Vāsi Dāsa

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All glories, all glories  
to my guru mahārāja  
my lord and master!  
who descended to this world by his infinite compassion,  
to liberate the suffering humanity from *saṁsāra* cycle.

All glories, all glories  
my guru mahārāja  
my lord and master!  
who by his infinite compassion descended to this world,  
to inundate it with life, love and hope,  
through the Śrī Caitanya Mahāprabhu's  
transcendental message.

All glories, all glories  
my guru mahārāja  
my lord and master!  
who illuminated the whole universe,  
describing the wonderful and enchanting pastimes  
of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

All glories, all glories  
my guru mahārāja  
my lord and master!  
who, notwithstanding that I am a low and worthless person

accepted me as his disciple,  
and has given me the opportunity to participate  
in the distribution and publication of his books.

Śrīla Prabhupāda I have nothing of value to offer to you,  
but in this your *Vyāsa-pūjā*  
I bow again and again at the dust of your feet  
and full of gratitude from the bottom of my heart

I sing in praise the glories of your divine appearance.

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

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

*Your servant,*

Vraja Vāsi Dāsa  
Celaya, Guanajuato, México.

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### Bhaja Govinda Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to your selfless  
service to Lord Caitanya's *saṅkīrtana* movement.

I want to express my appreciation for the chance to be a part of  
this wonderful spiritual revolution. Being 'twice born' is a very rare  
opportunity, indeed.

Thank you for the very special spiritual family you have given us  
and the chance to get off the wheel of repeated birth and death. I  
pray to remember you and Kṛṣṇa every moment of my existence.

With my gratitude,

*Your servant,*

Bhaja Govinda Devī Dāsī



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

Dear Śrīla Prabhupāda,

My duty is to render my respectful obeisances to your relationship with Śrī Kṛṣṇa, as I can do. I cannot imitate you, but I must follow your instructions. I must follow you, as a normal servant. To present Kṛṣṇa consciousness as you teach us, it must be taught as my service, as it is the service of every one of your disciples.

I ask you to present my service to Śrī Kṛṣṇa, even if I do a few things, because only if you present me, Śrī Kṛṣṇa will accept. I hope you will lead me up to the time I shall leave this world, also because the contingent situation is at the present, quite different from the time I saw you.

Now the *dharma* to make people know what Śrī Kṛṣṇa wants from them requires that you give us the intelligence, as you would do it. In every circumstance I must find out the essence of your wise *siddhānta* for that moment, so I ask you to lead me, through your books as through your constant presence.

*I wait to meet you in the spiritual world, or as a teacher everywhere Śrī Kṛṣṇa decides, and I offer to you my servant obeisances.*

Vaibhava Dāsa

My Dearest Śrīla Prabhupāda,

I had a most wonderful dream last night. I was walking through a very large and ornate train station when I noticed an entourage of devotees approaching. They were chanting and dancing and carrying all the accoutrements of a temple with them. From another direction an entirely different entourage was coming, this one from a different “camp”. They also had with them their leading senior devotees, along with all of the paraphernalia required to conduct formal worship of Guru and Kṛṣṇa! We were all headed to a large annual festival. But somehow or other, we had all met here at the exact same time.

There were many of your senior disciples spread amongst the various camps. Gradually, all the devotees mingled together and formed one large moving festival. So many wonderful Vaiṣṇavas were there, all decorated and dressed for the festival. There was an altar with a very large, flourishing Tulasi Devī covered in *mañjarīs*. Eventually the entire train station became filled with devotees, multiple *kīrtans*, *pūjās*, *Kṛṣṇa kathā*, and the serving of *prasādam*, until it appeared to be one giant beautiful and glorious temple.

In all of this I was struck that the one unifying factor in all of this wonderful activity was **you!** There was so much ecstasy flowing in all directions it was no longer possible to determine who was with which camp, or what affiliations any particular devotee had. None of that was important. We were all singing, dancing, worshipping the Lord, relishing each other’s association, and taking *prasādam*, and it was equally obvious to everyone present that you were the center and the cause of it all! The scholars, the cooks, the *pūjārīs*, the *sankīrtan* devotees, the *kīrtan* leaders, the organizers, all merged into one big flower, being offered to you!

My dear Śrīla Prabhupāda, you have not only changed the external world as we see it, but you have re-shaped the inner worlds of countless people, just on this planet alone. Who knows how many *jīvas’* hearts, in how many worlds have been irrevocably changed by you, and by those you have empowered! I can only pray to you that you allow me to be one of them. You have taught us endlessly, patiently, about the supreme position of Kṛṣṇa, and His most beloved servants. Indeed, Kṛṣṇa is completely unapproachable by

a fallen miscreant such as me, but by your endless mercy, you accept what trivial service I can render, and offer it up to Him. You have given the world a multitude of beautiful, merciful Vaiṣṇavas, to any one of whom I can render service. By their mercy I can see that there is no need for me to try to see Kṛṣṇa, only to serve your lotus feet without reservation, for that is the perfection of my existence.

O' Śrīla Prabhupāda, I beg to remain at the feet of your devotees. For only by attaining their good favor, will I one day be able to serve you properly.

*Begging to become a speck of dust at your lotus feet, I remain your fallen son,*

Vaikuṅṭhadeva Dāsa

### Jaygurudev Dāsa

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

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

Dear Śrīla Prabhupāda

I really miss you  
`Though I am always with you  
Your voice enters my left ear and opens my heart  
To the eternal reality of Lord Kṛṣṇa`s Art  
Kṛṣṇa is infinite, unlimited beauty  
How powerful and true when heard from you  
Lord Kṛṣṇa`s unalloyed devotee

I really miss you  
`Though I am always with you  
Your voice  
If received with reverence  
Through my left ear  
Makes you appear  
Vividly, as if transcendently  
That`s your benevolence

I really miss you  
And I really miss my Godbrothers too  
Oh, how I miss their association  
I sometimes cry out of separation  
From my dear and revered Godbrothers  
Do they still remember me?  
Oh how happy and blissful we used to be!

Dear Śrīla Prabhupāda  
I really miss you  
`Though I am always with you  
Let this insignificant disciple of yours  
Remain forever cuddled  
In the corner of your lotus feet  
As a most insignificant speck of dust  
I am always at your service

Your Jaygurudev Dāsa

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### Ātmātma Dāsa

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To the Founding Acharya of the International  
Society for Kṛṣṇa Consciousness.

His Divine Grace A.C. Bhaktivedanta Swami, Srila Prabhupāda.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhaya bhū-tale*  
Our respects for him who at Viṣṇu's Feet, is dear to  
Kṛṣṇa on Earth,

*śrīmate bhaktivedānta-svamin iti nāmine*  
and whose grace is called Bhaktivedanta, Swami.

*namas te sārasvate deve gaura-vāṇī-pracāriṇe*  
Our respect unto you servant of Sarasvatī, preaching  
Caitanya's message,

*nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*  
delivering the West from impersonalism and voidism.

From East to West and around and around,  
his holy feet they touched the ground.

The message given from his Lord, 'take this message abroad'.  
Among the lowly of the land he came and made his mighty stand.

For 12 years he travelled around making  
every place sacred ground.

The message from his books is sown,  
10,000 years it shall be known.

And now the opportunity is there for those who suffer in despair.

Take to the shelter of his feet and you  
will find a transcendental treat.

The Lord has made his servant greater than  
He, and it is he who will set you free.

Read his books and travel along and just remember this song:

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rama Hare Rama  
Rama Rama Hare Hare*

As it is, as it is, as it is, is how he has spoken,  
follow him and *Māya's* grip is broken.

No twisted words or jugglery, just the truth to set you free.

I am your servant eternally... Thank you for setting me free.

*Your servant,*

Ātmātma Dāsa  
Winchester, March 2014

“Realization means you should write, every one of you, what is your realization...*śravaṇam kīrtanam*, writing or offering prayers, glories. This is one of the functions of the Vaisnava. You are hearing, but you have to write also. Then write means *smaraṇam*, remembering what you have heard from your spiritual master, from the scripture: *śravaṇam kīrtanam viṣṇu*: [SB 7.5.23] about Viṣṇu, not for others. Don’t write any nonsense thing for any nonsense man. Useless waste of time. Viṣṇu. Write about Viṣṇu, Kṛṣṇa. This is cultivation of Kṛṣṇa consciousness. Hear, write, remember, try to understand.”

(Lecture – *Brahma Samhitā* verse 32, August 14, 1972, Los Angeles)

Last year I described how Śrīla Prabhupāda kindly accepted me (and 300 others) for initiation at Māyāpur’s 1977 *Gaura pūrṇimā* festival. This year I will recount Śrīla Prabhupāda’s unfathomable mercy in kindly traveling from *Māyāpur* (Prabhupāda’s ‘place of worship’) to Bombay (Prabhupāda’s ‘office’) despite his failing health. Śrīla Prabhupāda desired to preach to the residents of Bombay at pandal programs and to oversee the construction of the grand temple that he had pledged to Śrī Śrī Radha Rasabihari during Their 1972 installation (which occurred in the make-shift temple on the disputed Juhu property). At the time Śrīla Prabhupāda had said: “My dear Sir, please remain here, and I shall build a beautiful temple for You.”

(*Prabhupāda Līlāmṛta* 39, I Will Build a Wonderful Temple for You)

After the Māyāpur festival, most of the foreign devotees traveled to Vṛndāvana for continuing festivities. I also recall briefly visiting Rādhā-Pārthasārathi temple somewhere in Delhi. Then our small band of Swedish devotees – including Dhira Santa, Turiya, Svapnesvara, Raivata and Stockholm temple president, Vegavan Prabhu – went on to Bombay for the pandal programs at Azad Maidan. We were delighted by the news that Śrīla Prabhupāda would be coming.

Shortly before Śrīla Prabhupāda’s arrival, Vegavan introduced me to Temple President, Giriraja Prabhu, suggesting that I be engaged in some temple service. Giriraja asked me to perform *arati* for the Deities, but I explained that I had never done so, having just recently received Brāhmin initiation. I sensed that I was being

timid, but Giriraja then asked me to help clean Śrīla Prabhupāda's quarters for his imminent arrival. Since the construction of Śrīla Prabhupāda's gorgeous new rooms had not been completed, I dutifully helped clean Prabhupāda's old rooms at the back of the Juhu property. When the time came, we went to the airport and waited on the tarmac for Prabhupāda's arrival:

But on Prabhupāda's arrival in Bombay, he was so weak that he could not walk down the steep stairs from the airplane, and airline personnel arranged for him to be lowered to the ground by hydraulic lift. Once he was on the ground, several devotees assisted him in walking. Although he appeared frail, he smiled brightly when he saw the devotees waiting for him at the airport. (*Prabhupāda Līlāmṛta* 51, Chant Hare Kṛṣṇa and Fight)

Śrīla Prabhupāda insisted on spending the night in his new rooms, despite the noise and discomforts of the continuing construction in the magnificent temple compound. The next morning, just before *guru pūjā*, during a flurry of activity in Rādhā Rasabihari's historic make-shift temple, a local devotee asked me to quickly make *candan* paste, handing me the stone, sandalwood and rose water. Anxious not to miss the opportunity for service, as I had done when Giriraja asked me to perform *arati*, I fumbled with the paraphernalia, unwilling to admit that I required some instruction. And although Śrīla Prabhupāda did not ultimately appear for *guru pūjā* that morning, I nonetheless learned the simple art of rubbing sandalwood on stone to create the necessary paste.

To advertise our *pandal* program, we distributed fliers at a busy downtown train station, located near the site. We then formed a *harināma* procession and, chanting and dancing, made our way to the event. Along the way we happened to pass through a Muslim neighborhood, but apart from a few not-so-friendly scowls, nothing untoward occurred.

At the evening programs, Śrīla Prabhupāda sat regally on his *Vyāsāsana* and listened while various devotees read verses (with sometimes lengthy purports) from *Śrīmad-Bhāgavatam*. (*Prabhupāda Līlāmṛta* 51, Chant Hare Kṛṣṇa and Fight)

It was my good fortune to have been seated on stage one evening, just a few meters from His Divine Grace – the closest I would even come to his *vapu* presence. And although Śrīla Prabhupāda did not

personally speak that evening, nor at any other time I was able to see him, I knew that he was fully available in the form of his written instructions. This will ever remain true for everyone.

*May I always remember Śrīla Prabhupāda and describe his activities and instructions without difficulty.*

Yogindra Dāsa

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### Baḍa Haridās Dāsa

---

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at you lotus feet.

On your divine appearance day, I want to thank you for your loving disciples and followers. They are surely one of your greatest gifts. Your mercy surrounds me in the form of your devotees who embody your love, compassion, deep intelligence, renunciation, dedication, courage, pure faith and humility. I beg to be able to serve such great souls in some way. I feel myself carried by their tireless service and enthusiasm. Assisting them in their service gives me life.

I remember when I first saw you. You entered the room for greeting of the Deities and the whole room lit up. I had never seen such a powerful person. I had no idea who you were and no ability to comprehend you. I could see that your disciples loved you in a way that I had never experienced and that their love moved them to do wonderful things. Your disciples were apparently ordinary people, although they certainly looked strange to me at first. They were not pretending to be something, they were just sincerely practicing Kṛṣṇa consciousness. They were making tangible progress on the spiritual path and were genuinely enlivened by serving your mission, the mission of Lord Caitanya. I gradually understood that it was you who planted the seed of devotion in their hearts and that any difficulties could be overcome and great things could be achieved, simply by developing love for you.

I also want to thank you for your books and the process you gave: hearing and chanting in the association of devotees. It is simple, yet profound and perfect.



I had tried to read your *Bhagavad-gītā* before meeting devotees, but couldn't understand anything. In the association of devotees, the wonderful world of the Vaiṣṇava scriptures opened up. Through the enthusiasm and guidance of your disciples, I fell in love with your books and lived for when I could read them. I tried to understand, present and practice what you were teaching, learn the verses you quoted so fondly and grasp your preaching method. I found that studying and presenting your books in my own words sustained my life. Gradually I came to understand that your personal association was there in your books. Although not qualified for your direct association (*vapu*), you, nevertheless came to me in the form of you purports.

On this most auspicious day, I pray that I can continue to serve your devotees, hear from them and never lose their association. I pray that I can continue to read your books and that your words enter my heart and drive away the darkness which is still so all-pervading. I know that hearing from you, serving your devotees, chanting the holy name and trying to assist you in your compassionate mission will eventually melt even my stone heart and one day, I will also become your true disciple.

*Aspiring to be the servant of your servant,*

Baḍa Haridās Dāsa

### Jaya Mādhava Dāsa

---

To my eternal spiritual father, Jagat Guru

His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda

Dear Śrīla Prabhupāda

Please accept my most humble obeisances at your lotus feet on your auspicious appearance day.

Your appearance day in the year 2014. What a wonderful day, may the heavens sing to praise Your Divine Grace for the causeless mercy you brought to the USA, a country now on the decline and in dismay.

You boldly declared Who God is, and spoke the Vedic truths. You were not afraid of public opinion, you spoke for God (Kṛṣṇa).

The first time I saw you, I saw one not from this planet, not a regular guru, but a pure devotee who came from the Spiritual Sky to Earth to save us all!

Day and night I tried to understand you but this fallen soul is thick-headed.

Yet, by your causeless mercy you accepted me in your army of preachers for Kṛṣṇa and I was in the battlefield of book distribution for you.

Thank you for letting me participate in this service...I'm forever indebted to you.

I have no mercy, I have no kindness, it's ONLY Your kindness that is real.

You told us there would be a revival of Kṛṣṇa consciousness in the future someday...this I accept and for this I pray, each and every day.

All glories, all glories to Śrīla Prabhupāda!

All glories to you, Your Divine Grace Śrīla Prabhupāda.

Words alone cannot express my eternal gratitude to you for glancing compassionately in the direction of this fallen soul.

I thank you for the holy names of Lord Kṛṣṇa. A panacea for conditioned souls in Kali-yuga.

Thank you for your translated spiritual books, books to save the world, for everything connected to Kṛṣṇa consciousness, for my Godbrothers, Godsisters, your wonderful grand and great-grand disciples, for your temples, Deity worship, *prasādam*, preaching programs and association of devotees. I thank you for giving me a *mahā mahā prasādam* cookie and placing it on my hand, your hand touching my hand in the temple room after your *Śrīmad Bhāgavatam* class in New York, West 55th Street in July 1976.

I felt your kindness and I felt like a small child in front of you.

This is only one act of kindness. You suffered so much for us to come to the hellish Western countries (like America), a place of impersonal voidism, *māyāvādī* materialistic religions. You smashed our misconceptions and illusions with the Absolute Truth. You were fearless to preach for your guru mahāraja.

Myself and your present day ISKCON sorely miss you. Life after life, I've been suffering in my unfortunate, proud, fallen, maddened condition, foolishly and simply trying to enjoy and be God and not serve God.

This is my foolishness and such a fool I am. Forgive me. For some unknown reason, you still tolerate me. You gave me my real family, the spiritual family of ISKCON devotees, not the fallen soldiers of any material birth parents who are spiritually blind, you gave me the eternal family of Kṛṣṇa *bhaktas*.

You established this ISKCON Society to rescue the fallen souls. You even told us there is an ISKCON in Kṛṣṇaloka! I am still, and pray to remain a member of that ISKCON family. In my heart of hearts, I'm in awe of your mercy to myself and others, and having given me that special spiritual family that even to this day, despite all the difficulties, setbacks, tragedies I'm very much in support of your creation of ISKCON.

In the end, I have you to thank, as you have given me “shelter from the storm” of the ghastly sufferings of the material world, an anxiety world you said time and time again is not our real home. Kṛṣṇa awaits our return to Him to the spiritual world – away from birth, death disease and old age. I have seen the suffering...I am suffering.

You taught me by your example and by your disciples, my treasured Godbrothers and Godsisters, whom I will never forget.

Living in Russia, all these years, there is not one that day passes when I do not talk to you and send you my prayers. Prayers for your ISKCON, prayers for ISKCON Moscow and the Russian devotees, prayers for my late wife, Lavaṅga Rādhikā Devī Dāsī, your sincere grand-disciple whom I lost over two years ago.

My heart was broken into pieces and I took shelter of the holy names, your lectures and the wonderful Russian devotees who took care of me and gave me their mercy and association. I experienced

a real life example of how fragile our lives are in the material world. “Danger at every step”, you often told us in your preaching. You said that the material world is a “fool’s paradise”. I was jolted, and despite my grief, I rejoiced in the knowledge you imparted to me from Lord Śrī Kṛṣṇa. The soul cannot be vanished (killed), and her future is with you and Kṛṣṇa in the Spiritual Sky, I’m sure. Time is running out for all of us. Time waits for no man or woman and death is knocking on all our doors.

Many of my beloved Godbrothers and sisters have also left us. You warned us in your final days: “don’t think this can’t happen to you”.

As we celebrate your 2014 Appearance Day, I say a prayer to you of many thanks and I hope to do this to my very dying day. I also thank you for your ISKCON and its wonderful devotees and I ask you to bless them with the proper realizations and introspections to take your ISKCON boat which is taking us back to Godhead and make it the Movement you had intended when you came to the shores of Boston in 1965.

You are the life and soul of all the devotees in ISKCON and I am at your service in this life and the next and I want to assist you once more in helping Lord Kṛṣṇa reclaim His fallen souls...back home, back to Godhead. I have no qualification to be your disciple but I ask you to let me assist you again.

My head at your lotus feet eternally.

Thank you Śrīla Prabhupāda, for everything.

*Your fallen servant,*

Jaya Mādhava Dāsa  
Lord Nityānanda’s Appearance Day  
Moscow, Russia

My dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to you Śrīla Prabhupāda.

I can say that you are my master, but you have never belonged to me, Śrīla Prabhupāda. I was always yours and may that remain the same. Through time and eternity, may I remain your own humble servant.

Your ISKCON gave me a home. My first. The most wonderful years of my life. There is some chatter now about how women were exploited in ISKCON. I just wanted to tell you that I was never a victim. The only time I was exploited was during my pastimes in the material world. It is true that ISKCON was no place for sissies. You were the fire. You were the reason. Somehow or other, I fit in. Not smart, but I knew enough. Who can understand who you are and what you did? What little I know and what little I did, just as promised in your *Bhagavad-gītā*, has protected me from the most dangerous type of fear.

In these, the last years of my life, I cannot say that I have done my best. But I can say that you are the only person in my will.

I am hoping and praying to see you again. Hoping my offenses have gone unnoticed.

*One of your countless servants,*

Mahābhāgavata Devī Dāsī

At your lotus feet.

## Puṅyatama Dāsa

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Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your lotus feet.

I bow down to you in your global form of your Hare Kṛṣṇa movement. The million plus souls that have come to take shelter of Kṛṣṇa's pure devotee are all small parts of your body. Your body never sleeps Śrīla Prabhupāda. You are preaching Kṛṣṇa consciousness 24 hours a day, seven days a week, 365 days a year through an army of *sannyāsīs* an army of books distributors, an army of *prasādam* distributors, an army of *kirtaneers*, and army of computer people spreading this mission all over the planet.

When your followers bathe in lakes, rivers, and all bodies of water, they are mindful to put Yamuna *jal* and bless all those living entities with a human birth and an opportunity to serve Kṛṣṇa in their next life. Your mercy is flowing like a river all over this planet. You have made us understand we are sharing this mercy with all the 8,400,000 species.

Your Divine Grace, I fold my hands in respect to you and bow down to you with complete gratitude for you leaving Vṛndāvana to come and rescue us and bless us with this journey of awakening to our eternal identity as eternal servants of Srī Śrī Rādhā and Kṛṣṇa and Tulasī Devī, and all the residents of your books, our eternal family.

Pure compassion is what motivated you to be a universal hero. Your mission Śrīla Prabhupāda, is to serve Lord Caitanya's mission to bestow benediction upon all.

First this universe, and then the *mahat tattva*. My biggest inspiration is to visualize you in your global form each day, working all over Planet Earth to spread this movement, releasing souls from the clutches of *māya*, and opening the windows and doors of the spiritual world.

I see your global form opening temples one after another. I see the million-plus devotees chanting the Hare Kṛṣṇa mahā-mantra and they are all praying to each and every incarnation of Rādhā and Kṛṣṇa in total awareness that Kṛṣṇa and his name are non-different

praying for the deliverance of all conditioned souls in the *mahat tattva*. The demigods are taking birth to assist this mission of recreating *Vaikuṅṭha* on Planet Earth. The daughters and sons of your disciples are amazing me continually. There are demigods taking birth in your movement to serve your mission with amazing visions and abilities. Devotees like *Rasikānanda*...he's telling his generation to pray like *Prahlāda*, and working endlessly to serve on many fronts. *Maddie* leads *kīrtan* and you can tell he has done this before in a previous life, and her majesty *Karnāmṛta Devī Dāsī* who transforms the room into *Vaikuṅṭha* with her chanting. *Vasu Prabhu*, *Gauravani Prabhu* to name just a few. All very auspicious signs that *Kṛṣṇa* is blessing this planet and mission.

Each day I chant the *saṁsāra* prayers *Śrīla Prabhu-pāda*, and I celebrate that I can associate with you by thinking of you in each verse in a different way. When I say *saṁsāra-dāvānala-līḍha-loka* I visualize you surrounded by the residents of your books, the universal form, and all the residents of the spiritual world. You are receiving their blessings for how perfectly you are serving *Kṛṣṇa*.

*mahāprabhoḥ kīrtana-nṛtya-gīta*

You stepped off the *Jaladuta* and started a revolution to transform the consciousness of this planet with the chanting of the *Hare Kṛṣṇa mahā-mantra*. You did this for us and we follow in your footsteps and chant for your pleasure.

*śrī-vidyā-rādhanā-nitya-nānā*

When I was blessed to carry you into *Bury Place Temple* for your last *darshan* with *Rādhā-Londonīśvara* and got to sit right in front of you, watching you cry and cry and cry before *Rādhā* and *Kṛṣṇa*, I knew that you were in Their presence and that memory was your greatest gift and lesson for this fallen soul.

*catur-vidha-śrī-bhagavat-prasāda*

I see your devotees all over the planet distributing *prasadam* in mass to the conditioned souls.

*śrī-rādhikā-mādhavayor apara*

I visualize you – the guru who lives in his books sharing every

aspect of Kṛṣṇa consciousness with all who come to associate with you by opening your front doors – the covers of your books. Stepping in and associating with the guru who lives in his books. Who would like to talk about your eternal home, the spiritual world, or anything else that we want to understand.

*nikuñja-yūno rati-keli-siddhyai*

I just visualize you serving Rādhā and Kṛṣṇa and just look forward to feeding the monkeys in *seva kuñje* because your relationship with Kṛṣṇa is beyond my comprehension.

*sākṣād-dharitvena samasta-śāstrair*

You are a pure devotee of Lord Kṛṣṇa, and to be respected the same as Kṛṣṇa. I got to be in your presence, and I'm so grateful for that.

*yasya prasādād bhagavat-prasādo*

The spiritual world our eternal address, the residents of the spiritual world our eternal family, the process of purification to achieve Kṛṣṇa consciousness, the mahā-mantra, *prasādam* the *kīrtans* the service to Kṛṣṇa.

Prostrated at your lotus feet Śrīla Prabhupāda, please let me always be with you and serve you and your mission in some way.

Thank you, thank you, thank you Your Divine Grace.

*Your fallen servant, but still a servant,*

Puṇyatama Dāsa



## Nidrā Devī Dāsī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace and your Vyāsa-pūjā celebration.

You want us to become Kṛṣṇa conscious and to love Kṛṣṇa. Because of your humility, you ask us to put Kṛṣṇa in the center. But we have also put you in the center, and we aspire to always be Śrīla Prabhupāda conscious, since loving you is also loving Kṛṣṇa; loving Kṛṣṇa is also loving you.

When we have the opportunity to hear Śrīla Prabhupāda *līlā*, we are so enlivened and feel very close to you. You make Kṛṣṇa the center and He arranges to make you the center, though you and Rādhā and Kṛṣṇa are always inseparable.

Śrīla Prabhupāda, you actually experience how much Rādhā and Kṛṣṇa love you and all living entities. You said that loving Kṛṣṇa would please you the most. Help us to fully express that love.

Thank you for creating our good fortune as your disciples and bless us to eternally share that good fortune with as many souls as possible.

Thank you for being our spiritual father and eternal guide.

*Your aspiring servant,*

Nidrā Devī Dāsī

## Karuṇākṣī Devī Dāsī

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*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīn̄ iti nāmīne*

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

*om̐ ajñāna-timirāndasya jñānāñjana-salākayā  
cakṣur unmīlitaṁ yena, tasmai śrī-gurave namaḥ*

O brethren and sisterhood, let us all relish in our hearts, with profuse tears, the extraordinary personality of *nitya-līlā* praviṣṭha om viṣṇupāda 108 *Śrī Śrīmad Śrīla* Bhaktivedānta Swāmi Mahārāja Prabhupāda, whose love, courage and brilliance in the divine shelter of Lord Kṛṣṇa has liberated us all from the grip of ignorance in this mundane world.

Without a doubt, because of the unlimited depth of his concern for us, he will always watch and guide us to seek the highest and best *sādhu-saṅga* that will bring us to our real selves at the lotus feet of *Śrī Śrī* Guru Nitāi Gaurāṅga Gāndharvikā Giridhārī Rādhā Kṛṣṇa Yugala, that he wanted uncompromisingly and won for us by his complete surrender! He is always available to us through our prayer.

*Signed,*

Karuṅākṣī Dāsī, aka Karuṅāvatār Dāsī, aka Kaustūrī Mañjari Dāsī

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### Stritama Devī Dāsī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

My Dear Śrīla Prabhupāda,

This year, again, by your mercy alone, I am blessed to be writing this offering from Śrī Māyāpur Dhām. Just yesterday I had the honor of offering *arotik* to you, thank you Śrīla Prabhupāda.

Your Temple of Vedic Planetarium is rising even higher towards the heavens than last year. I too gave one lakh Śrīla Prabhupāda, for a gold brick that will have my name Stritama Dāsī Sherreitt and Ohana on it. It will be placed on Pañcatattva's altar for all time. Thank you Śrīla Prabhupāda, such is your mercy, non-different than that of Lord Nityānanda's.

The other morning during *guru-puja*, as I sat with tears in my eyes, such a sentimental fool for you I am. I saw two tears roll down from your left eye. I sat there wondering if these were tears of joy,

to see so many devotees here in Māyāpur fulfilling the desire of yourself and the disciplic succession, or was it simply water from the *chandan* that your son Sureśvara, so loving placed on your forehead. I realize I'll never know Śrīla Prabhupāda, but it was yet another moment of mystical mercy for this fool to hang onto.

Śrīla Prabhupāda I have no qualification to even glorify you appropriately. I told a guest this morning that, "Yes I have made some advancement in the last 39 years, as I can see more clearly just how far I am from the goal, Love for Kṛṣṇa." I know why too Śrīla Prabhupāda. I have been a slacker for my whole devotional life. Such is the conditioning in this body. Raised in the materially affluent USA, this mind and false ego is so convinced that this is who I am, even after hearing so many times that I am *dāsī anu dāsī, sat cit ānanda*, Kṛṣṇa's eternal servant.

Śrīla Prabhupāda this is no excuse but clearly the explanation. But this realization finally coming is better later than never, as we say. This just deepens my faith further, that this chanting of the mahā-mantra is the process to obtain the Absolute Truth, Rādhā Kṛṣṇa.

Please Śrīla Prabhupāda, continue to bless me and empower me to serve you and your devotees. My meditation is always to be more tolerant than a tree and offer all respects to others.

Please continue to bless me that I can serve in some capacity all year long, and Kṛṣṇa willing I will write to you again next year.

Please keep me at your lotus feet Śrīla Prabhupāda, you have the key to the back door of Goloka Vṛdāvana.

All unlimited Glories to you Śrīla Prabhupāda, Jagat Guru of all time.

*Your mercy beggar,*

Stritama Dāsī Sherreitt  
Gaura Pūrṇimā, March 16, 2014

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

With immense gratitude and thankfulness, I offer you my thoughts hoping to continue to receive your mercy, so that I can proceed on the path of devotion and become a worthy recipient of your grace, as well as become a docile instrument in your hands – sharing with as many people as possible the infinite mercy that I received from you in the form of pure devotional service to Śrī Śrī Guru and Kṛṣṇa.

In 1976, you told me: “The human form of life is the greatest gift we have received, devoid of which it would be impossible to free ourselves...animals cannot benefit from the science of self-realization.”

Certainly, the human form of life is the greatest gift you can receive among all species in which life manifests itself, however, as you’ve explained to me and allowed me to understand, it is not in itself sufficient to free oneself, nor to gain spiritual realization. This becomes possible when, with discernment, we seek, find, and finally entrust our lives to a genuine guru who is in love with God. Such a *sat guru*, by awakening in us ardent love of pure *bhakti* for Śrī Kṛṣṇa, directs our life towards the highest spiritual realization. On contrary, life in the human form, because of the illusory effects of *māya*, may become ambivalent and sometimes ambiguous. The human being has so much potential, however, under the biasing effect of the *guṇas*, is not able to fully realize it and thus fails the highest purpose. The greatest human potential is wasted when – instead of being used to practice *bhakti-yoga* and pursuing spiritual realization – is being dissipated in mere sensory gratification or for the achievement of other ephemeral goals such as pseudo successes and others fascinating emblems of impermanence.

The example of your life, what a sublime teaching, has been essential to me. Thank you Śrīla Prabhupāda!

It was my first *darśana* of your holy person, I watched you and listened to you talking and thought: “that’s who can really help me getting ready to tackle the most important and dramatic task of one’s life: the conscious and evolutionary experience of death!”

My first thirty years of this incarnation had passed in a flash, and I felt that the remaining time would be just enough to get a hold of my lost awareness to reach the bright peaks of authentic spiritual consciousness. At that time, after opening your eyes wide and raising your eyebrows, you looked at me straight in the eyes and, while I felt your kindness very strong and pervasive, with low and deep voice, almost in a whisper, you told me: “Chant the holy names of Kṛṣṇa, become His devotee, study the *Bhagavad-gītā* and tell your friends about it... Kṛṣṇa will protect you, do not fear!”.

Then you continued by explaining that the pernicious activities of blind people of this Age of Kali, cause degradation of ethics and morality, resulting in more widespread – both individual and social – conflicts and suffering.

I felt that this was my opportunity, the most important of my life. I felt that it was my turning point, I felt a true vocation. It was during those intense moments that the compelling urge to become your disciple overcame me. By your mercy and God’s grace, I immediately took your teachings to heart. As soon as I left your room I bought a copy of the *Bhagavad-gītā as it is*, made it an object of intense and prolonged study, and forged my life trying to practice all the teachings contained in it.

In the following months, I purchased all of your books and all of your recorded teachings. Since then, my time has been marked by listening, reading, performing *sat-saṅga* with your wonderful devoted disciples, and practicing *harināma japa*. All effective means of liberation and, even more, infinitely sweet spiritual experiences of *bhakti*.

By Your Divine Grace, sweetness and joy came into my life, illuminating and giving true sense to it. To varying degrees, the same happened to the people closest to me, to those who have shared with me the mercy that you have so generously donated. Since then, your teachings and your lifestyle have constantly accompanied and forged my life. Time, which consumes the material bodies, fortunately grows in me gratefulness towards you and the sweet assurance of a full and happy life after death. With the passage of time, such gratitude towards you is increasingly becoming my true heritage. A heritage to share with anyone who wishes to receive it, and that is increased by the practice of sharing: *Guru Kṛṣṇa kathā sat saṅga*.

Śrīla Prabhupāda, please forgive my mistakes, make me your humble and intelligent servant and grant me your vision of the spiritual world and the relationship of love with Śrī Kṛṣṇa, so that I too can participate in the game of life serving both of you!

I pray with my heart that this last quarter of my life be the most prolific of spiritual realizations, and that I can share them with as many people as possible.

*param vijayate, śrī-kṛṣṇa-saṅkīrtanam!*

*With a heart full of fervent gratitude,  
Your loving disciple,*

Matsyāvatāra Dāsa

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### Aṅkotha Dāsa

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Dear Śrīla Prabhupāda,

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

Thank you for the wonderful gifts that you have so mercifully showered upon us.

*Bhagavad-gītā As It Is  
Śrīmad Bhāgavatam  
Caitanya Caritāmṛta  
Nectar of Devotion*

The holy name

Deity worship

Ecstatic *kīrtan*

The holy *dhāmas*

*Mahā prasādam*

Wonderful Godbrothers and Godsisters

I pray that I may continue to take advantage of all of these sublime

gifts so that I may remain progressive on the devotional path that you have so lovingly laid out for us.

*Your insignificant servant,*

Añkottha Dāsa

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### Kṛṣṇa Baladeva Dāsa

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Dear Śrīla Prabhupāda!

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

Thank you so much for the wonderful opportunity that you give us every year to try to offer our gratitude for the priceless gifts that you have so kindly bestowed upon us all. It is something that we can experience at every moment of our lives. When we look within ourselves and around us and see how deep you have touched our hearts we can't but be overwhelmed by the greatness of your compassion. Never in history had a person bestowed such a deep feeling of love for God and others. Because of you so many people have been dedicating their lives to serve the Supreme Lord with love and devotion. Never was such a miracle experienced before you came to find us and give us so freely this wonderful knowledge of Kṛṣṇa consciousness. Now, practically in every place on this planet people know about Kṛṣṇa to a large or short extent. So many persons on this planet have heard the holy names of Kṛṣṇa and so many of them have become profoundly transformed by this process. It is all due to your sacrifice, your causeless mercy, your kindness Śrīla Prabhupāda.

You came at an advanced age when sadhus retire to holy places and perform their *bhajans*, hoping to leave their material bodies in an ideal way. You did not think about your personal salvation, rather you thought about our predicament, being bereft of any knowledge of Kṛṣṇa. We were hopelessly trying to make something out of our lives, without having a clue about the purpose of this human existence. We were encountering miseries after miseries without any aim in life. You underwent so many tribulations, caused by others, the hostile environment, your fragile health...and without friends and supporters you carried on single-handed distributing

the mercy of Lord Kṛṣṇa without any reservations, without any discouragement, even though it was so difficult to convince us that the only way to be happy in this world was to serve Kṛṣṇa with love and devotion.

How much have we done to show our gratitude for that extraordinary kindness, that deep love? Personally I have done nothing besides trying to remain a member of your Society. Some people may consider that a great achievement but I know that you expect much more from your disciples. It is my responsibility to sincerely follow in your footsteps and not only practice this process of Kṛṣṇa consciousness very diligently but also to distribute to as many people as possible this very important message of Kṛṣṇa, that we are all His eternal loving servants. Please Śrīla Prabhupāda help me to always remember how far I am from beginning to become a serious disciple and attempting to repay for all that you have done for me. I am still drowning in an ocean of *anarthas* and my resolve is not strong but I keep desiring to do something that will please you, like so many of your followers are doing. Please give me the strength, the determination and the enthusiasm to achieve this desire of mine.

*Your insignificant servant,*

Kṛṣṇa Baladeva Dāsa  
Taipei, Taiwan

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### Manohāriṇī Devī Dāsī

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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīnī iti nāmīne*

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

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

Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhanta Saraswati Goswami. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western



countries, which are filled with impersonalism and voidism.

Dear Srila Prabhupāda,

All glories to you. I am so blessed and fortunate to be able to take this opportunity to honor you on this blessed Vyāsa-puja and thank you Gurudeva for bestowing your kindness upon this fallen soul.

Life in this material world can become all-consuming and it is easy to forget that it is all temporary and who is really in charge. But, reminders are always plentiful if we so desire to see them clearly.

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakti-upahṛtam  
aśnāmi prayatātmanaḥ*

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

You have taught us that even the smallest service to Kṛṣṇa and His devotees will be accepted. I am praying that you accept my meager service to you and continue to bless, protect, and guide me in the service of Sri Caitanya Mahāprabhu, spreading His blessings to those I encounter in my daily life.

*Praying to be eternally in your service,*

Manohāriṇī Devī Dāsī

## Prahlādanātha Dāsa

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Dear Śrīla Prabhupāda,

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

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

In *Bhagavad-gītā*, Śrī Kṛṣṇa states that He is remembrance and forgetfulness. I pray every day that He never lets us forget you and to please always remember you. It is of utmost importance that you remain in my heart and mind all the time. I know you never left – you said that you are always present in your books. But please, Śrīla Prabhupāda, guide me as you always have. I want to grab your *dhoti* and follow you all the time. I do not want anything else, your presence is enough. I can remain calm and happy if I know that.

We are taking care of Śrīmatī Tulasī Devī and Śrī Śālagrāma Śilā, and every day we prostrate before Your Divine Grace before we start serving them. Dear Śrīla Prabhupāda, thank you for accepting me as your disciple. Thank you for being so kind. Thank you for spreading Kṛṣṇa consciousness all throughout the world. My gratitude to Śrī Śrī Rādhā Kṛṣṇa knows no bounds for having let me meet you. I pray to them to let me remain at your feet.

All glories to you!!

Prahlādanātha Dāsa

## Sudhir Krishna Dāsa

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

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

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

My dear Gurudeva, Śrīla Prabhupāda, please accept my humble obeisances at your divine lotus feet

On this most auspicious Vyāsa-pūjā day, I beg to glorify Your Divine Grace, although I am most unqualified to do so.

Śrīla Prabhupāda, you have taught us that serving the instruction of the spiritual master, his *vāñī*, is more important than serving his physical body, his *vapu*. I never could serve you directly when you were physically present, nor could I even speak to you personally. Yet I remain fully confident and convinced that you are my eternal spiritual father and that all your instructions are meant for my gradual advancement in Krishna consciousness. I simply pray on this auspicious Vyāsa-pūjā day, please bless me to serve the Deities wherever I am, and always be in Krishna consciousness throughout my entire life.

Thank you, Śrīla Prabhupāda.

*Your servant,*

Sudhir Krishna Dāsa

## Vaikuṅṭha Mūrti Devī Dāsī

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Dear Srila Prabhupada,

Please accept my humble obeisances. All glories to you.

Thank you for all the wonderful pieces of my life. One of those is the photograph of my life that Nitya Tr̥pta Dāsī took in Los Angeles in June 1976. You had arrived to a great throng of cheering devotees and well-wishers, and when you stepped from the car the street filled with light. A few days later, as you were handing out cookies to the children, my then seven year-old son, Kṛṣṇa Upadeśa reached forward to take one from your hand. It was at that moment that Nitya Tr̥pta took the photo. Your hand was only inches from his, and I've always thought of it as my personal version of the Sistine Chapel. I didn't know about it for months until one day Nitya stopped me and told me she was cleaning out her files and if I wanted the picture because otherwise she was going to throw it out.

I was literally nuts for a moment; here was the photo of my life, and I almost didn't even know about it. So I put it in a small frame and it's gone everywhere with me since until one day Kanchanbala came over with a lovely devotee I hadn't met before – Rādhā Priyā. She asked if she could take the photo home to share with her husband. When she returned it, she also brought back an 8 x 10 version of it as well. I can now see it clearly from a distance. Thank you for Nitya Tr̥pta and all the other lovely devotees I know.

Thank you for coming to America. I love you.

*Your servant,*

Vaikuṅṭha Mūrti Devī Dāsī

Dear Śrīla Prabhupāda,

Many years ago I heard you said that leaders with two important qualities could push our ISKCON mission forward – “The courage of a British Army officer, and the heart of a Bengali mother”. I imagine that this saying is an old Bengali proverb dating back to the days of the Raj in India, but it is very appropriate. I liked that saying and so I remembered it.

“The courage of a British Army officer and the heart of a Bengali mother” – these two qualities, when combined in one person, make for a balanced leader, and with balanced leaders we can have a balanced International Society for Kṛṣṇa Consciousness.

The courage of a British Army officer...over the years, I think that ISKCON has seen many Army officers – British, American and many others. Their courage has helped to take our mission to new countries. They’ve boldly preached where no man has gone before, under their bravery under austere conditions, their personal hardship, and their determination has helped to swell the numbers of our ISKCON family. I know the British ruled and conquered....but in your journey to the West (without an army), you displayed even more than a British army officer and yours was a conquest of love.

But the heart of a Bengali mother? Sometimes that all important heart has not been there to balance out those strong masculine qualities. One side of leadership is making devotees, and another side is nurturing them so that they will stay.

Śrīla Prabhupāda – you had both these qualities in abundance. You are such a great leader and because of this, our movement has spread and continues to gain strength. You have both the courage of an officer, AND the heart of a Bengali mother.

Because I am a woman, a wife and a mother – it is those aspects of combined loving, training, nurturing that you have that particularly interests me. They say that the strength of a mother is equal to many gurus...you are the one guru who had the strength and love of many mothers, and that combined with your courage and determination, took this movement forward.

It is said that the depth of love between a mother and a child is the nearest in quality to the relationship between the soul and Kṛṣṇa. Śrīla Prabhupāda, you displayed such grace and purity in the love you shared with us. A mother is nurturing, providing the best conditions for a child's growth. As infants in Kṛṣṇa consciousness, you provided us with the ideal conditions for our growth...a home, a community, protection, family, and as our sustenance you nourished us with the milk of the holy name and śāstra.

As a mother is patient and tolerant with her children, you helped us move forwards in our endeavours on the path, despite our conditioned minds. You held our hands as we took the first steps, then learnt to walk, run and sprint. And as we fall, hurt and bruised, you open your arms with love and understanding, giving us comfort.

You trained us in essential life skills, giving us the rubber to wipe the slate clean of any unnecessary past education. You showed us not only how to eat, but what to eat to nourish our body and soul purifying our existence with holy *prasādam*.

When we enter into adolescent rebelliousness, or are unthankful or ungracious of your unconditional love, or waiver on the path, you are tolerant, solid and steady in your love until we again return to the shelter of your feet.

We are trained to worship the spiritual master with love and devotion. But love is a two-way affair...and the depth of love that you display towards you disciples is unfathomable. Why would you travel westward to be with your disciples at Bhaktivedānta Manor in 1977 in a frail and weak physical condition if it was not for your devotion to them? Furthermore you travelled the world over 14 times – not only to preach, but also to train and nurture your followers... with the patience of a parent, sometimes overlooking our mistakes, sometimes gently guiding, and other times seriously chastising.

You personally trained us how to be clean, and how to clean – our body, our hearts, and our soul.

Your example of loyalty, love and dedication to your spiritual master Śrīla Bhaktisiddhānta Saraswatī Goswāmī, and to following his personal instructions has shown us the importance of staying faithful and true to our guru. You are ever modest, never accepting any credit for yourself but always glorifying the mercy and grace of

your guru and the disciplic succession, and giving all credit to them.

As a parent is sometimes proud of their child's achievements, you bathe in the success of your disciples' endeavours in all aspects of devotional service. And now Śrīla Prabhupāda you can feel very proud of our grandchildren, who are imbibing your spirit and mood, and taking your legacy into their hands....into a new era of Kṛṣṇa consciousness.

Śrīla Prabhupāda, we are still your infants, your children in need of love and protection. Please continue to nurture, protect and guide us in our meagre attempts to serve you and assist you in your mission. Please continue to give us the courage of a British army officer so that we can push this movement to the next level.... and the heart of a Bengali mother so that we can develop genuine compassion and love for our Godbrothers and Godsisisters and the community of devotees and non-devotees around us.

*Your fallen servant,*

Guru Caraṇa Padma Devī Dāsī

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### Gopīmātā Devī Dāsī

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Dear Śrīla Prabhupada,

Kindly accept my humble obeisances, all glories to your merciful lotus feet.

Śrīla Prabhupada, we are willing to change. Even though mistakes have been made, there is every chance that we can improve ourselves by developing actually Vaiṣṇava qualities.

We are willing to adjust our perspective – to see from a broader perspective. Please help us to see the way Kṛṣṇa sees, with great and unconditional love! Help us to truly see other living entities as dearer to Lord Kṛṣṇa than our own selves. Please help us to err on the side of kindness. Help us to understand how to interact in a truly non-violent way especially with our spiritual brothers and sisters and with our own family members. Let us use our body, mind and words in a *sattvic* way to encourage each other along our paths rather than quarrelling out of envy or fear of personal

loss or belittlement. Let us learn to listen to each other carefully and with empathy.

Surely then, we will be able to actually understand the heart of your teachings and be able to share them with others in a meaningful way. Now that we have known you, nothing else will satisfy. Oh when will that day be ours?

*Your aspiring servant,*

Gopīmātā Devī Dāsī

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**Prahlāda Bhakta Dāsa**

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Dearest Śrīla Prabhupāda.

Please accept my prostrated obeisances at your divine lotus feet.

Each passing year allows me to appreciate the momentous good fortune I have obtained by coming into the association of your Movement. Even though I am forced to accept the reality of being an old-age pensioner, I live with a profound sense of hope instead of an existential despair. How different it could have been! a worn out debauchee whose life has as much relevance as a cockroach about to experience the footfall of time.

You will always remain far beyond my limited comprehension, but I know that I will never let go.

*Your eternally grateful servant,*

Prahlāda Bhakta Dāsa



Dearest Prabhupāda,

Please accept our humble obeisances in the dust of Sri Vṛndāvana-dhāma and kindly forgive my offenses at your lotus feet.

In Śrī *Uddhava-gītā*, Lord Kṛṣṇa tells Uddhava that “one should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking he is an ordinary man, for he is the representative of all the demigods.” (*SB.11.17.27*).

Śrīla Prabhupāda, please allow me to always remember your glories, and how you came to Paris in 1972 and saved me from the cycle of birth and death. You have restored my eternal relationship with The Divine Couple and have engaged me in participating in their transcendental service for eternity.

In your purport to verse 16 of chapter 28 of the third canto of your *Śrīmad-Bhāgavatam*, you wrote:

“As one becomes purified by the chanting of the holy names of the Lord, so one can be purified simply by chanting the name of a holy devotee. The pure devotee of the Lord and the Lord Himself are non-different. It’s sometimes feasible to chant the name of a holy devotee. This is a very sanctified process.”

Thus, on this auspicious day, we have all assembled to chant and remember your outstanding qualities and devotion to the Supreme Lord to our heart’s content.

Please bless us so we can teach your words faithfully and steadily, and chant your name daily with gratitude, love and devotion.

All glories to Your Divine Grace Śrīla Prabhupāda, and to all your pure and sincere followers!

*Your servant,*

Kṛṣṇa-kīrtana Devī Dāsi

## Śārṅga Ṭhākura Dāsa

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. Please accept this humble attempt to glorify Your Divine Grace.

Divine emissary, confidential servant of the Lord, ever well-wisher to all of us – you brought the spiritual world to this haunted place, where no true vision or knowledge of the Lord could be found.

You taught us how to live in transcendence, how personal and practical it could be – unalloyed devotional service, dedicated to the One Supreme Lord – Kṛṣṇa, of inexhaustible and inconceivable qualities and pastimes. Our service to you became our link to the *paramparā*, our direct and sublime connection with an otherwise invisible and unknown Lord.

And now we can chant His holy names and see His beautiful forms in our temples, and read all about Him. As we serve and perform our different duties, we're enlivened to chant and remember how we are never lost to Him as we remain conscious of all you have given us, and our eternal debt to you.

We can see the Lord all around us because of you Śrīla Prabhupāda. No speculation, no imagination, no impersonal vagueness, no illusions, no fallible soldiers – none of these things can tempt or twist our minds any more.

We are sold out to you. As we hold this ideal close to our hearts it becomes more and more real. All this you taught and lived for all to see.

A beacon of truth and light, you opened our eyes and hearts and showed us what pure surrender and love could do.

You are the ideal to which we turn for the best example of Vaiṣṇava qualities and behavior. East meets West in you, Śrīla Prabhupada, in the best way – in the superlative transcendental position of your saintliness and wisdom, blending with your ability to operate in the world and turn everything into *bhakti*, being the touchstone that you are.

How to use everything for Kṛṣṇa became a daily celebration, we hardly felt the renunciation that went with it. Tirelessly campaigning for the authorized version of Kṛṣṇa's words, you traversed the world again and again, to give us life and direction.

We pour over your words – both spoken and written – to gain the answers to our dilemmas, the knowledge we need to preach, and the purification we need to continue in your service, searching for (and gaining) the same enthusiasm we had when you were here.

How you could hold and spread such timeless spiritual visions and goals, even while training us in the minute details of higher consciousness and responsibility amazes me.

Your divine qualities are still spreading out over every land, potently transforming not just the human landscape, but nature in all her aspects – as devotees lend their qualities to raise the atmosphere wherever they live.

You showed us what was wrong, and what was right and what was even higher.

You placed within us an eagerness and faith we never would have known without you.

Hearing and chanting and serving with gratefulness and attention, our realizations simply multiply, bearing transcendental fruit. As we follow your lead, it seems to me Śrīla Prabhupāda, that our connection with you deepens, and your potency and effect on the world just continually increases.

*Jaya Śrīla Prabhupāda!*

Śārngā Ṭhākura Dāsa

## Mahāpurāṇa Dāsa

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Dear Śrīla Prabhupāda,

Please accept my most humble obeisances, all glories to you and your beloved servants!

There is a scheme to keep me in this dream of dreams, occupied with the smelling of flowers of paper and plastic, with neither fragrance nor luster. I stay and dream as the saints bewail my choice to live another life destitute of lasting joy and beauty. So I wander like a lonesome vagabond from place to place, neither satisfied nor safe, and suddenly you appear...to remove those cataracts of ignorance, so that I may see the spiritual world of great hope and promise.

With vision still blurred by healing eyes, you guide me and describe what I can only faintly see; Lord Caitanya dancing in ecstasy before the Jagannātha cart in the company of hundreds of devotees, with drums pounding and *karatālas* ringing...Śrī Kṛṣṇa bringing joy to the residents of Vṛndāvana, the *gopīs*, the *gopas*, the cows, His parents. With eyes wide open I can faintly see the treasures you have given me.

Please don't give up on me and continue to guide me along this glorious path of devotion. I am in great need of your mercy!

*Your servant,*

Mahāpurāṇa Dāsa

## Haridāsa Ṭhākura Dāsa

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Dearest Śrīla Prabhupāda, my eternal spiritual father.

I lie prostrated at your lotus feet thinking of the time I approached you when you last came to the Manor in 1977. At that time you turned your head and glanced at me but I saw no recognition and I was deflated by the realisation that I was not your long lost favourite. The truth in such circumstances is very painful and bone jarring in its ego dropping crash to the earth of reality.

Now, 37 years later I'm still nowhere in becoming your favourite

and I see no hope on any horizon that I'm familiar with. I have to laugh at the humour of material existence in that it doesn't suffer fools gladly. My foolishness is thinking that I can become advanced outside of the association of devotees, or at least outside of the institution which I'm not best friends with. I am still contaminated by impersonal yogi goals and I still find myself yearning to again meet the great *kuṇḍaliṅī*.

What a complete idiot I am that I still haven't understood after 39 years of knowing that you are my guru, the simplicity of devotional service. So I have a prayer I wish to offer that first glorifies you on this special day, a day that will be important for 1,000s of years to come. You are the greatest, you are number one! There is no one else that comes close no matter what the so called intelligent and advanced may say.

I will always love you and I will never, never ever go away to some other promised land. I promise that one day I will make a special effort to give up the search for perfection outside of devotional service. It is so, so, difficult to surrender one's independence and give everything to Krishna, but I'm still hoping that you will again enlighten me and give me the confidence and courage to do that which I'm afraid of doing due to a great lacking in self-confidence. And that you will also give me the association of great souls to help me on my journey. Of course, everything is perfect, the journey is already set but I don't know it yet.

So, that is it for this year, Śrīla Prabhupāda. I hope you are not too disappointed in me and my small endeavours to give others the Hare Krishna mantra. It is the only thing I can do and the only thing I'm any good at.

All glories to you on your appearance day.

*Your deaf, dumb and blind disciple,*

Haridāsa Ṭhākura Dāsa

Dear Śrīla Prabhupāda

Please accept my humble obeisances on this most holiest of days;  
your Vyāsa-pūjā

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

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

The only way I can attempt to show my eternal and ever increasing gratitude to you for accepting me as your disciple is to devote my life to serving you and taking up your life's work of spreading Lord Caitanya's mission to all of the fallen conditioned souls in this material world.

Although I personally have no ability or potency to do this chore I know that you will give me what is needed to accomplish it... if only I can surrender to your order. Although I am making some humble attempt to preach the message you have given us to deliver to every town and village, as time passes I can see more and more that I have no potency of my own to do so.

My only hope is to always stay connected to you by reminding myself that I cannot do this task on my own. I am fully dependent on you and your causeless mercy; I am nothing without it...simply "again a mouse". Without your mercy I will only struggle with the material energy and eventually lose out and fall into the grip of *māya*.

Therefore I beg you for your continued mercy. When I am preaching or even just speaking to others, please give me the words to say whatever way you want them to be said. Please touch whichever hearts you want touched in whatever way you want. Please use me as your instrument, just as a puppeteer directs the puppet to move. I have no opinion of my own save for yours and my only motive is to serve you in your mission.

If I can always take shelter of your lotus feet I know that all will be perfect in my life and that Kṛṣṇa will be pleased.

I thank you again and again for giving your wonderful ISKCON to this otherwise unfortunate world. Because of your ISKCON the world has hope and a chance to advance to the highest spiritual level; *Kṛṣṇa Prema*.

So I pray to you on this holy day that you will always give me the strength and ability to always serve you in this preaching activity. Let me always meditate on your words and repeat them whenever I get a chance to speak. Let me always meditate on your glories and spread them to whomever I might meet. Let me always remember the love you have shown me and share it with the world. Let me always be fixed in your mood and influence everyone I encounter to take it up. And wherever I may go, let me go in your service.

*Your eternal servant,*

Jīvānanda Dāsa Vanacārī  
Tucson, Arizona

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### Kośarūpā Devī Dāśī

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Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. Thank you for opening my eyes, mind and heart to the ever blissful realm of Kṛṣṇa consciousness. Please accept my service and humble endeavor to please you.

It has been a sobering year Śrīla Prabhupāda. Many devotees I know personally, and others I have admired from a far, have left this world. Fortunately for us, how to live our life, and how to prepare for the time of death, is detailed in your books, your classes and instructions. You personally showed us the way to leave the body in pure Kṛṣṇa conscious meditation, surrounded by loving Vaiṣṇavas and immersed in continuous Kṛṣṇa *kīrtana*. I am encouraged to see how your teachings and a lifetime of devotional service under your guidance have prepared all of these devotees to leave their body in a glorious way.

Without your blessings, and the purification that comes from chanting the holy name of the Lord, how can we possibly be ready for the time of death? Without your prayers and loving example,

how can we have faith in Lord Kṛṣṇa's invitation to join Him in the spiritual world? What would we even know of the spiritual realm?

“Therefore Lord Caitanya says, *harernāmaharernāmaharernāmaiva kevalam* [Cc. Ādi 17.21]. As soon as you chant this transcendental vibration, Hare Kṛṣṇa, immediately the form of Kṛṣṇa is within yourself, without yourself. And here in the *Bhagavad-gītā* the Lord says, *anta-kāle ca mām eva smaran muktvā kalevaram* [Bg. 8.5]. “One who at the time of death simply thinks of Me,” *smaran*, “simply by remembering, “*muktvā*,” immediately he becomes liberated.” *Muktvā kalevaram, yaḥ prayāti*. “Anyone who passes away from this body...” So what is the result? *Yaḥ prayāti sa mad-bhāvam*. *Mad-bhāvam* means he gets the next body just like Kṛṣṇa. That means that *sac-cid-ānanda-vigraha* [Bs. 5.1], eternal body, blissful life, and full of knowledge. *Yaḥ prayāti sa mad...yāti*. He attains, *yāti*. *Nāsty atra saṁśayaḥ* [Bg. 8.5]. Do not be doubtful. It is fact.”

— *Bhagavad Gītā* class, 8.5, October 26, 1966, New York

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

— *Bhagavad-gītā* 8.7

The unalloyed devotees of the Supreme Lord who are totally surrendered souls do not care when they leave their bodies or by what method. They leave everything in Kṛṣṇa's hands and so easily and happily return to Godhead. — *Bhagavad-gītā* 8.23, purport

Śrīla Prabhupāda, I pray to use this body and mind in your service, and after its demise, to continue devotional service under your direction eternally.

*With love, your aspiring servant,*

Kośarūpā Devī Dāsi



And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously. — *Śrīmad Bhāgavatam* 1.6.27

## PURPORT

To be fully absorbed in the thought of Kṛṣṇa means clearance of material dirt or hankerings. As a very rich man has no hankerings for small petty things, so also a devotee of Lord Kṛṣṇa, who is guaranteed to pass on to the kingdom of God, where life is eternal, fully cognizant and blissful, naturally has no hankerings for petty material things, which are like dolls or shadows of the reality and are without permanent value. That is the sign of spiritually enriched persons. And in due course of time, when a pure devotee is completely prepared, all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such a change takes place exactly like lightning, and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the will of the Supreme. Even before death, a pure devotee has no material affection, due to his body's being spiritualized like a red-hot iron in contact with fire.

## Śivārādhya Dāsa

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

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

Dear Śrīla Prabhupāda,

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

I thank you very much for presenting the pure teachings of Lord Śrī Kṛṣṇa through your books. Ever since you kindly accepted me as your disciple, I study the *Śrīmad Bhāgavatam* daily in the morning, and each time I read your illuminating purports, my conviction in the process of *bhakti-yoga*, as presented by Śrī Caitanya Mahāprabhu grows stronger.

I had your personal *darśana* in New York City in 1976, during the time of the glorious Rathayātrā festival, and our meeting left an impression in my heart which sustains me even today. Somehow my family and I were inspired to stay in New York City, and take up the service to your beloved Śrī Śrī Rādhā Govinda-deva, which still goes on today. Then, in a dream, you kindly instructed me to take care of my children, and now they are your grand-disciples serving in ISKCON in various ways.

So here I am, practically at the end of my life, having no other material obligation. Thus I pray to your lotus feet and beg for your mercy, for the strength and courage to give the rest of my life in the service of your beloved ISKCON.

*Your eternally indebted servant,*

Śivārādhya Dāsa







