A close-up portrait of Śrīla Prabhupāda, an elderly man with a white tilak on his forehead, wearing a white shawl. The background is dark and slightly blurred.

Śrīla Prabhupāda Līlāmṛta As It Is

The Pastimes of His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Dedicated To Our Beloved Spiritual Master
His Divine Grace A.C. Bhaktivedanta
Swami Prabhupāda



"O all-merciful spiritual master, representative of the Supreme Personality of Godhead, when will my mind be completely surrendered unto your lotus feet? At that time, only by your mercy, I shall be able to get relief from all obstacles to spiritual life, and I shall be situated in blissful life."

*[Kṛṣṇa, The Supreme Personality of Godhead,
Chapter Eighty-Seven. Prayers by the Personified Vedas]*

Śrīla Prabhupāda Līlāmṛta As It Is

The Pastimes of His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda



If you want to know me, then you must know about
me from me. You can not speculate about me.

*[S.P. Room Conversation with Reporter
June 4, 1976, Los Angeles]*

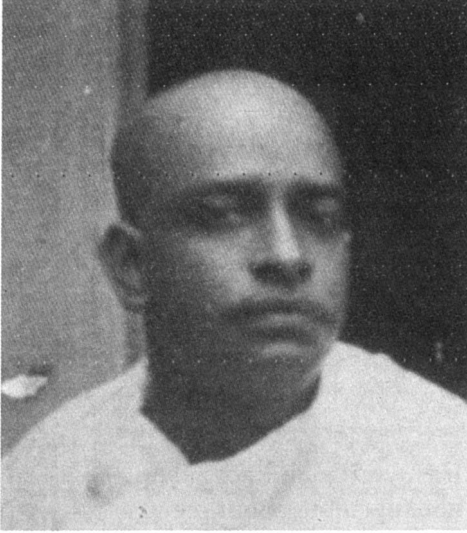
So that means, anyway, if you want to know
about me, then you must know from me.
That is authentic. That is authentic.

*[Bhagavad-gītā Lecture, 3.17-20
New York, May 27, 1966]*

Compiled and edited by Mukunda dāsa,
Prabhupāda Saṅkīrtana Society (England). 2001

Contents

Foreword	3
Introduction	4



Left: Śrīla Prabhupāda in 1930
after the passing away of his
father Gour Mohan De.
(See pages 63 to 64)

Ādi-līlā - The Early Pastimes

Śrīla Prabhupāda's Appearance	5
Śrīla Prabhupāda's Childhood	11
Śrīla Prabhupāda's Marriage	48
Śrīla Prabhupāda Meets Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura	54
Śrīla Prabhupāda Gives Up Family Life To Take Sannyāsa	96

Madhya-līlā - The Middle Pastimes

Śrīla Prabhupāda Sets Sail For America Aboard The Jaladuta	124
Śrīla Prabhupāda's Early Years In America	139
Śrīla Prabhupāda The Powerful Preacher And Spiritual Master	176
Śrīla Prabhupāda Said	194

Antya-līlā - The Final Pastimes

Śrīla Prabhupāda's Disappearance	212
Śrīla Prabhupāda Lives Forever	248
Śrīla Prabhupāda's Character And Qualities	254
Śrīla Prabhupāda's Aprakaṣa-līlā	272

Śrīla Prabhupāda's Summary-līlā	278
Appendixes	341

Foreword

Dear Prabhu's, please accept my humble obeisance's.

All glories to Śrīla Prabhupāda's.

I hope that this book Śrīla Prabhupāda Lilāmṛta As It Is, will bring everyone who reads it closer to our ever well-wisher His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

Due to my present situation I have only being instrumental in compiling this small book of Śrīla Prabhupāda quotes describing his wonderful pastimes. I am sure that in the future this book will be made more complete and relishable by the addition of many more beautiful words from the lotus mouth of His Divine Grace.

The book is divided into three main sections namely Ādi-lilā (the early pastimes) Madhya-lilā (the middle pastimes) and Antya-lilā (the final pastimes) Within these three main categories are various sections and some of the quotes therein could have been used in other sections also.

In the back of the book there is a section called Śrīla Prabhupāda's Summary-lilā which contains some nice quotes wherein Śrīla Prabhupāda gives a description of long periods of his life. I felt it was best to leave these quotes as they were and not divide them up into small sections throughout the whole book.

Śrīla Prabhupāda's letters on the Veda Base didn't contain the diacritic marks. I have tried to correct as many words as I could but there are still many without the correct markings, sorry.

Your fallen servant Mukunda dāsa. (26th September 2001)

Introduction

Dear Śrīla Prabhupāda, please accept my fallen obeisance's at your lotus feet.

I desired to compile a book, in order to give everyone an opportunity to hear, glorify and remember some of your transcendental qualities and activities. Now you are mercifully manifesting it to me.

So offering respect to the spiritual master means to remember some of his activities. Some of his activities. Just like you offer respect to your spiritual master, *namas te s̄arasvate deve gaura-vāṇi-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 Thākura. *Namas te s̄arasvate*. You should pronounce it *s̄arasvate*, not *sarasvatī*. Sarasvatī is the, my spiritual master. So his disciple is *s̄arasvate*. *S̄arasvate deve gaura-vāṇi-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. [*Śrīmad-Bhāgavatam Lecture 1.2.2 London, August 10, 1971*]

When we offer respect to the spiritual master or anyone, we glorify his transcendental qualities. That is glorification. Just like we offer respect to Kṛṣṇa, glorify Him. So this is very important process, glorify the spiritual master by his activities, what he is actually doing. That is glorification. [*Śrīmad-Bhāgavatam Lecture 1.2.3 Rome, May 27, 1974*]

Thank you for allowing such an offensive person as myself to be your instrument. Please accept this small offering of submission to you most kind and loving will. I pray that I can always hear your message, even though I may be suffering the reactions of my sinful life in various demoniac species.

Your fallen servant Mukunda dāsa. (27th of September 2001)

Ādi-līlā

The Early Pastimes

Śrīla Prabhupāda's Appearance

Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends.

TRANSLATION: "The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned...Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa...Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions...Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries--miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods...In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord."

PURPORT: An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Thākura in his *Aṁṭa-pravāha-bhāṣya*. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord's energies. The living entities are divided into two categories--the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with māyā, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in *Bhagavad-gītā*: *daivi hy eṣā guṇa-mayī mama māyā duratyayā* "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

The *nitya-baddhas* are always conditioned by the external energy, and the *nitya-muktas* never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as *kṛṣṇa-pāriśada*, associates of the Lord. Their only business is enjoying Lord Kṛṣṇa's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Kṛṣṇa's company without stoppage. The ever-liberated person who works on Kṛṣṇa's behalf enjoys Lord Kṛṣṇa's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies--a gross material body and a subtle body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (*ādhyātmika*, *ādhibhautika* and *ādhidaiivika*), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by *māyā*, and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa. [*Śrī Caitanya-caritāmṛta Madhya-līlā 22.10,11,12,13,14-15*]

A nitya-siddha devotee comes from Vaikuṅṭha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee.

Bhakti-rasāmṛta-sindhu has given considerable discussion about *nitya-siddha* and *sādhana-siddha* devotees. *Nitya-siddha* devotees come from Vaikuṅṭha to this material world to teach, by their personal example, how to become a devotee. The living entities in this material world can take lessons from such *nitya-siddha* devotees and thus become inclined to return home, back to Godhead. A *nitya-siddha* devotee comes from Vaikuṅṭha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (*anyābhilāṣitā-sūnyam*). In spite of coming to this material world, the *nitya-siddha* devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlāda Mahārāja, who was a *nitya-siddha*, a *mahā-bhāgavata*

devotee. Although Prahlāda was born in the family of Hiranyakaśipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlāda Mahārāja to take material benedictions, but Prahlāda Mahārāja did not accept them. On the contrary, by his personal example he showed the symptoms of a pure devotee. In other words, the Lord Himself has no desire to send His pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord Himself appears as an incarnation within this material world, He is not allured by the material atmosphere, and He has nothing to do with material activity, yet by His example He teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities, including Lord Brahmā. [Śrīmad-Bhāgavatam 7.10.3]

The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls due to his transcendental presence are also glorified.

The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls--due to his transcendental presence--are also glorified. As Narottama dāsa Ṭhākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu. *gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māṇe, se yāya vrajendra-suta-pāśa* One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself. *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāṁṇe gaura-tviṣe namaḥ* Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls. [Śrī Caitanya-caritāmṛta Madhya-līlā 15.163]

I do not remember any part of my life when I was forgetful of Kṛṣṇa.

So I do not know why you have asked about my previous life. Whether I was subjected to the laws of material nature? So, even though accepting that I was subjected to the laws of material nature, does it hamper in my becoming Spiritual Master? What is your opinion? From the life of Narada Muni it is distinct that although He was a conditioned soul in His previous life, there was no impediment of His becoming the Spiritual Master. This law is applicable not only to the Spiritual Master, but to every living entity....So far I am concerned, I cannot say what I was in my previous life, but one great astrologer calculated that I was previously a physician and my life was sinless. Besides that, to corroborate

the statement of Bhagavad-gītā "sucinam srimatam gehe yogabhraṣṭa samyayate" which means an unfinished yogi takes birth in rich family or born of a *suci* or pious father. By the grace of Kṛṣṇa I got these two opportunities in the present life to be born of a pious father and brought up in one of the richest, aristocratic families of Calcutta (Kasinath Mullick). The Rādhā Kṛṣṇa a Deity in this family called me to meet Him, and therefore last time when I was in Calcutta, I stayed in that temple along with my American disciples. Although I had immense opportunities to indulge in the four principles of sinful life because I was connected with a very aristocratic family, Kṛṣṇa always saved me, and throughout my whole life I do not know what is illicit sex, intoxication, meat-eating or gambling. So far my present life is concerned, I do not remember any part of my life when I was forgetful of Kṛṣṇa. [Śrīla Prabhupāda Letter to Tamāla Kṛṣṇa, Los Angeles 21 June, 1970] * For editor's comments see appendix 1 (Page 341)

I was born September 1, 1896, Tuesday at about 4:00 in the afternoon. My rasi is Metthuna.

Regarding your question about my birth. I was born September 1, 1896, Tuesday at about 4:00 in the afternoon. My rasi is Metthuna. [S.P. Letter to: Jay Krishna Thakura, Vrindaban 6 December, 1975]

In my horoscope it is written there, "At the age of seventy years he will go across the sea."

In my horoscope it is written there, "At the age of seventy years he will go across the sea." It is written there. Yes. And there are so many things still. So this astrologer was so accurate. I have got that horoscope. Not here. If some day I shall, then will show. It is clearly written there that "This time he will go across the sea." Just see. The circumstances became so that I have come. So astrology is so nice. [Śrī Caitanya-caritāmṛta Lecture Madhya-līlā 20.330-335 New York, December 23, 1966]

"This child, after seventy years, he will be great religious propagator and establish so many temples."

So anyway, this is the Vedic system, that when a child is born, immediately his horoscope is made. Astrological science is so perfect. The moment the child is born, immediately calculated, "What is the position of this moment?" Then they derive calculation, "This child will be like this, this will be this, will be this, this." I had also horoscope--the other day I was talking--and it was clearly written, that horoscope, that "This child, after seventy years, he will be great religious propagator and establish so many temples."

Devotees: Jaya!

Prabhupāda: Yes. This is astrology. Those of my students who have seen my horoscope in India, it is clearly written there. So that is horoscope. [*Srīmad-Bhāgavatam Lecture 1.15.38 Los Angeles, December 16, 1973*]

Bhaktivinoda Ṭhākura distributed his literature. I think, in 1896, he sent his first book, Teachings of Lord Caitanya, and I saw in McGill University that book. And I do not know. That was the year of my birth also, 1896.

Śrī Caitanya Mahāprabhu wanted that His message should be broadcast all over the world, in every village and every town, and my Guru Mahārāja attempted. Bhaktivinoda Ṭhākura distributed his literature. I think, in 1896, he sent his first book, Teachings of Lord Caitanya, and I saw in McGill University that book. And I do not know. That was the year of my birth also, 1896.

[*S. P. Conversation October 15, 1972, Vṛndāvana*]

In 1875 he predicted that someone would come very soon who would individually preach this cult all over the world.

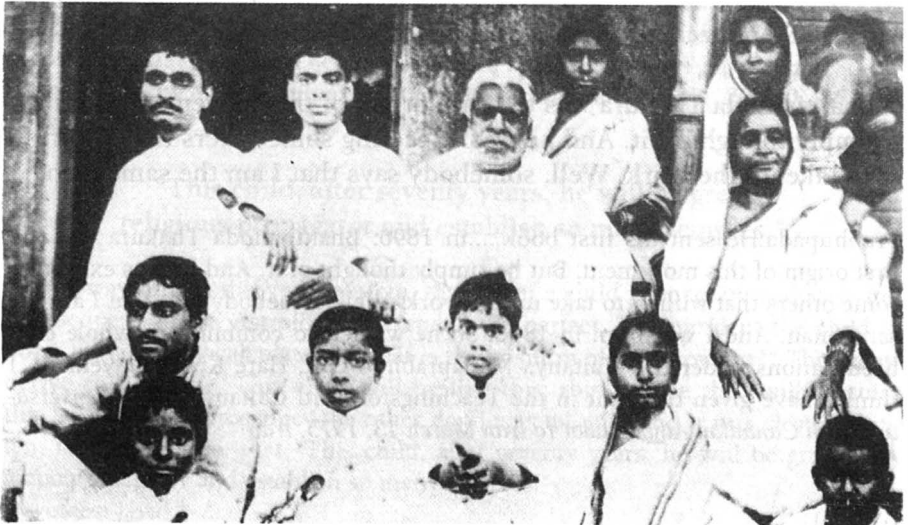
So far as cooperating with my Godbrothers is concerned, that is not very urgent business. So far until now my Godbrothers have regularly not cooperated with me and by the grace of my Spiritual Master, things are still going ahead. So cooperation or non-cooperation, it is the desire of Bhaktivinode Thakura to preach the Caitanya cult all over the world and in 1875 he predicted that someone would come very soon who would individually preach this cult all over the world. So if his benediction is there and my Guru Maharaja's blessings are there, we can go ahead without any impediment but all of us must be very sincere and serious. [*S.P. Letter to: Jayapataka Gorakhpur 23 February, 1971*]

Bhaktivinoda Ṭhākura was the first origin of this movement. But he simply thought of it. And he was expecting some others that willing to take up the work. Well, somebody says that I am the same man.

Prabhupāda: He sent his first book.....in 1896. Bhaktivinoda Ṭhākura was the first origin of this movement. But he simply thought of it. And he was expecting some others that willing to take up the work. Well, somebody says that I am the same man. And I was born in 1896. So he wanted to combine the whole civilized nations under this Caitanya Mahāprabhu's cult, Hare Kṛṣṇa movement. I think I have given this hint in the Teachings of Lord Caitanya. [*S.P. Conversation with Canadian Ambassador to Iran March 13, 1975, Iran*]



Śrīla Bhaktivinoda Ṭhākura above and below with his family. His son Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master) is on the far left, top row.



Śrīla Prabhupāda's Childhood

A *nitya-siddha* never forgets the service of the Lord. He is always engaged, even from childhood, in worshipping the Supreme Personality of Godhead.

Śrī Narottama dāsa Ṭhākura therefore sings: *gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne*. Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu--His family members, friends and other associates--were all *nitya-siddhas*. A *nitya-siddha* never forgets the service of the Lord. He is always engaged, even from childhood, in worshipping the Supreme Personality of Godhead. [Śrī Caitanya-caritāmṛta Madhya-līlā 3.167]

The name was kept Abhaya. Abhaya means "There is no fear of death of this child." In my maternal uncle's house, because I was born on the Nandotsava, they kept my name Nandadulal.

Prabhupāda: ...surrounded with Kṛṣṇa consciousness. That was my great fortune. My father, mother, my relatives, my neighborhood... I had the opportunity mixing with... (break) Everywhere there was Kṛṣṇa consciousness. And they were all well-to-do, rich. This was the opportunity. Then gradually it developed. My father was a great Vaiṣṇava. He was worshipping Rādhā-Kṛṣṇa. Our family Deity was Dāmodara. So hereditary we are Vaiṣṇavas, followers of Nitāi-Gaura. Tamāla Kṛṣṇa: I think it will be very nice if he does this book. And I'll find the right time sometimes... There will be opportunities when we can sit, and I can ask these questions and you can speak about them.

Prabhupāda: And I had the opportunity of associating with Rādhā-Govinda of the Mulliks from childhood. We were playing there. I was seeing the Deity... (b.)...and I questioned, "Here is God," like that. Atmosphere was all Kṛṣṇa conscious. (break) He was a retired pleader. He was our neighbor, so nice Vaiṣṇava. Tamāla Kṛṣṇa: Was he that elderly man who would sleep sometimes when he was offering obeisances?

Prabhupāda: That was the atmosphere I had the opportunity to get..... Very pet child

Tamāla Kṛṣṇa: Pet child.

Prabhupāda: Whatever I shall want, they will supply. I was not a unwanted child for killing.

Tamāla Kṛṣṇa: You told the story that one time, because you were accustomed to liking *puṛīs* more than *capātīs* and your mother didn't supply you, you ran upstairs and refused to eat. Then your father came home and became very sorry. And he made your mother cook immediately *puṛīs* for you. Was that one of the sto...?

Prabhupāda: Hm. The name was kept Abhaya. Abhaya means "There is no fear of death of this child." In my maternal uncle's house, because I was born on the *Nandotsava*, they kept my name Nandadulal. [S.P. Room Conversation July 19, 1977, *Vṛndāvana*]

I remember when I was only about one year old, there was a great sankīrtana in our house and I also joined the dancing party.

If we are passing through so many stages of life from birth or from the womb of the mother, then what is the reason that one does not believe there is no life after death? Can you say, any one of you? What is the reason? You remember your boyhood body; I remember my youthhood body. So that body is no longer existing, but I am existing. I remember my childhood body. My babyhood body also, I remember, particularly. When I was about six months old, I still remember very vividly, I was lying down on the lap of my eldest sister, and she was knitting. I remember still. Yes, six months. I remember when I was only about one year old, there was a great *sankīrtana* in our house and I also joined the dancing party. And I was seeing up to their knees, very small. So I remember those days. And then after that, I was a boy. I was very much fond of cycling. So many things. Yes. So many dangers, so many adventures. Now I am old man. So all those different stages of body, I remember. But these bodies are not existing. So similarly, I remember or forget, but I was in different types of body--that's a fact. So similarly, after leaving this body, I will have another body. That is natural conclusion. [S.P. Conversation with *Dai Nippon* April 22, 1972, *Tokyo*]

Daily hundreds and hundreds of people were dying. I was one year old or one and a half year old. I have seen what was happening, but there was plague epidemic... the plague was subsided by sankīrtana movement.

This is the law of nature. If you become disobedient to God, then *prakṛti* or nature will give you trouble in so many ways. And as soon as you become submissive, surrender to Kṛṣṇa, the Supreme Personality of Godhead, there will be no more natural disturbances. I have heard in 1900, 1898--I was born in 1896--so I have heard, I have seen also, I remember, in Calcutta there was a very virulent type of plague epidemic in 1898. So Calcutta became devastated. All people practically left Calcutta. Daily hundreds and hundreds of people were dying. I was one year old or one and a half year old. I have seen what was happening, but there was plague epidemic. That I did not know. I, later on, I heard from my parents. So one *bābāji*, he organized *sankīrtana*, Hare Kṛṣṇa *sankīrtana*. When there was no other way, so he organized *sankīrtana* all over Calcutta. And in the, in *sankīrtana*, all people, Hindu, Muslim, Christian, Parsi, everyone joined. And they were coming, they were going road to road, street to street, entering in

every house. So that Mahatma Gandhi Road, 151, you have seen. The *saṅkīrtana* party we received very nicely. There was light, and I was very small, I was also dancing, I can remember. Just like our small children sometimes dances. I remember. I could see only up to the knees of the persons who were joined. So the plague subsided. This is a fact. Everyone who knows history of Calcutta, the plague was subsided by *saṅkīrtana* movement. Of course, we do not recommend that *saṅkīrtana* should be used for some material purpose, that is *nāma-aparādha*, *nāma-aparādha*. *Shama sa bhakti kriya (?) pramāṇa*. *Saṅkīrtana*, you can utilize *saṅkīrtana* for some material purpose, but that is not allowed. That is *nāma-aparādha*, because *nāma*, the holy name of Kṛṣṇa, and Kṛṣṇa, they are identical. You cannot utilize Kṛṣṇa for your personal, material benefit. That is *aparādha*. Kṛṣṇa is the Lord. You cannot engage the Lord for your service. Similarly you cannot utilize the holy name of the Lord for some material purpose. That is not allowed. So anyway, because *ye yathā mām prapadyante*. If you wanted some material benefit by chanting Hare Kṛṣṇa *mantra*, you'll get it, but that is *nāma-aparādha*. You won't get the ecstasy of loving God. That is the aim of chanting Hare Kṛṣṇa *mantra*: how you shall elevate yourself to the platform of loving God. That is required. *Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*. Not for utilizing the holy name for some material purpose. But this happened, we have got experience, I have heard, I have seen. [*Śrīmad-Bhāgavatam Lecture 1.10.5 Māyāpura, June 20, 1973*]

So in my childhood, when I was one and one-half years old, I suffered from typhoid.

Prabhupāda: So in my childhood, when I was one and one-half years old, I suffered from typhoid, and the Dr. Karttika Candra Bose, he said that he, "Please give him chicken juice." So my father refused: "No, no, we cannot." "No, no he has to be given. Now he has become very weak." "No, no, I cannot allow." "Don't mind, I shall prepare in my own house and send. You simply..." So it was sent from his house, and when it was given to me, immediately I began to vomit. And my father threw it away, and when the doctor asked that this was the... "No, no, then don't bother." This story I heard. This allopathetic system of medicine introduced all these things in India. Otherwise they did not know. [*S.P. Room Conversation August 2, 1976, Paris*]

I asked my mother in my childhood, "My dear mother, how did I come out from your belly?" I still remember.

Just like a child, he does not know how he is produced. I know. I asked my mother in my childhood, "My dear mother, how did I come out from your belly?" I still remember. So my mother showed me her navel: "You come out from this place." So anyway, a child cannot understand, but when he grows up,

he understands everything. So how Kṛṣṇa consciousness acts, how this transcendental sound cleanses your heart, you may not understand in the beginning, but if you take to it and if you practice it, then you understand. [*Śrīmad-Bhāgavatam Lecture 6.1.7 San Francisco, March 1, 1967*]

**In our childhood I remember that even for going to the privy
I wanted permission of my mother, "Can I go?" That is nature.**

Just like father and son, little child. He wants to do something and wants permission from the father or the mother. And he gives. In our childhood I remember that even for going to the privy I wanted permission of my mother, "Can I go?" That is nature. That is nature. Mother is not restricting me; still, I am asking the permission of mother. "Can I go? Can I go?" I remember it. This is natural. Similarly, we cannot do anything without the permission of the Supersoul within the heart. [*Bhagavad-gītā Lecture 13.23, Bombay, October 22, 1973*]

**We were taught, "There is a grain of rice on the ground,
and if it is touched by your feet, you should pick
up the grain and touch on your head."**

In our childhood, actually what I am doing, it was all taught in our childhood by our parents, my family. We were taught, "There is a grain of rice on the ground, and if it is touched by your feet, you should pick up the grain and touch on your head." This was our training. The idea behind--that the grain of rice is not man-made. It is sent by God. "O God, give us our daily bread." So here is the bread. It is God's mercy. Just see how idea, great idea. What is given by God, that is also God. This is God consciousness. [*S.P. Room Conversation, June 28, 1974, Melbourne*]

**This is my childhood practice. I do not
like to see anything wasted, nor I waste.**

Tamāla Kṛṣṇa: You had everyone busy trying to keep up. Even now I see that you're not at all wasting a second. Even in the middle of the night you call...
Prabhupāda: No, that, my... This is my childhood practice. I do not like to see anything wasted, nor I waste. I have told you many times that on the street I am going and seeing tap is open. I don't liked to see. I stop. Why it should be wasted? [*S.P. Room Conversations, February 20, 1977, Mayapura*]

**My father also was keeping a cloth shop...So one basinful rice he will
keep in the middle of the shop. And there are rats. So the rats will
take the rice, and not cut even a single cloth. It is practical.**

Prabhupāda: That is the system. That is mentioned in *Bhāgavata*. If the animals like monkeys, they come to your garden to eat, don't prohibit. Let him. He's also Kṛṣṇa's part and parcel. Where he will eat if you prohibit? It is very practical. I have got another. This is told by my father. My father's elder brother was keeping a cloth shop. My father also was keeping a cloth shop. So it is in the village. So my uncle, what he would do, that before closing the shop, he'll bring one, what is called...?

Bhagavān: A bowl?

Prabhupāda: Bowl, big bowl. Or it is... What do you call, where you keep water?

Bhagavān: Pot.

Prabhupāda: Basin, basin. So one basinful rice he will keep in the middle of the shop. And there are rats. So the rats will take the rice, and not cut even a single cloth. It is practical. Yes. They are also animals. Give them food. They'll not create any disturbance. Give them food. Yes. Because cloth are very costly. And there are rats. If one cloth is cut by the rat, then it is great loss. So to save from this loss, he'll put in a basin... Rice was nothing. Rice... In our childhood, we have seen, two *ānās* per seer. That is with profit. You see. So one basinful rice, it doesn't cost even one *ānā*. So by giving one *ānā* worth food, he saves so many, hundreds of rupees cloth. Otherwise, if they're hungry, they'll cut it.

[S.P. Room Conversation June 11, 1974, Paris]

My father was doing business, and he was a great devotee... he was engaged only with his *pūjā*, my father...Actually his business was *pūjā*.

Prabhupāda: My father was doing business, and he was a great devotee.

Tamāla Kṛṣṇa: And you were also doing business during, when you were...

Prabhupāda: Yes, up to one o'clock, two o'clock, he was engaged only with his *pūjā*, my father. He was going late, at twelve o'clock, to bed. Then he was to... He used to rise little late, at about seven, eight. Then taking bath, sometimes purchasing. Then from ten o'clock to one o'clock he was engaged in *pūjā*. Then he would take his lunch and go to business. And in the business shop he was taking little rest for one hour. And he'd come from business at ten o'clock at night, and then again *pūjā*. Regularly. Actually his business was *pūjā*. For livelihood he was...

Hari-śauri: Just doing some business.

Tamāla Kṛṣṇa: Yes.

Prabhupāda: We were sleeping, father was doing *ārati*--"ding ding ding ding, ding."

Tamāla Kṛṣṇa: You heard the bell.

Prabhupāda: Hm. Then he would take his night dinner and--not dinner. Some *puris* or *paraṭā*. He was also fond of this puffed rice. In later age he was simply taking puffed rice and milk. So, anyway, *pūjā* was his main business.

[S.P. Room Conversation February 18, 1977, Māyāpura]

In my childhood, when I was three, four years old, I was saved.
My all cloth burned, and there is a scar. You have seen. I
would have died that day, But fortunately I was saved.

In my childhood, when I was three, four years old, I was saved. My all cloth burned, and there is a scar. You have seen. I would have died that day, but fortunately I was saved. The cloth was burning. That, what is that called, matches color? So I was trying to burn, and it caught my cloth. So the cloth burned, but I did not burn. Similarly, this body also burns, but the soul... *Nainam chindanti śastrāni na dahati pāvakah*. The soul is never cut into pieces by any weapon, neither it is burned by the fire, soul. That is eternity. Anything material, it will burn, it will be cut into pieces, it can be dried up, it can be moistened. [*Śrīmad-Bhāgavatam Lecture, 1.8.30 Māyāpura, October 10, 197*]

So we took very much pleasure in watering. But my special
tendency was that along with the plants, I, with the bushes,
I'll sit down. My tendency. And I'll sit down for hours.

Prabhupāda: Yes. No, I like this life, from my very childhood. And on our roof there were trees, plants, flower plants, and... My grandmother, she... We, all grandchildren used to water it. So downstairs we took water in, what is called? *A jhāri?*

Bhagavān: Sprinkling can?

Prabhupāda: Ah, sprinkling can. We all grandchildren, we were about half a dozen. So we took very much pleasure in watering. But my special tendency was that along with the plants, I, with the bushes, I'll sit down. My tendency. And I'll sit down for hours. And like that. In my childhood. In my maternal uncle's house also, I was doing that. As soon as I find some bush, I make a sitting place. [*S.P. Room Conversation, August 2, 1976, Paris*]

In this mango season, because father saw it that
"There must be a full basket of mangoes daily for the
children," so we were jumping, playing and eating mangoes.

Prabhupāda: Rather, they are more distressed. Take for example, in our childhood my father's income was, utmost, three hundred rupees. So we were not very rich men. But we had no want. Father was maintaining his family, getting children married, distributing the wealth. Everything very nice. And we never felt any want. In this mango season, because father saw it that "There must be a full basket of mangoes daily for the children," so we were jumping, playing and eating mangoes. And now, taking consideration of gold standard... At that time my mother was purchasing gold, twenty rupees. [*S.P. Con. 19/5/77, Vṛndāvana*]

From my childhood I liked this lemonade.

Prabhupāda: From my childhood I liked this lemonade. I think it was cost, in our childhood, three paisa. *[S.P. Room Conversation, July 18, 1976, New York]*

In our childhood we were thinking that in the gramophone box there is a man. And the fan there is a ghost.

Prabhupāda: You, why do you believe on your seeing? That is the defect. That is the defect of the Westerners. They are very deficient; still they say, "I cannot see." What is your seeing power? Suppose if Nārada comes, some demigods come, but you cannot see. Just like when Lord Nṛsimhadeva appeared, Prahlāda was seeing. "Is your God here?" "Yes." And he could not see. So why do you believe so much on your seeing? You have to attain seeing power. That is very good example, Prahlāda... Hiraṇyakaśipu asking Prahlāda, "Where is your God?" "My God is everywhere." "He is on the pillar?" "Yes." So he was seeing, but he was not seeing. He became angry and broke the pillar. "Let me see, where is your God." This is the position. So one has to create the eyes to see things. Not that whatever eyes you have got you can see everything. No. Just like motorcar is being driven, a child is seeing that the car is running automatically. And the father is seeing, "No, there is driver." So the seeing of the child and seeing of the father is different. In our childhood we were thinking that in the gramophone box there is a man. And the fan there is a ghost. (laughter) I remember quite. "How these records are being played? There must be one man. He is singing." And the electric fan was running, I was thinking there is some ghost. This is the way. *[S.P. Room Conv. May 20, 1975, Melbourne]*

Just like in our childhood we used to think that the gramophone box, there is a man, and he is speaking from the box.

Just like in our childhood we used to think that the gramophone box, there is a man, and he is speaking from the box. This is a childish suggestion only, but similarly, anyone can think that within this body there is something which is making the body moving. It is not very big philosophy. *[S.P. Room Conversation with Professor Durckheim, June 19, 1974, Germany]*

**To My Father, Gour Mohon De, 1849-1930
a pure devotee of Kṛṣṇa, who raised me as a
Kṛṣṇa conscious child from the beginning of my life.**

Prabhupāda: My father used to carry *sālagrāma-silā* if he was going out in the...

Gopāla Kṛṣṇa: In the neck?

Prabhupāda: His Guru Mahārāja advised him.

Gopāla Kṛṣṇa: It's auspicious.

Prabhupāda: No, it is the safest place. In a linen handkerchief, bound up. Yes. So it is safe always, *kaṅṭha*. My father used to carry. Wherever he would stay, *gāṅga-jala, tulasī*, decoration. Say, half an hour business. My father was a great devotee. Yes.

Gopāla Kṛṣṇa: You dedicated the *Kṛṣṇa* book to him.

Prabhupāda: Yes. Because he was a pure Vaiṣṇava. And he wanted me to become like this. He was praying Rādhārāṇī. He was praying to Rādhārāṇī. And any saintly person would come, he would simply say, "Give blessings to my son that he may become a Rādhārāṇī's servant." That was my father's prayer. He never prayed that "My son may become very rich man." He never prayed like that. Actually, his ardent desire that his son may become a Vaiṣṇava. And my Guru Mahārāja's training has put me this position. That I have admitted. Later on. What is that word I have given? Hmm? Find out.

Gargamuni: "The eternal father?"

Gopāla Kṛṣṇa: "Which was later on solidified..."

Prabhupāda: Ahh!

Gopāla Kṛṣṇa: "...by my eternal father."

Prabhupāda: "The ideas given by my father were solidified by..."

Gopāla Kṛṣṇa: That's what you said.

Prabhupāda: Read it.

Gargamuni: "To my father, Gour Mohan De, 1849-1930, a pure devotee of Kṛṣṇa, who raised me as a Kṛṣṇa conscious child from the beginning of my life. In my boyhood ages he instructed me how to play the *mṛdaṅga*. He gave me Rādhā-Kṛṣṇa *vigraha* to worship and he gave me Jagannātha Ratha to duly observe the festival as my childhood play. He was kind to me, and I imbibed from him the ideas later on solidified by my spiritual master, the eternal father."

Gopāla Kṛṣṇa: Very beautifully written.

Gargamuni: Yes, very poetic.

Prabhupāda: That is a fact. I got good father and good spiritual master. That's all.

Gargamuni: We have gotten bad father, but now we have spiritual father.

Prabhupāda: No bad father. Unless good father, son cannot be good. *Yathā yoni yathā bijam*.

Hari-śauri: They must be just fallen.

Gargamuni: They have not accepted your mercy.

Gopāla Kṛṣṇa: They'll all benefit by the son's devotional service. It doesn't matter how fallen they are, you know.

Prabhupāda: My father never chastised me.

Hari-śauri: I think you said your mother was always very strict.

Prabhupāda: Because he was very lenient. So mother had to be little strict for my education. [S.P. Room Con. 21/8/76 Hyderabad]

We had the opportunity of seeing this Rādhā-Govinda from very childhood. When I was three or four years old I used to visit this Rādhā-Govinda daily.

Prabhupāda: (Bengali) This Rādhā-Govinda Deity is very old Deity of the Mullik family. I think not less than two hundred years ago this Deity was established by the mother of Kashinath Mullik. I think you might have heard, another Kashi..., original Kashinath Mullik. I think his father's name was Gaura Mohan Mullik. Am I right?

Indian man: Citra Das.

Prabhupāda: Citra Das. No. No, Kashinath Mullik's father? So gradually this whole quarters belonged to this Mullik family. Still in front of this temple there is Gangara(?) building. That is also the property of Rādhā-Govinda. And as I have shown in coming, our house was just behind the present Govinda Bhavana. And we had the opportunity of seeing this Rādhā-Govinda from very childhood. When I was three or four years old I used to visit this Rādhā-Govinda daily.

Puṣṭa Kṛṣṇa: *Jaya Rādhā-Govinda! Jaya Prabhupāda.*

Prabhupāda: And that is the inspiration of my devotional life. Then I asked my father that "Give me Rādhā-Govinda Deity; I shall worship." So my father was also Vaiṣṇava. He gave me small Rādhā-Govinda Deity. I was worshipping in my house. Whatever I was eating, I was offering, and I was following the ceremonies of this Rādhā-Govinda with my small Deity. That Deity is still existing. I have given to my sister. So then I introduced Ratha-yātrā. So I.... My Ratha-yātrā was being performed very gloriously. My father used to spend money. In those days ten rupees, twenty rupees was sufficient. I hired one *kīrtana* party and a small friends, they..., I think the brother of the present generation, and there was another De family here, so we performed this Ratha-yātrā ceremony. According to our children's imagination, it was very gorgeous. So I think our present Manmohan.... His name is? Gabhur Bhavana? (Bengali) Gopishvara Mullik. That Gopishvara Mullik was my father's friend. So he was criticizing my father that "You are performing Ratha-yātrā ceremony and you are not inviting us." So my father said, "That is children's play. What shall I invite you? You are very big man." "Oh, so you are avoiding. In the name of children you are avoiding us." On the whole, this Ratha-yātrā festival was very gorgeously.... Then imitating me, the other, my brother like, Kangalu(?), he also introduced Ratha-yātrā.

And.... Kangalu. (Bengali) So all of them introduced Ratha-yātrā, and the destination was this Thakurbari, from there. So practically what I am doing now, the same thing, Rādhā-Kṛṣṇa worship and introduction of Ratha-yātrā. I am not doing anything else. You know very well. We are now performing Ratha-yātrā ceremony practically in all big cities of the world, in San Francisco, in...

Hari-śauri: Philadelphia.

Prabhupāda: Philadelphia, London...

Hari-śauri: Melbourne.

Prabhupāda: Melbourne, Australia...

Puṣṭa Kṛṣṇa: Paris.

Prabhupāda: Paris. So the same thing, the same Rādhā-Kṛṣṇa worship temples and same Ratha-yātrā, in a bigger scale. But the same thing was begun as play from this quarter, this Thakurbari.

Indian man: Year 1917. (Bengali)

Prabhupāda: No, no, no. I began my.... I think from 1904 or '5, from my very childhood.

Indian man: Oh, childhood.

Prabhupāda: Yes. At that time perhaps you were not born. (laughter) What is your age now? What is the birth of date?

Indian man: Fifty-five.

Prabhupāda: Fifty-five. That means in 1920 you were born

Indian man: Yes.

Prabhupāda: So anyway, this Thakurbari, Rādhā-Govindajī, is my life. That is the beginning of my, this spiritual life. And after so many years, still Rādhā-Govindajī has dragged me. So it is His kindness. So the beginning was the same thing--worship of Rādhā-Kṛṣṇa Deity and introduction of Ratha-yātrā. That is I am doing in a bigger scale and a wider scale all over the world. So it is nothing new. So in the one sense, as it is stated in the *Bhagavad-gītā, śucinām śrīmatām gehe yoga-bhraṣṭo 'bhijāyate*. So although I was not belonging to this family.... Or perhaps originally we belonged to this family, because they are also De, we are De, but practically I was born in this family, and *śucinām śrīmatām*. And my father was a very pure Vaiṣṇava. So these opportunities we got. Now it is developed in a wider scale. It is all Kṛṣṇa's arrangement, maybe from my previous life. But you are cooperating, you American and European, so we are spreading the mission of Śrī Caitanya Mahāprabhu, this mission. Rādhā-Kṛṣṇa mission it is practically. *Śrī kṛṣṇa caitanya, rādhā-kṛṣṇa nahe anya*. Śrī Caitanya Mahāprabhu is combination of Rādhā-Kṛṣṇa. *Rādhā-kṛṣṇa-praṇaya-vikīrtir hlādinī-śaktir asmād*. Kṛṣṇa and Rādhārāṇī, the same Absolute Truth. Rādhārāṇī is the pleasure potency of Kṛṣṇa, and when Kṛṣṇa wants to enjoy, He expands His pleasure potency in the form of Rādhārāṇī. And when He wants to spread the loving affairs of Rādhā and Kṛṣṇa, He takes the form of Śrī Caitanya Mahāprabhu, and very kindly He gives the love of Kṛṣṇa. Therefore Rūpa Gosvāmī has offered Him obeisances, *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*. To understand Kṛṣṇa, it takes long, long duration of life. *Bahūnām janmanām ante jīānavān mām prapadyate*. And to understand the love of Kṛṣṇa and Rādhārāṇī, it is not so easy thing. But by the grace of Śrī Caitanya Mahāprabhu we are understanding. *Kṛṣṇa-prema-pradāya te*. So it is now spreading all over the world. So this is.... About this movement it may be this Rādhā-Kṛṣṇa, Rādhā-Govinda Deity is the, what is called?

Puṣṭa Kṛṣṇa: Inspiration?

Prabhupāda: Inspiration. So you are all fortunate that you have come here. So let us offer our obeisances.

Devotees: *Jaya* Prabhupāda! (break--to car ride)

Hari-śauri: Those Deities are very nicely looked after, Śrīla Prabhupāda.

Prabhupāda: Eh?

Hari-śauri: The Deities.

Prabhupāda: Oh.

Hari-śauri: They are very nicely cared for.

Prabhupāda: Oh, yes. This is my inspiration, this Deity.

Abhirāma: Should we have some program with these Mulliks sometimes, visit?

Prabhupāda: No, no. Our house was here. I am coming almost daily, on every moment. I was playing here. They were all my playmates. The whole this, from that street to this street, that was our house, home. Here is the pharmacy, that Kailash Pharmacy. That was very old. Our limit was coming up to this road and up to that (indistinct) road.

Abhirāma: Your father would not let you go any farther than this?

Prabhupāda: In those days who cared for the father? We were coming and.... It was not so congested. There was a riot, Hindu-Muslim riot. This quarter is Muslim quarter. Oh, in 1911 that was a dangerous day. Perhaps I would have been killed. Riot. Very big riot. This was my school, here, this building. This was my school. And college was Scottish Churches. In this ground we used to play football. Yes.

Puṣṭa Kṛṣṇa: Hare Kṛṣṇa. You used to take Jagannātha right through the streets?

Prabhupāda: Yes.

Puṣṭa Kṛṣṇa: How far would you carry Jagannātha?

Prabhupāda: From our house to this Thakurbari, Rādhā-Govinda's house, coming and going with procession of children and *khola*, *karātāla* and everything. *Prasādam* distribution, everything was there. My father used to encourage. And in those days if my father would spend twenty-five rupees, it was a great festival. Why not? In those days, fifty, sixty years ago, the money value was at least twenty times. So if my father was spending at that time twenty rupees, now it is at least four hundred rupees. So for a children's play four hundred rupees is not a small amount.

Abhirāma: At least fifty dollars in American.

Prabhupāda: Yes. So my father used to pay.

Puṣṭa Kṛṣṇa: You hired a *sankīrtana* party?

Prabhupāda: Yes. Only two rupees. That's all.

Puṣṭa Kṛṣṇa: Our young children are very fortunate also.

Prabhupāda: Hm?

Puṣṭa Kṛṣṇa: Our young children.

Prabhupāda: Oh, yes. Yes. Very fortunate. That a small child, he'll take little grain of *prasādam*. He will not touch the big *halavā*. As soon as I'll give him a little grain, he'll take. Very nice.

Abhirāma: (break) ...travel on a coach like this, Śrīla Prabhupāda?

Prabhupāda: Hm? Yes, in our childhood. Not so bad. At that time it was not so bad. In 1925 I purchased one Buick car. In our childhood days there was no electricity, and there was no motorcar. No. The tram car was drawn by horses in

Calcutta. (break) ...quarter where our temple is situated. This is the best
[S.P. Talk at Rādhā-Govinda Mandir March 24, 1976, Calcutta]

As a child when I was going to the neighboring Mallik temple,
I was thinking then when will I have such a nice Deity to
worship and now Kṛṣṇa is so kind that I am establishing
so many nice temples all over the world.

As a child when I was going to the neighboring Mallik temple, I was thinking
then when will I have such a nice Deity to worship and now Kṛṣṇa is so kind
that I am establishing so many nice temples all over the world. Now I want that
there should be established 108 temples before my death, so you think how to
do it. Make some program, train up devotees. [S.P. Letter to: Madhudvisa, Bom-
bay 10 November, 1975]

In my childhood I imitated my father. He was worshipping
Deity of Kṛṣṇa. So I asked him, "My dear father,
I shall worship. Give me the Deity of Kṛṣṇa."

So children, they generally imitate, imitate the parents' habits or activities. So
fortunately we had the opportunity of getting such a father. So we are imitating
our father. In my childhood I imitated my father. He was worshipping Deity of
Kṛṣṇa. So I asked him, "My dear father, I shall worship. Give me the Deity of
Kṛṣṇa." So he gave me a little Deity of Kṛṣṇa and Rādhā and I was imitating. So
beginning of life... So these are actually facts. Mahārāja Parikṣit also, he was
playing with Kṛṣṇa, Kṛṣṇa dolls. Just like Mirabhai. She was playing with Kṛṣṇa
doll and later on she became a very high-grade devotee. So these chances are
there. [Bhagavad-gītā 6.40-42 New York, September 16, 1966]

My father was a pure devotee of the Lord, and when I was only four
or five years old, my father gave me a couple of forms of Rādhā and
Kṛṣṇa. In a playful manner, I used to worship these Deities along
with my sister, and I used to imitate the performances
of a neighboring temple of Rādhā-Govinda.

Śrīla Jīva Gosvāmī remarks in this connection that every child, if given an im-
pression of the Lord from his very childhood, certainly becomes a great devotee
of the Lord like Mahārāja Parikṣit. One may not be as fortunate as Mahārāja
Parikṣit to have the opportunity to see the Lord in the womb of his mother, but
even if he is not so fortunate, he can be made so if the parents of the child desire
him to be so. There is a practical example in my personal life in this connection.
My father was a pure devotee of the Lord, and when I was only four or five years

old, my father gave me a couple of forms of Rādhā and Kṛṣṇa. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performances of a neighboring temple of Rādhā-Govinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Mahārāja Prahāda also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others. [Śrīmad-Bhāgavatam 1.12.30]

So the first feasting is for the children. Sometimes I was little obstinate, I would not sit down, no, I would take it with me wherever.

Prabhupada: So, have you not taken care of old men and boys who deserve to dine with you? This is Vedic culture. When there is foodstuffs to be distributed, the first preference is given to the children. We remember, even now we are 78, when we were children 4,5 years old, we remember. Some of you have seen that (indistinct) Anyone? Yes, you have seen. So the first feasting is for the children. Sometimes I was little obstinate, I would not sit down, no, I would take it with me wherever. But that was the system. First of all children should be sumptuously fed. Then the Brahmanas and children and old men. In the family, the children and old men. Just see Maharaja Yudhistira. How much he was anxious to take care of Dhrtarastra. although he played the part of an enemy throughout, still it is the duty of the family members to take care of the old men. When Dhrtarastra left home after being rebuked by his younger brother, Vidura. "My dear brother you are still attached to family life, you have no shame, you are taking food from whom you consider your enemies, you wanted to kill them from the very beginning, you set fire to their homes, you banished them in the forests, you intrigued against their life. And now everything is finished. All your sons, grandsons and son-in-laws, and brothers. Father, uncle, I mean to say Bhisma was his uncle. So, all of the family right in the battlefield of Kuruksetra, everyone was killed except these five brothers. Yudhistira, Bhisma, Arjuna, Nakula, Sahadeva, all male members were killed. so, only remaining descendants was Maharaja Pariksit. He was within the womb of his mother. His father died. Arjuna's son Abimanyu, he was 16 years old. Fortunately his wife was pregnant, otherwise the Kuru dynasty was finished. So he rebuked that," still

you are sitting here just for a morsel of food like dog, you have no shame my dear brother." So he took it very seriously. "Yes. yes my dear brother you are saying all right. So what do you want me to do?" Leave immediately, come out and let's go to the forests." So he agreed. He went there. Maharaja Yudhistira, he used to come first of all in the morning after taking bath, after worshipping the first duty was to go and see the old man. "My dear uncle, you are all comfortable, everything is all right? Talk for some time just to please him. This is the duty of family members. Take care of children, take care of old men, take care of even a lizard in the house. A serpent in the house. This is the injunction you will find in the Srimad Bhagavatam. 'Grhastha'. How much responsibility it is, that it is said even there is a serpent. Nobody wants to take care of a serpent, everyone wants to kill, and nobody is sorry to kill a serpent. Prahlada Maharaja said that "modeta sahur api vrschika sarpa hatya. He said 'that my father was just like a serpent vrschika, scorpion.' So killing of a serpent or scorpion nobody is unhappy." So my lord don't you be angry. Now everything is finished. My father is finished. So that was. But still if the sastra says, that even in house there is serpent, see that he's not fasting without food. This is spiritual communism. They are now after communism, but they do not know what is communism. Everyone should be taken care of. That is communism. Real communism. Nobody should starve. Nobody should have any want in the state. That is communism. So when we went to communist country, Moscow, I think everyone was in want. They could not even get foodstuffs to their own choice. [Śrīmad-Bhāgavatam Lecture 1.14.43]

**By the grace of Lord Śrī Kṛṣṇa, we had the chance of being born
in a Vaiṣṇava family, and in our childhood we imitated the
worship of Lord Kṛṣṇa by imitating our father.**

By the grace of Lord Śrī Kṛṣṇa, we had the chance of being born in a Vaiṣṇava family, and in our childhood we imitated the worship of Lord Kṛṣṇa by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yātrā and Dola-yātrā ceremonies, and he used to spend money liberally for distributing *prasāda* to us children and our friends. Our spiritual master, who also took his birth in a Vaiṣṇava family, got all inspirations from his great Vaiṣṇava father, Ṭhākura Bhāktivinoda. That is the way of all lucky Vaiṣṇava families. The celebrated Mīrā Bāi was a staunch devotee of Lord Kṛṣṇa as the great lifter of Govardhana Hill. The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jīva Gosvāmī, Mahārāja Parikṣit must have heard about the childhood pastimes of Lord Kṛṣṇa at Vṛndāvana, for he used to imitate the pastimes with his young playmates. According to Śrīdhara Svāmī, Mahārāja Parikṣit used to imitate the worship of the family Deity by elderly members. Śrīla Viśvanātha Cakravartī also confirms the viewpoint of Jīva

Gosvāmī. So accepting either of them, Mahārāja Parikṣit was naturally inclined to Lord Kṛṣṇa from his very childhood. He might have imitated either of the above-mentioned activities, and all of them establish his great devotion from his very childhood, a symptom of a *mahā-bhāgavata*. Such *mahā-bhāgavatas* are called *nitya-siddhas*, or souls liberated from birth. [Śrīmad-Bhāgavatam 2.3.15]

**My father was worshiping Kṛṣṇa Deity. So I wanted to imitate him,
and he gave me small Deity. That Deity is still worshiped.**

Prabhupāda: *Kṛṣṇa-kṛīḍām. Bāla-kṛīḍanakaiḥ kṛīḍan kṛṣṇa-kṛīḍām ya ādāde*. This is the facility of taking birth in a Vaiṣṇava family. Children, simply by playing with Kṛṣṇa, they become Kṛṣṇa conscious. Some way or other, if somebody comes in contact with Kṛṣṇa, then his life becomes successful. So this *kṛṣṇa-yoga, bhakti-yoga*, can be practiced even by a child without interfering with his natural propensities. A child naturally wants to play, so he can play with Kṛṣṇa Deity. We had the opportunity of doing that. My father was worshiping Kṛṣṇa Deity. So I wanted to imitate him, and he gave me small Deity. That Deity is still worshiped. My sister and myself, whatever we were eating, we were offering exactly the same *arcana*. And father used to encourage. This Ratha-yātrā and Rādhā-Go.(?) Kṛṣṇa temple which we are propagating, it was, from the very beginning of our life, was initiated by our parents. So anyone can initiate his child to this Kṛṣṇa consciousness understanding from the very beginning. Without any education, without any knowledge. There is no need of high-grade knowledge or education to understand Kṛṣṇa consciousness. It is already there in everyone's heart. [Śrīmad-Bhāgavatam Lecture 2.3.15, L. Angeles, June 1, 1972]

**In my childhood, Rādhā-Govindaji were the
source of my enjoyment. I asked my father to give me
Rādhā-Govinda deities and he gave me and I worshiped.**

Regarding Rādhā-Govinda's temple, it is in shabby condition, that I saw in 1967. I stayed there, and it was a great painful experience for me at least. In my childhood, Rādhā-Govindaji were the source of my enjoyment. I asked my father to give me Rādhā-Govinda deities and he gave me and I worshiped. And I also asked him to give me ratha, and the ratha was going from my home by the side of Syamasundara's house. Our house was later termed to be Govinda Bhawan, 151 Mahatma Gandhi Road. So Syamasundara is just like my younger brother, we call him by nickname "Gabu." His elder brother was Siddhesvar Mali and his nickname was "Subida," an he was calling me "Moti," so we were very intimate friends from the perambulator. We were riding on the same perambulator when we were very small children. We were so intimate that he would not go in perambulator without me. We would not separate even a moment. [S.P. Letter to: Bhavananda, Honolulu 9 May, 1972]

My father was pure Vaisnava and he gave me and my sister the Radha Krishna Deities to worship and in this way we were trained.

I am in due receipt of your letter dated February 1st. with the nice pictures of the Sri Sri Radha-Kalacandji Deities in ISKCON Gurukula. I am very much pleased that the Deities are worshipped so nicely and as this continues, the children there will become more and more purified. These children in Gurukula are the most fortunate children in the world, because right from the beginning they are having the association of Radha and Krishna. This was the case in my childhood also. My father was pure Vaisnava and he gave me and my sister the Radha Krishna Deities to worship and in this way we were trained. And still to this very day my sister is worshiping these very same Deities in Calcutta. So like this the children must be trained. [S.P. Letter to: Bhaktin Toni Sydney 18 February, 1973] *For editors comments see appendix 2 (Page 341)

When I was six years old my father gave me a ratha and I was performing the Ratha yatra in my neighborhood.

From my very childhood I was also worshipping Lord Jagannatha. When I was six years old my father gave me a ratha and I was performing the Ratha yatra in my neighborhood. And now in the western world you are worshiping Lord Jagannatha so gorgeously and it pleases me very, very much. [S.P. Letter to: Ravindra Svarupa Paris 10 June, 1974]

This ratha yatra festival is very dear to me from my very childhood days

I very much liked your Chicago festival, and I encourage you to increase it next year. This ratha yatra festival is very dear to me from my very childhood days, so I very much appreciate your holding this festival in Chicago. [S.P. Letter to: Sri Govinda: Mayapur 29 September, 1974]

I organized this Ratha-yātrā. I was performing Rādhāṣṭamī and Janmāṣṭamī, and I was learning how to dress the Rādhā-Govinda.

Hari-śauri: What about those people when we went back to where you used to live? When we came back from Māyāpura and we went out that night to, what they called? Your old friend's house?

Prabhupāda: Oh, Mulliks.

Hari-śauri: Mulliks.

Prabhupāda: They are just like my younger brothers. Their elder brothers were contemporaries. They are all died.

Hari-śauri: Finished.

Prabhupāda: They are younger. They are all my childhood playmates. Their older brothers, the eldest one was my very, very intimate friend, Siddheshvar Mullik. We used to ride on the same perambulator when we were three, four years old. And *Ratha-yātrā* ceremony was performed with all these guests. They were about, in our neighborhood there were four, five houses. So all the children of the same age, I was the leader. (laughs) Yes. I organized this *Ratha-yātrā*. I was performing *Rādhāṣṭamī* and *Janmāṣṭamī*, and I was learning how to dress the Rādhā-Govinda. Yes.

Hari-śauri: You used to go in and dress Them?

Prabhupāda: It is, actually, it was our house. Just three, four house after.

[S.P. Room Conversation, August 12, 1976, Tehran]

**So there was good festival, *saṅkīrtana*, and
procession. We all little children enjoyed.**

Prabhupāda: ...by my sister. And you have seen in the Mullick *Thākura-bhati*(?)
Ratha-yatra?

Guest (Indian man): Yes.

Prabhupāda: So after my festival of Ratha-yatra the other boys in the Mullicks, they began. My *ratha* was, I think, this much high, very nicely made.

Acyutānanda: When we had Ratha-yatra in Calcutta we stopped in front of your house and they had that *ratha* decorated in the doorway. And we turned the *ratha* towards the house, and they came out and did *ārāti*, the Mullick family, Śyāmasundara.

Prabhupāda: So there was good festival, *saṅkīrtana*, and procession. We all little children enjoyed. And eight days, my mother was cooking different foodstuff for Jagannātha. Then return *ratha-yatra*. *Ratha-yatra* means...

Yaśomatīnandana: Fifteen days festival.

Prabhupāda: No, eight days. From *dvitīya* to *daśamī*. Ratha-yatra..

[S.P. Morning Walk April 6, 1974, Bombay]

**So I was seeing the Kṛṣṇa Deity. Oh, I was thinking...
I still remember. I was standing for hours together.**

I shall say practically, from my whole life. I was fortunate to get my, I mean to say, birth, in a very pious family. Yes. My father was very pious man, and I wanted to imitate him in my childhood. Of course, our family was not very poor, but we were not very rich men. But my father was very pious man. So he was worshiping Kṛṣṇa. So in my childhood, when I was five or six years old, I requested my father that "Father, give me this Deity. I shall worship." So father purchased for me little Kṛṣṇa, Rādhā, and he gave me, and I was imitating. Whatever foodstuff I was getting, I was offering to Kṛṣṇa and eating. In this way I got my life developed. And there was a temple in our neighborhood. So I was

seeing the Kṛṣṇa Deity. Oh, I was thinking... I still remember. I was standing for hours together. So in this way, practically we can understand that these facilities are given by the Lord. The Lord is always prepared to give us facility. Simply He wants to see that we are sincere. [Bhagavad-gītā Lecture 6.40-44 New York, September 18, 1966]

When I think of Radha-Krishna, I think of first the Radha-Govinda
Vigraha of Mullicks Thakurabati because from my very
childhood I am devoted to the same Deity

So far the Calcutta land is concerned, your ambition to have a place like Mullicks Thakurabati, the pilgrimage of my childhood, is also my ambition. When I think of Radha-Krishna, I think of first the Radha-Govinda Vigraha of Mullicks Thakurabati because from my very childhood I am devoted to the same Deity; but at the same time it is not an easy task to have such a big plot of land in Calcutta city at the present moment. [S.P. Letter to: Acyutananda Los Angeles 27 January, 1970]

"Please bless my son that he can become a servant of Rādhārāṇī."
That was his prayer. He never prayed for anything. And
he gave me education how to play mṛdaṅga.

So if these children are being taught from the very beginning of their life... We had the opportunity of being trained up by our parents like this. So some way or other, they have come to... (break) Many saintly persons used to visit my father's house. My father was Vaiṣṇava. He was Vaiṣṇava, and he wanted me to become a Vaiṣṇava. Whenever some saintly person would come, he would ask him, "Please bless my son that he can become a servant of Rādhārāṇī." That was his prayer. He never prayed for anything. And he gave me education how to play mṛdaṅga. My mother was against. There was two teachers--one for teaching me A-B-C-D, and one for teaching me mṛdaṅga. So the one teacher was waiting and the other teacher was teaching me how to play on mṛdaṅga. So my mother would be angry that "What is this nonsense? You are teaching mṛdaṅga? What he will do with this mṛdaṅga?" (chuckles) But perhaps my father wanted that I should be a great mṛdaṅga player in the future. (laughter) Therefore I am very much indebted to my father, and I have dedicated my book, Kṛṣṇa book, to him. He wanted this. He wanted me to be preacher of Bhāgavata, Śrīmad-Bhāgavatam, and player of mṛdaṅga and to become servant of Rādhārāṇī. So every parent should think like that; otherwise one should not become father and mother. That is the injunction in the śāstra. That is stated in the Śrīmad-Bhāgavatam, Fifth Canto, *pitā na sa syāj janani na sa syād gurur na sa syāt sva-jano na sa syāt*. In this way, the conclusion is, *na mocayed yaḥ samupeta-mṛtyum*. If one is unable to rescue his disciple from the imminent danger of death, he should not become

a guru. One should not become father or mother if he cannot do so. [S.P. Arrival Lecture, Dallas, March 3, 1975]

He gave me *mṛdaṅga*. He engaged a teacher for learning *mṛdaṅga* playing. Sometimes my mother was irritated.

This Kṛṣṇa Consciousness Movement is to be learned from the very childhood. So far personally we are concerned, my father taught me this Kṛṣṇa consciousness from the very childhood. My father was a great Vaiṣṇava, and I had the opportunity of taking birth in that family. So he gave me lessons of this Kṛṣṇa consciousness from the very beginning of my life. He gave me *mṛdaṅga*. He engaged a teacher for learning *mṛdaṅga* playing. Sometimes my mother was irritated. But somehow or other, I got the inspiration from my father worshiping a small Rādhā-Kṛṣṇa Deity. [Pandal Lecture Delhi, November 12, 1971]

I am very much indebted to my father, for he took care of me in such a way that I became perfectly Kṛṣṇa conscious.

Dr. Benford: Is it true that the children of all such parents are somewhat spiritually superior to the children of other parents?

Śrīla Prabhupāda: Generally, yes. They get the opportunity of being trained by the mother and father. Fortunately, my father was a great devotee, so I received this training from the very beginning. Somehow or other I had this spark of Kṛṣṇa consciousness, and my father detected it. Then I accepted my spiritual master. In this way I have come to this stage of *sannyāsa* [the renounced monastic order]. I am very much indebted to my father, for he took care of me in such a way that I became perfectly Kṛṣṇa conscious. My father used to receive many saintly persons at our home, and to every one of them he used to say, "Kindly bless my son so that he may become a servant of Rādhārāṇī (Lord Kṛṣṇa's eternal consort)." That was his only ambition. He taught me how to play the *mṛdaṅga* drum, although sometimes my mother was not very satisfied. She would say, "Why are you teaching him to play *mṛdaṅga*?" But my father would say, "No, no, he must learn a little *mṛdaṅga*." My father was very affectionate to me. Therefore, if due to past pious activities one gets a good father and mother, that is a great chance for advancing in Kṛṣṇa consciousness. [The Journey of Self-Discovery - The Physics of the Self] *For editors comments see appendix 3 (P.348)

Only the new thing I am doing—writing of books by the order of Guru Mahārāja. Otherwise, whatever I have introduced, I was trained up in childhood.

Prabhupāda: In *Bhāgavata* there are many instances, very old man married. Anyway, this gentleman was such a nice devotee. Oh.

Tamāla Kṛṣṇa: What was particularly nice about his devotional quality?

Prabhupāda: Hm?

Tamāla Kṛṣṇa: Which devotional qualities particularly did he...?

Prabhupāda: Because later on he retired--he was a pleader--so whole day and night, simply devotee. Sometimes he would offer obeisances to the Deity. Actually he was old man. He'll fall asleep by... And he would remain in that two, three hours.

Tamāla Kṛṣṇa: Two or three hours? Wow. Wow. Completely devoted.

Prabhupāda: Oh, yes. And daily he would go to the Ganges.

Tamāla Kṛṣṇa: What was his name, Śrīla Prabhupāda?

Prabhupāda: His name was Nanda Dulal Phaini(?). So yesterday I was thinking of him, and I said it in my... I am being purified by thinking of him. That follows certainly(?).

Tamāla Kṛṣṇa: Yeah.

Prabhupāda: Similarly, the whole atmosphere... Because we were children, we were going here and there, the neighboring hoods (neighborhoods), all houses... Everyone devotee.

Tamāla Kṛṣṇa: Must have been a wonderful atmosphere.

Prabhupāda: Wonderful. We do not find such atmosphere now. Even maid-servant, servant. Their character was not very good--still devotee(?). And this was the opportunity.

Tamāla Kṛṣṇa: Each of us is society.

Prabhupāda: Rādhā-Govinda Mandir. And the center was that Mullik Rādhā-Kṛṣṇa. These Mulliks, some of them were characterless. Characterless means rich men, they kept prostitute. But still devotee. In the morning they would, after taking (indistinct), changing clothes, they must go to see Rādhā-Govinda.

Tamāla Kṛṣṇa: And they liked to see Rādhā-Govinda.

Prabhupāda: They were devotee. Without seeing Rādhā-Govinda, they would not take their (indistinct).

Tamāla Kṛṣṇa: Was the Deity very nicely worshiped?

Prabhupāda: Oh, at that time.

Tamāla Kṛṣṇa: Like in our temples.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Really?

Prabhupāda: Dress, jewelry, and foodstuff, oh... We would offer *kacuris*, very big, first-class, and *luci*, all very crispy.

Tamāla Kṛṣṇa: Ah, crispy.

Prabhupāda: Yes. And *kṣīra* and *rābaṛi* and similarly other... In the plate, you see?

Tamāla Kṛṣṇa: Wow!

Prabhupāda: And it was the custom of the Mulliks, daily *prasādam*, they should not eat all them. Keep something as a balance--some neighborhood men, they will sell. This was...

Tamāla Kṛṣṇa: Distribution of *prasādam*.

Prabhupāda: Distribution.

Tamāla Kṛṣṇa: So actually you learned all these things in those early days...

Prabhupāda: Hm. Hm.

Tamāla Kṛṣṇa: ...at Rādhā-Govinda Temple.

Prabhupāda: Yes, that was the training in the childhood. This Ratha-yātrā, Rādhā-Govinda *sevā*, *prasāda* distribution. Only the new thing I am doing-- writing of books by the order of Guru Mahārāja. Otherwise, whatever I have introduced, I was trained up in childhood. I simply imitated. I am simply surprised. Now it is... Even a low class... Formerly all our maidservant and neighborhood maidservant, they had two business, one prostitute and one maidservant. Otherwise they could not maintain. Simply by becoming maidservant, no sufficient income. We were paying them for not whole time three rupees.

Tamāla Kṛṣṇa: Wow!

Prabhupāda: Per month. So one house, three rupees, another house, three rupees, another house... In this way their income was ten to twelve rupees. So that was not suffi...

Tamāla Kṛṣṇa: Not much.

Prabhupāda: So they had to allow the prostitution. But they were happy. But in that income in those men, they had a guru. A guru would come.

Tamāla Kṛṣṇa: They had a guru.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Even the maidservants.

Prabhupāda: In Bengal there is professional guru. They travel from one house to another. Our paternal guru was coming like that.

Tamāla Kṛṣṇa: You had a professional guru also?

Prabhupāda: Hm?

Tamāla Kṛṣṇa: You had a paternal guru?

Prabhupāda: Yes. I was initiated by that professional guru at the age of twelve years. Later on I rejected that.

Tamāla Kṛṣṇa: I wonder if he had any thought that his disciple, Your Divine Grace, would be one day such a devotee all over the world. You always say that's the perfection of a guru, if he has good disciple. So your professional guru had a best disciple.

Prabhupāda: Bhaktisiddhānta Sarasvatī Gosvāmi later on, when I was young man, manager in Dr. Bose's laboratory... That my friend, Naren Mullik, he took me. There is direction. For real guru one can give up this professional guru.

Tamāla Kṛṣṇa: Yeah. Oh, yeah.

Prabhupāda: So all of a sudden I remember this Nanda Dulal Gosai. I was thinking like this, what a great devotee he was. He was observing some of the festivals, I think, Janmāṣṭamī or Nandotsava, something, great, inviting friends, offering good *prasādam*. And he was living in a quarter full of Muhammadans.

[S.P. *Conversations* July 1, 1977, *Vṛndāvana*]

In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great.

According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering *prasāda* to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take *prasāda*. If someone comes, the householder offers him *prasāda*, and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. [Śrī Caitanya-caritāmṛta Madhya-līlā 3.41]

We were receiving daily four, five guests, and my father was functioning so many festivals.

Prabhupāda: No, I have got experience. I am Calcutta born. What Calcutta was in our childhood days and what is now, I know everything. How we were happy during British days and what is now position, I can speak from my personal experience. We do not belong to the richest class nor to the poor class--middle class. So we have got practical experience. My father's income was not more than 250 rupees. How opulent we were. At least, there was no question of need. We were receiving daily four, five guests, and my father was functioning so many festivals and he was asking... My father gave in marriage four daughters. There was no difficulty. The income was not more than 250 rupees. Of course, that 250 rupees at least ten times now. But still, there was no needy. Not very opulent, but there was no need. The first necessity is to feed and to clothe. So there was no such scarcity. May not be very luxurious life, but there was no scarcity for food and shelter or cloth. There was no scarcity. Happy. That is wanted. Happiness in whatever circumstance. Not that because we did not possess a motorcar, therefore unhappy. [S.P. Room Conversation August 2, 1976, Paris]

In my childhood also, I was very naughty boy, and I was not going to school. And my mother kept a special man to drag me to the school.

Śreyah and *preyah*, there are two things. One is called *preyah*. *Preyah* means immediately pleasing. And *śreyah* means ultimately benefit, benediction. Generally, conditioned souls, they are attracted with immediate pleasing things. Just

like children. They are attracted by playthings more than education. They do not like to go to school. They like to play the whole day. In my childhood also, I was very naughty boy, and I was not going to school. And my mother kept a special man to drag me to the school. At that time, there was no system like in your country, school buses. One had to go to school on foot. So my father was very lenient. I was not going to school. *Preyaḥ*, pleasing. Children like to play. Similarly, there are two paths, *śreyaḥ* and *preyaḥ*. [*Śrīmad-Bhāgavatam Lecture 3.25.13 Los Angeles, November 10, 1968*]

**I was forced. I was not going to school. Yes.
My mother forced. My father was very lenient.**

I was forced. I was not going to school. Yes. My mother forced. My father was very lenient. My mother forced me. She kept one man especially to drag me to the school. [*S.P. Morning Walk February 1, 1977, Bhubaneswar*]

**"Your boy did not go to school." "Oh, he did not go to school?"
And I was sure he was very affectionate. "Why?" "No, I shall
go tomorrow." Then father, "All right, he will go tomorrow,
that's all right." But that tomorrow will never come.**

In my childhood I was not willing to go to the schools. My mother forced, by force she used to... My father was lenient and my mother kept a special man, *yamadhara*(?), that, "Your duty is to take him by force to the school." Yes. My father, my mother would complain that "Your boy did not go to school." "Oh, he did not go to school?" And I was sure he was very affectionate. "Why?" "No, I shall go tomorrow." Then father, "All right, he will go tomorrow, that's all right." But that tomorrow will never come. This is my practical. My mother forced me. So I thought, "It is pleasure. Why shall I go to school? Let me play whole day." But it is the duty of the guardian to see that this is not pleasure, this is spoiling. A child may think something pleasure, but the guardian should not think that this is pleasure. [*S.P. Morning Walk and Room Conversation August 9, 1976, Tehran*]

**So in the beginning I was admitted in a Marwari
school and I learned a little Hindi there, that's all.**

Prabhupāda: Oh, hm. (break) ...just in front of our house, attached to our house. That means the house belonged to one of our relatives and her son, step-son, he sold the whole house to a Marwari without the knowledge of this, my, she was in relation grandmother. So when the house was sold in those days, about say about 100 years ago, not 100 years, about 90 years. In Mahatma Gan-

dhi road, most important, that Mullik's house you have seen? That was one of the Mullik's house, for 12,000 rupees. One *bighā* of land and grand building. So it was unknown to the stepmother, the stepson sold it. Then she appealed to the high court that, "I belong to a respectable family and this my spoiled stepson has sold the house without my knowledge, then where shall I go?" The high court considered that, "The drunkard son has sold at a cheap price, and she belongs to a respectable family, where she'll go?" And the high court order was, "The half of the house shall be used by this lady. During her lifetime, you cannot take possession," the Marwari who purchased. So under that grandmother, we used to live. Therefore this half portion of the house was a Marwari school. So it is just like our temple and this. So my father first admitted me in that Marwari school. So I learned this *devanāgarī* there, for a few days I was going. I was the only Bengali student there. Because I was little, my father thought that instead of going outside the house, within the house there is a school, get him admitted. The school name was Visuddhana(?) Marwari Vijnala(?), something like that, and later on they constructed huge building Visuddhana(?). Then the house was vacated. So in the beginning I was admitted in a Marwari school and I learned a little Hindi there, that's all....That was little chance also, understanding Hindi. And I was maybe 7, 6 or 7 years old, that's all. Then somebody made at Saranpur. That was of course not in the school. Then in our college there were many up-country (?) class friends, Scottish Churches College. [S.P. Room Conversation November 3, 1976, *Vṛndāvana*]

At least, I was like that. (laughter) I never wanted to go to school.

Why the child is crying? He is feeling uncomfortable. Then, in this way, I grow. Then I do not want to go to school. I am forced to go to school. Yes. At least, I was like that. (laughter) I never wanted to go to school. And my father was very kind. "So all right. Why you are not going to school?" I would say, "I will go tomorrow." "All right." But my mother was very careful. Perhaps if my mother would not have been little strict, I would not have gotten any education. My father was very lenient. So she used to force me. One man would take me to school. [Bhagavad-gītā Lecture 2.14 Germany, June 21, 1974]

We were school children at that time. So on the two sides
of the road, our first place was, the king, queen passed,
we saw. We were given a flag. (laughter)

Prabhupāda: He, or before him, another prince. Because that Prince of... We were at that time children. So I think King George V, when he was Prince of Wales.

Brahmānanda: Oh, when he came to Calcutta?

Prabhupāda: Yes. I have seen. We were school children at that time. So on the

two sides of the road, our first place was, the king, queen passed, we saw. We were given a flag. (laughter) "Jaya Rāja, Rājeśvara." We were... And very good tiffin was supplied. Two *samosa*, two *kachori*, two *sandēsa*, and one big tangerine. Twice I saw. Once when he entered Calcutta, and again, one day, when there was a parade of military... military parade. So both days we were invited, and we saw the king. [S.P. Morning Walk March 11, 1975, London]

**In my childhood, I remember, I went
to see football match in the Maidan**

Prabhupāda: Fast. (break) ...in my childhood, I remember, I went to see football match in the Maidan.

Tamāla Kṛṣṇa: Calcutta Maidan.

Prabhupāda: Yes. So when I was returning--of course, I was walking--throughout the whole... At that time our house was that Mullik's house. So from Maidan to Mahatma Gandhi Road I came. And all the watches throughout the road, the same time. Means every watch was, every clock was wrong. But I was going, so I, suppose I saw 5:10 here, then few steps away, 5:10, 5:10, 5:10, like that. [S.P. Morning Walk June 22, 1975, Los Angeles]

**Just like I was not desiring to take my medicine.
When I was a child it was very difficult to give me
medicine. Three men required. (laughter) Yes.**

Śyāmasundara: No. I mean that seems like he..., there's a fallacy in his reasoning, because if the medicine were undesirable, still it will cure you.

Prabhupāda: Yes, yes. Just like I was not desiring to take my medicine. When I was a child it was very difficult to give me medicine. Three men required.

(laughter) Yes. One will capture me, another (laughing) will take my legs, and then my mother will by force, I will do like this. (gestures locking of teeth, trying to force spoon into mouth, much laughter all around) This was my position. I won't agree to take any medicine. I was so obstinate.

Śyāmasundara: So that which is really desirable...

Prabhupāda: But because it is desirable, the force was applied.

[S.P. Philosophy Discussions - John Stuart Mill]

**In my childhood I would not take medicine. Exactly like this,
now also. (laughter) So I was given medicine by force in the spoon.**

Prabhupāda: Yes. By force if you give some good medicine, that is good for him. In my childhood I would not take medicine. Exactly like this, now also.

(laughter) So I was given medicine by force in the spoon. Two men will catch

me and my mother take me on the lap and then force and I shall take. I never agreed to take any medicine.

Harikeśa: Should we do that now, Śrīla Prabhupāda?

Prabhupāda: Then you'll kill me.

Harikeśa: You would not go to school either.

Prabhupāda: I don't like... Yes.

Harikeśa: You were telling us last year, you wanted to play *mṛdaṅga*.

Prabhupāda: Yes.

Puṣṭa Kṛṣṇa: The bus is coming.

Prabhupāda: (break) ...disagreement between my father and mother. My father would give me all independence, and mother was going that "You are spoiling the child by giving too much independence." [S.P. Morning Walk October 3, 1975, Mauritius]

In Calcutta, in our childhood, I was taking bath in the Ganges with my father...So we used to drive away the stool and take bath.

Prabhupāda: Because even if you find somebody diseased, still, spiritual consciousness is not hampered. That is stated in the *Śrīmad-Bhāgavatam*, *ahaituky apratihātā*. *Apratihātā* means without any impediment. There is no checking. Just like in the Ganges water you will sometimes find the stool is floating there. But that does not mean the Ganges water has become polluted. It is practical. In Calcutta, in our childhood, I was taking bath in the Ganges with my father. Many gentlemen regularly takes bath in the Ganges. And the modern scientific method is: all the garbage, throw into the river. So we were taking bath, and here is some stool floating. So we used to drive away the stool and take bath. The stool is unable to pollute the Ganges water. You will find in India still. The advanced gentlemen... "The dirty water," they say, Ganges water. But you will find practically, that anyone who is taking regular bathing in this dirty water, he is healthy. You will find. It is very healthy. No disease touches him ordinarily. Of course, the body is susceptible to disease, but generally, those who are taking regular bath in the Ganges water, they are not diseased. You will find it practically still. So as the stool floating in the Ganges water cannot pollute the Ganges water, similarly, a devotee, even if you find scientifically that he is crazy or he is diseased, that is not impediment. [S.P. Garden Conversation with Dr. Gerson and devotees June 22, 1975, Los Angeles]

In my childhood I was very naughty boy, and I used to catch my father in so many ways demanding unreasonable things, and my father used to satisfy me.

You have written to say that you are my disobedient son, but I think I am your disturbing father. I am putting more and more burden upon you but you are so

tolerant that you have no hesitation to accept my demands even although sometimes they are unreasonable. So practically you are acting as my father. In my childhood I was very naughty boy, and I used to catch my father in so many ways demanding unreasonable things, and my father used to satisfy me. So although I lost my father in 1930, about 40 years ago, by Krishna's Grace I have got so many American young fathers. But the same nature continues, and I am demanding from my fathers the same thing which may be a little burdensome. But I am sure Krishna will be very much pleased if you will kindly tolerate some unreasonable demands from me. [S.P. Letter to: Brahmananda, Los Angeles 27 February, 1969]

When I was a child my father gave me one red gun, and then I was not more than eight years. Then, after getting one, I said, "I must have another one."

Prabhupāda: When I was a child my father gave me one red gun, and then I was not more than eight years. Then, after getting one, I said, "I must have another one." Eh? Then father said, "Why another one? You have got already one." So I said, "No, I have got two hands. I must have two guns." Then my father, "No, you are not.... I am not going..." Then I made so much agitation, he was obliged to give me two guns. (laughter) I was very pet child of my father and very pet son-in-law also. And I am very pet guru also. (laughter) Hare Kṛṣṇa. Thank you. [S.P. Morning Walk April 14, 1976, Bombay]

My father was not very rich man, but still, whatever I wanted, he would give me. He never chastised me, but full love.

Ādi-keśava: From this window here you can see the Empire State Building and all the big buildings in New York.

Prabhupāda: Oh, very nice.

Rāmeśvara: There will not be any noise here either, because this is the eleventh floor.

Prabhupāda: Yes.

Rāmeśvara: So it's very peaceful for translating work.

Prabhupāda: Oh, yes. (pause) My Guru Mahārāja left alone, so he has sent so many gurus to take care of me. You are all my Guru Mahārāja's representatives.

Bali-mardana: We are *guru dāsa*.

Prabhupāda: So you are taking care. I am very much obliged to you. I sometimes think in my childhood I was very, very pet son of my father. I have admitted that in that book I told. My father was not very rich man, but still, whatever I wanted, he would give me. He never chastised me, but full love. Then of course I got friends and I was married, so by Kṛṣṇa's grace everyone loved me. (laughs) And I came to this foreign country without any acquaintance. So Kṛṣṇa has sent

so many fathers to love me. In that way I am fortunate. At the last stage if I live very peacefully, that is a great mercy of Kṛṣṇa. By Kṛṣṇa's mercy everything is possible. So we shall stick to Kṛṣṇa's lotus feet and everything is possible.

[S.P. Room Conversation July 9, 1976, New York]

In our childhood with my father I used to walk 10 miles to save a ticket of 5 paise on the tram car. So we are trained up in that way.

I have seen the rough trial balance in which it is stated that about Rs 13,000.- was spent for travelling expenditure. Of course you are all sons of big rich Americans so it may not be very big amount for you but we poor Indians, to us it is a shocking amount. In our childhood with my father I used to walk 10 miles to save a ticket of 5 paise on the tram car. So we are trained up in that way. Of course it was a very pleasant morning walk. So I wish to know how this big amount was spent for travelling expenditure. You must be very careful in the future. If we have spent Rs 13,000.- for local travelling in Calcutta, then why not purchase a car? One can be gotten for Rs 20,000.- only. So how these things happen? It is your responsibility as zonal secretary. Besides that you are supposed to be one of the members of the book trust but in your presence the book fund money is being eaten up. [S.P. Letter to Tamala Kṛṣṇa, London 1/9/71]

In my childhood I was thinking... The tramcar is going on trolley. So I was thinking I shall stand on the tram line and just take a stick and touch the wire and I will go. I was planning like that. (laughter)

Prabhupāda: No, no. Not 67, 57. Sixteen years before. They are all childish. I am a layman. It will never be successful. It is already written there in my *Easy Journey to Other Planets*. Here also, that, some press reporter asked me in San Francisco, when I landed, "What is your position about this moon planet?" "It is simply a waste of time and energy. That's all. You cannot go there."

Svarūpa Dāmodara: They have very big plan in the future, going to the surface of the Mars planet.

Prabhupāda: Yes, that is future. That is all your statement, future. With future hope you become a big man. That is their foolishness.

Svarūpa Dāmodara: Future, about ten years.

Prabhupāda: Whatever... It may be one year, but we do not accept such proposition. We want to see what you have done now.

Svarūpa Dāmodara: First of all they have to develop the methods how to do it by a small scale...

Prabhupāda: In my childhood I was thinking... The tramcar is going on trolley. So I was thinking I shall stand on the tram line and just take a stick and touch the wire and I will go. I was planning like that. (laughter) [S.P. Morning Walk At Cheviot Hills Golf Course May 17, 1973, Los Angeles]

My father would never take food at anyone's house or in the hotel.
He will find out some temple and pay them and take prasādam.

Formerly, the system was, there was no hotel, but there were temples. You go and you can purchase very cheap price. I went with my father in my childhood in a place. My father would never take food at anyone's house or in the hotel. He will find out some temple and pay them and take *prasādam*. Still there are many temples. So I was about ten years old at that time, say, seventy years ago. So he paid two annas to the *pūjārī* and he gave us so much. It can be eaten by five, six men. *Kicheri*, vegetables, varieties. So much. Two annas. [S.P. Room Conversation January 3, 1976, Nellore]

In our childhood, when I was a boy of eight or ten years, sometimes I used to accompany my father. My father was a great devotee. He would take *prasādam* from the temple.

In India there are many thousands of Kṛṣṇa temples all over India, especially in Vṛndāvana. I have several times told you that Vṛndāvana is the city, only fifty thousand people, not even one hundred thousand, fifty thousand people within a small city. But there are five thousand temples, five thousand, all Kṛṣṇa temples. Now, in each and every temple you will find how nice foodstuff. According to the capacity of the temple owner, oh, very, I mean to say costly foodstuff are being offered. And those foodstuff is distributed amongst the poor class men. Now, at the present moment, after the, we have got *sva-rāja*, or independence, the government has interfered with this sort of service. They say that "This is waste of money. Why you are offering?" They are becoming atheist. But this is not waste of money. At the cost of the rich men, the *prasādam* was being distributed to the poor class of men at a nominal cost. You see? Now, poor men, they go to hotel. But if they take *prasādam* in a temple, oh, the far better quality foodstuff is supplied to him only at nominal cost. In a hotel, what will be charged, one dollar, he can have it in the temple for ten cents. So this is still more sane. In our childhood, when I was a boy of eight or ten years, sometimes I used to accompany my father. My father was a great devotee. He would take *prasādam* from the temple. So I have got experience that we paid for two dishes, four *annas*. Four *annas* means, according to modern exchange, it is five cents only, five cents according to your exchange value. For five cents we were, very nice *prasādam* we can get. Two persons we were fed. Still there is a place which is called Nāthadvāra. Nāthadvāra, if you pay there two *annas*, you will get worth *prasādam*, two dollars worth. So this system is going on still. So if one has got sufficient means, he should supply Kṛṣṇa to his best capacity. But when Kṛṣṇa wants that "You give Me..." He says... This is the lowest common factor. *Patram puṣpam phalam toyam*. Anyone, any poor man in any part of the country, they can supply Kṛṣṇa and take the *prasādam*. So that by taking that *prasādam*, you

become free from the, I mean to say, responsibility of being sinful. That is the point. [Bhagavad-gītā Lecture 4.19-22 New York, August 8, 1966]

My father, he used to be guest of a Muslim gentleman.

My father, he used to be guest of a Muslim gentleman. He was his customer. So he used to make separate arrangement my father, a *brāhmaṇa* attendant, supplying all foodstuff. So there was no... And he was coming to our house, so he, accompanied with his servant Muslims, we used to supply foodstuff. They were cooking in their own way. Of course, no meat was allowed; but there were friendship. And while departing, he would give us some money, four rupees, five rupees, in the hands of all our brothers and sisters and offer respect to my mother as "Auntie." These feelings were there. This ill feeling was created by the Britishers. When they saw that Gandhi is improving the Hindu-Muslim situation, they created a, what is called, a split. [Bhagavad-gītā Lecture 2.13-17 Los Angeles, November 29, 1968]

"I like you very much. I have no son. Why don't you become my son?"

Prabhupāda: Another gentleman in Hasi(?)... We were going in the same car. So he requested me, "Please come here." An old man, nice, very well-to-do man. And after giving the nice seat and some refreshment, so he said that "I like you very much. I have no son. Why don't you become my son?"

Tamāla Kṛṣṇa: Seems like everyone is very affectionate to you, Śrīla Prabhupāda.

Prabhupāda: Yes, it is Kṛṣṇa's grace. He picked up on the street like this.

Tamāla Kṛṣṇa: That man?

Prabhupāda: Yes. *Ne*, adopted son, that is a practice.

Tamāla Kṛṣṇa: In America also, they have the foster home. The children are there, and parents may go and adopt some child.

Prabhupāda: That is everywhere. So that village gentleman, that place I liked.

Tamāla Kṛṣṇa: Would you have agreed to stay with him?

Prabhupāda: I would have been glad. Very nice foodstuff, very nice, clean, and he has got his fresh vegetables, like that.

Tamāla Kṛṣṇa: How old were you?

Prabhupāda: At that time I was ten years old. Or twelve years. Not more than twelve years. But I liked that place very much. They still presented the foodstuff, fresh. I have been many... Not many. In the village so tasteful, fresh fruit, fresh vegetables, and they cooked so nicely. Nice milk. Everything very nutritious. That life is gone. What is this nonsense life, hanging in the daily buses, outside. Kṛṣṇa advises to live village life, agriculture, and utilize time for understanding your spiritual life. That is... So we are trying to introduce this, this farm life.

[S.P. Room Conversation April 19, 1977, Bombay]

I had some experience in my childhood in 1911. I was thirteen years old. There was a riot... So I would have been killed in that riot.... Saved. Kṛṣṇa saved. Unless Kṛṣṇa saves, who can?

Prabhupāda: I had such experience. I had some experience in my childhood in 1911. I was thirteen years old. There was a riot. So our house was there in Mahātmā Gandhi Road, and all sides Muhammadans. We are simply... The Mulliks and our house are simply some respectable men. Otherwise it was surrounded (surrendered?) by... That is called Kwalabala and Bastik, all Muhammadans, backside fully Muhammadans. So the riot was there, and I went to play. There is a square, Marker(?) Square. So I did not know the riot has taken place. I was coming home. So one of my class friends said that "You do not go to your house. That side is rioting now." So because we are in the Muhammadan quarter, this fighting between two parties, that was going on. It is usual. So I thought it may be like that, that two *gunḍās* are fighting. I have seen. One *gunḍā* is stabbing the other *gunḍā*. I have seen. And they are pickpockets. When you are passing they would... I have seen, he is pickpocketing. (laughter) And they were our neighbor men. So I thought "It must be like that. This is going on." But when I came the crossing of Mahatma Gandhi... At that time Harrison Road it was. Harrison Road and Holi..., Holiday, Halliday Street, yes. So one shop was being plundered. *Putamat putamat putamat...* So I was child, a boy. I became... "What is this happening?" In the meantime all, my father, mother, members: "Oh, the child has not come." They became so mad, they came out of home expecting, "Wherefrom the child will come?" So what could I do? When I saw, then I began to run towards our house, and one Muhammadan, he wanted to kill me. He took his *lāṭhi* and actually... But I passed through some way or other. I was saved. So as soon as I came before our gate they got their life. So without speaking anything I went to the bedroom, and it was in the month of... It is winter. So I... Without saying anything I laid down, wrapping myself with quilt. So that time I was rising: "Is it ended? The riot is ended?" I was asking. I remember. So I would have been killed in that riot. So I have got experience of this riot. That is the first riot in Calcutta, in 1911.

Gopāla Kṛṣṇa: We haven't had any such experience.

Setterji: I was passing on my car after Pakistan from Laul(?) and they put bomb, hand grenade, and the back glass broken, but we...

Prabhupāda: Saved. Kṛṣṇa saved. Unless Kṛṣṇa saves, who can? So I had the experience of riot in Calcutta in my childhood. [S.P. Room Conversation January 3, 1977, Bombay]

We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men.

TRANSLATION: Riding in a palanquin covered with cloth and accompanied by maidservants, Sitā Ṭhākuraṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

PURPORT: The words *vastrā-guṭṭā dolā* are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word *asūrya-paśyā* indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Muslim. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment. [Śrī Caitanya-caritāmṛta Ādi-līlā 13.114]

My mother was very much fond of pickles.

After resting in the afternoon, she would take something very sour, pickle. We used to take with her also. (laughs)

Prabhupāda: My mother was very much fond of pickles. After resting in the afternoon, she would take something very sour, pickle. We used to take with her also. (laughs) We were small children, my mother died when I was only 14 years old. [S.P. Room Conversation November 3, 1976, Vṛndāvana]

I lost my mother when I was only 14 years old. So I didn't get much of my mother's affection in my childhood.

I lost my mother when I was only 14 years old. So I didn't get much of my mother's affection in my childhood. But in my old age, Krishna has given me so many young mothers to take care of me. Another mother Govinda Dasi is there in Hawaii. She is always asking me to go there. So I will go there within this month. [S.P. Letter to: Yamuna, Malati, Janaki Los Angeles 20 February, 1969]

I thought in that way. When my mother died, as the devotees of the Lord think, I also thought in that way. What is that?
'Oh, it is a grace of the Lord. My mother is now dead.'

Prabhupāda: (break) He's going to be a Nārada. Nārada, when he was five years old, he was thinking that "My mother is too much attached to me." And when his mother died, he thought free. "Oh, I am now free."

Janārdana: At the age of five.

Prabhupāda: Yes, at the age of five. And at once he went out. In his previous life. Then from five years till the end of life he cultivated Kṛṣṇa consciousness, and next life he became Nārada.

Yamunā: Oh. (break)

Prabhupāda: I think that is described in the first part of our *Śrīmad-Bhāgavatam*. That story is there, how he convert, how he became Nārada. (break).... This is the age for injecting Kṛṣṇa consciousness. If children are taught Kṛṣṇa consciousness from this age, the face of the world will be different. (break) ...but they are not Hindus. They have got also obstinacy like that. (break) It is very important. "I thought in that way. When my mother died, as the devotees of the Lord think, I also thought in that way. What is that? 'Oh, it is a grace of the Lord. My mother is now dead.' Because she is the, I mean to say, real cause of my nonfreedom. So she is now dead. Then I am free." It is very contradiction from the materialistic point of view. It is said that, *bhaktanam sam abhīpsataḥ*. "As the devotees think, so I also in that way thought." "What is that? *Anugrahaṁ manyamānaḥ*." "I thought it a special grace of the Supreme Personality of Godhead." *Anugrahaṁ manyamānaḥ pratiṣṭhām disam uttaram*: "And I at once took leave of my so-called home and went away." So that is the difference between the devotees of the Lord and materialistic persons. When their materialistic relationship, comforts, are taken away, they think "Oh, it is all grace." And the materialistic person, when their materialistic comforts are increased, they think, "It is grace." [S.P. Room Conversation October 27, 1968, Montreal]

Long, long ago, when I was child practically, I went with my father in the village. So one man from the village was serving us. So my father: "This boy is nice. So why not take him to Calcutta?"

Prabhupāda: Naturally everyone wants to stay at his own place. "Home sweet home." "There is no place like home." That's a fact. That is psychology. They will like to stay there. But if they have got facility to live here with family they may come.

Mahāmsā: I was thinking we can make their house just like our house. If they are living right on our border, we can go to their house, tell them how to make an altar and make them live like how we are living. Let them stay there but let them live a good Kṛṣṇa conscious life.

Prabhupāda: They'll come gradually, not immediately. Immediately, the psychology is, they have got attachment for their house. It may be worse house, but still, their attachment... That is natural. Long, long ago, when I was child practically, I went with my father in the village. So one man from the village was serving us. So my father: "This boy is nice. So why not take him to Calcutta?" So one day he was absent. It was dropping and... So I went in the interior of the village and I saw that his house was broken, there was no roof, and rain was falling and he was sitting, covering with a cloth. Then I told him that "Why not come with us in Calcutta? We shall give you nice place, nice food." So his answer was, *nā bābu kanceri jabo nā (?)*: "Bābuji, I cannot go out of my home." That was his home. (laughter) This is my practical exp... He was sitting idly and it dropping and he could not come to serve. Still, that is his home, and he cannot leave home, that "*Bābu kanceri jabo nā (?)*". That is psychology. It may be very worse condition; still, nobody wants to give up "home sweet home." [S.P. Room Conversation December 12, 1976, Hyderabad]

**As soon as there is comet, there will be some disaster.
Very great disaster. In our childhood we saw the comet,
not this like. That was small comet. Still, the first world
war was there declared. That we have seen in 1914.**

Gurukṛpā: Forty-five minutes on the plane from Miami we saw the comet.

Yaśodānandana: It was there for forty-five minutes.

Prabhupāda: Yes, a bad sign...

Yaśodānandana: As big as the sky.

Prabhupāda: How big?

Yaśodānandana: Big as the sky. It was flashing for forty-five minutes, this big...

Gurukṛpā: Flashing in horizontal directions.

Devotee: The four or five first flashes were very, very big and regularly every thirty seconds it was big flash, bigger than lightning, brighter, very bright.

Gurukṛpā: Very brilliant.

Prabhupāda: One part like this?

Gurukṛpā: Yes, very fast.

Devotee: Across the sky, shoooot, shoooot, shoooot. Very fast.

Gurukṛpā: About forty-five min..., we..., it was still going but the plane passed it and it stayed behind.

Prabhupāda: Uh, so, this is a bad sign. Constellation. According to astronomical calculations. Therefore we, we follow the astrology according to the constellation. The child born, everything has connection, the constellation of the star has influence on the child. So therefore the horoscope-maker takes the calculation of the constellation and then calculate what is his future. This *dhūmaketu* is described in *Daśavatāra-stotra*, *dhūmaketum iva kim api karālam*. *Dhūmaketum iva. Dhūmaketum iva kim api karālam*. As soon as there is comet, there will be some

disaster. Very great disaster. In our childhood we saw the comet, not this like. That was small comet. Still, the first world war was there declared. That we have seen in 1914.

Nara-nārāyaṇa: Halley's comet.

Prabhupāda: Eh?

Nara-nārāyaṇa: I think they called it Halley's comet. Halley's comet.

Prabhupāda: Now the... You can expect at any moment disaster in this material world, but the comet is the sign that there will be some great disaster. It is...

This material world, in every step there is disaster. *Padam padam yad vipadām.*

But those who have taken shelter of Kṛṣṇa, the disaster is not meant for them.

Samāśritā ye pada-pallava-plavam. Padam padam yad vipadām na teṣām. So how big it is?

Gurukṛpā: Very big.

Prabhupāda: Eh?

Gurukṛpā: It was very spectacular. Something like twenty miles.

Prabhupāda: Twenty miles?

Yaśodānandana: Maybe at least fifty, sixty miles the four, five first flashes, very big. Let's see. From this tree all the way to the end of this tennis court, all over the sky. Big white flashings. Like big huge incredible lightning. Then afterwards it decreased, and then regularly, every thirty, forty-five seconds, there was big lightning. Not lightning, big flashes. Very uncommon. [S.P. Morning Walk January 3, 1974, Los Angeles] * For editors comments see appendix 4 (Page 348)

**From the very beginning, when I was a student,
I did not believe this Darwin's theory.**

From the very beginning, when I was a student, I did not believe this Darwin's theory. [S.P. Morning Walk July 11, 1975, Chicago]

**Our education in Sanskrit was in college. Of course, I was
the best student in my class of Sanskrit. I was standing first.**

And Sanskrit language is no difficulty. Read and write, read and write, then he will learn. Our education in Sanskrit was in college. Of course, I was the best student in my class of Sanskrit. I was standing first. But we are not like the so-called Sanskrit scholars. But for our purpose we can read and write, that's all. [S.P. Room Conversation June 17, 1976, Toronto]

I was student of psychology in my college life.

Prabhupāda: Yes. So psychology... I was student of psychology in my college life. Dr. Urquhart said, I remember still, that the brain substance has been found

up to 64 ounce, while brain substance of woman has been found, highest, 34 ounce. Therefore woman class (laughs) is not so intelligent as man. There is no question of competition. It is actual, scientific fact. Anyway, the word *su-medhasaḥ*... *Su-medhasaḥ* means one who has got good brain substance. But one thing I must explain here. So far spiritual life is concerned, it does not depend on the material brain substance. It is different thing. It is spiritual platform. It has nothing to do with this bodily construction. You must remember. We don't make any distinction that a man can be better Kṛṣṇa consciousness than woman. No. A woman can be better Kṛṣṇa consciousness because they are very simple. They can accept any religious system. Generally the women, they accept it, because they are very simple. They have no crooked mind. Sometimes they are exploited therefore. So in the spiritual platform there is no such distinction, although in the material... Just like the bodily construction of man is different from woman, similarly, the brain substance may be also different, but that does not disqualify any woman for spiritual advancement in Kṛṣṇa consciousness. [Śrīmad-Bhāgavatam 1.2.6 Montreal, August 3, 1968]

I was a student in Calcutta, Scottish Churches College.
So, I was student of philosophy also.

The superior judgement is there and the *karma* is there. Therefore because we are getting so many different types of bodies, each body is different from the another body. Unless there is superior judgement that one has to accept this body, another has to accept that body. And that judgement is given by *karma* and that is stated in the *Vedas*, *karmanā daiva-netreṇa*. By one's *karma* and by superior judgement, one has to get another body. *Tathā dehāntara-prāptiḥ*. So where is the wrong in this? There is superior judgement and there are different types of body, that is a fact. So how, you cannot deny. Sometimes Christians, they deny this *karmavāda*. I was a student in Calcutta, Scottish Churches College. So, I was student of philosophy also. So Dr. Urquhart, he denied *karmavāda*. That "I am punished at this present, present body, where is the witness? Where is the witness?" Because any judgement is done on the strength of witness. So that was his argument. But the witness is there. According to Vedic system the witness is the sun, the witness is the moon, the witness is the day, the witness is the night. And above all the supreme witness is God Himself. *Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati*. The Supreme Lord is situated in everyone's heart so how you can hide yourself from the vigilance of the Supreme Lord? The Supreme Lord is witness. So according to your *karma*... [Śrīmad-Bhāgavatam Lecture 1.2.6 Hyderabad, November 26, 1972]

I was also a student of economics in my student life, Scottish Churches' College.

Prabhupāda: I think I may remember. There is economist professor, Marshall? Marshall's economics?

Mr. Surface: Yes.

Prabhupāda: You know him? You must be knowing. I think he gives definition of economic impetus--family affection. I was also a student of economics in my student life, Scottish Churches' College. So we had to read this Marshall economics, I think. That definition, that what is the economic impetus, why people want to earn money? So the reason, he gives--due to some family affection.

[S.P. Room Conversations July 26, 1975, Laguna Beach]

There was some arrangement for my going to England after my college education to become a barrister, but my father refused, no, my son is not going to be a mleccha (meat-eater).

My father wanted me to become like this. Know everything that is going on. (everyone laughs). He never wanted me to be a worldly man earning money. He never wanted. There was some arrangement for my going to England after my college education to become a barrister, but my father refused, no, my son is not going to be a mleccha (meat-eater). *[From Śrīla Prabhupāda Acarya 1 Video]*



The courtyard of the Rādhā-Govinda temple, Calcutta. Śrīla Prabhupāda visited the temple daily as a young child.

Śrīla Prabhupāda's Marriage

I was married when I was a student, and I did not know what will be the... But the parents arranged.

Formerly marriage, at least in India, at least up to our time, the marriage was taking place not on the liking of the boy and the girl. No. It was decided by the parents. So... Just like I was also married man. I was married when I was a student, and I did not know what will be the... But the parents arranged. [*Śrīmad-Bhāgavatam* 1.15.46 Los Angeles, December 24, 1973]

I was married, my wife was eleven years. I was 22 years.
She did not know what is sex, eleven years' girl

Śyāmasundara: Children should be allowed to have sex life at fourteen years old.
Prabhupāda: Yes. That is psychological. They develop... Sex life, sex urge is there as soon as twelve years, thirteen years old, especially women. So therefore early marriage was sanctioned in India. Early marriage. Boy fifteen years, sixteen years, and girl twelve years. Not twelve years, ten years. I was married, my wife was eleven years. I was 22 years. She did not know what is sex, eleven years' girl. Because Indian girls, they have no such opportunity of mixing with others. But after the first menstruation, the husband is ready. This is the system, Indian system.

Śyāmasundara: So they are not spoiled.

Prabhupāda: No. And the psychology is the girl, after first menstruation, she enjoys sex life with a boy, she will never forget that boy. Her love for that boy is fixed up for good. This is woman's psychology. And she is allowed to have many, oh, she will never be chaste woman. These are the psychology. So these rascals, Westerners, they do not know and they are becoming philosopher, scientist, and politician, and spoiling the whole world. They can be saved only by this Kṛṣṇa consciousness movement. There is no other way. Otherwise they will lick up their skyscraper building and everything will go to hell. We have seen in New York, so many houses fall down. In New York. Yes. So many. Simply garbage. I have studied. Simply full of garbage. Nobody is going to take care. And the boys and girls loitering in the street as hippies. This is a very, very, bad sign. You see? No home, home neglected, no regular life. The whole nation will be spoiled. It is already spoiled. The poison is already there. Fire. Now it is increasing. Just like you set fire, it increases. So that fire is already there. [*S.P. Room Con. August 15, 1971, London*]

So (laughing) an eleven years old girl and I was at the same time twenty-one, twenty-two. One day I captured her hand. She began to cry. A little girl, you see?

When one has heard, when one has properly chanted, he has little experience of the transcendental form of the Lord, then his service beginning. Just like I engage one servant. So gradually he is given service. "First of all this, first of all that, then..." Again and again, again, again. The same example can be given, that the husband and wife. Formerly, when I was married, my wife was eleven years old. So (laughing) an eleven years old girl and I was at the same time twenty-one, twenty-two. One day I captured her hand. She began to cry. A little girl, you see? So gradually, gradually. I know... When my brother-in-law, sister's husband, used to come... In the beginning, the girls were very... My sisters were same age. So they would meet the husband, offering a little pan or little *sandēṣa*. [*S.P. Morning Walk, April 12, 1974, Bombay*]

I was married when my wife was only eleven years old.
And at the age of fourteen years she gave birth to first child.

Practically, I'll say, in our childhood age, my sisters were married between nine to twelve years. My eldest sister was married when she was nine years old, before my birth. She is the eldest. And my second sister was married at the age of twelve, twelve years. And my third sister was married at the age of (indistinct) years. So by the (indistinct) years, the marriage must be finished. That was the duty of the father. I remember, because my second sister was going twelve years, my mother said to my father that "I shall go to the river and commit suicide. The daughter is not married." (laughter) You see. The father was very sorry, "Yes, I am trying. What can I do?" (laughter) And then next generation, when my... I was also married man, you know. I was married when my wife was only eleven years old. And at the age of fourteen years she gave birth to first child. And next generation, when my eldest daughter was married at the age of sixteen years--it is little increased--but I was also very much upset that the daughter is sixteen years old. [*Śrīmad-Bhāgavatam Lecture 1.8.51 Los Angeles, May 13, 1973*]

So she came to live at the age of thirteen years,
and at fourteen years she gave birth to a child.

Tamāla Kṛṣṇa: So in such cases they would live separately, though, until they grew older.

Prabhupāda: Oh, yes. Until the girl is twelve, fourteen. She must be pub..., be puberty period. Then...

Tamāla Kṛṣṇa: But still, they know who they are married to.

Prabhupāda: Oh, yes.

Tamāla Kṛṣṇa: So they don't have any anxiety.

Prabhupāda: Yes. (break) ...age was at that time eleven years. So she came to live at the age of thirteen years, and at fourteen years she gave birth to a child.

Hṛdayānanda: How old were you, Prabhupāda, when you...

Prabhupāda: Eh?

Hṛdayānanda: How old were you when you got married?

Prabhupāda: I was student, so we were living separately. When she was thirteen years old, after puberty, then she was at... But there are many mothers still--the difference between the child, first child, and mother, twelve years. There are many mothers. At twelve years they gave birth to a child, especially in Bengal.

Tamāla Kṛṣṇa: In America that is considered very horrible.

Hṛdayānanda: Why?

Tamāla Kṛṣṇa: Catastrophe.

Prabhupāda: All my sisters were married within twelve years. My second sister, she became twelve years, and I heard my mother become so disturbed: "Oh, this girl is not being married. I shall commit suicide." (laughter)

Tamāla Kṛṣṇa: At twelve!

Prabhupāda: Twelve years. And she was given to a boy, my brother-in-law, for the second marriage. Means that my brother-in-law lost his first wife, and still, he was twenty-one years old. My sister was twelve years old and brother-in-law was twenty-one. In the *śāstra*... I do not know exactly what is that *śāstra*, but they say that if the girl before marriage has menstruation, then the father has to eat that menstrual liquid. Means it is, mean, very strict. And if the father is not living, then the elder brother has to eat. (break) ...ty of getting the girl married rests on the father. In the absence of the father, the eldest brother. The girl must be married. That is it. It is called *dāya*, *kanyā-dāya*. [S.P. Morning Walk February 9, 1976, *Māyāpura*]

**"My dear boy, you are trying to marry again. I request
you don't do that. You do not like your wife. That
is a great fortune for you." (laughter)**

So I think I have spoken about my own life. You know that I was a married man. So after being married, I did not like my wife. (laughter) Somehow or other, I did not like. I must say she is very faithful, very everything... Everyone praised. But I did not like, somehow or other. So I was preparing for next marriage. Next marriage. Because in India, at that time it was allowed, a man can marry more than one wife. Now the law is there. So my father, he was a saintly person. So he called me one day and said, "My dear boy, you are trying to marry again. I request you don't do that. You do not like your wife. That is a great fortune for you." (laughter) So I gave up that idea of marrying. Yes. So now I am realizing my father's blessing, yes, that if I would have been too much attached to my

wife, then I could not have come to this position. That's a fact. So by ethical point of view, from spiritual point of view, to become too much attached to wife is an impediment for spiritual advancement. [*Śrīmad-Bhāgavatam Lecture 1.3.17 Los Angeles, September 22, 1972*]

**I was never attached to my wife or home which resulted
in my complete liberation from worldly attachment
and devote myself fully in Krishna Consciousness.**

I think that your separation from Karunamayi is Krishna's desire. So don't be sorry for it. In this connection I may tell you my personal life experience. When I was married at the age of 21 with a wife who was only 11 years old, practically I did not like my wife. And as I was at that time very young man, and an educated college student, I wanted to marry again, in spite of my wife being present. Because amongst the Hindus one can accept more than one wife (of course the law is now changed). So, whenever everything was all ready for my marriage with another girl, my great father who was a great devotee of the Lord, called me and instructed me in the following words: "My dear boy, I understand that you are trying to get yourself married again, but I would advise you not to do this. It is Krishna's Grace that your present wife is not just according to your liking. This will help you not to become attached with wife and home, and this will help you in the matter of your future advancement of Krishna Consciousness." Now, I accepted my father's advice, and by his blessings, only, I was never attached to my wife or home which resulted in my complete liberation from worldly attachment and devote myself fully in Krishna Consciousness. Therefore I think your separation from Karunamayi is also the same opportunity for your being cent per cent engaged in Krishna Consciousness. [*S.P. Letter to: Gargamuni Allston, Mass 5 May, 1968*]

**As young man, say, twenty-two, twenty-three. In Jagannātha Purī
I used to take bath in the sea. At that time I had energy to take bath.**

Prabhupāda: (break) ...as young man, say, twenty-two, twenty-three. In Jagannātha Purī I used to take bath in the sea. At that time I had energy to take bath. Gurukṛpa: Jagannātha Purī is nice sea.

Prabhupāda: Yes.

Gurukṛpa: Called *mahā-tīrtha*.

Prabhupāda: After that, I don't remember I ever took bath in the sea.

Gurukṛpa: The water is very warm here.

Bali-mardana: You were taking bath in Yamunā.

Prabhupāda: Yes, that I was regularly, when I was in Vṛndāvana. In childhood I was going with my father to take bathing in the Ganges, Calcutta. That I was going regularly. [*S.P. Morning Walk May 28, 1975, Honolulu*]

So he offered me a lunch, and I saw there was something, a small ball-like, in the pot, bowl. So I asked, "What is this?" He said, "It is meat." (laughs)

Prabhupāda: And these ingredients are supplied by Jagannātha's own field. They grow it, and they... So there is no difficulty. They grow and they sell. They get money so they can maintain the establishment. A long time. There are potters. Daily they will supply for each *prasādam* a new pot. It cannot be used again. So few people purchase with pot, original pot, and they have got a fixed price. This big pot, say, five rupees; this pot, two rupees; this pot, one rupee. So as you like; you can purchase. Very nice system.

Tamāla Kṛṣṇa: You went there sometimes to take *prasādam*?

Prabhupāda: Yes, I became a guest. A gentleman was our tenant, and he gave me introduction letter to his brother-in-law. He was a pleader in Jagannātha Purī. So he received me very well. So he offered me a lunch, and I saw there was something, a small ball-like, in the pot, bowl. So I asked, "What is this?" He said, "It is meat." (laughs) He was eating meat, so he thought it is good reception, the guest is offered nice meat. So I said, "No, you... I never took meat. I never expected..." (break) Then "Never mind." Then I stopped eating there. At that time I was a boy. After appearing in my B.A. examination there was holiday, so I went to Jagannātha Purī in 1920 or something like that. So I was married in 1918. So some of the friends of my wife, they said that "Your husband now gone. He is not coming back." So after returning I understood she was crying. (laughs) So anyway, then I used to purchase *prasādam* in the market. They were bringing, and I was eating. I stayed for three, four days. That's all.

[S.P. Room Conversation January 19, 1976, Māyāpur]

I was jumping here. (laughter) 1920 or '21, I came. After my appearing in examination, B.A. test, I came here... Because jubilant, I was jumping. When the waves come, I was jumping, the waves passed.

Prabhupāda: ...I was jumping here. (laughter) 1920 or '21, I came. After my appearing in examination, B.A. test, I came here. By that time I was married. I was married in 1918. (break) Because jubilant, I was jumping. When the waves come, I was jumping, the waves passed. There was one guide, he taught me, Babuji, *ei sakava*.(?)

Gargamuni: They wear those hats.

Prabhupāda: Yes. (break) ...'20, and it is 1977. How many years?

Gurukṛpa: Fifty-seven years.

Prabhupāda: Fifty-seven years after. (laughs) So the body has not changed? Where is that body? Now I am with stick. (laughter) Then I was jumping. Is not that? I am there. I remember. The body has changed. What is the difficulty to understand? I am the same person. How I am remembering all these things. But

I have no... That body is now lost. *Tathā dehāntara-prāptih*. Why this simple philosophy these rascals cannot understand? I remember I am not the second man. I am the same person but I haven't got the same body. The whole world this simple philosophy cannot understand. Where is the difficulty? I cannot understand. [S.P. Morning Walk January 25, 1977, Purī]

I was student, 1900 up to '20. Then I joined Gandhi's noncooperation movement and gave up my education.

Prabhupāda: Oh, you are just like my child. My first child was born 1921. What is your birth date?

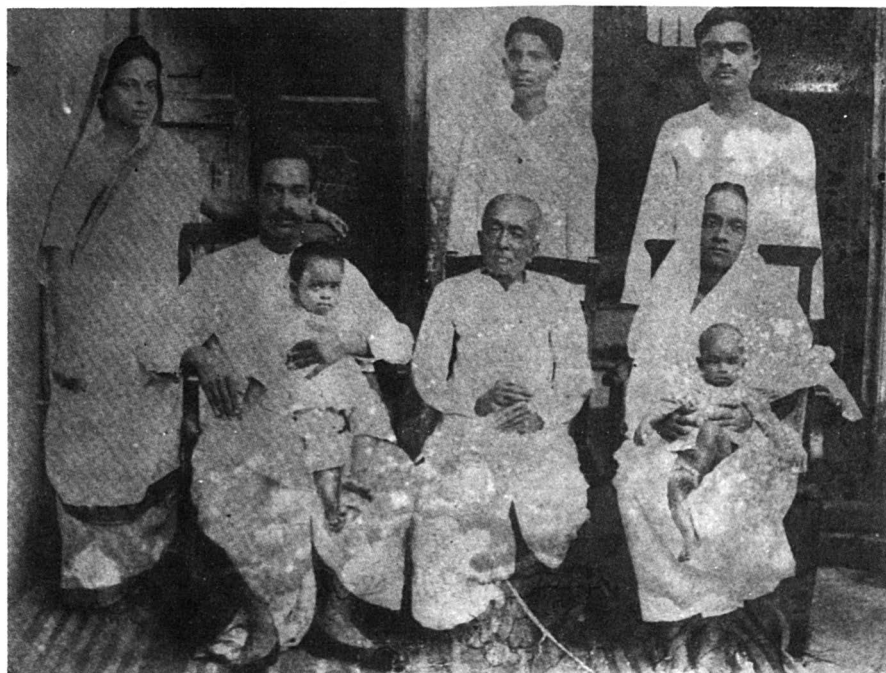
Ambassador: That was three years earlier. So there you are.

Prabhupāda: 1918? In that year I was married. I was student at that time. I was student, 1900 up to '20. Then I joined Gandhi's noncooperation movement and gave up my education. His points were to give up English education, English court, English-manufactured goods, in this way.

Ambassador: How did you feel about Gandhiji spiritually?

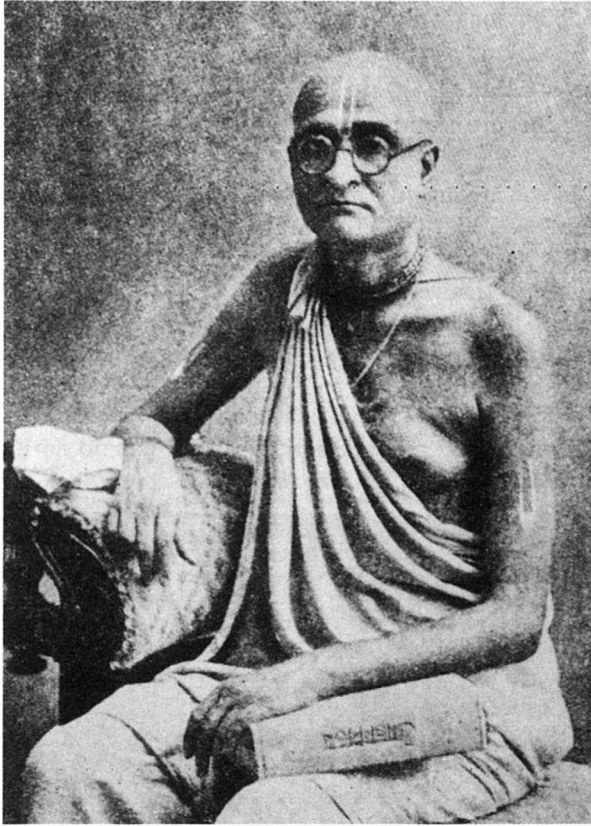
Prabhupāda: He was a good gentleman, that's all. He had no spiritual asset.

[S.P. Room Conversation March 13, 1975, Iran]



Allahabad 1924: (sitting) Srila Prabhupada and his son Prayag Raj; his father Gour Mohan; his eldest sister Rajesvari with his daughter Sulakshman, (standing) Srila Prabhupada's wife Radharani; his nephew Tulasi and his brother Krishna Charan.

Śrīla Prabhupāda Meets Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura



Both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

TRANSLATION: Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

PURPORT: Birth in a family of yogīs or transcendentalists--those with great wisdom--is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the *ācārya* or *gosvāmī* families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such *ācārya* families, but they have now degenerated due to insufficient

education and training. By the grace of the Lord, there are still families that foster transcendentalists generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and our humble self, had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system. [Bhagavad-gītā 6.42]

**So when I met Bhaktisiddhānta Sarasvatī Ṭhākura...
It is a long story, how I met him. One of my friends,
he dragged me. (laughing) (laughter)**

So when I met Bhaktisiddhānta Sarasvatī Ṭhākura... It is a long story, how I met him. One of my friends, he dragged me. (laughing) (laughter) I was at that time nationalist and manager in a big chemical factory. My age was about twenty-four years. So one of my friends, he asked me that "There is a nice sādhu, Bhaktisiddhānta Sarasvatī Ṭhākura. He has come in Calcutta. So let us go and see." So I was reluctant. I thought just like so, there are so many sādhus. So I was not very much... Because I had very bad experience, not very good. So I said, "Oh these kind of sādhus, there are many." You'll be glad to know that even my in young age or early age or early age--it was Kṛṣṇa's grace--even amongst my young friends, I was considered the leader. (laughing) (laughter) In my school days, in my college days, in my private friendship, some way or other I became their leader. And one astrologer sometimes he read my hand. He said in Hindi, *kukum calena(?)*. *Kukum calena* means "Your hand speaks that your order will be executed."

Devotees: *Jaya!*

Prabhupāda: So anyway, it was Kṛṣṇa's grace. I would not go, but their point of view was that unless I certify that sādhu, Bhaktisiddhānta Sarasvatī Ṭhākura, he'll not be accepted. Therefore he dragged me. So I went to see Bhaktisiddhānta Sarasvatī Ṭhākura on that day. On the first meeting, just we offer our obeisances. It is the practice. So immediately he began his talking that "You are all educated young men. Why don't you take up Śrī Caitanya Mahāprabhu's cult and preach all over the English knowing public? Why don't you take up this matter?" So I argued with him in so many... At that time I was nationalist. So I told that "Who will accept our message? We are dependent nation. Nobody will care." In this way, in my own way, in these younger days... But we belonged to the Vaiṣṇava family, Śrī Caitanya Mahāprabhu, Nityānanda, Rādhā-Govinda. That is our worshipable Deity. So I was very glad that "Rādhā-Kṛṣṇa cult, Caitanya Mahāprabhu's cult, this sādhu is trying to preach. It is very nice."

So at that time we had some talks, and of course I was defeated by his argument, my argument. (laughter) And then, when we came out, we were offered *prasādam*, very nice treatment, the Gauḍīya Matha. And when I came out on the street, this my friend asked me, "What is your opinion of this *sādhu*?" Then I said that "Here is the right person who has taken up Śrī Caitanya Mahāprabhu's message, and now it will be distributed."

Devotees: *Jaya!*

Prabhupāda: So I was at that time a fool, but I opined like this. And I accepted him as my spiritual master immediately. Not officially, but in my heart. That was in 1922. Then, in 1923, I left Calcutta on my business tour. And I made my headquarter at Allahabad. Allahabad is about five hundred miles from Calcutta. So I was thinking that "I met a very nice saintly person." That was my thinking always. So in this way, in 1928, there was a Kumbhamelā. At that time, these Gauḍīya Matha people came to Allahabad to establish a center there, and somebody else said, somebody informed them that "You go to that Prayāga Pharmacy." My drug shop was named as Prayāga Pharmacy. My name was also there. "You go and see Abhaya Babu. He is religiously... He will help you." These Gauḍīya Matha people, they came to see me. So "Sir, we have come to you. We have heard your good name. So we want to start a temple here. Please try to help us." And because I was thinking of these Gauḍīya Matha people that "I met a very nice, saintly persons," and as soon as I saw them, I was very much engaddened: "Oh, here are these persons. They have come again."

So in this way, gradually, I became attached to these Gauḍīya Matha activities, and by the grace of Kṛṣṇa, my business also was not going very well. (laughter) (laughs) Yes. Kṛṣṇa says *yasyāham anuḡḡhīṃāmi harīsyē tad-dhanam śanaiḥ*. If somebody wants to be actually devotee of Kṛṣṇa, at the same time, keeps his material attachment, then Kṛṣṇa's business is He takes away everything material, so that cent percent he becomes, I mean to say, dependent on Kṛṣṇa. So that actually happened to my life. I was obliged to come to this movement to take up this very seriously. And I was dreaming that "Bhaktisiddhānta Sarasvatī Thākura is calling me, 'Please come out with me!' " (pause) So I was sometimes horrified, "Oh, what is this? I have give up my family life? Bhaktisiddhānta Sarasvatī Thākura is calling me? I have to take *sannyāsa*?" Oh, I was horrified. But I saw several times, calling me. So anyway, it is by his grace I was forced to give up my family life, my so-called business life. And he brought me some way or other in preaching his gospel.

So this is memorable day. What he desired, I am trying little bit, and you are all helping me. So I have to thank you more. You are actually representative of my Guru Mahārāja (Śrīla Prabhupāda starts to cry) because you are helping me in

executing the order of my Guru Mahārāja. Thank you very much. Chant Hare Kṛṣṇa. [His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Disappearance Day, Lecture Los Angeles, December 13, 1973]

**A young man I was at that time, and I was also misled
in so many ways. But my spiritual master saved me,
Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.**

So these false notions, isms, are going on. People are being misled. You see? *Andhā yathāndhair upanīyamānāḥ*. Practical experience: In my country, India, I was also a student of Gandhi. In 1920 I joined the noncooperation movement and gave up my education because Gandhi's program was to boycott the British educational institution. So most of the university students... I was also. I passed my final examination, B.A., but I gave up. I did not appear, and I joined this movement. Fortunately, in 1922 I also met my Guru Mahārāja, and he, on my first visit, I do not know why, he told that "You should preach this Caitanya philosophy to the outside world." I replied that "We are dependent nation. Who will hear us? In the world, nobody hears any person who is coming from dependent nation, so we must have first of all independence." A young man I was at that time, and I was also misled in so many ways. But my spiritual master saved me, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. [Śrī Vyāsa-pūjā Lecture Montreal, August 17, 1968]

**Without seeing him at that opportune moment we could have
become a very great business magnate, but never would
we have been able to walk the path of liberation..**

Lord Śrī Caitanya Mahāprabhu, the great preacher of the principles of *Śrīmad-Bhāgavatam*, has stressed the importance of association with *sādhus*, pure devotees of the Lord. He said that even by a moments association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favored by His Divine Grace Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing *Śrīmad-Bhāgavatam* in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. [Śrīmad-Bhāgavatam 1.13.29]

When I was twenty-five years old I met him first.
On the first meeting he ordered me to this.

Anne Jackson: May I ask you a few questions? Could you please tell me a little bit about your life and how you knew that you were the spiritual master for the Kṛṣṇa consciousness movement?

Prabhupāda: My life is simple. I was householder. I have still my wife, my children, my grandsons. So my Guru Mahārāja ordered me that "Go and preach this cult in the western countries." So I left everything on the order of my Guru Mahārāja, and I am trying to execute the order. That's all.

Woman: And is this picture here the man...?

Prabhupāda: Yes, he is my Guru Mahārāja.

Woman: And he is no longer living.

Prabhupāda: No.

Woman: He spoke to you spiritually?

Prabhupāda: So this is my (indistinct). That's all.

Woman: At what point was it that he told you to do this? It was very late in your life that you...?

Prabhupāda: Yes. When I was twenty-five years old I met him first. On the first meeting he ordered me to this. So at that time I was married man. I had two children. So I thought, "I shall do it later on." But I was trying to get out of family life. It took some time. But I was trying my best to carry out his order. In 1944 I started magazine, *Back to Godhead*, when I was *grhastha*. Then I started writing books in 1958 or '59. In this way in 1955 I came to your country. [S.P. Room Conversation with writer, Sandy Nixon July 13, 1975, Philadelphia]

So I should have joined and executed his desire immediately,
but due to my ill luck I could not immediately execute his
order, but it was in my heart that it is to be done.

My Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, he also attempted to send his disciples to preach Caitanya cult in the Western world. One of them, he advised me also. First meeting, perhaps you know, he asked me to preach. So at that time I was young man, only twenty-five years old, and I was also householder. So I should have joined and executed his desire immediately, but due to my ill luck I could not immediately execute his order, but it was in my heart that it is to be done. So better late than never, I executed his order at the age of seventy years, not at the age of twenty-five. So actually I wasted so much time, I can understand that. From twenty... The message was there when I was twenty-five years old, but I began at the age of seventy years. But I did not forget the message. Otherwise, how could I do? That was, that is a fact. I was simply finding out the opportunity, how to do it. So anyway, although I began very late, at the age of seventy years, so by the help of

my disciples this movement is gaining ground and is spreading all over the world. So therefore 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. [Śrī Vyāsa-pūjā Lecture London, August 22, 1973]

Fifty years ago, when I first came to Bombay, at that time I was *grhastha*. I saw there were persons lying down care of footpath, and fifty years after, we are seeing the same thing is going on. No change.

Fifty years ago, when I first came to Bombay, at that time I was *grhastha*. I saw there were persons lying down care of footpath, and fifty years after, we are seeing the same thing is going on. No change. There is a class of men who must lie down care of footpath. There are so many institutions, *daridra-nārāyaṇa-sevā*. But why there are *daridrās* still? That means you cannot change. It is not possible. It is not possible. Just like a man who has done something criminal and he is in prison. Can you take him out? It will be another criminal action. If you try to take him away from the prisonhouse by some means, then you'll be punished and he'll be punished, both. This is the law state. Similarly, how you can surpass the stringent laws of nature and the laws of God? That is not possible. [Bhagavad-gītā Lecture 13.21 Bombay, October 15, 1973]

My family life was in Allahabad, 1923 to 1936 continually.

Prabhupāda: My family life was in Allahabad, 1923 to 1936 continually. I used to come to Bombay from Allahabad for business. And I was staying in that hotel, Empire Hindu Hotel. Yes, very nice. At that time it was very nice. [S.P. Room Conversation January 7, 1977, Bombay]

Every day I was seeing how to go to Jagannātha Purī and how to go to Vṛndāvana.

Tamāla Kṛṣṇa: You said that when you were very young you always used to calculate what was the cost of a ticket to Purī.

Prabhupāda: Yes. Every day I was seeing how to go to Jagannātha Purī and how to go to Vṛndāvana. At that time a fare was, for Vṛndāvana, four or five rupees, and similarly for Jagannātha Purī. So I was thinking, "When I shall go?" That's all. I took first opportunity to go to Jagannātha Purī after my examination, and in business connection when I went to Agra, then I first of all took the opportunity to go to Vṛndāvana from Agra. This was in 1925, and I visited Jagannātha Purī sometime in 1920. And '25 I went to Vṛndāvana. I remember, in those days I was sitting within the car, and there was some *prasādam*. One monkey entered and took away everything.

Tamāla Kṛṣṇa: In the train compartment.

Prabhupāda: They are very clever. Many times in Vṛndāvana the monkeys have taken away from my hand foodstuff.

Tamāla Kṛṣṇa: While you were eating.

Prabhupāda: Hm. Thrice... At least thrice, four times I remember.

Tamāla Kṛṣṇa: You wanted them to take it? You were offering...

Prabhupāda: No, suppose a big monkey comes and takes. You are stunned.

(laughter) You have to give him. No other way.

Tamāla Kṛṣṇa: They will attack otherwise.

Prabhupāda: In Rādhā-Dāmodara temple I was cooking the other room. So although the door was closed, he knew, he opened the door and took away my *prasādam*. Sometimes they would take away... (door opens) Come on. The, what is called, dough? For...?

Tamāla Kṛṣṇa: *Cāpāṭis*?

Prabhupāda: *Cāpāṭi*. So they will eat that.

Tamāla Kṛṣṇa: Raw dough.

[S.P. Room Conversation January 19, 1976, Māyāpur]

In 1925 I was taking. I was touching the water, and it was cutting.

Dr. Patel: It is very cold, huh? There will be extreme cold this season. And to take bath in confluence in this biting cold of this cold water.

Prabhupāda: Sometimes I was taking.

Dr. Patel: You should take warm water bath.

Prabhupāda: In 1925 I was taking. I was touching the water, and it was cutting.

Dr. Patel: Even my... It was cutting too much.

Prabhupāda: (chuckles) And as soon as I take a dip, everything is warm.

Dr. Patel: No, but for now it is not right.

Prabhupāda: It is very nice.

Trivikrama: Everything is numb.

Prabhupāda: And immediately warm. As you take...

Trivikrama: Warm.

Dr. Patel: That is all the place, yes.

Prabhupāda: Yes. So long as you do not take dip, it is so pinching, it is cutting your body. And as soon as you get a dip, one, two, three--*bas*. Immediately you are warm.

Dr. Patel: No, but now, at this age of your...

Prabhupāda: No, now...

Dr. Patel: You should warm the water and take water from confluence, bring in the tent, warm it up and take a bath. Or you get a pot of water here and daily put two drops in the bucket and take bath (laughs). My wife was doing this. She used to put two drops of Gaṅgā water...

Prabhupāda: Now, if I take such dip I may be paralyzed. [S.P. Morning Walk January 5, 1977, Bombay]

I purchased one motor car in 1925, Buick car.
Not for personal use, but for using it as a taxi.

Prabhupāda: Happiness in whatever circumstance. Not that because we did not possess a motorcar, therefore unhappy. I purchased one motor car in 1925, Buick car. Not for personal use, but for using it as a taxi. My one nephew, he was a good driver, so my father, "Why don't you give him? He can do that, we can use it our own car also taxi." So I took it, Buick car, I think I paid eight thousand rupees.

Hari-sauri: Buick?

Prabhupāda: Buick, yes, very strong car. At that time, Ford, Chevrolet and Buick, these cars were very popular in India. Ford for the poorer class and Buick for the first class.

Hari-sauri: Your nephew was a taxi driver.

Prabhupāda: Yes. Nephew was my sister's son. We had to maintain one sister and her family. She became widow. So this is Hindu family obligation. When the daughter is widow, she comes to the father's shelter with all family. The father has to maintain. [S.P. Room Conversation August 2, 1976, Paris]

I had car, but my nephew was driving. I never drove.

Prabhupāda: I can cycle even now. In our childhood... I had car, but my nephew was driving. I never drove. In 1925, I purchased one Buick car.

Trivikrama: Buick? It's a good car.

Prabhupāda: At that time in India it was eight thousand rupees only, very strong car.

Trivikrama: From America it came?

Prabhupāda: Yes, American cars were selling during British days, Ford, Buick, Chevrolet. These cars were selling. Dodge. In 1925 I purchased one Buick car, eight thousand rupees. [S.P. Room Conversation January 7, 1977, Bombay]

Long ago, say, in 1925, long ago, so we were in a cinema house. So my eldest son, as soon as he would see one woman in the picture, "Here is another mother! Here is another mother!" (laughter) he would cry.

Just like our these children are being taught chanting Hare Kṛṣṇa. They are chanting. They cannot forget throughout life. Similarly, if a *brahmacārī* is taught from childhood, from boyhood address all woman as "mother," he cannot see otherwise. "S(he) is my mother." I remember, it is an example. Long ago, say, in 1925, long ago, so we were in a cinema house. So my eldest son, as soon as he would see one woman in the picture, "Here is another mother! Here is another mother!" (laughter) he would cry. Because a small child, he does not know any woman except mother. He knows everyone as "my mother." So if we train from

the childhood that "You should treat all woman as mother," then where is the question of anomalies? No. There is no question. [*Srīmad-Bhāgavatam Lecture 1.3.13 Los Angeles, September 18, 1972*]

In 1925 or '26 when my son was two years old. There was a table fan, "I would like to touch it." And I said, "No, no, don't touch."
This is child. So but it's a child. He again tried to touch it.

Hari-śauri: They get a bit confused because God has to... Like that man last night was saying not even a blade of grass can move without God's sanction. So they think because God sanctions...

Prabhupāda: Yes, that is so many times explained. Just like a child wants to do something. The father says, "Don't do it," I have said several times. Reluctantly, "All right, do it." I have given this example of my practical experience in 1925 or '26 when my son was two years old. There was a table fan, "I would like to touch it." And I said, "No, no, don't touch." This is child. So but it's a child. He again tried to touch it. So there was a friend, he said, "Just slow the speed and let him touch." So I did it, slowed the speed and he touched--*tung!* Then he would not touch. You see. So this sanction was given, "Touch it," reluctantly. Now when he gets experience and I ask him, "Touch again?" "No." So this sanction. All of us who have come to this material world, it is like that. Reluctantly. Therefore God comes again to inform these rascals that "Now you have tried so much, better give up this, come to Me again." *Sarva-dharmān parityajya.* [*Evening Darsana August 11, 1976, Tehran*]

In Calcutta, in my younger days, I was traveling in tram, and my youngest son, he was with me. He was only two years old, or two or two and a half years old. So the conductor, out of joke, asked him, "Give me your fare."

This confidence. This is called *śaraṅgati*, surrender. There are six points of surrender unto Kṛṣṇa. One point of surrender is to believe that "Kṛṣṇa will protect me." Just like a small child has got full faith in his mother: "My mother is there. There is no danger." Confident. I have seen it. Everyone. I have got... I'll narrate one practical experience. In Calcutta, in my younger days, I was traveling in tram, and my youngest son, he was with me. He was only two years old, or two or two and a half years old. So the conductor, out of joke, asked him, "Give me your fare." So he first of all said like this: "I have no money." So the conductor said, "Then you get down." He immediately said, "Oh, here is my father." (makes some gesture) (laughter) You see. "You cannot ask me to get down. My father is here." You see? So this is the psychology. If you have approached Kṛṣṇa, then even the greatest fear will not agitate you. That is a fact. So such a thing is Kṛṣṇa. Try to achieve this greatest boon, Kṛṣṇa. And what

Kṛṣṇa says? *Kaunteya pratijānīhi na me bhaktaḥ praṇāsyati.* "My dear Kaunteya, son of Kuntī, Arjuna, declare in the world that My devotees will never be vanquished." Will never be vanquished. *Kaunteya pratijānīhi na me bhaktaḥ praṇāsyati.* [Lecture Seattle, October 4, 1968]

My father, he was, at the last stage of his taking, some rice mixed with milk. While eating that, he'll take a little curry also.

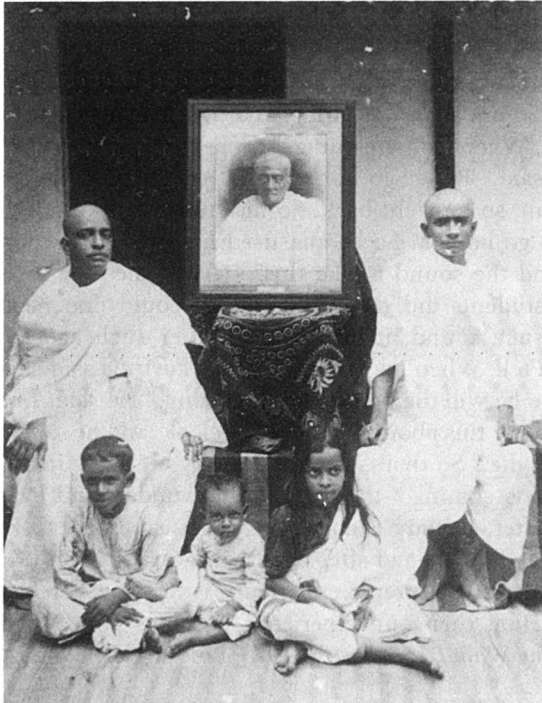
Prabhupāda: (laughs) It is not for the hog, but a human being... I had a friend. If you give him *rasagullā*, he'll want little salt. *Rasagullā* with little salt, he'll eat. Without salt, he cannot eat. And my father, he was, at the last stage of his taking, some rice mixed with milk. While eating that, he'll take a little curry also. So it is a taste. [S.P. Morning Walk March 6, 1974, Māyāpura]

When my father died, the *kavirāja* said, "Now you can do the rituals because he will die before next morning." He said. And actually it so happened.

Prabhupāda: There was one physician in Dacca. He was... Morning, he was washing his face. So one man was going, and he was coughing. So he asked that man, "Come here. Where you are going?" So he was a cultivator--"I am going to the field." So he said, "Better go home. Don't go to the field." So he was a respectable physician, so he went back. So his students asked that, "How is that, you asked him to go home?" So he chastised his stu..., "You do not know that he is coughing and the sound is like this? He will die after eight hours." It is experience. The students did not know but he could understand, "Coughing under such and such sound, it means death after such and such time." Yes. That, *kavirāja* can tell. When my father died, the *kavirāja* said, "Now you can do the rituals because he will die before next morning." He said. And actually it so happened. He said me this about ten, eleven o'clock, and he said exactly, "Before next morning he'll die." So that is experience. If you say, "After twenty days the month of January is coming," the child cannot understand, "How father said that twenty days after, January is coming?" But it is better experience only that one can say, "Today is 10th, and after twenty days, 1st January, will come." Everything is experience but supreme experience is Kṛṣṇa. Therefore if we receive experience from Him, then our experience becomes perfect. This is our proposal. [S.P. Morning Walk December 13, 1973, Los Angeles]

Later on when I was young and lost my father, I was very sorry to have lost such affectionate father, but by Krishna's Grace, I have now many American fathers and mothers.

I am just claiming this contribution [For printing books] as your pet child. My father was very much affectionate, and in my childhood, whatever I wanted from my father he would at once give me. One time he purchased for me one rifle, and so after taking it I demanded that he must give me another. My father denied "You already have one. Why do you ask me for another?" So my argument was that I must have two rifles, one for each hand. Due to my obstinacy my father finally agreed. Later on when I was young and lost my father, I was very sorry to have lost such affectionate father, but by Krishna's Grace, I have now many American fathers and mothers. So I am appealing to all of my American fathers and mothers to help me by this contribution. Please let me know if you will do this. I am waiting your early reply. [S.P. Letter to: Mukuda Los Angeles 20 February, 1969]



Allahabad, 1930, after the passing away of Srila Prabhupada's Father Gour Mohan De. Top: Srila Prabhupada, Gour Mohan's portrait, Krishna Charan. Front: Prayag Raj, Srila Prabhupada's new son and Sulakshman.

Long ago, about forty years ago, when I was householder, my second son, he was four years old. He was walking with me, and he said, "Oh, father, why the moon is coming with us?" This is very intelligent.

This is the process of understanding Kṛṣṇa consciousness. He walks and does not walk. Just like crude example I give you, that the sun and, at noontime, it is on your head and somebody walking eastern side or western side, he also sees the sun is also walking with him. Long ago, about forty years ago, when I was householder, my second son, he was four years old. He was walking with me, and he said, "Oh, father, why the moon is coming with us?" This is very intelligent. Yes. So similarly, if a material object can walk so swift... You have seen. You are going on aeroplane or train, you'll see the moon or sun is going with you. So how it is not possible that Kṛṣṇa cannot walk? Although He's situated... But you ask your friend, "Where is the sun? Where is the moon?" He'll say, "Oh, it is on my head." Similarly, *goloka eva nivasaty akhilātma-bhūtaḥ*. Kṛṣṇa, although He is in Vṛndāvana, Goloka Vṛndāvana, enjoying pastimes with the associates, He is everywhere, according to the position, shape, form, activities. Everywhere. Therefore it is said here that Supreme Lord walks and does not walk. He does not go from His abode. He is fully enjoying. But at the same time, everywhere He is. Everywhere walking. [*Srī Īṣopaniṣad, Mantra 5 Lecture Los Angeles, May 7, 1970*]

When my second son was about four years old, so before breakfast,
I used to ask him, "Show me your teeth." So he'll sh..., "Yes."
"All right, you have washed your teeth. That's all right.
Then you are allowed to take breakfast."

Actually I began my, this Kṛṣṇa consciousness movement--not that they came in a very purified condition. That we, every one of you, know, that those who came to me, they, according, they have been trained from childhood...According to Indian standard, they do not know even the hygienic principles. What is the question of purification? You see. In India the system is from childhood, a child is trained to take bath, to wash teeth in the morning. Yes. And I remember. When my second son was about four years old, so before breakfast, I used to ask him, "Show me your teeth." So he'll sh..., "Yes." "All right, you have washed your teeth. That's all right. Then you are allowed to take breakfast." So this training there are. But here, in this country, the training... Of course, there are somewhere, but not very strictly. So that doesn't matter. Chant Hare Kṛṣṇa. Begin Hare Kṛṣṇa. Then everything will come. Everything will come. [*Srīmad-Bhāgavatam Lecture 7.9.11-13 Hawaii, March 24, 1969*]

Now, my second son, when he was four years old,
we were passing, and there was a big marriage
party. You know how marriage party goes?

Jayahari: It is just like the scientists. They cannot accept the existence of the soul until they see it.

Prabhupāda: No, that is explained. Why you are repeating that? You have no seeing power, still, you are boast of seeing. That is your rascaldom. That is your rascaldom. Yes. There was a question in a newspaper. A child is asking his father, "Father, you were a girl or a boy in childhood?" Because he has no distinction what is the boy, what is the girl, therefore he is asking that nonsense question. Now, my second son, when he was four years old, we were passing, and there was a big marriage party. You know how marriage party goes?

Girirāja: Oh yes.

Prabhupāda: So he was asking. Very intelligent boy, he was asking, "What is this?, What is...?" So I also explained, "This man is going to marry." So in this way, after, "Father, you were married?" He asked me. So this nonsense question is there. He does not know, "Without marriage, how I am come into existence?" So these questions are like that, childish questions. It has no meaning.

[S.P. Morning Walk, December 18, 1973, Los Angeles]

When I was family man, I had a servant who was only twenty-two years old. Oh, he was too stout and strong. You see?

Now, there are so many scientists. They are discovering vitamin value from foodstuff. Now, what is the vitamin value in the dry grass? Can any scientist say that this is the vitamin value in dry grass? If there is no vitamin value in dry grass, how the cow is producing so much milk, who is full of vitamins A and D? How, from dry grass, vitamins coming out? Nowadays the physician prescribes some artificial vitamins for maintaining your body. Now, what is the vitamin there in the dry grass so that the cow is eating dry grass and giving you nice milk full of vitamins A and D, essential for your life? So these are all wrong theories, that "This contains this vitamin. This contains this." Let them go on. But natural foodstuff which is meant for human being, they are full of vitamins already there by nature's law, by God's wish. So *annād bhavanti bhūtāni*. You will be surprised. When I was family man, I had a servant who was only twenty-two years old. Oh, he was too stout and strong. You see? So one day I asked him that... His name was Buddhu. So I asked him, "Buddhu, what do you take that you are very stout and strong?" He said, "My dear sir, I take only these corns." Corns. You know corns? A corns and it is powdered. The powdered portions used to make bread, and the grain portion he used to cook as rice, and he was taking that. That's all.

Green: Cornmeal?

Prabhupāda: Corn.

Devotees: Meal. Cornmeal.

Prabhupāda: Cornmeal, yes. And he was very stout and strong. He was deriving all the vitamins. Because he was poor man, he could not eat any butter or milk or any other things, meat also no, nothing of the sort. He was simply eating... He was drawing, at that time, only twenty-two rupees from me. Twenty-two rupees means... According to your American exchange, it comes to five dollars, five dollars a month, his income. And what he could spend? So he was taking the cheap food. But he was very strong and stout. So whole idea is that these grains, these grains are meant for human being. [*Bhagavad-gītā Lecture 3.13-16 New York, May 23, 1966*]

Sometimes in the year 1931 or '32 I had a very severe tooth pain.
So I was taken by my servant in the jungle to some, this
vaidya. They cured me, and the dentist could not.

Prabhupāda: So everything in nature has to give something. That is the order. Everything that we see, *nadyaḥ*, the river... Why God has created the river? It has got a function. Similarly *samudrāḥ*, the oceans, similarly the hills, mountains, *girayaḥ*, *savanaspati*, vegetables. All these vegetables which are growing, each and every vegetable, creeper, has some service, we do not know. Because we do not know the use of these vegetables, creepers, we go to the doctor, physician. Otherwise, if somebody is ill, the medicine is there. We do not know how to utilize it. Still in remote villages, in forest, they do not come to the physician, doctors. The *bils*, the aborigines, they know so many drugs. For toothache, we go to the dentist and they extract the teeth, but I have read in Ayurvedic medicine, there is a drug, a root. Only if you touch this side of the mouth, all the germs collected within the teeth will come out. I have seen it. Sometimes in the year 1931 or '32 I had a very severe tooth pain. So I was taken by my servant in the jungle to some, this *vaidya*. They cured me, and the dentist could not. I attended so many times to the dentist. I have got my practical experience. And in the Ayurvedic literature there is mention some drug, the root only if you touch here, the germs collected in the teeth, they will come out in the corner of the teeth some germs--sometimes it is itching; there is all germs--so they will come out. Sometimes pains in the toe. All they are germs. The germ theory is all right, but they want to cure these germs in different way. But by nature's way there are so many drugs and roots and creepers that can cure all the diseases. [*Śrīmad-Bhāgavatam Lecture 1.10.5 Māyāpura, June 20, 1973*]

When I met my spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, so as a gentleman meets as a gentleman, so he was sitting in a couch like that. So, and I also sat down on that very couch.

Rules and regulations are subordinate, subordinate thing. Just like you enter into an office. You are appointed in some office to work. So on the very day, you do not know all the rules and regulations. But because you do not know all the rules and regulation, that does not mean that you cannot be appointed. First of all let yourself be appointed. Now, working, working, yourself you will know that rules and regulations: "This is the rules, and this is the regulation." Just like in my life, I will say one instance. When I met my spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, so as a gentleman meets as a gentleman, so he was sitting in a couch like that. So, and I also sat down on that very couch. So I did not know that what are the rules and regulations. Now, when I saw that his other disciples are coming, and they are sitting down, (laughs) so I thought myself, "Oh, I have done this wrong. I should not have sat with His Divine Grace." So of course, I did not get down immediately, but I took it, and from next day I did not sit. So rules and regulations automatically was taught. So that rules and regulations is not very important. The important is... The thing is that we must take up. *[Lecture on Mahā-mantra New York, September 8, 1966]*
 *This was not the first meeting, see page 298

"This boy hears very nicely. He does not go away," the first impression he gave to other godbrothers. "So I shall make him disciple." These very words he said.

"This boy hears very nicely. He does not go away," the first impression he gave to other godbrothers. "So I shall make him disciple." These very words he said. Actually I did not follow him in the beginning. High philosophical speaking and I was a new boy. I could not follow him, but actually I was so much glad to hear him. That's all. So that was my qualification, whatever you may say. I was simply asking, "When Guru Mahārāja will speak? When he will speak? When?" And I will sit down and go on hearing, and I will understand or not understand--others will disperse--I will not disperse. That he marked. Yes. First. There was first one instance. At that time I was not initiated. There was a circumambulation of whole Vṛndāvana. So although I was not initiated, I was one of the important members of the... So I thought, "Let me go. What these people are doing, circumambulating all over Vṛndāvana?" So I went to Mathurā. Then I went to the Vṛndāvana interior, which place was known as Koṣī. So in that Kosi one of my godbrothers declared that "Prabhupāda is going tomorrow back to Mathurā. So he will speak this evening. So anyone who wants to hear him, they can stay. And others may prepare to..."...So they were to go to see some other temple which is called Śeṣayī Temple. So although I was new man, I did not like to go to see the Śeṣayī Temple. I decided that "I shall hear." So at that time I was new, so all other, some of my important godbrothers, they were sitting like this, and I was sitting. At last, you see. But he knew that "This boy is new." Everyone has gone, all others except a few selected godbrothers. So he marked it that

"This boy is interested to hear me." So hearing is very important. Hearing. Just like Arjuna heard from Kṛṣṇa. Come on. (People entering) (Break) ...because I was serious for hearing, and therefore now I am serious about *kīrtanam*, means speaking, or preaching. Do you follow what I say? Yes. So one who is serious about hearing, he can become a future nice preacher. *Śravaṇam kīrtanam*. Next stage is developed. That is development. If one has actually heard nicely, then he will speak nicely. *Śravaṇam kīrtanam smaraṇam*. Then consciousness will automatically develop because when you speak or you hear, unless your mind is concentrated, your consciousness is right, you cannot rightly hear or speak. *Śravaṇam kīrtanam smaraṇam pāda-sevanam*. And then the development, "How I shall serve Kṛṣṇa? Kṛṣṇa is so loving. Kṛṣṇa is so great," that automatically comes. Not silent, but activity. [S.P. Room Conversation May 10, 1969, Columbus, Ohio]

**My Guru Mahārāja was very kind upon me
because I was very much interested to hear him.**

The *mahājanas* are there. So we have to follow. *Mahājano yena gataḥ sa panthāḥ*. We should not remain *mūḍha-dṛśā*. We should follow the *mahājanas* and the *sādhus*, *sāstra*. And they recommend... The most important process is *śravaṇam*. *Śṛīvataṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*. If we don't hear about Kṛṣṇa, then how we'll make advance? We have to hear. My Guru Mahārāja was very kind upon me because I was very much interested to hear him. That you know. I hear him. I did not understand him, actually. In the beginning I could not understand him. He was speaking in so high philosophical way that it was not... Still, I wanted to hear him. That was my only qualification. So the... It is the process. During lecture time, if we don't care to hear or we do other things or take rest, that is not very good sign. We should be very much careful. Then we shall remain *mūḍha-dṛśā*. *Naṭo nātyadharo yathā*. We have taken the vow to see Kṛṣṇa or to understand Kṛṣṇa. We should be very, very serious and do the needful. Then our life will be successful. [Śrīmad-Bhāgavatam Lecture 1.8.19 Māyāpura, September 29, 1974]

**So long, long ago, sometimes in the year 1933 in this
Caitanya Math, there was a big snake came out in my front.**

So long, long ago, sometimes in the year 1933 in this Caitanya Math, there was a big snake came out in my front. I was taking bath. So everyone was looking what to do. So Guru Mahārāja was on the upstairs. He immediately ordered, "Kill him." So it was killed. So at that time, 1933, I was newcomer. So I thought, "How that? Guru Mahārāja ordered this snake to be killed?" I was little surprised. But later on, when I saw this verse, I was very glad. *Modeta sādhuḥ api vṛścika-sarpa-hatyā*. It remained a doubt, "How Guru Mahārāja ordered a snake

to be killed?" But when I read this verse I was very much pleased, that these creatures, or creatures like the snake, they should not be shown any mercy. No. And Cāṇakya Paṇḍita said there are two kinds of cruel creatures. One kind is a *sarpaḥ kṛūrah*. The snake is very cruel. *Sarpaḥ kṛūrah, khalah kṛūrah*. And *khala*, a person who has awakened the quality like snake... Then there is no fault. Why a *snake* is called so cruel? Because unnecessarily they bite. If somebody commits some offense unto you, if you bite me, that is reasonable. But I have no fault, but you are biting me. The *vṛścika*, scorpion, and snake, they do that, without any offense. A man is passing, an animal is passing--unnecessarily it bites, without offense. A man is sleeping--it bites. Therefore they are very dangerous. Similarly, there are men also like the snake--without any fault, they bite, without any fault. If I do something faulty, you can punish me, bite. But without any fault, if you bite me... So therefore Cāṇakya Paṇḍita says, *sarpaḥ kṛūrah-khalah kṛūrah sarpāt kṛūratarah khalah*. Such person is called *khala*, envious, jealous. So there are two living creatures. One is snake, and one is jealous or envious person. So Cāṇakya Paṇḍita said, *sarpāt kṛūratarah khalah*: "This man, envious man, is more dangerous than the snake. Than the snake." Why? He's a human being. Yes, because he's human being and he has got developed consciousness and he has practiced to use the developed consciousness for becoming jealous, He's more dangerous than the snake. [*Śrīmad-Bhāgavatam Lecture 7.9.14 Māyāpur, February 21, 1976*]

He became very angry and chastised me.

Devotee (2): Is there any instance when you were chastised by your spiritual master?

Prabhupāda: Oh, yes. Oh, yes.

Devotee (2): Can you tell us?

Prabhupāda: I remember the moment was very valuable. Yes.

Devotee (2): Can you tell us the story?

Prabhupāda: Yes. I think I have said that.

Satsvarūpa: When you were speaking to one man...

Prabhupāda: Yes. He became very angry and chastised me.

Jagajīvana: Śrīla Prabhupāda, was this during a lecture by Śrīla Bhaktisiddhānta?

Prabhupāda: Eh?

Jagajīvana: Was this during a lecture?

Prabhupāda: Yes. I was not... One of my old brother, he, he wanted to speak something. So I leaned my... I immediately became... (laughter) So he chastised him more than me.

Devotee (2): When Lord Caitanya chastised someone more than Advaita Ācārya, Advaita felt that He had been neglected 'cause he had not received a greater chastisement.

Prabhupāda: He wanted to be chastised, so Caitanya fulfilled His desire.

[*S.P. Morning Walk April 8, 1975, Māyāpur*]

Struggle for existence A Human race,
The only hope His Divine Grace.

ONE

Adore adore ye all,
The happy day.
Blessed than Heaven,
Sweeter than May.
When He appeared at Puri,
The holy place,
My Lord and Master
His Divine Grace.

TWO

Oh! my Master
The evangelic angel.
Give us thy light,
Light up thy candle.
Struggle for existence
A Human race,
The only hope
His Divine Grace.

THREE

Misled we are
All going astray,
Save us Lord
Our fervent pray,
Wonder thy ways
To turn our face
Adore thy feet
Your Divine Grace.

FOUR

Forgotten Krishna
We fallen soul.
Paying most heavy
The illusion's toll.
Darkness around
All untrace,
The only hope
His Divine Grace

FIVE

Message of service
Thou has brought.
A healthful life
As Chaitanya wrought.
Unknown to all
It's full of brace.
That's your gift
Your Divine Grace.

SIX

Absolute is sentient
Thou hast proved.
Impersonal calamity
Thou hast moved.
This gives us a life
Anew and fresh.
Worship thy feet
Your Divine Grace.

SEVEN

Had you not come
Who had told,
The message of Krishna
Forceful and bold,
That's your right
You have the mace.
Save me a fallen
Your Divine Grace.

EIGHT

The line of service
As drawn by you,
Is pleasing and healthy
Like morning dew.
The oldest of all
But in new dress
Miracle done
Your Divine Grace.

Abbay Charan dasa.

"The absolute is sentient Thou hast proved all impersonal calamity
Thou has moved." These lines were presented by me to my
spiritual master and He was highly pleased with me.

We have to save the world-people from the misconception of voidism and impersonalism. "The absolute is sentient Thou hast proved all impersonal calamity Thou has moved." These lines were presented by me to my spiritual master and He was highly pleased with me. Let me follow the same principle and my Guru Maharaja will bless me. I have always my good wishes and blessings for you all because you are cooperating in a great mission. Thank you. [S.P. Letter to: Rayarama San Francisco 14 December, 1967]

That I wrote in my poetry. "The Absolute is sentient
thou hast proved." That was striking to me.

Prabhupāda: That I wrote in my poetry. "The Absolute is sentient thou hast proved." That was striking to me. Not impersonal, "sentient thou hast proved, impersonal calamity thou hast moved." "Absolute is sentient thou hast proved." That was my acceptance. So even the many judges came in Allahabad, do you remember?

Śyāmasundara: Yes. In Madras?

Prabhupāda: No, Allahabad during Kumbha-melā. They said, "Swamiji, God is person, you are the first man speaking." Why first man? It is already there. They cannot believe that God is person.

Śyāmasundara: As long as there is imperson, there is doubt, there is unclear, unclear.

Prabhupāda: Unclear.

Śyāmasundara: As soon as there is person, there is no doubt, clear.

Prabhupāda: But we have tried to explain how He is person. Just like we try to explain how God is working. So one should have brain to study things. One must have clear idea how God is person, how He is working, how this cosmic manifestation is manifested by God's energy. Kṛṣṇa says, *mayā tatam idam sarvam jagad avyakta-mūrtinā*. "In My impersonal feature, everything is manifested there." *Tatam idam sarvam. Īśāvāsyam idam sarvam*. So one has to apply his brain--that is intelligence--how it has become person. That is not false, that is fact. You cannot understand; your brain is teeny. That is different thing. Now you make your brain competent to understand this philosophy. [S.P. Room Conversation Sydney, April 2, 1972]

Let me therefore bow down at his lotus feet
with all the humility at my command.

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvya eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-carāṇāravindam*

"In the revealed scriptures it is declared that the spiritual master should be worshiped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."

Gentlemen, on behalf of the members of the Bombay branch of the Gauḍīya Maṭha, let me welcome you all because you have so kindly joined us tonight in our congregational offerings of homage to the lotus feet of the world teacher, Ācāryadeva, who is the founder of this Gauḍīya Mission and is the president-*ācārya* of Śrī Śrī Viśva-vaishṇava Rāja-sabhā--I mean my eternal divine master, Paramahaṁsa Parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.

Sixty-two years ago, on this auspicious day, the Ācāryadeva made his appearance by the call of Ṭhākura Bhaktivinoda at Śrī-kṣetra Jagannātha-dhāma at Purī.

Gentlemen, the offering of such an homage as has been arranged this evening to the Ācāryadeva is not a sectarian concern, for when we speak of the fundamental principle of *gurudeva*, or *ācāryadeva*, we speak of something that is of universal application. There does not arise any question of discriminating my *guru* from yours or anyone else's. There is only one *guru*, who appears in an infinity of forms to teach you, me, and all others.

The *guru*, or *ācāryadeva*, as we learn from the bona fide scriptures, delivers the message of the absolute world, the transcendental abode of the Absolute Personality, where everything nondifferentially serves the Absolute Truth. We have heard so many times: *mahājano yena gataḥ sa panthāḥ* ("Traverse the trail which your previous *ācārya* has passed"), but we have hardly tried to understand the real purport of this *śloka*. If we scrutinizingly study this proposition, we understand that the *mahājana* is one, and the royal road to the transcendental world is also one. In the *Muṇḍaka Upaniṣad* (1.2.12) it is said:

*tad-vijñānārtham sa gurum evābhigacchet
samt-pāṇih śrotriyam brahma-niṣṭham*

"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth."

Thus it has been enjoined herewith that in order to receive that transcendental knowledge, one must approach the *guru*. Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the *guru* also cannot be two. The Ācāryadeva for whom we have assembled tonight to offer our humble homage is not the *guru* of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the Jagad-guru, or the *guru* of all of us; the only difference is that some obey him wholeheartedly, while others do not obey him directly.

In the *Śrīmad-Bhāgavatam* (11.17.27) it is said:

*ācāryam mām vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-devamayo guruḥ*

"One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all demigods." That is, the *ācārya* has been identified with God Himself. He has nothing to do with the affairs of this mundane world. He does not descend here to meddle with the affairs of temporary necessities, but to deliver the fallen, conditioned souls--the souls, or entities, who have come here to the material world with a motive of enjoyment by the mind and the five organs of sense perception. He appears before us to reveal the light of the *Vedas* and to bestow upon us the blessings of full-fledged freedom, after which we should hanker at every step of our life's journey.

The transcendental knowledge of the *Vedas* was first uttered by God to Brahmā, the creator of this particular universe. From Brahmā the knowledge descended to Nārada, from Nārada to Vyāsadeva, from Vyāsadeva to Madhva, and in this process of disciplic succession the transcendental knowledge was transmitted by one disciple to another till it reached Lord Gaurāṅga, Śrī Kṛṣṇa Caitanya, who posed as the disciple and successor of Śrī Īśvara Purī. The present Ācāryadeva is the tenth disciplic representative from Śrī Rūpa Gosvāmī, the original representative of Lord Caitanya who preached this transcendental tradition in its fullness. The knowledge that we receive from our Gurudeva is not different from

that imparted by God Himself and the succession of the *ācāryas* in the preceptorial line of Brahmā. We adore this auspicious day as Śrī Vyāsa-pūjā-tithi, because the *Ācārya* is the living representative of Vyāsadeva, the divine compiler of the *Vedas*, the *Purāṇas*, the *Bhagavad-gītā*, the *Mahābhārata*, and the *Śrīmad-Bhāgavatam*.

One who interprets the divine sound, or *śabda-brahma*, by his imperfect sense perception cannot be a real spiritual *guru*, because, in the absence of proper disciplinary training under the bona fide *ācārya*, the interpreter is sure to differ from Vyāsadeva (as the *Māyāvādīs* do). Śrī Vyāsadeva is the prime authority of Vedic revelation, and therefore such an irrelevant interpreter cannot be accepted as the *guru*, or *ācārya*, howsoever equipped he may be with all the acquirements of material knowledge. As it is said in the *Padma Purāṇa*:

*sampradāya-vihīnā ye
mantrās te niṣphalā mataḥ*

"Unless you are initiated by a bona fide spiritual master in the disciplic succession, the *mantra* that you might have received is without any effect."

On the other hand, one who has received the transcendental knowledge by aural reception from the bona fide preceptor in the disciplic chain, and who has sincere regard for the real *ācārya*, must needs be enlightened with the revealed knowledge of the *Vedas*. But this knowledge is permanently sealed to the cognitive approach of the empiricists. As it is said in the *Śvetāśvatara Upaniṣad* (6.23):

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

"Only unto those great souls who simultaneously have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

Gentlemen, our knowledge is so poor, our senses are so imperfect, and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the lotus feet of Śrī Vyāsadeva or his bona fide representative. Every moment we are being deceived by the knowledge of our direct perception. It is all the creation or concoction of the mind, which is always deceiving, changing, and flickering. We cannot know anything of the transcendental region by our limited, perverted method of observation and experiment. But all of us can lend our eager ears for

the aural reception of the transcendental sound transmitted from that region to this through the unadulterated medium of Śrī Gurudeva or Śrī Vyāsadeva. Therefore, gentlemen, we should surrender ourselves today at the feet of the representative of Śrī Vyāsadeva for the elimination of all our differences bred by our unsubmissive attitude. It is accordingly said in *Śrī Gitā* (4.34):

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinah*

"Just approach the wise and bona fide spiritual master. Surrender unto him first and try to understand him by inquiries and service. Such a wise spiritual master will enlighten you with transcendental knowledge, for he has already known the Absolute Truth."

To receive the transcendental knowledge we must completely surrender ourselves to the real *ācārya* in a spirit of ardent inquiry and service. Actual performance of service to the Absolute under the guidance of the *ācārya* is the only vehicle by which we can assimilate the transcendental knowledge. Today's meeting for offering our humble services and homage to the feet of the *Ācāryadeva* will enable us to be favored with the capacity for assimilating the transcendental knowledge so kindly transmitted by him to all persons, without distinction.

Gentlemen, we are all more or less proud of our past Indian civilization, but we actually do not know the real nature of that civilization. We cannot be proud of our past material civilization, which is now a thousand times greater than in days gone by. It is said that we are passing through the age of darkness, the *Kali-yuga*. What is this darkness? The darkness cannot be due to backwardness in material knowledge, because we now have more of it than formerly. If not we ourselves, our neighbors, at any rate, have plenty of it. Therefore, we must conclude that the darkness of the present age is not due to a lack of material advancement, but that we have lost the clue to our spiritual advancement, which is the prime necessity of human life and the criterion of the highest type of human civilization. Throwing of bombs from airplanes is no advancement of civilization from the primitive, uncivilized practice of dropping big stones on the heads of enemies from the tops of hills. Improvement of the art of killing our neighbors by means of machine guns and poisonous gases is certainly no advancement from primitive barbarism, which prided itself on its art of killing by bows and arrows. Nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. True human civilization is very different from all these states, and therefore in the *Kaṭha Upaniṣad* (1.3.14) there is the emphatic call:

*uttiṣṭhata jāgrata
prāpya varān nibodhata
kṣurasya dhārā niṣitā duratyayā
durgam pathas tat kavayo vadanti*

"Please wake up and try to understand the boon that you now have in this human form of life. The path of spiritual realization is very difficult; it is sharp like a razor's edge. That is the opinion of learned transcendental scholars."

Thus, while others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enabled them to know themselves. They had discovered that we are not at all material entities, but that we are all spiritual, permanent, and indestructible servants of the Absolute. But because we have, against our better judgment, chosen to completely identify ourselves with this present material existence, our sufferings have multiplied according to the inexorable law of birth and death, with its consequent diseases and anxieties. These sufferings cannot be really mitigated by any provision of material happiness, because matter and spirit are completely different elements. It is just as if you took an aquatic animal out of water and put it on the land, supplying all manner of happiness possible on land. The deadly sufferings of the animal are not capable of being relieved at all until it is taken out of its foreign environment. Spirit and matter are completely contradictory things. All of us are spiritual entities. We cannot have perfect happiness, which is our birthright, however much we may meddle with the affairs of mundane things. Perfect happiness can be ours only when we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilization, this is the message of the *Gītā*, this is the message of the *Vedas* and the *Purāṇas*, and this is the message of all the real *ācāryas*, including our present *Ācāryadeva*, in the line of Lord Caitanya.

Gentlemen, although it is imperfectly that we have been enabled by his grace to understand the sublime messages of our *Ācāryadeva*, *Oṃ Viṣṇupāda Paramahansa Parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja*, we must admit that we have realized definitely that the divine message from his holy lips is the congenial thing for suffering humanity. All of us should hear him patiently. If we listen to the transcendental sound without unnecessary opposition, he will surely have mercy upon us. The *Ācārya's* Message is to take us back to our original home, back to God. Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction, and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls.

From the *Gītā* we learn that even after the destruction of the body, the *ātmā*, or

the soul, is not destroyed; he is always the same, always new and fresh. Fire cannot burn him, water cannot dissolve him, the air cannot dry him up, and the sword cannot kill him. He is everlasting and eternal, and this is also confirmed in the *Śrīmad-Bhāgavatam* (10.84.13):

*yasyātma-buddhiḥ kunape tri-dhātuke
sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

"Anyone who accepts this bodily bag of three elements [bile, mucus, and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge--he is no better than an ass or a cow."

Unfortunately, in these days we have all been turned foolish by neglecting our real comfort and identifying the material cage with ourselves. We have concentrated all our energies for the meaningless upkeep of the material cage for its own sake, completely neglecting the captive soul within. The cage is meant for the undoing of the bird; the bird is not meant for the welfare of the cage. Let us, therefore, deeply ponder this. All our activities are now turned toward the upkeep of the cage, and the most we do is try to give some food to the mind by art and literature. But we do not know that this mind is also material in a more subtle form. This is stated in the *Gītā* (7.4):

*bhūmir āpo 'nalo vāyuh
kham mano buddhir eva ca
ahankāra itiyam me
bhinnā prakṛtir aṣṭadhā*

"Earth, fire, water, air, sky, intelligence, mind, and ego are all My separated energies."

We have scarcely tried to give any food to the soul, which is distinct from the body and mind; therefore we are all committing suicide in the proper sense of the term. The message of the Ācāryadeva is to give us a warning to halt such wrong activities. Let us therefore bow down at his lotus feet for the unalloyed mercy and kindness he has bestowed upon us.

Gentlemen, do not for a moment think that my Gurudeva wants to put a complete brake on the modern civilization--an impossible feat. But let us learn from him the art of making the best use of a bad bargain, and let us understand the

importance of this human life, which is fit for the highest development of true consciousness. The best use of this rare human life should not be neglected. As it is said in the *Śrīmad-Bhāgavatam* (11.9.29):

*labdhvā sudurlabham idam bahu-sambhavānte
mānuṣyam arthadam anityam apīha dhīraḥ
tūrṇam yateta na pated anu mṛtyu yāvan
niḥśreyasāya viśayaḥ khalu sarvataḥ syāt*

"This human form of life is obtained after many, many births, and although it is not permanent, it can offer the highest benefits. Therefore a sober and intelligent man should immediately try to fulfill his mission and attain the highest profit in life before another death occurs. He should avoid sense gratification, which is available in all circumstances."

Let us not misuse this human life in the vain pursuit of material enjoyment, or, in other words, for the sake of only eating, sleeping, fearing, and sensuous activities. The Ācāryadeva's message is conveyed by the words of Śrī Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.255-256):

*anāsaktasya viśayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktam vairāgyam ucyate*

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate*

"One is said to be situated in the fully renounced order of life if he lives in accordance with Kṛṣṇa consciousness. He should be without attachment for sense gratification and should accept only what is necessary for the upkeep of the body. On the other hand, one who renounces things that could be used in the service of Kṛṣṇa, under the pretext that such things are material, does not practice complete renunciation.

The purport of these ślokaś can only be realized by fully developing the rational portion of our life, not the animal portion. Sitting at the feet of the Ācāryadeva, let us try to understand from this transcendental source of knowledge what we are, what is this universe, what is God, and what is our relationship with Him. The message of Lord Caitanya is the message for the living entities and the message of the living world. Lord Caitanya did not bother Himself for the upliftment

of this dead world, which is suitably named *Martyaloka*, the world where everything is destined to die. He appeared before us four hundred fifty years ago to tell us something of the transcendental universe, where everything is permanent and everything is for the service of the Absolute. But recently Lord Caitanya has been misrepresented by some unscrupulous persons, and the highest philosophy of the Lord has been misinterpreted to be the cult of the lowest type of society. We are glad to announce tonight that our *Ācāryadeva*, with his usual kindness, saved us from this horrible type of degradation, and therefore we bow down at his lotus feet with all humility.

Gentlemen, it has been a mania of the cultured (or uncultured) society of the present day to accredit the Personality of Godhead with merely impersonal features and to stultify Him by claiming that He has no senses, no form, no activity, no head, no legs, and no enjoyment. This has also been the pleasure of the modern scholars due to their sheer lack of proper guidance and true introspection in the spiritual realm. All these empiricists think alike: all the enjoyable things should be monopolized by the human society, or by a particular class only, and the impersonal God should be a mere order-supplier for their whimsical feats. We are happy that we have been relieved of this horrible type of malady by the mercy of His Divine Grace *Paramahansa Parivrājakācārya Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja*. He is our eye-opener, our eternal father, our eternal preceptor, and our eternal guide. Let us therefore bow down at his lotus feet on this auspicious day.

Gentlemen, although we are like ignorant children in the knowledge of the Transcendence, still His Divine Grace, my *Gurudeva*, has kindled a small fire within us to dissipate the invincible darkness of empirical knowledge. We are now so much on the safe side that no amount of philosophical argument by the empiric schools of thought can deviate us an inch from the position of our eternal dependence on the lotus feet of His Divine Grace. Furthermore, we are prepared to challenge the most erudite scholars of the *Māyāvāda* school and prove that the Personality of Godhead and His transcendental sports in *Goloka* alone constitute the sublime information of the *Vedas*. There are explicit indications of this in the *Chāndogya Upaniṣad* (8.13.1):

*śyāmāc chavalam prapadye
śavalāc chyāmam prapadye*

"For receiving the mercy of *Kṛṣṇa*, I surrender unto His energy (*Rādhā*), and for receiving the mercy of His energy, I surrender unto *Kṛṣṇa*." Also in the *Rg Veda* (1.22.20):

tad viṣṇoḥ paramam padam

*sadā paśyanti sūrayaḥ
divya cakṣur ātatam
viṣṇor yat paramaṁ padam*

"The lotus feet of Lord Viṣṇu are the supreme objective of all the demigods. These lotus feet of the Lord are as enlightening as the sun in the sky."

The plain truth so vividly explained in the *Gītā*, which is the central lesson of the *Vedas*, is not understood or even suspected by the most powerful scholars of the empiric schools. Herein lies the secret of Śrī Vyāsa-pūjā. When we meditate on the transcendental pastimes of the Absolute Godhead, we are proud to feel that we are His eternal servitors, and we become jubilant and dance with joy. All glory to my divine master, for it is he who has out of his unceasing flow of mercy stirred up within us such a movement of eternal existence. Let us bow down at his lotus feet.

Gentlemen, had he not appeared before us to deliver us from the thralldom of this gross worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity. Had he not appeared before us, we would not have been able to understand the eternal truth of the sublime teaching of Lord Caitanya. Had he not appeared before us, we could not have been able to know the significance of the first *śloka* of the *Brahma-saṁhitā*:

*iśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes."

Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command. [*Śrīla Prabhupāda's Vyāsa-pūjā (Birthday ceremony) offering to Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, February 1936, in Bombay, India*]

We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony.

TRANSLATION: Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

PURPORT: We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so much pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?

TRANSLATION Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu, "If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship's special benediction."....The Lord said, "I was so much pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult." [*Śrī Caitanya-caritāmṛta Madhya-līlā 1.71,2,3*]

My Guru Maharaja very much liked my writing and he used to show others in my absence "Just see how nicely he has written, how he has appreciated." He encouraged me, and my Godbrothers, they also like my writing. After I wrote that poem for Vyasa Puja of my Guru Maharaja they used to call me Poet.

Your report of book sales is over encouraging. You are all becoming very very dear to my Guru Maharaja. I started this movement by book selling. I was never a beggar for money, but I was writing books and selling. My Guru Maharaja very much liked my writing and he used to show others in my absence "Just see how nicely he has written, how he has appreciated." He encouraged me, and my Godbrothers, they also like my writing. After I wrote that poem for Vyasa Puja of my Guru Maharaja they used to call me Poet. Anyway, I was working writing books and publishing BTG alone, but I could not give the thing shape, so I decided to go to U.S.A. and now you all nice boys and girls have helped me so much, it is all the mercy of Krishna. Thank you very much. [*S.P. Letter to: Ramesvara Prabhu Vrindaban 3 December, 1975*]

"You are seeing Abhay Babu as grhastha,
but he is more than many yogis."

Bhavānanda: You are the only real resident of Bhāratavarṣa. No one else has fulfilled that...

Prabhupāda: At least historically it be proved. (break) ...cause of envy of my Godbrothers. I was known. Although they knew that Prabhupāda liked me very much, because I am *gṛhasṭha*, I was known as *pacā-gṛhasṭha*. *Pacā-gṛhasṭha* means a rotten *gṛhasṭha*. And now they say, "This *gṛhasṭha* has come out more than us? What is this?" (break) Śrīdhara Mahārāja's chief disciple...?

Bhavānanda: Gaura.

Prabhupāda: He always used to say to Śrīdhara Mahārāja that "You are seeing Abhay Babu as *gṛhasṭha*, but he is more than many yogis." He was telling.

Tamāla Kṛṣṇa: Even before.

Prabhupāda: When I was *gṛhasṭha* they were my tenant. So, and he used to say. And then...

Tamāla Kṛṣṇa: He knew. He saw you in your activities.

Prabhupāda: Yes, he said that "Mahārāja, you are seeing he is *gṛhasṭha*. He is more than many yogis." He used to say, that boy. [S.P. February Morning Walk February 3, 1976, Māyāpura]

**Guru Mahārāja said, "Yes, better he lives outside. That is good,
and he will do what is needed in due course of time."**

Devotee (1): We can understand all of your instructions simply by reading your books.

Prabhupāda: Yes. Anyway, follow the instruction. That is required. Follow the instruction. Wherever you remain, it doesn't matter. You are secure. Follow the instruction. Then you are secure anywhere. It doesn't matter. Just like I told you that I saw my Guru Mahārāja not more than ten days in my life, but I followed his instruction. I was a *gṛhasṭha*, I never lived with the *Maṭha*, in the temple. It is practical. So many Godbrothers recommended that "He should be in charge in this Bombay temple, this, that, that..." Guru Mahārāja said, "Yes, better he lives outside. That is good, and he will do what is needed in due course of time."

Devotees: *Jaya! Haribol!*

Prabhupāda: He said like that. I could not understand at that time what does he expect. Of course, I knew that he wanted me to preach.

Yaśodānandana: I think you have done this in grand style.

Devotees: *Jaya, Prabhupāda! Haribol!*

Prabhupāda: Yes, done grand style because I strictly follow the instruction of my Guru Mahārāja, that's all. Otherwise I have no strength. I have not played any magic. Did I? Any gold manufacturing? (laughter) Still, I have got better disciples than the gold-manufacturing guru.

Yaśodānandana: Before you came, many gurus came, but they did not make any pure devotee of Kṛṣṇa.

Prabhupāda: How they can? He is not pure devotee of Kṛṣṇa. How he can do?

Kṛṣṇa-śakti vinā nāhe nāma prācāra: "Without being empowered by Kṛṣṇa nobody can turn a person to become devotee of Kṛṣṇa." It is not... Artificially, you cannot make. He may make show of gold manufacturing, but he cannot make a devotee of Kṛṣṇa. That is not possible. [S.P. Morning Walk, February 3, 1975, Hawaii]

He (Guru Mahārāja) said "Yes, he is very expert.
He can do. So it is better to live apart from you.
And he will do everything when there is need."

But I was a rotten *gṛhastha*. I did not join any one of them. (Prabhupāda laughs) I was rotting in my household life. That's all. But I was planning how to make, how to make this. That was my desire from the very beginning, since I heard it. But I was never with them, either this party or that party. And Guru Mahārāja also recommended, *apnader tasturi tublia thaki bhavan. Takhona* (?). "When there will be need, he will do himself. There is no need of living with you. It is better to live apart from you." When I was recommended by Goswami Mahārāja to live in the Maṭha, that "He is so nice." Sometimes he recommended. In Bombay, here in this Bombay. That house. Yes. He (Guru Mahārāja) said "Yes, he is very expert. He can do. So it is better to live apart from you. And he will do everything when there is need." He said. I could not understand. Although I was apart from them, a *gṛhastha*. In this Bombay I was doing business. [S.P. Room Conversation September 21, 1973, Bombay]

My Guru Mahārāja asked me that
"If you get some money, you print books."

We are receiving the transcendental knowledge through *guru-paramparā* succession. So we have to simply take instruction from guru, and if we execute that to our heart and soul, that is success. That is practical. I have no personal qualification, but I simply tried to satisfy my guru. That's all. My Guru Mahārāja asked me that "If you get some money, you print books." So there was a private meeting, talking, some of my important Godbrothers also there. It was in Rādhākuṇḍa. So Guru Mahārāja was speaking to me that "Since we have got this Bagh Bazaar marble temple, there has been so many dissensions, and everyone thinking who will occupy this room or that room, that room. I wish, therefore, to sell this temple and the marble and print some book." Yes. So I took up this from his mouth, that he is very fond of books. And he told me personally that "If you get some money, print books." Therefore I am stressing on this point: "Where is book? Where is book? Where is book?" So kindly help me. This is my request. Print as many books in as many languages and distribute throughout the whole world. Then Kṛṣṇa consciousness movement will automatically increase. Now the educated learned scholars, they are appreciating our movement by reading

books, by taking practical result. Dr. Stillson Judah, he has written one book, perhaps you know, *Hare Kṛṣṇa and Counterculture*, a very nice book about our movement, and he is giving importance. He has admitted that "Swamiji, you have done wonderful thing because you have turned the drug-addicted hippies into devotees of Kṛṣṇa, and they are prepared for the service of humanity." So this movement is so important. We are giving the best service to the humanity. They are plunged into ignorance. All, they are rascals, *mūḍha*. It is not our manufactured word. Kṛṣṇa says, *na māṁ duṣkṛtino mūḍhāḥ prapadyante narāḍhamāḥ*. [Arrival Address Lecture, Los Angeles, June 20, 1975]

He said personally to me, "If I could sell this Gaudiya Matha building, that would have been better." He predicted that there would be fire within these walls. So I took it, "O, His Divine Grace wants some books." So I accepted it, "Yes, I shall do it."

The report of the book printing is both encouraging and surprising. Every time I see this I remember the words of my Guru Maharaja when he told me that wherever there was money it should be used to print books, not that we shall have big big temples and then fight in the court. He asked me to do this and I am trying my little bit, that's all. It is all by his blessings for without his blessings this wonderful thing would not have happened. He said personally to me, "If I could sell this Gaudiya Matha building, that would have been better." He predicted that there would be fire within these walls. So I took it, "O, His Divine Grace wants some books." So I accepted it, "Yes, I shall do it." It is all by his blessings. *Mukam karoti vacalam pangum langhayate girim*, by his mercy a dumb man can speak and a lame man can cross a mountain. [S.P. Letter to: Ramesvara, Radhavallabha Bombay 14 August, 1976]

So I wrote him letter, "My dear master, your other disciples, *brahmacārī, sannyāsī*, they are rendering you direct service. And I am a householder. I cannot live with you, I cannot serve you nicely. So I do not know. How can I serve you?"

From the childhood he is strict *brahmacārī*, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. And he underwent very severe penances for starting this movement, worldwide movement. That was his mission. Bhaktivinoda Ṭhākura wanted do this. He, 1896, Bhaktivinoda Ṭhākura wanted to introduce this Kṛṣṇa consciousness movement by sending this book, *Shree Chaitanya Mahāprabhu, His Life and Precepts*. Fortunately, that year was my birth year, and by Kṛṣṇa's arrangement, we came in contact. I was born in a different family, my Guru Mahārāja was born in a different family. Who knew that I will come to his protection? Who knew that I would come in America? Who knew that you American boys will

come to me? These are all Kṛṣṇa's arrangement. We cannot understand how things are taking place. In 1936... Today is ninth December, 1938(68). That means thirty-two years ago. In Bombay, I was then doing some business. All of a sudden, perhaps on this date, sometimes between 9 or 10 December. At that time, Guru Mahārāja was indisposed little, and he was staying at Jagannātha Purī, on the seashore. So I wrote him letter, "My dear master, your other disciples, *brahmacārī*, *sannyāsī*, they are rendering you direct service. And I am a householder. I cannot live with you, I cannot serve you nicely. So I do not know. How can I serve you?" Simply an idea, I was thinking of serving him, "How can I serve him seriously?" So the reply was dated 13th December, 1936. In that letter he wrote, "My dear such and such, I am very glad to receive your letter. I think you should try to push our movement in English." That was his writing. "And that will do good to you and to the people who will help you." That was his instruction. And then in 1936, on the 31st December--that means just after writing this letter a fortnight before his departure--he passed away. But I took that order of my spiritual master very seriously, but I did not think that I'll have to do such and such thing. I was at that time a householder. But this is the arrangement of Kṛṣṇa. If we strictly try to serve the spiritual master, his order, then Kṛṣṇa will give us all facilities. That is the secret. Although there was no possibility, I never thought, but I took it little seriously by studying a commentary by Viśvanātha Cakravartī Ṭhākura on the *Bhagavad-gītā*. In the *Bhagavad-gītā* the verse *vjavasāyātmikā-buddhir ekeha kuru-nandana*, in connection with that verse, Viśvanātha Cakravartī Ṭhākura gives his commentary that we should take up the words from the spiritual master as our life and soul. We should try to carry out the instruction, the specific instruction of the spiritual master, very rigidly, without caring for our personal benefit or loss.

So I tried a little bit in that spirit. So he has given me all facilities to serve him. Things have come to this stage, that in this old age I have come to your country, and you are also taking this movement seriously, trying to understand it. We have got some books now. So there is little foothold of this movement. So on this occasion of my spiritual master's departure, as I am trying to execute his will, similarly, I shall also request you to execute the same order through my will. I am an old man, I can also pass away at any moment. That is nature's law. Nobody can check it. So that is not very astonishing, but my appeal to you on this auspicious day of the departure of my Guru Mahārāja, that at least to some extent you have understood the essence of Kṛṣṇa consciousness movement. You should try to push it on....I shall request you all that I shall go away, but you shall live. Don't give up pushing on this movement, and you'll be blessed by Lord Caitanya and His Divine Grace. Bhaktisiddhānta Sarasvatī Goswami Prabhupāda. [His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Disappearance Day, Lecture Los Angeles, December 9, 1969]

During the time of my Guru Maharaja's passing away, His last instruction was to me that "You try to preach whatever you have learned from me in English, and that will do good to you and the people who will hear you." This instruction was given to me in 1936

My Dear Rayarama, Please accept my blessings. I thank you very much for your letter of June 9th, 1968, and it is very kind of you that you are seriously thinking about Krishna Consciousness movement and trying to engage yourself more and more seriously. My blessings are always with you. You are very sincere boy trying your best to serve Krishna and by His Grace you are quite fit for this business, and considering all these points, I have entrusted Back To Godhead in your hand. Because this paper is the beginning of my spiritual life. During the time of my Guru Maharaja's passing away, His last instruction was to me that "You try to preach whatever you have learned from me in English, and that will do good to you and the people who will hear you." This instruction was given to me in 1936, and I started this paper in 1944. So during my householder life I was printing this paper and almost distributing free, and some of them were paying me subscription, and some of them not. But I was trying my best at my cost. You have seen the old articles about my tendency in this regard, and please try to follow this principle and improve the condition of this paper as you think best. You have got full liberty to make it acceptable to the general public, keeping pace with our principles of Krishna Consciousness. And as I have told you several times that I am awaiting for the day when this paper will take the shape of Life magazine or similar other magazines, in the matter of its popularity. From India this paper has been brought to America, with this hope that American young boys like you will take interest in spreading this sublime gospel of Krishna Consciousness. [S.P. Letter to: Rayarama Montreal 12 June, 1968]

He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world.

TRANSLATION: "I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT: A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Śvetāśvatara Upaniṣad 6.23): *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." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the *saṅkīrtana* movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the *saṅkīrtana* movement. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way--in a helpless way--but due to the spiritual force of the order of the supreme authority, this movement has become successful. [Śrī Caitanya-caritāmṛta Ādi-līlā 7.95-96]

In my householder life I was proprietor of a big pharmacy. So my manager sold some morphia preparation to some unauthorized person.

Richard Webster: Within the Christian religion there is a strong emphasis on possible failure and forgiveness.

Prabhupāda: No. Forgiveness is... I know that in church the confession program is there. Forgiveness... Suppose you are or I am an offender. I ask your forgiveness. So you can forgive me once, twice, thrice, not more than that. You cannot make it a profession that you go on committing sins and God will forgive you. No, that is not possible. That is misconception. That is mentioned in the *Bhagavad-gītā*, *api cet sudurācāro bhajate mām ananya-bhāḥ, sādhuḥ eva sa mantavyaḥ*. This *sudurācāraḥ*, means offender, that is not willful offense. One person is accustomed to some bad habits, but he has taken to Kṛṣṇa consciousness or God consciousness. But on account of strong habit, if he fails sometimes, that is excused, forgiveness, not that willful committing sin and ask for forgiveness. That is not allowed. In common affairs we do not see. I have got practical, I mean to say, experience. In my householder life I was proprietor of a big pharmacy. So my manager sold some morphia preparation to some unauthorized person. So the sales inspector, they noted it and made us a criminal. And the magistrate called me because I was the proprietor. So my statement was given that "I do not conduct the business directly. Of course, I am responsible for my manager's

fault, but I shall be very strict in future. You can forgive me." Immediately I was forgiven. But next time, if I go, if I say like that, that is not forgiven. That is not possible. So this forgiveness is good for accidental fault. But it cannot be continued, that is a wrong philosophy. [S.P. Room Conversation with Richard Webster, May 24, 1974, Rome]

I never liked to go to the court. In my business life also, if somebody did not pay, I never go to the court. Bother... "To push good money after bad money."

Prabhupāda: Is that all right? Let us see how worthy sons they are. Everyone knows. They know. That Gauracandra Gosāi, Rādhā-Dāmodara, he knows. And I have got letters and everything... I... If I go to the court... And who is going to the court? I could have gone to the court, long, long ago. I never liked to go to the court. In my business life also, if somebody did not pay, I never go to the court. Bother... "To push good money after bad money." The money which is lost, and... And what about that money order? [S.P. Room Conversation January 7, 1977, Bombay]

Every marriage, the father must give at least fifty *tolās*. I was not a rich man. Still I had to give to my daughter fifty *tolās* of gold during marriage.

Prabhupāda: Every marriage, the father must give at least fifty *tolās*. I was not a rich man. Still I had to give to my daughter fifty *tolās* of gold during marriage. Fifty *tolās*. Two and a half *tolās* makes one ounce. So what is the value of fifty *tolās*?

Karandhara: Twenty-five ounces? Right now that's worth about two thousand, three hundred dollars.

Prabhupāda: Just see. So that is her stock. *Strī-dhana*. The husband cannot touch. Then it is criminal. So in case of need, she can convert the ornaments into money. Sometimes there is disagreement with the husband. So she has got some stock. The father gives some ornaments. The father-in-law gives some ornament. The relatives also, during marriage, they present some ornaments. So if he, if she gets hundred *tolās* of gold, that means at least five hundred...?

Karandhara: Almost five thousand.

Prabhupāda: Oh, five thousand dollars. She has got some assets. That is called *strī-dhana*. *Strī-dhana* means "woman's property." Nobody can touch it. Only, according to *Manu-sāhita* law, *strī-dhana*... Now they are changing. *Strī-dhana*, the son cannot touch, the husband cannot touch. Nobody can touch. But, after her death, the daughters will share that money. Because formerly, the daughters could not get share of the father's estate. Only the dowry which is given by the father at the time of her marriage. That much. But she could not claim any es-

tate share. Therefore at the time of marriage, the dowry by ornaments, saris. Hundred pieces of sari. If one is rich man. All Benarsee sari, costly. And woman's nature is that if she gets good ornaments, saris, good food, she's satisfied. She doesn't want anything. She'll never become faithless to her husband. So these things are disappearing. Now rich man, rich man's wife, no ornament. [S.P. Morning Walk April 30, 1973, Los Angeles]

I was questioned by some gentleman sometimes in 1940.

He charged that the Vaiṣṇava, "This Vaiṣṇava means a lazy fellow." He said like that. (laughs) So I said, "You have never seen a Vaiṣṇava." I told him, "You have never seen a Vaiṣṇava."

I was questioned by some gentleman sometimes in 1940. He charged that the Vaiṣṇava, "This Vaiṣṇava means a lazy fellow." He said like that. (laughs) So I said, "You have never seen a Vaiṣṇava." I told him, "You have never seen a Vaiṣṇava." "No, I have seen these Vaiṣṇavas. They do not do anything and taking *māla* and pretending to be very highly elevated and sleep and snore." That's... You have seen... "But you have not seen. You might have seen these pseudo-Vaiṣṇavas, but real Vaiṣṇava you have not seen." "What is that real Vaiṣṇava?" And I said that in India there were two big wars. One war was the Rāma-Rāvaṇa, and another war Kurukṣetra. So in these two wars, the hero is Vaiṣṇava. One is Hanumān and another is Arjuna. Have you seen them? Have you heard about them? Are they lazy fellows? Hanumān is Vaiṣṇava. He could raise one mountain and jump over the sea and set fire in the very beautiful state of Rāvaṇa. This is Vaiṣṇava. This is Vaiṣṇava. [S.P. Garden Conversation October 9, 1976, Aligarh]

**In 1942 there was a manufactured famine in Bengal
by the manipulation of the then government.**

And if you live your life for sacrifice, sacrifice of *yajña*, then you will never be unhappy. You'll never be in want. We become unhappy for want of things which we require. This is practical. This is practical. Anyone... You will be surprised. I have taken practical information. In 1942 there was a manufactured famine in Bengal by the manipulation of the then government. It is for the first time we experienced that India... In our childhood, when we were children, at that time the first-class rice was selling three dollars for 82 pounds. Can you imagine? Three dollars. Not three dollars, I mean to say, dollar is exchange. Say, for less than one dollar, three-fourth dollar. Three rupees. Three rupees. The exchange of dollar and rupees is: five rupees make one dollar. Now, it was selling at 3.8. So about, I mean to, 75 cent. 75 cent for 82 pounds of best rice. I have seen it in my experiencing of life. When I was a boy in India it was selling. Can you imagine that? But that rice all of a sudden rose in 1940, ten dollars. Now, just imagine if something, the price of something, is raised from 75 cent to

ten dollars, how difficult it becomes for the public, for general mass of people. So so many people were in difficulty, and so many people died for want of food, diseases, famine, because when there is want of food... But you will be surprised... I inquired in 1942. Persons who were in our line, I mean to say, engaged in devotional service... I also purchased at the same time. I had... In my family life at that time, I had some responsibility: my self, my wife, my five children, servant, and so many, about ten people. And I was purchasing rice. So anyway, management was going on. But so many people died. But you will be surprised. Those who were in some way or other in touch with the devotional service, I inquired from them individually, and I was satisfied that they were not in difficulty even in that famine circumstances. Even from the villages I inquired that "Were you in difficulty?" They replied, "No, we have no difficulty. Some way or other, we are managing." So this is practical. Anyone who is engaged in the devotional service, whose life is dedicated for service of the Supreme, you will see practically that there will be no want, there will be no unhappiness. This is a fact. This is a fact. [*Bhagavad-gītā Lecture 3.8-11 New York, May 20, 1966*]

So I've seen bombing and Calcutta all vacant. And one day I was eating in the evening, at night--immediately bombing. *Kachori*...I was hungry, (laughs) but the eating finished.

This Indian National Army, when attacked, at least made a show of attack from Imphala(?), especially on Calcutta dropped bombs, and the whole Calcutta became vacant. Perhaps myself and a few others remained. I sent my sons.... Of course, daughter was married, but they sent to Navadvīpa, Śrīdhara Mahārāja's āśrama. My wife refused to go out of Calcutta. She said, "I'll be bombed maybe, but I'll not go out." (laughs) So I had to remain in Calcutta. So I've seen bombing and Calcutta all vacant. And one day I was eating in the evening, at night--immediately bombing. *Kachori*... I was hungry, (laughs) but the eating finished. [*S.P. Morning Walk June 11, 1976, Los Angeles*]

So we were seeing that Viśvarūpa, you see, at that time. So I was thinking of course, that this is also Kṛṣṇa's another form. But that form is not very lovable form. (laughter)

Devotee: Prabhupāda, we were reading earlier this morning in *Bhagavad-gītā*, on the universal form of Kṛṣṇa when He revealed Himself to Arjuna, and He said that celestial beings and devotees and the demons were fearful when they saw this universal form. How is it that devotees of Kṛṣṇa like demigods can be fearful even if they see Viśvarūpa?

Prabhupāda: Because they cannot love Viśvarūpa. Is that all right? Can you love Viśvarūpa? If Kṛṣṇa comes before you with Viśvarūpa, (laughs) you'll forget your love. Don't try to love Viśvarūpa. Love Śyāmasundara, that's all. We have

seen Kṛṣṇa in Viśvarūpa during wartime. I remember I think in 1942, December. date I forget. I was just eating and there was siren of bombing in Calcutta. So the arrangement was as soon as there will be siren of bombing the government selected a place, shelter room, this room in your house will be shelter room. So we had to go into that shelter room and the bombing began--*chiiiiii-gown*. So we were seeing that Viśvarūpa, you see, at that time. So I was thinking of course, that this is also Kṛṣṇa's another form. But that form is not very lovable form. (laughter) So a devotee in love, wants to love Kṛṣṇa in His original form. This Viśvarūpa is not His original form. He can appear in any form, that is His all-potency. But the lovable form is Kṛṣṇa, Śyāmasundara. [*Bhagavad-gītā Lecture 6.46-47 Los Angeles, February 21, 1969*]

Say about 1945, so in front of my house there was an old man.
So as neighbor, we had very good talks always.

Not only Christians, everywhere these people want to banish God. Simply we are canvassing "God, God, God." Otherwise nobody cares. Say about 1945, so in front of my house there was an old man. So as neighbor, we had very good talks always. So as soon as I say, "Bhagavān," he will be angry. "God." So one day he said, "Why you always say Bhagavān, God?" Just see, an old man and still he is such a rascal. He did not like. That is called demonism. [*S.P. Morning Walk, June 19, 1974, Germany*]

We have seen in 1947, partition days, Hindu-Muslim fighting. One party was Hindu, other party was Muslim. They fought and so many died.

So this is *māyā*. *Janasya moho 'yam aham mameti*. We gather exactly like the straws, and on account of *māyā's* influence, we become very much attached: "Oh, here is my son. Here is my wife. Here is my family. Here is my..." And this is the, what is called, entanglement. Our main business is in the human form of life how to get out of this material world. They do not know. They not only create family but also society, community, nation, In this way we are embarrassed. The so-called nationalism, socialism and communism--simply *moha*, *moha*, exactly the same way as the small, that insects, under some illusion, *moha*, they come to the light and sacrifice their life. I have told you many times. We have seen in 1947, partition days, Hindu-Muslim fighting. One party was Hindu, other party was Muslim. They fought and so many died. And after death, there was no distinction who is Hindu or who is Muslim. The municipal men, they gathered together in piles and to throw them somewhere. Exactly the same way, the same insects, they come to the light and die in the morning, and we gather them together and throw in the street. [*Śrīmad-Bhāgavatam Lecture 1.8.41 Māyāpura, October 21, 1974*]

**This Kṛṣṇa consciousness movement, before starting,
I wrote one letter to Mahatma Gandhi**

You go on serving your family. Nobody will give you relief. If you say that "Now I have done so much for you. Give me relief." First of all I do not want to be relieve also. That is also another disease. You see? You will be surprised. It is my practical experience. This Kṛṣṇa consciousness movement, before starting, I wrote one letter to Mahatma Gandhi: "Mahatma Gandhi, you have got position. People accept you as a very pious man. Now you have got your *sva-rājya*, and you are very fond of *Bhagavad-gītā*. Let us preach *Bhagavad-gītā*." I wrote this letter. Unfortunately, a few days after, he was killed. So this is the position. All big, big leaders, they do not want to take relief from this sense gratification business. No. [*Bhagavad-gītā* Lecture 4.27 Bombay, April 16, 1974]

**I tell you as a sincere friend that you must immediately retire
from active politics if you do not desire to die an inglorious death.**

Dear Friend Mahatmajee, Please accept my respectful Namaskar. I am your unknown friend but I had to write to you at times and again although you never cared to reply them. I sent you my papers "Back to Godhead" but your secretaries told me that you have very little time to read the letters and much less for reading the magazines. I asked for an interview with you but your busy secretaries never cared to reply this. Anyway as I am your very old friend although unknown to you I am again writing to you in order to bring you to the rightful position deserved by you. As a sincere friend I must not deviate from my duty towards a friend like your good self.

I tell you as a sincere friend that you must immediately retire from active politics if you do not desire to die an inglorious death. You have 125 years to live as you have desired to live but you if you die an inglorious death it is no worth. The honour and prestige that you have obtained during the course of you present life time, were not possible to be obtained by any one else within the living memory. But you must know that all these honours and prestiges were false in as much as they were created by the Illusory Energy of Godhead called the *maya*. By this falsity I do not mean to say that your so many friends were false to you nor you were false to them. By this falsity I mean illusion or in other words the false friendship and honours obtained thereby were but creation of *maya* and therefore they are always temporary or false as you may call it. But none of you neither your friends nor yourself knew this truth.

Now by the Grace of God that illusion is going to be cleared and thus your faithful friends like Acarya Kripalini and others are accusing you for your inability at the present moment to give them any practical programme of work as you hap-

pened to give them during your glorious days of non-co-operation movement. So you are also in a plight to find out a proper solution for the present political tangle created by your opponents. You should therefore take a note of warning from your insignificant friend like me, that unless you retire timely from politics and engage yourself cent per cent in the preaching work of *Bhagavad-gita*, which is the real function of the Mahatmas, you shall have to meet with such inglorious deaths as Mussolini, Hitlers, Tojos, Churchills or Lloyd Georges met with.

You can very easily understand as to how some of your political enemies in the garb of friends (both Indian and English) have deliberately cheated you and have broken your heart by doing the same mischief for which you have struggled so hard for so many years. You wanted chiefly Hindu-Moslem unity in India and they have tactfully managed to undo your work, by creation of the Pakistan and India separately. You wanted freedom for India but they have given permanent dependence of India. You wanted to do something for the upliftment of the position of the *bhangis* but they are still rotting as *bhangis* even though you are living in the *bhangi* colony. They are all therefore illusions and when these things will be presented to you as they are, you must consider them as God-sent. God has favored you by dissipating the illusion you were hovering in, and by the same illusion you were, nursing those ideas as Truth(?).

You must know that you are in the relative world which is called by the sages as *Dvaita* i.e. dual- and nothing is absolute here. Your *Ahimsa* is always followed by *Himsa* as the light is followed by darkness or the father is followed by the son. Nothing is absolute truth in this dual world. You did not know this neither you ever cared to know this from the right sources and therefore all your attempts to create unity were followed by disunity and *Ahimsa*. *Ahimsa* was followed by *Himsa*.

But it is better late than never. You must know now something about the Absolute Truth. The Truth with which you have been experimenting so long is relative. The relative truths are creations of the *daivi maya* qualified by the three modes of Nature. They are all insurmountable as is explained in the *Bhagavad-gita* (7.14). The Absolute Truth is the Absolute Godhead.

In the *Katha Upanisad* it is ordered that one must approach the bonafide *Guru* who is not only well versed in all the scriptures of the world but is also the realised soul in Brahman the Absolute--in order to learn the science of Absolute Truth. So also it is instructed in the *Bhagavad-gita* as follows:--

*tad viddhi pranipatena pariprasnena sevaya
upadeksyanti tad jnanam jnaninas tattvadarsinah (4.34)*

But I know that you never underwent such transcendental training except some severe penances which you invented for your purpose as you have invented so many things in the course of experimenting with the relative truths. You might have easily avoided them if you had approached the Guru as abovementioned. But your sincere efforts to attain some Godly qualities by austerities etc surely have raised you to some higher position which you can better utilize for the purpose of the Absolute Truth. If you, however, remain satisfied with such temporary position only and do not try to know the Absolute Truth, then surely you are to fall down from the artificially exalted position under the laws of Nature. But if you really want to approach the Absolute Truth and want to do some real good to the people in general all over the world, which shall include your ideas of unity, peace and non-violence, then you must give up the rotten politics immediately and rise up for the preaching work of the philosophy and religion of "Bhagavad-gita" without offering unnecessary and dogmatic interpretations on them. I had occasionally discussed this subject in my paper "Back to Godhead" and a leaf from the same is enclosed herewith for your reference.

I would only request you to retire from politics at least *for a month only* and let us have discussion on the Bhagavad-gita. I am sure, thereby, that you shall get a new light from the result of such discussions not only for your benefit but for the benefit of the world at large--as I know that you are sincere, honest and moralist. Awaiting your early reply with interest.

Yours sincerely, Abhay Charan De.

Enclosure--one leaf from Back to Godhead

[S.P. Letter to: Mahatma Gandhi Cawnpore 12 July, 1947]

* For editors comments see appendix 5 (Page 348)

**I have never given vote. Since we have got this
sva-rāj, as soon as the vote question, I go away.**

Prabhupāda: *Punaḥ punaś carvita-carvaṇānām*: "Again and again chewing the chewed." But if they make it point that "If one is not Kṛṣṇa consciousness, I'll not give a vote," then everything will be perfect, nice.

Hari-sauri: Some countries fine you if you don't vote. If you don't vote, they fine you just to make people vote, because they know otherwise everybody's so disgusted...

Prabhupāda: Just see. I have never given vote. Since we have got this *sva-rāj*, as soon as the vote question, I go away. Because I think, "Why shall I give this nonsense vote? None of them are liked by me." I avoid it. In my *gṛhastha* life, the municipal board and the..., I avoid. I don't believe in. So give Mr. Asnani some fruits. [S.P. Room Conversation January 8, 1977, Bombay]

Śrīla Prabhupāda Gives Up Family Life To Take Sannyāsa

When I was householder, several times there was indication given by my Guru Mahārāja that I should give up family life and become a sannyāsī and preach this Kṛṣṇa consciousness movement.

You are falsely thinking that your leadership is very much needed. No. I was thinking. When I was householder, several times there was indication given by my Guru Mahārāja that I should give up family life and become a *sannyāsī* and preach this Kṛṣṇa consciousness movement. In several way there was hints from my spiritual master, but still, I was not willing. I was thinking, "If I go away, then my family, my sons, my daughters, they will suffer." But actually, I have left my family connection in 1950. Actually '54, but introductory in '50. For the last twenty years. But they are living; I am living. They are not dying in my absence, and I am not suffering without being in my family. On the other hand, by Kṛṣṇa's grace, I have got better family members. I have got nice children in a foreign country. They are taking so good care of me, I could not expect such care from my own children. So this is God's grace. We should depend on Kṛṣṇa. If Kṛṣṇa is kind, wherever we go, everyone will be kind. And if Kṛṣṇa is unpleased, even in your family life you'll not be comfortable. Therefore, according to the Vedic system, at a certain age, it is indicated that one should retire from family life. [*Śrīmad-Bhāgavatam Lecture 5.5.1 Tittenhurst, London, September 12, 1969*]

So far I am concerned, I could not live like Bhaktivinode Thakura because I was disgusted with my family members and I was obliged to give up my family life.

I am so glad to see that one of my sincere disciples has sacrificed everything for spreading Krishna Consciousness, and I am so pleased upon you that you are showing the example of an ideal householder. Srila Bhaktivinode Thakura was also a householder, but he lived in so perfect Krishna Consciousness that he is better than many Sannyasis like us. So far I am concerned, I could not live like Bhaktivinode Thakura because I was disgusted with my family members and I was obliged to give up my family life. But Krishna is so kind that although I left my few children born out of this physical body, Krishna has sent many nice beautiful obedient children for propagating my mission. And you are one of them. So I am very much obliged to you. The best thing that you are doing, that you are training our grandchild, Mr. Eric. I always see that he is always with you and from very childhood, he is getting the Krishna Consciousness ideas, and similar opportunity was for me when I was a little boy, like your child. My fa-

ther also trained me and instructed me to his best capacity, and he prayed for me that Radharani may be pleased upon me, and I think by my father's blessings and grace, I may have come to this position, and I might have gotten into relationship with His Divine Grace, Om Visnupad Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja. So it is also Krishna's Grace that I got good father, and a good Spiritual Master, and in my old age also, Krishna has favored me with so many good children. So when I feel I see that Krishna is so kind upon me, so I offer my obligations unto Him. [S.P. Letter to: Rupanuga Montreal 30 August, 1968]

In my household life I was strictly following the regulative principles but my wife was reluctant to assist me properly. Therefore I was obliged to give up their company.

You have asked if I found it difficult to carry on devotional service when in my household life, and yes, I did. In my household life I was strictly following the regulative principles but my wife was reluctant to assist me properly. Therefore I was obliged to give up their company. You try to take care of Lord Jagannatha as far as possible after doing your household duties, but you should be strict only in completing the 16 rounds of chanting. That will save you from all discrepancies. As a householder even there is some flaws in following the rules and regulations, it doesn't matter. You should try your best and with Krishna's help--Krishna will help you. If you keep your heart in that attitude, that you want to become a pure and sincere devotee, you must be a sincere devotee. And Krishna will help you. You have to keep your heart in that way, that is your business. I hope you are well, with your child. [S.P. Letter to: Malati Los Angeles 23 November, 1968]

Why I left my family? Because they were not devotees.

We have to live with devotees. Why I left my family? Because they were not devotees. Therefore I come... Otherwise, in old age, I would have been comfortable. No. We should not live with the nondevotees, may be family men or anyone. Just like Mahārāja Vibhīṣaṇa. Because his brother was not devotee, he left him, left him. He came to Rāmacandra. Vibhīṣaṇa. [S.P. Morning Walk December 5, 1973, Los Angeles]

I never liked my wife, but I knew it was my duty to stick until my sons were grown-up, then I left.

I note that you are requesting to take the sannyasa order of life. But if you have got wife, that will be difficult. If someone devotee has got wife, that will not be-

come a very popular policy to grant so easily sannyasa. And if your wife wants many children, that is the only purpose for getting married to wife, to have facility for sex-life, otherwise what is the use for taking so much botheration of married life? So now you are married man, that decision you have made. That is great responsibility, and that should not become so light matter that anyone may think, Oh, let me get married and if I don't like my wife, or there is anything difficulty, I will write Prabhupada for taking sannyasa, finished. Never mind wife, let her go to hell. That is not very nice proposal. Married life is serious business. If you have taken wife, you must be completely responsible for her throughout your life. She shall always serve and obey you without fail, and you shall instruct her in Krishna Consciousness and act as her spiritual master. Otherwise, without husband, women have great difficulty to make spiritual advancement. So if we have to develop a perfect society of scientific arrangement for making spiritual progress, then so many women will be there, so what shall they do? They have also come to Krishna, we cannot reject them. Therefore I have advised my students to get themselves married. I was householder, my Guru Maharaja was life-long brahmachari. But we are doing the same work of preaching Krishna Consciousness, so what is the difference, grhastha and brahmachari? Actual sannyasa means that he has given everything to Krishna, so practically you are already sannyasa. But if you have got wife, and if she is very desirous to raise children, she will not be very happy if you go away. That is not our business, to create havoc, no. If wife is very strong, she will appreciate if you take sannyasa, but if there is question at all, that should be avoided. Just like I never liked my wife, but I knew it was my duty to stick until my sons were grown-up, then I left. But if you give your wife one child, then she will be happy and she will have some life-long occupation, that you must consider. But at least you can wait until I come there next time, then we shall see further. [S.P. Letter to: Danavir Bombay 17 December, 1972]

In 1950, twenty-five years, twenty-six years ago, I was in Madras, Gaudīya Maṭha, and there is a bus stop in front of the temple.
So every bus was making some sound, *huuuuuung*,
but when nothing was properly oiled.

In 1950, twenty-five years, twenty-six years ago, I was in Madras, Gaudīya Maṭha, and there is a bus stop in front of the temple. So every bus was making some sound, *huuuuuung*, but when nothing was properly oiled. Machine is going to hell when it is managed by the government. As soon as there is government management, nobody wants. So long there is proprietorship, the proprietor takes care that "My machine will go bad if I don't take care." But who cares for that? That showing that so much oil purchased, who is going to check it? People have become dishonest. On account of godlessness, everyone is dishonest. He's dishonest to himself even. Doesn't take care of the body properly. *Harāv*

abhaktasya kuto mahad-guṇāḥ. Therefore you cannot expect good qualities of the human society without injecting God consciousness. [S.P. Morning Walk and Room Conversation August 9, 1976, Tehran]

Sometimes in the year 1950 or '51 I went to Jhansi....At that time I was not sannyāsī. I was asked to speak something on non-violence.

Sometimes in the year 1950 or '51 I went to Jhansi, and it happened so that the..., the friend in whose house I was staying, he was a leader, and there was a meeting for Gandhi's disappearance day. So I was asked to speak. At that time I was not sannyāsī. I was asked to speak something on nonviolence. So I explained that violence means if you have got some right and if somebody by force stops you to utilize your right, that is violence. That is violence. I have got some right to take something, so, or enter in some room, and, if somebody checks me by force, that "You cannot enter," that is violence and it is criminal. So our land of Bhāratavarṣa, it is not ordinary thing to take birth in Bhāratavarṣa. Just see, practically, how many men, they are automatically circumambulating this temple. Even a common man. So in this way, if you study, by nature, they are God conscious, in Bhāratavarṣa. By nature. Even a very poor man, he's satisfied in God consciousness. He doesn't care, poverty-stricken. He's satisfied: "Kṛṣṇa has placed me in this position." Neither he cares to know--we have studied--that "Why I am poverty-stricken?" Doesn't care. "Now I am getting some food by grace of Kṛṣṇa." Not very long ago, say about two hundred, three hundred years ago, in Krishnanagara, there was a big zaminder, Raja Krishnacandra. So he went to a learned scholar, *paṇḍita, brāhmaṇa*. In those... *Brāhmaṇa*, they voluntarily accept poverty. They don't care. So Raja Krishnacandra came to him and asked him: "Panditji, can I help you in some way?" He replied, he replied, "I don't require any help from you." "No, I see that you are very poverty-stricken." "No, I am not poverty-stricken. My students get some rice for me, and my wife cooks it, and I get some..." There was a tamarind tree. "So I get some tamarind leaves. So it is very nice. I don't require any help." You see. This is India's... Cāṇakya Paṇḍita, he was the greatest scholar, politician. He was prime minister of Mahārāja Emperor Candragupta, under whose name the Cāṇakya Purī is going on. He was living in a cottage, not accepting any salary. And as soon as Mahārāja Candragupta wanted some explanation, (he) immediately resigned. This is the standard of persons who are born in India. Vyāsadeva--who can be greater scholar than Vyāsadeva? He has written... His last contribution is *Śrīmad-Bhāgavatam*, and each word, if you study for hundreds of years, still, you have to understand. Each word. Such a scholar. He was living in a cottage. So this is actually India's culture. So I explained in that meeting that "After many, many births, one is given the opportunity to take birth in this holy land of Bhāratavarṣa. Unfortunately, you people, you are, by force, making them materialist. They had the opportunity to take advantage of the contribution of great sages,

r̥sis, to study and to become a successful human being, but you are, by force, dragging them from that attitude to this materialistic way of life. This is violence. This is violence. What you are speaking of, nonsense, nonviolence? This is violence." So about twenty years ago I was thinking like that. So actually, people are being killed not only in India, but outside also, by these blind leaders. They do not know how to lead people, how to make them happy, how to make them successful in their human form of life. [Śrīmad-Bhāgavatam Lecture 1.2.26 Vṛndāvana, November 6, 1972]

The most virulent type of violence

Now, if you have got any questions, you can put. (break) ...one is checked from doing his rightful duty. That is real violence. In some years ago at Jhansi I was, not in the *sannyāsa* days. I went there, and, by invitation of some friends, and they wanted to give me some lectures. That was Gandhi's birthday, and they asked me to speak on some nonviolence. So I spoke that violence means to check a person from the discharge of his duties. That is violence. That was my viewpoint.

Devotee: To interfere with another's course.

Prabhupāda: Yes. Now, every man has got his prime duty of life. If that duty is checked, that is violence. So I wanted to place, and that is a fact from Vedic literature, that human life is meant for realization of God consciousness or reestablishing his relationship, lost relationship, with God. This is the claim of every human being. Human being... I have several times explained to you. The human being is distinct from animal life in this way, that animal, they do not know what is the aim of life. The human life is meant for realizing, self-realization. If any civilization, that is checking people's progress in the matter of self-realization, that is the most virulent type of violence because people are being checked from the natural advancement of life. This human life is the point when one has to end all the miseries of material existence. That is the aim of human life. If people are not educated to that light, if people are misled in other ways, that is the greatest violence committed to the population. And according to the scripture, they are called *ātma-han*. *Ātma-han* means the greatest violence committed to the population. And according to the scripture, they are called *ātma-han*. *Ātma-han* means suicidal, suiciding. There is a nice verse that just like this material world is accepted as a great ocean. Now, to cross over a great Atlantic Ocean from New York to, I mean to say, Portugal... Just like Columbus came. Now we have got great big ships, but he had to face many dangers. Just it is very difficult to cross over the Atlantic Ocean and the Pacific Ocean, but if you have got a very good vehicle, ship or anything else, you can very nicely cross over, similarly, the example is given that this material life is a great ocean, and this

human body is a good boat. This human body is a good boat for crossing this ocean. And the spiritual master is a good captain. You see? And the instruction of Lord Kṛṣṇa, or a similar instruction, Vedic instruction, are favorable wind. Just like if you want to cross the Atlantic Ocean from New York, if the wind is blowing westward, then your journey becomes very favorable. So the favorable wind is blowing by this instruction of the *Vedas*, and there are many stalwart *ācāryas* who are just like the captain, and this human body is just like a good ship. Now, the living soul who is seated in such a favorable condition, if he does not cross over the material ocean, then he is making suicide. He is making suicide. *Sa eva ātma-han*. So we have to take advantage. We have to take advantage of this favorable condition to end this miserable material existence. And if anyone does not take the advantage, then he is committing suicide. That is the version of *Bhāgavata*. Or... Either he is personally committing suicide or any civilization which is checking this process, that is also violent, the most virulent type of violence, because people are misled. So this is the idea of the scriptures, that human life should be utilized only for spiritual self-realization. [*Bhāgavad-gītā Lecture 3.21-25 N.Y, May 30, 66*] *For editor's comments see appendix 6 (Page 352)

When I was at Jhansi, I was provided with a big palatial building to live in associated with 40 workers who are being trained up for intinerary preaching work.

When I was at Jhansi, I was provided with a big palatial building to live in associated with 40 workers who are being trained up for intinerary preaching work. The expenses were about Rs 1000.- per month. I approached the Govt for help but even after one year no definite decision could be arrived at by the Govt and the matter is still pending. Jhansi was a poor place & I shifted to Delhi. My associates were therefore disbursed & I came to Delhi to give it a new life. Delhi is the only centre where from this cultural movement could immediately be given effect because it is the centre of international political, social educational & cultural movements. [*S.P. Letter to: Sirs, Delhi 25 December, 1955*]

Sometimes in the year 1954 if I am correct I had the chance of meeting you in Jhansi. At that time I was trying to organize my movement with the help of some young men at the Bhakti Bhavan, Jhansi.

Sometimes in the year 1954 if I am correct I had the chance of meeting you in Jhansi. At that time I was trying to organize my movement with the help of some young men at the Bhakti Bhavan, Jhansi. So after ten years of struggle, in 1965 I went to USA, and by the grace of Krishna it has become successful all over Europe, America, Canada, and Australia. [*S.P. Letter to: Sri Raj Kapoor Vrindaban 26 August, 1975*]

So I thought, "Who is going to litigate?
Let me go to Vṛndāvana." So I left.

Prabhupāda: No. Prabhākāra is different. Prabhākāra was first initiated by me.

Jayapatākā: Your first disciple.

Prabhupāda: Yes. *Hari-nāma-mantra* he was given.

Gargamuni: What year was that?

Prabhupāda: 1954 I think. He did some service. In Jhansi...

Gargamuni: You had that League. I saw photos of that. That League of Devotees.

Prabhupāda: Hmm. A very nice building.

Gargamuni: That was nice.

Prabhupāda: Very nice building.

Gargamuni: With front wall and you had painted "League of Devotees."

Prabhupāda: Oh, you have seen.

Gargamuni: I have seen the photo. Big place.

Jayapatākā: That is still existing?

Prabhupāda: Very big place. That you have seen this Keśavajī Gauḍīya Matha in Mathurā? No. There is Caitanya Mahāprabhu Deity. That Deity was there. When I closed that I brought that big, big *sannyāsī* and delivered them, they will show.

Jayapatākā: One man cheated you there? Some land? No.

Prabhupāda: The building belonged to a big *zamindar*. So Prabhākāra arranged. So it was to be given to me, and I wanted to start the League of Devotees from there. So I spent some money, whatever money I had, and it was going on. But in the meantime, this Lilavati Munshi, Mrs. At that time she was wife of the governor. Her husband, K. M. Munshi. She had some organization of foreign women. So somehow or other she got imagination that "This house is very nice." She was governor's wife. So it was not given to me rightly, but I was using. So she wanted that house. Through collector and through all government officials pressure. She wrote me later on, that "Bhaktivedantajī, you wanted to organize, but you could not. But I have got this institution. Why not give it to me?" So, of course, there were many lawyer friends. They advised me that "You do not give up. You should litigate." So I thought, "Who is going to litigate? Let me go to Vṛndāvana." So I left. So at Mathurā I delivered the Deity to this Keśavajī Gauḍīya Matha, and I made my place in Vṛndāvana.

Gargamuni: You had such a hard struggle in the beginning.

Prabhupāda: Oh, yes.

Gargamuni: Because that place, I saw in the photo, everything was there. Nice big sign.

Prabhupāda: It was a very good place. This Prabhākāra helped me. Ninety percent was... But if I did not leave, nobody could drive me, that was a fact. But I thought "Who is going to..., for litigation? She is the governor's wife, and she is pressing through collectors, through..." The manager who was in charge, he had some cinema house. So they had to renew the license, cinema house. And the collector pressed him that "Unless you arrange for this house, we are not going

to renew your license." I thought, "Unnecessarily this man will be in trouble. I'll have to pay so many rupees, and she is governor's wife." And that lady came to me in Bombay several times. "You take my press. You have got so many publications." So I said "I can take your press. I have got money. But what shall I do with it? It is letter press. Now printing is done by offset." That press, Associated Press, is very good press. It was... They got so many government contracts. The whole telephone guides were printed there. But because it is letterset press, it is costly. The government got offset press, cheaper price. So that contract was cancelled. So for her nefarious activity she is punished. Her husband died. She has no more importance, and she was one of the trustees of Bharatiya Vidya Bhavan. So she was exempted. Now she's an ordinary woman. [S.P. Room Conversation August 21, 1976, Hyderabad]

In Kanpur I was staying in a room, and one monkey came with a child, and the child somehow or other entered into the window through the bars and the mother became mad.

Unless this attraction is there, it is not possible to raise the child with affection. That is natural. That affection is even in the animals. You'll find a dog, even a tiger, everyone. That affection is there in the every... Monkey. I have seen it practically. In Kanpur I was staying in a room, and one monkey came with a child, and the child somehow or other entered into the window through the bars and the mother became mad. She thought, "My child is gone." She became mad. So somehow or other, again I pushed that monkey out of the bars, and immediately she embraced the child and took away. Just see. The affection is there. [Śrīmad-Bhāgavatam Lecture 6.1.22 Indore, December 13, 1970]

One Arya-samaji postmaster, long ago, not very long ago, 1956, 1956... In Delhi at that time I was publishing this *Back to Godhead*.

One Arya-samaji postmaster, long ago, not very long ago, 1956, 1956... In Delhi at that time I was publishing this *Back to Godhead*. So we had concession rate for posting, and it was to be delivered to the postmaster. So the postmaster was talking with me about the paper, *Back to Godhead*. He raised the same question. He said, "If we do our duty nicely then what is the use of worshiping God? If we become honest, if we become moral, if we do not do anything which is harmful to anyone, in this way, if we act, then where is the...?" Because our paper's name was *Back to Godhead*. So he was indirectly protesting, that What is the use of propagating this philosophy of Godhead if we act nicely? The Arya-samajists view... They are called... There is a English name, what is called? I forget now. Moralists. The technical name there is. Anyway, this is their point of view, how to avoid God. So I replied that if one is not God conscious, he cannot be moralist, he cannot be truthful, he cannot be honest. This is our point of view. You

study the whole world only on these three points, morality, honest, and dutiful. So many nice things are there. But if he's not God conscious, he cannot continue such thing. He must fail. [Bhagavad-gītā Lecture 2.26-27 London, August 29, 1973]

**So he did not believe that a lotus stem can grow
on the navel of Viṣṇu and there is Brahmā born.**

Long, long ago I was talking with one Ārya-samajī friend. So he did not believe that a lotus stem can grow on the navel of Viṣṇu and there is Brahmā born. Everyone says like that, "mythology." It is not mythology; it is fact. So I asked him that "Here we see one coconut tree, and about sixty feet above, there is coconut and there is water, there is pulp, and it is being carried from the ground. Where is the pipe? Where is the pump? How the water is there within the coconut? Can you explain?" So he could not explain. And I said that "Even in material things which is front of you, you cannot explain. How you will explain the spiritual position? How the lotus grown from the navel of...?" Therefore it should be accepted as inconceivable. *Acintyāḥ khalu ye bhāvā na tāms tarkheṇa yojayet.* Don't try to argue; it is foolishness. It is inconceivable. [Śrīmad-Bhāgavatam Lecture 5.5.31 Vṛndāvana, November 18, 1976]

**So when I was publishing this *Back to Godhead*
from Delhi, one day one bull thrashed me, and I
fell down on the footpath and I got severe injury.**

That is my personal experience. In the beginning, when my Guru Mahārāja ordered me, I thought it that "I shall first of all become very rich man; then I shall preach." (laughs) So I was doing very nice in business. In the business circle, I got very good name, and with whom I was dealing business, they were very satisfied. But Kṛṣṇa made so trick that He broke everything, and He obliged me to take *sannyāsa*. So that is Hari. So that I had to come to your country with only seven dollars. So they are criticizing, "The swami came here with no money. Now he's so opulent." (chuckles) So they are taking the back side, black side, you see? But the thing is... Of course, I have become profited, profitable, or I have acquired profit. I left my home, my children and everything. I came here as a pauper, with seven dollars. That is no money. But I have got now big properties, hundreds of children. (laughter) And I haven't got to think for their provision. They are thinking of me. So that is Kṛṣṇa's favor. In the beginning, it appears to be very bitter. When I took *sannyāsa*, when I was living alone, I was feeling very bitter. I, sometimes I was thinking, "Whether I have done wrong by accepting?" So when I was publishing this *Back to Godhead* from Delhi, one day one bull thrashed me, and I fell down on the footpath and I got severe injury. I was alone. So I was thinking, "What is this?" So I had very, days of very tribula-

tions, but it was all meant for good. So don't be afraid of tribulations. You see? Go forward. Kṛṣṇa will give you protection. That is Kṛṣṇa's promise in the *Bhagavad-gītā*. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: "Kaunteya, My dear son of Kunti, Arjuna, you can declare throughout the whole world that My devotees will never be vanquished. You can declare that." And why He's asking Arjuna to declare? Why He does not declare Himself? There is meaning. Because if He promises, there are instances that He sometimes broke His promise. But if a devotee promises, it will be never broken. Kṛṣṇa will give protection; therefore He says His devotee that "You declare." There is no chance of being broken. Kṛṣṇa is so kind that sometimes He breaks His promise, but if His devotee promises, He takes very careful attention that His devotee's promise may not be broken. That is Kṛṣṇa's favor. [*Lecture New York, April 17, 1969*]

I was living alone sometimes in Vr̥ndavana and sometimes in Delhi or sometimes travelling for pushing on BTG, they were very hard days.

It is very encouraging to learn that you are so enthusiastic to sell BTG. I consider sale of BTG so valuable because in the beginning I worked for BTG day and night alone in India. I still remember the hardship for pushing on this BTG. In the beginning, when I was householder, I did not care if somebody paid or not paid; I used to distribute liberally. But when I left my household life and I was living alone sometimes in Vr̥ndavana and sometimes in Delhi or sometimes travelling for pushing on BTG, they were very hard days. Therefore, when BTG will be published not in hundreds of thousands, but in millions, that will give me great solace. [*S.P. Letter to: Madhudvisa Los Angeles 14 April, 1970*]

When I first came in Vr̥ndāvana I stayed in the Keśi-ghāṭa. That is very palatial building.

Prabhupāda: When I first came in Vr̥ndāvana I stayed in the Keśi-ghāṭa. That is very palatial building. My room was as big as this. Yes, as big. Plus one side room, plus one entrance room. I was paying fifteen rupees. And I could see whole Vr̥ndāvana, Yamunā, from the top my house. It is very nice, very palatial. [*S.P. Room Conversation November 20, 1976, Vr̥ndāvana*]

In 1958, when I wrote that book *Easy Journey to Other Planets*, I write in that book, those who have read it, that this moon planet is simply childish and waste of time. And actually it has proved.

Just like we are here, we are given this planet to live, and there is this moon planet, we can see. And these rascals try to go there so many ways. They refused, "No, you cannot go." Live there, go. It is practical. We see the moon planet is

there, we have got machine, we can go, but you cannot go. This is laws of nature. (laughter) This is laws of nature. This is practically proof. But they are so rascal, fool, they are going to another planet. They do not think with the one planet we have already failed (laughter). They are called *punaḥ punaś carvita-carvaṇānām*--chewing the chewed. They are being baffled every step, and still they are trying to overcome the laws of nature. This is their foolishness. *Narādhama. Māyayāpahṛta-jñāna. Māyā* is so strong upon them that their so-called scientific knowledge is useless. In 1958, when I wrote that book *Easy Journey to Other Planets*, I write in that book, those who have read it, that this moon planet is simply childish and waste of time. And actually it has proved. So I was not a scientist, neither I am a scientist. How did I say? I said on the strength of the version in the Vedic literature that it is not possible. You cannot... We are conditioned. We are conditioned to remain in a certain condition, certain atmosphere. We cannot surpass that. [*Bhagavad-gītā Lecture 9.34 Paris, August 3, 1976*]

Long, long ago, when I wrote my book, *Easy Journey to Other Planets*, I described: "This moon planet excursion, simply childish and foolishness."

Long, long ago, when I wrote my book, *Easy Journey to Other Planets*, I described: "This moon planet excursion, simply childish and foolishness." And about two, three years ago, in San Francisco the press reporters asked my opinion about the moon, moon planet. So I told them: "it is simply waste of time and money." Now, now it is happening. Long, long ago, I said this. This is not possible. [*Bhagavad-gītā Lecture 13.3 Bombay, December 30, 1972*]

And I say they have not gone to moon, that is my point. (laughter)...They might have gone to some hell, that is, I have no objection.

Prabhupāda: Suppose if you come from other side and you land on Arabian desert, does it mean that you have gone...

Indian man: They have gone on earth, some other part of the place...

Prabhupāda: And I say they have not gone to moon, that is my point. (laughter)

Dr. Patel: They have become "moonies."

Prabhupāda: They might have gone to some hell, that is, I have no objection.

Indian man: Or the moon or anything.

Prabhupāda: Huh? (laughing) This is a little revolting (revolutionary). But I am speaking from the very beginning. Yes, I wrote that *Easy Journey to Other Planets* in 1958, and you'll find this statement in my book. It is all childish.

Dr. Patel: You have to be yogi for that.

Prabhupāda: I am yogi because I am taking lessons from the yogis...

Dr. Patel: *Yoga dhāraṇā*.

Prabhupāda: Yes. Yogi, I am taking lesson from Śukadeva Gosvāmī. I may be fool, but I am taking lesson from the yogi. Yes. So *yatra yogeśvarah kṛṣṇah tatra śrīr vijayo bhūtir*. I don't require to be a yogi. I take shelter of the *yogeśvara*.
[S.P. Morning Walk December 20, 1975, Bombay]

Vṛndāvana Bhajana

1.

I am sitting alone in Vṛndāvana-dhāma
In this mood I am getting many realizations.
I have my wife, sons, daughters, grandsons, everything,
But I have no money so they are a fruitless glory.
Kṛṣṇa has shown me the naked form of material nature,
By his strength it has all become tasteless to me today.
yasyāham anugrṇāmi hariṣye tad-dhanam śanaiḥ
"I gradually take away all the wealth of those upon whom I am merciful."
How was I able to understand this mercy of the All-merciful?

2.

Everyone has abandoned me, seeing me as penniless,
Wife, relatives, friends, brothers, everyone.
This is misery, but it gives me a laugh. I sit alone and laugh.
In this *māyā-samsāra*, whom do I really love?
Where have all my loving father and mother gone to now?
And where are all my elders, who were my own folk?
Who will give me news of them, tell me who?
All that is left of this family life is a list of names.

3.

Like the froth on the sea water mixes again in the sea,
Māyā's samsāra's play is just like that.
No one is mother or father, or personal relative,
Just like the sea-foam they remain but a short time,
Just as the froth on sea water mixes again in the sea,
The body made of five elements meets with destruction.
How many bodies does the embodied soul take in this way;
His relatives are all simply related to this temporal body.

4.

But everyone is your relative, brother? on the spiritual platform.
This relationship is not tinged with the smell of *māyā*.
The Supreme Lord is the soul of everyone,

In relation to Him, everyone in the universe is the same.
All your relatives, brother! All the billions of *jīvas*.
When seen in relation to Kṛṣṇa they are all in harmony.
Forgetting Kṛṣṇa, the *jīva* desires for sense gratification,
And as a result he is firmly grasped by *māyā*.

[4 verses of 27, Written by A.C. Bhaktivedānta Swami in 1958,
Published December of that Year in Gauḍīya Patrika,
The Magazine of the Gauḍīya Vedānta Samiti.]

**I was preaching and writing for eight or nine years
as Vanaprastha and then in 1959 I took sannyasa.**

Regarding your wanting to give up household life for vanaprastha you may do it and spend your time positively by going on traveling sankirtana, provided it is recommended by the temple president and there is facility for taking such a party. Taking of sannyasa order is in one sense only a formality. I was preaching and writing for eight or nine years as Vanaprastha and then in 1959 I took sannyasa. So if after a few years as Vanaprastha your behavior is ideal sannyasa can be considered. If you actually are serious about taking out a travelling party your main activity should be to distribute books. By this most powerful preaching we are becoming very influential in your country and people are seriously reading the books and considering the importance of Kṛṣṇa Consciousness. It does not require that you be sannyasi to take a travelling sankirtana party, nor do you have to be vanaprastha for that matter. There are travelling parties led by all orders of life going out in your country. Lord Caitanya taught that we do not very much care whether one is sannyasa, grhastha or whatever, so long he is fully serving Kṛṣṇa. [S.P. Letter to: Mahatma Bombay 1 May, 1974]

"What is this relation?"

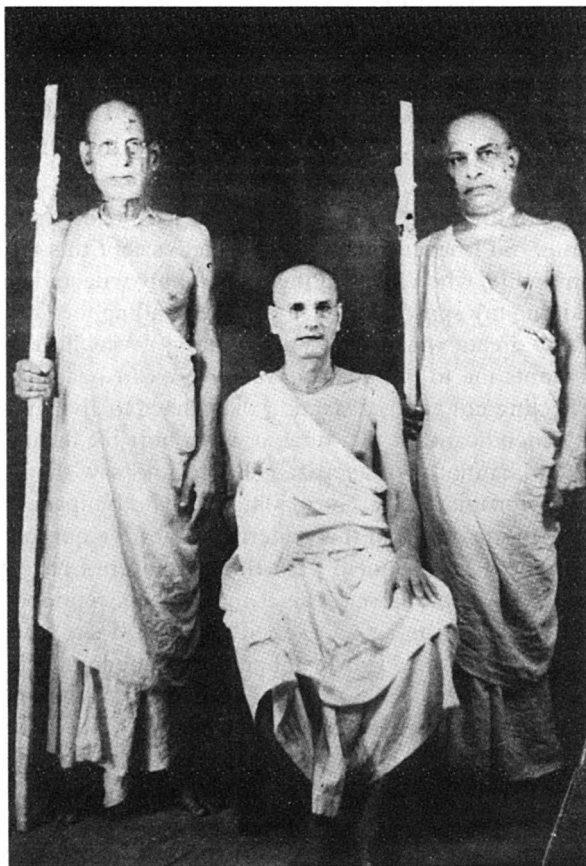
One who does not identify with this body, therefore his bodily affection also diminishes. His bodily affection also diminishes. Now, the stage of *sannyāsa*, just like we have adopted, this is a practical example how much one has been able to become free from bodily affection. This is a chance. This is a chance given. Just like at home I have my wife, I have my children, I have my grandchildren, everyone, I have my daughters and everyone, but somehow or other, I have thought that "What is this relation?" Therefore I have been able to live aloof from these bodily relatives. And actually, in this old age, one should desire to live within the family with wife, with children and there are so many comforts. But no. This should be... The development of one's consciousness is that he should voluntarily, voluntarily try to, I mean to say, become free from this affection. Why? This affection is not bad, but this affection will lead me

again to have another body. My whole process is that how to get out of this bodily relation, *janma-mṛtyu-jarā-vyādhī*. The whole human activities should be concentrated to get rid of this bodily, material bodily connection. Then I shall be happy really. Real happiness, real freedom. That is real freedom. For want of this spiritual knowledge, we do not know how much free we are. [Bhagavad-gītā Lecture 2.55-58 New York, April 15, 1966]

In my family life, when I was in the midst of my wife and children, sometimes I was dreaming my spiritual master, that he's calling me, and I was following him.

Prabhupāda: One has to accept the renounced order from another person who is in renounced order. So I never thought that I shall accept this renounced order of life. In my family life, when I was in the midst of my wife and children, sometimes I was dreaming my spiritual master, that he's calling me, and I was following him. When my dream was over, I was thinking. I was little horrified. "Oh, Guru Mahārāja wants me to become *sannyāsī*. How can I accept *sannyāsa*?" At that time, I was feeling not very satisfaction that I have to give up my family and have to become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, "No, I cannot take *sannyāsa*." But again I saw the same dream. So in this way I was fortunate. My Guru Mahārāja (Prabhupāda begins to cry, choked voice) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, I have got now three hundred children. So I am not loser. This is material conception. We think that we shall be loser by accepting Kṛṣṇa. Nobody is loser. I say from my practical experience. I was thinking that "How can I accept this renounced order of life? I cannot accept so much trouble." So... But I retired from my family life. I was sitting alone in Vṛndāvana, writing books. So this, my Godbrother, he insisted me, "Bhaktivedanta *prabhu*..." This title was given in my family life. It was offered to me by the Vaiṣṇava society. So he insisted me. Not he insisted me. Practically my spiritual master insisted me *through* him, that "You accept." Because without accepting the renounced order of life, nobody can become a preacher. So he wanted me to become a preacher. So he forced me through this Godbrother, "You accept." So unwillingly I accepted. And then I remembered that he wanted me to go to the Western country. So I am feeling now very much obliged to my, this Godbrother, that he carried out the wish of my spiritual master and enforced me to accept this *sannyāsa* order....Just like medicine. The child is afraid of taking medicine. That also I have experienced. In my childhood, when I became ill, I was very stubborn. I won't accept any medicine. So my mother used to force medicine within my mouth with a spoon. I was so obstinate. So anyway, similarly, I did not want to accept this *sannyāsa* order, but this Godbrother forced me. "You must." *Apayayan mām*, he forcefully made me to drink this medicine. *Anabhipsu andham*. Why I was unwilling? *Anabhipsu*

means unwilling. *Andham, andham* means one who is blind, who cannot see his future. The spiritual life is the brightest future, but the materialists cannot see to it. You see? But the Vaiṣṇavas, the spiritual master, they forcefully, "You drink this medicine." You see. [S.P. Lecture on *Bhaktiprajñāna Keśava Mahārāja's Disappearance Day* (Śrīla Prabhupāda's *Sannyāsa Guru*) Seattle, October 21, 1968]



September 17, 1959, the day Śrīla Prabhupāda took sannyāsa. (Left to Right) Muni Mahārāja, Bhaktiprajñāna Keśava Mahārāja and Śrīla Prabhupāda

Actually, it was done to me. (laughs) I have got practical experience. I did not want to take sannyāsa. I thought that I shall do business. And Kṛṣṇa forced me to take sannyāsa and all, everything, dismantled.

Kuruśreṣṭha: I see with myself that if I try to get away a little bit, He beats me so much that I have to come back.

Prabhupāda: Yes. That is special favor.

Yadubara: So Kṛṣṇa is directly controlling that?

Prabhupāda: Yes. When He sees, "That fool wants Me, at the same time, material world. So take his material possession, everything, so that he will want only Me, that's all." Actually, it was done to me. (laughs) I have got practical experience. I did not want to take *sannyāsa*. I thought that I shall do business. And Kṛṣṇa forced me to take *sannyāsa* and all, everything, dismantled.

Devotee (4): Kṛṣṇa's mercy on us.

Yadubara: But your business was successful...

Prabhupāda: I was thinking of becoming Birla, but I am now more than Birla. This is Kṛṣṇa's mercy.

Brahmānanda: Birla gives you money now.

Prabhupāda: Not only that, how many branches Birla has? It is an example, yes. [S.P. Morning Walk July 3, 1975, Denver]

**I had no desire to accept the *sannyāsa* order and preach,
but my spiritual master wanted it. I am not very
much inclined, but he forced me.**

Devotee: ...withdraw that independence, can we request Kṛṣṇa to force us to surrender to Him, due to our conditioning?

Prabhupāda: Yes, you can request Him. And He sometimes forces. He puts you in such circumstances that you have no other way than to surrender to Kṛṣṇa. Yes. That is special favor. That is special favor. Yes. My spiritual master wanted me to preach, but I did not like it, but he forced me. Yes. That is my practical experience. I had no desire to accept the *sannyāsa* order and preach, but my spiritual master wanted it. I am not very much inclined, but he forced me. That is also done. That is special favor. When he forced me, at that time, I thought that "What is this? What...? I am committing some mistake or what is that?" I was puzzled. But a little after, I could understand that it is the greatest favor shown to me. You see? So when Kṛṣṇa forces somebody to surrender, that is a great favor. But generally, He does not do so. [S.P. Lecture--Day After Śrī Gaura-Pūjā Hawaii, March 5, 1969]

**When everything was finished, then
I took Kṛṣṇa, that: "You are the only..."**

So Kṛṣṇa said: "Yes that is My first business." *Yasyāham anugṛhṇāmi hariṣye tad dhanam śanaiḥ*. "If I specially favor anybody, then I take away all his sources of income." Very dangerous. Yes. I have got my practical experience in this connection. Yes. That is Kṛṣṇa's special favor. I do not wish to narrate, but it is a fact. It is a fact. My Guru Mahārāja ordered me when I was twenty-five years old

that: "You go and preach." But I thought: "First of all, I shall become a rich man, and I shall use that money for preaching work." So that's a long history. I got good opportunity for becoming very rich man in business. And some astrologer told me that: "You should have become like Birla." So there was some chances, very good chances. I was manager in a big chemical factory. I started my own factory, the business was very successful. But everything was dismantled. I was forced to come to this position to carry out my order of my Guru Mahārāja. *Akiñcana-vittāya*. When everything was finished, then I took Kṛṣṇa, that: "You are the only..." Therefore Kṛṣṇa is *akiñcana-vitta*. When one becomes finished of all his material opulences And now I am realizing that I have not lost, I've gained. I've gained. That's a fact. So to lose material opulences for Kṛṣṇa's sake is not loss. It is the greatest gain. Therefore it is said: *akiñcana-vitta*. When one becomes *akiñcana*, nothing to possess, everything finished, then Kṛṣṇa becomes the only riches for such person. Because he's devotee. [*Śrīmad-Bhāgavatam Lecture 1.8.27 Los Angeles, April 19, 1973*]

He is so kind that he forced me, somehow or other. That is mercy. I can understand now that how much merciful was my Guru Mahārāja that he forced me to take this life

I have told you that I was thinking when I was dreaming that "Guru Mahārāja is asking me to come out, and I was going..." Did I say this story? Yes. So I was afraid: "Oh, I have to give up my family. And I become... I have to become *sannyāsi*? And I have to go behind my Guru Mahārāja? No, no, it is horrible." I was thinking. But he forced me to it. He is so kind that he forced me, somehow or other. That is mercy. I can understand now that how much merciful was my Guru Mahārāja that he forced me to take this life. [*Śrīmad-Bhāgavatam Lecture 1.8.26 Māyāpura, October 6, 1974*]

When I took *sannyāsa* I gave up my family life. In the beginning there was so much difficulty. I was living alone. But I never cared for it. Hare Kṛṣṇa.

You should be prepared even there is difficulty. Just like when I took *sannyāsa* I gave up my family life. In the beginning there was so much difficulty. I was living alone. But I never cared for it. Hare Kṛṣṇa. [*S.P. Room Con December 12, 1970, Indore*]

I have been able to come to this stage of renunciation forgetting my all relationship with my wife and children and family and home because I was trained gradually.

Prabhupāda: Renunciation is the fourth order of life according to Vedic civilization. Just like we are a *sannyāsī*. So we were also householder. I have got my wife, still living. I have got my children. But I have been able to come to this stage of renunciation forgetting my all relationship with my wife and children and family and home because I was trained gradually. I was trained as *brahmacārī*, as *gṛhastha* by the mercy of our spiritual master. Therefore I don't feel anything. But abruptly, if we take to *sannyāsa* order, then... We have seen many persons abruptly taking or without understanding the self-realization process. He fails. He again comes back to the materialistic way of life in a different form. [Bhagavad-gītā Lecture 3.1-5 Los Angeles, December 20, 1968]

Long time ago, I think sometimes in 1960, so one gentleman met me: "Sir, your book, *Easy Journey*... So we shall go there?" "Yes, we shall go." "And again I shall come back?" "No, no coming back."

So if you actually want to go to moon planet, there is clear process: *yānti devavratā devān pitṛn yānti pitṛ-vratāḥ bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām* (Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.) That *Easy Journey*... Long time ago, I think sometimes in 1960, so one gentleman met me: "Sir, your book, *Easy Journey*... So we shall go there?" "Yes, we shall go." "And again I shall come back?" "No, no coming back." So "Then what it is?" That means he want to sense gratification. He wants to go to moon planet or to any planet, come back, and become boast amongst his friends, "You see, I have gone there." (laughter) That is his business. Actually, he doesn't want to go there, neither he has got power to go, but he wants to satisfy his senses that "I shall go there and come back and show my chest very swollen, that 'I have gone to the moon planet.'" Eh? That one aeronautics, he first went with that, what is called, capsule? And he was greeted all over the world. He went to India also. Our rascal leaders, they also greeted him. Krushchev and others. What? "He has gone round." And it was published in the... When he was rounding, then he was seeing, trying to see, "Where is my Russia? Where is my Moscow?" So the attraction is here, in Moscow. Just like there is a proverb. The vulture goes very high, three miles, four miles high. It is very difficult for us to fly, single-handed. But the aim is, "Where is a dead body?" He's looking forward, "Where is a dead body?" The aim is, not very good. He's looking after some dead corpse to eat. That is his business. But he has gone very high, four miles high. Similarly, all these so-called rascal scientists, their aim is how to stuck-up in this knot of material existence, and they are trying to become so many things. You see? *Hṛdaya-granṭhi*. Real attachment is here. [Śrīmad-Bhāgavatam Lecture 1.2.21 Los Angeles, August 24, 1972]

In my retired life my office was there, Rādhā-Kṛṣṇa temple and Delhi, Chippiwada. And my residence was Rādhā-Dāmodara temple.

Prabhupāda: So I took it very a cheap price. There was no question of woman. I kept my office there. And the address was Multani temple. It is a temple. Multani temple, Grant Road. And in my retired life my office was there, Rādhā-Kṛṣṇa temple and Delhi, Chippiwada. And my residence was Rādhā-Dāmodara temple. And before that, that Keśi Ghāṭa. Who has seen that? You have...?

Devotee: Oh yes.

Prabhupāda: That was also temple. Yes.

Indian devotee: Kṛṣṇa has arranged.

Indian devotee: Very nice side, Prabhupāda.

Prabhupāda: I lived in that house for seven years. And then I came to Rādhā-Dāmodara temple.

Devotee: (indistinct)

Prabhupāda: Which way? (break) ...stayed in that Rādhā-Kṛṣṇa temple, Malliks. And still I am living in temple. So Kṛṣṇa has arranged nicely, from the beginning of my life, temple.

[S.P. Morning Walk March 5, 1974, Māyāpura]

I was not actually living in Vrindaban, but Delhi and when I came to Vrindaban for short periods I would stay at Radha Damodara Temple.

I was not actually living in Vrindaban, but Delhi and when I came to Vrindaban for short periods I would stay at Radha Damodara Temple. I began paying rent in 1960 at that time I was staying in two rooms upstairs then one of the Goswamis asked me if I would like to stay in the two rooms below where one Babaji who was taking care of the tombs was staying. The rooms were very dilapidated so he proposed that I fix the rooms and whatever I pay as rent would be all right. [S.P. Letter to: Gurudasa Bhaktivedanta Manor 13 September, 1973]

Regarding Radha Damodara temple, because it is one of the most important temples in Vrindaban, I took shelter in this temple, just to improve the dilapidated condition.

Regarding Radha Damodara temple, because it is one of the most important temples in Vrindaban, I took shelter in this temple, just to improve the dilapidated condition. The present proprietor or the men in charge of this temple, they are most materialistic men, and simply utilizing the temple and its property for their sense gratification. If Radha Damodara likes, in future, I may be able to do something for this temple, but until I have got the opportunity probably I am not going again into that temple. I have now New Vrindaban scheme and I shall

try to develop all the important temples of Vrindaban including Radha Damodara temple in our New Vrindaban site. [S.P. Letter to: Sivananda Los Angeles 11 November, 1968]

Sarajini simply washed the dishes, cleansed the room, set out the bedding, I was cooking.

Gurudāsa: I think it...(break) ...*prasādam* in a very simple way. When you cook yourself, very simple.

Prabhupāda: Yes. (break)

Gurudāsa: ...Rādhā-Dāmodara, did you cook yourself?

Prabhupāda: Hm.

Gurudāsa: Sarajini helped?

Prabhupāda: Sarajini simply washed the dishes, cleansed the room, set out the bedding. I was cooking. [S.P. Room Conversation 1974]

When I was in Rādhā-Dāmodara temple I was eating,
and they will open the door and take my food.

Harikeśa: Once in Vṛndāvana you were sitting in your room, and I had some bananas on the right-hand side. Do you remember this?

Prabhupāda: Yes.

Harikeśa: The monkey opened the door while we were all sitting there, stole the bananas, and raced out again.

Prabhupāda: Yes. Many times, many times. When I was in Rādhā-Dāmodara temple I was eating, and they will open the door and take my food. And who is going to struggle with him? Whole bunch of *chapatis*. Even raw dough taken away. [S.P. Morning Walk October 28, 1975, Nairobi]

On this day, O my master, I made a cry of grief;
I was not able to tolerate the absence of my guru.

First Vasistya

1. On this day, O my master, I made a cry of grief; I was not able to tolerate the absence of my guru.
2. On this auspicious day I have come with this offering just to worship you, remembering your lotus feet.
3. Śrī Caitanya Mahāprabhu's judgement is that renunciation is most important. Not only that, but such knowledge must be delivered to every conditioned being.
4. The beginner in devotional service has no ability to solve this dilemma, but

you are a *mahā-bhāgavata*, you have given us direction.

5. One bewildered by ignorance, what kind of renunciate can he be? He will only be a "*phalgu-vairāgi*"; renouncing externally.

6. Renunciation is actually the result of real spiritual emotion. Without such feeling it is simply known as show-bottle.

7. But there is another "show-bottle" for the purpose of preaching. That is the Lord's *sannyasa* by which the *Māyāvādīs* are defeated.

8. Lord Caitanya's Philosophy is beyond *varṇāśrama*; it is *Bhāgavata dharma*, for putting an end to all cheating processes of religion.

9. Performing dry renunciation there can be no real preaching. Therefore "*Yukta vairāgya*" is given the highest essential understanding.

10. "That *sannyāsa* which I have given you" is for preaching in devotion. The faithless sense enjoyers are unable to understand this.

Second Vasistya

11. Generally the *sannyāsis* renounce everything and go and stay in the mountain caves, but you, O master, keep your *sannyāsis* in mansions of marble.

12. To see a sense enjoyer is just like drinking poison, but you, O my master, go far and near, even abroad, to give them your *darśana*.

13. *Mlecchas* and *Yāvanas* are forbidden to enter the Hindu temples, but you my Lord, make them chairmen and sit them in the assembly of devotees.

14. Hindus are not allowed to cross the ocean, but you send your devotees overseas to preach.

15. In the cities of Kali-yuga, the instructions of the bona fide spiritual preceptors are forbidden. Still you remain here in any way possible.

16. The devotees want to hide in a secluded place to perform their *bhajan*. You, however, do not accept this in your judgement.

17. Whenever there is an increase in population, there in that place preaching is to be found.

18. In London you want a student hostel. You explain that it must be first-class.

19. In the land of barbarians a student hostel for preaching *Hāri-Katha*! Who can understand the significance of these things?

20. To resolve all the apparent contradictory statements is not the play of some incompetent fool.

21. If everyone simply sat down together and considered these things, what nice preaching there could be.

22. What is your order also, that everyone, coming together, should merge in your message and preach it to the world.

23. If everyone just initiates then there will only be a contradictory result. As long as it goes on there will be only failure.

24. Now even, my godbrothers, you return here to the order of our master, and together we engage in his *pūjā*.

25. But simply a festival of flowers and fruits does not constitute worship. The

one who serves the message of the guru really worships him.

26. The service of the message is the real meaning of the Vedas. Don't be proud, brothers, come back to this.

27. Kalidas Nag (a learned man who was defeated by Srila Saraswati Thakura and later became his disciple), that master said in public forum one day.

28. That Kali's mission was to kill the entire world while the essential meaning of Lord Caitanya's message was kept locked up in a cage.

29. O shame! My dear brothers, aren't you embarrassed? In the manner of businessmen you increase your disciples.

30. Our master said to preach. Let the neophytes stay in the temples and ring the bells.

Third Vasistya

31. All these things are not our spiritual master's preaching methods. These are all the things done by the caste Gosvāmīs.

32. But just take a look at the terrible situation that has arisen. Everyone has become a sense enjoyer and has given up preaching.

33. In the temples they have also begun to lock the doors. Preach this *bhāgavata dharma*, don't hesitate.

34. Within this world is another world, Whose sound is the unequalled penetrating force.

35. The preaching that "mullah (Muslim priest) only goes as far as the mosque and no further" should be put to an end today.

36. From the seas, across the earth, penetrate the universal shell, come together and preach this Krishna consciousness.

37. Then our master's service will be in proper order. Make your promise today. Give up all your politics and diplomacy.

38. Everyone come together on this day and make your valued comment. The five of you get together and decide what should be done.

39. You have become renouncers, brothers, so renounce everything. But if you also renounce the order of the spiritual master, then what kind of renunciation is that?

40. The one who renounces the guru's order (*guru tyagi*) and the one who tries to enjoy the assets of his spiritual master (*guru-bhogi*) are two kinds of useless persons. First become a servant of your spiritual master (*guru-sevi*) and then you will understand things clearly.

Forth Vasistya

41. If there is only one Supreme Lord, then a true *sādhu*, if his faith increases, he gives up the desire for profit, distinction and adoration in the material world.

42. Your gold, brother, is the father of sense gratification. This meaningful state-

ment was spoken by Śrīla Prabhupāda himself.

43. Give up your wealth for preaching. Sit down together and make some special judgement.

44. The Supreme Lord says that everything is Mine. Don't protest. Just unite and preach.

45. Śrīla Prabhupāda gave this final message himself. Take care to follow that completely in all respects.

46. Otherwise your *sannyāsa* will be wasted and useless. O saintly ones, be careful; afterwards you will regret.

47. So what is the difficulty for all of us to come together in this way and why do all these things even have to be said to you?

48. Give up your stubbornness, there is no time. Come all my brothers on this auspicious holy occasion.

Fifth Vasistya

49. When will that day come when there will be a temple established in every house in every corner of the world?

50. When the big court judge will be a Gaudiya Vaiṣṇava with tilak beautifully decorating his forehead.

51. A Vaiṣṇava winning votes will be elected president of the land and preaching will spread everywhere.

52. The demons simply plunder the Lord's wealth. The hapless populace cry, "Hai Hai" in distress.

53. The demons want so many plans just to cheat the people. They sell wheat flour at 32 rupees a mound.

54. Will opening a factory fill a hungry man's belly? Being oppressed by starvation they will eat grass and mango pits.

55. Wearing a two pisa string a man is called a *brahmin*. Wearing a saffron cloth he has become a *sannyāsī*.

56. The householders beg from *sannyāsīs*, and why not? The *sannyāsīs* have tens of millions of rupees in the bank.

57. As the days pass, the influence of Kali-yuga increases and the poor are crying in distress.

58. Ten thousand cows are killed daily and the nations expert leaders are all eating untouchable foodstuffs.

59. People of muddy intelligence increase day by day. A man and his wife separate on mere word.

60. Everyone has become a witch by the influence of this age. Everyone is unhappy due to the absence of the mercy of the Vaiṣṇavas.

61. The Vaiṣṇavas are famous as "*para dukha dukhi*." This fame will increase as the preaching increases.

62. If eternally pure devotional service to Kṛṣṇa is awakened in everyone, then Kali will flee, screaming of his own accord.

63. "Praninan upakaraya" do work for the benefit of all living beings. This is Mahāprabhu's teachings. This is the storehouse of happiness in this life and the next.
64. So much work has fallen into your hands, so gather together and do it.
65. Vāsudeva Datta said to the Lord, paying his obeisances, save all the living beings in the material world.
66. Give all their sins and suffering to me, who am the lowest of all. In this way all the suffering and miseries of the fallen will end.
67. He was the best of the Vaiṣṇavas, *para dukha dukhi*. He knows that there is not real happiness in gratifying the senses.
68. And what kind of mercy can the non-Vaiṣṇavas give? They simply make offenses by their Daridra Nārāyaṇa philosophy.
69. The mercy of the Vaiṣṇavas is scientific and authorized, without their mercy this world is simply insurmountable *māyā*.
70. If there is a kingdom of Viṣṇu and Vaiṣṇavas on the surface of the earth, then the world will be happy--so say the great sages and *rishis*.
71. Why is everyone crying for *Rāma-rājya*? The only way it can be had is if there is a Viṣṇu centered kingdom.
72. Lord Kṛṣṇa enthroned King Yudhiṣṭhira; then the whole world was rich and fortunate due to the qualities of a Vaiṣṇava.
73. The streams, rivers, trees and fields and mountains, were all full of fruits and flowers. The milk laden cows were floating in abundant milk.
74. The birds, beasts and lower creatures were all non-envious. Material life in the Vaiṣṇava kingdom was regulated and perfect.
75. All immersed in bliss, singing the glories of the Hari. The hearts of Vaiṣṇavas dance in ecstasy to see this.
76. The entire world is filled with the use of material objects, without a trace of devotion to the Lord.
77. Still they are searching after peace. Preach Kṛṣṇa consciousness; fulfill their desires.
78. Today my brothers, get to this task. Save the battered souls by your preaching.
79. Śrīla Prabhupāda, please be merciful today. This time have compassion. You are not a conditioned soul of this material world.
80. Whatever independence we have, let it be cast to the waters. The lowly Abhay offers this presentation today.

Vṛndāvana, Rādhā Dāmodara.

[PHALGUNA KRISHNA PANCAMI - A Vyasa-Puja offering of five prayers glorifying special characteristics of Śrīla 108 Bhaktisiddhanta Saraswati Goswami Thakura. Presented on the commemoration of his appearance, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, at the Radha-Damodara temple, Vrindavana, India, in 1961.]

I wanted to start this *gurukula* long, long, ago before going to the USA, in 1960, say '62, '61, but I approached so many gentlemen friends; they never agreed to give their sons to *gurukula*.

This is essential. To make the human life real civilized, the children should be sent to the *gurukula*. But there is no *gurukula* at the present moment. So we are starting. We have got some *gurukula* in the United States, Texas. We are starting another *gurukula* in Vṛndāvana, and we can start another *gurukula* here in Bombay to train the students. I wanted to start this *gurukula* long, long, ago before going to the USA, in 1960, say '62, '61, but I approached so many gentlemen friends; they never agreed to give their sons to *gurukula*. They never agreed. Everyone said, "Swamiji, what benefit there will be by training our students in the *gurukula* way? They have to earn their bread." So that is India's position now. They do not care for their original culture. They are after money. You teach them something to earn money. Therefore they are after technology. [Śrīmad-Bhāgavatam Lecture 7.12.3 Bombay, April 14, 1976]

Behind this very tomb I have my place of *bhajana*, but since 1965 I have been away.

Śrīla Rūpa Gosvāmī concludes by saying that *Bhakti-rasāmṛta-sindhu* is very difficult for ordinary men to understand, yet he hopes that Lord Kṛṣṇa, the eternal Supreme Personality of Godhead, will be pleased with his presentation of this book. By rough calculation it is estimated that Śrīla Rūpa Gosvāmī finished *Śrī Bhakti-rasāmṛta-sindhu* in Gokula Vṛndāvana in the year 1552. While physically present, Śrīla Rūpa Gosvāmī was living in different parts of Vṛndāvana, and his headquarters were in the temple of Rādhā-Dāmodara in the present city of Vṛndāvana. The place of Rūpa Gosvāmī's *bhajana*, execution of devotional service, is commemorated still. There are two different tomblike structures in the Rādhā-Dāmodara temple; one structure is called his place of *bhajana*, and in the other his body is entombed. Behind this very tomb I have my place of *bhajana*, but since 1965 I have been away. The place, however, is being taken care of by my disciples. By Kṛṣṇa's will, I am now residing at the Los Angeles temple of the International Society for Krishna Consciousness. This purport is finished today, the 30th of June, 1969. [Nectar Of Devotion, Concluding Words]

In 1961 I moved to Radha Damodara temple and I am still living there.

Regarding your questions about the marble tablets, in 1955 I went to Vrindaban and stayed at Nathagaon temple. In 1961 I moved to Radha Damodara temple and I am still living there. [S.P. Letter to: Tejyas, Gurudasa Los Angeles 16 August, 1972]

One thing that I beg to bring to your notice
about the printing of my books.

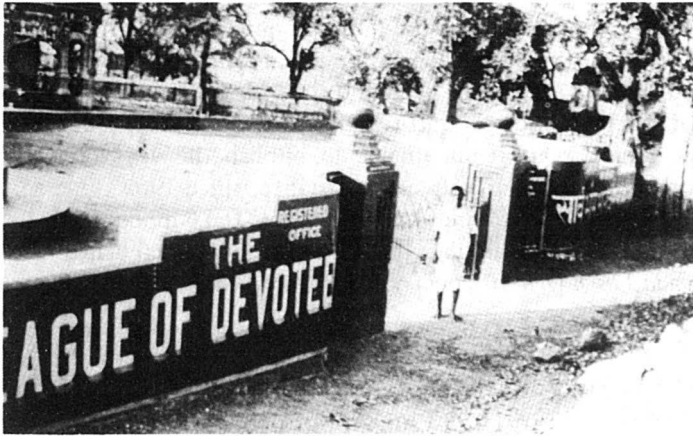
One thing that I beg to bring to your notice about the printing of my books. In 1954, I left my home, and for 5 years I lived as Vanaprastha here and there, and then in 1959 I took sannyasa. Of course even when I was a householder I was publishing *Back To Godhead* since 1947. But then my Spiritual Master dictated that I should take to writing books which will be a permanent affair. So after my acceptance of sannyasa I began working on *Srimad-Bhagavatam* and when the first canto was finished, with great difficulty I published the first volume in 1962, after leaving my home and after taking sannyasa and spending whatever cash money I had with me during the five years of my staying alone. Practically in 1960 I was penniless. Therefore I had to quickly take to publication of the first volume and after this I got some money just enough to pull on. In this way I published the 2nd volume in 1963 and the 3rd volume in 1965. Then I began to think of coming to your country, and somehow or other I was brought here. Now since I have come I am unable to publish the 4th volume of *Srimad-Bhagavatam*, but with your help and assistance, since 1965 this one book only has been published, and I do not know what this Dai Nippon Company is doing. Anyway, I am very much anxious for getting my books published. [S.P. Letter to: Brahmananda Los Angeles 9 January, 1969] *For editors comments see appendix 7 (Page 352)

In 1944 I began publishing my *Back to Godhead*, and when I retired
from family life in 1958 I began publishing *Śrīmad-Bhāgavatam*
in Delhi. When three parts of *Śrīmad-Bhāgavatam* had been
published in India, I then started for the United States
of America on the thirteenth of August, 1965.

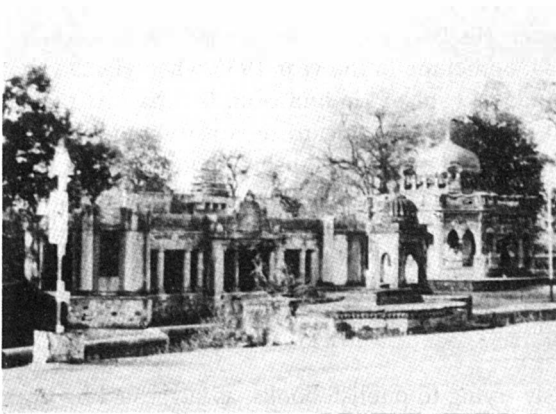
First of all, let me offer my humble, respectful obeisances unto the lotus feet of my spiritual master, His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. Sometime in the year 1935 when His Divine Grace was staying at Rādhā-kuṇḍa, I went to see him from Bombay. At that time, he gave me many important instructions in regard to constructing temples and publishing books. He personally told me that publishing books is more important than constructing temples. Of course, those same instructions remained within my mind for many years. In 1944 I began publishing my *Back to Godhead*, and when I retired from family life in 1958 I began publishing *Śrīmad-Bhāgavatam* in Delhi. When three parts of *Śrīmad-Bhāgavatam* had been published in India, I then started for the United States of America on the thirteenth of August, 1965.

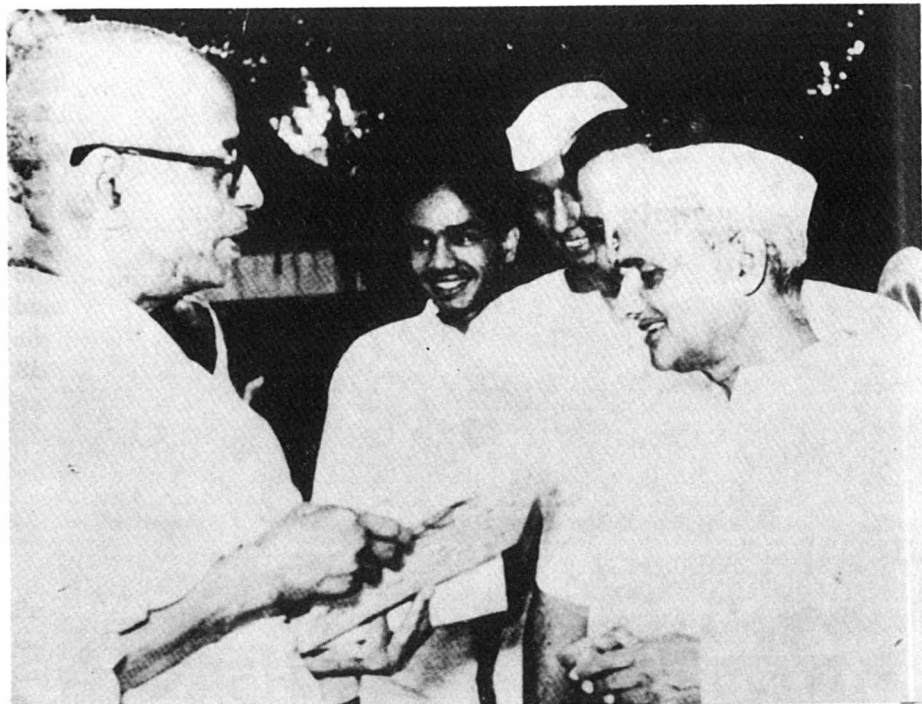
I am continuously trying to publish books, as suggested by my spiritual master. Now, in this year, 1976, I have completed the Seventh Canto of *Śrīmad-*

Bhāgavatam, and a summary of the Tenth Canto has already been published as *Kṛṣṇa, the Supreme personality of Godhead*. Still, the Eighth Canto, Ninth Canto, Tenth Canto, Eleventh Canto and Twelfth Canto are yet to be published. On this occasion, therefore, I am praying to my spiritual master to give me strength to finish this work. I am neither a great scholar nor a great devotee; I am simply a humble servant of my spiritual master, and to the best of my ability I am trying to please him by publishing these books, with the cooperation of my disciples in America. Fortunately, scholars all over the world are appreciating these publications. Let us cooperatively publish more and more volumes of *Śrīmad-Bhāgavatam* just to please His Divine Grace Bhaktisiddhānta Sarasvatī Thākura. [*Śrīmad-Bhāgavatam* 8.1. Introduction]

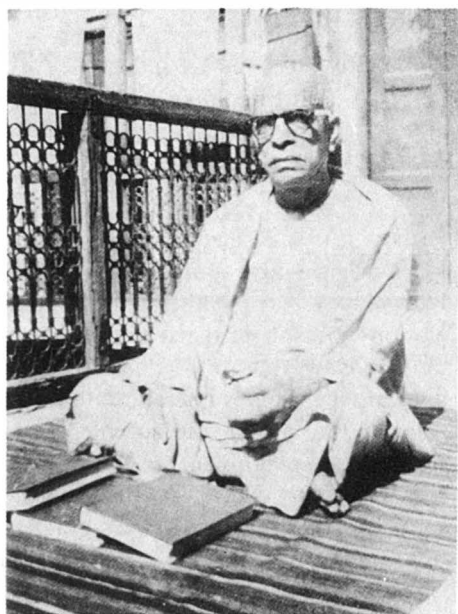


The buildings for the League of Devotees in Jhansi, 1953. (See page 101 to 103)





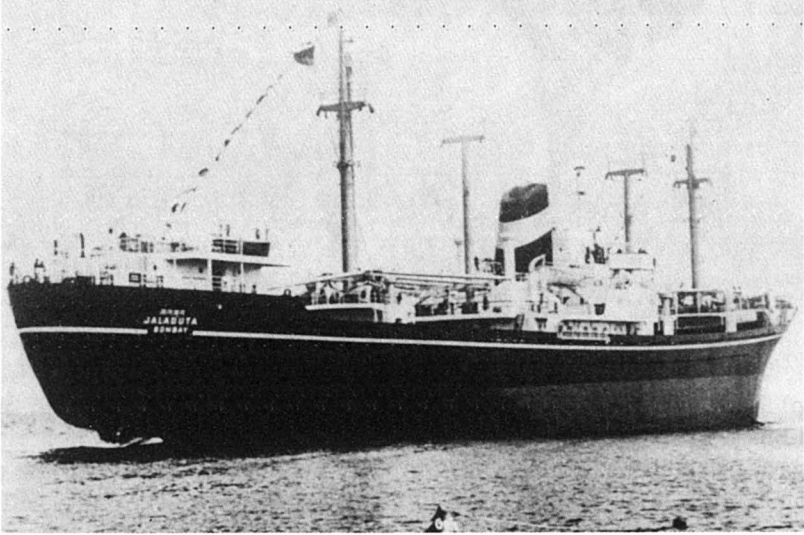
(Top) Śrīla Prabhupāda giving Prime Minister Lal Bahadur Shastri a copy of Śrīmad-Bhāgavatam, New Delhi, 1964. (Bottom L to R) From the cover of Śrīmad-Bhāgavatam published in India in 1962. Śrīla Prabhupāda completed the three Volumes of the First Canto of Śrīmad-Bhāgavatam by early 1965 (See page 121)



Madhya-līlā

The Middle Pastimes

Śrīla Prabhupāda Sets Sail For America Aboard The Jaladuta



How, oh, with what great difficulty I got out of this country.
And because I, some way or other, by Kṛṣṇa's grace,
I got out of this country, I could spread this Kṛṣṇa
consciousness movement all over the world.

So here it is said, *mumukṣavah*, "desiring for liberation." But the people do not know what is liberation. They are thinking liberation in terms of politics. Just like we have become liberated from the British rule. What sort of liberated? Liberation? During British rule, people were free to move, free to spend their money. Now you are so liberated that you cannot move, you can (not) spend your money. This is liberation. Formerly there was no restriction for going outside. And for a *sannyāsī* like me, I had so much difficulty to obtain the permission of the government to go out. So much difficulty. I remember all those... How, oh, with what great difficulty I got out of this country. And because I, some way or other, by Kṛṣṇa's grace, I got out of this country, I could spread this Kṛṣṇa consciousness movement all over the world. Otherwise, it was not

possible. I wanted to start this movement from India, but I was not at all encouraged. I was not at all encouraged. I approached so many friends that "You have got four sons. Kindly give me one, one of your sons. I want to make him *brāhmaṇa*." "Oh, Swamiji, what he will do, becoming *brāhmaṇa*? We have to earn our livelihood." You see. So people have forgotten what is the aim of life, what is the purpose of life. Caitanya Mahāprabhu said, *bhārata-bhūmite haila manuṣya-janma yāra janma sārthaka kari' kara para-upakāra* "Everyone who has taken birth on the land of Bhāratavarṣa, he must make his life successful." Because here we have the opportunity in, what is *mumuksava*, what is liberation, actually. We have got this information in Bhāratavarṣa. No other country. [*Śrīmad-Bhāgavatam* 1.2.26 *Vṛndāvana*, November 6, 1972]

So I got the opportunity for going U.S.A. free on the, on a trade ship by the Scindia Steam Navigation. They gave me their first-class cabinet, the proprietor's cabinet.

Prabhupāda: These are also done within these five years.

Guest (1): And that too, in the foreign countries, to establish that, it is...

Guest (2): Yes, it's a wonderful thing. I was all the while imagining, imagining...

Prabhupāda: So I went in U.S.A. without any sponsor. No, I... That is the... One gentleman sponsored for one month, one month only. Not even one month. I remained there only three weeks, and then I chalked out my plan. He was my friend's son, and my friend wrote him that "You sponsor Swamiji for one month."

Guest (1): Some American gentleman?

Prabhupāda: No, Indian, one gentleman from Agra. So his son immediately sent me, sponsoring. But still, the government objected that "We cannot allow you to go there because you are sponsored by an individual person." But I wanted to see chief controller of, what is called, foreign exchange, Mr. Rao. So he kindly accepted. "Yes, Swamiji, you can go." He fought. (?)

Guest (2): That time it was very difficult. Passport I have got already.

Prabhupāda: Passport, visa.

Guest (2): Now, the difficulty is about visa only. Passport I have secured. He's cleared it for three years. Now it is easy to get a passport. I do possess. After getting the passport I wrote and corresponded with...

Prabhupāda: So there was no money with me and in an awkward position... My philosophy is completely different. I was to ask them to cease from four kinds of sinful activities, and they are habituated to these things. Illicit sex, and drinking, wine and intoxication and gambling--these are their daily affairs. So I was thinking, "I have to stop this. Who will hear me?" But Kṛṣṇa... Everything became...

Guest (1): May I ask one thing. How you chose this America to be your first...?

Prabhupāda: My Guru Mahārāja ordered me that "You go and preach this cult amongst the English speaking public and specially in the western countries." So

first of all I thought of London, where is London, but I had no money. So I got the opportunity for going U.S.A. free on the, on a trade ship by the Scindia Steam Navigation. They gave me their first-class cabinet, the proprietor's cabinet. I was well carried. But first of all I went free on a steamship. I had no money, what to speak of aeroplane. So... What was your question?

Guest (1): My question was that how you selected America to be your...

Prabhupāda: Yes. So I got the opportunity to go to America because their ship goes to New York. So I accepted, "All right, we can see, either go to London or New York." New York is better place than London. [S.P. Room Conversation November 7, 1970, Bombay]

"Swamiji, I have passed your case. Don't worry." (laughs) In this way.

Prabhupāda: Yes. (break) So I did not say anything seriously, but perhaps he took it very seriously, Gopal's father. So he might have written to Gopal that "Swami Bhaktivedanta wants to go to America. If you sponsor, then he can go." So whatever the correspondence was there between the father and son, I did not know. I simply asked him, "Why don't you ask your son Gopal to sponsor so that I can go there? I want to preach there." So after some months, three, four months, the No-Objection Certificate from the Indian embassy in New York, Gopal sent to me, yes, that he had already sponsored my arrival there for one month. So all of a sudden I got the paper, No-Objection Certificate by the Indian embassy. After so much inquiry, I learned that so much inquiry was done and so on, so on. Then I tried to take a passport and paper process. So I got the passport. Then I approached that Śrīmatī Morarji. She once gave me five hundred rupees in exchange of my *Bhāgavata* book, so I approached her, that "Give me one ticket." They have got their shipping company, Scindia Navigation. So she said, "Swamiji, you are so old, you are taking this so responsibility. Do you think it is right?" "No, it is all right." (laughs) At that time, I was seventy years old. So all the secretary, they thought that "Swamiji is going to die there." Anyway, they gave me the ticket, one return free ticket by their ship. Then arrangement was going on. So there is another process to get a P-form. You know.

Guest: P-form.

Prabhupāda: P-form sanctioned by the state government, yes, state government. So it was applied for. It was... No sanction was coming. Then I went to the State Bank of India, the officer Mr. Bhattacari. So he told me: "Swamiji, you are sponsored by private man. So we cannot accept it. If you are invited by some institution, then we could consider, but you are invited by a private man for one month, and, after one month, if you are in difficulty, and there will be so much obstacles and so on." "Well, I have already prepared everything to go." So I said that "You, what you have done?" "No, I have decided not to sanction your P-form." "No, no, don't do this. You better send to your superior. It should not be done like that." So he took my request and he sent the file to Chief Officer of Foreign Exchange, something like that. Anyway, he is the supreme man in the

State Bank of India. So I went to see him. So I asked his secretary that "You have got such file? You kindly put to Mr...."--his name was Mr. Rao--"I want to see him." So the secretary agreed, and he put the file and put my slip that I wanted to see him. I was waiting. So Mr. Rao came personally. He said, "Swamiji, I have passed your case. Don't worry." (laughs) In this way.

Hari-śauri: He knew you from before, or...?

Prabhupāda: No. He did not know me. So somebody saw him in Bombay, so he reminded that "I know Swamiji when he went to USA." Somebody was telling me.

Hari-śauri: He remembered.

Prabhupāda: Hmm. The name is there, he remembered. After all, he is officer. He knows so many things. So it is a great history. (laughs) [*S.P. Room Conversation June 8, 1976, Los Angeles*]

So they gave me a free ticket, and the government allowed me to take with me, forty rupees. In this state, condition, I started for New York.

Prabhupāda: Yes. I started this movement with forty rupees. You know that Scindia Steam Navigation Company?

Mr. Myer: Yes.

Prabhupāda: So they gave me a free ticket, and the government allowed me to take with me, forty rupees. In this state, condition, I started for New York. You see? No friend, no secre..., no hotel, nothing, arrangement. This was the beginning. Then I went there. So I do not know how it happened. Now we have got forty *crores*. It is all Kṛṣṇa's mercy. I never expected that my books will be sold and appreciated all over the world. So that is being done. People are appreciating the whole movement. Even in our country our government, it has come to their notice, cabinet ministers. [*S.P. Room Conversation with Mr. Myer July 2, 1977, Vṛndāvana*]

Śrīla Prabhupāda's Jaladuta Diary

13 FRIDAY: Today at 9 a.m. embarked on M.V. Jaladuta. Came with me Bhagwati, the Dwarwan of Scindia Sansir(?) Mr. Sen Gupta, Mr. Ali and Vrindaban. The cabinet is quite comfortable. It is owner's residence and therefore the sitting room, the bedroom and the bath and privy all equipped with first class materials. Everything is nice in the 1st class compartment and thanks to Lord Sri Krishna for His enlightening Smti. Sumati Moraji for all these arrangements. I am quite comfortable.

The ship started at 1/30 p.m. very slowly from the dock (and) reached near Botanical Garden and stopped at mid-stream of the Ganges till 11 p.m. and then turned towards the front and started. It is quite steady. I cannot understand in

my cabin if it is at all moving. I am so comfortable. The voyage was again stopped at 3/30 a.m. at Kalpi(?) near Diamond Harbor & Ganokhali(?) width (?) and detained for about 8 hours. The delta of the Ganges quite wide with shallow water.

SATURDAY 14: The ship started at about 11 o'clock in the morning majestically. I do not feel any jerking whatsoever. But on reaching the Bay of Bengal, there is tilting of the ship and little rolling also. The roughness increased gradually on the upper Bay of Bengal and I felt sea sickness. There was vomiting tendency and dizziness. and I felt uncomfortable the whole day and night. The sea was foamy all through. It appeared like a big plate of water extending to 40 square miles but factually it was endless so, today. It is a vivid example of God's Maya because it appears like something but factually it is something else.

SUNDAY 15: In the morning I woke up and felt a little better but I felt no hunger. Took only a glass of lemon sikanjje [lemon drink/*nimbu pani*] but the head dizziness is continuing. Up to 10/30 I was in the captain's room, radio room, chatting with the officers. In the radio room they were despatching news to other ships. The captain's room is full with nautical paraphernalia. I saw a chart of different appearancial(?) photo of the sea. The grades are 0 to 10 degrees and I think we are passing on the sea between 4 to 7 points the scene of the 10th point was furious and the 12th serious. The captain advised me to take more solid food.

MONDAY 16: Today early in the morning I saw that the ship is plying on the surface of the sea almost on 0 degree of waves. Yesterday night was comfortable and although I did not take my lunch, I took a little chara-murki [puffed rice/*chidwa*] with milk. The ship ran all the night yesterday smoothly and the sky although not very clear there was moon light in the night. In the morning there was sunshine but after 11 the sea became a little more rough showing foamy waves from distance. After passing the latitude of Trichinopoli we experienced a dark cloud subsequently raining all over the sea. The siren sounded on account (of) hazy vision to warn other ships coming from opposite direction. At about 12 noon it is raining heavily and the ship is stopped moving occasionally sounding the siren. There is constant sounds of thunderbolt. This is the first time I am experiencing heavy rains in the midst of deep ocean. From 12 noon we are passing through cyclonic weather. The ship is tilting too much. I felt sea sickness all day and night. At 3 p.m. the ship turned towards Ceylon coast and we are now in the Ceylon water.

17 TUESDAY: Today morning the sky is scattered with cloud. The ship is going toward western side. I feel a little bit well after passing my stool. The ship is running against wind current. The sea is little rougher. At 10/30 we saw the

south coast of Ceylon with a white light house. Two ships passed from the opposite side. Some daring fishermen were fishing in small boats. From distance they appeared to be almost drowned in the water but next moment they appear to be safely working. There is sunshine but the sky is not clear. The captain informed me that by next six hours we shall reach Colombo port. The hilly southernmost Ceylon coast is said to be 4 to 5 miles away from our ship. This means the fishermen were fishing in small boats 5 to 10 miles away from their native coast. Certainly very daring job. At about 2 p.m. we have now turned towards northern front. The sky is cloudy but we are forwarding steadily. Today I was better than other three days. At 3 p.m. the Colombo city became faintly visible from the ship. The colour of water in the India ocean is different from that of Bay of Bengal. The ship reached exactly at 4/30 in the port but the management of Colombo port could not receive the ship for want of berth and then it is anchored on the shore waiting to enter the port. At about 9 p.m. the ship was escorted by the Pilot and we entered the dockyard very old pattern(?) but there were many ships from various countries including passenger and cargo ships. At night the dockyard ships assumed a brilliant (sic:) spectacle on account profuse light. We rested the whole night the ship being anchored. Next morning barges loaded with goods arrived near the ship.

18 WEDNESDAY: Today 18/8/65 I felt quite normal and the sea-sickness completely removed. The ship remained silent the whole day on account of hazy sky and only a few loads of goods were admitted. I wanted to see the Colombo city but I could not make any arrangement. The ship was standing at the midstream and I did not like to go alone.

19 THURSDAY: The next morning 19/8/65 I informed my situation to Captain Pandia and he was very kind to take me to the shore in a motor launch. We dropped at Elizabeth gate talked with some Ceylonese clerks and then in a taxi we went to the office of Narottam & Pierera Co. The manager Mr. Banka was a Gujarati gentleman and he received us well. He arranged for me a good car to go round the city. The office quarter was quite busy and many foreign offices and renowned Banks were there. I saw the Governor General's House, the Parliament House, the Town Hall (and) one very nice sea-side Hotel and passed through very nice clean roads, bazars. The city appeared to be nice and clean and the small bungalows nicely decorated. It appears that people although not very good looking they are not uncultured neither they are tasteless. The city is quite up to resembling an Indian city like Madras and Poona(?) The buses and taxis were clean to see. The bus stands almost crowded like that of the Indian cities. The offices conducted almost in Indian style. The culture and civilization is Indian cent per cent but artificially India and Ceylon is divided. We starting for Cochin at 6 p.m. The ship started at 7 p.m., the pilot being late in reaching the ship. It ran for the whole night and next day up to 3/30 p.m. and reached the coast of Cochin. The ship is standing on the coast of Cochin without enter-

ing the dock.

FRIDAY 20: Today at (20/8/65) the captain arranged for a meeting on board the M/V Jaladuta on account of Janmastami day and I spoke for an hour on the philosophy and teachings of Lord Sri Krishna. All the officers attended the meeting and there was distribution of Prasadam. The matter was radiographed to Smt. Sumati Moraji in Bombay. The ship is stranded on the Arabian Sea about 4 miles away from the coast. We are in this position from 3/20 p.m. 20/8/65 to 9/30 a.m. on 22/8/65.

SUNDAY 22: At about 10 a.m. we are now in the dockyard of Cochin. The dock is peculiar because it is by nature full of small islands. Some of the islands are full with nice hutments formerly known as British Island. I saw my books from Bombay arrived in five cases and the agents loaded them on the ship at 4 p.m. on 22/8/65. The agent m/s Jairam & Sons kindly sent their car for my driving in the city. Out of the group of islands two big islands joined by an iron over-bridge are known as Cochin and Ernakulam. The iron over bridge was constructed by the Britishers very nicely along with railway lines. The railways line is extended up to the Port. There are many flourishing foreign firms and banks. It is (?) Sunday, the bazar was closed. I saw a peculiar kind of plantain available in this part of the country. The island known as Cochin is not an up to date city. The roads are like narrow lanes. The part of the city where the foreigners are residing are well situated. The buildings factories, etc. all big and(?) well maintained. The mohamedan quarters are separate from the Hindu quarters as usual in other Indian cities. The part known as Ernakulam is up to date. There is a nice park on the bank of the gulf and it is named Subhas Bose Park. It is good that Subhas Babu is popular in this part of the country. I saw the Kerala High Court and the public buildings, the High Court being situated in Ernakulam it appears that the city is capital of Kerala. This Official Bhadra 31 days 1887 Saka part of India resembles Bengal scenario and the city Ernakulum also Cochin appears to me like old Kalighat or Tollygunge area of Calcutta. The culture is Indian as usual. *Official Bhadra 31 days 1887 Saka*

23 MONDAY: *Today Annada Ekadashi* We started towards Red sea on the western front at about 12/30 noon. The sky was almost clear and there was sunshine since the starting of the trip from Cochin port. We are floating now on the Arabian sea. My sea sickness again began. Headache vomiting tendency no hunger dizziness and no energy to work. It is continuing. There are sometimes showers of rain but for a short time. There was a fellow passenger in my cabin. He is also attacked with sea sickness. The whole night passed

24 TUESDAY: Today at about 1/30 p.m. I enquired from wheel-room that we have come only 400 miles off the Indian coast. My sea-sickness is still continu-

ing. I take my meals once only but today I could not take my full meals also although I was fasting yesterday. I (am) feeling uncomfortable.

25 WEDNESDAY: Beginning from today down (25th to 31st)

31 TUESDAY: Passed over a great crisis on the struggle for life and death. A separate statement has to be written on this crisis *area*.

SEPTEMBER 3 FRIDAY: We started from Port Said today at about 1 p.m. The Port Said city is nice. It has long narrow neat and clean roads with lofty buildings. The city is not at all congested. While passing the rear point of Suez towards Mediterranean sea, the city is clearly seen. But it is a small city with some industrial factories. Although in the desert in the city all varieties of vegetables available. There is also a Marine drive like Bombay Chowpatty beach. I could see a good park in the city.

4 SATURDAY: There was a rehearsal for emergency. We all prepared with belt on the body and the life boat was tested whether they were in order. There were two boats with capacity to load 120 persons. But we were all about fifty five on the board.

5 SUNDAY: In the evening the sky was cloudy and they expected foggy weather and all of them became little gloomy. But at midnight we passed Malta Sicily by God's grace it was all right throughout the night.

6 MONDAY: Today I have taken khichri and kari. It was tasteful. and I took them with relish and this gave me a push forward to get renewed strength little by little.

TUESDAY 7: *Today Baraha Dwadashi observed* The best atmospheric condition on the Mediterranean sea. All along we have seen the Algerian coast.

WEDNESDAY 8: Today at about 8 o'clock in the morning and near about Gibraltar we had a first experience of fog impediment. It was all dark round the ship and she stopped moving completely She was whistling now and then to protect herself from other unseen ships being collided with. We started at about 11 again. 8/9/65 at about 2/30 p.m. we passed over Gibraltar Port ending at Tarita(?) Light House. The other side is Spanish Morocco There is regular ferry steamer service. The str.(?) is wide about seven miles across. We are in the Atlantic.

THURSDAY 9: Till 4 o'clock afternoon we have crossed over the Atlantic Ocean

for twenty four hours. The whole day was clear and almost smooth. I am taking my food regularly and got some strength to struggle. There is slight lurching(?) of the ship and I am feeling slight headache also. But I am struggling and the nectarine of life is Sri Chaitanya Charitamrita the source of my all vitality.

10 FRIDAY: Today the ship is plying very smoothly. I feel today better. But I am feeling separation from Sri Vrindaban and my Lords Sri Govinda, Gopinath, Radha Damodar. The only solace is Sri Chaitanya Charitamrita in which I am tasting the nectarine of Lord Chaitanya's Leela. I have left Bharat Bhumi just to execute the order of Sri Bhakti Siddhanta Saraswati in pursuance of Lord Chaitanya's order. I have no qualification, but I have taken up the risk just to carry out the order of His Divine Grace. I depend fully on Their mercy so far away from Vrindaban.

11 SATURDAY: Today the ship ran on very smoothly. The sky was clear and there was sunshine all the day. At about 7/30 in the morning we passed on the Azore group islands under the Portugal Republic. There was again rehearsal for life boat saving at 4/30 p.m. There was rehearsal of the fire brigadiers also. At night there was profuse moonlight on the ocean and considerable lurching also. But did not affect me very much as it used to do in the Arabian sea. The Atlantic Ocean is more kind to me than all other seas so far we have crossed over. It is all Lord Krishna's Grace.,

12 SUNDAY: S. R. Day. Today there is a great deal of lurching although the sky is clear. Mrs. Pandiya although a little lady but very intelligent and learned also. She has foretold about my future. Thanks to her prediction. All blessings of Lord Krishna for her. The crisis which I suppose to have crossed is also mentioned by her. If I have crossed the crisis, then that is Good Will of Lord Krishna my friend and philosopher. In the evening there was too much lurching and I felt a bit sea-sickness. I could not take my food properly. A little sweets were accepted with some relish. The lurching continued till midnight.

MONDAY 13: Today is the 32nd day of our journey from Calcutta. After midnight yesterday the lurching decreased and I felt relief. In the morning also I could not take my breakfast properly. Then I cooked 'Bati-chachari(?)'. It appeared to be delicious and I was able to take some food. Today I have disclosed my mind to my companion Lord Sri Krishna. There is a Bengali poem made by me today in this connection. At about eleven there is a little lurching. The captain tells that they had never such calmness of the Atlantic. I said it is Lord Krishna's mercy. His wife asked me to come back again with them so that they may have again a calm Atlantic Ocean. If Atlantic would have shown its usual face perhaps I would have died. But Lord Krishna has taken charge of the ship.

TUESDAY 14: Today is the 33rd day of our journey and at 3 o'clock in the morning I saw the sky cloudy with dim moon-light. From morning till 1 o'clock the sky remained cloudy and at 1/30 p.m. there was a shower of rain. The sky is still cloudy and the wind is blowing from south-east corner and raining at intervals. The whole day passed in that way and the wind assumed a para-cyclonic face with dense cloud resulting in rain till 9/30 p.m. with regular lightening etc. At ten o'clock when I was talking in the captain's room the chief engineer Mr. Travers told me that he had never such experience of calm & quietness of the Atlantic Ocean. There was always typhoon, cyclone, fog, etc. at least for days in every trip in the past(?). I said it is Lord Krishna's Grace. If such things as usual in Atlantic would have taken place, I would die.

WEDNESDAY 15: Today 34th day of our journey As usual I rise up at 3 a.m. and when I went to veranda I saw the sky almost clear. There was moon-shine on head(?) and although the wind from south-east was strong, the ocean was clear visioned and the ship was passing smoothly. At about 11 a.m. the sky again became over cast with cloud and it is continued till 3 p.m. There was rain-falls at intervals but after 4 o'clock the sky became clear and there was bright sunshine. I was engaged in reading Kaliya Daman Leela from Srimad Bhagwatam specially the prayers by Srimati Naga Patnis and the last appealing prayer by Kaliya.

Srila Prabhupāda arrives at Boston Harbor America

THURSDAY 16: Today is the 35th day of our journey and yesterday night at about 10/30 p.m. we have turned one wheel(?) towards north eastern corner from the Bermuda latitude towards Boston port. In the morning the atmosphere was fairly cleared and the ship was plying very smoothly. The first officer told me that they never had such experience of the Atlantic ocean and he ascribed the good luck to me. I said yes it is all Lord Krishna's Grace because due to my severe type of sea-sickness, He has Himself taken charge of the ship. In (?) expansion the Lord is rowing the oars. We shall certainly reach to America port safely. The whole day was clear sun-shine but at 4 p.m. the sky all of a sudden became foggy. The sun became dim covered by foggy weather. The horizon is still visible. Let us see what is still ahead. The ship is stopped completely at about 6 p.m. on account of dense fog. Be Lord Krishna pleased to get out this fog. By the Grace of Lord Krishna the fog was cleared after 2-3 hours and the ship started. The whole night was non-disturbing and today on the 36th day of our journey we reached safely at Boston Port at 5/30 a.m.

17 FRIDAY: We are now on the dockyard of Boston and at 10 a.m. the custom officers and others came on the ship. They have now issued the admittance permission after due checking etc. I saw the Boston Town with captain It is very

nice and I shall describe it in a separate note. 36th day from starting from Calcutta Port To-day we are expected to reach Boston Port U.S.A. in the morning ACB --/9/65. We stayed the whole day & night at Boston till 4.p.m. next day

18 SATURDAY: To-day is the 37th day of our journey & at 4 p.m. we left Boston Port for New York. In the morning I had telephonic talks with Gopal P. Agarwal in Butler and he said that his man will receive me at New York & dispatch me to Butler by Bus or train as convenient. I tried to contact Dr. Misra but he was not available both yesterday and to-day. I do not know if he is coming to receive me.. To-day I met two American nice gentlemen Mr. Gardiner & Fryer (?). We passed a beautiful canal and crossed underneath two overbridges. But at midnight there was considerable fog disturbance and the ship moved very slowly. The fog persisted till we reached late at New York Port at 12/30 on 19/9/65.

SUNDAY 19: Today is the 38th day of our journey and we reached New York Port at 12/30 p.m. about three hours later than the scheduled time.

Prayers Written by Śrīla Prabhupāda aboard the Jaladuta

Prayer to the Lotus Feet of Kṛṣṇa by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda on board the ship Jaladuta, September 13, 1965

(refrain) I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura, who is very dear to Lord Gaurāṅga, the son of mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world.

By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled.

Although my Guru Mahārāja ordered me to accomplish this mission, I am not

worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

If You bestow Your power, by serving the spiritual master one attains the Absolute Truth--one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (Prahāda Mahārāja to Lord Nṛsiṅhadeva, *Bhāg.* 7.9.28)

O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.

O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

Today that remembrance of You came to me in a very nice way. Because I have a great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.

Mārkine Bhāgavata-dharma by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda at Boston Harbor, September 18, 1965

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

But I guess You have some business here, otherwise why would You bring me to this terrible place?

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

But I know Your causeless mercy can make everything possible because You are the most expert mystic.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

All living entities have become under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

The words of *Śrīmad-Bhāgavatam* are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

It is said in the *Śrīmad-Bhāgavatam* (1.2.17-21):

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

How will I make them understand this message of Kṛṣṇa consciousness? I am

very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

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 spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel eng-laddened and thus become liberated from all unhappy conditions of life.

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.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

Signed--the most unfortunate, insignificant beggar A. C. Bhaktivedanta Swami, on board the ship Jaladuta, Commonwealth Pier, Boston, Massachusetts, U.S.A. dated 18th of September, 1965

**There was two days I was attacked in heart on the ship.
So hardship...The dream was that Kṛṣṇa in His
many forms was bowing the row.**

Prabhupāda: There was two days I was attacked in heart on the ship. So hardship.

Trivikrama: Then you had a dream?

Prabhupāda: Hmm.

Hari-śauri: What was that, Śrīla Prabhupāda?

Prabhupāda: That is... (laughs) The dream was I must come here.

Hari-śauri: It was some instruction that you got?

Prabhupāda: The dream was that Kṛṣṇa in His many forms was bowing the row. What is called?

Hari-śauri: Rowing the boat.

Prabhupāda: Yes.

Trivikrama: *Jaya*.

Prabhupāda: And when I arrived in Boston I wrote that poetry.
[S.P. Room Conversation June 8, 1976, Los Angeles]

We brought from India seven dollars... So I wanted to sell one set of books to the captain, Mr. Pandia. So he gave me twenty dollars in exchange, three books. I was confident Kṛṣṇa was there.

Devotee (1): Śrīla Prabhupāda arrived in New York with only... Eight dollars? How many dollars you had when you arrived in New York?

Prabhupāda: Seven dollars. (laughter)

Devotee (1): Seven dollars.

Dayānanda: But I think you got that from selling the *Bhāgavatams*.

Prabhupāda: That extra. We brought from India seven dollars. At that time the exchange was four rupees, eight annas. And you were not allowed to take more than forty rupees. That is same now. So I wanted to sell one set of books to the captain, Mr. Pandia. So he gave me twenty dollars in exchange, three books. I was confident Kṛṣṇa was there, (indistinct) seven dollars. [S.P. Room Conversation Teheran, August 11, 1976]

So in the face of so many odds and uncertainty, I went there, simply depending on my spiritual master and Kṛṣṇa, with this hope only, that "If they desire, everything can be done. But otherwise there is no hope.

That is God. *Agatan gatan patiyase*.(?) By His different energy He can..., does something which is impossible to be done. Take for example myself. I went to United States, unknown country, without any friend, without any hope, simply on theory (chuckles) that "I shall go and preach there," and with this expectation also, that "As soon as I shall ask them to give up all these habits, they will ask me to go away." (laughs) So in the face of so many odds and uncertainty, I went there, simply depending on my spiritual master and Kṛṣṇa, with this hope only, that "If they desire, everything can be done. But otherwise there is no hope. I am going there, hopeless, just to make an experiment. My other God-brothers, they failed. All right, Guru Mahārāja asked me. In the beginning I did not do. Let me do it in this old age." So it became surprisingly success. Business started with forty rupees, and now we have got four crores. Where is that business in the material world, that a man started business with forty rupees and he has got four crores within ten years? Not only money, but also fame, respect. What do these kings and president or minister get respect? [S.P. Room Conversation with Reporter of *The Star* October 16, 1975, Johannesburg]

Śrīla Prabhupāda's Early Years In America

Now, after so many years, a servant of that disciplic succession has come here again to preach. So these things are significant.

In this way, Pañcatattva, these five pictures you have seen: *Śrī-Kṛṣṇa-Caitanya Prabhu Nityānanda Śrī-Advaita Gadādhara Śrīvāsadi-gaura-bhakta-vṛnda*. They inaugurated this movement of Kṛṣṇa consciousness five hundred years before, and it is predicted here that this movement will sanctify the situation of the whole world *ei pañcatattva śrī-kṛṣṇa...kṛṣṇa-nāma-prema diyā viśva hailā dhanya* He has already impregnated the seed. Just like Ṭhākura Bhaktivinoda. In 1896 he sent the Caitanya Mahāprabhu's message to McGill University. That book you have seen. The letter was there. And these are coincidence. Now, after so many years, a servant of that disciplic succession has come here again to preach. So these things are significant. Caitanya Mahāprabhu practically sown the seed of this Kṛṣṇa consciousness, and it is spreading, and it is sure it will spread. Now it has come to your country, and I am sure the students who are taking very seriously about this movement, they will spread in the western world. [*Śrī Caitanya-caritāmṛta, Lecture Ādi-līlā 7.149-171 San Francisco, March 18, 1967*]

I shall speak to don't eat meat, and they'll immediately kick me out. (laughter) That was my program.

Pañcadraṇḍa: ...went to America, what was your idea of what would be your program when you got there?

Prabhupāda: This idea: I shall speak to don't eat meat, and they'll immediately kick me out. (laughter) That was my program. And I was going to say that "Don't eat meat. No illicit sex," and immediately they will kick me out. "All right." I never thought that you would accept it. That is the idea of my poetry. That is sung, no? You have got that?

Puṣṭa Kṛṣṇa: Yes.

Prabhupāda: And I was asking Kṛṣṇa, "I do not know why You have brought me here. As soon as I will say these things, they will kick me out. What is Your program, I do not know." (chuckles)

Akṣayānanda: Everybody knows in their heart that actually these things are wrong.

Lokanātha: You are so expert. For one year you did not mention those rules and regulations, I heard.

Prabhupāda: No, I simply said, "Come and join and chant."

Lokanātha: And when they developed higher taste, then you said, "Now no more meat-eating." [*S.P. Morning Walk April 8, 1976, Māyāpur*]

I went there in 1965, and for one year I had no shelter, neither any means to maintain myself. I had some books only, *Śrīmad-Bhāgavatam*, and some way or other, I pulled on.

Prabhupāda: (chants *mangalācāraṇa* prayers) Ladies and gentlemen, I thank you very much for your kindly participating in today's meeting. And we are known practically all over the world as the Hare Kṛṣṇa people. Wherever we go, they immediately recognize us as the Hare Kṛṣṇa people. So I'll try to speak something about this Hare Kṛṣṇa people. This Hare Kṛṣṇa people means... Since I started this movement in 1967 in New York, very, in a small scale... In the beginning... I went there in 1965, and for one year I had no shelter, neither any means to maintain myself. I had some books only, *Śrīmad-Bhāgavatam*, and some way or other, I pulled on. In 1966 I started this movement after incorporation in New York under the state religious act, and I began to chant Hare Kṛṣṇa *mantra* in a park in New York. What is called? Thompkinson Square. Thompkinson Square. And these young boys and girls, they began to assemble and chant and dance. This is the beginning. And when one well-known poet... Perhaps you know. He is Mr. Allen Ginsberg. He was also coming and joined with us. In this way, first of all we started our center in new York, Second Avenue, and then gradually expanded in San Francisco, in Montreal, in Boston, Buffalo, and Los Angeles. Now we have got fifty-two branches all over the world, including one in Tokyo, one in Hong Kong, in Australia, Sydney. [*Pandal Lecture Bombay, April 11, 1971*]

I came here alone in 1965 without any help practically.
Where to live, where to sleep, there was no destination.

Prabhupāda: I came here alone in 1965 without any help practically. Where to live, where to sleep, there was no destination. Sometimes some friend's house, sometimes some friend's house, practically loitering on the street. And in this way were passed more than one year. I arrived here in 1965 in September, end of September, 17th of September, in Boston. Hm. Is it Boston?

Devotee (1): Yes, Prabhupāda.

Prabhupāda: Yes. Then, in Boston, I stayed on the sea, on the only, but I saw the Boston city. Then I was brought to New York. So I had one friend in Butler, Pennsylvania. Hm. After my arrival, I was received by some representative of my host. So he took me to Butler, and there I stayed for twenty days. Then I came to New York. (break) One (indistinct), one Dr. Miśra, so that is the beginning of my life in New York. Then struggling, then gradually, when these boys came to me, I got some relief. And in this way, we are propagating, opening branches, and the movement is going forward. [*S.P. Room Conversation with Reporter June 4, 1976, Los Angeles*]

I came from India alone in New York, 1965. So for one year I had no place to stay, I had no means to eat. I was loitering practically, living in some friend's house and some friend's house.

We are increasing; our movement is not decreasing. Just like we have opened a temple here. There was no temple, but we have got a nice temple. In this way all over the world our movement is increasing; it is not decreasing. I came from India alone in New York, 1965. So for one year I had no place to stay, I had no means to eat. I was loitering practically, living in some friend's house and some friend's house. Then gradually it developed, people. I was chanting in a Square in New York alone, full three hours. What is that, Tompkinson Square? Yes. You been in New York? So that was my beginning. Then gradually people came. [S.P. Room Conversation, May 21, 1975, Melbourne]

Sometimes I did not even know where I was to live, neither when I came did I have any friends. But I was always determined that somehow I would do everything possible to fulfill the desire of my Guru Maharaja, and despite all difficulties I always remained enthusiastic.

I have been getting good reports that you are all serious to develop this program, so I am sure that Krishna will bless you with the desired building. Good things do not come so easily; you know the difficulties that I encountered in my first year in your country. Sometimes I did not even know where I was to live, neither when I came did I have any friends. But I was always determined that somehow I would do everything possible to fulfill the desire of my Guru Maharaja, and despite all difficulties I always remained enthusiastic. So do not diminish your program in any way now. Continue the school project enthusiastically and expect Krishna's mercy at all times. Everything will come out alright. [S.P. Letter to: Satsvarupa Bombay 5 January, 1972]

When I first came to the United States I was seemingly alone for one year. But I never felt alone. I always felt the presence of my Guru Maharaja.

Brahmananda Swami seemed to think that you need more men there. His telegram reads, "Trivikrama alone, more men required urgently." I do not understand what he means by alone. What is this alone? Vaisnava is never alone. When I first came to the United States I was seemingly alone for one year. But I never felt alone. I always felt the presence of my Guru Maharaja. Myself, I was cooking, I was printing books, I was selling books, everything seemingly alone. But I did not lose my determination. Actually you should know this, you are never alone. So local men are coming daily. By good association, good preach-

ing, nice prasadam etc., they can all become devotees. This is Lord Caitanya's mission to go to every town and village and create Vaisnava spirit in the local men. [S.P. Letter to: Trivikrama Bombay 27 December, 1974]

The next day, he had no many rooms in his apartment,
he arranged for my stay in the YMCA nearby them.

Prabhupāda: ... because as soon as the ship stopped, Commonwealth Pier, Boston, the immigration department came and took their papers. So I entered America in Boston. There was no checking in New York. The ship stopped in Boston. The official entrance was done there. Then when I came to New York, it is just like one day's travel.

Harikeśa: And then you went directly to Pennsylvania? By bus?

Prabhupāda: Yes. Yes. Then one agent, appointed by my host, Gopal Agarwal. He was in Butler. So he arranged with some professional what is called, host.

Harikeśa: Travel agent?

Prabhupāda: Maybe travel agent. He came to see me, that "I am sent by Gopal Agarwal, so I'll arrange for your dispatch. You come with me."

Hari-śauri: Dr. Agarwal was your sponsor?

Prabhupāda: Yes. His father came to see me some time in Agra. Agra. His father, mother came.

Hari-śauri: And then they suggested that he be your sponsor.

Prabhupāda: It was all by chance. I was for a few days guest at his father's place in Agra. I did not know that his son is in America. So he was talking about his family. He was little sorry that his eldest son went to America to study electric engineering, and he was entrapped by an English girl, and he married and settled there and did not come back. In this way... So I took the opportunity, that "Why don't you ask your son to sponsor me?" I wanted to go to America. So I did not know how seriously he took it. But I simply told him that "Why don't you ask your son to sponsor me at least for one month. So I am thinking of going to America." Then that was talking, beginning and end, that's all. I did not know that he took it very seriously. Then after two, three months, some documents came. I was receiving my letters in a post box. So when I left Delhi I used to keep my key of post box with some nice bookseller, Atmaram, he was manager. So he opened that, he got that documents. That is No Objection Certificate, Sponsor, and everything. I was out of Delhi. Then when I came back I took it. So everything was there, that sheet (indistinct) from the Indian Consulate, No Objection Certificate. Then I applied for a passport. In this way I had to go. So Gopal was unknown to me, but his father was, his father was known to me. His father was... Then his agent got me on the bus. So on the bus (I) went to Pennsylvania.

Hari-śauri: That's a long drive.

Prabhupāda: Yes, nine hours on the bus. And I took a little chipped rice, and

whatever I had with me. So I got down from the ship about one o'clock. Then I had to wait for the bus till five o'clock. Then at five o'clock the bus started. About two o'clock, three o'clock in the morning, I went to Pennsylvania, and just in front of the bus Gopal was standing with his car, that... What is called? Van Car ?

Harikeśa: Stationwagon.

Prabhupāda: Stationwagon. So he took my luggage, and from there thirty miles off, the Butler County. So I went there. Then at night he took my (indistinct). The next day, he had no many rooms in his apartment, he arranged for my stay in the YMCA nearby them.

Hari-śauri: You never actually stayed with him then.

Prabhupāda: I was going. I was taking my meals there.

Hari-śauri: Oh. And just keeping a room at the YMCA.

Prabhupāda: Because he had no room, so I was staying there.

Hari-śauri: And then he arranged programs, speaking programs?

Prabhupāda: His wife, Sally. His wife, Sally she was arranging. A very intelligent girl. They were of the same age, about thirty. Gopal was more than thirty and she was (indistinct). I saw that she was feeding her child, one boy, meat powder.

Harikeśa: Beef bouillion?

Prabhupāda: I do know what is the name. But I asked. she said, "It is meat powder." That is the system?

Hari-śauri: When they're very young and they can't eat solids.

Prabhupāda: With hot water.

Hari-śauri: Yes, they have instant meals for children. All different kinds of things.

Prabhupāda: So Gopal was very much pleased that he could get some Indian *cāpātis*, like this.

Hari-śauri: So he had you cook for him. You took your cooker with you? Is that the same one?

Prabhupāda: No. So I lived with him for twenty-one days. Then I came to New York.

Hari-śauri: Yes, that picture in the *Butler Eagle*. It's in the *Vyāsa-Pūjā* book this year.

Prabhupāda: Yes, yes. Butler County, it is good (indistinct), there were many churches (indistinct) people have got so many churches (indistinct) (break) ...some time, that one piece of wire lying in one place, one piece of bamboo was lying in another place, and one dry shell of a squash was lying. So one intelligent man collected. So this dry shell became the tamburā's what is called...

Hari-śauri: I don't know. Like sound chamber. What do you call it?

Prabhupāda: Sound chamber may be called. So with that dry squash he made the sound chamber. The bamboo he fixed up and the wire upon it and then it became a "Tin, tin, tin, tin..." (laughs) Our organization is like that. I was loitering in the street. Somebody was over there, somebody was there. Not combined

together, International Society String Band. Yes. Separately we are all useless. Eh?

Hari-śauri: No, we were useless. You were never useless.

Prabhupāda: No, your assistance was required. How you can be useless? We're all useless. But combined together, now we have become a stringed instrument. This is very good example. Separately... Just like the same logic, *andha-khañja*. Separately, *andha* is useless, and *khañja* is useless. Blind and lame. They cannot do anything. But combined together, they become useful. [S.P. Room Conversation September 9, 1976, Vṛndāvana]

Since I have landed in U.S.A. I have improved in my health

Since I have landed in U.S.A. I have improved in my health and I am very glad to see that in America practically everything is available for our Indian vegetarian dishes. By the grace of Lord Krishna the American are prosperous in every respect and they are not poverty stricken like the Indians. The people in general are satisfied so far their material needs are concerned and they are spiritually inclines. When I was in Butler, Pennsylvania about 500 miles from the New York city, I saw there many churches and they were attending regularly. This shows that they are spiritually inclines. I was also invited by some churches church governed schools and colleges and I spoke there and they appreciated and presented me some token rewards. When I was speaking to the students they were very much eagerly hearing me about the principles of Srimad-Bhagavatam rather the clergymen were cautious to allow the students to hear me so patiently. They thought that the students may not be converted into Hindu ideas as it is quite natural for any religious sect. But they do not know that the devotional service of the Lord (Sri Krishna) is the common religion for every one including the aborigines and the cannibals in the jungles. [The following letter is to Sumati Morarji, who gave Śrīla Prabhupāda free passage to New York on the Jaladuta]

When I first came, I met one elderly lady. She had a son. So, as Indian I asked, "Oh, why don't you get your son married?"

If one can maintain one wife and some children, ah, he's most expert. (laughs) Forget Kṛṣṇa. Here is expert. (laughter) *Daksa* means expert. "Oh, he's expert. How he's maintaining." When I first came, I met one elderly lady. She had a son. So, as Indian I asked, "Oh, why don't you get your son married?" She replied, "Oh, I have no objection. If he can maintain a wife I have no objection." That means to maintain a wife is a very big job in your country. I've seen it. (laughter) Of course, when we talk we must talk freely. (laughter) That is a fact. (laughter) But formerly, in our father's age, they used to come to foreign countries and they thought it, it is a great laugh to possess one white wife. Yes, they

are thinking like that. So all the students who used to come to England for higher studies, naturally he'd carry one white elephant. (laughter) They used to say--it is not my coined words--they used to say, "Oh, to maintain European wife, it is like maintaining white elephant." So anyway, you have got so many white elephants. (laughter) [*Śrīmad-Bhāgavatam Lecture 6.1.26 Honolulu, May 26, 1976*]

When I was first in America, in Butler, so I saw small children, ten to twelve years or almost ten, nine. They were smoking. I was surprised because in India, at least, that is not allowed.

Prabhupāda: Nowadays small boys, they are learning how to smoke. When I was first in America, in Butler, so I saw small children, ten to twelve years or almost ten, nine. They were smoking. I was surprised because in India, at least, that is not allowed. I think there is law. If any boy smokes less than sixteen years old, he is punished, in India. [*S.P. Room Conversation March 1, 1975, Atlanta*]

First of all, I went to Pittsburgh, Butler. In that Butler County there were at least one dozen churches, very nice churches. That's a small county. So I was very much satisfied. "Oh, the American people are very religious. They have got these churches."

I was very much satisfied when I came to New York... no, not only New York. First of all, I went to Pittsburgh, Butler. In that Butler County there were at least one dozen churches, very nice churches. That's a small county. So I was very much satisfied. "Oh, the American people are very religious. They have got these churches." And I saw on Sunday people were attending churches. And in New York also I saw. They may understand or not understand, but that religious spirit is there. You are responding to my appeal because you have got that spirit. Otherwise, why should you come and waste your time with me? So religious principle must be there in the human society. [*S.P. Conversation Including Śrīmad-Bhāgavatam 1.2.1-34 Recitation & Explanation April 1, 1969, San Francisco*]

So although it was a small county, I was very much englandened there were so many churches.

Prabhupāda: Yes. When I first came to your country I was guest of an Indian friend at Butler.

Interviewer: In Pennsylvania.

Prabhupāda: Pennsylvania. Yes. So although it was a small county, I was very much englandened there were so many churches.

Interviewer: So many churches. Yes. Yes.

Prabhupāda: Yes. So many churches. And I spoke in many of the churches there. My host arranged for that. So it was not with that purpose, that I came here to defeat some religious process. That was not my purpose. Our mission is, Lord Caitanya's mission is, to teach everyone how to love God, that's all.
[Radio Interview July 4, 1971, Los Angeles]

The, the girl, that, my friend's son's wife... He's Indian. He has married an English girl. So I was guest at his house. So that girl, Sally...She was arranging so many meetings. She was very intelligent girl.

Prabhupāda: When I first came to America, Butler, in Pennsylvania, that is small county, but at least one dozen churches I found. I very much appreciated, that the people are not... And they're going regularly, churches. I was invited in many churches. I was...

Yogeshvara: To lecture?

Prabhupāda: Yes. The, the girl, that, my friend's son's wife... He's Indian. He has married an English girl. So I was guest at his house. So that girl, Sally... Selly or Sally?

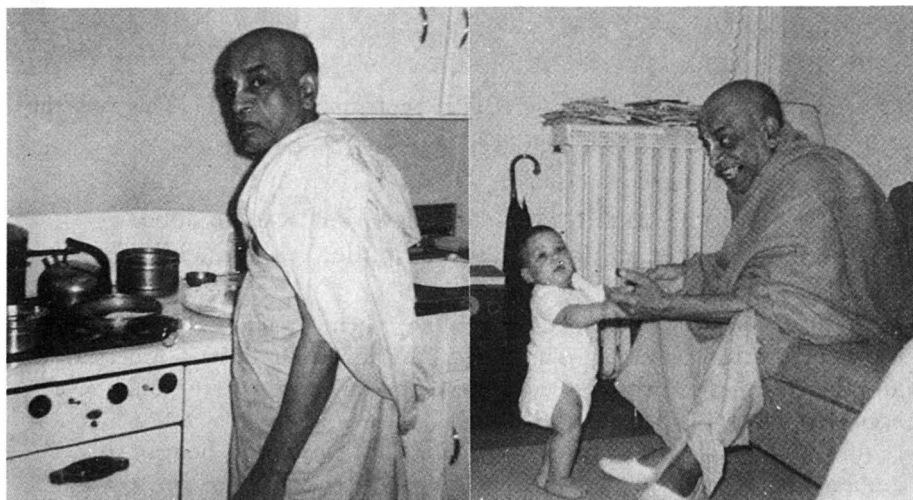
Yogeshvara: Sally.

Prabhupāda: She was arranging so many meetings. She was very intelligent girl. So churches, many churches, she... Some of the churches purchased my books.
[S.P. Morning Walk June 6, 1974, Geneva]

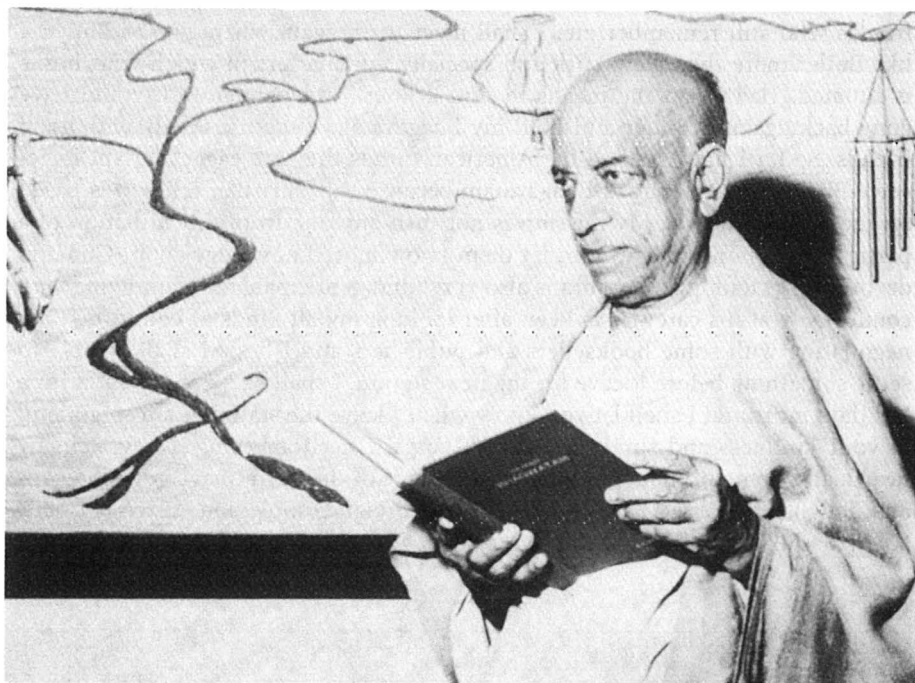
I remember all of you always

My dear daughter Sally, I am so glad to receive your very affectionate letter of the 3rd instant and have noted the contents carefully. Yes I have got this nice typewriter by the Grace of the Lord and I am very much satisfied with it working. Before receiving your letter under reply I have sent two letters both to you and Gopala. I understand that you have received them. In one of them I have requested Gopala to dispatch 25 sets of books to Paragon Book Gallery and I am anxious to know if the books are already dispatched. Regarding your reminder for my good cooking, I am very much thankful to you and next time when I shall go to your home, I must serve you with good lunches without fail. Now I am far away from you otherwise I would have at once gone to you and entertained you with such lunches. I am anxious to learn about the health of you all specially of your little children. How is your naughty daughter Kamla. Please offer them my love and blessings and so also accept both of you. Please write to me occasionally and as Gopala is not accustomed to reply promptly I shall henceforward write to you. Did you meet your good father and mother in the meantime? If you meet them please offer them my respectful regards. Both your father and mother are good souls and therefore you are a good daughter of your parents. I remember all of you always. Please offer my good wishes to your

friends who still remember me. I shall meet them again when I go to Butler. I like Butler more than New York and specially the quarters in which your home is situated. Had I had the means to rent a house independently I would have gone back again to Butler and hold my Bhagavatam discourses daily with good friends. So far I have studied the American minds they are eager and apt to receive Bhakti Cult of Srimad-Bhagavatam because the Christian religion is based on the same principle. My mission is not turn any one from the affiliation of a particular religion but I want to let them know more knowledge about God and devotion. Dr. Rammurti Mishra is also very kind gentleman and I am living very comfortably at his care. He is keen after looking my all kinds of comforts. I am negotiating with some booksellers and publishers and I hope I shall be able to settle something before I leave for the next station. I shall be New York still for a few days more and I shall let you know when I leave the station. I am so grateful to your kindness and surely I shall ask you if I need anything. I have left my hearth and home in India but here by the Grace of the Lord I have got good sons and daughter like you. So I do not feel any foreign complexion. [Excerpt from a S.P. letter to Sally Agarwal dated November 6, 1965]



Left: Śrīla Prabhupāda cooking lunch in Sally Agarwal's kitchen. She recalls as follows, "He prepares his meals in a brass pan with separate levels for steaming rice, vegetables and making "bread" at the same time."
Right: "He was there when Brij first stood.... It was a celebration."



The photograph from the Butler Eagle, September 22, 1965. This was the first news coverage of Śrīla Prabhupāda in America.

**Simply I was sitting in darkness. What can be done?
But Kṛṣṇa sent him with some candle. Yes. (chuckling)**

Prabhupāda: Whole night also. Only evening, when you require it... (laughter)
India's material advancement is artificial. They are not fit for it. In America, so long, no electricity every day? People would become mad. There would have been a revolution. Huh? Is it not?

Hari-śauri: Yes. They had a blackout in New York once for an hour or so.

Prabhupāda: Yes, I know that. I was that time.

Hari-śauri: Oh, you were there.

Prabhupāda: Not hour. It was four hours. And fortunately I was not out on the street. I was in my place. That accident took place just after few days of my arrival, 1965. One gentleman, he, I know, he brought me some candle. I had no candle even. Simply I was sitting in darkness. What can be done? But Kṛṣṇa sent him with some candle. Yes. (chuckling)

Hari-śauri: Nine months after that incident they had a record number of births...

Prabhupāda: Yes.

Hari-śauri: ...in New York.

Prabhupāda: What can they do in darkness? (laughter) That is the only engagement in darkness. [S.P. Room Conversation February 16, 1977, Māyāpura]

**He got a good cook without paying. (laughs)
And I had no other alternative. I liked it.**

Prabhupāda: I was cooking in my hands. So for one man sitting I was cooking not less than for ten to fifteen men.

Tamāla Kṛṣṇa: What was the idea?

Prabhupāda: The idea is everyone wanted some food prepared by me. They wanted my preparation. All right, do it.

Tamāla Kṛṣṇa: All the devotees in the early days.

Prabhupāda: No, not devot... When I was doing here and there. Like Dr. Mishra's place.

Tamāla Kṛṣṇa: He was very fond of your cooking.

Prabhupāda: He got a good cook without paying. (laughs) And I had no other alternative. I liked it.

Tamāla Kṛṣṇa: Was he paying for the foodstuffs?

Prabhupāda: Oh, yes. He was giving his place and foodstuff. I was preparing and eating and giving them. I will not pay him, no. Everything he was paying.

[Excerpt from a room conversation, on April 16, 1977, Bombay]

**And then, after eating, I will go to the Fifth Avenue
for loitering...I was studying Americans, how they
are walking, how they are shopping, like that.**

Pañcadraviḍa: You showed the example when you came to New York. You were cooking *chapatis* and everything.

Prabhupāda: Yes. Otherwise who would cook at that time? (break) ...apartment. So I was cooking, and he liked. He thought that "Without any payment, I have got a cook."

Revatinandana: Dharmadhyaksa dāsa used to be one of his disciples before he joined your, he became your disciple. And he said that he was talking to Dr. Miśra, and Dr. Miśra still talks about your cooking. He said, "Oh, Swamiji, he saved my life." He said, "He taught me how to eat properly." He still talks about you.

Prabhupāda: (break) ...improved his health. He says still?

Revatinandana: Yes. Yes.

Prabhupāda: Oh.

Revatinandana: Dharma was telling me.

Prabhupāda: (break) ...to rise early in the morning and do whatever is needed. Then, at nine, half-past nine, I will go his apartment and begin cooking. Then,

after finishing, I'll take my bathing, and then we shall eat together. And then, after eating, I will go to the Fifth Avenue for loitering.

Puṣṭa Kṛṣṇa: Fifth Avenue.

Prabhupāda: Yes. So I was cooking once only, that's all.

Yaśodānandana: Your loitering was very fruitful even.

Prabhupāda: I was studying Americans, how they are walking, how they are shopping, like that.

Satsvarūpa: One time you said you were happier then, maintaining yourself, than having thousands of disciples.

Prabhupāda: Yes. There was no chance of finding fault. (laughter) Now I have to find fault.

Madhudviṣa: (break) ...New York now named Jaya Nimāi Nitai. When you were first in New York, he was a musician. He used to write music, and he used to get inspired by looking down from his apartment down to the street. And every day he said he used to see this little Indian man walking by, and it was you, Śrīla Prabhupāda. And he couldn't figure out what was going on, this man walking by on the street every day.

Prabhupāda: Yes, I was having morning walk regularly, alone.

Madhudviṣa: He said you used to walk very fast.

[S.P. Morning Walk March 12, 1976, Māyāpur]



Prabhupāda: I was having morning walk regularly, alone... you know how much severe cold is N.Y... so certainly I wasn't very much in comfortable situation. Still I had the strength of mind, and I continued to stay.

(Page 150 and 151)

You know how much severe cold is N.Y.; I passed through snow on the N.Y. street, so certainly I wasn't very much in comfortable situation. Still I had the strength of mind, and I continued to stay.

The real thing is that you are feeling alone, and because you are so to say, child, you have become nervous. Otherwise for a preacher there is no difficulty anywhere, irrespective of climate and conditions. I came here in the month of December, and as my country is warmer to you, similarly your country is colder to me. I am also in diseased condition. When I first came to your country I passed through practically all the seasons. I came here in 1965, Sept., and I remained in the Northern portion of your country, namely N.Y., Penn., and Mass., etc., continually from Sept. 1965 to Dec. 1966. And you know how much severe cold is N.Y.; I passed through snow on the N.Y. street, so certainly I wasn't very much in comfortable situation. Still I had the strength of mind, and I continued to stay. Similarly, if you have strength of mind, you can stay always in India even in the most inconvenient condition. [S.P. Letter to: Acyutananda Los Angeles 1 March, 1968]

In New York also I lost my typewriter, tape recorder. In 72nd St. at daytime, at nine o'clock. I went to take my meals in Dr. Miṣra's place at about nine, and when I came back I saw the door is broken.

Prabhupāda: I think in our apartment also somebody must remain. Here this is... In New York also I lost my typewriter, tape recorder. In 72nd St. at daytime, at nine o'clock. I went to take my meals in Dr. Miṣra's place at about nine, and when I came back I saw the door is broken. That superintendent, he was a Negro. He has done, I know that. This is very common case here. [S.P. Talk Before Class November 29, 1968, Los Angeles]

**No, there was bed. There is toilet
and water, but no bath and no cooking.**

Tamāla Kṛṣṇa: This is Seventy-second Street, Prabhupāda.

Prabhupāda: Yes, I know.

Tamāla Kṛṣṇa: You were going to show us that building.

Prabhupāda: Yes. Just on the corner of Amsterdam and Seventy-second.

Tamāla Kṛṣṇa: That means next street.

Rāmeśvara: They say when you go to the spiritual kingdom, you keep your same wife and your same children. That is their idea of marriage.

Prabhupāda: This is Amsterdam?

Tamāla Kṛṣṇa: No, Columbus Avenue. Next is Amsterdam.

Devotee (1): You walked here, Srila Prabhupāda?

Rāmeśvara: Right here is number one hundred.

Prabhupāda: Here is.

Devotee (1): There is one hundred.

Tamāla Kṛṣṇa: That's the building, Prabhupāda?

Prabhupāda: Yes.

Devotee (1): It says "Watergate." Watergate Hotel.

Tamāla Kṛṣṇa: Which floor did you live on?

Prabhupāda: And I was trying to purchase one house here.

Tamāla Kṛṣṇa: Which floor did you live on, Prabhupāda?

Prabhupāda: I think third floor. And there was an electrician, he was my friend, one Jewish gentleman.

Devotee (1): You would walk on this street?

Prabhupāda: Yes. There is one building with temperature, a gauge? Here it is. This is Broadway. I was taking bath here in a station. Sometimes I was taking the station(?)... I think this building is new. I was going to Dr. Mishra's apartment for cooking.

Tamāla Kṛṣṇa: What street did he live on?

Prabhupāda: He... Seventy-eighth. The Riverside corner. Yes, I was purchasing my goods from this store.

Devotee (1): Westend Superette.

Prabhupāda: They were charging, a little chili powder, twenty-five cents. In India it may be one *anna*.

Tamāla Kṛṣṇa: You were purchasing here.

Prabhupāda: Yes, because I was going to cook my food there, so whatever I needed, I used to...

Tamāla Kṛṣṇa: How come you didn't cook your food where you were living?

Prabhupāda: Huh? There was no place.

Tamāla Kṛṣṇa: What was it like there?

Prabhupāda: It was an office room. That building is meant for office, not for residences.

Tamāla Kṛṣṇa: You rented a room there?

Prabhupāda: Yes, I was paying seventy-two dollars a month.

Tamāla Kṛṣṇa: And where did you sleep? Was there a bed?

Prabhupāda: No, there was bed. There is toilet and water, but no bath and no cooking.

Devotee (1): Did you have to go there to bathe also?

Prabhupāda: Yes, I was taking bathing there.

Tamāla Kṛṣṇa: Where did you... Did you sleep on the floor?

Prabhupāda: Yes, I had little platform. So on that platform...

Tamāla Kṛṣṇa: You are the most bold person in the whole world, Prabhupāda.

Devotee (1): We will never be able to do what you have done.

Prabhupāda: Alone I was doing that. And then gradually one or two boys began to come.

Tamāla Kṛṣṇa: Did any of them come up here who are still with you now?

Prabhupāda: No.

Tamāla Kṛṣṇa: Only when you went downtown did the permanent men come. No one was visiting you up here? Hayagrīva?

Prabhupāda: No, they came there, Second Avenue.

Hari-śauri: Mukunda?

Prabhupāda: All of them.

Rūpānuga: That's amazing. How long were you there, Śrīla Prabhupāda?

Prabhupāda: Here? About six months. Then when my things were stolen, then one boy was coming, his name was Paul Murray, he invited me that "You come to my loft." He took me to Bowery Street.

Devotee (1): I met that boy in Amherst. He has a boutique; he sells clothing.

Tamāla Kṛṣṇa: You must have felt very bad when your things were stolen.

Prabhupāda: Yes, I felt little disappointed. But some friends, they offered me, "Never mind, you take my typewriter," somebody, "You take my tape recorder."

Tamāla Kṛṣṇa: Oh. Things were very easy here.

Hari-śauri: Not easy.

Rādhāvallabha: Kṛṣṇa always provides facilities.

Prabhupāda: So there was no difficulty. I got from other friends.

Tamāla Kṛṣṇa: So when you moved down to the loft...

Prabhupāda: That boy, I gave him, Haridāsa, who was in San Francisco?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: So this Paul Murray... Haridāsa left New York, he went to San Francisco. His name was something else. What is this?

Tamāla Kṛṣṇa: It's a steel factory. This is near the Ratha-yātrā carts.

Prabhupāda: Oh. Steel factory, but very good house?

Tamāla Kṛṣṇa: Yes.

Hari-śauri: Paul Murray, he was the boy that went crazy?

Prabhupāda: Yes, he was LSD man.

Tamāla Kṛṣṇa: LSD man. He tried to attack you.

Prabhupāda: Not attack, but he showed some ferocious mood. I thought...

Devotee (1): Very dangerous.

Tamāla Kṛṣṇa: So you thought to leave right away.

Prabhupāda: Yes, immediately.

Tamāla Kṛṣṇa: You took all your things and went away.

Prabhupāda: Yes, I kept with Mukunda.

Tamāla Kṛṣṇa: And that boy was keeping meat in his refrigerator?

Prabhupāda: No, that is another boy, Yeargen.

Tamāla Kṛṣṇa: John Yeargens?

Prabhupāda: He's black.

Tamāla Kṛṣṇa: You were staying with him?

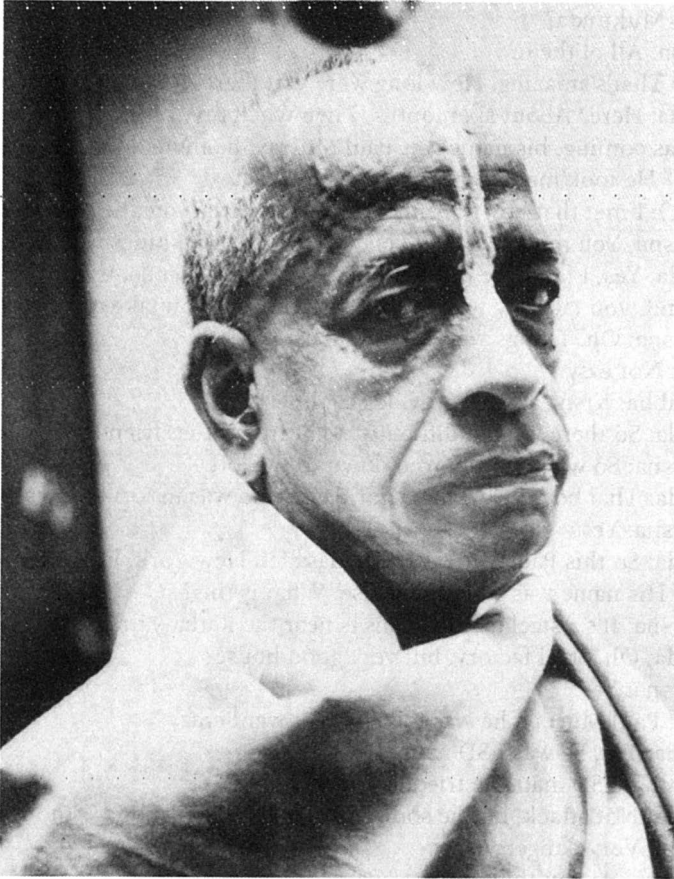
Prabhupāda: Yes.

Tamāla Kṛṣṇa: Wow. Your Godbrothers could never believe this. (laughter)

Devotee (1): So at that time you did not think that anyone would accept your philosophy.

Prabhupāda: That I was certain. At the beginning I was...

Rāmeśvara: Prabhupāda was certain that they would accept. [Excerpt from a morning walk conversation with His Divine Grace in New York on July 12, 1976.]



Śrīla Prabhupāda while staying at Bowery Street, photographed by Fred McDarrah of the Village Voice, June 1965. "Then when my things were stolen, then one boy was coming, his name was Paul Murray, he invited me that "You come to my loft." He took me to Bowery Street." (Page 153)

In a, in the Western countries, I had to sometimes do something which I should not have done. But I've done it to bring so many souls to Kṛṣṇa.

Prabhupāda: In a, in the Western countries, I had to sometimes do something which I should not have done. But I've done it to bring so many souls to Kṛṣṇa.

Brahmānanda: The preaching necessitates that.

Prabhupāda: Yes. Because if there is no other alternative, what can I do? In the beginning I had no disciples. So I was cooking myself. So one gentleman, he... Later on, he became my disciple. He gave me some place. I was cooking. And in the refrigerator, I saw there was meat. (laughs) So I asked: "What is this?" He said, "It is for cats. I don't take meat." "All right. (laughter) I'll do (?)." So of course, I stayed there for three, four days. And if I cry, "Oh, I have violated my rules and regulations..." Rules and regulations can be violated when there is urgent necessity of service, not whimsically or for one's sense gratification.
[S.P. Morning Walk March 9, 1974, Māyāpura]

**He found this apartment, 26 Second Avenue. One storefront down
and one living quarters up. So I found it very convenient.
Down I would lecture and hold *kirtana***

Prabhupāda: One boy, he was coming to me. In that hundred, about one hundred seventy-first street, all my things were stolen. My tape recorder, typewriter. Fortunately they did not touch my manuscript that I was typing, typing my books. So some money was stolen. Then one boy, he was coming to me, he told me, "Please come to my place." A loft. Bowery Street. I did not know the Bowery Street was not a good quarter. All bums and drunks. When I see there, one Jewish friend, he had electrical shop, he told me, "Swamiji, you have gone to Bowery Street? Oh, it is not your place." I did not know that it is full of drunkards. But they were lying down in front of my door, but they were very respectful. When I'd go, these drunkards comes and they respectfully give me ways. And they would lie down on urine and something like that, on water. Then the boy who took me there... He was Murray. His last title was Murray. And he was taking LSD. So since I went there he did not go to work. Otherwise, he was working and getting daily twenty-five dollars, in some dock he was working. Since I went, he stopped working, and I had to pay 125 dollars for the loft. One lady was the landlord. So I was going on. Some people were coming. That Mukunda began to come, his wife, and another black boy, half-black. Yeargen, Karlāpati. I gave him name, Karlāpati. He was coming. Then one day that boy Murray, he showed some crazy features. So I thought it is dangerous to live with him. So I approached Mukunda. Mukunda had no place, still I asked him. So I kept my goods at Mukunda's house and went to live with Yeargen. That is another loft. So in this way, with great hardship--sometimes here, sometimes there--in this way, I got two hundred dollars by selling books, and then I asked Mukunda to find out an apartment. He found this apartment, 26 Second Avenue. One storefront down and one living quarters up. So I found it very convenient. Down I would lecture and hold *kirtana*. So he charged 75 dollars per month for the apartment, small apartment. I think in a space like this room or less than that, everything is there. There was kitchen, there was shower, and two rooms. I

think less than this. Two-thirds of this room and everything there. So I shifted there. And there I remained up to May 1967, I think. Then I got heart attack. Then I went to Stinson Beach. Then I could not improve my health. No, first of all, I went to San Francisco. There also I could not sleep at night. There was throbbing in the heart. Kīrtanānanda, he was serving me. So many difficulties. Then I came back to India in 1967 July. Here also not very much improvement. Then again I went to Los Angeles. There also one symptom developed. Always some sound in the ear, *gongongongongon*. It was so disturbing. Almost half-mad. And then Los Angeles. Then I think I went to Seattle. In this way, in the beginning there were so many difficulties. Montreal. I took Canadian citizenship. America I could not get. So one gentleman in the immigration department, he said, "Swamiji, you go to Canada and from there you try. It will be easier." Actually, it acted. The Canadian consulate general was a black man, American black man. So in the consulate I applied for immigration, and he was sympathetic. He saw my *Teachings of Lord Caitanya* and he became attracted. So he settled up. "This gentleman must be allowed." So he expedited the matter within three months. And then I became immigrant in the U.S.A. Then again I came back in Los Angeles, and then we took that house, La Cienega.

Devotee: La Cienega Blvd.

Prabhupāda: That man also wanted to kick out after one year. Then we had no place. Then, by Kṛṣṇa's grace, we got this house present. At that time I got fifty thousand dollars. So I advanced them down payment. And it is 225 hundred, thousand. I think they are still paying two thousand. Twelve years. How many years passed?

Hari-śauri: That was in '69?

Prabhupāda: Yes. '68 I got immigration and '69. It is a long history, checkered history. So preaching is independent. If you have got desire, you can preach in any circumstances and Kṛṣṇa will help you. I have practically experienced. I went to your country without any help, without any money. Alone. And gradually things developed. *[Excerpt from a room conversation with His Divine Grace in Vṛndavana on September 30, 1976]*

In New York, when we started this movement, so in the morning, at seven o'clock, we used to hold our class, and there was little sound. Immediately the tenants from upwards, they'll come down and complain.

There are many people; they do not like us because we are preaching God consciousness. This is our fault. Even in our country, in India, the government do not like us because nowadays, everywhere practically, the demonic people being very much increased, the government is also demonic. So they do not like people in divine nature. They will tolerate all kinds of noise, barking of the dogs, the motor car passing, the aeroplane on overhead. But as soon as there is *kīr-*

tana, they're disturbed. They'll tolerate so many different types of noise, but they'll not tolerate *kīrtana*. That is from the very beginning. In New York, when we started this movement, so in the morning, at seven o'clock, we used to hold our class, and there was little sound. Immediately the tenants from upwards, they'll come down and complain. Sometimes they will call for police. And on the street, Second Avenue, there is always big, big trucks and motor cars going on, heavy sound. Then in your country the garbage carrier sound, the digging sound. So many sound they'll tolerate. And as soon, "Hare Kṛṣṇa," "Oh, it is intolerable." (laughter) This is demonic, the demonic. They'll not hear. Because that will do good to them by hearing, they'll not accept it.

It is practically experienced. I know that the ghost, if you go in a house ghostly haunted, if you chant Hare Kṛṣṇa *mantra*, they'll go away. They cannot tolerate. In my life there was several incidences like that. In my household life, I was doing business in Lucknow. So there was one house, very big house, worth thousands of rupees' rent, but it was ghostly haunted. So nobody would take that house. I took it at two hundred rupees, (laughter) and very big house. And I was... All the servants, they complained, "Sir, there is ghost." So I was chanting. He was living in several spots, especially on the gate side. So I could understand, but I would chant Hare Kṛṣṇa, and I was saved. Everyone was saved. There was... And, say, in 1969 I was guest in the house of John Lennon in London. So there was a ghost in... It was a big plot. There was a guest house. So they complained, "Sir, here is ghost." So I advised them to chant Hare Kṛṣṇa, and the ghost went away. Yes. This is fact. When there is Hare Kṛṣṇa chanting, these ghostly, demonic living entities, they'll not be able to stay there. They'll go away. [Bhagavad-gītā Lecture 16.7 Hawaii, February 3, 1975]

I shall be very happy to return to my Vṛndāvana, that sacred place. "But then why you are...?" Now, because it is my duty. I have brought some message for you people.

Woman: Yes. In the Indian places known as sacred places...

Prabhupāda: Sac... Yes.

Woman: ...isn't ...sacred places...

Prabhupāda: Yes.

Woman: ...isn't it also a fact that there is more magnetism there because of the meeting of...

Prabhupāda: Oh, yes. Certainly.

Woman: ...saints and more people...?(?)

Prabhupāda: Certainly. Certainly. Certainly. Therefore the place itself has got some magnetism. You see?

Woman: Yes. And when...

Prabhupāda: Just like at Vṛndāvana, at Vṛndāvana... That is practical. Now here

I am sitting, New York, a very great, the world's greatest city, so magnificent city, but my heart is always hankering after that Vṛndāvana.

Woman: Yes.

Prabhupāda: Yes. I am not happy here.

Woman: Yes, I know.

Prabhupāda: I shall be very happy to return to my Vṛndāvana, that sacred place.

"But then why you are...?" Now, because it is my duty. I have brought some message for you people. Because I am ordered by superior, my spiritual master, that "Whatever you have learned, you should go to the Western countries, and you must distribute this knowledge." So in spite of all my difficulties, all my inconveniences, I am here because I am in duty. I, I... That is my personal convenience, if I go and sit down at Vṛndāvana, I shall be very comfortable there. And I'll be, I'll have no anxiety, nothing of the sort. You see? But I have taken all the risk in the old age because I am in duty-bound. I am in duty-bound. So I have to execute my duty in spite of all my inconveniences. That is the idea. [Bhagavad-gītā Lecture 2.11 New York, March 4, 1966]

Actually, I began this movement from July '66.

I came in '65 but I could not do anything. I was loitering here and there. Actually, I began my preaching work from '66.

Dr. Judah: I've seen his picture so often times in the Back to Godhead magazine playing the mṛdānga drum.

Jayatīrtha: What is it, ten years, Brahmānanda? Or nine years

Brahmānanda: Well, '66. August '66.

Dr. Judah: August '66. You are one of the very earliest.

Prabhupāda: Actually, I began this movement from July '66. I came in '65 but I could not do anything. I was loitering here and there. Actually, I began my preaching work from '66, June, July, I think, yes.

Dr. Judah: You must have been one of the hippies he converted there in Tompkins Park then.

Brahmānanda: Well, I wasn't quite a hippie. (laughter) There weren't hippies at that time. It was just beginning. So I had been to the university. I graduated NYU. But I'd been to India. [S.P. Morning Walk June 25, 1975, Los Angeles]

I used to chant the Hare Kṛṣṇa mahā-mantra
underneath a tree in Tompkin's Square Park in New York

The International Society for Krishna Consciousness was established in New York in the year 1966. After my arrival in the United States in September of 1965, I personally underwent a difficult struggle, and in 1966 I rented a storefront and apartment at 26 Second Avenue. When ISKCON was incorporated, a boy named Chuck Barnett joined me, along with a few others, to form the nu-

cleus for the institution's future development. At this time I used to chant the Hare Kṛṣṇa *mahā-mantra* underneath a tree in Tompkin's Square Park in New York. Śrīmān Barnett and another boy, Bruce, were the first to begin dancing in front of me, and others in the audience joined them. *The New York Times* published a report of this, with our picture and a headline declaring that I was attracting the younger generation to the Hare Kṛṣṇa movement. [*Forward to Songs of the Vaiṣṇava Ācāryas*]

I began this movement underneath a tree in New York, Tompkinson Square.. I used to sit down there. There was no *mṛdaṅga*. A small *duṇḍubī*. And I was chanting three hours--Hare Kṛṣṇa, Hare Kṛṣṇa. And people used to come

Prabhupāda: No, we have no attachment. We can sit down, in this nice building, we can sit down anywhere. We are not attached to this building; we are attached to push on Kṛṣṇa consciousness. That is our business. And unconditionally we can push on Kṛṣṇa consciousness. *Ahaituky apratihātā*. It is not that if we don't get a nice building as Atreya Rṣi has supplied, then we cannot push on. No. That is not Kṛṣṇa consciousness. Just like I began this movement underneath a tree in New York, Tompkinson Square, what is that?

Devotees: Tompkins Square Park.

Prabhupāda: I used to sit down there. There was no *mṛdaṅga*. A small *duṇḍubī*. And I was chanting three hours--Hare Kṛṣṇa, Hare Kṛṣṇa. And people used to come. *Nava-yauvana*: In a very bad neighborhood. Very low-class neighborhood.

Prabhupāda: Yes. Low-class, high-class, we don't mind. We chant Hare Kṛṣṇa, that's all. That 26 Second Avenue also not very good neighborhood.

Jñānagamya: It's the worst place in the country. (laughter)

Prabhupāda: But I did not know. Mukunda suggested this is good place, all right, live here. And actually happened to be good place. Gradually, all my disciples came. So I had no disturbance. I was living in the Bowery Street, and on my door these bums were lying with urine and wine bottles and everything. Still, they were so respectful. When I'll come, "Yes, you can enter. Please." (laughter) I had no quarrel with them. They were very kind. They welcomed me, they opened the door, "Please go." They also knew that "He's a harmless..." So, platform, if you remain on the spiritual platform, this material condition cannot hamper you. *Ahaituky apratihātā*. Then *yenātmā suprasīdati*, in that condition you can execute. First of all, we have to ascertain on which platform we shall stand. And if you want to stand on the spiritual platform, nothing can check it. That is not conditioned. So why not stand directly to the spiritual platform and make you life successful? That is our preaching. People in general, they do not know the importance of the spiritual platform. Therefore they prefer to stay in the material platform. They have no sufficient education. [*Excerpt from an evening darśana with His Divine Grace in Tehran on August 10, 1976.*]

When I came to your country first my primary strength was chanting the Maha-mantra and maintaining myself on public contributions and distribution of my Srimad-Bhagavatam.

In our movements all over the world certainly we require huge amounts of money. When I came to your country first my primary strength was chanting the Maha-mantra and maintaining myself on public contributions and distribution of my Srimad-Bhagavatam. The same principles can be followed still namely collecting some funds by distributing our books and literatures. [S.P. Letter to: Bali-mardana Tokyo August 21, 1970]

My attraction is this chanting. That's all.

Prabhupāda: Thank you. Sit down. You have seen our books?

Interviewer: Yes, I have. You translated all of those. (pause) (break) ...I wonder if you could tell me how you came to founding the movement here in the United States.

Prabhupāda: I was ordered by my spiritual master to do this work, so on his order I came in 1965. That is the beginning of this. I came alone with no help, no money. Somehow or other (laughs) I started.

Interviewer: How did you attract people? You landed in New York...

Prabhupāda: My attraction is this chanting. That's all.

Interviewer: Did you stand on street corners and chant?

Prabhupāda: Yes, I had no magic. Just like others. They say some..., show some magic. I never showed any magic.

Interviewer: No, I understand that.

Bali-mardana: Tompkins Park.

Prabhupāda: By Tompkins Park I was chanting, and these boys gradually came. First picture was published by the New York Times. Then we started branches in San Francisco, in Montreal, Boston. And then Los Angeles. In this way...

Interviewer: So you just chanted in Tompkins Park, and people came?

Prabhupāda: Yes, I was underneath a tree. I think that picture was published by that *Voice*, very big article, published.

Interviewer: What did you have to offer then. If you were chanting in the park and I said "What are you doing? Why are you chanting? What's your thing here?"

Bali-mardana: He said what did you have to offer.

Rāmeśvara: He said, "If someone had come up to you while you were chanting and said, 'Why are you doing this? What are you offering?' How would you have replied."

Prabhupāda: They came... Naturally they came and joined me and began to dance, that's all. That is the beginning.

Rāmeśvara: But what if they asked you, "What is this all about?"

Prabhupāda: No, this is for spiritual realization. If you chant, then, gradually, you realize yourself that you are a spiritual being; you are not this body. Then his spiritual life begins. Actually human life is meant for spiritual realization, and if one does not spiritually realize his identity, then he remains an animal. That is the difference between animal and man. Man is supposed to be spiritually realized. *[Excerpt from an interview with Newsday Newspaper in New York on July 14, 1976.]*



The East Village Other's coverage of Śrīla Prabhupāda's first kirtana in Tompkins Square Park.

"I was underneath a tree. I think that picture was published by that Voice, very big article, published."

This Brahmānanda and Acyutānanda, they first danced in my chanting in the park. The photograph was published in the Times of New York.

Prabhupāda: And unless we have got temple like this, nobody would come. If I sit down here, "Bhaktivedanta Swami is sitting here," nobody will come. (laughter)

Guest (1): But people, like poor people, like come to the...

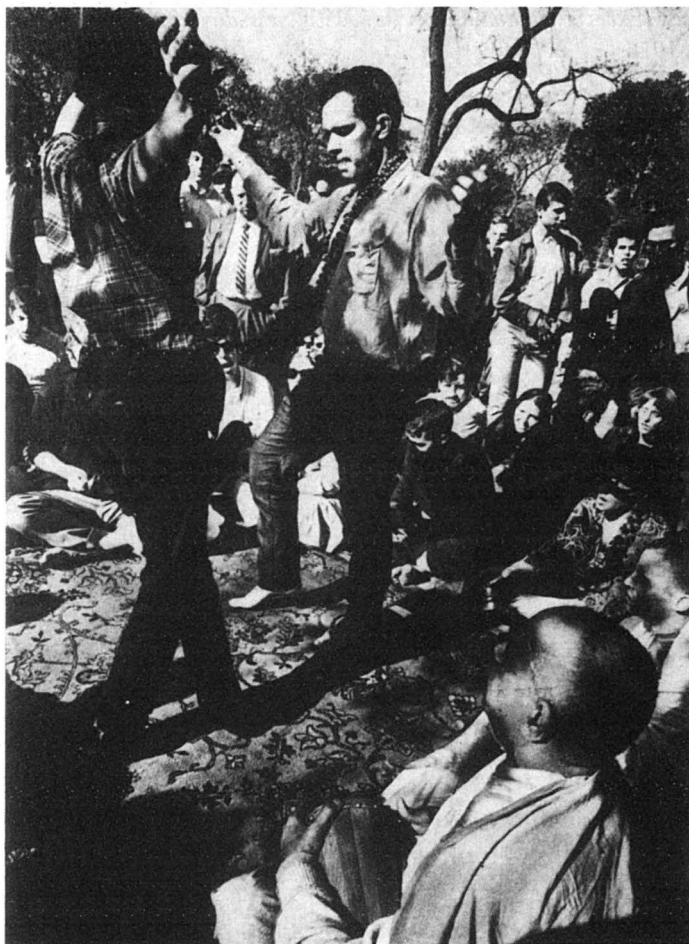
Prabhupāda: But Caitanya Mahāprabhu, He is God. He can attract any man. But I am not God. I have to attract people by some opulence.

Guest (2): But Prabhupāda, in the beginning, you attracted in the park everyone. When you went to America, you were chanting and attracting people just in the park. Same place. (laughter)

Prabhupāda: Now, at that time, only Brahmānanda was attracted. (laughter) Not you. Not you.

Guest (2): Only because he was sincere soul.

Prabhupāda: This Brahmānanda and Acyutānanda, they first danced in my chanting in the park. The photograph was published in the Times of New York. [S.P. Morning Walk March 9, 1974, Māyāpura]



The Photograph from The New York Times, October 10, 1966: "Swami's Flock Chants in Park to Find Ecstasy"

"This Brahmānanda and Acyutānanda, they first danced in my chanting in the park. The photograph was published in the Times of New York....They felt something; otherwise, why they should publish? Appealed to them, that here is God." (Page 162-163)

They felt something; otherwise, why they should
publish? Appealed to them, that here is God.

Prabhupāda: So we shall follow strictly. Here is God. Take. Because if you are serious after God, here is God, take Kṛṣṇa. This is our philosophy. Hm? What is the answer? If he's serious about God. I think this paper wrote that, that Village? "We thought God is dead."

Hari-śauri: Greenwich Village.

Prabhupāda: East Village? That paper? Long ago.

Harikeśa: *Village Voice*. The *Village Voice*.

Prabhupāda: Aha, yes. They told first, that "We thought God is dead." And actually they were dancing in the name of God. Acyutānanda and Brahmānanda. You have seen the picture showing?

Hari-śauri: In this French Back To Godhead.

Harikeśa: Oh, that's Acyutānanda too! Oh!

Prabhupāda: They were the first candidates to dance with my *kirtana*.

Harikeśa: I didn't know that was Acyutānanda. I recognize Hayagrīva but...

Hari-śauri: That's not Hayagrīva, it's Brahmānanda.

Harikeśa: That's not Hayagrīva?

Prabhupāda: No. Hayagrīva...

Hari-śauri: It's a picture of Brahmānanda and Acyutānanda dancing, and Prabhupāda's playing on tabla, and Kīrtanānanda sat down on the corner.

Harikeśa: Boy, was he skinny in those days! This is Brahmānanda? And this is Kīrtanānanda Swami sitting down?

Prabhupāda: Just Brahmānanda, Kīrtanānanda standing together.

Hari-śauri: Acyutānanda.

Prabhupāda: Oh, Acyutānanda.

Harikeśa: Acyutānanda. And Kīrtanānanda's sitting down.

Prabhupāda: Kīrtanānanda's sitting there?

Hari-śauri: Yes. He sat next to you. He's shaved up.

Harikeśa: They're so skinny.

Prabhupāda: This was published in New York Times.

Harikeśa: New York Times?

Prabhupāda: With picture. The other picture was published in *Voice, Village Voice*, yes. Yes. Big picture. One page. They felt something; otherwise, why they should publish? Appealed to them, that here is God.

Harikeśa: This is really a historic picture.

Hari-śauri: Like a Pied Piper.

Prabhupāda: Huh?

Hari-śauri: There's a story in the West about a man called the Pied Piper. He went to one place and played the flute and all the children followed him away from the village. You're like the Pied Piper who went to the West, took all the children.

Prabhupāda: If you know French language you can read it.

Harikeśa: He knows French.

Prabhupāda: Ah, you know. What is written there?

Hari-śauri: The article is by Hayagrīva, and the heading, it says, "Are you from India?" That was when he met you on the street.

Prabhupāda: Yes, he first of all met me on the street and asked me this question. And I brought him, "Yes, I have taken one apartment here. You come here with me." Then I came back to show him the apartment. And from the next day they began to come, Kirtanānanda and Hayagrīva.

Hari-śauri: Second Avenue apartment?

Prabhupāda: Yes. And this Umāpati. Then Satsvarūpa. They began to come regularly.

Harikeśa: Mukunda, you were already...

Prabhupāda: Yes, Mukunda was before that.

Hari-śauri: When was this, then, when Acyutānanda and Brahmānanda came. That was after...

Prabhupāda: This was in the park, Tompkins Square.

Hari-śauri: That was after Hayagrīva and...

Prabhupāda: No, simultaneous.

Harikeśa: This was the fall of 1966. October maybe.

Prabhupāda: Yes. I was going in the park on Sunday and began from three. Hare Kṛṣṇa, Hare Kṛṣṇa, that dundubhi. What is that, in the hand?

Harikeśa: A tom-tom.

Prabhupāda: Tom-tom. Yes.

Saurabha: He's explaining why you came to America and that in three years you spread the mantra all over the Western world.

Harikeśa: Yogeśvara has many pictures of this. I saw all of them once.

Prabhupāda: He is good collector. *[Excerpt from a room conversation with His Divine Grace in Vṛndāvana on September 4, 1976.]*

**When I first went to U.S.A., the theory was "God is dead."
But when I began to speak, they realized, "No, God
is not dead. God is with Swamiji." They wrote.**

Prabhupāda: No... People are in doubt whether there is God, or "If there is God, He might have died by this time." So there are so many... (laughs) Yes. When I first went to U.S.A., the theory was "God is dead." But when I began to speak, they realized, "No, God is not dead. God is with Swamiji." They wrote. They wrote articles. *[S.P. Morning Walk March 31, 1974, Bombay]*

I started this movement on this determination, that they have nothing to give, simply by propaganda they are exacting so many people and befooling them. And I'll give them *prasāda*, nice chanting, and they will not come? They must come. This was my determination.

Prabhupāda: You have all got this experience. This is the only way. I started this movement on this determination, that they have nothing to give, simply by propaganda they are exacting so many people and befooling them. And I'll give them *prasāda*, nice chanting, and they will not come? They must come. This was my determination. And I began with this. So this is the only way. Give them chance "No talk, please come. Chant and dance with us and take *luṣṇa-prasāda* and go home."

Kīrtanānanda: I think it was just ten years ago when I first met you.

Prabhupāda: Yes. I never said that "You have to give up this, you have to do this." Never said. Then gradually *ceto-darpaṇa-mārjanam*. When the heart becomes cleansed, then little. There is no hopelessness. So many people have come, and they are coming. Both black, white, everyone is coming. There is no question of (indistinct). But you cannot expect that cent percent people will come; that is not possible. But even, even one-fourth percent people come to this, then it will be successful. Compared to the American population, what percentage we have got? Still they have made some impression, the Hare Kṛṣṇa movement. Literatures are selling, they are appreciating, learned circle. Takes some time, but if we stick to our principles and do not make any compromise and push on--in this way, I have given you instruction, it will never stop; it will go on. It will never stop. At least for ten thousand years it will go on. That is your... (indistinct) And this movement is meant for these fourth-class, fifth-class, tenth-class men. Not this movement is fourth class, fifth class. They are so fallen that they cannot be counted even third class, fourth class--tenth-class of men. Deliver them. *Patita-pāvana-hetu tava avatāra*. Caitanya Mahāprabhu's incarnation is for delivering these classes of men. Caitanya Mahāprabhu never meant to start this movement for high-class *brāhmaṇas*, sages, saintly persons--no. This class of men. For the all fallen. Don't be disappointed, go on, go on. Stick to the principles. When there was no response, I did not know where to live, where to eat. Sometimes at Dr. Mishra's, sometimes with some friend somewhere. Where to live. And I was going to inquire the shipping company when the next ship returning to India. Still I was renewing my visa: "Let us hope. Let us hope." In this way, we started Second Avenue in month of July, I think?

Kīrtanānanda: June or July.

Prabhupāda: Yes, June or July, yes, June. Then Hayagrīva and Kīrtanānanda Mahārāja, they came first. Before that, Mukunda came.

Hari-śauri: He's the oldest devotee? Mukunda? He's the oldest devotee?

Prabhupāda: Yes. There were others, they have left. That Mr. Green.

[S.P. Conversation in Airport and Car June 21, 1976, Toronto]

In the beginning in New York I was cooking myself and was distributing at least one or two capatis to all my disciples, at that time not less than a dozen.

Whatever the Spiritual Master gives in His own hand, it should be accepted immediately as His grace. In the beginning in New York I was cooking myself and was distributing at least one or two capatis to all my disciples, at that time not less than a dozen. Gradually, Kirtanananda Maharaja took charge of the cooking and learned the art very nicely from me, and he educated all others how to make our present Prasadam. So in the beginning I was cooking, so there is no objection to take from the Spiritual Master. It is a question of love that sometimes I cook, you eat and sometimes you cook, I eat. Our Krishna Consciousness movement is based on complete fellow feeling and love, but there is a word *maryada* which means respect which should always be offered to the Spiritual Master and elderly members. [S.P. Letter to: Jayapataka Los Angeles 17 April, 1970]

I made this movement successful simply by love feast.
They did not come to hear Hare Kṛṣṇa. They came for love feast.

Prabhupāda: But attract them. They will come here to eat, "Oh, very nice thing." That is wanted. I made this movement successful simply by love feast. They did not come to hear Hare Kṛṣṇa. They came for love feast. From very beginning, when I was in 26 2nd Avenue, every Sunday I was giving nice foodstuff, at least 200 men. Daily at least more than 15, 20. I was cooking myself. That is the beginning of my movement. The *cāpāṭis* with Kirtanānanda, first of all he was taking one and two, then twelve. (laughter) There was another boy...

Devotee: Stryādhiṣa.

Prabhupāda: Stryādhiṣa. Twenty-two *cāpāṭis*. (laughter) "Stryādhiṣa, can I give you?" "Yes." I gave him four. Finished. "Stryādhiṣa, can I give you?" "Yes." (laughter) Very nice boy. He was eating twenty-two. One day there was no money, so he immediately went and came after some time with some money. "And where did you go?" The shoe booth. He polished shoes and brought some money. (laughter) In this way, this was developed. Give them *prasādam*, nice *prasādam*. Any gentleman comes, immediately there must be some *prasādam*. Engage first class cook. Spend money, don't be a miserly. If you have no money, I will pay. So long I am living, I shall go on paying. You don't be miserly. Bring devotees for eating, and then chanting, then cinema, then lecture, in this way you have to develop. Not that people will come, "Hare Kṛṣṇa *mantra* is there, let us go there." They will not come. What do they know about Hare Kṛṣṇa? They will come, "Oh, there is nice, good *prasādam* distributed." [S.P. Room Conversation on Farm Management December 10, 1976, Hyderabad]

We were having very nice feast every Sunday.
On Saturday night we would prepare so many
things and stocked it. And Sunday, distributing.

Prabhupāda: For more than one year I was simply loitering on the street of New York like a vagabond. Who was hearing me? Still, I am going once in a month to the ship company that "When your next ship is coming to go to India?" So the manager: "Swamiji, you are coming. When you are going away?" I said, "Yes, I have no business practically here. But still, I want to stay and see if things can be pushed." Therefore I am writing. Otherwise I am useless. I am simply loitering and seeing the Fifth Avenue and the... And within the subway station, after taking my lunch I used to go by bus here and there, in the subway, anywhere go, it stops. No shelter. I was cooking, myself, in a friend's house. So he took it as a free cook he has got. And two men, of course, we... Sometimes some guest would... And I would be very glad. And ten, twenty, I'll feed them. And they would like very much *dāl*, *cāpāṭi*, and one vegetable. First-class... Everyone would like. That was going on, *dāl*, *cāpāṭi*, and one vegetable. I'll take pleasure. Sometimes somebody would come to assist me. He wanted to eat immediately. And "No, that you cannot. After I have finished, when it is offered to Kṛṣṇa, then I'll give you sumptuous *prasādam*, not before." So there was no... And little rice. *Dāl*, *cāpāṭi*, rice, vegetable, *bas*. Oh, it was so nice. Everyone would praise. The same thing, when I took my own apartment I did the same thing, distributed *prasādam*. Then, gradually, they came forward to assist me. First came Kīrtanānanda. He is the first cook. Then Acyutānanda. Brahmānanda was washing dish. He could not help the cooking.

Tamāla Kṛṣṇa: He was the dishwasher.

Prabhupāda: Yes. He liked that. (laughter) He liked that.

Tamāla Kṛṣṇa: What was Gargamuni doing?

Prabhupāda: Gargamuni did not join in the beginning. He was watching his brother. He was, rather, little critical. Gargamuni came first, er, yeah...

Tamāla Kṛṣṇa: Brahmānanda.

Prabhupāda: Brahmānanda. Then our Satsvarūpa, then Jadurāṇi. In this way, gradually increased. And Kīrtanānanda was very expert in learning. He learned how to make *puri*, *kacuri*, *samosā*, sweet ball. We were having very nice feast every Sunday. On Saturday night we would prepare so many things and stocked it. And Sunday, distributing... People would take: "Oh, so..." At least in that time seventy, eighty guests were coming. And they were very happy.

Tamāla Kṛṣṇa: They all get fed sumptuously?

Prabhupāda: Oh, yes, food.

Tamāla Kṛṣṇa: Where...? Would you eat with them?

Prabhupāda: No. I was eating also, not necessarily with them. I was seeing that they are...

Tamāla Kṛṣṇa: You were in the room, though, while they were...

Prabhupāda: Yes. Acyutānanda was also doing very nice.

Tamāla Kṛṣṇa: Cooking.

Prabhupāda: Yes. Acyutānanda, Satsvarūpa, Kirtanānanda, these three persons would, on my direction, "Do like this. Do like this..."

Tamāla Kṛṣṇa: They were cooking.

Prabhupāda: Hm. And stocked at night.

Tamāla Kṛṣṇa: And Brahmānanda was eating. (laughter)

Prabhupāda: In the very beginning, when I was simply alone, Rāyarāma, he was there. He was helping me, cooking, washing dishes, carrying my luggage, everything. Very good boy.

Tamāla Kṛṣṇa: What about Hayagrīva?

Prabhupāda: Hayagrīva was eating also. (laughter) And he was typing. He's a very good typist. He'll type very swiftly and correctly. Then I started this *Back to Godhead*, Hayagrīva and Rāyarāma, editors. And I purchased two machines. What is that?

Tamāla Kṛṣṇa: Mimeograph machine.

Prabhupāda: There was advertisement. So I went to Long Island. That two machines... I asked, "What is the price?" "\$150 each." Then he wanted to take away the machines. Machine was all right. And then I told him that "I have got \$150 only. If you want to give us, give those two machines." So "All right, you take these all." (laughter) So I gave him \$150, whatever I had, and I took the machine. In that machine was printed *Back to Godhead*. So five hundred copies... How many copies you were selling?

Tamāla Kṛṣṇa: Well, by the time we were selling, you were printing about three thousand, and we were selling twenty-five hundred.

Prabhupāda: Oh, yes. Then I asked Brahmānanda that "Why not print it nicely?" So he said that "Unless we print twenty thousand, nobody will take this work." And "All right, order twenty thousand." Now, from twenty thousand or five hundred, what is the quantity now we are printing?

Tamāla Kṛṣṇa: Not less than five hundred thousand a month.

Bhakti-caru: Two million.

Tamāla Kṛṣṇa: Sometimes more.

Bhakti-caru: Mahārāja, in all languages it's two million.

Prabhupāda: And so beautiful printing, picture and... The beginning was three hundred, and Gargamuni, he took away somebody's hand cart.

Tamāla Kṛṣṇa: He what?

Prabhupāda: It was on the street.

Tamāla Kṛṣṇa: He took a hand cart.

Prabhupāda: And he was putting the magazines on the hand cart, selling near cinema and other crowded places. That is very good... So it was a hard struggle in the beginning. [S.P. Room Conversation with Mr. Myer July 2, 1977,

Vṛndāvana]

On Saturday we prepared so many *samosas*, *puris* and sweetballs, kept in stock, and Sunday people were coming. At least seventy-five guests.

Gargamuni: You used to give us ISKCON bullets when we came.

Prabhupāda: (laughs) Yes. You were from the very beginning. Alone, I was preparing. "Give them at least one or two *chapatis*. That's all."

Gargamuni: You were keeping in the corner...

Prabhupāda: (laughs) Yes!

Gargamuni: ...in your apartment. We used to ask, "Swamiji, can we take?" And you used to say "Yes."

Prabhupāda: And that Stryadiśa?

Gargamuni: Yes, Stryadiśa. He would eat twenty *chapatis*.

Prabhupāda: "Stryadiśa, shall I give you more?" "Yes. Four." Then he finished. "Can I give you more?" "Yes." So I was giving him four at a time. So four at a time, I was giving five times, six times.

Gargamuni: Yes, so much. There was always a stock of something.

Prabhupāda: That *atta*, one bag.

Gargamuni: One bag a week.

Prabhupāda: And Kirtanānanda was preparing at a time at least ten *chapatis* in that oven, very quickly. Yes. And Jadurāṇī was rolling. Everyone was engaged. And on Saturday we prepared so many *samosas*, *puris* and sweetballs, kept in stock, and Sunday people were coming. At least seventy-five guests.

Gargamuni: Oh, yes. In that little room...

Prabhupāda: Yes.

Gargamuni: ...in 26 Second Avenue.

Prabhupāda: Yes.

Gargamuni: It was packed up.

Prabhupāda: Acyutānanda's mother was coming. Sometimes your mother came? No.

Gargamuni: Not for a feast, but she came.

Prabhupāda: No, she used to come. And kissing you. (laughter) He's very pet son of his mother. Sometimes I told her, "Mrs. Bruce, you can give us some money." "I have given my two sons!" And "That's all right." I have met his mother, is very nice lady. [S.P. Room Conversation January 20, 1977, Bhubaneswar]

**And I had to struggle very, very hard, alone.
Therefore I got heart attack in 1967.**

Prabhupāda: We can actually help them. Not by imagination, but practical application. And are doing all over the world. (break) In '68 I was alone. And I had to struggle very, very hard, alone. Therefore I got heart attack in 1967. Then that heart attack and regress continued for two years. Whatever is done, it is

done from 1969. Before that, I was simply alone struggling to start this mission.
[S.P. Room Conversation April 10, 1977, Bombay]

**I may inform you that the maya has
given me a great stroke very recently.**

As stated by you, my missionary work is really a great challenge to the western way of life. But Krishna is so attractive that He is accepted even by the Westerners when the consciousness is presented in the right disciplic succession. The challenge is to the maya, or in other words it is a fight with the maya, and I may inform you that the maya has given me a great stroke very recently. Due to my incessant hard work for the last two years, my health has been shattered. On the 25th May I had a heavy stroke between the heart and stomach. The boys here took all cares possible, and I am getting well day by day. At present I am on the seashore in New Jersey for recouping my health, but I am thinking of going back to India as soon as I get sufficient strength. I am now considerably old; I will be 72 years next September. But the work which I have begun in the western world is not yet finished, and I require to train some of the American boys to preach this cult all over the western world. [S.P. Letter to: Sumati Morarjee New York 27 June, 1967]

**I don't believe in medicine or doctors, but I am practically
perceiving that the massaging is helping me beyond expectation.**

My Dear Nandarani, I am very glad to receive your recent letter. I am also glad to inform you that I am improving my health by the Grace of Krishna. I don't believe in medicine or doctors, but I am practically perceiving that the massaging is helping me beyond expectation. Today I have taken a shower bath by myself, and I am reciting from Srimid Bhagavatam, and am enjoying the seashore here in N. J. I believe that within a fortnight I shall recoup my health sufficiently and be able to start for San Francisco and meet you all there. [S.P. Letter to: Nandarani New York 9 June, 1967]

**Then, in 1967, in July, I thought, "Now the health is broken." I was
very sick after heart stroke. So I thought "Now I shall not exist. So let
me go to Vṛndāvana and die there." So I came back in July 1967**

Hari-śauri: If you were only sponsored for one month, how is it that you were able to extend your visa all the time?

Prabhupāda: I was extending. The immigration officer came in Boston in my boat. He inquired about this. So he asked me, "Sir, Swamiji, how long you want to stay?" So I thought that I have no shelter, I have no money, but I have got the

return ticket. So I did not know how long I... (laughs) He asked me, "How long you want to stay?" So I thought, "In these circumstances, I can stay at most two months, because I have no means where to stay, how to eat, and where shall I go? So I may struggle for two months." So I told him: "I may stay at most two months." He immediately, two months, sanctioned immediately. I could not think that I shall be able to... (laughs) That one month were there, sponsoring. So I thought "Another one month, that's all," that "This gentleman has sponsored for one month. So that is guaranteed. Then I can stay another one month. That's all." So after that, so I was staying here and there without any fixity. So I was extending the visa. Each time, I was paying ten dollars. Another three months, another three months, like that. And when one year was finished, they refused: "No extension."

Hari-śauri: But by that time you had some kind of...

Prabhupāda: Yes.

Hari-śauri: ...organization going?

Prabhupāda: Yes, hmm, at that time I was at Second Avenue. So then Raya Rāma took the help of a lawyer. He took the case, that he'll give me permanent residence. So he was extending only, and each time he was taking hundred and fifty dollars. So in this way, I entered in 1965, September, up to July--no, up to May--and in the May, month of May, there was heart stroke.

Hari-śauri: That was when, '67?

Trivikrama: '66.

Prabhupāda: '66. Yes. '66. Yes, after one and a half year.

Hari-śauri: No. That was '67 then.

Prabhupāda: Because the time was taken, extension. Then, in 1967, in July, I thought, "Now the health is broken." I was very sick after heart stroke. So I thought "Now I shall not exist. So let me go to Vṛndāvana and die there." So I came back in July 1967. So this Brahmānanda and others, they were crying when I got on the boat. Hm? The heart was so weak...

Puṣṭa Kṛṣṇa: You went back to India by boat?

Prabhupāda: No, by plane. I think...

Puṣṭa Kṛṣṇa: From San Francisco.

Prabhupāda: Hm. At that time, I got some money. Five thousand was given by Jayānanda. He gave me five thousand, and Brahmānanda also gave me. So I spent some money for acquiring some... I had about six thousand. So then I purchased ticket coming back with Kīrtanānanda. In this way, came back to India.

Hari-śauri: You were just saying...

Prabhupāda: And again I paid five thousand rupees to Kīrtanānanda to come back. (aside:) What is that?

Rādhāvallabha: Kīrtirāja Prabhu bought this for your rocking chair.

Prabhupāda: Oh.

Rādhāvallabha: Should I put it on?

Prabhupāda: Rock and roll. (devotees laugh)

Hari-śauri: So when did you come back again?

Prabhupāda: I came back in 1968, no '67, December.

Hari-śauri: Oh, you weren't gone long then.

Trivikrama: Six months.

Prabhupāda: Yes, July to December.

Trivikrama: And your health was better?

Prabhupāda: Not very good. So many troubles. When I came back there's always a bad sound going on, *gong gong gong*, in my brain. Very disturbing, in this Los Angeles. I was staying in some... I forgot.

Trivikrama: La Cienega?

Prabhupāda: Yes, huh?

Trivikrama: In La Cienega?

Prabhupāda: No, no, La Cienega, later on. I was staying near Pico, is that Pico? There was a... I think Washington Boulevard? Near there. I forgot that quarter. It is black quarter. And this boy--who is he now? Aniruddha? What is his name?

Devotee: Gurukṛpa?

Prabhupāda: No, no. Aniruddha.

Devotee: Gaurasundara?

Prabhupāda: No, Aniruddha.

Devotee: Oh, Aniruddha.

Prabhupāda: Yes, he was taking care of me here in Los Angeles. And they used to come from San Francisco. First of all, I came to San Francisco from India. Then I came to Los Angeles, to start a center here. I think Dayānanda took charge of this center.

Hari-śauri: So Los Angeles center was opened on your arrival back from India. And up to that time there was New York and...?

Prabhupāda: San Francisco.

Devotee: And Montreal?

Prabhupāda: No, Montreal later. I think, maybe, Montreal first.

[S.P. Room Conversation June 8, 1976, Los Angeles]

I was hospitalized, but I did not like the hospital. So I thought that now I shall die, let me go back to Vṛndāvana.

Prabhupāda: Yes. But I could not spend because there was no exchange for Indian currency, no (laughter). So it was kept as it is. When I came back in 1967, that was spent as my taxi fare (laughter). At that time it was spent. From Palam airport to Delhi, that Chippiwada. So they charged me thirty-five rupees or forty rupees. So at that time it was spent, and 1967 there was heart attack.

Dr. Kapoor: Oh.

Prabhupāda: Yes. I was hospitalized, but I did not like the hospital. So I thought that now I shall die, let me go back to Vṛndāvana. (Hindi)

Dr. Kapoor: Yes, it was 1967, wasn't it.

Prabhupāda: 1967, yes.

Dr. Kapoor: So it was after the heart attack that you came here?

Prabhupāda: Yes. At that time. Then there was repeated letters, come back, come back. So I returned in 1968. So, in spite of heart weakness, I worked. I suffered that weakness continually for one year.

Dr. Kapoor: Naturally, naturally.

Prabhupāda: Then I was taking Kavirāja's medicine. I took it from here, that Yogendranātha. That gave me good strength, and massage the body. Not taking bath in cold water. In this way, somehow or other, still going on.

Dr. Kapoor: Now I think you would be more useful if you took more rest, spend as little as what Hare Kṛṣṇa...

Prabhupāda: What? Rest, (Hindi)

Dr. Kapoor: No, even then, (Hindi)

Prabhupāda: (Hindi)

Dr. Kapoor: Even if you go by plane.

Prabhupāda: Yes.

Dr. Kapoor: That means straight. So if you stay at one place that's a different kind of life, you see, it's not so strenuous. You move around from place to place...

Prabhupāda: But I have got sixty-six branches, so if I do not go some time at least, they also become little depressed.

Dr. Kapoor: That is true, but you'll have to find some way out. You have to...

Prabhupāda: I have constituted one governing body as Prabhupāda desired, governing body, but still they are not so experienced.

[S.P. Room Conversation Vṛndāvana, February 13, 1974]

**So as soon as I am a little fit to return to
the field of battle I shall again be in your midst.**

Don't be afraid of my being attacked by maya. When there is fight between two belligerent parties, it is always expected that there will sometimes be reverses. Your country and the western world is mostly under the grip of Maya and the modes of nature in passion and ignorance, and my declaration of war against the maya is certainly a great battle. Maya saw me very successful within one year, so that I got so many sincere young flowers like yourself and others, so it was a great defeat to the activities of maya: western country youngsters giving up illicit sex, intoxication, meat eating and gambling is certainly a great reverse in the activities of maya. Therefore she took advantage of my old age weakness and gave me a death dash. But Krishna saved me; therefore we should thank more Krishna than eulogize maya. So far my present health is concerned I think I am improving; at least I am taking my lunch better than in N.Y. So as soon as I am a little fit to return to the field of battle I shall again be in your midst. [S.P. Letter to: Brahmananda Vrindaban 4 August, 1967]

Why Maya dealt me a near death blow

The answer (why Maya dealt me a near death blow) is that Hiranyakasipu the agent of Maya tried to give so many death blows to Prahlada Maharaja, but in each and every case he was saved. There is more credit for him on behalf of Krishna. This is replied in *Bhagavad-gita*, "O, my dear son of Kunti, just declare it throughout the whole world that my devotee is never vanquished." So it will take some time to understand what Krishna's plan is, but rest assured, a devotee of Krishna is never vanquished. [S.P. Letter to: Brahmananda Los Angeles 21 January, 1968]

Oh, I was ill. I went back to India. I have come again.
I want to work! I want to work...So far I can do, I want work.
I want to..., day and night. At night I work with dictaphone.
So I am sorry... I become sorry if I cannot work.

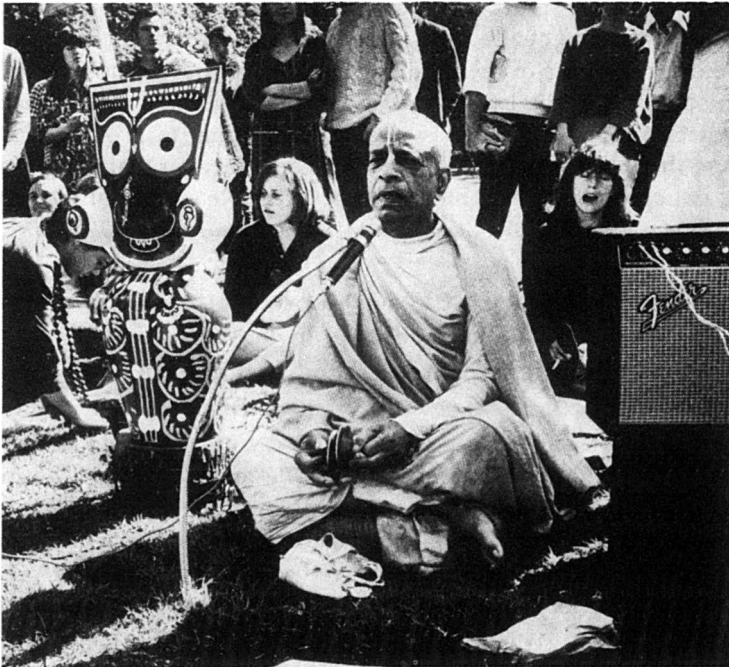
All our students, they are simply anxious to be overloaded with work, Kṛṣṇa consciousness. "Swamiji, what shall I do? What can I do?" They are actually doing. Nicely. Very nice. They don't feel tired. That is Kṛṣṇa consciousness. In the material world, if you work for some time, then you'll feel tired. You'll require rest. Of course, I am not, I mean to say, exaggerating myself. I am an old man of seventy-two years. Oh, I was ill. I went back to India. I have come again. I want to work! I want to work. Naturally, I would have retired from all these activities, but I don't feel... So far I can do, I want work. I want to..., day and night. At night I work with dictaphone. So I am sorry... I become sorry if I cannot work. This is Kṛṣṇa consciousness. One must be very much anxious to work. It is not that it is an idle society. No. We have got sufficient engagement. They are editing papers, they are selling papers. Just simply find out how Kṛṣṇa conscious can be spread, this much. This is practical. [*Bhagavad-gītā* Lecture 7.1 San Francisco, March 17, 1968]

So Nrsimhadeva surely will save me from any attack
of Maya, because I am engaged in His service.

Yes, your thinking about my health; yes by the Grace of Lord Nrsimha, I am not in bad health. Rather I have improved since I have come from India back. So Nrsimhadeva surely will save me from any attack of Maya, because I am engaged in His service. But after all, the law of nature must be obeyed, in spite of our very nice care, this body must be ended. And before ending this body, we must have to finish our business to serve Krishna. [S.P. Letter to: Brahmananda Seattle 6 October, 1968]

New York is very much attractive for me because New York is the starting place of my activities in your country

New York is very much attractive for me because New York is the starting place of my activities in your country and when I had no place of preaching, one Armenian gentleman offered me a two storied building in Brooklyn with a nice hall downstairs for only \$125 per month, but at the time I was paying only \$70 for my apartment and I could not bear at that time to pay 125 dollars. That situation continued for at least one year and then I was bold enough to accept an apartment for \$200. In this way the Society extended with so many branches and now you are paying \$1,450 per month, so it is very encouraging. I thank you very much that you have already allotted a nice apartment for me, an entire first floor, so if I had the wings of a dove I could fly immediately to Brooklyn and enter my apartment. Anyway, in future I wish to go there. For the time being keep it nicely. By the grace of Kṛṣṇa, wherever I go you all my disciples give me a very nice place for residing and in Calcutta also Śrīman Acyutananda and Śrīman Jayapataka, who are going to be Sannyasis tomorrow, they have given me a very nice apartment. So I am now 75 years old. I never thought how far I shall be able to travel such a long distance. But as people say I am still younger, then maybe sooner or later I shall come back to New York again. [Excerpt from a letter to Bhavānanda Dāsa written September 9, 1970]



Lord Jagannātha and Śrīla Prabhupāda, Golden Gate Park, San Francisco, March, 67

Śrīla Prabhupāda The Powerful Preacher And Spiritual Master

Pure devotees of the Lord are more powerful
than the waters of the sacred river Ganges.

TRANSLATION: O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

PURPORT: Pure devotees of the Lord are more powerful than the waters of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges waters. But one can be sanctified at once by the mercy of a pure devotee of the Lord. In *Bhagavad-gītā* it is said that any person, regardless of birth as *śūdra*, woman, or merchant, can take shelter of the lotus feet of the Lord and by so doing can return to Godhead. 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. Anyone, therefore, who takes shelter of the lotus feet of a pure devotee by accepting the pure devotee as his spiritual master can be at once purified. Such devotees of the Lord are honored equally with the Lord because they are engaged in the most confidential service of the Lord, for they deliver out of the material world the fallen souls whom the Lord wants to return home, back to Godhead. Such pure devotees are better known as vicelords according to revealed scriptures. The sincere disciple of the pure devotee considers the spiritual master equal to the Lord, but always considers himself to be a humble servant of the servant of the Lord. This is the pure devotional path. [*Śrīmad-Bhāgavatam* 1.1.15]

So the *bhaktas*, they are also so powerful that by chanting
the holy name of God, they make the supreme
all-powerful Lord descend in that place.

As Garbhodakaśāyī Viṣṇu He is presented in every universe, and as Kṣīrodakaśāyī Viṣṇu He is within everyone's heart. *Īsvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati*. Not only within the heart of everyone, *aṅdāntara-stha-paramāṇu-cayāntara-stham*, He is within the atom. That is Kṛṣṇa. Similarly, Kṛṣṇa's place, Goloka Vṛndāvana, that is also spread everywhere. How that Goloka Vṛndāvana becomes spread? As soon as there is devotee. Yes. *Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ*. Kṛṣṇa says, *nāhaṃ tiṣṭhāmi vaikuṅṭhe na ca yogināṃ hṛdayeṣu*. "I do not stay in Vaikuṅṭha-loka or within the heart of the yogis." Ta-

tra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ: "I stay there where My devotees are chanting about Me, about My glories." This is the process. Immediately... *Goloka eva nivasaty akhilātma-bhūtaḥ*. That is Kṛṣṇa's power, omnipotency, omnipotency. We pray God, "Omnipotent, omniscient, omnipresent." So that is fact. God can be present anywhere simultaneously, omnipresent. Similarly, there is no difference between God and His place. Caitanya Mahāprabhu recommended, *ārādhyo bhagavān vrajeṣa-tanayas tad-dhāma vṛndāvanam*. As Kṛṣṇa is worshipable, *ārādhya*, similarly His place is also *ārādhya*, worshipable. So as He is all-pervading, similarly, His place is also all-pervading. So how things can be changed into *Vaikuṅṭha*? That is by chanting the holy name of the Lord. *Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ*. So the *bhaktas*, they are also so powerful that by chanting the holy name of God, they make the supreme all-powerful Lord descend in that place. Therefore the statement of Bhaktivinoda Ṭhākura that *ye dine grhete bhajana dekhi, se dine grhete goloka bhāya...* So we can change our home also into *Vaikuṅṭha*. We can change our home. It is not difficult. Because as Kṛṣṇa can be all-pervading, *Vaikuṅṭha* is all-pervading. But we have to simply realize it by the authorized process. Everyone, we can change our home into *Vaikuṅṭha*. [S.P. Lecture, Bombay, September 25, 1973]

By the order of the Supreme Personality of Godhead, the *nitya-siddha* remains within this material world like an ordinary man, but the only business of the *nitya-siddha* is to broadcast the glories of the Lord.

TRANSLATION: After the marriage ceremony was performed, the Lord informed both *brāhmaṇas*, "You two *brāhmaṇas* are My eternal servants, birth after birth."

PURPORT: Like these two *brāhmaṇas* of *Vidyānagara*, there are many devotees who are eternal servants of the Lord. They are specifically known as *nitya-siddha*, eternally perfect. Although the *nitya-siddhas* appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a *nitya-siddha*. There are two kinds of living entities--*nitya-siddha* and *nitya-baddha*. The *nitya-siddha* never forgets his relationship with the Supreme Personality, whereas the *nitya-baddha* is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two *brāhmaṇas* that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the *nitya-siddha* remains within this material world like an ordinary man, but the only business of the *nitya-siddha* is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two *brāhmaṇas* as

His eternal servants. Both *brāhmaṇas* took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All *nitya-siddhas* within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord. [Śrī Caitanya-caritāmṛta Madhya-līlā 5.113]

Such a *mahā-bhāgavata* Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of *māyā*, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness.

TRANSLATION: Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

PURPORT: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a *mahā-bhāgavata*, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a *mahā-bhāgavata* Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of *māyā*, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The *madhyama-adhikārī* Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in *Caitanya-caritāmṛta* (Madhya-līlā, Chapter Six, verse 279): *lohāke yāvat sparśi' hema nāhi kare tāvat sparśa-maṇi keha cinite nā pare* "One cannot understand the value of touchstone until it turns iron into gold." One should judge by action, not by promises. A *mahā-bhāgavata* can turn a living entity from abominable material life to the Lord's service. This is the test of a *mahā-bhāgavata*. Although preaching is not meant for a *mahā-bhāgavata*, a *mahā-bhāgavata* can descend to the platform of *madhyama-bhāgavata* just to convert others to Vaiṣṇavism. Actually a *mahā-bhāgavata* is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī*

and become first-class devotees. Symptoms of a first-class devotee are given in *Śrīmad-Bhāgavatam* (11.2.45): *sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ* When teaching Sanātana Gosvāmī, the Lord further said: *sāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra 'uttama-adhikārī' se tāraye samsāra* "If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an *uttama-adhikārī*, a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness." (Cc. *Madhya* 22.65) With great love and affection, the *mahā-bhāgavata* observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa's devotees. The *mahā-bhāgavata* knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 16.74]

Such *vedānta-vādīs*, or the *bhakti-vedāntas*, are impartial in distributing the transcendental knowledge of devotional service. To them no one is enemy or friend; no one is educated or uneducated. No one is especially favorable, and no one is unfavorable.

As such, *vedānta-vādīs*, or the followers of the Vedānta, indicate the pure devotees of the Personality of Godhead. Such *vedānta-vādīs*, or the *bhakti-vedāntas*, are impartial in distributing the transcendental knowledge of devotional service. To them no one is enemy or friend; no one is educated or uneducated. No one is especially favorable, and no one is unfavorable. The *bhakti-vedāntas* see that the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to reestablish their lost relationship with the Personality of Godhead. By such endeavor, even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the *bhakti-vedāntas*, the people in general gradually progress on the path of transcendental realization. [*Śrīmad-Bhāgavatam* 1.5.24]

One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord.

TRANSLATION: Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT: These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is un-

happy 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. One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy. [Śrī Caitanya-caritāmṛta Antya-līlā 3.52]

The spiritual master is always thinking of the pastimes of Kṛṣṇa.
Śrī-rādhikā-mādhavayor apāra: with Śrīmatī Rādhārāṇī, His
consort, and the gopīs. That is always his thinking.

And the spiritual master is always thinking of the pastimes of Kṛṣṇa. Śrī-rādhikā-mādhavayor apāra: with Śrīmatī Rādhārāṇī, His consort, and the gopīs. That is always his thinking. Sometimes he's thinking about His pastimes with the cowherds boys. That means that he's engaged always thinking of Kṛṣṇa, engaged in some kind of pastime. Śrī-rādhikā-mādhavayor apāra-mādhurya-līlā-guṇa-rūpa-nāmnām pratikṣaṇa asvādana lolupasya. Pratikṣaṇa, twenty-four hours, he's thinking. That is Kṛṣṇa consciousness. [S.P. Lecture on Gurvaṣṭakam at Uppsala University Stockholm, September 9, 1973]

The spiritual master is always considered either one
of the confidential associates of Śrīmatī Rādhārāṇī or
a manifested representation of Śrīla Nityānanda Prabhu.

TRANSLATION: "One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT: This is a verse from Śrīmad-Bhāgavatam (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmacārī should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service. The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second

birth. The ceremony performed to initiate a disciple into the study of spiritual science is called *upanīti*, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a *sūdra*. The sacred thread on the body of a *brāhmaṇa*, *kṣatriya* or *vaiśya* is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this *saṁskāra*, or purificatory process, the spiritual master actually begins to teach the disciple about the *Vedas*. A person born a *sūdra* is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a *brāhmaṇa* if he finds him perfectly qualified. In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all Vedic literature, explains the purpose of the *Vedas*, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an *ācārya* there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called *āśraya-vigraha*, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an *ācārya* but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an *ācārya*. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as *ācāryadeva*. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *ācārya*. In fact, however, a bona fide *ācārya* is nondifferent from the Personality of Godhead, and therefore to envy such an *ācārya* is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is *acintya-bhedābheda-tattva*, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his *Bhakti-sandarbhā* (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later *ācāryas* like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍiya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient scriptures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu. [*Śrī Caitanya-caritāmṛta Ādi-līlā 1.46*]

An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead.

An empowered spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that a spiritual master who is authorized and empowered by Kṛṣṇa and his own *guru* should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: *sākṣād-dharitvenaśā*. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the *Caitanya-caritāmṛta* (*Antya-līlā 7.11*), *kṛṣṇa-śakti vinā nahe tāra pravartana*. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of *sākṣād-dharitvena*. [*Śrī Caitanya-caritāmṛta Madhya-līlā 10.136*]

A spiritually advanced person who acts with authority,
as the spiritual master, speaks as the Supreme
Personality of Godhead dictates from within.

TRANSLATION: "I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord..." There is one other thing Rāmānanda Rāya said to me. 'Do not consider me the speaker in these talks about Kṛṣṇa...' "Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak. "In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?'

PURPORT: One is forbidden to accept the guru, or spiritual master, as an ordinary human being (*guruṣu nara-matiḥ*). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *pāramparā* system. [*Śrī Caitanya-caritāmṛta Antya-līlā 5.71 to 74*]

Don't think that I am speaking. I am simply instrument. Real speaker is the Supreme Personality of Godhead, who is without and within.

Our knowledge has many, so many flaws. We commit mistake, we are illusioned. Sometimes we speak something and at our heart there is something else. That means we cheat. And our experience all imperfect because our senses are imperfect. Therefore I cannot speak anything to you. If you ask me, "Swami ji, then what you are speaking?" I am speaking simply what the Supreme Personality of Godhead has said. I'm just repeating the same words. That's all. Don't think that I am speaking. I am simply instrument. Real speaker is the Supreme Personality of Godhead, who is without and within. [*Bhagavad-gītā Lecture 6.1-4 New York, September 2, 1966*]

If one associates with Kṛṣṇa, if one talks with Kṛṣṇa, he must be very *abhijñāḥ*, very learned, because he takes lessons from Kṛṣṇa. Therefore Kṛṣṇa's knowledge is perfect, therefore, because he takes knowledge from Kṛṣṇa, his knowledge is also perfect.

Abhijñe, one who knows. (indistinct) we should approach person who knows

things very well, *abhijñāḥ*. Kṛṣṇa is *abhijñāḥ*, *svarat*. So similarly Kṛṣṇa's representative is also *abhijñāḥ*, naturally. If one associates with Kṛṣṇa, if one talks with Kṛṣṇa, he must be very *abhijñāḥ*, very learned, because he takes lessons from Kṛṣṇa. Therefore Kṛṣṇa's knowledge is perfect, therefore, because he takes knowledge from Kṛṣṇa, his knowledge is also perfect. *Abhijñāḥ*. And Kṛṣṇa talks. It is not that it is fictitious, no. Kṛṣṇa--I have already said--that Kṛṣṇa is sitting in everyone's heart and He talks with the bona fide person. Just like a big man, he talks with some bona fide person, he doesn't waste his time talking with nonsense. He talks, that's a fact, but he does not talk with nonsense, he talks with the bona fide representative. How it is known? It is stated in the *Bhagavad-gītā*, *teṣāṁ satata-yuktānām*. Who is bona fide representative? *Teṣāṁ satata-yuktānām bhajatām priti-pūrvakam, buddhi-yogam dadāmi tam*. Kṛṣṇa says that "I give him intelligence." To whom? *Satata-yuktānām*, those who are engaged twenty-four hours. In which way he is engaged? *Bhajatam, bhajana*, those who are engaged in devotional service. What kind of devotional service? *Pṛiti-pūrvakam*, with love and affection. One who is engaged in devotional service of the Lord in love and devotion. What is the symptom of love? The symptom, the prime symptom, most important symptom of love is that the devotee wants to see that his Lord's name, fame, etc. become widespread. He wants to see that "My Lord's name be known everywhere." This is love. If I love somebody, I want to see that his glories are spread all over the world. And Kṛṣṇa also says in the *Bhagavad-gītā*, *na ca tasmāt manuṣyeṣu kaścit me priya-kṛttamaḥ*, anyone who preaches His glory, nobody is dearer to Him than that person. [*Śrīmad-Bhāgavatam Lecture 1.2.6 New Vrindaban, September 5, 1972*]

**When the spiritual master is bona fide, then one
can hear *Bhagavad-gītā* directly, as Arjuna heard it.**

TRANSLATION: By the mercy of Vyāsa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

PURPORT: Vyāsa was the spiritual master of Sañjaya, and Sañjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Kṛṣṇa not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear *Bhagavad-gītā* directly, as Arjuna heard it. There are many mystics and yogis all over the world, but Kṛṣṇa is the master of all *yoga* systems. Kṛṣṇa's instruction is explicitly stated in *Bhagavad-gītā*--surrender unto Kṛṣṇa. One who does so is the topmost yogī. This is confirmed in the last verse of the Sixth Chapter. *Yoginām api sarveṣām*. Nārada is the direct disciple of Kṛṣṇa and the spiritual master of

Vyāsa. Therefore Vyāsa is as bona fide as Arjuna because he comes in the disciplic succession, and Sañjaya is the direct disciple of Vyāsa. Therefore by the grace of Vyāsa, his senses were purified, and he could see and hear Kṛṣṇa directly. One who directly hears Kṛṣṇa can understand this confidential knowledge. If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding *Bhagavad-gītā* is concerned. In *Bhagavad-gītā*, all the *yoga* systems, *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*, are explained. Kṛṣṇa is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, similarly, by the grace of Vyāsa, Sañjaya was also able to hear Kṛṣṇa directly. Actually there is no difference between hearing directly from Kṛṣṇa or hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyāsa. The spiritual master is the representative of Vyāsadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called Vyāsa-pūjā. [*Bhagavad-gītā* 18.75]

The spiritual master, by his words, can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence.

The spiritual master is the mercy representative of the Lord. Therefore, a person burning in the flames of material existence may receive the rains of mercy of the Lord through the transparent medium of the self-realized spiritual master. The spiritual master, by his words, can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence. [*Śrīmad-Bhāgavatam* 1.7.22]

If one is a pure devotee, hundreds and thousands of men can be purified by his vibration.

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 17.48-49]

One who is situated on the platform of love of Godhead chants the holy name loudly for all concerned. As a result, everyone becomes initiated in the chanting of the holy names.

When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradu-

ally establishes its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy. Sometimes the unintelligent put hindrances in the path of chanting this *mahā-mantra*, but one who is situated on the platform of love of Godhead chants the holy name loudly for all concerned. As a result, everyone becomes initiated in the chanting of the holy names--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting and hearing the holy names of Kṛṣṇa, a person can remember the forms and qualities of Kṛṣṇa. [Teachings of Lord Caitanya Chapter 18] *For editors comments see appendix 8 (Page 365)

Yes, I am the spiritual master of this institution, and all the members of the society, they're supposed to be my disciples.

Interviewer: He had wandered across the sea upon the order issued to him by his guru who told him he should prepare to go to America to teach the principles taught in the *Bhagavad-gītā* and to translate the sixty volumes of the *Śrīmad-Bhāgavatam* into English." Now, are you a guru?

Prabhupāda: Yes, I am the spiritual master of this institution, and all the members of the society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually. So therefore the spiritual master is called guru. That is Sanskrit language.

Interviewer: Guru means teacher.

Prabhupāda: Guru means not exactly teacher. Guru, the word, means heavy. Heavy. H-e-a-v-y, heavy. [Radio Interview March 12, 1968, San Francisco]

*For editors comments see appendix 9 (Page 365)

Everyone is sleeping in the darkness of Kaliyuga, but when there is a great ācārya, by his calling only, everyone takes to the study of the Vedas to acquire actual knowledge.

Everyone is sleeping in the darkness of Kaliyuga, but when there is a great ācārya, by his calling only, everyone takes to the study of the Vedas to acquire actual knowledge. [Kṛṣṇa, The Supreme Personality of Godhead, Chapter Twenty Description of Autumn]

The ācārya is a perfect brāhmaṇa and has unlimited intelligence in guiding the activities of his disciple.

In *Śrīmad-Bhāgavatam* (11.17.27), the spiritual master is also called ācārya. *Ācāryam māṁ vijānīyaṁ*: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself.

Nāvamanyeta karhicit: one should not disrespect the *ācārya* at any time. *Na martya-buddhyāsūyeta*: one should never think the *ācārya* an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one's dealings with the *ācārya*. *Agādha-dhiṣaṇam dvijam*: the *ācārya* is a perfect *brāhmaṇa* and has unlimited intelligence in guiding the activities of his disciple. Therefore Kṛṣṇa advises in *Bhagavad-gītā* (4.34): *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." One should fully surrender unto the spiritual master, and with service (*sevayā*) one should approach him for further spiritual enlightenment. [*Śrīmad-Bhāgavatam* 6.7.15]

I do not mind this curse by the parents of my disciples,
but now it is necessary that I stay in one place to finish
another task—this translation of *Śrīmad-Bhāgavatam*.

Prajāpati Dakṣa cursed Nārada Muni by saying that although he had the facility to travel all over the universe, he would never be able to stay in one place. In the *paramparā* system from Nārada Muni, I have also been cursed. Although I have many centers that would be suitable places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Kṛṣṇa consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to stay wherever I go, I cannot stay anywhere for more than three days or a week. I do not mind this curse by the parents of my disciples, but now it is necessary that I stay in one place to finish another task--this translation of *Śrīmad-Bhāgavatam*. If my young disciples, especially those who have taken *sannyāsa*, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation. [*Śrīmad-Bhāgavatam* 6.5.43]

Since the perfect yogī tries to broadcast the importance of becoming Kṛṣṇa conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord.

TRANSLATION: He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

PURPORT: One who is Kṛṣṇa conscious is a perfect yogī; he is aware of everyone's happiness and distress by dint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God.

And the cause of happiness is knowing Kṛṣṇa to be the supreme enjoyer of all the activities of the human being. Kṛṣṇa is the proprietor of all lands and planets. The perfect *yogī* is the sincerest friend of all living entities. He knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Kṛṣṇa. Because one in Kṛṣṇa consciousness is happy, he tries to distribute the knowledge of Kṛṣṇa everywhere. Since the perfect *yogī* tries to broadcast the importance of becoming Kṛṣṇa conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. *Na tasmāt kaścīd me priyakṛt tamah*. In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone. He is the best *yogī* because he does not desire perfection in *yoga* for his personal benefit, but tries for others also. He does not envy his fellow living entities. Here is a contrast between a pure devotee of the Lord and a *yogī* interested only in his personal elevation. The *yogī* who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Kṛṣṇa consciousness. [*Bhagavad-gītā* 6.32]

But those *sādhus* are not gone to Himalaya but have left Vṛndāvana, easy life, and gone to fight to the world, they are better *sādhu*.

Those who are preachers, they are better *sādhu* than those who have gone to Himalaya. The *sādhus* who have gone to Himalaya for his personal benefit, that is also good, but those *sādhus* who are preaching and facing so many difficulties, so many opposing elements, they are better *sādhu*. They are better *sādhu*. They are fighting for Kṛṣṇa's sake. So *kāruṇikāḥ*. Because they are more compassionate. One *sādhu* has gone to Himalaya, sitting there in a secluded place not to be bothered by any *asādhu*. That is also nice, but that is personal interest. But those *sādhus* are not gone to Himalaya but have left Vṛndāvana, easy life, and gone to fight to the world, they are better *sādhu*. That is the opinion of Kṛṣṇa. *Ya idam paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati. Na ca tasmān manuṣyeṣu kaścīn me priya-kṛttamah*. Those who are preaching the message of *Bhagavad-gītā*, facing many opposing elements, many difficulties, Kṛṣṇa says, *na ca tasmān manuṣyeṣu kaścīn me priya-kṛttamah*: "Nobody is dearer than him." So if you want to become very quickly under the recognition of Kṛṣṇa, then every one of you become a preacher of Kṛṣṇa consciousness. That is the message of Caitanya Mahāprabhu. [*Śrīmad-Bhāgavatam* Lecture 3.25.24 Bombay, November 24, 1974]

Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the bhakti cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the bhakti cult exactly according to the principles of śāstra.

Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the *bhakti* cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the *bhakti* cult exactly according to the principles of *śāstra*. As indicated in *Bhagavad-gītā*, whenever we find someone extraordinary preaching the *bhakti* cult, we should know that he is especially empowered by Lord Viṣṇu, or Lord Kṛṣṇa. As confirmed in *Caitanya-caritāmṛta* (Antya 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana*: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false *tilaka* and *mālā*, they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the *śāstras*. [*Śrīmad-Bhāgavatam* 4.19.37]

This spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this *bhakti-śakti*. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 7.99]

A pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes.

TRANSLATION: No one can count the unlimited followers of Nityananda Prabhu. I have mentioned some of them just for my self-purification....All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa...All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT: Śrīla Bhaktivinoda Ṭhākura has sung, *kṛṣṇa se tomāra, kṛṣṇa dite*

pāra, tomāra śakati āche. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself. [Śrī Caitanya-caritāmṛta Ādi-līlā 11.57,8,9]

Therefore he is the powerful, authorized agent of Kṛṣṇa.

So just like we are preaching Kṛṣṇa consciousness. So what is our fault? That we are trying to make men--no illicit sex, no gambling, no meat-eating, no intoxication, and they take it otherwise. They take: "It is very dangerous." Without any fault they are finding fault. This is snake. *Sarpaḥ krūraḥ khalah krūraḥ.* No fault, but still fault-finding and giving us trouble. So you'll find so many persons, without any fault they'll bite. A snake, without any fault... You are passing, and you are taking some fruit from the tree. If there is snake, it will bite--the *krūraḥ*. So Cāṇakya Paṇḍita said, "There are two, two kinds of *krūraḥ*, envious living entities. One is the snake; another is the man-snake, or a man habituated to the snake quality." So *sarpaḥ krūraḥ khalah krūraḥ*. But Cāṇakya Paṇḍita said, "This man snake is more dangerous than the animal snake." *Sarpāt krūratarah khalah.* Why? Now, *mantrauśādhi-vaṣaḥ sarpaḥ khalah kena nivāryate*: "You can subdue the snake by chanting a snake *mantra* or some drug, *jadi-bhuti(?)*, but this man-snake cannot be subdued." It is very, very dangerous. So this is our position, and therefore a preacher devotee is so, I mean to say, favorite to Kṛṣṇa. They have to meet actually dangerous persons, *krūraḥ* persons. Just see. Jesus Christ, what fault he had? He was preaching about God, and he was crucified. Crucified. That is in your country, a very good example. Simply his fault was he was talking of God, that's all, and he was crucified. So we have to meet. Our Nityānanda Prabhu, He also met that Jagāi-Mādhāi. Of course, He delivered them. Nityānanda Prabhu is so kind that in spite of being stroken and blood came out from His head, still, He continued to say, "My dear friends, never mind you have injured Me. You chant Hare Kṛṣṇa." So the preaching is so difficult thing. Therefore Kṛṣṇa said, *na ca tasmād manuṣyeṣu kaścid me priya kṛt-tamaḥ*. It is not very sitting idly, comfortably, and discuss *Vedānta*. No. It is not like that. Preaching practically. Practically meeting dangerous position because sympathetic. *Samsāra dāvānala*. The whole world is in blazing fire. *Para-duḥkha-duḥkhī*. Vaiṣṇava is *para-duḥkha-duḥkhī*. And that is his qualification. For him there is no difficulty. He's quite all right. He's under the protection of Kṛṣṇa. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*. So he has no danger personally. What danger there is? There is Kṛṣṇa. He is confident, and Kṛṣṇa protects him in all danger. But he is unhappy. He meets Jagāi-Mādhāi class and faces all kinds

of danger. Therefore he is the powerful, authorized agent of Kṛṣṇa. [*Śrīmad-Bhāgavatam* Lecture 5.6.8 Vṛndāvana, November 30, 1976]

To spread the Kṛṣṇa consciousness movement, devotees have to face many dangers and impediments all over the world, but a faithful servant who preaches with great devotion to the Lord must know that Lord Nṛsiṃhadeva is always his protector.

The Supreme Personality of Godhead in His transcendental form of Narahari, Nṛsiṃhadeva, is always ready to kill the demons, who always create disturbances in the minds of honest devotees. To spread the Kṛṣṇa consciousness movement, devotees have to face many dangers and impediments all over the world, but a faithful servant who preaches with great devotion to the Lord must know that Lord Nṛsiṃhadeva is always his protector. [*Śrīmad-Bhāgavatam* 7.8.51]

If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness.

This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja. [*Śrīmad-Bhāgavatam* 4.8.80]

Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe.

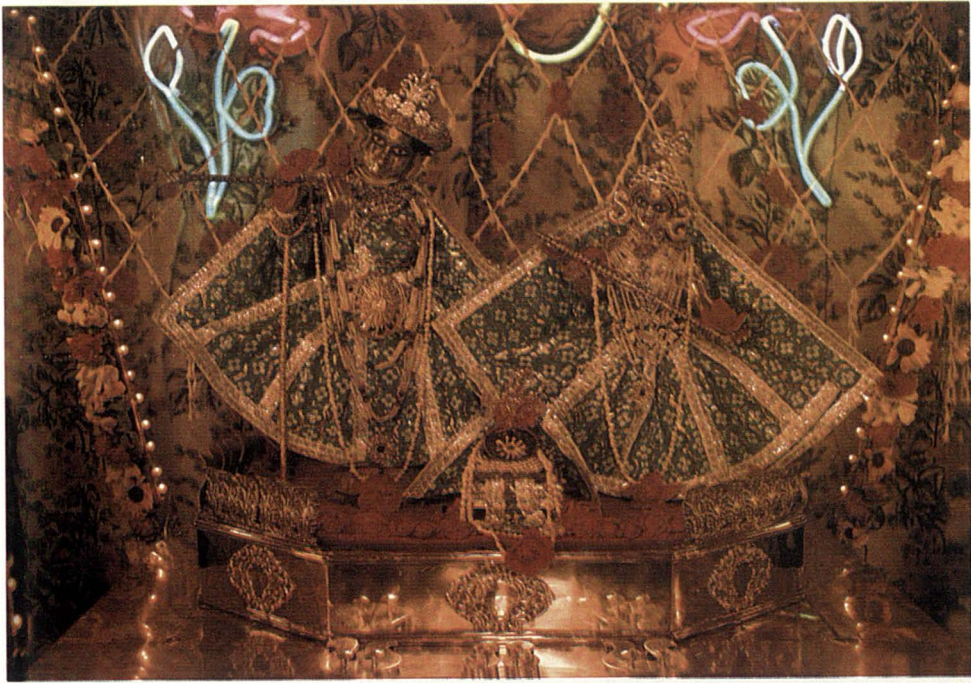
The Ganges water is celebrated in this way because it emanates from the lotus feet of the Supreme Personality of Godhead. Similarly, those who are directly in touch with the lotus feet of the Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common conditioned soul. Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe. In other words, it is the business of devotees to preach the glories of the Lord and deliver all conditioned souls to the platform of *suddha-sattva*, pure goodness. [*Śrīmad-Bhāgavatam* 4.24.58]

Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa... Such a personality is *kṛṣṇāṅgita-vigraha* that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa.

In this Age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra*. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya*, wherein he quotes a verse from *Nārāyaṇa-saṁhitā*: *dvāpariyair janair viṣṇuḥ pañcarātraiḥ tu kevalaiḥ kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ* "In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of *pañcarātriḥ*. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names.» Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an *ācārya*, or spiritual master, should be considered nondifferent from Kṛṣṇa-that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is *kṛṣṇāṅgita-vigraha*-that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution. He is the *guru* or spiritual master for the entire world, a devotee on the topmost platform, the *mahā-bhāgavata* stage, and a *paramahansa-ṭhākura*, a spiritual form only fit to be addressed as *paramahansa* or *ṭhākura*." [Śrī Caitanya-caritāmṛta *Madhya-līlā* 25.9]

The servants of the Lord, Viṣṇu, are entrusted with this responsible work, and so they wander over the earth and to all other planets in the universe.

A living being is not the material body but an eternal part and parcel of the Supreme Being, and thus revival of his self-knowledge is essential. Without this knowledge, the human life is baffled. The servants of the Lord, Viṣṇu, are entrusted with this responsible work, and so they wander over the earth and to all other planets in the universe. [Śrīmad-Bhāgavatam 3.4.25]



(Above) The Rādhā-Govinda Deities at the Mullicks temple in Calcutta.

“We had the opportunity of seeing this Rādhā-Govinda from very childhood. When I was three or four years old I used to visit this Rādhā-Govinda daily.... When I think of Radha-Krishna, I think of first the Radha-Govinda Vighraha of Mullicks Thakurabati because from my very childhood I am devoted to the same Deity.”

(Pages 19 and 28)



Plate 1: (Above right) The Radha Krishna Deities Śrīla Prabhupāda worshiped in his childhood. “My father was pure Vaisnava and he gave me and my sister the Radha Krishna Deities to worship and in this way we were trained. And still to this very day my sister is worshipping these very same Deities in Calcutta. (P. 26)

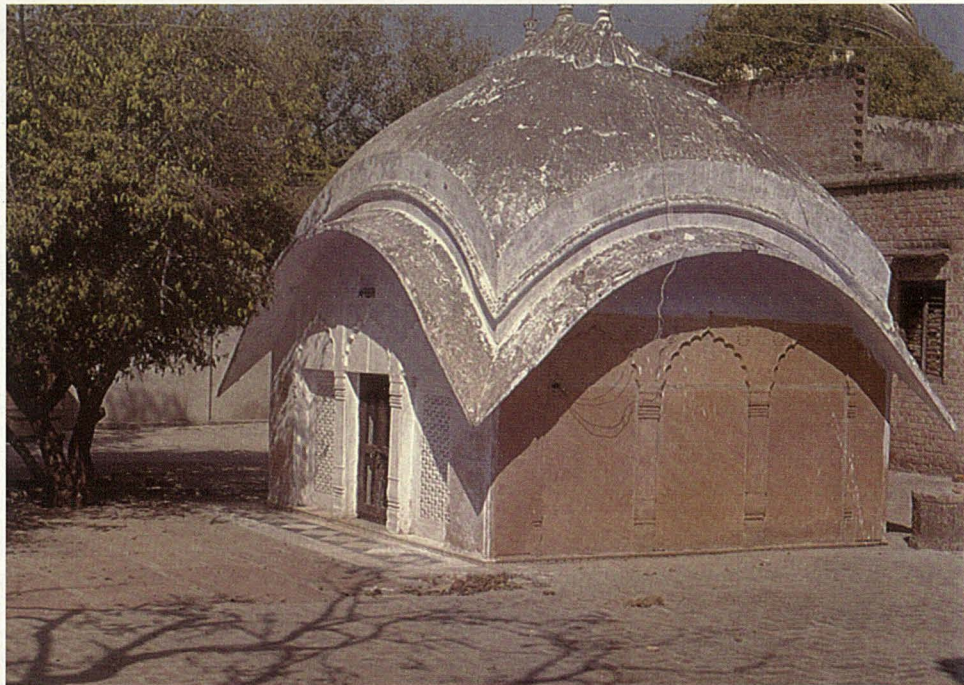
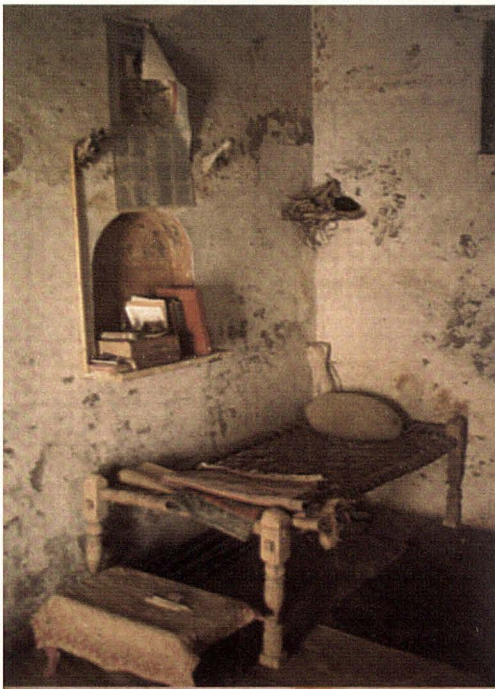


Plate 2: (Top) The samadhi tomb of Śrīla Rūpa Gosvāmī at Rādhā-Dāmodara temple, Vṛndāvana. “Behind this very tomb I have my place of *bhajana*, but since 1965 I have been away” (Page 120) (Bottom) The press that printed the first volume of *Śrīmad-Bhāgavatam* in 1962 (See Pages 121-122)



Śrīla Prabhupāda's room and place of *bhajana* at the Rādhā-Dāmodara temple.

“Regarding Radha Damodara temple, because it is one of the most important temples in Vrindaban, I took shelter in this temple, just to improve the dilapidated condition.” (Page 114)

“In 1961 I moved to Radha Damodara temple and I am still living there.” (Page 120)



Plate 3: Śrīla Prabhupāda's kitchen at the Rādhā-Dāmodara temple. From this room His Divine Grace can see the samadhi tomb of Śrīla Rūpa Gosvāmī.



Plate 4: Devotee (2): Prabhupāda, they said that if Caitanya Mahārabhu wanted Kṛṣṇa consciousness in the Western countries, why didn't He go there Himself? That's what they told us.

Prabhupāda: So He left the credit for me. (laughter)

Devotees: *Jaya! Haribol!*

Prabhupāda: He loves His devotee more than Himself. (Page 208)

Note: Śrīla Prabhupāda brought the above picture of Śrī Caitanya Mahārabhu with him from India in 1965.

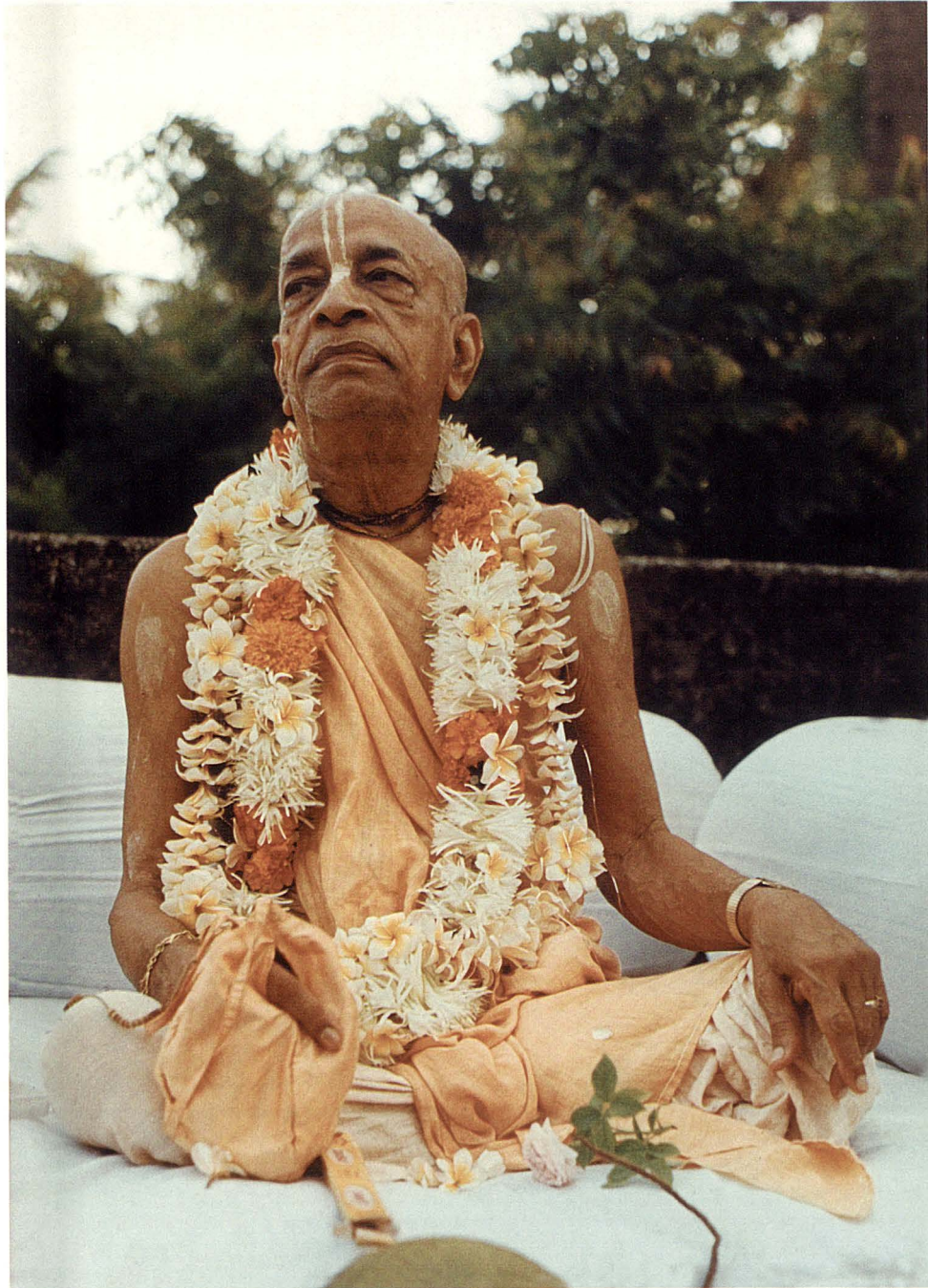


Plate 5: One who tries to relieve Śrī Caitanya Mahārabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahārabhu is the greatest offense. One who does so is simply awaiting punishment for his envy. (Pages 179-180.) * See also Appendixes starting on page 341.



Plate 6: The spiritual master is always thinking of the pastimes of Kṛṣṇa. *Śrī-rādhikā-mādhavayor apāra*: with Śrīmatī Rādhārāṇī, His consort, and the *gopīs*. That is always his thinking. (Page 180)



Plate 7: An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. (Page 182)



Plate 8: A pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. (Pages 189-190)



Plate 9: Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa.... Such a personality is *kṛṣṇāṅgita-vigraha* that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. (Page 192)

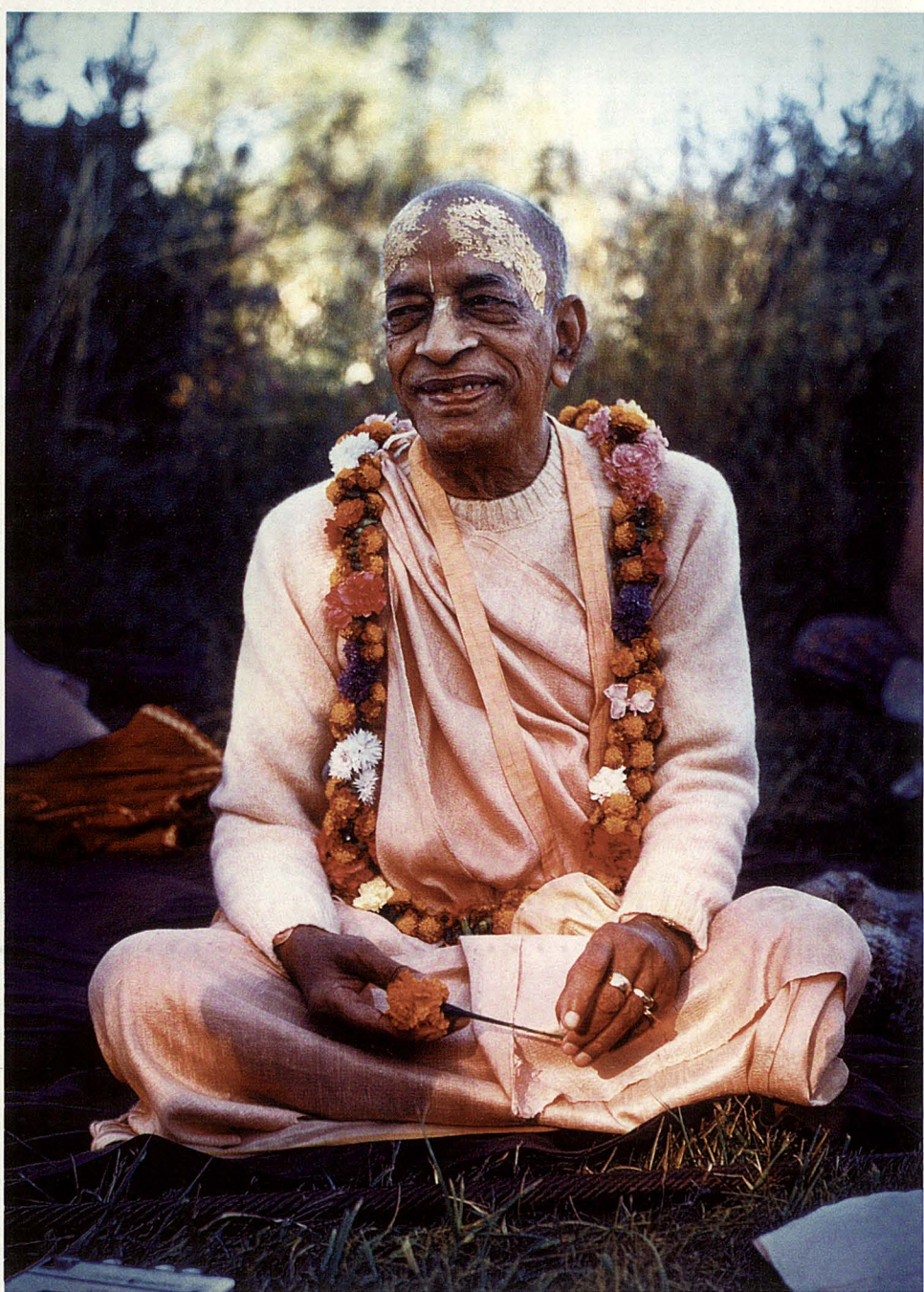


Plate 10: Sometimes some nights when I feel hungry, I dream that I'm eating Kṛṣṇa prasādam very sumptuous. (laughing)... Yes, I am still brave. (laughter) Otherwise how could I come alone to preach Kṛṣṇa consciousness? I am still brave. (Pages 195 and 202)

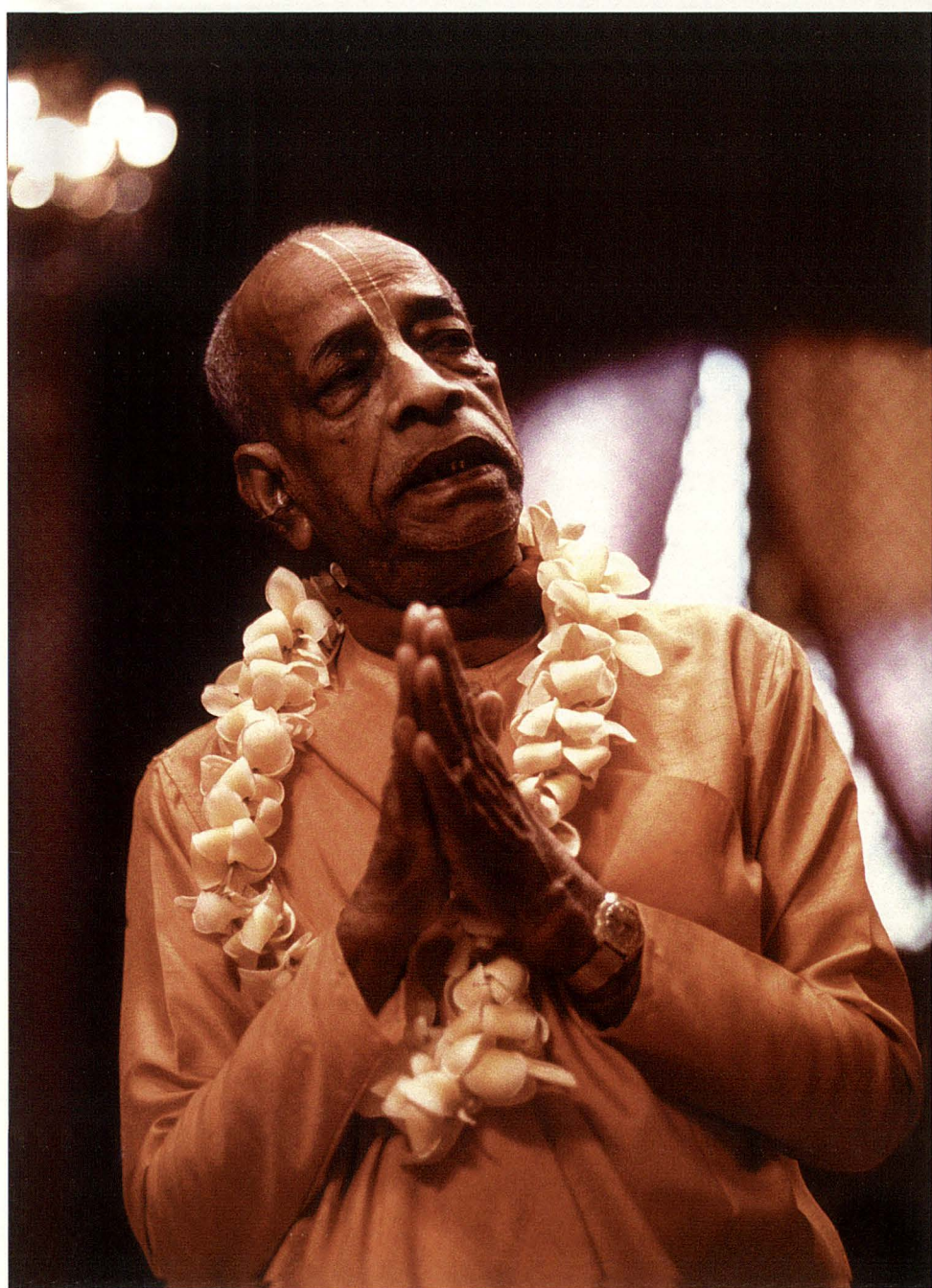


Plate 11: But I prayed simply Kṛṣṇa, "My dear Kṛṣṇa, anyway, You have come here. You have sat down here. It will be great insult if You are removed from this place." So Kṛṣṇa heard it, and we won the battle. Now the land is ours. The land is ours. It was a great battle. So Kṛṣṇa is so kind. (Page 199)

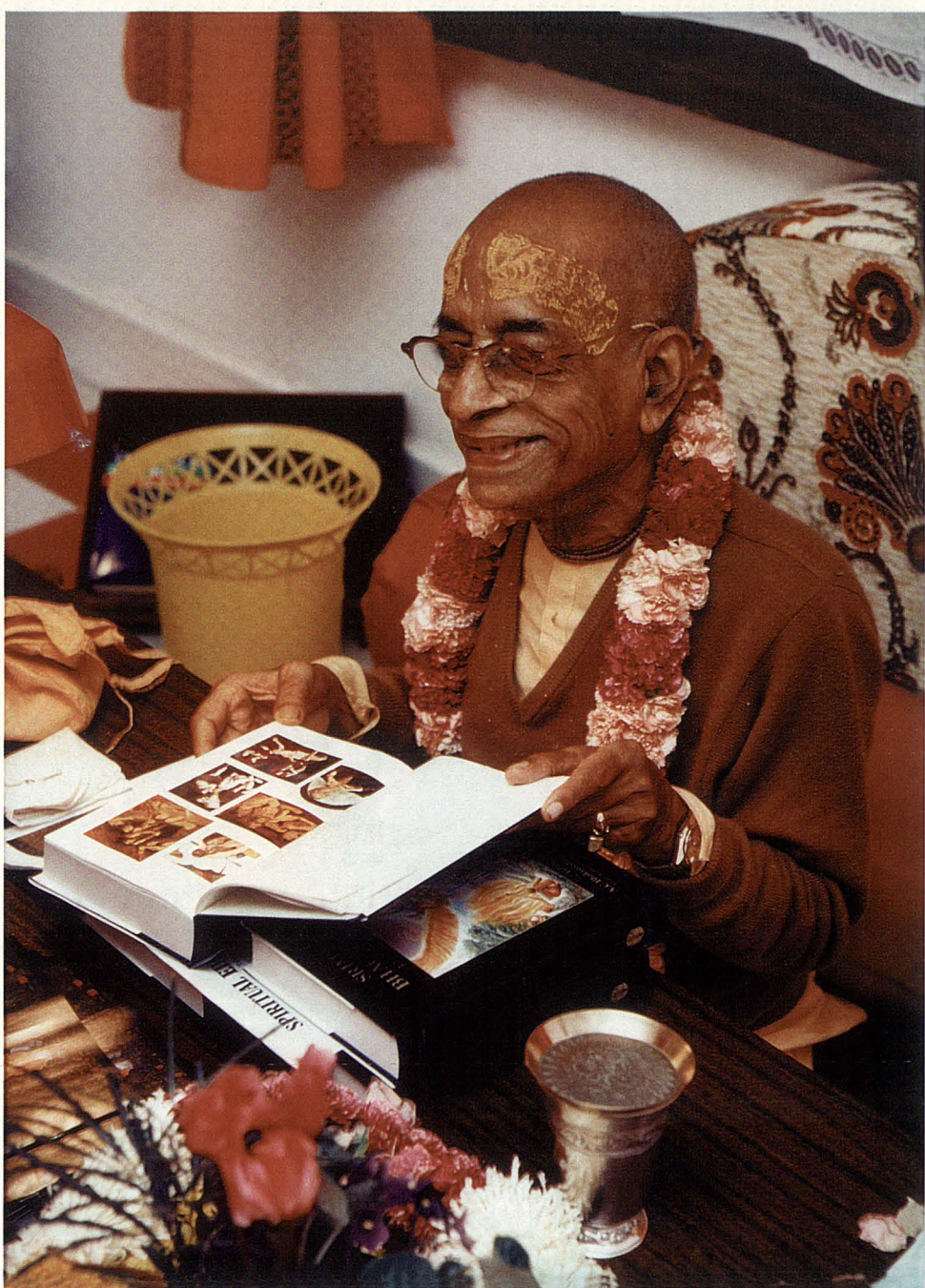


Plate 12: I am surprised how I have written so many, what to speak of them? (laughter) It is all Kṛṣṇa's mercy... Well, it is not my book; it is Kṛṣṇa's book. I am trying my best to present it as it is. That's all. That much you can say my, but there is nothing mine. (Pages 202-203)

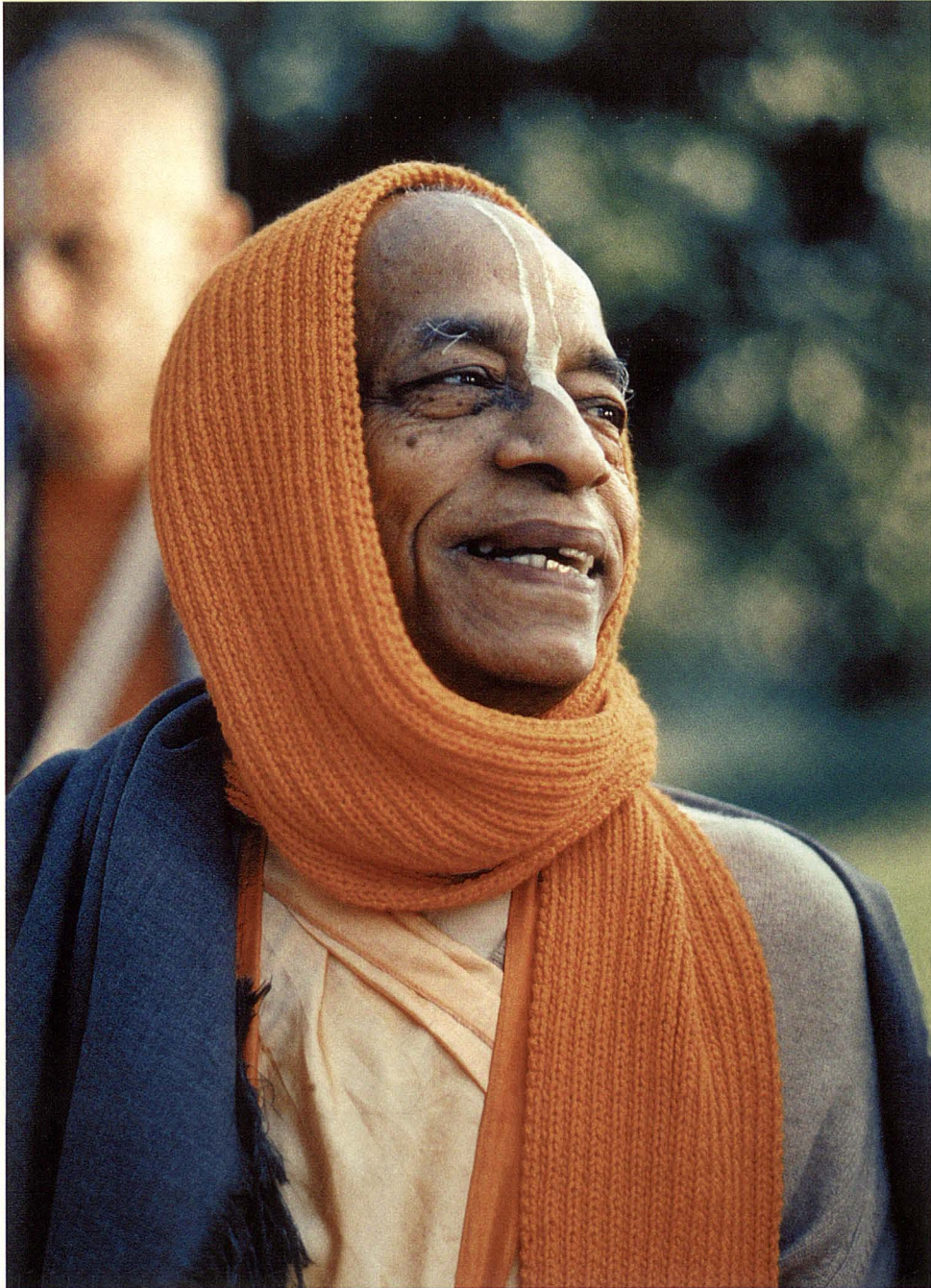


Plate 13: Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers. (Page 264)



Plate 14: As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. (Page 272)



Plate 15: The *mahā-bhāgavata*, who experiences the Supreme Godhead's presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. (Page 274)

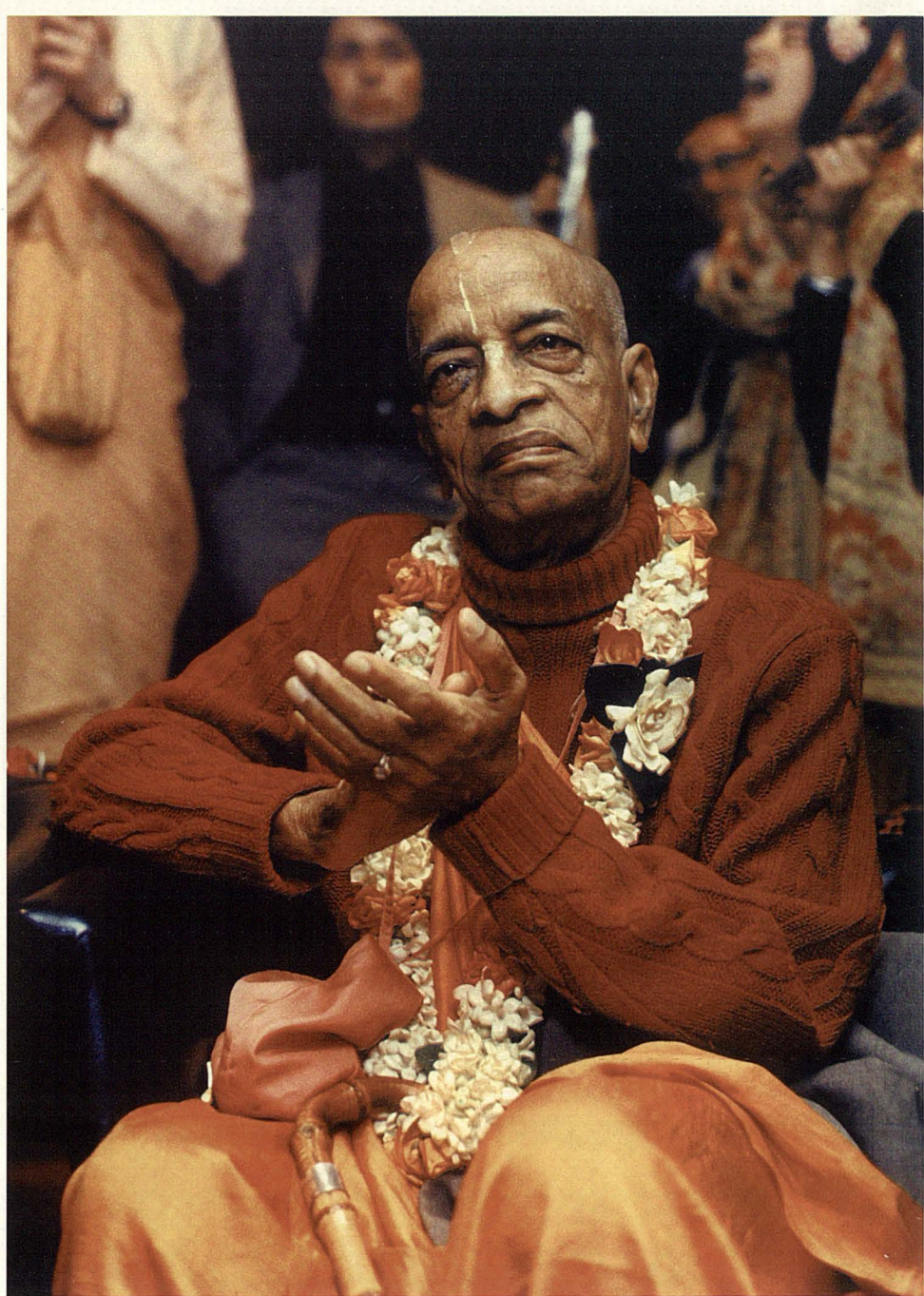


Plate 16: The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world. (Page 276)

Authorized sages know perfectly that devotional service in Kṛṣṇa consciousness is the essence of all Vedic literatures, and they are all preaching this in different planets, travelling in outer space.

The four Kumāras and all other authorized sages know perfectly that devotional service in Kṛṣṇa consciousness is the essence of all Vedic literatures, and they are all preaching this in different planets, travelling in outer space. It is stated herein that such sages, including Nārada Muni, hardly ever travel on land; they are perpetually travelling in space. Sages like Nārada and the Kumāras travel throughout the universe in order to educate the conditioned souls and show them that their business in the world is not that of sense gratification, but of reinstating themselves again in their original position of devotional service to the Supreme Personality of Godhead. It is stated in several places that the living entities are like sparks of the fire, and the Supreme Personality of Godhead is like the fire itself. Somehow or other when the sparks fall out of the fire they lose their natural illumination; thus it is ascertained that the living entities come into this material world exactly as sparks fall from a great fire. The living entity wants to imitate Kṛṣṇa and tries to lord it over material nature; thus he forgets his original position, and his illuminating power, his spiritual identity, is extinguished. However, if a living entity takes to Kṛṣṇa consciousness, he is reinstated in his original position. Sages and saints like Nārada and the Kumāras are travelling all over the universe educating people and increasing their disciples to preach this process of devotional service so all the conditioned souls may be able to revive their original consciousness, or Kṛṣṇa consciousness, and thus gain relief from the miserable conditions of material life. [Kṛṣṇa Book, Chapter Eighty-Seven. Prayers by the Personified Vedas] *Please see appendix 10 (Page 366)

Anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa *mahā-mantra* all over the universe.

TRANSLATION: Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful. PURPORT: Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the *sankīrtana* movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa *mahā-mantra* all over the universe. [Śrī Caitanya-caritāmṛta Ādi-līlā 7.163]

Śrīla Prabhupāda Said

I am obliged to your good daughter for awarding me a good degree as *SWAMI JESUS* which is actually a great honour for me.

I am obliged to your good daughter for awarding me a good degree as *SWAMI JESUS* which is actually a great honour for me. Some time the Lord speaks through innocent child and I take this honour as sent by Lord Jesus through an innocent child free from all formalities of the current society. Lord Jesus preached the message of God and I have taken up the same mission, and it would be a good luck for me if I can follow the foot prints of Lord Jesus who preached the message of God in spite of all persecution. Lord Jesus is a living example how one has to suffer in this material world simply for the matter of preaching the message of God. In *Bhagavatam* also there is another example like Lord Jesus. He is Prahlada Maharaja a boy of five years old but because he was a great devotee of God and preaching the message of God among his little class mates, his atheist father tried to kill him. So the atheist class of men are always inimical to the devotees of God even though such devotee happens to be the atheist's son like Prahlada. [S.P. Letter to: Sally New York 19 November, 1965]

My mind is always with you. Practically your country is my home now. India is foreign country for me.

I am thinking of going by pacific route so when I am in your country I shall either be first in San Francisco or L. A. My mind is always with you. Practically your country is my home now. India is foreign country for me. The reason is that my spiritual family is there & my material relationships are in India; therefore factually where my spiritual family exists, there is my home. [S.P. Letter to: Nandarani Delhi 8 October, 1967]

I want to sit down tightly with some assistants, and spend the rest of my time translating *Srimad-Bhagavatam*, and other books.

I want to sit down tightly with some assistants, and spend the rest of my time translating *Srimad-Bhagavatam*, and other books. And train students to do preaching work on the outside. So, from now on, I would like to speak only at very important engagements, and for most engagements, have my students preach. All of you must learn to preach; and for me, my most important preaching work is to finish up the *Srimad-Bhagavatam*. So, please try to make arrangement like this, as it is very important that my books be finished, as soon as possible. [S.P. Letter to: Brahmananda, San Francisco 21 March, 1968]

So old man is always neglected in the society, and therefore I have come out of my home. I have taken your shelter. You see? (laughter)

You'll find many old men, almost going to die, but still, there is family attachment. It is very difficult to get out of family attachment. Although the other members, his wife, his son, disgusted with the old man, and all of them want that "This old man may die very soon. He is simply bothering us," but the old man tries to live: "Oh, let me live for some time. Don't drive me away." I understand that in Russia they intentionally try to kill these old men (laughter). And in Africa, I have heard, there are still cannibals. They make a feast by killing the grandfather. (laughter) So old man is always neglected in the society, and therefore I have come out of my home. I have taken your shelter. You see? (laughter) It is actually a fact. You see? So in this way we are wasting our time. [Śrīmad-Bhāgavatam Lecture 7.6.3 Montreal, June 16, 1968]

Sometimes some nights when I feel hungry, I dream that I'm eating Kṛṣṇa prasādam very sumptuous. (laughing).

Prabhupāda: Yes, just like... Sleep means your gross senses are stopped, but your mind works. Therefore you dream. So if you practice your mind to be engaged in Kṛṣṇa consciousness, in dream also you'll see that you are preparing *prasādam*. "I am going to sell *Back to Godhead*." (chuckles) That's all. Sometimes some nights when I feel hungry, I dream that I'm eating Kṛṣṇa *prasādam* very sumptuous. (laughing)

Devotee: Oh, *haribol!* (laughing)

Prabhupāda: (laughs) Somebody is supplying me nice *paraṭā* and I am eating. (laughs) But, being hungry, oh, my hunger is not satisfied. I'm eating, eating, till the dream is end. So if you practice, this is the technique. We have to practice in this way, that when all functions of this body will be stopped at the time of death, oh, we shall remember some way or other, Kṛṣṇa. Then successful. Immediately successful. That is the technique. [Bhagavad-gītā Lecture 2.1-10 Los Angeles, November 25, 1968]

I'm not in this world, yes.

Vīrabhadra: I thought you said in *Bhagavad-gītā* a pure devotee wouldn't feel pain because he's always chanting and Kṛṣṇa will always protect him.

Prabhupāda: Yes. Pain was there, but it was not too much. The boys, the disciples, were chanting and I was chanting, so there was not so much. It was not so much painful. That is already explained. When there is distress, the devotee takes it that "I am suffering for my past deeds, but I should have died at this moment, but Kṛṣṇa is simply giving me a little pain, that's all." Actually, that was the thing. That day I should have... The heart attack was very severe. I

should have died. Nobody survives such heart attack. But Kṛṣṇa saved me. That's all.

Virabhadra: And my fourth and last question is, are you in this world?

Prabhupāda: Hm? (laughter)

Virabhadra: Are you in this world?

Prabhupāda: I am?

Virabhadra: Are you in this world? I mean you, are you...?

Prabhupāda: I'm not in this world, yes.

Virabhadra: You're not in this world.

Prabhupāda: No.

Jaya-gopāla: I thought I heard it said that you are in this world without being a part of it. You are in the world without being a part of it, being a part of it, like the lotus flower which floats on the water.

Prabhupāda: Yes, that is the way. That is the way of understanding. Just like I am in America. It is very easy to understand. I am not adopting any ways of life as the Americans do. So I am not in America. Not only myself, all my disciples who are following me, they are also not Americans. They're different from American behavior, American ways of life. In that sense I'm not in America. I am in Vṛndāvana because wherever I go in my apartment or in my temple I live with Kṛṣṇa and Kṛṣṇa consciousness. I don't accept any consciousness of America. And I teach my disciples also to take to that consciousness. So one who takes to that consciousness, he is also not in America, not in this world. It is... I have given this example many times. [*Bhagavad-gītā Lecture 2.46-62 Los Angeles, December 16, 1968*]

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.

German Devotee (4): I know so many people, young people, that when they see us chanting on the street, I can see their eyes, that they really want to chant also, but something is stopping them.

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. Bhaktivinoda Ṭhākura... There is song: *jāy sakal bipod bhaktivinod bole jakhon o-nām gāi*. He says, "As soon as I chant this Hare Kṛṣṇa, I become immediately free from all dangers." [*Bhagavad-gītā, Lecture 7.14 Hamburg, September 8, 1969*]

That is my joy, that we have now a *sampradāya*, a party of Lord Caitanya in the Western country. That is my success. That's all. I have no value--insignificant--but somehow or other you cooperated

Prabhupāda: That's all right. You can keep it... That's all right. So Lord Caitanya's *sampradāya*. (laughter) That is my joy, that we have now a *sampradāya*, a party of Lord Caitanya in the Western country. That is my success. That's all. I have no value--insignificant--but somehow or other you cooperated, and you are still cooperating, and you are still cooperating as Lord Caitanya's *sampradāya*. That is my life. Thank you very much. (begins playing *kartāls*, ecstatic *kīrtana* follows) [*Guṇḍicā Mārjanam Cleansing of the Guṇḍicā Temple, Lecture (the day before Ratha-yātrā) San Francisco, July 4, 1970*]

Some of my beloved students on whom I counted very, very much have been involved in this matter influenced by Maya. As such there has been some activity which I consider as disrespectful. So I have decided to retire and divert attention to book writing and nothing more.

You are all my children and I love my American boys and girls who are sent to me by my spiritual master and I have accepted them as my disciples. Before coming to your country I took sannyasa in 1959. I was publishing BTG since 1944. After taking sannyasa I was more engaged in writing my books without any attempt to construct temples or to make disciples like my other Godbrothers in India. I was not very much interested in these matters because my Guru Maharaja liked very much publication of books than constructing big, big temples and creating some neophyte disciples. As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world. To accept disciples means to take up the responsibility of absorbing the sinful reaction of life of the disciple. At the present moment in our ISKCON campus politics and diplomacy has entered. Some of my beloved students on whom I counted very, very much have been involved in this matter influenced by Maya. As such there has been some activity which I consider as disrespectful. So I have decided to retire and divert attention to book writing and nothing more. The ISKCON Press was specifically established exclusively for printing my books. Please therefore give me an idea how you can help me in getting all my manuscripts printed as soon as possible. Whenever Advaita is submitting an estimate for printing my books, I am supplying the money immediately. So far the finance is concerned, Kṛṣṇa is supplying. Therefore if you simply print my books in the Press incessantly, that will give me great delight. [*S.P. Letter to: Satsvarupa, Uddhava Los Angeles 27 July, 1970*] *For editors comments see appendix 11 (Page 366)

So you devotees should pray to Krishna that I can go on giving Him service up to the last point of my death.

So far my health is concerned, there was a slight indication of a heart attack but it was not very acute. Krishna saved me. I have had many times such slight heart attacks since 1970 but it does not hamper my activities in Krishna Consciousness. So long as Krishna will keep me fit I will go on working. So you devotees should pray to Krishna that I can go on giving Him service up to the last point of my death. [S.P. Letter to: Makhantal, Tilaka Nairobi 24 September, 1971]

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

You mentioned that your pathway has become filled with stumbling blocks, but there are no stumbling blocks, I can kick out all those stumbling blocks immediately, provided you accept my guidance. With one stroke of my kick I can kick out all stumbling blocks. [S.P. Letter to: Krsna dasa Dallas 9 September, 72]

Get out this telephone (laughter)

So we are advancing in science, but at the same time, the so-called science, at the same time we are creating many disadvantages. Many disadvantages. From practical experience I say that when I came to your country... In India it is very difficult to get a telephone. You have to wait in the waiting list at least for two years or you have to bribe the authorities, say, five thousand, two thousand, like that. So when I got this facility of telephone... Because as soon as I deposited forty dollars... Forty dollars? The next day the telephone was in my room. So I was very glad. But after getting my telephone, I was disturbed always. (laughter) Some of my students asking, phoning me, (telephone sound) *cling, cling*, and "Swamiji, how you are feeling?" At twelve o'clock at night. (laughter). Yes. so I ask him "It is the time to enquire?" "I am very sorry". Not only one, I became so much disturbed that I asked him get out this telephone (laughter) So try to understand. The so-called facility of the modern science means creating so many difficulties also. That is the position. [Śrīmad-Bhāgavatam Lecture 1.3.10 Los Angeles, September 16, 1972]

**As soon as somebody says, "I am God," kick him on his face.
"Yes, you are God, I am God. I am the kicking God." (laughter)
That should be the answer. "I am the shoe-beater God.
Now you protect yourself if you are God."**

So how one can become God? Rascal. How one can become God. That is not possible. God knows everything. If one knows everything, then you can accept

him as God. Otherwise, don't accept. As soon as somebody says, "I am God," kick him on his face. "Yes, you are God, I am God. I am the kicking God." (laughter) That should be the answer. "I am the shoe-beater God. Now you protect yourself if you are God." Don't accept this false God. *Kṛṣṇa, kṛṣṇas tu bhagavān svayam. Kṛṣṇas tu bhagavān svayam.* That is the verdict all... Just like Vyāsadeva, the giver of the Vedic knowledge, he says, *bhagavān uvāca*: God says. So we have to follow that. [*Bhagavad-gītā Lecture 13.3 Paris, August 11, 1973*]

"My dear Kṛṣṇa, anyway, You have come here. You have sat down here. It will be great insult if You are removed from this place."

Kṛṣṇa is so kind friend, even practically. We had a very big struggle in Bombay for our land. So they wanted to break our temple to drive away. It was a great commotion. All Bombay people know it. But I prayed simply Kṛṣṇa, "My dear Kṛṣṇa, anyway, You have come here. You have sat down here. It will be great insult if You are removed from this place." So Kṛṣṇa heard it, and we won the battle. Now the land is ours. The land is ours. It was a great battle. So Kṛṣṇa is so kind. [*Śrīmad-Bhāgavatam Lecture 1.2.6 Calcutta, February 26, 1974*]

**All rascals! Let them come! Let them come. Yes!
I shall kick on their face!!! I am so strong.**

Dr. Patel: You have been bracketing so many good people like that, with the bad, and I feel strongly...

Prabhupāda: Where is good people?! Where is good people?!

Dr. Patel: ...about this philosophy of yours.

Prabhupāda: All rascals! Let them come! Let them come. Yes! I shall kick on their face!!! I am so strong. Where is good man?!

Dr. Patel: You see...

Prabhupāda: I have already kicked already that... What is that?

Tamāla Kṛṣṇa: Bala Yogi.

Prabhupāda: Yes. (Hindi) and (Hindi). And he's a dog! In public meeting.

Dr. Patel: I meet with all these fellows. We talk of general philosophy.

Prabhupāda: So we have got some discrimination! Our is only point: If anybody is a Māyāvādī, he's a dog. Kick him on his face!! That's all.

Dr. Patel: Māyāvādī means those people who...

Prabhupāda: No! Māyāvādī means Māyāvādī. That's all. No explanation.

Dr. Patel: What do you mean by Māyāvāda?

Prabhupāda: Māyāvādī means who thinks like that...

Dr. Patel: All right, now, that is right.

Prabhupāda: ..."Kṛṣṇa, Kṛṣṇa is different from His body." That is Māyāvādī.

[*S.P. Morning Walk February 23, 1974, Bombay*]

So when they chant and dance, I simply remember Bhaktivinoda Ṭhākura. That's all. I pray to Bhaktivinoda Ṭhākura, "Now they have come to your shelter. Give them protection." That's all.
What can I do more? I cannot do anything more.

Prabhupāda: Where is our... (break) (*kīrtana*-party in background) ...that "Europeans and Americans will come, and they will dance here with the chanting, "Jaya Śacinandana, Jaya Śacinandana!" So that is being done.

Devotee: That is being done. By the mercy of Prabhupāda Mahārāja, everything has become possible.

Prabhupāda: Oh... So when they chant and dance, I simply remember Bhaktivinoda Ṭhākura. That's all. I pray to Bhaktivinoda Ṭhākura, "Now they have come to your shelter. Give them protection." That's all. What can I do more? I cannot do anything more. [*S.P. Morning Walk March 6, 1974, Māyāpura*]

My Guru Mahārāja gave me hint that book publication is more pleasing to me than Maṭha-mandira. So I took it and I began to publish books and that has come successful...
Maybe this is the secret of my success.

Prabhupāda: Yes. Kṛṣṇa says, *sarva-dharmān parityajya*. You'll take a practical... My Guru Mahārāja gave me hint that book publication is more pleasing to me than Maṭha-mandira. So I took it and I began to publish books and that has come successful. *Kāryam karma*. I took it, "Oh, Guru Mahārāja wants that books should be published. So let me concentrate on this instead of..." My creating so many centers, big, big temples, that is not my primary duty. My primary duty is to write books. Therefore I am going on still. These are coming automatically. Maybe this is the secret of my success.

Dr. Patel: *Sannyāsa-yoga-yuktātmā vimukto mām upaiśyasi*.

Prabhupāda: Ah, *kāryam*, that one should take the order of the guru, because guru is the representative of Kṛṣṇa. So when one takes... That is explained by Viśvanātha Cakravartī Ṭhākura in connection with the verse: *vyavasāyātmikā buddhir ekeha kuru-nandana bahu-sākhā hy anantās ca buddhayo 'vyavasāyinām* So the *vyavasāyīs*, those who are fixed up in the words of guru, "So guru has ordered me to do it. Oh, that is my life. I do not know whether I will be promoted to heaven or hell. It doesn't matter. I shall execute..."

Dr. Patel: Execute the order of the guru.

Prabhupāda: Guru. Yes. Very easy. That is the secret. *Yasya deve parā bhaktir tathā deve yathā gurau*. Then he is sure to be successful. This is the secret. [*S.P. Morning Walk April 2, 1974, Bombay*]

I am seeing God every moment.

Guest (3): So, Śrīla Prabhupāda, have you realized God?

Prabhupāda: What do you think? What is your opinion?

Guest (3): I can't say.

Prabhupāda: Then if I say, "yes," then what you will understand? If you are not yourself expert, then even if I say, "Yes, I am God realized," how you will take it as truth? If you do not know what is God realization, then how you can ask this question and how you will be satisfied by the answer? You do not know.

Guest (3): Well, what is God realization?

Prabhupāda: Then... Then you were asking, "Are you God realized?" If I say, "Yes," then how you'll believe it? You do not know what is God realization.

Then why do you put this question? You do not know yourself. If I say, "Yes," how you'll understand that I am right? Therefore you should not put all these questions. It has no value. You do not know yourself what is God realization.

Now, just like a medical man, if he asks another man, medical man, so if he says, "Yes," then medical man will understand him by technical terms whether he is medical man. So unless one is medical man, what is the use of asking another man, "Are you medical man?" Unless you are prepared to take the answer whatever I give. Are you prepared?

Guest (3): Yes.

Prabhupāda: Then it is all right. I am. I am seeing God every moment. So unless we are prepared to take the answer, we should not put ourself...

[Reporters Interview June 29, 1974, Melbourne]

But, by your prayers Krishna has kindly made me recover.

Because you have prayed to Krishna therefore I have recovered.

I thank you for your concern for my well being. Actually I was very ill. I was falling down. But, by your prayers Krishna has kindly made me recover. Because you have prayed to Krishna therefore I have recovered. Just like Srimat Kunti devi when there was difficulty, she prayed to Krishna. That is Krishna consciousness. Not that when there is difficulty I shall forget Krishna. Whatever the material condition may be we should just cling to Krishna's lotus feet. *[S.P. Letter to: Shaktimati Mayapur 7 October, 1974]*

So I came here with this faith, that

"My Guru Mahārāja said. I must be successful."

So whatever little success I have got, it is only for this reason. My Guru Mahārāja said that "You go and preach whatever you learned in English language." That's all. So I came here with this faith, that "My Guru Mahārāja said. I must be successful." I did not show any jugglery to you, gold-making jugglery. Where is

my gold? I came with forty rupees first. (chuckles) So these are Vedic instruction, *guru-mukha-padma-vākya*, and: *śrī-guru-carāṇe rati, ei se uttama-gati* That is real progress. So this is Vedic instruction. We have to follow the Vedic injunction. Then you will be successful. Not these rascals' theory. It is useless. [S.P. Room Conversation with Svarūpa Dāmodara February 28, 1975, Atlanta]

I am surprised how I have written so many, what to speak of them? (laughter) It is all Kṛṣṇa's mercy.

Prabhupāda: I am surprised how I have written so many, what to speak of them? (laughter) It is all Kṛṣṇa's mercy.

Dhīra-Kṛṣṇa: One professor the other day was trying to convince one of our boys that you were coming in the disciplic succession and were authorized to translate all these books.

Prabhupāda: Yes, that is right.

Dhīra-Kṛṣṇa: Because he was dressed and he didn't know that he was your disciple, so he was saying, "Bhaktivedanta Swami, he is coming in a disciplic line straight from Kṛṣṇa. That's why he can speak on all these books."

Prabhupāda: Yes, that is a fact. That authority I have got. That's a fact. *Yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ prakāśante*. They become manifest, all the meanings of the Vedic literature.

[S.P. Morning Walk March 1, 1975, Atlanta]

Yes, I am still brave. (laughter) Otherwise how could I come alone to preach Kṛṣṇa consciousness? I am still brave.

Brahmānanda: ...Calcutta, on the Maidan, there's that big building, that big memorial. Is that...

Prabhupāda: Oh, Victoria Memorial.

Brahmānanda: That was built for, the king when he was coming?

Prabhupāda: No, that was built in memory of Victoria. It was done, imitating the Taj Mahal. It took twenty years. Sir Rajendranath Mukherjee of Martin Company, he took the contract. And after finishing, he got this title, "Sir." And when it was being constructed, I went to the top by crossing the scaffolding.

Brahmānanda: So you must have been very brave.

Prabhupāda: Yes, I am still brave. (laughter) Otherwise how could I come alone to preach Kṛṣṇa consciousness? I am still brave.

Devotees: *Jaya, Śrīla Prabhupāda!*

Prabhupāda: Some astrologer told that "This boy, for executing his purpose, he will enter into the fire." Yes. (break) ...recently, in our Bombay affair, it was fight with the fire. Is it not

Brahmānanda: Yes. Oh, yes.

Prabhupāda: And we have come out victorious.

Brahmānanda: Yes. All glories to Śrīla Prabhupāda.

Prabhupāda: So much obstacle, still going on. Now the governor is cornered.

Brahmānanda: The governor of Maharashtra.

Prabhupāda: Yes, Bombay. If he says yes, that is also dangerous; if he says no, that is also dangerous. [S.P. Morning Walk March 11, 1975, London]

I imagine. Kṛṣṇa makes it perfect

Jayapatākā: Everything you plan is perfect.

Prabhupāda: No. I imagine. Kṛṣṇa makes it perfect. I think, "It would have been nice if it would have been like this," but Kṛṣṇa... *Yei prasāde pure sarva āsā.*

Long, long ago, when I was publishing *Back to Godhead*, one sheet, I was thinking that "What is this sheet? If it would have been like *Illustrated Weekly*, then it would have been nice." Now they are coming like that.

Jayapatākā: Now *Illustrated Weekly* is nothing compared to *Back to Godhead*.

Prabhupāda: No. (laughs) Better than *Illustrated Weekly*. I thought of getting some help from artist. For painting picture, I will dictate, and they will paint picture. Now Kṛṣṇa has got lots of artists. So depend on Kṛṣṇa. He can do everything. Kṛṣṇa-Balarāma. This new catalogue you have seen? They have made nice catalogue, Rāmeśvara prabhu. Rāmeśvara prabhu is very competent manager of the BBT.

Jayatīrtha: Yes, he's first class.

Prabhupāda: Yes. And he works very hard. That is his qualification.

[Arrival Talk in Room Māyāpur, March 23, 1975]

**Well, it is not my book; it is Kṛṣṇa's book. I am trying
my best to present it as it is. That's all. That much
you can say my, but there is nothing mine.**

Tamāla Kṛṣṇa: The whole thing is being done by the mercy of your books, Prabhupāda.

Prabhupāda: Well, it is not my book; it is Kṛṣṇa's book. I am trying my best to present it as it is. That's all. That much you can say my, but there is nothing mine.

Tamāla Kṛṣṇa: The effect of these books is hard to perceive immediately because we can't imagine how... So many millions of books have gone out. In the future they will all fructify as devotees, the people who have read them.

Prabhupāda: Yes. When they will read, then they will get. Nowadays in the Sixth Canto, Fourth Chapter, the soul and how the soul is covered, that is being described wonderfully. *Śrīmad-Bhāgavatam amalāṁ purāṇam. Vidvāṁś cakre sāt-vata-saṁhitām.* It is written by the most learned Vyāsadeva, vidvāṁś, and *sāt-vata-saṁhitām.* How merciful he was. He is still living, Vyāsadeva. He is still existing. [S.P. Arrival Conversation Los Angeles, June 20, 1975]

"I can tell from his face that he can make a house in which the whole world can live peacefully." ... Prabhupāda: At least I desire so.

Brahmānanda: Oh, Bhāvānanda Mahārāja, he knows. The astrologer in Māyāpur?

Bhāvānanda: Oh, Mr... In Svarūp Gañj there's one big astrologer. So he saw your photograph, and he said, "This is the face of the most powerful spiritual personality on the planet."

Prabhupāda: (laughs) Hare Kṛṣṇa.

Brahmānanda: Then what else?

Bhāvānanda: Then he said that "I can tell from his face that he can make a house in which the whole world can live peacefully."

Devotees: *Jaya* Prabhupāda!

Prabhupāda: At least I desire so.

[*S.P. Morning Walk July 1, 1975, Denver*]

That irritates me. When they speak like that, rascal, that irritates me. (laughter) Therefore I simply call them rascal.

Brahmānanda: ...will say that nature has created such a...

Prabhupāda: Then nature is greater than you. Then you are rascal. He knows, You have to accept, somebody is greater than you. He knows, you do not know. Learn from him.

Brahmānanda: Well, they say that they can control nature.

Prabhupāda: Again foolishness. That irritates me. When they speak like that, rascal, that irritates me. (laughter) Therefore I simply call them rascal. [*S.P. Morning Walk July 4, 1975, Chicago*]

Unless he is pleased, what I am worth? It is due to his pleasure. Otherwise what I am worth? Everyone says, "You have done wonderful." What can I do wonderful? It is by his pleasure it is going on.

Tamāla Kṛṣṇa: ...Mahārāja would sacrifice everything for preaching.

Prabhupāda: Oh yes. (break) He was not pleased with Bon Mahārāja, He could not do anything. (break)

Tamāla Kṛṣṇa: ...most pleased with you, Śrīla Prabhupāda. We must be sure of that.

Prabhupāda: Unless he is pleased, what I am worth? It is due to his pleasure. Otherwise what I am worth? Everyone says, "You have done wonderful." What can I do wonderful? It is by his pleasure it is going on. *Yasya prasādād bhagavat-prasādah*. (break) Bon Mahārāja has written that, last line?

Brahmānanda: That your accomplishment has been very great. He had to admit. (Prabhupāda laughs) [S.P. Morning Walk July 5, 1975, Chicago]

Also my Guru Mahārāja said that "You go to the western country."
If he had said that "You go to the jungle," I would have gone.

Prabhupāda: Therefore we have to select sometimes that our preaching is in the proper place. Because a snake-like person, they will not hear. But if you are a good charmer, you can charm the snake also. (laughter) That depends on your quality. Just like Caitanya Mahāprabhu did. He made these snakes, the tigers, the elephants, all dancing Hare Kṛṣṇa. That is possible by Caitanya Mahāprabhu. Tripurāri: Just like you have charmed all of us, Śrīla Prabhupāda.

Prabhupāda: Well, I am not going to imitate Caitanya Mahāprabhu. (laughs) I have come to New York, not to the jungle. (laughter)

Sudāmā: New York is worse than jungle.

Tamāla Kṛṣṇa: It is called an asphalt jungle.

Prabhupāda: After all, they are human being. Therefore we have collected some nice souls. (break) If you can go to the jungle, that is no hindrance, but let us take the opportunity of the civilized nations, preach them. *Yad yad ācarati śreṣṭhaḥ*. They are leading the whole civilization. If they are convinced, it will be great benefit to the human race. (break) Also my Guru Mahārāja said that "You go to the western country." If he had said that "You go to the jungle," I would have gone. (break) ...preacher, either the jungle or the city is the same.

Nārāyaṇa-parah na kutaścana bibhayati. One who is devotee of the Lord, he does not make any discrimination that "This is jungle and this is city." *Svar-gāpavarga-narakeṣv api tulyārtha-darśinaḥ*. For them, everywhere, Kṛṣṇa's property. So where Kṛṣṇa asks him to go and serve, he will go. That's all. [S.P. Morning Walk July 8, 1975, Chicago]

So it is not my pride, but I can say, for your instruction, I did it!

Devotee: "My only wish is that my mind be purified by the words coming from the mouth of my spiritual master. I have no other desire but this."

Prabhupāda: Yes. This is the order. *Guru-mukha-padma-vākya, cittete koriyā aikya*. Now *citta* means consciousness or heart. "I shall do this only, *bas*. My Guru Mahārāja told me; I shall do this." *Cittete koriyā aikya, ār nā koriho mane āsā*. So it is not my pride, but I can say, for your instruction, I did it! Therefore whatever little success you see than my all my Godbrothers, it is due to this. I have no capacity, but I took it, the words of my guru, as life and soul. So this is fact. *Guru-mukha-padma-vākya, cittete koriyā aikya*. Everyone should do that. But if he makes addition, alteration, then he is finished. No addition, alteration. You have to approach guru--guru means the faithful servant of God, Kṛṣṇa--and take his word how to serve Him. Then you are successful. If you concoct, "I am very

intelligent than my guru, and I can make addition or alteration," then you are finished. [*Śrīmad-Bhāgavatam Lecture 6.1.26 Philadelphia, July 12, 1975*]

**My anxiety, that in my absence you may neglect Deity worship.
Then the whole thing will be spoiled. That is my anxiety.**

Jayādvaīta: ...tees have remarked that since you have come to Los Angeles, the Deity has increased in beauty many times, Kṛṣṇa. (break)

Prabhupāda: ...my anxiety, that in my absence you may neglect Deity worship. Then the whole thing will be spoiled. That is my anxiety. (break) [*S.P. Morning Walk July 25, 1975, Los Angeles*]

**Unless it is there from me in writing,
there are so many things that "Prabhupada said."**

I never said there should be no more marriage. By all means legally you can get married. How can I object? They misunderstand me. Unless it is there from me in writing, there are so many things that "Prabhupada said." [*S.P. Letter to: Om-kara Vrindaban 2 September, 1975*]

I am the only intelligent person. (laughter) That's a fact.

Puṣṭa Kṛṣṇa: They can use this argument though, Prabhupāda. I've heard it before, that "So God has placed us in this world. Okay, there is God, and He has placed us in this world, and He has created the world also, and He has made these things very, very enjoyable, sex life, and this and that. So why not enjoy if God has created it?"

Prabhupāda: That is foolishness. That is foolishness. It is not enjoyable. That is... If a criminal says, "The prison house is very enjoyable," it is like that.

Cyavana: But all the travel brochures and the advertisements, they say it's nice here. All the advertising and travel brochures, they say it is nice.

Prabhupāda: Let him say, but prison house, is it nice? That is foolishness.

Cyavana: But everyone else says it's nice.

Prabhupāda: Everyone? I don't say.

Cyavana: You are the only one who says it is not nice.

Prabhupāda: I am the only intelligent person. (laughter) That's a fact. *Mūḍho nābhijānāti*. [*S.P. Room Conversation October 4, 1975, Mauritius*]

So I am not so powerful that I can show the *viśva-rūpa*. He has given me this power, that "You go and speak to the foolish rascals that I am Bhagavān," (laughter) that much power. Yes. That is my power.

Indian man (4): Swamiji, the Lord Kṛṣṇa is showing *viśva-svarūpa*.

Prabhupāda: Yes.

Indian man (4): So can you show me something about that *viśva-svarūpa*?

Prabhupāda: You ask me? So am I Kṛṣṇa? (laughter) Why you are asking foolishly? That means you do not know Kṛṣṇa. You are thinking me as Kṛṣṇa. That you are foolish man.

Indian man (4): No, I am not calling you are Kṛṣṇa.

Prabhupāda: Then why you are asking to show *viśva-rūpa*?

Indian man (4): *Viśva-svarūpa* because Kṛṣṇa...

Prabhupāda: *Viśva-svarūpa* will be shown by Kṛṣṇa, not by not me. I am not Kṛṣṇa.

Indian man (4): No, I am not saying you are Kṛṣṇa. But you have said you are something about the...

Prabhupāda: I am Kṛṣṇa's servant. What Kṛṣṇa says, I am carrying. That's all.

That is my position. I am peon. When the peon delivers one thousand rupees or shillings to you, it is not his money. The money is paid by somebody, but I honestly deliver to you. That's all.

Indian man (4): But Kṛṣṇa has not given you power as guru?

Prabhupāda: Yes, yes.

Indian man (4): So you can show?

Prabhupāda: So I am not so powerful that I can show the *viśva-rūpa*. He has given me this power, that "You go and speak to the foolish rascals that I am Bhagavān," (laughter) that much power. Yes. That is my power. I can say to you that "Kṛṣṇa is Bhagavān." That's all. I never become equal to Kṛṣṇa. [*Bhagavad-gītā* Lecture 7.2 Nairobi, October 28, 1975]

I started this Kṛṣṇa business with forty rupees. Now we have got forty crores of rupees. Is there any businessman in the whole world within ten years with forty rupees he can increase forty crores?

If you remain Kṛṣṇa consciousness, fully dependent on Kṛṣṇa, then there will be no scarcity. I started this Kṛṣṇa business with forty rupees. Now we have got forty crores of rupees. Is there any businessman in the whole world within ten years with forty rupees he can increase forty crores? There is no example. And ten thousand men, they are eating *prasādam* daily. So this is Kṛṣṇa consciousness. *Yoga-kṣemaṁ vahāmy aham*. As soon as you become Kṛṣṇa conscious, you simply depend on Him and work sincerely and then Kṛṣṇa will supply everything. Everything. So this is practically being manifested. State, example, in the Bombay, now the land is one crore of rupees' worth. And when I purchased this

land I had, might be, three or four lakhs. So it was completely speculation because I was confident that "I shall be able to pay. Kṛṣṇa will give me." There was no money. That's a long history. I do not wish to discuss. But I have got now practical experience that you depend on Kṛṣṇa--there will be no scarcity. Whatever you want, it will be fulfilled. *Teṣām nityābhiyuktānām*. So be always engaged in Kṛṣṇa consciousness. Then everything will be fulfilled, any desire, if you have got. [*Srīmad-Bhāgavatam Lecture 7.6.1 Vṛndāvana, December 2, 1975*]

**So He left the credit for me. (laughter)
He loves His devotee more than Himself.**

Devotee (2): Prabhupāda, they said that if Caitanya Mahāprabhu wanted Kṛṣṇa consciousness in the Western countries, why didn't He go there Himself? That's what they told us.

Prabhupāda: So He left the credit for me. (laughter)

Devotees: *Jaya! Haribol!*

Prabhupāda: He loves His devotee more than Himself.

Harikesa: Why didn't Kṛṣṇa kill everybody at the Battle of Kurukṣetra?

Prabhupāda: Yes.

Yasodanandana: (indistinct)

Prabhupāda: Kṛṣṇa, by His simple desire He could kill. (laughter) He said therefore, *bhaviṣyatvam, pṛthivīte āche yata nagarādi grāma, sarvatra pracāra haibe*. He is leaving the task for somebody else. [*S.P. Morning Walk January 4, 1976, Nellore*]

I am eighty years old...So I am moving still all over the world.

Carol Jarvis: Your Divine Grace, can I ask you how old you are now?

Prabhupāda: Yes.

Carol Jarvis: How old?

Prabhupāda: I am eighty years old.

Carol Jarvis: And do you think the Kṛṣṇa movement has helped you? Are you a fit man for an eighty year old?

Prabhupāda: At least all my contemporaries have gone away. (laughter) All my young friends and childhood friends, there are no more existing, my relatives.

And.... So I am moving still all over the world. [*S.P. Room Conversation April 20, 1976, Melbourne*]

I am therefore always insisting, "Print books, Print books."

Prabhupāda: Our Bhaktivedanta Book Trust, the formula is therefore: as soon as you get money, fifty percent spent for printing and fifty percent for temple. This is the basic principle of our Bhaktivedanta (Book Trust)--no saving. As soon as

you have got some money, print books, print books. Don't keep it. If you print books, some day somebody will read. But if we keep money, it creates disturbance. I am therefore always insisting, "Print books, Print books." Or construct temple, this building, that building. There is no need of keeping money. [S.P. Garden Discussion on Bhagavad-gītā Sixteenth Chapter June 26, 1976, New Vrindaban]

**I take America as my fatherland. India is motherland,
and here is fatherland. (laughs) So many fathers.**

Prabhupāda: I take America as my fatherland. India is motherland, and here is fatherland. (laughs) So many fathers. My father was very affectionate to me. He would do everything for me. I lost one father, I have got so many fathers. [Arrival Room Conversation July 2, 1976, Washington, DC]

**Whatever little money I've got, I don't want to keep in the bank.
I want to convert it and purchase paper, print book. Then
these rascals will never be able to take anything from us.**

Hari-śauri: It's not that we're letting the money sit and accumulating.

Prabhupāda: No. I am daily canvassing Gopāla Kṛṣṇa, "Print book! I don't want to keep the money in the bank, convert into the books and keep it in our..." I am asking.

Hari-śauri: Yeah.

Prabhupāda: Whatever little money I've got, I don't want to keep in the bank. I want to convert it and purchase paper, print book. Then these rascals will never be able to take anything from us.

Hari-śauri: No.

Prabhupāda: That I am asking every time. Ask Gopāla that, "Print books and keep it nicely, otherwise somebody may steal and sell in the market." Our books should be printed and kept very safely. This is our program. And they are speaking from the Vedic literature. We don't manufacture any magic, any jugglery, any mystic power. We have no mystic power. So, which point they will find fault? (laughs) I don't think we have got any loophole. [S.P. Room Conversation November 3, 1976, Vṛndāvana]

**Three, four men liked me very, very much. One is my father, one is
Dr. Bose, Kartik Chandra, one my Guru Mahārāja, and..., who else?
One, my maternal uncle. Rakal Chandrardha. He was very rich man.**

Prabhupāda: Three, four men liked me very, very much. One is my father, one is Dr. Bose, Kartik Chandra, one my Guru Mahārāja, and..., who else? One, my

maternal uncle. Rakal Chandrardha. He was very rich man.

Tamāla Kṛṣṇa: What was his name?

Prabhupāda: Rakal Chandrardha(?). He has got a street. He liked me. He's known to(?) take care of his son very nice.

Tamāla Kṛṣṇa: Your mother's brother.

Prabhupāda: Not real, but cousin.

Tamāla Kṛṣṇa: Your mother's...

Prabhupāda: My mother is the brother's daughter, and he was the sister daughter. Just like our this nephew, first cousin.

Tamāla Kṛṣṇa: That's a close relationship.

Prabhupāda: Yes. So he treated... Although my mother was first cousin, he treated my mother as younger sister. In that way he liked my father also, myself. That gentleman and one Dr. Kartik Chandra Bose, and two--one, my own father and my Guru Mahārāja. I knew that. He liked me. He liked me from the very heart. Guru Mahārāja liked me. I know. By his blessing it is, everything has happened. I was not worth. What did I...? I do not know why he liked. I was not worth. There were so many disciples. And still, he liked me.

Tamāla Kṛṣṇa: He could see how pure you were.

Prabhupāda: Maybe. Out of his affection, it is his good will. He can like anyone, any dog, doesn't matter. But I know he liked me. Anyone, by his choice of free will, he can love any damn thing. It doesn't matter. That is called *kṛpā-siddhi*. "I like this man. This man must be prominent." That is his will. It doesn't matter on qualification. So all these people, they liked me not on my qualification, but out of affection, out of good will. (laughs) Other, a woman. Woman means my mother-in-law. She was woman. Out of affection for her daughter, she would sacrifice everything for the..., so that her daughter may not be unhappy.

Tamāla Kṛṣṇa: Your mother-in-law. You said that when you took *sannyāsa*, she could not take it.

Prabhupāda: No, I must admit she was very, very kind. Very, very kind. Although she's woman, but on account of her daughter... Whatever I'll command, she'll suffer. [*S.P. Room Conversations February 20, 1977, Māyāpura*]

By the grace of Kṛṣṇa I went to America in 1965, and now it is '77. After eleven, twelve years of struggle I was loitering in the street, who cared for me? But it is now being recognized, that "Here is a movement."

This kind of ignorance, at least in India, we should not desire. Let us combine together. That is my request. Take it very seriously. In America they are now taking it seriously. Perhaps you know. Recently there is a judgment by the Supreme Court in New York. They admitted that Hare Kṛṣṇa movement is genuine religious movement. There was a great opposition against this movement. Our students were being kidnapped, and so many harassments was going on, but by

the grace of Kṛṣṇa I went to America in 1965, and now it is '77. After eleven, twelve years of struggle I was loitering in the street, who cared for me? But it is now being recognized, that "Here is a movement." Now we have to utilize it. I always put this logic to my students, *andha-paṅgu-nyāya*, that for the benefit of the whole world, American money and Indian culture should combine. (applause) That will bring benefit to the whole world. [Pandal Lecture Śrīmad-Bhāgavatam 2.3.18-19 Bombay, March 23, 1977]

**I was speaking to Dvārakādhiṣa, "I do not know.
I came here to live. Why You are driving me away?"**

Prabhupāda: No, it is well. My plan was like that, but Kṛṣṇa's plan was different. When I was coming back, I was speaking to Dvārakādhiṣa, "I do not know. I came here to live. Why You are driving me away?" While leaving Los Angeles I was not happy.

Tamāla Kṛṣṇa: Oh, I remember.

Prabhupāda: But He had this plan.

Tamāla Kṛṣṇa: Pretty nice plan.

Prabhupāda: Kṛṣṇa wanted that "You left Vṛndāvana. I'll give you better place in Vṛndāvana. (chuckles) You were retired in Vṛndāvana. I obliged you to leave. Now you come back. I'll give you better place." So He has given a temple hundred times better than Los Angeles. Is it not? [S.P. Room Conversation June 17, 1977, Vṛndāvana]

**Seventy years old, I was here in Vṛndāvana, and I came. For
ten years I worked! Now see. All over the world I have got
hundreds of buildings like this. I am the same man.**

Seventy years old, I was here in Vṛndāvana, and I came. For ten years I worked! Now see. All over the world I have got hundreds of buildings like this. I am the same man. At least one hundred temples we have only by working ten years. So there must be capacity, there must be endeavor, there must be good fortune. Then everything will be... It is not that you simply desire and it will drop from the sky. That is not possible. Hm? Arjuna fought the Battle of Kurukṣetra. Kṛṣṇa never advised him, "No, I am your friend. I shall do everything. You sit down and sleep." "You have to fight!" And Kṛṣṇa is merciful. He gives him... The two things required. *Utsāhān dhairyāt niścayāt tat-tat-karma-pravart...* If you have no capacity, you cannot expect to become very rich or learned, or very... That is not possible. It is not your capacity. [S.P. Room Conversation With Son (Vṛndāvana De) July 5, 1977, Vṛndāvana]

Antya-līlā

The Final Pastimes

Śrīla Prabhupāda's Disappearance

So there may be attempt like that. And Lord Jesus Christ was killed. So they may kill me also.

Prabhupāda: This is our position. Gradually they will show Hare Kṛṣṇa movement. In India also, although India's... They will want to crush down this movement. So this will be up to Him. Kṛṣṇa or Kṛṣṇa's movement, the same thing. And Kṛṣṇa was attempted to be killed by Kaṁsa class of men and his company, the demons. So it will be there; it is already there. Don't be disappointed, because that is the meaning that it is successful. Kṛṣṇa's favor is there, because Kṛṣṇa and Kṛṣṇa's movement is not different, nondiff..., identical. So as Kṛṣṇa was attempted to be killed, many, many years before He appeared... At eighth child, if the mother produces child yearly, still ten years, eight years before His birth, the mother was to be attempted to be killed. So there may be attempt like that. And Lord Jesus Christ was killed. So they may kill me also. [S.P Room Con. May 3, 1976, Honolulu] *For editors comments see appendix 12 (Page 368)

He was also served with poison

A snake-quality man is very dangerous. Cāṇakya Paṇḍita has said, *sarpaḥ krūraḥ khalah krūraḥ sarpaṭ krūratarah khalah mantrausadhi-vaśaḥ sarpaḥ khalah kena nivāryate* "There are two envious living entities. One is a snake, black snake, and one is a human being with the quality of black snake." He cannot see any good thing. *Sarpaḥ krūraḥ*. The snake is envious. Without any fault he bites. A snake is there on the street, and if you happen to pass by him he becomes so angry, immediately he bites. So this is the snake's nature. Similarly, there are persons like the snake. Without any fault they will accuse you. They are also snake. So Cāṇakya Paṇḍita says that "This black snake is less harmful than the man snake." Why? "Now, this black snake, by chanting some *mantra* or by some herb can bring him under your control. But this man snake you cannot. It is not possible." So there will be...So there are these snakelike persons. They are envious about our movement, and they are opposing. That is the nature. Prahlāda Mahārāja also was opposed by his father, what to speak of others. These things will happen, but we should not be disappointed, as Prahlāda Mahārāja never became disappointed although he was teased in so many ways. He was also served with poison, he was thrown amongst the serpents and he was thrown

from the hill, he was put under the feet of elephant. In so many ways put... Therefore Caitanya Mahāprabhu has instructed us that "Do not be disappointed. Kindly forbear." *Tṛṇād api sunīcena taror api sahiṣṇunā*. Be tolerant more than the tree. I mean to say, one shall be meek and humble more than the grass. These things will happen. In one life if we execute our Kṛṣṇa consciousness attitude, even there is suffering little, don't mind. Go on with Kṛṣṇa consciousness. Don't be disappointed or hopeless, even there is some trouble. That is encouraged by Kṛṣṇa in *Bhagavad-gītā: āgamāpāyino 'nityās tāms titikṣasva bhārata*: "My dear Arjuna, even if you feel some pain, this bodily pain, it comes and goes. Nothing is permanent, so don't care for these things. Go on with your duty." This is the instruction of Kṛṣṇa. Prahlāda Mahārāja is the practical example, and our duty is to follow the footprints of such person like Prahlāda Mahārāja... So we should always depend on Kṛṣṇa's assurance. In any circumstances, any dangerous position, Kṛṣṇa... *Avaśya rakṣibe kṛṣṇa viśvāsa pālana*. This is surrender. Surrender means... One of the item is full faith in Kṛṣṇa, that "In execution of my devotional service there may be so many dangers, but because I have taken shelter of Kṛṣṇa's lotus feet, I am safe." This, this faith for Kṛṣṇa... *samācṛitā ye pada-pallava-plavaā mahat-padam puṇya-yaśo murāreḥ bhavāmbudhir vatsa-padam paraṁ padam padam padam yad vipadāṁ na teṣāṁ Padam padam yad vipadāṁ na teṣāṁ*. *Vipadam* means dangerous position. *Padam padam*, every step in this material world--*na teṣāṁ*, not for the devotee. [*Srīmad-Bhāgavatam Lecture 7.9.8 Māyāpur, 28/2/ 77*]*For editors comments see appendix 13 (Page 371)

So I preferred to come to Vṛndāvana. If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor.

Prabhuṇāda: So I cannot speak. I am feeling very weak. I was to go to other places like Chandigarh program, but I cancelled the program because the condition of my health is very deteriorating. So I preferred to come to Vṛndāvana. If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present, it doesn't matter. As Kṛṣṇa is living eternally, similarly, living being also lives eternally. But *kīrtir yasya sa jīvati*: "One who has done service to the Lord lives forever." So you have been taught to serve Kṛṣṇa, and with Kṛṣṇa we'll live eternally. Our life is eternal. *Na hanyate hanyamāne sarīre*. A temporary disappearance of this body, it doesn't matter. Body is meant for disappearance. *Tathā dehāntara-prāptiḥ*. So live forever by serving Kṛṣṇa. Thank you very much. [*S.P. Arrival Speech May 17, 1977, Vṛndāvana*]

Now I have come back to my home, Vṛndavana.

I was staying in Risikesh hoping to improve my health but instead I have become a little weaker. Now I have come back to my home, Vṛndavana. If anything should go wrong, at least I will be here in Vṛndavana. Vṛndavana is for residence, Bombay is office for organization, and Mayapur is for worship of the Supreme Lord Caitanya Mahaprabhu. [S.P. Letter to: Gurukṛpā Vṛndavana, 18 May, 1977]

But I will be very glad to die if Kṛṣṇa wants... But I am not afraid of death. That much strength I have got. Why shall I be afraid?

Prabhupāda: Yes. No, I am very much confident of this medicine because nobody is prepared to die, but I am prepared to die. That much strength I have got. Generally people do not like to die. But I will be very glad to die if Kṛṣṇa wants. This is... And I shall stay with you. I have no objection either way. But I am not afraid of death. That much strength I have got. Why shall I be afraid? [Śrīla Prabhupāda Vigil May 28, 1977, Vṛndavana]

Of course, according to my horoscope, these days are my last days. But if Kṛṣṇa saves, that is a different thing

Prabhupāda: *Prasādam*. And remain here for some time. Of course, according to my horoscope, these days are my last days. But if Kṛṣṇa saves, that is a different thing. They have calculated eighty-two years and two days?

Tamāla Kṛṣṇa: Eighty-one years, five months, and twenty-eight days.

Prabhupāda: That is the..., according to calculation of my horoscope. Eighty-one years will be completed, and eighty-second year will begin. It doesn't matter I leave this body. Even in death I'll live. One year before or one year after... Now as far as possible, I have trained you. Try to follow the principles. And go ahead. Don't be set back by māyā's tricks. Go ahead, forward, at any cost. Bhaktivinoda Ṭhākura said... So many obstacles are coming. Māyā is strong. And still, we are going forward. That's all right.

Devotees: *Jaya Śrīla Prabhupāda*.

[S.P. Room Conversation August 17, 1977, Vṛndavana]

*For editor's comments see appendix 14 (Page 371)

Let me die little peacefully, without any anxiety. I have given in writing everything, whatever you wanted—my will, my executive(?) power, everything. Disaster will happen if you cannot manage it. Hm?

Prabhupāda: In this condition, even I cannot move my body on the bed. Only

chance you should give me--let me die little peacefully, without any anxiety. I have given in writing everything, whatever you wanted--my will, my executive (?) power, everything. Disaster will happen if you cannot manage it. Hm? [S.P. Room Conversation October 2, 1977, Vṛndāvana]

For me, either live or die, I don't mind. But if you are trying for my life, try it very seriously. That is my formula. No negligence.

Prabhupāda: So far that... He said that "Life is finished, and you are simply still living by the grace of Kṛṣṇa. And there is still life. Let us try it." Now he is coming. Ask him daily what...

Tamāla Kṛṣṇa: Yes. He speaks English. He spoke with me in English. I think he speaks some English, the *kavirāja*, a little bit. So you feel a little hopeful?

Prabhupāda: Eh. For me, either live or die, I don't mind. But if you are trying for my life, try it very seriously. That is my formula. No negligence. Whatever he advises, that is good. [S.P. Room Conversation, October 3, 1977, Vṛndāvana]

Don't move me to the hospital. Better kill me here.

Bhavānanda: We will never allow them to remove you to a hospital, Śrīla Prabhupāda.

Prabhupāda: You'll have to, gradually, according to his advice.

Bhavānanda: Therefore we asked you yesterday for your guidance.

Prabhupāda: No, I'll guide. Don't move me to the hospital. Better kill me here.

Svarūpa Dāmodara: We won't, Śrīla Prabhupāda.

Bhavānanda: Never.

Prabhupāda: But if you are disgusted, that is another thing.

[S.P. Room Conversation October 22, 1977, Vṛndāvana]

*For editors comments see appendix 15 (Page 372)

In this condition I do not wish to live...No, in this way to remain--not desirable. Every day, crisis...That I am thinking, that such a big society, the aims and object may be dismantled. I am thinking from that vision.

Prabhupāda: So this *makara-dhvaja*, [Medicine] I think not acting.

Tamāla Kṛṣṇa: It's not acting? How can you tell so soon?

Prabhupāda: Hm?

Tamāla Kṛṣṇa: How can you tell so soon? How are you able to tell so soon after taking? Wouldn't it take a few days to feel the results?

Prabhupāda: Things are deteriorating.

Tamāla Kṛṣṇa: You can feel that? You can feel things deteriorated? In what re-

spect, Śrīla Prabhupāda?

Prabhupāda: Weakness.

Tamāla Kṛṣṇa: Weakness.

Bhavānanda: But, Śrīla Prabhupāda, you've been sitting up now for almost forty-five minutes.

Śatadhanya: I think this is the first time that Your Divine Grace has sat up for such a long time.

Bhavānanda: And also this morning you were making effort to move your legs, which you've never done since I've been here. I was thinking... Of course... Just from my observation, I was thinking that you were feeling a little bit stronger today. And Śatadhanya Mahārāja also thought that you were appearing to be stronger. Usually you're not able to sit up for such a long period of time, and you're sitting up by yourself. Usually you lean on my hand for support. But this morning you're...

Śatadhanya: In fact, we all said the same thing.

Prabhupāda: Hm?

Śatadhanya: We all were thinking the same thing, that you look stronger, a little bit.

Bhavānanda: And also, Śrīla Prabhupāda, your suggestion that you wanted to go on *parikrama*, we also thought, was an indication that you must be feeling a little stronger. In initial stage of taking this medicine it has to take some time before it even can begin to equalize a deteriorating situation, what to speak of making positive gains in strength. The medicine first has to act to stop the deterioration. Even that takes some time. Then, once it's equalized and maintain that, then it will work to build the body. If you're feeling, though, that you're deteriorating condition, then perhaps we shouldn't go on the *parikrama* this morning.

Prabhupāda: No, *parikrama* I shall go.

Tamāla Kṛṣṇa: Śrīla Prabhupāda? You expected to immediately get some result by taking this *makara-dhvaja*?

Prabhupāda: I am already puzzled? Mixed-up.(?)

Tamāla Kṛṣṇa: You said you're puzzled, Śrīla Prabhupāda? You said you're puzzled?

Prabhupāda: Ātreya Ṛṣi?

Ātreya Ṛṣi: Yes, Śrīla Prabhupāda?

Prabhupāda: I am puzzled.

Tamāla Kṛṣṇa: If you continue to desire to live, Śrīla Prabhupāda... If you continue to desire to live, then Kṛṣṇa will fulfill your desire.

Prabhupāda: In this condition I do not wish to live.

Pañca-draviḍa: The purpose of this medicine, though, Śrīla Prabhupāda, is to cure the condition.

Prabhupāda: Hm?

Pañca-draviḍa: The purpose of this medicine is to cure this condition and bring you back to good health. It's not to continue in this bad condition but to bring

you to a good condition. That is our hope, that you will regain your strength. There is an English saying that "The night is the most dark right before the dawn." So now you are feeling this way. We are hoping that very soon the medicine will take some effect, and then you'll begin to feel stronger.

Tamāla Kṛṣṇa: I was thinking yesterday that... You had wanted to go all over the world once again to strengthen our society. I was just thinking that since you're not going, the society is coming here to be with you. And simply by being with you everybody is becoming stronger. Simply by contacting you, taking care of you, helping to take care of you, they're all advancing in Kṛṣṇa consciousness. And I think that anyone who has your association, Śrīla Prabhupāda, will never fall away from Kṛṣṇa consciousness. And you're also instructing and translating every day. For the first time, devotees are allowed to be near you while you're translating and hear you speak. I don't think your existence has no value. There's so much value even now.

Pañca-draviḍa: If the devotees are staying away, it is not because you are poisonous. It is because we are poisonous. I know due to my sinful habits I am so poisonous that when I'm in your presence I feel so contaminated and unworthy of being in the sight of such a person as yourself that I feel that I should be in some corner hiding like some... I am so impure that I cannot stand in front of you. It is not because I feel that you are poisonous, Śrīla Prabhupāda. I am poisonous.

Ātreya Ṛṣi: That's very true, Śrīla Prabhupāda.

Pañca-draviḍa: You are a pure devotee of Kṛṣṇa, and your whole life is simply dedicated to the propagation of Kṛṣṇa's teachings all over the world, whereas my whole life is simply dedicated to sense gratification. So therefore, when I come in front of a person such as yourself, I feel ashamed.

Bhavānanda: It is true, Śrīla Prabhupāda, that if you lose your desire to remain here, then no medicine can be effective. But if you desire to remain, then the medicine can become effective.

Prabhupāda: No, in this way to remain--not desirable. Every day, crisis.

Bhavānanda: That is the crisis.

Tamāla Kṛṣṇa: That is the puzzlement. (break)

Bhavānanda: ...we have to appraise that if Your Divine Grace leaves us, what will be the result both to ISKCON society, to each of you disciples individually, and to the entire planet.

Prabhupāda: That I am thinking, that such a big society, the aims and object may be dismantled. I am thinking from that vision. [S.P. Room Con. October 26, 1977, Vṛndāvana]

**That is my only request, that at the last stage
don't torture me and put to death.**

Prabhupāda: That is my only request, that at the last stage don't torture me and put to death. So I am not eating anything, and if we chant, by batches chant, I'll

hear. [S.P. Room Conversation November 3, 1977, *Vṛndāvana*]

*For editors comments see appendix 16 (Page 372)

Someone says that I've been poisoned. It is possible.

Prabhupāda: Someone says that I've been poisoned. It is possible

Balarām Mishra (?): Hmm?

Kavirāja: (doctor) What is he saying?

Prabhupāda: Someone says that someone has given poison.

Kavirāja: To whom?

Prabhupāda: To me.

Kavirāja: Who said?

Prabhupāda: These all friends.

Bhaktīcaru: Who said, Śrīla Prabhupāda?

Tamal Krishna: Krishna das?

Kavirāja: Who would give you poison? Why would anyone do that?

Tamāla Kṛṣṇa: Who said that, Śrīla Prabhupāda?

Prabhupāda: I do not know, but it is said.

[S.P. Room Conversation November 9, 1977, *Vṛndāvana*]

*For editors comments see appendix 17 (Page 374)

Conversation continues below.

Kavirāja: Who has told you that your death is near? Some astrologer has said that?

Prabhupāda: Balarama dasa.

Bhaktīcaru: You were saying your end is near... Who has told you that, some astrologer?

(No answer from Śrīla Prabhupāda)

Bhaktīcaru: (to the Kavirāja) It is said in his chart.

Bhaktīcaru: (to Śrīla Prabhupāda) But Sastriji is saying that is not correct.

Bhaktīcaru: (to the Kavirāja) You are saying that he's going to live another ten years.

Kavirāja: Now what, this...

Bhaktīcaru: Sastriji says that you will be with us for another ten years, Srila Prabhupada.

Kavirāja: Completely dispel this thought that your end is near.

Continuing later that day.

Prabhupāda: Uncut, yes.

Tamal Krishna: Ok.

Inian man: (Unknown translation)

Kavirāja: Maharaj, how did you say this, that someone has said that someone has poisoned you? Have you felt something?

Prabhupāda: No, not said, but when one is given poison, it happens like this. It's

written in book.

Kavirāja: If you take raw mercury, it can happen, or several other raw things. But who would do such a thing to you? For a saintly person like you, even if someone thinks such a thing, then he is a demon.

Continuing later that day.

Tamāla Kṛṣṇa: Śrīla Prabhupāda? You said before that you..., that it is said that you were poisoned?

Prabhupāda: No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.

Tamāla Kṛṣṇa: Did anyone tell you that, or you just know it from before?

Prabhupāda: I read something.

Tamāla Kṛṣṇa: Ah, I see. That's why actually we cannot allow anyone else to cook for you.

Prabhupāda: That is good.

Tamāla Kṛṣṇa: Jayapatāka Mahārāja was telling that one *ācārya*, Śaṅkarācārya, of the Śaṅkarācārya line--this was a while ago--he was poisoned to death. Since that time, none of the *ācāryas* or the gurus of the Śaṅkarācārya line will ever take any food cooked except by their own men.

Prabhupāda: My Guru Mahārāja also.

Tamāla Kṛṣṇa: Oh. You, of course, have been so merciful that sometimes you would take *prasāda* cooked by so many different people.

Prabhupāda: That should be stopped.

[S.P. Room Conversation November 9, 1977, Vṛndāvana]

** For editors comments see appendix 18 (Page 375)*

Someone has poisoned me.

Bhavānanda: Prabhupāda was complaining of mental distress this morning also.

Bhakti-cāru: Śrīla Prabhupāda?

Prabhupāda: Hm?

Bhakti-cāru: Śrīla Prabhupāda?

Prabhupāda: Hm?

Bhakti-cāru: What was that all about mental distress?

Prabhupāda: Hm, hm.

Kavirāja: (Doctor): Say it. Say it.

Prabhupāda: That same thing ... that someone has poisoned me.

Kavirāja: Look, this is the thing, that maybe some rakshasa (demon) gave him poison...

Bhakti-cāru: Someone gave him poison here.

Kavirāja: Caru Swami, some rakshasa might have given it, maybe so. It's not impossible. Someone gave poison to Sankaracharya for six months before he started to suffer. [The poisoner] ground glass, you know, bottle glass, and mixed it with his food. So what happened to him [the poisoner] as a result was

that after twelve months, his entire body was covered with leprosy. So, you have to suffer the results of your actions. But whatever medicine I have given will, if it has an effect the poison will not be able to stay. That is guaranteed. Whatever it has affected, it will not be able to stay. But we cannot now catch the fellow who gave the poison. No matter what reason his kidneys are bad, whether from disease, planets or poison, my medicine will counteract it."

Tamāla Kṛṣṇa: Prabhupāda was thinking that someone had poisoned him.

Adri-dharaṇa: Yes.

Tamāla Kṛṣṇa: That was the mental distress.

Adri-dharaṇa: Yes.

Kavirāja: If he says that, they must definitely be some truth to it.

Tamāla Kṛṣṇa: What did Kavirāja just say?

Bhakti-cāru: He said that when Śrīla Prabhupāda was saying that, there must be some truth behind it.

Tamāla Kṛṣṇa: Tssh.

(People all speaking at once)

Tamāla Kṛṣṇa: Śrīla Prabhupāda, Sastriji (Doctor) says that there must be some truth to it if you say that. So who is it that has poisoned?

[13 seconds pause, Srila Prabhupada does not answer]

[S.P. Room Conversation November 10, 1977, Vṛndāvana]

*For editors comments see appendix 19 (Page 375)

Conversation continues below.

Kavirāja: The strongest poison is mercury.

Bhakti-cāru: Which was given to him (Prabhupada)

Kavirāja: No, no. Swamiji, did you read about Svarupa Guha? In Calcutta.

Bhakti-cāru: He known nothing of this. He has never heard.

Kavirāja: The husband poisoned the wife, gave a dose of raskapoor. There is medicine for it.

Bhakti-cāru: Right. Mercury was in the *makaradhva* (Prabhupada's medicine)

Kavirāja: No, no. Not that mercury. Another form of mercury.

Bhavananda: What did he say?

Bhakti-cāru: He said that it's quite possible that mercury, it's a kind of a poison...

Bhagatji: That *makaradhva*.

Bhakti-cāru: No, he's saying not that.

Kavirāja: It is very poison.

Bhavananda: What was he taking, Prabhupada?

Kavirāja: *Makaradhva* is like nectar, although not suitable for him. But that (raskapoor) is poison for everyone.

Bhavananda: What medicine was he taking before that?

Bhakti-cāru: He was referring to a big murder case in Calcutta, the husband poisoned the wife.

Bhavananda: Oh yes. Our lawyer is the...

Tamāla Kṛṣṇa: Bhagatji doesn't think the...

Kavirāja: But his body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.

Bhakti-cāru: When the Lord protects, just like Prahlada Maharaja...

Kavirāja: Swamiji. I know a Sanskrit verse about this: "Without protection, one remains fixed if protected by fate, whereas one who protects himself but is condemned by fate is destroyed. Without a protector, one person can live carelessly alone in the forest, whereas another takes all precautions in his home, and still dies.' You know this truth, Maharaj, so don't be afraid.

Tamāla Kṛṣṇa: No poison is strong enough to stop the *harinama*, Śrīla Prabhupāda.

Kavirāja: Yes. Don't doubt Meera drank so much poison; one drop could have killed, but because it was the Lord's prasada, nothing happened to her. Even poison when offered to the Lord becomes nectar.

Devotee: Prahlada Mahārāja.

Kavirāja: More than Prahlada, Meera was given such strong poison.

Prabhupāda: (signs, breathes)

Kavirāja: In allopathic medicine there are some poisons that nobody can recognize the taste of.

Tamāla Kṛṣṇa: Would you like some more *kīrtana*, Śrīla Prabhupāda? Lokanātha can lead. Lokanātha, you lead.

Prabhupāda: (indistinct)

Tamāla Kṛṣṇa: Lokanātha.

Lokanātha: Not for chanting, Śrīla Prabhupāda.

Prabhupāda: Hm.

Lokanātha: We just had a big *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.

Prabhupāda: Yes.

Lokanātha: Yes. (break)

Prabhupāda: You have taken your van?

Lokanātha: No.

Prabhupāda: You take your van and three o'clock there.

Lokanātha: Three o'clock is all right?

Prabhupāda: Four.

Lokanātha: Four o'clock.

Prabhupāda: How is the climate outside?

Lokanātha: There's not cold so far. Lucky I came today. It's good climate.

Hamsadūta: At night it's a little chilly and in the day it's very pleasant and warm.

Prabhupāda: No, other parts of India.

Lokanātha: Are not. As we go towards the Himalaya 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. Shivering. As we came to the place, wherever we went the same climate. Same as Vṛndāvana. It's a good climate.

I wish that you GBC manage very nicely and consider
I am dead and let me try to travel all the tīrthasthāna.

**For editors comments see appendix 20 (Page 377)*

Prabhupāda: So you come at four, have *kīrtana* (?). (break) I wish that you GBC manage very nicely and consider I am dead and let me try to travel all the *tīrthasthāna* [holy places]. Without any responsibility. If I become recovered from this malady I shall come back and then I shall die in, what is it when the dead body is there, let them bring to Māyāpura and Vṛndāvana. I am thinking in this way. Bring little medicine and no medicine, little milk, and travel 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 daytime, eh? Or you can say semi-suicide, although living what consider me dead for the time. You manage and now-days there is in India ample sunshine. So during daytime I shall travel and night time you make a camp under a tree. In this way let me travel all the *tīrthas*. I am thinking in this way. What is your opinion?

Bhāvānanda: Śrīla Prabhupāda, we promise that we'll manage everything to the best of our ability.

Prabhupāda: No, no, you are managing, I know, but you are all important men and unnecessarily you are bound up. You cannot go. So Lokanātha 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 Vṛndāvana or Māyāpura, that's all. And if I live, it will be a great end of a life. You are all experienced.

Jayapatāka: As much as you have trained us, Śrīla Prabhupāda, that is only how much we are experienced. We don't want that you be burdened any more with material management problems but...

Prabhupāda: No, not from that point of view. What is the use of lying down here?

Jayapatāka: The *kavirāja* said...

Prabhupāda: *Kavirāja* may say...

And therefore I say, (laughs) don't keep me locked up.

Jayapatāka: ...that even that your body is going to, is got a life of six to ten years but he said even a healthy cow, if it's kept locked up inside of a room, then it will deteriorate.

Prabhupāda: And therefore I say, (laughs) don't keep me locked up. You do your duty as I have trained you and let me be free and if money required, he'll come and take and go back again as he is coming to take book.

Jayapatāka: What?

Prabhupāda: They have got experience Indian, you can go village to village and, arrangement as you may, but it is trouble taken, and I am no longer, you man-

age. If I live, I can come again. I shall be very glad.

Devotee: Previously it was mentioned that there was some risk in travelling.

Prabhupāda: What is that risk? Nowadays there is no risk. What is the risk?
Mm?

Devotee: Well from the medical point of view it's something with the organs or something, I don't know exactly but it's been considered.

Prabhupāda: This is my proposal and...

Jayapatāka: That would be after you gained some strength, Śrīla Prabhupāda?

Prabhupāda: Yes. If I (have) free air and free movement why sunshine (?) and I can come back again in a year.

Jayapatāka: You will be translating while you're travelling

Prabhupāda: No, yes and no.

Bhavānanda: I think it's good idea, Śrīla Prabhupāda.

Prabhupāda: Ha.

Bhavānanda: Only factor at this point is not to take any unnecessary risk.

Prabhupāda: No. As I think free, so I remain. Mm. Then when I am sane man, I shall come back again either Māyāpura or Vṛndāvana or Bombay, any other.

**For editor's comments see appendix 21 (Page 377)*

Jayapatāka: You would travel by a minibus.

Prabhupāda: Mm?

Jayapatāka: You would travel by a bus.

Prabhupāda: That you think of.

Bhavānanda: We will all sit down and discuss the different arrangements that have to be made, plans that have to be made. It's a very nice idea. Real *sannyāsa* life.

Prabhupāda: Yes. Mm. You have tried doctor, *kavirāja*, medicine, everything.

Everything has failed. Now suppose I am taking the risk of death, what is wrong? When the..., I am dead you go India, within India, you go and bring the body either in Māyāpura or Vṛndāvana. Māyāpura the land is already there.

Vṛndāvana I think on the gate side, that's all. That's wherever you like you'll do.

Jayapatāka: Śrīla Prabhupāda, you commented that when Ṭhākura Bhaktivinoda was put on the gate side that that was no way to respect a Vaiṣṇava.

Prabhupāda: Mm.

Jayapatāka: So then doesn't seem proper to put you by the gate.

Prabhupāda: No, not by the gate. There is ample land. Or in Māyāpura, that will be very nice. Mm.

I will take milk. Milk is available everywhere.

(laughter) I shall take little milk and sleep, that's all

Jayapatāka: This *kavirāja* assures that by taking little milk frequently during the day...

Prabhupāda: I will take milk. Milk is available everywhere. (laughter) I shall

take little milk and sleep, that's all. If I live, that's all right. If I don't live, that doesn't matter.

*For editors comments see appendix 22 (Page 377)

Bhavānanda: Very nice program. We can all accompany you at different times of the month.

Prabhupāda: Yes. Not very many, but you can come and go back.

Jayapatāka: Which holy places you would like to visit, Śrīla Prabhupāda?

Prabhupāda: India is full of holy places.

Jayapatāka: Kṛṣṇa-līlā, Mahāprabhu-līlā.

Prabhupāda: And gradually you go to Māyāpura. Is someone here?

Tamāla Kṛṣṇa: Yes, Śrīla Prabhupāda.

Prabhupāda: I...

Bhavānanda: He has heard everything.

Prabhupāda: Mm.

Jayapatāka: By you going to the holy places, you will purify the holy places.

Prabhupāda: There are two things, life or death. So if I die where is the wrong? And if there is death, that is natural.

Jayapatāka: For you Śrīla Prabhupāda, to be alive or to die is no different because you are in the transcendental position, but for us when you leave the body then we are bereft of your association. So for us it is very unfortunate.

Prabhupāda: Then live by my words, by my training. Mm. (pause) So you like this idea? Mm?

Hamsadūta: I liked it.

Prabhupāda: Who is it?

Adri-dharaṇa: It's Hamsadūta Mahārāja.

Prabhupāda: Oh. (pause) Most places you beg from the local place and subsist, otherwise purchase.

All seriously consider this submission and let me go.

Jayapatāka: You are very famous, Śrīla Prabhupāda, wherever you go there will be crowds of people to have your *darśana*.

Prabhupāda: So they will see me, I have no objection. I want little milk from them, that's all. (pause) So far my presence is required (for) management, I think I have bequeathed, properly you can manage. Hm. It is to be admitted failure, the so-called medical treatment, failure. (pause)

Jayapatāka: I'll be back to say that you defy all medical laws. Sometimes you become very weak and sometimes you become immediately strong. (pause)

Girirāja: I think this is a good idea.

Prabhupāda: Who is this?

Devotee: Girirāja.

Prabhupāda: Oh.

Girirāja: Because, I mean, I don't have any faith in the doctors or their treatments because they're never working and ultimately it depends on Kṛṣṇa and

Kṛṣṇa is everywhere. He can exercise His will in any condition and you know, as you say, that if you go out and if you recover then it's very good. And even otherwise, I mean if that is the decision of Lord Kṛṣṇa, then this is a very glorious way. (pause)

Prabhupāda: All seriously consider this submission and let me go. (end)

*For editors comments see appendix 23 (Page 377)

Continuing on later that day

Bhavānanda: We should begin the *parikrama* in Vṛndāvana.

Prabhupāda: Yes.

Bhavānanda: Because quite honestly, Śrīla Prabhupāda, I think most of us are very worried. If you go off down the road and send us all back to our different assignments, we would not be able to serve with our full attention, knowing that our beloved father and spiritual guide was in such weak condition. So if we begin in Vṛndāvana, we're all here now, we can see so that we know what arrangements to make for the future when you want to leave.

Prabhupāda: Hm. You make me flat. (break)

Jayapatākā: We heard that Your Divine Grace had a dream that a *kavirāja* of the Rāmānuja-sampradāya would treat you and bring you back to strength, and this *kavirāja* says that in a very short time, following the treatment, you would regain your strength. Although he hasn't got all of the medicines yet, but within a day or two they'll all be prepared, and he says within fifteen days you should be quite improved in strength. So far, he seems to have been quite sincere.

Prabhupāda: No, no, he's sincere. I'll drink milk. Whatever strength is obtainable, there will be.

Jayapatākā: Like to follow the same treatment, only while travelling.

Haṁsadūta: So we should meet and make a program for going around Vṛndāvana.

Prabhupāda: Yes.

Haṁsadūta: You want to begin tomorrow morning?

Prabhupāda: Yes.

Devotee (1): If Prabhupāda travels in a van it would be very bumpy. He should have a big bus.

Haṁsadūta: Let's discuss it.

Prabhupāda: Bus?

Devotee (1): A big bus.

Prabhupāda: No, no, bus will be not good. Bullock cart.

Bhavānanda: Bullock cart.

Jayapatākā: That is very bumpy.

Bhavānanda: Your Guru Mahārāja used to have bullock cart travel from Hulorghat [on the bank of the Ganges in Māyāpura] up to the Caitanya Maṭha. You told me you put a nice mattress down in the back and a cover, and you lay down there. You even told me once to go to Calcutta that way. You lay down, at night;

you go little bit, little bit; and in the morning, when you wake up, you're in Calcutta.

Prabhupāda: Bullock, you get the cow dung.

Tamāla Kṛṣṇa: Cook with it.

Jayapatākā: In this part of India it's very cold now for Your Divine Grace.

Prabhupāda: Underneath the tree it is not cold.

Tamāla Kṛṣṇa: You sound like you are very determined to go, Śrīla Prabhupāda.

Prabhupāda: Daytime we expose in the sunshine, and camp underneath a tree at night. That has to be arranged. (Bengali with Bhakti-caru--Prabhupāda drinks something)

Tamāla Kṛṣṇa: Śrīla Prabhupāda, should the devotees take *prasādam* now?

Prabhupāda: Oh, yes.

Tamāla Kṛṣṇa: It's about 1:30 now. After taking *prasādam* we can meet and chalk out a program for *parikrama* and *tīrtha-yātrā*. Is that all right? Okay.

Prabhupāda: I thought you have taken.

Tamāla Kṛṣṇa: No, we were all surrounding you, listening very intently to all your instructions.

Jagadīśa: *Prasādam* has been saved for the devotees that are here.

Tamāla Kṛṣṇa: Three o'clock we'll meet. So we'll have our meeting, Śrīla Prabhupāda, with Lokanātha also present.

Jagadīśa: Satsvarūpa also.

Prabhupāda: Four o'clock.

Tamāla Kṛṣṇa: Hm? Yes. And then we'll begin tomorrow. Is that soon enough?

Prabhupāda: Yes. Hm.

Tamāla Kṛṣṇa: Should we depart for taking *prasādam* now, Śrīla Prabhupāda?

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Okay.

Prabhupāda: Who is attending?

Bhavananda: Upendra.

Prabhupāda: Upendra is very good attendant. (break)

Tamāla Kṛṣṇa: We were discussing how to make this *parikrama* possible, and we've concluded that the best thing was, as we said earlier, to *parikrama* around Vṛndāvana to begin with. And for that purpose we sent Lokanātha Mahārāja and Pañca-draviḍa Mahārāja and Trivikrama Mahārāja to get a bullock cart ready.

Prabhupāda: Hired or purchased?

Tamāla Kṛṣṇa: No, for now just hired, not purchased. Later on we can make a more permanent arrangement, and it can be fixed up as nicely as possible. At the same time while we were meeting, the *kavirāja*, he also was present. So we inquired from him what he thought about this program, from a medical point of view of course. Spiritually he is in complete agreement. So from a medical point of view, he said that you would not at all be able to withstand this kind of a trip. He said that in a bullock cart, moving around, bumping on the road, you might not be able to live more than a couple of hours. He's here now. He wanted to

Speak to you.

Kavirāja: (Hindi)

Prabhupāda: (Hindi) Lokanātha?

Svarūpa Dāmodara: Lokanātha has already gone, Śrīla Prabhupāda.

Haṁsadūta: He has gone to Mathurā for renting.

Tamāla Kṛṣṇa: He has gone out for renting the bullock cart.

Prabhupāda: Oh. (Hindi)

Tamāla Kṛṣṇa: Lokanātha says that the bullock cart could probably go around Vṛndāvana in about five to six hours, parikramming Vṛndāvana town.

Prabhupāda: Make an experiment. Then we shall decide.

Tamāla Kṛṣṇa: Prabhupāda said, "Make an experiment. Then we shall decide."

Jayapatākā: What is that experiment?

Tamāla Kṛṣṇa: Jayapatākā's asking what that experiment is, Śrīla Prabhupāda.

Prabhupāda: Vṛndāvana *parikrama*.

Tamāla Kṛṣṇa: Prabhupāda said, "Vṛndāvana *parikrama*."

Haṁsadūta: Prabhupāda, does it mean with Your Divine Grace, or we should go alone first and see?

Prabhupāda: Hm?

Haṁsadūta: Does it mean that Your Divine Grace will come on the experiment, or we should go without Your Divine Grace and experiment?

Prabhupāda: **Why?**

Jayapatākā: See if the road is very rough, if the road is passable by bullock cart the whole way.

Prabhupāda: Bullock cart is not smooth.

Tamāla Kṛṣṇa: Bullock cart is not smooth. How would you propose that we go, Śrīla Prabhupāda?

Prabhupāda: Come, let us take the risk.

Tamāla Kṛṣṇa: Go anyway. Let us take the risk.

Svarūpa Dāmodara: As your disciples, Śrīla Prabhupāda, we're all neophytes. We don't know what is right and what is wrong. But at the same time we feel that we're very hopeful that you'll get strength slowly and slowly. And this morning you were telling us that you get a little strength, so we are hoping every day that "Prabhupāda will gain even stronger and be with us for many more years." So we are taking advice from *kavirāja* that you take milk more and more, day by day, so that Prabhupāda will get stronger. Like *kavirāja* is suggesting that when Your Divine Grace gets stronger, he'll go with you in the *parikrama*, he will accompany you.

Prabhupāda: So let us make experiment in Vṛndāvana.

Svarūpa Dāmodara: Shall we do that immediately?

Prabhupāda: Hm. Hm.

Bhakti-caru: (Hindi)

Kavirāja: (Hindi)

Bhakti-caru: Shastriji's saying that he shouldn't do it under the circumstances.

Bhavānanda: Śrīla Prabhupāda, if we follow the *kavirāja*'s instructions and ad-

vice, then he feels that within fifteen days, twenty days, you will have strength. To take an unnecessary risk at this time, we have to practically appraise what will be the loss. You have said, "If I live or die on this *parikrama*, it will be glorious," but the loss will be that *Śrīmad-Bhāgavatam* will not be finished, so many works will be unfinished. If it's just a matter of being a little patient and waiting fifteen more days--is only two weeks--then when you have strength, then we can all go on the *parikrama*, and you'll be able to hopefully gain more strength and finish up all of these works. But I think that the risk, in terms of the future of the whole world, is too great.

Prabhupāda: Vṛndāvana *parikrama* is not risk.

Kavirāja: (Hindi)

Tamāla Kṛṣṇa: Śrīla Prabhupāda, when you went on this *parikrama* the other day around the temple, you became dizzy just going around the temple four times. That's when you were even able to sit up in bed a lot more. How is it going to be possible to go for four, five or six hours, when you couldn't...

Prabhupāda: Not four, five, six...

Tamāla Kṛṣṇa: That's how long it takes to go around Vṛndāvana by bullock cart. It takes three hours walking at a good pace, and it takes at least five or six hours, Lokanātha says, by bullock cart. How...? We couldn't even go a half hour just around this temple.

Prabhupāda: No, I traveled. It takes two hours in the morning.

Tamāla Kṛṣṇa: Walking.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: But not by bullock cart. That's when a man walks very quickly you can do it in two hours, but by bullock cart it will take five hours. We have...

You had difficulty even doing a half-hour *parikrama* around this temple. You became very faint. Whether you think that you can go five hours in a row

Prabhupāda: From Mādhava Mahārāja's Maṭha, bring Kṛṣṇa dāsa Bābāji.

Tamāla Kṛṣṇa: We should bring Kṛṣṇa dāsa Bābāji here? Okay.

Prabhupāda: And Indu.

Bhakti-caru: Indu-mati Prabhu?

Prabhupāda: Indu-mati.

Tamāla Kṛṣṇa: Indu-mati.

Prabhupāda: Then talk.

Tamāla Kṛṣṇa: Okay. Kṛṣṇa-Balarāma, you know Mādhava Mahārāja's *mandira*? You know Kṛṣṇa dāsa Bābāji, Prabhupāda's Godbrother? You know? So Kṛṣṇa-Balarāma will go with you. Prabhupāda wants to see Indu-mati and Kṛṣṇa dāsa Bābāji. You bring them both. You go in one of the cars. Mādhava Mahārāja's Maṭha. Kṛṣṇa-Balarāma--not the Kṛṣṇa dāsa Bābāji from Rādhā-kuṇḍa. Mādhava Mahārāja's.

Svarūpa Dāmodara: As your humble disciples, Śrīla Prabhupāda, we are ready to take my instruction that you've kindly given us, but at the same time, you have advised us many times that we shouldn't take unnecessary risk. Just like few days ago you were telling a Bengali saying, saying that when you are doubtful,

don't do it. You instructed us.

Prabhupāda: That is material. (laughter)

**And this is also suicidal... The Rāvaṇa will kill and
Rāma will kill. Better to be killed by Rāma. Eh?**

Jagadīśa: Śrīla Prabhupāda, can you tell us why you want to go on the *parikrama*?

Bhakti-caru: (Bengali) (break)

Prabhupāda: ...good paddy.

Tamāla Kṛṣṇa: This seems like suicide, Śrīla Prabhupāda, this program. It seems to some of us like it's suicidal.

Prabhupāda: And this is also suicidal.

Tamāla Kṛṣṇa: Hm. Prabhupāda said, "And this is also suicide." Now you have to choose which suicide.

Prabhupāda: The Rāvaṇa will kill and Rāma will kill. Better to be killed by Rāma. Eh? That Mārīca—if he does not go to mislead Sītā, he'll be killed by Rāvaṇa; and if he goes to be killed by Rāma, then it is better.

**For editors comments see appendix 24 (Page 377)*

Tamāla Kṛṣṇa: Who is this Prabhupāda's talking about?

Devotees: Mārīca.

Tamāla Kṛṣṇa: Śrīla Prabhupāda? I mean, just judging the symptoms, which is all that we can do, certain symptoms have certainly picked up. For instance, you're passing more urine, stool is coming naturally, and you're able to drink milk without getting any cough. These things were never there before.

Prabhupāda: Hm. That will continue.

Tamāla Kṛṣṇa: So if the treatment is continuing, if the treatment is working, why not continue it under the guidance of this *kavirāja* for some time? His point is this. This is what I've seen, Śrīla Prabhupāda, being your secretary all these months, that whenever you took milk you would get cough. For the first time I see there's no cough coming. Another problem, you couldn't pass urine. Now there's double the amount of urine. Another thing, you couldn't pass stool. Now it comes normally. At least it comes without any artificial means. So the one thing that has not yet come is strength, and *kavirāja* is suggesting what you yourself had always said, "If I can drink milk, I will get stronger." So if the *kavirāja's* treatment... To my feeling it has worked. At least symptoms... The symptoms have been better under his treatment than any doctor so far.

Prabhupāda: That will work.

Bhavānanda: It will work.

Svarūpa Dāmodara: Also Śrīla Prabhupāda's resting better than before.

Tamāla Kṛṣṇa: But the idea is that... According to him... I mean, obviously we're all conditioned, and... I mean, he's not claiming not to be a conditioned soul either, but according to him, going on this bullock cart is a suicide. He said

within an hour or two hours, the bouncing and jumbling of the bullock cart will cause a heart attack. Just like you were having heart..., a little heart spasm the other day, just laying in bed two days ago. He says this going in a bullock cart, up and down, within one, two hours it can cause heart attack. So as his treatment has been better at least than any other doctor, and certain symptoms have improved, why are we giving up his advice? If you say his advice is wrong, then there's no comment, but all along, his advice seems to have been more accurate than any other doctors that we've had. I mean we who are closely around you, Śrīla Prabhupāda, your servants, secretary, our opinion of him is far superior than our opinion of any of these others. I see that he's able to take care of one symptom after another somewhat successfully. He's able to deal with these problems. He can deal with the problem of not enough urine...

Prabhupāda: That I know.

Tamāla Kṛṣṇa: He feels quite confident that you can live for six, seven more years, Śrīla Prabhupāda.

Svarūpa Dāmodara: We also feel very confident.

But I think I shall be cured.

Tamāla Kṛṣṇa: Better that you live for six or seven years productively than that you go on this *parikrama* and die within two hours gloriously. Why not live for six or seven years and then go on *parikrama* and die? If the *parikrama* can always be done, why not put it off for six or seven more years of preaching?

Svarūpa Dāmodara: You've already been glorious, Śrīla Prabhupāda, all over the world. Whether you're here or outside doesn't really matter. You're already glorious.

Jayapatākā: By your presence countless souls will attain devotional service. That's more glorious.

Prabhupāda: But I think I shall be cured.

Tamāla Kṛṣṇa: Prabhupāda says he thinks he will be cured by the *parikrama*. (Bhakti-caru and Shastriji--Hindi)

Hamsadūta: Under the circumstances we have to consider whether Prabhupāda's opinion is more or less than the *kavirāja's*, is what it comes down to.

Tamāla Kṛṣṇa: We can't continue..., consider. Śrīla Prabhupāda has to.

Hamsadūta: If Prabhupāda says that by going on *parikrama* he feels he'll be cured, then how can we continue to place arguments against him?

*For editor's comments see appendix 25 (Page 377)

Kavirāja: (Hindi)

Prabhupāda: Kuvera?

Bhakti-caru: Shastriji is telling Prabhupāda to ask the Kuvera's *puṣpaka-ratha*. That is airplane of Kuvera. And do the *parikrama* in that. Then there won't be any pumping in that way. And he's saying that if Prabhupāda asks for that, he will sure get it. (devotees chuckle)

Kavirāja: (Hindi)

Tamāla Kṛṣṇa: Ultimately what Prabhupāda decides, we will do.

Hamsadūta: Well, it just...

Tamāla Kṛṣṇa: Yeah, but it goes on. As Prabhupāda goes on, his disciples also go on.

Kavirāja: (Hindi)

Bhakti-caru: Shastriji's saying, Mahārāja... Shastriji's saying that Prabhupāda shouldn't talk too much. It's bad for his heart.

Kavirāja: (Hindi)

Tamāla Kṛṣṇa: So, Śrīla Prabhupāda, we can have *kīrtana* until Kṛṣṇa dāsa comes. Okay. (*kīrtana*) Lokanātha is here, over there, Śrīla...

Prabhupāda: So? Where did you go?

Lokanātha: I went to Mathurā. I went first to Vṛndāvana and looked for the carts. They were not very good kind. They were made for rough loads. So I went to Mathurā and spoke to one farmer. He had a fairly big size cart and two strong bullocks, and he asked for a hundred rupees. He wouldn't come down. So ultimately I agreed for a hundred rupees. And he will reach tonight at eleven o'clock. I asked him to start immediately, but they have *pūjā*--as we have *go-pūjā*, they also have oxen *pūjā* today--so he will only reach at eleven o'clock, and he will be with us all day long tomorrow. I had to give him one day or maximum...

Prabhupāda: So what do you think?

Lokanātha: Of what?

Prabhupāda: How many carts you have?

Lokanātha: I got just one today, one for you, and those who serve you, they could also sit besides you in the cart, and the rest could do *kīrtana* around the bullock cart, and the whole unit, bullock cart and *saṅkīrtana* group, will move together.

Prabhupāda: So what we have to pay?

Lokanātha: We'll pay hundred rupees, one day. Of course, you want to have it for all the time. Best thing is to purchase a set of bullocks, two bullocks, and a cart.

Prabhupāda: You have got experience.

Lokanātha: Yes.

Prabhupāda: So what is better?

Lokanātha: Well, depends on whether we like to use it for longer time. Then we should purchase. If it is just for a few days, best thing is to hire.

Prabhupāda: Hundreds rupees and food.

Lokanātha: No. He has his food for himself and bullocks. So that's for the cart, two bullocks and the driver.

Prabhupāda: That's nice.

Lokanātha: Yes. This is what they earn for living. Usually they carry different loads from place to another place. Each trip they take twenty rupees, thirty rupees, fifty rupees, according to distance and the load they carry. But it's expen-

sive to keep it for many days.

Prabhupāda: No. If it is inconvenient, we may not keep.

Lokanātha: If it is convenient?

Prabhupāda: Then we shall keep.

Lokanātha: So we'll hire first and see how it goes, works. And if you think it is nice, or comfortable, all right with you, then we can purchase.

Prabhupāda: So how many we are going?

Lokanātha: Tamāla Kṛṣṇa Mahārāja...

Tamāla Kṛṣṇa: How many what?

Gopāla Kṛṣṇa: How many will be going?

Tamāla Kṛṣṇa: Well, all the devotees want to go, Śrīla Prabhupāda.

Prabhupāda: Oh, that's nice.

Harīsadūta: That's nice?

Tamāla Kṛṣṇa: Yeah.

Prabhupāda: So how many carts you require?

Pañca-draviḍa: Just one.

Lokanātha: One for now. We also had a meeting, and we were discussing that if we go around just in Vṛndāvana, all will go. But if we keep going from holy place to holy place, then we have to decide whether everyone goes or just a few of us go.

Prabhupāda: So you are hiring for how many days?

Lokanātha: This is only for one day it is hired now, but we could continue to hire the same cart for several more days by paying extra money.

Prabhupāda: Hm. Tamāla Kṛṣṇa?

Tamāla Kṛṣṇa: Yes, Śrīla Prabhupāda.

Prabhupāda: Our experiment...

Tamāla Kṛṣṇa: It certainly is an experiment. Of course, we always like experiments to be successful.

Prabhupāda: Yes. Where he'll go?

Tamāla Kṛṣṇa: What, Śrīla Prabhupāda? Where will we go? We thought tomorrow to go around the *parikrama* path.

Prabhupāda: Which *parikrama* path?

Tamāla Kṛṣṇa: Vṛndāvana *parikrama*.

Lokanātha: Does a cart go?

Tamāla Kṛṣṇa: I've never tried it with a cart. Smara-hari, you say a cart couldn't go?

Lokanātha: No, he says it cannot go.

Prabhupāda: Hm?

Tamāla Kṛṣṇa: Smara-hari, who is familiar with the *parikrama* path, says that a bullock cart would not be able to pass in many of the places.

Prabhupāda: Then?

Tamāla Kṛṣṇa: Well, then that means we can't do a Vṛndāvana *parikrama*.

Smara-hari: For example in Keśi-ghāṭa there's no...

Tamāla Kṛṣṇa: He's experienced. He says...

Lokanātha: This Vṛndāvana *parikrama* is mainly for walking and circumambulating. It's not meant for going in a vehicle, motor vehicle or bullock cart.

Hamsadūta: Suppose we would go to Keśi-ghāta or one of the important temples like Govindaji.

Lokanātha: Those are seven temples.

Tamāla Kṛṣṇa: Yes, another possibility is to go to the places where the main temples are, Śrīla Prabhupāda, the Gosvāmīś' temples.

Hamsadūta: Tomorrow is Govardhana-pūjā, and a procession through the city of Vṛndāvana would be very ecstatic.

Prabhupāda: Hm.

Pañca-draviḍa: One parade.

Prabhupāda: Others will come also.

Tamāla Kṛṣṇa: Oh, yeah, well, if we go through Vṛndāvana, probably many people will come.

Hamsadūta: Then we could also get some experience, because if we were, for example, to go to Govardhana, we would have to pass over similar roads.

Lokanātha: This cart does not have cover, Śrīla Prabhupāda. This bullock cart which I hired has no cover on the top.

Hamsadūta: So we have to cover it.

Bhakti-caru: Lokanātha Swami, you apparently didn't get one question of Prabhupāda. He asked what do you think about this trip. You didn't answer that. You have some experience with bullock carts. What do you think? In this condition Śrīla Prabhupāda will withstand the trip? You know in what condition Prabhupāda is in now.

Gopāla Kṛṣṇa: Bullock cart are usually very bumpy.

Devotee: This has rubber tires.

Lokanātha: If these roads are not bad, and the cart has tire wheels...

Prabhupāda: Yes?

Lokanātha: So we're discussing bumping, so won't be much bumping on the cart. Also, we always could go slow. If Prabhu-pāda wants to make an experiment, we could make one day...

Gopāla Kṛṣṇa: A few hours.

Prabhupāda: I am thinking I am lying here... (break)

Lokanātha: ...should ride in very nice carts, a chariot.

Prabhupāda: No, (indistinct). (laughter)

Lokanātha: I saw one in Maharastra. In Poona. Yes.

Prabhupāda: Hm. You can purchase immediately. (laughter)

Lokanātha: We'll have to design it. They're not ready-made like that. The kind which we want, the pull-on kind, with cover on top and nice arrangements, we have to design it and order it. Get it made. There's a place called Meerut, north of Delhi...

Prabhupāda: Therefore I sent you. You have got already experience.

Lokanātha: You said you want to make an experiment, so let us make an experiment with this hired bullock cart, and in few days' time...

Tamāla Kṛṣṇa: So where will we go tomorrow if we go?

Prabhupāda: Govardhana?

Tamāla Kṛṣṇa: Govardhana.

Pañca-draviḍa: That's very far. We went on one parade three years ago in Vṛndāvana, with elephants, that Your Divine Grace went. Maybe we could go on that same route.

Tamāla Kṛṣṇa: Govardhana will take about six hours to reach there.

Lokanātha: No, how many kilometers is that?

Gopāla Kṛṣṇa: Oh, it's very far.

Tamāla Kṛṣṇa: Twenty-eight to thirty kilometers.

Gopāla Kṛṣṇa: It takes one hour by car.

Lokanātha: Take five kilometers an hour.

Tamāla Kṛṣṇa: That's six hours to get there. Six hours to get there, and then three hours around Govardhana. Nine hours.

Gopāla Kṛṣṇa: And six hours back.

Pañca-draviḍa: And the bulls might have to rest.

Tamāla Kṛṣṇa: You have to rest the bulls, don't you?

Pañca-draviḍa: There's one route we went on in Vṛndāvana, on a parade. Shorter route. First time, as an experiment, we could go a shorter distance.

Tamāla Kṛṣṇa: That's quite a big experiment to make, going to Govardhana the first day, Śrīla Prabhupāda. You feel confident that you can travel nine hours in a row on a bullock cart?

Prabhupāda: I am sleeping here.

Tamāla Kṛṣṇa: What, Śrīla Prabhupāda?

Lokanātha: He says he's sleeping here.

Tamāla Kṛṣṇa: But this is not a bullock cart.

Prabhupāda: The same thing.

Tamāla Kṛṣṇa: The same thing?

Jayādvaitya: One thing is that in the Gosvāmī temples they have *govardhana-silā*. That's also Govardhana.

So your vision is transcendental, because you are the spiritual master.

Hamsadūta: Śrīla Prabhupāda? The main concern of the devotees is that whether you will be able to survive such an experiment. But before, you said that you felt that such a *parikrama* would actually cure you. You said that. So your vision is transcendental, because you are the spiritual master. You're a pure devotee of Kṛṣṇa. So if you say that it will cure you and that it will be beneficial for you, then we have to carry out that..., whatever you desire. We do not know. We're just on the mundane platform.

Prabhupāda: One-day experiment. It is for one day?

Lokanātha: We have hired it for one day.

Rest assured. I will not die in one day.

Prabhupāda: Rest assured. I will not die in one day.

Hamsadūta: So we should go to Govardhana? Because tomorrow is Govardhana-pūjā.

Prabhupāda: Yes. And we shall make our cooking there and...

Lokanātha: We should start early.

Prabhupāda: He has got experience. Dig the ground and make our foodstuff. Very good picnic.

Gopāla Kṛṣṇa: Very good picnic.

Hamsadūta: If we go to Govardhana, we would take the *prasādam* that was prepared here and bring it there, so that many people can take.

Prabhupāda: I have no objection.

Lokanātha: Or otherwise we can make real picnic. We could collect some grains there from door to door and cook some *khicuri* there.

Prabhupāda: That will be very nice.

Guṇārṇava: There are already many thousands and thousands of people there, Śrīla Prabhupāda. Perhaps it will take a long time to get there because of traffic. I was in Mathurā today. Every ten minutes buses and *ṭāngās* and so many kinds of vehicles were going to Govardhana. There are many, many thousands of people there today.

Pañca-draviḍa: Besides that, the devotees would have to walk nine hours in the sun.

Guṇārṇava: Perhaps the road will be very busy tomorrow, Śrīla Prabhupāda.

Tamāla Kṛṣṇa: Whew!

Hamsadūta: Can't walk?

Prabhupāda: No, let them take their time. They do that. It is very nice picnic.

So let us make experiment. Don't hesitate.

Lokanātha: From my village there is this pilgrimage called Pandarpur. This is sixty miles. And still, old men, they just travel, walk. Every *ekādaśī* they go.

Prabhupāda: Just see.

Lokanātha: Every *ekādaśī* they go to Pandarpur, have *darśana* of Charukmari(?), and return on foot.

Hamsadūta: You have assured us that in one day you're not going to die, and you want to make this experiment, so we should do it.

Prabhupāda: Oh, yes.

Hamsadūta: We'll do it with great enthusiasm. Your Divine Grace is infallible. So if you say that it will help and cure you, then that must be a fact. You've never been wrong about anything, Prabhupāda, so you must be right this time also.

Prabhupāda: So let us make experiment. Don't hesitate.

Pañca-draviḍa: So we can fix up the cart tonight.

Hamsadūta: Where's the cart? Outside?

Pañca-draviḍa: It's coming.

Lokanātha: It will reach at eleven o'clock here. So I suggest right after *maṅgala-ārati* we'll go, or we should start.

Prabhupāda: As far as possible, take me in a comfortable position. That's all. As far as possible.

Svarūpa Dāmodara: Comfortable position.

Prabhupāda: That...

Pañca-draviḍa: Arrange one bed on the cart. This mattress can go in nice arrangement.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: This is not the best. There is other mattresses that are as good or better than this. The temple has many *gadis*. We'll get them.

Pañca-draviḍa: We can make nice arrangement. This will purify Govardhana Hill, Śrīla Prabhupāda. *Tirthas* become purified by the presence of...

Lokanātha: Another *tirtha*.

Pañca-draviḍa: Yes. Prabhupāda will go to the *tirtha*.

Jagadīśa: You're a Vaiṣṇava like Arjuna and Hanumān, Śrīla Prabhupāda.

Prabhupāda: Tomorrow is a great festival.

Lokanātha: Tomorrow is Govardhana-pūjā festival.

Prabhupāda: Yes. We are in Vṛndāvana, and we shall not take part? We must take part.

Tamāla Kṛṣṇa: Hm. We are in Vṛndāvana and we are not taking part. We must take part.

Pañca-draviḍa: So we should all go to Govardhana?

Prabhupāda: Why not? Who is here?

Tamāla Kṛṣṇa: About thirty or forty devotees, Śrīla Prabhupāda.

Svarūpa Dāmodara: We're just like puppets, Śrīla Prabhupāda. We are all unfit to make any decision. Whatever Your Divine Grace instructs us to do, we just follow.

Prabhupāda: So, Lokanātha, what do you say?

Svarūpa Dāmodara: What do you say, Lokanātha Mahārāja?

Lokanātha: We should make experiment to please you.

Prabhupāda: That's nice.

Lokanātha: That will be ever-new experience for us also.

Prabhupāda: Yes.

Jayapatākā: It will be historic. Many people have been invited to the temple here. Many people have been invited to attend the function here at the *mandira*.

Gopāla Kṛṣṇa: Thousands of people are expected to come tomorrow.

Pañca-draviḍa: That can also go on.

Prabhupāda: When they have invited?

Svarūpa Dāmodara: To Kṛṣṇa-Balarāma temple, Śrīla Prabhupāda.

Prabhupāda: When?

Svarūpa Dāmodara: Tomorrow.

Tamāla Kṛṣṇa: "What time?" he's asking.

Bhavānanda: At 11 a.m.

Tamāla Kṛṣṇa: At around noontime, Śrīla Prabhupāda.

Gopāla Kṛṣṇa: There's a big feast at one o'clock.

Prabhupāda: So half of our men may come back.

Tamāla Kṛṣṇa: Half of the men may come, and half should stay. All the Vṛndāvana devotees can stay. All the visiting devotees should go. All right, we'll make that division, Śrīla Prabhupāda.

Prabhupāda: Keep that palanquin.

Tamāla Kṛṣṇa: Keep the palanquin on the cart?

Prabhupāda: Cart?

Tamāla Kṛṣṇa: What, Śrīla Prabhupāda?

Prabhupāda: Palanquin.

Tamāla Kṛṣṇa: Where should we keep it? With us on the cart?

Prabhupāda: Carry it.

Hamsadūta: Bring it along.

Pañca-draviḍa: We'll bring it along. (discussion of how to do this)

Svarūpa Dāmodara: So when we'll come back from Govardhana?

Gopāla Kṛṣṇa: Tomorrow night.

Tamāla Kṛṣṇa: So after circumambulating Govardhana, we will return to Vṛndāvana or stay out?

Prabhupāda: What do you think?

Pañca-draviḍa: Maybe we could stay overnight.

Lokanātha: When we are there, out, we'll decide.

Gopāla Kṛṣṇa: He can't come back tomorrow night.

Tamāla Kṛṣṇa: It's helpful for the devotees to know, just so they can bring something to wrap around when it gets to be nighttime. It's not the middle of the summer, you know. It is...

Lokanātha: We have two, three vehicles here.

Tamāla Kṛṣṇa: I'm saying it's something that should be considered now, and not when we get there. You said when we get there we'll see.

Svarūpa Dāmodara: We should make all the plans complete.

Prabhupāda: That you consider.

Bhavānanda: We should go with plans for staying overnight.

Prabhupāda: Why you are asking me?

Lokanātha: I think we'll have to stay there.

Hamsadūta: Yeah, definitely.

Tamāla Kṛṣṇa: We definitely have to stay there.

Hamsadūta: Six hours to go, three hours to go, that's nine. It's not possible to come back. So one night, spending one night in Govardhana.

Gopāla Kṛṣṇa: The devotees are crashing after two hours.

Lokanātha: The devotees should be prepared to stay overnight there. Under the trees. (laughter)

Hamsadūta: We're supposed to be *gospvāmīs*. We have to stay under a tree. Different tree every night.
 Lokanātha: When we were traveling from Vṛndāvana to Māyāpura we stayed many times. Outside we'd live under the tree. It's nice.
 Bhakti-caru: Yes, but if just one window is open at night, Prabhupāda starts feeling cold in spite of the blanket.
 Lokanātha: You are making mundane.
 Svarūpa Dāmodara: It will be very cold in the early morning hours.
 Hamsadūta: We'll bring the van, and Prabhupāda can stay in the van overnight, or we'll find some place.
 Gopāla Kṛṣṇa: All the *āśramas* will be overcrowded.
 Pañca-draviḍa: We can sleep around the van. Prabhupāda is like a desire tree. He satisfies everybody.
 Lokanātha: That cart could be turned into house. Have bamboo sticks, cover it with...
 Prabhupāda: So begin to plan.
 Svarūpa Dāmodara: I think Lokanātha Swami should make the route, completely planned out, and the place also where we're going to picnic so that everything has to be arranged well ahead of time.
 Prabhupāda: So do it.
 Pañca-draviḍa: Yes, we'll prepare the cart tonight, Śrīla Prabhupāda.
 Lokanātha: When we started the bullock cart you said, "Go to the heart of the village," and we said, "What is this heart?" You said, "Wherever there is well, water, we should camp. We should stay." That is where we could remain clean.
 Prabhupāda: That you have experience. I have no experience.
 Lokanātha: Maybe you sent me to experience this bullock cart program so that you could...
 Prabhupāda: Yes.
 Lokanātha: ...in future go on bullock cart.
 Prabhupāda: For me it is experiment.
 Svarūpa Dāmodara: We should also request *kavirāja* to come along?
 Prabhupāda: Invite him.
 Gopāla Kṛṣṇa: He can come in the van.
 Pañca-draviḍa: Then it is all decided. You want to take some rest, Śrīla Prabhupāda?
 Hamsadūta: Can we have some *kīrtana*, Prabhupāda? (*kīrtana*)
 Tamāla Kṛṣṇa: Śrīla Prabhupāda, are you finished passing urine? Yes. (break)
 Jaya Śrīla Prabhupāda.
 Prabhupāda: *Danḍavat*.
 Tamāla Kṛṣṇa: Prabhupāda said *danḍavat*.
 Kṛṣṇa dāsa Bābāji: (Bengali with Prabhupāda about *parikrama*)
 Prabhupāda: Make an experiment.
 Svarūpa Dāmodara: What time we start?
 Bhavānanda: Five o'clock.

Prabhupāda: (Bengali) Somebody may go and bring his *mālā-japa*.
 Tamāla Kṛṣṇa: Bring him?
 Prabhupāda: Bring his beads.
 Hamsadūta: Where are they?
 Prabhupāda: Where they are?
 Kṛṣṇa dāsa Bābāji: At Imlitala. I can go. I can go and come back.
 Prabhupāda: You can go in car.
 Tamāla Kṛṣṇa: We'll send... Yes, Śrīla Prabhupāda. Your *mālā* are at Imlitala.
 Kṛṣṇa dāsa Bābāji: Yes. Let me go there.
 Tamāla Kṛṣṇa: We'll take you by car. You can get your *mālā*. You'll stay over-
 night here.
 Hamsadūta: Someone could pick it up for him in a riksha.
 Kṛṣṇa dāsa Bābāji: I can go.
 Prabhupāda: (Bengali)
 Tamāla Kṛṣṇa: We'll bring him by car. He can get his things and bring him back.
 He'll get his bedding.
 Prabhupāda: His bedding and beading. (laughter)
 Tamāla Kṛṣṇa: Bedding and beading.
 Jagadīśa: Bedding and what?
 Upendra: Beading.

So make arrangement.

Prabhupāda: (Bengali) Is that all right? (Bengali)
 Svarūpa Dāmodara: We're sending someone.
 Kṛṣṇa dāsa Bābāji: No, no, I'll go personally.
 Tamāla Kṛṣṇa: No, we'll go with a car. He can come and collect his things.
 Prabhupāda: So make arrangement.
 Tamāla Kṛṣṇa: Yes, Śrīla Prabhupāda.
 Prabhupāda: (Bengali)
 Jayapatākā: ...that if you feel any pain or experience any difficulty, then we can
 bring you back.
 Prabhupāda: Yes. I'm not obstinate. (laughter)
 Kṛṣṇa dāsa Bābāji: Hare Kṛṣṇa.
 Prabhupāda: (Bengali) *Sādhu-saṅga sādhu-saṅga sarva-siddhi...* (Bengali) Either
 the experiment success or... (Bengali) *Parikrama*. (Bengali)
 Hamsadūta: Someone has to take him to Imlitala to get his things.
 Jayapatākā: (Bengali)
 Kṛṣṇa dāsa Bābāji: (Bengali)
 Jayapatākā: Should there be *kīrtana*, Śrīla Prabhupāda? You like *kīrtana*?
 Prabhupāda: Yes. (break) (Bengali)
 Tamāla Kṛṣṇa: To go.
 Prabhupāda: To request not to go?
 Kṛṣṇa dāsa Bābāji: Yes.

Tamāla Kṛṣṇa: Well, Śrīla Prabhupāda, I'll tell you, I'm getting so upset sitting in the room upstairs. I mean I just... I was walking around... Two of the devotees told me this road is so bad that if you go on this road, you're going to be jolted back and forth. The road is terrible. I just can't understand, Śrīla Prabhupāda, why it has to be tomorrow that we have to go. If anybody wants you to travel, I do. My whole desire is to take you all over the world. I want to take you on *parikrama*, but why do we have to go when you're in this condition? I can't understand it. It just... I was standing outside. This *kavirāja*, he has worked so hard. He's so much disappointed. He can't understand why he... He says that now, today, you've taken half a kilo of milk. No mucus has is being produced. No stool is being passed. He says tomorrow he wants to give you a medicine that will begin to build the milk into muscles. He's going to get you to a point where you can take two kilos of milk a day. And he says very soon you'll be able to have the strength to actually do *parikrama*. So why are we throwing everything out the window, that we must go tomorrow? I cannot understand.

I cannot refuse all your request...
All right. That will satisfy you? (laughter)

Prabhupāda: All right.

Bhakti-caru: *Jaya* Śrīla Prabhupāda.

Bhavānanda: Thank you, Śrīla Prabhupāda.

Prabhupāda: I cannot refuse all your request.

Tamāla Kṛṣṇa: And we cannot refuse your request. We will take you all over *tīrtha-yātrā*, to all the places. Just that you get a little stronger. You'll be free of all management. You simply go to *tīrthas* and take *darśana* of all the Deities in India. Everyone will stay in their respective places. They'll manage. But we just want you to be stronger.

Prabhupāda: All right. That will satisfy you? (laughter)

Tamāla Kṛṣṇa: Bābājī Mahārāja also, you also thought that? We did not talk to him.

Bhavānanda: We were just on our way down the stairs to come and see Your Divine Grace.

Prabhupāda: Bhavānanda?

Bhavānanda: Yes, Śrīla Prabhupāda.

Prabhupāda: You are satisfied?

Bhavānanda: Now I am, Śrīla Prabhupāda, yes. (laughter) I was in too much anxiety.

Prabhupāda: No, no, I cannot put you in anxiety. You have done so much. You have suffered in Māyāpura so much. I cannot put you in anxiety. So I shall do what you like. (Bengali) Lefthand, righthand. I cannot refuse.

Kṛṣṇa dāsa Bābājī: (Bengali)

Tamāla Kṛṣṇa: I mean I'm amazed, Śrīla Prabhupāda. A half a kilo of milk you've

drank today--no mucus, no stool, and that is wonderful. You could not have done this two weeks ago.

Bhakti-caru: Yes, when I told the *kavirāja* he got quite amazed. He told me, "Don't give any more milk. It might..." But Śrīla Prabhupāda wanted some milk now, so I'll give.

Prabhupāda: Where is *kavirāja*?

Tamāla Kṛṣṇa: He's out again getting medicine. This man, Śrīla Prabhupāda, Adri-dhāraṇa says he sits up all night worried about you, thinking, taxing his mind how to give you just what you require.

Prabhupāda: No.

Bhakti-caru: Yesterday, when I went to call him at 4:30, I saw him sitting on his bed.

Tamāla Kṛṣṇa: All night. He goes in the jungle four, five hours looking for roots, herbs to give you. He's so sincere.

Prabhupāda: So many well-wishers, I cannot refuse. This is not my business. (Bengali) All right. You take Bābāji Mahārāja. That will be my going. (laughter) Kṛṣṇa dāsa Bābāji: *Jaya*.

Tamāla Kṛṣṇa: Yes, the bullock cart will go tomorrow.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: To Govardhana.

Prabhupāda: Yes, other devotees can go. I cannot go.

Tamāla Kṛṣṇa: No, they'll go on your behalf, but you will go one day. That we promise you.

Prabhupāda: All right.

Tamāla Kṛṣṇa: Our greatest pleasure will be to take you on *tīrtha-yātrā*, Śrīla

Prabhupāda: We wanted so much to go with you on that.

Prabhupāda: Thank you very much.

Tamāla Kṛṣṇa: Actually, Śrīla Prabhupāda, we're so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad.

Prabhupāda: No, no, I shall not do that. Bābāji Mahārāja? (Bengali) So you will take bath in Rādhā-kuṇḍa on my behalf.

Tamāla Kṛṣṇa: We'll get you better, Śrīla Prabhupāda, and you will also be able to take bath personally there. We'll see you get better.

Prabhupāda: That's all right.

Tamāla Kṛṣṇa: Kṛṣṇa will make all of our words come true, Śrīla Prabhupāda.

Bhakti-caru: (Bengali--brings milk for Prabhupāda)

Prabhupāda: Oh, yes. (Bengali)

Tamāla Kṛṣṇa: Oh, this *kavirāja*, I mean we're fortunate to get this sincere man.

Prabhupāda: Where is *kavirāja*?

Tamāla Kṛṣṇa: He's out working, at work.

Bhāvānanda: Adri, see if he's here, *kavirāja*.

Tamāla Kṛṣṇa: As soon as he comes, he can come and see Prabhupāda. (end)

[S.P. Room Conversation November 10, 1977, Vṛndāvana]

As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world.

I was not very much interested in these matters because my Guru Maharaja liked very much publication of books than constructing big, big temples and creating some neophyte disciples. As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world. To accept disciples means to take up the responsibility of absorbing the sinful reaction of life of the disciple. At the present moment in our ISKCON campus politics and diplomacy has entered. [S.P. Letter to: Satsvarupa, L.A. 27 July, 1970]

This is *sādhu*. He is personally being disturbed by the demons, but still, he is merciful to the general people. They are suffering for want of Kṛṣṇa consciousness. So even up to the point of death, he is trying to preach Kṛṣṇa consciousness. "Let the people be benefited. Eh, what is this material body? Even if I am killed, I am not killed. This body is killed, that's all."

One who is devotee... That is explained in many *sāstras*. *Sadhavaḥ sādhu-bhusanam. Sādhu-bhusanam. titikṣavaḥ kārūṇikāḥ suhṛdaḥ sarva-bhūtānām ajāta-śatravaḥ śāntāḥ sādhaḥ sādhu-bhūṣaṇāḥ* This is the qualification of *sādhu*. *Sādhu* is *titikṣava*, tolerates all kinds of miserable conditions. He is *sādhu*. Because this is a place of miserable condition. A *sādhu* learns how to tolerate. *Sādhu* is never disturbed. *Yasmin sthito guruṇāpi duḥkhena na vicālyate*. A *sādhu*, who has got the shelter of Kṛṣṇa, if he is placed in the severest type of dangerous condition, he is never disturbed. Just like Prahlāda Mahārāja, his father was putting him in so many dangerous conditions, even he was supplying with poison. He knew that "My father has given me poison to drink. All right, let me drink. If Kṛṣṇa likes, He will save me. I am now put into such dangerous position. I have to drink. Father is giving poison. Who can check?" And such a big powerful Hiranyakaśipu. The mother cried, requested... He forced the mother, Prahlāda's mother, "Give your son this poison." So she begged so much, but he was a rascal demon. "No, you must give." So the mother knew, the son knew that the rascal father is giving this poison. What can he do, a small child? "All right, let me drink." *Guruṇāpi duḥkhena na vicālyate*. He is not agitating. "All right, if Kṛṣṇa likes, I will live." This is the position of *sādhu*. He is not disturbed. *Titikṣavaḥ*. In all circumstances, he is tolerant. That is *sādhu*. *Sādhu* does not become disturbed. *Titikṣavaḥ*. At the same time, *kārūṇikāḥ*. He is himself disturbed, but he is merciful to others.

Just like Jesus Christ. He is being crucified, and still he is merciful: "God, these people do not know what they are doing. Please excuse them." This is *sādhu*. He

is personally being disturbed by the demons, but still, he is merciful to the general people. They are suffering for want of Kṛṣṇa consciousness. So even up to the point of death, he is trying to preach Kṛṣṇa consciousness. "Let the people be benefited. Eh, what is this material body? Even if I am killed, I am not killed. This body is killed, that's all." This is *sādhu*. *Titikṣavaḥ kārūṇikāḥ*. In one side he is tolerant, and other side, merciful. [*Bhagavad-gītā Lecture, 1.21-22 London, July 18, 1973*] *For editors comments see appendix 26 (Page 380)

Sometimes we see that a powerful preacher is killed

When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one's calculations. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridāsa Ṭhākura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridāsa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlāda Mahārāja was put through so many tribulations. The Pāṇḍavas, who were direct friends of Kṛṣṇa, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The *Bhāgavatam's* conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuṅṭha planets. Lord Brahmā assured the demigods that there was no use in talking about how the disturbing situation of darkness was taking place, since the actual fact was that it was ordered by the Supreme Lord. Brahmā knew this because he was a great devotee; it was possible for him to understand the plan of the Lord. [*Śrīmad-Bhāgavatam 3.16.37*]

A self-surrendered devotee of the Lord is called *nārāyaṇa-parāyaṇa*.
Such a person is never afraid of any place or person, not even of
death...The devotee never goes against the will of the Lord;
anything sent by God is a blessing for the devotee.

TRANSLATION: Furthermore, Mahārāja Parīkṣit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brāhmaṇa boy.

PURPORT: A self-surrendered devotee of the Lord is called *nārāyaṇa-parāyaṇa*.

Such a person is never afraid of any place or person, not even of death. For him nothing is as important as the Supreme Lord, and thus he gives equal importance to heaven and hell. He knows well that both heaven and hell are creations of the Lord, and similarly life and death are different conditions of existence created by the Lord. But in all conditions and in all circumstances, remembrance of Nārāyaṇa is essential. The *nārāyaṇa-parāyaṇa* practices this constantly. Mahārāja Parikṣit was such a pure devotee. He was wrongfully cursed by an inexperienced son of a *brāhmaṇa*, who was under the influence of Kali, and Mahārāja Parikṣit took this to be sent by Nārāyaṇa. He knew that Nārāyaṇa (Lord Kṛṣṇa) had saved him when he was burned in the womb of his mother, and if he were to be killed by a snake bite, it would also take place by the will of the Lord. The devotee never goes against the will of the Lord; anything sent by God is a blessing for the devotee. Therefore Mahārāja Parikṣit was neither afraid of nor bewildered by such things. That is the sign of a pure devotee of the Lord. [*Śrīmad-Bhāgavatam* 1.18.2]

**A devotee's attention is concentrated only upon the
eternal loving service of the Lord, and therefore
the power of death has no influence over him.**

A devotee's attention is concentrated only upon the eternal loving service of the Lord, and therefore the power of death has no influence over him. In such a devotional state, a perfect *yogī* can attain the status of immortal knowledge and bliss. [*Śrīmad-Bhāgavatam* 3.27.30]

**And for the pure devotee such a change takes place exactly
like lightning, and illumination follows simultaneously.**

TRANSLATION: 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.

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 simultane-

ously 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. [*Śrīmad-Bhāgavatam* 1.6.27]

He did not care for death, however, and even with his present body he boarded a spiritual airplane and went directly to the planet of Viṣṇu.

TRANSLATION: By hearing these topics from the sage [Nārada], the son of King Uttānapāda [Dhruva] was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death.

PURPORT: While quitting his body, Mahārāja Dhruva, the son of King Uttānapāda, was attended by personalities like Sunanda and others, who received him in the kingdom of God. He left this world at an early age, as a young boy, although he had attained the throne of his father and had several children of his own. Because he was due to quit this world, death was waiting for him. He did not care for death, however, and even with his present body he boarded a spiritual airplane and went directly to the planet of Viṣṇu because of his association with the great sage Nārada, who had spoken to him the narration of the pastimes of the Lord. [*Śrīmad-Bhāgavatam* 3.14.6]

People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee.

TRANSLATION: When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

PURPORT: To take the passing away of a devotee and the passing away of a nondevotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhruva Mahārāja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Mahārāja boarded the airplane, he took ad-

vantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (*gṛham*). [*Śrīmad-Bhāgavatam* 4.12.30]

After leaving the material body, the perfect devotee takes birth in the womb of a *gopī* on a planet where Kṛṣṇa's pastimes are going on.

There are two types of devotees--the *sādhaka*, who is preparing for perfection, and the *siddha*, who is already perfect. As far as those who are already perfect are concerned, *Bhagavad-gītā* says, *tyaktvā dehaṃ punar janma naiti mām eti so 'rjuna*: "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a *gopī* on a planet where Kṛṣṇa's pastimes are going on. This may be in this universe or another universe. This statement is found in the *Ujjvala-nīlamaṇi*, which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 20.397]

Unfortunately, when the *ācārya* disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called *svāmīs*.

Whenever an *ācārya* comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in *Bhagavad-gītā*. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the *ācārya's* duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the *ācārya* disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called *svāmīs*, *yogīs*, philanthropists, welfare workers and so on...The *ācārya*, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the *ācārya* try to relieve the situation by sincerely following the instructions of the spiritual master...Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so His representative, the spiritual

master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations....When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called *vāṇī-sevā*. Śrīla Viśvanātha Cakravartī Ṭhākura states in his *Bhagavad-gītā* commentary on the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead. [Śrīmad-Bhāgavatam 4.28.48,50,51] *For editor's comments see appendix 27 (Page 381)

Anyone who is ordered by the Lord to perform some action in this material world, especially preaching His glories, cannot be counteracted by anyone

Similarly, anyone who is ordered by the Lord to perform some action in this material world, especially preaching His glories, cannot be counteracted by anyone; the will of the Lord is executed under all circumstances. [Śrīmad-Bhāgavatam 3.16.36]

There may be so many hindrances. But one who is pure devotee, his business cannot be stopped.

So therefore it is said here that *ahaituky apratihātā*. Do not approach the Supreme Personality of Godhead for some material benefit. That is not pure devotion. Pure devotion means it should be without any motive and it cannot be checked. It cannot be checked. There may be so many hindrances. But one who is pure devotee, his business cannot be stopped. Therefore it is called *ahaituky apratihātā*. [Śrīmad-Bhāgavatam Lecture 1.2.6 Calcutta, February 26, 1974]

Śrīla Prabhupāda Lives Forever

He lives forever by his divine instructions
and the follower lives with him.

He lives forever by his divine instructions and the follower lives with him.
[*Śrīmad-Bhāgavatam Dedication*]

Please always try to remember me by my
teachings and we shall always be together.

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 *Srīmad-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 Maya may come and try to interfere but we must not falter, we must always follow the chalked out path layed down by the great acharya's and in the end you will see.
[*S.P. Letter to: Cidananda Bhaktivedanta Manor 25 November, 1973*]

A person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṅṭha planets, but by his reputation he also lives forever within this material world.

Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, *kīrtir yasya sa jīvati*: "One who leaves a good reputation behind him lives forever." Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahāprabhu was talking with Rāmānanda Rāya, Caitanya Mahāprabhu inquired, "What is the greatest reputation?" Rāmānanda Rāya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṅṭha planets, but by his reputation he also lives forever within this material world. [*Śrīmad-Bhāgavatam* 4.21.48]

So I am not going to die. *Kīrtir yasya sa jīvati*:
"One who has done something substantial, he lives forever."

Prabhupāda: So I am not going to die. *Kīrtir yasya sa jīvati*: "One who has done something substantial, he lives forever." He doesn't die. Even in our practical life... Of course, this is material, *karma-phala*. One has to accept another body according to his *karma*. But for devotee there is no such thing. He always ac-

cepts a body for serving Kṛṣṇa. So there is no *karma-phala*. [S.P. Conversation May 27, 1977, Vṛndāvana]

I will never die. I shall live for my books, and you will utilize.

Reporter (2): What will happen to the movement in the United States when you die?

Prabhupāda: I will never die.

Devotees: Jaya! Hari bol! (laughter)

Prabhupāda: I shall live for my books, and you will utilize.

[Press Conference July 16, 1975, San Francisco]

*For editors comments see appendix 28 (Page 381)

These books will do everything.

After 80 years, no one can expect to live long. My life is almost ended. So you have to carry on, and these books will do everything. [S.P. Room Conversation 18th February 1976]

So in my absence you read the books. What I talk, I have written in the books. That's all... you can associate with me by reading my books.

Indian Man (2): ...like your company very much in Toronto and we feel like talk you so much, but we don't have so much time to talk with you. You have so much mercy, so we have not... know so much about Kṛṣṇa from you.

Prabhupāda: So in my absence you read the books. What I talk, I have written in the books. That's all.

Indian Man (2): Personally, we think more greater.

Prabhupāda: That's all right. But still, you can associate with me by reading my books. [S.P. Morning Walk August 7, 1975, Toronto]

If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you.

I understand that you are feeling my absence. Krishna will give you strength. Physical presence is immaterial; presence of the transcendental sound received from the spiritual master should be the guidance of life. That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you. [S.P. Letter to: Brahmananda, San Francisco 19 January, 1967]

When you are helping my missionary activities I am always thinking of you and you are always thinking of me. That is real association.

You write that you have desire to avail of my association again, but why do you forget that you are always in association with me? When you are helping my missionary activities I am always thinking of you and you are always thinking of me. That is real association. Just like I always think of my Guru Maharaja every moment, although He is not physically present, and because I am trying to serve Him to my best capacity, I am sure He is helping me by His spiritual blessings. So there are two kinds of association: physical and preceptorial. Physical association is not so important as preceptorial association. [S.P. Letter to: Govinda Los Angeles 17 August, 1969]

But always remember that I am always with you. As you are always thinking of me I am always thinking of you also.

But always remember that I am always with you. As you are always thinking of me I am always thinking of you also. Although physically we are not together, we are not separated spiritually. So we should be concerned only with this spiritual connection. [S.P. Letter to: Gaurasundara London 13 November, 1969]

So we should associate by the vibration, and not by the physical presence. That is real association. Śabdād anavṛtti. By sound.

Rukmiṇī: I feel so far away from you, you know, when you're not here.
Janārdana: She's saying she feels so far away from you when you are not here.
Prabhupāda: Oh, that you should not think. If... The words... There are two conceptions: the physical conception and the vibration conception. So physical conception is temporary. The vibration conception is eternal. Just like we are enjoying or we are relishing the vibration of Kṛṣṇa's teachings. So by vibration He is present. As soon as we chant Hare Kṛṣṇa or chant *Bhagavad-gītā* or *Bhāgavata*, so He is present immediately by His vibration. He's absolute. Therefore try to remember His words of instruction; you'll not feel separation. You'll feel that He is with you. So we should associate by the vibration, and not by the physical presence. That is real association. *Śabdād anavṛtti*. By sound. Just like we are touching Kṛṣṇa immediately by sound. Sound vibration. So we should give more stress on the sound vibration, either of Kṛṣṇa or of the spiritual master. Then we'll feel happy and no separation. [Śrīmad-Bhāgavatam Lecture 7.9.12 Montreal, August 18, 1968]

I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my Guru Mahārāja.

Prabhupāda: I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my Guru Mahārāja. [S.P. Room Conversation--Recent Mail July 14, 1977, *Vṛndāvana*]

I'm always with you never mind if I am physically absent.

So far my health is concerned I'm improving, by Krishna's grace and it is due to your feeling of my absence and eagerly awaiting for my return. Please go on cooperating between your godbrothers. I'm always with you never mind if I am physically absent. [S.P. Letter to: Jayananda Delhi 16 September, 1967]

Thank you. That is the real presence.
Physical presence is not important.

Paramānanda: We're always feeling your presence very strongly, Śrīla Prabhupāda, simply by your teachings and your instructions. We're always meditating on your instructions.

Prabhupāda: Thank you. That is the real presence. Physical presence is not important. [S.P. Room Conversation October 6, 1977, *Vṛndāvana*]

What we have heard from the spiritual master, that is living.

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. [S.P. Lecture Excerpt Los Angeles, January 13, 1969]

You are helping me in my mission although I am not physically present there but spiritually I am always with you.

Whenever there is new branch of our society for Krishna Consciousness I become very very happy, & my blessings in heart and soul are with you. I went to your country for spreading this information of Krishna Consciousness and you are helping me in my mission although I am not physically present there but spiritually I am always with you. [S.P. Letter to: Nandarani, Kṛṣṇa Devi, Subala, Uddhava Delhi 3 October, 1967]

If you kindly try to fulfill my mission for which you have been sent there, that will be our constant association.

We are not separated actually. There are two--*vani* or *vapu*. So *vapu* is physical presence and *vani* is presence by the vibration, but they are all the same. So Krsna when He was physically present before Arjuna is the same when He is present before us by His *vani* of Bhagavad-gita. 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. [S.P. Letter to: Hamsaduta Los Angeles 22 June, 1970]

Never think that I am absent from you.

Never think that I am absent from you. Physical presence is not essential; presence by message (or hearing) is real touch. [S.P. Letter to: Students Vrindaban 2 August, 1967]

There is no difference between the spiritual master's instructions and the spiritual master himself.

If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. [Śrī Caitanya-caritāmṛta Ādi-līlā 1.35]

Yes, the ecstasy of separation of Spiritual Master is even greater ecstasy than meeting with Him.

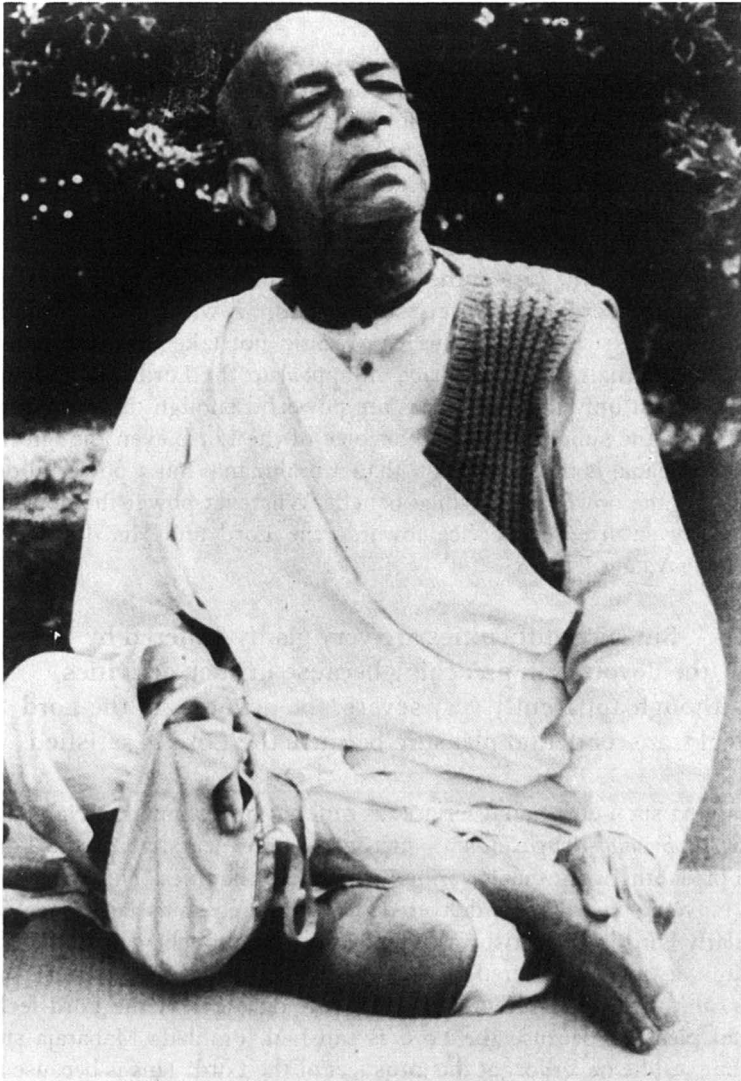
Yes, the ecstasy of separation of Spiritual Master is even greater ecstasy than meeting with Him. [S.P. Letter to: Jadurani Los Angeles 13 January, 1968]

The Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky.

You have asked if it is true that the Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky. The answer is yes, this is the rule. Therefore, every student should be very much careful not to commit any offense which will be detrimental to this promotion to the Spiritual Kingdom, and thereby the Spiritual Master has to incarnate again to deliver him. [S.P. Letter to: Jayapataka Los Angeles 11 July, 1969]

In your attempts to serve me and in all your sincere devotional sentiments I am with you as My Guru Maharaja is with me. Remember this always.

The Spiritual Master is present wherever his sincere disciple is trying to serve his instructions. This is possible by the Mercy of Krsna. In your attempts to serve me and in all your sincere devotional sentiments I am with you as My Guru Maharaja is with me. Remember this always. [S.P. Letter to: Bhakta Don Los Angeles 1 December, 1973]



Śrīla Prabhupāda's Character And Qualities

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

TRANSLATION: The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

PURPORT: Rṣi Śamika also knew that the Lord does not forgive a person who has committed an offense at the feet of a devotee. The Lord can only give direction to take shelter of the devotee. He thought within himself that if Mahārāja Parīkṣit would countercurse the boy, he might be saved. But he knew also that a pure devotee is callous about worldly advantages or reverses. As such, the devotees are never inclined to counteract personal defamation, curses, negligence, etc. As far as such things are concerned, in personal affairs the devotees do not care for them. But in the case of their being performed against the Lord and His devotees, then the devotees take very strong action. It was a personal affair, and therefore Śamika Rṣi knew that the King would not take counteraction. Thus there was no alternative than to place an appeal to the Lord for the immature boy. It is not that only the brāhmaṇas are powerful enough to award curses or blessings upon the subordinates; the devotee of the Lord, even though he may not be a brāhmaṇa, is more powerful than a brāhmaṇa. But a powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have is always utilized in service towards the Lord and His devotees only. [*Śrīmad-Bhāgavatam* 1.18.48]

But such difficulties are very gladly suffered by the devotees in preaching because in such activities, although apparently very severe, the devotees of the Lord feel transcendental pleasure because the Lord is satisfied.

In discharging such devotional service, as ordered by Brahmāji to Nārada in the preaching of *Śrīmad-Bhāgavatam*, sometimes a representative of the Lord engaged in preaching work meets various so-called difficulties. This was exhibited by Lord Nityānanda when He delivered the two fallen souls Jagāi and Mādhāi, and similarly Lord Jesus Christ was crucified by the nonbelievers. But such difficulties are very gladly suffered by the devotees in preaching because in such activities, although apparently very severe, the devotees of the Lord feel transcendental pleasure because the Lord is satisfied. Prahlāda Mahārāja suffered greatly, but still he never forgot the lotus feet of the Lord. This is because a pure

devotee of the Lord is so purified in his heart that he cannot leave the shelter of Lord Kṛṣṇa in any circumstances. There is no self-interest in such service. The progress of culturing knowledge by the *jñānīs* or the bodily gymnastics by the *yogīs* are ultimately given up by the respective performers, but a devotee of the Lord cannot give up the service of the Lord, for he is ordered by his spiritual master. Pure devotees like Nārada and Nityānanda Prabhu take up the order of the spiritual master as the sustenance of life. They do not mind what becomes of the future of their lives. They take the matter very seriously as the order comes from the higher authority, from the representative of the Lord, or from the Lord Himself.

The example set herein is very appropriate. A traveler leaves home to search for wealth in far distant places, sometimes in the forest and sometimes on the ocean and sometimes on hilltops. Certainly there are many troubles for the traveler when he is in such unknown places. But all such troubles are at once mitigated as soon as the sense of his family affection is remembered, and as soon as he returns home he forgets all such troubles on the way. A pure devotee of the Lord is exactly in a family tie with the Lord, and therefore he is undeterred in discharging his duty in a full affectionate tie with the Lord. [*Śrīmad-Bhāgavatam* 2.8.6]

**Such are the misunderstandings of demons. They do not know
that a devotee is protected by the Lord in all circumstances**

Hiraṇyakaśipu did not know that Prahlāda Mahārāja was the most fortunate person within the three worlds because Prahlāda was protected by the Supreme Personality of Godhead. Such are the misunderstandings of demons. They do not know that a devotee is protected by the Lord in all circumstances (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*). [*Śrīmad-Bhāgavatam* 7.8.12]

**For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes
the most intimate friend. He always looks after His friend's comfort,
and He gives Himself to His friend, who is so devotedly engaged
working twenty-four hours a day to please the Lord.**

A person in full Kṛṣṇa consciousness is not unduly anxious to execute the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. [*Bhāgavad-gītā* Lecture 18.58]

It is said that when one sees apparent
unhappiness or distress in a perfect Vaiṣṇava, it is not
at all unhappiness for him; rather, it is transcendental bliss.

TRANSLATION: "This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT: It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in *Śrīmad-Bhāgavatam* (10.14.8), *tat te 'nukampāṁ su-samīkṣamāṇaḥ*: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the *Śikṣāṣṭaka* (8), Śrī Caitanya Mahāprabhu has also instructed: *āśliṣya vā pāda-ratām pinaṣtu mām*. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him. [*Śrī Caitanya-caritāmṛta Madhya-līlā 4.186*]

A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa...He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected.

A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected. [*Śrī Caitanya-caritāmṛta Madhya-līlā 24.182*]

Any person who has developed the ecstasy of love for the Supreme
Personality of Godhead, and who is always merged in transcendental
bliss on account of this love, cannot even perceive the material
distress or happiness coming from the body or mind.

In the *Nārada-pañcarātra* Lord Śiva therefore tells Pārvatī, "My dear supreme goddess, you may know from me that any person who has developed the ecstasy of love for the Supreme Personality of Godhead, and who is always merged in

transcendental bliss on account of this love, cannot even perceive the material distress or happiness coming from the body or mind." [*Nectar of Devotion Chapter 19*]

If one is situated firm in Kṛṣṇa consciousness, the gravest type of danger cannot disturb him. It is such a nice thing.

If one is situated firm in Kṛṣṇa consciousness, the gravest type of danger cannot disturb him. It is such a nice thing. *Yasmin sthito na duḥkhena guruṇāpi. Guru. Guru* means very heavy, very heavy. *Guruṇāpi duḥkhena na vicālyate*. He is not disturbed. He is not disturbed. Of course, it may be stories, but I am telling you of my practical life. In 1942 there was heavy bombing in Calcutta, heavy bombing in Calcutta. By once or twice bombing, all the population vacated. Calcutta was a city of no man. But there were... Of course, many people remained there, those people who could not leave the city for some urgent or some other business. So somehow or other, I had to remain in the city, and on the 12th December, 1942, I remember, there was heavy bombing. But fortunately, we stayed perplexed.(?) He saw something, fireworks, is going on. "So let us enjoy." (laughter) You see? (makes sound of bomb coming down) Do-do-dee-dee-dong! Like that, so many bombings. So what can be done? There may be so many dangers in our life because it is the place only full of dangers. We do not know. Because we are foolish, we are trying to adjust these things. That is our foolishness. We should... Just like in a railway carriage. You are being transported from one place. Suppose it is crowded. So instead of adjusting the crowd, better tolerate for few hours and get down and go to your destination. Similarly, we may have many dangerous spots in this material life, but if we are preparing ourselves for going back to Kṛṣṇa in Kṛṣṇa consciousness, then these things will be not cared for. Let them happen. *Āgamāpāyinaḥ anityās tāms titikṣasva bhārata*. They come and go. Let them happen. The bombing was not for all the days. All right, let them take place for few hours or few days. We have to adjust like that. But it is very difficult to adjust. But one who is situated in Kṛṣṇa consciousness, he is not disturbed. He is not disturbed. That is the technique of not being disturbed. The more we advance in Kṛṣṇa consciousness, we become free from this material entanglement. [*Bhagavad-gītā Lecture 6.21-27 New York, September 9, 1966*]

**Being situated in his original Kṛṣṇa conscious position,
a pure devotee does not identify with the body.**

TRANSLATION: Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a

diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water. [Nectar of Instruction Mantra 6]

Vaiṣṇava is the ocean of mercy. There is no end. As you cannot, I mean to say, draw all the waters from the ocean, it is not possible.

Similarly, a Vaiṣṇava, a devotee, ocean of mercy. You can draw from it as much mercy as you like; still, it is full.

That was the position of Prahlāda Mahārāja. He was seeing always God, Kṛṣṇa, but his father was not seeing because he was atheist. He was asking, challenging, "Where is your God? You are talking of so many times God. All right, I shall teach you a lesson today." So he took his sword and wanted to kill his own son. Atheist is so unkind, cruel, that he is prepared to kill his own son, beloved son, five years old. That is atheism. And theism, the father who tortured him so much. So after the death of his father, he's praying to Nṛsiṁhadeva, "Please excuse my father." This is theism. So that is the difference between Kṛṣṇa consciousness and ordinary consciousness. They're very kind, everyone. *Vāñcha kalpatarubhyaś ca kṛpā-sindhubhya eva ca*. You utter this prayer, *kṛpā-sindhubhya eva ca*. Vaiṣṇava is the ocean of mercy. There is no end. As you cannot, I mean to say, draw all the waters from the ocean, it is not possible. Similarly, a Vaiṣṇava, a devotee, ocean of mercy. You can draw from it as much mercy as you like; still, it is full. [Nṛsiṁha-caturdaśī Lecture, Lord Nṛsiṁhadeva's Appearance Day Boston, May 1, 1969]

Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home.

Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls, and therefore the common man who is bewildered by the influence of the external energy of the Lord should avail himself of their association. [Śrīmad-Bhāgavatam 3.5.3]

Saint, who is a saint? A saint is called who is very tolerant, tolerant, tolerant to the utmost.

Sādhu's description is there. *Sādhu* means sage, or saint. Who is a saint? Who is a *sādhu*. That description is given. *Titikṣavaḥ kārūṇikāḥ. titikṣavaḥ kārūṇikāḥ suhṛdaḥ sarva-dehinām ajāta-śatravaḥ śāntāḥ sādhaveḥ sādhu-bhūṣaṇāḥ* This is the definition of *sādhu*. Saint, who is a saint? A saint is called who is very tolerant, tolerant, tolerant to the utmost.

You have got very good example of Lord Jesus Christ, a great saint, or *sādhu* also. He was, of course, more than *sādhu*. Now, just see his behavior, how much tolerant he was. He was being crucified and he was praying God, "O Lord, forgive these people, what they are doing." That, this is the significance of *sādhu*. *Titikṣavaḥ kārūṇikāḥ*. For their personal sake, they're always very tolerant, but they are very kind to all people, all living entities, very kind. In spite of their all disadvantages, they try to give something, real knowledge, to the people in general. *Kārūṇikāḥ*. And *suhṛdaḥ sarva-dehinām*. And a *sādhu* is not a friend of a particular class, particular community or particular country. No. A *sādhu*, a saint, is he who is friend of all, not only of human being, even of animals and less than animals. These are the qualification of *sādhu*. *Ajāta-śatravaḥ*.

And they have no enemies. Or they are not anyone's enemy. Everyone's friend. Enemy, of course, even the greatest man, you will find some enemy. This is the nature of this world. Even the most perfect man will have some enemy. So that is different thing. But the *sādhu*, the saint, is no, no one's enemy. He's friend of everyone. *Titikṣavaḥ kārūṇikāḥ suhṛdaḥ sarva-dehinām, ajāta-śatravaḥ śāntāḥ. Ajāta...* They are nobody's enemy, and *santa*, always peaceful. These are the qualifications of *sādhu*.

Now, here the Lord says that "I come, or My representative comes..." Why? *Paritrāṇāya sādhunām. Sādhunām*. The Lord is very much anxious for the saintly persons. Who have sacrificed everything for the service of the Lord, they are very, very dear to the Lord.

Lord cannot tolerate any insult, or any, I mean to say, misbehave to a *sādhu*. Although *sādhu*, they do not, I mean to say, mind if they are insulted, they do not mind, but the Lord will never tolerate if a *sādhu* is... Just like a small boy, your child, if somebody slaps him in the street... That boy may excuse, "Oh, all right," but his father and mother will never tolerate. "Why you have slapped my son?" That is the nature. Similarly, the *sādhu*, who is a great devotee of the Lord, they might be tolerant. You can crucify him, can do any misbehavior to him. He's never angry. But God will never tolerate. We must always remember that. He has got special protection, special vision, on the *sādhu*.

You'll find in the *Bhagavad-gītā* that, that... *Samo 'ham sarva... Samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ*. The Lord says, "I am equal to everyone." Otherwise, how He can be God. He is equal to everyone. Yes. "I am equal to everyone. Nobody's My enemy and nobody's My friend." *Samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ*: "Nobody's My enemy. Nobody's My friend. I am equal to everyone." But *ye tu bhajanti mām bhaktyā teṣu te mayi*: "But anyone who is devoted to Me, oh, I have got particular attention for him." Although He's neutral, still, the person who is devotee, who's always thinking of Kṛṣṇa, Kṛṣṇa consciousness, oh, there is a special protection, special. Therefore Lord Kṛṣṇa declares... You'll find in the *Bhagavad-gītā*, *kaunteya pratījānīhi na me bhaktiḥ praṇāśyati*: "My dear Kaunteya, Arjuna, you can declare it in the, to the world that My devotee will be never vanquished, never be vanquished." [*Bhagavad-gītā Lecture 4.6-8 New York, July 20, 1966*]

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

TRANSLATION: The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime...Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world....Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

PURPORT: A sādhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Kṛṣṇa conscious. Be a devotee of Lord Kṛṣṇa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Kṛṣṇa consciousness." These are the preachings of a sādhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is *kāruṇika*, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sādhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. The sādhu has the thankless task of impressing upon them the importance of devo-

tional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in twenty-two market-places, and Lord Caitanya's principal assistant, Nityānanda, was violently attacked by Jagāi and Mādhāi. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a *sādhu* is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, *sarva-dehinām*, which indicates all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone—the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Śivānanda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendently. There are many instances where a dog got salvation by association with a *sādhu*, because a *sādhu* engages in the highest philanthropic activities for the benediction of all living entities. Yet although a *sādhu* is not inimical towards anyone, the world is so ungrateful that even a *sādhu* has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A *sādhu* behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than a *sādhu* in relieving a conditioned soul. A *sādhu* is calm, and he quietly and peacefully follows the principles of scripture. A *sādhu* means one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the *sāstras* instruct us to obey the orders of the Personality of Godhead. *Sādhu*, therefore, means a follower of the scriptural injunctions and a devotee of the Lord. All these characteristics are prominent in a devotee. A devotee develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no actual good qualifications or good characteristics according to the standard of transcendental realization. [*Śrīmad-Bhāgavatam* 3.25.21,2,3]

**An exalted devotee of the Lord never thinks
that he is a paramahansa or a liberated person.**

TRANSLATION: Śukadeva Gosvāmī said: O Mahārāja Parikṣit, when King Rāhūgaṇa chastised the exalted devotee Jaḍa Bharata with harsh words, that peaceful, saintly person tolerated it all and replied properly. Nescience is due to the bodily conception, and Jaḍa Bharata was not affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and he agreed to suffer the results of his past karma. Like an ordinary man, he thought that by carrying the palanquin, he was destroying the reactions of his past mis-

deeds. Thinking in this way, he began to carry the palanquin as before.

PURPORT: An exalted devotee of the Lord never thinks that he is a *paramahansa* or a liberated person. He always remains a humble servant of the Lord. In all reverse conditions, he agrees to suffer the results of his past life. He never accuses the Lord of putting him into a distressed condition. These are the signs of an exalted devotee. *Tat te 'nukampām susamīkṣyamāṇaḥ*. When suffering reversed conditions, the devotee always considers that the reverse conditions are the Lord's concessions. He is never angry with his master; he is always satisfied with the position his master offers. In any case, he continues performing his duty in devotional service. Such a person is guaranteed promotion back home, back to Godhead. As stated in *Śrīmad-Bhāgavatam* (10.14.8): *tat te 'nukampāṁ susamīkṣamāṇo bhujāna evātma-kṛtām vipākam hyd-vāg-vapurbbhir vidadhan namas te jiveta yo mukti-pade sa dāya-bhāk* "My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible for liberation, for it has become his rightful claim." [*Śrīmad-Bhāgavatam* 5.10.14]

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material.

TRANSLATION: "Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī*, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distin-

guish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās*, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpa-taru: āmi ta' vaiṣṇava, e-buddhi ha-ile, amānī nā haba āmi pratiṣṭhāśā āsī', hṛdaya dūṣibe, ha-iba niraya-gāmī nije śreṣṭha jānī', ucchiṣṭādi-dāne, habe abhimāna bhāra tāi śiṣya tava, thākiyā sarvadā, nā la-iba pūjā kāra* "If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (*Antya-līlā* 20.28): *premera svabhāva---yāhān premera sambandha sei māne,---'kṛṣṇe mora nāhi prema-gandha'* "Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa." [*Śrī Caitanya-caritāmṛta Antya-līlā* 4.173]

The pure devotee thinks himself fallen into the ocean of birth and death and incessantly prays to the Lord to lift him up. He only aspires to become a speck of transcendental dust at the lotus feet of the Lord.

The mystic *yogī*, after a strenuous effort to control the senses, may be situated in a trance of *yoga* just to have a vision of the Supersoul within everyone, but the pure devotee, simply by remembering the Lord's lotus feet at every second, at once becomes established in real trance because by such realization his mind and intelligence are completely cleansed of the diseases of material enjoyment. The pure devotee thinks himself fallen into the ocean of birth and death and incessantly prays to the Lord to lift him up. He only aspires to become a speck of transcendental dust at the lotus feet of the Lord. The pure devotee, by the grace of the Lord, absolutely loses all attraction for material enjoyment, and to keep free from contamination he always thinks of the lotus feet of the Lord. [*Śrīmad-Bhāgavatam* 2.4.21]

A pure devotee like Prahāda Mahārāja can understand the minds of others because of his pure vision in devotional service.

A pure devotee like Prahāda Mahārāja can understand the minds of others because of his pure vision in devotional service. A devotee like Prahāda Mahārāja can study another man's character without difficulty. [*Śrīmad-Bhāgavatam* 7.13.21]

Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa

Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers. [*Śrīmad-Bhāgavatam* 3.22.21]

Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful.

In the material concept of life, when one works for sense gratification, there is misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery. The devotee in Kṛṣṇa consciousness has nothing to lament or desire. Since God is full, a living entity who is engaged in God's service, in Kṛṣṇa consciousness, becomes also full in himself. He is just like a river cleansed of all dirty water. Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful. He does not lament for any material loss or gain because he is full in the service of the Lord. He has no desire for material enjoyment because he knows that every living entity is a fragmental part and parcel of the Supreme Lord and therefore eternally a servant. He does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with ephemeral appearances or disappearances. For him stone and gold are of equal value. This is the *brahma-bhūta* stage, and this stage is attained very easily by the pure devotee. In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, and the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like broken serpents' teeth. As there is no fear of a serpent with broken teeth, so there is no fear from the senses when they are automatically controlled. The world is miserable for the materially infected person, but for a devotee the entire world is as good as Vaikuṅṭha, or the spiritual sky. The highest personality in this mate-

rial universe is no more significant than an ant for a devotee. Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age. [Bhagavad-gītā 18.54]

In the *Caitanya-caritāmṛta*, the devotee's desirable qualities are described to be twenty-six in number.

Brahmāji confirms herewith that only persons who have developed the desirable qualities can enter into the kingdom of God. In the *Caitanya-caritāmṛta*, the devotee's desirable qualities are described to be twenty-six in number. They are stated as follows: He is very kind; he does not quarrel with anyone; he accepts Kṛṣṇa consciousness as the highest goal of life; he is equal to everyone; no one can find fault in his character; he is magnanimous, mild and always clean, internally and externally; he does not profess to possess anything in this material world; he is a benefactor to all living entities; he is peaceful and is a soul completely surrendered to Kṛṣṇa; he has no material desire to fulfill; he is meek and humble, always steady, and has conquered the sensual activities; he does not eat more than required to maintain body and soul together; he is never mad after material identity; he is respectful to all others and does not demand respect for himself; he is very grave, very compassionate and very friendly; he is poetic; he is expert in all activities, and he is silent in nonsense. [Śrīmad-Bhāgavatam 3.15.25]

**A mahātmā is rare and transcendental,
and he is a pure devotee of Lord Kṛṣṇa.**

TRANSLATION: "Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT: Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material existence. The word *mahat* in this verse means "a pure devotee." As confirmed in *Bhagavad-gītā*: *mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ bhajanty ananya-manaso jñātvā bhūtādīm avyayam* "O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13) One also has to associate with such a *mahātmā* who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a *mahātmā*, one cannot understand Kṛṣṇa's absolute

position. A *mahātmā* is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee *mahātmā* and treat him as the most exalted well-wisher of all human society. We should take shelter of such a *mahātmā* and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the *mahātmā*. [*Śrī Caitanya-caritāmṛta Madhya-līlā 22.51*]

**Since an advanced devotee carries Lord Viṣṇu within
his heart, he is a moving temple and a moving Viṣṇu.**

TRANSLATION: " 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT: This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, "My dear Lord Vidura, you yourself are a holy place because you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners." A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudhiṣṭhira addressed Vidura in this way. Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narotama dāsa Ṭhākura states, *tīrtha-yātrā pariśrama, kevala manera bhrama*: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place. [*Śrī Caitanya-caritāmṛta Madhya-līlā 20.57*]

**The more a devotee sincerely loves Kṛṣṇa,
the more Kṛṣṇa reciprocates, so much so that a
highly advanced devotee can talk with Kṛṣṇa face to face.**

In the *Bhagavad-gītā* it is said: *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates.

cates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. [Śrī Caitanya-caritāmṛta Madhya-līlā 4.95]

**When a pure Vaiṣṇava speaks, he speaks perfectly. How is this?
His speech is managed by Kṛṣṇa Himself from within the heart.**

TRANSLATION: "Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT: Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an *avaiṣṇava*. *avaiṣṇava-mukhodbhāṅgam pūtam hari-kathāmṛtam śravaṇam naiva kartavyam sarpochchīṣṭam yathā payah* Thus quoting from *Padma Purāna*, Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an *avaiṣṇava*, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an *avaiṣṇava* are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the *Bhagavad-gītā* (10.10) the Supreme Lord says, *teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogam tam yena mām upayānti te* "To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart. Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to the *Bhagavad-gītā* (15.15): *sarvasya cāham hṛdi sanniviṣṭo mattah smṛtir jñānam apohanam ca vedaiḥ ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham* "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed I am the compiler of *Vedānta*, and I am the knower of the *Vedas*." All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of *māyā*, the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of *yogamāyā*. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee. [Śrī Caitanya-caritāmṛta Madhya-līlā 8.200]

When a devotee writes or speaks about the Supreme Personality of Godhead, his words are dictated by the Lord from within.

The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, his words are dictated by the Lord from within. This is confirmed in *Bhagavad-gītā*, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. [*Śrīmad-Bhāgavatam* 4.9.4]

The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself.

The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in the *Bhagavad-gītā* (10.10), *dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*. Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Kṛṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and he simply repeated it. The same holds true for Śrī Caitanya-caritāmṛta. [*Śrī Caitanya-caritāmṛta Ādi-līlā* 8.39]

**Whatever a pure devotee does is done
by the dictation of the Supreme Lord.**

TRANSLATION: Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.

PURPORT: This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in *Śrīmad Bhagavad-gītā* (10.10): *teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te* "To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of *mayā*, the material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (*dadāmi bud-*

dhi-yogaṁ tam). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of *Śrī Caitanya-caritāmṛta* that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity. [*Śrī Caitanya-caritāmṛta Ādi-līlā 8.78*]

**An empowered devotee sees and feels himself to be
the lowest of men, for he knows that whatever he does
is due to the inspiration given by the Lord in the heart.**

Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in *Bhagavad-gītā*: *teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te* "To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his earlier life, Srīla Rūpa Gosvāmī was a government officer and a *gṛhastha*. He was not even a *brahmacārī* or *sannyāsī*. He associated with *mlecchas* and *yavanas*, but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the *Bhakti-rasāmṛta-sindhu* (1.2.187): *īhā yasya harer dāsyē karmaṇā manasā girā nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate* "A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities." To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations. [*Śrī Caitanya-caritāmṛta Madhya-līlā 19.135*]

I tell you. This is my practical experience. This is my practical experience. And I am here, always working, something reading or writing, something reading or writing, twenty-four hours.

Persons who are not for spiritual realization, they may be engaged in work for eight hours only, but those who are engaged for spiritual realization, oh, they are engaged twenty-four hours, twenty-four hours. That is the difference. And that difference is... You'll find that on the material platform, on the bodily conception of life, if you work for eight hours only, you'll feel fatigued. But spiritual purpose, if you work more than twenty-four hours... Unfortunately, you haven't got more than twenty-four hours at your disposal. Still, you won't feel fatigued. I tell you. This is my practical experience. This is my practical experience. And I am here, always working, something reading or writing, something reading or writing, twenty-four hours. Simply when I feel hungry, I take some food. And simply when I feel asleep, I go to bed. Otherwise, always, I don't feel fatigued. You can ask Mr. Paul whether I am not doing this. So I take, I take pleasure in doing that. I don't feel fatigued. Similarly, when one will have that spiritual sense, he won't feel... Rather, he will, he will feel disgusted to go to sleep, to go to sleep, "Oh, sleep has come just to disturb." See? He wants to lessen the time of sleeping. [*Bhagavad-gītā Lecture 2.49-51 New York, April 5, 1966*]

I also write at night book, and I also sleep, not more than three hours.

So sleeping is not good. The Gosvāmīs used to sleep only two hours. I also write at night book, and I also sleep, not more than three hours. But I take sometimes little, sleep more. Not like... I don't imitate the Gosvāmīs. That try to avoid. And avoid sleeping means if we eat less, then we'll avoid. Eating, sleeping. After eating, there is sleeping. So if we eat more, then more sleeping. If we eat less, then less sleeping. [*Śrīmad-Bhāgavatam Lecture 1.16.26-30 Hawaii, January 23, 1974*]

My, my personal life, I don't sleep at night.
And nowadays, at most, one hour. Yes. But I
take rest in the daytime, at least two to three hours.

So long we have got this body, we require to eat something, we require to sleep sometimes, we require a little sense gratification, and we require defense. But it should be minimized, not increased. That is *tapasya*. In the human life this is possible, this is possible. *Nidrāhāra-vihārakādi-vijitau*. One can conquer over these things, by practice. The more we minimize this *āhāra-nidrā-bhaya-maithuna*, this means we are advanced in spiritual taste.(?) It is practiced. My, my personal life, I don't sleep at night. And nowadays, at most, one hour. Yes. But I take rest in the daytime, at least two to three hours. So it is not that I am

sleeping one hour. I sleep three to four hours total. But if practiced, it can be reduced, practiced. [S.P. Conversation with Prof. Saligram and Dr. Sukla July 5, 1976, Washington, D.C.]

I think it is, when I go to sleep, I think that now
I'm going to waste my time. I actually think like that.

George Harrison: These books are such a lot of work. I don't know how he did it all.

Gurudāsa: While everyone else sleeps, Prabhupāda...

George Harrison: Yes.

Prabhupāda: At night I don't sleep. Not that because I am nowadays sick. But generally I don't sleep. At most two hours. At most.

Hari-śauri: I think it's a long time since you've taken any rest at night.

Prabhupāda: I take little rest during daytime. So on the whole, three to four hours. But actually I do not like to sleep.

George Harrison: No, it's a waste of time.

Prabhupāda: I think it is, when I go to sleep, I think that now I'm going to waste my time. I actually think like that.

George Harrison: What's the word for..., the call it a little, little death. Sleep is the little death.

Prabhupāda: The *sāstra* also, Prahlada Mahārāja describes the sleeping is waste of time. You find out that verse.

Hari-śauri: It's in Seven, Two?

Prabhupāda: Seventh Canto. He's estimating you have got hundred years at most. Out of that, fifty years lost, sleep. And then twenty years playing as child, a boy. And in old age, another...

Hari-śauri: *punso varṣa-śataṁ hy āyus tad-ardhaṁ cājitātmanaḥ niṣphalaṁ yad asau vātryāṁ śete 'ndhaṁ prāpitas tamaḥ* "Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years."

Prabhupāda: Fifty years immediately minus.

[S.P. Conversation with George Harrison July 26, 1976, London]

Śrīla Prabhupāda's Aprakāṣa-līlā

**For explanation see appendix 29 (Page 399)*

**A liberated person who has no material
body can go anywhere and everywhere**

The great saint Nārada is so liberated that he can go to the Vaikuṅṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word *tri-veṇī* refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called *sarva-ga*, which indicates that he can go anywhere and everywhere. [Śrī Caitanya-caritāmṛta Madhya-līlā 24.2.30]

**As soon as a pure devotee engages himself in the pure
devotional service of hearing, chanting and remembering the name,
fame and activities of the Lord, at once He becomes visible to the
transcendental eyes of the pure devotee by reflecting Himself
on the mirror of the heart by spiritual television.**

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. [Śrīmad-Bhāgavatam 1.6.33]

**Factually, the spiritually developed person is able to have the
television of the kingdom of God always reflected within his heart.
That is the mystery of knowledge of the Personality of Godhead.**

Herein lies the mystery of His transcendental knowledge. This mystery is transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can without difficulty see the Personality of Godhead in every atom and every movable or immovable object. And at the same time he can see the Personality of Godhead in His own abode, Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as stated

by the Lord in the beginning (*sarahasyam tad-aṅgam ca*). This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible for the mental speculators to discover by dint of intellectual gymnastics. The mystery can be revealed through the process recommended by Brahmāji in his *Brahma-saṁhitā* (5.38) as follows: *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-purusam tam ahaṁ bhajāmi* "I worship the original Personality of Godhead, Govinda, whom the pure devotees, their eyes smeared with the ointment of love of Godhead, always observe within their hearts. This Govinda, the original Personality of Godhead, is Śyāmasundara with all transcendental qualities." Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the *Vaikuṅṭhalokas*, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead. [*Śrīmad-Bhāgavatam* 2.9.35]

A mahā-bhāgavata, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone.

The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the *Bhagavad-gītā* (*iśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can the devotee see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in *Bhagavad-gītā* (*mat-sthāni sarva-bhūtāni*). That is the vision of a *mahā-bhāgavata*. He sees everything others see, but instead of seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything because everything is resting in Him only. This is the vision of the *mahā-bhāgavata*. In summary, a *mahā-bhāgavata*, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the *Brahma-saṁhitā* (5.38),

premānjana-cchurita-bhakti-vilocanena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation. [Śrīmad-Bhāgavatam 4.12.11]

The mahā-bhāgavata, who experiences the Supreme Godhead's presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight.

As stated in the *Bhagavad-gītā* (6.30), *yo mām paśyati sarvatra sarvaṁ ca mayi paśyati*: a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and he also sees everything resting in the Supreme. It is also confirmed in the *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*: Lord Kṛṣṇa is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced *mahā-bhāgavata* devotee sees in this spirit: he sees the same Supersoul, Paramātmā, existing within everyone's heart, regardless of discrimination based on the different material forms of the living entities. He sees everyone as part and parcel of the Supreme Personality of Godhead. The *mahā-bhāgavata*, who experiences the Supreme Godhead's presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is possible only when one is advanced in love of Godhead. [Śrīmad-Bhāgavatam 4.13.7]

Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought.

TRANSLATION: "O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT: ...Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him. [Śrī Caitanya-caritāmṛta Ādi-līlā 3.89]

Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead.

When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead. [*Śrīmad-Bhāgavatam* 8.6.9]

When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical.

Although anyone living in Vṛndāvana somehow or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee. As stated in the *Brahma-samhitā: premāñjana-cchurita-bhakti-vilocanena*. When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 16.281]

When one can understand Kṛṣṇa as He is (*tattvataḥ*), one actually lives in the spiritual world, although apparently living within the material body.

Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (*tattvataḥ*), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 8.139]

A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements.

A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements. His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the *mahat-tattva*. He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material covering by the effect of his devotional service. The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover. [*Śrīmad-Bhāgavatam* 1.13.55]

The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world.

When Uddhava was fully absorbed in the transcendental ecstasy of love of God, he actually forgot all about the external world. The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. When Uddhava wanted to speak to Vidura, he came down from the abode of the Lord, Dvārakā, to the material plane of human beings. Even though a pure devotee is present on this mortal planet, he is here in relation to the Lord for engagement in transcendental loving service, and not for any material cause. A living entity can live either on the material plane or in the transcendental abode of the Lord, in accordance with his existential condition.....That Uddhava attained this stage is evident from his dealings. He could simultaneously reach the supreme planet and still appear in this world. [*Śrīmad-Bhāgavatam* 3.2.6]

Although seen within this material world, the pure devotee always engages in the confidential service of the Lord.

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord's service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. *Kṛṣṇendriya-pṛīti-icchā dhare 'prema' nāma.* (Cc. Ādi 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord's senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, *vaiṣṇavera kṛiyā-mudrā vijñāneha nā bujhaya.* The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world. [*Śrī Caitanya-caritāmṛta Madhya-līlā* 19.155]

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṅṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being [Śrī Caitanya-caritāmṛta Ādi-līlā 1.55]

But amongst the gopīs and the cowherds boy and the Vṛndāvana inhabitants, there is no business. "We love Kṛṣṇa unconditionally. That's all. We do not know anything except Kṛṣṇa." This is Vṛndāvana atmosphere.

You have seen the picture in our *Nectar of Devotion*. Kṛṣṇa's friends... Kṛṣṇa is resting. They are all engaged in service. Somebody is fanning, somebody is massaging. Although they are friends, there is equality, none of them think that Kṛṣṇa is greater than them. No. They think, "Kṛṣṇa is our friend, very nice friend, very beautiful friend, and very powerful friend." Every day they go to the forest, and they see one demon is killed by Kṛṣṇa. So they become very much devoted. Their love for Kṛṣṇa increased by seeing Kṛṣṇa's activities, beauty, opulence. Similarly, the gopīs. So they did not think Kṛṣṇa is God. They did not know. Even Mother Yaśodā, Nanda Mahārāja, all the inhabitants of Vṛndāvana, they did not know, neither they did care to know whether Kṛṣṇa is God or not. They simply loved Kṛṣṇa, without any identification. We are worshiping God, Kṛṣṇa, because we are impressed with so many things, that Kṛṣṇa is the Supreme Lord, He is the Absolute Truth. And therefore we are little inclined. "All right. let us serve Kṛṣṇa if He is God." You see? There is some condition: "If Kṛṣṇa is God, so if I do not love, if I do not worship, there may be something wrong." So that is business. But amongst the gopīs and the cowherds boy and the Vṛndāvana inhabitants, there is no business. "We love Kṛṣṇa unconditionally. That's all. We do not know anything except Kṛṣṇa." This is Vṛndāvana atmosphere. [Śrīmad-Bhāgavatam Lecture 1.3.11-12 Los Angeles, September 17, 1972]

Śrīla Prabhupāda's Summary-līlā

Regarding my personal history I beg to state it shortly as follows

Regarding my personal history I beg to state it shortly as follows: I was born 1st September 1896 in Calcutta as the third son of my father Late Gaura Mohon Dev and mother late Rajani Devi in the family of one of very respectable Gold merchant aristocracy of Calcutta. I was educated in the Scottish Churches College (B.A. 1920) and Netaji Subhas Candra was my college mate. I left education influenced by Mahatma Gandhi in 1921 and joined for some time in the national liberation and other social service movements. I was secretary of the Social Union movement of which Late Mr. J. Choudhury Bar-at-law was the president. In this movement there was a great stir for intercaste marriage in favor of Patel's (Vithalbhai) bill. I was married during my student life in 1918 with Radharani Devi and she is in Calcutta with her sons and daughters five children and a few grand children also. After my education I was appointed (1921) as the Asst. Manager of Dr. Bose's Laboratory Ltd of Calcutta and then engaged myself in my personal business in the chemical line. I was a research student in chemical and medicinal composition and for the first time in India, I introduced Gadine preparation in the medical profession. I met my spiritual master Late Bhaktisiddhanta Sarasvati Goswami in 1922 and he desired me to preach in the foreign countries the spiritual movement started by Lord Caitanya for enlightenment of all materialistic men all over the world. He gradually turned my mind from matter to spirit and I was accepted as his disciple in 1933 after full association of ten years. He left this world in 1936 and insisted to explain the mission in English. I started my paper Back to Godhead in 1944 and left home for good entirely to execute the order of my spiritual master in 1954. Since then my H.Q. is at Vrindaban and devote in literary work. [S.P. Letter to: Mr. Nakano Delhi 18 April, 1961]

I was born in 1896, I was my father's pet child.

Prabhupāda: I was born and educated in Calcutta. Calcutta is my home place. I was born in 1896, and I was my father's pet child, so my education began a little late, and still, I was educated in higher secondary, high school for eight years. In primary school four years, higher secondary school, eight years, in college, four years. Then I joined Gandhi's movement, national movement. But by good chance I met my Guru Mahārāja, my spiritual master, in 1922. And since then, I was attracted in this line, and gradually I gave up my household life. I was married in 1918 when I was still a third year student. And so I got my children. I was doing business. Then I retired from my family life in 1954. For four years I was alone, without any family. Then I took regularly renounced order of life in 1959. Then I devoted myself in writing books. My first publication came out in

1962, and when there were three books, then I started for your country in 1965 and I reached here in September, 1965. Since then, I am trying to preach this Kṛṣṇa consciousness in America, Canada, in European countries. And gradually the centers are developing. The disciples are also increasing. Let me see what is going to be done. [Interview September 24, 1968, Seattle]

**My father trained me from childhood, yes.
And then I met my spiritual master in 1922.**

Journalist: Now when you... Do you go to this institute for a certain period of time?

Prabhupāda: There is no fixed period. No. But, say, for me, I was trained, my father was of this line...

Journalist: Oh, your father...

Prabhupāda: Oh yes. My father trained me from childhood, yes. And then I met my spiritual master in 1922, and I was initiated in... On the whole there was a background, because as I told you, 80, 90 percent people are Kṛṣṇa conscious by family-wise. You see? So we were trained up from the beginning of our life. Officially, of course, I accepted my spiritual master in 1933. Since then, I had some background, and since I met, I developed this idea. Yes.

Journalist: I see, I see. So you have been, in a sense, spreading this word since 1933 on your own.

Prabhupāda: No. I'm spreading as missionary since nineteen hundred..., practically since '59.

Journalist: '59, I see. What did you do from the time...

Prabhupāda: I was a householder. I was doing business in medicine. Formerly, I was manager in a big chemical firm. But I was cultivating this knowledge although I was householder. I was publishing this *Back to Godhead*...

Journalist: So you were publishing that...

Prabhupāda: In India.

Journalist: Oh, I see.

Prabhupāda: Yes, yes. I started in 1947 under the order of my spiritual master. So whatever I was earning, I was spending. I was not getting any return, but I was distributing. So I was doing this business since a long time. But actually after giving up all connection with my family, I'm doing this work since 1959.

Journalist: Do you have children?

Prabhupāda: Oh yes, I have got grown-up boys.

Journalist: You just left them?

Prabhupāda: Yes. I have got my wife, my grandchildren, everyone, but I have no connection with them. They are doing their own way. My wife is entrusted to the elderly boys. Yes.

Journalist: Well, is that a...? I mean I find that sort of difficult to assimilate, to give up your family and just sort of say, "See you later."

Prabhupāda: Yes, that is the Vedic regulation. Everyone should give up family connection at a certain age, after the age of 50. One should not remain in family life. That is Vedic culture. Not that up to death, one is in family-wise, no. That is not good. [*Press Interview December 30, 1968, Los Angeles*]

Yes, during the Rathayātrā festival, eight days, eight different varieties of foodstuffs my mother would cook and offer to Jagannātha

Śrīla Prabhupāda: Of the same age, of neighbouring quarters, they would join they'll be feast, procession, sankīrtana. Everything in miniature form. And my father would be spend, he'll not hesitate. Yes. Therefore my father's friends used to joke, "Oh, the Rathayātrā ceremony is going on at your home and you do not invite us, what is this?" (laughing) My father would reply, "They are all children playing." ... "Oh, children playing, your avoiding us by the name of children." But it was regular procession and for eight days there was feasting. Student: That was at the same time as the big procession?

Śrīla Prabhupāda: Eh?

Student: That was at the same time as the big procession?

Śrīla Prabhupāda: Yes, during the Rathayātrā festival, eight days, eight different varieties of foodstuffs my mother would cook and offer to Jagannātha. Daily bhoga aratik, decoration with flowers, it was regular.

Student: What did the cart look like?

Śrīla Prabhupāda: Eh?

Student: What did the ratha cart look like? Just a miniature of the one at Puri?

Śrīla Prabhupāda: Of that I can give you diagram. Immediately, because I played with it I remember perfectly.

Student: What about... did the girls participate?

Śrīla Prabhupāda: Eh? No.

Student: Small girls.

Śrīla Prabhupāda: Small girls they participate, one or two.

Student: How many boys were there?

Śrīla Prabhupāda: Oh, not less than a dozen. And then public will gather. So it was regular procession. Not very big. Everyone knew there is children their playing.

Student: Did they play at....

Śrīla Prabhupāda: In Ratha I used to decorate myself, painting with colour. I will give you diagram of the Ratha (sound of paper rustling, words indistinct).

Student: (Indistinct)

Śrīla Prabhupāda: Covering, this is the idea.

Student: This is not solid inside, you can see through?

Śrīla Prabhupāda: No, there are many columns, sixteen columns, supporting.

Student: Like the ratha cart here, with the columns... the wooden...?

Śrīla Prabhupāda: Yes, no, here there is not column.

Student: This was horse?

Śrīla Prabhupāda: Yes, wooden horse.

Student: This is driver?

Śrīla Prabhupāda: Yes.

Student: What kind of clothing did the boys wear...did you wear?

Śrīla Prabhupāda: No, no... ordinary.

Student: Just shorts?

Śrīla Prabhupāda: No, ordinary. Yes, dhotī and shirt.

Student: Dhotī and shirt.

Śrīla Prabhupāda: Someone without any shirt because it is summer season.

There was no particular dress.

Student: Were there instruments you were playing?

Śrīla Prabhupāda: Yes, there was this khol, karatal then that (indistinct), where is our Pandit Mahasaya? Call also Hamsaduta.

Student: When you did deity worship as a child...

Śrīla Prabhupāda: Yes.

Student: How did you do?

Śrīla Prabhupāda: I would imitate the brahmaṇas and my father.

Student: With the lamp and the incense and... ?

Śrīla Prabhupāda: Everything complete. I would perform āraṭi and offer prasādam. Rādhā Govinda deity, their was altar decorated a small deity, daily changing cloth, everything. Offering obeisances, everything.

Student: Would the Ratha ceremony go on in the court of Rādhā-Govinda temple, in the court-yard?

Śrīla Prabhupāda: No, that was separate. I was doing in my.. But I was imitating how the worship was going on there...

Student: Would the Ratha cart, was that going on in the courtyard of Rādhā-Govinda?

Śrīla Prabhupāda: Yes, yes, the first court yard, from the road that circle?

Student: Yes, just inside.

Śrīla Prabhupāda: Yes, inside, and we stayed for some time then again circling. (indistinct). Our house was... you know that Mullik's house?

Student: Yes.

Śrīla Prabhupāda: Yes, that was also Mullik's house our, our number was 151 and the middle there was 153 and their house is 155.

Student: So part of the movie, it calls for some narration...

Śrīla Prabhupāda: Hmm?

Student: It calls for some narration, either by yourself or by someone else.

Śrīla Prabhupāda: No, someone else can narrate.

Student: We wanted to describe ...er...the deity worship. Why we're worshipping deities, because...?

Śrīla Prabhupāda: I was simply imitating, because my father was worshipping and we are always going to that Mullik's Rādhā Govinda temple, their festival. We are practically the same family. I was known as one of the children of Mul-

lik's family, others, other neighbourhood men they would know that I was belonging to their family. Because the house in which we are living... that belonged to the Mullik family.

Student: Yeah.

Śrīla Prabhupāda: One partner.

Student: I saw that beautiful room... er... very aristocratic room, with the chandelier and glass.

Śrīla Prabhupāda: (Indistinct) They are.. they were, now they're reduced otherwise they were the most aristocratic family of Calcutta. Kasinath Mullik. There are roads and lanes, Kasinath Mullik name (indistinct) the house where we are living, that was Kasinath Mullik's second brother. Second brother. So his wife was living and she was a distant relative er (indistinct) mother of me. So she had no children, so we were living. Some relative he was living

Student: So we wanted to explain in the movie, to the people in general, how the deity worship is authorised. How it is not worshipping just stone, how the Deity is actually Kṛṣṇa Himself.

Śrīla Prabhupāda: Yes.

Student: Things like this.

Śrīla Prabhupāda: Kṛṣṇa and Kṛṣṇa's form, Kṛṣṇa's quality, their all the same. That you know. You can explain.

Student: Also, we wanted to give some, just some very brief explanation of your past, how you were attached to Kṛṣṇa from the very beginning of your life. How your friends offered you intoxication...

Śrīla Prabhupāda: That is explained in the Bhāgavad-gīta *sucinām śrīmatām gehe yoga-bhvaṣṭo bhijāyate*. It has come from previous life. Therefore I was given the opportunity to take birth in that family, Kṛṣṇa association. And my father was a great Vaiṣṇava. So *sucinām śrīmatām* both things were confirmed, my father was *suci*, and although I did not belong to that family, but I was born in that aristocratic family and I was raised amongst them, so that confirms, this Kṛṣṇa consciousness coming from previous life; and some very authorised astrologer(s) said that in my previous life I was a physician and I did not commit any sinful act. He said like that, the only, if it is taken as sinful, I killed some snakes for medicinal purposes. Otherwise I did not commit any sinful. (Chuckles). He said like that, and it is right, because I had tendency in my childhood play to imitate a physician. I'd keep some medicines... and my playmates would come, I would feel their pulse and give some medicine. This was my play, I remember, yes. Some powders...(Laughter)

Student: Pills?

Śrīla Prabhupāda: (Chuckles) No pills, very small child at that time. So I would play, my playmates would come as patients, they would sign(?) I'd give them some medicine. (Laughter)

Student: And still you are giving medicine.

Śrīla Prabhupāda: Yes, I was doing medicinal business. I was appointed Dr Bose's laboratory(?) manager.

Student: But still you are giving medicine, you are giving Kṛṣṇa now. (Laughter)
Śrīla Prabhupāda: Yes. *Bhavausadhāc*. I know to prepare so many medicines still. Practically all allopathic medicine I can prepare. Ayurvedic also some of them, what is that they have written in the book I can prepare. So that confirmed my previous life also.

Student: We want to include some very brief notes on your family. You had some family (indistinct) business?

Śrīla Prabhupāda: My father was businessman. He was doing business. We are, although we are living the most aristocratic family, my father was middle-class, in those days about 500 rupees income it was not very much, but 70 years ago 500 rupees means nowadays twenty-times. Everything has gone up... ten-times, twenty-times. We are purchasing at that time rice. My father had (indistinct) there must be full stock of rice at least for six months. Rice and fuel and ghee and potato he'd stock, so we had no difficulties. Everything was sumptuous at my father's place(?)

Student: What about your family after you were married?

Śrīla Prabhupāda: I have got sons and they are still there in Calcutta. A sannyasi does not require the history of his previous life. Some are there, they're already given.

Student: We wanted to include like this, some very brief history of your, that you were in some business... of your meeting with your Guru Mahārāja.

Śrīla Prabhupāda: That, it is already explained in that *Īsopaniṣad*.

Student: Yes, so it is alright to include all these?

Śrīla Prabhupāda: In 1922 I met my Guru Mahārāja; in 1933 I was officially initiated. Then Guru Mahārāja passed away in 1936 and he asked me fifteen days before his passing away, that you preach in English language in western countries. That will be your good and the persons amongst whom you preach, they will be also be benefited. This was his last instruction to me.

Student: That was fifteen days before... ?

Śrīla Prabhupāda: Fifteen days before his passing away. He passed away in 1936 December 30th and that letter was written 13th December 1936.

Student: Didn't he say something right-away after he met you... personally?

Śrīla Prabhupāda: Yes, he said that Caitanya Maha..(indistinct). I argued with him so many times, at that time I was congressman, non cooperated, I gave up my education. Bas. I was appointed manager, stopped my education 1920, and then '21, I was appointed manager in Bose's laboratory. Then 1923 I resigned that post. I was appointed their agent Northern India, then my business flourished like anything. I started my own laboratory in Lucknow, the pharmacy in Allahabad. So there was very successful business, everyone knew me, in the chemical business. Then in 1933 I was initiated. In this way gradually, I came in contact intimately. And Guru Mahārāja in 1935, all my Godbrothers were in meeting in Bombay, I was living outside the Matha, so they requested that Abhay Babu such a noble soul why he should live outside the Matha? Purposely

I was living outside, I had my business office. I was living with my two children, family was in Calcutta. So Guru Mahārāja said “It is better to live a little outside and he’ll do the necessity automatically in due course of time.” He said like that. So I did, could not understand what he meant by that. But it means that he was confident that this boy, in due course of time, would take up this matter seriously. He said these very words. In due course of time he will take things rightly and it is better now to live little apart from you. (Laughter) He said like that.

Student: He had some premonition.

Śrīla Prabhupāda: Then in 1936 he passed away and he left his letter you do this. So I was thinking, “What shall I do?” Of course I took up this missionary idea, as soon as I saw him in 1922. We are trained-up to some extent, by our family tradition. So one of my friends took me to Bhaktisiddhānta Sarasvatī Ṭhākura in 1922, so at that time I could understand that here is a person who is actually doing the missionary activity of Caitanya Mahāprabhu. Because we were Vaisnava family. My father was Vaisnava, my grandfather was Vaisnava. We are all worshippers of Kṛṣṇa and Lord Caitanya, by family tradition. So at that time I could understand that here is a saintly person who is trying very nicely. He asked me to join immediately, but at that time I was family-man, 1921 my first child was born. I was married in 1918 during student time. I was at that time third year student. So I was thinking, “How to do, how to do?”, so in 1944 I started this Back to Godhead.

Student: From Allahabad.

Śrīla Prabhupāda: No, from Calcutta.

Student: From Calcutta.

Śrīla Prabhupāda: So I was practically distributing by spending, in those days 300 rupees 400 rupees was a large amount. But I was spending somehow or other from my business and practically it was being distributed. You have seen some of the copies?

Student: I saw some of the old copies, yes.

Śrīla Prabhupāda: Mmm...so in this way, gradually, things changed. I wanted to become a very big businessman and earn money and spend for this missionary work. But that was not very successful. (Chuckles)

Students: (Laughter)

Śrīla Prabhupāda: So in 1950 I retired practically, not retired, but little in touch with business, whatever is going on, going on. Then 1954 I gave up connection with my family, I went to Jhansī, there I got a very big building, so I wanted to start the missionary activities, under the name of “The League of Devotees”.

Student: I saw your prospectus.

Śrīla Prabhupāda: Yes, this was registered and that was a very nice building, somebody gave me. Then the governor of the province, Munchi, K Munchi. His wife, had an association of the woman, she wanted that house, so the governing, government circle, they began to press me to leave that house through the proprietor. So I was sticking... all my friends they say that, “You don’t go away, we shall help you”. Then I thought that they’re government circles they will, if they

give pressure how can I fight with them? And that was not a very nice place Jhansi. Although the building was first-class, that building is still there. Then I thought that, instead of fighting with them let me go to Vṛndāvana, then we shall see. So I too went to Vṛndāvana. And then in 1956, no, I left '54 and '56 I was living with my Godbrothers. Then I started again, in the meantime, for some years, 2, 3 years, the Back to Godhead was stopped. Then I started again in Delhi. You have seen my Delhi Rādhā-Kṛṣṇa temple?

Student: I went to one place that you stayed at.

Śrīla Prabhupāda: Yes.

Student: Near er... er...

Śrīla Prabhupāda: (Indistinct) I was staying in Vṛndāvana in a very nice place, then these Rādhā-Damodara temple men they called me that, "Why don't you come live here, we give you two rooms. You just repair and live here. Whatever you like you can give". So I thought, it is Jiva Gosvāmī's place, otherwise living in a very big palace Kesi Ghata, for seven years. Then I came to Rādhā-Damaodara temple. So I was writing Bhāgavatam, Back to Godhead and printing in Delhi. In this way when some books were prepared, then I came to America. Then after coming America, everything you know. (Soft chuckling in background) [S.P. Room Conversation about a Biographical Film, 12.08.73, Paris]

Our business is to satisfy Kṛṣṇa. That is bhakti.

So in Calcutta Guru Mahārāja started in 1918. And, I think, in 1922, when I was young man, one of my friends, he took me to Guru Mahārāja. That was my first meeting. And, of course, he was speaking to everyone, but he found me as something. So immediately after my meeting, he said this, that "Why don't you preach this Caitanya's cult in the Western countries?" That is a memorable day. Of course, I did not know that I will have to do it. You see?...I could not understand that time. You see? It was... I talked with him in so many ways: "Who will hear your Caitanya's message? We are dependent country." At that time I was Gandhi's devotee. In 1920 I gave up my educational career and joined this Congress Movement. Because Gandhi's program was to boycott the university education and the British law court, so we took this opportunity and gave up education. You see? (chuckles) So then Dr. Bose, he was my father's friend. So he asked, "What this Abhaya is doing?" And my sister told him, "Oh, he has appeared in the B.A. examination, but he is not doing anything." So Dr. Bose was my father's friend. So he appointed me the manager of his laboratory. I did not know anything; still, he appointed me. So that was in 1921. In 1920 I gave up my education. Of course, I was married in 1918, and I got my first child in 1921. So in 1922, when I saw my Guru Mahārāja and when I was convinced about his argument and mode of presentation, I was so much struck with wonder. I could understand that "Here is the proper person who can give real religious idea." That I appreciated at that time. And at that time I thought, "This

great personality is asking me to preach. I would have immediately joined, but now I am married. It will be injustice." Of course, I thought like that, in that way. Of course, Guru Mahārāja did not say anything, that "You give up your family life." No, never said. He simply gave the idea. So I thought that "It would have been better if I was not married." Anyway, then, 1923, I left Calcutta on my business, and I established my headquarter at Allahabad. So all the days I was thinking of this, "Oh, I saw a very nice saintly person. But I am now off from Calcutta." So I was thinking like that. Practically he initiated me because I was thinking of...., always.

Then, in 1928, there was a big fair which is called Kumbhamelā. At that time I was doing business in Allahabad. My business was very flourishing. It was well-known drug shop. So the persons who went to organize our Gauḍīya Maṭha's camp in that fair, somebody has told that "Here is a Bengali gentleman's business. You can go, and he is very religious man. He will help." So all the disciples of Guru Mahārāja, they approached my shop, my store, drug store. And because I was thinking of them, so I thought, "Oh, here is the men." You see? You see? I was very glad--"So they have come again"--because I was separated from them in 1923, and again I saw them in 1928 after five years, and I was thinking of Guru Mahārāja simply in this way, "Oh, I met a very nice saintly person. Very nice saintly person. If I can see him again?" Like that. So in this way, with my help, the Allahabad center of Gauḍīya Maṭha was established. Then I was initiated in 1933. In 1933. And in 1936 I was, at that time, in Bombay, and Guru Mahārāja was very much indisposed, and he was at Purī, Jagannātha Purī. We have got our temple there. Guru Mahārāja established sixty-four temples, small and big. Just like I am increasing, he increased. So most of the temples were in Bengal. In Bengal there were about fifty out of sixty-four. And one temple was at Allahabad, one was in Madras. In this way, outside Bengal, about three, four, one Benares. And he sent Bon Mahārāja also in 1933 to London for preaching, but unfortunately, some way or other, he could not do anything, so Guru Mahārāja called him back in 1934. He was not satisfied and sent another God-brother, *gosvāmī*.

In 1936, just on the 13th, December, I wrote him one letter. Not 13th. I think by the beginning of December, 1936, I wrote one letter to Guru Mahārāja. I knew he was little kind upon me, so I wrote that "Guru Mahārāja, you have got many disciples. I am also one of them. But they are doing direct service to you. Some of them are *brahmacārīs*, some of them *sannyāsīs*, but I am a householder. I cannot..." Of course, I was giving sometimes some monetary help, but I could not give any direct service, so I asked him that "If there is any particular service I can do for you?" So that letter was replied in 13th December, dated 13th December, from Purī. And he passed away on the 31st December. Just a fortnight before. So the reply was the same as he wanted me to do this preaching work in 1922, when I first met him, that "You try to preach whatever you have learned

from me to the English-knowing people in English. That will do good to you and to the people to whom you shall preach. That is my instruction." So I took up, direction. And then he passed away in 1936, 31st December. So I consulted some of my Godbrothers, senior Godbrothers, "Guru Mahārāja has told me like this. What can I do?" So you have heard the name of Professor Sanyal, and there were other Godbrothers. They asked me to write on the Vaiṣṇava-siddhānta in English. So perhaps in 1935 I wrote one poetry. The part of it, somebody, you have got. He was very pleased. Since then he was insisting me that "You write on, preach on in English." At that time I was thinking, "What can I do?" So anyway, after his passing away, this *Back to Godhead* paper was started, as late in 1944, I think, because the expenditure was three hundred, four hundred rupees per month.

So somehow or other, it has begun, the blessings of Bhaktisiddhānta Sarasvatī Thākura, as he wanted me, he desired me. So because he desired, my... I am not very expert or educated or nothing extraordinary, but only thing is that I believed in his word. That is... You can say that is my qualification. I believed cent percent in his word. So whatever success is there, it is just due to my firm faith in his instruction. So I am trying to follow. And by his grace, you are helping me. So actually, the responsibility will now depend on you. I am also old man. I may pass away at any moment. This movement should go on, you see, this movement started by Caitanya Mahāprabhu, then accelerated by Gosvāmīs, and then again Viśvanātha Cakravartī. And when... Just like whenever there is... *Yadā yadā hi dharmasya glānir bhavati*. When there is some slowness, either Kṛṣṇa Himself or some representative comes to give it a push. So you should know it, that this movement should be pushed on. This should not be neglected. And I am glad that you are catching the ideas very nicely, and try... Simple thing: you chant sincerely and follow the rules and regulation. The rules and regulation are not very strict. They are very simple. But because you are trained in a different way... But I am so pleased and obliged to you that you have adopted. I never expected. When I came first in Boston, I was thinking, "Oh, who will accept these Vaiṣṇava rules and regulations? These people are after meat and wine and illicit sex, and how they will accept it?" I was hopeless: "How they will chant?" You see? So by the grace of Lord Caitanya Mahāprabhu, at least, I am hopeful that this movement can be accepted by anyone. It is not so hopeless as I thought. But apart from my calculation, you are realizing. This movement should be pushed on. Just like great souls always think of the poor souls, similarly, you should also feel. That is the way. Lord Jesus Christ, he also prayed for the sinful persons. So this is very good. If we struggle hard to push this movement, then, even we, you don't get any follower, Kṛṣṇa will be satisfied. And our business is to satisfy Kṛṣṇa. That is *bhakti*. [*His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Appearance Day, Lecture Los Angeles, February 7, 1969*]

**I think it is proper to give you a short history
of my coming to the western world.**

My Dear Bhaiji Hanuman Prasad Poddar,

Please accept my obeisances. I hope by this time you have received my acknowledgement dated yesterday for your letter dated 26 January, 1970. As you want to publish a comprehensive article about my activities in the "Kalyana," I think it is proper to give you a short history of my coming to the western world.

Sometime in the year 1922, when I was acting as manager of Dr. Bose's Laboratory Ltd., I was fortunate enough to meet my Spiritual Master, His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Goswami Prabhupāda. On the very first meeting with His Divine Grace, He asked me to preach the message of Lord Caitanya in the Western world.

At that time, I was a young man and a nationalist, admirer of Mahatma Gandhi and C.R. Dass. So I replied Him at that time, who would care for the message of Lord Caitanya while we are a subject nation? In this way, I had some argument with my Spiritual Master, and at the end I was defeated. But at that time, because I was already married, I could not take His words very seriously.

In this way, I passed on as a householder, but, by the causeless mercy of my Divine Master, that order of preaching was impressed on my heart. I was initiated regularly in 1933 at Allahabad, when Sir Malcolm Haley, the then Governor of U.P., opened our Gaudiya Math branch there. Then, in 1936, my Spiritual Master left this world leaving a message for me that it would be better for me to preach in English language.

So I was thinking very seriously, and then, as late as 1944 I started my paper, "Back to Godhead." Gradually, in 1954, I retired from my family life and began to live alone in Mathura Vrindaban. In 1959, I was awarded Sannyas by one of my Godbrothers, His Holiness B. P. Kesava Maharaja.

Then I began translating Srimad-Bhagavatam in 1960; and, perhaps in 1961, I was your guest in the Gita Bagicha. You were very kind to help me partially for publishing my first volume of Srimad-Bhagavatam through the Dalmia Charitable Trust. With great difficulty, I then published the second and third volumes of Srimad-Bhagavatam until 1965, when I prepared myself to come to this country with some books.

With great difficulty, I was able to get the "P" Form passed by the Controller of Foreign Exchange, and, somehow or other, I reached Boston on 17th September, 1965. I was thinking, while on board the ship "Jaladuta," why Krishna had brought me to this country. I knew that Western people are too much addicted to so many forbidden things according to our Vedic conception of life. So out of sentiment I wrote a long poetry addressing Lord Krishna as to what was His purpose in bringing me to this country.

At that time, I was sponsored by a friend's son, Gopala Agarwal, who is settled up in this country by marrying an American girl, Sally. I was their guest, and I feel very much obliged to Gopala and his wife Sally for their nice treatment and reception. I was with them for three weeks in Butler, near Pittsburgh, Pennsylvania, and then I came to New York. I was getting some money by selling my Srimad-Bhagavatam, thus I was maintaining myself in New York. After some time, I rented one apartment at number 100 71st Street West, but after a few months, all my things--typewriter, tape recorder, books--were stolen. Then for some time one of my students gave me shelter at Bowery Street.

I then rented one store-front and an apartment at 26 Second Avenue for \$200 per month, but without any source of income. I started my classes and sometimes, on Sundays, I used to chant Hare Krishna Mantra in Tompkins Square Park from three to 5 p.m. During this time, all the young boys and girls used to gather around me, sometimes poet Ginsberg would come to see me, and sometimes a reporter from the New York Times came to see me. In this way, the Hare Krishna Mantra chanting became very popular on the Lower East Side.

In this way, the younger generation became attracted, and gradually many branches were opened one after another. After New York, the next branch was opened in San Francisco, then in Montreal, then in Boston, and in Los Angeles. We have now the following centers in the States, Canada, Europe, Japan, and Australia. *[An excerpt from a Srila Prabhupada letter to Hanuman Prasad Poddar, 5 February, 1970]*

I was convinced by my Guru Maharaja that in the present status of civilization there is not scarcity of anything except Krsna consciousness.

Dear Nevatiaji, Please accept my greetings. I thank you very much for your letter dated 10th July, 1970, and noted the contents. I am surprised that the mail parcel containing the following articles has not reached you. Maybe it is delayed, but still if it is not yet arrived I shall send you a second batch on hearing from you. There was a copy of a letter addressed to Hanuman Prasad Poddar which covers all your questionnaires, so I am sending herewith another copy

which will cover all your questions. Furthermore I am also giving you answers in sort of your questionnaires.

1. Before 1959 I was householder. Calcutta is my birthplace. Our house was at 151 Harrison Road, now Mahatma Gandhi road. This house was originally purchased by late Siva Prasad Jhunjhun Mullick and I think at present the Govinda Bhavan is situated there. This was done long, long ago.

At the present moment I am seventy-four years old complete. I was by profession chemist and druggist, and in the beginning I was manager in a very big chemical firm of Calcutta. I was educated in Scottish Churches College, appeared for my B.A. in 1920 and then joined Gandhi's movement and gave up education. I met my Guru Maharaja in 1922. I was born in a Vaisnava family--perhaps you may know Kasinatha Mullick Thakuravati--so by the grace of Krsna from the very beginning of my life I was Krsna conscious by family tradition and my father's caretaking.

2. My Spiritual Master, Srila Bhaktisiddhanta Sarasvati Thakura, advised me to preach the Krsna consciousness movement in the Western world on my first meeting with him and I was preparing to come here in the Western world since a long time. I met late Pandit Jawaharlal Nehru, Dr. Radhakrishnan and the late Lal Bahadar Shastri for this purpose. I was convinced by my Guru Maharaja that in the present status of civilization there is not scarcity of anything except Krsna consciousness. So distribution of Krsna consciousness in the best service to the human society, so I tried first of all to start this movement in India, but friends were not very much sympathetic. Therefore, with great difficulty I came here in 1965. In 1966 I registered the Society with the help of some friends and disciples, and the movement was started regularly in 1966, July, from New York.

Gradually it developed and at the present moment we have got 32 branches all over the world. We have got very huge expenditure for maintaining these establishments for example in Los Angeles, we are spending near about \$3000 per month, which is in Indian exchange Rs. 24,000 per month. Similarly we have got expenditure in London, New York, Hamburg, Sydney, Tokyo, etc. The source of income is generous contribution by the public and a little profit out of selling our magazines and books. We do not get any lump out of sum contribution from any of various foundations, but our boys and girls work very hard and we maintain our establishment. The main source of income is Hare Krsna.

I think very confidently that this Krsna Consciousness Movement will solve all the problems of the world--political, social, economic, etc. I am writing books and articles on this subject strictly on the line of Acarya Parampara and I have already published some books, a list of which is enclosed herewith.

3. The Society is registered in each and every country as a religious and cultural institution under specific statutes. I am trying to get this institution registered in India also. So far, up to date, actually I am the only superior controller, but as the boys are getting experienced I shall very soon transfer the administration to them, simply keeping myself as an overseer guide. Because I am old man, so I am trying to maintain this standard of management uniformly with the assistance of my grown up students. But actually what we need is to render sincere service to the Lord because ultimately Kṛṣṇa is the supreme manager. *eko bahunam vidhadati kaman*, "The Supreme One supplies all the necessities of all the living entities." Actually this is our constitution.

All the devotees strictly follow our regulative principle of 1) no eating of meat, fish or eggs, 2) no illicit sex-life, 3) no taking of intoxicants including coffee, tea, tobacco and alcohol, and 4) no gambling. In each center we have a president, secretary and treasurer who manage the local affairs.

4. I am sending the list of temples on separate sheet.

5. Specific information about our schedule of general and specific activities you will find in the letter addressed to Sri Hanuman Prasad Poddar.

6. The boys and girls here naturally they are born of rich nation and materially cultured families, but there is no spiritual guide. According to Vedanta Sutra this human form is meant specifically for spiritual understanding. So a person or a community or a nation when in the top position of material enjoyment and still does not find any peace, he searches after something better. That is the position of the Western countries. But they have no information what is that better. Therefore, the younger generation especially they are turning to be confused and frustrated and they are generally known as "hippies." Here in this Kṛṣṇa consciousness movement, because the actual solace and remedy is there, they are finding it very nice and gradually they are being attracted. Some of them actually experience that before coming to this movement they did not know what is spiritual life. So there is a great potency of spreading this movement all over the world. The India Government has a Department for Cultural Affairs; if they would have taken this cultural movement as the background of Vedic civilization, then the whole world would have been happy, and India's glories would have been magnified many thousands of times than by simply imitating the Western technology which is on the verge of failure.

7. Regarding Swamis and "Swaminies," you have been misinformed. Among my disciples there is only one Swami or Sannyasi, but there is no "Swaminie." Woman is never offered Sannyasa in the Vedic culture. Up to Vanaprastha stage the woman may remain with her husband as assistant or friend without any sex

relation, and when a man takes Sannyasa the woman has no connection with him. I am very sorry to inform you that there are some Indian "Swamis" in this country who are living with so-called "Swaminies," but so far we are concerned we follow strictly the Vedic principles. All our students are following the regulative principles as mentioned in Section 3, paragraph 2.

8. As referred to above we have got only one Swami, but no Swaminies. Rather I encourage the boys and girls to get married and live regularly on the Vedic principles. They are following this instruction and they are happy and advancing in Krsna consciousness.

9. The Americans are very intelligent and qualified boys and girls so they understand the principles as genuine and thus they accept them. They understand that Krsna Consciousness Movement is neither Indian nor Hindu, but it is a cultural movement for the whole human society although of course because it is coming from India it has Indian and Hindu touch.

10. Kindly refer to section 2, paragraph 3.

11. We are expanding every month. Recently I received one letter from my disciple in England and the report is very favorable. In the villages of England they are very much receptive to this movement and even children in grammar school are chanting Hare Krsna,

We have got many records and record albums out of which some produced by one renowned musician of London, George Harrison, has become very popular and many people from all parts of Europe are coming to see our temple in London. Recently we have opened two branches, one in Amsterdam and one in Copenhagen and another in Edinburgh.

12. New Vrndavana, a transcendental community project, modeled on the Vrndavana site of Lord Krsna's pastimes, is developing nicely in the mountains of West Virginia. The primary message of Lord Krsna to surrender all one's activities unto Him, that is to carry out one's duty for the sake of Krsna, as it is delivered in the Bhagavad-gita is practically undertaken in New Vrndavana. All work in Vrndavana is specifically executed in full knowledge of its being transcendental loving service to Krsna the supreme proprietor of everything and all souls. This natural environment for living in pure Krsna consciousness or plain living and high thinking develops the spiritual character of the inhabitants and especially the Society's children who are conceived, born, raised and educated in Krsna science or natural spiritual consciousness. New Vrndavana school system provides education for children which is both practical and spiritual.

This site situated in the midst of the beautiful West Virginia mountains provides an ideal setting for demonstrating the simplicity of naturalistic living based on brahminical culture and cow protection in Krsna consciousness. Cow protection practically solves the problems of sustenance and the greater portion of time of the devotees, being not engaged in the frantic scramble of materialistic competition for food and shelter, is kept engaged in the pursuit of spiritual perfection.

The activities are centered on the temple schedule of Aratikas (six daily, very regularly), kirtanas and classes in the Vedic scriptures. Work is in the fields of agriculture, horticulture, dairy and construction as well as devotional studies.

13. Our press owned and operated by the Society is housed in our Boston temple buildings. Presently we are printing books regularly and our monthly magazine BTG is being printed in English, French, German and Japanese editions with Spanish, Hindi, Bengali, Dutch and Danish forthcoming. The English edition is understocked at 125,000 copies per month and the other editions are printed at the rate of 10,000 per month. The public demand for our literatures is international and so much greatly increasing that although printing department (editing, transcribing, composing, layout, photography, printing and binding as well as sales) is full-time engaged and the press is kept running almost 24 hours daily we are unable to meet the demands for literatures and so we must also go to outside printers like Japan.

14. Rathayatra festival was celebrated in three major cities--San Francisco, London and Tokyo--with great pomp and grand success. The transcendental festivities organized for large public participation have drawn admirable comments from the city authorities regarding their unprecedented joyous nature shared by otherwise unmanageable numbers of people. The San Francisco Rathayatra was given all facility by the full cooperation of the City and public advertisement was extended by the City via the newspapers, radio and television and posters in all the public transportation vehicles as well as large banners lining the main streets. Over 20,000 persons attended for a full day of chanting and dancing as they eagerly drew the Ratha cars five miles to the sea. At the end of the procession Prasadam was sumptuously distributed to everyone and the distribution of Prasadam was extended through the next several days. Also at the end of the procession route a capacity attendance filled a standing auditorium to attentively hear the spiritual master speak. His reception was well mannered and very enthusiastic including participation in dancing sankirtana.

In the accompanying packet are enclosed some prints from this year's various Rathayatra festivals and also issue No. 20 "Back to Godhead" which was a special issue on last year's festivities.

Other major celebrations are Janmastami and Lord Caitanya's Abhirbhava on Phalguni Purnima. These are especially celebrated gorgeously at New Vrndavana and New Navadvipa respectively. For its lavish Rathayatras yearly for the last four years San Francisco is now commonly known as New Jagannatha Puri. We are gradually increasing the size of major festivals and eventually there will be twenty-four or two each month. The public response is always very encouraging.

I will enclose in the accompanying air packet the several photographs you have desired as well as several other items which you may find helpful in preparing your article. If there is any further questionnaire which you may need, please drop my a line and I will be very glad to supply the required information. Yours very sincerely, A. C. Bhaktivedanta Swami. [S.P. Letter to: Nevatiaji Los Angeles 16 July, 1970]

**This Back to Godhead was started in 1944,
when I was still a family man.**

Interviewer: You came here ten years ago, or eleven years ago. You were almost seventy at the time...

Prabhupāda: Yes, actually I came here at the age of seventy years.

Interviewer: What had you been doing previously?

Prabhupāda: Previously? I was family man. I retired in 1954. My Guru Mahārāja asked me to take this task seriously when I was twenty-five years old.

Interviewer: Who asked you?

Prabhupāda: Twenty-five years old.

Rāmeśvara: His spiritual master.

Prabhupāda: So I was at that time family man, so I thought, "Let me adjust my family affairs. Then I shall take it." So by doing the adjustment it took me long years. So I retired at the age of fifty-eight. Then I took up seriously. And when I was seventy years old, then I came here.

Interviewer: Were you a businessman?

Prabhupāda: Yes, I was connected with some chemical industry. I was manager in a big chemical industry. Then I started my own business. In this way I was family man.

Rāmeśvara: But at the same time, Śrīla Prabhupāda was always Kṛṣṇa conscious.

Prabhupāda: Yes.

Bali-mardana: And He was writing.

Rāmeśvara: And also he was writing transcendental or spiritual books even at that time.

Bali-mardana: 1944.

Rāmeśvara: It's not that he has adopted a new occupation now.

Prabhupāda: Yes.

Rāmeśvara: He has always been Kṛṣṇa conscious.

Prabhupāda: This *Back to Godhead* was started in 1944, when I was still a family man.

Interviewer: You started that in India.

Prabhupāda: India. The first copy is here, some copy?

Hari-śauri: The first copy is in the Library of Congress in Washington.

Interviewer: Your family, your blood family, are they Kṛṣṇa conscious as well?

Prabhupāda: Not very much. Therefore I had to leave them and create another family. (laughter)

Interviewer: How many children do you have.

Prabhupāda: I have got two daughters and two sons. My wife is also still living.

Interviewer: Is she Kṛṣṇa conscious?

Prabhupāda: Not very much. Naturally women are after worldly opulence.

Interviewer: Was it difficult for you to give up what you had been doing in order to devote full time.

Prabhupāda: No, it is the Vedic system that at a certain age they should give up family connection and completely devote for God consciousness. In the beginning, twenty-five years, he should learn from guru about Kṛṣṇa consciousness. Then, if he is able, he does not become a family man, but if he is unable or circumstantially, he may become a family man. So he can remain a family man up to fiftieth year and then he retires from family life. He travels in holy places with his wife, and sometimes he comes home and sometimes he goes home. In this way, when he's practiced to give up family attachment, then the wife goes back home to the care of her elderly children, and the man takes *sannyāsa*, and he remains alone simply for spreading Kṛṣṇa consciousness. This is Vedic system [Interview with *Newsday Newspaper* July 14, 1976, New York]

"When Kṛṣṇa takes your money or possession in ten hands, how you can protect it with two hands? And when He give you in ten hands, how much you can take in two hands?"

Prabhupāda: Everything is theory. No practical. (break) ...ten direction. Eight direction, corner, and northeast, east-west, and up and down. So everywhere He is present. So Kṛṣṇa has got ten hands. So my father used to say, "When Kṛṣṇa takes your money or possession in ten hands, how you can protect it with two hands? And when He give you in ten hands, how much you can take in two hands?" (laughs) So in my case it has become practical. Everything He has taken in ten hands, and now He is giving in ten hands. (laughter) I am practically experiencing. My Guru Mahārāja ordered me, "You do this." I was trying to save my business, my family, with two hands, and Kṛṣṇa took it in ten hands. And now, after making me beggar, He is giving me, ten hands: "You take as much as you like." Now I am thinking of my father's instruction. (break) ...ambition was that I become a great de... *bhāgavata*. That was his... He used to invite so many

saintly persons, and he would pray, "Please bless my son"--I was very pet son-- "that he may become a devotee of Rādhārāṇī. Rādhārāṇī may bless him." That was his only prayer.

Tamāla Kṛṣṇa: Fulfilled.

Prabhupāda: Yes. He was inviting so many saintly persons. That is the old system, to receive saintly person.

Hṛdayānanda: Śrīla Prabhupāda, you said that you were not so much impressed by the saintly persons that were coming.

Prabhupāda: Yes.

Hṛdayānanda: Why was that?

Prabhupāda: Not all of them were real Vaiṣṇava. That was my discrimination from the beginning of my life. I never liked these bogus swamis and yogis. I never liked. But my father had no discrimination. "Never mind whatever he is. He is a saintly person. Receive him." He was giving fortnightly... There was one Māyāvādī *sannyāsī* in Kālīghāṭa. So first of all the father was *sannyāsī*. Then his son was *sannyāsī*. So we had very good relationship with him. I also used to... Because father was going... So he would carry *gāñjā* for him--in those days *gāñjā* was very cheap--so much *gāñjā* and so much butter. Whenever he would visit, he'd give some red cloth, *gāñjā*, and butter.

Tamāla Kṛṣṇa: Your father would give him *gāñjā*?

Prabhupāda: That, to *sannyāsī*.

Tamāla Kṛṣṇa: Why?

Prabhupāda: Well, he was smoking *gāñjā*.

Tamāla Kṛṣṇa: But why did he supply him?

Prabhupāda: He did not discriminate that this is bad. He smokes, and he had some regard for him. "All right, take *gāñjā*." (laughter)

Hṛdayānanda: So Kṛṣṇa is also like that if we...

Prabhupāda: He was offering him something, "Whatever he likes." That was his theory.

Tamāla Kṛṣṇa: Friendly.

Prabhupāda: Yes. "It doesn't matter." He did not know the *gāñjā* smoking was bad for *sādhu*. That is impression in India. We criticize, but in India, in every *sādhu samāj* they smoke *gāñjā*.

Tamāla Kṛṣṇa: Still?

Prabhupāda: Oh, yes. Not high class. These bogus swamis and yogis. They...

Tamāla Kṛṣṇa: Yes, that Mr. Das, the lawyer who came here?

Prabhupāda: Ah.

Tamāla Kṛṣṇa: I used to visit him, and he had one *sādhu* who used to come who was his guru, and he would also smoke *gāñjā*.

Prabhupāda: Yes. *Gāñjā* smoking is not taken as bad in India, by the *sādhus*, not ordinary men.

Tamāla Kṛṣṇa: Right. He told me, Mr. Das, that it increased his meditation and ecstasy.

Prabhupāda: Whatever it may be, *gāñjā* smoking by the *sādhus*, *sannyāsīs*, is not

taken very bad serious. The hippies learned from them. Allen Ginsberg introduced... "Yes. *Gāñjā* smoking is very good by the saintly person."

Tamāla Kṛṣṇa: I think your Guru Mahārāja spoke strongly against such persons.

Prabhupāda: Oh, yes. And from him we learned that intoxication, any kind of intoxication, is bad.

Tamāla Kṛṣṇa: Bhaktivinoda Ṭhākura also was...

Prabhupāda: He was also not very serious, but Bhaktisiddhānta Sarasvatī Ṭhākura was very serious, and we learned from him. No, it is *śāstrīya*. No intoxication is good.

Tamāla Kṛṣṇa: How is it that Bhaktivinoda Ṭhākura was not so strict in that regard, yet his son, who learned from him, became very strict, like a rod?

Prabhupāda: (chuckles) Bhaktisiddhānta Sarasvatī Ṭhākura was so strict (laughs) that because he married twice, he used to say, "*strī-saṅgi*, attached to woman," even his father. (laughter) He was very strict. Sometimes when he would be angry, he'd, "You *strī-saṅgi*." And don't discuss this thing. (laughs) He was very strict. No excuse, no compromise.

Tamāla Kṛṣṇa: That's where you got all of that from.

Prabhupāda: My is imitation, but his was real. (laughs) All these Navadvīpa people were afraid of him.

Tamāla Kṛṣṇa: Afraid.

Prabhupāda: Strong-hearted. They made a, what is called, conspiracy to kill him.

Hṛdayānanda: Who did this?

Prabhupāda: Oh, the Navadvīpa *gōsvāmīs*. They raised 25,000 rupees and wanted to bribe this police officer that "You take this money. We shall finish him. Don't take any action."

Tamāla Kṛṣṇa: But the policeman said?

Prabhupāda: Refused. "Yes, we take bribe, but not in such cases."

Tamāla Kṛṣṇa: Why?

Prabhupāda: "He's a saintly person. We cannot agree to that." Everyone knows police takes bribe. They admit, "Yes, we take bribe, but not in such cases." This was told by Guru Mahārāja, Bhakti..., to me. He was talking many things confidential.

Tamāla Kṛṣṇa: Prabhupāda, what is that story that one time Bhaktisiddhānta Sarasvatī was invited to... He wanted to get invitation or he was invited to speak and they put so many conditions on his speaking. It was some place.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: They said, "Now you cannot speak on such and such subject." He agreed, "All right."

Prabhupāda: I think there was a Vaiṣṇava meeting inaugurated by Mahārāja Maṅindrānandī. You are referring to that. (break) When I was visiting, I used to sit on his couch. Yes, like... Guru Mahārāja was sitting on the couch, so I took him as ordinary gentleman. So then nobody asked me that, that "You are sitting? Get down." No. Nobody asked me. Then I was seeing that all other big, big disciples, they are sitting down. So then I began to sit down. Neither Guru Ma-

hārāja told me, neither anybody told me.

Tamāla Kṛṣṇa: What kind of a... It was a regular couch...

Prabhupāda: Yes.

Tamāla Kṛṣṇa: ...or a *cauki*?

Prabhupāda: Yes. Not *cauki*, couch. That padded couch, bench.

Hṛdayānanda: Sofa.

Prabhupāda: Sofa, sofa, yes.

Tamāla Kṛṣṇa: Oh, boy. You were a young man at that time.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: But no one said anything.

Prabhupāda: Not very young. It was in 19... Yes.

Tamāla Kṛṣṇa: 1923?

Prabhupāda: No. '23, of course, when I first met him, he was sitting ground. I was also. At Mathurā there was party, *parikrama* party, in 1933. So I went to see that party, what they are doing, Gauḍīya Maṭha, out of inquisitiveness.

Tamāla Kṛṣṇa: It was at that time.

Prabhupāda: Hm hm.

Tamāla Kṛṣṇa: You mentioned once that most of the *parikrama* devotees, they wanted to go on *parikrama* but he was speaking?

Prabhupāda: Yes. So I did not go to *parikrama*, so he very much appreciated.

There was announcement that "Now *parikrama* will start in the evening at five, and Prabhupāda also will speak. So anyone who wants to hear Prabhupāda, he can stay. Otherwise be ready for going." So about a dozen men remained, and all went to *parikrama*. So I was at that time new man--not exactly new man, but not recognized disciple. I did not go. So he saw that I am sitting, I did not go to *parikrama*. He very much appreciated. I preferred to hear him than go to *parikrama*. That he appreciated.

Hari-śauri: That was the same time that you took initiation?

Prabhupāda: Yes. After that, I took initiation.

Tamāla Kṛṣṇa: Where was the initiation ceremony?

Prabhupāda: That Allahabad.

Tamāla Kṛṣṇa: In Allahabad.

Prabhupāda: 1933.

Tamāla Kṛṣṇa: So from Mathurā everyone went to Allahabad?

Prabhupāda: Yes, or they went to somewhere. But I came back. From Allahabad I went to Mathurā, and I came back to Allahabad at my own place.

Tamāla Kṛṣṇa: Initiation was held at that Gauḍīya Maṭha in Allahabad?

Prabhupāda: Hah. At that time that Gauḍīya Maṭha also not there. That is at a rented house.

Tamāla Kṛṣṇa: Did you help to build that one?

Prabhupāda: Eh?

Tamāla Kṛṣṇa: Did you help to establish that Gauḍīya Maṭha?

Prabhupāda: No, majority was paid by one of my Godbrothers, that three thousand, purchasing land. Then gradually developed. We used to pay something.

So, His Divine Grace, my spiritual master, somehow or other liked me, that I should take up this responsibility.

Prabhupāda: ...auspicious day because it is all arrangement of His Divine Grace Oṁ Viṣṇupāda Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, my (Prabhupāda's voice chokes up) beloved spiritual master. He is seeing. He had a great desire to preach Lord Caitanya's message in the Western world. And I am sure he will be pleased to see so many young boys and girls are seriously engaged in preaching the gospel of Lord Caitanya Mahāprabhu. That is my success.

So, His Divine Grace, my spiritual master, somehow or other liked me, that I should take up this responsibility. And on the first day I met him, I was at (that) time a very young man, a nationalist, and engaged in a very responsible office. So one of my friends casually took me. I did not like to go. But I am very much thankful to that friend, who is still living in Calcutta, that he forcibly took me to His Divine Grace. I was reluctant to see because in our house my father used to receive so many *samyāsīns*, but I was not very much satisfied with their dealings. So I thought that Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja might be a similar man. So what business I have got to see him? But this friend took me forcibly, that "Why not see the man?"

So I went on his request, and I was so profited. So on the first visit he asked me that "Educated boys like you, you should go to foreign countries and preach the gospel of Caitanya Mahāprabhu. There is great necessity." So I replied that "We are foreign-dominated nation, India. Who will hear about our message?" Actually, at that time the foreigners were thinking Indians as very nonsignificant because in the face of so many independent nations, India was dependent. There was one poet, Bengali poet. He lamented that "Even uncivilized nations like China, Japan and Burmese..." Not Burma. Burma was also dependent. "They are independent, and only India is dependent on the Britishers." So anyway, my Guru Mahārāja, he convinced me that "Dependence, independence, they are temporary. But we are concerned with the eternal benefit of the human kind, and therefore you should take up this matter."

So I never thought that I will have to take up this matter by his order. Because it is... This incident took place in 1922, more than fifty years. So anyway, so I was officially initiated in 1933, just before three years of his passing away from this mortal world. So at the last moment also, just a fortnight before his passing away, he wrote me the same thing. I wrote him one letter and just he replied the same thing that "You should try to preach this gospel amongst the persons who

are conversant in English language. That will be very nice for you." So I was dreaming sometimes that my Guru Mahārāja is calling me and I am leaving my home and going behind him. I was dreaming like that, and I was thinking, "Oh, I have to give up my home? My Guru Mahārāja wants me to give up my home life and take *sannyāsa*?" So I was thinking, "It is horrible. How can I leave my home?" This is called *māyā*. Of course, it's a long story, but incidentally I am speaking to you because you are my dear children. So I was thinking that "How can I take *sannyāsa* and leave my home, my children?" So that was a horrible thought for me, I tell you. I was thinking seriously, "Oh, I will have to take this course. Guru Mahārāja wants me." But actually I did not like to give up my home life. But Guru Mahārāja made me obliged to give up my home life. So now, by his order, or by his plan, I gave up my home life, I gave up a few children, but Guru Mahārāja is so kind that has given me so many nice children.

So by serving Kṛṣṇa, nobody becomes loser. This is my practical ex..., I mean, practical experience, nobody. So I am citing this example of my personal experience because... Just try to understand that before leaving my home was thinking that "I may be in great trouble." Especially when I left my home for your country in 1965 alone, the government would not allow me to take any money. I had only a few book and forty rupees, Indian forty rupees. So I came in New York in such condition, but by the grace of my spiritual master Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and by the grace of Kṛṣṇa, everything happens by combined mercy of Kṛṣṇa and spiritual master. [*Initiation of Satyabhāmā Dāsī and Gāyatrī Initiation of Devotees Going to London Montreal, July 26, 1968*]

**"You are educated young boys. Why don't you take up
Lord Caitanya's message and preach in the Western world?"**

Prabhupāda: Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, my spiritual master, his advent day today. In 1922, I was at that time very much engaged in Congress activity. I was very much devout follower of Mahātmā Gandhi, and at that time, I was manager also in a very big chemical concern in Calcutta. Perhaps you may know, Dr. Bose's laboratory. One of my friends--he's still living, Śrī Narendranath Mullik--he informed me that "One saintly person has come. Let us go and see." At that time I was young man, and I did not care for very much about so-called saintly persons. Because in our house, my father used to receive so many *sannyāsis*, but some of them were not very to the standard, and due to my association with college friends, younger days, I lost my faith practically, although I was born in a Vaiṣṇava family. My father was a pure Vaiṣṇava. From my childhood, he gave me Rādhā-Kṛṣṇa Deity for worshipping. A *ratha*... I was playing with my boyfriends, *Ratha-yātrā*, *Ḍola*, like that. My father encouraged. So I was trained up in this line, but in my youthful age, when I was college student, gradually, by their bad association or something, gradually, I lost my ac-

tivities. But when this friend, Mr. Mullik, took me to Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he immediately asked me that, "You are educated young boys. Why don't you take up Lord Caitanya's message and preach in the Western world?" In the very first sight, he told me. At that time, I argued with him that "We are dependent nation, and who is going to hear about our message?" So he defeated my argument. (aside:) There is no necessity of closing. Yes. He defeated my argument. He was learned scholar. What I was? I was still boy. So I agreed (chuckles) that I was defeated. So after finishing our visit with Bhaktisiddhānta Sarasvatī, I got some impression that "Here is a person who has taken Lord Caitanya's message very seriously. Now it will be preached." My friend asked my opinion, that "What is your opinion?" So I gave this opinion, that "Here is a person who has taken Lord Caitanya's movement very seriously, and now it will be preached."

So that was in 1922. Then, in 1923, I left Calcutta on business account, and I started my business at Allahabad. But I was always thinking of my Guru Mahārāja, although I was that time not initiated. But the impression was there. I was thinking, "I met a very nice saintly person." So in this way, I passed from 1923 to 1928, I think. Then during Kumbhamelā... (child making noise) Stop that noise he's making. In 1928 my Guru Mahārāja, along with other disciples, came to Allahabad for starting their branch there. So some gentlemen known to me might have told them that "The proprietor of such and such business, Prayāga Pharmacy, he's a very nice gentleman. He can help you in so many ways." So they came to me, and I saw the same saintly persons whom I met 1922. I was very glad to receive. In this way, my connection was more intimate with my Guru Mahārāja. And in 1936, or 1933, I was initiated officially, although I was initiated 1922. But officially, I was initiated in 1933, although from 1922 to 1933 I was always thinking of His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. So in 1936, he was to pass away by 31st December. So I do not know... Out of my own accord, I wrote him one letter that "Guru Mahārāja, you have got many disciples. Some of them are directly serving you. I could not do so. I am a householder. So if you give me some direct service to you, it will be very kind of you." So he replied that letter, that "You try to preach in English language. Then the persons who will be instructed by you and both yourself will be benefited." Again, he said the same thing which he ordered me in 1922 at the first sight. Then there... He passed away 1936, 31st December.

Then there were other Godbrothers. I consulted him that "Guru Mahārāja said like this. What can I do?" So they also encouraged me. I was writing. There was a paper, *Harmonist*. Then, by their desires, I started this *Back to Godhead* in 1944. That was also started on his advent day, this advent day. *Back to Godhead* was started. Yes. There was a meeting, and many friends came, and we first started this *Back to Godhead* on his advent day, this advent day, 1944. So our paper, *Back to Godhead*, the advent day is also today. Yes.

Hamsadūta: Doubly auspicious.

Prabhupāda: Yes. So at that time, there was no sale of *Back to Godhead*. I was publishing about one thousand copies and distributing. So there was no income. I was spending three hundred, four hundred rupees from my pocket. At that time, I had income. Then, gradually... I wanted to remain as a *gr̥has̥tha* and preach, but Guru Mahārāja did not like this idea. I could understand. Sometime I was dreaming that he was calling me, and I was horrified that "I'll have to go away from home." (laughter) So at last it happened so that I left my home in 1950 and became a *vānaprastha*. I was living sometimes here and there. In 1959 I took *sannyāsa*. But that *Back to Godhead* was going on. Then there was some inner dictation that "This paper, *Back to Godhead*, I am publishing, people are taking." Some friend advised me that "Why don't you write some books? That will be nice." So then I began to translate *Śrīmad-Bhāgavatam*. And because I left home, so practically I had no income. With this *Bhāgavatam*, er, *Back to Godhead*, I was selling and I was some way or other maintaining. And whatever little money I had, that was finished.

Then, when I wrote book, *Śrīmad-Bhāgavatam* First Canto was finished. So I approached the Bhāijī of... Perhaps Mātājī knows this. (chuckles) In 1962. So I asked him that "You take this publication." So I am very much obliged to Bhāijī. He said that "Our English printing is not very efficient. You can get this book published from elsewhere. I shall partly help you." So he helped me with some money from the Dalmia Trust, and I first of all published my first part of *Śrīmad-Bhāgavatam*. Then I published second part also. There was sale. Then there was no necessity of money. I was getting money by selling *Śrīmad-Bhāgavatam*. Everyone appreciated. Even the, your American Embassy here, they purchased eighteen copies, and they gave me open order that "Whenever this *Bhāgavata* will be published next part, subsequent parts, this is open order, eighteen copies, each part." That order is still there.

So after publishing three parts of readings(?), then automatically, Guru Mahārāja gave me indication that "Now you can start for America." So some way or other, in 1965 I went to America, with great difficulty. But I took about two hundred sets of books. The customs clearance was done, I told them that "Oh, I am taking these books for distribution. Not for sale." Anyway, they passed, and with these books I reached America. And I was maintaining myself by selling these books for one year. There was no friend, and I was living in apartment with great difficulty. Still, the whole, I mean to say, stock, and my typewriter, my tape recorder--everything was stolen. In this way, I became very much depressed, and I was going to the shipping company, "When the next ship is going for, going to India?" So they gave me such and such date. Then I thought, "Let me wait for some time more. Then I shall return back." I had return ticket, of

course. There was no difficulty.

In this way, 1966, by selling these books, I had only \$200, and I dared to take one apartment and storefront. Storefront one \$125 per month, and apartment \$75. So I had only \$200 dollars. So I advanced him \$200. I did not know how to pay next month's rent. So I started in 1966, lecturing in a storefront and living in that apartment in 26 Second Avenue. Then gradually, these boys, American boys and girls, began to come. And then I started my *kīrtana* in Tompkinson Square. More and more, these younger Americans, they came to me, and things were organized. Then I registered this Kṛṣṇa Consciousness Society under religious act of New York in 1966, and gradually people took interest. People means the younger section. All the boys and girls, they were from sixteen... Not all sixteen, but there were sixteen. Kṛṣṇa dāsa was at that time sixteen years old. And... Between twenty to thirty. Only, I think, Keith--now Kīrtanānanda Mahārāja--he was at that time twenty-nine. Hayagrīva was, I think, twenty-nine. So in this way... This Hayagrīva, I met him on the street. After renting the apartment and storefront, when I was returning, this Hayagrīva, Professor Howard Wheeler, he was philosophically minded. So he asked me, "Swamiji, are you coming from India?" So I told, "Yes, I am coming from India." So, "Are you interested in Indian philosophy?" "Yes, sir." "So why don't you come? I have taken one storefront and apartment." So I came back. I showed him, "Here is my storefront and apartment. You come in the evening." So... (Hindi)

So the Hayagrīva and Kīrtanānanda, Keith, and some other boys, I think, Satsvarūpa...

Pradyumna: Ravindra Svarūpa?

Prabhupāda: Ravindra, yes, yes, he was there.

Tamāla Kṛṣṇa: Mukunda.

Prabhupāda: Mukunda. In this way, five or six students used to come. Gradually, it developed. Then we started next branch in San Francisco, next branch in Montreal, next branch in Buffalo, Boston. In this way... Now we have got forty-five branches. So practically, we began work from 1968. '66 I started, but... And '67 I became very much sick. So I came back to India, and again I went there in 1968. Practically, this propaganda work began vigorously from 1968. So from 1968, '69, '70, and this, '71. So three, four years, all these branches have grown up, and now practically, throughout the whole continent, Europe and America, they know what is Hare Kṛṣṇa *mahā-mantra*. Due it to our propaganda. Just like these boys. You have seen they are chanting and dancing. We send street *sankīrtana* even the most busiest quarter of New York, Fifth Avenue. And they go. The

American boys, they are very daring. Sometimes police arrest them. And police is not harassing. The public and police, both, they are now sympathetic, that "Here is a movement which is actually genuine and very beneficial to our people." They are sympathetic. And even some of the Christian priests, they are also very sympathetic. They say that "These boys, American boys, they are our boys. They're so nice that they're mad after God, but we could not give them. Swamiji has given them." So they appreciate. Actually, these boys, they come from Christian family, Jewish family. There are many churches in America. I was surprised. When I first went to Butler, that's a small county, but I saw there about dozen of churches. So I thought the American people are very religiously-minded. And actually so. The history of the American people, mostly they came from England for this religious purpose. So they migrated in America for being religiously advanced.

So American people, I very much appreciate them. They are religious. They have got very good potency for understanding God consciousness. That is my opinion. And I do not know why I was inclined to go to America. It was also Kṛṣṇa's desire. Because I thought that "If this movement, Caitanya Mahāprabhu's movement... " Caitanya Mahāprabhu said that *ṛiṭhivite āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma* That is His prediction, that "As many towns and villages are there on the surface of the globe, everywhere, this message of Hare Kṛṣṇa *mantra* and Lord Caitanya's name will be there." So I thought that "I should go to America. If the American people take it seriously, then other people will take it." So actually, that is happening. These boys are so enthusiastic in preaching that on my word, they are going any part of the world. Any part of the world. They are prepared to go any part of the world. And just now I received one letter from my disciple Śrīmān Upendra dāsa. He does not know Hindi, and in the Fiji Island there are many Indians, but still, he is making propaganda. He's simply chanting Hare Kṛṣṇa *mantra* door to door. They are also husband and wife. And people are very much appreciating.

So my Guru Mahārāja's desire and Caitanya Mahāprabhu's prediction is now being fulfilled. At least, it has begun to be fulfilled. So it is a genuine movement, authorized movement, and India's original culture. [*His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Appearance Day, Evening Gorakhpur, February 15, 1971*]

**I have no credit. It is all the blessings of guru
and Vaiṣṇava, that's all. I have no credit.**

Prabhupāda: ...he just left home, *vānaprastha*. In his white dress, he went to Allahabad. But, I think you will remember this incident, when you went to Allahabad?

Śrīdhara Maharaja: Yes, I do.

Prabhupāda: Yes, thank you. Yes, at that time...

Śrīdhara Maharaja: We took *prasādam* on the roof.

Prabhupāda: Oh, yes, thank you (devotees laugh). Yes. In that auspicious occasion we are connected. Before that, in 1920, ah 22, when I was manager in Dr. Bose's laboratory, young man, and I was nationalist, Congress party. I was a devotee of Mahatma Gandhi and C.R. Dāsa. At that time...

Śrīdhara Maharaja: When I was (indistinct).

Prabhupāda: Yes.

Śrīdhara Maharaja: That was the beginning of our...

Prabhupāda: No, I was in connection with Congress (?) in 1917.

Śrīdhara Maharaja: Seventeen.

Prabhupāda: Yes, 17, when Anivesan (?) became the Congress president, yes.

Then I became serious in 1920, and I gave up my education. So one of my friends, that friend he is also now, perhaps you know Maharaja, that Naren Mullik?

Śrīdhara Maharaja: Yes, yes.

Prabhupāda: Yes. He was my intimate friend. So in their house, old Tirtha Mahārāja went to beg some alms--they are very rich man. So, he informed me that "One nice *saṁnyāsī* came to our house," and he was invited, "in Ultadanga there is Gauḍīya Maṭha, so he has invited me. I wish to go there. Why don't you come? Let us go together." He was my very intimate friend. So at that time I was a little pessimistic (?), "I know all these *sādhus* there, I am not going." So he forced me, "Oh, why not come? Let us go." "All right, let us go." So I went to see His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura in 1922 in that Ultadanga building, and that time Prabhupāda was sitting on the roof. There was small house (indistinct) room, and we were welcome, because they thought Naren Mullik was very rich man and he has contributed some money. So, we went to see Prabhupāda, offered our obeisances. So immediately he said that "You are all educated young men, why don't you preach Lord Caitanya Mahāprabhu's message throughout the whole world?" So I replied him, "Sir, we are dependent nation, who will hear our message? We can talk all these things after we get independence," because I was politically-minded at that time. So he refuted my argument. Certainly I was defeated, and I took his words very seriously, I appreciated. Then we were offered some *prasādam*, we came down, and my friend Naren Mullik asked me, "How did you like this *sādhu*?" "Yes, here is a *sādhu* in whose hands Caitanya Mahāprabhu's message is there, and it will be done. I think this is very nice." That was my appreciation. Then 1923, I resigned my post as manager in Bose's laboratory, and I accepted the agency of whole U.P., beginning from Mughalsarai (?) up to Delhi, and I made my head office in Allahabad. So I was always thinking, "Oh yes, I met a very nice *sādhu*." From the very beginning, that was my impression, that "I have met a real *sādhu*." So, actually the words, *lava mātra sādhu saṅge sarva siddhi haya*, was actually... I perceived a kind (?) for a moment, and he impressed so much, Bhaktisiddhānta

Sarasvatī Ṭhākura, that it was, it continued. Then in 1928, when there was Kumbha-melā... Mahārāja, when you joined Gauḍīya Maṭha?

Śrīdhara Maharaja: Twenty-seven.

Prabhupāda: Twenty-seven. That means...

Śrīdhara Maharaja: (in background, indistinct)

Prabhupāda: So 1928 there was a Kumbha-melā, I think. And during that Kumbha-melā, Tirtha Maharaja with a party came to my shop, Prayāg pharmacy, all of a sudden, and I thought, "Oh, these are the people I saw, Gauḍīya Maṭha. Yes." So, I was so glad. So Tirtha Maharaja asked me that "We are come new here. We are going to establish a temple in Allahabad. We have heard your name, so we have come to you. Please help us." "Yes, I will help you." So in this way I contributed, my attending physician contributed, and some other friends. In this way we became friends, and Tirtha Maharaja, old Tirtha Maharaja had first meeting in my house at Allahabad, with I think the Sarvesva (?) brahmacāri and Dhīra Kṛṣṇa brahmacāri...

Śrīdhara Maharaja: (indistinct) Maharaja and (indistinct) Maharaja.

Prabhupāda: Yes, yes. So, my father was Vaiṣṇava, but when I invited these Gauḍīya Maṭha *sādhus*, my father thought that I have invited some *sādhus* of the Ramakrishna Mission. So he was not very interested. When Tirtha Maharaja is speaking, I call my... My father was that time invalid, I called him that "Please come down, there is a meeting of the Gauḍīya Maṭha *sādhus*." So, he could not resist my request, he came down, but he did not think that some devotees have come. They thought, these Ramakrishna Mission rascals have come. (laughter) So he was not very happy, but I told, he was sitting. He, so the meeting he just criticized. Then when he heard the speech of our old Tirtha Maharaja, our old Godbrother, he understood, "Oh, they are Vaiṣṇavas." Then immediately after the meeting, he came down on his feet. "I misunderstood you sir, that you are the Ramakrishna Mission *sādhu*. I am so glad to meet you. So that is the beginning of my intimate relationship with Gauḍīya Maṭha. And they are coming, and whenever somebody would come, I would invite them to lecture in my house. In that way Śrīdhara Maharaja, at that time Ravendra-sundara (?) Bhaṭṭācārya, he was also invited at my house, and before (indistinct)... No, I think I invited Bhārati Maharaja, and you were with Bhārati Maharaja.

Śrīdhara Maharaja: Yes.

Prabhupāda: Yes. So in this way my connection became developed with Gauḍīya Maṭha. Then, gradually the process began, *harīṣye tad-dhanam śanaiḥ*.

(chuckles) I wanted to become very big businessman and there was good opportunity. I was very nicely associated with the chemical industry of India. Dr. Bose's laboratory, Bengal Chemical, V.K. Farr (?), and all of them, they liked my business organization. Then I started big laboratory in Lucknow. So that was golden days, but gradually everything becomes (indistinct). And at last, my Allahabad business was lost. It was not lost on account of some, my debts, I had to hand it over to Dr. Kartik Chandra Bose because I was his agent. So I had some debts, so I tell the, "All right, you take this business." In this way, that Prayāg

Pharmacy was lost. So I was not going to, I was sitting at home, but this Jaya Raghava (?) Maharaja, at that time Sarvesva (?) brahmacārī and Atulananda brahmacārī, they used to come to take their subscription, and they were requesting that "Why don't you come to our *maṭha*? Why don't you come to our *maṭha*? You are now free." So, I used to visit their temple. That was not far away from my house...

Śrīdhara Maharaja: In Mahratta (?)

Prabhupāda: Mahratta (?), yes. Then the intimate relationship with Gauḍīya Maṭha grew. In this way, I think in 1933, yes, the Sir Malcolm Haley came to lay down the foundation stone of Allahabad Maṭha. Maharaja, I think you remember, yes?

Śrīdhara Maharaja: Yes, we were coming from Vṛndāvana *parīkrama*.

Prabhupāda: Yes, *parīkrama*. And the *parīkrama*, that is also another incident that... I, I was not initiated at that time, but I had very good admiration for these Gauḍīya Maṭha people, and before, before 1933 I met Śrīdhara Maharaja and other devotees, old Tirtha Maharaja. So they were kind to me. Now, the *parīkrama*, I thought, "What these people are doing in this *parīkrama*? Let me go." So I met them in Kosi. Parvata Maharaja, you may remember, and all people were going to see some Sesasayi.

Śrīdhara Maharaja: (indistinct)

Prabhupāda: Yes, so at that time Vinode Bhai, later on Keśava Maharaja, he informed that "Prabhupāda is going to Mathurā tomorrow morning and he will speak Hari-kathā this evening. Anyone who wants to remain may remain or otherwise they may prepare to go to see Śeṣaśāyī." So at that time, I think only ten or twelve men remained. Out of them Śrīdhara Maharaja was one of them, and I thought it wise, "What shall I see, this Śeṣaśāyī? Let me hear. Prabhupāda will speak, let me hear." So Prabhupāda marked that this boy...

Śrīdhara Maharaja: (indistinct) to listen to him (indistinct).

Prabhupāda: He, because he's a *vaikuṇṭha* person who could understand that this boy is eager to hear, so he very much appreciated. So when we came back to Allahabad, so Ganeśa Babu, he introduced me, that "Here is a nice devotee." So Prabhupāda immediately replied, "Yes, I have marked him. He does not go away, he hears." This (indistinct), "Yes, I will accept him as disciple." Then I was initiated. In this way our relationship with Gauḍīya Maṭha developed, and gradually as it developed, the other side diminished. Then, there are long history, it will take time, but I had the opportunity of associating with His Holiness. For several years I had the opportunity. Kṛṣṇa and Prabhupāda liked it to prepare me. Śrīdhara Maharaja lived as a...

Śrīdhara Maharaja: (indistinct)

Prabhupāda: (laughs) ...in my house, some may say, a few years, so naturally we had very intimate talks and he was my good adviser. I took his advice, his instruction very seriously, because from the very beginning I know he's a pure Vaiṣṇava and devotee, and I wanted to associate with him, and try to help him also in so many ways. He also tried to help me, so our relationship is very inti-

mate. After the breakdown of the Gauḍīya Maṭha, I wanted to organize another organization, making Śrīdhara Maharaja head. And I wanted to mix... At that time Gosvāmī Maharaja, one of my friend's house at Sealdah... Śrīdhara Maharaja, you may remember those things. I wanted to organize in so many ways, but somehow or other...

Śrīdhara Maharaja: I had one house in Station Road belonging to Naren Mullik. (indistinct) very small (indistinct).

Prabhupāda: Yes, yes, he wanted to rent us only for ninety rupees. I told him, "You just give me the concession. He, at that time he was getting 125, but because I am his friend, "All right, I'll give you, ninety rupees." So that could not happen somehow or other. So I was trying from the very beginning after the disappearance of Bhaktisiddhānta Sarasvatī.

Śrīdhara Maharaja: First appearance of *Back to Godhead* (indistinct).

Prabhupāda: Yes, 1944. I think you were at that time at my house. Yes. So, somehow or other, this intention for preaching the cult of Caitanya Mahāprabhu increased and the other side decreased. *Viraktir anyatra syāt*. But I was not disinclined, but Kṛṣṇa forced me that you must give up. (chuckles) And these thing is known better to Śrīdhara Maharaja, how it decreased, decreased, decreased, then almost it become nil, and then I left home in 1950. Whatever was there, "All right, you do whatever you like." In 1954, four years I remained as *vānaprastha*, (indistinct) four years, from 1950 to 1959.

Śrīdhara Maharaja: In the mean time, Bombay. Bombay light.

Prabhupāda: Bombay light, yes. Bombay light, that is during my householder life. I opened an office in Bombay for my business and... The (indistinct) Gauḍīya Maṭha was established by us. I am one of them. Śrīdhara Maharaja also. And we made two parties for begging, collecting alms. Śrīdhara Maharaja, myself and Gosvāmī Maharaja. That time he was Atula, Atulacandra Gosvāmī. So I took them to some of my friends, chemist friends, doctors friends. So I collected about five hundred rupees to this. Śrīdhara Maharaja would speak, I introduced, and Gosvāmī, at that time Gosvāmī Maharaja would canvass (laughter). In this way three combined together, in one day or two days we... At that time five hundred rupees was (laughing) big amount.

Śrīdhara Maharaja: Big sum.

Prabhupāda: Big sum, yes. So Gosvāmī Maharaja very much appreciated, and he began to speak highly about me that "Abhay Babu is so expert, he has got so many friends, he has collected so many... So why does he... He should not be the Maṭha in-charge." In this way. "Why should he not live with us? Why he's living separately?" In this way. So Prabhupāda, Maharaja, Śrīdhara may remember it (laughing), he said, "It is better to live separately from you people, and he will do the necessity in due course of time." So I could not understand what Śrīla Prabhupāda meant by that. So his inclination, blessings, were always upon me although (indistinct), but he was so kind.

Śrīdhara Maharaja: (indistinct) collecting sufficient funds to come back (indistinct).

Prabhupāda: Yes, he was afraid.

Śrīdhara Maharaja: He asked you.

Prabhupāda: Prabhupāda gave me some money, that he is afraid, "You keep this money. When they need you can..." So, by guru Vaiṣṇava, and whatever position I have got it is by guru's mercy and the Vaiṣṇavas' blessings, otherwise I am insignificant. So I wish that Śrīdhara Maharaja may bestow his blessings as he was doing always, and my Guru Maharaja may help me. I can give some service (?).

Śrīdhara Maharaja: (indistinct)

Prabhupāda: Yes, I thought that (indistinct) Guru Maharaja wanted and these Gauḍīya Math people did not do anything, so let me try in this old age. The inspiration came, and I went. By his grace it has become little successful, that's all. I have no credit. It is all the blessings of guru and Vaiṣṇava, that's all. I have no credit. I do not know how things are happening, because I am not at all bona fide position. But it is truly *chāḍiyā vaiṣṇava-sevā nistāra pāyechē kebā*.

Śrīdhara Maharaja: Are you going (indistinct) kindly talk with your men (?).

Prabhupāda: Yes. Hare Kṛṣṇa.

Śrīdhara Maharaja: That will be (indistinct) to us, the land of gold and Golden Avatara (indistinct).

Prabhupāda: I am always (indistinct) to this, my American disciples that you are so much, I mean to say, taken care by God (?), this is... Your position is very good. Now you take to Kṛṣṇa Consciousness, and you become a perfect nation. That I preach always. By the grace of Kṛṣṇa, you have got everything. All material opulence. Now make it plus Kṛṣṇa. Then it will be very nice. Lakṣmī-Nārāyaṇa. So, these boys are trying, very sincerely and seriously, and I hope, even I do not live many more years, they will carry out this order.

Śrīdhara Maharaja: (indistinct) coming down (indistinct) should be (indistinct)

Prabhupāda: And our (indistinct) Maharaja...

Śrīdhara Maharaja: Prabhupāda said, Bhaktivinoda (Bengali).

Prabhupāda: That he was (indistinct). This is not (indistinct). This is not (indistinct).

Śrīdhara Maharaja: (indistinct) we are also counted within that...

Prabhupāda: Yes.

Śrīdhara Maharaja: (indistinct)

Prabhupāda: Other times being washed away *keno māyār boṣe, jāccho bhese*, and we are being washed away by Bhaktivinoda Ṭhākura (laughter).

Śrīdhara Maharaja: (indistinct) participate.

Prabhupāda: Yes, that's all, everything is there, everything is there. So chant Hare Kṛṣṇa, again. (people begin leaving)

Devotee: Śrīla Prabhupāda, arotika is beginning and I (indistinct) the devotees up to arotika, all of them could go up?

Prabhupāda: All right then. (indistinct) All right chant. (*kīrtana--end*)

[S.P. Room Conversation Māyāpur, March 17, 1973]

We find that our humble attempt has been successful.

TRANSLATION: At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT: The words *daivera kāraṇa* indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one *ācārya* is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next *ācārya*. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of *ācārya*, and they split into two factions over who the next *ācārya* would be. Consequently, both factions were *asāra*, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor *ācāryas*, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viṣvanātha Cakravartī Ṭhākura in his commentary on the *Bhagavad-gītā* verse *vyavasāyātmikā buddhir ekeha kuru-nandana*. According to this instruction of Viṣvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The *Vedas* confirm this: *yasya deve parā bhaktir yathā deve tathā gurau tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ* "To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting posi-

tive help from our previous *ācāryas*. One must judge every action by its result. The members of the self-appointed *ācārya's* party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are *asāra*, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows *guru* and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

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

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

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

PURPORT: Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TRANSLATION: There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees...Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT: This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not

actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many *svāmīs* have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless. [Śrī Caitanya-caritāmṛta Ādi-lilā 12.8,9,10,11,12]

Kṛṣṇa wanted, "What is this nonsense? You are stick here, in Jhansi? You come here, in open field." That was Kṛṣṇa's intent.

As soon as you have no money, nobody will come. Even your wife, children will not come. Therefore *harīṣye tad dhanam śanaiḥ*. Kṛṣṇa, first of all, takes away the money, makes him poor so that everyone will neglect him, and because he's Kṛṣṇa conscious, he'll take Kṛṣṇa. "Sir, I have no other alternative. Please give me protection." That is also another Kṛṣṇa's policy, special favor, that "This man wanted Me. Now he's going astray. All right. That's all right. Take everything of his..."

Śyāmasundara: Like that man Patrick. Three businesses failed.

Prabhupāda: Yes. That was my case also. Since my Guru Mahārāja ordered me that "You do this." But I thought that "Let me become first of all rich man. Then I shall do," so He... Every business was...

Śyāmasundara: Maybe that is my case also.

Prabhupāda: That is special favor. In the beginning I was thinking, "Now my godbrothers, they have taken *sannyāsa*. They are begging from door to door. Why shall I beg? Let me earn money and start Kṛṣṇa consciousness." But that never happened. So I had to... I was obliged to take the dress of my godbrothers and preach, instead of earning money. Yes. Some astrologer told me that I should have been a man like a Birla. And I got all those chances in the chemical line, to become... Now I am bigger than Birla. That's all right. But even in business field, there were signs that in money things... I got so many good chances. But everything... Dr. Karttika Candra Bose he appreciated my activities, "Very intelligent boy." He certified to my father-in-law. This is the way of becoming rich man.

Śyāmasundara: What happened?

Prabhupāda: Eh?

Śyāmasundara: Why didn't...

Prabhupāda: Something happened, and everything was finished. That is Kṛṣṇa's

grace. Just like something has happened wonderful. So that is also Kṛṣṇa's grace.

Syāmasundara: People stopped purchasing...?

Prabhupāda: Eh?

Syāmasundara: People stopped purchasing...?

Prabhupāda: No. Just like Dr. Bose's laboratory. So Dr. Bose's laboratory, I was manager. Then I took his agency, very good terms. I was earning money like anything. But the next manager, he became envious. He began to poison Dr. Bose, to cut off our relationship. So it happened. Then, when I was Dr. Bose's agent, I become so much famous that Bengal Chemical, the biggest chemical factory, he, they wanted to give me the agency. If I would have taken that agency, I would have been the richest man in the chemical world. You see. But they made some condition. So I did not accept it. I wanted in my condition. That is the very little... But I was puffed-up, that "I am such a big... And this man is flattering. So I must get my condition fulfilled." So I did not accept it. The Smith Stanstreet gave me agency. Because in my work, in Dr. Bose's laboratory, I did it very creditably. So every other manufacturers, they became attracted to me, how to get me. The Smith Stanstreet Company, Bipepala(?) Company, Bose's, Bengal Chemical Company, they all wanted me. And I thought, "Oh, everyone wants me." So, so I refused. And later on there was a clique between Dr. Bose and me. So I lost everything. Then I started my own laboratory. Somehow or other, there was something, and...

Syāmasundara: Oh, I see.

Prabhupāda: Yes.

Syāmasundara: In Bombay, you were having your own business then?

Prabhupāda: Yes.

Syāmasundara: Manufacturing?

Prabhupāda: Yes. No, that is small manufacturing. So I got very, very good chance. But Kṛṣṇa did not allow it. He wanted me to come to this point. That is my practical experience. And now I'm seeing that it is Kṛṣṇa's so much favor. You see? *Yasyāham, anuḡṛhṇāmi*... It is, it is, actually it is His grace. "What he'll do by becoming Birla, rich man like Birla?" That was Kṛṣṇa's plan. "Come here. Do this work." You see. My Guru Mahārāja ordered. Kṛṣṇa wanted. I was resisting Him. That's all. I was actually very expert businessman in chemical line. I did it very creditably in Bose's laboratory as manager and my own business. And everyone knows... Even in manufacturing also.

Syāmasundara: Yeah, with that same experience now you've organized a world-wide society...

Prabhupāda: Yes.

Syāmasundara: And that's a big business.

Prabhupāda: Yes.

Syāmasundara: Difficult work.

Brahmānanda: Just like before coming to India, in Japan, with simply five thousand dollars, you took fifty thousand dollars worth of merchandise.

Prabhupāda: Yes.

Brahmānanda: And you brought it, had it sent...

Prabhupāda: Yes.

Brahmānanda: And then everything...

Śyāmasundara: Life members...

Prabhupāda: Yes.

Brahmānanda: And then you devised the program for distributing them.

Prabhupāda: Yes, practically India's, our, whatever we have got, it is starting with that five thousand dollars.

Śyāmasundara: Five thousand dollars.

Brahmānanda: But it's like you were investing, taking goods on credit, and...

Prabhupāda: Yes. And this membership became successful.

Brahmānanda: Then you devised the method for distribution.

Prabhupāda: This membership.

Śyāmasundara: Even the way you went to America in the beginning. You couldn't take money.

Prabhupāda: No.

Śyāmasundara: So you had some books...

Prabhupāda: Some books. Yes.

Śyāmasundara: Publish...

Prabhupāda: That intelligence gives me, Kṛṣṇa, "You do this." *Buddhi-yogam dadāmi tam*. Yes. And in my materialistic life, He was taking away my intelligence. Just like this Bose, Bengal Chemical agency, I should have accepted immediately. Such a big concern. Simply by sitting, I would have brought ten thousand rupees per month in those days. But there was no good intelligence. I thought, "No, I cannot accept your terms. You must accept..." Because I was at that time young man, puffed-up, no brain, no sober brain. They were so attracted with me. They would have given later on all facilities, but I did not accept. Similarly, Smith Stanstreet, they were also very good company.

Śyāmasundara: Smith's...?

Prabhupāda: Smith Stanstreet, an English company. They gave me an agency. So some of my enemy... He was my, he was my employer, but he gave information that I am also manufacturing now, drug and chemical works. So they informed them that "He's pushing his own goods, not your goods." They... He wanted that agency. Yes. In this way, because as soon as you come in the... Even in the spiritual field, my godbrothers are envious. You see? So as soon as you become successful, there will be many enemies. That is natural. That is the sign of success. In your business, if there are many enemies, competitor, that means you are successful. So anyway, Kṛṣṇa has brought me to the right path. So I may not fall down. That's all. (laughter) When I was reading this verse, that *yasyāham anuḡṛhṇāmi hariṣye tad dhanam śanaiḥ*, Kṛṣṇa said that "When I show somebody My special favor, I take away all his money," I became shuddered, "So Kṛṣṇa will take my all money? If He's..." And actually that happened. He took my all money, all family, all friends and everything. (laughs) And He asked me, "Go to America. You'll get many money, much money, many friends. You go ahead,

Come here." Yes. That was His intention. And I was sticking to limited money, limited friends, limited society. This is special favor.

Brahmānanda: So in Bombay you mentioned that Lilavati Munshi... There was one house...

Prabhupāda: Yes.

Brahmānanda: ...and you were trying to get that house...

Prabhupāda: Yes, and she took away.

Brahmānanda: ...and you were prevented.

Prabhupāda: She took away. Because I was trying to organize a League of Devotees from that house, and Kṛṣṇa wanted, "What is this nonsense? You are stick here, in Jhansi? You come here, in open field." That was Kṛṣṇa's intent. But I thought that "Even Kṛṣṇa took away this?" This Lilavati Munshi...

Syāmasundara: Now her institution is...

Prabhupāda: But my intention was to start this movement.

Syāmasundara: Yeah.

Prabhupāda: I was simply planning in different way. Therefore Kṛṣṇa's favor. I never deviated from this plan. Since I heard it from my Guru Mahārāja, I've simply planning how to do it successfully. But I thought at that time, that "I'll be able to do it if I get some money. Let me do some business for the time." That I was thinking. But Kṛṣṇa said, "Even if you are pauper, you try; you'll get everything." But I thought, "Without money, how this can be done?" That was difference of opinion with Kṛṣṇa, argument. And I was dreaming also, Guru Mahārāja, asking me, "Come on." So I was going. So I was, "Oh, I have to go? I have to take *sannyāsa*?"

Syāmasundara: You, you dreaming?

Prabhupāda: Yes. Guru Mahārāja said, "Come, come with me." I was going. But that... Many things happened before this. Yes. And at last it became, in America.

Syāmasundara: Did you tell everyone you were leaving, or you simply disappeared?

Prabhupāda: No, I never said. Oh, why shall I? I lost all friends, money, everything. [S.P. Room Conversation November 3, 1973, New Delhi]

Śrī Caitanya-caritāmṛta Concluding Words.

Today, Sunday, November 10, 1974--corresponding to the 10th of Kārtikka, Caitanya Era 488, the eleventh day of the dark fortnight, the Rāma-ekādaśī--we have now finished the English translation of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta* in accordance with the authorised order of His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda passed away from this material world on the last day of December, 1936, I still consider His Divine Grace to be always present with me by his *vāṇī*, his words. There are two ways of association--by *vāṇī* and by *vaṇu*. *Vāṇī* means words, and *vaṇu* means

physical presence. Physical presence is sometimes appreciable and sometimes not, but *vāṇī* continues to exist eternally. Therefore we must take advantage of the *vāṇī*, not the physical presence. *Bhagavad-gītā*, for example, is the *vāṇī* of Lord Kṛṣṇa. Although Kṛṣṇa was personally present five thousand years ago and is no longer physically present from the materialistic point of view, *Bhagavad-gītā* continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Śrīla Prabhupāda, sometime in the year 1922. Śrīla Prabhupāda had come from Calcutta to Śrīdhama Māyāpur to start the missionary activities of the Gauḍīya Maṭha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Śrīman Narendranātha Mallika, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting, His Divine Grace advised me to preach the cult of Śrī Caitanya Mahāprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahātmā Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear the message of Śrī Caitanya Mahāprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Śrī Caitanya Mahāprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so.

In this way I passed my life as a householder until 1950, when I retired from family life as a *vānaprastha*. With no companion, I loitered here and there until 1959, when I took *sannyāsa*. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannātha Purī, I wrote him a letter asking what I could do to serve him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Śrī Caitanya Mahāprabhu as I had heard it from him.

After he passed away, I started the fortnightly magazine *Back to Godhead* sometime in 1944 and tried to spread the cult of Śrī Caitanya Mahāprabhu through this magazine. After I took *sannyāsa*, a well-wishing friend suggested that I write books instead of magazines. Magazines, he said, might be thrown away, but

books remain perpetually. Then I attempted to write *Śrīmad-Bhāgavatam*. Before that, when I was a householder, I had written on *Śrīmad Bhagavad-gītā* and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published *Śrīmad-Bhāgavatam*, First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu*, *Teachings of Lord Caitanya* (a summary) and many others.

In the meantime, I was induced to translate *Śrī Caitanya-caritāmṛta* and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura would simply read *Caitanya-caritāmṛta*. It was his favorite book. He used to say that there would be a time when the foreigners would learn the Bengali language to read *Caitanya-caritāmṛta*. The work on this translation began about eighteen months ago. Now, by the grace of Śrī Caitanya Mahāprabhu and his Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, it is finished. In this connection I have to thank my American disciples, especially Śrīman Pradyumna dāsa Adhikārī, Śrīman Nitāi dāsa Adhikārī, Śrīman Jayādvaita dāsa Brahmācārī and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.

I think that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura is always seeing my activities and guiding me within my heart by his words. As it is said in *Śrīmad Bhāgavatam*, *tene brahma hṛdā ya ādi-kavaye*. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramātmā feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. If there is any credit to my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were personally present at this time, it would have been a great occasion for jubilation, but even though he is not physically present, I am confident that he is very pleased by this work of translation. He was very fond of seeing many books published to spread the Kṛṣṇa consciousness movement. Therefore our society, the International Society for Kṛṣṇa Consciousness, has formed to execute the order of Śrī Caitanya Mahāprabhu and His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

It is my wish that devotees of Lord Caitanya all over the world enjoy this translation, and I am glad to express my gratitude to the learned men in the Western countries who are so pleased with my work that they are ordering in advance all

my books that will be published in the future. On this occasion therefore, I request my disciples who are determined to help me in this work to continue their cooperation fully, so that philosophers, scholars, religionists and people in general all over the world will benefit by reading our transcendental literatures such as *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, dated November 10, 1974, at the Bhaktivedanta Book Trust, Hare Kṛṣṇa Land, Juhu, Bombay.

**So I was thinking that "I will propose something
which is impossible. Anyway, let me try."**

So perhaps my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, attempted to fulfill the desire of Śrī Caitanya Mahāprabhu. And sometimes in the year 1918, he was *brahmacārī*, and Bhaktivinoda Ṭhākura, his material father, he wanted... Actually, he wanted, Bhaktivinoda Ṭhākura... Of course, everyone wanted. But he wrote one small book, *Teachings of Lord Caitanya, Teachings and Precepts of Lord Caitanya*, in 1896. And he presented that book to the McGill University in Canada. And he very much desired that the foreigners, especially Americans, would join this movement. That was his desire in 1896. And then, in 1918, my Guru Mahārāja started with this mission one institution known as Gaudīya Math. Perhaps some of you know the name, Gaudīya Math. And he was trying to spread this message of Śrī Caitanya Mahāprabhu, and by chance or by prediction, as you think, I was taken to Bhaktisiddhānta Sarasvatī Ṭhākura by one of my friends. I did not want to go there, but he forcibly took me there. Yes. And he ordered me that "You preach the cult of Caitanya Mahāprabhu in English language. This is very much essential." So on the first meeting he told me like that. That was my first meeting with him. So at that time I was in favor of Gandhi's movement. So I said that "We are not independent--subjugated. Who will hear about our message?" So Bhaktisiddhānta Sarasvatī Ṭhākura refuted my argument. I was very much pleased. I had so many talks. But I was very much pleased to be defeated, that "This so-called nationalism or any ism, they are all temporary. Real need is the self-realization."

So I was convinced. But at that time, although he wanted me to immediately join him and spread this movement, so at that time I was a married man, young man. I was married in 1918. And I got a son also at that time, 1921. And in 1922 I met him. At that time I was manager in a big chemical factory. So I thought that "I am married man. I have got so many responsibilities. How I can join immediately? It is not my duty." Of course, that was my mistake. I should have joined immediately. (laughter) I should have taken the opportunity immediately. But *māyā* is there. So I thought like that. So that's a long history. Then in 1954, no, not 1954, 1968, when I was fifty-four years old... Nineteen fifty-four,

yes. Nineteen fifty-four, I was at that time fifty- eight years. So I left home, and I was living alone. Then, 1958, I took *sannyāsa*, and then I decided to take up the responsibility of my Guru Mahārāja. I thought that "My other Godbrothers are trying, so I am not capable to do it. They are better situated." But somehow or other, they could not do very much, appreciative activities, in this connection.

So when I was seventy years old I decided, "Now I must do and execute the order of my Guru Mahārāja. And thus this movement was started in 1965 from New York. And I was not very much hopeful because it is very difficult task, just opposite the European and Western culture. I came... When I first came, I had no money. So I got a free passage through some Indian steam navigation company. So I came by ship. So when I was on the ship at Boston port, Commonwealth port, I was thinking that "I have come here. I do not know what is the purpose because how the people will accept this movement? They are differently educated, and as soon as I will say, 'So, my dear sir, you have to give up meat-eating and illicit sex and no intoxication and gambling,' they will say, 'Please go home.' " (laughter) Because that was the experience of one of my Godbrother. He went to London, and he had the opportunity to talk with one big man, Marquis of Zetland. Marquis of Zetland was formerly governor of Bengal. At that time I was student. He was Scotsman, and I was student of the Scottish Churches' College. So he came to see our college, and he was standing in front of me in the second-year class. So he was very nice, good gentleman. So he proposed to my Godbrother, "Whether you can make me a *brāhmaṇa*?" So my Godbrother proposed, "Yes, we can make anyone *brāhmaṇa* provided you follow this principle: no illicit sex, no intoxication, no meat-eating, no gambling." So that Lord Zetland immediately replied, "Impossible." (laughter) So I was thinking that "I will propose something which is impossible. Anyway, let me try."

Devotees: *Jaya! Haribol!*

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*. And what to speak of such exalted, authorized personality like Bhaktisiddhānta. He is seeing. I never feel that I am alone. 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 *vānī* 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 *vānī*, 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...*evam paramparā-prāptam imam rājarṣayo viduḥ sa kāleneha (mahatā) yogo naṣṭaḥ parantapa* 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. *Na jāyate na mṛiyate vā kadācit nityaḥ sāsvato 'yam purāṇo. Purāṇaḥ* means very old. Just like Kṛṣṇa, the Supreme Being. He must be very old because He is the original person. But the *Brahma-samhitā* says, *advaita acyuta anādi ananta-rūpam ādyam purāṇa-puruṣa nava-yauvanam ca. Purāṇa-puruṣa*, the oldest person, but you will find Him *nava-yauvanam ca*, always a fresh youth. That is God. God is not a material, that it gets old. The body gets old.

So you are hearing this philosophy daily. Try to understand more and more. We have got so many books. And this is the mission of Caitanya Mahāprabhu and, by disciplic succession, Bhaktivinoda Ṭhākura, then my spiritual master. Then we are trying our level best. Similarly, you will also try your level best on the same principle. Then it will go on. Same principle. It doesn't matter whether one is born in India or outside India. No. When Caitanya Mahāprabhu said, *pṛthivīte āche yata nagarādi-grāma*, "As many towns and cities and villages are there," He did not say it to make a farce. He is the Supreme Personality of Godhead. So sometimes I am very much criticized that I am making foreigners a *brāhmaṇa*. The caste *brāhmaṇas* in India, they are very much against me. But this is not fact. When Caitanya Mahāprabhu said that all over the world His message will be broadcast, does it mean that it will be simply a cinema show? No. He wanted that everyone should become perfect Vaiṣṇava. That is His purpose. [His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Appearance Day, Lecture Atlanta, March 2, 1975]

"Darkness around, all untrace. The only hope, Your Divine Grace."

Prabhupāda: "...simple expression of reverence and love. The disciple, Abhaya Charan Dāsa, was to become His Divine Grace A. C. Bhaktivedanta Swami

Prabhupāda, founder-*ācārya* of International Society, Krishna Consciousness." So whatever I appreciated forty years ago, the same principle is going on. We have no change. What I understood my spiritual master... Practically I met him in 1922, and this poetry was written in 1936. That means fourteen years before writing this poetry, I met my Guru Mahārāja in 1922. At that time I was quite a young man, twenty-five years old only, and I was posted in a very responsible position and as the office manager of Dr. Bose's laboratory. And I was fond of in those days, of Gandhi's movement. In 1922 I joined Gandhi's movement, and I gave up my educational career because one of the Gandhi's program was to boycott the universities. That's a very long story. And many students gave up their educational career and joined this Gandhi's movement, and I was one of them.

So Dr. Bose, Kartik Chandra Bose, he's a very important man. At that time he was managing director of Bengal Chemical Company. Now there is a street in the central Calcutta, Dr. Kartik Bose Street. So he was very important man, and he was our family physician and my father's very intimate friend. So when I gave up my education and I was joining Gandhi's movement, at that time Dr. Kartik Chandra Bose asked me to join him. So with the permission of my father, I joined. So I was fond of, at that time, this Gandhi's noncooperation movement. And then, when I joined Dr. Bose's laboratory, of course, I was dressed in *khādar*. So Dr. Bose liked that dress, *khādar* dress. He told me one day that "Out of your whole Gandhi's movement, I like this *khādar* only." Dr. Bose said. And why? "No, because this will give impetus to industry. This hand spinning will gradually give impetus to India." Actually that happened. He was himself an industrialist. Actually in India the chemical industry was given birth by Dr. Kartik Chandra Bose. He was very important man. He started this Bengal Chemical.

So 1922 I met my Guru Mahārāja through the exigency of my intimate friend, Mr. Narendranath Mullik. And I would not go. He told me information, "There is a nice *sādhu*. Let us go and see." I did not like very much these *sādhus* in those days, national spirit. So I said, "I have seen many *sādhus*. They come at my father's care. I was not very much pleased with their behavior." So he dragged me forcibly: "No, I have heard this person is very exalted." So I went. And his first opening version was that "You are educated young men. Why don't you preach Caitanya Mahāprabhu's gospel in the Western countries?" I did not know. So this was his blessing in the first meeting. I did not know, but because we belonged to a Vaiṣṇava family we were very much worshiper of Lord Caitanya and Nityānanda, our family Deity. So I was very much pleased that "Here is a personality who is going to preach Caitanya Mahāprabhu's gospel." I was very much pleased.

So anyway, from 1922 to 1933 practically I was not initiated, but I got the impression of preaching Caitanya Mahāprabhu's cult. That I was thinking. And

that was the initiation by my Guru Mahārāja. Then officially I was initiated in 1933 because in 1923 I left Calcutta. I started my business at Allahabad. So I was always thinking of my Guru Mahārāja, that "I met a very nice *sādhu*." Although I was doing business, I never forgot him. Then, in 1928, these Gauḍiya Matha people came to Allahabad during Kumbhamelā. As the Kumbhamelā is going to be held this year, a similar big Kumbhamelā was held in 1928. In those days they came to open their branch in Allahabad, and somebody recommended that "You go to..." At that time I was running on my big pharmacy and I was very well known man in Allahabad as the proprietor of the pharmacy. So somebody recommended them that "You go to Abhaya Babu. He is a very religious man. He'll help you." So when they entered my shop I was very much pleased that "These men I met in 1922, and now they have come." In this way I became reconnected. And in 1933 I was officially initiated, and my only qualification was when I was introduced to my Guru Mahārāja for initiation, so Guru Mahārāja immediately said, "Yes, I shall initiate this boy. He is very nice. He hears me very patiently. He does not go away." So that was my qualification. The high standard of philosophy which he was speaking at that time, practically I could not follow what was, he was speaking, but still, I liked to hear him. That was my hobby. Whenever... I was asking that "When Guru Mahārāja will speak?" So he took it very seriously.

And then, in 1936--it's a long history--during this Vyāsa-pūjā day, this Vyāsa-pūjā day, whatever I studied about our relationship with my Guru Mahārāja, I expressed in this poetry, and since that day my Godbrothers used to call me "poet." And Guru Mahārāja also very much appreciated this poetry. Now somehow or other you have found it. (laughs) I thought the poetry is lost, but I do not know how it was found out by some of our disciples. I think it was found out in London museum or somewhere else by Guru dāsa. They had a stock of *Harmonist*, and from the *Harmonist*, my Guru Mahārāja's paper, this poetry was found. Otherwise I thought it was lost. So anyway, this poetry is "Adore, adore ye all the happy day, blessed than heaven, sweeter than May." So I heard that the month of May is very pleasing in the Western countries, so I compared the happiness of this day with the May Day. They call May Day?

Devotees: Yes.

Prabhupāda: Yes. "When he appeared at Purī, the holy place, my lord and master, His Divine Grace." So Bhaktisiddhānta Sarasvatī Ṭhākura appeared as the son of Bhaktivinoda Ṭhākura, his fourth son. Bhaktivinoda Ṭhākura, he was family man. He has several children, sons and daughters. So Bhaktisiddhānta Sarasvatī Ṭhākura, known in his previous life as Bimala Prasāda Datta, son of Kedaranath Datta... His father, Bhaktivinoda Ṭhākura, his name was. He was magistrate and he was manager also, the managing board of Jagannātha Purī.

The system is, the local magistrate becomes the official manager of the managing board of Jagannātha Purī. So at that time he was situated in Jagannātha Purī, and Bhaktisiddhānta Sarasvatī Ṭhākura appeared at Purī. And the Ratha-yātrā, the Ratha-yātrā ceremony takes place, and sometimes the big *ratha* stops at interval. So the house in which Bhaktisiddhānta Sarasvatī Ṭhākura appeared, in front of that house the *ratha* stopped. So his mother took the advantage and... Because Bhaktivinoda Ṭhākura was magistrate, so the son, the little baby, was brought before the *ratha*, and the *pūjārī*s allowed him to bring the child before the Deity, and the child was placed before the Deity and a garland was offered by Jagannātha. So that was the first sign of his becoming the *ācārya*. In this way there are many incidences.

So therefore his birthplace is mentioned, "the holy place, my lord and master, His Divine Grace." "O my master, the evangelic angel, give us thy light, light up thy candle. Struggle for existence, a human race, the only hope, His Divine Grace." So actually we are in a very precarious condition, the modern civilization, I mean to say, manipulated by the Western people. It is a soul-killing civilization, this civilization. By nature the chance is given after many, many evolutionary process. *Jalajā nava lakṣaṇi sthāvarā lakṣā vimśati*. The evolutionary theory is there in the *Padma Purāna*. It is not Darwin's theory. Darwin stolen it from *Padma Purāna*, and he presented in a distorted way of his own imagination. Otherwise the Darwin's theory is not the original. The theory... It is not theory--fact. *Jīva-jātiṣu*. It is wandering within the cycle of *jīva-jāti*, different species of life. *Tathā dehāntara prāptiḥ*. This is Vedic knowledge, this evolutionary process. It is not Darwin's theory.

So by that process, lower animals and then the chronological order is there... First of all aquatics, *jalajāḥ*. *Jalajāḥ* means aquatic. Then *sthāvarāḥ*, trees, plants. Then flies, then birds, then beasts, then human being. In this way, *bahu sambhāvante*, after many, many millions of years we get this opportunity of human life to realize God. And this civilization is denying, refusing the opportunity to the human society to understand God-- such a soul-killing civilization. It is a fact. They are denying "What is God? There is no God. Everything is science," although they cannot explain science. They cannot do anything, simply talking like nonsense. Last night some girls came, so they are students of botany. So I asked them, "Can you manufacture a seed which can give birth to a big banyan tree?" "No, sir, it is not possible." Then what kind of botany you are studying? Actually what is their science? They talk simply something which is going on in the middle portion. Where is the beginning and where is the end of knowledge, that they do not know. They are theorizing only in the middle. They do not know *janmādy asya yataḥ*, where is the beginning of this science. That is... Beginning is *Kṛṣṇa*. *Kṛṣṇa* says, *aḥam sarvasya prabhavo*. He is the beginning. *Bijo 'ham sarva-bhūtānām*. That seed, you scientist, you cannot manufacture. What chemicals are there that if you put in the earth and pour some water and it will

grow a big tree? These scientists, they cannot explain what is the chemical composition is there. But there is. So that is in the hand of Kṛṣṇa.

So this knowledge means to understand the original source. That is philosophy, find out the original source. That is knowledge. So the *vedaiḥ ca sarvair aham eva vedyo*. Actually the knowledge terminates when you understand Kṛṣṇa. He is the source of everything. So there is a "struggle for existence, a human race, the only hope, His Divine Grace." So we got this information from His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, and that knowledge is still going on. You are receiving through his servant. And in future the same knowledge will go to your students. This is called *paramparā* system. *Evam paramparā prāp...* It is not that you have become a student and you'll remain student. No. One day you shall become also guru and make more students, more students, more. That is Caitanya Mahāprabhu's mission, not that perpetually... Yes, one should remain perpetually a student, but he has to act as guru. That is the mission of Caitanya Mahāprabhu. It is not that because I am acting as guru, I am no longer student. No, I am still student. Caitanya Mahāprabhu taught us this instruction that we shall always remain a foolish student before our Guru Mahārāja. That is the Vedic culture. I may be very big man, but still, I should remain a foolish student to my guru. That is the qualification. *Guru more mūrkhā dekhi' karīla śāśana*. We should be always prepared to be controlled by the guru. That is very good qualification. *Yasya prasādād bhagavat-prasādaḥ. Āra nā kariha mane āsā*. So we should become always a very obedient student to our guru. That is the qualification. That is the spiritual qualification.

So recently... I am very pleased to say that our Harikeśa, I ordered him to go immediately to Poland, and he thought that he was being punished. That was... No. I was thinking that "Here is a very impor..., very intelligent boy. If he is given chance to preach he'll come out very successful." So I see the glimpses that he has got now post. He's a very good organizer. That's a chance. At that time he might have thought that I was separating him. No. My good will was there that he should be given chance for better opportunity. So I am very much happy that he is doing there very nice. So this should be the attitude. My Guru Mahārāja wanted me to preach in the Western countries, although I was at that time a ordinary manager in a chemical firm. I never thought, but I took it seriously. So from that 1922, in 1965 it was fruitful. How many years?

Devotee: Forty-three.

Prabhupāda: Forty-three years. So it is better late than never. Yes. So he desired me. I thought, "Now I am a family man. Let me adjust things." I would have accepted immediately, but I was not so intelligent at that time. I thought "My responsibility to family is there. Let me wait." But still, Guru Mahārāja was so

kind to me that when I was *gyhastha*, I was seeing him in dreaming and I was... He asked me, "You come with me." So I was going, and after that, I was thinking, "Oh, I will have to take *sannyāsa* and go with him?" So it appeared to me very horrible. I was not very much inclined to take *sannyāsa*, but Guru Mahārāja is so kind that he ultimately forced me to take *sannyāsa* and do this work. So it is all his kindness. So this is the memory of his kindness.

So forty years ago I remember the same thing as it is in 1922, and still the same thing is going on. There is nothing new. We have nothing to do, new. Simply let us present as it is; it will be successful. There is no... You see. The spirit of my writing is the same. "Misled we are, all going astray." This soul-killing civilization is misleading us. We must know this, this very misleading civilization. Our real aim of life is to understand our spiritual identification and search out our relationship with God, Kṛṣṇa. That is our real business. But this modern civilization is misleading us in different ways. So I wrote this, that "Misled we are, all going astray. Save us, lord, our fervent pray. Wonder thy ways to turn our face, adore they feet, Your Divine Grace." So this portion he very much appreciated.

So we have to find out ways how to turn the current. The current is sense enjoyment. Material life means the current is sense enjoyment, and this current has to be turned—sense enjoyment of Kṛṣṇa. Sense enjoyment is there, but the material civilization, the misled civilization, is that the sense gratification is taken personal. When this sense gratification will be turned towards Kṛṣṇa, then our life is successful. Just like *gopīs*. Apparently it appears that *gopīs*, they were attracted by young boy, Kṛṣṇa, and for their sense gratification they made friendship with Kṛṣṇa. No. That is not the fact. The fact is that *gopīs* used to dress themselves nicely because by seeing them, Kṛṣṇa will be satisfied, not that for their sense gratification. Generally a girl dresses also to attract the attention of the boy. So the same thing is there but it is Kṛṣṇa's sense gratification, not the *gopīs'*. The *gopīs* did not want anything. But Kṛṣṇa will be satisfied. That is the difference between lust and love. Love is there, only possible, when it is diverted towards Kṛṣṇa. That is love. And beyond that... Not beyond that... Below that, everything is lust. So we should always remember this. The senses are not stopped, but when the gratification of the senses is directed towards Kṛṣṇa, that is *bhakti*, or love. And when the sense gratification is directed towards personal self, that is lust. This is difference between lust and love.

So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura knew this art, how to turn our activities for the satisfaction of Kṛṣṇa. This is Kṛṣṇa consciousness movement. Therefore I... "Wonder thy ways to turn our face, adore they feet, Your Divine Grace. Forgotten Kṛṣṇa, we fallen souls." Why we are fallen? Because we have forgotten. Our relationship with Kṛṣṇa is eternal. Unless it was eternal, how you Western peoples could be devotee of Kṛṣṇa? Artificially you cannot be a devotee of

Kṛṣṇa. The relationship is there eternally. *Nitya-siddha kṛṣṇa-bhakti*. By the process it is now awakened. *Śravaṇādi-śuddha-citte karaye udaya*. It is awakened. Love between young man and young (wo)man, it is not artificial. It is there. But by certain circumstantially, environment, the love becomes manifest. Similarly, our love for Kṛṣṇa, relationship with Kṛṣṇa, is eternal. *Jivera svarūpa haya nitya kṛṣṇa-dāsa*. But we have to create such situation--that eternal relation should be awakened. That is the art. That is wanted.

So "Forgotten Kṛṣṇa, we fallen souls, pay most heavy the illusion's toll." Because we have forgotten Kṛṣṇa we are paying heavy, heavy toll, tax, taxation. What is that taxation? The taxation is *nivartante mṛtyu-samsāra-varmani*. This human life is meant for understanding Kṛṣṇa, but instead of understanding Kṛṣṇa, we are understanding the so-called material science for sense gratification. This is our position. The energy which was given by nature to understand Kṛṣṇa, that is being utilized how to manufacture something for sense gratification. This is going on. This is *māyā*, illusion. Therefore it is, "Pay most heavy the illusion's toll." Toll tax. That we are paying because we have forgotten Kṛṣṇa; therefore now we have manufactured the nuclear weapon--Russia, America--and you will have to pay heavily. They are already paying heavily. The armament preparation is going on. More than fifty percent of the income of the state are now being spent for this arm..., heavily. Instead of other purposes, it is being spent for military strength, every state. So that heavy toll we are paying. And when there is war there is no limit how much we are spending for this devastation. So why? Because we have forgotten Kṛṣṇa. This is a fact.

So these people they have made the United Nation, unnecessarily fighting like dogs. So this will not solve the problems. The problem will be solved if they pass a resolution that the whole world, not only this world... Kṛṣṇa says, *sarvaloka maheśvaram*. Kṛṣṇa is the proprietor, so why not accept? Actually He is the proprietor. Who has created this planet? We have created or father created? No. Kṛṣṇa has created, but we are claiming, "This portion is American, this portion is Indian, this portion is Pakistani." Unnecessary. What is the value of this claim? We may claim it for fifty or sixty or a hundred years, and after that, one kick: "Get out." Where is your claim? But they do not understand this philosophy. They are fighting. That's all, that "This is mine. This is my land. This is my land." They do not know. Kṛṣṇa said *tathā dehāntara-prāptiḥ*. "You are American today. So tomorrow, even within America if you become an American cow or American animal, nobody will care for you. Nobody will care for your politics." But this art they do not know. This science they do not know. They are under illusion. They are thinking that "I shall continue to remain American, so let waste my time for American interest," so-called interest. There cannot be any interest. *Prakṛteḥ kṛiyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*. Everything is being done by nature, and we are simply falsely thinking, *ahankāra-vimūdhātmā kartāham iti manyate*. This illusion is going on. "Forgotten Kṛṣṇa, we fallen

souls, pay most heavy the illusion's toll." We are paying, paying. "Darkness around, all untrace. The only hope, Your Divine Grace." This message. Simply we are in darkness. So we shall discuss later on again. Now just... What is the time now? Hm?

Devotees: Quarter to nine.

Prabhupāda: Yes. So we shall discuss again. So the same thing, it is chalked out by Kṛṣṇa, and by *paramparā* system we have understood this philosophy. *Evam paramparā prāptam imāṁ rājarṣayo viduḥ*. So keep this *paramparā* system. This Vyāsa-pūjā is *paramparā* system. Vyāsa-pūjā means to accept this *paramparā* system. Vyāsa. Guru is the representative of Vyāsadeva because he does not change anything. What Vyāsa-pūjā... What Vyāsadeva said, your guru will also say the same thing. Not that "So many hundreds of thousands of years have passed away. Therefore I will give you a new formula." No. There is no new formula. The same Vyāsa-pūjā, the same philosophy. Simply we have to accept it. Then our life will be successful. Thank you very much. [His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Disappearance Day, Lecture Hyderabad, December 10, 1976]

**It was not unpleasant. When I was living alone,
doing everything, it was not unpleasant. I was... Very nice.**

Prabhupāda: ...position. It is not a good position.

Hari-śauri: No, it's not very clear. I was just wondering who the other two were.

Prabhupāda: I took *sannyāsa* from him.

Hari-śauri: Who is that?

Prabhupāda: *Sannyāsa* has to be taken from a *sannyāsī*, so I took *sannyāsa* from him.

Hari-śauri: Yes, I was wondering what his name was.

Prabhupāda: Oh, his name is Keśava Mahārāja. He's one of the Godbrothers.

He's also one of my Godbrothers.

Hari-śauri: And he took it the same time.

Prabhupāda: They are now dead and gone.

Hari-śauri: Yes. This man, he looks very old already. The other one.

Prabhupāda: Oh yes. He was... He is of my age, middle. The other one, he was older.

Hari-śauri: Harikeśa said the day before you took *sannyāsa* you were gored by a cow or something? A cow hit you in the stomach?

Prabhupāda: Before?

Hari-śauri: The day before you took *sannyāsa*?

Prabhupāda: No. No. (laughing)

Hari-śauri: I was told that. I don't know whether it was... Or some time around

then.

Prabhupāda: That was long before.

Hari-śauri: Oh, that was a long time.

Prabhupāda: I took *sannyāsa* sometime in '59, and... No, that is after I took *sannyāsa*. No, no. Before, yes. Before or after,...

Hari-śauri: He said it was the day before.

Prabhupāda: No. That was an incident in Delhi. Now I think it was... It was before. Before. That was sometime in 1956.

Hari-śauri: Oh, that's a long time before.

Prabhupāda: And I took *sannyāsa* in 1959.

Hari-śauri: That was in Vṛndāvana or Delhi?

Prabhupāda: No, Delhi. *Vānaprastha*. I was alone. But my paper was going on, *Back to Godhead*. In Delhi I was alone. I was doing everything. Editing, selling, collecting, cooking.

Hari-śauri: There was no Godbrothers helping at all?

Prabhupāda: I did not take. They wanted. I did not like.

Hari-śauri: Did you ever think at that time that you would be able to expand or...

Prabhupāda: I was trying to do. It was a struggle at that time. At that time, I lived with some of my Godbrothers, but I did not like, and I left their temple, and I was living alone. Then in Imlitala you know here? Imlitala, Seva-kunj there is a...

Hari-śauri: No, I'm not familiar.

Prabhupāda: My Godbrother's temple. He had a temple in Delhi, Karol Bagh. I left Jhansi and came to Mathurā. I lived there for few months. Then I went to Delhi. In this way, here, there.

Hari-śauri: The boy at the front, he's reading one of your old *Bhāgavatams*. He has one of your original *Bhāgavatams*. The boy at the front that's on guard. Akṣaya, the boy that guards. He's been reading one of your original *Bhāgavatams*, the 1.1.

Prabhupāda: Oh.

Hari-śauri: And I was looking at the front and it gives your residence in Vṛndāvana at Rādhā-Dāmodara and your office in Delhi.

Prabhupāda: It was not unpleasant. When I was living alone, doing everything, it was not unpleasant. I was... Very nice. That was an accident. Otherwise, it was not unpleasant. Alone everything I was doing. Rather, I had not so much anxiety for management. Even my, this son came to live with me. I said, "No, you don't."

Hari-śauri: Who was that? Vṛndāvana there?

Prabhupāda: Hmm. They sent, my family, to go and live with me. He came twice, thrice. The reason is that I asked him "If you want to live with me then you have to live with me as *sannyāsī*, *brahmacārī*."

Hari-śauri: And he couldn't.

Prabhupāda: Otherwise... From 1954, '55. Up to '54... 1950, I left home 1950.

From '50 to '54 I lived in Jhansi.

Hari-śauri: That was when you started the League of Devotees?

Prabhupāda: Hmm. At that time there were many students. They were not my disciples, but they were coming. Like... that Prabhākāra?

Hari-śauri: Yes, Prabhākāra Ācārya.

Prabhupāda: He was the head.

Hari-śauri: (laughs) You were teaching Vaiṣṇavism or...

Prabhupāda: Yes. I wanted to start from there. It was very nice, big house. But this K. Munshi's wife tactfully wanted me to... The Governor's wife. That was a very big house.

Hari-śauri: Oh, there were some politics. I didn't know.

Prabhupāda: But he peacefully took it. I could have fought but I did not like. All the pleaders in Jhansi, they said, "Don't leave." She was pressing through the collectors, to the manager. That house belonged to some *zamindar*. But it was under the management of another man, Reba Shankara(?). So he was proprietor of one cinema hall. So the governor's wife was pressing him through the collector because the license has to be renewed from the collector. Collector was insisting that "You give that house, Lilavati Munshi. Indirectly. Otherwise, your license will not be issued."

Hari-śauri: They didn't leave you very much choice.

Prabhupāda: I thought, I could not do something tangible. That's a fact.

(indistinct) Somehow or other, I thought, let me go to Vṛndāvana. What is the use of fighting? Otherwise, all the big lawyers in Jhansi, they were my friends. They said that "You not go. We shall arrange." I thought that "I have left my home, for this reason I am going to, again litigation. I don't want this house. Let her do something."

Hari-śauri: The League of Devotees, was that Godbrothers again? Was that some Godbrothers that you joined up with or was that just...

Prabhupāda: No, after leaving Jhansi I went to this Godbrother.

Hari-śauri: Keśava.

Prabhupāda: I lived there for few months. Then I went to another Godbrother, that Imlitala, Delhi. Then I left there. I used to live alone in Delhi. Then I took one house in Keśi-ghāṭa. Then the Rādhā-Dāmodara men they called me that "You can live here. We give you two rooms. We don't charge. We give you the place." I came to Rādhā-Dāmodara. And from Rādhā-Dāmodara temple I went U.S.A.

Hari-śauri: I was just wondering what exactly the League of Devotees was.

Prabhupāda: Oh, League was that, that was... I was trying to collect some devotees. Some of them, they were medical... Yes. Medical students. So they came and used to live with me. But still, I lived there for two years. From 1954 to '56. I had some surgical operation in my testicles there. They were taking care. This Prabhākāra and... They were not full time. They were students. That's all. They were living with me.

Hari-śauri: But your *Bhāgavatams*, it says they were published by the League of

Devotees. Does that just mean yourself or there were others?

Prabhupāda: (laughs) That was... League of Devotees was my organization.

Therefore I gave that name.

Hari-śauri: But actually it was just you. Oh.

Prabhupāda: That League of Devotees, I was alone doing. (laughs)

Hari-śauri: I was trying to understand who it could be.

Prabhupāda: I am everything at that time. There were some students, but they were not any active. I was doing everything. That League of Devotees means I am everything. I wanted to organize with this Prabhākāra Mīśra and others. But they were not interested to be...

Hari-śauri: Not to become Vaiṣṇavas.

Prabhupāda: No, to devote whole time. They were... Just like Prabhākāra comes still. But if you ask him to do full time work, that he'll not do. Therefore I did not initiate others. He was initiated, Haridāsa. But they were all learned scholars, Sanskrit.

Hari-śauri: Do any of them come now? Do any of them come now apart from Prabhākāra?

Prabhupāda: Hmm? No, they are, they have gone in the... They are practicing as medical men. They were students, medical students. Now they are practicing.

Hari-śauri: They don't come to see you or anything now?

Prabhupāda: Sometime they came. Long time it is passed. That was in 1956 or '55. No, '54.

Hari-śauri: In Jhansi.

Prabhupāda: So, twenty years past. More than twenty years. You can speak of twenty years history. What is that? (end) [S.P. Room Conversation October 3, 1976, Vṛndāvana]

But it was better late than never.

So my Guru Mahārāja ordered me long, long ago, when I was twenty-five years old, my Guru Mahārāja ordered me to go to the foreign countries and preach Lord Caitanya's message. But somehow or other I could not assimilate his order until I was seventy years old. But it was better late than never. So also I was trying how to make a successful tour for preaching Caitanya Mahāprabhu's message. So by the grace of my Guru Mahārāja and by your blessings, I went to the Western countries and had such a very good response, very good response. I went there empty handed with forty rupees in my pocket and free ticket, return ticket, by the Scindia Steam Navigation Company. And for one year I had no place to live, I had no money to eat; still I was going here and there. Then in 1966... I went in America in 1965. After struggling for one year, in 1966 I incorporated this Kṛṣṇa consciousness, International Society for Kṛṣṇa Consciousness. So some of our friends suggested, "Why not make 'God Consciousness Society'?" and "No. 'Kṛṣṇa Consciousness.' If I make 'God Consciousness,' that will be a big task." *Kṛṣṇas tu bhagavān svayam. Kṛṣṇas tu bhagavān svayam. Īśva-*

rah paramah kṛṣṇah. Therefore this distinctly should be the society for Kṛṣṇa consciousness. So these boys, when I started my class, 26 Second Avenue, some of these students were coming, and then I started my *kīrtana* at the Thompson Square, sitting on the ground floor. These boys and the girls were coming. That was the first publicity, make in the *New York Times*, about my *kīrtana*, and gradually it developed. Next branch was opened at San Francisco, then at Montreal, then at Boston, Buffalo. In this way now we have sixty-five branches all over the world, and each branch there are maximum two hundred devotees like these, and minimum twenty-five devotees at least. And each branch... At Los Angeles we are spending \$20,000 per month, which is in Indian exchange two *lakhs* of rupees. Similarly, we are spending \$10,000 in New York. In this way we have to spend seven *lakhs* of rupees per month for maintaining all these men, and we have got big, big publication like this. When I went to the Western country I brought only three volumes of *Śrīmad-Bhāgavatam* in the temple of our Sri Kṛṣṇa Sharma. He gave me shelter there, and I was publishing these books, and actually Lallaji also contributed something for my publication. So in this way I went there with three books. Now we have got over three dozen books, all beautifully published. We have given enough literature to understand Kṛṣṇa. Kṛṣṇa can be understood by the grace of Lord Caitanya Mahāprabhu very easily, simply by chanting this Hare Kṛṣṇa *mantra*. Simply by chanting. *Param vijayate śrī-kṛṣṇa-sankīrtanam*. But if you want to understand Kṛṣṇa through philosophy and science, we have got three dozen books. So we can convince you in both ways. If you are illiterate, if you have no knowledge, chant Hare Kṛṣṇa and you will get your life back. And if you think that you want to understand through science and philosophy, we have got three dozen books. [S.P. Arrival Lecture New Delhi, November 10, 1971]

So I passed through third heart attacks. One, two, three. They say that anyone who gets heart attack, the third attack, he must expire.

Prabhupāda: It was heart attack. Otherwise I could not understand. So I passed through third heart attacks. One, two, three. They say that anyone who gets heart attack, the third attack, he must expire. Heart attack.

Hari-śauri: You had three attacks on the ship.

Prabhupāda: Two.

Hari-śauri: Oh. And then one when you got to...

Prabhupāda: New York. Third one paralyzed.

Hari-śauri: Very bad one.

Prabhupāda: Left side paralyzed. I do not know how we were saved.

Hari-śauri: Kṛṣṇa.

Prabhupāda: And one girl, that captain's wife, she studied astrology. She said, "Swami, if you can survive your seventieth year, then you'll live for one hundred years." (Hari-śauri laughs) So, somehow or other, I survived my seventieth year.

I do not whether I shall live for hundred years, but seventieth year was severe--three heart attacks and paralysis.

Hari-sauri: All in the same year.

Prabhupāda: Then without any family. At that time none of you were with me. I was alone. I was completely dependent on anyone.

Hari-sauri: Kṛṣṇa.

Prabhupāda: But on the ship I saw that "Kṛṣṇa is with me." I was going for this reas..., Hare Kṛṣṇa... When your devotional service will make progress in spite of checking, that is pure devotion. *Ahaituky apratihātā yayātmā suprasīdati*. And that is pure devotion. I was attacked by heart attack thrice. While on the ship, twice.

Gargamuni: On the ship twice? Oh.

Prabhupāda: Consecutively two days, attack. Actually I would have died on the ship before reaching your country. I could not understand that was heart attack. The pain was so severe, I thought, "I am now dying." And it was done two nights. And I was very much afraid whether on the third night, that "If this night also again some pain like that comes, then I'll die." But third night did not pain. It was suspended. It came in New York. And you know it, left side was paralyzed.

Gargamuni: Yes. Left side. We had to massage constantly.

Prabhupāda: No, they were arranging for some operation.

Gargamuni: Yes. Those doctors.

Prabhupāda: I told Kirtanānanda, "Give me massage."

Gargamuni: I can remember. I wheeled you down for test.

Prabhupāda: The heart was also very painful still.

Gargamuni: They wanted to take some blood, and I had to stop them.

Prabhupāda: They were examining my brain. Then I thought, "I must go away." I told, "Doctor, I am all right. I can go."

Gargamuni: They wanted to do so many tests. They wanted to take also from spine.

Prabhupāda: Yes.

Satsvarūpa: They did that. They did give you that spine needle.

Prabhupāda: Oh. Never call doctor. Never give me hospital. Let me die peacefully if I am in trouble.

Gargamuni: Tirtha Mahārāja had many doctors.

Prabhupāda: He has suffered too much. When I was in Los Angeles after coming back from India, in that black quarter, do you remember? No.

Gargamuni: Black order?

Prabhupāda: Black quarter.

Gargamuni: Oh. That was on West Pico Boulevard? That storefront?

Prabhupāda: Our temple was...

Gargamuni: West Pico Boulevard, right. I know that place. Yes. I was there. Yes, right, when you came back.

Prabhupāda: Before our La Cienega...

Gargamuni: Yes. It was in the black quarter. I can remember.

Prabhupāda: I was continuing my disease up to there.

Gargamuni: And you had one house near?

Prabhupāda: Many houses. I was not sleeping at night, and there was some sound, "gongongongon," in my ear. So long the body will be there, there will be so many troubles. And Kṛṣṇa has advised that "They will come and go. Don't care for them. That's all." *Āgamāpāyino 'nityās tāms titikṣasva bhārata. mātṛa-sparśās tu kaunteya śiṭoṣṇa-sukha-duḥkha-dāḥ āgamāpāyino 'nityās tāms titikṣasva bhārata* So bodily, mental, by enemies, so many impediments will come. What can be done? We have to tolerate. That is material world. We cannot expect smooth, very happy. That is not possible. [S.P. Evening Conversation January 25, 1977, Purī]

**I made my headquarter in Los Angeles.
And they made a conspiracy against me. That's all.**

Prabhupāda: Before leaving home I was loitering here and there, "If there is any shelter, this?" But that time in Harigrama(?), I stayed there for two, three days. Nice temple. He has construction of the workers also. I'll try some of that... That is next.

Tamāla Kṛṣṇa: Your Guru Mahārāja had many disciples. Like you, he was very merciful. You have so many disciples, we have lost count.

Prabhupāda: I, I have disciples all over the world. They have got specially in Bengal.

Tamāla Kṛṣṇa: Special?

Śatadhanya: In Bengal.

Tamāla Kṛṣṇa: In Bengal, local. Your Guru Mahārāja knew that you would do this, Śrīla Prabhupāda.

Prabhupāda: Hm. He foretold.

Tamāla Kṛṣṇa: "Time will come he will do."

Prabhupāda: That time I could not understand.

Tamāla Kṛṣṇa: But he knew.

Prabhupāda: And in my horoscope there was written there, "After seventieth year this man will go outside India and establish so many temples."

Tamāla Kṛṣṇa: Really?

Prabhupāda: I could not understand. "What is this, that I have to go outside India? That is not..." And Guru Mahārāja foretold. He told my Godbrothers, Śrīdhara Mahārāja and others, that "He'll do the needful when time comes. Nobody requires to help him." He told in 1935. And after all, this was true(?). Guru Mahārāja told. And in the beginning, first sight, he told, "You have to do this."

Tamāla Kṛṣṇa: No one helped you. That's a fact. You asked that...

Prabhupāda: Who?

Tamāla Kṛṣṇa: ...Tirtha Mahārāja for some help, he didn't help at all. He wouldn't even give a little place.

Prabhupāda: Nobody. Everyone admits.

Tamāla Kṛṣṇa: Actually, when you intended to go to America, everyone was advising, "Better not go. It is too dangerous for someone of your age. Do not go." Someone even said that you may not come back.

Prabhupāda: I thought all this. I went to USA not to come back. I left here hopeless. I did not want to come back. I went with determination that "If I do this job, I will survive." So Kṛṣṇa helped me. I never desired to come back. It was 197... Er, no, 1968. You all helped, so I called you: "I want to return back. There are so many secretaries."

Tamāla Kṛṣṇa: Yeah, you called me from France.

Prabhupāda: London.

Tamāla Kṛṣṇa: I was in Paris.

Prabhupāda: Yes, and you were Paris.

Tamāla Kṛṣṇa: Yeah.

Prabhupāda: That "I want to go back. There is some conspiracy. Don't want."

Tamāla Kṛṣṇa: You said, "Take me out of here. It has become like fire." I remember. 1970, it was, Śrīla Prabhupāda.

Prabhupāda: No, it was 19... Maybe '70.

Tamāla Kṛṣṇa: It was. August.

Śatadhanya: Yes.

Prabhupāda: It was hint already, that "I want to go back."

Tamāla Kṛṣṇa: Actually at that time we were massaging your heart. It was such a shock to you. And I remember, the only medicine you want... We were massaging your heart and reading Kṛṣṇa book. And you developed a very bad cough.

Prabhupāda: I do not wish to recall that. It was intolerable. Then these things were now brought to... Otherwise I did not like to come back. I would have stayed.

Tamāla Kṛṣṇa: Ahh. Wow.

Prabhupāda: I made my headquarter in Los Angeles. And they made a conspiracy against me. That's all.

Tamāla Kṛṣṇa: I never understood that.

Prabhupāda: Otherwise I made it my own story(?). (pause)

Tamāla Kṛṣṇa: Well, whatever the reason, by your coming here it was wonderful also.

Prabhupāda: That means Kṛṣṇa desired. Otherwise I had no plan to come back here.

Tamāla Kṛṣṇa: Your business was in the West. Still it is, you said. Still, whatever we're doing here...

Prabhupāda: Therefore I took this permanent residency.

Tamāla Kṛṣṇa: Not intention but... Do you regret having come back to India?

Prabhupāda: No, it is well. My plan was like that, but Kṛṣṇa's plan was different. When I was coming back, I was speaking to Dvārakādhīśa, "I do not know. I

came here to live. Why You are driving me away?" While leaving Los Angeles I was not happy.

Tamāla Kṛṣṇa: Oh, I remember.

Prabhupāda: But He had this plan.

Tamāla Kṛṣṇa: Pretty nice plan.

Prabhupāda: Kṛṣṇa wanted that "You left Vṛndāvana. I'll give you better place in Vṛndāvana. (chuckles) You were retired in Vṛndāvana. I obliged you to leave. Now you come back. I'll give you better place." So He has given a temple hundred times better than Los Angeles. Is it not?

Tamāla Kṛṣṇa: There's nothing comparable in the three worlds.

Prabhupāda: Hm. So it is always by His desire. (break) That conspiracy was... (break) ...also. I did not discuss.

Tamāla Kṛṣṇa: You said that to us.

Prabhupāda: Yes, I gave some hint.

Tamāla Kṛṣṇa: I could understand later on how it... Your hint I could understand more fully. Very subtle.

Prabhupāda: Very.

Tamāla Kṛṣṇa: Anyway, now we're trained to the point where that can never reoccur. Not... Never. That could only happen because we were so new at that time.

Śatadhanya: Due to ignorance.

Tamāla Kṛṣṇa: Took advantage of us. It's like... At first we were mongrel dogs. Now we are a little bit trained to keep away all the disturbers. (break)

Prabhupāda: ...opposition of my constructing a temple in Māyāpura.

Tamāla Kṛṣṇa: From the very beginning. First you asked for land. That was refused. Then you sent money, but for three years--nothing. I think you sent money twice.

Prabhupāda: So many things also.

Tamāla Kṛṣṇa: Then we were even stopped by the elements, when we went...

You took us, and we went and stayed at Devānanda Gauḍīya Maṭha. But the rain suddenly came so strongly, (Prabhupāda chuckles) we could...

Prabhupāda: Could not cross to the other side.

Tamāla Kṛṣṇa: No. Then you said, "Perhaps Kṛṣṇa wants us to establish in Vṛndāvana and not Māyāpura." So you were going to send me to see this Madan Mohan to try to negotiate.

Prabhupāda: Anyway, forget the past. Push forward.

Tamāla Kṛṣṇa: I think you once said that sometimes Kṛṣṇa tests to see how sincerely the devotee is determined.

Prabhupāda: Kṛṣṇa not only tests but punishes those who are criminals.

Tamāla Kṛṣṇa: Criminals.

Prabhupāda: Like Kṛṣṇa punished Durvāsā Muni. He was criminal against Ambariṣa Mahārāja. Kṛṣṇa never tolerates. Vaiṣṇava may tolerate. Kṛṣṇa will never tolerate.

Tamāla Kṛṣṇa: Śrīla Prabhupāda?

Prabhupāda: Hm.

Tamāla Kṛṣṇa: I'm going to go now to... (break)

Prabhupāda: ...without guidance of spiritual master.

Tamāla Kṛṣṇa: Blind. We are blind, for sure.

Prabhupāda: Everyone is blind.

Tamāla Kṛṣṇa: Especially we are the most blind. Your vision is the most keen.

Śatadhanya: That is the feature of your particular mercy. You have taken the most blind, the most fallen, hopeless, and you are succeeding in guiding them.

Prabhupāda: All right.

Tamāla Kṛṣṇa: *Jaya...* (end) [S.P. Room Conversation June 17, 1977, *Vṛndāvana*]

**Śrī Caitanya Mahāprabhu wanted that His message should
be broadcast all over the world, in every village and
every town, and my Guru Mahārāja attempted.**

Prabhupāda: So blessings of Dr. O.B.L. Kapoor. He is a Vaiṣṇava. Although by age he is my younger brother, we are Godbrothers, and for the last forty years perhaps, since he was a student at Allahabad and I was doing some business there, we are known to each other. So his association is a great blessing for us. But this reception is actually not my reception. It is the reception of my foreign students. Śrī Caitanya Mahāprabhu wanted that His message should be broadcast all over the world, in every village and every town, and my Guru Mahārāja attempted. Bhaktivinoda Thākura distributed his literature. I think, in 1896, he sent his first book, *Teachings of Lord Caitanya*, and I saw in McGill University that book. And I do not know. That was the year of my birth also, 1896. So somehow or other, later on, I came in contact with Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja in 1922, and he immediately asked me that "Why don't you go to the foreign countries and preach Caitanya Mahāprabhu's blessings." So I was little surprised. Especially at that time, I was very young man and I was newly married. I got one son also. So it was my mistake that I did not take up the words of Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja immediately. I thought that "I am now married. Let me settle down." Perhaps if I would have joined from 1922, by the blessings of Guru Mahārāja, I could do more preaching work. Anyway, it is better late than never. After my retirement, I was living in the Keśi-ghāṭa, Nāthagrāma(?) Rādhā-Kṛṣṇa Temple. But this Gosāijī, Gauracanda Gosāijī, he asked me, "Why don't you come here?" So I left that place. I came here. And with some arrangement, I took this room. But I was always thinking that "Guru Mahārāja asked me, and he asked also some of my other God-brothers, but up till now, nothing has been done. So let me try, at least, at the fag end of my life." So I left Vṛndāvana in 1970 and went to New York. Uh, not. 1965. At the age of 70 years. But for one year I had no place to live. I took some of my books, *Śrīmad-Bhāgavatam*, printed here, up to three parts, First Canto. And I was personally selling these books to the book sellers and to the

persons any way. With great difficulty I was pulling on. And New York is a very expensive city, a great city, a great forest. (laughs) And I am poor man. So then it is a long history. Then I began chanting in the Tompkinson Square, and I think, in the first day this boy, Acyutānanda Mahārāja now, he and another boy, Brahmānanda Mahārāja, he is also preaching in Africa, these two boys danced, and this photograph was published in the New York Times with great details. That was the first encouragement. And after chanting in the park, many young men and girls used to come to my apartment and my meeting place. In this way I started, first in New York, then in San Francisco, then Montreal, then Boston. In this way, now we have got about one hundred branches all over the world, forty branches in America. Big, big cities, Australia, I mean to say, Los Angeles, New York, Chicago, and Boston. What is that? Other cities? San Francisco.

Devotees: Dallas.

Prabhupāda: Dallas. Dallas we have got very nice temple. Detroit. I thought that our temple, Los Angeles temple, is the best. But this year I went to Dallas. Oh, it is better than Los Angeles. (laughter) It is so nice. Now we are trying to purchase the Berkshire palace in England. Yes. That was being occupied by the Duke of Windsor. I don't think whether I have got, received one letter from. No. So the price is 500,000 dollars.

Dr. Kapoor: 500,000 dollars?

Prabhupāda: Yes. \$500,000 means five crores according to Indian rate.

Dr. Kapoor: (laughing) Fabulous.

Prabhupāda: So I had no money, (laughter). But one nice boy--his name is known all over the world, George Harrison--he has promised to give me loan.

Dr. Kapoor: Kṛṣṇa has all the money.

Prabhupāda: Yes. So actually, we are spending not less than seven lakhs of rupees per month throughout the whole our institution. But by the grace of God, Kṛṣṇa, we are selling our books very nicely.

Dr. Kapoor: That's very encouraging. That's most encouraging.

Prabhupāda: Yes. We are selling our books, average, at the rate of 25,000 rupees per day.

Dr. Kapoor: Ah. That is unbelievable, I must...

Prabhupāda: Yes. So they are selling magazines, books, and especially our *Nectar of Devotion* is selling like hotcakes. (laughter) *Nectar of Devotion*. So Kṛṣṇa is encouraging. There is no scarcity. And I am traveling throughout the world at least twice in a year. And each time we have to spend... Now we purchased \$20,000 ticket for four persons. \$20,000. \$20,000 means how much in Indian exchange? \$20,000 to ten times.

Dr. Kapoor: 200...

Prabhupāda: 200,000. That means two lakhs. So our expenditure is going like that. Keep books. And we print at least ten thousand books, fifty thousand books. Our *Kṛṣṇa Trilogy*. Have you got here, *Kṛṣṇa Trilogy*? You have seen?

Dr. Kapoor: No.

Prabhupāda: Show him that book, *Kṛṣṇa Trilogy*. That is selling. That is now

recommended in some of the colleges as textbook. *Nectar of Devotion* is also recommended as a textbook in the Temple University, Pittsburgh. (indistinct) Dr. Kapoor: *Ācchā*, very good. That's very good. Students are accepting in all earnestness.

Prabhupāda: Oh yes. Accepting. Accepting. No. This is *Bhagavad-gītā As It Is*.

Dr. Kapoor: This also, I haven't seen yet.

Prabhupāda: Oh. This is *Bhagavad-gītā As It Is*. This is being published by MacMillan Co. They printed in the last half month of August, fifty thousand. That is now finished, now going to second edition.

Dr. Kapoor: Ah. Kṛṣṇa is working wonders.

Prabhupāda: So, what is this?

Devotee: Trilogi is not at this place. I think we have it here.

Prabhupāda: Oh, that's all right. So by the grace of Kṛṣṇa, Caitanya Mahāprabhu, whichever book we are publishing, that is being accepted. And people inquire when they go for *saṅkīrtana* in big, big cities, they inquire, "Have you got this book? Have you got this book?" Yes. And we are receiving mail orders, at least twenty mail orders. And this time I was surprised. They have taken a godown in Los Angeles. This is bigger than the Rādhā-Dāmodara temple, so big. Only for stocking books and incense. We are manufacturing incense. That I suggested. Sometimes I went to Ramakrishna mission and I saw they are selling incense. So I suggested that "Why don't you..." So I gave them idea how to manufacture. Because I have...

Dr. Kapoor: You have the background.

Prabhupāda: I can give them. They are asking me about my pain liniment and the eczema ointment. (laughter) I can give them. I can give them.

Dr. Kapoor: You can tell them you are now selling *Kṛṣṇa-bhakti*.

Prabhupāda: But I warned them that "Do not become too much business." (laughter) *yāvad arthaḥ prayojana*. You require some money. So you are selling this incense and books. Kṛṣṇa is giving us sufficiently. If you divert your attention, I can give the whole pharmacopeia because I have got good experience to manufacture. So in this way Kṛṣṇa is meeting our expenses, the expenses. And not only that. These American young boys, they are fully cooperating. These boys and girls. Where is that girl, Śāradyā? Here is nice girl. You see. And where is your husband? Oh. Oh, why you are so skinny?

Śāradyā: Prabhupāda, he just got over jaundice. In Bombay.

Devotee: In Bombay he had jaundice.

Prabhupāda: Oh. So give him sugar candy water. Bring in the morning. You know sugar candy? The sugar candy... Soak sugar candy at night in a glass, and the first business in the morning you should take that glass of water, sugar candy.

Śāradyā: He is doing all that now.

Prabhupāda: Ah. And he should not take at all ghee. No fatty preparation. And if it is possible, secure papaya, raw papaya, green, and boil it in the... These are the medicine for jaundice. He is inside this room? He has come back?

Devotee: (indistinct)

Prabhupāda: So, so you have come to Vrndāvana, and just go on with *bhajana*, Rūpa Gosvāmī's place, and we are trying to construct a temple.

Dr. Kapoor: Yes. You are very lucky in almost getting I think that big building on the bank of the Yamunā. (indistinct) Kutir. It's a huge thing. A huge thing.

Prabhupāda: Yes. (conversation in Hindi for a few minutes) Rādhārāṇī asked him that he must do. She is also *pakka baniya*. (laughter) Without the order of Rādhārāṇī,... He has got... But when he says Rādhārāṇī, Rādhārāṇī is asking, then he cannot refuse. Thank you very much. *Ācchā?* So *prasādam*. Give them *prasādam*. Is there any *prasādam*?

Gurudāsa: Oh yes.

Prabhupāda: So distribute. Hare Kṛṣṇa.

Everyone: Hare Kṛṣṇa. (break) (some conversation in Hindi) *tyaktvā deham punar janma naiti mām eti kaunteya*. *Tyaktvā deham punar janma naiti mām eti*. (Hindi) *Mām eti*. Immediately. I have given them this idea that senses, finer than the senses is the mind, and finer than the mind is intelligence, and finer than the intelligence is the soul. So the speed of soul one can imagine by comparing the speed of the mind. The speed of the mind... You are sitting here. You can go immediately by the speed of mind, immediately twenty thousand miles or fifty thousand miles. But the soul is still finer. So how speedily we can go. That's a fact. *Tyaktvā deham punar janma naiti mām eti*. Because according to *śāstra*, we can understand that when it is settled up where the spirit soul is going to take birth... It is very shortly settled up, and then immediately he is transferred to the semina of the father. *Karmaṇā daiva-netreṇa jantur dehopapattaye*. This is in the *Bhāgavata*. According to his *karma* and by the consideration of superior authority, the spirit soul is immediately transferred in the semina of the male, father. And he injects in the womb of the woman. And the two secretion emulsified, it becomes just like a pea, and that pea grows. And then nine holes are coming out, and they become eyes, ears, like that. But Kṛṣṇa says, *tyaktvā deham*. So after giving up this body, one is immediately transferred to another material body. But *tyaktvā deham punar janma naiti*. He does not take any more in the material body. Then immediately he comes, *mām eti*. So how speedily he can go. Because he has to go through the universe and the covering of the universe. The covering of the universe. There are also earth, water, air, fire, ten times. One element ten times more than the other element. That is stated in the *Śrīmad-Bhāgavatam*. Arjuna, by the help of Kṛṣṇa, penetrated the walls of this universe, and he went to see Kāraṇodaksāyī Viṣṇu. And he returned. By the grace of Kṛṣṇa, he saw Kāraṇodaksāyī Viṣṇu. So penetrating this huge space and then covering, huge covering, and immediately he goes to Goloka Vrndāvana, *mām eti*.

Dr. Kapoor: I think the journey is so, fast because it is not in time. Time is transcended.

Prabhupāda: Time has nothing to do. That is stated in the Second Canto of *Śrīmad-Bhāgavatam* that time has no influence there.

Dr. Kapoor: Neither day nor night.

Prabhupāda: No, there is no such thing.

Dr. Kapoor: Modern conception of speed is within the sphere of time. But our journey transcends time. Naturally it has to be faster than any journey you can imagine.

Prabhupāda: No. We speak from the *śāstra*. There is no question of imagination. We speak from *śāstra*. So we have explained, tried to explain these things in *Easy Journey to Other Planets*. And people are taking it very nicely. It is sold very quickly, very quickly. (break) I would like to see you that you are living in palaces.

Yaśodānandana: We want to put Kṛṣṇa in palace.

Prabhupāda: Kṛṣṇa is giving you the opportunity, you Americans. Now you are taking Kṛṣṇa consciousness, you will be the most opulent nation of the world. Lakṣmī-Nārāyaṇa both. You have got Lakṣmī, but if you take Nārāyaṇa, Lakṣmī will be permanent. Lakṣmī will not go. And if you reject Nārāyaṇa, then Lakṣmī will stay for some time. That is Cañcalā. Her name is Cañcalā. The British empire has failed, the Roman Empire has failed, the so many empires, the Mogul empire has failed, because they wanted Lakṣmī, not Nārāyaṇa. If you take Nārāyaṇa, your Lakṣmī will stay. Just try to convince your countrymen, just like President Nixon. It is Kṛṣṇa's desire that I was dictated to go to America, because Kṛṣṇa wants that you should take this Kṛṣṇa consciousness. Kṛṣṇa wants. So you have taken. Now spread. It will be grand success. And there are so many candidates, very nice. All right, go on, take... (end) [S.P. Conversation October 15, 1972, *Vṛndāvana*]

Śrīla Prabhupāda with Sarasvatī.

“These children are given to us by Krishna, they are Vaisnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further in Krishna Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear.” (Page 341)



Appendixes

Appendix 1. (Page 7-8) It is therefore said, *vaiṣṇavera kṛiyā mudrā vijñe nā bhujhaya*. A highly advanced Vaiṣṇava lives in such a way that no one can understand what he is or what he was. Nor should attempts be made to understand the past of a Vaiṣṇava. [*Śrīmad-Bhāgavatam* 7.13.14]

Appendix 2. (Page 26) Note: The children of Gurukula were never taken care of as Śrīla Prabhupāda instructed. Śrīla Prabhupāda never sanctioned any type of child abuse. He stressed to his disciples that their children were Vaikuntha (spiritual) children, that must be carefully protected and brought up with love, not force. Those who would raise such children were very fortunate to be able to give their dependants a chance to advance further in Krishna Consciousness. Śrīla Prabhupāda said this was a great responsibility for all parents and they should never neglect it.

The following letters reveal Śrīla Prabhupāda's great concern for his spiritual children and his clear instructions on how they should be cared for:

For you, child-worship is more important than deity-worship.

My dear Arundhati, Please accept my blessings. I am in due receipt of your letter dated July 19, 1972, and I am simply surprised that you want to give up your child to some other persons, even they are also devotees. For you, child-worship is more important than deity-worship. If you cannot spend time with him, then stop the duties of pujari. At least you must take good care of your son until he is four years old, and if after that time you are unable any more to take care of him then I shall take care. These children are given to us by Krishna, they are Vaisnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further in Krishna Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear. Hoping this will meet you in good health. Your ever well-wisher, A. C. Bhaktivedanta Swami. [*S.P. Letter to: Arundhati Amsterdam 30 July, 1972*]

Every parent wants to see that their children are taken care of very nicely. That is the first duty.

The important matter is that the children are taken care of nicely. Bhavananda was talking with me that in New Vrindaban students were very much neglected. Therefore they were immediately transferred to New York. Every parent wants to see that their children are taken care of very nicely. That is the first duty. If

they are not healthy then how they can prosecute their education? If they are undernourished it is not good for their future activities. They must have sufficient quantity of milk and then dhal, capatis, vegetables, and a little fruit will keep them always fit. There is no need of luxurious fatty foods but milk is essential. A big building is also very good for the children's health. They can move freely and run and jump. [S.P. Letter to: Satsvarupa Nairobi 9 October, 1971]

Note: In 1971 when Śrīla Prabhupāda was informed about children being neglected they were immediately transferred to a better situation in New York where they could be taken care of nicely.

**Forcing will not make me agree.
But if there is love, oh, I shall gladly do it.**

My dear Rupa Vilas, Please accept my blessings. I beg to acknowledge receipt of your letter dated October 28, 1972, and I have noted the contents with care. I am very glad to learn that the children at Gurukula school are making good progress in their Krishna Consciousness education, that is very good news. Yes, if we simply train them properly they will come out just to the highest standard of Vaisnava devotee. And what is that training? Simply they should be engaged in such a way that they are somehow or other remembering Krishna at every moment, that's all. It is not something mechanical process, if we force in such a way they will come out like this, no. We are persons, and Krishna is a Person, and our relationship with Krishna He leaves open as a voluntary agreement always, and that voluntary attitude--Yes, Krishna, I shall gladly co-operate 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 Krishna Consciousness. So similarly, if we train children by developing and encouraging their propensity to love Krishna, then we shall be successful in educating them to the topmost standard. Then they shall always very happily agree to do whatever you ask them. So I have heard that there as been some beating with sticks on the children. Of course I do not know, but that should not be. You may show the stick, threaten, but better art is to somehow or other, even by tricking them, avoid this matter of force and induce them to obey out of loving spirit. That is success of disciplinary method. Hoping this meets you in good health. Your ever well-wisher, A. C. Bhaktivedanta Swami. [S.P. Letter to: Rupa Vilasa Hyderabad 18 November, 1972]

Note: Śrīla Prabhupāda was raised with love by his parents, especially his father.

We must educate the children with love, not in a negative way.

Regarding your question should force be used on children, no, there shall be no

forcing the children to do anything. Child should not be forced. This is all nonsense. Who has devised these things? If we want them to become great devotees, then we must educate the children with love, not in a negative way. Of course, if they become naughty we may show the stick but we should never use it. Child is nonsense, so you can trick him to obey you by making some little story and the child will become cheated in the proper behavior. But never apply force, especially to his chanting and other matters of spiritual training. That will spoil him and in the future he will not like to do it if he forced. [S.P. Letter to: Brahmanya Tirtha Ahmedabad 10 December 1972]

Note: So those who devised the nonsense have spoiled the Vaithuntha children and hampered their becoming great devotees.

**Try as far as possible to discipline them with love and affection,
so that they develop a taste for austerity of life and think
it great fun to serve Krishna in many ways.**

My Dear Aniruddha, Please accept my blessings. I am in due receipt of your letter of 12.10.71, and I am very much pleased that you are enthusiastic to instruct our KC children at ISAVASYA SCHOOL. I have heard from Satsvarupa that we have not got that big building we were trying for. Never mind, the important thing is that we continue our work nicely for educating children, and Krishna will give us all facility.

I have read that you are "screening very carefully" the children who want to come there. That is not a very good proposal. All children of devotees should be welcome. Even they have developed some unfavorable qualities, they are only young children, how do you expect them to behave in the best way? You have to make them very nice behavior by training them and simply giving discipline. So let everyone come to our school. That is our policy, not to discriminate.

The children should be trained in early rising, attending mangal arati, some elementary education: arithmetic, alphabet, some of our books, like that. They should go to bed by 8 p.m. and rise by 4 a.m. for mangal arati, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during arati. When they get up they should wash with a little warm water, at least three times wash face. They may sleep one hour in the afternoon and there is no harm. Encourage them to chant as much japa as possible, but there is no question of force or punishment. If there is need you may shake your finger at them but never physical punishment is allowed. Try as far as possible to discipline them with love and affection, so that they develop a taste for austerity of life and think it great fun to serve Krishna in many ways. Rising early and mangal arati, this is enough austerity. Besides that, let them learn something, chant, dance, eat as much prasa-

dam as they like, and do not mind if they have playful nature--let them also play and run, that is natural. It is nice if they eat often--if children overeat it doesn't matter, that is no mistake. Boys and girls should be educated separately.

Please keep me informed your progress there, and if you have any further questions. Hoping this will meet you in good health.

Your ever well-wisher, A. C. Bhaktivedanta Swami.
[S.P. Letter to: Aniruddha Bombay 10 January, 1972]

Gurukula is our most important project.

Gurukula is our most important project. If the children are given a Krsna Conscious education from early childhood then there is great hope for the future of the world. I have already given instruction on how the teaching should be conducted there, and this you can learn from Satsvarupa, Mohanananda, and the other senior teachers. Whatever service we do, our enthusiasm must always be kept strong. So Krsna is giving you guidance from within. So if you go to Gurukula, try to help develop things there and make it the model educational institution in the world. *[S.P. Letter to: Dayananda, Nandarani Calcutta 27 January, 1973]*

Give them sumptuous food so that they may become healthy, nice food. (laughter) Yes. That is also wanted. Children, they must eat sufficiently.

Prabhupada: For feeding. Feeding. Give them sumptuous food so that they may become healthy, nice food. (laughter) Yes. That is also wanted. Children, they must eat sufficiently. Not overeat. Even overeat, that is not wrong for children. And that will be exercise, by going to Yamuna and coming? That will be bodily exercise. This is nice. Do that. Strictly follow. There is no scarcity of space there, yes. Vrndavana is holy place. *[S.P. Room Conversation About Gurukula November 5, 1976, Vrndavana]*

These children are the future hope of our Society, so it is a very important matter how we are training them in Krishna consciousness from the very childhood.

Now I am concerned that the Gurukula experiment should come out nicely. These children are the future hope of our Society, so it is a very important matter how we are training them in Krishna consciousness from the very childhood. It was yourself who started this idea and it has been progressing nicely. Now

you see that it continues to develop. So you should go there and inform me what is the position. [S.P. Letter to: Satsvarupa, New York 11 April, 1973]

It is the most important preaching work, to train our children in Krishna Consciousness education of life.

My Dear Mohanananda, Please accept my blessings. I beg to acknowledge your letter dated November 22, 1972, and I have noted the contents with great care. I am very, very glad to hear of your desire to return to Gurukula school and apply yourself to developing that place. I am so glad to hear this good news. Only a few weeks back I had got a letter from Satsvarupa wherein he has informed me that Stoka Krishna has left Dallas and that he must go there to take charge himself. But he is sannyasi and he should travel and preach, and he has not much taste for watching after so many things. So I had suggested him to get a full-time manager, some grhastha, nice husband and wife together, to manage the things, and that he shall expect that such person will stay tightly and develop it and make that his life work. It is the most important preaching work, to train our children in Krishna Consciousness education of life. And I think that you are just the right man to do it. Krishna has given you the right idea, just see! I was also at Dallas school last summer and I was very much impressed with these children, how nicely they are becoming preachers and kirtana men and girls. If we can develop properly, one day they will turn the world by their preaching. Let the small children from all good families in your country come to our Gurukula school and take education from us. They may be certain their children will get the real knowledge which will create the best citizens of brahminical type, clean, honest, law-abiding, healthy, industrious, all good qualities they will have. Now I think Krishna has inspired you in this way, and every facility is there, you are the pioneer in Dallas and you know how to do everything nicely, that I know, so now you go there immediately after consulting with Satsvarupa and Karandhara and Madhudvisa and the others, take their advice and do the needful. If you become Head Master of the Gurukula that is more important than going to South América. This is the most important post in pushing on this movement, practically, because you shall create our preachers of the future, many, many of them. That will be your great credit and contribution. May Krishna give you His all blessings more and more for this task.

If you still like to contact Hanuman, he is having some difficulty with the governments in these places, but I have just got on letter from him the following address: c.o Agencia Wallis C. A. Edificio Karam, Avenida Urdmeta, P. O. Box 1826, Caracas, Venezuela. But I think it is better if he takes some brahmachari and sannyasi with him for travelling in such difficult and dangerous places. You are manager with best experience, and besides you have got wife and child to protect, so it will be very much pleasing to me if you shall take up the big

work of Gurukula school and develop it very nicely. Thank you for helping me in this way. Hope this meets you in good health. Your ever well-wisher, A. C. Bhaktivedanta Swami. [S.P. Letter to: Mohanananda Ahmedabad 11 December, 1972]

**They should run and play when they are small children,
not forced to chant japa, that is not the way.**

My Dear Bhanutanya dasi, Please accept my blessings. I beg to acknowledge receipt of your letter undated, and I have noted the contents with great concern. One thing is, I am very much sad to learn that you have left the company of the devotees over this incident at Gurukula school. Now you are living by yourself because you have been hurt by seeing that the children are sometimes mistreated, and because no one has taken your good advice in this connection. But you may be assured that I am always anxious about the welfare of my disciples, so that I am taking steps to rectify this unfortunate situation. Now my advice to you is to give up these feelings and return to your life of Krishna Consciousness devotional service, and if you go back to Dallas school and demonstrate to the other teachers there just the proper way to instruct and discipline the students nicely, that will be a great service. I am forwarding the copy of this letter, with your letter, to Satsvarupa for his immediately attention.

Now the thing is, children should not be beaten at all, that I have told. They should simply be shown the stick strongly. So if one cannot manage in that way then he is not fit as teacher. If a child is trained properly in Krishna Consciousness, he will never go away. That means he must have two things, love and education. So if there is beating of child, that will be difficult for him to accept in loving spirit, and when he is old enough he may want to go away--that is the danger. So why these things are going on _ marching and chanting japa, insufficient milk, too strict enforcement of time schedules, hitting the small children? Why these things are being imposed? Why they are inventing these such new things like marching and japa like army? What can I do from such a distant place? They should run and play when they are small children, not forced to chant japa, that is not the way. So I have given you the guiding principles, it is not that I must be consulted with every small detail, that is the business of the in-charge, but if no one is there who can manage in the right way, what can I do? Now if you have got the right idea how to do it, you may go there again and take some responsible post for correcting the situation, that will be your real duty, not that there is some disagreement and I go away disgusted, no. That is not Vaisnava standard. Standard should be that, never mind there is some difficulty, my spiritual master has ordered me to do like this, now let me do it, that's all. Hoping this will meet you in good health. Your ever well-wisher, A. C. Bhaktivedanta Swami [S.P. Letter to: Bhanutanya Hyderabad 18 November, 1972]

Note: If Śrīla Prabhupāda's so called disciples were not following his instructions which he had told to everyone who was sincere enough to care to hear, what could Śrīla Prabhupāda do from such a distant place ?

Śrīla Prabhupāda had given all his disciples the guiding principles, especially to the men in charge. Now if they invented things and acted out of anger like gross materialistic demons, how can anyone blame Srila Prabhupada? If no one was there to manage what could Srila Prabhupada do?

Śrīla Prabhupāda's advice to Bhanutanya dasi was to return to Dallas school and demonstrate to the other teachers there, the proper way to instruct and discipline the students nicely. She was instructed by Śrīla Prabhupāda to go and sort things out on his behalf. So she was given full authority to go there, take some responsible post and as his representative REPEAT AND PRACTICALLY APPLY HIS INSTRUCTIONS and thus rectify the situation. So there was no question of Śrīla Prabhupāda neglecting the children or concealing the abuse of them from anyone.

Child abuse was our responsibility not Srila Prabhupada's

Note: I feel the following conversation is very appropriate for our understanding of who is actually responsible for the child abuse that has taken place in ISKCON.

Devotee: Srila Prabhupada I understand Krishna to be the supreme controller of all activities that happen in this material world.

Prabhupada: Yes

Devotee: So how can Krishna allow animal slaughter and others such "maya" activities to take place under His control.

Prabhupada: Krishna does not allow animal slaughter and such things.

Krishna says that "I am the father of every living entity." Just like father. He has got ten sons. Some of them are like animals. But those who are advanced in knowledge, such sons request the father that " My other brothers are useless. Let us kill them and eat!" Will the father agree? Will the father say " Yes. My these sons are useless. You kill them and eat." Will the father say? So Krishna has no sanction for animal killing. We are doing, violating the laws of Krishna. Therefore we are becoming entangled in sinful activities. We are doing. Krishna does not sanction. Krishna says "Ahimsa". These are the qualities to be developed . You cannot be violent. You cannot break anything. This is violation of Gods law. Just like in the Bible it is stated "Thou shall not kill". So those who are killing, they are violating the laws of God and becoming, I mean to say, liable to be punished, criminals. So Krishna doesn't. The government does not say that you kill your fellow. If you kill , then you will be hanged. Government says this. But when you kill your fellow man. It is your responsibility.

ity. It is not the governments. Similarly, when you kill another fellow living being that is your responsibility, it is not Krishna's."

(S.P. Room Conversation at Henry Street, New York 1972.)

Note: Śrīla Prabhupāda repeatedly stressed in his teachings the Vedic conclusion that defenceless creatures, such as cows, brahmanas, women, children and old men are always to be protected.

Those demoniac people in the dress of devotees who have violated the Vedic injunctions and Śrīla Prabhupāda's clear instructions, are becoming entangled in sinful activities. Śrīla Prabhupāda never sanctions anyone's sinful activities, neither is he responsible for them. So those who have abused children or supported child abuse are entirely responsible for these crimes not Śrīla Prabhupāda.

Appendix 3. (Page 29) Note: As a nitya-siddha (eternally liberated) devotee of the Lord, Śrīla Prabhupāda is always perfectly Kṛṣṇa conscious. Śrīla Prabhupāda's pure devotee father Gour Mohan Prabhu, took care of his son with love and affection. Their devotional relationship as parent and child is a perfect example for every family to follow.

Appendix 4. (Page 44-45) Note: The great disaster which was indicated by the appearance of the large comet in 1974, may have been held back for some time due to the effects of the Sankirtana movement. Now after the severe offences by the demons to Śrīla Prabhupāda (poisoning him "to death", changing his books and blaspheming his pure name etc...) this disaster will soon hit the planet and annihilate blind materialism as Śrīla Prabhupāda predicted in 1956. (see appendix 5)

Appendix 5 (Page 93-95) Note: Śrīla Prabhupāda actually foretold Gandhi's inglorious death in his letter to him. He also said in 1958 that the scientists never went to the moon (see pages 105-107) In 1956 Śrīla Prabhupāda made another foretelling about today's blind material civilization:

By the law of nature, the nuclear weapons have been produced for crushing the result of blind-materialism....they must be utilised for annihilation of blind materialism by the plan of the Daivi Maya or the external energy of Godhead.... after a lapse of 50 years.

By the grace of the illusory energy of Godhead we are now engaged more and more in the dangerous type of work in this machine-age. The machine-age is the result of dangerous type of work. When we leave aside the culture of spiritualism, we are entangled in the dangerous type of work. Nobody can live for a moment without work and therefore when finer elements are made to stop work-

ing, gross materialism occupies the devil's brain. The result is that we have now come to the age of nuclear weapons for the destruction of material civilization. By the law of nature, the nuclear weapons have been produced for crushing the result of blind-materialism.

The peace move of different powers of the world, by the false gesture of suspending the experiments of dangerous weapons--may be very much pleasing to the comparatively weak nations--but these temporary peace-moves will prove useless by the law of material nature. When the dangerous weapons are produced, they must be utilised for annihilation of blind materialism by the plan of the Daivi Maya or the external energy of Godhead.

The problem can be solved when they are taught about their spiritual identity. The soul-killing civilization is progressively taking to the dangerous type of work by invention of huge mechanical means. The illusory energy is creating this atmosphere for blind materialism and on the other hand she is arranging for their destruction also. Such opposite methods are called illusory energy. The human energy is thus misused for breaking the same thing which is produced by the same energy. It is something like blazing the fire and extinguish it by pouring water simultaneously--a sign of insanity or spoiling the valuable human energy meant for spiritual culture. History has been repeated so many times and many many leaders of materialism like Napoleon, Hitler and others now remain in name only without any sign of the material progress planned by them. De-Stalinisation has already begun in Russia. Nobody is enjoying the result of civilization created by atheists like Ravana, Kansa, Aurangzeb, Napoleon or Hitler. Everything is in oblivion and this teaches us the lesson that the materialistic plans of the present age will also meet with the same fate after a lapse of 50 years. Therefore blind materialism does not bring in any permanent relief in the world. [B.T.G. Article 1956 "Blind Materialism"]

Note: Where it will start and between who is describe as follows.

The Pakistan will start the war with India. And then everything will be...The actual war will be between America and Russia.

Prabhupada: Yes. All Western adventure to keep people in darkness. And that is going on. Now it will be smashed by the next war. Next war will come very soon.

Tamala Krsna: (Surprised) Oh!

Prabhupada: Yes.

Tamala Krsna: Next war...?

Prabhupada: Your country, America, is very much eager to kill these Communists. And the Communists are also very eager. So very soon there will be war.

And perhaps India will be the greatest sufferer.

Tamala Kṛṣṇa: Greatest...?

Devotees: Sufferer.

Srutakīrti: Sufferer.

Prabhupāda: Because America is aiming to start the war from India.

Devotee: Oh!

Prabhupāda: Yes. Because India and Russia, they are...

Brahmananda: They are... Friendship.

Prabhupāda: No. Side by side. If the war is started from India...

Rupanuga: So India will become...

Prabhupāda: And the Russians are ready here already, I have heard, with soldiers and... Not soldiers. I mean to say.

Hamsaduta: Missiles.

Prabhupāda: Yes. They are also vigilant.

Viṣṇujana: Will that help our preaching, Prabhupāda?

Prabhupāda: Preaching will be very nice after the war when both of them, especially Russia, will be finished.

Rūpānuga: They want to make India the battleground?

Paramahansa: Also, Prabhupāda, Atreya Rṣi said that the Arabs are preparing for the war. They're buying billions and billions of dollars worth of missiles and jets and tanks from America.

Prabhupāda: Yes, so they are being prepared. War will soon start.

Viṣṇujana: The Arab men all go to America to be trained in the armed forces there.

Prabhupāda: Hm?

Viṣṇujana: In all the armed forces centers in America, they train the Arab nations to fight.

Prabhupāda: Oh.

Viṣṇujana: They let the young men come into the U.S.A. to learn how to use the missiles and everything.

Pañcadraviḍa: Recently, this Bhutto of Pakistan, he was very happy because they were talking about lifting a ten-year holding on arms from the United States, and now, they say, Pakistan will soon get arms from America.

Prabhupāda: Yes, they are getting. They are already getting. The Pakistan will start the war with India. And then everything will be...

Devotees: Oh! Whew!

Devotee: Pakistan will start a war... (devotees talking among themselves.)...

Tamala Kṛṣṇa: Will this war spread to many different countries and continents?

Prabhupāda: The actual war will be between America and Russia. [S.P. Morning Walk April 3, 1975, Māyāpur]

Note: In the following lecture Śrīla Prabhupāda explains more clearly about why the nuclear war must take place.

You are maintaining so many slaughterhouses, and when it will be mature, there will be war, the wholesale murder. Finished. One atom bomb—finished. You'll have to suffer.

You are maintaining so many slaughterhouses, and when it will be mature, there will be war, the wholesale murder. Finished. One atom bomb—finished. You'll have to suffer. Don't think that "Innocent animals, they cannot protest. Let us kill and eat." No. You'll be also punished. Wait for accumulation of your sinful activities, and there will be war, and the America will drop the atom bomb, and Russia will be finished. Both will be finished. Go on now enjoying. It takes time. Just like even if you infect some disease, it takes time. Not that immediately you infect, and immediately the disease is there. No. It takes a week's time or so. [Śrīmad-Bhāgavatam Lecture 6.1.32, Honolulu, May 31, 1976]

Note: The following quote describes the most severe sinful activity and its results.

And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe.

TRANSLATION: "O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT: We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it. [Śrī Caitanya-caritāmṛta Ādi-līlā 17.51]

This *brāhmaṇa*, Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a *śākta*, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. Śrī Caitanya-caritāmṛta Ādi-līlā 17.37-38]

Note: Those persons who want to defame Śrīla Prabhupāda saying he is a crooked leader of a child molester cult while posing as a pure devotee of God are making extremely severe offenses at his lotus feet. Such persons are certainly punished like Gopala Capala. Those persons who hear and tolerate this blas-

phemy of His Divine Grace and do nothing will meet with the following reaction.

One who hears blasphemy of the Supreme Personality of Godhead or His devotees should immediately take action or should leave. Otherwise he will be put into hellish life perpetually. There are many such injunctions. Therefore as a regulative principle one should not be unfavorable toward the Lord but always favorably inclined toward Him. [*Śrīmad-Bhāgavatam* 7.1.26]

Note: Therefore those who accuse Śrīla Prabhupāda of concealing child abuse are making false and highly offensive propaganda, which will result in various hellish calamities in human society such as nuclear war etc.

Thus a godless civilization becomes the source of all calamities.

Thus being advised by the demoniac ministers, Kāmsa, who was from the very beginning the greatest rascal, decided to persecute the *brāhmanas* and Vaiṣṇavas, being entrapped by the shackles of all-devouring, eternal time. He ordered the demons to harass all kinds of saintly persons, and then he entered his house. The adherents of Kāmsa were all influenced by the modes of passion as well as illusioned by the modes of ignorance, and their only business was to create enmity with saintly persons. Such activities can only reduce the duration of life. The demons accelerated the process and invited their deaths as soon as possible. The result of persecuting saintly persons is not only untimely death. The act is so offensive that the actor also gradually loses his beauty, his fame and his religious principles, and his promotion to higher planets is also checked. Driven by various kinds of mental concoctions, the demons diminish all kinds of welfare. An offense at the lotus feet of the devotees and *brāhmanas* is a greater offense than that committed at the lotus feet of the Supreme Personality of Godhead. Thus a godless civilization becomes the source of all calamities. [*Thus ends the Bhaktivedanta purport of the Fourth Chapter of Kṛṣṇa, "Kāmsa Begins His Persecutions."*]

Appendix 6. (Page 100-101) Note: Śrīla Prabhupāda has come here to teach the population of the world the real goal of life, namely self realization. So those demons who change his books and blaspheme his saintly character are performing the most virulent type of violence by misleading human society. Not only are the people of the world being checked from self realization by being denied Śrīla Prabhupāda's original transcendental books, now their eternal saviour is being presented as the leader of a child molester cult!

Appendix 7. (Page 121) Note: Śrīla Prabhupāda is always anxious to have his original books printed and distributed, the following article explains why.

We do not change. Why should you change? What right you have got to change? If *Bhagavad-gītā* is a book of authority, and if I make my own interpretation, then where is the authority?

So if you read *Bhagavad-gītā* as it is, that is *mad-āśrayaḥ*. But if you interpret *Bhagavad-gītā* according to your rascal imagination, that is not *Bhagavad-gītā*. Therefore it is called *mad-āśrayaḥ*, "under My protection, as I am tea..." We are therefore presenting *Bhagavad-gītā* as it is. We do not change. Why should you change? What right you have got to change? If *Bhagavad-gītā* is a book of authority, and if I make my own interpretation, then where is the authority? Can you change the lawbook according to your interpretation? Then what is the meaning of that lawbook? That is not lawbook. You cannot change. Similarly, if you accept *Bhagavad-gītā* as the book of authority, you cannot change the meaning. That is not allowed. What right? If you have got some opinion, if you have got some philosophy, you can write in your own book. Why you are, I mean to say, killing others and yourself by interpreting *Bhagavad-gītā*? You give your own thesis in a different way. But these people, they take advantage of the popularity of *Bhagavad-gītā* and interpret in a different way according to their own whims. Therefore people do not understand what is *Kṛṣṇa*. That is the difficulty. And the purpose of *Bhagavad-gītā* is to understand *Kṛṣṇa*. And all the so-called scholars' and politicians' commentary is to banish *Kṛṣṇa* or to kill *Kṛṣṇa*--the *Kaṁsa's* policy. The *Kaṁsa* was always thinking of *Kṛṣṇa*, how to kill Him. This is called demonic endeavor. So that will not help you. [*Bhagavad-gītā* Lecture 7.1 Hyderabad, April 27, 1974]

Note: Śrīla Prabhupāda says that people change *Bhagavad-gita* to banish *Kṛṣṇa* or kill *Kṛṣṇa*, and thus minimise His position. He describes this as *Kaṁsa's* policy. Let us examine the position of the pseudo *Iskcon* leaders and their changes of Śrīla Prabhupāda books.

They write in the back of the *Bhagavad Gita*, that by working with Śrīla Prabhupāda's books for the last fifteen years, they are more familiar with his philosophy and language. With this newly accomplished scholarship they claim to present a more accurate translation to that of the original standard translation, authorised by His Divine Grace. They achieved this by referencing the same *sanskrit* commentaries that Śrīla Prabhupāda consulted when writing the *Bhagavad Gita* as it is. They, of course, do not mention that they acquired their scholarship from an *apa-sampradaya* community (*Gaudiya Math*) in violation of Śrīla Prabhupāda's clear instructions to avoid their association. Let us examine one of these scholarly changes and compare it to the original.

TRANSLATION: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized

souls can impart knowledge unto you because they have seen the truth.
[*Bhagavad-gītā* 4.34, *Changed Version*]

TRANSLATION: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth. [*Bhagavad-gītā* 4.34, *Original Version*]

Note: The latter quote is from the original *Bhagavad-gita* in which Śrīla Prabhupāda uses the word soul, whereas the scholarly version uses the plural souls. If we accept that this change is more true to the original Sanskrit manuscripts, then why did Śrīla Prabhupāda never use the plural when quoting the verse in lectures? The following is an example illustrating how Śrīla Prabhupāda would always present the verse.

And what is that submission? "Render service unto him." Try to please him by satisfying him, by service. *Yasya prasādād bhagavat-prasādaḥ*, you singing. If he is pleased, then you know Kṛṣṇa is pleased. And if he is displeased, then there is no other way. This is the process, submissive. "The self-realized soul can impart knowledge." And because you have to select spiritual master, a self-realized soul... Just like if you want to study particular subject matter, you have to approach a realized person, a perfect person. Then you get. "The self-realized soul can impart knowledge unto you because he has seen the truth." One who has not seen the truth, he cannot. Now, one may question, "Whether you have seen Kṛṣṇa?" So how Kṛṣṇa can be seen? Yes. A spiritual master must have seen Kṛṣṇa. Without seeing, he cannot be spiritual master. But how Kṛṣṇa can be seen? Kṛṣṇa can be seen by love. [*Bhagavad-gītā* Lecture 4.34-39, Los Angeles, January 12, 1969]

Note: Why didn't Śrīla Prabhupāda instruct his disciples to change this so called mistake? His Divine Grace was very alert in making sure the correct translation was presented in his books. Here are a couple of examples.

Nitāi: "At the time of death, Ajāmila saw three awkward persons, very fearsome in appearance, with ropes in their hands. They had twisted faces and deformed bodily features, and their hair stood on end. They had come to take Ajāmila away to the shelter of Yamarāja. Ajāmila became extremely bewildered when he saw them. His small child, Nārāyaṇa, was playing a little distance off, and with tearful eyes and great anxiety, he called the name of his son very loudly three times, 'Nārāyaṇa, Nārāyaṇa, Nārāyaṇa!'"

Prabhupāda: Is there "three times"?

Nitāi: It said in the manuscript. The manuscript said "three times."

Prabhupāda: Who said in the manuscript? There is no three times. Not

"Nārāyaṇa" three times. One time, "O Nārāyaṇa," that's all. So did I say "three times"? No, it is not said here. You should correct it. Once, "O Nārāyaṇa," that's all. There is no reason of calling three times. There is no mention here. Once is sufficient. (laughter) [*Śrīmad-Bhāgavatam Lecture, 6.1.28-29 Philadelphia, July 13, 1975*]

Puṣṭa Kṛṣṇa: "My dear Prahāda, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen Me or pleased Me has nothing for which to lament for his own personal self."

Prabhupāda: "His own personal satisfaction." [*Śrīmad-Bhāgavatam Lecture, 7.9.53 Vṛndāvana, April 8, 1976*]

Note: The last quote is very significant as it appears a very minor fault. Nevertheless, Śrīla Prabhupāda was very quick to correct Pusta Kṛṣṇa by saying satisfaction.

Madhudviṣa: Thirty-four: "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

Purport.

Prabhupāda: This is the process of understanding spiritual knowledge. "Just try to learn the truth by approaching a spiritual master." So if you want to learn, this is a common sense affair. Whatever subject matter you want to learn, you have to find out an expert. [*Bhagavad-gītā Lecture, 4.34-39 Los Angeles, January 12, 1969*]

Note: Here we see Śrīla Prabhupāda in the same situation as when with Pusta Kṛṣṇa. He says nothing about the translation and particularly the word soul. This change and numerous others by the pseudo Iskcon leaders is the policy of Kamsa. By using the authority of the Bhagavad Gita, they are killing the spiritual lives of millions of innocent readers by subtly indoctrinating them with their concocted philosophy. The self realized soul Śrīla Prabhupāda is now dead. Now you have to approach sixty conditioned souls (Bogus Guru's). This type of change is made by rascals outside the parampara.

**These rascals, they are simply polluting.
Because they are not coming in *paramparā* system**

This *Bhagavad-gītā*, if you study minutely--this is the science of God--you will see God, you will see Kṛṣṇa, and you will understand everything. Therefore we are present... But if you misinterpret, if you pollute it by your own interpretation, then you will not see. These rascals, they are simply polluting. Because they are not coming in *paramparā* system, everyone is trying to becoming a very

learned scholar, very learned leader, but they are rascals. Actually they are rascals because they cannot see. [*Bhagavad-gītā Lecture, 16.8 Tokyo, January 28, 1975*]

Note: Śrīla Prabhupāda lives forever by his divine instructions. By changing his instructions he is been killed, in the sense that his merciful guidance is hidden from the fallen souls. These fallen souls will also be killed by falling deeper and deeper into the ignorance of this dark age of Kali, with no hope for deliverance. The demoniac in the false Iskcon cult due to their grievous offence of changing Śrīla Prabhupāda's books, will sink down to the most abominable type of existence and in this way kill their self to such an extent, that there will be no possibility of their liberation from this material entanglement. (See B.G. 16.21)

**Even there are some discrepancies, they are
accepted as *asat-patha*. It should remain as it is.**

So unless one is self-realized, there is practically no use writing about KṚṢṬIĀ. This transcendental writing does not depend on material education. It depends on the spiritual realization. You'll find, therefore, in the comments of *Bhāgavatam* by different *ācāryas*, even there are some discrepancies, they are accepted as *asat-patha*. It should remain as it is. [*Śrīmad-Bhāgavatam Lecture 7.5.23-24, Vṛndāvana, March 31, 1976*]

Note: Śrīla Prabhupāda clearly orders that his books should remain as they are even there are some discrepancies. This is also confirmed by the Śrīmad-Bhāgavatam as follows.

**Such transcendental literatures, even though
imperfectly composed, are heard, sung and accepted
by purified men who are thoroughly honest.**

TRANSLATION: 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 know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing 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. [*Śrīmad-Bhāgavatam* 1.5.11]

The next printing should be again to the original way...They cannot change anything.

Prabhupāda: To find out some job to fill up the belly. Otherwise he'll starve if he doesn't get any job. And he's finding out guru. Job-guru. Now do the needful. Otherwise everything will be spoiled. These rascal editorial... That *Easy Journey*, original, this (indistinct) Hayagrīva has changed so many things.

Tamāla Kṛṣṇa: He actually took out the whole part about their going to the moon being childish. He deleted the whole section.

Yaśodā-nandana: Also in the *Bhāgavatam*, where Prabhupāda was talking about Lord Buddha... You mentioned that if the followers of Lord Buddha do not close the slaughterhouse, there is no meaning to such a caricature. That word was very nice. But in new book that word is not there any more. They have pulled the word. The meaning of the word is not... So many times.

Prabhupāda: It is very serious situation. Rāmeśvara is in direct...

Svarūpa Dāmodara: I think they're working too independently without consulting properly.

Yaśodā-nandana: Sometimes they appeal that "We can make better English," so they change like that, just like in the case of *Īsopaniṣad*. There are over a hundred changes. So where is the need? Your words are sufficient. The potency is there. When they change, it is something else.

Svarūpa Dāmodara: That's actually a very dangerous mentality.

Yaśodā-nandana: What is it going to be in five years? It's going to be a different book.

Prabhupāda: So you... What you are going... It is very serious situation. You write one letter that "Why you have made so many changes?" And whom to write? Who will care? All rascals are there. Write to Satsvarūpa that "This is the

position. They are doing anything and everything at their whim." The next printing should be again to the original way....So write them immediately that "The rascal editors, they are doing havoc, and they are being maintained by Rāmeśvara and party."....So you bring this to Satsvarūpa. They cannot change anything... So on the whole, these dangerous things are going on. How to check it?... So they are doing very freely and dangerously. And this rascal is always after change, Rādhā-vallabha. He's a great rascal.

[S.P. Conversation, "Rascal Editors," June 22, 1977, *Vṛndāvana*]

Note: In the above quote Śrīla Prabhupāda describes the changing of his books as a very serious situation and orders that the next printing should be again to the original way, "they cannot change anything". This instruction has been disobeyed for over 20 years. As Śrīla Prabhupāda says "all rascals are there" and "who will care." This impudence is a symptom of the demoniac nature.

**Thinking themselves all in all, not caring for any authority
or scripture, the demoniac sometimes perform so-called
religious or sacrificial rites. And since they do not
believe in authority, they are very impudent.**

TRANSLATION: Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.

PURPORT: Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word *avidhi-pūrvakam*, meaning disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

TRANSLATION: Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated

in his own body and in the bodies of others, and blasphemes against the real religion.

PURPORT: A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independent and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power. [*Bhagavad-gītā* 16.17-18]

Note: Full of false prestige, claiming themselves Śrīla Prabhupāda's successors they are actually envious of the scriptures (Śrīla Prabhupāda's books) Thinking themselves all in all they don't care for Śrīla Prabhupāda's authority and continue to change his books, in this way they blaspheme against the real religion. Below Śrīla Prabhupāda describes more clearly about the serious situation of changing his books.

As soon as you change it, then the potency of the movement is lost.

Faill: I'll look up some reference books on the history of the movement and that sort of thing.

Prabhupāda: History, it is not a new movement. You have seen this book. You read that book thoroughly. You will get full knowledge. This movement is very, very old and standard. It is never changed. As soon as you change it, then the potency of the movement is lost.

Faill: Sorry, what was that?

Prabhupāda: Potency. Just like electricity. There is standard regulation: "This is negative; this is positive. You must act like this. You must fix like..." You cannot do whimsically: "No, why not this way? Why not that way?" Then it is lost. Then there will be no electricity. Similarly, there is standard method how to understand this philosophy, how to get it, I mean to say, what is called, authoritatively. Then it will act. [*S.P. Room Conversation October 8, 1975, Durban*]

**As soon as any of the disciples in the succession
distort the knowledge, then it is lost.**

But some way or other, if it is distorted at a certain point, then the knowledge is lost. As soon as any of the disciples in the succession distort the knowledge, then it is lost. That is being explained. *Sa kālena mahatā*. The time is very powerful. It changes. That is the... Time means it changes, kills the original position. You have got experience. You purchase one anything. It is very fresh, new. But time will kill it. It will become shabby. It will be useless at a time, in due course of time. So time is fighting. This material time, it is called *kāla*. *Kāla* means death. Or *kāla* means the black snake. So black snake destroys. As soon as touches anything, it is destroyed. Similarly, *kāla*... This *kāla* is also another form of Kṛṣṇa. So *kālena mahatā*. Therefore it is called *mahatā*. It is very powerful. It is not ordinary thing. *Mahatā*. Its business is to destroy. *Sa kālena iha naṣṭa*. So by due course of time... Because how the *kāla* can destroy? As soon as *kāla* sees that you are distorting, then it will be lost. So don't try to understand *Bhagavad-gītā* from persons who are under the influence of *kāla*--past, present, future. Don't try to understand *Bhagavad-gītā* from so-called rascal philosophers, commentators, and... They will write *Bhagavad-gītā* in a distorted way. [*Bhagavad-gītā* Lecture, 4.2 Bombay, March 22, 1974]

**Now the Kṛṣṇa consciousness movement is going on in my presence.
Now after my deparature, if you do not do this, then it is lost.**

Gaṇeśa: Śrīla Prabhupāda, if the knowledge was handed down by the saintly kings, *evam paramparā-prāptam*, how is it that the knowledge was lost?
Prabhupāda: When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. They might have made some changes. Or they did not hand it down. Suppose I handed it down to you, but if you do not do that, then it is lost. Now the Kṛṣṇa consciousness movement is going on in my presence. Now after my deparature, if you do not do this, then it is lost. If you go on as you are doing now, then it will go on. But if you stop... (end)
[*S.P. Room Conversation, May 9, 1975, Perth*]

Note: In the following conversation Śrīla Prabhupāda reveals more about his concerns for his society after his departure. This was spoken just before his passing away a few months after the "The next printing should be again to the original way... They cannot change anything" conversation.

**That I am thinking, that such a big society, the aims and
object may be dismantled. I am thinking from that vision**

Bhavānanda: It is true, Śrīla Prabhupāda, that if you lose your desire to remain

here, then no medicine can be effective. But if you desire to remain, then the medicine can become effective.

Prabhupāda: No, in this way to remain--not desirable. Every day, crisis.

Bhavānanda: That is the crisis.

Tamāla Kṛṣṇa: That is the puzzlement. (break)

Bhavānanda: ...we have to appraise that if Your Divine Grace leaves us, what will be the result both to ISKCON society, to each of you disciples individually, and to the entire planet.

Prabhupāda: That I am thinking, that such a big society, the aims and object may be dismantled. I am thinking from that vision. [S.P. Room Conversation October 26, 1977, Vṛndāvana]

ISKCON aims and objectives

1. To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Krishna as it is revealed in the Bhagavad-gita and Srimad-Bhagavatam.
3. To bring the members of the Society together with each other and nearer to Krishna, the prime entity, and thus develop the idea, within the members and humanity at large that each soul is part and parcel of the quality of Godhead (Krishna).
4. To teach and encourage the Sankirtana movement, congregational chanting of the holy name of God as revealed in the teachings of Lord Sri Caitanya Mahaprabhu.
5. To erect for the members and society at large a holy place of transcendental pastimes, dedicated to the Supreme Personality of Godhead.
6. To bring the members closer together for the purpose of teaching a simpler and more natural way of life.
7. With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines and books and other writings.

Practically, books are the basis of our Movement.

Without our books, our preaching will have no effect.

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. [S.P. Letter to: Mandali Bhadra, Jayapur 20 January, 1972]

Whatever progress we have made,
it is simply to distributing these books.

Your report of the book distribution there is very encouraging. Make program to distribute our books all over the world. Our books are being appreciated by learned circles, so we should take advantage. Whatever progress we have made, it is simply to distributing these books. So go on, and do not divert your mind for a moment from this. [S.P. Letter to: Ramesvara: Mayapur 11 October, 1974]

Note: The changing of Śrīla Prabhupāda's original transcendental books is completely unauthorised and the most grievous offence at his lotus feet. These books are the basis of our movement and without them our preaching will have no effect. The seven aims and objectives listed above cannot be executed without these books. Therefore these unauthorised and offensive changes could result in the Sankirtana mission being completely dismantled.

Yes. Read the books, yes. Why I'm working so hard? Read the books.

Prajāpati: In the *Bhagavad-gītā* it is indicated by Śrī Kṛṣṇa that when we approach a bona fide spiritual master our relationship is twofold. We render service and then we also make inquiry.

Prabhupāda: Yeah.

Prajāpati: Now, you have answered all our inquiries so thoroughly in our books that to make inquiry at this point seems like..., you've already answered all the questions. So how may we... What is the proper relationship at that point to make inquiry?

Devotee (4): Read the books.

Prabhupāda: Yes. Read the books, yes. Why I'm working so hard? Read the books. [S.P. Morning Walk January 5, 1974, Los Angeles]

Note: Śrīla Prabhupāda worked so hard to answer all the questions that his disciples would have for the next 10,000 years. Just see how the rascals who are changing his books are trying to break this intimate relationship, between His Divine Grace and his loving servants.

The same thing that Śrīla Prabhupāda said "And as soon as he learns the Guru Maharaja is dead, "Now I am so advanced that I can kill my guru (change his books so you can't approach him) and I become guru." (write my own bogus books) Then he's finished. (Yes, no one takes shelter of the real Guru Śrīla Prabhupāda but reads books by the blind Mayavadi's and falls into hell)

It is our duty to stop the second poisoning of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda by reprinting and distributing his original transcen-

dental books. In this way we can preserve the aims and objectives of his mission. We are completely authorised and protected by the Lord in this most essential service of keeping Śrīla Prabhupāda's merciful shelter available to all the fallen souls of this dark age of Kali.

We have available at our Prabhupāda Saṅkīrtana Society in England, 5,000 original Śrī Īsopaniṣad's. If anyone would like to purchase them for mass distribution we will sell them to you at cost price. For more details see our address in the back of the book.

There must be now checking that all these rascals may not join and spoil the movement. You should not admit.

Prabhupāda: Now, the Revatīnandana and this man and Śyāmasundara is making a clique. I can understand. What they are planning, that also I know. But I don't wish to disclose it. So if these things come, then how this movement will go on? Politics, diplomacy, fraud, cheating, these are the general qualification of the western countries.

Jayāīrtha: Sitting?

Prabhupāda: Politics, diplomacy, fraud, cheating. These things are the general qualification of the western people. Do you admit or not?

Devotees: Yes.

Prabhupāda: If they are, these things come within our movement, then it will not be successful. *Tat-paratvena nirmalam*. One has to become purified. Even sometimes we have to take... But that is for Kṛṣṇa's. There must be now checking that all these rascals may not join and spoil the movement. You should not admit.

Bali Mardana: Yes.

Prabhupāda: They can come and go.

Bali Mardana: We should not make a haven for rascals.

Prabhupāda: Eh?

Bali Mardana: We should not create a haven for rascals.

Prabhupāda: Yes. So how it will be done unless you GBC members become very strong and with good brain? [*S.P. Morning Walk, July 13, 1974, Los Angeles*]

Note: Politics, diplomacy, fraud, cheating, this has being the program of the Governing Body Commission (GBC) all along. These things have polluted their brains and spoiled the real Hare Krishna movement. The pseudo Iskcon cult is a haven for rascals who would never have being admitted in the genuine ISKCON under a strong GBC with good brain. Therefore the abuse that has taken place on all levels is due to the GBC disobeying Śrīla Prabhupāda's clear instructions.

They did not check the rascals joining the movement, rather their cheating men-

tality attracted the rascals, drove away devotees and completely turned off any sincere souls from joining the movement. In a haven of rascals we cannot expect child worship, cow protection or brahminical culture, THAT IS NOT POSSIBLE!

The process of checking the rascals is described by Śrīla Prabhupāda as follows.

Because the chief recommendation is creating havoc.

So therefore the process is before accepting a guru, one must hear him at least for one year. And when he's convinced that "Here is actually a guru who can teach me," then you accept him, guru. Don't accept whimsically. This system now should stop that somebody's coming for three days--"Prabhupāda, initiate him." Why? First of all see whether he's fit for becoming a disciple; then recommend. Otherwise, don't recommend. Because the chief recommendation is creating havoc. One is not fit for becoming a student, disciple, and he's accepting discipleship, and after three days he's going away. This should not be allowed. Therefore, in the *Bhakti-rasānṛta...*, er, *Hari-bhakti-vilāsa* by Sanātana Gosvāmī it is directed that the spiritual master and the disciple must meet together at least for one year so that the disciple may also understand that "Here is a person whom I can accept as my guru," and the guru also can see that "Here is a person who is fit for becoming my disciple." Then the business is nice. Because the business is *tad viddhi praṇipātena*, one must be prepared to surrender. So unless that character is there, surrendering, how he can become a disciple? It is not possible. [*Śrīmad-Bhāgavatam Lecture, 1.16.25 Hawaii, January 21, 1974*]

Note: So the chief recommendation is creating havoc not Śrīla Prabhupāda's teachings. Śrīla Prabhupāda's teachings following the *Hari-bhakti-vilāsa* by Sanātana Gosvami has being completely rejected !

Śrīla Prabhupāda has repeatedly stressed the importance of hearing from the self realized soul. How many people have spent one year patiently hearing Śrīla Prabhupāda give class daily and also carefully studied all his books before accepting him as guru ?

Why has Śrīla Prabhupāda not being allowed to give class on a daily basis for over 23 years ?

He reasons ill who tells that Vaiṣṇavas die When thou art living still in sound!
The Vaiṣṇavas die to live, and living try To spread the holy name around!
[*Śrīla Bhaktivinoda Ṭhākura*]

Note: Perhaps the answer could be, that in a haven of rascals one never begins

to follow the path of devotional service. Rascals will take shelter of bigger rascals and take pleasure in hearing their milk touched by the lips of a serpent talks. The opportunity to come in contact with Śrīla Prabhupāda and hear from him patiently is offered to a person who is sincere, not to rascals who's brains are polluted by politics, diplomacy, fraud, and cheating.

Such an opportunity is offered to a person who is sincere.

When by good fortune one comes in contact with a pure devotee and hears from him patiently, one begins to follow the path of devotional service. Such an opportunity is offered to a person who is sincere. (*Nectar of Instruction*)

Appendix 8. (Page 185-186) Note: Śrīla Prabhupāda's original transcendental books are his loud chanting of the holy name. Such loud chanting is giving the people of the world Harinama diksa. The ritvik representative of the acarya system, should continue for the rest of the golden age (10,000 years) to formalise such mass initiation. This is the verdict of Sadhu, Sastra and Guru. (See - Śrīla Prabhupāda is the Initiator in the book All Of Us Should Hear Prabhupada.)

So the unintelligent demons in the pseudo Iskcon cult have tried to put hindrances in the path of this loud chanting by changing Śrīla Prabhupāda's books. Nevertheless before they started changing his original books, Śrīla Prabhupāda engaged them, along with his genuine disciples in distributing millions of these books. That's why he said:

It will go on, it cannot be stopped. You can bring big, big fire brigades but the fire will act. The brainwash books are already there. Even if they stop externally, internally it will go on.

They are now feeling the weight of this movement. Formerly they thought these people come and go, but now they see we are staying. Now we have set fire. It will go on, it cannot be stopped. You can bring big, big fire brigades but the fire will act. The brainwash books are already there. Even if they stop externally, internally it will go on. Our first class campaign is book distribution. Go house to house. The real fighting is now. Krsna will give you all protection. So, chant Hare Krsna and fight. [*S.P. Letter to: Tamala Krsna Vrindaban 30 October, 1976*]

Appendix 9. (Page 186) Note: All the members of ISKCON (10,000 year transcendental preaching mission) they're Srila Prabhupada's disciples. They follow his rules and regulations given in his lawbooks (16 rounds and 4 regulated principles) and are thus initiated by him spiritually. To facilitate his disciples receiving spiritual names he established a ritvik system. (See - Śrīla Prabhupāda is the Initiator in the book All Of Us Should Hear Prabhupada.)

Appendix 10. (Page 193) Note: Śrīla Prabhupāda is preaching in different planets, travelling in outer space. Śrīla Prabhupāda hardly ever travels on land; he is perpetually travelling in space. Śrīla Prabhupāda is travelling all over the universe educating people and increasing his disciples. The word increasing was actually spoken by Śrīla Prabhupāda on the dictation tape but the editors used the word encouraging instead.

Appendix 11. (Page 197) Note from Sulocana Prabhu, taken from his book *Guru Business* (1986), chapter two: This is one of the heaviest letters Prabhupada ever wrote. We would like to briefly discuss four points made here.

1) It is clear from scrutinizing Prabhupada's letters that, from this point onwards, Prabhupada's primary concern was writing his books. He indicates, more or less, that the neophyte disciples were increasing. Thus his enthusiasm to take part in the practical aspects of ISKCON slackened. The leaders were manifesting neophyte ambition. There is a spirit of futility in this letter. He could see that they were going to do it their way. So he was requesting that, at least, he should be given full facility for his translation work;

2) In this letter, Srila Prabhupada directly states that the message he is conveying is far more important than making so many temples and so many disciples who are not able to come up to the mark. In other words, the purity of the Kṛṣṇa conscious doctrine was more important to Srila Prabhupada than all the outward results. This is not at all what has been emphasized in ISKCON over the past years.

3) Srila Prabhupada uses the terms "politics and diplomacy." This is in direct reference to the leading secretaries of the movement. It will not be the only letter which explicitly reveals the existence of this dreadful disease. We shall soon see that Srila Prabhupada even disbanded the GBC for some time due to this contamination. But, what is not so well known, is the fact that Srila Prabhupada once, in utter disgust concerning the politics and personal ambition, directly told his GBC members that they could take the whole movement, and he would simply go his own way. They begged him not to do this, yet were still not sincere enough to stop the personal ambition, diplomacy, and politics.

4) Srila Prabhupada was counting upon his leading secretaries to properly manage his society. But they betrayed him. Therefore, this letter indicates that Srila Prabhupada had lost almost all hope that the "leaders" would ever become sincere enough to renounce the original sin, the tendency to betray the trust extended by the Supreme Lord through his dear most servitor. Despite many heavy letters such as this one, Prabhupada was never actually relieved from management responsibilities. He had to tolerate innumerable offenses by his

"leaders" just to keep the thing going long enough to finish his books. But now, some of these same leaders claim to be so advanced that they don't need to read Prabhupada's books anymore. At one point Tamala Krsna demanded that Prabhupada's purports not be read during his classes-that his commentary alone was sufficient.

**It is a fact however that the great sinister
movement is within our Society.**

Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form. But it does not matter. Prahlada Maharaja was administered poison, but it did not act. Similarly Lord Krsna and the Pandavas were administered poison and it did not act. I think in the same parampara system that the poison administered to our Society will not act if some of our students are as good as Prahlada Maharaja. I have therefore given the administrative power to the Governing Body Commission.

I have tried to give you all Krsna Consciousness, now it is your duty to develop it. If you remain strong on the spiritual platform then your progress will not be checked or blocked. I do not know what was resolved in New Vrndvana although Sriman Rupanuga Prabhu has informed others that he has sent a tape in this connection. I am still in darkness about the proceedings in New Vrndavana, but I have heard that Brahmananda is preaching about me that I am Krsna, that I am Supersoul, that I have withdrawn my mercy from the disciples, that I have left the Society and so on. I do not know how far they are correct, but I have written him a letter that he may not do something which may harm the interest of the Society. You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact however that the great sinister movement is within our Society. I have not heard anything from Krsna das or Syamasundara., so all of you may try to save the Society from this dangerous position. *[S.P. Letter to: Hamsaduta Calcutta 2 September, 1970]*

Note by Sulocana Prabhu: Prabhupada is easily as good as Prahlada Maharaja, but, since he had given the movement to the GBC, he is saying here that they will have to become as good as Prahlada if they want to save the movement from certain destruction. He was prepared to wash his hands of the whole thing. This exact same sinister movement is still there, but it is no longer within the Society, it has become the Society and everyone else has fled for their lives. Naturally, everyone will point a finger at everyone else as to who these demons referred to here are, but with a little common sense endeavor, anyone can easily see who the agents of this "great sinister movement" really are....He only gave one man (Kirtanananda) sannyasa before 1970, and that "sannyasi" immediately turned

on Prabhupada to steal the movement for himself. The next four "sannyasis" were the ones who locked him in his room in LA. That was when Prabhupada said that he was going to retire to book writing and nothing more.

Appendix 12. (Page 212) Note: Śrīla Prabhupāda says there may be an attempt to kill him or his movement. If we look earlier in the conversation he actually says the attempt will be there. This is the clear evidence from the lotus mouth of Śrīla Prabhupāda that his Judas disciples were trying to kill him. He goes on to say it is already there, in other words the poison was given from as early as May 1976. Śrīla Prabhupada's health was very bad on May 4th 1976 the day after he said "So it will be there; it is already there"

On first hearing that Śrīla Prabhupāda was poisoned "to death" by the very persons who were appearing to be his close disciples, one may be surprised or even doubtful that such a thing could have taken place. Let us hear from Śrīla Prabhupāda in this regards.

You try to trace out the history of the world, you'll find always persons who are for Kṛṣṇa or God, they have been persecuted.

So Vaiṣṇava, Caitanya Mahāprabhu has taught us that how we shall preach this Kṛṣṇa consciousness. Don't be disheartened because the police is obstructing, because the people are complaining. They will do that. Just like... Why this police and public? This poor, innocent boy, five years old, because he was chanting, his father became his enemy. His father, what to speak of others. So it is such a thing. In any... You try to trace out the history of the world, you'll find always persons who are for Kṛṣṇa or God, they have been persecuted. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in twenty-two market places, Prahāda Mahārāja was tortured by his father. So there may be such things. Of course, Kṛṣṇa will protect us. So don't be afraid. Don't be afraid if somebody tortures us, somebody teases us. We must go on with Kṛṣṇa consciousness without any hesitation, and Kṛṣṇa will give us protect. If you are more tortured, then Kṛṣṇa will appear as Nṛsimhadeva and give you all protection. You are all Prahāda, representative of Prahāda. You keep your confidence in Kṛṣṇa, and He will give you protection, and go on chanting Hare Kṛṣṇa. [*Śrīmad-Bhāgavatam Lecture, 7.9.8 Seattle, October 21, 1968*]

Note: The most interesting thing to note here is that Śrīla Prabhupāda says: " You try to trace out the history of the world, you'll find always persons who are for Krishna or God, they have been persecuted." So if one considers the historical evidence one need not be doubtful. Krishna or God conscious persons have always been persecuted. Why would Śrīla Prabhupāda be an exception to this rule ?

Śrīla Prabhupāda has come to fulfil the desire and complete the work of all the previous Acarya's. (spiritual teachers) So because of this great service he is doing, he will be the number one target for the demons to persecute, this is very logical.

My Guru Mahārāja was attempted to be killed... So preaching work is always risky.

So this is Nityānanda. Nityānanda-varṇṣa means one who takes the risk of preaching work, he can claim Nityānanda-varṇṣa. Not that easy-going. The preaching work is not easy-going. There are so many difficulties. All the big, big preachers... Śrī Rāmānujācārya. His life was attempted to be killed. Why Rāmānujācārya? My Guru Mahārāja was attempted to be killed. Twenty-five thousand rupees were raised fund for bribing the police officer. He told me personally. The Navadvīpa, Navadvīpa Gosāis, they wanted to kill him. So preaching work is always risky. [*Śrīmad-Bhāgavatam Lecture, 1.2.5 Vṛndāvana, October 16, 1972*]

Note: Śrīla Prabhupāda says preaching work is always risky not easy going and there will difficulties such as ones life being in danger. Śrīla Prabhupāda's Guru Maharaja (spiritual master) was attempted to be killed because he was preaching very strongly in India. Śrīla Prabhupāda's preaching has had a very powerful influence all over the planet, with millions and millions of his books being distributed in many different languages of the world. Therefore it is not unreasonable to conclude that there was an attempt by the envious to kill him.

**"Because you are speaking of God, therefore we shall kill you."
And actually it actually happened. This is demonic.**

Just like in the *Bible*, the first injunction is "Thou shall not kill." This means the people were, in those days, at least people who were all around Christ, they were very much expert in killing. Otherwise why he says first, "Thou shall not kill"? So this injunction must be followed. Unfortunately they first of all killed Jesus Christ: "You are speaking 'Thou shall not kill'? I shall kill you." Just see. This is the position. "So what is my fault? You want to kill me?" "Because you are speaking of God, therefore we shall kill you." And actually it actually happened. This is demonic. So there are many other instances. Prahlāda Mahārāja, five years old boy, he was chanting Hare Kṛṣṇa. His father did not like. "Why you are chanting Hare Kṛṣṇa?" "Because Kṛṣṇa is the Supreme Lord." "Kṛṣṇa is Supreme Lord? I am Supreme Lord. You do not do this." So the boy would not give up. So the father was even prepared to kill a five year old boy. The fault was that he was chanting Hare Kṛṣṇa. He was given poison. He was thrown into the fire. He was pulled from the hill. He was very powerful king, and whatever he

ordered his servant carried out, but he was saved in all circumstances by Kṛṣṇa. So this is demonic nature. They will simply try to suppress Kṛṣṇa consciousness movement because these symptoms are there, *na śaucam nāpi cācāro na satyaṁ teṣu vidyate*. There is no truthfulness. They do not know what is ultimate truth [Bhagavad-gītā Lecture, 16.7 Hawaii, February 3, 1975]

Note: Śrīla Prabhupāda is credited in the Guinness book of world records as having written more words on religion and philosophy than any other person in history. Therefore it is not unusual that those of demonic nature would simply try to suppress the Krishna consciousness movement and try to kill Śrīla Prabhupāda in his Vapuh (physical form) and Vani (instructions, original books) because he was speaking of God very loudly (Brhat Mrdanga - Transcendental Book Distribution).

This is the attitude of nondevotees toward devotees.

Hiraṇyakaśipu planned a campaign to kill Prahlaḍa Mahārāja. He would kill his son by administering poison to him while he was eating, by making him sit in boiling oil, or by throwing him under the feet of an elephant while he was lying down. Thus Hiraṇyakaśipu decided to kill his innocent child, who was only five years old, simply because the boy had become a devotee of the Lord. This is the attitude of nondevotees toward devotees. [Śrīmad-Bhāgavatam 7.5.38]

Note: Śrīla Prabhupāda says: "There are many jealous people in the dress of Vaisnavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaisnava. "(Caitanya Caritamṛta Madhya Lila 1.218) These jealous people in the dress of Vaisnavas planned a campaign to kill Śrīla Prabhupāda. They would kill their Guru by administering poison to him while he was eating or drinking and change his transcendental books. Thus these Judas disciples decided to kill Śrīla Prabhupāda, simply because he was a devotee of the Lord. This is the attitude of the jealous nondevotees in the Krishna Consciousness Movement toward Śrīla Prabhupāda.

There is nothing astonishing about this, for the demoniac can kill anyone for their nefarious ambitions.

This action of Kamsa is not very difficult to understand. There are many instances in the history of the world of persons in the royal order who have killed father, brother, or a whole family and friends for the satisfaction of their ambitions. There is nothing astonishing about this, for the demoniac can kill anyone for their nefarious ambitions. [First Chapter of Kṛṣṇa, "Advent of Lord Kṛṣṇa."]

Note: So for the satisfaction of their nefarious ambitions the demoniac persons dressed as devotees in the Krishna consciousness movement, have "killed" Śrīla Prabhupāda, there is nothing astonishing about this.

Appendix 13. (Page 212-213) Note: Śrīla Prabhupāda says "So there are these snakelike persons. They are envious about our movement, and they are opposing." Then he goes on to say "Prahlada Maharaja also was opposed by his father, what to speak of others"

So Prahlada Maharaja was also opposed by a snakelike person namely his father just like Śrīla Prabhupāda is now being opposed by similar snakelike persons who are envious about his movement.

Śrīla Prabhupāda then describes further about these snakelike persons opposition: "These things will happen, but we should not be disappointed, as Prahlada Maharaja never became disappointed although he was teased in so many ways. He was also served with poison"

If Śrīla Prabhupāda says of Prahlada "He was also served with poison" then it is clear that there is another person who is now receiving the same treatment. If we look at the context in which his Divine Grace is speaking we can see that he is describing about man snakes who are envious of his movement, and they are opposing it. He gives Prahlada as an example of one who was also opposed and goes on to say he was also served poison.

Therefore Śrīla Prabhupāda is saying that Prahlada was also opposed in the same way that he and his movement is now opposed, and that Prahlada was also served with poison, just as he is now being served with poison by his snakelike pseudo-disciples. (note: February 28, 1977) Then he says that because he has taken shelter of Krishna's lotus feet, he is safe and that this dangerous position is not effecting him.

Appendix 14. (Page 214) Abhirāma: So basically he explained when the difficult times will come, according to the planets. Then he made it very clear that beyond the planetary influence, it would be very difficult for calculations for a person in your position. For an ordinary man he can say very clearly. And he can say for you which planets will disturb, but he cannot say for sure how much they will affect, because being a saintly person, there is naturally some resistance to these influences. So he made that very clear, that you should not think that these are final. So he said, according to your birth, the longevity shows very clearly. And then he gave a date. The longevity is eighty-one years, five months and twenty-nine days, which means February 28, 1978, six months from now. This is according to birth and stars arrangement. But on this point he made it

very clear that this was from your birth, this was set, but it can change. Due to pious activities, due to the hand of Kṛṣṇa, this can change. So... And then he described that during the next six months, the first week of September, Saturn will pass over Ketu, and it will agitate the influence of Ketu even more. So the first week of September the resistance will go down, will become weaker. Then he mentioned that there may be some trouble from..., maybe financial or maybe from juniors, from subordinates. Then this period, if you can pass through 1978, then there is four or five more years clear ahead, if you can pass through '78. This was what he said, that after '78 there would be four or five years which would be more or less clear of difficulties. He said that if you can pass through 1978, there after that there would be four or five years clear, without much difficulty. And he said according to birth arrangement, the fatal date is February 28, 1978, in six months. [S.P. Room Conversation, August 11, 1977, Vṛndāvana]

Appendix 15. (Page 215) Note: "Better kill me here" this is so clear. To be left with the butcher doctors was the worst, to be killed in his room by Judas disciples (Ravana's) better and to go on parikrama (pilgrimage) with his real disciples the best (Rama).

Appendix 16. (Page 217-218) Note: Why would Śrīla Prabhupāda make this request unless he felt his "disciples" intentions were in fact to torture him and put him to death? The following quote nicely illustrates this point:

**That means you are thief. You are already.
Otherwise why I say that "Thou shall not commit theft"?**

Prabhupāda: I mean to say that Lord Jesus Christ said, "Thou shall not kill." So, what kind of men were there that Lord Christ had to request them not to kill? That means they were killers. Suppose if somebody's thief, and if I give him some good instruction, I say "You should not commit theft." That means you are thief. You are already. Otherwise why I say that "Thou shall not commit theft"? A naughty child is disturbing. I say, "My dear child, don't do this." Similarly, when Christ said, "Thou shall not kill," that means he said amongst people who were in the habit of killing. Is it not?

Carol: Hmm.

Prabhupāda: Now, after taking instruction from Christ, first of all they killed Christ. That means they could not understand the instruction. Therefore their first business was to kill the instructor. And after that, two thousand years passed, still they are killing. So when they have accepted the teachings of Lord Christ? Can you answer this? [S.P. Room Conversation with Carol Cameron May 9, 1975, Perth]

Note: So, what kind of men are there in the false ISKCON that Śrīla Prabhupāda had to request them not to torture him and put him to death? That means they are killers and torturers. Suppose if somebody's thief, and if I give him some good instruction, I say "You should not commit theft." That means you are thief. You are already. Otherwise why I say that "Thou shall not commit theft"? A naughty child is disturbing. I say, "My dear child, don't do this." Similarly, when Śrīla Prabhupāda said, "don't torture me and put to death" that means he said amongst people who were in the habit of killing and torturing. Is it not?

Now, after taking instruction from Śrīla Prabhupāda, first of all they killed Śrīla Prabhupāda. That means they could not understand the instruction. Therefore their first business was to kill the instructor. And after that, nearly 25 years passed, still they are killing by changing Śrīla Prabhupāda's transcendental books and blaspheming his pure name (worse than death)

So when they have accepted the teachings of Śrīla Prabhupāda? Can anyone answer this?

Prabhupāda Killers Punished.

Note: Recently I heard Śrīla Prabhupāda say something that made me understand why the demons in false Iskcon and those who follow and associate with them, cannot understand clearly about Śrīla Prabhupāda's transcendental position and his ability to still initiate disciples and guide them very intimately back to home, back to Godhead.

Prabhupāda: These, these rascals, they thought that "Jesus had a material body. Let us kill him." So Jesus Christ bewildered them more, to remain rascal, that they will continue to think that Jesus had a material body.

Jyotirmayī: Bewildered them?

Yogeśvara: Yes, he bewildered them more by saying: "All right, go on thinking like that."

Prabhupāda: That is their punishment. They remain always in darkness that Jesus had a material body. *[S.P. Room Conversation June 15, 1974, Paris]*

Note: These, these rascals, they thought that "Prabhupāda has a material body. Let us kill him." So Śrīla Prabhupāda bewildered them more, to remain rascal, that they will continue to think that Prabhupāda had a material body. That is their punishment. They remain always in darkness that Prabhupāda had a material body.

Appendix 17 (Page 218) Note: If we first look at how Śrīla Prabhupāda always uses the word "it is possible" we will notice he uses it to say it is a fact! Here are two examples:

And this revival of original consciousness can be executed by hearing, *śravaṇam kīrtanam*. It is possible. Therefore we stress on the point of *śravaṇam kīrtanam*. And actually it is happening. When I went to New York there was no *Kṛṣṇa-bhakta* at all, a single man. So how so many *Kṛṣṇa-bhaktas* have come out? [*Śrīmad-Bhāgavatam* Lecture 5.5.24 *Vṛndāvana, November 11, 1976*]

Prabhupāda: Spiritual life means... (Hindi) And Dhruva Mahārāja starved six months, a boy of five years old. It is possible. He did not eat. Simply *tapasya*. Hare KṚṢṆA. [*S.P. Morning Walk April 15, 1976, Bombay*]

Note: Therefore when Śrīla Prabhupāda says "It is possible" he is saying : Someone says that I've been poisoned. It is a fact ! He then repeats this, clarifying to the Kaviraja (doctor) that the poison has been given "To me."

Then when Śrīla Prabhupāda is asked about who it was who had said that he had been poisoned, he says "These all friends." The following quote will clarify why he called his poison givers as friends.

Under the shelter of *Vedānta*, he's preaching atheism. So therefore they are more dangerous. Just like you are fighting with your enemies, that is very clear. "The other party is my enemy." But if somebody's treating as your friend and within he's trying to kill you, enemy, oh, that is very dangerous enemy. [*Śrī Caitanya-caritāmṛta* Lecture, *Ādi-līlā 7.109-114 San Francisco, February 20, 1967*]

Note: Then when Śrīla Prabhupāda is again asked by the chief culprit Tamal Krishna who it was who had said that he was poisoned, Śrīla Prabhupāda says "I do not know, but it is said." This is very significant as it gives 100% support to what as being discovered on forensically tested tapes, namely sinister whispers of these Judas disciples in the act of poisoning Śrīla Prabhupāda. Here are a sample of these whispers.

Conversations Vol. 36, pg 373: After Srila Prabhupada says "Hmmm. You make me flat" is heard this whisper: "Push real hard, it's going down him...(giggle) the poison's going down."

Con:36.373: After Jayapataka says, "follow the same treatment," a whisper: "Is the poison in the milk? Um hum."

Con:36.374: After Srila Prabhupada says, "Daytime we expose...", we hear the whisper, "Do it now." Then Srila Prabhupada drinks something.

Con:36.378: We hear the whispers, "Jayadwaita... will you serve Srila Prabhu-

pada poison Jayadwaita?", then several negative responses followed by "Nette, nette."

Con:36.391: After Jayapataka says, "Should there be kirtana?" we hear a Bengali phrase, and then the whisper "Poison ishvara rasa." Srila Prabhupada replies with "To Me?", then we hear, "Take it easy, get ready to go," then a few seconds later, we hear what sounds like Jayapataka say "You're taking it right now" Srila Prabhupada then says "How's this?" Then someone says "Let it go." Then Hansadutta's kirtan begins.

On side A of the "poison tape", November 11, 1977, was found the following whispers: "Going down" "Did it hurt?" "He's gonna die" "Listen, he's saying... Going to die" "Yes, a heart attack time"

Appendix 18. (Page 219) Note: The killers from the pseudo Iskcon cult have written a book to defend themselves named "Not that I am poisoned". This statement by Śrīla Prabhupāda is from his answer to Tamal's question "You said before that you..., that it is said that you were poisoned?"

Śrīla Prabhupāda corrects this misunderstanding of Tamal by saying "No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned." So the person said Śrīla Prabhupāda had the symptoms of a poisoned man, but he didn't say Śrīla Prabhupāda was poisoned "He said like that, not that I am poisoned." Yes he said like that, not that he said Śrīla Prabhupāda was poisoned.

Therefore the demons attempt to keep their followers in ignorance of their crime is simply cheating.

Appendix 19. (Page 219-220) Note: Śrīla Prabhupāda is saying he has been poisoned, not: "That same thing ... that someone could have poisoned me" or "That same thing ... They say that I've been poisoned" or "That same thing ... Someone says that I've been poisoned. It's possible"

The conclusion of that previous "same thing or discussion" is now given from the lotus mouth of the spiritual master Śrīla Prabhupāda.

Someone has poisoned me.

It is also clear from the statements made by Tamal Krishna, the Kaviraja (doctor) and all the other persons in the room at that time, that they had definitely understood that Śrīla Prabhupāda was now clearly stating that he had been poisoned.

**If we remain silent, then whatever
he says, that means we are accepting**

Tamāla Kṛṣṇa: Śrīla Prabhupāda, Sastriji (Doctor) says that there must be some truth to it if you say that. So who is it that has poisoned? [13 seconds pause. Śrīla Prabhupada does not answer]

Note: So here again is another proof or the final confirmation from Śrīla Prabhupāda that he had been poisoned.

Tamal Kṛṣṇa asks Śrīla Prabhupāda a very clear question "So who is it that has poisoned?" He doesn't ask "Have you been poisoned ?" because that is already cleared by Śrīla Prabhupāda's statement a moment before, namely "That same thing...that someone has poisoned me" The question now is who has poisoned. Therefore Śrīla Prabhupāda's silence means he's accepting what Tamal says.

If we remain silent, then whatever he says, that means we are accepting.
[S.P. Discussion about Guru Maharaji August 13, 1973, Paris]

Note: If Śrīla Prabhupāda's statement "That same thing...that someone has poisoned me" was misunderstood by the devotees at that time and Śrīla Prabhupāda was only referring to a previous discussion as the bogus Iskcon Reform Movement say, then when Śrīla Prabhupāda was asked a very pointed question by Tamal, namely "So who is it that has poisoned?" why did he not say "No not that I am poisoned, I was only referring to the previous discussion in which I said it was possible" ???

Śrīla Prabhupāda was silent because he agreed with what they had understood, as Bhaktīcaru immediately stated "Someone gave him poison here."

Therefore, SRILA PRABHUPADA CONFIRMS AGAIN "SOMEONE HAS POISONED ME" BY REMAINING SILENT AND NOT ANSWERING TAMAL.

Another point in regards to Tamals question about who has poisoned, can be understood by looking at the following:

Guest (6): Swamiji, you have seen Kṛṣṇa?

Prabhupāda: What do you think? We are all rascals, blindly following? Do you think like that? Then why I have not seen? Why do you ask this? If we are acting for Kṛṣṇa, do you mean to say that we are following blindly? Do you think like that? What is your opinion? If we have not seen Kṛṣṇa, then how we are acting for Kṛṣṇa? Hm? What is your idea? We are all fools, that without seeing

the master we are acting? Do you think like that? Why don't you answer? This is foolish question. How one can serve a master without seeing the master? Is it a fact that without seeing the master one is serving? [S.P. Morning Walk December 5, 1976, Hyderabad]

Note: So we can answer poison giver Tamal by using the above: "What do you think Tamal?..... Why do you ask this?What is your opinion?What is your idea?Why don't you answer? This is foolish question because the answer is OBVIOUS !!!

Appendix 20. (Page 222) If one studies the rest of this conversation one can clearly see that Śrīla Prabhupāda is being kept locked up against his will in a small dark room with no fresh air, (Prabhupāda: Here in one room, always closed. Tamal Krishna: Yeah. That's a fact. It's closed. I felt it today, especially when you were translating. It got a little stuffy.) by demons (Ravana's) so that they could continue with their evil activity of poisoning him to death.

Appendix 21. (Page 223) From this statement we can learn that the man snakes were thinking Śrīla Prabhupāda was going senile.

Appendix 22. (Page 223-4) Milk is available everywhere, without poison too!

Appendix 23. (Page 224-5) Why is Śrīla Prabhupāda having to repeatedly request them to allow him to go from the room on pilgrimage? Let me go = The rascal demons had locked him up in a small dark room with no fresh air!!!

Appendix 24. (Page 229) Śrīla Prabhupāda says "The Ravana will kill and Rama will kill. Better to be killed by Rama." That means he is saying it is better to be amongst his real disciples (good paddy) on Parikrama and die there, rather than stay locked up in the room with demons and be poisoned to death. In other words with this above statement alone Śrīla Prabhupāda is saying he is been killed by demons. Only other similar heartless demons with no love for Śrīla Prabhupāda cannot hear him saying this.

Appendix 25. (Page 230)

THESE THINGS WILL CAUSE DEATH AT ANYTIME

"If you live with a *duṣṭā bhāryā* and a duplicity friend and an answer-giving servant and a snake, then you are sure to die sometime. You'll be cheated."

duṣṭā bhāryā saṭham mitram bhṛtyaś cottara-dāyakaḥ sa-sarpe ca gṛhe vāso mṛtyur

eva na samśayah "If the wife is not chaste and friend is cheater, or *śaṭham*..." *Śaṭham* means duplicity, not very sincere friend. Outwardly he's showing he's very good friend, but inwardly he has got some intention. Such friend, duplicity, and unchaste wife, *duṣṭā bhāryā śaṭham mitram* and *bhṛtyaś cottara-dāyakaḥ*, and servant giving reply, and *sa-sarpe ca gr̥he vasaḥ*, and in your room if there is a snake... Of course in this big, big concrete building there is no question of snake, but in cottages, huts, made with mud, earth, there are sometimes snakes. So Cāṇakya Paṇḍita said, "If you live with a *duṣṭā bhāryā* and a duplicity friend and an answer-giving servant and a snake, then you are sure to die sometime. You'll be cheated." [*Śrīmad-Bhāgavatam Lecture*, 5.6.4 *Vṛndāvana*, November 26, 1976]

Note: So Śrīla Prabhupāda had three of the above four, namely duplicitous friends, answer giving servants and man snakes in his room and movement.

So if these four things are there or one of them, not all the
fours, then *mṛtyur eva na samśayah*: "Then you are
doomed." You are doomed. Your life is spoiled.

So Cāṇakya Paṇḍita says, *duṣṭā-bhāryā*: "If the wife is *duṣṭā*," *duṣṭā-bhāryā śaṭham mitram*, "and friend is *śaṭham*, hypocrite, talking very friendly, but he has got something, design..." That is called *śaṭham mitram*. *Śaṭham* means hypocrite. So "If somebody's wife is *duṣṭā* and friend is hypocrite," *duṣṭā-bhāryā śaṭham mitram bhṛtyaś ca uttara-dāyakaḥ*, "and *bhṛtya*, servant, does not obey, he argues with the master..." Master says, "Why did you not do?" "Oh, I am this..." No argument. *Bhṛtya* should be very silent. Then he is faithful servant. Sometimes master may be angry, but *bhṛtya* should be silent. Then master becomes kind. But if he replies on equal level, oh, then it is very bad. *Duṣṭā-bhāryā śaṭham mitram bhṛtyaś ca uttara-dāyakaḥ*, *sa-sarpe ca gr̥he vasaḥ*: "And you are living in a apartment where there is a snake." So if these four things are there or one of them, not all the fours, then *mṛtyur eva na samśayah*: "Then you are doomed." You are doomed. Your life is spoiled. [*Śrīmad-Bhāgavatam Lecture*, 6.1.31 *San Francisco*, July 16, 1975]

Note: If we looked at the room conversation from 10th of November 1977 we can see that Śrīla Prabhupāda is asking to be taken out of the room in which he was being held so he could go on *parikrama* and regain his health. To nearly all his requests he meets with arguments from his so called servants.

Hamsaduta clearly says "how can we continue to place arguments against him" Therefore according to Canakya Pandita, Śrīla Prabhupāda was sure to die sometime, or as Srila Prabhupada says next "subordinate who does not carry the order of the master, he is dangerous. He is dangerous.....a cheating friend, and

servant disobeying order, and a snake within the room, all these things are causes or the..., will cause death at any time. At any time, they can do anything. There are many instances."

A cheating friend, and servant disobeying order, and a snake within the room, all these things are causes or the..., will cause death at any time. At any time, they can do anything. There are many instances.

So any subordinate who does not carry the order of the master, he is dangerous. He is dangerous. That is spoken by Canakya Pandita, *bhṛtyaś cottara-dāyakaḥ*. *Bhṛtyaś cottara-dāyakaḥ*. *Bhṛtyaḥ*, subordinate, servant, if he is giving reply. Cānakya Paṇḍita, you know *Cānakya-śloka*, he is a great politician as well as moral instructor. So he has said *duṣṭā bhāryā*, his wife is *duṣṭa*, polluted. Wife becomes polluted if she is attracted by somebody else more than her husband, she is called polluted. *Duṣṭā bhāryā śaṭham mitram*, and friend playing duplicity. *Duṣṭā bhāryā śaṭham mitram bhṛtyaś cottara-dāyakaḥ*, and servant replying to the order. Master says, "You do this first!" "Sir, we have got so many business, this and that, we shall do it." Oh, that is a dangerous thing. *duṣṭā-bhāryā śaṭham mitram bhṛtyaś ca uttara-dāyakaḥ sa-sarpe ca gṛhe vāso mṛtyur eva na saṁśayaḥ* So these four things, unfaithful wife, a dupli..., a cheating friend, and servant disobeying order, and a snake within the room, all these things are causes or the..., will cause death at any time. At any time, they can do anything. There are many instances. So these moral instructions are very nice given by Cānakya Paṇḍita. [*Śrīmad-Bhāgavatam Lecture, 7.9.8 Calcutta, March 5, 1972*]

Note: "Servant replying to the order. Master says, "You do this first!" "Sir, we have got so many business, this and that, we shall do it." Oh, that is a dangerous thing." This exact mentality can be found in Tamal in the November 10th 1977 conversation. Śrīla Prabhupāda clearly says "take me on parikrama I will be cured" and Tamal says "we have to give you more milk (poison) and build up your strength then we will take you, honest"

Prabhupāda: Paṇḍita has said, *duṣṭā bhāryā śaṭham mitram bhṛtyaś cottara-dāyakaḥ, sa-sarpe ca gṛhe vāso mṛtyur eva na saṁśayaḥ*. A prostitute wife, *duṣṭā bhāryā*, and dupli..., what is called, duplicity? One who speaks something and heard something? What is called? Hypocrite.

Brahmānanda: Hypocrisy.

Prabhupāda: "Hypocrite friend and prostitute wife and servant replying, *duṣṭā bhāryā śaṭham mitram bhṛtyaś cottara...*, and *sa-sarpe ca gṛhe vāso*, and living in a room where there is a snake, *mṛtyur eva na saṁśayaḥ*, he will die." There is no doubt about it. His life will be spoiled. This is the Cānakya Paṇḍita's.

[*S.P. Morning Walk June 28, 1975, Denver*]

Note: So there is no doubt about it!

As discussed early Srila Prabhupada clearly called his poison givers as friends because outwardly they were showing there very good friends, but inwardly they had the intention to kill Srila Prabhupada and usurp his mission. So here is the second of the three things that Srila Prabhupada had, that Canakya Pandita said would make a persons life doomed, namely a hypocrite friend outwardly he's showing he's very good friend, but inwardly he has got some intention.

The third one namely an envious snake in ones room, is described as follows:

There are many jealous people in the dress of Vaisnavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaisnava. [*Caitanya Caritamṛta Madhya Lila*.218]

Note: Srila Prabhupada said the black snake is less harmful than the man snakes in his movement. Srila Prabhupada was actually locked up in a small room with these man snakes!

"This black snake is less harmful than the man snake."

A snake-quality man is very dangerous. Cāṇakya Paṇḍita has said, *sarpaḥ kṛūraḥ khalah kṛūraḥ sarpat kṛūrataraḥ khalah mantrauśadhi-vaśaḥ sarpaḥ khalah kena nivāryate* "There are two envious living entities. One is a snake, black snake, and one is a human being with the quality of black snake." He cannot see any good thing. *Sarpaḥ kṛūraḥ*. The snake is envious. Without any fault he bites. A snake is there on the street, and if you happen to pass by him he becomes so angry, immediately he bites. So this is the snake's nature. Similarly, there are persons like the snake. Without any fault they will accuse you. They are also snake. So Cāṇakya Paṇḍita says that "This black snake is less harmful than the man snake." Why? "Now, this black snake, by chanting some *mantra* or by some herb can bring him under your control. But this man snake you cannot. It is not possible." [*Śrīmad-Bhāgavatam Lecture, 7.9.8 Māyāpur, February 28, 1977*]

Appendix 26. (Page 242-3) Note: Śrīla Prabhupāda continued to preach, translating his books up to the point of death. He is being poisoned, and still he is merciful: "Rascal giving poison alright let me drink. All right, if Kṛṣṇa likes, I will live." This is the position of Śrīla Prabhupāda. He is not disturbed... "Kṛṣṇa, these people do not know what they are doing. Please excuse them." This is Śrīla Prabhupāda. He is personally being disturbed by the demons, but still, he is merciful to the general people. They are suffering for want of Kṛṣṇa conscious-

ness. So even up to the point of death, he is trying to preach Kṛṣṇa consciousness "Let the people be benefited. Eh, what is this material body? Even if I am killed, I am not killed. This body is killed, that's all." This is Śrīla Prabhupāda. In one side he is tolerant, and other side, merciful.

Appendix 27. (Page 246-7) Note: The fate of the rogues and nondevotees who poisoned Śrīla Prabhupāda and then introduced unauthorized principles in the name of so called swamis and gurus is describe by Śrīla Prabhupāda as follows:

**Envious demons, in the garb of religious propagandists,
shall be thrown into the darkest regions of hell**

By false religious sentiments they present a make-show of devotional service, indulging in all sorts of immoral principles, and still pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative *ācāryas*, the holy teachers in the strict disciplic succession; and to mislead the people in general they themselves become so –called *ācāryas*, without even following the principles of the *ācāryas*. These rogues in human society are the most dangerous elements and, for want of religious government, they pass on without being punished by the law of the state. They cannot, however, avoid the law of the Supreme, who has clearly declared in the *Bhagavad-gītā* that envious demons, in the garb of religious propagandists, shall be thrown into the darkest regions of hell (Bg. 16.19-20). It is confirmed in *Śrī Īsopaniṣad* that the pseudo religionists are heading toward the most obnoxious place in the universe after finishing with the spiritual mastership business, which is simply for the matter of sense gratification. [*Original Śrī Īsopaniṣad, Mantra 12*]

Appendix 28. (Page 249) The following article describes the effects of not utilizing Śrīla Prabhupāda's books.

**"No, sir, we don't read. We sell only.
Our Guru Mahārāja writes, and we sell."**

The purpose of the following article, is to show that the devotees neglect to follow Śrīla Prabhupāda's clear instructions, to carefully read all his books was the root cause of their being cheated and fooled into following an unauthorized movement. This cult totally exploited their fanatical sentiments causing them to completely neglect their loving devotional relationships with their children.

If we all pay careful attention to this essential root cause, and now take serious shelter of Śrīla Prabhupāda's vani (original books and tapes) he will completely clear up all our misconceptions, so we can gradually understand everything and save ourselves from future calamities resulting from being again the cheated by

the cheaters or more clearly, cheated by our own selfish cheating mind.

This article is divided into two parts. Part one presents various instructions from Śrīla Prabhupāda on the importance of reading his books. Part two presents various instructions on the responsibility of parents raising Kṛṣṇa Conscious children.

PART ONE

"Philosophy without religion is dry speculation, and religion without philosophy is sentiment."... Don't accept it blindly. We have not accepted Caitanya cult blindly.

Prabhupāda: That is... Rarely they found. Therefore they appreciate. One may comment on scholarship. That is *jñāna*. And devotion without scholarship--sentiment. Just see. They're both combined. Perfect knowledge. That is wanted. That is my Guru Mahārāja's... He used to say, "Philosophy without religion is dry speculation, and religion without philosophy is sentiment."

Tamāla Kṛṣṇa: Yeah, you wrote this in your purport in *Bhagavad-gītā*.

Prabhupāda: That should be confirmed(?). *Caitanyera dayāra kathā karaḥa vicāra*. Don't accept it blindly. We have not accepted Caitanya cult blindly. This is practical. [S.P. Room Conversation April 22, 1977, Bombay]

So we should not become religious fanatics, nor dry mental speculators.

Prabhupāda: There are certain class of men who are simply philosophizing and there are certain class of men who are simply blindly following religious ritualistic process. So *Bhagavad-gītā* is combination of both. That is scientific. You should be religious, but should understand everything philosophically. Otherwise one becomes fanatic, religious fanatic. In the *Caitanya-caritāmṛta* it is clearly said that *caitanyera dayāra kathā karaḥa vicāra*. You people, you try to understand the gifts of Caitanya Mahāprabhu by your philosophical understanding. Not blindly, philosophically. And *vicāra karile citte pāibe camatkāra*. If you are actually a wise man, then you'll find it is sublime. And if you simply stick to your own religious ritualistic principles, don't try to understand the philosophy of everything, then you become a fanatic. So we should not become religious fanatics, nor dry mental speculators. Both these classes of men are dangerous. They cannot make any advance. The combination. You should be religious, but try to understand each and every line philosophically. [Bhagavad-gītā lecture 3.1-5 Los Angeles, December 20, 1968]

Note: So our failure to read Śrīla Prabhupāda's books made us blind religious

fanatics not Krishna devotees. Religious fanatics or dry mental speculators are both dangerous and cannot make any advancement.

Nothing should be accepted blindly; everything should be accepted with care and with caution.

Asammoha, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly; everything should be accepted with care and with caution. [*Bhagavad-gītā* 10.4-5]

Don't follow blindly. Following blindly something, that is not good. That will not stay. But one should take everything with logic.

Those who are not representative of Kṛṣṇa, they will say simply dogmas. Just like in every religion there is a dogma. But in *bhāgavata* religion, *bhāgavata-dharma*, there is no dogma. Caitanya Mahāprabhu's *bhāgavata-dharma*, the *Caitanya-caritāmṛta*'s author, Kṛṣṇadāsa Kavirāja Gosvāmī, says, therefore, that *caitanya* *dayāra kathā karaha vicāra*. *Vicāra* means you just try to understand the gift of Lord Caitanya by logic, *vicāra*. Don't follow blindly. Following blindly something, that is not good. That will not stay. But one should take everything with logic. But the servants of God, they put everything in logic. *Caitanya dayāra kathā karaha vicāra*. If you study the Caitanya's philosophy with logic and argument... Don't go by sentiment. The so-called missionary, they're simply bogus propaganda without any logic. [*Śrīmad-Bhāgavatam Lecture* 6.2.1-5 Calcutta, January 6, 1971]

Yes, we have got our argument, logic, everything. Why should we blindly follow?

Paramahansa: Actually if anyone looks at *Bhagavad-gītā As It Is*, presented by yourself, then they can logically see that it is perfect.

Prabhupāda: Yes, we have got our argument, logic, everything. Why should we blindly follow? [*S.P. Room Conversation* May 9, 1975, Perth]

Note: Therefore because devotees did not read they accepted false authorities who didn't represent Śrīla Prabhupāda and his transcendental teachings. They blindly sent their children to these demoniac persons, that is their irresponsible behaviour and not the fault of Śrīla Prabhupāda.

You must read. Why I am writing so many books?

So we are also old. In the *Bhagavad-gītā* you find this verse, *nityaḥ śāsvato 'yam purāṇo na hanyate hanyamāne śarīre*. Do you remember, any one of you, this verse from the *Bhagavad-gītā*? Eh? But you don't read. So I am writing all these books simply for selling, not for reading. This is not good. And if somebody asks you, "You are so much eager to sell your books. Do you read your books?" Then what you will say? "No, sir, we don't read. We sell only. Our Guru Mahārāja writes, and we sell." That is not good business. You must read. Why I am writing so many books? Not a single moment waste. If you want to become successful in Kṛṣṇa consciousness, don't lose even a single moment. That should be the first determination. *Avyarthā-kālatvam*, Rūpa Gosvāmī says. Forget sleeping, eating, mating. This is all material necessities. If you increase these things, then you cannot make any progress in spiritual life. [*Śrīmad-Bhāgavatam Lecture 1.16.24 Hawaii, January 20, 1974*]

It is for you to read. Not that simply we go and sell books

So we are taking so much trouble in writing books not for simply making market. It is for you to read. Not that simply we go and sell books, and that ... If the customer says, "You read it first of all," then what you will say? You'll say, "No, I cannot read. I can sell only." (laughter) (Prabhupāda laughs.) Then what will be your position, if you say like that? "I can sell; I cannot read." [*Śrīmad-Bhāgavatam Lecture 2.3.1-3 Los Angeles, May 22, 1972*]

Similarly, the GBC member means they will see that in every temple these books are very thoroughly being read and discussed and understood and applied in practical life.

Similarly, the GBC member means they will see that in every temple these books are very thoroughly being read and discussed and understood and applied in practical life. That is wanted, not to see the vouchers only. "How many books you have sold, and how many books are in the stock?" That is secondary. You may keep vouchers... If one is engaged in Kṛṣṇa's service, there is no need of vouchers. That is... Everyone is doing his best. That's all. So we have to see that things are going on very nicely. So in that way the GBC members should divide some zones and see very nicely that things are going on, that they are chanting sixteen rounds, and temple management is doing according to the routine work, and the books are being thoroughly discussed, being read, understood practically. These things are required. Now, suppose you go to sell some book and if somebody says, "You have read this book? Can you explain this verse?" then what you will say? You will say, "No. It is for you. It is not for me. I have to take money from you. That's all." Is that very nice answer?

Devotee: No, Śrīla Prabhupāda.

Prabhupāda: Then? "We have written this book for your reading, not for our reading. We are simply collect money." That's all. [*Śrīmad-Bhāgavatam Lecture 2.9.2 Melbourne, April 5, 1972*]

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (*Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position.

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

Go on reading, and the answers will automatically come.

But in the beginning, if you follow these principles, as laid down by Śrīla Rūpa Gosvāmī and other *ācāryas*... So these things, one after another, everything is very clearly explained in this *Nectar of Devotion*. So each chapter you should read very carefully. And if you cannot understand, read it repeatedly. Don't all of a sudden, reading one or two page, immediately question, "Prabhupāda, what is this? What is this? What is this?" Go on reading, and the answers will automatically come. So this book is, this valuable book is now published. You should take full advantage. [*Nectar of Devotion Lecture Los Angeles, June 23, 1970*]

Note: So everything is explained very clearly in Srila Prabhupada's books. If there is anything we cannot understand we should carefully read them repeatedly and the answers will automatically come. If the devotees would have followed this and numerous other early instructions in regards to reading Srila Prabhupada's books, they wouldn't have been cheated and surrendered themselves blindly to envious persons in the dress of devotees. All the answers to their questions would have come and they would have never given their God sent children to these demons to abuse.

When you study very carefully all of the literature which is available, especially *Bhagavad-gita As It Is*, you will have in your grasp answers to all questions that may be put to you.

When you study very carefully all of the literature which is available, especially

Bhagavad-gita As It Is, you will have in your grasp answers to all questions that may be put to you. Please encourage the others to read this *Bhagavad-gita* at least one chapter every day. [S.P. Letter to: Upendra Los Angeles 6 January, 1969]

**Every one of you must regularly read our books
at least twice--in the morning and evening, and
automatically all questions will be answered.**

I am very glad to learn that the small children are also increasing their dispositions and service attitude. Please get it recognized and increase the activities of the school more and more. All the devotees who desire to know may ask their questions to the elderly members but still they are open to write me for all their questions and there should not be any hesitation. I reply each and every letter that I receive, but sometimes it may be a little late due to pressure of work. But they should write; there is no checking. But it is better if simple questions are solved amongst yourselves in the Istagosthi class. Every one of you must regularly read our books at least twice--in the morning and evening, and automatically all questions will be answered. [S.P. Letter to: Ranadhira Los Angeles 24 January, 1970]

**The same answers are there again in our books like
Bhagavad-gita As It Is, Srimad-Bhagavatam, etc.**

If one simply regularly chants and follows the rules and regulative principles all questions of philosophy will be answered by Krsna from within and all doubt will be cleared also in this way. And the same answers are there again in our books like *Bhagavad-gita As It Is*, *Srimad-Bhagavatam*, etc. So please see that all the initiated devotees stick rigidly to their daily chanting and regulative living in devotional service. This is most important. [S.P. Letter to: Madhudvisa Los Angeles 14 February, 1970]

**We have got sufficient stock, and if you simply go on reading them,
chanting regularly 16 rounds, engaging yourself 24 hours in Krishna's
business, then all of your questions will be answered automatically**

Regarding your other question, you should not read such nonsense books, nor allow your mind to dwell on such subject matter. Instead utilize your time for advancing in Krishna consciousness by reading our books. We have got sufficient stock, and if you simply go on reading them, chanting regularly 16 rounds, engaging yourself 24 hours in Krishna's business, then all of your questions will be answered automatically, because Krishna promises to His sincere devotee that He will give him the intelligence to understand Him. [S.P. Letter to:

Dasarha, Bombay 4 March, 1972]

Actually I have already answered all questions in my books such as Bhagavad-gita, so kindly read them and chant Hare Krishna Mantra.

If you have further questions you may write me or consult with the devotees in the temple. Actually I have already answered all questions in my books such as Bhagavad-gita, so kindly read them and chant Hare Krishna Mantra. *[S.P. Letter to: Brian Fleming Mayapur 6 March, 1974]*

If you read all our books, Bhagavad- gita, Srimad-Bhagavatam, and others, you will get all the answers to your questions.

If you read all our books, Bhagavad- gita, Srimad-Bhagavatam, and others, you will get all the answers to your questions. Still I shall be very glad to answer besides that. *[S.P. Letter to: Alfred Ford Los Angeles 16 July, 1974]*

**You should always read my books daily
and all your questions will be answered**

A temple is a place where by one is given the opportunity to render direct devotional service to the Supreme Lord Sri Krishna. In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna Consciousness. In this way your life will be perfect. *[S.P. Letter to: Hugo Salemon Bombay 22 November, 1974]*

In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again.

I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop. Krishna Consciousness is not a hackneyed thing but it is something which is our natural and original consciousness. Presently our consciousness is clouded just like a mirror becomes covered with dust So the cleansing process is this chanting and hearing and doing some service and trying to please the Spiritual Master. By this process our consciousness becomes clear and we are able to understand everything. *[S.P. Letter to: Bahurupa Bombay 22 November, 1974]*

So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered.

So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered. [S.P. Letter to: Upendra Nellore 7 Jan., 1976]

PART TWO

"Now, these children have come under my protection. I must see they get proper education and make advancement of life." It is the father's duty.

Prajāpati: Should also this be the responsibility of the government to protect people from having to take dog body?

Prabhupāda: Yes, that is the government's duty, that the citizens may not degrade. That is government's duty. Now, just like a father thinks, "Now, these children have come under my protection. I must see they get proper education and make advancement of life." It is the father's duty. And if the father thinks, "Let him go to hell." That's all. Nowadays fathers are doing like that. That is not father's duty. Similarly, government's duty is that the citizen must make progress. But they do not know what is means by progress, what is the aim of life. They do not know. They are demonic. How they will guide?

[S.P. Morning Walk December 13, 1973, Los Angeles]

Note: So why did some of the devotee parents let their God sent children go to pseudo Iskcon child molesting Gurukula hell? Why did they not see that their children were getting a proper education to make advancement in spiritual life? Did they not read the ABC book for devotees namely Bhagavad-gita and mark their responsibility?

The responsibility of parents is then to make their offspring Kṛṣṇa conscious.

TRANSLATION: I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bhāratas [Arjuna].

PURPORT: The strong man's strength should be applied to protect the weak, not for personal aggression. Similarly, sex life, according to religious principles (dharma), should be for the propagation of children, not otherwise. The responsibility of parents is then to make their offspring Kṛṣṇa conscious. [Bhagavad-gītā 7.11]

A father, mother responsibility ceases after he gets the children married, either daughter or son. So much obligation.

So in that book *Manu-samhitā*, it is stated, *na striyam svatantram arhati*. He gives the law that woman should not be given independence. Then? What should be the life? The life should be so long she's not married, she must live under the guidance, dependent on the parents. And as soon as she is married, she should live dependent on her husband. And when the husband is gone out... Because according to Hindu system, the husband does not remain at home for all the days, till death. No. When children are grown up, he gives up wife and children and becomes a *sannyāsī*, just like I have become. I have my children, I have my grandsons, I have my wife still exist... But I have given up all connection. So how my wife is being maintained? Oh, she has got grown-up children. So there is no anxiety. So dependence is not bad if there is dependence on the proper place. No father neglects to look after the comforts of an unmarried girl, of his unmarried girls and boys. According to Hindu system, a father, mother responsibility ceases after he gets the children married, either daughter or son. So much obligation. Then they are free. [Lecture Seattle, October 7, 1968]

Note: So why did some devotee parents think their responsibilities had finished just because their children were at pseudo Iskcon child molesting Gurukula hell?

Śrīla Prabhupāda said sending children to a genuine Gurukula was best but optional. The most important thing for the parents was to make sure their children were trained nicely in Krishna Consciousness.

**The best thing is to send your daughter to Gurukula,
but if you cannot do that, then somehow see that
she is trained nicely in Krishna Consciousness.**

Please do not be worried. Our movement is essentially for spreading this chanting of Hare Krishna world wide. And the main responsibility of my disciples is to follow the four regulative principles and chant 16 rounds without fail. Please worry about that first. The best thing is to send your daughter to Gurukula, but if you cannot do that, then somehow see that she is trained nicely in Krishna Consciousness. [S.P. Letter to: Maeve Davies Mayapur 21 February, 1976]

**Regarding sending children to Gurukula,
that is also optional, not compulsory.**

Regarding your questions, the main things is that whatever is required by you

and your family to live nicely in Krishna Consciousness, that much you should accept. Do not take more than what you actually need. And you should give what ever you can to the temple as donation. Nothing is compulsory. Whatever you kindly pay, that will be accepted. Regarding sending children to Gurukula, that is also optional, not compulsory. The most important things are that you follow very carefully all of the rules and regulations such as rising early, and having mangala arati and classes, etc. and that you chant at least 16 rounds daily without fail. These things are most essential for your spiritual advancement and then everything will be alright. [S.P. Letter to: Tirthanga Tehran 14 March, 1975]

Note: In the following conversation Śrīla Prabhupāda says that the children's care and education will depend on their parents. He then relates how he instructed one of his disciples (Pradyumna Prabhu) who was not happy with the way his child was being educated in Gurukula, to educate the child himself. He says that every father and mother should take care that in future they may not be a batch of unwanted children.

**But to take care of the children, to educate them,
that will depend on their parents.**

Prabhupāda: Yes. This is not possible for us. We welcome. But we must be well organized to utilize these poor souls for becoming first-class devotees. That should be done. Otherwise, sex life and the by-product, that is always troublesome, either you take this way or that way, it is troublesome. If it is not troublesome, why they are killing their own children? To avoid trouble. This is psychology. They want to avoid trouble. But our process is, if you want to avoid trouble, then don't marry, remain *brahmacārī*. If you cannot, then, all right, have legal wife, get children and raise them very nicely, make them Vaiṣṇavas, take the responsibility. So we are organizing this society, we welcome. Some way or other we shall arrange for shelter. But to take care of the children, to educate them, that will depend on their parents. Now our Pradyumna was complaining that in the *Gurukula*, his child was not educated to count one, two, three, four. So I have told him that "You educate your child. Let the mother educate in English, and you educate him in Sanskrit." Who can take care? So similarly every father, mother should take care that in future they may not be a batch of unwanted children. We can welcome hundreds and thousands of children. There is no question of economic problem. We know that. But the father, mother must take care at least. Properly trained up, they should be always engaged. That is *brahmacārī gurukula*. *Brahmacārī guru-kule vasan dānto guror hitam*. From the very beginning they should be trained up. From the body, they should be trained up how to take bath, how to chant Hare Kṛṣṇa or some Vedic *mantra*, go to the temple, offer obeisances, prayer, then take their lunch... In this way, they should be always engaged. Then they'll be trained up. Simple thing. We don't

want to train them as big grammarians. No. That is not wanted. That anyone, if he has got some inclination, he can do it personally. There is no harm. General training is that he must be a devotee, a pure devotee of Kṛṣṇa. That should be introduced. Otherwise, the *gurukula* will be... Otherwise Jyotirmāyī was suggesting the biology. What they'll do with biology? Don't introduce unnecessary nonsense things. Simple life. Simply to understand Kṛṣṇa. Simply let them be convinced that Kṛṣṇa is the Supreme Personality of Godhead, it is our duty to serve Him, that's all. Huh? (indistinct) What is that? *māyār boṣe, jáccho bhese' kháccho hábuḍubu bhāi jiv kṛṣṇa-dās ei biśwās korle to ār duḥkho nāi*. So organize. If you have got sufficient place, sufficient scope, let them be trained up very nicely. If some four, five centers like this there are in Europe, the whole face will be changed. [S.P. Room Conversation August 3, 1976, Paris]

Note: This same point is made again in the following conversation.

**He complained that "My boy is not being properly...
" So I said that "You teach your son."**

Jyotirmāyī: Because you were saying that the parents can keep their children and teach them themselves, like Arundhatī is teaching Aniruddha. So does it mean that the parents can...

Prabhupāda: He complained that "My boy is not being properly..." So I said that "You teach your son."

Jyotirmāyī: She can keep him and teach him all the time? Until he's older and so on?

Prabhupāda: Yes. Yes. Yes. That is the duty of the father and mother. Along with that, he can teach others also. These things are to be organized. But some way or other, our students should be given education and spiritual life, Kṛṣṇa consciousness. Individually, collectively, somehow or other. The principle is laid down there, *brahmacārī gurukule vasan dānto guror-hitam*. That's the beginning. Everything is there, we have to simply follow it. We haven't got to manufacture anything. That is a waste of time. Whatever is there, you follow. Is that all right? [S.P. Room Conversation July 31, 1976, Paris]

**The children of our devotees may live with their parents
perpetually because you are all living in the temple
and already engaged in devotional service.**

So far your son leaving you, his parents, at 5 years, that is not necessary. Especially our Krishna Conscious children; they are already living in a asrama. The children of our devotees may live with their parents perpetually because you are all living in the temple and already engaged in devotional service. Other instructions are for those not engaged in Krishna Consciousness. Any family engaged

in Krishna's service is living not in this material world. Such a home is considered as Vaikuntha. That is the verdict of Bhaktivinode Thakura. [S.P. Letter to: Indira London 15 August, 1971]

Note: The following are more clear instructions from Śrīla Prabhupāda to his disciples, regarding their great responsibility as parents.

It is the duty of all parents to make every child Krishna Conscious, so that the fortunate child born of Krishna Conscious parents may not have any more to take birth in this material world.

I am also glad to learn that you have a child within your womb, and please accept all my blessings for the newcomer for whom we shall be very glad to receive just after a few months. Please take care of your health so that the child may grow very healthy and become Krishna Conscious. Prahlada Maharaja was in the womb of his mother and heard the instruction of Narada Muni and later on he became the most famous devotee of Lord Krishna. It is the duty of all parents to make every child Krishna Conscious, so that the fortunate child born of Krishna Conscious parents may not have any more to take birth in this material world. [S.P. Letter to: Nandarani New York 9 June, 1967]

A child is a rare gift given by Krishna, but at the same time a great responsibility; every parent has the responsibility to see that his child grows up K.C.

I am also very happy to learn that Himavati is going to have a baby. A child is a rare gift given by Krishna, but at the same time a great responsibility; every parent has the responsibility to see that his child grows up K.C. I know that you understand this, and will always make Krishna the center of your home. [S.P. Letter to: Hamsaduta Vrindaban 15 August, 1967]

You must fully consider, however, your wife and child; your first duty now as a householder is to provide nicely for your wife and child.

I very much appreciate that you enjoy helping to open various centers, and that is certainly laudable on your part. You must fully consider, however, your wife and child; your first duty now as a householder is to provide nicely for your wife and child. [S.P. Letter to: Hamsaduta Vrindaban 29 August, 1967]

**You can love and put all your affection
to the child, and try to make him fully K.C.**

So far Eric is concerned, he is developing K.C. from very childhood, and it is a great opportunity on a human being. I think his father has got a special duty to protect this child in his K.C.; The mother has also similar responsibility, so either your wife or yourself must take care of the good child. If you wife takes charge of him, then you become completely free personally, and you can live in the temple with other bramacharies, either in N.Y. or elsewhere as you think best. If however, your wife leaves the child with you, then you can take care of him; that will be nice. But I think it is very difficult, because he is not sufficiently grown up. Anyway, both your wife and yourself cannot think of marrying again; that is not my advice. Even if your wife decides to marry again, for your part you should forget it; and if by the Grace of Krishna you can live peacefully without any wife, completely devoted to K.C., that will be the best part of your life. You can love and put all your affection to the child, and try to make him fully K.C. [S.P. Letter to: Rupanuga, Vrindaban 9 September, 1967]

**Yours will be the first baby born into a KC family in America,
so we must be very careful for him while he is in the womb.**

Yours will be the first baby born into a KC family in America, so we must be very careful for him while he is in the womb. In SB the environment of a child in the womb is described by Narada Muni as a very awful place and after nine months when the child has developed its body and consciousness to some degree the entrapped soul begs to Lord Krishna to set me free and promises that in this life he will be a devotee. At that time the baby is allowed to be born but, unfortunately during the Kali yuga as soon as the child is come out of the womb he is in 90% of the cases he is not given any facility to further its KC. However in your case Krishna has shown this soul great mercy. The Bhagavat also says that no one should become the parent unless he can deliver the child from the clutches of death. So it is your duty to make this baby KC so that he may not have to take birth again. My advice for the present is that during your time of pregnancy you should eat very simple foods, hot or spicy foods are not to be taken and also sexual relations are forbidden. [S.P. Letter to: Himavati, Delhi 23 September, 1967]

**So keep yourself always in Krishna Consciousness with your
family members, raise your children to that standard,
and employ your energy for serving Krishna.**

Although you are young man, you have got your nice young wife and child, and

by Krishna's Grace, everything is all right so far as your family is concerned, still you are feeling detached. That is very nice. But when your wife and child all are cooperating in your Krishna Consciousness, there is no hampering in your progress. So keep yourself always in Krishna Consciousness with your family members, raise your children to that standard, and employ your energy for serving Krishna. Then, even though you are in family life, you are as good as sannyasi. [S.P. Letter to: Dayananda Allston, Mass, 1 May, 1969]

The basic idea of raising children as they are described in the Vedic literature is that from birth till the age of five years the parents may be very lenient with the child.

The basic idea of raising children as they are described in the Vedic literature is that from birth till the age of five years the parents may be very lenient with the child. From the ages six to ten they should tighten the discipline of their child, and from the ages of ten till the sixteenth year the parents should be as strict as a tiger with their child so that he will be afraid to be disobedient at all. Then after the sixteenth year the parents shall treat their child as a friend, and the child is allowed to gradually develop his adult responsibility and independence. [S.P. Letter to: Vibhavati, Los Angeles 15 July, 1969]

When a child is born it is the responsibility of the state, of the father, of the mother, of the relatives, and of the teachers just to raise the child to the standard of Krishna Consciousness

When a child is born it is the responsibility of the state, of the father, of the mother, of the relatives, and of the teachers just to raise the child to the standard of Krishna Consciousness so that the child may not have any more to repeat the process of birth and death, but being fully situated in Krishna Consciousness he may be transferred to the spiritual world and situated in one of the Vaikuntha planets. The most important of the Vaikuntha planets is called Krishna Loka, or Goloka Vrindaban. [S.P. Letter to: Kulasekhara, Digvijaya , Tirthapada, Los Angeles 31 July, 1969]

So take care of this nice child and raise him along with the other boys in New Vrindaban so that a new generation of Krishna Conscious children will come out of this movement.

My Dear Paramananda, Please accept my blessings. I thank you very much for your letter dated October 21, 1969, and I am so glad to learn that a Krishna Conscious male child has been born now. His name should be Premananda Brahmachari. Premananda means one who is always absorbed in love of Krishna.

So take care of this nice child and raise him along with the other boys in New Vrindaban so that a new generation of Krishna Conscious children will come out of this movement. Please offer my blessings to your good wife, Satyabhama Dasi. I hope this will meet you and your family in good health. [S.P. Letter to: Paramananda Tittenhurst 27 October, 1969]

So now you must take especial care to raise the new child in such a nice way that he will become a pure devotee in Krsna Consciousness; that is the responsibility of the parents, to see that their child is freed from the clutches of Maya.

I am also very pleased to know that you are living happily with your good wife, and you are expecting a child in July. So now you must take especial care to raise the new child in such a nice way that he will become a pure devotee in Krsna Consciousness; that is the responsibility of the parents, to see that their child is freed from the clutches of Maya. [S.P. Letter to: Sacisuta, Los Angeles 14 February, 1970]

To see that the child is raised in full Krsna Consciousness is the proper management of householder life.

I am very happy to know that your daughter Sarasvati is growing up nicely under your care. To see that the child is raised in full Krsna Consciousness is the proper management of householder life. And when your good daughter is no longer to be so cared for by you, then you will get enough time to chant Hare Krsna. Both mother and daughter can sit together and chant hare Krsna. [S.P. Letter to: Malati, Los Angeles 6 March, 1970]

Now you husband and wife must work together combinedly with great responsibility for raising your new child in ideal Krsna consciousness.

I have been informed by Devananda that your wife has borne you one nice son. So this is very good news. You may give him the name Nirmala Candra. Nirmala means without any flaws or without contamination and Candra means moon. So the name Nirmala Candra refers specifically to Lord Caitanya who is known as the Spotless Moon of Gauda. Now you husband and wife must work together combinedly with great responsibility for raising your new child in ideal Krsna consciousness. Children learn by imitation of their parents, so if you both set Krsna conscious example the child will very naturally and easily become advanced in Krsna consciousness by following. Please offer my blessings to your good wife, Laksmimoni, and your son. [S.P. Letter to: Jagadisa Los Angeles 9 July, 1970]

I am so glad to see that you are raising your daughter in Krsna consciousness and that is your duty as conscientious mother to give the child proper education in spiritual living.

I beg to thank you very much for your very nice letter along with some pictures of your daughter Nandini Dasi. I am so glad to see that you are raising your daughter in Krsna consciousness and that is your duty as conscientious mother to give the child proper education in spiritual living. It is very encouraging to me to know that both yourself and your good husband are combined so nicely for setting the example of Krishna conscious family life. And now you have such a good daughter who is naturally devotee of Krsna, so if you kindly continue to advance on these lines as I have already chalked out for you your perfection of life in Krsna's service is guaranteed. Please offer my blessings also to your good husband, Sriman Advaita and your daughter, Nandini Dasi. I hope this will meet you in good health. *[S.P. Letter to: Balai, Tokyo 17 August, 1970]*

I'm so glad to learn that your daughter is growing into such a nice Krishna Conscious child and very soon she will be a great help to your activities.

Try and preach Krishna Consciousness in this part of the world. So you go there husband and wife with child and start a center. If you are successful in your effort, then I may stay with you a few days there before going to London. I'm so glad to learn that your daughter is growing into such a nice Krishna Conscious child and very soon she will be a great help to your activities. I've seen many pictures of our Krishna Conscious children. They are nicely chanting and clapping. It is very good sign. *[S.P. Letter to: Krsna Devi, Gorakhpur 16 Feb. 1971]*

It is said in the Vedas that one should not take on the responsibility of Parenthood unless he can deliver the child from the repeated cycle of birth, death, disease and old age.

Yes, you may get yourself married, provided that you can meet the responsibility of grhastha life. If you marry you will have to work to provide for your wife and family and try to spend at least 50% for Krishna Consciousness. A Krishna Conscious marriage is not based on sense gratification but rather mutual cooperation between husband and wife for making advancement is spiritual life and also for raising Krishna Conscious children. It is said in the Vedas that one should not take on the responsibility of Parenthood unless he can deliver the child from the repeated cycle of birth, death, disease and old age. So in this way mold your life in service to the Lord and be happy. *[S.P. Letter to: Babhrubahan, Bombay 4 March, 1971]*

So far your wife is concerned, you have given her one son, so that is sufficient—now she will always have some engagement to raise the child and train him in Krishna Consciousness

So far your wife is concerned, you have given her one son, so that is sufficient—now she will always have some engagement to raise the child and train him in Krishna Consciousness, so you can be free to devote yourself more fully in spreading this Krishna Consciousness movement. *[S.P. Letter to: Citsukhananda, Auckland 15 April, 1972]*

Now you have got your child and your responsibility is to raise your child in Krsna consciousness.

I was very happy to see both you and your good husband Vasudeva when I was in Paris, especially now that you have got such a nice child. Now you have got your child and your responsibility is to raise your child in Krsna consciousness. You and your husband are very sincere devotees, and your husband is a nice boy, and I like him very much, and he is doing the best service to Krsna and humanity by managing the Berlin center so nicely. So never mind there may be some inconvenience in family life for the time being. Your husband is doing the highest service. You may assist your husband very nicely by concentrating all your time and efforts in raising your child in full Krsna consciousness. That will require all of your attention, and in that way you will be giving your husband the best assistance. *[S.P. Letter to: Gangadevi, London 11 August, 1972]*

I give all my blessings to your son. Please raise him as a Krsna conscious child and be happy to become parents of a nice Vaisnava.

It is very good to hear of your programs in the high schools. Please continue and increase this program there. It is a nice name you have chosen for your son, Murali Dhara Das. I give all my blessings to your son. Please raise him as a Krsna conscious child and be happy to become parents of a nice Vaisnava. *[S.P. Letter to: Vegavan: New Delhi 9 November, 1973]*

**Go regularly to the temple and raise your child.
There is no need of loitering here and there.**

For the time being, continue doing what you are doing consulting Hamsaduta and others. I shall advise you. Whatever income you are getting, give to the temple. Go regularly to the temple and raise your child. There is no need of loitering here and there. *[S.P. Letter to: Nara-narayana, Bombay 31 December, 1974]*

You also have a child, so this is your responsibility to see that your family no longer again has to come back and take material body in this world of birth and death. This is the responsibility of a father in Kṛṣṇa consciousness.

As the husband of your wife, you should see that she is trained up nicely in Krishna consciousness. You also have a child, so this is your responsibility to see that your family no longer again has to come back and take material body in this world of birth and death. This is the responsibility of a father in Kṛṣṇa consciousness. [S.P. Letter to: Bhurijana, Bombay 9 November, 1975]

The mother of a child has a great responsibility in giving all protection to the child

Abhimanyu's widow, Uttarā, should have followed the path of her husband, but because she was pregnant, and Mahārāja Parikṣit, a great devotee of the Lord, was lying in embryo, she was responsible for his protection. The mother of a child has a great responsibility in giving all protection to the child, and therefore Uttarā was not ashamed to express this frankly before Lord Kṛṣṇa. [Śrīmad-Bhāgavatam 1.8.10]

**If your children do not become Vaiṣṇava in the future,
then it is a great, I meant to say, fault on your part. So you
should be very cautious, careful, that children are not going
astray, they are becoming actually Kṛṣṇa conscious**

Prabhupāda: Children's nature is to imitate, because they have to learn. So nature has given them the propensity to imitate. So the first imitation begins from the parents. So if the parent is nice Kṛṣṇa devotee, naturally the children become devotees. That is the opportunity of taking birth in a Vaiṣṇava family. So you are all Vaiṣṇavas. If your children do not become Vaiṣṇava in the future, then it is a great, I meant to say, fault on your part. So you should be very cautious, careful, that children are not going astray, they are becoming actually Kṛṣṇa conscious. That means you have to imitate, er, you have to be devotee, and they will imitate. By imitation, imitation, imitation, they will come to Kṛṣṇa consciousness. Then they will never give it up. [Śrīmad-Bhāgavatam Lecture, 2.3.15 Los Angeles, June 1, 1972]

The mother is enemy and the father is enemy who does not take care of the children, how to educate them how to become God conscious, how to become Kṛṣṇa conscious. He's enemy.

Cāṅkya Paṇḍita says that, *mātā śatru pitā vairī yena bāla na partita.(?)* The mother is enemy and the father is enemy who does not take care of the children, how to educate them how to become God conscious, how to become Kṛṣṇa conscious. He's enemy. So any father and mother who has not given education for spiritual advancement of life, he's enemy, he's not father and mother.... Therefore *śāstra* says, *pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum*. One should not become father or mother... That is real contraceptive method. If one is Kṛṣṇa conscious, then he knows that "What is the use of producing some children like cats and dogs? What is the use? If I produce any children, then they must be Kṛṣṇa conscious so that this will be their last birth." Because if you become Kṛṣṇa conscious then there is no more birth. *Tyaktvā dehaṁ punar janma naiti mām eti kaunteya*. You send to Kṛṣṇa, back to home-- that is required. Father, mother, guardian's duty is to educate the wards, subordinates, in such a way that he becomes fully Kṛṣṇa conscious and so that he can be saved from this repetition of birth and death. So this is... First duty is to give protection to the *bāla-dvija*. [*Śrīmad-Bhāgavatam Lec. 1.8.49 Māyāpura, 29/10/74*]

Note: So why don't the ex-Gurukula students recognize the real enemies namely the pseudo Iskcon authorities and their own irresponsible parents? Why blame Śrīla Prabhupāda ?

CONCLUSION: Śrīla Prabhupāda's guidance is there to free everyone from their sufferings, if we neglect it, change it or utilise it for our own sense gratification then we have no one to blame other than ourselves.

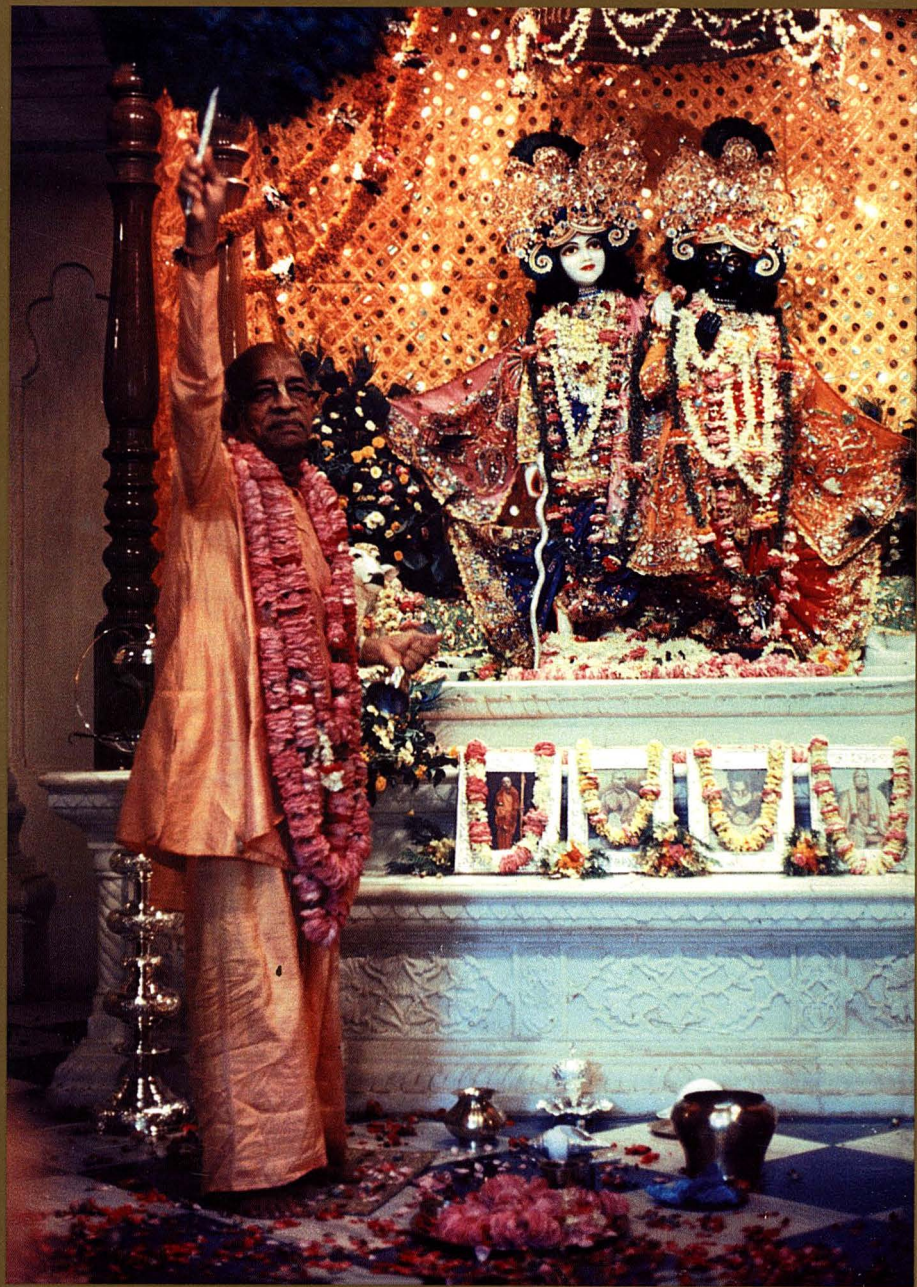
Appendix 29. (Page 272) Note: The next quote describes the term aprakaṣa-lilā

Śrī Kṛṣṇa's pastimes in this material world are called prakāṣa-lilā (manifested pastimes), and His pastimes in the spiritual world are called aprakaṣa-lilā (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa's pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord's pastimes are constantly manifest to them. [*Śrī Caitanya-caritāmṛta Madhya-līlā 15.237*]

Completed on Śrīla Prabhupāda's disappearance day,
18th of November 2001. By the mercy of his Divine Grace.

Acknowledgements

I would like to thank Sulocana Prabhu for sacrificing his life to reveal Śrīla Prabhupāda's previously hidden letters to everyone, along with his own wonderful realizations in his book *Guru Business*. Chapter seven of your book, where you exposed the pseudo Iskcon leaders offensive biography of Śrīla Prabhupāda's life, was such an essential service for the future of the mission. You uprooted that most poisonous weed and planted the seed for Śrīla Prabhupāda's authentic life story, with the following words "He left us his own autobiography, as it is." I feel very fortunate to be able to hold the watering can for a short time, and help this seed grow. I pray this book helps in fulfilling the first purpose of your book. "It must be revealed to the world exactly who Śrīla Prabhupada is and how he has nothing whatsoever to do with the corruption going on amongst ISKCON's leaders today."; Thanks to George Harrison Prabhu for humbly assisting Śrīla Prabhupāda in spreading the Hare Krishna Mantra throughout the world and for bringing so many souls including myself to His Divine Grace's shelter. In your passing from this world you have profoundly awakened Krishna Consciousness in the innocent public and purified the whole atmosphere which has become so polluted due to sinful activity, particularly the blasphemy of Śrīla Prabhupāda. You are no ordinary soul, as Śrīla Prabhupāda said "I think George does not require to become my formal disciple because he is already more than my disciple...this good boy George Harrison, we must give him all glories."; Thanks to Sanat Prabhu for risking his life, exposing the demons crime of poisoning Śrīla Prabhupāda and for striving for several years to wake up the false reform, so called Prabhupāda followers, (Pada, Nityananda das et al) that Śrīla Prabhupāda himself had clearly indicated he was being tortured and poisoned "unto death". He and his family have fearlessly defended Śrīla Prabhupāda's honor, mission and his devotees, especially Mother Cow; Thanks to Mahesh Prabhu for helping me understand the importance of quoting from Śrīla Prabhupāda in 1992 when we first met and also for lending me the pictures for this book; Thanks to Alan Lifeson for spending lots of his time teaching me the ABC's of the computer; Thanks to Mothers Gangamayee and Annada Prabhu's for generating Laxmi for this book by purchasing 2,000 original Śrī Īsopaniṣad from us; Thanks to Sudarshan Prabhu and Karnamrta Prabhu for their kind donations; Thanks to my wife's parents Jagadish Chandra and Valli Mataji for their unknown financial help (ajñata sukṛti); Thanks to Bhakta Gavin, Bhakta Steve and Mother Shelia Prabhu's for transcribing Śrīla Prabhupāda's conversations and lectures which were not on the Veda Base. Thank you to my wife Indira devi dasi and my daughter Vṛndāvani devi dasi for their tolerance and support during some testing times. Jai Śrīla Prabhupāda !!!



A nitya-siddha (eternally liberated) devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee. (Page 6 -7)

THE AUTHORIZED AUTOBIOGRAPHY

Śrīla Prabhupāda Līlāmṛta As It Is

The Pastimes of His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda



The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls—due to his transcendental presence—are also glorified...One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself....Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

[Śrī Caitanya-caritāmṛta Madhya-līlā 15.163]