



SUMMARY STUDY REFERENCE MATERIAL BASED ON

SHRILA PRABHUPADA LILAMRTA

CHAPTERS: 1 - 55 (The Final Lesson)

WITH THE DIVINE BLESSINGS OF

H.H. JAYAPATAKA SWAMI

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Index of Acronyms

BSST - Bhakti Siddhanta Saraswati Thakur

BVT- Bhakti Vinod Thakur

BTG - Back to GodHead

SPOG - Supreme Personality of GodHead

SP - Shrila Prabhupada

JPS - Jayapataka Swami

GKG - Gopala Krishna Goswami

SB - Srimad Bhagavatam

CC - Chaitanya Charitamrta

BG - Bhagavad Gita

1 - CHILDHOOD

- ❖ On September 1, 1896, in a little house in the Tollygunge suburb of Calcutta, a male child was born. Since he was born on Nandotsava, the day Kṛṣṇa's father, Nanda Mahārāja, had observed a festival in honor of Kṛṣṇa's birth, the boy's uncle called him Nandulal. **But** his father, Gour Mohan De, and his mother, Rajani, named him Abhay Charan, "one who is fearless, having taken shelter at Lord Kṛṣṇa's lotus feet."
- ❖ An astrologer did a horoscope for the child, and the family was made jubilant by the auspicious reading. The astrologer made a specific prediction: When this child reached the age of seventy, he would cross the ocean, become a great exponent of religion, and open 108 temples.
- ❖ Abhay studied at Scottish Churches College. His father wanted Abhay to become a pure devotee of Srimati Radharani while his mother wanted him to become a successful lawyer
- ❖ When Abhay was one-and-a-half years old, he fell ill with typhoid. The family physician, Dr. Bose, prescribed chicken broth. Dr Bose personally prepared it and brought it for Abhay, Abhay took it and vomited it.
- ❖ Abhay was an acknowledged pet child of both his parents. In addition to his childhood names Moti, Nandulal, Nandu, and Kocha, his grandmother called him Kacaurī-mukhī because of his fondness for kacaurīs (spicy, vegetable-stuffed fried pastries, popular in Bengal).
- ❖ One day when Abhay was three, he narrowly escaped a fatal burning. He was playing with matches in front of his house when he caught his cloth on fire. Suddenly a man appeared and put the fire out. Abhay was saved, although he retained a small scar on his leg.

- ❖ On the roof of Abhay's maternal grandmother's house was a little garden with flowers, greenery, and trees. Along with the other grandchildren, two-year-old Abhay took pleasure in watering the plants with a sprinkling can. But his particular tendency was to sit alone amongst the plants. He would find a nice bush and make a sitting place.
- ❖ In 1900, when Abhay was four, a vehement plague hit Calcutta. When there seemed no way to check the plague, an old bābājī organized Hare Kṛṣṇa sañkīrtana all over Calcutta. Although Abhay was a little child, his head reaching only up to the knees of the chanters, he also joined in the dancing. Shortly after this, the plague subsided.
- ❖ Gour Mohan was a pure Vaiṣṇava, and he raised his son to be Kṛṣṇa conscious. Since his own parents had also been Vaiṣṇavas, Gour Mohan had never touched meat, fish, eggs, tea, or coffee.
- ❖ His mother would often take him to the Ganges and personally bathe him. She also gave him a food supplement known as Horlicks. When he got dysentery, she cured it with hot purīs and fried eggplant with salt.
- ❖ Rajani became upset because the boy would not go to school, and she hired a man for four rupees to escort him there. The man, whose name was Damodara, would tie Abhay about the waist with a rope to take him to school. In Abhay's childhood, both Abhay and his younger sister Bhavatarini would go to see the Rādhā-Govinda Deities in the Mulliks' temple. In their play, whenever they encountered obstacles, they would pray to God for help. "Please, Kṛṣṇa, help us fly this kite," they would call as they ran along trying to put their kite into flight.
- ❖ Abhay organized the Rathayatra which was celebrated for 8 consecutive days. He engaged his family members and neighborhood children in the rathayatra by pulling the cart, playing drums, karatals and chanting. Gour Mohan, Abhay's father sponsored this Rathayatra festival and mother Rajani cooked various dishes and offered lovingly to Lord Jagannātha along with sweet smelling flowers.

- ❖ Abhay's home at 151 Harrison Road was in north Calcutta. Abhay's father, Gour Mohan De, was a cloth merchant of moderate income and belonged to the aristocratic suvarṇa-vaṇik merchant community. He was related, however, to the wealthy Mullik family, which for hundreds of years had traded in gold and salt with the British.
- ❖ When Abhay was about six years old, he asked his father for a Deity of his own to worship. On Abhay's request, his father purchased a pair of little Rādhā-Kṛṣṇa Deities and gave Them to him. From then on, Abhay would offer bhoga to Rādhā and Kṛṣṇa and then take Krishna Prasadam. He would offer his Deities a ghee lamp and put Them to rest at night.
- ❖ When Abhay was fifteen he was afflicted with beriberi, and his mother regularly had to rub a powder of calcium chloride on his legs to reduce the swelling. Abhay soon recovered. But only a year later, at the age of forty-six, his mother suddenly died. His father instructed Abhay that there was nothing to lament as the soul is eternal and everything happens by the will of Lord Krishna. Abhay listened and understood.

END OF SUMMARY STUDY OF CHAPTER 1

2 - COLLEGE, MARRIAGE, AND GANDHI'S MOVEMENT

- ❖ There were two prestigious colleges in Calcutta: Presidency and Scottish Churches'. Abhay entered Scottish Churches' College. It was a Christian school but well reputed amongst the Bengalis, and many Vaiṣṇava families sent their sons there.
- ❖ Abhay became a member of the English Society and would recite Keats, Shelley, and other poets to his classmates. As a member of the Sanskrit Society, he recited the Gītā, and some of his fellow students especially noted how eloquently he recited the Eleventh Chapter, describing the universal form of Kṛṣṇa. He also played soccer and took part in theatrics.
- ❖ Amritlal Bose, a famous organizer and director of theater in Bengal, rehearsed Abhay and a group of his classmates in a drama from the life of Lord Caitanya. Abhay played the part of Advaita Ācārya, and got the audience in tears due to his dramatic performance.
- ❖ While studying Kālīdāsa's Kumāra-sambhava in Sanskrit, Abhay was impressed by the word dhīra, which means "undisturbed," or "self-controlled." One of Abhay's classmates and close companions was Rupendranatha Mitra. Rupen found that Abhay was always thinking about "something religious, something philosophical or devotional about God."
- ❖ One night, after his first year of college, Abhay had an unusual dream about how the Deity his father had given him complained that "Why have you put Me away in this box? You should take Me out and worship Me again." Abhay felt sorry that he had neglected his Deity, and he resumed his worship of Rādhā and Kṛṣṇa at home, despite his assignments.

- ❖ Gour Mohan had many friends in Calcutta he looked out for a suitable wife for Abhay. After careful consultation, he finally chose Radharani Datta, the daughter of a suvarṇa-vaṇik family associated with the Mulliks.
- ❖ The cause of cottage industry appealed to Abhay. Not only was simple living good for the long-term national economy of hundreds of millions of Indians, as Gandhi was emphasizing, but to Abhay it was also the way of life most conducive to spiritual culture. Abhay took to wearing khādī. It meant he was a Gandhian.
- ❖ In 1920 Abhay completed his fourth year of college and after the final exams, took a short vacation. He traveled by train to Jagannātha Purī. He had darshan of the Deities, how 56 gigantic offerings of cooked rice and vegetables were presented daily to the Deities. On a side altar stood Shri Krishna Chaitanya Mahaprabhu in His six-armed form, manifesting Himself simultaneously as Kṛṣṇa, Rāma, and Krishna Caitanya. Abhay stayed in Purī for three or four days.

END OF SUMMARY STUDY OF CHAPTER 2

3 - "A VERY NICE SAINTLY PERSON"

- ❖ Abhay's friend Narendranath Mullik took Abhay to meet a sadhu from Mayapur. They walked to 1 Ultadanga, which was the quarters of the Gaudiya Math. They saw Bhakti Siddhanta Saraswati Thakur (BSST) who wore tulasī neck beads, 12 markings of tilaka and a clean white brahminical thread draped around his chest. Both immediately offered obeisances.
- ❖ While the two young men were still rising and preparing to sit, BSST immediately said to them, "You are educated young men. Why don't you preach Lord Caitanya Mahāprabhu's message throughout the whole world?" Abhay immediately queried to BSST as to who will hear Lord Caitanya's message as India was then a dependent country under British rule.
- ❖ BSST replied that Krishna consciousness was so important that it could not wait. Abhay was struck by his boldness. It was late. Abhay and Naren had been talking with him for more than two hours. Naren turned to his friend: "So, Abhay, what was your impression? What do you think of him?" "He's wonderful!" replied Abhay. "The message of Lord Caitanya is in the hands of a very expert person."
- ❖ After his first meeting with BSST, Abhay began to associate more with the Gaudiya Math devotees. BSST was one of ten children born to Bhakti Vinod Thakur(BVT), a great Vaiṣṇava teacher in the discipic line from Lord Caitanya Himself. As a prominent magistrate, BVT was a responsible government officer,superintendent of the temple of Lord Jagannātha and was the father of ten children. Yet in spite of these responsibilities, he engaged in devotional service.

- ❖ After coming home from his office in the evening, BVT would take his meals, sleep from eight until midnight and then get up and write until morning. He wrote more than one hundred books. One of his important contributions, with the cooperation of Jagannātha dāsa Bābājī and Gaurakiśora dāsa Bābājī, was to locate the exact birthplace of Lord Caitanya in Māyāpur.
- ❖ Bhakti Vinod Thakur (BVT) prayed for a son to help him in his preaching. When, on February 6, 1874, Bhakti Siddhanta Saraswati Thakur (BSST) was born to BVT in Jagannātha Purī, the Vaiṣṇavas considered him the answer to his father's prayers. He was born with the umbilical cord wrapped around his neck and draped across his chest like the sacred thread worn by brāhmaṇas. His parents gave him the name Bimala Prasada.
- ❖ When Bimala Prasada was around four years, his father mildly rebuked him for eating a mango not yet duly offered to Lord Kṛṣṇa and so although only a child, he vowed never to eat mangoes again and followed it. Around 7 years of age, memorized the entire Bhagavad-gītā and could even explain its verses. His father then began training him in proofreading and printing for the publishing of the Vaiṣṇava magazine Sajjana-toṣaṇī. When around 25, he had become well versed in Sanskrit, mathematics, and astronomy, and established himself as the author and for one book, Sūrya-siddhānt, he received the epithet Siddhānta Sarasvatī. When around 26, his father guided him to take initiation from Gaurakiśora dāsa Bābājī, Receiving the blessings of Gaurakiśora dāsa Bābājī, Bimala Prasada resolved to dedicate his body, mind, and words in Lord's service
- ❖ In 1911, BSST took up a challenge against pseudo Vaiṣṇavas who claimed that high caste birth was the prerequisite for preaching Kṛṣṇa consciousness. BVT presented many scriptural proofs that anyone, regardless of birth, could become a brāhmaṇa Vaiṣṇava.

- ❖ These smārta-brāhmaṇas, out to prove the inferiority of the Vaiṣṇavas, arranged a discussion. On behalf of his indisposed father, young Siddhānta Sarasvatī wrote an essay, “The Conclusive Difference Between the Brāhmaṇa and the Vaiṣṇava,” and submitted it before his father. Despite his poor health, BVT was elated to hear the arguments that would soundly defeat the challenge of the smārtas.
- ❖ With the passing away of his father in 1914 and his spiritual master in 1915, Siddhānta Sarasvatī continued the mission of Lord Caitanya. He assumed editorship of Sajjana-toṣaṇī and established the Bhagwat Press in Krishnanagar. Then in 1918, in Māyāpur, he sat down before a picture of Gaurakiśora dāsa Bābājī and initiated himself into the sannyāsa order. At this time he assumed the sannyāsa title Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.
- ❖ Bhakti Siddhanta Saraswati Thakur(BSST) was dedicated to using the printing press as the best medium for large-scale distribution of Kṛṣṇa consciousness. He thought of the printing press as a br̥had-mṛdaṅga, a big mṛdaṅga drum of the printing press. Most of the literature Abhay began reading had been printed on the Bhagwat Press.
- ❖ BSST was teaching the conclusion of Lord Caitanya’s teachings, that Lord Kṛṣṇa is the Supreme Personality of Godhead and that the chanting of His holy name should be stressed above all other religious practices. On the authority of the scriptures such as the Bṛhan-nārādīya Purāṇa, BVT had specifically cited the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- ❖ From their first encounter Abhay had considered BSST his spiritual master, and Abhay began thinking of him always, “I have met such a nice saintly person.” Whenever possible, Abhay would seek out BSST’s disciples, the members of the Gaudiya Math.

- ❖ They gave him books and told him the history of their spiritual master. BSST had begun publishing his magazine Sajjana-toṣaṇī in three languages, including an English edition called The Harmonist.
- ❖ In 1921 Abhay and his wife had had their first child, a son. Abhay thought that if he were to become very successful in business, then he could spend money not only to support his family but also to help support BSST's mission of spreading Kṛṣṇa consciousness. But with his present income he could do little more than provide for his family's needs. He thought he might do better by trying to develop a business on his own. Abhay expressed his feelings to Dr. Bose, who listened like a sympathetic father and suggested that Abhay become his agent for all of northern India. Abhay could purchase medicines and other items wholesale from Dr. Bose's factory and travel widely building up his own business.
- ❖ Also, Abhay had enough experience with Bose's Laboratory that he could try to make and market some of his own medicines and products. Dr. Bose and Abhay decided that Allahabad would be a good place for Abhay to make his headquarters. In 1923, Abhay and his wife and child moved to Allahabad. He had chosen Allahabad, traditionally known as Prayāga, as a good location for business, but it was also one of India's most famous places of pilgrimage.
- ❖ Although Abhay was accustomed to dressing as a European businessman, he never compromised his strict Vaiṣṇava principles. Keeping a small semblance of his home routine, he would take his bath early in the morning with cold water. He followed this routine year-round, and when, in Saharanpur, he did so during the bitter cold weather, the hotelkeeper was greatly surprised.
- ❖ Abhay conversed with many people in his travels. Bhakti Siddhanta Saraswati Thakur (BSST) had already convinced him that the only way to save a person was by giving him Kṛṣṇa consciousness.

- ❖ On one business trip, in 1925, he traveled to Vrindavana, thus fulfilling his childhood aspiration. He loved the sight of Vr̥ndāvana, but he could spend only a day or two. It was Kumbha-melā, January 1928. Bhaktipradīpa Tīrtha Mahārāja of the Gaudiya Math had come to Allahabad with a Abhay visited a few temples, especially the principal temples established by the followers of Lord Caitanya. For five years Abhay traveled widely out of Allahabad, and when he was home he put in long hours at the dispensary. But he also spent time with his wife and played with his children.
- ❖ It was Kumbha-melā, January 1928. Bhaktipradīpa Tīrtha Mahārāja of the Gaudiya Math had come to Allahabad with few men. Abhay invited the Gaudiya Math devotees to come to his home and hold a bhajana and lecture; his wife would cook prasadam. After Kumbha-melā, Pradīpa Tīrtha Swami left, but five or six brahmacārī disciples of Bhaktisiddhānta Sarasvatī stayed on in Allahabad, maintaining a small maṭha headquarters. The maṭha relocated to a rented house on South Mallaca Street near Ram Bagh, just a short walk from Abhay's house. Now it was possible for Abhay to visit the matha every evening, where he would sing bhajans, play mrdangam and sometimes took the lead part in the congregational singing.
- ❖ Abhay fulfilled the last desire of his father by donating cow and calf to the Gaudiya Matt, organised Harinama Sankirtan at home and fed the vaishnavas. That night, his father who prayed that Abhay becomes a great devotee of Srimati Radharani passed away. Abhay shaved his head and now in his physical appearance also looked like the sadhu that his father envisioned him to be!

END OF SUMMARY STUDY OF CHAPTER 3

4 - HOW SHALL I SERVE YOU?

- ❖ In October 1932, Bhakti Siddhanta Saraswati Thakur (BSST) led a group of hundreds of disciples and pilgrims on a month-long parikrama to Vṛndāvana. By engaging so many people, he was using the parikrama as a method of mass preaching. His aim was on preaching worldwide, knew that the renunciation of the Gosvāmīs was not possible for Westerners; therefore he wanted to introduce the idea that devotees could even live in a big palatial temple. He had accepted a large donation from a wealthy Vaiṣṇava merchant and in 1930 had constructed a large marble temple in the Baghbazar section of Calcutta and moved there along with his disciples in the same year thereby demonstrating that although a devotee should not spend a cent for his own sense gratification, he could spend millions of rupees for the service of Kṛṣṇa.
- ❖ In Calcutta a politician had asked BSST how he could possibly print his Nadiyā Prakāśa as a daily newspaper. Nadiyā Prakāśa was not printing the news of Calcutta or the earth but news from the unlimited spiritual sky, which is much greater than all the material worlds combined. a newspaper about the spiritual world could be printed every moment, were there not a shortage of interested readers.
- ❖ The pilgrims would rise early each morning and chant Hare Kṛṣṇa together. Then, carrying the Deity of Lord Caitanya, they would set out in procession - kīrtana groups to all the holy places where Lord Kṛṣṇa performed several lilas. Abhay joined in the parikrama for the last 2 days and upon reaching the Gaudiya Math and inquiring at the registration post, he was allowed to join the parikrama village. It was announced that Srila BSST would speak that evening for the last time and would be leaving the parikrama party the next day. So there was a choice of going on the parikrama or staying for the lecture. Abhay thought, "What can I see at this Śeṣaśāyī?"

- ❖ Let me hear what BSST will speak. Let me hear.” .When Abhay arrived, BSST was already speaking. Abhay marveled to see and hear him, this unique soul possessed of kṛṣṇa-kathā, speaking uninterruptedly about Kṛṣṇa. Sometimes he would not even understand something, but he would go on listening intently, submissively, his intelligence drinking in the words. He felt BSST revealing to him the direct vision of the spiritual world.
- ❖ The next morning, Abhay was up with the others more than an hour before dawn, bathed, and chanting mantras in congregation. Later that morning, Bhakti Siddhanta Saraswati Thakur (BSST) rode away from the camp. Thoughtful and grave, he looked back and waved, accepting the loving farewell gestures of his followers. Abhay stood amongst them.
- ❖ Abhay met with BSST again this time at Allahabad. When Abhay learned that there would also be an initiation ceremony, he asked if he could be initiated. Atulānanda, the maṭha’s president, introduced Abhay as one of the candidates for initiation. BSST recognized him and was visibly pleased to see him. He already knew him. “Yes,” he said, exchanging looks with Abhay, he likes to hear. He does not go away. I have marked him. I will accept him as my disciple.”
- ❖ At the initiation, BSST was seated on a vyāsāsana, and the room was filled with guests and members of the Gaudiya Math. Abhay basked in the presence of his Gurudeva. “Yes, he likes to hear” - the words of his spiritual master and his glance of recognition had remained with Abhay. Abhay would continue pleasing his spiritual master by hearing well. “Then,” he thought, “I will be able to speak well.”
- ❖ Finally, BSST called for Abhay to receive the hari-nāma initiation by accepting his beads. After offering prostrated obeisances, Abhay accepted the japa beads from his Guru. At the same time, he also received the sacred brahminical thread, signifying second initiation. BSST added aravinda, “lotus,” to his name; now he was Abhay Charanaravinda.

- ❖ Whenever BSST wrote or spoke the Vaiṣṇava philosophy, he was uncompromising and hence called simhaguru. "Don't try to see God," Śrīla BSST would say, "but act in such a way that God sees you." He would say in Bengali, "Prāṇ āche yār, se hetu pracār:" "A person must have life to be a preacher - a dead man cannot preach. Philosophy without religion, he said, is dry speculation; and religion without philosophy is sentiment and sometimes fanaticism. By taking initiation from Srila BSST, he would be linked with Kṛṣṇa. Bhaktisiddhānta Saraswati Thakur (BSST), son of Bhakti Vinod Thakur(BVT) and disciple of Gaurakiśora dāsa Bābāī, was the guru in the twelfth disciplic generation from Lord Caitanya. He was the expert Vaiṣṇava who could guide one back to Godhead. Abhay went on listening to his spiritual master but rarely did Abhay put a philosophical inquiry before him. He preferred simply to listen. Whenever he had an opportunity, he would ask, "How can I serve you"?
- ❖ Abhay took up job in pharmaceutical business and moved to Bombay and along with family responsibilities also took up spiritual responsibilities and helped set up Gaudiya Matt centre at Bombay. For Srila BSST's 62nd birthday, Abhaycharanaravinda das, who was initiated for a little over 2 years wrote an offering, the lines "Absolute is sentient thou hast proved, impersonal calamity thou hast moved" was especially liked by Srila BSST who said whatever Abhay writes should be published! Abhay got instruction from Srila BSST in RadhaKund that if ever he gets money, he should print books In 1936, Abhay got same instruction from Srila BSST through a response to his letter that he got way back in 1922, to preach the message of Lord Chaitanya in English language. Srila BSST's last instruction to his disciples was to spread and propagate the service to the Lord and His devotees. Srila Bhakti Siddhanta Saraswati Thakur left the world on Jan 1, 1937 at 530 AM and Abhay had received the instruction to preach in English language as both the first and last instruction from his spiritual master and Abhay knew for certain that by following the instructions of his spiritual master Srila BSST, he would conquer the separation of loss from his spiritual master and most affectionate well wisher!

END OF SUMMARY STUDY OF CHAPTER 4

5 – THE WAR

- ❖ In the political scenario there were wars going on with Mahatma Gandhi and Subhash Chandra Bose fighting in their own ways. People suffered from poverty due to artificial famine that was created. Abhay knew that the real problem was man's greed causing war and misery to millions and the real scarcity was of Krishna Consciousness. Abhay felt the need to preach more than ever and he conceived, wrote, edited and typed the manuscript, designed the logo for the magazine with Lord Chaitanya and crowds of people groping in darkness to receive light from Lord Chaitanya with the title BACK TO GODHEAD (BTG) IN 1944. The motto was GodHead is light, Nescience is darkness, where there is GodHead, there is no Nescience! In the lower right hand corner was the picture of Srila Bhakti Siddhanta Saraswati Thaur(BSST) looking thoughtfully.
- ❖ The first edition of the BTG was printed as a 44 page publication. When one forgets his relationship with God, he is in nescience. BTG was an attempt by Abhay under the guidance of Srila BSST to reestablish this real relation with the SPOG and this would be the real solution. Our resolve should be to go back to God. Abhay wrote thus presenting the timeless messages of the vedas. The Individual soul and SPOG are both sat, cit, ananda, but due to the forgotten connection with God, they have to suffer the three fold miseries(adhyatmic, adhibautik, adhidaivik kleshas).
- ❖ Lord Chaitanya's Harinama Sankirtan is the universal form of religion that would bring real peace. He also spoke about publishing Bhagavad Gita that would give the full description of Guru Parampara from Lord Krishna and would also give the solution for the problem called death. Abhay's wife was not supportive and he got a dream in which Srila BSST asked him to take sannyasa! Abhay thought that he could not do that immediately, carried on with his duties, but was shaken by this dream!

END OF SUMMARY STUDY OF CHAPTER 5

6 – AN UNKNOWN FRIEND

- ❖ Apart from his difficulties with business and family, Abhay had to survive the cataclysms of Indian independence and partition. Abhay was not expecting Indian independence to bring real solutions. The real solution was Kṛṣṇa consciousness! But because as a young man Abhay had been a follower of Gandhi's, Abhay had a special feeling for him. On December 7, 1947, Abhay wrote to Gandhi asking him to retire from politics at least for a month and let us discuss the Bhagwat Gita. But no reply. During 1949, Abhay wrote articles in Bengali and submitted them to his Godbrother B. P. Keśava Mahārāja, who published them in his Gauḍīya Patrikā. Abhay's format for addressing world problems was the same as his spiritual master's. The real crisis in the world was neither social nor political nor anything material, but was simply the dearth of transcendental knowledge. If Kṛṣṇa consciousness were put first, other concerns could be brought into line. Not only was Abhay giving advice in his letters, but he was hinting that he could also give practical help. If he could obtain institutional backing, he was prepared to do many things: teach classes, manage temples, teach temple worship, and initiate devotees, as well as organize various kinds of field work to propagate the principles of Bhagavad Gita.
- ❖ In 1948, Abhay closed his Lucknow factory. He moved to Allahabad with his son Brindaban and continued manufacturing medicines. The Allahabad business was unsuccessful. Abhay saw his present circumstances through the eyes of scripture. Like Bhakti Siddhanta Saraswati Thakur (BSST) often quoted, he took it that his present circumstances were controlled by Lord Krishna, freeing him for preaching Kṛṣṇa consciousness. In Allahabad, Abhay, now fifty-four, lived like a vānaprastha, or one who has retired from family life. In Allahabad, Abhay managed to save enough money to revive the printing of Back to Godhead, and in February 1952, from his editorial office (and home) at 57B Canning Road, the first issue in eight years appeared.

END OF SUMMARY STUDY OF CHAPTER 6

7 – JHANSI, THE LEAGUE OF DEVOTEES

- ❖ Abhay was going to Jhansi - not for business, but for preaching. Abhay was fifty-six, and his commanding presentation of Kṛṣṇa consciousness had impressed the young, religious-minded people of Jhansi. After staying for ten days, Abhay had returned to Allahabad, he could not concentrate on his business. Something more important was on his mind: the need for an association of devotees propagating the teachings and practices of Kṛṣṇa consciousness worldwide. Although Abhay had no money for continuing Back to Godhead, He wrote a long essay, some twenty-four thousand words, entitled "Message of Godhead." and also wrote the science of devotion, summary study of Rupa Goswami's Bhakti Rasamrta Sindhu
- ❖ Abhay's ambition was no less than to make the whole city of Jhansi alive with Kṛṣṇa consciousness. Abhay quoted Caitanya-caritāmṛta: "One who has received the great fortune of taking birth in India should make his life perfect and then do good for others by spreading Kṛṣṇa consciousness. Abhay prepared a League of Devotees charter. He wanted to begin vigorous, extensive preaching, following the example of his spiritual master. To establish the League of Devotees with the registrar in Lucknow, Abhay required a "Memorandum of Association" signed by the League members. In this document, which was to list the objectives of the society, Abhay expressed his vision for the continuation of his spiritual master's mission. On May 16, 1953, Abhay held a grand-opening celebration for the League of Devotees, with continuous readings, kīrtana, and prasādam distribution from early morning until night. The League would publish literature in many languages and print a monthly magazine, Back to Godhead. On May 16, 1953, Abhay held a grand-opening celebration for the League of Devotees, with continuous readings, kīrtana, and prasādam distribution from early morning until night. The opening was a pleasant, auspicious event for the people of Jhansi, and hundreds gathered in the evening for Abhay's lecture on the 9th chapter of the Bhagavad Gita and some Brahmanas chanted the Brahma Samhita.

- ❖ But one day after he had been in Jhansi about six months, a telegram arrived, bringing a startling reminder of his past connections. His business in Allahabad had been burglarized. Abhay's son Brindaban soon arrived in Jhansi, requesting Abhay to come to Calcutta to revive the business, Abhay Charan De and Sons. As they sat together in Abhay's room at the Radha Memorial, Abhay explained that he could not go back and that he dedicated his life to Sri Sri Radha Madhava.
- ❖ Prabhakar Mishra who was a lecturer and medical officer at Jhansi had many duties at the university, but he helped as much as he could and became Abhay's most active assistant. Abhay appointed him secretary to the League and, after several months, initiated him. Thus Prabhakar became Abhay's first disciple and gave him the name Acharya Prabhakar. Prabhakar, however, not being a completely surrendered disciple, remained independent. Abhay started a saṅkīrtana movement in Jhansi. Once he went with Ācārya Prabhākar on pāda-yātrā (traveling on foot and preaching) While preaching locally, Abhay was simultaneously working to give an international scope to his League of Devotees. But he did not have sufficient money and he wrote to government agencies, asking them to help and also wrote to his old college classmate Rupen Mitra inviting him to join in worldwide missionary activities.
- ❖ The house where Abhay planned the League of devotees was a nice big house but the governor's wife wanted for some other purposes and was pressurizing through the collector and there was to be litigation. Abhay did not want to get into litigation. So he decided to leave. He told his friends to carry on the League of Devotees in his absence. When Abhay left the Bharati Bhavan, with its six-foot-high lettering - "LEAGUE OF DEVOTEES" - painted across the outside wall, he felt sad. But he felt he had no real choice. He had come as a family man on business and was leaving as a homeless vānaprastha, forced to take shelter of Kṛṣṇa. His plans were uncertain, but his desire was strong and his health good. So he moved on to Mathurā, carrying with him the Deity of Lord Caitanya.

END OF SUMMARY STUDY OF CHAPTER 7

8 – CRYING ALONE IN THE WILDERNESS

- ❖ When Abhay arrived at Mathura after giving up the League of Devotees, he sought out Keśava Mahārāja, who was now establishing his maṭha, and presented him with the Deity of Lord Caitanya. At Keśava Mahārāja's request, Abhay agreed to stay there and edit the Gauḍīya Patrikā. He had only recently begun his duties when Bhaktisāraṅga Gosvāmī, another sannyāsī Godbrother, asked Bhaktivedanta Prabhu to assist him in New Delhi at his āśrama, Gaudiya Sangha. Both Keśava Mahārāja and Bhaktisāraṅga Gosvāmī recognized Abhay as an accomplished writer and editor and wanted to work with him. Abhay was agreeable to Bhaktisāraṅga Gosvāmī's proposition, and Keśava Mahārāja consented, on the condition that Abhay also continue to edit the Gauḍīya Patrikā, at least by mail.
- ❖ At the Gaudiya Sangha, Abhay found a disconcerting state of affairs. In the absence of their guru, Bhaktisāraṅga Gosvāmī, the brahmacārīs were quarreling and shirking their duties, and as a result the preaching and donation-gathering were being neglected. Abhay found other obstacles in trying to produce Sajjana-toṣaṇī: no typewriter, and bad relations with the printer. Abhay wrote to Bhaktisāraṅga Gosvāmī requesting him to return to Delhi and establish a peaceful atmosphere in the maṭha. Abhay reported that since it was almost impossible to expect a printer to work speedily from handwritten manuscripts, he had already rented a typewriter. He also mentioned his ideas for increasing the number of subscribers. When Abhay wasn't busy managing the disorganized maṭha and working on Gauḍīya Patrikā and Sajjana-toṣaṇī, he spent his time preparing a Hindi translation of Caitanya-caritāmṛta. But just as life in the Gaudiya Sangha and work on the Sajjana-toṣaṇī under Bhaktisāraṅga Gosvāmī's hand produced strain for Abhay, Abhay's ambitions for increased circulation and his strong editorial opinions also created strain for Bhaktisāraṅga Gosvāmī. In response to Abhay's letter, Bhaktisāraṅga Gosvāmī's secretary, Rāmānanda, wrote a letter full of flowery praises of Bhaktivedanta Prabhu, but with the intent of dismissing him from his position with the Gaudiya Sangha. So Abhay was again on his own.

- ❖ Homeless, he moved around Delhi from one temporary residence to another - a Viṣṇu temple, a room at the Kapoor College of Commerce. But he was seeking donors, preaching from Bhagavad Gita. His goal was not to find a permanent residence but to print his transcendental literature and to establish (or join forces with) a pure, powerful movement for spreading Kṛṣṇa consciousness. Abhay made a list of several books he wanted to publish - Shri Chaitanya Charitamṛta, Geeopanishad, Science of Devotion, Lord Chaitanya's sankeertan movement, Message of GodHead and Bhagavner Katha.
- ❖ But to print he needed donors. He called on wealthy, presenting his manuscripts and explaining his mission, but few responded. Abhay was convinced that if his well-wishers and fellow humanitarians would support him on a grand scale, he could create a movement for world peace, based on the principles of devotional service to Lord Kṛṣṇa. But his role was simply to present Kṛṣṇa consciousness to whomever he could. The results were up to Kṛṣṇa.
- ❖ He had not published Back to Godhead in four years (since 1952), but he decided to revive it. Back to Godhead was a mission worthy of his full attention, and it took all his efforts - to collect the funds, compose the articles, see to the printing, and then distribute a thousand copies. For Abhay it was a great labor of love, and purchasing paper for printing became a priority even before eating. Neglecting his personal needs for preaching was a manifestation of his faith in Kṛṣṇa, of which Abhay suffered no scarcity. In February of 1956, Abhay was trying to print Back to Godhead. In winter's discomfort he walked through the early-morning streets of Delhi to visit Surendra Kumar Jain, the printer, to read the latest proofs. By walking he saved money. Only when he was delivering paper from the paper dealer to the printer would he rent a ricksha. He had no cā dara, only a lightweight cotton jacket, and he wore rubber shoes. He also wore a cotton hat that covered his ears and tied beneath his chin, protecting him from the forty-degree wintery mornings. His financial condition was very, very weak. Sometimes the printing would be difficult because he was not able to arrange for the paper. He wanted to preach the teachings of the Gītā. He thought of it as a sort of movement, that it was the only way that people in the world could find peace. His conviction was very strong.

- ❖ After picking up the copies from the printer, Abhay would walk around the city selling them. He would take a seat at a tea stand, and when someone sat beside him Abhay would ask him please to take a copy of Back to Godhead. He also went to the people who had already donated or agreed to see him, and he sought out new contacts, sometimes on recommendation or sometimes by going uninvited wherever he could find a potential reader. When he delivered copies to regular donors, he would discuss the previous issue's philosophy with them.
- ❖ Abhay, responding to the resistance (polite and impolite) that he met while selling Back to Godhead, wrote an article, "NO TIME, A Chronic Disease of the Common Man," for the March 16 edition. Despite his desperate poverty and the urgency of his message, his writing was never shrill, strident, or fanatical. He wrote expecting to find his reader prepared to hear sound philosophy supported by the authoritative Vedic literature.
- ❖ In addition to selling Back to Godhead at tea stalls and delivering copies to donors, Abhay also mailed out free copies - both within India and abroad. One day while delivering Back to Godhead to various addresses in the city, Abhay suddenly began reeling, half unconscious, overcome by the heat.
- ❖ Bhaktisiddhānta Sarasvatī had said that if only one soul could be turned into a pure devotee, his mission would be a success. Yet sometimes Abhay became overwhelmed when he thought of how small he was, how much work had to be done on behalf of Kṛṣṇa, and how difficult it was to convince even one conditioned soul.

END OF SUMMARY STUDY OF CHAPTER 8

9 – A RESIDENT OF VRINDAVAN

- ❖ For a long time Abhay had wanted to take shelter in Vṛndāvana, and now there was no obstacle. His purpose remained the same: he would write Back to Godhead and deliver it to the printer in Delhi fortnightly. As long as he could afford to travel, he would return to Delhi to distribute Back to Godhead. But he would live in the shelter of Vṛndāvana.
- ❖ In moving to Vṛndāvana, Abhay was following his predecessor spiritual masters. Bhakti Siddhanta Saraswati Thakur(BSST) and Bhakti Vinod Thakur(BVT) had their house at Rādhā-kuṇḍa and had preached in Vṛndāvana. Gaurakiśora dāsa Bābājī, Jagannātha dāsa Bābājī, Viśvanātha Cakravartī, and Narottama dāsa Thākura had lived either in Vṛndāvana or in Navadvīpa, near the birthplace of Lord Caitanya.
- ❖ Now he was more than sixty years old, but he was not coming to Vṛndāvana to retire. He had retired from household responsibilities, but not from his responsibilities of making Back to Godhead as popular and sophisticated as Illustrated Weekly. He would live in Vṛndāvana and commute to Delhi. But he would never stop preaching. The next morning, before sunrise, Abhay was awake and he wrote diligently in English and scriptural references appeared and took their place within convincing arguments. For hours he wrote until sun rose. Keeping to his regular schedule, he put aside his writing and began chanting japa, uttering the Hare Kṛṣṇa mantra in a soft, deep voice. By 4:00 A.M., gongs and temple bells throughout the city heralded the maṅgala-ārati of the Deity. Abhay continued chanting alone for another hour. It was light when he went out, his bead bag around his neck, a few copies of Back to Godhead in his hand. Knowing the priests of Rādhā-ramaṇa to be learned Sanskritists, some of whom also read English, Abhay took few copies of Back to Godhead. Then he went to Sri Radha Damodara Temple. Abhay would regularly visit Vṛndāvana's important temples, and afterwards he would shop, returning to his room around eleven with vegetables for cooking.

❖ Using the kerosene burner and a three-tiered cooker, he would cook rice, potatoes, and sometimes sabjī. He would also cook capātīs. He would take only one meal a day, at noon, and in the evening a cup of milk. When he did not have time to cook, he would take the prasādam of the Deity. After lunch he would nap for fifteen minutes and then write. He rarely received visitors, but stayed alone, writing. Just before sunset, he would again go out visiting temples. Sādhus would hail Abhay on sight with Vṛndāvana's common greeting, "Jaya Rādhe!" and Abhay would return his "Hare Kṛṣṇa!" When in the evening he walked through town, he would find himself amidst the vibrations of one kīrtana after another, everywhere there would be kīrtana: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Commuting became difficult. He would take the morning train into Delhi and, having nowhere to stay, return to Vṛndāvana the same night. That didn't give him much time in Delhi, and it was expensive. Even with his minimal personal expenses, it was difficult to raise enough in donations to cover traveling, printing, and mailing. Giving copies of Back to Godhead away wasn't difficult, and he was doing that in Vṛndāvana. But working alone - writing, editing, selling, soliciting donations - was too much. The printer, Mr. Jain, was amazed, wondering why a person would put himself through such difficulties, printing a newspaper he couldn't afford.

❖ It was because people weren't interested in becoming Kṛṣṇa conscious - because they had "no time" - that Back to Godhead had failed financially. "Don't flatter," Bhaktisiddhānta Sarasvatī had said. "Speak the truth. And if Kṛṣṇa is pleased, then you will come out successful. Money will come." And Abhay had firm faith in this. That was his outstanding asset - his faith in his spiritual master. A letter came to Abhay in Vṛndāvana from his disciple, Ācārya Prabhākar Misra, who was in Bombay working as secretary of the Sanskrit Department, inviting Abhay to join him there for preaching. Ācārya Prabhākar, had established friendship with the governor, intimated that the governor might be willing to help. Thus in January 1957, after assuring Mahant Gopal that he would return and that he would send five rupees a month for his room, Abhay traveled to Bombay.

- ❖ Abhay spoke of his interest in reviving the League of Devotees, and he suggested how he might work within the Bharatiya Vidya Bhavan to infuse the life of God consciousness into the governor's cultural projects. Governor Munshi responded by offering Abhay a post as Honorary Professor of Bhagavad Gita. Abhay accepted and gave the governor some copies of Back to Godhead. He began each class with Hare Kṛṣṇa kīrtana and then lectured on the Gītā, presenting Lord Kṛṣṇa as the Supreme Personality of Godhead, but he soon found his post confining. Abhay wanted to do more than deliver occasional lectures to uncommitted audiences.
- ❖ The conviction was growing within him that he should preach outside India. He was ready to travel anywhere if he could fulfill BSST's order to preach in English. One way of expanding his way of preaching was to mail copies of Back to Godhead outside India. And as an incentive for enlisting donors, he made it known that the donor's name would be printed on each copy. His ambition was to bring in large donations, run large printings, and send Back to Godhead to more than fifty countries.
- ❖ Back in 1956 in Delhi he had been struggling and homeless. And now, as he considered his last two years of traveling out of Vṛndāvana, he felt that his position hadn't really improved; perhaps Kṛṣṇa didn't want him to succeed in this way. But one positive thing he had gained: determination to go to the West and preach. There he would surely meet with success.
- ❖ On the veranda Abhay could chant japa, and there would be no interruption. He enjoyed a simple, almost carefree life of minimized physical wants - a few hours of rest at night, a little prasādam at noon, the simplest clothing. His mind and intelligence were free and dwelt constantly on his service to his spiritual master. He saw his present circumstances as a preparation for a greater task before him. Westerners, he had concluded, were not satisfied with a materially comfortable life devoid of spiritual understanding; more than his fellow Indians, they would be open to the message of the Absolute Truth. He knew he should go. And he would go - if Kṛṣṇa desired.

- ❖ On the disappearance day of BSST, Abhay keenly felt separation from his spiritual master. He perfectly understood that Śrīla Bhaktisiddhānta's instructions were more important than his physical presence and that, in fact, the spiritual master was present within his instructions; in this way, Abhay had always been with his spiritual master. Abhay looked back on the more than twenty years since his spiritual master's disappearance. The Gaudiya Math had been undone by its leaders, and everyone else had scattered like leaves in a storm. Abhay wrote down his thoughts in a poem called Vrindavana bhajana and sent to Keshava Maharaja who published this in Gaudiya Patrika. One night Abhay had the same dream where BSST appeared and asked Abhay to take sannyasa. Abhay first had to approach one of his Godbrothers for permission. He decided to turn to Bhaktivilāsa Tīrtha Mahārāja, the leader of the Chaitanya Math in Calcutta and gave his proposal to travel to the west to preach Krishna consciousness but they had other priorities. Abhay next turned to Keśava Mahārāja in Mathurā, and Keśava Mahārāja told Abhay to take sannyāsa immediately.
- ❖ On the morning of September 17, 1959, in the fifty-by-twenty-five-foot Deity room on the second floor of the Keśavajī Math, a group of devotees sat before the Deities of Rādhā-Kṛṣṇa and Lord Caitanya. Abhay sat on a mat of kuśa grass beside ninety-year-old Sanātana, also to receive sannyāsa that day. Sitting opposite the two candidates, Nārāyaṇa Mahārāja, Keśava Mahārāja's disciple, prepared to conduct the ceremony. Sitting on a raised āsana, His Holiness Keśava Mahārāja presided.
- ❖ After Abhay's speech, each initiate received his sannyāsa-daṇḍatulasī neck beads and the sannyāsa-mantra. Keśava Mahārāja said that Abhay would now be known as Bhaktivedanta Swami Mahārāja. This event was reported in Gaudiya Patrika which concluded that, "In the month of Bhadra, on the day on which Vishvarupa accepted sannyasa, Bhaktivedanta Swami at the Shri Keshavaji Gaudiya Math accepted sannyasa from the founder of the Vedanta Samiti, Bhaktiprajnana Keshava Maharaja.

END OF SUMMARY STUDY OF CHAPTER 9

10 – THIS MOMENTOUS HOUR OF NEED

- ❖ Bhaktivedanta swami, accompanied by some of the Keśavaġī Math's devotees, made a preaching tour of Agra, Kanpur, Jhansi, and Delhi. He came back in his own place at the Vamśī-gopāġajī temple. No one called him Abhay Bābū any longer; even amongst friends it was Swamiji or Mahārāja or Swami Bhaktivedantaji, Swami Mahārāja, A. C. Bhaktivedanta Swami.BSST said that a preacher should go to the cities and not remain in the seclusion of a holy place. Bhaktivedanta Swami stayed at a room in his Rādhā-Kṛṣṇa temple in the Chippiwada neighborhood of Old Delhi.
- ❖ When Krishna Pandit learned of his guest's lone struggles to produce Back to Godhead, he volunteered to help with some of the business aspects of the publication. Bhaktivedanta Swami was indeed gratified by Krishna Pandit's sincere help, and in appreciation he gave him an addition to his name: Hari-bhaktānudāsa, "one who serves the Lord's devotee."
- ❖ Srila Bhaktivedanta Swami continued printing his Back to GodHead magazines and also printed "Easy journey to other planets" in 1960 for students especially which was like a warm up for his real work of presenting Srimad Bhagavatam. At Chippiwada, Bhaktivedanta Swami followed much the same daily schedule as at Keśī-ghāṭa, except that with Krishna Pandit doing some of the secretarial work for Back to Godhead, he was free to devote more hours to Srimad Bhagavatam (SB). He used to translate SB at about 3:00 A.M. Every day he was typing, reading SB and going for temple darshan, returning back at 2 or 4 in the afternoon. Then he was typing and sending the proofs of Back to Godhead to a place and checking them. He was doing by hand all this type of work. His main activity was typing many hours a day. As he approached the first verses of SB, Bhaktivedanta Swami realized that SB alone could save society from the evil influences of the Age of Kali. The recommendation for this age was simply to hear from the pure devotees about the Supreme Personality of Godhead, Kṛṣṇa.

- ❖ In February of 1961, on BSST Vyāsa-pūjā day, Bhaktivedanta Swami was again in Vṛndāvana where some of his disciples gathered, offered flowers before his picture, and held congregational chanting in the temple. Srila Prabhupada wrote a poem in offering specifying preaching Krishna consciousness as the prime mood of Srila Bhakti Siddhanta Saraswati Thakur. In July 1962 Bhaktivedanta Swami changed his Vṛndāvana residence from Vamśī-gopālajī temple to Rādhā-Dāmodara temple. The main room was connected to the kitchen by a ten-foot-long veranda and from his kitchen he could see the samādhi of Rūpa Gosvāmī. he was living in the temple of Jīva Gosvāmī, where great souls like the Gosvāmīs Rūpa, Sanātana, Raghunātha, and Jīva had all gathered, taken prasādam, chanted, and discussed Kṛṣṇa and Lord Caitanya. It was the best place to work on SB.
- ❖ In January of 1961 one of Bhaktivedanta Swami's Delhi acquaintances had shown him an announcement for the Congress for Cultivating Human Spirit, a convention to be held in Tokyo, May 10-20. The theme was world peace through cultivating human spirit. Bhaktivedanta Swami then conceived a special project for the convention. The Tenth Canto, Twentieth Chapter, of SB presents a description of autumn in Vṛndāvana, and for each seasonal phenomenon the SB presents a parallel teaching from the Vedas. Bhaktivedanta Swami worked quickly to produce a twenty-thousand-word manuscript - fifty lessons for fifty illustrations. But Bhaktivedanta Swami couldn't attend the convention
- ❖ Rūpa Gosvāmī wanted him to go to the West; BSST wanted him to go to the West; Kṛṣṇa had arranged that he be brought to Rādhā-Dāmodara temple to receive their blessings. At the Rādhā-Dāmodara temple, he felt he had entered an eternal residence known only to pure devotees of the Lord. Yet although they were allowing him to associate intimately with them in the place of their pastimes, they were ordering him to leave - to leave Rādhā-Dāmodara and Vṛndāvana and to deliver the message of the ācāryas, to present Srimad Bhagavatam to the western world!

END OF SUMMARY STUDY OF CHAPTER 10

11 – THE DREAM COME TRUE

- ❖ WRITING WAS ONLY half the battle; the other half was publishing. Among his Delhi contacts, Bhaktivedanta Swami considered Hitsaran Sharma a likely helper who was the owner of a commercial printing works, Radha Press. But Bhaktivedanta Swami objected that the type was not large enough. He wanted twelve-point type, but the Radha Press had only ten-point. So Mr. Sharma agreed to take the work to another printer, Mr. Gautam Sharma of O.K. Press who printed Bhaktivedanta Swami's Volume One of the First Canto of SB. Volume 1 received favourable reviews and Swami wanted to use the funds collected for printing of volume 2 of the 1st canto of SB.
- ❖ In June, Bhaktivedanta Swami got the opportunity to meet Prime Minister Lal Bahadur Shastri. he handed the prime minister a copy of Volume One, The prime minister wrote to Swami that It would be good idea if the libraries in the Government Institutions purchase copies of this book. The prime minister agreed to take fifty copies of volume 2 just as they had taken volume 1.
- ❖ To concentrate on completing Volume Three, Bhaktivedanta Swami returned to the Rādhā-Dāmodara temple. These were the last chapters of the First Canto, dealing with the advent of the present Age of Kali. To raise funds for Volume Three, Bhaktivedanta Swami decided to go to Bombay and visit Sumati Morarji, head of the Scindia Steamship Company. Sumati Morarji agreed to aid the printing of the 3rd volume of SB, The third volume would complete the First Canto. Then, with a supply of impressive literature, he would be ready to go to the West. Then Bhaktivedanta Swami met Mr. Agarwal, a Mathurā businessman, told that he wanted to go to the West. Mr Agarwal said that he would ask his son Gopal, an engineer in Pennsylvania, to send back a sponsorship form. With his passport and sponsorship papers, Bhaktivedanta Swami went to Bombay because now he wanted a ticket for America.

- ❖ Again he tried approaching Sumati Morarji, who considering the age of Swami did not permit, finally due to the determination of the Swami, she agreed to make an arrangement to send the Swami by their ship to the West. Mrs. Morarji scheduled a place for him on one of her ships, the Jaladuta, which was sailing from Calcutta on August 13. She had made certain that he would travel on a ship whose captain understood his needs, Mrs. Morarji told the Jaladuta's captain, Arun Pandia, to carry extra vegetables and fruits for the Swami.
- ❖ As the day of his departure approached, Bhaktivedanta Swami took stock of his meager possessions. He had only a suitcase, an umbrella, and a supply of dry cereal. His main baggage, several trunks of his books, was being handled separately by Scindia Cargo. Two hundred three-volume sets - the very thought of the books gave him confidence.

END OF SUMMARY STUDY OF CHAPTER 11

12 – THE JOURNEY TO AMERICA

- ❖ In the Jaladuta, regular cargo carrier, in the passenger cabin aboard, during the voyage from Calcutta to New York in August 1965, the cabin was occupied by “Sri Abhoy Charanaravinda Bhaktivedanta Swami,” whose age was listed as sixty-nine and who had “a complimentary ticket with food.” Swami was comfortable but later developed sea sickness. On August 21st was his 69th birthday, the day after Janmashtami. He cooked for everyone, took a Janmashtami class but his birthday went unnoticed.
- ❖ On the third day, Swami had a dream where Lord Krishna came and told that He was rowing the boat and Swami felt assured of Lord Krishna’s protection. After a thirty-five-day journey from Calcutta, the Jaladuta reached Boston’s Commonwealth Pier at 5:30 A.M. on September 17, 1965. The ship was to stop briefly in Boston before proceeding to New York City. Swami regularly wrote diary where he disclosed his mind to his companion Lord Krishna and also composed some Bengali verses and also wrote the Markine Bhagavata Dharma. Few points he wrote were how the population was covered by the material modes of ignorance and passion and that he was a puppet in Lord Krsna’s hands and He could make him dance as he likes. The Lord had brought him to this place and how he was going to repeat the Lord’s words and how the Lord has the power to make his speech suitable for their understanding. Thus indicating his surrender to his guru and Lord Krishna, he signed as the most unfortunate, insignificant beggar, A.C. Bhaktivedanta Swami. On the nineteenth of September the Jaladuta sailed into New York Harbor. At the Scindia office, Prabhupāda spoke with the ticket agent, Joseph Foerster who found Śrīla Prabhupāda to be “a pleasant gentleman” who spoke of “the nice accommodations and treatment he had received aboard the Jaladuta. Śrīla Prabhupāda, with umbrella and suitcase in hand, and still escorted by the Traveler’s Aid representative, set out for the Port Authority Bus Terminal to arrange for his trip to Butler.

END OF SUMMARY STUDY OF CHAPTER 12

13 - BUTLER, PENNSYLVANIA: THE FIRST TESTING GROUND

- ❖ In Butler, Swamiji arrived at the Agarwals' Home. Mrs. Agarwal arranged for an interview with Butler Eagle - an article appeared in it with Srila Prabhupaa's photo on it and the caption read : "Ambassador of Bhakti Yoga". At Prabhupāda's request, Mr. Agarwal held a kind of open house in his apartment every night from six to nine. When he had first landed in New York, he had in his luggage a large bundle of dried cereal, similar to rolled oats, every morning at breakfast he would take some with milk. Around nine-thirty Prabhupāda would start preparing his lunch in the kitchen. He made his capātīs by hand, without even a rolling pin. He worked alone for two hours, while Mrs. Agarwal did housework and took care of her children. At eleven-thirty he took prasadam and also offered to the Agarwals'
- ❖ After lunch, Prabhupāda would leave, about 1:00 P.M., and walk to the YMCA, where he would work on his writing until 5. He would come back at 6 after they had taken their meal. They ate meat, so Mrs. Agarwal was careful to have it cleared away before he came. Prabhupada used to tolerate it. In the evening he would speak with guests who would take coffee and other refreshments, but he would request a glass of warm milk at nine o'clock. He would stay, speaking until nine-thirty or ten, and then Mr. Agarwal would drive him back to the YMCA. Prabhupāda would also do his own laundry every day. He washed his clothes in the Agarwals' bathroom and hung them to dry outside. Śrīla Prabhupāda received a letter from Sumati Morarji where she prays to Lord Bala Krishna to give Swamiji enough strength to carry the message of Sri Bhagwatam and said Swamiji should return only after his mission was completed. He had spent long enough in Butler, and he now had one month left in America. So he decided to go to New York City and try to preach there, before his time was up. But first he wanted to visit Philadelphia, where he had arranged a meeting with a Sanskrit professor, Dr. Norman Brown, at the University of Pennsylvania. On October 18, he left Butler, via Philadelphia, for New York City.

END OF SUMMARY STUDY OF CHAPTER 13

14 – STRUGGLING ALONE

- ❖ Prabhupada did not know anyone in New York City, but he had a contact: Dr. Ramamurti Mishra. He had written to Dr. Mishra from Butler, enclosing the letter of introduction Paramananda Mehra had given him in Bombay. He had also phoned Dr. Mishra, who welcomed Prabhupāda to join him in New York. At the Port Authority Bus Terminal, a student of Dr. Mishra's met him as he arrived from Philadelphia and escorted him directly to an Indian festival in the city. There Prabhupāda met Dr. Mishra as well as Ravi Shankar and his brother, the dancer Uday Shankar.
- ❖ Prabhupāda then accompanied Dr. Mishra to his apartment at 33 Riverside Drive, beside the Hudson River. Srila Prabhupada lived at Dr. Mishra's Yogashrama in room no. 501. Dr. Mishra had been suffering from bad health and Prabhupāda's arrival seemed the perfect medicine. Dr. Mishra appreciated that Prabhupāda, cooking with the precision of a chemist, would prepare many dishes, and that he had a gusto for eating.
- ❖ Prabhupāda wrote to his Godbrother Tīrtha Mahārāja, who had become president of the Gaudiya Math, to remind him that their spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, had a strong desire to open preaching centers in the Western countries asking him for help in the mission but he got an unfavourable reply that Gaudiya Math funds could not be used for this purpose. But Srila Prabhupāda did not judge beforehand who would serve Kṛṣṇa's mission and who would not. He was fully surrendered and fully dependent on Kṛṣṇa, and in obedience to his spiritual master he would approach everyone, without discrimination, to ask for help. There was Sumati Morarji. She had helped him in publishing the Srimad Bhagavatam, and she had sent him to America.

- ❖ Prabhupāda considered Dr. Mishra a “Māyāvādī” because of his inadvertent acceptance that māyā, illusion, is greater than the Absolute Truth. For Śrīla Prabhupāda, not only was the impersonal philosophy unpalatable, it was an insult to the Personality of Godhead. Lord Caitanya had concluded that if one even hears the commentary of Śaṅkara, one’s entire spiritual life is spoiled. Dr. Mishra was content to align himself with the philosophy of Śaṅkara and allow Prabhupāda to stay with Lord Kṛṣṇa and Bhagavad Gita. But Śrīla Prabhupāda pointed out that even Śaṅkara accepted that the Personality of Godhead, Kṛṣṇa, or Nārāyaṇa, exists eternally beyond the material world. Therefore, He is a transcendental person - nārāyaṇaḥ paro ’vyaktāt. A mendicant, Prabhupāda was temporarily dependent on the good will of his Māyāvādī acquaintance, with whom he regularly ate and conversed and from whom he accepted shelter. But what a great inconvenience it was!
- ❖ He had come to America to speak purely and boldly about Kṛṣṇa, but he was being restricted. In Butler he had been confined by his hosts’ middle-class sensibilities; now he was silenced in a different way. He was treated with kindness, but he was considered a threat. Dr. Mishra could not allow his students to hear the exclusive praise of Lord Kṛṣṇa as the SPOG. Spending most of his time in his new room, Śrīla Prabhupāda kept at his typing and translating. But when Dr. Mishra held his yoga classes, Prabhupāda would sometimes lead a kīrtana or lecture.

END OF SUMMARY STUDY OF CHAPTER 14

15 – IT WILL NOT BE POSSIBLE TO ASSIST YOU

- ❖ Prabhupāda, having obtained an extension on his visa, stayed on. America seemed so opulent, yet many things were difficult to tolerate. The sirens and bells from fire engines and police cars seemed like they would crack his heart. From his first days in the city, he had noted that the smell of dog stool was everywhere. From his room he would sometimes hear the horns of ocean liners, and he would dream that some day he would sail around the world with a saṅkīrtana party, preaching in all the major cities of the world. Lot of discouraging news poured in from all sides, negative news from Tirtha Maharaj, Indira Gandhi, Padampat Singania regarding the construction of a wonderful temple for Radha and Krishna in New York.
- ❖ These days of struggle were real enough and very difficult, but his transcendental consciousness was always predominant. He was not living in Manhattan consciousness, but was absorbed in dependence upon Kṛṣṇa, just as when on the Jaladuta he had suffered his heart attacks, his reading of Caitanya-caritāmṛta had supplied him “the nectarine of life.” Certainly he wanted to provide Rādhā and Kṛṣṇa a temple in New York, but his success was that he was remembering Kṛṣṇa, even in New York City in the winter of 1965-66, whether the world recognized him or not. Not a day went by when he did not work on Kṛṣṇa’s book, SB. And not a day went by when he did not offer food to Kṛṣṇa and speak on Kṛṣṇa’s philosophy of Bhagavad Gita. Lord Krishna says in Bhagavad Gita, “For one who sees Me everywhere and sees everything in Me, I am never lost to him, and he is never lost to Me.” And Kṛṣṇa assures His pure devotees that, “My devotee will never be vanquished.” There was never any doubt about this for Prabhupāda. The only question was whether Americans would take notice of the pure devotee in their midst. At this point it seemed that no one was going to take him seriously.

END OF SUMMARY STUDY OF CHAPTER 15

16 – FREE TO PREACH

- ❖ Srila Prabhupada moved from room 501 downstairs two floors to a room all his own to room 307. According to Dr. Mishra, Prabhupāda moved in order to have his own place, independent of the Mishra Yoga Society. One of Dr. Mishra's students had donated a reel-to-reel tape recorder, and Prabhupāda recorded some of his solitary bhajanas, which he sang to his own accompaniment of hand cymbals. He also recorded a long philosophical essay, Introduction to Gītopaniṣad. "Even if no one attends," BSST had told him, "you can go on chanting to the four walls. But since he was now free to speak his message in the new situation God had provided, he decided to lecture three evenings a week (Monday, Wednesday, and Friday) to whoever would come.
- ❖ Prabhupāda's mood was always one of urgency. Sometimes he talks quickly and one senses his desire to establish Kṛṣṇa consciousness in the West as soon as possible. He has no followers, only a few books, no temples, and he openly states that he is racing against time: So behind the formal delivery of Kṛṣṇa conscious philosophy is an anxiety, an almost desperate desire to convince at least one soul to take up Kṛṣṇa consciousness immediately. Now the constrained situations of Butler and the Ananda Ashram and Dr. Mishra are behind him.
- ❖ He is free to speak about the Absolute Truth in full. Throughout his life he has prepared for this, yet he is still discovering the best ways to present Kṛṣṇa, exploring his Western audience, testing their reactions. Prabhupāda is discussing the real meaning of going to a sacred place in India. One should go to a sacred place in order to find some intelligent scholar in spiritual knowledge living there and make association with him. So one should go to such holy places, not simply to take bath in the water. One must be intelligent enough to find some spiritually advanced man living there and take instruction from him and be benefited by that.

- ❖ I shall be very happy to return to my Vṛndāvana, that sacred place. But then, “Why are you here?” Now, because it is my duty. I have brought some message for you people. Because I have been ordered by my superior, my spiritual master: “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 obligated by duty. Srila Prabhupada explained how Lord Caitanya states that a person has at his command four assets - his life, money, intelligence, and words - at least one of which he should give to the service of God.
- ❖ The Paradox, at 64 East Seventh Street on the Lower East Side, was a restaurant dedicated to the philosophy of Georges Ohsawa and the macrobiotic diet. It was a storefront below street level with small dining tables placed around the candlelit room. The food was inexpensive and well reputed. Tea was served free, as much as you liked. More than just a restaurant, the Paradox was a center for spiritual and cultural interests. Harvey Cohen and Bill Epstein were friends. Harvey was a freelance artist, and Bill worked at the Paradox. After Harvey had been to Prabhupāda’s place at Dr. Mishra’s yoga studio a few times, he came by the Paradox and began to describe all about the new swami to Bill and other friends.
- ❖ Swamiji moved from room 501 to Room 307 but it was never meant for use as a residence or āśrama or lecture hall. It was only a small, narrow office without furniture or a telephone. There were no facilities here for cooking or even for bathing, so daily he had to walk to Dr. Mishra’s apartment. Prabhupāda wanted a big place, and a big place meant a big price. He had no money, and Robert Nelson had only his unemployment checks. Still, Prabhupāda was interested. If he were to find a building, that would be a great step in his mission.

END OF SUMMARY STUDY OF CHAPTER 16

17 – ON THE BOWERY

- ❖ SOMEONE BROKE INTO room 307 while Śrīla Prabhupāda was out and stole his typewriter and tape recorder. Prabhupada suspected that it could be the janitor himself to be the culprit. Prabhupāda had lost his spirit for living in room 307. Then Harvey offered Prabhupāda his studio on the Bowery. Prabhupāda's loft, 94 Bowery, was six blocks south of Houston Street. Harvey Cohen had used the loft as an art studio, and racks for paintings still lined the walls. A kitchen and shower were partitioned off in the northwest corner, and a room divider stood about fifteen feet from the Bowery-side windows. It was behind this partition that Prabhupāda had his personal living area. A bed and a few chairs stood near the window, and Prabhupāda's typewriter sat on his metal trunk next to the small table that held his stacks of Bhagavatam manuscripts. His dhotīs hung drying on a clothesline. If a guest entered during a kīrtana or a lecture, he would see the Swami about thirty feet from the entrance, seated on his dais
- ❖ He was translating Srimad Bhagavatam into English, speaking to the world through his Bhaktivedanta purports. He went on with his translating and with his constant vision of a Kṛṣṇa temple in New York City. Often he would refer to a scriptural statement that people live in three different modes: goodness, passion, and ignorance. To live in a temple of Viṣṇu is to live in the spiritual world, Vaikuṅṭha, which is transcendental to all three material modes.
- ❖ Prabhupāda's old friend from uptown, Robert Nelson, continued to visit him on the Bowery. Mr. Robert bought a small American-made hand organ, similar to an Indian harmonium, and donated it to David for chanting with Prabhupāda. At seven in the morning Mr. Robert would come by, and after Bhagavatam class he would talk informally with Prabhupāda, telling his ideas for making records and selling books. He wanted to continue helping the Swami.

- ❖ Prabhupada held classes thrice a week to train the American youth in the matter of sankirtan and devotional service to the Lord. He explained how this process of spiritual realization, once begun, guarantees one to have his next life as a human being. Prabhupāda still had hopes for getting assistance from his Godbrothers in India - "This mission is not simply one man's work. Carl's interest in Sanskrit made Prabhupāda give Sanskrit classes. But later, their interest in Sanskrit waned, and Prabhupāda gradually gave up Sanskrit classes as he thought it is better to utilize his own Sanskrit scholarship in translating the verses of Srimad Bhagavatam into English, following the Sanskrit commentaries of the previous authorities.
- ❖ Almost all of Prabhupāda's Bowery friends were musicians or friends of musicians. They were into music - music, drugs, women, and spiritual meditation. Because Prabhupāda's presentation of the Hare Kṛṣṇa mantra was both musical and meditative, they were automatically interested. For the Bowery crowd, sound was spirit and spirit was sound, in a merging of music and meditation. But for Prabhupāda, music without the name of God wasn't meditation; it was sense gratification. But he was glad to see the musicians coming to play along in his kīrtanas, to hear him, and to chant responsively. Carl saw that "people just felt good being in the Swami's presence and meditating on the chanting and eating the Swami's cooking. It was unlike anything they had experienced before
- ❖ One serious newcomer was Michael Grant. Mike was twenty-four. Mike said, Well, here is someone talking about God who may really have some realization of God. Carl, Carol, Gunther, Mike, David, the crowd from the Paradox, and others join him on Monday, Wednesday, and Friday night, when he holds classes beginning punctually at eight o'clock. The program consists of half an hour of chanting Hare Kṛṣṇa, followed by a lecture from Bhagavad Gita (usually forty-five minutes long), then a question-and-answer period, and finally another half hour of chanting, everything ending by ten o'clock.

- ❖ When he speaks he is pure spiritual form. The Vedic scriptures say that a sādhu, a saint, is not seen but heard.
- ❖ The Swami's main stress is on what he calls "dovetailing your consciousness with the Supreme Consciousness." ... Kṛṣṇa is the Supreme Consciousness. And Arjuna, as the representative individual consciousness, is asked to act intelligently in collaboration with the Supreme Consciousness. Then he will be free from the bondage of birth, death, old age, and disease.
- ❖ Prabhupāda had a mission, and Carl's loft didn't seem to be the right base for it. Prabhupāda's friends all agreed: he should move more into the center of things. The Bowery and Chinatown were too far out of the way. They would find him a new place. Forced by conditions he accepted as Kṛṣṇa's mercy, Prabhupāda sat patiently, trying not to disturb anyone, yet speaking about Kṛṣṇa consciousness day and night. Carl assured him that with half a dozen people searching, it wouldn't take long to find a new place, and they would all chip in together and help him with the rent. Mike felt obligated. He was good at getting things done, and he wanted to do this for the Swami. So the next day he went to The Village Voice, got the first newspaper off the press, looked through the classified ads until he found a suitable prospect, and phoned the landlord. It was a storefront on Second Avenue, and an agent, a Mr. Gardiner, agreed to meet Mike there. Carl and the Swami also agreed to come. Mr. Gardiner and Mike were the first to arrive. Mike noted the unusual hand-painted sign - Matchless Gifts - above the front window. It was a holdover, Mr. Gardiner explained, from when the place had been a nostalgic-gift shop.
- ❖ Prabhupāda had the idea of making Mr. Gardiner the first official trustee of his fledgling Kṛṣṇa consciousness society. During their conversation he presented Mr. Gardiner with a three-volume set of his Srimad Bhagavatam and inside the front cover he wrote a personal dedication and then signed it, "A. C. Bhaktivedanta Swami."

- ❖ Mr. Gardiner felt flattered and honored to receive these books from their author himself. He agreed to become a trustee of the new society for Kṛṣṇa consciousness, and so pay the Society twenty dollars a month.
- ❖ Now it was time to move the Swami into his new place. At the loft, they all gathered up portions of the Swami's belongings, and then they started out on foot up Bowery. It was like a safari, a caravan of half a dozen men loaded with Prabhupāda's things. Michael carried the heavy Roberts reel-to-reel, and even the Swami carried two suitcases. They did everything so quickly that it wasn't until they were well on their way and Mike's arm began to ache that he realized, "Why didn't we bring a car?" The Bowery artists and musicians saw him as "highly evolved."
- ❖ The Swami and his young friends reached the corner of Bowery and Houston, turned right, and proceeded east. Gazing steadily ahead as he walked, Prabhupāda saw the southern end of Second Avenue, one block away. At Second Avenue he would turn left, walk just one block north across First Street, and arrive at his new home. As he passed the IND subway entrance, the storefront came into view - "Matchless Gifts." He gripped his suitcases and moved ahead. At Second Avenue and Houston he hurried through a break in the rapid traffic. This new address would be the place where he could actually get a footing with his International Society for Krishna Consciousness.

END OF SUMMARY STUDY OF CHAPTER 17

18 – BREAKING GROUND

- ❖ Prabhupada's moved in from Bowery to the new place at 26, Second Avenue and Prabhupada had never made specific plans to come here amid so many young people. But in the ten months since Calcutta, he had been moved by force of circumstances, or, as he understood it, "by Kṛṣṇa's will,". The sign - Matchless Gifts - was the only remaining memento of the nostalgic-gift shop that had recently moved out. Overlooking the courtyard from the rear building of 26 Second Avenue was Prabhupāda's second-floor apartment, where he would now live, work, and worship. On the wall above his sitting place he hung an Indian calendar print of Lord Kṛṣṇa. (Kṛṣṇa, as a youth, was playing on His flute with a cow close behind Him. Lord Kṛṣṇa was standing on the planet earth, which curved like the top of a small hill beneath His feet.) As Prabhupāda chanted in his own inner ecstasy, and the hand cymbals rang, the call-and-response of the Hare Kṛṣṇa mantra swelled, filling the evening. Some neighbors were annoyed. Prabhupāda sang on, absorbed in pure devotion, and they responded.
- ❖ After the kirtan, Srila Prabhupada gives the Bhagavad Gita Class explaining how the chanting of "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare" - will cleanse the dust. And as soon as the dust is cleared, then, as you see your nice face in the mirror, similarly you can see your real constitutional position as spirit soul. So, it doesn't matter what a person was doing before, what sinful activities. If he is engaged in service, then even sinful person will be quickly purified. Kṛṣṇa says, kṣipram bhavati dharmātmā: because he has dovetailed himself in Kṛṣṇa consciousness, it is sure that he will be saintly very soon. Prabhupada said, if we want perfect knowledge of God, then we have to consult śāstra." Prabhupada expected the audience to be patient and wanted them to ask questions at the end of his usual 45 minutes class so that order is maintained in class. Mostly he kept to his room typing out the Bhaktivedanta Purports referring to Acharyas Bengali and Sansrit commentaries.

❖ We shall call our society ISKCON.” Prabhupāda had laughed playfully when he first coined the acronym. A friend had suggested a title that would sound more familiar to Westerners, “International Society for God Consciousness,” but Prabhupāda had insisted: “Krishna Consciousness.” “God” was a vague term, whereas “Krishna” was exact and scientific; “God consciousness” was spiritually weaker, less personal. And if Westerners didn’t know that Kṛṣṇa was God, then the International Society for Krishna Consciousness would tell them, by spreading His glories “in every town and village.” “Kṛṣṇa consciousness” was Prabhupāda’s own rendering of a phrase from Śrīla Rūpa Gosvāmī’s Padyāvalī, written in the sixteenth century. Kṛṣṇa-bhakti-rasa-bhāvita: “to be absorbed in the mellow taste of executing devotional service to Kṛṣṇa.”

❖ Seven Purposes of the International Society for Krishna Consciousness:

(a) 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.

(b) To propagate a consciousness of Krishna, as it is revealed in the Bhagavad Gita and Srimad Bhagwatam.

(c) To bring the members of the Society together with each other and nearer to Krishna, the prime entity, thus to develop the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna).

(d) To teach and encourage the sankirtan movement, congregational chanting of the holy name of God as revealed in the teachings of Lord Sri Chaitanya Mahaprabhu.

(e) To erect for the members and for society at large, a holy place of transcendental pastimes, dedicated to the Personality of Krishna.

(f) To bring the members closer together for the purpose of teaching a simpler and more natural way of life.

(g) With a view towards achieving the aforementioned Purposes, to publish and distribute periodicals, magazines, books and other writings.

- ❖ But to register ISKCON legally as a nonprofit, tax-exempt religion required money and a lawyer. Carl Yeargens had met Prabhupāda on the Bowery he had agreed to help. He had contacted his lawyer, Stephen Goldsmith. The purposes stated within ISKCON's articles of incorporation reveal Prabhupāda's thinking. They were seven points, similar to those given in the Prospectus for the League of Devotees he formed in Jhansi, India, in 1953. Regardless of what ISKCON's charter members thought of the society's purposes, Prabhupāda saw them as imminent realities. As Mr. Ruben, the subway conductor who had met Prabhupāda on a Manhattan park bench in 1965, had noted: "He seemed to know that he would have temples filled up with devotees. 'There are temples and books,' he said. 'They are existing, they are there, but the time is separating us from them.'"
- ❖ Prabhupada was explaining that the best way to serve Krishna was to serve the representative of Krishna and such service has to be done voluntarily, out of love, not by force. "Preaching" was the word Prabhupāda most often used. For him, preaching had a much broader significance than mere sermonizing. Preaching meant glorious, selfless adventures on behalf of the Supreme Lord. Lord Caitanya had preached by walking all over southern India and causing thousands of people to chant and dance with Him in ecstasy. He wanted ISKCON to demonstrate "a simple, more natural way of life." Such a life was most conducive to developing Kṛṣṇa consciousness.
- ❖ When Howard first volunteered to do editing, he spent the whole morning working in Swamiji's room. "If there is any more typing," Howard said. More? There's lots more," Swamiji said. He opened the closet and pulled out two large bundles of manuscripts tied in saffron cloth. There were thousands of pages, single-spaced manuscripts of Prabhupāda's translations of the Shrimad Bhagavatam. Howard stood before them, astonished. "It's a lifetime of typing," he said. And Prabhupāda smiled and said, "Oh, yes, many lifetimes."

END OF SUMMARY STUDY OF CHAPTER 18

19 – PLANTING THE SEED

- ❖ A storefront-turned-temple and a two-room apartment transformed into the guru's residence and study - but it was complete nonetheless. The temple room was his kīrtana and lecture hall. The lecture was always serious and formal. Prabhupada was lenient during kirtana. At first Keith had cooked only for the Swami. He had mastered the art of cooking dāl, rice, and sabjī in the Swami's three-tiered boiler, and usually there had been enough for one or two guests as well. But soon more guests had begun to gather, and Prabhupāda had told Keith to increase the quantity (abandoning the small three-tiered cooker) until he was cooking for a dozen hungry men. When some devotee found something too chili, Prabhupada would give milk with rice and bananas to get relief from it.
- ❖ Prabhupada spoke with guests up until six, when he would go to take his bath. After his bath he would come into the front room, He would sit on a mat facing his picture of the Pañca-tattva, and after putting a few drops of water in his left palm from a small metal spoon and bowl, he would rub a lump of Vṛndāvana clay in the water, making a wet paste. He would then apply the clay markings of Vaiṣṇava tilaka, dipping into the yellowish paste in his left hand with the ring finger of his right on his forehead and then he marked eleven other places on his body.
- ❖ Prabhupāda walked across the scenic acreage, looking at the distant mountains and forests, and Keith walked beside him. Prabhupāda spoke of how Dr. Mishra had offered him the island in the middle of the āśrama's lake to build a temple on. "What kind of temple were you thinking of?" Keith asked. "How big?" Prabhupāda smiled and gestured across the horizon. "As big as the whole horizon?" Keith laughed. "Yes," Prabhupāda replied. Regarding dreams, Srila Prabhupada said that dreams are simply functions of the mind, dreams of the spiritual master are of spiritual significance.

- ❖ A few Ananda Ashram men and women came by. One woman was wearing a sārī. Prabhupāda turned to the other women and said, “A woman who wears a sārī looks very feminine.” Well,” said Wally, “Swami never claimed to be God or an incarnation, but he says that he is a servant of God, teaching love of God.”
- ❖ With his arms upraised, Prabhupāda would walk forward, swinging his body from side to side, left foot to right side, right foot to left side, in time with the one-two-three rhythm. He had shown them the step in regular time and in a slow, half-time rhythm. Keith had called it “the Swami step,” as if it were a new ballroom dance. When someone asked whom one should meditate on, Srila Prabhupada said one should meditate on Krishna.
- ❖ The sun rose over the mountains, streaking the morning sky above the lake with colors. Wally and Keith were walking around the grounds saying to Prabhupāda how beautiful it all was. “We are not so concerned with beautiful scenery,” said Prabhupāda. “We are concerned with the beautiful one who has made the beautiful scenery.” When someone asked, “Is it better for spiritual realization to meditate in the mountains?” Prabhupāda replied, No. You can meditate anywhere. Just chant Hare Kṛṣṇa.”
- ❖ Prabhupada announced, the next day was Janmastami to be spent chanting, reading, fasting and discussing Kṛṣṇa consciousness. Prabhupada announced that there would be initiation next day. There were eleven initiates and all took a vow of chanting a minimum of 16 rounds every day. The initiates tried falteringly to follow his pronunciation of the words of the purification mantra which they had never heard before. Then he gave the translation: “Unpurified or purified, or even having passed through all situations, one who remembers the lotus-eyed Supreme Personality of Godhead is cleansed within and without.” Prabhupāda gave each one a strand of neck beads, which he said were like dog collars, identifying the devotee as Kṛṣṇa’s dog.

- ❖ . Swamiji began the fire sacrifice for the initiation ceremony by sprinkling the colored dyes across the mound of earth before him. Each new disciple took a handful of the mixture to offer into the fire. He then began to recite Sanskrit prayers, asking everyone please to repeat them, each prayer ending with the responsive chanting of the word “svāhā” three times. And with svāhā the initiates would toss some of the sesame-barley mixture into the fire. Swamiji kept pouring butter, piling up wood, and chanting more prayers, until the mound was blazing. The prayers kept coming and the butter kept pouring and the fire got larger and the room got hotter. Swamiji smiled broadly, rose from his seat before the sacrificial fire, the blazing tongue of Viṣṇu, and began clapping his hands and chanting Hare Kṛṣṇa.
- ❖ Placing one foot before the other and swaying from side to side, he began to dance before the fire. His disciples joined him in dancing and chanting, and the smoke abated. He had each disciple touch his beads to the feet of Lord Caitanya in the Pañca-tattva picture on the table, and finally he allowed the windows opened. As the ceremony was finished and the air in the apartment was clearing, Swamiji began to laugh: “There was so much smoke I thought they might have to call the fire brigade.”
- ❖ Prabhupāda was happy. He arranged that prasādam be distributed to all the devotees and guests. The fire, the prayers, the vows, and everyone chanting Hare Kṛṣṇa had all created an auspicious atmosphere. Finally most of the disciples went home to their apartments, leaving their spiritual master to clean up after the initiation ceremony.
- ❖ In the back room of his apartment Prabhupāda was usually alone, especially in the early morning hours – two, three, and four A.M. – when almost no one else was awake. In these early hours his room was silent, and he worked alone in the intimacy of his relationship with Kṛṣṇa. He would sit on the floor behind his suitcase-desk, worshiping Kṛṣṇa by typing the translations and purports of his Srimad Bhagavatam.

END OF SUMMARY STUDY OF CHAPTER 19

20 – STAY HIGH FOREVER

- ❖ Prabhupada worked long and hard, and except for four hours of rest at night, he was always active. These were “happy days,” he said. He had struggled alone for a year, but then “Kṛṣṇa sent me men and money.” Yes, these were happy days for Prabhupāda, but his happiness was not like the happiness of an old man’s “sunset years,” as he fades into the dim comforts of retirement. His was the happiness of youth, a time of blossoming, of new powers, a time when future hopes expand without limit. He was seventy-one years old, but in ambition he was a courageous youth.
- ❖ Prabhupāda continued to accelerate. After the first initiations and the first marriage, he was eager for the next step. He was pleased by what he had, but he wanted to do more. It was the greed of the Vaiṣṇava - not a greed to have sense gratification but to take more and more for Kṛṣṇa. Swamiji gathered his group together for sankirtan at the park. He knew that once they tried it they would love it. But it would only happen if he personally went with them. Washington Square Park was only half a mile away, maybe a little more.
- ❖ It was Rādhāṣṭamī, the appearance day of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa’s eternal consort. Prabhupāda held his second initiation. Keith became Kīrtanānanda, Steve became Satsvarūpa, Bruce became Brahmānanda, and Chuck became Acyutānanda. It was another festive day with a fire sacrifice in Prabhupāda’s front room and a big feast. Prabhupada mentioned about prasadam is purifying and frees one from maya.
- ❖ When the Swami heard that Judy was an art student, he asked her to paint for Kṛṣṇa. For her first assignment, he asked her to paint a portrait of his Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī. He gave her a photo and instructed her: There should be a flower garland around Guru Mahārāja’s neck, the tilaka should be yellowish, not white, and there should be no effulgence or halo around his head.

- ❖ “Well, no matter how high you go on LSD, you eventually reach a peak, and then you have to come back down. When you actually attain spiritual or Kṛṣṇa consciousness, you stay high. Because you go to Kṛṣṇa, you don’t have to come down. You can stay high forever.”
- ❖ The chanting of Hare Kṛṣṇa, he said, had been introduced five hundred years ago in West Bengal by Caitanya Mahāprabhu. Hare means “O energy of the Lord,” Kṛṣṇa is the Lord, and Rāma is also a name of the Supreme Lord, meaning “the highest pleasure.” His disciples sat at his feet, listening. Prabhupāda explained that there are three platforms - sensual, mental, and intellectual - and above them is the spiritual platform. The chanting of Hare Kṛṣṇa is on the spiritual platform, and it is the best process for reviving our eternal, blissful consciousness. He invited everyone to attend the meetings at 26 Second Avenue and concluded his brief speech by saying, “Thank you very much. Please chant with us.” Then he sat down, took the drum, and began the kīrtana again
- ❖ Well, “Well, what does the chanting produce?” She seemed to be coming out of her trance now. “Chanting produces chanting,” he replied. “Just as when you are calling the name of your beloved. If there is someone you love very much, then you want to repeat his name again and again. It is out of love.”
- ❖ Two weeks later, Prabhupāda held another initiation ceremony. Bob became Rūpānuga and Judy became Jadurāṇī.

END OF SUMMARY STUDY OF CHAPTER 20

21 – BEYOND THE LOWER EAST SIDE

- ❖ HARE KṚṢṆA WAS becoming popular - regular kīrtanas in the park, newspaper coverage. Hayagrīva called it “the Hare KṚṣṇa explosion.” The Lower East Side hippies considered the chanting of Hare KṚṣṇa “one of the grooviest things happening,” and that the Swami’s disciples didn’t take LSD didn’t seem to affect their popularity.
- ❖ The devotees were accepted as angelic people, carrying the peaceful chanting to others and offering free food and a free place to stay. In the clubs, local musicians played the melody that they had picked up from the Swami when he chanted in the park and at the temple.
- ❖ The Lower East Side was a neighborhood of artists and musicians, and now it was also the neighborhood of Hare KṚṣṇa. Evening kīrtanas were always big. Brahmānanda used to stand by the back door every night and watch the room fill up until there was no place left to sit.
- ❖ After kirtan, there was lecture. For a question related to sex urge, Srila Prabhupāda replied. “You can get yourself married and live peacefully with one woman, but the wife should not be used as a machine for sense gratification. Sex should be restricted to once a month and only for the propagation of children.”
- ❖ When Burton asked Prabhupāda to attend his piano recital at Town Hall Theater, Prabhupāda agreed. The Gate Theater was a small auditorium on Second Avenue about ten blocks north of the storefront. After the Gate engagement, Swamiji and his disciples agreed that it was a waste of time trying to rent theaters. It was better to go to Tompkins Square Park. That was the best place for attracting people, and it didn’t cost anything.

- ❖ Swamiji saw each of the nearly one dozen dishes through its final stages, and his disciples carried them into the front room in pots, one by one, and placed them before the picture of Lord Caitanya. There was halavā, dāl, two sabjīs, fancy rice, purīs, samosās, sweet rice, apple chutney, and gulābjāmons, or sweetballs - ISKCON bullets. Prabhupāda had personally spent much time slowly deep-frying the sweetballs on a low heat, until they had turned golden brown and full. Then, one by one, he had lifted them out of the ghee with a slotted spoon and put them to soak in sugar syrup.
- ❖ He recognized that these golden, ghee-fried milk balls soaked with sugar water were his disciples' favorite prasādam treat. He called them "ISKCON bullets" because they were weapons in the war against māyā. He even allowed that a jar of ISKCON bullets, floating in their syrup, be always on hand in the front room, where his disciples could take them without asking permission and without observing any regulated hours. They could take as many as they liked.
- ❖ Acyutānanda carried the imperfectly shaped purīs into the kitchen, where he and Kīrtanānanda deep-fried them two at a time. If the temperature of the ghee, the consistency of the dough, and the size, shape, and thickness of the purīs were all just right, the purīs would cook in only a few seconds, rising to the surface of the ghee, where they would inflate like little balloons. The cooks then stood them on edge in a cardboard box to drain off the excess ghee. Swamiji and a couple of his cooks offered all the preparations to Lord Caitanya, reciting the paramparā prayer.
- ❖ Satsvarūpa: Eating the feast was an intense experience. We were supposed to be subduing our senses all week, following strict regulations, controlling the tongue. And the feast was a kind of reward. Swamiji and Kṛṣṇa were giving us a taste of full spiritual ecstasy, even though we were still beginners and still in the material world. Before taking my plateful, I would pray, "Please let me remain in Kṛṣṇa consciousness, because it is so nice and I am so fallen. Let me serve Swamiji, and let me now enjoy this feast in transcendental bliss." The feasts were free, and they were reputed to be delicious.

- ❖ One of Prabhupāda's main concerns was to finish and publish as soon as possible his translation and commentary of Bhagavad Gita. Unexpectedly, a boy named Neal arrived, he mentioned that he was a good typist and Prabhupāda considered this to be Kṛṣṇa's blessing. Immediately he rented a dictaphone and began dictating tapes, Hayagrīva donated his electric typewriter, and Neal set up his work area in Swamiji's front room and began typing eight hours a day.
- ❖ . Śrīla Prabhupāda gave over the editorship of Back to Godhead magazine to Hayagrīva and Rāya Rāma. For so many years he had taken Back to Godhead as his personal service to his spiritual master, but now he would let young men take up Back to Godhead magazine as their service to their spiritual master.
- ❖ Whatever Swamiji said or did, his disciples wanted to hear about it. Gradually, they had increased their faith and devotion to Swamiji, whom they accepted as God's representative, and they took his actions and words to be absolute. The year ended, and Prabhupāda was still working on his manuscript of Bhagavad-gītā, still lecturing in the mornings from Caitanya-caritāmṛta and Monday, Wednesday, and Friday evenings from Bhagavad-gītā, and still talking of going to San Francisco.
- ❖ But then, during the first week of the New Year, a letter arrived from Mukunda: he had rented a storefront in the heart of the Haight-Ashbury district, on Frederick Street. "We are busy converting it into a temple now," he wrote. And Prabhupāda announced: "I shall go immediately." Although in his letter Mukunda had enclosed a plane ticket, some of Swamiji's followers refused to accept that Swamiji would use it. But they found Prabhupāda quite confident and determined. He did not belong to New York, he belonged to Kṛṣṇa, and he had to go wherever Kṛṣṇa desired him to preach. Prabhupāda showed a spirit of complete detachment, eager to travel and expand the chanting of Hare Kṛṣṇa.
SAN FRANCISCO - NEXT DESTINATION

END OF SUMMARY STUDY OF CHAPTER 21

22 – “SWAMI INVITES THE HIPPIES”

- ❖ AS THE UNITED Airlines jet descended on the San Francisco Bay area, Śrīla Prabhupāda turned to his disciple Ranchor and said, “The buildings look like matchboxes. Just imagine how it looks from Kṛṣṇa’s viewpoint.” Śrīla Prabhupāda was seventy-one years old, and this had been his first air trip. Ranchor, nineteen and dressed in a suit and tie, was supposed to be Śrīla Prabhupāda’s secretary
- ❖ Mukunda reminded everyone, if they were all chanting Hare Kṛṣṇa when he came through the gate. They were already familiar with the Hare Kṛṣṇa mantra. Prabhupāda had heard the chanting even before he had entered the terminal, and he had begun to smile. He was happy and surprised. Yet here were fifty people receiving him and chanting Hare Kṛṣṇa without his having said a word!
- ❖ The crowd of hippies had formed a line on either side of a narrow passage through which Swamiji would walk. As he passed among his new admirers, dozens of hands stretched out to offer him flowers and incense. He smiled, collecting the offerings in his hands and then began offering the gifts back to all who reached out to receive them. He proceeded through the terminal, the crowd of young people walking beside him, chanting.
- ❖ The temple Mukunda and his friends had obtained was on Frederick Street in the Haight-Ashbury district. Like the temple at 26 Second Avenue in New York, it was a small storefront with a display window facing the street. A sign over the window read, SRI SRI RADHA KRISHNA TEMPLE.

- ❖ Swamiji talked with the reporters, who sat on the floor, taking notes on their pads. Prabhupada said, "There are four prerequisites. I do not allow my students to keep girlfriends. I prohibit all kinds of intoxicants, including coffee, tea and cigarettes. I prohibit meat-eating. And I prohibit my students from taking part in gambling." "I consider LSD to be an intoxicant. I do not allow any one of my students to use that or any intoxicant. I train my students to rise early in the morning, to take a bath early in the day, and to attend prayer meetings three times a day. Our sect is one of austerity. It is the science of God."
- ❖ Although Prabhupāda had found that reporters generally did not report his philosophy, he took the opportunity to preach Kṛṣṇa consciousness. That night on television Swamiji's arrival was covered on the eleven o'clock news, and the next day it appeared in the newspapers. The Examiner's story was on page two - "Swami Invites the Hippies". San Francisco's largest paper, the Chronicle, also ran an article: "Swami in Hippie-Land - Holy Man Opens S.F. Temple."
- ❖ Śrīla Prabhupāda rose from bed and turned on the light. It was 1 A.M, he sat quietly at his makeshift desk (a trunk filled with manuscripts) and in deep concentration chanted the Hare Kṛṣṇa mantra on his beads. After an hour of chanting, Śrīla Prabhupāda turned to his writing.
- ❖ Having just arrived in this corner of the world, so remote from the scenes of Lord Caitanya's pastimes, he was beginning the first chapter of a new English version of Caitanya-caritāmṛta. He called it Teachings of Lord Caitanya. Rising early and writing the paramparā message of Kṛṣṇa consciousness - This was his most important service to Bhaktisiddhānta Sarasvatī. The thought of producing more books and distributing them widely inspired him to rise every night and translate.

- ❖ Though some of the New York disciples had objected, Śrīla Prabhupāda was still scheduled for the Mantra-Rock Dance. Śrīla Prabhupāda knew he would not compromise himself; he would go, chant, and then leave. The important thing was to spread the chanting of Hare Kṛṣṇa. As a preacher, Prabhupāda was prepared to go anywhere to spread Kṛṣṇa consciousness. These young hippies wanted something spiritual, but they had no direction. Prabhupāda decided he would go; his disciples wanted him to, and he was their servant and the servant of Lord Caitanya.
- ❖ Don't you think there's a possibility of chanting a tune that would be more appealing to Western ears?" Allen asked. "Any tune will do," said Prabhupāda. "Melody is not important. What is important is that you will chant Hare Kṛṣṇa. Prabhupāda and Allen also talked about the meaning of the word hippie, and Allen mentioned something about taking LSD. Prabhupāda replied that LSD created dependence and was not necessary for a person in Kṛṣṇa consciousness. "Kṛṣṇa consciousness resolves everything," Prabhupāda said. "Nothing else is needed."
- ❖ On the night of the Mantra-Rock Dance, the devotees began a warm-up kīrtana onstage, dancing the way Swamiji had shown them. Incense poured from the stage and from the corners of the large ballroom. At ten o'clock Prabhupāda, as he entered the ballroom, devotees blew conchshells, crowd parted down the center, all the way from the entrance to the stage, opening a path for him to walk.
- ❖ With his head held high, Prabhupāda seemed to float by, across the ballroom floor to the stage. Suddenly the light show changed. Pictures of Kṛṣṇa and His pastimes flashed onto the wall, As Prabhupāda walked through the crowd, everyone stood, applauding and cheering. He climbed the stairs and seated himself softly on a waiting cushion. Srila Prabhupada spoke brief history of the mantra and asked Allen to chant the Hare Krishna Mahamantra.

END OF SUMMARY STUDY OF CHAPTER 22

23 – “THE PRICE AFFAIR”

- ❖ SWAMIJI'S DISCIPLES IN New York were surprised to find that they could still carry on in his absence. At first they had been too shy to speak or lead the kīrtana, so they had played tapes of Swamiji's kīrtanas and classes. But when the evenings came and guests attended the temple, the devotees felt compelled to give “live” classes. Rāya Rāma, Brahmānanda, Satsvarūpa, and Rūpānuga took turns giving brief talks and even answering challenging questions. And the devotees found that everything - the chanting, the cooking, the taking of prasādam, the preaching - could still go on.
- ❖ On January 19, just three days after his arrival in San Francisco, Prabhupāda had written back to his New York disciples. They were his spiritual children and were very dear to him. He had also wanted to reassure his disciples whom, after only a few months of training, he was expecting to conduct the Kṛṣṇa consciousness movement in New York. Srila Prabhupada wrote, 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. You may place my pictures on my sitting places and this will be source of inspiration for you. “So long our kīrtana is all right,” Prabhupāda wrote, “there is no difficulty at all.”
- ❖ Attempts to purchase a new building, which had gone on smoothly while Prabhupāda had been present, had become a great problem as soon as he had left. Shortly after Śrīla Prabhupāda's departure for San Francisco, Brahmānanda had given Mr. Price a thousand dollars, and Mr. Price had promised to help the devotees get their building. When Prabhupāda heard this, he became perturbed. Prabhupada said, you should not pay even a farthing more than what you have paid. If he wants any more money you should flatly refuse.

- ❖ Śrīla Prabhupāda had visited the building on Stuyvesant Street, and he wanted it. It was a historical, well-kept, aristocratic building, suitable for his New York headquarters. It was worth the \$100,000 price. Then Mr. Price told Brahmānanda the latest: he had found a wealthy financier, Mr. Hall, who had almost agreed to pay the full \$100,000 for the building. When Śrīla Prabhupāda heard about the latest developments, he did not share his disciples' optimism.
- ❖ Śrīla Prabhupāda had also instructed Gargamuni to protect the ten thousand dollars in the bank and never withdraw any sum that would leave a balance of less than six thousand. Śrīla Prabhupāda wrote almost daily to various devotees in New York. But Brahmānanda and Satsvarūpa were already entangled in the promises Mr. Price had given and went on meeting with him. They would meet with Mr. Price and then ride back to Second Avenue on the subway, chanting Hare Kṛṣṇa.
- ❖ Śrīla Prabhupāda had done what he could. The boys were foolish, even to the point of not listening to him. But they had raised the money themselves. If despite his instructions they lost it, what further help could he give? So he simply went on with his San Francisco preaching and advised the boys in New York also to become convinced of achieving success through kīrtana.

END OF SUMMARY STUDY OF CHAPTER 23

24 – NEW JAGANNĀTHA PURĪ

- ❖ Srila Prabhupada continued with his kirtans at the park in San Francisco. Prabhupāda was the center of attraction. Even his age and dress made him prominent. Whereas the others in the park were mostly young people dressed in denims or various hippie costumes, Prabhupāda was seventy and distinctly dressed in saffron robes. After an hour of chanting, Prabhupāda stopped the kīrtana and addressed the crowd: “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the sound vibration, and it is to be understood that the sound vibration is transcendental. If you want to have knowledge of the Absolute Truth, the first thing is faith. After speaking five minutes, Prabhupāda began the kīrtana again. As he surveyed the activities in the meadow, he seemed deeply pleased to see the ring of dancers singing all around him, chanting Hare Kṛṣṇa.
- ❖ Prabhupada started taking weekend cooking class in which he taught Jānakī, Govinda dāsī, Nandarāṇī, and others the art of cooking for Kṛṣṇa. He would show how to knead dough, cook capātīs, measure spices in the right palm, and cut vegetables and cook them in ghee with masālā. One day, on Ekādaśī, Swamiji himself was cooking. He was heating something white in a skillet, vigorously stirring and scraping it from the bottom of the pan. Swamiji’s whitish, sticky-looking preparation was done and he placed it on the windowsill to cool. “Later it will harden,” he said, “and we can cut it and serve it.” Since it tasted simply wonderful, everyone called it “simply wonderful”
- ❖ Although Śrīla Prabhupāda had about twenty-five San Francisco disciples, hardly any were brahmacārīs. Practically the only solid one was Jayānanda, who was a little older than the rest. Jayānanda worked all day driving a cab, chanting Hare Kṛṣṇa even while driving. . He was known for his serious japa

- ❖ One day Mālatī hurried into Śrīla Prabhupāda’s apartment, took a small item out of her shopping bag, and placed it on Prabhupāda’s desk for his inspection. “What is this, Swamiji?” Śrīla Prabhupāda looked down and beheld a three-inch wooden doll with a flat head, a black, smiling face, and big, round eyes. The figure had stubby, forward-jutting arms, and a simple green and yellow torso with no visible feet. Śrīla Prabhupāda immediately folded his palms and bowed his head, offering the little figure respects.
- ❖ “You have brought Lord Jagannātha, the Lord of the universe,” he said, smiling and bright-eyed. “He is Kṛṣṇa. Śrīla Prabhupāda beamed with pleasure. Prabhupāda explained that this was Lord Jagannātha, a Deity of Kṛṣṇa worshiped all over India for thousands of years. Jagannātha, he said, is worshiped along with two other deities: His brother, Balarāma, and His sister, Subhadrā. Excitedly, Mālatī confirmed that she had seen them and hurried back and bought them from the shop.
- ❖ Śrīla Prabhupāda placed the black-faced, smiling Jagannātha on the right. In the center he placed the smallest figure, Subhadrā, who had a red, smiling mouth and a rectangular black and yellow torso. The third figure, Balarāma, with a white, round head, red-rimmed eyes, and a happy red smile, had the forward-jutting arms like Jagannātha and a blue and yellow base. Prabhupāda placed Him next to Subhadrā. As Prabhupāda looked at them together on his desk, he asked if anyone knew how to carve. Śyāmasundara said he was a wood sculptor, and Prabhupāda asked him to carve three-foot-high copies of the little Jagannātha, Balarāma, and Subhadrā.
- ❖ Śyāmasundara bought three large blocks of hardwood and made the Deity forms as explained by Srila Prabhupada. Prabhupada said that Lord Jagannātha was so merciful that He could be worshiped in a simple way (mostly by chanting Hare Kṛṣṇa)

- ❖ Prabhupāda set March 26, the appearance day of Lord Caitanya, as the day for installing the deities. The devotees would have a big feast and begin worshiping Lord Jagannātha. Prabhupāda said they would have to build an altar, and he told them how to prepare it. On the scheduled date, Prabhupāda watched with pleasure as one person after another took a turn at offering the candle before Lord Jagannātha. This was a simple procedure for installing the Deity.
- ❖ Śrīla Prabhupāda was confident in his spiritual master's direction and in the scriptures. He had faith that Lord Jagannātha was especially merciful to the fallen. He prayed that the Lord of the universe would not be offended by His reception at New Jagannātha Purī. Śrīla Prabhupāda explained further: "The Bhāgavatam has recommended hearing, chanting, thinking, and worshiping. This process which we just now introduced on the advent of Jagannātha Svāmī means that now this temple is now completely fixed. So this is the worshiping process. This is called āratī. So at the end of kīrtana, this āratī will go on and then there was distribution of prasadam. Śrīla Prabhupāda spoke into the microphone, "Jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
- ❖ Lord Jagannātha's presence quickly beautified the temple. Devotees made garlands for Him daily. Now the devotees were a family. If they followed his instructions they would remain strong. If they were sincere, Kṛṣṇa would help them. Lord Jagannātha was present, and the devotees would have to worship Him faithfully. They would be purified by chanting Hare Kṛṣṇa and following their spiritual master's instructions. Prabhupada decided to go back to New York.
- ❖ Śrīla Prabhupāda, the father of two small bands of neophytes, tenderly left one group and headed east, where the other group waited in a different mood, a mood of joyful reception

END OF SUMMARY STUDY OF CHAPTER 24

25 – “OUR MASTER HAS NOT FINISHED HIS WORK”

- ❖ After the five-and-a-half hour jet flight, Prabhupāda spoke of a “blockading” in his ears, but he seemed all right. He didn’t rest, but went straight through the festive airport reception into three hours of strong lecturing and chanting in the storefront at 26 Second Avenue. In the temple, speaking from a new dais behind a velvet-covered lectern, Prabhupāda said, “In my absence things have improved.” Prabhupāda made a more important observation: his disciples, despite the physical absence of their spiritual master, had made progress by following his instructions. Prabhupāda explained how one obtained expertise in Kṛṣṇa consciousness by submissively following the spiritual master.
- ❖ Satsvarūpa came in to show Prabhupāda the latest typed manuscripts for Teachings of Lord Caitanya. Jadurāṇī continued painting in the outer room of Prabhupāda’s apartment. She asked him “How is Lord Viṣṇu situated in the heart?” she asked. “Is He sitting, or standing, or what?” Prabhupāda said, “He is standing,”. To another question as to how one person goes to Krishna while another does not, Srila Prabhupada said it is about utilizing one’s free will properly. One by one, Prabhupāda saw all his old New York followers: Gargamuni, the temple treasurer, Rāya Rāma, editor of Back to Godhead, and Rūpānuga, who had a good job but was having difficulty convincing his wife about Kṛṣṇa consciousness. Even Mr. Chutey, the landlord, dropped by with complaints about the boys’ behavior.
- ❖ There were signs that Prabhupāda should be cautious about his health. When Śrīla Prabhupāda mentioned his preference for the Ayurvedic medical treatments available in India, some of the devotees suggested they bring a doctor from India. Prabhupada was admitted in hospital for few days and then he went to a cottage near the beach to take rest and recuperate his health.

- ❖ When Prabhupāda arrived at his cottage in Long Branch, he had Kīrtanānanda immediately begin cooking lunch. It would be Prabhupāda's first regular hot meal - rice, dāl, capātīs, sabjī - since his stroke nine days ago. Prabhupāda had written back asking if an Ayurvedic physician could be sent to America, but the proposal seemed impractical. It would be better for Prabhupāda to go to India. To the devotees in New York, having a married couple take care of Swamiji seemed the best arrangement, and Govinda dāsī and Gaurasundara had been available. These were external reasons, but Govinda dāsī understood that Kṛṣṇa was fulfilling her desire.
- ❖ As Prabhupāda sat one morning with Kīrtanānanda, Gaurasundara, Satsvarūpa, Govinda dāsī, and Jadurāṇī on a blanket spread on the sand, he noticed some boys with surfboards trying to ride the waves. "They think this is bliss, playing in the water," he said. "Actually there is some bliss there, but it is not ānanda, the bliss of the spiritual world. Prabhupāda stayed in Long Branch for three weeks. But when Sri Krishna Pandit wrote saying that he couldn't arrange for an Ayurvedic doctor to come to America, Prabhupāda began to think more seriously about going back to India. In India he could get sunshine and Ayurvedic treatment.
- ❖ At the end of June, he returned to 26 Second Avenue and to the hospital for a checkup. The doctor was surprised at Swamiji's recovery and had no objection to his flying to San Francisco. So in search of sunny skies, and eager to guide his followers in performing the first Ratha-yātrā, Prabhupāda had airline tickets booked for himself and Kīrtanānanda to San Francisco, New Jagannātha Purī.

END OF SUMMARY STUDY OF CHAPTER 25

26 – SWAMIJI'S DEPARTURE

- ❖ AT THE SAN Francisco airport Prabhupāda smiled but said little as the devotees greeted him with flowers and kīrtana. It was different this time. He walked straight ahead, with the aid of a cane. Jayānanda was waiting with his station wagon to drive Prabhupāda to the private house they had rented north of the city, at Stinson Beach. But first, Prabhupāda said, he wanted to visit the San Francisco Rādhā-Kṛṣṇa temple. Jayānanda drove to 518 Frederick Street. Prabhupāda got out of the car and entered the small storefront, which was filled with waiting devotees and guests. He bowed before the smiling Jagannātha deities and, without speaking a word, left the room, returned to the car, and departed for Stinson Beach.
- ❖ The ride up through the seaside cliffs was so that Prabhupāda became nauseated. And even lying down in the back seat didn't help much. The devotees agreed that only Kīrtanānanda and Upendra would stay and serve Swamiji. They wanted Swamiji's stay to be peaceful, so that his health could improve.
- ❖ That night Śrīla Prabhupāda felt pain in his heart and couldn't sleep. And he didn't rise early for translating. At 5 A.M. Kīrtanānanda came in and opened the window slightly so that Prabhupāda could receive the soft ocean breeze. Prabhupāda sat up in his bed chanting his japa and gazing at the feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī.
- ❖ Ever since Prabhupāda's stroke, Kīrtanānanda had been regularly massaging Prabhupāda morning and evening. He went down for a walk on the beach, accompanied by Kīrtanānanda and Upendra. As Prabhupāda walked on the beach, he pointed his cane towards some bubbles in the sand. "Just see," he said. "There are living entities everywhere. There is no place without living entities. And yet they say there is no life on the moon!"

- ❖ In the evening Prabhupāda called Kīrtanānanda and Upendra into the large living room and led them in a subdued kīrtana, singing Hare Kṛṣṇa and Govinda Jaya Jaya. He stood and led them in a large circle around the room. He would stop before the picture of Kṛṣṇa, bow slightly with folded palms, turn around, and then continue in the circle.
- ❖ On July 8, after Prabhupāda had been at Paradisio for two days, Śyāmasundara and Mukunda drove up from San Francisco. The next day was to be Ratha-yātrā, Śrīla Prabhupāda had first gotten the idea for the festival while looking out the window of his room. Noticing flatbed trucks passing below, he thought of putting Jagannātha deities on the back of such a truck and conducting an American-style Ratha-yātrā festival.
- ❖ Mukunda said the devotees planned to have Jagannātha under the canopy, facing the right side of the truck, Subhadrā facing the rear, and Balarāma facing the left side. When the devotees asked what else they should do, Prabhupāda said that this was all - a procession, prasādam distribution, kīrtana. The people should get a chance to see Lord Jagannātha and chant Hare Kṛṣṇa. There should be chanting and dancing in front of the cart throughout the procession. "But do everything nicely," Prabhupāda said. "Do it as well as you can, and Lord Jagannātha will be satisfied."
- ❖ Next Day was Ratha Yatra, Suddenly Prabhupāda heard the familiar ringing of cymbals, and he became very happy, his eyes widening. Looking outside he saw the Ratha-yātrā truck, with Lord Jagannātha, Subhadrā, and Balarāma and dozens of devotees and hippies eager to see him. He went out to greet them and had them bring the deities inside. Devotees and guests followed, filling the large living room. Smiling, Prabhupāda embraced some of the men while others made obeisances at his feet. Some devotees helped Kīrtanānanda in the kitchen get ready to distribute the large feast he had prepared. Others reported on the success of the Ratha-yātrā festival. Prabhupāda felt satisfied that his disciples had successfully held a Ratha-yātrā festival. Although untrained, they were sincere. Bhaktisiddhānta Sarasvatī and Bhaktivinoda Thākura would have been pleased to see the first American Ratha-yātrā.

- ❖ Devotees were planning to go to various places to open a Kṛṣṇa conscious center there. Rūpānuga in Buffalo. Subala in Santa Fe, and Dayānanda in Los Angeles. “Hare Kṛṣṇa mantra is like a big cannon,” he told them. “Go and sound this cannon so everyone can hear it, and it will drive away māyā.” On another occasion, Prabhupāda explained that nondevotees who mislead the innocent public are demons “Can demons become devotees?” Kīrtanānanda asked. “Oh, yes,” Prabhupāda answered. “If they chant Hare Kṛṣṇa and render service, even demons become devotees.”
- ❖ Prabhupāda said that he would initiate the new followers in San Francisco. Without performing any fire ceremonies, when the follower promised following the 4 regulative principles and chanting 16 rounds, Prabhupāda initiated him, sitting on the bed while the disciple sat before him on the floor. Prabhupāda would chant quietly on the disciple’s beads and then give him or her a spiritual name.
- ❖ Srila Prabhupada decided to go to India and came for darshan to the storefront. He said, “I have a few children in India from my family days,” he said, “but you are my real children. Now I am going to India for a little while.” He initiated few more devotees who were keen to get initiation and sent a letter to New York announcing his travel to India.
- ❖ Accompanied by Kīrtanānanda, Prabhupāda walked slowly toward the gate. Prabhupāda turned to his adoring followers gathered close around him at the boarding gate: “Actually I have only one desire, and whoever does this will please me very much He told them to remain in Kṛṣṇa consciousness and to please preach. he disappeared from view, the devotees ran for the observation deck to get a last look at his departing plane. The devotees continued to chant Hare Kṛṣṇa until the plane left the ground, became a speck in the sky, and then disappeared.

END OF SUMMARY STUDY OF CHAPTER 26

27 – INDIA REVISITED: PART 1

- ❖ THE PLANE FLEW during the night and arrived in London by morning. Śrīla Prabhupāda had planned a stopover. He checked into an airport hotel, took his massage, and rested. In the afternoon he rose and bathed, and then he and Kīrtanānanda boarded their plane, bound for New Delhi via Moscow. Prabhupāda and Kīrtanānanda flew to Moscow. There they walked around the terminal, observing what Prabhupāda called “propaganda pictures.” After a one-hour stopover they reboarded and flew another eight hours, arriving in Delhi around midnight. The wall of heat that greeted them felt good to Prabhupāda. He had come for this.
- ❖ It was 2 A.M. All around, passengers were meeting loved ones, who embraced them - sometimes even garlanded them - and helped them into cars or taxis. But no one was there for Prabhupāda. It was certainly different from the recent tearful airport scenes, where Prabhupāda had been with his loved ones. Now, instead of being surrounded by loving disciples, Prabhupāda was besieged by taxi drivers and porters wanting to carry his luggage for a fee. In Hindi Prabhupāda asked one of the drivers to take them to Chippiwada, in Old Delhi. The driver put their luggage in the trunk, and Prabhupāda and his disciple climbed into the back seat. He and Kīrtanānanda reached the Chippiwada Rādhā-Kṛṣṇa temple. Prabhupāda called out for Sri Krishna Pandit until a man came to the door, recognized Prabhupāda, and let them in. The man showed them upstairs and unlocked the door to Prabhupāda’s room. Prabhupāda turned on the light. Everything was just as Prabhupāda had left it.
- ❖ “This is the room where I compiled Śrīmad-Bhāgavatam,” Śrīla Prabhupāda told Kīrtanānanda. “I slept here. And over here was my cooker and my typewriter. I would sleep and type and cook and type and sleep and type.” Kīrtanānanda was shocked to think of Swamiji living here in such a poor, humble place.

- ❖ Two Ayurvedic doctors came. They both agreed that the trouble was Swamiji's heart but that the danger was now past. They gave him medicines and advised him to keep to a regulated schedule of eating, resting, and working. Sri Krishna Pandit came by to sit and converse, and Prabhupāda told him of his success in America and of all the young devotees in New York and San Francisco. After Prabhupāda had been in Vṛndāvana only one day and his health had only slightly improved, he began planning his return to America. "I am always thinking of you," he wrote to the devotees, whom he addressed as his "dear students."
- ❖ Prabhupāda stayed in his old rooms at the Rādhā-Dāmodara temple. Still incapacitated, he was being massaged and cared for by Kīrtanānanda. As Prabhupāda's spiritual children wrote from the fledgling centers in half a dozen cities in North America, he would reply. Vrindaban is an inspiration only but our real field work is all over the world. Even if I die you are my future hopes & you will do it. I am feeling very much for you all. Please let the ball roll on just as it is set. As soon as I am a little fit to return to the field of battle I shall again be in your midst.
- ❖ Srila Prabhupada visited Bon Maharaja and other God Brothers. On Janmāṣṭamī day, August 28, Śrīla Prabhupāda awarded the order of sannyaśa to Kīrtanānanda in a ceremony in the Rādhā-Dāmodara temple. Kīrtanānanda thus became Śrīla Prabhupāda's first disciple to become a sannyaśī: Kīrtanānanda Swami. Prabhupada said, He will be going back to the States very soon to begin preaching work with greater vigor and success.
- ❖ Early in September, Acyutānanda arrived in Delhi. Prabhupada got news of new centres being opened in Boston, Los Angeles. Srila Prabhupada asked for preaching to the student community there!!

END OF SUMMARY STUDY OF CHAPTER 27

28 – INDIA REVISITED: PART 2

- ❖ Srila Prabhupada and Achutananda arrived at Pisima's house in Calcutta. Pisimā had prepared a large feast, much of it cooked in mustard seed oil, for the homecoming celebration. And Prabhupāda satisfied her by honoring the prasādam, even though he wasn't feeling well and was tired from the train ride.
- ❖ As Prabhupāda recovered he began regularly lecturing in his room during the evening. One evening as Prabhupāda spoke - "My only qualification is that I have unflinching faith in my spiritual master" - a large firecracker exploded right outside the door. The audience smiled tolerantly. "Yes," Prabhupāda said, taking the explosion as confirmation of his words, "it is glorious."
- ❖ Prabhupāda paid a visit to B. P. Keśava Mahārāja, the Godbrother who had awarded him the sannyāsa order in 1959. Prabhupāda had Acyutānanda sing for Keśava Mahārāja.
- ❖ Śrīla Prabhupāda had wanted to return to the U.S. as a permanent resident. Rather than wait indefinitely for permanent residency, Prabhupāda decided to apply for a visitor's visa. He went with Acyutānanda to the U.S. Consulate. Prabhupāda looked small and humble. "I want a visa to see my students in America," he said softly. "Do you have any letters?" the secretary asked. Acyutānanda handed over the letters from the temples. The secretary reviewed them and quickly gave Prabhupāda a four-month visa.
- ❖ Prabhupāda traveled with Acyutānanda and Rāmānuja to Navadvīpa. A large kīrtana party of brahmacārīs, mostly members of Keśava Mahārāja's Devananda Gaudiya Math, met Śrīla Prabhupāda at the Navadvīpa train station.

- ❖ Srila Prabhupada went to Shridhar Maharajas Ashram. A kīrtana party greeted Prabhupāda at the outer gates of Śrīdhara Mahārāja's āśrama, chanting Hare Kṛṣṇa. Prabhupāda entered the temple, offered obeisances before the Deities met his Godbrother. Śrīdhara Mahārāja was an austere and kindly Vaiṣṇava and smiled heartily on seeing Prabhupāda and his disciples. In fluent English he began praising Prabhupāda's preaching in America, repeatedly using Prabhupāda's phrase "Kṛṣṇa consciousness." Swamiji's work, he said, was the fulfillment of Lord Caitanya's prophecy. After attending Sridhara Maharaja's vyasa puja, they returned back to Calcutta to prepare for his trip back to the US.
- ❖ He went to his sister's house to spend his last days in Calcutta there. He went to take darshan with many memories of his childhood of opulent worship of the Radha Govinda Deities, he was pained to see that the worship deteriorated. He thought, Kṛṣṇa consciousness was dying in India, dying from neglect and was just beginning to grow in the West. Srila Prabhupada wrote, I am just ready for starting for America but as you know our competent government is very slow in action. Meanwhile, he received good news from New York. The Macmillan Company's interest in Bhagavad Gita was real; the contract was being drawn. Prabhupada was very pleased and his mind turned more to the preaching that awaited him in America.
- ❖ Finally Srila Prabhupada left for San Fransisco and gave instructions to Achutananda and Ramanuja. As he walked towards the glass doors at SanFransisco airport, devotees blew conchshell, garlanded him , handing him flowers. He entered their midst as a beloved father enters and reciprocates the embrace of his loving children.

END OF SUMMARY STUDY OF CHAPTER 28

29 - UNLIMITED OPPORTUNITY, LIMITED TIME!

- ❖ Mukunda Pr & Janaki M; Gurudas P & Yamuna M; Shyamsundar Pr & Malati M were chosen by SP to go to London to preach K C; SP says kirtan must be devotional and personally trains them for several days
- ❖ Preach with confidence says SP, gave example of dance in Charlie Chaplin movie
- ❖ SP visited Boston, lectured at MIT and asked where is the department that teaches the science of soul!??
- ❖ SP loved his disciples and this love made them do whatever SP told them to do.. SP had planted transcendental loving devotional service unto the SPOG in their hearts!!.
- ❖ In LA, SP introduced regulated Deity worship and classes on NOD, which SP said would be a handbook for science and practice of BhaktiYoga and Krsna book SP tried his best to complete the SB series while depending on Lord Krsna(rakhe krsna mare ke, mare krsna rakhe ke) SP worked tirelessly with a sense of urgency
- ❖ Regarding London preaching by 3 couples, when no +ve news came through, SP advised how ENDURANCE & Enthusiasm were necessary. He said depend on Krsna and work with enthusiasm, patience & conviction
- ❖ While in NY,SP said man or woman, everyone can preach, Krishna would give intelligence. SP lectured at the OHIO STATE UNIVERSITY, did kirtana and took questions.

- ❖ Then SP went to NEW VRINDAVAN where he wanted to develop an ideal vedic community that was self sufficient(producing all their own food and necessities based on simple living & high thinking - SP while leaving New Vrindavan said, ALL SUCCESS WOULD COME BY CHANTING HARE KRISHNA, ENGAGING IN DEITY WORSHIP AND PROTECTING THE COWS. SP especially loved the milk from the cows of New Vrindavan!!!
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- ❖ SP wrote letters daily to the 3 couples who were trying to preach KC in London, telling them sankirtan is most important as yugadharm for this age.

- ❖ They held a nice KC prog in which 100 people attended and they played SP's audio speaking about the glories of chanting Hare Krishna and it got advertised in the newspapers. They faced a lot of challenges but were working together just to please Srila Prabhupada
- ❖ SP went to LA from NV and established Radha Krishna Deities there..although sankirtana was Yuga dharma, Deity worship was also very important to render personal service to the Lord, SP went to SF where rathayatra was to take place and 5000 devotees were following the ratha, SP changed the chant from Hare Krishna to Jaya Jagannatha! SP Himself was dancing ecstatically and crowd increased to 10K, followed by talk on Lord Chaitanya and ended talk with CHANT HARE KRISHNA DANCE, TAKE PRASADAM!!!
- ❖ Back in London, Syamasundar Pr met George Harrison(Beatles) who was interested in making a Hare Krishna kirtan video as he was impressed with SP's Hare Krishna recording. SP said He would arrive in sep whether or not they had a place, miraculously 2 months before SP's scheduled arrival, they found a place, made it suitable for SP's stay with vyasasana et al and the recording was done with Yamuna Mtj as lead singer a month before SP's arrival!
- ❖ THE STAGE WAS SET FOR SP'S ARRIVAL IN LONDON!

END OF SUMMARY STUDY OF CHAPTER 29

30 - LONDON - A DREAM FULFILLED

- ❖ SP arrives in London with wonderful reception with kirtan and loving personal exchanges with devotees. Reporters asked questions and SP explained the importance of chanting and singing Hare Krishna and went to the Hare Krishna centre in a chauffeured limousine!!
- ❖ SP meets George Harrison, John and Yoko (Beatles) asks them to understand and preach KC (yad yad acarati sreshtas tad tad eve taro janah, everyone follows the leader!) and distributed prasadam, SP met up with the 3 couples after long separation and applauded them for wonderful work done, Shyamasunder pr announced 50k copies of HK Kirtan video sold!! and SP said the money to be utilised to build a nice temple for Krishna! Anyone can be a good preacher if the preacher WAS FREE FROM SENSE GRATIFICATION AND DESIRE FOR PROFIT, ADORATION & DISTINCTION
- ❖ SP was working on Krsna Book at 1 AM in morning and parallelly 3rd canto of SB with word to word synonyms and translation and purport. The 1st volume of Krsna book manuscript with beautiful pics were ready to be printed. SP's arrival in London was captured in all leading journals. SP went for morning walk although climate was not suitable for him, preaching basis every scene in the walk- yellow grass- if the roots are not attached, then grass dry up, similarly our root should be Krsna, else we would also dry up! SP played with Sarasvati, little daughter of Malati M and her attraction to Krsna was through SP! SP sang bhajans, Yamuna M cried with ecstasy listening, SP SAID HIS FAVOURITE BHAJAN IS HARI HARI BIPHALE JANAMA GONAINU! SP also chanted 1 chp of BG everyday and said that anywhere BG is read, is a tirtha. SP taught the devotees how to make sandesh! SP was speaking and acting in KC every moment and His disciples felt bliss and renewed determination just by being with SP!

- ❖ Shyamasundar Pr got permission to occupy 7, Bury place and was remodelling it to make it a temple! SP said temple was required to HEAR ABOUT KRISHNA REPEATEDLY!, ENGAGE IN DEITY WORSHIP, HAVE PRASADAM TOGETHER AND BUILD THE CONNECTION AMONGST DEVOTEES
- ❖ SP's preaching went well in London, 350 youths joined the program and asked wonderful queries and SP's HK record also was a hit in England and was becoming famous around the world. When someone said there were ghosts, SP simply changed Hare Krishna and drove away the ghosts. The temple at Bury Road was getting ready and Shyamasundar Pr was making a big altar that needed big Deities. Mr Doyal had Deities that he wanted to give, SP went there immediately and got the Deities and got the Deities of Radha and Krishna INSTALLED AT BURY PLACE. SP WAS 73. He had opened 21 temples and told his disciples to form a GBC for administrative purposes so that he could focus on writing books
- ❖ SP told to engrave Shyamasundar Pr's name outside the altar honouring him for the efforts for the temple and he told Yamuna mtj before leaving London that follow my instructions of Deity worship and read my books, you can go back home back to GodHead!!!

END OF SUMMARY STUDY OF CHAPTER 30

31 - A THREAT AGAINST ISKCON

- ❖ SP returns to NY, devotees wait at airport, ecstatic with the arrival of SP, SP preaches KC to reporters SP took preaching reports from devotees on the way to center in the limousine and each devotee felt blessed in SP's care. SP said, if you clean the Deities' utensils, you clean your heart. SP named the printing press, "ISKCON PRESS" and said that this was his heart and said that there should be hindi and english press publication. Sankirtan and distributing BTG are the field work of ISKCON.
- ❖ SP then went to LA, they got their own temple on Srila BSST. SP spoke that ISKCON was the home where devotees could practice devotional service. There was SP garden where devotees discussed! SP said LA was role model for rest of ISKCON!. SP finishes the KRSNA book. He explains how governing body is to be formed for administration so that He can focus on writing books.. SP went to SF where 4th RY happened with over 10K devotees, gave class on KC!
- ❖ SP went back to LA, awarded Sanyasa to his disciples for purifying them. Certain incidents made SP call for Rupanuga Pr, TamalaKrsna Maharaj and Bhagavan pr to discuss about setting up GBC and announced first twelve GBC secretaries. SP trained his disciples to counter attack Mayavadism, explained how Guru is the personal servant of Krsna. SP turned 74 and Vyasapuja ceremony, there was no pushpa! SP got angry and told them to observe the next day wherein he would teach them how to worship the Spiritual master !
- ❖ **NEXT DESTINATION INDIA!**

END OF SUMMARY STUDY OF CHAPTER 31

32 - INDIA - DANCING WHITE ELEPHANTS!

- ❖ SP returns to India after 3 years of his first visit from the west and he reached Calcutta from Tokyo and 2 of SP's AMERICAN DISCIPLES JAYAPATAKA MAHARAJA (JPS) AND ACHUTANANDA MAHARAJA (AM) BOWED DOWN UPON SEEING THEIR SPIRITUAL MASTER SP APPROACHING IN SAFFRON SILK ROBES! SP SMILED & EMBRACED THEM!! SP's Godbrothers and friends had come, the reception was festive and drab airport transformed into heavenly scene! AM & JPS USHERED SP TO A FLOWER BEDECKED CAR TO THE VIP LOUNGE!
- ❖ Transcendental melodious kirtan ensued and then SP gave class on glories of Harinama and answered reporters. SP went to the home of Mr Das Gupta and Tamal Krishna Goswami (TKG) who had come with SP had a culture shock seeing honking, crowd, incredible traffic etc! However AM and JPS got acclimatized to Calcutta and had preached in many homes and attracted crowds by chanting in public.
- ❖ SP's sister Pisima Tai had prepared wonderful prasadam for SP and all devotees and SP induced everyone to eat sumptuously! AM asked SP if he could take sanyas, SP said yes, and told JPS also to take Sanyasa! **In 1970 ON THE MOST AUSPICIOUS RADHASHTAMI DAY, ACHUTANANDA MAHARAJ AND JAYAPATAKA MAHARAJA GOT THEIR SANNYAS, THAT MAKES IT 51 YEARS COMPLETION on 14TH SEPTEMBER 2021- 51ST SANNYASA ANNIVERSARY! HARIBOL!!!!**
- ❖ Calcutta was in turmoil and SP advised chanting Hare Krsna as the only solution and asked His sanyasis to perform kirtana. He called them HIS DANCING WHITE ELEPHANTS, the sankirtan party got good response! SP initiated the ISKCON LIFE MEMBERSHIP PROGRAM - started at INR 1,111 and get free access to SP books and free accommodation at ISKCON centres around the world!

- ❖ SP was preaching 24 hours a day and answering correspondences and providing guidance to all ISKCON devotees around the world!. SP wanted to establish a temple at Mayapur, which was non different from Vrindavan which would be ISKCON'S WORLD HEADQUARTERS!
- ❖ SP arrives in Mumbai for a preaching prog and he asks many of his western disciples to join and they all do sankirtan in the streets of mumbai and chowpatty beach for the pleasure of SP. In the public program which started with kirtan, the Indians began crying in uncontrolled happiness seeing the genuine Krsna Bhakti of these foreigners! Chowpatti beach was in an uproar of Harinama sankirtana! Then SP spoke saying sadachara comes automatically to one who takes to KC and it was reported in all newspapers! In all programs, SP emphasised the chanting of Hare Krishna maha mantra and Harinama sankirtana!
- ❖ SP stationed AM, JPS, Hamsaduta pr in Calcutta and TKG and Shyamasundar Pr in Mumbai to establish ISKCON centres in 2 of India's major cities!. Then SP went to Amritsar where he continued his preaching marathon for days together!. SP was in train back to mumbai and asked Yamuna mataji and Kausalya mataji to cook hot rice in train!! When they managed to get permission and cook and brought to SP, SP said MY GODDESSES OF FORTUNE HAVE COME, SP TOOK THE RICE WITH LITTLE KACAURI, PURI AND LITTLE PICKLE AND WAS VERY PLEASED!
- ❖ The train halted in Delhi, someone gave sweets to SP and asked SP to come to Delhi, SP asked Gurudas Pr to get down and see what can be done in Delhi!!! and then a team was formed with Gurudas Pr and Yamuna Mtj and team got down in Delhi although feeling sad in separation from SP but ready to follow his instructions!

- ❖ SP stayed in Chembur this time in Mumbai in the home of Manoharlal Agarwal called Ramsharanam! SP was trying for an ISKCON centre in Mumbai!
- ❖ Sumati Morarji who helped SP print his 3rd volume of SB, helped with the first travel to the west by the Jaladuta was so happy to see SP again and arranged for a program to speak at Scindia house in Juhu.
- ❖ SP said whether in his presence or absence, the ISKCON movement would carry on very well if all the disciples continued their prescribed chanting of the Hare Krishna Mahamantra

END OF SUMMARY STUDY OF CHAPTER 32

33 - A LOT OF GROUND TO BE COVERED!

- ❖ Srila Prabhupada was travelling to Indore to attend Gita Jayanti Mahotsava SP was the last speaker and He spoke after many mayavadi interpretations of Gita that BG can be understood only through disciplic succession. Then SP asked His disciples to perform kirtana and was very angry hearing the mayavadis speak and decided from next time, he would come first, speak and then leave so that he need not hear the mayavadis
- ❖ SP asked Hamsaduta Pr to make life members by giving Krsna books and there were close to a dozen life members in few days! One astrologer came and SP said by clapping and dancing in the kirtan, the haath ki lakeere change SP told story of one woman who used to get a pot of water for bathing the Deities in the morning and she did not miss every one day and SP said that for this one service she will go back to GodHead SP said one who is serious about spiritual life will wake up early in the morning and engage in chanting Hare Krishna
- ❖ Next SP went to Surat, seeing the devotees there SP said that it is a city of devotees! SP bought 24 inch brass Deities and travelled to Allahabad where Kumbh mela festival was starting. SP gave a lecture stating how during samudra manthan lila, some portion of nectar fell in this place and said that in 6 or 12 years a jug of immortal nectar gets poured into the Triveni of Ganga, Yamuna and Saraswati confluence!! CMP instructed Rupa Goswami here and also SP took initiation from BSST here! SP said by bathing here one can get liberation but devotees are not interested in liberation, we want personal service to the SPOG! It was very cold but SP got up for Mangala arati the next day and SP was unhappy that many devotees came late or did not come for mangala arati!
- ❖ SP demonstrated by personal example the importance of Brahma Muhurta time and Mangala arati!

- ❖ SP said CMP never lectured in public but always did Harinama Sankirtana and arranged for mass prasadam distribution, He said by doing this one would remember the name, quality, pastimes of the SPOG. SP said whatever may be one's mental state, he should always remember Krishna and best way of remembrance is by chanting His Holy name!
- ❖ Next place was Gorakhpur, stayed at a disciple's place and wanted to establish a Radha Krishna temple within Gorakhpur University campus. Next place was Benares. SP arrived at the festival in a chariot, preached and gave initiation.. Back in Gorakhpur SP was thinking of installing Radha Krsna deities in the campus. set up the altar, sewed nice dresses for the Deities and worship of the Deities started from the next day! SP taught how bhoga offering is done through the guru parampara up all the way to Lord Krsna!
- ❖ Next place was Bombay, it was to be a 11 day pandal program! SP said that the pandal program was the best way to connect America's ingenuity with India's spirituality! Very well advertised and organised by SP's disciples as Hare Krishna Festival. Shyam Sundar Pr filled a big helium baloon and sent it out in Cross Maidan saying Hare Krishna Festival! Prabhupada went into each detail to ensure that His disciples are not cheated. SP said we should not force people to serve, however we can trick them to serve the SPOG Lord Krishna! The pandal program was big success with kirtan, prasadam and lecture! SP also conducted a vedic wedding and initiation as part of the 11 day pandal program!
- ❖ The final day was the Deities of Radha Krishna were taken on procession in Chowpatty and ratha was pulled by the devotees and SP spoke about building a wonderful big ISKCON training centre and a beautiful temple for Radha Krishna and seeking cooperation from all for this endeavour!. Abroad, SP would give idea and his disciples would carry it out, but in India, SP was in the thick and thin of all endeavours!!!

END OF SUMMARY STUDY OF CHAPTER 33

34 - JET AGE PARIVRAJAKACHARYA!

- ❖ SP had his travel plans to US, London, Australia, Moscow, Malaysia and a reporter in India called him Jet Age Parivrajakacharya rightly because he was travelling around the world to preach KC just like Narada Muni! SP went to Malaysia and then onward to Sydney, Answering to a reporter in Sydney, SP said he was like a salesman delivering Krsna all round the world!!!
- ❖ SP preached on "consciousness" and distinction between body and soul!..he mentioned that the only credit he has is that he has presented BHAGAVAD GITA AS IT IS WITHOUT ADULTERATION!. SP had brought Radha Krishna Deities to install at Sydney one room store front temple, initiated 15 devotees and named the Deities Radha Gopinatha!(RG). Sydney devotees were neophyte, SP prayed to RG to give them the intelligence to worship RG properly!
- ❖ **Next destination - Calcutta; Pandal festival was organized and HH Jayapataka Swami was in charge!**
- ❖ **SP had written to HH JAYAPATAKA SWAMI (HH JPS) who was ISKCON Calcutta temple president to arrange for PURI, HALAVAH AND KHITCHRI!!!...Prog was attended by 20K - 30K ~!..biggest function Calcutta had witnessed!**
Wonderful kirtan, prasadam and lecture by Srila Prabhupada Before lecture, Naxalities created disturbance, SP depended on Krsna and chanted "Cintamani prakara sadmasa kalpavrksa lakshavrteshu surabhir abhipalayantam..." and within minutes the crowd subdued and SP lectured!. Then was the grand culmination of Radha Govinda Deities palanquin procession from Pandal to the ISKCON temple at Albert Road! . SP sent TKG(Tamal Krishna Goswami) to Mayapur to not return until he purchased a land for ISKCON in Mayapur and TKG returned in 6 days to Calcutta HAVING PURCHASED NINE BIGHAS, THREE ACRES IN MAYAPUR

- ❖ SP said all leaders of all ISKCON centres across the world should come to Mayapur during Janmashtami that year where the foundation stone was to be laid for the adbhut mandir that was to manifest!
- ❖ SP went to Moscow, Russia to preach KC He found the people there fertile for KC, met professor Kotovsky, preached to him about varnashrama system and full surrender to Lord Krsna quoting from BG
- ❖ SP met 2 interested people brought by Shyamsundar Pr, Ivan and Narayan, SP preached to them, taught them how to prepare chapatis and rice and Ivan accepted the chanting, the new way of eating...everything and STARTED PREACHING KRISHNA CONSCIOUSNESS IN RUSSIA! SP FOUND PURPOSE IN VISITING RUSSIA BECAUSE HE COULD PREACH TO THIS ONE PERSON AND SIMILARLY OTHERS WULD ALSO BE INTERESTED IN KC
- ❖ Then from Russia SP went for a day to Paris, met Harivilas Pr temple President and next destination was America!

END OF SUMMARY STUDY OF CHAPTER 34

35 - THIS REMOTE CORNER OF THE WORLD!

- ❖ SP was back in US - in LA and this time unlike the 1st time, lot of devotees waited and welcomed SP and the devotees were worshipping Radha Dwarakadisha very well and many were ready for initiation!
- ❖ SP then went to SF Rathayatra, then to Detroit where 200 devotees waited for SP!. Bahulasva pr asked SP, what would please you? SP replied Chanting Hare Krishna mahamantra and preach about Lord Krsna. Then SP went to Boston, NY.
- ❖ In NY SP initiated more than 100 disciples, then Atlanta, then Jackson Ville. Then initiation ceremony, instructed on importance of wearing neck beads.
- ❖ Then SP said being ENTHUSIASTIC, CONFIDENT, SINCERE, DETERMINED AND PATIENT WHEN FOLLOWED PROPERLY, ONE BECOMES EXPERT! Someone asked how to preach to others, SP replied, chant Hare Krshna and do your best as your duty to Lord Krishna
- ❖ SP was merciful to everyone and everywhere, hence He was JAGAD GURU. Wherever SP was, He was up at midnight every day to write his transcendental purports to the Srimad Bhagavatam!

END OF SUMMARY STUDY OF CHAPTER 35

36 - IN EVERY TOWN & VLLAGE

- ❖ In August 1971 SP went from Florida to New York to London and was not well as there was no sunshine and was very cloudy and raining throughout the day and SP was feeling sick and he was rheumatic.
- ❖ SP wanted that his books be printed fast and there is huge stock of his big and small books Advaita Pr called from New York ISKCON press that they would be giving the drafts for printing of 5 SP's big books, that was the best cure for SP and he was very pleased.
- ❖ Ranchor Pr mentioned how at 1 AM SP was dictating SB purports , the whole day SP was busy organizing people adn events and in the early morning hours he was writing his SB purports.
- ❖ On Aug 14 1971 Janmashtami was celebrated and next day was SP's 75th appearance anniversary, vyasapuja and homages poured in from all directions glorifying SP and seeking SP's prayers and blessings.
- ❖ SP met Mr Pandya from East Africa who had a house in Africa and invited SP to come and stay, he said it is quite sunny and SP could go there and stay as much as he liked. SP had already sent Brahmananda Swami to go to Pakistan and later due to some war situation in pakistan, asked him to go to Africa, so now Brahmananda Swami was eager to receive Srila Prabhupada in Africa.
- ❖ Then SP went to Mombassa, to the house of Mr Pandya and there was good sunshine with beach adjoining where SP took walks and his health was back to normal.

- ❖ Then SP wanted to go the capital, Nairobi to preach. SP demonstrated the life of a sanyasi, staying at devotee homes for 3 days and then moving on, demonstrating detachment to material things and attachment to Krishna.
- ❖ SP preached in a small temple in Africa which opened up to the road and within few minutes of kirtan, the temple hall was filled with african people, SP wanted to preach to africans and gave lecture at the Nairobi university.
- ❖ The audience everywhere in Africa broke into applause after SP's lecture clearly proving that language was no barrier, this was the language of the heart!
- ❖ SP explained that samadhi is actively serving Lord Krishna and not solitary meditation and demonstrated how by working in the mood of being the servant of his spiritual master and success followed at all times..

.NEXT DESTINATION BOMBAY!!!

END OF SUMMARY STUDY OF CHAPTER 36

37 – THE LAND IS YOURS

- ❖ In Calcutta in March 1971, SP was thinking about what had happened about the purchase of Land at Mayapur? SP wanted an ISKCON temple at Mayapur where his western disciples could get strength and immense benefit from the Holy Dhama! As SP was thus thinking about BSST, BVT and the land in Mayapur, HH TKG entered and informed SP that the land was Srila Prabhupada's!!!!
- ❖ Then SP went to London but his heart was always in Mayapur, he told that the main temple in Mayapur - THE MAYAPUR CHANDRODAYA MANDIR should more than 300 feet in height! This would be ISKCON's most ambitious project ever with fantastic facilities of guest house, a big kitchen and prasadam hall, goshala et al! This would be ISKCON's world headquarters!!!
- ❖ As Giriraj Maharaj said, the 2 things that SP wanted were his books being distributed and Mayapur temple built and SP said yes!! Also, SP was continuously preaching to be dependent exclusively on Krishna at all times!
- ❖ SP was explaining the Ishopanishad principle how the knowledge of sambhuti(SPOG) and asambuti(temporary manifestation), both are necessary for eternal life of bliss and awareness. If we want to be saved from repeated birth and death, we must take to the devotional service of the Lord. There can be no compromise, for this is a matter of necessity.
- ❖ In Calcutta in March 1971, SP was thinking about what had happened about the purchase of Land at Mayapur? SP wanted an ISKCON temple at Mayapur where his western disciples could get strength and immense benefit from the Holy Dhama! As SP was thus thinking about BSST, BVT and the land in Mayapur, HH TKG entered and informed SP that the land was Srila Prabhupada's!!!!

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- ❖ As Giriraj Maharaj said, the 2 things that SP wanted were his books being distributed and Mayapur temple built and SP said yes!! Also, SP was continuously preaching to be dependent exclusively on Krishna at all times!
- ❖ A 10 day pandal festival was organized in New Delhi and top notch people were invited to participate in the festival and hundreds of people attended the festival. SP called people of all religions to come and chant Hare Krishna mahamantra! SP described religion means constitutional position as servant of SPOG. One can understand Lord Krsna by rendering service and submissively enquiring about the SPOG to a bonafide guru. The 10 day pandal festival was successful!
- ❖ Next destination Vrindavan - SP wanted to obtain land in Vrindavan for setting up ISKCON temple! Krishna was welcomed in Vrindavan and he preached about the importance of Krishna consciousness. Sarvopadi vinirmuktam - one has to give up the designation of hindu, muslim etc and understand one as the servant of SPOG and pointed to the western disciples who have accepted the principles of KC and enjoying transcendental bliss in chanting the names of Lord Krishna
- ❖ Srvatha svakatham Krishna- merely hearing about the SPOG is purifying process, lord Krishna purifies such person from within. Anyone with any designation can take guidance of a Guru if agrees to follow 4 regulative principles of no meat eating, no gambling, no intoxication and no illicit sex and agrees to chant the Holy Names of the Lord.

- ❖ SP wanted that the Radha Damodar temple, the room where SP stayed and wrote BTG and SB be maintained very nicely and asked the devotees to chant at the samadhi of Srila Rupa Goswami, he said this is the hub of the spiritual world!
- ❖ HH Radhanath Swami Maharaj (HH RNM) said that he was present there when SP gave class in Vrindavan and he was mesmerized with the Jaya Radha Madhava song by Srila Prabhupada and said the devotion was so intense and then he spoke about how wonderful Vrindavan is! That day, HH RNM decided that SP was going to be his guru. Everyone said SP was the greatest saint because he was taking Vrindavan to all parts of the world! At Ramanreti when SP was going back after lecture, HH RNM offered obeisances and SP was standing in front of HH RNM and asked how long he has been in Vrindavan? HH RNM said 6 months and told that he loved Vrindavana and SP agreed , smiled and walked back to his car. Everyone told HH RNM that SP wanted him to accompany the team to go for preaching, HH RNM said that he was attached to Vrindavan and he would serve SP in Vrindavan. Then HH RNM's visa expired and he had to leave Vrindavan when everyone asked him to go to New Vrindavan community established by SP in the west and hence HH RNM went to New Vrindavan!
- ❖ Then SP returned after a month long yatra with around 40 devotees in Vrindavan back to Delhi. There was political turmoil in Delhi and yet SP continued his preaching...janmady asya yatah,,,source of everything!
- ❖ There was imminent war, Indira Gandhi spoke about it and published in Newspapers. SP said birth, death , disease and old age were the real problems
- ❖ Srila Prabhupada thought about this uprising of politics in Delhi and sent some of his disciples to Mumbai and some others to Calcutta. Politics was not going to stop the oncoming wave of Lord Chaitanya's movement!!!

END OF SUMMARY STUDY OF CHAPTER 37

38 – NO ONE LISTENS TO A POOR MAN

- ❖ SP knew India although cultured, required SP's personal attention as the Indians cheat the western disciples of SP by charging exorbitantly for pandal prog etc. SP was directly managing/supervising the preaching in India and would be establishing 3 major temples - Vrindavan, Mayapur and Bombay!
- ❖ Bhagavata Marga (hearing and chanting Hare Krishna) was more important than Pancaratrika marga (deity worship) but not to be neglected as it is also very important to have personal relation of service to SPOG
- ❖ SP looked out for land in Malabar Hill area of Mumbai until finally Mr N agreed to donate 5 acres of land IN JUHU and SP liked the place at Juhu although it was with much less comforts, when TKG asked SP about the basic facilities, SP asked ,dont you want to get purified? and everyone understood SP's mood of austerity
- ❖ SP's next destination was Jaipur where Srila Rupa Goswami's original Radha Govinda Deities were being worshipped! There was a big pandal program and SP chastised devotees to discipline them and taught them. The large size marble Deities of Radha Krishna for ISKCON centres worldwide were to go from Jaipur!!
- ❖ At the same time he was encouraging Calcutta devotees to get the temple done by Gaura Purnima and also Nairobi devotees while personally getting up early morning to write his transcendental purports
- ❖ SP was especially happy to HEAR THE BOOK DISTRIBUTION SCORES EVERYDAY!

- ❖ Tamala Krishna pr had married Madri mataji a year ago and now he was serious to take up sanyasa, Madri mataji was SP's spiritual daughter and hence matajis were against TKP taking sanyas while prabhus were in favour, SP was grave.
- ❖ After few days, TKP when asked by SP told that anyway Madri mataji would have to suffer either now or later and determinedly asked for Sanyas and after discussion with the sanyasis, SP gave TKP sanyas and called him TAMAL KRISHNA GOSWAMI because he had given up his beautiful wife and high position for Krishna
- ❖ SP wanted Brahmananda Swami to return from Nairobi and take charge of Bombay temple, Nairobi had neophyte devotees and SP taught them how to cook rice, dal, chapatis and also how to keep the place clean by personally cleaning and demonstrating and there was a wonderful program at Kenya where SP spoke and did kirtan
- ❖ SP brought Brahmananda Swami to Mumbai and then went to chennai and lectured in english to 5k people and stayed at the house of Mr Balu who himself had Radha Krishna Deities at home
- ❖ When Mr Balu and his wife insisted that SP speak about rasalila inspite of SP's explanations that it is only for liberated souls, SP said he was not qualified to speak about it
- ❖ When SP received letter of criticism about preaching in chennai, SP remarked the dogs will bark, but the caravan will pass
- ❖ Then SP went to Vishakapatnam where Puri Maharaja had his ashram and used to take his morning walk along the seashore and all his disciples went with SP asking queries which SP would answer, one devotee asked being in the beach is sense gratification, SP said Krishna is the light of the sun, Krishna is the taste of water, being there how can you forget Krishna?

- ❖ SP's disciples could see the wonderful loving exchange between SP and His God Brother Puri Maharaj. One of SP's godbrothers Ananda Pr was a humble devotee who used to cook and serve SP and all his disciples - SP told how his godbrother was serving all devotees and would take prasadam only after everyone had taken, that was to be the standard
- ❖ Then SP took devotees to Simhachalam, a place where Shri CMP visited and someone gave SP a champaka flower which was golden in colour and SP said this is CMP's colour and it is so beautiful and also has nice fragrance
- ❖ **Next destination - Calcutta!!**

END OF SUMMARY STUDY OF CHAPTER 38

39 – I WILL BUILD A WONDERFUL TEMPLE FOR YOU

- ❖ SP wanted a big Mayapur festival and pandal program on Feb 29, 1972 to celebrate Gaurapurnima saying that it would please Srila BVT and Srila BSST very much In the festival the banner read Welcome Prabhupada- Prabhupada means one who has taken shelter at the lotus feet of Krsna or the one in whose feet all prabhus take shelter!
- ❖ SP lived so simply in Mayapur and he wanted a very big marble temple where Radha Krishna worship could be conducted, he wanted to build a big mayapur city!...SP lived in a straw house and sat on a bamboo platform with some mats on the floor, but he was happier here than anywhere else. SP made HH JPS and HH Bhavananda Swami as codirectors of Mayapur.
- ❖ The 5 DAY GAURA PURNIMA FESTIVAL included 24 HOUR KIRTAN, KIRTANA PROCESSION AROUND THE HOLY DHAM OF MAYAPUR NAVADVIPA DHAMA They were distributing KHITCHARI PRASADAM AND SP SAID CONTINUE THIS FOREVER!
- ❖ ON GAURA PURNIMA DAY THERE WAS CORNER STONE LAYING CEREMONEY, a pit was made and all auspicious things were kept inside, then SP GOT DOWN THE PIT AND PLACED A RUBY EYED ANANTHA SESHA INSIDE
- ❖ SP SAID A DISCIPLE CAN MEASURE HIS OWN ADVANCEMENT BY BY HOW FREE HE WAS FROM ENVY. IN THE TRANSCENDENTAL WORLD THERE IS TRANSCENDENTAL COMPETITION TO SERVE AND PLEASE THE LORD, ENVIOUSNESS BELONG TO THE MATERIAL WORLD AND HAS NO PLACE IN SPIRITUAL WORLD

- ❖ According to CHAITANYA CHARITAMRTA, IF A PERSON IS A PREACHER, SPREADING THE CHANTING OF HARE KRISHNA, HE MUST BE EMPOWERED BY GOD
- ❖ Next SP went to Vrindavan where they were to get the land from Mr S, finally in March 1972, ground breaking ceremony was done where hundreds took prasadam and SP placed the AnantaSesha Deity inside the pit at RamanReti!!
- ❖ Finally Radha Rasavihari arrived, Krishna was white marble with flute and RADHARANI'S HAND EXTENDED BENEDICTION!!
- ❖ Since there was an issue with the land, SP installed Radha Rasavihari Deity immediately and prayed to Them, MY DEAR SIR, PLEASE REMAIN HERE, I SHALL A BUILD A BEAUTIFUL TEMPLE FOR YOU. SP thought once the Deity establish their position, nothing can be done! Finally the pandal programme would end with SP distributing prasadam
- ❖ Brahmananda Maharaj had to return to Nairobi for preaching and Madhudwisa Swami was going to Australia with SP, SP made GIRIRAJ SWAMI MAHARAJ AS THE INCHARGE FOR BOMBAY PROJECT AND TEMPLE
- ❖ CONSTRUCTION! SP knew lot of obstacles would come in the way of building the temple and this was just the beginning! SP quoted Srila BVT difficulties encountered in the course of devotional service is the greatest happiness!
- ❖ NEXT DESTINATION AUSTRALIA VIA SINGAPORE!

END OF SUMMARY STUDY OF CHAPTER 39

40 – AROUND THE WORLD, BUT ABSORBED IN BOMBAY

- ❖ SP reached Sydney, his second visit after last year wherein he had installed Radha Gopinath Deities, the Deities taken care nicely, devotees ready for initiation, TV, radio appearances and prog at temple, this visit was success!
- ❖ SP then went to Melbourne, to Hongkong, to Japan and gave sanyasa to Sudama Pr in Tokyo, his heart was in mumbai temple, he wrote to Giriraj Maharaj to model the temple after Jaipur's Radha Govindaji temple
- ❖ SP then went to Honolulu, preached there, walked in the beach, said it was not as good as Juhu beach!!
- ❖ SP got a letter from Mandakini mataji that she was going to Russia to marry a devotee and preach in Russia, SP was pleased
- ❖ SP said preach when you are young, then in old age can chant Hare Krsna and settle down in Vrindavan, but if preaching not done in young age, the mind would be agitated even in old age!
- ❖ SP then went to Los Angeles and gave sanyas to 4 GBC members including Satsvarupa Maharaj. SP wanted all GBCs to travel and preach and hence he gave sanyas to them, Local TP could manage temple affairs and treasury, GBC should chant sixteen rounds, manage their zones but at the same time travel and preach, SP said
- ❖ Ananga Manjari mataji showed the computer and telex message device to SP and sent a message to NY and they replied immly saying they were waiting for SP arrival in 3 days, SP smiled and said it was nice!!

- ❖ SP encouraged book distribution as the primary preaching activity and also as a source of income for temple
- ❖ SP wanted everyone to read his books and not just distribute
- ❖ SP then went to Los Angeles, New York, London, Paris, Amsterdam, Edinburgh, Glasgow - for the hippie class, SP said dont go into too much philosophy, just chant Hare Krishna Kirtan!!
- ❖ SP celebrated Janmasthanmi and his appearance day at New Vrindavan with thousands of devotees, lecturing daily on pandal program but his heart was in Mumbai and he regularly corresponded with Giriraj Maharaj to secure 5 lacs through loan to get the sale deed, requested Sumati Morarji to become trustee to ensure that Mr N does not cheat them
- ❖ SP told everyone to follow the example of Vishnujana Swami who had taken a bus to carry on preaching
- ❖ SP then went to Dallas where he installed the large marble deities of Radha and Krishna - named them RADHA KALACHANDJI , THE DEITY OF DALLAS - `12TH SEPTEMBER 1972 , KALACHANDJI HE SAID MEANT BLACK MOON!
- ❖ SP then went back to Hawaii and sent many of his leading disciples to bombay to sort out the issue created by Mr N and Mr D and he himself noted down couple of points and sent to Giriraja Maharaja and told that the payment should not be made directly to Mr N but through bank so that there is no cheating potential by Mr N!

END OF SUMMARY STUDY OF CHAPTER 40

41 – THE BATTLE FOR BOMBAY

- ❖ It is Kartik month and SP is in Vrindavan, in Radha Damodara Mandir and giving classes on NOD daily morning and evening. SP invited disciples from all over to Vrindavan, introduced Vrindavan to them, introduced them to the residents of Vrindavan!
- ❖ A wonderful Krsna Balaram mandir would make all accept the western disciples, birth is not the criteria, SP said
- ❖ Meanwhile in Bombay, TKG,SSP(Shyamasundara pr) and KP(Karandhara Pr) arrived to assist GS(Giriraj Swami)
- ❖ Mr N created big problems like cancelling the sales agreement which means 2 lakhs downpayment lost!!!, shut off water supply etc. The situation was already bad with poor facilities and devotees getting various diseases like malaria, hepatitis etc...KP said to find a new lawyer as a court battle seemed inevitable
- ❖ They all wrote a letter to SP updating the situation in Bombay, SP read the letter, continued with the daily classes in Vrindavan and in the evening, when alone, was thinking of Bombay, the occurrences in Bombay were beating in his heart being in Vrindavan, he called his secretary and started dictating a letter to his disciples in Bombay. SP refuted every argument of Mr N and told the devotees to not be afraid.
- ❖ At the same time, SP was working towards Krsna Balaram mandir in Vrindavan, advising Subhal Pr how to be in the battlefield and preaching KC inspite of difficulties is the right way to practice KC and not going to Vrindavan and chanting and perfecting one's own life

- ❖ SP engaged His disciples according to their psychophysical nature in the service of Lord Krishna. Yamuna Mataji and Gurudasa pr stayed in Vrindavan to help with Krsna Balaram temple construction
- ❖ Mr N met SP in Hyderabad and they discussed new terms, signed agreement and 3 weeks for the timelimit. Mr N delayed the process and SP disciples thought it impossible to build temple in that place, in order to get the initial deposit, they cancelled the sales agreement with Mr N, SP got angry and immediately came to Mumbai from Ahmedabad to rectify His disciples mistake of cancelling the sales agreement
- ❖ SP was very determined to have a big temple, school, hotel at Juhu, He had promised to the Deities Radha Rasavihari that he would construct a wonderful temple at Juhu. SP established temples around the world, Rukmini Dwarkadish temple, Radha Kalachandji in Dallas, sankirtan party Deities and many others and he wanted to now build a temple in Juhu, Mumbai. Mr N was again trying to cheat, and SP was acting as the protector and parent of the Deities. SP thought himself to be a shrewd parent especially since his disciples were gullible and easily prone to be cheated. Pandal program was organized and there was great preaching program with kirtans, prasadam. Mr N fought with Srila Prabhupada and left and got heart attack in 2 weeks and died. Mrs N continued the legal struggle and got some people to demolish the brick mortar construction of the temple. It was stopped at the right time by the help of wellwishers and it was published in papers, ;SP said the demolition strengthened their position! By now, many life members were contributing Rs 1111 to get their set of the books and were giving valuable service to SP and Lord Krishna. Mrs N had no construction orders but it was to be heard in court on monday, SP and disciples had the weekend to construct and they reconstructed the demolished temple in 2 days and on monday, the justice said if it was built, it was built, nothing can be done about it!! and SP said this was a complete success for ISKCON and great publicity!!!

END OF SUMMARY STUDY OF CHAPTER 41

42 – DEVELOPING MAYAPUR

- ❖ SP came to reside in Mayapur although the construction was not complete, SP felt transcendental bliss being at Mayapur Dham inspite of construction noise, Jananivas Pr used to get frankincense every evening.SP considered it purifying
- ❖ SP USED TO EXPRESS HIS DESIRE FOR MAYAPUR DHAM DEVELOPMENT TO BHAVANANDA MAHARAJA AND JAYAPATAKA SWAMI MAHARAJA AND WORKED HIS WILL THROUGH THEM
- ❖ . All ISKCON temples are SP's but SP especially took personal interest in India so that his disciples are not cheated, in Mayapur, the the pink and reddish building was like a TRANSCENDENTAL SHIP AND SP AS CAPTAIN WOULD WALK AROUND TO SEE IF ALL IS IN SHIPSHAPE!
- ❖ SP and the devotees lived in extreme austere conditions and sometimes SP would praise them for having left all opulence to stay in Mayapur to practice and preach KC and sometimes chastise them to teach them and sometimes guided them personally how to do things, SP said one can live in Mayapur with just air and water
- ❖ The one building in Mayapur was an insignificant part of the big plan that SP envisaged, MAYAPUR CHANDRODAYA MANDIR WOULD HOUSE THE GREATEST PLANETARIUM IN THE WORLD DEPICTING THE UNIVERSE AS PER VEDIC LITERATURE WITH DIORAMAS TO DEPICT THE LILAS OF LORD KRISHNA AND LORD CHAITANYA FOR THE PLEASURE OF THE PREVIOUS ACHARYAS! ITS POPULATION WOULD GO UP TO 50L AND IT WOULD BE THE SPIRITUAL CAPITAL OF THE WORLD!

- ❖ SP wanted Mayapur to be accessible by bridge, by motor and by air. He told the Mayapur managers, I HAVE GIVEN YOU THE KINGDOM OF GOD NOW TAKE IT, DEVELOP IT AND ENJOY IT!
- ❖ SP restored back to good health and he attributed it to the OPEN AIR AND GOOD BREEZE AND HE CALLED THEM VAIKUNTHA BREEZES!
- ❖ SP said he wanted a very attractive temple in mayapur depicting the activities of Chaitanya Mahaprabhu so that the whole world comes to mayapur! SP began the translation and commentary of Krishnadas kaviraj maharaja's Chaitanya Charitamrta., SP had already finished writing the book "Teachings of Lord Chaitanya" in 1968. SP said that the only way for the people to be elevated to Krishna is by the mercy of the Panchatattva , Lord Chaitanya in his form of five personalities. There are 10 offenses to chanting the Hare Krishna mahamantra, not considered in pancha tattva mantra
- ❖ One should chant the pancha tattva mantra - JAYA SHRI KRISHNA CHAITANYA PRABHU NITYANANDA SHRI ADVAITA GADADHARA SRIVAS ADI GAURA BHAKTAVRINDA BEFORE EVERY ROUND OF HARE KRISHNA MAHAMANTRA - HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE
- ❖ The characteristics of lord Krishna are the store house of transcendental love - Lord CMP with His associates, the panchatattva broke the seal & plundered this storehouse to taste the transcendental love for Krishna. They danced, laughed, cried , chanted and distributed this love of GodHead & made no condition, they distributed love of Godhead freely to all. SHRILA PRABHUPADA'S KRISHNA CONSCIOUSNESS MOVEMENT - ISKCON IS THE SAME AS CHAITANYA MAHAPRABHU'S MOVEMENT OF SINGING, DANCING AND CHANTING HARE KRISHNA BACK HOME TO BACK TO GOLOKA DHAMA!!

- ❖ SP said if we stick to the instructions and follow the footsteps of Pancatattva, the Hare Krishna movement, ISKCON will grow unchecked leading to a WORLD WIDE INUNDATION OF KRISHNA CONSCIOUSNESS
- ❖ Shyamsundar pr invited SP to London where Prince Charles, the son of Queen Elizabeth and many other prominent leaders were to participate and SP geared up to go to London although he had just recuperated from blood dystentary that was caused due to eating uncooked kachauris which SP treated by eating Puris with salt!!!!
- ❖ July 7.1973 - London RATHAYATRA - SP decided not to sit on cart but rather lead the kirtan procession, he would raise his hands and chant Jaya Jagannatha, would go ahead of the cart in kirtan and then wait for the cart to arrive having darshan of Their Lordships SHRI SHRI JAGANNATH BALADEVA SUBHADRA MAIYYA SUDHARSHAN JI! Haribol!! The event was well reported in the journals and SP wrote in his letter that he was able to walk the entire way from Hyde Park to Trafalgar square!!!
- ❖ SP liked Bhaktivedanta Manor and said that they should have a temple and in Janmashtami he wanted to install Radha Krsna Deities and there should be few cows and SP would stay 2 months in a year there!! SP said that HE WAS LIKE A COW THAT GIVES MILK IN ANY FIELD...WHETHER INDIA OR AMERICA OR ENGLAND, SP WOULD DELIVER THE NECTAREAN MILK OF BHAGAVAD GITA!!(reminded of arvopanisado gavo dogdham gopala nandanaha...partho vatsaha sudhir bhokta dogdham gita amrtamahat!)
- ❖ SP preached everyday to new people- some leaders, some common people and encouraged everyone to chant Hare Krishna! Next was installation of Radha Krsna Deities at Paris- RADHA PARIS ISHWARA!!!! SP was back in London and answering queries by writing letters to devotees around the world!He said distribution of his books is the real preaching! Each of SP's letters was as effective as his personal visit!

- ❖ Giriraja Maharaja asked SP to come to Bombay to settle the Juhu land with Mrs N who was continuing to create problems even after the passing away of Mr N, SP decided after a week, after Janmashtami, SP would come to Bombay
- ❖ Mrs N had a change of heart just after few minutes of discussion with SP and she started to cry and was willing to do whatever SP wanted! SP agreed on the terms and conditions and SP said he would take care of Mrs N's needs in spite of her creating so many issues, just with a change of her heart, SP was willing to forget all the past and was compassionate to Mrs N (titiksvah karunika ...sadhava sadhu bhushanah...)
- ❖ The final amount of 12 lacs was paid and SP and Mrs N signed the deal and the Hare Krishna Land was finally with ISKCON now, with Prabhupada and SP arranged a wonderful feast prasadam for all to celebrate this occasion!!
- ❖ SP said that THE GORGEOUS TEMPLE OF SHRI SHRI RADHA RASAVIHARI WOULD NOW MANIFEST!! and again SP depicted by his personal example that if one strictly practices bhakti yoga, one is not touched by the modes of nature, Maya!

END OF SUMMARY STUDY OF CHAPTER 42

43 – BEGINNING THE TEMPLE OF KRISHNA BALARAM

- ❖ In April 1972 Surabhu pr drew the design of the proposed Krsna Balaram based on the Radha Govinda Mandir that SP liked with its nice open courtyard and front steps leading to the Deity Darshan area
- ❖ SP said that this would be the grandest temple in Vrindavan and also different because most temples were Radha Krsna temples in Vrindavan and moreover the temple was to be constructed at RAMANRETI , the place where krishna and balaram performed youthful sports at Ramanreti.
- ❖ SP also mentioned that Balarama is the original spiritual master who was the reservoir of spiritual strength- bala
- ❖ SP wanted the temple to be completed by Janmastami 1973 and then extended to Janmashtami 1974 and personally visited in feb 1974, within 2 weeks of notice that SP was coming. Surabhi pr and Gurudas pr engaged labourers and working day and night they constructed the quarteres where SP was to stay, SP was happy, he said with this earnestness and effort, the temple construction would be complete by Janmashtami that year , 1974
- ❖ SP mentioned in teh morning walk, India's spiritual culture and western world's material advancement have to be combined and utilised in KC
- ❖ In March 1974 SP went to Mayapur and got a wonderful reception of many international and local devotees walking by the side of the car until He reached the Mayapur Chandrodaya Mandir with freshly painted walls and nice chandeliers , SP offered obeisances to the resplendent forms of Sri Sri Radha Madhava Deities and started to lecture, and started that today Srila BVT's prediction had come true that the whole world would come to Mayapur and practice KC!

- ❖ HH Srila JPS and HH Achutananda Swami took devotees to parikrama in Mayapur and then they went to Vrindavan
- ❖ Those who understood that Navadwip was non different from Vrindavan could really engage in the service of the son of Sri Nanda Maharaja!
- ❖ At SP's request the GBC members had all come to Mayapur and met for the first time in SP's presence and SP told them how to discuss in GBC, one person propose a point and they all discuss and pass a resolution and should be documented in the minutes
- ❖ After GP, SP went to Vrindavan, he preached every day and told about how it is important to preach about Lord Krishna, be careful in sadhana, avoid the sahajiyas and be established in the preaching mission, to be offensive in the dham could have bad repercussions, better visit Vrindavan for 3 days, take assn of devotees and go back 4th day and preach KC in our respective places
- ❖ Next SP went to Bombay when Giriraj Maharaj told that the police did not give NOC for construction as they found the bhajan as nuisance, SP was very angry with the term used and immediately went to Bombay to have this resolved
- ❖ SP took breakfast of fruits, nuts, had his massage at around 11 when he would give instructions to disciples, then after lunch would rest for one or two hours and then would have coconut water or sugarcane juice and then in night would sleep at 10 pm and wake up at 1 AM and start with his transcendental purports to CC, SB
- ❖ Then SP went to Hyderabad for 3 day pandal program, then to Tirumala Tirupati, had darshan of Balaji and saing Govindam Adi purusham tam aham bhajami!

- ❖ SP was hands on in terms of accounting and finances of Mayapur, Vrindavan and Bombay temples and was expert in guiding his disciples and said that it was the duty of the spiritual master to find faults in disciples, that is the spiritual master's mercy!
- ❖ Gurudas Pr confirmed that the temple construction would be complete by Janmashtami and there would be installation of the Deities of Krishna Balaram, Sri Sri Radha Shyama Sundara and Gaura Nitai Deities and SP said he would be back for the temple opening and Deities installation
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END OF SUMMARY STUDY OF CHAPTER 43

44 – LET THERE BE A TEMPLE

- ❖ SP went to Rome and Geneva where there were immense opportunities to preach, SP met the Pope and also invited to speak at the WHO of the UN
- ❖ SP appointed Karandhara Prabhu who had left the movement due to unable to follow regulative principles, but had come back to surrender to SP, as the GBC commissioner for India formally by way of a letter sent by his secretary to all the leaders of the temples at Bombay, Vrindavan, Mayapur, Delhi, Calcutta, Hyderabad
- ❖ In Paris on June 8th, SP preached on the power of the holy name and then went to Geneva, SP said his heart was engaddened when he hears mrdanga sound in a german village, then to Australia, Los Angeles, Dallas and New Vrindavan before returning to Vrindavan for the Deity Installation
- ❖ Melbourne RY was successful and SP was dancing and chanting in the processing and gave a lecture in the end and inspite of turmoil and shouting by immature audience, SP lectured and left. He was disgusted at the behaviour of the open crowd and decided that he would only give class to a closed audience who were willing to hear, Next was Chicago RY and after that was RY at Los Angeles, fifteen thousand attended the RY, then it was NV
- ❖ SP asked all his disciples, leaders, sanniyasis to come to Vrindavan for Janmashtami to attend the grand opening of the Krsna Balarama Mandir and also discuss about devotional service and preaching across the world
- ❖ Karandhara pr couldnt take the stress and resigned as GBC for India, SP returned to Vrindavan on August 4, 1974 and found that everything was not yet ready and lot of rubble lying around while his global disciples had arrived.

- ❖ Srila Prabhupada was furious, the work was not complete, the temple opening cannot happen during Janmashtami as planned...
- ❖ Srila Prabhupada fell ill and Harikesa Pr did Harinama kirtan 24 hours near SP and he said that was what was keeping him alive. He said since 80% of his senior disciples in Vrindavan were also not waking up at 4 AM and following the rules and regulations, SP fell ill, disciples felt remorseful and became attentive to rules and regulations
- ❖ Temples around the world were informed to perform 24 hours sankirtan to pray to Lord Krishna, Lord Narasimhadeva that "OUR MASTER HAS NOT FINISHED HIS WORK, PLEASE PROTECT HIM
- ❖ The governor of UP had come to meet SP and inspite of 104 degree fever, SP met him and gave lecture and had prasadam although not being able to even get up, he shook hands and stood for 20 minutes and spoke, he thought a good rapport with the governor would help to get requisite approvals for the Krishna Balaram Mandir, when the governor left, SP had 105 degree fever and servant had to carry SP back to the room
- ❖ In 2 weeks, SP felt better and resumed his activities of translating CC early hours in morning and then left for Bombay where he helped to get the NOC so that the Radha Rasavihari temple construction could be started
- ❖ By Mid Jan 1975, Bombay temple NOC was obtained and SP wanted to conduct a festival to begin construction of the temple. SP requested all to work hard to see the temple manifest as soon as possible
- ❖ Feb and March 1975, SP toured to Tokyo, Hawaii and Los Angeles, Mexico city, Caracas, Miami, Atlanta, Dallas, New York, London, Teheran all in a month's time!!

- ❖ The UP Governor agreed to attend the Vrindavan temple opening proposed during Ramanavami, SP invited all to come to Mayapur for Gaura Purnima and then to Vrindavan for the temple opening during Ramanavami
- ❖ March 23rd, SP reached Calcutta and onward to Mayapur for the GP festival, giving classes on CC, supervised the annual meeting of his GBC and personally approved or modified their decisions. By insisting on the devotees participation, SP was solidifying the spiritual basis of ISKCON by having ISKCON centre/ temples in the dhams!
- ❖ On Apr 16th, when SP reached Vrindavan, he was pleasantly surprised to see 3 TALL DOMES RISING OVER THE TEMPLE! Each dome had a copper kalasha and topped with SUDHARSHANA CHAKRA WHO IS NON DIFFERENT THAN KRISHNA HIMSELF!,SP SAID THAT THE DOMES HAVE COME OUT VERY NICE!! TKG praised Surabhi pr for the excellent work and SP said it was his duty to criticise his disciple to improve him, Surabhi pr had not slept for last few months to bring up this temple ready for pleasure of Srila Prabhupada!
- ❖ SP said that this is heaven on earth and thought this surpasses all the temples in India. SP looked at the tamala tree in the courtyard, there were only 3 places where tamala tree was there, one at krsna balarama mandir, one at seva kunja and the other at radha damodara mandir. The tamala tree was growing luxuriantly meant that the devotees were performing genuine bhakti
- ❖ THUS AT RAMAN RETI, WHERE THERE WAS NO TEMPLE, A PURE DEVOTEE OF THE LORD DESIRED A TEMPLE AND SEVA, AND THE TEMPLE WAS NOW MANIFEST, SUCH IS THE POWER OF THE DESIRE OF A PURE DEVOTEE!

END OF SUMMARY STUDY OF CHAPTER 44

45 – PLEASE DISTRIBUTE BOOKS

- ❖ SP was attending the SF rathayatra in 1970. SP saw the KRSNA BOOK, was very happy with the book, saw the illustrations and pictures and asked if any one would like to buy could take from him after the class and there were 100s of people waiting to take the book!
- ❖ In america, devotees started distributing the books (Krsna book and TLC) and when they actually sold books, they were so happy & ecstatic. SP was especially happy to hear the Book distribution scores!! SP wrote letters encouraging all his disciples to engage in book distribution
- ❖ SP said sankirtana and street chanting should go on as the back ground of KC preaching. SP said we should chant Hare Krishna mahamantra for 2 hours, study congregationally every day sp's books for 2 hours or listen to sp's lectures, go out on sankirtan & preach to others! In one of the letters, SP wrote, WHAT WOULD YOUR 3 MINUTES PREACHING DO? IF THEY BUY A BOOK, IT WILL TURN THEIR LIFE!
- ❖ SP was very pleased when a travelling party was started in England, they went to new areas, camped there for few days and distributed KRSNA book
- ❖ On Dec 22, 1972, the Christian/December marathon was founded in LA. RAmeshwara pr distributed so many books at the malls that were open till midnight and then he was happy with his book distribution and wanted to inform at the temple and he reached the temple at 10 minutes to 11 to find that he was the first one back, everyone else was still DISTRIBUTING SP'S BOOKS!, THIS WAY 3 DAY MARATHON WAS DONE DEC 22, 23, 24, THEY DISTRIBUTED 5000-6000 SP'S BOOKS/ BTG MAGAZINES DURING THIS PERIOD! HARIBOL!!

- ❖ SP WROTE BACK TO RAMESHWAR PRABHU THAT IT WAS SCARCELY BELIEVABLE THAT 17000 BOOKS WERE SOLD IN 3 DAYS!!! AND THAT HE WAS SO PLEASED WITH THE DEVOTEES IN LA
- ❖ One day Tripurari pr returned when Rameshwara pr was giving class and they were so excited, after Pr finished the class, they announced pr had distributed 17 HARD BOUND UNABRIDGED BHAGAVAD GITAS. THEN HE STARTED DISTRIBUTING SB IN THE AIRPORTS AND DISTRIBUTED SIX VOLUMES OF SRIMAD BHAGAVATAM AT ONCE
- ❖ SP loved the LosAngeles garden and wanted a garden at the roof top in Mayapur!
- ❖ Once upon receiving the book distribution scores, SP was so happy that he immediately dictated a letter saying that SRILA BSST WOULD BE SO PLEASED AND WOULD BESTOW BLESSINGS 1000 TIMES MORE THAN SP HIMSELF!!!!
- ❖ SP got TKG to draft a letter which he signed as approved that kanti, tilak, dhoti and sikha were essential for preaching, while they could dress up as a gentleman in coat and pant
- ❖ SP said any further clarification on this could be obtained from GBC, as his representative as he wanted to focus on writing SB translations and commentaries
- ❖ On getting a lot more queries, SP wrote, one should learn the art of selling books without irritating!, if he goes away by your aggressive tactics then it is your failure, SELL MANY BOOKS BUT WITHOUT IRRITATING THE PUBLIC!

- ❖ In Nov 1973, ISKCON New York broke all records and distributed 13200 literatures! The TOTAL FOR NOVEMBER WAS **4 1, 6 9, 0 0 0** BOOKS HARIIBOL!
- ❖ SP was asked what should they tell to distribute books, SP suggested telling this verse FROM SB 1.3.43, KRSNA SVA DHAMO PAGATE DHARMA JNANA DIBHIS SAHA KALAU NASHTA DRAM ESHA PURANARKO DUNODITAH - When Lord Krishna left to the spiritual world with all knowledge and religious principles, Srimad Bhagavatam has arisen as the shining lamp of knowledge to give people religion in this age of darkness
- ❖ In 1974 Tripurari Pr formed the BBT sankirtan Party with leading book distributors who distributed at airports and SP WAS SO PLEASED WITH TRIPURARI PR THAT HE CALLED HIM THE INCARNATION OF BOOK DISTRIBUTION!!
- ❖ Then TKG started the Radha damodar sankirtan party with vishnujana swami taking radha damodar deities to go on sankirtan all around the usa, sp wrote back that book distribution was more important than anything else, then the focus of the radha damodar sankirtan party shifted completely to book distribution to please shrila prabhupada, by sp's mercy the party distributed 50000 big books in a single month, sp favoured the party and also arranged for loans for expansion and called it the moving temples!
- ❖ When there was TRANSCENDENTAL COMPETITION BETWEEN TKG'S PARTY AND TRIPURARI PR'S PARTY, SRILA PRABHUPADA WATCHED AND APPROVED IT WITH GREAT PLEASURE
- ❖ One more party, bbt library party was also formed to distribute sp books in universities in england and they met with great success and they started receiving standing orders - sp liked this program and asked them to increase to upto 50000 orders from such libraries

- ❖ Another party, NAMAHATTA ALSO WAS FORMED IN 1974. When SP WAS ILL, SP SAID THAT THE BOOK DISTRIBUTION SCORES WERE HIS BEST MEDICINE AND HE GETS STRENGTH FROM THESE SCORES! SP said book distribution was an important means to even keep up the finances of the temple
- ❖ In early 1973 the GERMAN BG WAS PRINTED! And sp encouraged translation of bg and all books into foreign languages, spanish, german, russian, french, japanese, chinese et al. IN INDIA BOOK DISTRIBUTION WAS INTRODUCED AS PART OF LIFE MEMBERSHIP PROGRAMS , where life members could stay at the ISKCON guest houses for free for some days in a year. SP advised that the funds collected from book distribution across the world should be divided 50% for BBT and 50% for temple construction and projects. Gauri mataji had set an all iskcon women record of **1 0 8** books!
- ❖ While SP encouraged competition he also mentioned the attitude of proper transcendental competition, our competition is how to please krishna more and more. The quickest way to catch Krishna's attention is to direct another person to KC, SP said and that impelled further distribution of books as the best means to attract everyone to Krsna.
- ❖ April **2 0**, Year **1 9 7 5**, SP installed the deities for the grand opening of Krishna Balaram temple at Vrindavana!
- ❖ Next agenda - to publish 17 volumes of chaitanya charitamrta in 2 months - SP gave instruction to Rameshwara pr & Radha Vallabha pr to get this done, when someone said impossible, SP said impossible is the word in a fool's dictionary!
- ❖ SP agreed to give all possible help, answers to their queries on the painting, text...**And they agreed that it could be done in 2 months time - the printing of 17 volumes of chaitanya charitamrta!!!! And got to work!!! Big task at hand!!**

END OF SUMMARY STUDY OF CHAPTER 45

46 – PREACHING TO AMERICA – PART I

- ❖ SP left for a tour of 13 ISKCON centres in US and Canada!, First SP went to Denver, where he preached nicely that to work hard just to get the basic necessities of life is the life of dog, ass , hogs! Devotees dont work like asses and proclaim that they dont have to chant the names of God! SP said everyone should take prasadam
- ❖ SP next went to Chicago, 11 hour flt from Mumbai. The mayor, lieutenant and other leaders came to meet SP and SP asked for properland so that it can be used to make the hippies into happies by engaging them properly Unless you clean the hearts, SP said, we cannot stop criminality only by laws! the main business should be to understand God!
- ❖ SP explained that being chaste and faithful to one's husband, at the same time SP gave women all opportunities that were given to men in all respects, preaching, Deity worship et al
- ❖ July 11, 1975, SP reached Philadelphia where the reception was with much fanfare as always, When a reporter again enquired about man and woman, SP said as spiritual souls they are the same but materially dressed differently, so materially there is a distinction but not spiritually, ultimately everyone is servant of God
- ❖ SP said there is no disappointment in KC, come and dance with Krsna, eat with Krsna, be KC, come to that platform and you will always be happy, the devotees realized that they were most happy in SP's presence!
- ❖ SP was very happy with the way Ravindra Svarup Pr and devotees worshipped Lord Jagannath at Philadelphia and had promised to attend the Rathayatra and when he reached the RY cart, he offered full dandavats on the road to the Lord of the Universe - Jagannatha, SP said this CART WAS THE BEST YET!

- ❖ Then SP lectured on body, soul and chanting Hare Krsna - golokera prema dhana Harinama sankirtana..then there was delicious prasadam including 1200 pounds of halava!!
- ❖ The reporters questions SP again about man, woman relationship and the status and SP repeated the same thing that they are different materially but no difference in spiritual platform.
- ❖ When the reporters left, a WOMAN DEVOTEE ASKED SP ABOUT POSITION OF WOMEN, SP SMILED AND SAID YOU ARE NOT A WOMAN, YOU ARE A DEVOTEE!
- ❖ When asked what was the most important instruction, SP answered with verse - SB 1.2.9 - dharmasya apavargasya na artho arthaya upakalpate na arthasya dharmakantasya kamoh labhaya hi smrtah - Occupational engagements should not be performed for sense gratification, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification
- ❖ SP said correct understanding is nitya yukta upasate - eternal worship and service to SPOG!
- ❖ Next Destination - San Fransisco - ISKCON Berkeley, SP met with different yogis and invited them to join the SF Ratha yatra!!

END OF SUMMARY STUDY OF CHAPTER 46

47 – PREACHING TO AMERICA – PART II

- ❖ July 22,1975 - SP instructed 17 books of CC to be printed in 2 months and Rameshwara pr and Radhavallabha pr were working hard to meet the timelines, press workers joined for BM mangala arati, chanted their japa during BM, working till night and eating just one meal a day
- ❖ Artists, photographers, typists, proofreaders and all were working together to fulfill this desire/ instruction of SP.SP made himself available to answer all queries especially those of the artists to have the paintings completely accurate as SP said that these TRANSCENDENTAL PAINTINGS WERE WINDOWS TO THE SPIRITUAL WORLD!
- ❖ They achieved this impossible feat of printing 17 volumes of CC in 2 months!! and SP said that this WAS ALL AN ARRANGEMENT FOR THE SATISFACTION OF LORD CHAITANYA AND PREVIOUS ACHARYAS
- ❖ SP continued his US tour to Laguna Beach, San Diego, Dallas, New orleans, Mississipi, Detroit, Toronto,Boston,NewYork, Europe and then back to India, SP said he travelled so extensively just to ensure that his disciples dont fall down, that was causing anxiety for SP
- ❖ When some of his disciples fell down, SP said they were all tricked by Maya and SP explained about how being in KC is actual freedom, speaking about the regulative principles of freedom!!
- ❖ When someone questioned about sex, SP said grihasta can have sex to have Krishna conscious children and he said how inspite of all opulences, one is unhappy because there is no KC and after Krishna katha was chanting, dancing and Krishna Prasadam!

- ❖ SP always showed how everything can be seen from a transcendental perspective. SP said yogasana is good seeing someone performing shirsasan, during that walk, a devotee asked should we do it, SP said NOT REQUIRED!
- ❖ SP reached Dallas, Texas where there was a vaishnava school, SP answered the teachers queries related to hygiene, curriculum, teaching methods, recreation etc. He said at the Gurukula, everything should be based UPON CHANTING AND HEARING ABOUT KRISHNA
- ❖ During the reading of the pastime where Krishna takes away Rukmini, SP SAID THAT RUKMINI TOOK THE REINS OF THE CHARIOT WHEN KRISHNA FOUGHT WITH ALL THE KINGS!!
- ❖ Newspapers covered SP's arrival at Dallas, - BARE FOOT SWAMI DRAWS ADMIRING KRISHNA CROWD!
- ❖ When queried about Indira Gandhi and politics and emergency rule, SP said politics were useless without Krsna- Flight to New Orleans was turbulent and everyone was scared, SP was undisturbed. They couldnt find BITTER MELON THAT SP WOULD HAVE DAILY TO FACILITATE DIGESTION
- ❖ SP arrived at the temple at New Orleans and BOWED DOWN BEFORE GAURA NITAI, SHRI SHRI RADHA RADHA KANTA , JAGANNATHA and then expressed desire TO GO TO NEW ORLEANS FARM. At the farm temple, SP lectured that grihastas should stay in the farm, grow their own crop and have your own cows milk and in this way be happy and give up ARTIFICIAL LIFE AND SPOKE ABOUT VARNASHRAMA DHARMA!!

- ❖ SP explained how milk is boiled in the morning and through the day whenever someone wanted, they could drink milk, in the night the remaining milk is made into yogurt, then the yogurt is consumed, a part of the yogurt is churned to get butter, water separated from the butter is used as whey and then ghee is made from butter, like this there is no waste at all!
- ❖ SP GOT EMOTIONAL AND SAID CMP said DO PARA-UPAKARA, THAT IS THE ESSENCE OF HUMAN FORM OF LIFE, SP SAID A VAISHNAVA'S QUALITY IS PARA DUHKHA DUKHI -HE IS UNHAPPY SEEING OTHERS IN DISTRESS!! THIS IS A VAISHNAVA!!

END OF SUMMARY STUDY OF CHAPTER 47

48 – AT HOME IN INDIA

- ❖ SP returned to India to meet Indira Gandhi and also to supervise the construction of temples at Mayapur, Vrindavan and Bombay and also because He had a deep spiritual attraction for the Holy Dhamas- VRINDAVAN WAS HIS HOME, MAYAPUR HIS PLACE OF WORSHIP AND BOMBAY HIS OFFICE!! SP SAID MY ONLY HOME IS THE LOTUS FEET OF LORD KRSNA. SP approved designs for temples at Hyderabad and Fiji.
- ❖ AUGUST 22, 1975- SP MEETS THE THEN PRIME MINISTER OF INDIA, INDIRA GANDHI (IG)
- ❖ SP had prepared list of things to be discussed and topmost on the list was IMMIGRATION FOR 500 OF HIS WESTERN DISCIPLES!!
- ❖ When SP met IG, he understood that she was fearful of her life at that point due to political turmoil and thought she was not in a frame of mind for discussion on KC and only requested for the immigration grant for his 500 western disciples, she agreed, but was full of anxiety for her life that SP spent soon ended the talk and left
- ❖ ON AUGUST 21, RAMESHWAR PRABHU sends A TELEGRAM TO SP, THE LAST VOLUME OF CC IS LEAVING FOR PRINTER TODAY- ALL THE 17 VOLUMES OF CC WOULD BE READY FOR OFFERING TO SP ON HIS **8** **0**TH VYASAPUJA CEREMONY ON AUGUST 31ST
- ❖ SP WAS SOOOO PLEASED THAT HE WROTE BACK - YOUR ARDENT DESIRE WOULD BE FULFILLED BY KRISHNA

- ❖ SP received copies of the last 6 volumes of CC and AS HE WAS SEEING AND RELISHING THE CC, HE SAID MY SPIRITUAL MASTER IS PLEASED BY YOUR ENDEAVOUR AND BY THIS ENDEAVOUR, YOU ALL WILL GO BACK HOME BACK TO GODHEAD
- ❖ SP found discrepancies in various aspects of temple management in Vrindavan and was expressing anger. Shrila Narottam Das Thakur explains how Hanuman exhibited anger against Ravana in service to lord Rama, similarly Shrila Prabhupada's anger was also in service to Krishna!. Spiritual master means to cut through the false ego of his disciples and that was his mercy
- ❖ SP ASKED VRINDAVAN TEMPLE PRESIDENT WHY MANY DEVOTEES WERE ABSENT FOR MANGALA ARATI - **HE SAID MANGALA ARATI IS VERY IMPORTANT AND EVERYONE MUST ATTEND!**
- ❖ SP said **PUNCTUALITY WAS VERY IMPORTANT** AND SAID DEITY DRESSING SHOULD BE COMPLETED IN HALF HOUR! AND SP USED TO COME BACK FROM JAPA WALK TO REACH TEMPLE FOR DARSHAN ARATI
- ❖ SP wanted the temple bell to ring every half hour and it was the responsibility of the watchman and to be supervised by the leaders, but it failed in the night time and SP used to personally remind his leaders about it..Gunarnava pr arranged for a wooden bracket arrangement for it which worked for sometime!
- ❖ SP said that a qualified disciple always considers himself as a fool before the spiritual master and therefore takes all chastisement as his mercy

- ❖ SP was teaching his disciples on various subject matters how to deal with local devotees, how to cook for Deities - he told Kishori mataji who was Deity cooking incharge to cook for Krishna as A YOUNG MAN WITH A BIG APPETITE - 10 PURIS, 4 CHAPATIS, LOTS OF RICE, 2 SAMOSAS, 2 KACHAURIS, 2 VADAS AND 2 OF EACH SWEET AND ALL PREPARATIONS TO BE SERVED HOT!
- ❖ SP laid the corner stone for Gurukul in Vrindavan, with the KRSNA BALARAM TEMPLE, GUEST HOUSE AND THE GURUKUL, SP WAS ATTRACTING THE WORLD TO COME AND STAY IN VRINDAVANA, THE HOLY ABODE OF LORD KRISHNA
- ❖ Although inconvenient, SP still travelled as he got invitations, Pusta Krsna pr invited SP to South Africa and SP left for South Africa . SP lectured extensively in Durban and johannesburg and said Harinama Sankirtana was the only solution for racial discrimination, he was checking if they bought his books! Then SP went to Mauritius, met with the prime minister, who offered SP a car to be at his disposal during his stay there, There was an accident and SP, Brahmananda pr and Pusta Krishna Pr along with driver were injured and SP was quiet all the while and when they reached the temple, SP asked for resin, turmeric to be mixed with lye to be applied in the chin, hands and legs were SP was injured, SP was to go to Nairobi, but SP said that this accident was an indication that he should go back to India, but upon request by Nairobi TP that devotees would be disappointed if SP did not come, SP went to Nairobi, preached for few days and then went back to India - BOMBAY
- ❖ SP was personally supervising the Bombay temple construction and hired a professional construction co, ECC as things were not going at speed and quality that SP expected, SP wanted marble for the entire temple and it could be financed by book distribution- SP discouraged all other business and said **BOOK DISTRIBUTION WAS GOOD BUSINESS AND IT WAS THE BEST PREACHING!**

- ❖ America had the money and india the spiritual culture, this was a combination of blind and lame men complimenting and supporting each other!!
- ❖ Next was to be Kurukshetra and Jagannath Puri!!!
- ❖ **ALWAYS BE DEPENDENT ON GURU AND KRISHNA AND PROGRESS WILL ALWAYS BE ASSURED!!**

END OF SUMMARY STUDY OF CHAPTER 48

49 – INDIA – UNIFYING ISKCON

- ❖ SP said all the management problems have to be managed by the GBC as it is not one man's job and each one had a great responsibility, SP wanted to see 108 temples manifest in his lifetime and gave the responsibility to maintain and develop them to the GBCs. The secret to this SP said is TOLERANCE
- ❖ SP wanted to finish writing all the 12 cantos of SB, he said concentration and peace of mind is required, he could not write SB being besieged with complicated threatening issues!
- ❖ SP quoted 4th canto of SB and said once the disciples are able to preach, the spiritual master should then do nirjana bhajana, sitting in a silent place and performing devotional service to SPOG, any problems/ issues amongst GBC and all other issues not sorted by GBC would have to wait till the annual GBC meeting to happen in Mayapur which would be presided by SP, SP said the best way of resolution of conflicts is to trust the GBC and stick to the decision for the whole year until the matter is discussed in the next year GBC annual meeting at Mayapur
- ❖ SP arrived on Jan 17 1976 in Mayapur, enroute from Calcutta, SP had fruits, nuts, vada and sweets. He was enjoying the peaceful atmosphere of the Bengal countryside, soon he would be at MCM(Mayapur Chandrodaya Mandir) his special place of worshipping the SPOG
- ❖ SP was received with majestic opulence with lots of devotees, SP cut the ribbon and made a grand entrance to MCM, paid obeisances to Deities and seeing the arrangements and decorations said Lord Krishna was smiling!!

- ❖ SP wrote a letter to secretary of West Bengal asking for land, mentioning features like investment of foreign capital in the project, flow of tourists to Mayapur etc, the description of the project was fascinating. SP called this the TEMPLE OF UNDERSTANDING WHERE THERE WOULD BE EXHIBITS DEPICTING ALL LEVELS OF UNIVERSAL EXISTENCE, MODELS, DIORAMAS, murals, moving escalator to take the public to the upper levels of the exhibition building etc....Sp envisioned that there would be exhibition with models based on srimad bhagavatam and surrounded by entrances, gardens, water reservoirs!!!!
- ❖ SP asked SURABHI PRABHU to make A MASTER PLAN FOR THE ENTIRE MAYAPUR CITY AND SP LIKED THE DRAWING AND DISCUSSED ANIMATEDLY FOR AN HOUR WITH SURABHI PR ABOUT IT!!
- ❖ **HH JPS ENQUIRED TO SP ABOUT THE STANDARDS REQUIRED BEFORE A MAN COULD TAKE SANYASA- SP SAID BRAHMA BHUYAYA KALPATE - AS SOON YOU FULLY ENGAGE IN KRISHNA CONSCIOUSNESS YOU BECOME MORE THAN A SANYASI**
- ❖ SP spoke about HIRA CHOR AND KIRA CHOR- one steals diamond and other cucumber, both have stealing propensity and both are criminals, SP said prostitute hunters are hira chor and householders are kira chor, both indulge in sense gratification, only the level is different!
- ❖ **SP SAID EVERYONE HAS TO ATTEND MANGALA ARATI, ELSE NO PRASADAM!!!**
- ❖ **SP SAID GRIHASTAS REACH GODHEAD THROUGH NAMASANKIRTANA**, SP quoted Narottam Das Thakur song, grhe tako vane tako sada Gauranga bole dako and CC kiba vipra kiba nyasi sudra kene naya, yei krsna tattva veta sei guru haya- CC ML 8.128- anyone who knows the science of KRSNA COULD BE A GURU

- ❖ **SP SPOKE ABOUT HOW CHILDREN SHOULD BE PROPERLY TRAINED AND FAMILIES COULD SERVE IN FARM COMMUNITIES AND LIVE SELF SUFFICIENTLY IN KC**
- ❖ On March 7th, the GBC members assembled and would report at the end of the day to SP, SP said, put across points of discussion, discuss, vote and pass resolutions
- ❖ **SP emphasized on chanting Hare Krishna and following regulative principles and Krishna would give intelligence to apply his teachings according to time, place, circumstances**
- ❖ Devotees arrived in Mayapur for GP and although very tired, were excited to meet SP. SP was happy that over 600 people had gathered at Mayapur, he said everyone should chant Hare Krishna, go on parikrama and engage in KRISHNA KATHA
- ❖ When devotees kept on asking SP about whether sanyasa or grihastha ashrama was better and what roles and responsibilities, SP finally gave conclusion - NO DISCRIMINATION BASIS ASHRAMA- EVERYONE IS SERVANT OF KRISHNA AND asked the GBC to remove all resolution against grihastas- **ULTIMATE CONCLUSION IS YARE DEKHA TARA KAHE KRSNA UPADESHA.** On GP, SP gave lecture on appearance of CMP as channa avatar, covered incarnation and gave initiations including sanyasa initiations. On GP day, HH JPS said that whoever takes dip in Ganges during GP would be liberated from cycle of birth and death
- ❖ SP said instead of so many meetings, resolutions and dissolutions, better do chanting!!...SP was asked if he was tired after the festival , SP said so many have come and and hearing about Krishna, **WHEN PREACHING , YOU FEEL REFRESHED**

END OF SUMMARY STUDY OF CHAPTER 49

50 – THE LAME MAN & THE BLIND MAN

- ❖ The BBT press marathon happened in summer 1975 and there was transcendental competition between SP's writing, printing and distribution of books! However due to management responsibilities, SP could not write as much as he desired to. Srila Prabhupada's purports were his TRANSCENDENTAL ECSTASIES
- ❖ SP wanted to go to a place where he could focus on writing and he went to Melbourne, Auckland, Fiji and finally came to Hawaii, Harisauri Pr said SP was translating like anything now, he did 290 digits which was the count in SP's dictating machine WHICH WAS THE MEASURE OF BENEDICTION FOR ALL HUMANITY
- ❖ SP could not sleep for more than one and half hours at night and HE USED THIS INABILITY TO SLEEP AS AN OPPORTUNITY TO INCREASE HIS WRITING TIME!!!! JAI SHRILA PRABHUPADA!! 🙏
- ❖ In Honolulu, **SP shut the door and WORKED ALL NIGHT TILL 5 AM IN THE MORNING AND FINISHED THE SEVENTH CANTO OF THE SRIMAD BHAGAVATAM WITH THE BELOW CLOSING REMARK:** Completed on the night of Vaiśākhī-śuklā Ekādaśī, the tenth of May, 1976, in the temple of the Pañcatattva, New Navadvīpa (Honolulu), by the mercy of śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Thus we may happily chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- ❖ After 7th canto, SP immediately began the 8th canto with the following prayer: **“First of all, let me offer my humble, respectful obeisances unto the lotus feet of my spiritual master, His Divine Grace Sri Srimad Bhaktisiddhanta Saraswati Goswami Maharaja”**

- ❖ SP revealed the CONCLUSION OF SB IN EVERY PAGE - KRSNAS TU BHAGAVAN SVAYAM - LORD KRISHNA IS THE SPOG! and wonderful reviews for the SB came across the world from university professors et al!
- ❖ SP's teachings combatted all mayavada, false teachings of bogus gurus, incarnations in a logical way through the various small books like "EASY JOURNEY TO OTHER PLANETS, SCIENCE OF SELF REALIZATION, LIFE COMES FROM LIFE ETC
- ❖ . Yet **UNDERLYING HIS STRONG WRITING WAS A HUMBLE TONE OF REQUEST TO EVERYONE TO PLEASE TAKE UP KRISHNA CONSCIOUSNESS AND BE RESTORED TO CONSTITUTIONAL POSITION OF SAT CHIT ANANDA PART & PARCEL OF THE SPOG!!**
- ❖ **SP WAS HIMSELF BHAGAVATA AND THROUGH HIS BOOKS, ONE COULD GAIN INSPIRATION TO SERVE BOTH THE BOOK BHAGAVATA AND THE PERSON BHAGAVATA**
- ❖ SP's health improved, yet he slept very minimal, he said, IT IS VERY GOOD FROM THE SPIRITUAL POINT OF VIEW IF YOU DONT SLEEP MUCH!!
- ❖ SP AGAIN STRESSED THAT HE HAS APPOINTED HIS BEST MEN FOR THE GBC AND GBC SHOULD ASSIST IN MANAGEMENT SO THAT SP COULD CONTINUE HIS WRITING WORK TO COMPLETE SB
- ❖ Again SP was travelling to guide disciples all around the world but continued writing wherever he was, **IN JULY 1976 HE WOULD BE AT ISKCON TEMPLE IN WASHINGTON DC CELEBRATING 10TH ANNIVERSARY OF FORMATION OF ISKCON!!**

- ❖ THE COVER OF THE LATEST ISSUE OF BTG HAD CAPTION **"DECLARING OUR DEPENDENCE ON GOD"**
- ❖ SP was now in New York with HH TKG and others and SP was reminiscing his old days in New York, it was the first place that Srila Prabhupada had come to in the western world!! SP said it was Krishna's will!! Standing before the Deities of SHRI SHRI RADHA GOVINDA SHRILA PRABHUPADA WAS PLEASED
- ❖ **SP SAID EVERYDAY ONE SHOULD SING SHRI GURU CHARANA PADMA SONG AS EVERYTHING MANIFESTS BY THE MERCY OF SHRI GURU ONLY!**
- ❖ The most MAJESTIC RATHAYATRA happened in NEW YORK CITY at the most important street in the world to WASHINGTON SQUARE PARK and it was an appropriate climax for SP'S 10 YEARS OF PREACHING IN THE NEW YORK CITY - 10TH ANNIVERSARY!! And the radha govinda deities had a skyscraper!! Jayananda pr was steering the rathayatra cart and SP was sitting on the cart and fondly glanced at Jayananda pr from time to time!!! Then there was lecture by SP, prasadam distribution and reporters reported "east meets west" and SP asked this report to be sent everywhere including Indira Gandhi. SP said the lame man meets the blind man- Indian culture and american money and they would save the whole world!
- ❖ SP's health was deteriorating yet he booked tickets to go on travelling, everyone pleaded to SP to not travel and SP said I want the benediction to go on fighting for krishna just like arjuna! As Srila Prabhupada was leaving America, his disciples knew that SP would always be with them as long as they were following his instructions and SP continued travelling to tugging the cultures together, the lame and the blind, travelling like narada muni , glorifying the SPOG, KRISHNA

END OF SUMMARY STUDY OF CHAPTER 50

51 – CHANT HARE KRISHNA & FIGHT

- ❖ Jan 9, 1977- SP started his morning walk before dawn, Juhu Beach was one of his favourite places to walk. SP was walking with his disciples and was joined by public sometimes where he used the opportunity to preach. He was joined by one Mr Patel this morning and SP was describing about the importance of sat-sanga, SP spoke about Kumbh Mela, how he attended it in 1925 and happens once in 12 years, he wanted to attend it in 1977, at 6:55 AM SP returned back to Hare Krishna Land and took darshan of His favourite Deities Shri Shri Radha Rasavihari and was waiting for the temple to be completed with marble covering on the domes
- ❖ SP's secretary was Rameshwara Swami whom SP thought was expert in administration and book distribution. He was talking to Rameshwara Swami about the issue in US and said the solution of all problems is to keep Lord Krishna in the centre
- ❖ SP got a special train arranged to go to Kumbha Mela with his disciples on January 11th 1977 and he was preaching in his compartment, had a quick lunch of fruits, puris, subjis and sweets sitting cross legged in the train and then laid down to rest for a while. Then SP again started preaching and he relished fighting for Lord Chaitanya
- ❖ SP arrived in Allahabad Kumbha Mela and it was very austere, SP was not well, yet he asked all to distribute his books, he was supposed to stay till 21st but due to austere conditions and not being well, when his disciples told that writing books is more important than meeting pilgrims, SP agreed and left for Bhubaneshwar on 15th Jan, Mr Gupta helped SP get a special coach to go to Calcutta, SP was unhappy since prasadam was not distributed at the pandal, he wrote a letter to all temple presidents to employ 2 cooks to ensure that every visitor gets prasadam, puri, sabji and sweets and there should be enough to serve 20 at all times. Begin at once!

- ❖ SP reached Bhuvaneshwar where HH Gaura Govinda Maharaj (GGM) was staying in a small hut and trying to build a temple and SP stayed in another hut there even though he had the luxury to stay in Manor, New York or Paris!
- ❖ SP preferred to stay in Orissa saying that Puri is the birth place of BSST and since Bhuvaneshwar would be capital of Orissa, KC could flourish from Bhubaneshwar, although it may take time, a wonderful temple would manifest in Bhubaneshwar
- ❖ SP used to conduct classes in english and HH GGM would translate into Oriya. SP started the translation and purports of 9th canto of SB and the climate of Bhubaneshwar suited SP. GGM had given the DATE FOR CORNER STONE LAYING CEREMONY FOR ISKCON TEMPLE ON FEB 2ND 1977 ON NITYANANDA TRAYODASI AND SP AGREED TO STAY THERE UNTIL THEN
- ❖ SP was 81 and his health was failing and he was dictating the 10th canto of SB at 3 AM on 30th Jan 1977, SP said Krishna's flute can be heard in the 10th canto and chapters 29-34 are the smiling face of Krsna!!
- ❖ On Feb 2nd, corner stone was laid for ISKCON temple in Bhubaneshwar!. He asked one disciple to stay back to assist GGS and then left for calcutta and then onward to Mayapur
- ❖ MAYAPUR - FEB 7TH 1977: More than 80 Gurukul boys greeted SP at the MAYPUR CHANDRODAYA MANDIR(MCM). SP arrived at Mayapur and the leaders Bhavananda Pr and HH JPS ushered SP to have darshan of Sri Sri Radha Madhava. There were hundreds of flowers decorating SP's room and he said these flowers are your first success

- ❖ SP went to overview the longest building in West Bengal, HH JPS SAID MORE THAN 700 FEET AND SP SAID IT LOOKED LIKE A TRAIN!! AND INSPECTED ALL THE ROOMS AND ASKED THEM TO BE READY BY GP FESTIVAL
- ❖ SP then ferried and went by car to visit Sridhar maharaja;s ashram and collapsed there due to ill health, 2nd time in 2 weeks..
- ❖ SP was very happy when 350 devotees arrived from the west for the GP festival and thousands of Bengali pilgrims were attending the ISKCON center every night a week before GP.
- ❖ Rameshwara Maharaj gave SP **THE BOOK DISTRIBUTION SCORES WHICH ALWAYS EXCITED SRILA PRABHUPADA**- In english alone 43,450,500 pieces of literature were published in 23 languages and 90% of the books were already distributed!!! SB ninth canto part 1 is the latest hot release from the press!!..It would require paper to be carried on seventy six train cars. SP thanked all devotees and said, this is the blessing of my Guru Maharaja
- ❖ The Gaura Purnima festival happened in a grand scale but SP in spite of ill health took part in all programmes and preached and gave initiations and second initiations but did not travel to Vrindavan for the 2nd part of Gaura Purnima due to ill health. He spoke to all GBCs, TPs and encouraged them to preach the message of Krishna consciousness nicely
- ❖ **On March 18 1977, New York declares Harekrishna movement as bonafide religion!!** Tamal Krishna Goswami read to SP. Swarup Damodar Maharaja was there and he updated about preaching in Manipur!

- ❖ On march 22nd SP reached Bombay, temple not yet complete, SP was hopeful to fulfill his promise to Radha Rasavihari soon
- ❖ SP moved into his new quarters although not ready yet and then gave a pandal program which was not attended in large numbers due to political turmoil of congress losing out to BJP in elections and in spite of ill health continued preaching!
- ❖ SP preached everyday at Bombay, focussed on his writing, met with disciples , gave darshan at specific hours and in this way left Mumbai to reach Hrshiksha

END OF SUMMARY STUDY OF CHAPTER 51

52 – I HAVE DONE MY PART

- ❖ SP was in Hrshikesh, little unwell but he taught all disciples how to cook and said that **ONLY A LAZY PERSON CANNOT COOK!!!**...Suddenly SP said that he could leave at any time, hence wanted to go to Vrindavan There was storm and power failure for 2 nights continuously and it was very hot and SP's hands were swollen, SP said the symptoms are not good and wanted to go to Vrindavan if he has to leave his body
- ❖ Since train tickets were not available, SP with TKG and UPendra Pr and driver Damodara Pandita(driver) left by car to Delhi, reached Lajpat Nagar ISKCON centre after 4 and half hours and then SP rested that night there and next morning at 5 AM was ready to leave for Vrindavan
- ❖ SP gave class in Vrindavan and explained kirtir yasya sa jivati- if we are engaged in service of Krishna, we would live forever..Still SP was preaching from his room in Vrindavan!!
- ❖ SP told TKG to arrange for 4-5 people to always be around him and also arrange for kirtan and SB reading. Shrila Prabhupada agreed to write a will where all his last instructions would be given so that he could continue to write his books with no worries such as taking care of management etc
- ❖ **HH JPS GAVE GLOWING REPORTS OF PREACHING IN MAYAPUR AND ESPECIALLY IN BANGLADESH DHAKA, AROUND 10K PEOPLE TURNED UP, HH JPS AID THERE WAS A PROSPECT OF A TEMPLE THERE SINCE MANY PEOPLE ARE COMING AND ASKING INTELLIGENT QUESTIONS!**

- ❖ SP ESPECIALLY WANTED TO KNOW ABOUT MOHAMEDANS, HH JPS said that they were very willing since when questioned if they were HINDUS, THEY SAID NO, WE ARE VAISHNAVAS AND SP ACKNOWLEDGED IT AND SAID ASAMAURDHVA- NO ONE EQUAL OR GREATER THAN GOD!
- ❖ HH jps said they were working on getting a place and get the society registered, SP SAID JAYAPATAKA SHOULD DO EVERYTHING VERY SERIOUSLY, IT IS INCREASING, HE ADDED APPROVINGLY
- ❖ HH rameshwara swami gave book distribution report which exceeded all previous scores
- ❖ OTHER GBCS arrived and gave reports about all around the world and SP would get very excited to hear the report. **SP SAID HIS CONDITION IS THE SAME WHETHER HE LIVED OR DIED, GAVE AN EXAMPLE OF A THRESHING MACHINE, WHETHER HERE OR ANYWHERE WOULD PERFORM THIS FUNCTION ,SO A PURE DEVOTEE WHETHER HERE OR ANYWHERE WOULD PREACH KRISHNA'S MESSAGE AND SERVE KRISHNA!**
- ❖ But from his body's condition SP knew that he was going to leave this world soon. GBCs had come to ask specific questions about initiation after SP left the world- SP spoke about ritvik, to initiate on his behalf until he was alive and then to initiate disciples on their own upon his departure
- ❖ GBC would be the final authority for decision making..
- ❖ SP's health seemed to be getting better and GBC dispersed and went back to their locations

- ❖ In June, it was hot in Vrindavan, SP asked to be taken for morning drives and also wanted to take darshan of the boys of Vrindavan - Krishna Balaram and tears streamed down his cheeks!!
- ❖ Swarup Damodar Maharaj(SDM) came to Vrindavan after going back to Manipal from Mayapur and SP used to have scientific discussion with SDM and he told SDM that he has explained to him and he should present it nicely and scientifically , SDM was organizing a conference to debate on "life comes from life ", topic was suggested by SP
- ❖ When 2 of SP's sanyasis were leaving, SP said I may stay or leave, but **I AM ALWAYS IN MY BOOKS. SP SAID BOOK DISTRIBUTION SCORES IS HIS LIFE!**
- ❖ SP wanted to establish gurukul for boys in Vrindavan and there was big building earmarked for that and SP wanted atleast 500 students all over the world so that more and more prahladas could be generated!!
- ❖ Rains began in July in Vrindavan, SP emphasised on creating a vedic planetarium that will make so called scientists dumfounded!!
- ❖ TKG got a call from GKG that the Mayapur temple was attacked by gang of 300 dacoits. HH JPS later sent an on-the-scene report as to how Bhavananda pr and other devotees were being taken to the court and they were respected by the people of Navadvipa SP was happy to hear this report from HH JPS. On the whole, the report was positive.
- ❖ July was a good month for SP's work on Srimad Bhgavatam. SP was translating the 10th canto of SB- wonderful pastimes of naming ceremony, killing of demons including the DAMODAR LILA WHERE MOTHER YASHODHA BOUND THE LORD!

- ❖ **SP PUSHED HIS INDIA GBC GOPALA KRISHNA MAHARAJ TO INCREASE PRINTING OF KC BOOKS IN HINDI**
- ❖ SP Continued preaching, he said grihastas should not be dependent on temple and they should not be independent of temple - apparent contradiction, they should always be engaged in devotional service in the temple
- ❖ **JULY 22, 1977 RATHAYATRA HAPPENING AT NEW YORK**
- ❖ TKG suggested SP to travel to the west as that would help recuperate his health and SP was considering and he was enthusiastic!! SP asked to consult astrologers about it...At one point, **SP SAID JUST READ CC, SB AND BG.**
- ❖ End of July was festival season in Vrindavan with Jhulan yatra.
- ❖ SP's health was deteriorating, he asked everyone to pray, if you like kindly cure Srila Prabhupada
- ❖ Finally SP in spite of being unwell, decided that he would go to London along with TKG, Upendra Pr, Pradyumna Pr and his wife. SP went by wheelchair until the plane!!

END OF SUMMARY STUDY OF CHAPTER 52

53 – KRISHNA'S GREAT SOLDIER

- ❖ After an exhaustive long hours flight journey, SP arrived in London and the devotees were shocked to see SP very thin...SP BEHELD THE GORGEOUSLY DRESSED RADHA GOKULANANDA WITH CONCENTRATED ATTENTION
- ❖ SP liked his room and interacted with devotees, Bhagavan pr gave report of book distribution scores saying it has exceeded US scores, SP was so pleased, he rubbed Bhagavan pr on his head with tears in his eyes, saying that pr will not have any problems and although pr had some problems, he knew by following SP's instructions, everything would be fine
- ❖ SP would be brought in his palanquin down for Deity Darshan and SP would usually be quiet, appreciating the kirtan and the Lord's darshan, that was the reciprocation with all the devotees in the temple hall
- ❖ SP could not control his emotions and very often tears streaming down his cheeks during darshan, kirtan or hearing of a devotee's service. Soon leaders of all yatras came in and reported their book scores and SP was very happy, he stroked them in their head and tears streaming down his cheeks
- ❖ SP then went to Buryplace to have **darshan of RADHA LONDONISHWARA ON JANMASHTAMI DAY AND TEARS FLOWED FROM SP EYES- NEXT DAY WOULD SHRILA PRABHUPADA'S 82ND BIRTHDAY...HARIBOL!!**
- ❖ SP spoke about his CHILDHOOD RATHAYATRA but later in the day SP's health deteriorated, SP expressed to go back to India and the plans of going to NY was suspended for now. TKG asked SP what he prayed to RADHA GOKULANANDA.

- ❖ SP SAID, I ASKED SHRI GOKULANANDA TO BE ENGAGED IN THE SERVICE OF SHRI RADHA RASAVIHARI
- ❖ SP arrived in **Bombay** on **SEPTEMBER 14, 1977**, SP WAS HAPPY AND MENTIONED THAT OUT OF ALL CITIES IN INDIA, HE LIKED MUMBAI THE MOST!. SP wanted to stay in BOMBAY UNTIL RADHA RASAVIHARI INSTALLATION WHICH WAS SCHEDULED FOR RAMA VIJAYADASHAMI
- ❖ TKG asked SP if he could live until the deity installation for 5 months and SP said if you pray, like this SP gave himself sometimes as a child to his disciples to be cared for in a mood of spontaneous love and care while they knew that SP was their spiritual master and was always in control
- ❖ Although SP could not go down for deity darshan, he asked for the photo of Radha Rasavihari to be placed next to his bed so that he could see them always!
- ❖ SP only wanted to hear harinama sankirtan and reading from SB. SP asked his disciples if he should stay in Mumbai or go to Vrindavan- most said he should go to Vrindavan
- ❖ SP's disciples had divided views but SP decided finally that he would go to Vrindavan and also said if the disciples across the world especially the GBC's wanted, they could also come to Vrindavan.
- ❖ **NEXT DESTINATION - SHRI SHRI VRINDAVAN DHAM!!!**

END OF SUMMARY STUDY OF CHAPTER 53

54 – AT HOME IN VRINDAVAN

- ❖ SP travelled by train from Bombay to Mathura and Brahmananda Pr carried SP from the train to the waiting car and SP reached Vrindavan in within 25 minutes
- ❖ Devotees were upset to see SP's deteriorated health in the last one month and SP laid down on his bed for 5 minutes with eyes closed and he was happy to be back home, back in Vrindavan dham, he seemed relieved and when HH TKG said that SP was now in the care of Krsna Balaram, SP said Yes - krishna tvadiya pada pankaja panjarantam - indicating king Kulasekhara's prayers to lord Krishna- my dear Krishna, please help me die immediately so that the swan of my mind may be encircled by the stem of your lotus feet, otherwise, at the time of my final breath, how would it be possible for me to remember you?
- ❖ Although SP was in a precarious state, he REMAINED COMPLETELY FIXED IN THE THOUGHT OF KRISHNA one way or the other - KRISHNA NAMA, KRISHNA RUPA, KRISHNA LILA, KRISHNA SEVA...
- ❖ At around 4 pm, SP was hearing SB and he asked if the bell rang at the appropriate time every hour and half hour and personally Akshayananda Swami to ensure which he took as his last personal instruction from SP
- ❖ Later in the day, SP confided to HG TKG about past few weeks and thanked HH TKG for taking him to London and bringing him(who was a bundle of bones said SP) to Vrindavan and that Krishna will bless HH TKG!!!!
- ❖ When devotees consulted astrologers, the astrologers told about chanting the name of Lord Shiva and SP said we would continue chanting Hare Krishna Mahamantra and no other mantra was required

- ❖ On sp's call 23 gbc's arrived in vrindavana with heavy hearts and gave their preaching reports to SP who was as always glad to hear the preaching reports and SP wanted that the GBC members chant for him as he said now more than ever, he wanted the medicine of the holy name and instead of going to doctor, wanted to rely only on Krishna kirtan!!
- ❖ SP said better you dont pray to krishna to save me, SP said "let me die now"!
- ❖ When Harikesa Maharaj arrived with the KRISHNA BOOK trilogy in German and other books, SP began crying and reached out to stroke Harikesha maharaja's head
- ❖ SP called Brahmananda pr and gave last instructions about preaching in Africa and mentioned few devotees who could also lead the African preaching and organise United Nations under Lord Chaitanya Mahaprabhu's flag
- ❖ Kuladri prabhu brought sweets and icecream and requested SP to taste, SP tasted one drop and said "first class"
- ❖ SP praised Kirtananda Swami who brought pictures of new Vrindava, SP's palace which would be ready in a couple of months and SP said "hmm... Let us see which palace I am going to!!!"
- ❖ SP called Giriraja maharaja close to midnight and asked if the ISKCON movement would go on without SP and Giriraja maharaja answered that with proper chanting and following regulative principles, the movement can go on but requested that SP stay. SP said no, organization and intelligence is required.
- ❖ .Giriraja maharaja thought that this was perhaps SP's last instruction to him

- ❖ SP's disciple paramananda pr came from pennsylvania where he mentioned about gita nagari farm project, sp said "so organize this farm project" and his wife satyabhama mataji sent a letter to shrila prabhupada along with a woolen shawl made from the sheep of gitanagari farm and had written about the analogy of how even krishna cried at the departure of bhishma deva so she would also cry at the departure of sp although she knew that sp lived in his books and his instructions always...SP reached for the shawl and as he laid down on the bed, tears came from his eyes
- ❖ SP wanted to leave the world and he was not eating or drinking anything and preparing for his departure and the idea of his passing way was unbearable to everyone
- ❖ SP told his disciples to consult shri narayana maharaja on how to conduct the ceremony for a departed vaishnava and told that feast be served in all main temples of vrindavan with iskcon bearing the expense
- ❖ SP enquired about prasadam for the devotee, who was cooking and was everyone liking the prasadam and everyone said yes
- ❖ Narayana maharaj arrived to see sp and sp begged forgiveness for any mistakes / offenses committed against him and all other god brothers and said the same to his godbrother indupati pr too when he visited

- ❖ Narayana maharaja said whatever was done was not done on personal interest but for the interest of God and then he asked his assistant to sing sri rupa manjari pada and he himself sang a bhajan ending with jaya gurudeva...Jaya prabhupada!!
- ❖ Narayana maharaja told all disciples to make sp's mission successful,, sp lifted his hands and said 'dont fight amongst yourselves, i have given direction in my books
- ❖ It was october 1977 and sp had not eaten or drunk anything. One day suddenly sp said that krishna has given him the choice whther to leave or stay and all disciples unanimously wanted sp to stay to complete the sb and sp said give me some thing to drink and had grape juice and some strawberries and drank some vegetable broth and word spread that shrila prabhupada now was going to live!!!!
- ❖ Everyone was understanding that SP was responding to his disciples' dependent cries of love by saying "this is real affection"

END OF SUMMARY STUDY OF CHAPTER 54

55 – THE FINAL LESSON

- ❖ Despite his promise to live, SP said his life was still in Krishna's hands- he remained surrendered to the will of Lord Krishna
- ❖ **SP had already asked disciples to pray, My dear Lord Shri Krishna, if you desire, please cure Shrila Prabhupada**
- ❖ SP by agreeing to delay his departure was offering opportunity to his intimate disciples to render very personal intimate service in pure and simple love
- ❖ SP also began his translations, earlier he used to do in solitude, now he was translating front of all the disciples, those who served SP felt the strength of complete surrender and sensed that this would sustain them always even when SP eventually departs from the world
- ❖ SP again started to not eat or drink anything although sustaining desire to live for the sake of his disciples but gradually it became more clear that Krishna's will indicated SP's departure
- ❖ Bhavananda pr told sp that SP's presence was necessary to prevent the onslaught of kali yuga, SP said "it is not in my hands. SP was completely dependent on Shri Krishna Balarama
- ❖ SP's sister Pisima Tai arrived and SP asked her to cook khitchri but the disciples said that it was not good for SP to eat solid food suddenly as SP was on liquid diet. SP said that because Tai was a vaishnavi, whatever she cooked would be good for SP

- ❖ SP in his humility said that he had become puffed up because of his opulence and success and God was shattering the pride saying that if body is not there, what to be puffed up about!? Pisima Tai and Bhakti Charu Maharaj said that SP could not commit any offense as **WHATEVER SP DID HE DID IT FOR LORD KRISHNA**
- ❖ Whenever SP's godbrothers visited SP, SP would always ask for forgiveness for his offenses, **SP WAS DISPLAYING SYMPTOMS OF MAHABHAGAVATA UTTAMA ADHIKARI WITH ALL HUMILITY NOW , EARLIER HE HAD COME DOWN TO MADHYAMA ADHIKARI TO PREACH THE MESSAGE OF KC**
- ❖ SP wanted to go on bullock cart parikrama of vrindavan as arranged by Lokanath Goswami but the disciples with increased intimacy felt that SP could not survive such rough treatment on the roads
- ❖ **SP SAID THAT "DYING ON PARIKRAMA IS GLORIOUS"** and asked to be taken but disciples had differing views with Lokanath Maharaj and others arranging for parikrama to Govardhan as next day was Govardhan puja while HH TKG and others did not agree for parikrama
- ❖ That night Niskinchana Krsnadasa Babaji Maharaj visited SP and all disciples were surrounding SP in anxiety and SP asked "you request me not to go?" And when devotees explained that SP should not go, SP said ok and everyone said JAYA SHRILA PRABHUPADA!
- ❖ SP turned to Niskinchana Krsnadasa Babaji Maharaj and said "just see how much affection they have for me"
- ❖ By all of SP's actions & dealings, his intention was to capture spirit souls and deliver them to Krishna

- ❖ ON NOVEMBER 14, 1977 AT 7:30 PM IN THE KRISHNA BALARAM MANDIR IN VRINDAVAN, SP GAVE HIS FINAL INSTRUCTION BY LEAVING THIS MORTAL WORLD AND GOING BACK TO GODHEAD
- ❖ SP'S DEPARTURE WAS EXEMPLARY BECAUSE HIS WHOLE LIFE WAS EXEMPLARY, HIS DEPARTURE MARKED THE COMPLETION OF A LIFETIME OF PURE DEVOTIONAL SERVICE TO KRISHNA
- ❖ SP'S LAST BREATHING WAS GLORIOUS NOT BECAUSE OF ANY MYSTICAL DEMONSTRATION BUT BECAUSE SHRILA PRABHUPADA REMAINED IN PERFECT KRISHNA CONSCIOUSNESS LIKE BHISHMA PITAMAHA
- ❖ SP WAS TEACHING HOW TO DIE BY ALWAYS DEPENDING ON KRISHNA
- ❖ KAVIRAJA ASKED SP IN THE EVENING ON NOV 14TH 1977, SP SAID 'KUCH ICCHA NAHIN - I HAVE NO DESIRE"
- ❖ SP'S PASSING AWAY WAS IN PERFECT SITUATION, IN VRINDAVAN IN ASSOCIATION OF DEVOTEES, CHANTING AND HEARING THE HOLY NAMES OF GOD
- ❖ JUST AS LORD KRISHNA WAS PERSONALLY PRESENT BEFORE BHISHMA PITAMAHA SIMILARLY LORD KRISHNA WAS PERSONALLY PRESENT BEFORE SP IN THE FORM OF HIS HOLY NAMES

- ❖ SHRILA PRABHUPADA THUS DEPARTED UNDER THE MOST FAVOURABLE CIRCUMSTANCES POSSIBLE - IN THE MOST SACRED PLACE, VRINDAVANA SURROUNDED BY VAISHNAVAS CHANTING HARE KRISHNA AND LORD KRISHNA ARRANGED THIS FOR HIS PURE DEVOTEE . JAGAT GURU SHRILA PRABHUPADA KI JAYA
- ❖ OVER THE LAST MONTHS OF HIS LIFE IN THIS WORLD, SHRILA PRABHUPADA TAUGHT HOW IT IS POSSIBLE TO MEET DEATH STEP BY STEP IN KRISHNA CONSCIOUSNESS
- ❖ SP TOLD ONE OF HIS SANYASIS, DONT THINK THIS WOULD NOT HAPPEN TO YOU
- ❖ SHRILA PRABHUPADA CAME INTO THIS WORLD ON KRISHNA'S REQUEST TO TEACH US HOW TO LIVE A PURE LIFE OF KRISHNA CONSCIOUSNESS AND THAT INCLUDES HOW TO FINALLY PASS AWAY FROM THIS WORLD TO GO BACK HOME BACK TO GODHEAD
- ❖ SHRILA PRABHUPADA UNDERWENT DEATH IN A WAY THAT WAS PERFECT AND GLORIOUS AT THE SAME TIME IN A WAY WHICH WE CAN ALL FOLLO.
- ❖ WHEN WE HAVE TO LEAVE THE BODY, WE CAN CLING TO THE MEMORY OF HOW A PURE DEVOTEE LEFT HIS BODY, ALWAYS THINKING OF KRISHNA, SURROUNDING HIMSELF WITH MEDICINE OR AUSHADHA OF HARE KRISHNA MAHAMANTRA, ALWAYS DESIRING TO HEAR ABOUT KRISHNA AND BEING DETACHED TO THE MISERY OF MATERIAL CONDITION.
- ❖ **This last lesson was one of the most wonderful and important instructions SP gave us. He taught by his life, by his books and at the end by his dying!! His passing away was a perfect lesson and one that can be faithfully followed!**

- ❖ When SP's spiritual master Srila BSST had departed SP wrote that "on that day, oh my master, i made a cry of grief. I was not able to tolerate the absence of you, my guru".
- ❖ On Nov 14th 1977 all who knew and loved SP were gripped by fearful, unrestricted grief only to turn towards Shrila Prabhupada's books to now continue serving Shrila Prabhupada's vani - SP was still incharge!!...
- ❖ Devotees were experiencing the highest mood of devotional service - **service in separation - vipralamba seva** as was experienced by the gopis of vrindavan when Lord Krishna left them. **This is the EPITOME of KRISHNA CONSCIOUS REALIZATION!**

END OF SUMMARY STUDY OF CHAPTER 55

SHRILA PRABHUPADA LILAMRTA STUDY COMPLETED!!!

JAGAT GURU SHRILA PRABHUPADA KI JAYA!!

THANK YOU

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