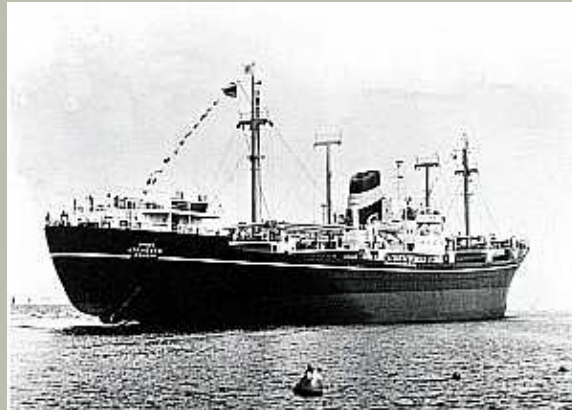

The Jaladuta Diary.....	1
Preface.....	2
Introduction.....	4
APRIL.....	7
MAY.....	11
JUNE.....	15
JULY.....	16
AUGUST.....	20
 The Journey.....	 22
SEPTEMBER.....	27
 Srila Prabhupada arrives at Boston Harbor, America.....	 31
NOVEMBER.....	33
 Prayers Written by Srila Prabhupada aboard the Jaladuta.....	 35
Prayer to the Lotus Feet of Krsna.....	35
Markine Bhagavata–dharma.....	39
INDIA'S MESSAGE OF PEACE AND GOODWILL.....	47
 Recollections by Srila Prabhupada of his journey to America.....	 52
Excerpt from a room conversation with His Divine Grace in Bombay on November 7, 1970.....	52
Excerpt from a room conversation with His Divine Grace in Los Angeles on June 8, 1976.....	54
Excerpt from a room conversation with His Divine Grace in Vrndavana on September 9, 1976.....	59
The following letter is to Sumati Morarji, who gave Srila Prabhupada free passage to New York on the Jaladuta.....	62
The following is an excerpt from a letter to Hanuman Prasad Poddar, who was the head of the Gita Press, a prominent publishing house in India which specializes in religious literature.....	65
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.....	67

The Jaladuta Diary



Preface

April 1965: While approaching the Scindia Steam Navigation Company in Bombay to sponsor his passage to America, Srila Prabhupada received one of their complimentary diaries. He used it at first as an appointment book. Once his voyage to America on the Jaladuta began in August of that year, he made regular entries in the diary to record the events of the journey.

Subsequently, the diary was kept in the safe of the New York temple until 1972, when Srila Prabhupada requested Bali–mardana dasa, the temple president, to take personal care of it. Today it is still in the care of Bali–mardana dasa, and he is arranging for its permanent display and preservation.

Excerpts from the diary were first published in 1980 in Volume 1 of the Srila Prabhupada Lilamrta, the authorized biography of Srila Prabhupada. Portions have also appeared in some of the annual Vyasa–puja books. With the approach of the Srila Prabhupada Centennial in 1996, we feel it is fitting that the diary be presented in its entirety.

Srila Prabhupada once wrote in a letter about the need to meticulously preserve the writings of the previous acaryas, especially their handwriting, as follows:

"...we may take care of them by treating them against insects and storing them in a tight, dry storage place where they may be preserved for future generations of Vaisnavas to see the actual handwriting and words of such great saintly persons. Treat this matter very seriously and thoroughly, and take all precautions to protect this wonderful boon of literatures forever...."

These items are very, very priceless and are a great treasure house of Vaisnava lore, so be very careful in the matter and take all precautions to guard them.

[Letter to Acyutananda dasa dated June 12, 1972]

Again, in the Caitanya–caritamṛta there is a description of Sri Caitanya Mahāprabhu praising Rupa Gosvami's fastidious handwriting (C.c. Antya 1.96–7). Thus, the handwriting specimens of pure devotees are intimate mementos of their spiritual lives, and we must therefore consider ourselves most fortunate to have the remnants of Srīla Prabhupada's handwriting.

This diary of the voyage of the Jaladuta is a personal account of the challenging journey that launched Srīla Prabhupada's life mission. Readers will find it to be a remarkable document in the history of religious movements. It reveals the full measure of Srīla Prabhupada's devotion, faith and self–abnegation, which qualify him as one of the world's few genuine spiritual leaders. We hope this book will inspire others to appreciate Srīla Prabhupada's triumph over adversity and to follow in his footsteps.



Introduction

Srila Prabhupada was instructed by his spiritual master, Srila Bhaktisiddhanta Sarasvati Thakura, to preach Krsna consciousness to the English-speaking peoples. Toward this end, His Divine Grace A. C. Bhaktivedanta Swami published the first Back to Godhead magazine in 1944. He also began to write translations and commentaries on Bhagavad-gita, Srimad-Bhagavatam, Caitanya-caritamrta, and other Vedic literatures. In 1965, after publishing three volumes of Srimad-Bhagavatam, he approached the owner of the Scindia Steam Navigation Company, Sumati Morarji, for a complimentary passage to the United States. After considering his request for some time, she finally agreed and issued him the ticket.

In the port of Calcutta on August 13, 1965, carrying only a small suitcase, an umbrella, and a bag of dry cereal, A. C. Bhaktivedanta Swami, as he was known at the time, climbed up the steep gangway onto a cargo ship named the Jaladuta. The ensuing journey presented considerable hardship. Srila Prabhupada wrote of some sea-sickness, and on the thirteenth day of the voyage, during the passage through the Arabian Sea, he suffered a massive heart attack. He was concerned that he might pass away, but in his uneasy sleep that night he had a dream, a vision. Lord Krsna appeared.

The Lord was in an open boat, along with His other incarnations. Krsna was rowing the boat, and the boat was pulling Srila Prabhupada's ship with a rope. Krsna was smiling at Srila Prabhupada and was pulling the ship all the way to America! Srila Prabhupada did not write about this occurrence in his diary but simply drew a line through those troubled days, declaring that he had passed over a great crisis in the struggle between life and death. Years later he related these events to his followers.

After the crisis, Srila Prabhupada regained his strength and recommenced his entries in the diary after the ship docked in Port Said, Egypt. Then, after crossing the Mediterranean Sea, the Jaladuta passed through the Straits of Gibraltar and into the Atlantic Ocean. Uncharacteristically, the ocean appeared like a placid lake. The Atlantic crossing was so effortless that the ship's captain remarked that he had never seen anything like it.

After a total of thirty-five days the ship at last berthed in Boston, at Commonwealth Pier, on September 17 at 5:30 a.m. The next day the Jaladuta continued to New York, where Srila Prabhupada disembarked onto a lonely Brooklyn pier to begin his mission in the West.

In our presentation of *The Jaladuta Diary*, we have also included photographs of noteworthy memorabilia— Srila Prabhupada's passport and visa, the ticket issued by Scindia Steam Navigation Company, the sponsorship form of Gopal Agarwal, and handwritten copies of the two poems that Srila Prabhupada wrote upon arriving in America,

"Prayers to the Lotus Feet of Lord Krsna" and "Markine Bhagavata-dharma." Some of Srila Prabhupada's descriptions of the Jaladuta journey from his conversations and letters are also reproduced here. These have appeared in previous archival publications and may be found in entirety in the computer database of Srila Prabhupada's complete works.

We offer many thanks to Bali-mardana dasa, Sundarakara dasa, Mayapriya devi dasi, Jahnava devi dasi, who did the color illustrations, and to the many other devotees whose efforts have made this publication a reality.

There is a sequel to this diary. In New York, in January of 1966, Srila Prabhupada began recording another diary, which spans the period from January to October of that year. This diary is not as well known to devotees as the Jaladuta diary, but it covers the time when Srila Prabhupada was a guest of Dr. R. Mishra up until the International Society for Krishna Consciousness (ISKCON) was incorporated and the first Back to Godhead magazine was published by Srila Prabhupada's early Western followers. We also intend to publish this second diary as an offering for the Srila Prabhupada Centennial.

Srila Prabhupada is the pre-eminent acarya of the Gaudiya Vaisnava sampradaya of our time. His voyage on the Jaladuta thirty years ago marked the beginning of a spiritual revival, and the twelve years after his arrival in America saw the Hare Krishna movement spread to major cities worldwide. For millennia, the Vedic tradition had been hidden behind the boundaries of India and within Sanskrit and the vernacular languages. To a world immersed in a materialistic ethos, Srila Prabhupada revealed the wisdom of this timeless philosophy.

The Bhaktivedanta Archives

APRIL

SATURDAY 3

Saw the Andheri residence. Good.

1 Set kept w/ Nagarajam.

1 Set " " Acharya.

MONDAY 5

To enquire Mafatlal.

See Sydenham, Theosophical, S.N.D.T., The charity offices. Wilson College,
Vidya Bhavan etc. Mr. Dastoor, Matunga Colleges.

TUESDAY 6

Madana Sofia Wadia

New Marine Lines

Theosophical Hall

purchased 1 x 3 copies paid

cheque for Rs. 48/-

THURSDAY 8
at 12 noon at
Sri Paramanta's House. Dine.

FRIDAY 9
at 8/30 to 9 a.m.
Sri R.V. Murthy, No. 5, Ratan Lodge
Behind Aurora Cinema
King's Circle.
at 1-30 to 2 p.m.
Sri T.K. Sesdhari, News Editor
Economic Times
Times of India, V.T.

SUNDAY 11
at 9 a.m. invitation at
Malad Lakh Shankar's
House.

MONDAY 12

To see Gandhi, Somaiya, Inter,
Wilson Col. Gulabchand, Kapadia.

TUESDAY 13

To see the Father Principal
at 10 to 11 (St. Xavier)

THURSDAY 15

To see Gandhi's secretary bet. 11 – 1 p.m.

WEDNESDAY 21

- (1) To unpack the books.
- (2) See Rama Krishna.
- (3) Banking Corporation.
- (4) Nagarajam
- (5) Bhatkal.

THURSDAY 29

Principal

St. Xavier's Institution of
Education, Bombay.

Kept one set. To be paid on 30/4/65
in the afternoon.

MAY

SUNDAY 2

Kanakia met at Vile Parle at his house. He kept one set book with all literatures. To decide in 4/5 days. He gave some addresses of friends to be seen.

ACB

TUESDAY 4

To see Mr. C. Rai of Indokem Ltd.
221, Dadabhey Navroji Road
Bombay-1
after 11 – Books kept at house by servant Sanjik.

THURSDAY 6

1. To see Sethi Indokem
2. To see Choksi (?) Desai(?)
3. To see Somaniji(?)
4. To see Bank and Prem Kutir(?) and Mafatlal
5. To see Jamnadas.
6. If possible see Pratapsingh.

MONDAY 10

To see Bhatkal at Tardeo at 12 noon
Telephone Kanakia at 9 a.m.

TUESDAY 11

To see Bhatkal before 1 p.m.
To remind Chandra Sekhar of my
letter of 29/4/65 as well as of the change of
address.

WEDNESDAY 12

To see Bhatkal between 4 to 5
To see Sevantibhai-3 to 4
To see (?) 4 p.m.

THURSDAY 13

to call phone 72219 at 9 a.m.

Vrajlal D. Kanakia

Ranchhodas Kanjis Wadi

Vithalbhai Patel Road,

Bombay – 4

1st Floor appt. Girgaum P.O.

To call phone 74804 Gokarn at 10/30

FRIDAY 14

To see Jamnadas Madhoji at 2 p.m.

Forbes St 43/44

Kala Glusa

Saison(?) Bld.

4/30 – 5 2nd Floor

P. Varajlal Durlabde(?) &Co.

SATURDAY 15

m.o. for Rs 25/- under Postal Receipt

No. 3401 dt. 15/5/65 Yogaksema P.O.

to Pandit Sri Krishna Sharma

Delhi

Similar No. 3402 to Gorachand

Goswami Vrindaban.

SUNDAY 16

at 9 A.M.

Dixitji

Seth Varajlal @ 4/30

at his house Girgaon

FRIDAY 21

1. See Vrajlal. 2 Phone Chandsekar(?)
3. See Dixit. 4. Take Food & rest. 5. See Sumati ben
6. Dharamsy Khatau, 7. Gokuldas.
8. Allied Publisher.

Introduction letter for C. D. Deshaupt(?)
copy of " to Sachdevi.

Mr. Choksi met in presence of
Sumatiben. Choksi said as soon
as the following things presented the free
pass will be issued,
Passport, Visa & P form

THURSDAY 27

Purchased ticket for
Delhi sleeping reserved on Date
starting at 8/40 Janata Express.
Ticket No. 89887/23/27/5 Paid
Reservation No. 56713/51-17 Rs. 32/

JUNE

WEDNESDAY 9

Sunil, Raizada, Post Box,
Blockman, Photoman, letters to friends,
K.C. Raj.

FRIDAY 11

Rs. 9.80 n.p. one photo
Letter from Scindia from India
to Pennsylvania &back.

SUNDAY 13

Ticket purchased for Bombay
for starting on 22/6/65 at
night Dehradun Express
Ticket No. 12285 Res No. 85593
Paid Rs. 30/4/-

JULY

THURSDAY 8

To see Choksi at 12 noon.

FRIDAY 9

To see the Bank Manager

J. M. Choksi

Passport No. I-276896

Dt Delhi 10/6/65

SATURDAY 10

At 3 p.m. to phone Sri Vrajlal Seth.

At 4 p.m. to see Gokuldas Somaya.

SUNDAY 11

At 8 a.m. to phone Tarachand Gupta

MONDAY 12

At 6 p.m. to meet Mr. Pandiwala
Chartered Accountant.
Bangur Brother Pvt Ltd
Netaji Subhas Road
Calcutta

WEDNESDAY 21

Mir Flex par(?) was purchased at
Rs 1/-
ACB

FRIDAY 23
Passport with
Choksi for showing
to Panchal.

SATURDAY 24
Sleeping Berth on
1/8/65 for Howrah reserved
Ticket No. 49031 Dt 24/7/65
Paid Rs 42/70 n.p.
Reservation Ticket No. 21346.
Dt 24/7/65
ACB
Train starting at 1900(?) hours.

TUESDAY 27
"P" Form No. 63753
Ec. Co Pass No. 11012 Dt 27.7.65
Reserve Bank of India.

WEDNESDAY 28

Rs 25/- remitted by m.o. to Gorachand
Goswami before leaving for U.S.A.
June, July, August, September, to October
1 2 3 4 5

My "P" Form & Visa for U.S.A.
obtained by Choksi

THURSDAY 29

Dharwarkar delivered R/d
one package of books Srimad
Bhagwatam (35) booked by Universal
Book House Dadar to Calcutta F. P.
under P.W.B. No. B 678078 Dt 29/7/65
from Dadar. FH to pay Rs 7/50/-

FRIDAY 30

Mr. J.M. Choksi today handed
over me the following documents.

1. The Passport.
2. "P" Form passed Dt 27/7/65
3. Original letter & no objection
certificate from Gopal P. Agarwal.
4. Copies of letters for Calcutta office
Scindia Steam Navigation Co.
5. International Certificate &
vaccination. (3 years & 6 months)

AUGUST

SUNDAY 1

To start for Calcutta by the
Calcutta Mail via Nagpur
starting from Bori-Banrer(?)
at 19 hours in the evening.
Vide Ticket Dt 24/7/65
Luggage booked. Receipt
No. A116695 paid Rs. 12/20

TUESDAY 3

Reached at 65-A, Pachuriaghata St.
Ramkumar Bangur Dharmsala at about 1 p.m.
Sri Gobindlal Bangur sent his man to receive
me. Received letter from Chaitanya Bharati, New
Delhi Dt 1/8/65 and also from Govind Maharaj Dt
31/7/65.

THURSDAY 5

Sri Kanai Banerji coming today
to see me at any time.

FRIDAY 6

Morning to start for Mayapur
and return back in the evening.

The Journey

The Jaladuta sets sail for America

12 TUESDAY

To start for U.S.A. by
MV. Jaladuta from Calcutta
port (K. George's Dockyard)

13 FRIDAY

Today at 9 a.m. embarked on M.V. Jaladuta. Came with me Bhagwati, the Dwarwan of Scindia Sansir(?) Mr. Sen Gupta, Mr. Ali and Vrindaban. The cabinet is quite comfortable. It is owner's residence and therefore the sitting room, the bedroom and the bath and privy all equipped with first class materials. Everything is nice in the 1st class compartment and thanks to Lord Sri Krishna for His enlightening Smti. Sumati Moraji for all these arrangements. I am quite comfortable.

The ship started at 1/30 p.m. very slowly from the dock (and) reached near Botanical Garden and stopped at mid-stream of the Ganges till 11 p.m. and then turned towards the front and started. It is quite steady. I cannot understand in my cabin if it is at all moving. I am so comfortable. The voyage was again stopped at 3/30 a.m. at Kalpi(?) near Diamond Harbor & Ganokhali(?) width(?) and detained for about 8 hours. The delta of the Ganges quite wide with shallow water.

SATURDAY 14

The ship started at about 11 o'clock in the morning majestically. I do not feel any jerking whatsoever. But on reaching the Bay of Bengal, there is tilting of the ship and little rolling also. The roughness increased gradually on the upper Bay of Bengal and I felt sea sickness. There was vomiting tendency and dizziness and I felt uncomfortable the whole day and night. The sea was foamy all through. It appeared like a big plate of water extending to 40 square miles but factually it was endless so, today. It is a vivid example of God's Maya because it appears like something but factually it is something else.

SUNDAY 15

In the morning I woke up and felt a little better but I felt no hunger. Took only a glass of lemon sikanjie [lemon drink/nimbu pani] but the head dizziness is continuing. Up to 10/30 I was in the captain's room, radio room, chatting with the officers. In the radio room they were despatching news to other ships. The captain's room is full with nautical paraphernalia. I saw a chart of different appearancial(?) photo of the sea. The grades are 0 to 10 degrees and I think we are passing on the sea between 4 to 7 points the scene of the 10th point was furious and the 12th serious. The captain advised me to take more solid food.

MONDAY 16

Today early in the morning I saw that the ship is plying on the surface of the sea almost on 0 degree of waves. Yesterday night was comfortable and although I did not take my lunch, I took a little chara–murki [puffed rice/chidwa] with milk. The ship ran all the night yesterday smoothly and the sky although not very clear there was moon light in the night. In the morning there was sunshine but after 11 the sea became a little more rough showing foamy waves from distance.

After passing the latitude of Trichinopoli we experienced a dark cloud subsequently raining all over the sea. The siren sounded on account (of) hazy vision to warn other ships coming from opposite direction. At about 12 noon it is raining heavily and the ship is stopped moving occasionally sounding the siren. There is constant sounds of thunderbolt. This is the first time I am experiencing heavy rains in the midst of deep ocean. From 12 noon we are passing through cyclonic weather. The ship is tilting too much. I felt sea sickness all day and night. At 3 p.m. the ship turned towards Ceylon coast and we are now in the Ceylon water.

17 TUESDAY

Today morning the sky is scattered with cloud. The ship is going toward western side. I feel a little bit well after passing my stool. The ship is running against wind current. The sea is little rougher. At 10/30 we saw the south coast of Ceylon with a white light house. Two ships passed from the opposite side. Some daring fishermen were fishing in small boats. From distance they appeared to be almost drowned in the water but next moment they appear to be safely working. There is sunshine but the sky is not clear. The captain informed me that by next six hours we shall reach Colombo port. The hilly southernmost Ceylon coast is said to be 4 to 5 miles away from our ship. This means the fishermen were fishing in small boats 5 to 10 miles away from their native coast. Certainly very daring job. At about 2 p.m. we have now turned towards northern front. The sky is cloudy but we are forwarding steadily.

Today I was better than other three days. At 3 p.m. the Colombo city became faintly visible from the ship. The colour of water in the India ocean is different from that of Bay of Bengal. The ship reached exactly at 4/30 in the port but the management of Colombo port could not receive the ship for want of berth and then it is anchored on the shore waiting to enter the port. At about 9 p.m. the ship was escorted by the Pilot and we entered the dockyard very old pattern(?) but there were many ships from various countries including passenger and cargo ships. At night the dockyard ships assumed a

brilliant (sic:) spectacle on account profuse light. We rested the whole night the ship being anchored. Next morning barges loaded with goods arrived near the ship.

18 WEDNESDAY

Today 18/8/65 I felt quite normal and the sea-sickness completely removed. The ship remained silent the whole day on account of hazy sky and only a few loads of goods were admitted. I wanted to see the Colombo city but I could not make any arrangement. The ship was standing at the midstream and I did not like to go alone.

19 THURSDAY

The next morning 19/8/65 I informed my situation to Captain Pandia and he was very kind to take me to the shore in a motor launch. We dropped at Elizabeth gate talked with some Ceylonese clerks and then in a taxi we went to the office of Narottam & Pierera Co. The manager Mr. Banka was a Gujarati gentleman and he received us well. He arranged for me a good car to go round the city. The office quarter was quite busy and many foreign offices and renowned Banks were there. I saw the Governor General's House, the Parliament House, the Town Hall (and) one very nice sea-side Hotel and passed through very nice clean roads, bazars. The city appeared to be nice and clean and the small bungalows nicely decorated. It appears that people although not very good looking they are not uncultured neither they are tasteless. The city is quite up to resembling an Indian city like Madras and Poona(?)

The buses and taxis were clean to see. The bus stands almost crowded like that of the Indian cities. The offices conducted almost in Indian style. The culture and civilization is Indian cent per cent but artificially India and Ceylon is divided. We starting for Cochin at 6 p.m. The ship started at 7 p.m., the pilot being late in reaching the ship. It ran for the whole night and next day up to 3/30 p.m. and reached the coast of Cochin. The ship is standing on the coast of Cochin without entering the dock.

FRIDAY 20

Today at (20/8/65) the captain arranged for a meeting on board the M/V Jaladuta on account of Janmastami day and I spoke for an hour on the philosophy and teachings of Lord Sri Krishna. All the officers attended the meeting and there was distribution of Prasadam. The matter was radiographed to Smt. Sumati Moraji in Bombay. The ship is stranded on the Arabian Sea about 4 miles away from the coast. We are in this position from 3/20 p.m. 20/8/65 to 9/30 a.m. on 22/8/65.

SUNDAY 22

At about 10 a.m. we are now in the dockyard of Cochin. The dock is peculiar because it is by nature full of small islands. Some of the islands are full with nice hutments formerly known as British Island. I saw my books from Bombay arrived in five cases and the agents loaded them on the ship at 4 p.m. on 22/8/65. The agent m/s Jairam & Sons kindly sent their car for my driving in the city. Out of the group of islands two big islands joined by an iron over-bridge are known as Cochin and Ernakulam.

The iron over bridge was constructed by the Britishers very nicely along with railway lines. The railways line is extended up to the Port. There are many flourishing foreign firms and banks. It is (?) Sunday, the bazar was closed. I saw a peculiar kind of plantain available in this part of the country. The island known as Cochin is not an up to date city. The roads are like narrow lanes. The part of the city where the foreigners are residing are well situated. The buildings factories, etc. all big and(?) well maintained. The mohamedan quarters are separate from the Hindu quarters as usual in other Indian cities. The part known as Ernakulam is up to date.

There is a nice park on the bank of the gulf and it is named Subhas Bose Park. It is good that Subhas Babu is popular in this part of the country. I saw the Kerala High Court and the public buildings, the High Court being situated in Ernakulam it appears that the city is capital of Kerala. This Official Bhadra 31 days 1887 Saka part of India resembles Bengal scenario and the city Ernakulam also Cochin appears to me like old Kalighat or Tollygunge area of Calcutta. The culture is Indian as usual.

Official Bhadra 31 days 18887 Saka

23 MONDAY

Today Annada Ekadashi

We started towards Red sea on the western front at about 12/30 noon. The sky was almost clear and there was sunshine since the starting of the trip from Cochin port. We are floating now on the Arabian sea. My sea sickness again began. Headache vomiting tendency no hunger dizziness and no energy to work. It is continuing. There are sometimes showers of rain but for a short time. There was a fellow passenger in my cabin. He is also attacked with sea sickness. The whole night passed

24 TUESDAY

Today at about 1/30 p.m. I enquired from wheel-room that we have come only 400 miles off the Indian coast. My sea-sickness is still continuing. I take my meals once only but today I could not take my full meals also although I was fasting yesterday. I (am) feeling uncomfortable.

25 WEDNESDAY

Beginning from today down

26 THURSDAY

27 FRIDAY

28 SATURDAY

29 SUNDAY

30 MONDAY

31 TUESDAY

Passed over a great crisis on the struggle for life and death.
A separate statement has to be written on this crisis area.

SEPTEMBER

1 WEDNESDAY

Port Suez

2 THURSDAY

Suez Canal &Port Said

3 FRIDAY

We started from Port Said today at about 1 p.m. The Port Said city is nice. It has long narrow neat and clean roads with lofty buildings. The city is not at all congested. While passing the rear point of Suez towards Mediterranean sea, the city is clearly seen. But it is a small city with some industrial factories. Although in the desert in the city all varieties of vegetables available. There is also a Marine drive like Bombay Chowpatty beach. I could see a good park in the city.

4 SATURDAY

There was a rehearsal for emergency. We all prepared with belt on the body and the life boat was tested whether they were in order. There were two boats with capacity to load 120 persons. But we were all about fifty five on the board.

5 SUNDAY

In the evening the sky was cloudy and they expected foggy weather and all of them became little gloomy. But at midnight we passed Malta Sicily by God's grace it was all right throughout the night.

6 MONDAY

Today I have taken khichri and kari. It was tasteful. and I took them with relish and this gave me a push forward to get renewed strength little by little.

TUESDAY 7

Today Baraha Dwadashi observed

The best atmospheric condition on the Mediterranean sea. All along we have seen the Algerian coast.

WEDNESDAY 8

Today at about 8 o'clock in the morning and near about Gibraltar we had a first experience of fog impediment. It was all dark round the ship and she stopped moving completely She was whistling now and then to protect herself from other unseen ships being collided with. We started at about 11 again.

8/9/65 at about 2/30 p.m. we passed over Gibraltar Port ending at Tarita(?) Light House. The other side is Spanish Morocco There is regular ferry steamer service. The str.(?) is wide about seven miles across. We are in the Atlantic.

THURSDAY 9

Till 4 o'clock afternoon we have crossed over the Atlantic Ocean for twenty four hours. The whole day was clear and almost smooth. I am taking my food regularly and got some strength to struggle. There is slight lurching(?) of the ship and I am feeling slight headache also. But I am struggling and the nectarine of life is Sri Chaitanya Charitamrita the source of my all vitality.

10 FRIDAY

Today the ship is plying very smoothly. I feel today better. But I am feeling separation from Sri Vrindaban and my Lords Sri Govinda, Gopinath, Radha Damodar. The only solace is Sri Chaitanya Charitamrita in which I am tasting the nectarine of Lord Chaitanya's Leela. I have left Bharat Bhumi just to execute the order of Sri Bhakti Siddhanta Saraswati in pursuance of Lord Chaitanya's order. I have no qualification, but I have taken up the risk just to carry out the order of His Divine Grace. I depend fully on Their mercy so far away from Vrindaban.

11 SATURDAY

Today the ship ran on very smoothly. The sky was clear and there was sunshine all the day. At about 7/30 in the morning we passed on the Azore group islands under the Portugal Republic. There was again rehearsal for life boat saving at 4/30 p.m. There was rehearsal of the fire brigadiers also. At night there was profuse moonlight on the ocean and considerable lurching also. But did not affect me very much as it used to do in the Arabian sea. The Atlantic Ocean is more kind to me than all other seas so far we have crossed over. It is all Lord Krishna's Grace.

12 SUNDAY

S. R. Day. Today there is a great deal of lurching although the sky is clear. Mrs. Pandiya although a little lady but very intelligent and learned also. She has foretold about my future. Thanks to her prediction. All blessings of Lord Krishna for her. The crisis which I suppose to have crossed is also mentioned by her. If I have crossed the crisis, then that is Good Will of Lord Krishna my friend and philosopher. In the evening there was too much lurching and I felt a bit sea-sickness. I could not take my food properly. A little sweets were accepted with some relish. The lurching continued till midnight.

MONDAY 13

Today is the 32nd day of our journey from Calcutta. After midnight yesterday the lurching decreased and I felt relief. In the morning also I could not take my breakfast properly. Then I cooked 'Bati–chachari(?)'. It appeared to be delicious and I was able to take some food. Today I have disclosed my mind to my companion Lord Sri Krishna. There is a Bengali poem made by me today in this connection. At about eleven there is a little lurching. The captain tells that they had never such calmness of the Atlantic. I said it is Lord Krishna's mercy. His wife asked me to come back again with them so that they may have again a calm Atlantic Ocean. If Atlantic would have shown its usual face perhaps I would have died. But Lord Krishna has taken charge of the ship.

TUESDAY 14

Today is the 33rd day of our journey and at 3 o'clock in the morning I saw the sky cloudy with dim moon–light. From morning till 1 o'clock the sky remained cloudy and at 1/30 p.m. there was a shower of rain. The sky is still cloudy and the wind is blowing from south–east corner and raining at intervals. The whole day passed in that way and the wind assumed a para–cyclonic face with dense cloud resulting in rain till 9/30 p.m. with regular lightening etc.

At ten o'clock when I was talking in the captain's room the chief engineer Mr. Travers told me that he had never such experience of calm & quietness of the Atlantic Ocean. There was always typhoon, cyclone, fog, etc. at least for days in every trip in the past(?). I said it is Lord Krishna's Grace. If such things as usual in Atlantic would have taken place, I would die.

WEDNESDAY 15

Today 34th day of our journey As usual I rise up at 3 a.m. and when I went to veranda I saw the sky almost clear. There was moon–shine on head(?) and although the wind from south–east was strong, the ocean was clear visioned and the ship was passing smoothly. At about 11 a.m. the sky again became over cast with cloud and it is continued till 3 p.m. There was rainfalls at intervals but after 4 o'clock the sky became clear and there was bright sunshine. I was engaged in reading Kaliya Daman Leela from Srimad Bhagwatam specially the prayers by Srimati Naga Patnis and the last appealing prayer by Kaliya.

Srila Prabhupada arrives at Boston Harbor, America.

THURSDAY 16

Today is the 35th day of our journey and yesterday night at about 10/30 p.m. we have turned one wheel(?) towards north eastern corner from the Bermuda latitude towards Boston port. In the morning the atmosphere was fairly cleared and the ship was plying very smoothly. The first officer told me that they never had such experience of the Atlantic ocean and he ascribed the good luck to me. I said yes it is all Lord Krishna's Grace because due to my severe type of sea-sickness, He has Himself taken charge of the ship. In (?) expansion the Lord is rowing the oars. We shall certainly reach to America port safely.

The whole day was clear sun-shine but at 4 p.m. the sky all of a sudden became foggy. The sun became dim covered by foggy weather. The horizon is still visible. Let us see what is still ahead. The ship is stopped completely at about 6 p.m. on account of dense fog. Be Lord Krishna pleased to get out this fog. By the Grace of Lord Krishna the fog was cleared after 2-3 hours and the ship started. The whole night was non-disturbing and today on the 36th day of our journey we reached safely at Boston Port at 5/30 a.m.

17 FRIDAY

We are now on the dockyard of Boston and at 10 a.m. the custom officers and others came on the ship. They have now issued the admittance permission after due checking etc. I saw the Boston Town with captain It is very nice and I shall describe it in a separate note. 36th day from starting from Calcutta Port To-day we are expected to reach Boston Port U.S.A. in the morning ACB ---/9/65

We stayed the whole day & night at Boston till 4.p.m. next day

18 SATURDAY

To-day is the 37th day of our journey & at 4 p.m. we left Boston Port for New York. In the morning I had telephonic talks with Gopal P. Agarwal in Butler and he said that his man will receive me at New York & dispatch me to Butler by Bus or train as convenient. I tried to contact Dr. Misra but he was not available both yesterday and to-day. I do not know if he is coming to receive me. To-day I met two American nice gentlemen Mr. Gardiner & Fryer(?). We passed a beautiful canal and crossed underneath two overbridges. But at midnight there was considerable fog disturbance and the ship moved very slowly. The fog persisted till we reached late at New York Port at 12/30 on 19/9/65.

SUNDAY 19

Today is the 38th day of our journey and we reached New York Port at 12/30 p.m. about three hours later than the scheduled time.

SATURDAY 25

Today I have sent letter to Captain Arun Pandiya.

NOVEMBER

THURSDAY 11

Paragon Book
Gallery New York
Received today 25 sets
from Gopal.
5 sets personally
10 " through Orientalia
25 " " Paragon
40 sets
ACB

SUNDAY 14

Meeting with Krishna K. Dhandip
No. 152 West 13th Street
New York N.Y. at 5 p.m.

SUNDAY 28

Meeting at New India House
"God Consciousness"
under the auspices of the
Tagore Society of New York.

MEMORANDA

1. The Absolute Truth
(Srimad Bhagawatam 1st Canto)
2. Symptoms of Objectivity
(Srimad Bhagwatam 2nd Canto)
3. Creation of Material World.
(Srimad Bhagwatam 3rd Canto)
4. The Sub–Creators.
(Srimad Bhagwatam 4th Canto)
5. The Planetary System.
(Srimad Bhagwatam 5th Canto)
6. Lord the Protector
(Srimad Bhagwatam 6th Canto)
7. Creative Impetus
(Srimad Bhagwatam 7th Canto)
8. Change of Manpower
(Srimad Bhagwatam 8th Canto)
9. The Science of God
(Srimad Bhagwatam 9th Canto)
10. Krishna The Cause of All Causes.
(Srimad Bhagwatam 10th Canto)
11. The Path of Liberation
(Srimad Bhagwatam 11th Canto)
12. The Summum Bonum.
(Srimad Bhagwatam 12th Canto)

Prayers Written by Srila Prabhupada aboard the Jaladuta

Prayer to the Lotus Feet of Krsna

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
on board the ship Jaladuta, September 13, 1965
(refrain)

krsna taba punya habe bhai
e-punya koribe jabe radharani khushi habe
dhruva ati boli toma tai

Translation: I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Krsna only when Srimati Radharani becomes pleased with you.

sri-siddhanta saraswati saci-suta priya ati
krsna-sebaya jara tula nai
sei se mohanta-guru jagater madhe uru
krsna-bhakti dey thai thai

Translation: Sri Srimad Bhaktisiddhanta Sarasvati Thakura, who is very dear to Lord Gauranga, the son of mother Saci, is unparalleled in his service to the Supreme Lord Sri Krsna. He is that great saintly spiritual master who bestows intense devotion to Krsna at different places throughout the world.

tara iccha balavan pascatyete than than
hoy jate gauranger nam
prthivite nagaradi asamudra nada nadi
sakalei loy krsna nam

Translation: By his strong desire, the holy name of Lord Gauranga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Krsna.

tahale ananda hoy tabe hoy digvijay
caitanyer krpa atisay
maya dusta jata dukkhi jagate sabai sukhi
vaisnaver iccha purna hoy

Translation: As the vast mercy of Sri Caitanya Mahaprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaisnavas' desire is then fulfilled.

se karja je koribare ajna jadi dilo more
jogya nahi an dina hina
tai se tomara krpa magitechi anurupa
aji numi sabar pravina

Translation: Although my Guru Maharaja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

tomara se sakti pele guru–sebaya bastu mile
jibana sarthak jadi hoy
sei se seva paile tahale sukhi hale
taba sanga bhagyate miloy

Translation: If You bestow Your power, by serving the spiritual master one attains the Absolute Truth—one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

evam janam nipatitam prabhavahikupe
kamabhikamam anu yah prapatan prasangat
krtvatmasat surarsina bhagavan grhitah
so 'ham katham nu visrje tava bhrtya–sevam

Translation: My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Narada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (Prahlada Maharaja to Lord Nrsimhadeva, Bhag. 7.9.28)

tumi mor cira sathi bhuliya mayar lathi
khaiyachi janma–janmantare
aji punah e sujoga jadi hoy jogayoga
tabe pari tuhe milibare

Translation: O Lord Krsna, You are my eternal companion. Forgetting You, I have suffered the kicks of maya birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.

tomara milane bhai abar se sukha pai
gocarane ghuri din bhor
kata bane chutachuti bane khai lutaputi
sei din kabe habe mor

Translation: O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

aji se subidhane tomara smarana bhela
baro asa dakilam tai
ami tomara nitya–dasa tai kori eta asa
tumi bina anya gati nai

Translation: Today that remembrance of You came to me in a very nice way. Because I have a great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Krsna, except for You there is no other means of success.

Markine Bhagavata–dharma

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

at Boston Harbor, September 18, 1965
baro–krpa kaile krsna adhamer prati
ki lagiyatile hetha koro ebe gati

Translation: My dear Lord Krsna, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

ache kichu karja taba ei anumane
nahe keno aniben ei ugra–sthane

Translation: But I guess You have some business here, otherwise why would You bring me to this terrible place?

rajas tamo gunes era sabai acchanna
basudeb–katha ruci nahe se prasanna

Translation: Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vasudeva. I do not know how they will be able to understand it.

tabe jadi taba krpa hoy ahaituki
sakal-i sambhava hoy tumi se kautuki

Translation: But I know Your causeless mercy can make everything possible because
You are the most expert mystic.

ki bhava bujhale tara bujhe sei rasa
eta krpa koro prabhu kori nija-basa

Translation: How will they understand the mellows of devotional service? O Lord, I am
simply praying for Your mercy so that I will be able to convince them about Your
message.

tomara icchaya saba hoy maya-basa
tomara icchaya nasa mayar parasa

Translation: All living entities have become under the control of the illusory energy by
Your will, and therefore, if You like, by Your will they can also be released from the
clutches of illusion.

taba iccha hoy jadi tadera uddhar
bujhibe niscail tabe katha se tomar

Translation: I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

bhagavater katha se taba avatar
dhira haiya sune jadi kane bar bar

Translation: The words of Srimad–Bhagavatam are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

It is said in the Srimad–Bhagavatam (1.2.17–21):

srnvatam sva–kathah krsnah
punya–sravana–kirtanah
hrdy antah–stho hy abhadrani
vidhunoti suhrt satam

nasta–prayesu abhadresu
nityam bhagavata–sevaya
bhagavaty uttama–sloke
bhaktir bhavati naisthiki

tada rajas–tamo–bhavah
kama–lobhadayas ca ye
ceta etair anavidham
sthitam sattve prasidati

evam prasanna–manaso
bhagavad–bhakti–yogatah
bhagavat–tattva–vijnanam
mukta–sangasya jayate

bhidyate hrdaya–granthis
chidyante sarva–samsayah
ksiyante casya karmani
drsta evatmanisvare

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

rajas tamo hate tabe paibe nistar
hrdayer abhadra sate ghucibe tahar

Translation: He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

ki ko're bujhabo katha baro sei cahi
khudra ami dina hina kono sakti nahi

Translation: How will I make them understand this message of Krsna consciousness? I am very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

athaca enecho prabhu katha bolibare
je tomar iccha prabhu koro ei bare

Translation: Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.

akhila jagat–guru! bacana se amar
alankrta koribar khamata tomar

Translation: O spiritual master of all the worlds! I can simply repeat Your message, so if
You like You can make my power of speaking suitable for their understanding.

taba krpa ha'le mor katha suddha habe
suniya sabara soka dukkha je ghucibe

Translation: Only by Your causeless mercy will my words become pure. I am sure that
when this transcendental message penetrates their hearts they will certainly feel
engaddened and thus become liberated from all unhappy conditions of life.

aniyacho jadi prabhu amare nacate
nacao nacao prabhu nacao se–mate
kastera puttali jatha nacao se–mate

Translation: O Lord, I am just like a puppet in Your hands. So if You have brought me
here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

bhakti nai beda nai name khub daro
"bhaktivedanta" nam ebe sarthak kor

Translation: I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Krsna. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

Signed—the most unfortunate, insignificant beggar
A. C. Bhaktivedanta Swami,
on board the ship Jaladuta, Commonwealth Pier,
Boston, Massachusetts, U.S.A.
dated 18th of September, 1965

Srila Prabhupada's pamphlet for the spreading of Lord Krsna's teachings "SRIMAD
BHAGWATAM"

INDIA'S MESSAGE OF PEACE AND GOODWILL

Sixty Volumes of Elaborate English Version by
Tridandi Goswami
A. C. BHAKTIVEDANTA SWAMI
CARRIED BY
THE SCINDIA STEAM NAV. CO., LIMITED
BOMBAY

All over the world for scientific knowledge of God.

The sufferings of the entire human society can at once be brought under control simply by individual practice of "Bhaktiyoga" a simple and easy process of chanting the holy Name of God. Every country, every nation and every community throughout the world has some conception of the holy Name of God and as such either the Hindus or the Mohammedans or the Christians every one can easily chant the holy Name of God in a meditative mood and that will bring about the required peace and good will in the present problematic human society.

Any enquiry in this connection will be gladly answered by Sri Swamiji.

The Hindus generally chant the holy Name of God in sixteen chain of transcendental sound composed of 32 alphabets as "Hare krishna, hare krishna, krishna krishna hare hare., Hare rama, hare rama, rama rama, hare hare." The Vedic literatures like the Upanisads and the Puranas do recommend chanting of the abovementioned sixteen holy Names at a stretch and Lord Sri Chaitanya, Who preached this cult of chanting the holy Name of God, gave special importance on these transcendental sounds. In this age of Kali or the age of hate, hypocrisy, corruption and quarrel, the only remedial measure is that every man should chant the holy Name of the Lord both individually and collectively.

The Glories of the holy Name have been described by Sri Chaitanya in His eight verses of "Siksastak" which run as follows:–

1. Glory to the Sri Krishna Samkirtanam which cleanses the heart of all the dust accumulated for years together and thus the fire of conditional life of repeated birth and death is extinguished. Such Samkirtan movement is the prime benediction for the humanity at large because it spreads rays of the benediction – Moon. It is the life of transcendental knowledge, it increases the ocean of transcendental bliss and it helps to have a taste of the full nectarine for which always anxious we are.

2. Oh my Lord! Your holy Name can alone render all benediction upon the living being and therefore you have hundreds and millions of Names like Krishna, Govinda etc. In these transcendental Names you have invested all your transcendental potencies and there is no hard and fast rules for chanting these holy Names. Oh my Lord! You have so kindly made easy approach to you by your holy Names but unfortunate as I am, I have no attraction for them.

3. One can chant the holy Names of the Lord in an humble state of mind thinking himself as lower than the straw on the streets, tolerant more than the tree, devoid of all sense of false prestige and being ready to offer all kinds of respects to others.

4. Oh the Almighty Lord, I have no desire for accumulating wealth nor I have any desire to enjoy beautiful woman; neither I want any number of followers of mine. What I want only is that I may have your causeless devotional service in my life birth after birth.

5. Oh the son of Maharaj Nanda, I am your eternal servitor and although I am so, some how or other I have fallen on the ocean of birth and death. Please therefore pick me up from the ocean of death and fix me up as one of the atoms of your lotus feet.

6. Oh my Lord when shall my eyes be decorated with tears of love flowing incessantly by chanting your holy Name? And when all the holes of hairs on my body will have eruptions by the recitation of your Name?

7. Oh Govinda, feeling your separation, I am considering a moment as 12 twelve years or more than that and tears flowing down my cheeks like the torrents of rains. I am feeling all vacant in the world without your presence.

8. I do not know any one except Krishna as my Lord and He shall remain as such even if he handles me roughly by His embrace or He may make me broken hearted by not being present before me. He is completely free to do anything but he is always my worshipful Lord, unconditionally.

Chanting of the holy Name of God is recommended for every one both for the mass of people and the class of people. Those who are scholars, philosophers, scientists, religionists and educated, may read the English version of SRIMAD BHAGWATAM by A. C. Bhaktivedanta Swami with particular attention to the purports appended with each and every verse. They have appreciated the publication as follows:—

"At a time when not only the people of India but those of the west need the chastening quality of love and truth in a corrupting atmosphere of hate and hypocrisy, a work like this will have uplifting and corrective influence. What is God? He is truth, He is love. Even an atheist must accept the supremacy of those qualities and how much they are needed by the people of the world who have been taught to deny God and these qualities, do not require much emphasis."

"The author has attempted a tremendous task... A perusal will give us in the sample measure a knowledge of the original. The essence of Srimad Bhagwatam is the exposition of the Absolute Truth, we would recommend this book."

"The editor's vast and deep study of the subject and critical insight are reflected in these notes and."

"We have no doubt that with the publication of these volumes the rightful interpretations of the Bhagwatam, which has been the gift of Sri Chaitanya and His Goswami followers, has now been available to the English knowing world for the first time."

"The elaborate method is very helpful to the ardent student of Bhagwatam who lack in Sanskrit language. It is admitted in all hands that Bhagwatam is the most difficult text amongst the puranas. The author richly deserve the gratitude of the devotees for his pious learned labour of love."

"These volumes speak very highly of Swamiji's scholarship and specially of his love of cultural pursuits, when we look into the enormous labour and sacrifice in producing them single-handed and that too, at ripe old age of 68. We earnestly pray to the Almighty that He may spare Swamiji for all the years he may require to finish the Magnum opus of 60 volumes, and earn the love and gratitude of his fellowmen in pursuit of Divine Love and Grace, nay of the entire humanity."

"You have done a first class work and you desire the hearty commendations of every Indian every Hindu. Your deep and penetrating study of the subject and your philosophic insight are reflected in this book." etc. etc.

Recollections by Srila Prabhupada of his journey to America

The following excerpts from Srila Prabhupada's room conversations and letters give further insights into his voyage to America and the incidents surrounding it. These selections have been obtained from the computer database "The Complete Works of His Divine Grace A. C. Bhaktivedanta Swami."

Excerpt from a room conversation with His Divine Grace in Bombay on November 7, 1970.

Prabhupada: So I went in U.S.A. without any sponsor. No, I... That is the... One gentleman sponsored for one month; one month only. Not even one month. I remained there only three weeks, and then I chalked out my plan. He was my friend's son, and my friend wrote him that "You sponsor Swamiji for one month."

Guest (1): Some American gentleman?

Prabhupada: No, Indian. One gentleman from Agra. So his son immediately sent me, sponsoring. But still, the government objected that "We cannot allow you to go there because you are sponsored by an individual person." But I wanted to see chief controller of, what is called, foreign exchange, Mr. Rao. So he kindly accepted: "Yes, Swamiji, you can go." He fought.(?)

Guest (2): That time it was very difficult. Passport I have got already.

Prabhupada: Passport, visa... So there was no money with me and in an awkward position... My philosophy is completely different. I was to ask them to cease from four kinds of sinful activities, and they are habituated to these things. Illicit sex, and drinking, wine and intoxication and gambling—these are their daily affairs. So I was thinking, "I have to stop this. Who will hear me?" But Krsna... Everything became...

Guest (1): May I ask one thing? How you chose this America to be your first....?

Prabhupada: My Guru Maharaja ordered me that "You go and preach this cult amongst the English-speaking public and specially in the Western countries." So first of all I thought of London, where is London, but I had no money. So I got the opportunity for going U.S.A. free on the..., on a trade ship by the Scindia Steam Navigation. They gave me their first-class cabinet, the proprietor's cabinet. I was well carried. But first of all I went free on a steamship. I had no money what to speak of aeroplane. So... What was your question?

Guest (1): My question was that how you selected America to be your...

Prabhupada: Yes. So I got the opportunity to go to America because their ship goes to New York. So I accepted, "All right, we can see, either go to London or New York." New York is better place than London.

Excerpt from a room conversation with His Divine Grace in Los Angeles on June 8, 1976.

Prabhupada: So I did not say anything seriously, but perhaps he took it very seriously, Gopal's father. So he might have written to Gopal that "Swami Bhaktivedanta wants to go to America. If you sponsor, then he can go." So whatever the correspondence was there between the father and son, I did not know. I simply asked him, "Why don't you ask your son Gopal to sponsor so that I can go there? I want to preach there." So after some months, three, four months, the No Objection Certificate from the Indian embassy in New York. Gopal sent to me, yes, that he had already sponsored my arrival there for one month. So all of a sudden I got the paper,

No Objection Certificate, by the Indian embassy. After so much inquiry, I learned that so much inquiry was done and so on, so on. Then I tried to take a passport and paper process. So I got the passport. Then I approached that Sumati Morarji. She once gave me five hundred rupees in exchange of my Bhagavata book, so I approached her, that

"Give me one ticket." They have got their shipping company, Scindia Navigation. So she said, "Swamiji, you are so old, you are taking this so responsibility. Do you think it is right?" "No, it is all right." (laughs) At that time, I was seventy years old. So all the secretary, they thought that "Swamiji is going to die there." Anyway, they gave me the ticket, one return free ticket by their ship. Then arrangement was going on. So there is another process to get a P-form. You know.

Guest: P-form.

Prabhupada: P-form sanctioned by the state government, yes, state government. So it was applied for. It was... No sanction was coming. Then I went to the State Bank of India, the officer Mr. Bhattachari. So he told me: "Swamiji, you are sponsored by private man. So we cannot accept it. If you are invited by some institution, then we could consider, but you are invited by a private man for one month, and, after one month, if you are in difficulty, and there will be so much obstacles and so on." "Well, I have already prepared everything to go." So I said that

"You, what you have done?" "No, I have decided not to sanction your P-form." "No, no, don't do this. You better send to your superior. It should not be done like that." So he took

my request and he sent the file to Chief Officer of Foreign Exchange, something like that. Anyway, he is the supreme man in the State Bank of India. So I went to see him. So I asked his secretary that "You have got such file? You kindly put to Mr...."—his name was Mr. Rao—"I want to see him." So the secretary agreed, and he put the file and put my slip that I wanted to see him. I was waiting.

So Mr. Rao came personally. He said, "Swamiji, I have passed your case. Don't worry." (laughs) In this way.

Hari—sauri: He knew you from before, or...?

Prabhupada: No. He did not know me. So somebody saw him in Bombay, so he reminded that "I know Swamiji when he went to U.S.A." Somebody was telling me.

Hari—sauri: He remembered.

Prabhupada: Hmm. The name is there, he remembered. After all, he is officer. He knows so many things. So it is a great history. (laughs) There was two days I was attacked in heart on the ship. So hardship.

Trivikrama: Then you had a dream?

Prabhupada: Hmm.

Hari—sauri: What was that, Srila Prabhupada?

Prabhupada: That is... (laughs) The dream was I must come here.

Hari—sauri: It was some instruction that you got?

Prabhupada: The dream was that Krsna in His many forms was bowing the row. What is called?

Hari—sauri: Rowing the boat.

Prabhupada: Yes.

Trivikrama: Jaya.

Prabhupada: And when I arrived in Boston I wrote that poetry.

Hari—sauri: If you were only sponsored for one month, how is it that you were able to extend your visa all the time?

Prabhupada: I was extending. The immigration officer came in Boston in my boat. He inquired about this. So he asked me, "Sir, Swamiji, how long you want to stay?" So I thought that I have no shelter, I have no money, but I have got the return ticket. So I did not know how long I... (laughs) He asked me, "How long you want to stay?" So I thought, "In these circumstances, I can stay at most two months, because I have no means where to stay, how to eat, and where shall I go? So I may struggle for two months." So I told him: "I may stay at most two months." He immediately, two months, sanctioned immediately. I could not think that I shall be able to... (laughs)

That one month were there, sponsoring. So I thought, "Another one month, that's all," that "This gentleman has sponsored for one month. So that is guaranteed. Then I can stay another one month. That's all." So after that, so I was staying here and there without any fixity. So I was extending the visa. Each time, I was paying ten dollars. Another three months, another three months, like that. And when one year was finished, they refused: "No extension."

Hari-sauri: But by that time you had some kind of...

Prabhupada: Yes.

Hari-sauri: ...organization going?

Prabhupada: Yes, hmm, at that time I was at Second Avenue. So then Rayarama took the help of a lawyer. He took the case, that he'll give me permanent residence. So he was extending only, and each time he was taking hundred and fifty dollars. So in this way, I entered in 1965, September, up to July—no, up to May—and in the May, month of May, there was heart stroke.

Hari-sauri: That was when, '67?

Trivikrama: '66.

Prabhupada: '66. Yes. '66. Yes, after one and a half year.

Hari-sauri: No. That was '67 then.

Prabhupada: Because the time was taken, extension. Then, in 1967, in July, I thought, "Now the health is broken." I was very sick after heartstroke. So I thought, "Now I shall not exist. So let me go to Vrndavana and die there." So I came back in July 1967. So this Brahmananda and others, they were crying when I got on the boat. Hm? The heart was so weak...

Pusta Krsna: You went back to India by boat?

Prabhupada: No, by plane. I think...

Pusta Krsna: From San Francisco.

Prabhupada: Hm. At that time, I got some money. Five thousand was given by Jayananda. He gave me five thousand, and Brahmananda also gave me. So I spent some money for acquiring some... I had about six thousand. So then I purchased ticket coming back with Kirtanananda. In this way, came back to India.

Hari-sauri: You were just saying...

Prabhupada: And again I paid five thousand rupees to Kirtanananda to come back.
(aside:) What is that?

Radhavallabha: Kirtiraja Prabhu bought this for your rocking chair.

Prabhupada: Oh.

Radhavallabha: Should I put it on?

Prabhupada: Rock and roll. (devotees laugh)

Hari-sauri: So when did you come back again?

Prabhupada: I came back in 1968, no, '67, December.

Hari-sauri: Oh, you weren't gone long then.

Trivikrama: Six months.

Prabhupada: Yes, July to December.

Trivikrama: And your health was better?

Prabhupada: Not very good. So many troubles. When I came back there's always a bad sound going on, gong gong gong, in my brain. Very disturbing, in this Los Angeles. I was staying in some... I forgot.

Trivikrama: La Cienega?

Prabhupada: No, no, La Cienega later on. I was staying near Pico. Is that Pico? There was

a... I think Washington Boulevard? Near there. I forgot that quarter.

Excerpt from a room conversation with His Divine Grace in Vrndavana on September 9, 1976.

Prabhupada: ...because as soon as the ship stopped, Commonwealth Pier, Boston, the immigration department came and took their papers. So I entered America in Boston. There was no checking in New York. The ship stopped in Boston. The official entrance was done there. Then when I came to New York, it is just like one day's travel.

Harikesa: And then you went directly to Pennsylvania? By bus?

Prabhupada: Yes. Yes. Then one agent, appointed by my host, Gopal Agarwal... He was in Butler. So he arranged with some professional, what is called, host.

Harikesa: Travel agent?

Prabhupada: Maybe travel agent. He came to see me, that "I am sent by Gopal Agarwal, so I'll arrange for your dispatch. You come with me."

Hari-sauri: Dr. Agarwal was your sponsor?

Prabhupada: Yes. His father came to see me some time in Agra. Agra. His father, mother came.

Hari-sauri: And then they suggested that he be your sponsor.

Prabhupada: It was all by chance. I was for a few days guest at his father's place in Agra. I did not know that his son is in America. So he was talking about his family. He was little sorry that his eldest son went to America to study electric engineering, and he was entrapped by an English girl, and he married and settled there and did not come back. In this way... So I took the opportunity, that "Why don't you ask your son to sponsor me?" I wanted to go to America. So I did not know how seriously he took it.

But I simply told him that "Why don't you ask your son to sponsor me at least for one

month? So I am thinking of going to America." Then that was talking, beginning and end, that's all. I did not know that he took it very seriously. Then after two, three months, some documents came. I was receiving my letters in a postbox. So when I left Delhi I used to keep my key of postbox with some nice bookseller, Atmaram, he was manager. So he opened that, he got that documents. That is No Objection Certificate, Sponsor, and everything. I was out of Delhi. Then when I came back I took it. So everything was there, that sheet (indistinct) from the Indian Consulate, No Objection Certificate.

Then I applied for a passport. In this way I had to go. So Gopal was unknown to me, but his father was, his father was known to me. His father was... Then his agent got me on the bus. So on the bus (I) went to Pennsylvania.

Hari-sauri: That's a long drive.

Prabhupada: Yes, nine hours on the bus. And I took a little chipped rice, and whatever I had with me. So I got down from the ship about one o'clock. Then I had to wait for the bus till five o'clock. Then at five o'clock the bus started. About two o'clock, three o'clock in the morning, I went to Pennsylvania, and just in front of the bus Gopal was standing with his car, that... What is called? Van car?

Harikesa: Station wagon.

Prabhupada: Station wagon. So he took my luggage, and from there thirty miles off, the Butler County. So I went there. Then at night he took my (indistinct). The next day, he had no many rooms in his apartment, he arranged for my stay in the YMCA nearby them.

Hari-sauri: You never actually stayed with him, then.

Prabhupada: I was going. I was taking my meals there.

Hari-sauri: Oh. And just keeping a room at the YMCA.

Prabhupada: Because he had no room, so I was staying there.

Hari-sauri: And then he arranged programs, speaking programs?

Prabhupada: His wife, Sally. His wife, Sally, she was arranging. A very intelligent girl. They were of the same age, about thirty. Gopal was more than thirty and she was (indistinct). I saw that she was feeding her child, one boy, meat powder.

Harikesa: Beef bouillon?

Prabhupada: I do not know what is the name. But I asked. She said, "It is meat powder."

That is the system?

Hari-sauri: When they're very young and they can't eat solids.

Prabhupada: With hot water.

Hari-sauri: Yes, they have instant meals for children. All different kinds of things.

Prabhupada: So Gopal was very much pleased that he could get some Indian capatis, like this.

Hari-sauri: So he had you cook for him. You took your cooker with you? Is that the same one?

Prabhupada: No. So I lived with him for twenty-one days. Then I came to New York.

Hari-sauri: Yes, that picture in the Butler Eagle. It's in the Vyasa-Puja book this year.

Prabhupada: Yes, yes. Butler County, it is good (indistinct), there were many churches, (indistinct) people have got so many churches (indistinct) (break) ...some time, that one piece of wire lying in one place, one piece of bamboo was lying in another place, and one dry shell of a squash was lying. So one intelligent man collected. So this dry shell became the tambura's what is called...

Hari-sauri: I don't know. Like sound chamber. What do you call it?

Prabhupada: Sound chamber may be called. So with that dry squash he made the sound chamber. The bamboo he fixed up and the wire upon it, and then it became a "tin, tin, tin, tin..." (laughs) Our organization is like that. I was loitering in the street. Somebody was over there, somebody was there. Not combined together. International Society String Band. Yes. Separately we are all useless. Eh?

The following letter is to Sumati Morarji, who gave Srila Prabhupada free passage to New York on the Jaladuta.

New York
27 October, 1965

Madam Sumati Morarji Baisaheba,

Please accept my greetings. I am very glad to acknowledge receipt of your letter dated the 9th instant and have noted the contents. Since I have landed in U.S.A. I have improved in my health and I am very glad to see that in America practically everything is available for our Indian vegetarian dishes. By the grace of Lord Krishna the American are prosperous in every respect and they are not poverty-stricken like the Indians. The people in general are satisfied so far their material needs are concerned and they are spiritually inclined. When I was in Butler, Pennsylvania about 500 miles from the New York city, I saw there many churches and they were attending regularly.

This shows that they are spiritually inclined. I was also invited by some churches church governed schools and colleges and I spoke there and they appreciated and presented me some token rewards. When I was speaking to the students they were very much eagerly hearing me about the principles of Srimad-Bhagavatam rather the clergymen were cautious to allow the students to hear me so patiently. They thought that the students may not be converted into Hindu ideas as it is quite natural for any religious sect. But they do not know that the devotional service of the Lord (Sri Krishna) is the common religion for every one including the aborigines and the cannibals in the jungles.

Any way so far I have studied the American people they are very much eager to learn about the Indian way spiritual realization and there are so many so-called Yoga ashramas in America. Unfortunately they are not very much adored by the Government and it is heard that such yoga ashramas have exploited the innocent people as it has been the case in India also. The only hope is that they are spiritually inclined and immense benefit can be done to them if the Cult of Srimad-Bhagavatam is preached here.

The American public also give reception to the Indian art and music. So many of them come and every one of them is given good reception. Recently one dancer from Madras came here (Balasaraswati) and just to see the mode of reception, I went to see the dance with a friend although for the last forty years I have never attended such dance ceremony.

The dancer was successful in her demonstration. The music was in Indian classical tune mostly in Sanskrit language and the American public appreciated them. So I was encouraged to see the favorable circumstances about my future preaching work.

The Bhagavata cult is preached also through the art of music and dance as it was done by Lord Caitanya. I am just thinking of introducing the very same system for my Bhagavatam preaching but I have no means. The Christian missionary people are backed by huge resources and they preach the Christian cult all over the world.

Similarly the devotees of Lord Krishna may also combine together to start the mission of preaching Bhagavatam cult all over the world. It is not for serving any political purpose but it is necessary to preach cult for saving the people in general from the dangerous tendency of Godlessness. The Christian cult or any other cult cannot save the people from being under the clutches of the growing communism but the Bhagavatam cult can save them because of its philosophical and scientific approach.

I am therefore thinking of bringing a Sankirtana party from India but I do not know how to do it. Unless there is an organized party or association it is very difficult to do it. The Rama Krishna Mission here is busy in preaching a misrepresentation and therefore practically they have failed to preach the real cult of India. The so-called Yogis also could not establish the real cult of Bhagavad-gita.

They are after material gains. The Bhagavata Cult is not there at all although it is the only remedy for raising the people in the world in the path of self-realization and spiritual salvation.

I do not know what is in the mind of Lord Bala Krishna but I think that your attention to give an impetus to the Bhagavata cult and my humble attempt can serve great purpose. By the grace of the Lord you have a great position in the world and it is learnt that you are one of the richest woman in the world. But above all you are a pious lady with great devotion for Lord Bala Krishna and you can do a lot in this connection.

By the Grace of Lord Bala Krishna you are also free from all family encumbrances and as I have seen you in your Palm Ban house, you live like a sage and a Tapaswini. I wish that you may take up this idea of Bhagavatam preaching work a little more seriously. What I want that immediately a society for this purpose may be formed and that will be recognized by the Government for cultural activity. So many cultural missions come here from India at the expense of Government and they simply waste the money. But if there is a real cultural mission for preaching the Bhagavatam cult a great philanthropic work will be done for the human society at large. I am just giving you the idea and if you kindly think over the matter seriously and consult your beloved Lord Bala Krishna surely you will be further enlightened in the matter. There is scope and there is necessity also and it is the duty of every Indian specially the devotees of Lord Krishna to take up the

matter.

I shall be glad to hear from you about my humble suggestions per return of mail. Hope you are well. With my best regards, I am

Yours sincerely,
A. C. Bhaktivedanta Swami.

N.B. I am very glad to note the last line of your letter under reply in which you write to say "I feel that if you should stay there till you fully recover from your illness and return only after you have completed your mission." Yes I wish to stay here for all the days till I have finished the mission of life to preach Bhagavata Cult very rightly and for this very reason only I have suggested the above means and ways. If you kindly cooperate in forming a society for this purpose with your great influence surely all Indians will combine and thus we can fulfill the mission very nicely declaring the glories of India. Please do it for the Lord's sake.

The following is an excerpt from a letter to Hanuman Prasad Poddar, who was the head of the Gita Press, a prominent publishing house in India which specializes in religious literature.

Los Angeles
5 February, 1970
To Gita Press
Gorakhpur

My Dear Bhaiji Hanuman Prasad Poddar,

Please accept my obeisances. I hope by this time you have received my acknowledgement dated yesterday for your letter dated 26 January, 1970. As you want to publish a comprehensive article about my activities in the "Kalyana," I think it is proper to give you a short history of my coming to the western world.

Sometime in the year 1922, when I was acting as manager of Dr. Bose's Laboratory Ltd., I was fortunate enough to meet my Spiritual Master, His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Goswami Prabhupada. On the very first meeting with His Divine Grace, He asked me to preach the message of Lord Caitanya in the Western world.

At that time, I was a young man and a nationalist, admirer of Mahatma Gandhi and C.R. Dass. So I replied Him at that time, who would care for the message of Lord Caitanya while we are a subject nation? In this way, I had some argument with my Spiritual Master, and at the end I was defeated. But at that time, because I was already married, I could not take His words very seriously.

In this way, I passed on as a householder, but, by the causeless mercy of my Divine Master, that order of preaching was impressed on my heart. I was initiated regularly in 1933 at Allahabad, when Sir Malcolm Haley, the then Governor of U.P., opened our Gaudiya Math branch there. Then, in 1936, my Spiritual Master left this world leaving a message for me that it would be better for me to preach in English language.

So I was thinking very seriously, and then, as late as 1944 I started my paper, "Back to Godhead." Gradually, in 1954, I retired from my family life and began to live alone in Mathura Vrindaban. In 1959, I was awarded Sannyas by one of my Godbrothers, His Holiness B. P. Kesava Maharaja.

Then I began translating Srimad–Bhagavatam in 1960; and, perhaps in 1961, I was your guest in the Gita Bagicha. You were very kind to help me partially for publishing my first volume of Srimad–Bhagavatam through the Dalmia Charitable Trust. With great difficulty, I then published the second and third volumes of Srimad–Bhagavatam until 1965, when I prepared myself to come to this country with some books.

With great difficulty, I was able to get the "P" Form passed by the Controller of Foreign Exchange, and, somehow or other, I reached Boston on 17th September, 1965. I was thinking, while on board the ship "Jaladuta," why Krishna had brought me to this country. I knew that Western people are too much addicted to so many forbidden things according to our Vedic conception of life. So out of sentiment I wrote a long poetry addressing Lord Krishna as to what was His purpose in bringing me to this country.

At that time, I was sponsored by a friend's son, Gopala Agarwal, who is settled up in this country by marrying an American girl, Sally. I was their guest, and I feel very much obliged to Gopala and his wife Sally for their nice treatment and reception. I was with them for three weeks in Butler, near Pittsburgh, Pennsylvania, and then I came to New York. I was getting some money by selling my Srimad–Bhagavatam, thus I was maintaining myself in New York. After some time, I rented one apartment at number 100 71st Street West, but after a few months, all my things—typewriter, tape recorder, books—were stolen. Then for some time one of my students gave me shelter at Bowery Street.

I then rented one store–front and an apartment at 26 Second Avenue for \$200 per month, but without any source of income. I started my classes and sometimes, on Sundays, I used to chant Hare Krishna Mantra in Tompkins Square Park from three to 5 p.m. During this time, all the young boys and girls used to gather around me, sometimes poet Ginsberg would come to see me, and sometimes a reporter from the New York Times came to see me. In this way, the Hare Krishna Mantra chanting became very popular on the Lower East Side.

In this way, the younger generation became attracted, and gradually many branches were opened one after another. After New York, the next branch was opened in San Francisco, then in Montreal, then in Boston, and in Los Angeles. We have now the following centers in the States, Canada, Europe, Japan, and Australia.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Divine Grace A. C. Bhaktivedanta Swami Prabhupada appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Srila Bhaktisiddhanta Sarasvati Gosvami, in 1922. Bhaktisiddhanta Sarasvati, a prominent religious scholar and the founder of sixty-four Gaudiya Mathas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Srila Prabhupada became his student and, eleven years later (1933), in Allahabad, became his initiated disciple.

At their first meeting, in 1922, Srila Bhaktisiddhanta Sarasvati Thakura requested Srila Prabhupada to broadcast Vedic knowledge through the English language. In the years that followed, Srila Prabhupada wrote a commentary on the Bhagavad-gita, assisted the Gaudiya Matha in its work and, in 1944, started Back to Godhead magazine. Maintaining the publication was a struggle. Single-handedly, Srila Prabhupada wrote the material, edited it, typed the manuscripts, checked the galley proofs, and even distributed the individual copies. The magazine is now being continued by his followers and is published in over thirty languages.

Recognizing Srila Prabhupada's philosophical learning and devotion, the society of Gaudiya Vaisnavas honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Srila Prabhupada retired from family life, adopting the vanaprastha (retired) order to devote more time to study, writing and preaching. Srila Prabhupada moved to the holy city of Vrndavana, where he lived in humble circumstances in the historic medieval temple of Radha-Damodara. There he spent several years in deep study and writing.

He accepted the renounced order of life (sannyasa) in 1959. At Radha-Damodara, Srila Prabhupada began work on his life's masterpiece: a multivolume annotated translation of the eighteen-thousand-verse Srimad-Bhagavatam (Bhagavata Purana). He also wrote Easy Journey to Other Planets.

After publishing three volumes of the Bhagavatam, Srila Prabhupada journeyed to the United States, arriving in September of 1965 to fulfill the mission of his spiritual master. With him he brought no foreign exchange, but he did bring sets of his books. After almost a year of difficulty he established the International Society for Krishna Consciousness, in July of 1966. Subsequently, His Divine Grace went on to write more than sixty volumes of authoritative, annotated translations and summary studies of the philosophical and religious classics of India. Before passing away on November 14, 1977, Srila Prabhupada guided his Society to a worldwide confederation of more than one hundred asramas, schools, temples, institutes and farm communities.

In 1968 Srila Prabhupada created New Vrindaban, an experimental Vedic community in the hills of West Virginia, which became a thriving rural community of more than two thousand acres. Several similar communities were established in the United States and in other countries.

In 1972 His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. Since then, his disciples have established schools throughout the United States and the rest of the world, with the principal educational centers located in Vrindavana and Mayapur, India. On the level of higher education, Srila Prabhupada formed the Bhaktivedanta Institute, a center for advanced study and research into the nature of consciousness and the self. The Institute is comprised of a body of scientists and scholars who have recognized the unique value of the teachings brought to the West by His Divine Grace.

Srila Prabhupada also oversaw the construction of several large international cultural centers in India. The center at Sridhama Mayapur in West Bengal is the site for a future spiritual city. In Vrindavana are the magnificent Krsna–Balarama Temple and International Guesthouse and the Srila Prabhupada Memorial and Museum. There is also a major cultural and educational center in Bombay.

Srila Prabhupada's most significant contributions, however, are his books. Highly respected by the academic community for their authority, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into over fifty languages. The Bhaktivedanta Book Trust, established in 1972 to present the works of His Divine Grace, has become the world's largest publisher of books in the field of Indian religion and philosophy.

In just twelve years, in spite of his advanced age, Srila Prabhupada circled the globe fourteen times on lecture tours that took him to six continents, where he daily enlightened audiences with classes and discussions on the Vedic literature. Over two thousand of these lectures are available on recordings. Initiating over ten thousand disciples and enlisting further tens of thousands of Life Member supporters, he guided his followers and enquirers with valuable instructions and counselling both personally and through some seven thousand letters.

In spite of such a vigorous regimen, Srila Prabhupada continued to write prolifically. His works constitute a veritable library of Vedic philosophy, religion, literature and culture.

