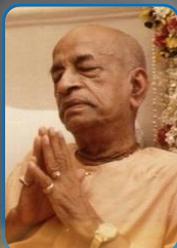


# Freedom Newsletter



Dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada  
Founder-Acarya of the International Society for Kṛṣṇa Consciousness

## ISKCON Prison Ministry / December 2025

PO Box 2676  
Alachua, FL 32616

### FINDING CALM IN A WORLD OF CALAMITIES

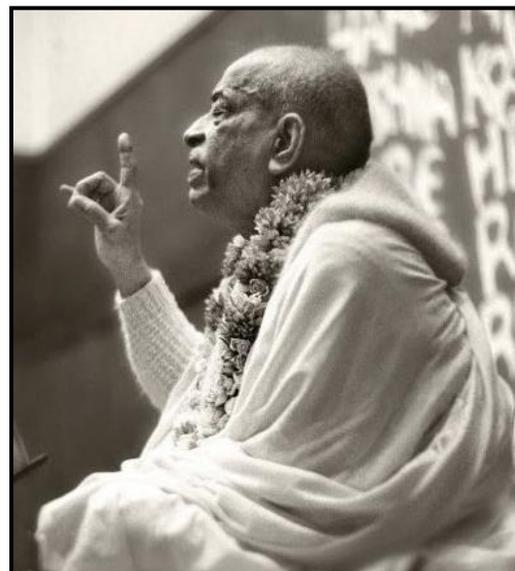
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada —on the life of Queen Kunti.

*The Vedic literatures give us knowledge that can clear our minds and guide our course toward life's ultimate goal.*  
(Note: Krishna is also spelled Krsna.)

During a strife-filled era in ancient India Queen Kunti and her sons had to undergo many hardships. Their enemies drove them out of their kingdom, tried to poison them and trapped them in a burning house Yet Lord Krsna always saved them, and Queen Kunti's devotion to Him grew stronger and stronger.

Queen Kunti said: "I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths." (Srimad-Bhagavatam 1.8.25)

This material world is certified by the Lord in the *Bhagavad-gita* as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities not knowing that the nature of this place is to be full of calamities. They have no information of the abode of the Lord, which is full



of bliss and without trace of calamity. The duty of the sane person, therefore, is to be undisturbed by worldly calamities, which are sure to happen in all circumstances. Suffering all sorts of unavoidable misfortunes, one should make progress in spiritual realization, because that is the mission of human life.

### Sea of Danger

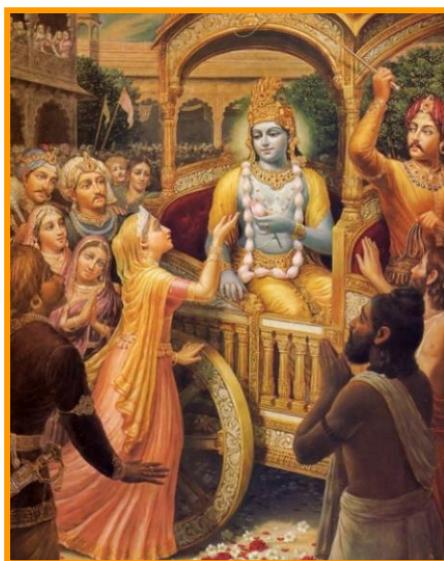
The spirit soul is transcendental to all material calamities; therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity.

Actually, there is no tiger and there is no suffering; it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain.

In this very interesting verse, it is described that *vipadah*—calamities or dangers—are very good if such dangers and calamities remind us of Krsna. There must be dangers, because this material world is full of dangers. But foolish people who do not know this try to avoid the dangers. Thus they struggle for existence. Everyone is trying to become happy and avoid danger. This is our material business. Everyone is trying for *atyantika-sukha*, ultimate happiness. No one wants to work; as soon as one gets some money, he wants to retire from work and become happy. But that is not possible. One cannot become happy in that way.

The real danger is the repetition of birth and death. That must be stopped.

The material world is full of dangers (*padam padam yad vipadam*). For example, if one is on the ocean, one may have a very strong ship, but that ship can never be safe; because one is at sea, at any time there may be dangers. The Titanic was safe, but on its first voyage it sank, and many important men lost their lives. So danger there must be, because we are in a dangerous position. This material world itself is dangerous. Therefore, our business now should be to cross over this sea of danger as soon as possible. As long as we are at sea, we are in a dangerous position, however strong our ship may be. That's a fact. But we should not be disturbed by the sea waves; instead, we should just try to cross over the sea and get to the other side. That should be our business.



ABOVE: Queen Kunti is pleading with Lord Krsna not to leave.

As long as we are in this material world there must be calamities, because this is the place of calamity. But even with calamities our business should be to develop our Krsna consciousness, so that after giving up this body we may go back home, back to Krsna.

### A Pleasant Prescription

On the Battlefield of Kuruksetra, Arjuna said to Krsna, “Whatever You are saying is all right. I am not this body. I am a soul, and this is also true of everyone else. So when the body is annihilated, the soul will continue to exist. But when I see that my son is dying or my grandfather is dying and that I am killing, how can I be solaced simply by knowing that they are not dying, but that only their bodies are changing? I am accustomed to thinking of them with affection in terms of the body, and so there must be grief and suffering.”

Krsna did not deny what Arjuna said. “Yes,” He replied. “That’s a fact. Because you are in the bodily concept of life, there must be suffering. So you must tolerate it, that’s all. There is no other remedy.” As mentioned in *Bhagavad-gita* [2.14], Lord Krsna told Arjuna: “O son of Kunti, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.”

In America it may sometimes be very chilly in the morning, and that may make taking one’s morning bath a little difficult. But does that mean that those who are devotees will stop taking their prescribed morning bath? No. Even if it is chilly, they must take this regular bath. The duty must be done, even if there is a little suffering involved. That is called *tapasya*, or austerity. *Tapasya* means that we must proceed with our business of Krsna consciousness despite all the dangers and calamities of this world. This is called *tapasya*, or voluntary acceptance of the difficulties of life.

Lord Caitanya Mahaprabhu gives us such a prescription. Instead, He gives us a very nice program: chant, dance, and take *prasadam*, food offered to Lord Krsna. But still we are unwilling. We are so fallen that we cannot accept even this *tapasya*. Although this kind of *tapasya* is very easy to perform and very

pleasant (*susukham kartum avyayam*), still we are not agreeable. We may even prefer to rot in the street. Some people prefer to drink and have sex and live in the street. So what can be done?

### **The Farthest and the Nearest**

The Krsna consciousness movement is giving all facilities so that people may come here, chant, dance, live very peacefully, take *krsna-prasadam*, and be happy—but people will not accept it. That is called misfortune. Caitanya Mahaprabhu, portraying the people of this age, therefore said, “I am so unfortunate that I have no attachment for chanting Hare Krsna.” He also prayed: *Krsna*, the transcendental holy name of God, has all potencies. Krsna has unlimited potencies, and similarly in the holy name of Krsna there are unlimited potencies. Krsna has thousands and thousands of names, of which the name *Krsna* is the chief, and there are no hard and fast rules for chanting. It is not that one must chant at a certain time. No. At any time one may chant. Furthermore, Krsna’s name is identical with Krsna Himself. Therefore the holy name of Krsna is Krsna.

We should not think that Krsna is living in His abode, Goloka Vrndavana, and that His name is different from Him. Of course, in the material world, in the material conception, a name is different from the fact it represents. But in the absolute world there are no such differences. The name is as potent as Krsna is. We have a tongue, and if we use this tongue to chant Hare Krsna, we will immediately come directly in touch with Krsna, because the name *Krsna* and the person Krsna are not different. We may think that Krsna is far, far away, but in fact Krsna is within us. He is far away, but at the same time He is the nearest. But even if we think that Krsna is far, far away, His name is present. We can chant Hare Krsna, and Krsna will immediately become available. Krsna is available in this easy way, for which there are no hard and fast rules. We can chant at any time and immediately get Krsna. Just see the mercy of Krsna!

Therefore Caitanya Mahaprabhu says, *etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani nanuragah*: “My dear Lord, You have given me such generous facilities by which to contact You, but I am so unfortunate that I have no attachment for these things. I have attachment for so many other things, but I have no attachment for chanting Hare Krsna. This is my misfortune.” Krsna is so magnanimous that He is present before us by the transcendental vibration of His name, which has all the potencies of Krsna Himself, and if we remain in contact with that name, we will get

all the benefits of Krsna’s benedictions. But still we are not inclined to chant the Hare Krsna *mantra*. This is our misfortune.

### **Welcoming Dangers**

A devotee, however, is never disturbed by dangers, reverses, or calamities. Rather, he welcomes them. Because he is a surrendered soul, he knows that both dangers and festivals are but different demonstrations of Krsna, who is absolute. God is absolute, and therefore a devotee, either in opulence or in danger is undisturbed, knowing that both of these are Krsna. When a devotee is in danger, he thinks, “Now Krsna has appeared before me as danger.” In His form a Nrsimhadeva, the Lord was dangerous. to the demon Hiranyakasipu, but the same Nrsimhadeva was the supreme friend to the devoted Prahlada Maharaja. God is never dangerous to the devotee, and the devotee is never afraid of dangers, because he is confident that the danger is but another feature of God “Why should I be afraid?” the devotee thinks. “I am surrendered to Him.” So Kuntidevi says, *vipadah santu*: “Let there be calamities.” *Vipadah santu tah sasvat* “Let all those calamities happen again and again.” Because she knows how to remember Krsna at times of danger, she is welcoming danger. “My dear Lord,” she says, “I welcome dangers, because when dangers come I can remember You.”

So if we are put into a dangerous position and that danger gives us an impetus. to remember Krsna, that is welcome: “Oh, I am getting this opportunity to remember Krsna.” Why is this welcome? It is welcome because seeing Krsna or remembering Krsna means advancing in spiritual life, so that we will not have to suffer any more of the dangers. If one becomes advanced in Krsna consciousness, the result will be that after giving up the body (*tyaktva deham*) one will not have to take birth again in this material world (*punar janma naiti*). This is to be desired.

Suppose I am very comfortable at the present moment. My body may be comfortable, but there will be death, and then another birth. After giving up my present body, if I get the body of a cat or a dog, what is the meaning of my comfortable position? Death is sure, and after death one must surely accept another body. We may not know what kind of body we will get, but we can know from the *sastra*, the Vedic literature. The *sastra* says that according to our particular mentality, we will get a particular kind of body. Although I may be in a comfortable position, if I keep myself in the mentality of a dog, I shall get my next life as a dog.

## Philosophy of Hedonism

Therefore, what is the value of this comfortable position? I may be in a comfortable position for twenty years, thirty years, fifty years, or at the utmost one hundred years. Yet if, when I give up this body, my mentality causes me to become a cat, a dog, or a mouse, what is the benefit of this comfortable position? But people do not consider this. They think, especially in the present age, "I am now in a comfortable position. I have enough money and a good estate. I have ample comforts and enough food. When this body is finished, I am not going to take birth again [there is nothing], so as long as I am living, let me enjoy life." This is the modern philosophy of hedonism, but it does not correspond to the facts.

Kunti, however, is aware of birth and death, and she is anxious not to repeat this process. This is indicated by the words *apunar bhava-darsanam*. If one always sees Krsna, one is in Krsna consciousness, for Krsna consciousness means always thinking of Krsna. One's consciousness should be absorbed in Krsna thought. Therefore, the spiritual master gives different varieties of engagements to devotees in Krsna consciousness. For example, under the direction of the spiritual master the devotees may sell books in Krsna consciousness. But if the devotees think that the energy invested in selling books should be diverted into selling jewelry, that is not a very good idea. Then they would become nothing more than jewelers. We should be very careful not to be diverted from Krsna consciousness.

### A Cut on the Finger

Even if there is danger or suffering in Krsna consciousness, we should tolerate it. We should even welcome such danger, and we should pray in appreciation to Krsna. How should we pray? *Tat te 'nukampam susamiksamanah*: "My dear Lord, it is Your great mercy that I have been put into this dangerous position." That is the viewpoint of a devotee. He doesn't regard danger as danger. Rather, he thinks, "It is Krsna's mercy." What kind of mercy? *Bhunjana evatma-krtam vipakam*: "Because of my past activities, I was meant to suffer very much. But You are mitigating that suffering and giving me only a little." In other words, by the grace of Krsna a devotee may receive only token punishment.

In court, an important man is sometimes found to be a culprit, and the judge may be able to fine him a hundred thousand dollars and know that the man can pay it. But he may tell the man, "You just give one cent." That is also punishment, but it is greatly minimized. Similarly, we have to suffer for our past deeds. That is a fact, and

we cannot avoid it. But *karmani nirdahati kintu ca bhakti-bhajam*: the sufferings of those who engage in devotional service in Krsna consciousness are minimized. For example, one may have been destined to be killed with a knife, but instead of being killed, he may instead get some little cut on his finger. In this way, for those who engage in devotional service, the reactions of past activities are minimized. Lord Krsna assures His devotees, *aham tvam sarva-papebhyo moksayisyami*: "I shall give you protection from the reactions of sinful life." So even if a devotee has a history of very grievous criminal activities behind him, instead of being killed he may only get a little cut on his finger. Why, then, should a devotee fear danger?

We should simply depend on Krsna consciousness, because if we live Krsna consciously under all circumstances, we shall not return to this material world (*apunar bhava-darsanam*). If we repeatedly think of Krsna, see Krsna, read of Krsna, work for Krsna, and somehow or other remain in Krsna consciousness, we benefit in such a way that we shall be saved from taking birth again in the material world. That is true benefit. But if we become a little comfortable because of other, materialistic engagements and we forget Krsna and have to take birth again, then what is our benefit? We should be very careful about this. We should act in such a way that our Krsna consciousness can under no circumstances be disturbed, even if there is heavy suffering. That is the instruction of Kuntidevi. Before winning the Battle of Kuruksetra, the Pandavas were put into many dangers, as described in the previous verses. They were given poison, they were put into a house of lac that was later set afire, and they were even confronted with great man-eating demons. They lost their kingdom, they lost their wife, they lost their prestige, and they were exiled to the forest.

### We Must Have Firm Faith

Therefore, when the Pandavas went to see their grandfather Bhismadeva on his deathbed, Bhismadeva began to cry. "These boys, my grandsons, are all very pious," he said. "Maharaja Yudhisthira, the oldest of the brothers, is the most pious person. He is even called Dharmaraja, the king of religion. Bhima and Arjuna are both devotees, and they are such powerful heroes that they can kill thousands of men. Their wife, Draupadi, is directly the goddess of fortune, and it has been enjoined that wherever she is, there will be no scarcity of food. Thus they all form a wonderful combination, and moreover, Lord Krsna is always with them. But still they are suffering." Thus he began to cry, saying, "I do not know what Krsna's arrangement is, because such pious devotees are also suffering."

Therefore, we shouldn't think, "Because I have become a devotee, there will be no danger or suffering." Prahlada Maharaja suffered greatly, and so did other devotees, like the Pandavas and Haridas Thakura. But we should not be disturbed by such sufferings. We must

have firm faith, firm conviction, and we must know, "Krsna is present, and He will give me protection." Don't try to take the benefit of any shelter other than Krsna. Always take to Krsna. [end] 🌸



### SAD NEWS — no more BTGs

It is with sadness that we must announce that ISKCON Prison Ministry will not be able to provide *Back to Godhead* magazines (BTG) for a while. The devotee who has generously sponsored the BTG for a long time is no longer able to do so. Over the years, the price of both the magazine and the shipping have increased astronomically (from \$4.50 to \$8.00 per magazine and from \$1.10 to \$3.28 shipping per magazine). Our little ministry simply doesn't have the budget to maintain such an endeavor. Maybe in the future another sponsor will volunteer for this project.

We thank each of you who have avidly read the BTG and shared it with many others, spreading the mercy!

For over 20 years we have flooded the prison system with BTGs. *Last year alone*, we sent about 4,300 BTGs to different chaplains in different institutions and nearly 1,500 to individual inmates. So, chances are, you may be able to find a magazine in the chapel libraries and/or other inmates may be able to share their copies with you.

By Krsna's grace, we will continue to send books, free of charge. Srila Prabhupada's books are surcharged with transcendental knowledge and will not only transform your consciousness and your life, but they also have the power to free you from the cycle of birth and death and bring you back home, back to Godhead at the end of this very life, would you choose to practically apply their instructions.

If you can, you or your family and friends can take a subscription directly from the BTG office. The prices are:

1 year: \$37.95 or 2 years: \$72.95

BTG Office

PO Box 430

Alachua FL 32616

<https://btg.krishna.com/contact-us/>

(386) 462-7794

**All glories to Srila Prabhupada!**

## Book Distribution Stories!

### KRSNA WORKED HIS MAGIC — by Bāla Gopāla dāsa

One night in Mayapur (India), during Gita Jayanti (celebrating the advent of the Bhagavad-Gita), Vinod Gopal prabhu and I were stationed inside one of the temple's book shops. We were trying to give

out *Bhagavad-Gita As It Is* to the colorful array of fortunate pilgrims coming from all over.

I spotted a slightly more Westernized-looking man in his 30s, wandering through the crowded shop, looking at the books, and at Lord Caitanya's Pastimes exhibit. I

decided to speak to him in straight English, instead of my laughable attempts at Bengali.

Anticipating the usual excuses, I introduced the *Gita As It Is* as being especially transformative and special, having turned people from all over the world toward krsna-bhakti. Moreover, the *Gita* would protect him and his young family from the influence of Western values, especially as those values have entered India via Bollywood, video games, and so on.

As the young man listened with seriousness and attention, his son of around 3-4 years started throwing one of the best tantrums I have ever witnessed. There was pulling and screaming and throwing fists at his mother, grandmother and grandfather, and at times even threatening his father. The family then dragged the boy



to the shop's doorway, as we continued to speak to the young man, who was becoming more and more receptive to our pleas

about the *Gita's* great importance.

As the boy's yelling, scratching, and hitting rose to the level of full hysteria, the man's wife and mother started to lose their patience. They yelled to their man to leave, to help, to come NOW! But despite their desperate facial expressions and dramatic appeals, the *Gita* held the young man there so strongly I was amazed at how the world's illusory energy was powerless to drag him off. He dismissed everyone's cries for solace and took the sacred edition of Srila Prabhupada's and the Supreme Personality of Godhead's *Bhagavad Gita As It Is* straight through the huge crowd to the cash counter for purchase.

I was stunned by what I had just witnessed. The more the young man's family had pleaded with him to forget the *Gita*, the more Kṛṣṇa as Hrishikesh, the owner and master of the senses, had worked His magic. With the Supreme Lord's support, nothing would deter this sincere soul from stepping toward Krsna. We shook hands as he left, and I said we were proud of his sincere interest in this sacred subject as he merged into the crowd, blessed with Lord Krsna's living words of direction.

Begging to remain witness to these magical sankirtan experiences, your fallen servant.

## ONWARD JOURNEY —By Gita Dasi

I had a moving encounter with Mike in *Reading Berkshire*, England. Mike's son committed suicide at the prime age of 18. His 18<sup>th</sup> year death anniversary was coming up. His son was a top musician and had won a number of accolades. The fear of not being able to stay at the top of his game led him to take his own life. Mike confessed he hasn't got over his son's death, and he fears he never will. As he spoke streams of tears rolled down his eyes. He was a broken man, and it was so heartbreaking to hear Mike speak about the dear son he was so proud of.

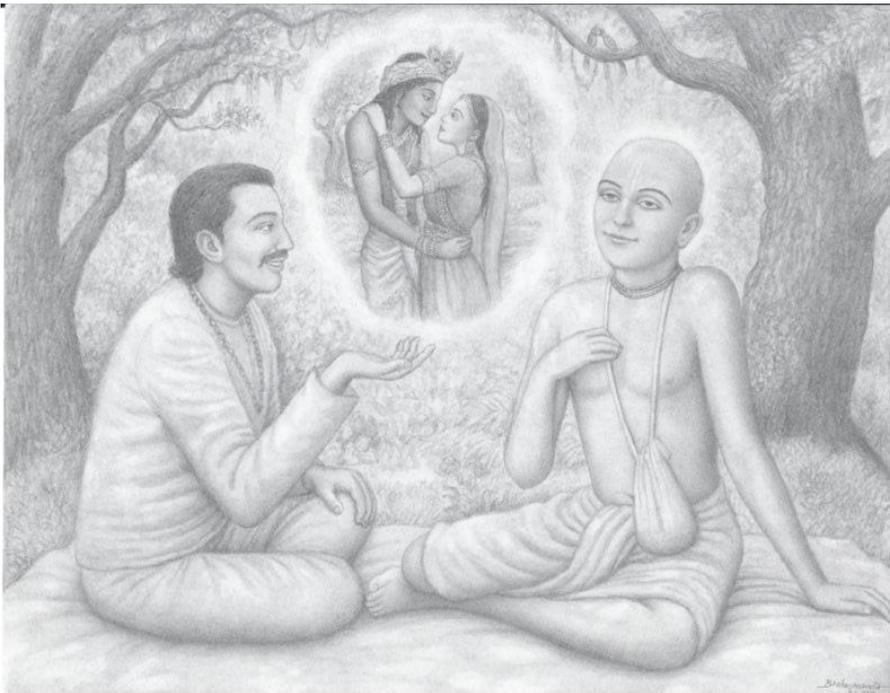
In the hope of giving him solace I explained that we are spirit souls, indestructible, unstoppable and imperishable...so his son has most probably continued his onward journey as a musician elsewhere. I further explained that Lord Krishna gives us powerful promises in the *Bhagavad-Gita* and I outlined the core concepts of karma, yoga, vegetarianism and reincarnation. I confirmed that these promises will help us lead a divinely inspired life and allow us to become spiritually and materially intelligent and whole. I gave an overview of how we can overcome obstacles of conditioned life, old age, disease and death.

Mike said he felt encouraged by my words and wanted to activate his faith in God by reading about our Vedic philosophy and accepted the selection of books I presented to him. Behind his hurt, pain and sadness, Mike bravely smiled as I took a photo, and he was more than happy for me to share his story to help others. I pray Mike will be illuminated from within by the transcendental knowledge detailed in the Srila Prabhupada's books.



# Inmate Artwork

**RIGHT:** Deity of Lord Krishna  
— by unknown



**LEFT:** Drawing of the talks between  
Lord Caitanya and Ramananda Ray  
—by Brian Babinski, California

# Who is Bhaktisiddhanta Sarasvati Thakura?

*His disappearance day is on December 8<sup>th</sup> this year.*

Srila Bhaktisiddhanta Sarasvati Thakura (1874-1938) was the spiritual master of Srila A.C. Bhaktivedanta Swami Prabhupada. He appeared in Jagannatha Puri (India) on 6 February 1874 as the son of Srila Sachidananda Bhaktivinoda Thakura. In his childhood he quickly mastered the Vedas, memorized the Bhagavad-gita, and relished his father's philosophical works. He became known as "The Living Encyclopedia" for his vast knowledge and astonishing memory; when he read something even once, he would never forget it.

He was a lifelong celibate and a powerful teacher of Bhakti. He was extremely intelligent and excelled in math, astronomy, Sanskrit, and other languages. The University of Calcutta offered him a chair, but he

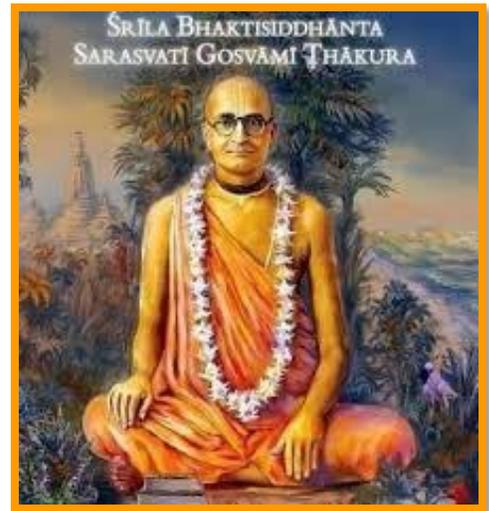
declined so that he could dedicate his life to continuing the spiritual work of his father, Bhaktivinoda Thakura.

Bhaktisiddhanta Sarasvati met with scholars, educators, and other leaders and wrote more than 108 essays and books, striving to present Bhakti as a theistic science. He established 64 temples, known as Gaudiya Maths, inside and outside of India.



**ABOVE:** Srila Bhaktisiddhanta Sarasvati Thakur in traditional sannyasi attire.

He preached convincingly against casteism and philosophical deviations from Gaudiya Vaisnavism. He tried to unite the four Vaisnava sampradayas by publishing their teachings. Srila Sarasvati Thakura earned the title Nrisimha Guru (lion guru) for his fearless and powerful delivery of the Vaisnava Siddhanta (principles). Mayavadis (those who believe



that neither God nor we are eternal persons) would cross the street to avoid confronting the "lion guru."

Besides being a courageous preacher, he was ornamented with all divine qualities and full of ecstatic love of God. He established 64 Gaudiya Math temples in India and centers in Burma, England, Germany.

Srila Sarasvati Thakura excavated Lord Caitanya's appearance place at the *Yogapitha*

in Sridhama Mayapur (India), despite heavy opposition from the money-hungry caste Goswamis of Navadvipa. He built a beautiful Gaudiya Math temple there.

His three "Brhat-mrdangas" (printing presses) in Madras, Calcutta, Krishna-nagara used to pump out books, magazines, and newspapers to spread the message of Sri Chaitanya Mahaprabhu.



**ABOVE:** Yoga Pitha - Appearance place of Lord Chaitania, in Mayapur, India.

When asked why he printed a daily spiritual newspaper entitled Nadia Prakash, Srila Sarasvati Thakura replied, "If an insignificant city can produce five daily newspapers, then why can't we publish a newspaper every second about the eternal, ever-fresh

transcendental activities of the Supreme Personality of Godhead in His unlimited spiritual planet, Goloka Vrindavana?"

Apart from his father's writings, he published many authorized sastras: Bhagavad-gita, Srimad-Bhagavatam, Caitanya Bhagavata, Caitanya Mangala, Prema-bhakti-chandrika, and his favorite book, Sri Caitanya-caritamṛta. He predicted that foreigners would learn Bengali to relish the nectar left by Srila Krishna Dasa Kaviraja in the Caitanya-caritāmṛta.

He introduced many innovations to expand preaching. All over India he staged free theistic exhibits and dioramas depicting the pastimes of Sri Krishna and Sri Caitanya Mahaprabhu. Employing the latest technology, he even had animated dolls. To commemorate the many holy places visited by Lord Caitanya he installed marble impressions of the Lord's lotus feet. Breaking tradition, he would sometimes put aside his traditional sannyasi garbs to wear tailored kurtas and overcoats, ride in cars and motorboats, and carry Mahaprabhu's message across the sea to Europe (traditionally, a sannyasi is forbidden to wear sewn clothing and ride in motorized vehicles).



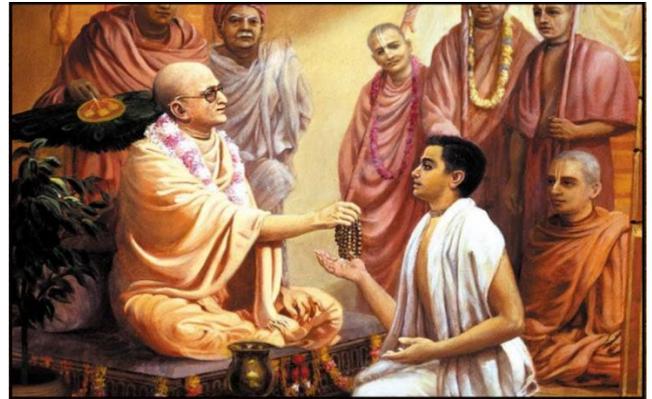
**ABOVE:** Srila Bhaktisiddhanta Sarasvati Thakur on the left.

Srila Bhaktisiddhanta Saravati's revolutionary preaching ideas sprang from the sastric (scriptural) principle of *yukta-vairagya* (using everything in Krishna's service) set forth by the previous Acharya (teacher), Srila Rupa Gosvami. Being an eternally liberated soul, Srila Sarasvati Thakura knew how to perfectly engage Maya (the illusory energy) in the service of Lord Krishna.

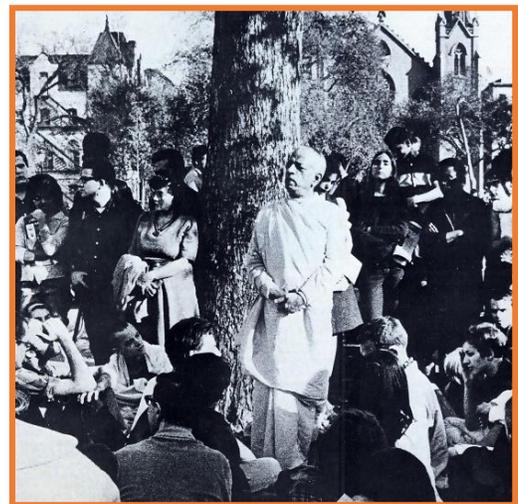
Following Srila Thakura Bhaktivinoda's footsteps, he preached daivi varnashrama (a social system where people are guided by their qualities and skills, not by birth) to harmonize society and provide spiritual

fulfillment for all. Advocating the teachings of Sri Rupa and Sri Raghunatha Dasa Goswamis, he taught the science of devotional service and showed thousands how to attain pure love for Lord Krishna.

Aside from his phenomenal preaching success in India, Srila Bhaktisiddhanta Sarasvati Thakura's greatest gift was Srila A.C. Bhaktivedanta Swami Prabhupada, whom he initiated. He asked him to go to the West to teach Krishna consciousness. Srila Prabhupada went to New York in 1965 and carried on his spiritual master's mission on a grand scale.



**ABOVE:** Srila Bhaktisiddhanta Sarasvati Thakura initiated Srila Bhaktivedanta Swami Prabhupada in January of 1933 in Allahabad, India.



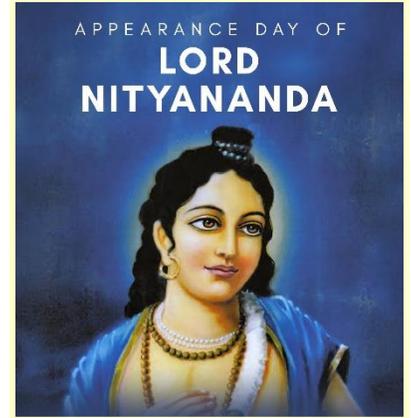
**ABOVE:** Srila Prabhupada in New York, Tompkins Square Park, 1966

When Srila Prabhupada was asked to describe his spiritual master Srila Bhaktisiddhanta Sarasvati Thakura, he said, "What can I say? He was a Vaikuntha man (a man from the spiritual world)." 🌸

# Calendar

## DECEMBER 2025

- 01 Dec 2025 - Advent of Srimad Bhagavat Gita
- 01 Dec 2025 - **Moksada Ekadasi**
- 08 Dec 2025 - **Disappearance Day of Srila Bhaktisiddhanta Sarasvati Thakura**
- 15 Dec 2025 - Disappearance Day of Sri Devananda Pandita
- 17 Dec 2025 - Disappearance Day of Sri Mahesa Pandita
- 17 Dec 2025 - Disappearance Day of Sri Uddharana Datta Thakura
- 21 Dec 2025 - Appearance Day of Sri Lochana Dasa Thakura
- 23 Dec 2025 - Disappearance Day of Sri Jiva Goswami
- 23 Dec 2025 - Disappearance Day of Sri Jagadisa Pandita
- 31 Dec 2025 - **Putrada Ekadasi**
- 31 Dec 2025 - Appearance Day of Sri Jagadisa Pandita



## JANUARY 2026

- 07 Jan 2026 - Appearance Day of Gopala Bhatta Goswami
- 08 Jan 2026 - Disappearance Day of Jayadeva Goswami
- 09 Jan 2026 - Disappearance Day of Locana Dasa Thakura
- 14 Jan 2026 - **Sat-tila Ekadasi**
- 23 Jan 2026 - Appearance Day of Raghunatha Dasa Goswami and Visnupriya Dasi and Disappearance Day of Visvanatha Cakravati Thakur
- 25 Jan 2026 - **Appearance Day of Advaita Acarya**
- 27 Jan 2026 - Disappearance Day of Madhvacarya and Ramanujacarya
- 29 Jan 2026 - **Bhaimi Ekadasi**
- 30 Jan 2026 - Appearance Day of Lord Varaha  
**Appearance Day of Lord Nityananda**

## Nectar from Srila Prabhupada

### Question: What should I be thinking about when I'm chanting?

**Prabhupada:** Chanting? You simply hear. When you say "Hare Krsna," you try to hear the very sound, "Hare Krsna." That's all. Nothing more. This is meditation. Your tongue and your ear should be engaged in sounding this transcendental vibration, "Hare Krsna." Best meditation. This is also accepted in Bhagavad-gita: the best meditation. You don't keep your mind elsewhere. You keep your mind on the chanting. "Hare Krsna," and hear. So this is responsive. When I was chanting, you were hearing; when you were chanting, I was hearing. So it is exchange. I hear your chanting, you hear my chanting. This is the process. So there is no possibility of thinking anything else. Best and the easiest type of meditation. Fully. Actually. You at once become on the transcendental plane. Therefore we feel [like] dancing. So practice it and you'll see how spiritually you are making advancement

**Lecture on Sri Caitanya-caritamra, Madhya-lila 6.254 – January 8, 1968, Los Angeles**