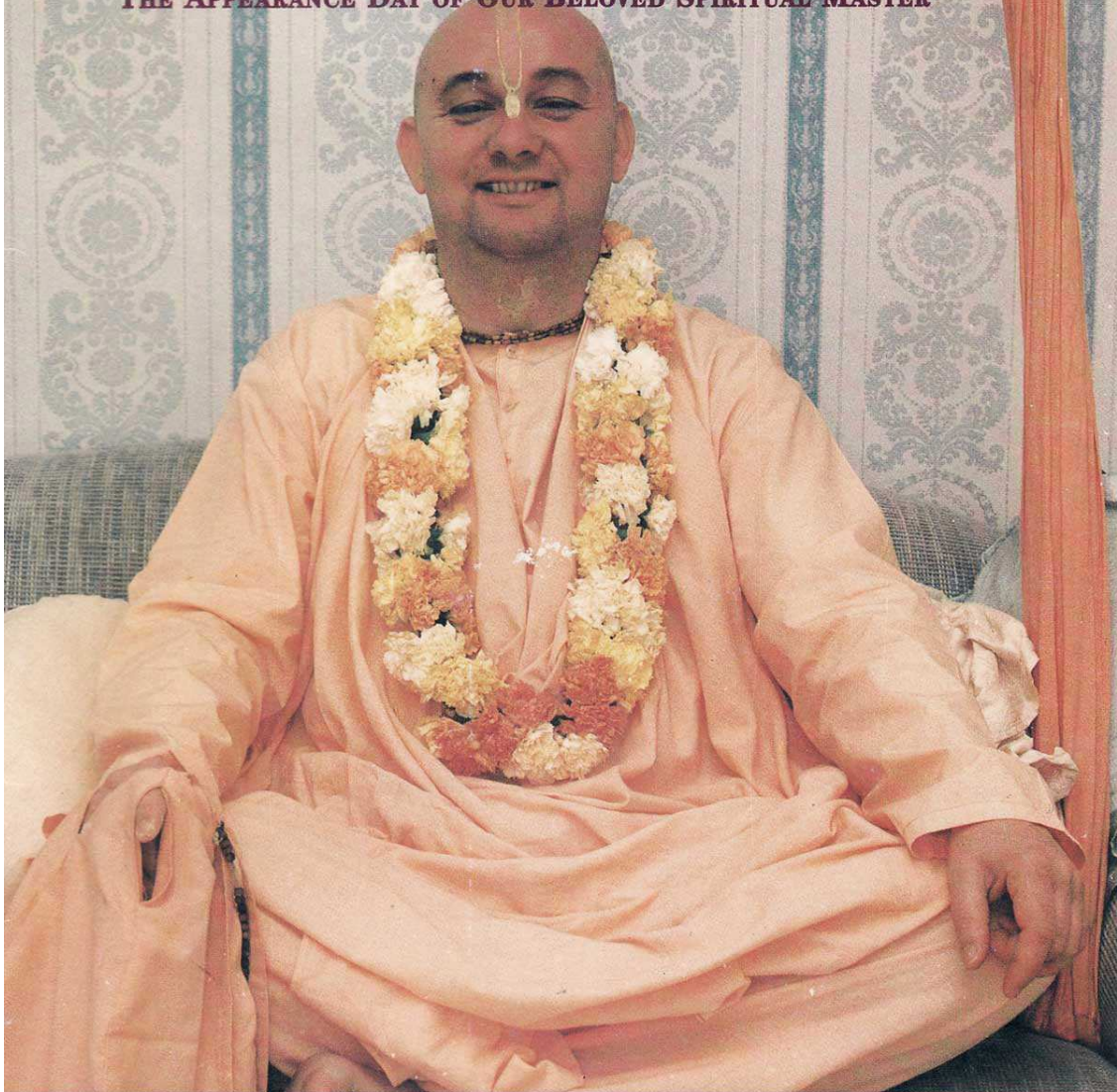


THE MOST BLESSED EVENT - DECEMBER 5, 1994

ŚRĪ VYĀSA PŪJĀ

THE APPEARANCE DAY OF OUR BELOVED SPIRITUAL MASTER



His Divine Grace

Om Visnupada Paramahansa Parivrajakacarya Astottara-sata Sri Srimad

ŚRĪLA SUHOTRA SWAMI

Śrī Vyāsa Pūjā

5 December 1994

*The Appearance Day of
Our Beloved Spiritual Master*

*His Divine Grace
Om Viṣṇupāda Paramahansa Parivrājakācārya
Aṣṭottara-śata Śrī Śrīmad*

Śrīla Suhotra Swami

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While editing the homages, I have attempted to leave the meaning intact.
I apologise for any errors or inaccuracy in this endeavour.

Your Servant

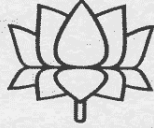
Bhaktin Lisa

Melbourne, Australia



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*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

'I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swami, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.'

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

'I offer my respectful obeisances unto you who are the *simha-guru* and the one who takes away the influence of *Kali-yuga* by delivering wonderful lectures on the scientific teachings of Śrīla Prabhupāda.'

HOMAGE TO ŚRĪLA PRABHUPĀDA

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
namas te sārasvate deve gaura-vāni-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances in the shade of your divine lotus feet.

My heart is parched and dry, devoid of genuine devotional sentiments. Still I shall try to serve Your Divine Grace on this auspicious day of your appearance by offering this small poem.

Śrīla Prabhupāda's Garden of Pure Forms

Socrates, it is said, thought of the Spiritual Power
As the source of all forms, even the common garden flower,
Which in this world is false, but in that world a fact—
But he didn't say how we'd get our spiritual forms back.

In the *Prīti-sandarbha*, Gosvāmī Jīva informs,
Kṛṣṇa's effulgence is full of unlimited forms,
Each one very beautiful, the Lord does bestow
Upon souls He releases from māyā's false show.

Śrīla Prabhupāda, your mercy, so amazing to me,
Through your pure teachings, these spiritual forms we can see.
Implanting our souls in your garden of service,
You cultivate pure forms, which Lord Kṛṣṇa will harvest.

Your garden is ISKCON, and for ten thousand years
Countless souls will bloom there, free of lust, anger, fear,
To be offered to Kṛṣṇa, their pure love He'll enjoy,
Mañjarīs (means 'blossoms') for the Divine Cowherd Boy.

Let's assist Śrīla Prabhupāda in his garden of *bhakti*,
There's so many soul-seeds, and Kali-yuga's so rocky.
Help me take out these stones, Prabhu sow those seeds over here,
Pour the Prabhupāda-*vāṇī* nectar right into their ears.

O Prabhupāda, please help me, I'm feeling so weak,
This work is so hard, I'm in need of a break!
'In spiritual things there's no exhaustion,' Prabhupada said,
If I think this work's material, I've got rocks in my head.

Yes, while I tend Prabhupāda's garden, I have to be sure,
That I tend my own heart, lest I again become impure.
Weeds and rocks all around me, within and without,
If I stumble, Śrīla Prabhupāda, please bless me with a shout!

While toiling honestly, day in and day out,
Serving in Prabhupāda's garden, we must without doubt
Always chant Hare Kṛṣṇa in great ecstasy.
We'll all go back to Godhead, Prabhu, just wait and see!

And there in Goloka, Prabhupāda leading his group,
Of ISKCON devotees in their original svarūpa,
The form of all forms will bless all with His view,
Śyāmasundara Śrī Kṛṣṇa, of most beautiful dark hue.

Suhotra Swami

APPRECIATION FROM HIS GRACE BHŪRIJANA DĀSA

Dear Suhotra Swami Mahārāja,

On the auspicious occasion of your birthday I wish to offer my humble obeisances at your lotus feet. All glories to Śrīla Prabhupāda whom you serve with your full heart.

Our first meetings in Vrindāban brought me to another realm of consciousness. At that time I understood your brain power as inestimably huge. Yet you are always humble, and allow me the privilege of your *friendship* as we joke and joke and joke in letters and *pace to pace*. I've also observed you acting in your capacity of G.B.C. and initiating spiritual master. You, as Prabhupāda's tireless servant, award shelter throughout the world, *except* the United States.

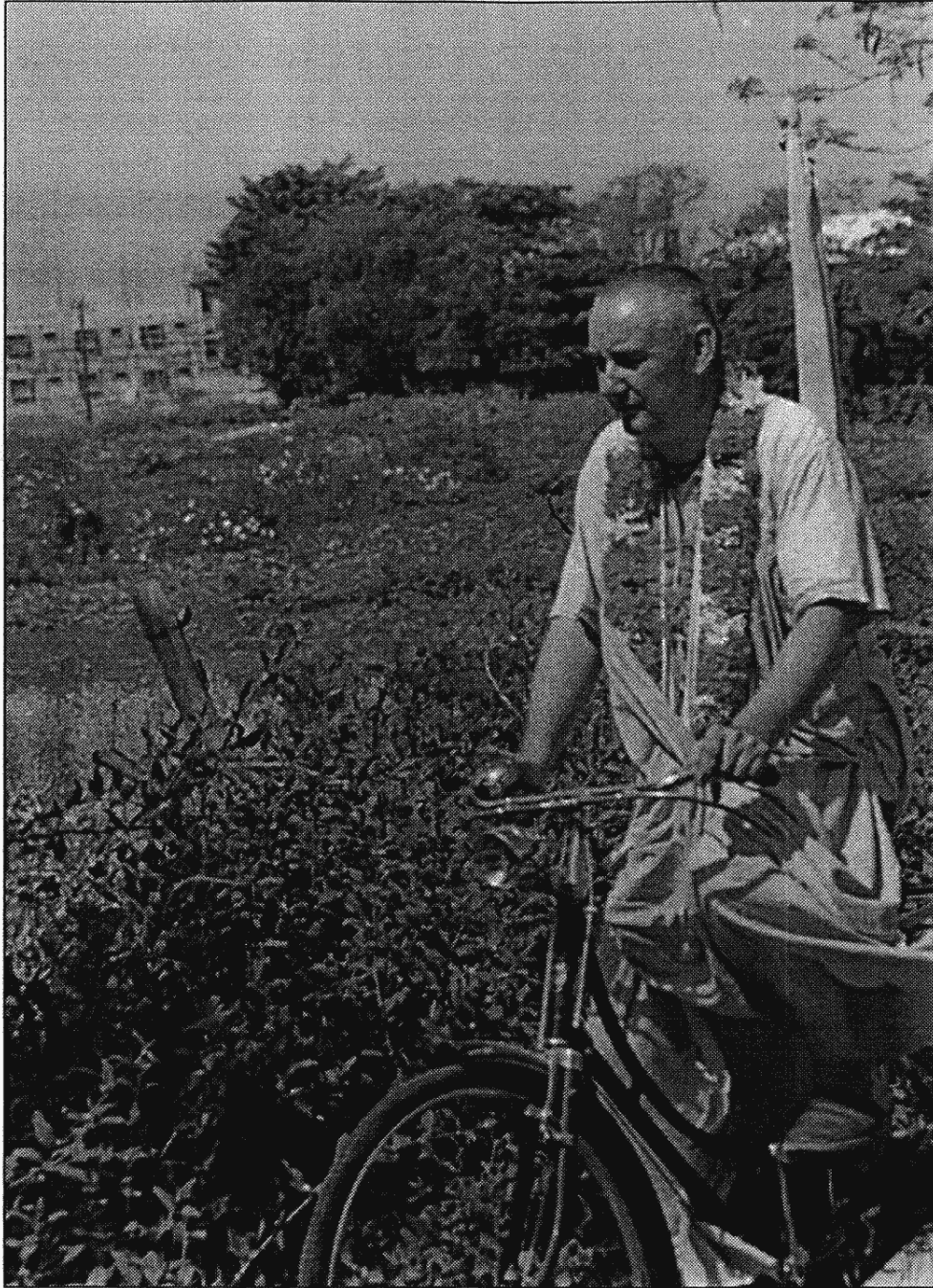
Feeling your separation on this holy day and wishing I was just now in your association, I pray that you will take compassion upon us by allowing us a few grains from the dust of your feet. We also request you to wholeheartedly pray to Śrīla Prabhupāda on our behalf.

All glories to Suhotra Swami! All glories to Suhotra Swami! All glories to Suhotra Swami! May you and I forever serve together in Vrindāban!

Your servant,

Bhūrijana dāsa







THE MEANING OF VYĀSA-PŪJĀ

On Vyāsa-pūjā day, the spiritual master mercifully appears in this world to deliver the conditioned souls from the chains of illusion. Material life means anxiety and suffering covered with flickering, false happiness. One who understands this can understand also the meaning of Vyāsa-pūjā.

It is possible that someone knows and understands his miserable condition in this world but is too attached to false happiness or doesn't know what to do. The knot of our material attachments in the heart could be cut off only by the sword of transcendental knowledge. One who understands that only through the mercy of a bona fide spiritual master one can receive that knowledge, he can understand the meaning of Vyāsa-pūjā.

After many attempts to find satisfaction and peace in the material world, one may come to meet a bona fide spiritual master to whom he can render service. One who understands that the lotus feet of the spiritual master are his only shelter, can also understand the meaning of Vyāsa-pūjā.

Someone may have realised this in following some spiritual path. Only one who understands that without an experienced leader he can not reach the end of the path, can understand the meaning of Vyāsa-pūjā.

A person who has engaged himself in following the spiritual path very soon finds out that this is not easy. There are many obstacles and traps on that way. One who understands that the spiritual master is the source of all needed spiritual strength to reach the end of that way, can understand the meaning of Vyāsa-pūjā.

One may attempt to understand and see the spiritual world and Kṛṣṇa but they are transcendental and are beyond the abilities of our senses and mind. One who understands that only through transparent mediation of the spiritual master can one understand and see Kṛṣṇa, he can also understand the meaning of Vyāsa-pūjā.

The spiritual master is an ocean of transcendental qualities for he is a pure devotee of Kṛṣṇa. On Vyāsa-pūjā day his disciples should glorify the qualities of their spiritual master. On the appearance day of the spiritual master, it is important to remember the instructions he has given. On that day they can satisfy him easily and attain his mercy. Thus Vyāsa-pūjā day becomes most auspicious for them. By the spiritual master's blessing they can understand how to serve him properly and receive the spiritual strength needed to follow his instructions. By this, all their desires are fulfilled and they become happy.

These are some gleams of the glories of Vyāsa-pūjā.

All glories to Śrī Vyāsa-pūjā! All glories to His Divine Grace Śrīla Suhotra Swami Mahārāja!

Trying to become his useful servant,

Bhara-dhārī dāsa

AUSTRALIA

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,
Please accept my humble obeisances at the dust of your lotus feet.

All glories to you on this day of your Vyāsa-pūjā. All glories to you and all glories to His Divine Grace Śrīla Prabhupāda.

Recently, while listening to Bhakti Vidya Purna Mahārāja's evening class, I noted, for a split second, a similarity of your mood in Mahārāja. It was amazing and it took me by surprise as I have never experienced this before. Nevertheless, I couldn't help feeling blissed-out after class. This may sound unreal but I took this as your way of reciprocating with my lamentation, for only a few days earlier, I was feeling despondent and in need of spiritual upliftment and guidance from you.

Guru Mahārāja, you are tolerance personified. You lack no humility nor compassion. You are always giving and always caring, just like a doting father. This reminds me of the time when I was in Auckland a few years ago. I was feeling quite ill (as well as mental!) and you personally arranged for me to stay with your servant's family at that time, and not just that, you personally came out of the temple room to inform me of this arrangement. I was in so much ecstasy for all the fuss. Guru Mahārāja, you certainly know how to make me feel wanted and special, despite my shortcomings.

How can I ever thank you properly? Words of glorification coming from this lowly self are meaningless, just like the frog in the well who tries to describe the greatness of the vast ocean with his minute intelligence.

Guru Mahārāja, I do not deserve your kindness and attention but I cannot help wanting more of both. This is your special mercy—your shakti—giving Kṛṣṇa, laced in sugar and honey, to conditioned souls in little doses until they cannot help but want more.

I have no hope without you Guru Mahārāja, this lifetime or the next. You are my only shelter, my only chance to go back home, back to Godhead. So please, I beg you, have lots of patience with me. I know I lack service attitude

in my devotional service but nevertheless, deep down I have a strong desire to come up to pure bhakti one day soon and serve you with body, mind and words, just like you are doing now for Śrīla Prabhupāda.

Your unworthy servant and disciple,

Dayā Dharma devī dāsī

—●—

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

All glories unto you on this auspicious day.

Once again we are celebrating your auspicious appearance on this planet, and again I am feeling that my words cannot express or describe your transcendental qualities and activities. Kṛṣṇa has shown us His mercy by sending you, a pure devotee from the spiritual world. Time has already revealed you as an empowered soul and not enough words can be spoken to praise your glories.

Each disciple who sincerely serves you feels connected to your strength and determination to serve Kṛṣṇa. Although I have no qualification to serve you, I pray that someday I will fully understand that I can only please Kṛṣṇa by pleasing you, His pure devotee. Actually I am an irresponsible and ungrateful disciple who fails to appreciate your mercy and I can never repay the debt I owe you for saving me from this hellish material existence.

On this auspicious day, I beg that you forgive my numerous offences and hope that you are somehow pleased with my inadequate attempts to glorify you.

Your fallen servant,

Vijaya devī dāsī

—●—

Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

All glories to you on this most auspicious day.

I am feeling so unqualified to be able to glorify you properly. I am like a mere insect looking up at you, unable to conceive fully of your greatness.

This Gaura-purnima I received the benediction to see and hear you speak in the Holy *Dhāma*. You were there, all the devotees were there, it was a visit to the spiritual world! You gave the most brilliant classes so 'intensely philosophical' yet so wonderfully presented.

*śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānṛa
'uttama-adhikārī' sei tārāye saṁsāra*

'One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.' (C.c.Madhya 22.65)

That I am the disciple of such a spiritual master is inconceivable to me. That you have accepted me as your disciple is your causeless mercy on me. You are the embodiment of the nectar of Kṛṣṇa consciousness! Wherever you are, that place is transformed into Vaikuṅṭha.

I pray that in the future I can be a better disciple and be of some use to you. I am like the man down the well who has been thrown the rope but is still calling, 'Help! Help! Help me to grab the rope. Please do not give up on me, please keep that rope there always. Without your mercy there is no use to my life.'

*yadā parānanda-guro bhavat-pade
padaṁ mano me bhagaval labheta
tadā nirastākhila-sādhana-śramaḥ
śrayeya saukhyam bhavataḥ kṛpātaḥ*

'O transcendently blissful guru, when my mind finally achieves a place at your lotus feet, all the tiresome labour of my spiritual practices will be finished, and by your mercy I will experience the greatest happiness.' (Śrīdhara Swami)

Your servant,

Kanya Kumari devī dāsī



*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namās te guru-hamsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,

Please accept my most humble obeisances. All glories to Śrīla Prabhupāda. All glories unto you, All glories unto you, All glories unto you.

Last year I expressed to you that writing an offering for your glorification was the hardest thing I ever had to do. You are so magnanimous and merciful, that such things cannot be sufficiently expressed in words. This year that was not the case. Now I realise that the hardest thing I ever had to do was compile this Vyāsa-pūjā book. Even though imperfectly compiled, please accept this service as an offering of devotion to you on this most auspicious day.

For many months I have had the unique opportunity to be able to associate with you, through your disciples' words of glorification and through the disciples themselves, who are but expansions of your mercy. You have empowered them to become expert preachers and servants, whose only mission is to serve your lotus feet. They must surely be exalted souls, to be able to serve such an exalted and special personality as yourself. A bona fide spiritual master is one who teaches by example. You do this perfectly and as such, by your divine mercy, your disciples have also imbibed this mood.

I was speaking to Mother Jagattarini about how nice it was to get such an opportunity from afar to render service in this way and she said that this is your mercy, as one cannot necessarily directly approach the spiritual master—sometimes one has to serve his servants before becoming qualified to do so. By doing this service for your Vyāsa-pūjā, I have had much association with your disciples and by doing so, I have become even more enlivened to try and serve you as they do, without deviation and ulterior motives. I wish to always take their association and serve them, which of course, is also service to you. As Kṛṣṇa is pleased by service to His devotees, may you also be pleased with service rendered to your personal servants. I hope that I too, will one day gain an opportunity to also become your personal servant and to help you in your mission to spread Kṛṣṇa consciousness throughout the world.

Your mood is to encourage devotees to 'Distribute books, distribute books, distribute books' just like that of your own spiritual master, Śrīla Prabhupāda. You are very encouraging to those devotees who surrender themselves to book distribution *sāṅkīrtana*, to those who are the frontline soldiers in this battle to

save the fallen souls. Even though I am too selfish to go out there personally, I wish for you to also accept my insignificant service 'back at the fort'.

It has now been nearly two years since I had the opportunity to personally see you. I was unworthy of your personal association and as such all my efforts towards this were thwarted. Contrite, I prayed to the deities. They answered my prayer, for every day during the last several months I have been able to 'see' you through the eyes of your disciples.

I thank you for this opportunity. May I always remain your servant and that of your disciples.

All glories to you on this wonderful day of your appearance. Happy birthday dear Guru Mahārāja!

Your unworthy servant,

Bhaktin Lisa



APPRECIATION


Dear Śrīla Suhotra Swami,
On this auspicious occasion I desire to bow my head in the dust at your lotus feet, and offer my most sincere and respectful obeisances.

By some extraordinary good fortune, a person gets the opportunity to associate with a pure devotee, and after that can never be the same again! Even though you generally remain far away from this tiny outpost on the planet, and thus there is not so much on-going exchange and communication, still the effect of the connection you have given me earlier does not fade or become less potent, and I consider it a gift of immeasurable value. So I want to take this opportunity to express my deep gratitude for your extraordinary selfless service of travelling and preaching all over the world to lift so many persons like myself out of the darkness of ignorance, and particularly for your wonderful 'daṇḍa' conference that helps me to keep in touch from this distance.

One thing I particularly appreciate about your mood is that you always make me realise that I am foolish and very insignificant, and this helps me to curb my pride and false ego. Thus you are always a true friend and mentor. I pray that one day I will be able to offer you some service.

Your lowly servant,

Suci Rānī devī dāsī



APPRECIATION

Dear Suhotra Swami,

Please accept my most humble obeisances.

All glories to Śrīla Prabhupāda. All glories to you on this day of your appearance.

Mahārāja, I never knew what an effect you would have on my spiritual life the first time I saw you. I can remember arriving at *maṅgala-ārati* and the temple president saying that a Mahārāja had arrived the day before. You had tried to call the temple from the airport but no-one answered and thus there was no-one to pick you up. So you called an old friend of yours, Yadavendra prabhu. You stayed with him in his 'bachelor pad' and casually took in the sights of Perth, with your 'old friend'.

As *maṅgala-ārati kīrtana* started up, I recall seeing your *daṇḍa* coming up the stairs and then slowly you began to appear. We were all feeling quite bad that we had not greeted you properly and that you were left to make your own arrangements. Now being aware of your most exalted position, how could we have put you through such an inconvenience. I hope you will pardon us for that slip-up, sorry!

Your classes were, and continue to be, on such a high philosophical understanding of Kṛṣṇa consciousness. I cannot even fathom the height of your intellect. You are truly a great pandit of this time.

Throughout the past few years, you have helped me greatly with your impartial view and kind words of encouragement. I know only too well that I am not worthy of this mercy, but you so kindly give generously. Thank you very much.

Mahārāja, you are always uplifting your disciples and bringing them to higher levels of Kṛṣṇa consciousness. So perfectly are you situated that merely by meditation on your pastimes, one becomes enlivened and strengthened with dedication to this mission of Śrī Caitanya Mahāprabhu.

So Mahārāja, I do not have much to offer you in return for your kindness. But please always consider me your servant in whatever way I may be helpful to you in your mission.

All glories to you on this most glorious day. Happy birthday Mahārāja and have a great party!

Your aspiring servant

Viṣṇuprīya devī dāsī



BELGIUM

Dear Guru Mahārāja,
Please accept my respectful obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Your appearance day creates a good opportunity for expressing my thoughts and thanks. I would like to thank you, Guru Mahārāja, you were able to engage my crazy mind in spiritual service, in activities which take me away from thinking about so much materialistic nonsense. Giving me so many different engagements and the association of devotees, Śrīla Prabhupāda's books, chanting and practical service. You have given me everything necessary to make progress in spiritual life. Now it depends on me how much I will want to utilise it.

I do not understand what love of God means but I would want you, Guru Mahārāja, to know I desire to become a good devotee, a simple and straight-forward person, a person who is able to see humanity in others. I want to understand what the highest value in life is. I want to achieve one real aim which could be everything for me. I know my attitude like this could please you.

Thank you very much, you want to use me and please forgive me, I am still not perfect, such as you would require. But good, better, best-never rest till good be better and better best, best, best.

Your servant,

Nirahaṅkara dāsa

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

My Dear Guru Mahārāja,
Please accept my humble obeisances at your divine lotus feet on the most auspicious event of your Vyāsa-pūjā .

All glories to the most merciful Śrīla Suhotra Swami and all glories to the saviour of the world, Śrīla Prabhupāda.

When I observe the people in the material society, how they overly engage themselves in their so-called necessary duties for sense enjoyment. Then I realise how helplessly conditioned they are, and that they will remain so without the causeless mercy of a pure Vaiṣṇava like you. Then I also remember myself in a similar situation, totally blind of my real identity and meaning of human form of life.

By your mercy, one can be engaged in so many ways, in this preaching movement, and be free from all the bad qualities which contaminate the soul.

I am eternally indebted to you, for showing the right path, which is to go home back to Godhead. Therefore my main concern will be to purify myself, develop devotion so that I can serve you better.

Your eternal servant,

Svayam Prakāśh dāsa



BUT A DROP OF YOUR MERCY

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-śvāmin iti nāmine*

*namas te gūru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,

On this auspicious day of your appearance please accept my humble obeisances at your lotus feet which are the proprietors of devotional service.

Bhaktivinoda Ṭhākura writes . . .

‘Gurudeva! BY A DROP OF YOUR MERCY MAKE THIS SERVANT OF YOURS MORE HUMBLE THAN A BLADE OF GRASS.’

How is it possible to properly honour you Guru Mahārāja unless one possesses this quality of humility? By your merciful intercession however, we can find the strength to bear all trials and troubles, and become free from all desires for personal honour. By your merciful glance we can find the strength to honour all living beings properly.

‘Only then (Bhaktivinoda writes) will I sing the holy name in great ecstasy and will all my offences cease.’

Bhaktivinoda then asks when will he be blessed by obtaining this mercy. Perhaps the answer to this question is when he next says; 'I am low and fallen, and devoid of all strength and intelligence.'

In this position Bhaktivinoda then says:

'PLEASE MAKE ME YOUR BELOVED SERVANT'

By self examination he then concludes by saying 'I find nothing of value.'

'YOUR MERCY IS THEREFORE ESSENTIAL TO ME.'

'If you are not merciful, I will constantly weep, and I will not maintain my life any longer.'

While it is difficult to actually feel oneself low and fallen, constantly weeping, and unable to maintain one's life for want of your mercy Guru Mahārāja, still I pray that one day I will have some appreciation for these words of Bhaktivinoda and that you will one day make me your 'BELOVED SERVANT'

Until then I remain your beleaguered servant.

Madhu Pandita dāsa

Dear Guru Mahārāja,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

All glories to Śrīla Prabhupāda and all glories unto you!

I know that due to my conditioning, I am not qualified to offer you anything valuable, but I wanted to thank you for controlling my mind. When I hear you, all speculation stops and I get free from all material desires.

Your guiding and instructing words just smash/conquer my mind, so I am forced to give up every form of sense gratification. In this way you give me the strength and determination to fight the battle with *māyā*.

By giving us the real knowledge and revealing the Absolute Truth, I can realise you are the only shelter for us fallen souls, who are suffering in material conditions, life after life.

Any attraction for Kṛṣṇa consciousness I might possess, is only by your mercy. Please give me the intelligence to appreciate this mercy.

Although my understanding is very limited, I can see that all the devotees who simply follow your instructions, develop good qualities, and from this I can understand that the key to spiritual life is to be your humble servant. My desire is to give you some satisfaction one day, even though *māyā* still distracts me. I know that by your expert guidance I will get purified and maybe some day I might become a devotee, pure enough to serve you with love and devotion.

Please, Guru Mahārāja, accept my thankfulness.

Your aspiring servant,

Bhaktin Karen



BULGARIA

Dear Guru Mahārāja,
Please accept my respectful obeisances!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Trying to find appropriate words for your glorification, I again and again establish myself in the trap of my imperfection. The only thing I can do on this bright day of your Vyāsa-pūjā is to offer again and again my most humble obeisances unto the dust of your lotus feet.

In *Bhagavad-gītā* (4.11) Kṛṣṇa told Arjuna:

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham*

‘As they surrender unto Me, I reward them accordingly’

In his purport Śrīla Prabhupāda wrote that everyone’s success depends on Kṛṣṇa’s mercy and the mercy of the spiritual master. Now I understand that the mercy I got is too much for such a rascal as me.

All glories to your causeless mercy!

All glories to you Śrīla Suhotra Swami!

Thank you Guru Mahārāja! I remain with the hope that one day I shall become your deserving disciple.

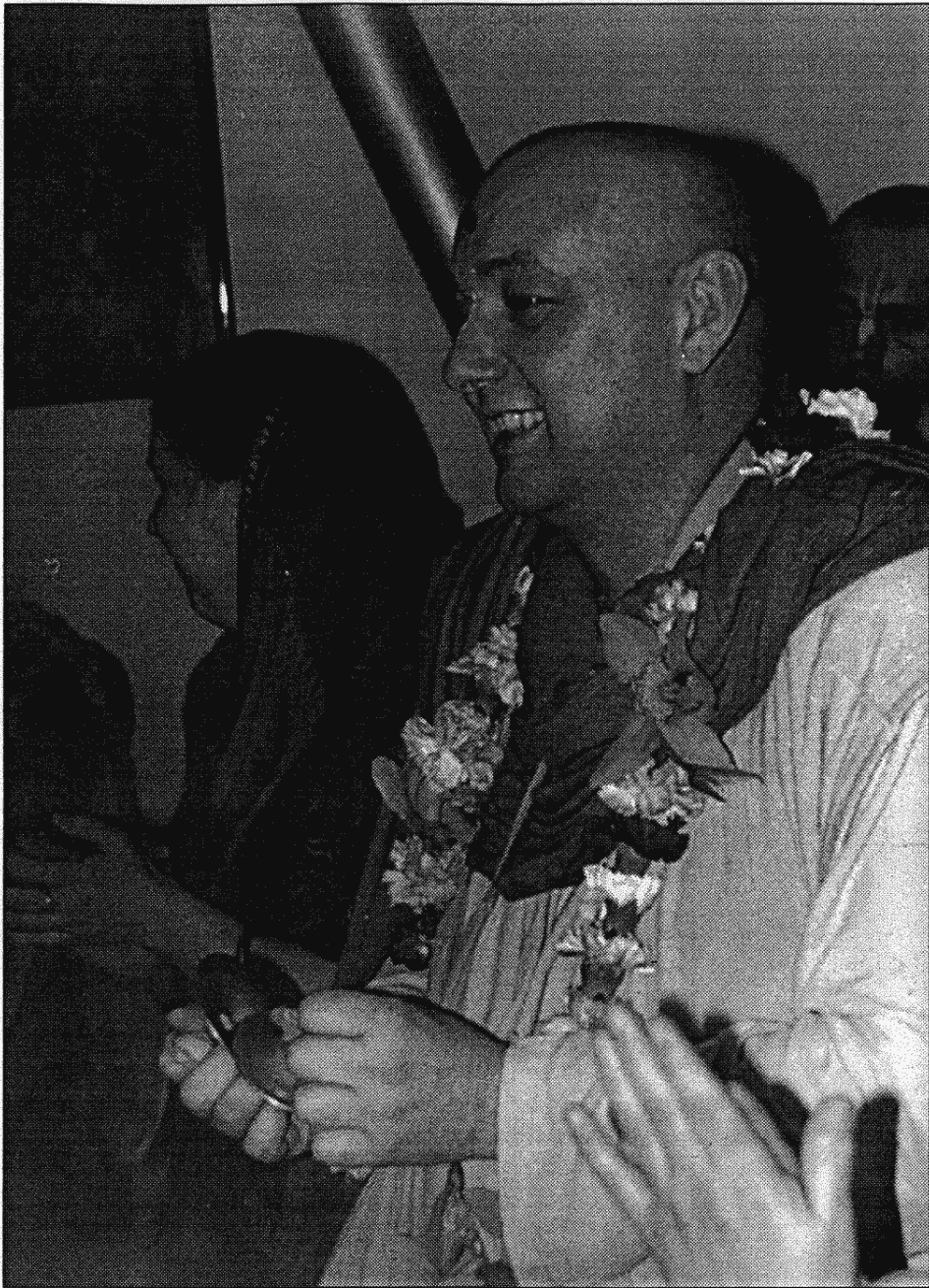
Your eternal servant,

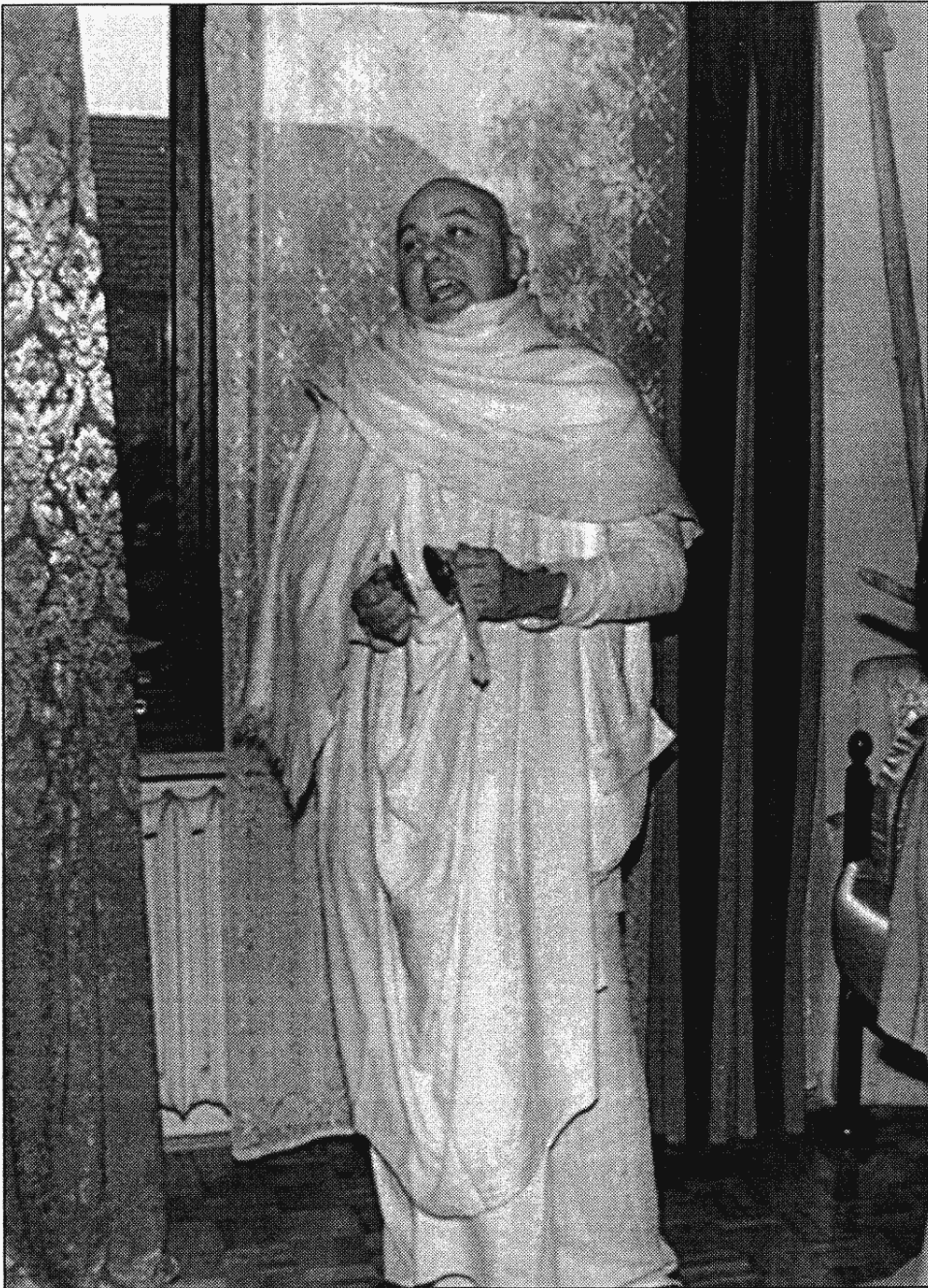
Pradyumna dāsa

Dear Guru Mahārāja,
Please accept my humble obeisances. All glories to you!

All Glories to Śrīla Prabhupāda!

Thank you for the ocean of mercy which you pour upon fallen souls like me, giving us Kṛṣṇa consciousness. Devotional service and the love of Kṛṣṇa, are very rare in this material world. You are so merciful for giving this most valuable thing everywhere, just as the sun distributes its light all over the universe.





We were deluded in the darkness and could not see the real path toward happiness, but you came with the blazing torchlight of transcendental knowledge and helped us. We were blind, but by your mercy we have begun to see. When we see the sun, then we will see ourselves and all the rest. You came and gave us Kṛṣṇa, who is like the sun. How can I return the favour? No, this is not possible, I am eternally indebted to you. I want only to serve you tirelessly day and night, while in my heart burns all material desire and fills with love of Kṛṣṇa.

This is the perfection in human life—to awaken our sleeping love of Kṛṣṇa. You are the happiest, because you already have it. I want to serve and satisfy you.

Your eternal servant,

Cintāmaṇi devī dāsī

Dear Guru Mahārāja,

Please accept my humble obeisances! All glories to Śrīla Prabhupāda!

I do not know what I can tell you on this wonderful day. I can never return the favour of the endless mercy that you shower upon me without any cause. I am only one of these disciples of yours, that have climbed on your back. You humbly carry this heavy burden in order to satisfy Śrīla Prabhupāda and Lord Caitanya, and to return these naughty children to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Only your love and concern make me attached to you and when *māyā* comes in the dress of my well-wisher, only your love induces me to go on with my service in spite of the difficulties. It is amazing how much love you have, to give it to everybody without limit. I think the reason is this: your love is directed towards the previous *ācāryas*, towards Lord Caitanya and Lord Nityānanda, towards the *gopīs*, towards Rādhā and Kṛṣṇa.

Unlimited also is your strong wish and only by your strong wish does Kṛṣṇa consciousness still exist in Bulgaria. You know that all living entities are coming in this material world in order to forget Kṛṣṇa, to forget that He is the Supreme Enjoyer. You know that this is a disease that causes great suffering and you know the medicine for it and want to help, but because this medicine is a little bitter I do not want to drink it. I am so attached to my sense gratification for which I suffer so much. By your personal example I see that when someone is in Kṛṣṇa consciousness and fulfils the wish of his spiritual master, he is constantly in bliss. So, by your causeless mercy you give me the irreplaceable taste of serving you, for nothing.

Please Guru Mahārāja, help me always to be attached to this taste and never to forget it. Please, allow me to remain unto your lotus feet and one day to learn to serve you as you serve Śrīla Prabhupāda.

Your eternal servant,

Vaniseva devī dāsī

Dear Guru Mahārāja!
Please accept my humble obeisances on the day of your transcendental appearance.

I am trying to remember more and more things for you before I begin to write this letter. I remember your excellent *kīrtanas*, your nectarean lectures, your transcendental instructions. I am trying to taste the mood which connects all these aspects of your mercy, but the aspects of your mood are so many.

As Lord Nityānanda you are ready to forgive the biggest rascal who ventures to offend you and Vaiṣṇavas. As Lord Nṛsimhadeva, you make demons shake with fear by your powerful transcendental lectures and *kīrtanas*. As Lord Varāha you can draw out from the ocean of the material contamination even a person who is in the bottom of the ocean. As Lord Kūrma you give your large back to your disciples that they can derive nectar from the ocean of devotional service. As Vāmanadeva you can cheat everyone in a transcendental way so that the cheated is liberated from his material attachments and surrenders himself to you. In all these aspects the mood of Śrī Caitanya Mahāprabhu is felt, His great desire to spread the *saṅkīrtana* mission all over the world.

Guru Mahārāja, I thought I had come to the Vaiṣṇava society because of my desire to understand the Absolute Truth but now I understand that I am here because of your strong desire to spread Lord Caitanya's mission. Please inject in my heart even a drop from your desire so that I can find strength to serve you life after life.

Your eternal servant,

Rūcirāvātara dāsa

Dear Guru Mahārāja,

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

When you first came to Blagoevgrad you wore a winter cap and trousers and I wore the same. When I saw you in this look, walking fast with your *japa-mālā* I felt that you were my mirror. The dress was the occasion but the further talks pointed at—you know me better than I do.

Let me work day and night for your mission. I do not want my words to be in waste. Let me do wonderful things for you. Teach me how to speed the time, which is Kṛṣṇa and He alone knows when things have to be done in the right time and the right place.

Thank you very much for the name you have given me. It will always remind me of the greatness of Śrīla Prabhupāda and his devotion to his spiritual master Bhaktisidhānta Sarasvatī. With this name you want me to become a pure devotee because only such a person can be fearless.

I want to understand your personality although it is impossible because the little soul and Kṛṣṇa always widen Their qualities. The soul is uncatchable, this is the biggest wonder and this fact stimulates me to approach your lotus feet.

Dear Guru Mahārāja, I want you to always remain my spiritual master—in the next lives also, in my ears always to vibrate your lectures and I always want to remember you—very energetically, flying above illusion, smiling and very dear to Kṛṣṇa.

Your servant,

Abhaya Mudra devī dāsī

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine

namas te guru-hamsāya, kali-prabhāva-hārīṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai
vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer my obeisances, as humble as possible to my beloved spiritual master Śrīla Suhotra Swami Mahārāja and I lightly touch my forehead in the dust of his lotus feet.

All glories to his Vyāsa-pūjā!

I am happy with the opportunity again and again to offer prayers and glorifications unto a pure Vaiṣṇava, who is just like a desire tree, ready to fulfil everyone's request.

Such personalities are described in the *Śrīmad Bhagavatam* (3.7.36) as immensely merciful: '... those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.'

My dear spiritual master, your appearance day in the material world is just like the sunrise. Your teachings are like the soft morning light, which gradually removes the night darkness and reveals the reality of forms and colours. It's a pity that the body is spoiled so quickly and the time is passing, and still I cannot advance spiritually. However, I know from the *śāstras* that he who is on the path of devotional service does not need to wait until the fruits of his pious activities are growing ripe, nor the accumulated knowledge to bring results. I simply should go on!

Therefore, dear Guru Mahārāja, thank you for the opportunity day after day, life after life to make endeavours to offer you some service. In order to gain Kṛṣṇa's mercy one has to associate with pure devotees. Only in such association I would be able little by little to get rid of my unsteady nature.

A poor attempt to be your servant,

Sasabindhu dāsa

—●—

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Suhotra Mahārāja,
Please accept my humble obeisances!

All glories to you—the most merciful person in the three worlds! Guru Mahārāja, three years ago, on the day of your Vyāsa-pūjā, I decided to assign you as the main place in my life. While devotees were bathing your lotus feet I

realised that I could go on the path of Kṛṣṇa consciousness only if I get the mercy to serve you. Time and time again I am praying for this mercy . . .

I had the idea to make something important in my life and my service for you but Kṛṣṇa's arrangement put me in such a position that I could not do anything. However, this arrangement was a great mercy for me. I understood that I am helpless if I rely only on my own power.

You Guru Mahārāja, do everything in service to Kṛṣṇa and only by your causeless mercy we get something to do. By this mercy I could purge myself, I could build the supreme knowledge. Time and time again I am praying for this mercy . . .

However, I pray for the shelter in the devotees' lotus feet forever.

Please give your mercy for that, Guru Mahārāja!

I pray for such a chance to satisfy you and I pray for intelligence to not lose the occasion for that. You gave me a lot of mercy but my desire for more, and yet more, increases.

I cannot do anything without your mercy, Guru Mahārāja . . .

This offering was written by one servant very avid for your mercy,

Nikuñjarasi Vilasi devī dāsī

Dear Guru Mahārāja!

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitam yena
tasmai śrī-gurave namaḥ*

During these few years since I have been in ISKCON, I have seen many wonderful devotees, your Godbrothers. They were preaching the same thing as you, to surrender at the lotus feet of Kṛṣṇa and to serve Him eternally with love and devotion. But what happened I do not know, I saw you, I heard your lecture, I attended some of your *bhajans*, and my heart became filled with strong determination to follow your instructions. On my heart I deeply engraved the words which you said before the first 'Prabhupāda Marathon' in Bulgaria:

'Those who take an active part in the *saṅkīrtana* mission of Lord Caitanya Mahāprabhu by distributing the books of Śrīla Prabhupāda, will very soon please their spiritual master and Śrīla Prabhupāda.' During these few years we have organised many different programmes but for me there is no better preaching programme than the direct contact with the conditioned unfortunate

souls on the street. By your causeless mercy I can realise quickly how if these unhappy people do not take the books of Śrīla Prabhupāda they directly go to hell. All their actions are sinful but if they take a book they change immediately and they start to serve the holy *dhāma* of Māyāpur and Vṛndāvana.

Guru Mahārāja give me enthusiasm and determination to preach the knowledge of Kṛṣṇa till the end of my life.

I bow down in the dust of your lotus feet which are so dear to Lord Gaurāṅga and Prabhu Nityānanda!

Your insignificant servant forever,

Kṛṣṇananda dāsa

Dear Śrīla Suhotra Swami,
Please accept my humble obeisances.

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

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

On this day I would like to praise you and thank you for the causeless mercy you constantly bestow upon me.

I remember when you were in Sofia along with Bhakti Vidya Purna Mahārāja. At that time I was ill and was staying in the temple. Once you left your room and gave me one tape. I took it and my mind immediately started to speculate: 'Oh, this is something important, to which I should listen', although with big letters was written that it was some Christian music. However, I was standing before you completely fascinated, with a foolhardy smile on my face, completely horror stricken. Then I turned to you and saw you, also smiling but smiling in another way. I started to go out from this horror and fixed my eyes on the tape, and a little more seriously asked: 'What is this?' You told me: 'This is for you, Kalavinka, you like Christian music.' In the next moment my mind again started to speculate: 'But why Guru Mahārāja is making such jokes with me? I just could not read the inscription from the very beginning.'

However, soon after that I realised that this is just one more manifestation of the causeless mercy, which you constantly pour out on me. You just came without my desiring and in a moment showed me how I am living just in my mind. I could never be able to express my thanks.

Your servant,

Kalavinka dāsa

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Śrīla Suhotra Swami,

When I hear your wonderful lectures and transcendental songs, with which you are glorifying the Supreme Lord Śrī Kṛṣṇa, it is so light and joyful to me, it seems now the spiritual practice is so easy! But after the lectures and songs, after the nice dancing before the Deities, when I should follow your instructions, then I understand how difficult is to give up my material attachments.

This is the dividing line, one has to realise how far he is ready to fulfil the instructions of his spiritual master, otherwise one will give way to the pressure of the clutches of the material energy.

I remember the time when I was as a man, lost in a thick forest. Now I have you and this is the fact, giving me support, security and peace, no matter what will happen with me.

We sing in the *Śrī Śrī Gurov Aṣṭaka*:

*samsāra-dāvānala-līḍha-loka-trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya vande guroḥ śrī-caraṇāravindam*

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.'

A lot is said about the spiritual master. Here is what Śrīla Prabhupāda said on the Vyāsa-pūjā of his spiritual master:

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

The real rendering of service to the Absolute under the guidance of *ācārya* is the only way to perceive the transcendental knowledge.

Dear Master, your every coming to the temple we greet as the biggest holiday because we know we will hear about Kṛṣṇa’s wonderful pastimes, we will sing and dance before the Deities; this nobody will ever forget because this joy is transcendental and we could relish it only by your causeless mercy and nothing else.

Also in *Bhagavad-gītā* Lord Kṛṣṇa is advising us to approach the spiritual master, to inquire submissively from him, to serve him with all our devotion, just as a servant, without false prestige, because the satisfaction of our spiritual master is the path of our spiritual advancement.

When I am hearing your wonderful lectures and songs, with which you are glorifying the Supreme Lord Śrī Kṛṣṇa and His transcendental pastimes, I get the strength and conviction to follow the path, illuminated with your torchlight of knowledge.

Let me with all my sincerity pray before your lotus feet because only your causeless mercy can remind me that I am just one insignificant servant of the All-powerful Absolute Lord. Therefore with all my humility I pay my obeisances at your lotus feet.

All glories to Śrī Śrī Guru and Gaurāṅga!

All glories to Śrīla Suhotra Swami!

Your eternal servant,

Gopati dāsa



Dear Guru Mahārāja,
On this auspicious day of your appearance, please accept my most humble obeisances in the dust of your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

In the scriptures it is stated that the spiritual master must be glorified as the Supreme Personality of Godhead is glorified. I am such a rascal that I am incapable to do this in a proper way.

By your mercy I've received the most substantial knowledge—what the soul is, who is the Supreme, what is our connection with Him and how to serve Kṛṣṇa. All this gave meaning to my life.

I have understood that in this hopeless world there is nothing to live for, except to try and somehow serve Your Divine Grace and the devotees. I am very much grateful to Kṛṣṇa and Śrīla Prabhupāda that they connect me with the Kṛṣṇa consciousness movement and with such a unique spiritual master as you.

You have the power of Śrīla Prabhupāda to make from animals—devotees of Kṛṣṇa and my only desire is to serve you and your mission because I do not want to remain an animal.

Dear Guru Mahārāja, I know how many troubles you undertake to save the fallen souls and to bring them with you back to Godhead. I am an unworthy disciple but I pray: do not kick me away from your lotus feet, give me the mercy to serve Your Divine Grace and devotees life after life in a better way.

Your humble servant,

Vasuman dāsa

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Suhotra Mahārāja,
One of the things the disciples do on the appearance day of their spiritual master is to remember the nectarean exchanges with their guru. This meditation is very auspicious because it gives them an opportunity for better realisation

of the personal qualities of their spiritual master which are qualities of a pure devotee, and his orders, the following of which is the source of all success.

I can remember the way you taught me that a disciple always needs his spiritual master's help. This short story shows how even small details in exchange with the spiritual master which seem to be insignificant are actually meaningful. Once when our temple was in the city centre of Sofia I was chanting before the door of your room walking back and forth. At one moment you opened the door and walked outside. I offered my obeisances and continued my chanting but I thought: 'May be my spiritual master needs something?!'. At that time I was studying English and had learned a phrase. So when you came back after a few minutes I said: 'Can I help you?!'. Then you laughed and said: 'You?! To help me?!? ... No!', and closed the door of your room. I stopped, completely astonished and felt the fool number one. Yes, Guru Mahārāja, how could I help you?

Who needs help actually is me. Then I understood that sweet words and mundane behaviour are not valuable in the relationship with the spiritual master for he is not a mundane person. What is valuable is practical service to him. I realised that the spiritual master does not need to be served because he will continue to serve his spiritual master's mission anyway. No matter if someone is helping him or not. But this very service to the spiritual master which is given to the disciple out of causeless mercy of his guru is not an ordinary thing which everyone may achieve lightly. Still it is too difficult for me to appreciate completely the spiritual master's special position in my life and the matchless mercy he pours on me.

Still I carry the big burden '*bhara*' of my material attachments. You named me Bhara-dhārī dāsa but I would lift '*dhara*' that burden only by your mercy which I can get serving you '*dāsa*'.

Thank you for giving us your divine association, dear Suhotra Swami. Thank you that you think of us and give us service. Thank you that you accept our poor service. Thank you for being very patient and merciful towards us. And because service to your lotus feet is the most important thing for our success, please bless us to become mature and steady in devotional service, right now, and thus to start actually helping you, not just trailing behind you like a chain. Please, Guru Mahārāja, bless us to understand you, to understand your instructions and what Kṛṣṇa consciousness is. Once you said that if one actually understands what is Kṛṣṇa consciousness than he will never want to be again in *māyā*. Please, Guru Mahārāja, bless us with that understanding. Then one will have enthusiasm to always follow the principles of Kṛṣṇa consciousness and will be happy and completely satisfied with his service. When

once one of your aspiring disciples asked you if you are all the time with him you answered: 'I am all the time with you if you are all the time with me'. Please, Guru Mahārāja, let us never forget your instructions and never become bewildered about their meaning; to follow your instruction with enthusiasm and bliss and thus have you all the time with us and we all the time with you in your eternal blissful service to Śrīla Prabhupāda and Śrī Kṛṣṇa.

Your unqualified servant,

Bhara-dhārī dāsa

All glories to Lord Caitanya's mission! All glories to Śrīla Prabhupāda! My dearest spiritual master! Please, allow me to offer you my humble obeisances.

On this wonderful day one is inclined to strike a balance, I have almost nothing which I can offer to you. All of my attempts to engage in devotional service are possible only because of your desire to help me to escape from my deep ignorance.

Your compassion is all-pervading. It is only because of your unlimited mercy that I can continue to try to serve you. I am praying that one day I will really be able to realise my insignificance and then maybe at least a little bit the greatness of Śrī Kṛṣṇa and His pure devotees will be revealed before me.

I am recollecting again and again your ecstatic *kīrtanas* and *harināmas* in Bulgaria. Their nectarean taste can push even the most confirmed materialist (like me) to wish to glorify purely and dedicatedly the holy names of Śrī Kṛṣṇa. Since I saw you for the first time I completely succumbed to everything in connection with you and I coveted to develop at least some of your qualities. You mercifully gave me the possibility to start. I was determined to do everything, which would please you. Of course, after some time till now *māyā* has started to test my determination and enthusiasm. Then I understood that I was lacking in the most important—the humility. It is the quality without which all other qualities become meaningless. But I know that if I keep going on you will help me to develop it.

Even the most contaminated and restless mind (like my mind) can find shelter in your wonderful and insightful lectures. Your pure transcendental words are secure protection against *māyā*. One is never fed up with listening to them. The more I hear them, the more I want to hear and every time your lectures are more and more interesting and inspiring for me. This is wonderful!

You mercifully gave us everything, which is necessary for us to advance in Kṛṣṇa consciousness and only our own foolishness, laziness and lust can prevent this.

During these few years I changed almost all kinds of services and finally I understood that without preaching (book distribution) I am like a dead man.

Now by your and Kṛṣṇa's mercy I again have the possibility to do this. From all my heart I pray to you, please, help me to never stop this the most confidential and satisfying service.

I thank you for the possibility to associate still with your steady disciples despite of all offences. They are like nectarean drops from the unlimited ocean of your mercy. You and they are my only shelter. Without your association I am completely helpless.

My dear Guru Mahārāja, thank you for everything!

All glories to you and your remarkable devotional service!

Trying to serve you,

Mahabhava-svarupa devī dāsī

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

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine

namas te guru-hamsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai

Dear Guru Mahārāja,
Please accept my humble obeisances at your lotus feet.

It would not be too difficult for whoever it may be to find some fine words to glorify you on this wonderful day of your appearance. It is so because you are an inexhaustible source of delightful qualities, which are all worthy of glorification. Also it is known that the disciple is supposed to glorify his spiritual master always when there is a possibility for this.

But I am asking myself what is actually the value of such glorification when the disciple is not surrendered completely and only to the service to the spiritual master. I am afraid that whatever eulogistic words I would like to offer you on your Vyāsa-pūjā day, they will be only an ostentatious insincere

devotion, devotion in words. Of course, you would not be really pleased because I do not express such devotion practically by going steadily on *sañkīrtana*.

Actually now, when I am writing this offering, for some time I cannot go on *sañkīrtana*. Although it is so painful a condition, owing to this I could realise at least a little bit what great mercy you bestow upon me by engaging me in this most auspicious and magnanimous service of book distribution. It is a well known fact that one appreciates something the most when one has lost it. Also it is said that *sañkīrtana* is the greatest austerity, but now for me a greater austerity is to not go on *sañkīrtana*, although I do not have the enthusiasm and determination which are required so that one can be successful in book distribution. Actually you know for sure even better than me all my disqualifications and bad qualities, so there is no need to explain to you that I am such a rascal.

Recently I read one statement of Śrīla Prabhupāda in the book of Hariśauri Prabhu, *Transcendental Diary*, which was very essential and revealing for me: 'At home you can praise your Guru Mahārāja, and Guru Mahārāja be satisfied 'Oh, my disciples are praising me'. That is good, respectful, that is the qualification. But you have to fight. Then your Guru Mahārāja will be glorified'. So, therefore, I would like to glorify you and worship you by doing nicely my service, but when will I be able to not simply declare this, but do it practically?

When will I be able to remember always that this book distribution is dear to you, because it makes you dear to Śrīla Prabhupāda and by it you can serve him and please him? And when will I be able, as Kṛṣṇa says to Arjuna in *Bhagavad-gītā*, to become free from lethargy, to be without desires for profit, with no claims to proprietorship and to fight?

I know that unless I do this, whatever else I could do for you, however it would glorify you it will remain without value, useless. Although I am conscious of this, I would like to offer you something, which I wrote during this month when I was not on *sañkīrtana*.

*You always travel like Nārada Muni,
Nothing can stop you to serve Śrī Kṛṣṇa
And that is why we only want to please you
All glories to Śrīla Suhotra Swami!*

*Because of your unlimited compassion
We—fools and rascals—now chant Hare Kṛṣṇa.
Your lotus feet are our only shelter.
All glories to Śrīla Suhotra Swami!*

*Your life and soul is Prabhupāda's mission.
At every moment you're engaged in preaching.
Your greatest pleasure is book distribution.
All glories to Śrīla Suhotra Swami!*

*Because you realised the Vedic knowledge
You give so wonderful, impressive lectures.
To listen to you is hearing's perfection.
All glories to Śrīla Suhotra Swami!*

*When you are singing, the walls are shaking.
What can be more ecstatic than your kīrtanas?
Your mighty voice destroys all our troubles.
All glories to Śrīla Suhotra Swami!*

*Wherever you may go you bring Vṛndāvana.
So you are always with Rādhā-Kṛṣṇa.
You serve Them with genuine love and devotion.
All glories to Śrīla Suhotra Swami!*

*You are a walking Śrīmad Bhāgavatam.
And you are teaching us by your example.
Your energy and power are amazing.
All glories to Śrīla Suhotra Swami!*

*Your wonderful qualities are countless.
Because of them you are like a shining jewel.
The only hope for us is just to serve you.
All glories to Śrīla Suhotra Swami!*

Please, Guru Mahārāja, kindly forgive all my faults and offences, which I am constantly committing towards you. Please, forgive me that I still have not realised my complete dependence of your mercy and my helplessness without it. Please, forgive me for the insincerity and false humility, which I am showing before you.

Your most *tamasic* servant:

Aprameya devī dāsī



All glories to Śrī Śrī Guru and Gaurāṅga!
All glories to Śrīla Prabhupāda and his transcendental mission!

My dear Suhotra Mahārāja, Please accept my most humble obeisances in the dust of your lotus feet. All glories to Your Divine Grace!

When I am walking I am thinking of your transcendental qualities of pure devotion to Kṛṣṇa. I get inspiration and begin to jump up and down in joy! I think of you like I have seen you or heard about your transcendental activities, your melodical *kīrtanas*, virtuous lectures and talks with devotees. But how, how many other devotional activities, of which I am unaware of, which you are doing all the time all around the world. (I am proud of that.) You are always absorbed in your great service and I eternally desire to hear about it more and more.

Please help me to understand you better. Give me power to make wonderful things for the glory of Kṛṣṇa (although I am so useless now), because I want to satisfy you. Now this crying child is asking for your blessing. Please with your shining mercy melt this heart of ice which cannot love. Wherever you are, you are always in Vṛndāvana—with Kṛṣṇa, the cows and cowherd boys, the gopīs, peacocks, swans, parrots, Yāmuna and Govardhana and the others—you are always dipped in their blissful loving relationships. So please enter my heart so I can drink from the nectarean beauty of your Śrī Kṛṣṇa until I serve you with love. Please do not go from my heart.

I am your eternal servant,

Bhaktin Lilia

—●—

Suhotra Swami our great
Guru glorious sunfaced
You emanate your splendour
In luxurious service to Kṛṣṇa.
I pay my obeisances to you
Oh, lotus of knowledge!
I am trying now to write
These verses of glorification
My soul is breathing in the heart
I am given power from outside.
But I am too unworthy

To sing of you, Oh guru saintly,
Because I am rascal dirty
And you are Kṛṣṇa's representative.
So mercifully you give us
Your lectures and instructions
Thus you open our eyes
For world without spite and reactions
Who another would like on his shoulders
Such a burden to take alone
And Māyādevi like pincers
Press us closely up and down.
You took upon yourself the divine austerity
To shred away the darkness here on earth
That's why you're worthy of all respect
Please kindly my obeisances accept.
Without you on spiritual path
We cannot move even a little step
For us you're bridge across the ruin
Oh, may your glories abide.
I wrote down what I could
With limited potentialities
It's not so perfect, but there is not other issue
We still are souls conditioned.

Your eternal servant,

Bhakṭa Deyan



Dear Suhotra Swami,
Happy birthday!

I am happy that I could congratulate you. I wish you big happiness!

I am a neophyte *bhakṭa*, I have seen you just two times and this made me very joyful.

I wish happiness to you, Harikeśa Swami and all Kṛṣṇa's cult!

Bhakṭa Nikolai



Dear Śrīla Suhotra Swami,
Please accept my humble obeisances. All glories to Śrīla Prabhupāda!
All Glories to the *saṅkīrtana* movement of Lord Caitanya Mahāprabhu!
Please forgive me the sins that I have committed due to my deep ignorance!
Please forgive me the offences that I have committed against your bright personality.

I cannot find words with which to express my respect and admiration for such a great devotee of the Supreme Lord. I simply do not know what to write to you! I think that I could not express my situation better than in one part of the prayers of Sanātana Gosvāmī to Lord Caitanya: 'I suffered in the dark hell of material gratification and did not know the real goal of my life. Although I am counted among those who mundane people called educated. I am so foolish, that I myself think that I am learned!'

Now I beg from you a drop of mercy from your lotus feet although I know that I can never deserve it.

O, you do not know what a rascal am I. I am sure that your huge club will do very good things.

Sincerely your servant,

Bhākṭa Tzetzō

All glories to the *saṅkīrtana* movement of Lord Caitanya!
All glories to His Divine Grace Śrīla Prabhupāda!
My dear master, please accept my humble obeisances.
You dispel the darkness covering my eyes by showing me the path of devotional service.

O, Guru Mahārāja, please forgive me the offences I have committed at your lotus feet. I have only joined this movement quite recently but nevertheless I ask you for your causeless mercy. I would like to act in such a way that you, my dear master, are satisfied, because when I satisfy you, automatically I satisfy Śrī Kṛṣṇa.

I have many problems with my mind, my false ego and groundless pride, they are great obstacles in my devotional service and with my association with devotees. I am afraid of committing offences that can destroy the plant of devotion, which you mercifully have sown in me.

O, my dear master, please uproot the weeds that hamper me from advancing towards pure service to Śrī Kṛṣṇa.

O, Guru Mahārāja, please, give me the strength to become a humble servant to you and to all the Vaiṣṇavas. Once again I offer my most humble obeisances unto you, the ocean of mercy.

I hope this offering finds you in good health.

Eternally your servant,

Bhākta Plamen

Dear Guru Mahārāja,
Please accept my most humble obeisances in the dust of your lotus feet.
All glories to Śrīla Prabhupāda! All glories to you!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-haṁsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Actually I do not deserve the mercy that you pour upon such a rascal like me! My situation is so unfortunate that I cannot even write a nice letter for your appearance day. Nevertheless I shall go on trying to serve you because this is the only sober thing I can do. By the strength of my bad *karma* I was thrown in an ocean of materialism. Millions and millions of births I was doing material activities again and again, due to my own sinful wishes, born by the deep ignorance of my heart.

Even now when I at last, by the mercy of Śrī Guru-paramparā, found the real meaning of my life, again I am forced to do material things that are causes of entanglement in this world. Yes, in such a place as the Bulgarian army it is not easy for me. The guilt for this situation is only mine; maybe I deserve this situation or something worse because of my past deeds. Nevertheless I know that it is a mercy of Kṛṣṇa because here I began to understand how valuable Kṛṣṇa consciousness is; that everybody is unhappy because of not serving Kṛṣṇa. I know that your dearest wish is to make happy all the living entities by giving them Kṛṣṇa consciousness. This desire is also energy of Kṛṣṇa and you are an ocean of desire to serve Kṛṣṇa. That is why you are so enthusiastic to preach the message of Lord Gaurāṅga to the whole world.

When one hears your lectures and *kīrtanas* he also becomes enthusiastic to serve Kṛṣṇa. Before that I accepted the temple, the Deities, the devotees, the *prasādam*, etc.—all the mercy of Guru and Gaurāṅga for something given. However, when a man loses something, then he begins to understand its real

value. Now I must show the desire for that mercy and I must learn to use it properly, not waste it.

Usually the people are inclined to ask something from God or from sādhu. So I want to give you something but what do I have—only bad qualities. Still I am so puffed up. . .

Therefore my dear Guru Mahārāja, please help me to change my mind and to be able to serve you with love and devotion because only that will be accepted by you. Without your blessings we cannot remain in Kṛṣṇa consciousness in any way even for a moment:

*yasya prasādād bhagavat-prasādo,
yasyāprasādān na gatiḥ kuto 'pi*

My heart is full of ignorance that is why even in my attempts to glorify you I involuntarily commit offences. Please let it be your mercy that these offences of mine are melted away.

Not deserving to be your servant,

Bhakta Christo

Dear Guru Mahārāja,
Please accept my humble obeisances in the dust of your lotus feet.

All glories to Your Divine Grace! All glories to His Divine Grace Bhakti-vedanta Swami Prabhupāda!

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

In one year so many things have happened. Some of them I could not foresee, they were very nice. You said you believe me and I want to believe that you will use me to complete many wonderful things in your mission. I do not want to say I am unprepared and cannot write anything for you. It is true, but I do not want to meditate on that. Simply I know you are doing everything. You are giving me the mercy, the permission and you are the door to the desired service. Please make me overflow with it. I know I am nothing, but for you I want to do everything. You, who teach us how to love—we are only helplessly running after the lucid moments and the desire to have them forever and think of them as the last glimmer of hope in the fire of illusion and speculation.

Before I was crazy to find the truth and I tried to look for it in so many ways. I was so crazy. Now I am simply crazy to complete something for you and this craziness I want to increase without end. A few months ago I could have died. I got a shock by electricity. Everything happened very fast. I hadn't time for thinking. It was like a black demon coming to finish off this body. Actually it was the personification of death. The soul began to leave the body and I cried 'KṚṢṆA!'. The vibration echoed like thunder in the sky and after that I returned to this trembling body. Thanks to Kṛṣṇa, because He wants me to serve you.

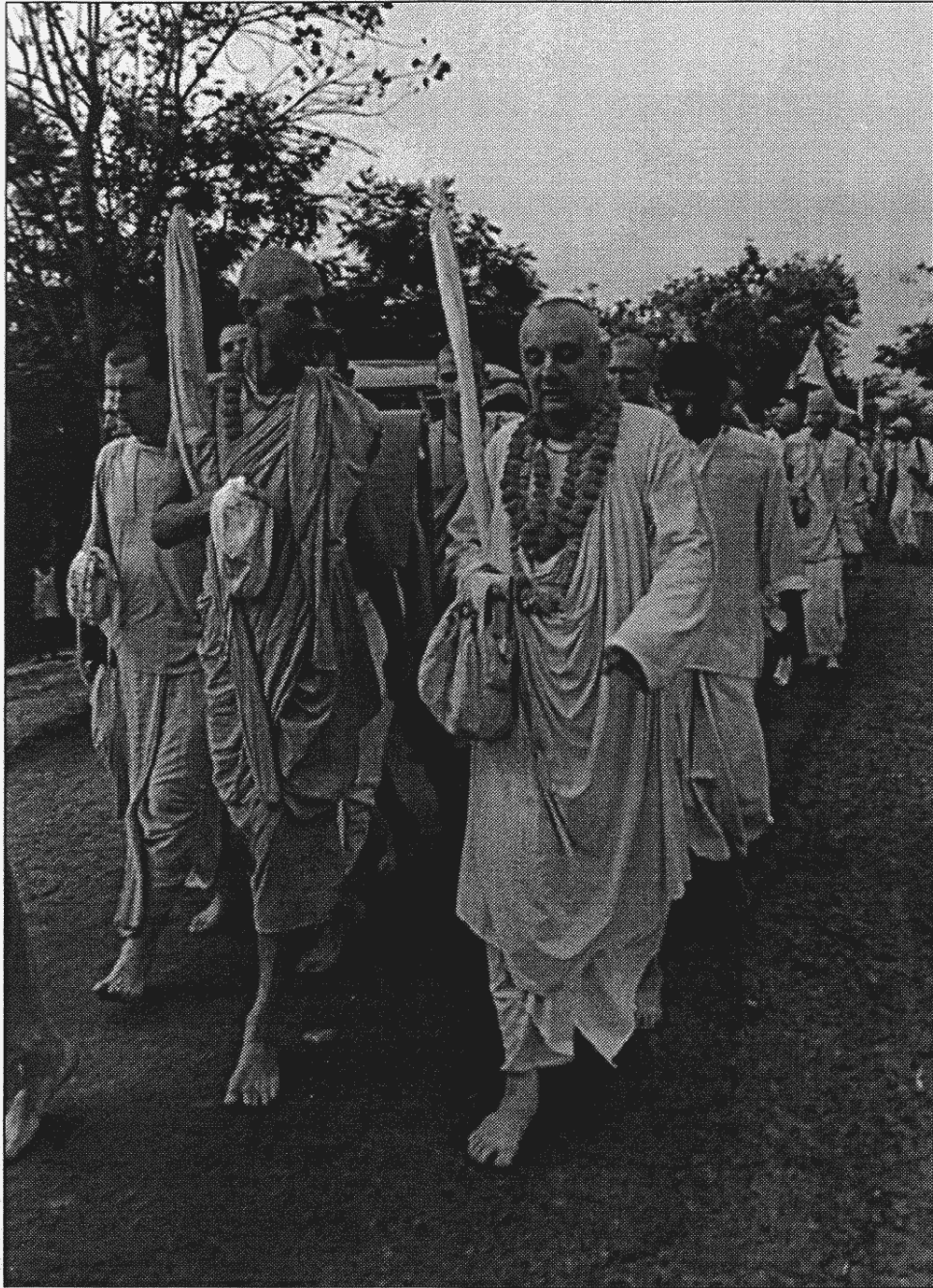
In this connection sometimes I think for an unbearable moment, I'll be unable to see you, my only shelter, with these material eyes. At this moment I am far from the use of my transcendental sight. Please just never leave me. Why have you allowed me to be near to you? Don't make me do some show of feelings because I prefer doings before sentimental emotions.

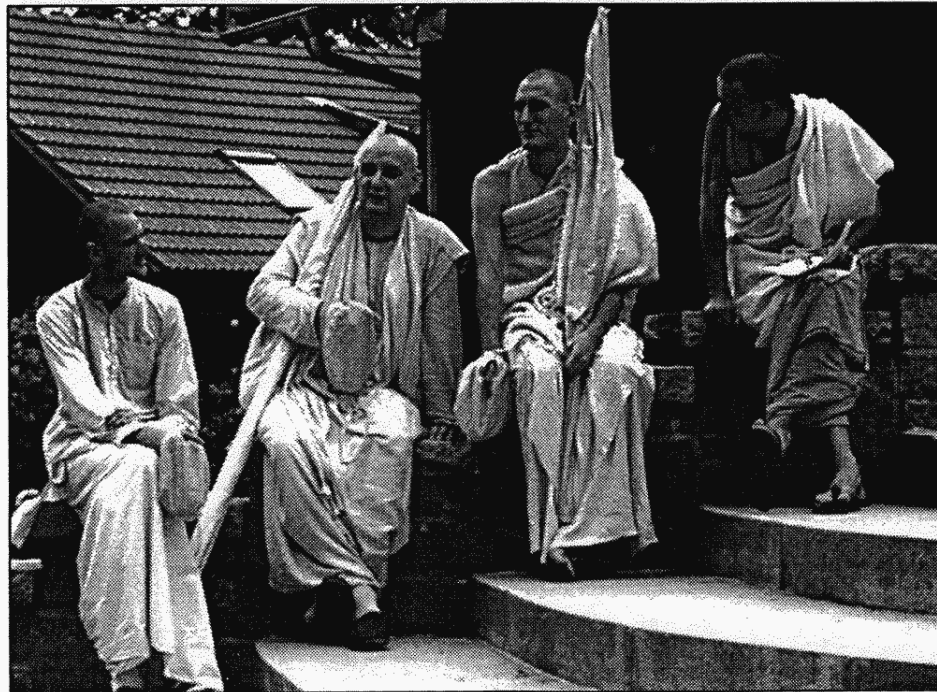
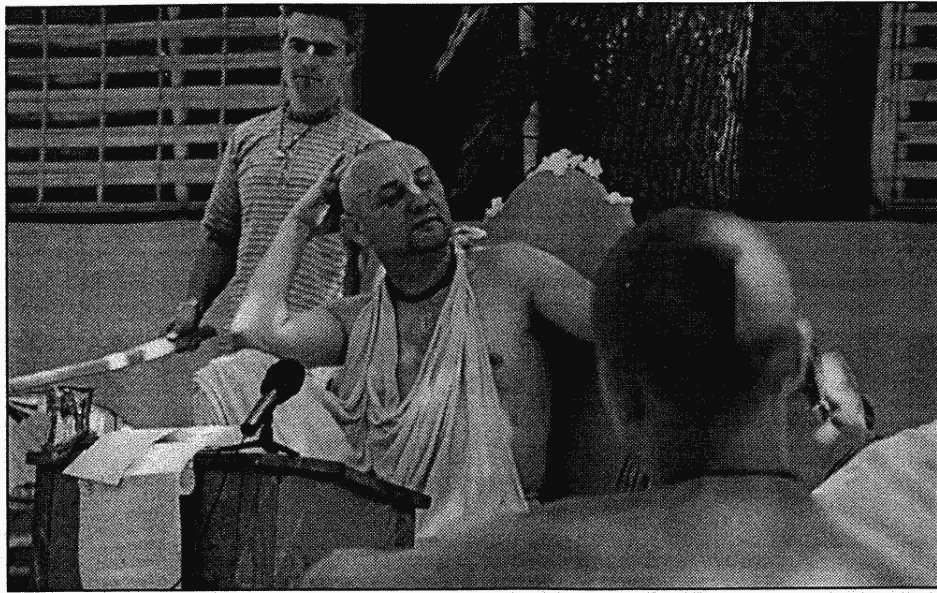
When you and Bhakti Vidya Purna Swami were in Blagoevgrad I was very happy to see you together. You were like two little children laughing with Kṛṣṇa. We did not think to do two garlands but you put that only garland around your necks and showed how you would dance and sing at the *kīrtana* with smiles. There I brought you our Deities Śrī Śrī Gaura-Nitāi, you know them very well, and in return, in Plovdiv, you showed me your Śrī Śrī Rādhā-Kṛṣṇa and Garuḍa. They are very little but They are very powerful. They were sitting on the library by my side but I was blind to see Them because of Their size. Then you told me 'Look at my Deities' and asked me to decorate the place around Them. I am very happy that I realised that without you I am unable to see Kṛṣṇa.

You are so kind to me. Why? Because you love the soul, all souls, the soul of all souls—Kṛṣṇa. I know that without service I am nothing and I want to be like that. I want to forget about myself in the time of contemplating the pastimes of you and Kṛṣṇa.

(Unknown)







CZECH REPUBLIC

Dear Guru Mahārāja,
Please, accept my humble obeisances.

All glories to Your Divine Grace. All glories to Śrīla Prabhupāda.

Because I have received this woman's body, allow me at least here to pay you *daṇḍavat*. I was lost in *māyā*'s embrace, frustrated, bewildered, without any way, without hope, but you, dear Gurudeva appeared and I fall under your merciful glance. This was my rescue.

'He appears like an autumn moon, very splendid and free of any faint. Maddened with pure love for Lord Hari, He walks as gracefully as an elephant, and His eyes constantly roll about . . . His face is smiling, and holding a staff in His hand. He disperses the influence of the age of Kali. . . . He is the abode of the mellows of devotional service, no one can be compared to Him . . . Because He is always maddened with pure love of Godhead, the unintelligent non-devotees cannot understand Him . . . He is very dear to Lord Caitanya. . . . He is very cheerful and out of His great mercy, He delivers the souls immersed in the *Kali yuga*. By chanting the holy name of Lord Hari, He removes the false ego born from the ocean of material life . . . He spoke to Lord Caitanya saying "The people are all infected with all the sins of the *Kali yuga*. How will they be able to atone for these sins? Please, give them some way by which they may be able to easily approach You . . . He went to each house and raised His arms saying "Oh, brother, if you will, please constantly chant the holy name of Lord Hari. If you do this you will be freed from the ocean of birth and death in the material world. Please, give Me this gift of Your liberation. . . .'

' . . . He is the Agastya Muni who forcibly swallows the ocean of material existence, and He is the rising full moon which is the friend of the lotus flowers and which increases the ocean of the welfare of the saintly devotees. He is the blazing sun which removes the darkness of the community of demons . . . He travelled on every path, singing and dancing, and He constantly chanted "Hari Hari". Without considering His own interest, He was merciful to the people and gave them His merciful sidelong glance. . . .'

These quotations from *Nityānanda-astaka* by Vrindāvana dāsa Thākura show how you are the direct manifestation of Lord Nityānanda. You are the same 'divine madman', completely transcendental, beyond my limited understanding, beyond all standards. This is something, which attracts me so much to you and inspires me to try to approach you.

Not so long ago I read Kundali Prabhu's introduction in the last Vyāsa-pūjā book and I was very impressed. It helped me to realise more deeply the fortune that I took your shelter, the perfect spiritual master.

'To be around Suhotra Swami means to experience the stress-free Vaikuṅṭha atmosphere; which although relaxed, is focused on Kṛṣṇa and His service. Whoever gets a chance to live in such an atmosphere is fortunate, because it means they are associating with an extraordinary Vaiṣṇava. Suhotra Swami is an able guide in this regard because I have seen that he carries this atmosphere with him at all times. Hence all souls who take shelter of him are fortunate indeed. By avoiding offences at his lotus feet they are assured all success in spiritual life.'

So, please, forgive all my offences. My dear father, thank you for never rejecting me, for giving me your association and making various arrangements to attach me to yourself and to the service to you.

I am receiving from you so much personal care, that I do not know how to accept it in a submissive way, being conscious that it is causeless and I do not deserve it.

I am fallen, I am full of ignorance, offences, sex desires in different forms. Although my heart is stonelike, sometimes by your mercy it warms up from thoughts of you. But again and again *māyā* comes in her diverse expansions trying to push you out of my heart and occupy your place there. It is a pity that I am not always able to think about your pleasure and to make you the soul of my life. Just like Hāḍāi Pandit, Lord Nityānanda's father. When a *sannyāsi* came to Ekacakragrama, and wanted to take Nityānanda Prabhu with him. Hāḍāi Pandit responded: 'You are not asking for my son. You are asking for my soul.' He was so attached to Lord Nityānanda, that when He left home, Hāḍāi Pandit gave up his life. Only sometimes I can realise how your non-presence is death and how my heart remains empty, with the transparent illusion that a taste exists other than remembering you.

You wrote in your last letter, 'I just want you to be happy.' Your heart is so wide. I will never be able to do for you what you actually deserve. A few years ago, on your Vyāsa-pūjā, you said, 'If you want to know how to please your spiritual master in the best way, distribute Śrīla Prabhupāda's books. Thank you, that here, in Prague you gave me the opportunity to drink again from the nectar of book distribution, that you gave me new inspiration to go out and the wonderful association of very advanced *saṅkīrtana* devotees, engaged in distributing books, who are influencing me with their *saṅkīrtana* spirit and their deep realisations.

From them I learn that book distribution is the best preaching, that there is nothing more sublime and important other than this *saṅkīrtana* mission. Lord

Caitanya's mission, Śrīla Prabhupāda's mission, your's, and all spiritual masters in ISKCON's mission for connecting all fallen conditioned souls with Kṛṣṇa and distributing the nectar of love of Godhead.

Now more than ever I can realise how unqualified for doing this service I am. Because distributing Śrīla Prabhupāda's books is making you most happy, please, if you so desire, never stop engaging me in this service. Let me develop good qualities and become fully fixed on this *saṅkīrtana* mission. You are the perfect preacher. The one, who never deviates from the footsteps of Śrīla Prabhupāda and for whom 'there is nothing, but service to Śrīla Prabhupāda.' That's why, as you do, I am now praying always to follow exactly your steps. Without deviating even for a moment, meditating upon the footprints of your lotus feet, completely absorbed in satisfying you. This will be the best *parikrama* of my life.

Please, accept my humble obeisances at your lotus feet.

Your servant,

Adhikā-dayā devī dāsī

Dear Guru Mahārāja,
Please accept my humble obeisances at the dust of your lotus feet!
All glories to you! All glories to Śrīla Prabhupāda!
Once you told me and Bhagadatta—Be good boys!

*mūkam karoti vācālam
pangum langhayate girim*

By your mercy a dumb man can speak and a lame man can cross a mountain. (and Susanga Jata can go on *saṅkīrtana*, even though he is sometimes not so inspired).

It happens quite often when we want to sell a book, that people do not want to take it, but suddenly they change and take it, because in your instruction there is power. This great desire of yours is the example for us to follow in the future.

Nowadays in this society, nobody knows how to properly use their independence and therefore they all suffer. But you as a pure devotee feel compassion for them and teach us, simply distribute books! There Śrīla Prabhupāda writes in every page, how to use independence. In this way, by your mercy, they can have the *darshan* of Śrīla Prabhupāda every day. And if they have a

whole set, which Śrīla Prabhupāda translated so nicely, then Kṛṣṇa will preach personally to them and all the *mahājanas*—Nārada, Kuntī, Prahlāda, etcetera.

That is the best medicine to cure the material disease. They are the best doctors for my, and their, demoniac mentality. In this life or in the next, we will become pure devotees by your mercy.

HARE KṚṢṆA

Your eternal servant,

Susanga Jata dāsa

—●—
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Now again the opportunity comes to glorify our spiritual master. This can remind me, that I have not actually so much reverence for our spiritual master, for Kṛṣṇa and for other devotees. But I know, that I do not want to worship anyone else. Unfortunately I have no brain. In my head, there are only a few atomic particles of brain. So I would like to use this in your service and in following Your instructions.

All Glories to Gauracandra and Nityānanda! who are the only fathers of the *saṅkīrtana* mission.

All Glories to Śrīla Prabhupāda! who showered thousands of books against the illusion presented by the Age of Kali.

All Glories to Suhotra Mahārāja! who pleases Śrī Kṛṣṇa by following in the footsteps of His spiritual master.

Your incapable servant,

Kāśya dāsa

—●—
My dear Spiritual Master,
Please accept my humble obeisances at your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda. All glories to His Divine Grace Śrīla Suhotra Mahārāja.

I am not able to glorify your unlimited glories. You are a realised bona fide pure devotee of Kṛṣṇa and you are fully absorbed in the mission of your spiritual master, distributing consciousness of Kṛṣṇa all over the world. Such a great devotee like you is most dear to Kṛṣṇa.

*na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhūvi (Bg 18.69)*

Your enthusiasm is the source of inspiration for me to be enthusiastic in devotional service. Your scientific lectures bring the light into my heart and show me how I should act. From them I can see that you are the real external representative of Kṛṣṇa. The disciple should accept the paternal relationship of his spiritual master, therefore I would like to strengthen my relationship with you.

As far as possible, I would like to help you in spreading Kṛṣṇa consciousness by distributing the books of Śrīla Prabhupāda. I know that this pleases you most because this is the most pleasing to Śrīla Prabhupāda and Lord Caitanya. At the same time it is the duty of a disciple to continue in the mission of his spiritual master.

I would like to thank you for accepting as your disciple such a fool as me. I thank you once more for your mercy, that I can give Kṛṣṇa consciousness to other conditioned souls through the books of Śrīla Prabhupāda. I have firm faith in your words which are non-different from Kṛṣṇa's. I would like to follow them as well as possible and in this way achieve spiritual perfection, love of God.

You know exactly how to guide me, therefore I put myself into your hands. Only your mercy can save me. By that mercy I might be able to serve you and Kṛṣṇa.

All glories to you and your mission!
Your insignificant servant,

Kuṣa dāsa



Please accept my humble obeisances!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

My dear Guru Mahārāja,

I did not find any better way to give you pleasure on your most auspicious appearance day, than to try to follow your Divine instructions more and more seriously and by that, become qualified to lead my wife and children on the path of Kṛṣṇa consciousness.

And yet I hope that you can soon visit the restaurant we endeavour for and have a great feast!

Your mostly unadvanced servant,

Lakṣmīnātha dāsa

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

My dear-most Śrīla Gurudeva,
Please kindly accept my humble obeisances in the dust of your divine lotus feet.

All glories to your wonderful personality! All glories to His Divine Grace Śrīla Prabhupāda! All glories to Lord Caitanya's *saṅkīrtana* mission.

*tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvāhatād addhā
gaṅgavaugham udanvanti*

'O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.' (S.B.1.8.42)

Only 508 years have passed since Lord Caitanya marked the earth of Navadvīp with his lotus footprints and since his melodious voice singing 'Hari, Hari!' echoed among the three material worlds. Even less since He instructed Lord Nityānanda and Haridās Ṭhākura to go from house to house and request people to chant the holy name of the Lord. Being descended from *ācārya* to *ācārya* the

fulfilment of this instruction developed and increased to reach its contemporary variant, the mass distribution of Lord Caitanya's transcendental message in the form of Śrīla Prabhupāda's books. Śrīla Prabhupāda predicted that these books will become the law giving code in the next ten thousand years.

How amazing it is that even now we can start to feel the change. Everything starts quite innocently, more and more often we see the teenage boys with shaven heads and *sikhas*, wearing shawls with Hare Kṛṣṇa *mahāmantra*, girls in long dresses, long plaits and noserings. One of Śrīla Prabhupāda's predictions comes true—ISKCON will dictate even the fashion of the clothes and hair styles. The continuation is little bit more serious through the media spreading of the idea of reincarnation. Hundreds of thousands of movies treat the subject in different ways. A lot of magazines and newspapers publish issues which are entirely investigating the topics about 'Beyond'. For people now, it is already normal to think that they lived previous lives and to ask questions about the future. Different clubs of yoga meditation have opened. Although all this is bogus, it just shows the outlines. Those who are sincerely searching after spiritual life will come to the real root in ISKCON in the end.

One of the most serious changes which the statistics of all countries report is the increasing number of vegetarians in comparison with previous decades.

Vegetarianism is propagated not only as a healthy method but as a worldwide philosophy aimed at real non-violence. Bigger and bigger organisations for animal protection are established, whose culmination in a Vedic society is *go-rakṣya*. They have more and more serious aims and are strictly following the principles of non-violence themselves. And maybe the most important achievement, the medical scholars officially admitted the annihilation of an embryo in the mother's womb to be murder. In this way acknowledging the existence of life before birth, they actually accepted the existence of the soul.

From the other side, among the learned circles, waves of protest are swelling up against indiscriminate sex relations which result in abortions. It is easy to comprehend that all these changes are due to mass distribution of Śrīla Prabhupāda's books. The earth starts feeling the weight of the knowledge they contain and the miraculous influence on the people. It is relevant to ask the question: Why is it so? Its true cause is only that this knowledge is *Bhāgavata*—it is non different from Kṛṣṇa. Why then did the 600 translations of the *Bhagavad-gītā* preceding *Bhagavad-gītā As It Is* not succeed in changing the heart of one single human being.

In fact the secret is in this: that the transcendental knowledge *Bhāgavatam* is delivered from one person *Bhāgavata* and to this point I would like to stress more. As the person *Bhāgavata*, Śrīla Prabhupāda embodies the whole power of this ISKCON movement and now from the spiritual world, he continuously

provides his power through his disciples, the pure devotees, who are at this moment present on the earth.

As one of the best Prabhupādanugas, you are one of those who are providing the power of ISKCON. Using all your disciples as tools in your hands, you are actually distributing the books of Śrīla Prabhupāda all around the world. Because you are also *Bhāgavata*, your preaching is authorised and we can see practically how Śrīla Prabhupāda's prediction is being fulfilled. What could we do without you? Who would be able to distribute even one single book without being empowered by you? Because that is finally the only reason you have descended to this material world: to preach. Your every single motion, even the most insignificant, is aimed to serve your Guru Mahārāja, Śrīla Prabhupāda. Every single moment of your life, your every breath, every gesture, every word, every smile, every step are nothing else than preaching of this sublime knowledge, Kṛṣṇa consciousness. In this way, only such a pure devoted Vaiṣṇava as you is able to turn hundreds of street dogs into the truthful dogs of Śrīla Prabhupāda. Your wonderful transcendental qualities can be measured only by one word, endless. You live with Kṛṣṇa, serve Kṛṣṇa, and give Kṛṣṇa to others. In the end you have Kṛṣṇa in your hands and who would fail to be attracted?

Dear Guru Mahārāja, I would like to take advantage of this auspicious day of your appearance and ask for forgiveness. Please forgive me for the insincerity in my relationship with you, my *sahajiyā* mentality, my lack of surrender and enthusiasm to serve you. The only thing I have (of course by your mercy) is a faith in you and in your mission and in this—that by following the process of Kṛṣṇa consciousness, one day I will become purified enough to fulfil the meaning of the verse quoted in the beginning. To be attracted to you or to love you has only one meaning, to serve you. I beg you, please give me your blessings.

Your dull daughter,

Subha lakṣmī devī dāsī

— nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
 śrīmate suhotra-svāmin iti nāmine
 namas te guru-hamsāya, kali-prabhāva-hāriṇe
 prabhupāda-śikṣa-vidyādbhuta pravacanena vai

Dear Guru Mahārāja,
Please accept my most humble obeisances in the dust of Your lotus feet.
All glories to Śrīla Prabhupāda!

On the occasion of Your Vyāsa-pūjā I want to thank you very much for accepting me as your disciple. I am very grateful to you for your guidance on the way to Śrī Kṛṣṇa.

I try to serve in Govinda's restaurant and it is sometimes very difficult. When I remember, that you would be happy with my service it becomes easier for me.

I hope some day I will be able to become conscious about my real position and I will be able to perform humble and surrendered service unto you, dear Guru Mahārāja.

Your eternal servant,

Minavatara dāsa

My dear Guru Mahārāja
Please accept my humble obeisances at your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmūlitaṁ yena
tasmai śrī-gurave namaḥ*

It is by your mercy that my heart is getting purified and that I am able to cross over the darkness of ignorance, beyond which I can realise my actual position as the eternal servant of the King Suhotra. This is giving me the energy and taste to go on in my service and get rid of the material existence.

I am very happy because you have planted the seed of devotional service in my heart. My desire is to give this mercy to others.

May I become a useful servant in your mission and may you always be satisfied with my service.

HARE KṚṢṆA

Pavitravani dāsa

My dear Spiritual Master,

Please, please accept my humble obeisances to your lotus feet.

You are like a big ocean of mercy which is giving a chance to all to take advantage from your association. At least you are not an ordinary ocean but a moving ocean, because you are travelling in your transcendental van through many countries and in each of them you are preaching the Vaiṣṇava philosophy and distributing the mercy of Śrī Caitanya Mahāprabhu and Śrīla Prabhupāda.

I cannot even imagine what could have happened to me without your transcendental association. Until I had the opportunity to see you and hear the nectar of transcendental knowledge coming from your lotus mouth, I could not realise what association with a pure devotee actually is.

You are revealing to me what the actual goal of life is by giving me instructions and through enabling me to serve you. You are mercifully giving me an opportunity to attain this sublime perfection.

The instructions of divine personalities like you seems to a conditioned soul like me, to be the same as poison but they are actually the best blessings. I want to surrender my whole life and soul to fulfilling such transcendental instructions because I am convinced that they are the supreme benediction for everyone.

Please give me your mercy that I can become your obedient instrument and serve you life after life.

Your rascal disciple,

Patrapati dāsa

Dear Guru Mahārāja,

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale

śrīmate suhotra-svāmin iti nāmine

namas te guru-haṁsāya, kali-prabhāva-hāriṇe

prabhupāda-śikṣa-vidyādbhuta pravacanena vai

On this auspicious day of your Vyāsa-pūjā I would like to thank you and offer my respect to your lotus feet. By your mercy I can go on travelling *saṅkīrtana* and I can see the nonsense of material existence and suffering of the conditioned souls. During one of your lectures you said that the goal of *saṅkīrtana* is to remember Kṛṣṇa the whole day. I want to thank you that I can distribute the books of Śrīla Prabhupāda because on *saṅkīrtana* I am forced to remember Kṛṣṇa and pray to Kṛṣṇa, which is otherwise very difficult.

Once during your visit I came back from *saṅkīrtana* in the evening, and my desire for fruits and attachment again had been vanquished for a few hours in the *saṅkīrtana* fire. You had left for a public program to preach. I noticed your van which we had not been able to wash during the time of your visit, and you were about to leave the next day. Thus I got the idea that I could wash it, but my *saṅkīrtana* friend, the saboteur mind, began her endless blues, 'You are tired, you have been walking all day, etcetera.' However, immediately afterwards the intelligence came, 'She was harassing you the whole day on *saṅkīrtana*, so at least now do not listen to her, it's a service to your spiritual master, therefore you serve.' So I washed the car without any motivation. And then you came back from the program earlier than we were told, and you wanted some *prasādam* 'What can we prepare quickly?'. You wished tea and we added only two breads with butter and honey. You accepted that and hung a garland you had been given on my neck. You also left a piece of *mahā-prasādam* for us, so much mercy.

During the whole day I was just wandering, it was tough to give some books, and at the end of the day I did a little service for you in two hours. I did not expect anything for that but still I got so much of your mercy. At that time I realised what it means to serve the spiritual master and to have enthusiasm for the spiritual master. We take one step and Kṛṣṇa takes one thousand.

You always give us strength and inspiration for the service so that we can distribute books, stay in ISKCON and in the association of the devotees. We pray to your lotus feet:

*śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanāth lokera jīvana*

*hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana*

and in this way we can see the meaning of these śloka of Śrī Guru-vandanā.

I want to use this opportunity to thank you for the service we can perform for you.

Your servant,

Radhesa dāsa



Dear Suhotra Swami,
Please accept my most humble obeisances. All glories to Śrīla Prabhupāda!
All glories to Your Divine Grace.

The *Śrīmad-Bhāgavatam* [11.3.22] teaches:

*tatra bhāgavatān dharmān
śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtṭyā yais
tuśyed ātmātma-do hariḥ*

‘Accepting the bona fide spiritual master as one’s life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.’

On this holy occasion of Śrī Vyāsa-pūjā we pray to your lotus feet that we may take to heart the aforementioned verse from the *Śrīmad-Bhāgavatam*. Help us from within our hearts to follow your divine teachings and give up our duplicitous nature, which is constantly urging us on to somehow or other try to enjoy sense gratification.

Thank you so much for appearing at this time on this planet, even though this world is such a troublesome place.

Your servant,

Jñānacakṣus dāsa



Dear Guru Mahārāja!
Let me offer my humble obeisances to your lotus feet on the occasion of the appearance day of your Divine Grace. All glories to Śrīla Prabhupāda!

My dear master, let my mind completely surrender to your service. You are the ocean of mercy, and by your mercy only is it possible to get rid of all obstacles hindering spiritual life.

I pray to you who are the ocean of pleasure. When you are present what value has material temporary happiness? Only by you is it possible to perform devotional service in a joyful mood.

My desire is to hear your chanting of the Lord's holy name. Let me have the opportunity to join this chanting and by your influence develop attachment to Śrī Kṛṣṇa. I bow down to you again and I beg for mercy to render service to you in all activities.

Your servant,

Maha Muni dāsa

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-haṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,
Please accept my most humble obeisances at Your lotus feet.
All glories to Śrīla Prabhupāda!

On the occasion of this most auspicious Vyāsa-pūjā day, I would like to thank you again and again for giving your causeless mercy to such a fallen soul as myself by accepting me as your disciple.

Last year after your Vyāsa-pūjā celebrations, when I read your letter to your disciples, I was astonished by your complete humility. Everyone who read your realisations, in spite of not being your disciple, was very moved by your words. I pray that I will always keep these statements in my heart and try to develop all the good qualities of a disciple worthy of such a great spiritual master as you, my dear Guru Mahārāja. You are just like a well wishing father to us, giving us the best, devotional service to Kṛṣṇa.

Even though I still do not have any of the qualities of a disciple and my flickering mind will tell me so many different things, I would always want to cling to your lotus feet and serve you eternally. There is nothing else but service to you that will actually satisfy my inner desires.

Thank you for being so compassionate.

Your fallen servant,

Jantumati devī dāsī

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

‘I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swami, who is very dear to Lord Śrī Kṛṣṇa, having taken shelter of His lotus feet.’

*namas te guru-haṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

‘I offer my respectful obeisances unto you who are the *simha-guru* and the one who takes away the influence of Kali-yuga by delivering wonderful lectures on the scientific teachings of Śrīla Prabhupāda.’

My dear Guru Mahārāja,
Please accept my humble obeisances at Your lotus feet.

All glories to Your Divine Grace! All glories to Śrīla Prabhupāda!

Recently three fans of the ‘Shelter’ band visited our temple. We were talking and they said they met one devotee in Berlin and they got a letter from him. I asked about his name and it was Amar Prabhu dāsa. I immediately remembered you.

Then I showed them your tape ‘Treasure Island’. They already had this tape from here and said it was far out. This is just a small example of your unlimited power of distributing Kṛṣṇa consciousness. In so many places all over the world, people can meet your surrendered servants distributing the mercy in the form of Śrīla Prabhupāda’s books, *prasādam* and tapes that you give so mercifully to all kinds of rascals in this *Kali-yuga* (of which I am an example). As Lord Caitanya said to Sanātana Gosvāmī:

*‘sādhu-saṅga’, ‘sādhu-saṅga’ — sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*

‘The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.’ (Cc. *Madhya*. 22:54)

We are so fortunate to have your association always—*vapuḥ* or *vāṇī*. You want to give your association to all the suffering people in this material world. You gave us Śrīla Prabhupāda’s books so that the people may read them and realise the nature of this material world and how to get out of it and then come to the temple and become enlightened by Your Divine Grace.

The spiritual master is the representative of Śrī Nityānanda Prabhu whose expansion Ananta Śeṣa, is always engaged in chanting Kṛṣṇa’s pastimes and never comes to an end. Similarly You are always preaching about Kṛṣṇa consciousness and in this way glorifying Śrī Caitanya Mahāprabhu and the great general of His army, your spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

Guru Mahārāja, I am so ignorant, that I cannot describe your glories properly, but it is not possible anyway. You are an ocean of divine transcendental qualities. Please may at least one drop of these qualities give life to my dry stone-like materialistic heart.

On this most auspicious day of your Vyāsa-pūjā, I bow down again and again and pray to become your useful servant.

Kṛṣṇavallī devī dāsī

Dear Guru Mahārāja,
Please accept my humble obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

I have got so lucky to have you for my guru, and thus get the chance to go back to Godhead. Unfortunately I cannot express my feelings, because of being covered by the material nature. I know that it depends on me, how much of your mercy I am able to take.

Your conditioned servant,

Bhakṭa Roman

FINLAND

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,
Please accept my humble obeisances at Your lotus feet.
All glories to Your Divine Grace ! All glories to Śrīla Prabhupāda!
In the middle of this very ecstatic service period I find it impossible to even try to thank Your Divine Grace in a verbal way.

Once you mentioned in a letter that one is so fallen but so fortunate at the same time. This year it has become so clear. I have no personal qualifications but at the same time one can take part in this wonderful *saṅkīrtana* mission in so many ecstatic ways. That is really more than good fortune. You have showed that anything is possible by the mercy of The Great Soul like you.

By birth one is so unfortunate to have no other taste than sense gratification. But you do not care. You just let one get the nectarean taste of the book distribution mission, even one who is totally unqualified. That is more than a miracle.

You have also showed that you never forget someone who tries to serve you. After the last Prabhupāda marathon I was wondering how to be physically, fully engaged in Kṛṣṇa's service. You came a thousand and one steps towards me. Now I am so fully engaged in such an ecstatic way that the only 'problem' is that one has only one body and 24 hours in one day. These kind of transcendental arrangements are proof that one is related to a very powerful spiritual master. This way one also so clearly understands that you are really not thankful and never leave your servant alone.

To the disciple it is at the same time a great honour and a big responsibility to try to serve such a spiritual master as you.

To try to pay this all back to you and Kṛṣṇa seems to be so impossible. At least I can dedicate my life and this almost useless body fully in this ecstatic *saṅkīrtana* mission trying to make it one's heart and soul. Dear Guru Mahārāja, if it is possible, please let me always stay in the front line and never run after any other engagements than these wonderful book distribution and direct preaching sessions, whatever happens.

Your humble servant,

Tattvavada dāsa







DR. GIBRI C.
BENDI TRI
JANUARY P.
KESALO PRA
GIBRI PRIDI
AN NA ROS
DR. GIBRI C.
J. PRALANG
CAROL DAN
DIPLO JUAN
PERSA BIRAS
VELD GUY J.
DR. GIBRI C.
LOKASATI I
NA IN PRANG
EKO JOCI GIB

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

My dear Spiritual Master,
Please accept my humble obeisances in the dust of your lotus feet.

All glories unto you and Śrīla Prabhupāda!

Because of my foolishness I left the safe boat of the *saṅkīrtana* mission and fell into the ocean of illusion. I tried to swim ashore, but being out of my natural habitat it was impossible and I was drowning. Then you came, flying like the *Hamsa-guru* you are, and just like Garuda snatches nectar from the mouth of Indra, you picked me out of *māyā's* ocean with your divine instructions. Although I am such a stupid rascal you once again gave me the chance to somehow or other serve Śrīla Prabhupāda's mission. I can only be eternally grateful for this and try to follow your orders the best I can.

I can see now how appropriate the statements about the pure devotee are. In the second *praṇāma-mantra* your Divine Grace is called *guru-hamsāya*. Yes, just like the swan is never becoming wet even when it swims in the sea, you are never touched by *māyā* although you stay in this material world for the benefit of fallen souls like me. In fact, for our benefit you give us your association, but you are not polluted. Everyone that has met you has noticed how your consciousness stays fixed on Kṛṣṇa's lotus feet even when reading a mundane newspaper. Who else is so aloof from the absurdities of this material world? Who else can give us a realistic picture of this place, and laugh at it? Only your Divine Grace.

Śrīla Gurudeva, I am most fallen and I have no realisations of devotional service, but something I understand, *Śrī guru karuṇā sindhu*, you are indeed an ocean of mercy. I pray that some day I will get the courage to dive headlong into this ocean.

Your useless servant,

Bhākta Mans



GERMANY

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja

Please accept my most humble obeisances at the Divine dust of Your Lotus feet. All glories unto Your Divine Grace and Your Transcendental Spiritual master the founder *ācārya* of ISKCON and the BBT, His Divine Grace Śrīla A.C. Bhaktivedanta Swami Prabhupāda.

I was thinking what to write in my offering that can please you. I found out it is not so easy. When I was doing full time *saṅkīrtana* it was much easier to experience some realisations due to the whole mood of preaching. In the temple there is just not much going on! But whatever is going on is actually very special. This morning in the *Maṅgala-ārati* I was thinking, how wonderful and auspicious this *Maṅgala-ārati* is, and although I was fighting with my eye lids to remain awake, still my mind was very attracted by the whole scene so that I could keep up till the end of it. Unfortunately I collapsed in my sleeping bag afterwards, but then I had a nice dream of you. Somehow I had a feeling that it was reality. I never thought it was a dream. It was so real you were present and I had an amazing *darshan* with you! You called me into your room and preached to me for a long time. It seemed like three or four hours. You were telling me how I should take the dust of the lotus feet of the pure devotees and smear it all over my body. You quoted *śāstras*, like you always do. Then you explained that this means 'you should engage in menial service to please all devotees, making them comfortable as soon as you get an opportunity'. Actually the past few days I was feeling quite slack in my service attitude towards other Vaiṣṇavas, but you victoriously brought me back to my senses. It was very amazing to have your association in this way. I mean I have been dreaming of you many times but this time it was so real. It was not just some sentimental hallucination. I was feeling the potency of your powerful words purifying my existence.

On our way back to Godhead, I tend to not see all the spiritual gems of Vaiṣṇava qualities laying around, ready to be accepted by the eager seekers, but you always point it out to me, 'just see, when there is an opportunity to

advance, take it.' Because of your personal care and mercy, you saved me many times from different pitfalls of *māyā*. This is what I experienced being your disciple the last eight years. You take a lot of discomfort upon yourself and travel to all kinds of weird places to save fallen conditioned souls like myself and inspire them to march back to Godhead. Showing us traps of *māyā* and how to avoid them and instead collect gems and jewels of spiritual qualities. But I am so spaced out that I always forget about the good things and try to find some authorised way to dive into the stool of sense gratification. 'Guru Mahārāja is it okay to fall into the pitfalls of *māyā*? Look I discovered some new way to be simultaneously the supreme enjoyer and still be a big devotee, do you approve this?'

Guru Mahārāja, please excuse all my offences and do not reject me. I am very much dependent unto you. Thank you for allowing me to have your nectarean association. I love your lectures, and fortunately it has become a part of my daily life to hear your preaching and gradually give up my materialistic mentality. I am trying to become more sincere. I have full confidence in you and I know if I follow you and serve your sincere followers, my life will be sublime!

I beg to remain your eternal servant,

Bhāgavata-dharma dāsa

O Guru Mahārāja, my dearmost spiritual father!
Please accept my humble obeisances at your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Since my head is empty like a dried-up coconut and I have no qualification to praise your glories, I pray for your mercy to accept this small offering for your Vyāsa-pūjā. At the initiation ceremony you gave this far-out example of a functioning and a damaged car battery. The spiritual master possesses the spiritual functioning battery, but the aspirant for spiritual life, his battery is empty. Why? You also gave a very perfect answer for this. I did not have interest in taking care of this car for millions of lives. I was not thinking to connect this battery to the energy source (Kṛṣṇa) and to keep it in order. Completely rusted and full of dust I cannot identify my car. But because you are also the personification of

mercy in this material world, you also gave me your jumper-cables with which I could get my car to run. O Guru Mahārāja, you are my Nārada Muni, and in my heart you are dancing and singing continuously the holy names: HARI-BOLLL! HARRIBOOOLLLL!! At other times you fight in my heart powerfully like Lord Nṛsimhadeva to bring the enemies like lust, anger, greed, madness, illusion and envy under control. Inwardly and outwardly your only motive is to selflessly connect every conditioned soul with Kṛṣṇa.

On this most auspicious day of your appearance, I pray for your health and that I may become a useful instrument in your hands in distributing this wonderful mission of the Kṛṣṇa consciousness movement.

Your eternally useless battery,

Amara Prabhu Dāsa



Dear Guru Mahārāja,
Please, accept my humble obeisances!

A few months ago you mercifully gave me initiation. I received the name Ānanda Lakṣmī devī dāsī so that I can be always in bliss. When I joined the devotees I had a difficult period so that all the *anarthas* were coming higher and more subtle.

I remember the time when your words and instructions were so heavy and painful for me by cutting the material attachments in my heart. At your Vyāsa-pūjā I can only thank you for your causeless mercy and guidance because I know that the spiritual master is very merciful at his Vyāsa-pūjā.

I wrote you a small poem:

*We come to the material world to enjoy,
but we see how everything is ending in frustration.
Only devotional service can be full of joy,
and this taste has no second in the whole creation*

Your fallen servant,

Ānanda Lakṣmī devī dāsī



My dear Guru Mahārāja,
Please, accept my humble obeisances!

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

'I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.'

All Glories to Śrīla Praphupāda!

All Glories to you who gave me the happiness to appear in this world and gave me your hand to save me. Your mercy is endless and an example is that you accepted me, a fallen living entity, as your disciple. I always make offences but despite this you continue to be merciful to me.

Thank you for your compassion and mercy upon me. I realise that I am a servant of Kṛṣṇa and I have to be in this material body to serve to my Guru Mahārāja. By the mercy of Kṛṣṇa I found a real spiritual master and through the mercy of the spiritual master I can serve Kṛṣṇa. This is a very rare connection in this material world. You are worthy to be worshipped in the whole universe because you can change a sinner to a devotee. You are fully devoted to Kṛṣṇa and wherever you go, that place turns into Vaikuṅṭha.

Your disciples are the most happy living entities because you give them your causeless mercy and you make perfect their devotional service to Kṛṣṇa. You burn the fire of devotional service in the heart of the living entity and you give love of Kṛṣṇa. That is why I always pray to your lotus feet, an ocean of mercy. You are the only way to Kṛṣṇa.

Your servant,

Bhaktin Bhakti devī

Dear Guru Mahārāja,
Please accept my humble obeisances at your lotus feet.

The first time I saw you, I was amazed that somebody could be so vigorous and blissful. Gradually your words made my mind peaceful. Your transcendental voice was firm and pleasant to my ears. It is your devotion to Lord Kṛṣṇa and your firm faith in Kṛṣṇa's protection as well as your steady and

undeviated attachment to fulfilling the order of Śrīla Prabhupāda that has attracted me to your defect-free and unusually sublime personality. I have heard that Kṛṣṇa manifests through His energies. For me Kṛṣṇa manifests through your teachings, which are based purely on the principles of the Gauḍīya Vaiṣṇavas.

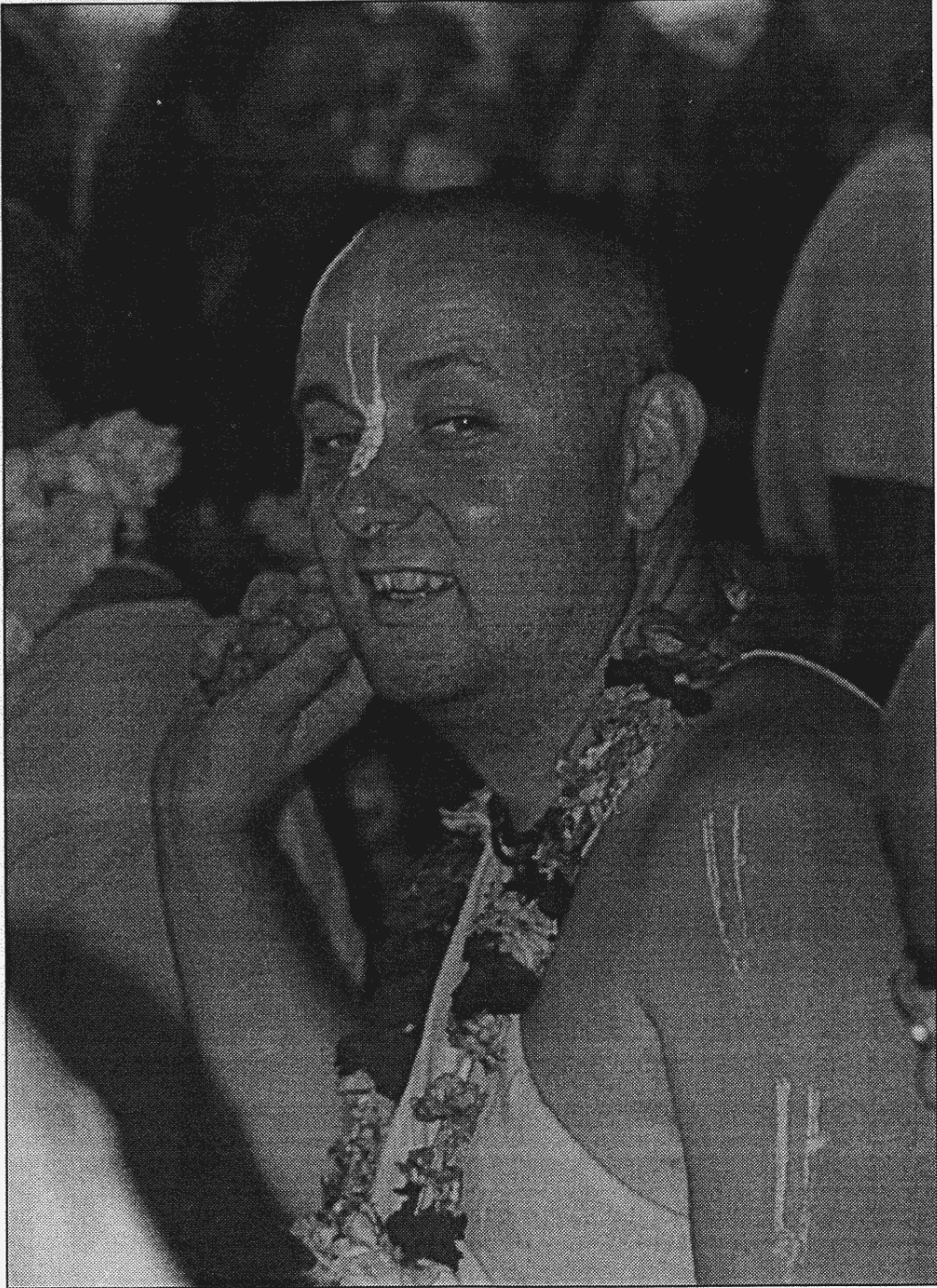
Your behaviour inspires me to hear and chant about Kṛṣṇa more eagerly. I remember a nice event which took place during a *kīrtana*. You were dancing and running around through the temple. Suddenly you pushed me aside with your elbow and I was really astonished. I understood you wanted to encourage me to chant more enthusiastically. Another pleasing event happened when I was chanting before your room. All of a sudden you came out and asked me to carry your *Śrīmad Bhāgavatam* for you to the temple room. During our journey I could see that you are always hearing Śrīla Prabhupāda's lectures. I realised that it is hard to find such a person who is so attached to hear Śrīla Prabhupāda as you are.

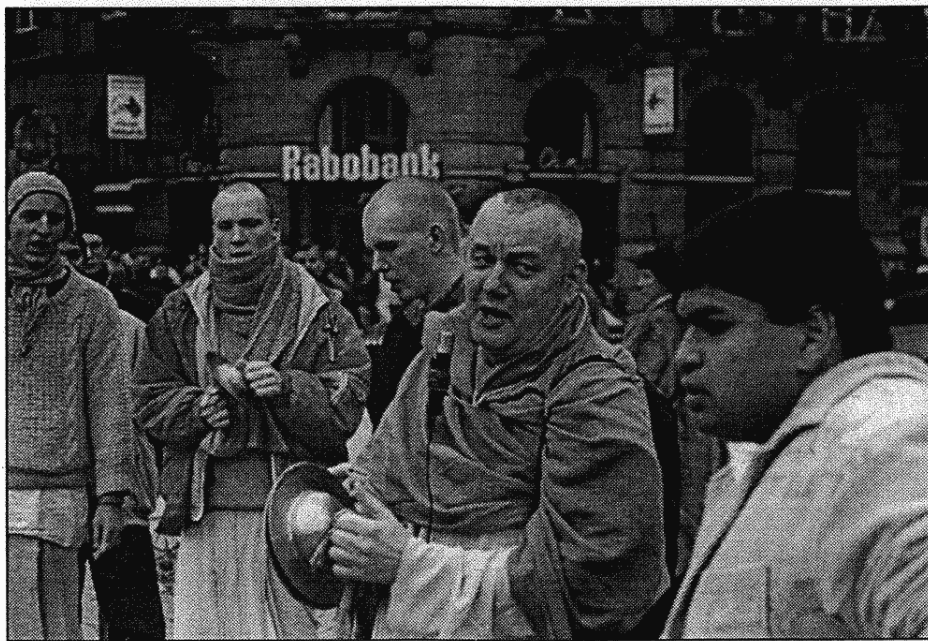
You have sacrificed your whole lifetime to preach Kṛṣṇa consciousness to the poor and misled people. In this way you prove that you really love them. My only desire is that you allow me to taste the service to you and that I can realise that there is nothing I can do besides this service.

Your insignificant aspiring disciple,

Bhakṭa Pavel







GREECE

Dear Guru Mahārāja,
Please accept my humble obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

The relationship with you is the most important fact in my life. It is becoming more clear as time goes by. Especially this year there have been many great external changes, but in the middle of everything your presence has become even more crystallised.

This relationship is very uncomplicated. It is based on service. You are the master and I am your eternal servant. You are the master because you are the best servant yourself. You have given me a mission in life, and my love for you will be determined by how chastely I carry it out.

Dear Guru Mahārāja, I would like to give you some gifts of hope as a Vyāsa-pūjā present this year:

- 1) By this time we hopefully have the Greek journal printed and distributed.
- 2) By this time we hopefully are absorbed in book-distribution on travelling *saṅkīrtana*.
- 3) By this time we hopefully are able to attract more devotees to join the Athens temple by following your sincere efforts to preach Kṛṣṇa consciousness.
- 4) Most of all I hope that by this time I am able to give my whole heart to your service.

Begging to remain your humble and sincere servant,

Vairagya-lakṣmī devī dāśī

Dear Guru Mahārāja,
Please accept my prostrated obeisances in the dust of your lotus feet!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Recently we were able to relish the nectarean stories about your Divine Grace from the pure devotees coming from Śrīdhāma Māyāpur to our temple. These stories have proven that nothing can bewilder you.

When during the GBC meetings one of your very unfortunate godbrothers, tries to propose a new philosophy or doctrine which is not based on the teachings of Śrīla Prabhupāda, then you fully manifest your spiritual strength and power. Especially you become alert when somebody is using Śrīla Prabhupāda's teachings to support his nonsensical philosophy and attitude. At this moment you manifest your 'Nṛsimha mood' and all these speculations flee away in the ten directions. In this way you protect devotees and help your godbrother to overcome his weakness and by your mercy he becomes the most fortunate.

Dear Guru Mahārāja, you are not only a perfect embodiment of Śrīla Prabhupāda's teachings but the perfect guard of these teachings as well. By listening to your lectures or reading your philosophical articles on so called controversial topics in ISKCON we feel very safe and proud that we have such a wonderful shelter. There is no chance for any deviation to take place in Lord Caitanya's movement. In one stroke you slay the *kali-yuga* mentality of different speculators and improvers. You do not allow their concoctions to creep in and pollute the minds of inexperienced and innocent devotees, followers of Śrīla Prabhupāda.

We know that our relationship with you is based on the 'school of hard knocks' (not without reason you call us knuckleheads.) As the time passes by we are starting to appreciate and we are thankful to you for this kind of treatment. You know us perfectly well, better than we know ourselves. You choose the perfect method of dealing with us and each of your disciples. Lord Kṛṣṇa tells you directly what to do. When you expertly apply it, it works in a wonderful way diminishing our material desires, reducing our bodily conditions and most of all enhancing our attachment to your lotus feet and Kṛṣṇa.

When in Athens, I got from you a 'heavy' letter where you were rebuking me for my lack of sincerity and you ordered me to give up my speculations and immediately improve. At first we felt completely devastated and for some time we were unable to move and speak. But after we learned your letter by heart like a new inspiring *śloka*, we realised that we started to feel more and more blissful, ecstatic and we started to feel great pleasure by being chastised by you. Yes, now we have got the mercy! Our spiritual master, the representative of the Supreme Personality of Godhead, Śrī Kṛṣṇa was personally correcting our mistakes! The pure devotee of the Lord took his time and energy to instruct the fool. He wanted us to become Kṛṣṇa conscious! How much love and patience you must have for us, your disciples! How much you want us to progress on the path of devotional service and help you to spread the mission of Lord Caitanya! It cannot be estimated by anyone of us.

Despite our foolishness and lack of suitable qualities we could feel that you still count on us and that we are not completely condemned. We have to preach, make new devotees, give the example to others! IT IS OUR DUTY. We felt like insignificant worms. You have counted on us but we have deceived your hope. The final effect was that merely a few words of yours were able to shake off our nonsense in an instance. We became very blissful and inspired. That day we gave out many books. By your mercy quite a few Greek butchers became the happy owners of Śrīla Prabhupāda's books that day. Just a few words of yours . . .

You are so merciful. To please you we should just do what you want us to do, to think in the way as you would like us to think. Just do our duty in Kṛṣṇa consciousness. No room for speculation, no room for wasting time. In this way you guarantee us that we return back home, back to Godhead. It is so simple, but because we are weak and foolish we need your constant guide and help.

If we can just follow in your footsteps, then despite our lack of proper qualities, we can become by your mercy a fixed-up preacher. Then we will be able to help you in spreading Lord Caitanya's mission in such unfortunate countries as Greece, Romania or Bulgaria. This is our desire and we constantly pray for a drop of your unlimited mercy, without which we are like a useless, dried-up tree which does not give any fruits.

Despite many deficiencies we would like to humbly beg your Divine Grace to still accept our childish attempt to serve you and to help us to always keep your compassionate lotus feet in the centre of our life.

Not even worthy to mention servant of Your Divine Grace,

Purnaprajña dāsa

Dear Guru Mahārāja
Please accept my repeated *daṇḍavats* on this most auspicious day of your appearance.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

'I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swami, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.'

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-sikṣa-vidyādbhuta pravacanena vai*

'I offer my obeisances unto you who are the *simha* guru and the one who takes away the influence of *kali-yuga* by delivering wonderful lectures on the scientific teachings of Śrīla Prabhupāda.'

*mūkam karoti vācālam
pangum langhayate girim
yat-kṛpā tam aham vande
śrī guruḥ dina tāriṇam*

'I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into an eloquent speakers, and enables the lame to cross mountains.'

Dear Gurudeva, it is astonishing to see how differently you deal with each disciple of yours. You are so expert in inspiring your disciples and others in Kṛṣṇa consciousness. This is due to your very deep realisation of Śrīla Prabhupāda's teachings and your very strong connection to Kṛṣṇa. Kṛṣṇa is seated in everyone's heart and whatever you do or say is directly inspired by Him, thus you are His pure representative.

I thank you again and again for your exceptionally attentive care for me. You always put me into the situation most suitable for my spiritual advancement. You asked me once if I was satisfied. I then remembered a song by Śrīla Narottama dāsa Ṭhākura and said:

*'śrī guru caraṇe rati, ei sei uttama-gati,
je prasāde pure sarva āsā.'*

'Attachment to his lotus feet is the perfection that fulfils all my desires.'

You then affectionately answered, 'Just be simple, there is no need to be complicated.' I meditated on these words and wondered what simplicity meant. That brought me back to the song of Śrīla Narottama dāsa Ṭhākura. Attachment to your lotus feet means that I identify myself only as your servant and try to act only according to your instructions and desires. That is a very simple attitude. Viśvanātha Cakravati Ṭhākura in his *Gītā-bhasya* calls this type of intelligence *vyavasatmika buddhi*. That is the best means of spiritual advancement, he states in his *Guro-aṣṭaka*:

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāms tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

'By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my obeisances to my spiritual master.'

Simply by being attached to your lotus feet, identifying ourselves only as your servants and understanding you to be very dear to Kṛṣṇa, we can become completely peaceful and satisfied because that is our natural, constitutional

position: 'jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' We cannot serve Kṛṣṇa directly but we have to go through the spiritual master who is Kṛṣṇa's direct manifestation:

*sākṣād-dharitvena samasta-śāstrair
uktās tathā bhāvya eva sadbhīh
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

'The spiritual master is to be honoured as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari (Kṛṣṇa).'

Śrīla Prabhupāda writes in *Śrī Caitanya-caritāmṛta* (Ādi lila 1.46) purport that the spiritual master is the Supreme Personality of Servitor Godhead. It is worthwhile taking shelter of such a steady devotee who is called *āśraya-vigraha* or that form of the Lord of whom one must take shelter.

Dear Guru Mahārāja, the only difficulty is that I have been a rascal since time immemorial, absorbed in the enjoying mood of material sense-gratification. Therefore such an attitude of service although full of nectar, is in the beginning like poison. By reminding us of it, Kṛṣṇa is churning the nectar. But first the poison comes out and we have to swim around in our poison lakes like the envious Kāliya, but Kṛṣṇa will dance on our heads until we surrender. Please give me strength to bear all the purification and to stick to my service. As my very sinful birth indicates, I am most fallen and unqualified. If there is anything good that I do then it is purely due to yours and Kṛṣṇa's mercy. Despite my fallen condition you have engaged me in the most sublime *saṅkīrtana* movement of Lord Caitanya, in activities that are considered greater than the austerities that the yogis in *satya-yuga* used to perform for tens of thousands of years! This is indeed wonderful. Let me therefore be very appreciative of whatever service I have an opportunity to do and very thankfully and enthusiastically perform that service. Please bless me and excuse my present goofiness etcetera and engage me eternally in Lord Caitanya's service.

Your insignificant, incapable servant,

Gaura-Bhagavān dāsa



HUNGARY

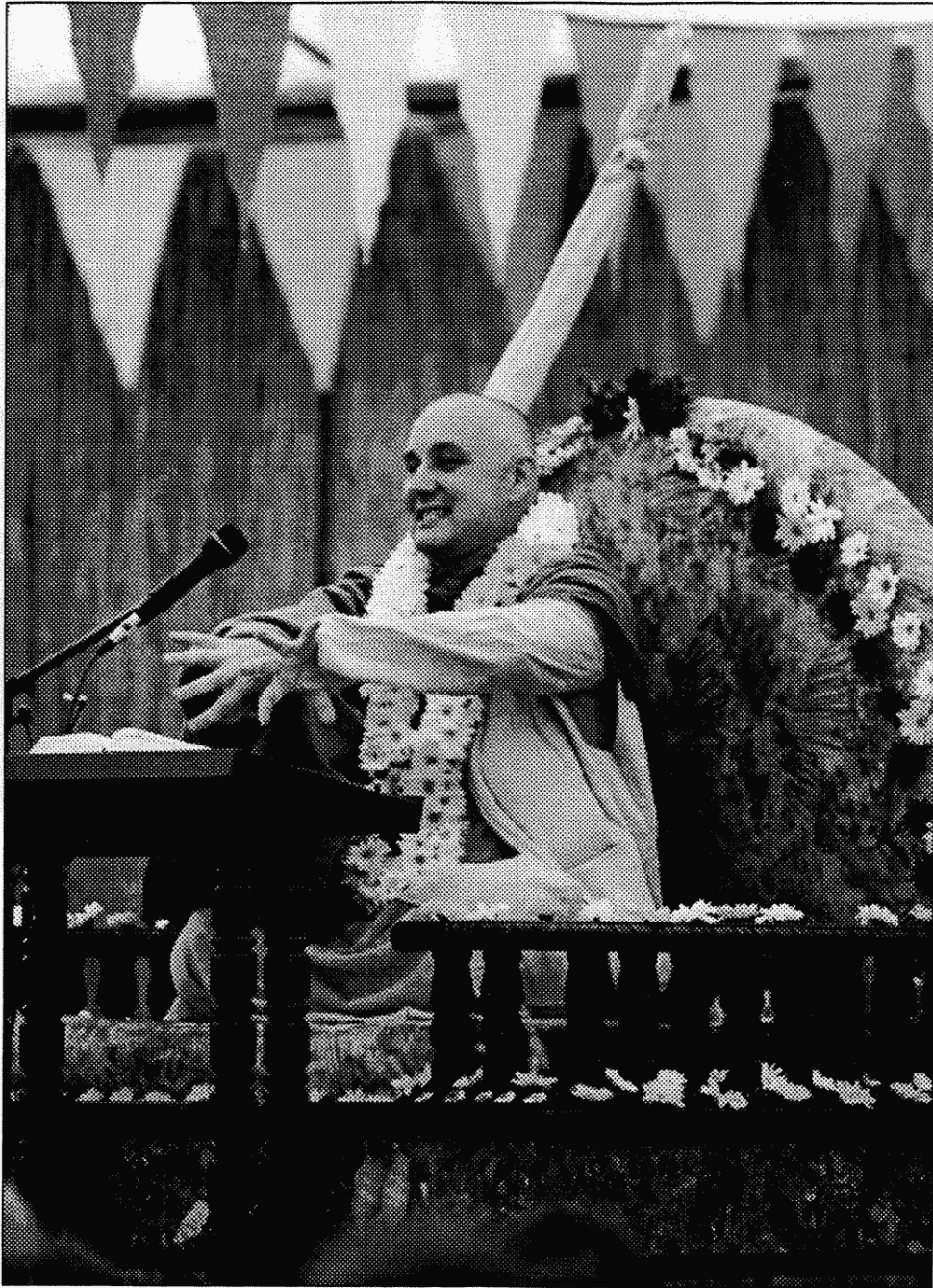
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
-namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,
Please accept my humble obeisances. All glories to you and Śrīla Prabhupāda.

This year I would like to write about a realisation to you .

Recently, during one of his visits to Hungary, His Holiness Śrīla Śivarāma Mahārāja was giving a sad lecture. He said: 'First the disciple is very aspiring, he accepts the spiritual master as the best friend, the one who helps, the real father.' But later, he said, 'I am coming to Hungary and I can see that the disciple looks upon me almost like an enemy.' Unfortunately we experience that sometimes it happens like that. After a while the disciple may have less desire to serve Kṛṣṇa and he would rather engage in sense gratification. The spiritual master becomes the enemy of such a disciple, because he is determined to engage all of his disciples in the service of the most blessed, most attractive person, Kṛṣṇa, and thus he is just an obstacle in the disciple's sense gratification. The spiritual master is an ever well-wisher and because he kindly wants to take the disciple back to Kṛṣṇa, he warns him: 'Don't do this!' but sometimes there is no effect whatsoever.

Dear Gurudeva, when I heard this, I immediately thought of you, and I was overwhelmed by a painful fear that one day I might also become a disciple like that. It was very painful to think that you might ever feel like that [toward me] as well. You mean very much to me and I am eternally grateful to Kṛṣṇa for giving me you and your service. This is the only value in my life. The service, the association with the devotees, and everything else is all just your mercy. You make me obliged with your constant care and concern, and with pacifying me all the time: 'Be patient, you'll advance, you just have to continue performing devotional service.' By your causeless mercy you always stay close to me, and if I still feel some distance, that is only due to me not serving you sincerely. It is only me who creates a distance, otherwise there is no distance. I am so happy in this situation that I can just serve you, there are no real problems, and nothing else exists for me besides you and my service to you. I know that you will always remain my ever well-wisher, thus the only thing which can change is my mentality.





Actually I am not serving you properly. Please forgive me. I am just simply unable to be sincere. I am too apprehensive to surrender. Even that I am here is exclusively your glory. That which seemed to be impossible earlier, is a day by day reality now. First you enticed me, now you keep me here, and you will always help me to continue my advancement! Thank you very much!

Therefore I am begging you to help me, so that I would never have anything else, even for a moment. Let this be my life only! I do not need anything else. I am happy like this.

Please empower me so that in the future I can repay all the innumerable things you do for me.

Let me become your servant,

Vaiṅkṛtheśvarī devī dāsī

Dear Guru Mahārāja

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-harṁsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

All glories to your blessed appearance day.

I am not an eloquent speaker, so instead of my own words I would like to quote from the 50th chapter of *Kṛṣṇa Book*, which bears the title: 'Deliverance of Mucukunda'.

King Mucukunda said: 'My dear Lord, O Supreme Personality of Godhead, I can understand that all living entities on this planet are illusioned by Your external energy and are enamoured of the illusory satisfaction of sense gratification. Being fully engaged in illusory activities, they are reluctant to worship Your lotus feet, and because they are unaware of the benefits of surrendering unto Your lotus feet they are subjected to various miserable conditions of material existence. They are foolishly attached to so-called society, friendship and love, which simply produce different kinds of miserable conditions. Illusioned by Your external energy, everyone, both man and woman, is attached to this material existence, and all are engaged in cheating one another in a great society of the cheaters and the cheated. These foolish persons do not know how fortunate they are to have obtained this human form of life, and they are reluctant to worship your lotus feet. By the influence of Your external energy, they are simply attached to the

glare of material activities. They are attached to the so-called society, friendship and love like dumb animals that have fallen into a dark well. . . .’

‘My dear Lord, I am not an exception to this universal law of material nature. I am also one of those foolish persons who has wasted his time for nothing. . . .’

‘Therefore, my dear Lord, I wasted so much of my valuable lifetime without any benefit. My misconception of life having been intensified, I began to think of this material body, which is just a bag of flesh and bones, as the all in all, and in my vanity I was like a dog who believes that he has become the king of human society. . . .’

‘Assisted by many commanders and puffed up by power, I could not trace out Your Lordship, who is always sitting within my heart as the most intimate friend. I did not care for You, and this was the fault of my so-called material condition. I think that, like me, all living creatures are careless about spiritual realisation and are always full of anxieties, thinking, ‘What is to be done?’ ‘What is next?’ But because we are strongly bound by material desires, we continue to remain in craziness.

‘Yet in spite of our being so absorbed in material thought, inevitable time, which is only a form of Yourself, is always careful about its duty, and as soon as the allotted time is over, Your Lordship immediately ends all the activities of our material dreams. As the time factor, You end all our activities, as the hungry blacksnake swiftly swallows up a small rat without any leniency. Due to the action of cruel time, the royal body which was always decorated with gold ornaments during life and which moved on a chariot drawn by beautiful horses or on the back of an elephant nicely decorated with golden ornaments, and which was advertised as the king of human society— that same royal body decomposes under the influence of inevitable time and becomes fit for being eaten by worms and insects or being turned into ashes or the stool of an animal. . . .’

‘It is therefore very difficult to get out the material entanglement, but somehow or other if one is favoured by You, by Your mercy only he is given the opportunity to associate with a pure devotee. That is the beginning point of liberation from the entanglement of material conditional life. My dear Lord, only by the association of pure devotees is one entrapped by Your Lordship, who is the controller of both the material and spiritual existences. You are the supreme goal of all pure devotees, and by association with pure devotees one can develop his dormant love for you. Therefore, development of Kṛṣṇa consciousness in the association of pure devotees is the cause of liberation from this material entanglement.

‘My dear Lord, You are so merciful that in spite of my being reluctant to associate with Your great devotees You have shown Your extreme mercy upon me as a result of my slight contact with a pure devotee like Gargamuni.’

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

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

I thank you that I can be here.

śakti-buddhi-hīna, āmi ati dīna, koro' more ātma-sātha

Your eternal servant,

Ījyā devī dāsī

Dear Guru Mahārāja,

Please accept my respectful obeisances. All glories to Śrīla Prabhupāda!

I would like to say thank you for your endless mercy now and always. I am your unworthy servant and still you take care of me so nicely. I cannot understand your endless mercy, all I can see is that since I have known you, you have been able to make me do some service to Kṛṣṇa by your grace, although I did not want to serve. These are services which I would be unable to do without your mercy because I am unable to distribute *prasādam*, go on *sankīrtana*, cook, give lectures or clean the temple. Still, I can do these things by your causeless mercy.

Please forgive me, dear Gurudeva, that I disturb you with such things, but it makes me very, very happy when you give me your causeless mercy, as I am unable to do anything. This is Kṛṣṇa's causeless mercy because in fact I do not need these things at all, you always provide me with the abilities and the strength that I need in order to serve you and Kṛṣṇa in this way.

Dear Guru Mahārāja, you have saved me from hell and now you give me more and more opportunities to serve you. I do not know why you are so merciful to me when you can see how fallen and foolish I am. The fact that I can serve you makes me happier than anything else. Yes, there is the dirt of my heart that would like to do so many other things, but I understood it at one of your lectures what this causeless mercy means when I serve. You said that when one performs his given service, he is pure because it is like when the steel is put into the fire, then we can be sure that if it stays there it will become hot inside as well, sooner or later.

Dear Guru Mahārāja, you have taken from the dirt this very, very contaminated and cold piece of steel which is my heart and you have put it into the fire. I shall never be able to thank you for your mercy and I ask you to forgive me, please, that I have caused you so many problems. I can only hope that by your causeless mercy this steel heart will change if I follow your instructions.

I would like to thank you for all this, Guru Mahārāja, and give you everything I have, although I have nothing else to give you besides this dirty heart. It has always been yours and it will be yours forever. Please do whatever you want to do with it. Thank you for your endless mercy.

Your eternal servant,

Gopicandra dāsa

Dear Guru Mahārāja,
Please allow me to take shelter at your lotus feet and offer my humble obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

On this day, I would like to express my gratitude to you. I would like to say thank you, but unfortunately I do not have any qualifications. How would it be possible to say thank you for all the mercy you are giving us, the fallen and conditioned souls. By accepting me as your disciple, you have obliged me forever. Even if I could understand what treasure I was given by you, I just would not be able to repay even a fragment of that. However, in my unfortunate position, I cannot even understand how glorious your position is and how indebted I am to you.

Forgetting about you, devotional service sometimes seems difficult for me. My mind keeps on pushing me, everything is going on in a very unfortunate way around me and what is more, even my authorities are dissatisfied with me. At these times I sit down and think. What is wrong? Soon I realise that I again forgot about you, but the power of remembering you soon gets everything right and thus everything becomes easy and blissful.

When will I be able to remember you all the time? When will I be able to understand your glorious position? Today I am praying to you to give me this

understanding. Let me understand my original position as one eternally indebted to you and let me try to repay my debt by constantly engaging myself all the time in serving your lotus feet. This way, let me try to express my gratitude for what is unthankable—for setting me free from the conditions of material life and giving me the pure love for Kṛṣṇa.

Please give me the spiritual intelligence by which I can understand all these things and help me to always engage myself in your loving devotional service.

Your fallen servant,

Antardhī dāsa

Dear Guru Mahārāja,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

All glories to your lotus feet.

First of all I would like to thank you for giving me the chance to enter into the family of Vaiṣṇavas by your causeless mercy. By your mercy I can enjoy the association of devotees, without their mercy I cannot make any advancement.

Your glory is unlimited and I am unable to glorify you, therefore I tried to turn toward the previous *ācāryas*. In *Śrīmad Bhāgavatam* and *Bhagavad-gītā*, we can find many verses which describe the glories of pure devotees and these descriptions fit you exactly.

‘Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the *sādhus* do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.’

For me it is you who represent Śrīla Prabhupāda the most. Always, with every word of yours, bolster up the words of your spiritual master. Many times when I read the books of Śrīla Prabhupāda, I can hear your words as they reflect the words of your spiritual master.

Many times there are notes in the scriptures about the importance of the spiritual master.

‘By their words and instructions we will be able to cut through the rope of material attachment.’

'If one takes shelter of the lotus feet of a great soul, then he gets the chance to become such a great soul'

'As an ordinary man is unable to control his senses, his duty is to take shelter of a great soul, great devotee of the Lord and to try to please Him'

'I have taken shelter of Your lotus feet because you are the only person of whom to take shelter. You are the axe which can cut the tree of material existence. I therefore offer my obeisances unto you, who are the greatest of all transcendentalists.' (SB. 3.25.11)

Dear Guru Mahārāja, you gave me all your mercy but I am so filthy, being influenced by the modes of nature. I am just unable to accept all this. My only luck is that you are so patient, but no wonder, because there is a verse in *Śrīmad Bhagavatam* (3.25.21):

'The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.'

By your mercy, you are able to dissipate my fallen situation so—I can understand one day that I am Kṛṣṇa's servant and the glories of devotional service as it can be seen in *Śrīmad Bhāgavatam*:

'The knowledge about the Absolute Truth can not be understood easily by those who are gifted with small intelligence. However, if the spiritual master is merciful to the disciple and dissipates all of his ignorance, everything can be manifested for him by the divine mercy of his spiritual master.'

Therefore Viśvanātha Cakravartī Thākura says:

'By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.'

'Gurudeva! by a drop of your mercy, make this servant of yours more humble than a blade of grass. Give me the strength to bear all trials and troubles, and free me from all desire for personal honour . . .' (Śrīla Bhaktivinoda Thākura)

'O Vaiṣṇava Thākura, O ocean of mercy, be merciful to me, your servant. Give me the shade of your lotus feet and purify me. I hold onto your lotus feet. Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association. Alone, I find I have no strength to chant the holy name of Lord Hari. I beg you, therefore, please be merciful and with a particle of faith, give me the great treasure of the holy name of Kṛṣṇa. Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, 'Kṛṣṇa! Kṛṣṇa!' (Śrīla Bhaktivinoda Thākura)

'O Vaiṣṇava Goswami, please be merciful to me now. There is no one except you who can purify the fallen souls. Where does anyone find such a merciful personality by whose mere audience all sins go far away?

After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power. The holy name delivers one who has committed an offence to Lord Hari, but if one commits an offence to you, there is no means of deliverance.

Your heart is always the resting place of Lord Govinda and Lord Govinda says, 'The Vaiṣṇavas are in my hearts' I desire the dust of your holy feet in every birth I take. Consider me yours and be kind upon me.'

Therefore, I would like to serve you more sincerely in the future seeing you as the authorised manifestation and representative of Lord Nityānanda Prabhu.

Even the lowest living entities are engaged in the service of the Lord by you. I have also been given the opportunity through the most wonderful service.

Thank you very much. I hope to be able to serve you as a transparent medium with fresh strength and enthusiasm in your magnificent, perfect preaching hands. By following your instructions with faith, I am being purified from false identification. To become the devotee of Kṛṣṇa and to meditate on these verses can help one in everything.

'I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains.'

I am unable to fully describe your unlimited and causeless mercy. Please keep me in a corner of your lotus feet. All glories to Suhotra Swami.

Your insignificant servant,

Sītālakṣmī devī dāsī

Dear Gurudeva!

Please accept my humble obeisances. All glories to Śrīla Prabhupāda!

I had been practising *bhakti-yoga* for two and a half years when I was struck by the recognition of reality; I had not made advancement at all, so far, in spiritual life. The cause of this recognition manifested before me; I had tried practising spiritual life without the guidance of a reliable spiritual master. I was thinking how very sinful I was and that my spiritual master would just break down if he accepted my sins, by the reaction of my *karma*. I then understood that without the guidance of an authorised spiritual master, it would be very hard to practice spiritual life, and there is no other way.

After that, I simply started to pray to Lord Kṛṣṇa 'Dear Kṛṣṇa, I am a very sinful soul, but I would like to advance in spiritual life. I already under-

stood there is no other way except by accepting and surrendering to an authorised spiritual master. Please show me my Guru Mahārāja by your causeless mercy.'

Shortly after, you came to the Budapest temple where I could see you. From those early days, I started to develop an attachment to the service of your lotus feet. This manifested more and more and I started to understand that you are that person to whom I could surrender my life.

Time went by and I was accepted by your mercy, which was a turning point in my spiritual life. By your mercy, I felt a strong will to get ahead in spiritual life. I still have this feeling and it is increasing all the time.

I was initiated, which was only by your mercy, but unfortunately I could not understand much of it.

What advancement I have made so far in devotional service in New Vraja-dhāma, and what I will make in the future is only by your causeless mercy. As the *śāstra* states:

*mūkam karoti vācālam
pangum langhayate girim
yat-krpā tam aham vande
śrī gurum dina tāṛiṇam*

'I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into an eloquent speakers, and enables the lame to cross mountains.'

About your glorification (what I know) I could talk of for hours, days with ecstatic feelings.

Finally, please let me thank you briefly for all the things you have done so far and will continue to do for the rest of the fallen souls who will also receive your causeless mercy.

All glories to your lotus feet!

I remain your insignificant servant,

Gadabhṛt dāsa



Dear Śrīla Suhotra Swami Mahārāja,
Please accept my respectful obeisances at the dust of your lotus feet.
All glories to Śrīla Prabhupāda!

As I am writing this offering to you, our relationship is still not long standing, as I have met you only once. Some pictures, some wonderful lectures you had given in Hungary, some especially nice *bhajans* which I could not hear equal from anyone, a short letter from you and a great desire in me. At this moment, my relationship with you is just this.

I am very grateful to Kṛṣṇa for being allowed by His causeless mercy to write to you, and for giving me the chance to get the contact with your thousand-fold blissful personality who appeared without any precedents in my life and changed it.

Association with you at any time is a great mercy for me, and I know your personal example will clear out all my desires caused by the pious and fruitive activities of millions and millions of lifetimes, the mental speculations and the continuity of materialistic life.

I started to write this offering but feel completely unfit to write about the inexhaustible ocean of your good qualities. As a matter of fact, your auspicious qualities are immeasurable.

As the unlimited heads of Ananta Śeṣa are singing all at once from time immemorial the different magnificences of Kṛṣṇa unceasingly and still never get to the end, similarly, I am also not able to enumerate your good qualities and abilities, sparkling from transcendental knowledge.

Nevertheless, there is one thing I would like to emphasise by which I am attracted to you. This is your spiritual radiation manifested by singing the holy name. There is a nice story that always comes to my mind when I hear your voice merged into the ecstatic vibration of Hare Kṛṣṇa. It is the story of Madhvācārya when on his preaching tour. He met such faithless and materialistic persons who were not able to be attracted to the understanding of spiritual science because of being so fallen. He picked up the seed of a plant and started to sing about Kṛṣṇa to the plant. At this time, the seed of the tiny plant split and a sprout pierced out and started to grow. When there was no more place in his palm, the sprout slowly began to dance lovingly. Your compassion is similar to this. Others and myself, we are lifeless seeds in the material world and you are placing us in your palm mercifully and break through a thousand-fold amounts of lust, anger and greed which are covering our hearts.

I will never be able to thank you enough. As a mad elephant, I am stamping out the plant of devotion which has been revived mercifully by you. I am continually praying to the mercy of the compassionate Vaiṣṇavas because of being so unreformed, materialistic and stupid and always committing mistakes.

Dear Nityānanda Prabhu, please make the devotees stronger and to be able to accept by tomorrow my abusive personality. Allow me please to become such a person who is madly attached to the dust of your lotus feet as I am now attached to the sense objects of my mind and to the deep, dried out and dark pit of endless satisfying.

I know from the scriptures that:

*saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate*

'Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge'. (SB.3.23.55)

Therefore, I pray and say thank you with the words of Devahūti again and again dear Śrīla Suhotra Mahārāja:

*nirvinṇā nitarām bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyaṁānena
prapannāndham tamaḥ prabho*

'I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.'

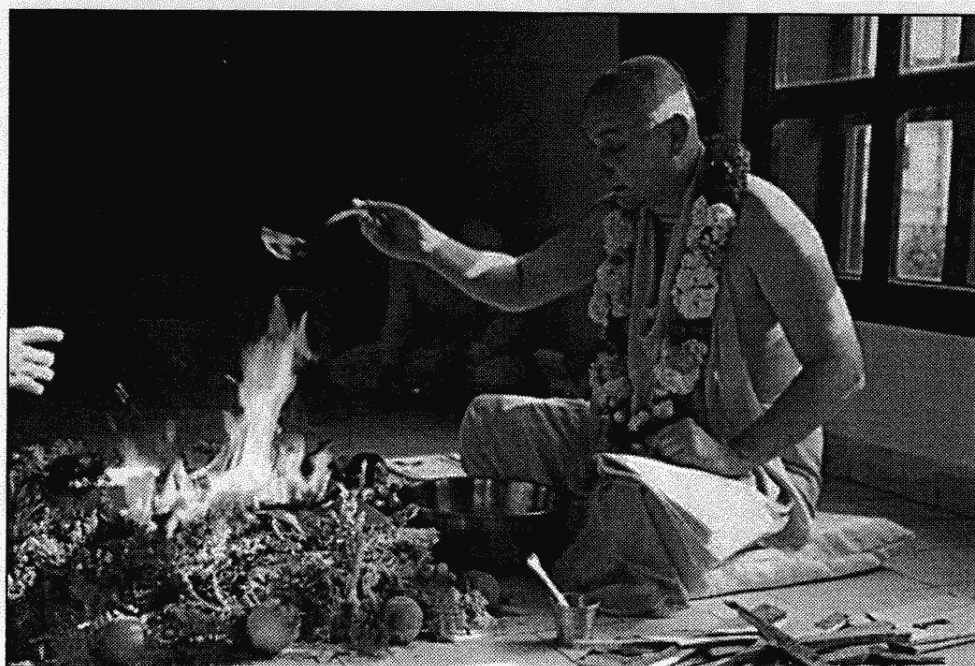
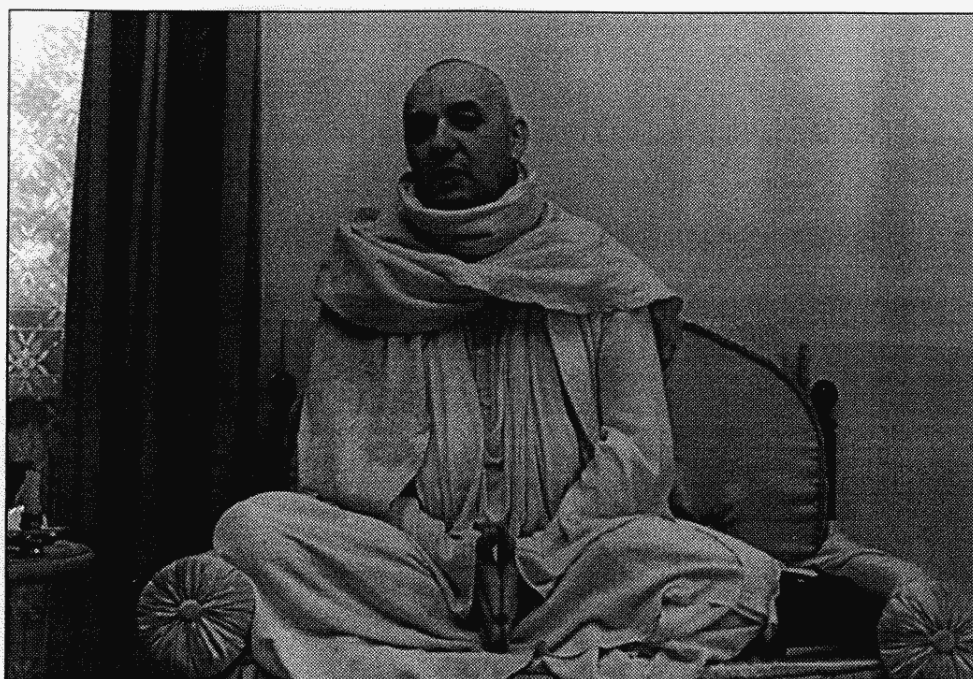
*ṭasya tvam tamaso 'ndhasya
duspārasyaḍya pāragam
sac-cakṣur janmanām ante
labdham me tvad-anugrahāt*

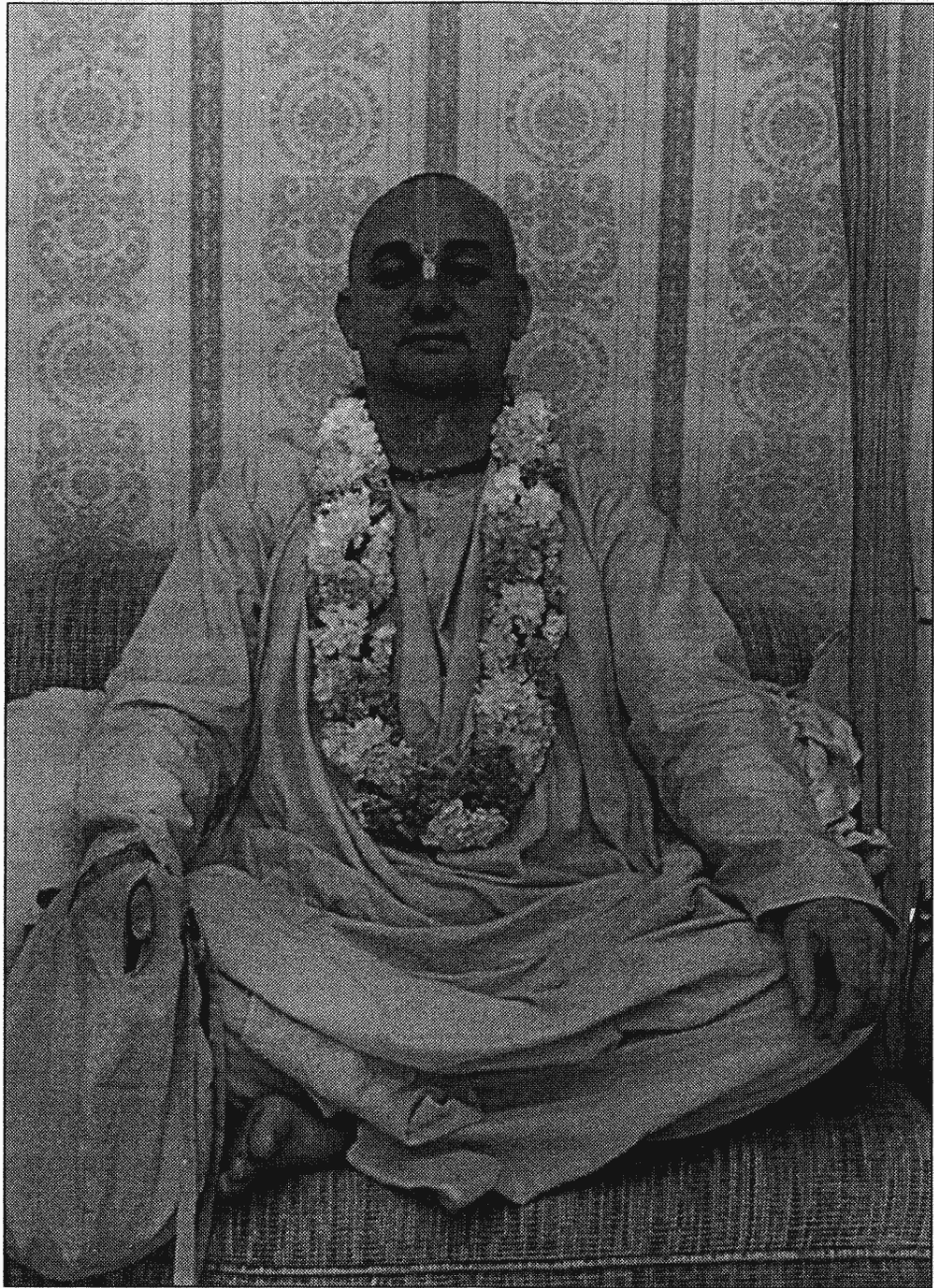
'Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.' (SB. 3.25.7-8)

Your most fallen servant,

Bhakṭa Karoly







MOLDAVIA

Dear Guru Mahārāja,
Please, accept my humble obeisances.

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

‘I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.’

Today is your appearance day and I want to express to you my gratitude. I was always very touched by your compassionate glance and your paternal kindness regarding myself. Performing personal service to you, I constantly feel protection from your part. Your qualities, like humility, knowledge of *śāstras* and extraordinary simplicity inflame my desire to serve you.

Now I am just like a little child who is learning how to walk. He is doing some steps, falls down, stands up, then falls again. When he falls he feels pain, but the kind words of his father inspire him. Like these paternal words, your lectures give me strength and inspiration to continue on this difficult path of devotional service.

Māyā is very powerful, but you gave me the shelter, *saṅkīrtana*. I have accepted it and I am praying to be an instrument in your hands; please, inflame in my dark heart the fire of *saṅkīrtana*, as Śrīla Prabhupāda did in yours.

Your humble servant,

Prema Vanya dāsa



My dear Guru Mahārāja,
Please, accept my humble obeisances.

Many millions of years the living entity wanders in this material world, desiring to attain eternal happiness. But only meeting with the pure devotee of the Lord can save him from the charms of illusion.

Being completely foolish, I cannot understand anything from your nectarean lectures. You are the excellent conductor of Prabhupāda’s message,

and you are transmitting it, preserving its unlimited, transcendental magnificence. When will I purify myself to such an extent that I will be able to gulp this nectar? Is there a chance for me to understand just something?

Please, enter my heart, give me the shelter of your lotus feet. If you so desire, please make me the perfect instrument of executing your will. I am desiring so much to satisfy you, to satisfy the devotees, but whether I am fit to do this? Are there words to express my gratefulness to the Lord for His mercy upon me, so fallen, to meet with you?

Please, accept my obeisances.

All glories to you, all glories to Śrīla Prabhupāda!

Your servant,

Bhaktā Igor



My dear Guru Mahārāja,
Please, accept my humble obeisances.

When I am thinking of you, unwillingly I remember my first meeting with you. It was in Timișoara, Romania. Those days impressed me very much due to association with you, and after that I felt the necessity of acceptance of the spiritual master. I was about a year in ISKCON, and I had the opportunity to hear lectures of many gurus, but I had no desire to accept the spiritual master.

Due to your mercy I could taste the sweet nectar of your chanting of the holy name of Kṛṣṇa. Hearing your wonderful lectures, I get the ability to appreciate the depth of philosophy and scientific vision which are hidden in your unique personality. In those days I felt and realised the importance of accepting the guru and associating with him. Not doubting my decision, I accepted you as my spiritual master.

I am sincerely grateful to Kṛṣṇa for the opportunity to meet you, to participate in *kīrtanas* which are led by you, and to hear your wonderful lectures. Doubts and anxieties disappear due to conviction that the service to your lotus feet will guide us directly to Kṛṣṇa.

Your eternal servants,

Bhaktā Alexander

Bhaktīn Lena



All glories to His Divine Grace Śrīla Suhotra Swami Mahārāja Viṣṇupāda!

*nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanēna vai*

*namas te guru-devaya sarva siddhi pradayine
sarva mangala rupaya sarvananda vidkayine*

'I offer my respectful obeisances to my spiritual master, who gives us all perfection, all auspiciousness, and all bliss'.

With great reverence and love I bow down to your lotus feet, wishing to glorify your transcendental qualities and offer you prayers.

I am most fortunate from all the fallen souls because I met you, the ocean of mercy, whose eyes are smeared with the ointment of love of Kṛṣṇa, whose *bhajans* are filled with ecstatic *prema*, whose descriptions about *bhakti* and Kṛṣṇa's pastimes are filled with nectar and inimitable fascination, who possesses the treasure of the holy name of Kṛṣṇa.

O Gurudeva! O ocean of mercy! O my master from birth to birth! By your grace divine knowledge manifests in our hearts, pouring out *prema-bhakti* and destroying ignorance.

O spiritual master! You are the friend of the fallen, teacher of everyone. You are the life and soul of those surrendered to you.

By taking many baths in the holy Ganges, we can become pure, but the same success can be achieved simply by seeing you. This is your great power.

In your heart the Lord resides, and you can give Him to those who are serving you with meekness, love and devotion.

O Viṣṇupāda! Only by your mercy it is possible to find the shelter of the lotus feet of Lord Kṛṣṇa. Devotees like you are honoured like the Lord Himself, for they are the most confidential servants of God. The sincere disciple of a pure devotee always considers his spiritual master as equal to the Lord, and himself as a humble servant of the servant of God. This is the way of pure devotion, and you can bless your disciple with it.

O Vaiṣṇava Gosvāmī! Looking upon your transcendental qualities, my heart is filled with delight and love. Although I am insignificant and fallen; I have neither strength nor intelligence; my feelings to you are non-perfect; maybe there is a drop of sincerity in my heart, due to which I will be useful to you.

O Śrīla Gurudeva! With great meekness and sincerity I bow down to your lotus feet, desiring to get the kick for my insignificant service, foolishness and laziness. I am wishing the dust from your saintly feet to be always with me in all the lives which are meant for me.

O Mahārāja! You can roughly treat me or bestow your mercy upon me, but in spite of all you are my eternal Master.

Dear Teacher! You have written that you need our association; that you are getting inspiration in our desire to see you as our spiritual master. These words give us inspiration.

O Gurudeva! I pray, please give me the mercy of your association, do not consider this stray soul to be a stranger. The dust from the lotus feet of pure devotees can give devotional service to everyone. Service to the Vaiṣṇavas, this is the perfection and the root of *bhakti*. Only you can save me, otherwise I am helpless.

I wish you only sincere and devoted disciples, who can serve you with meekness and reverence, and further success in executing your mission for the satisfaction of your spiritual master, Śrīla Bhaktivedanta Swami Prabhupāda and Lord Caitanya.

All glories to His Divine Grace Bhaktivedanta Swami Prabhupāda!
For eternity your servant,

Bhaktin Natasha



All glories to Your Divine Grace!
All glories to Śrīla Prabhupāda!

My dear teacher, Suhotra Swami, please, accept my humble obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

*namas te sārāsvate deve gaura-vānī pracārīne
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.

Due to the power of your feet, my activities will wake up my devotion, I will achieve spiritual perfection and my eyes will see things as they are. The beautiful divine feet of Suhotra Mahārāja will shine brightly in the sky of my heart, giving relief to my suffering soul.

I offer my respectful obeisances unto you. My dear teacher! Please accept my congratulations on the occasion of your birthday. I wish you health and sincere disciples who will be able to taste the sweetness of devotional service.

You dedicated yourself to missionary activities aimed at saving all the conditioned souls of this universe. You are able to give the living souls the greatest boon, to show them the goal of life. Every minute of your invaluable life is dedicated to devotional service.

*Gurudev! sakale sammāna, korite śakati,
deho' nātha! jāthājatha
tabe to' gāibo, hari-nāma-sukhe,
aparādha ha'be hata*

'I offer you all respects, for thus I may have the energy to know you correctly. Then, by chanting the holy name in great ecstasy, all my offences will cease.'

*ekākī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtana
tumi kṛpā kori', śraddhā-bindu-diyā,
deho' kṛṣṇa-nāma-dhane*

'I do not find the strength to carry on alone the *saṅkīrtana* of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Kṛṣṇa.'

*kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

'Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"'

Feeling deep reverence I bow down to your lotus feet.

All glories to Your Divine Grace!

Your eternal servant,

Bhaktin Tanya

Suhotra Mahārāja,
Please accept our humble obeisances.

We are very glad to celebrate your Vyāsa-pūjā day, for this day is a great opportunity to glorify your personality. Being humble, you are not very pleased when somebody praises your qualities, but on this auspicious day you cannot escape the affection of your loving followers. It is great fortune for us to be

counted amongst them and we are joining this beautiful company of your disciples to sing your glories.

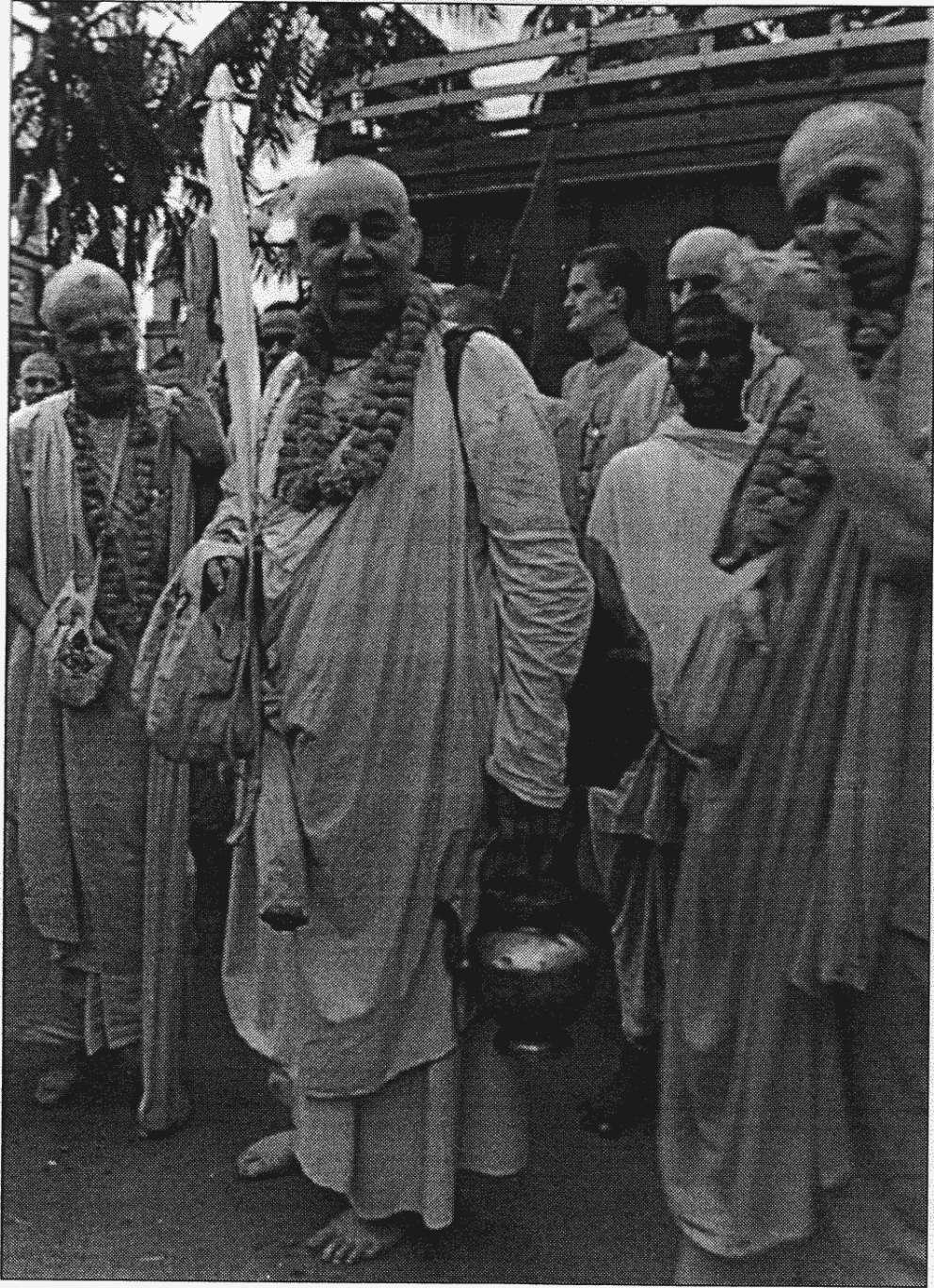
Definitely we shall see many European countries converted into Vaiṣṇavism due to your powerful preaching. It is a duty of a disciple to help his spiritual master in missionary work and we shall try our best to be the useful assistants of Your Divine Grace.

Your servants,

Bhakta Gennady

Bhakta Andrew







NEW ZEALAND

Dear Guru Mahārāja,

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

I am still hanging in there. I would like to offer you more than that but I can't because I am a rascal.

You are giving me so much mercy but it is slipping through my fingers. If I could utilise just one drop of it, I would not be where I'm at now. I know all I have to do is just be a bit sincere and it could turn into love of Kṛṣṇa. The process is so simple—everything has been laid down for us. All we have to do is simply follow—but I am so lazy that I cannot even do that properly.

So on this most auspicious day I simply beg to you Guru Mahārāja—please do not give up on me and bless me that I can always remember your ever shining perfect example; that one day I will be qualified to take the fruit of pure devotional service which you are constantly holding in front of me and that I can share it with others.

I beg to remain always under the shelter of your loving care.

Your unworthy disciple,

Ādyaśakti devī dāsī



Dear Guru Mahārāja,

Please accept our humble obeisances.

These past six months have shown me most clearly how just by following your instruction it has been so right and fulfilling for us and kept us going on the right spiritual path. In our last Vyāsa-pūjā we asked for your blessing and indeed your benediction. Every time we come across an obstacle you are there, by your mercy, to help us. When we offer you guru pūjā every morning we are happy and satisfied—such is your potency that just by thinking of you we are sure of your guiding hand.

Though we do not see you often, we are able to obtain nectar just by hearing of you from our godbrothers and sisters. We are always eagerly awaiting and anticipating the time when we will have your wonderful association again.

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Please continue to give us your benediction for we so sorely need it and engage us in devotional service so that through you, our Supreme Lord, we may have a chance to serve Kṛṣṇa.

Your most humble servants,

Padma Sambhava dāsa

Baktin Soo Peng Ho

Hanuman dāsa

Krishna dāsa

Vamana dāsa



NORWAY

Dear Guru Mahārāja,
Please accept my most humble obeisances in the dust of your lotus feet.
All glories to Śrīla Prabhupāda! All glories to you on this most auspicious day!

You are expertly fulfilling Śrīla Prabhupāda's desire by spreading the holy name around the world. By your causeless mercy all the fallen souls can take up Kṛṣṇa consciousness.

When you come here it is ecstatic and encouraging, I always become very inspired in my service. In every respect your life is a perfect example of pure devotion to the Lord.

You are always so happy and humorous. Like when I asked you if I could become your disciple, you told me, 'I thought we were just good friends'.

Thank you again and again for the love and mercy you have shown in saving me from *māyā*. I cannot glorify you enough, for your greatness is unlimited.

Please bless me with your kindness and wisdom to be able to serve you for the rest of my life.

Your eternal servant,

Mañjarī Svarūpa devī dāsī



Dear Guru Mahārāja,
Please accept my humble obeisances at your lotus feet.

All glories to you and all glories to Śrīla Prabhupāda.

The task Śrīla Prabhupāda began when he entered America in 1965 is still being carried out very nicely. All thanks to his sincere disciples such as yourself. What would have happened if you had not come, where would all of us who joined later be? I don't even dare to think about it. The world will certainly not drown in *māyā* when personalities like you are present, whose only aim is to fulfil Kṛṣṇa's desire and to make the world Kṛṣṇa conscious.

Already we can see a huge response in all the countries we are preaching in, and this is only by your selfless desire to fulfill Śrīla Prabhupāda's transcendental task. Indeed you are a perfect example of a true spiritual master with all your divine and good qualities. Just by hearing your voice one can attain

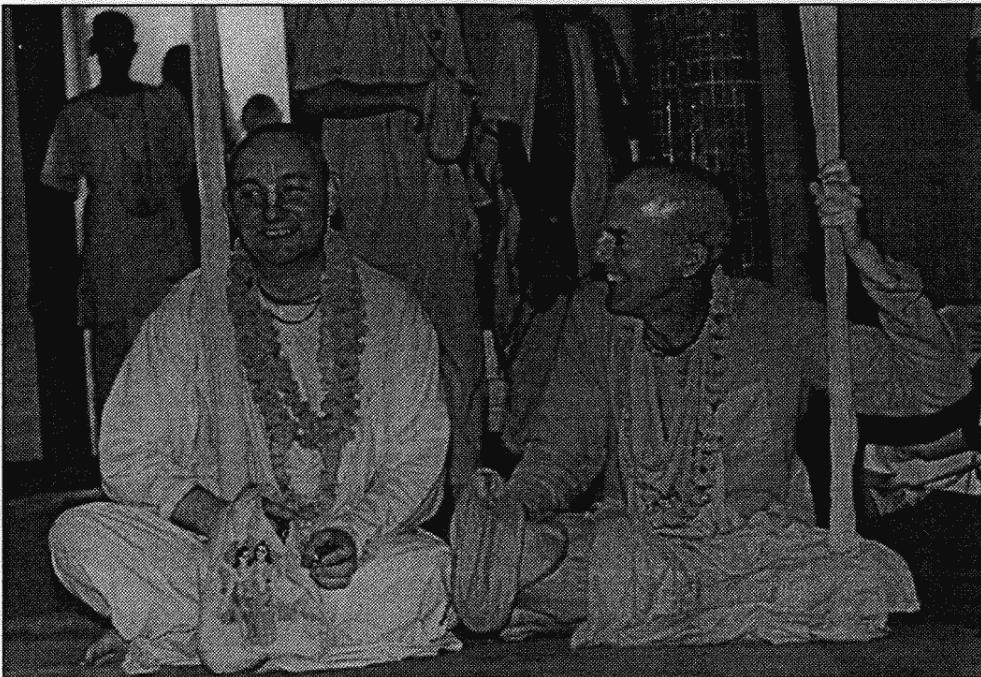
spiritual bliss, and I have never met anyone who did not become inspired in their spiritual life by seeing you. Therefore I find it difficult to glorify you in a proper way, of course I can not even come close, in my feeble attempt and small realisation to glorify you, because your glories are unlimited and I am very limited.

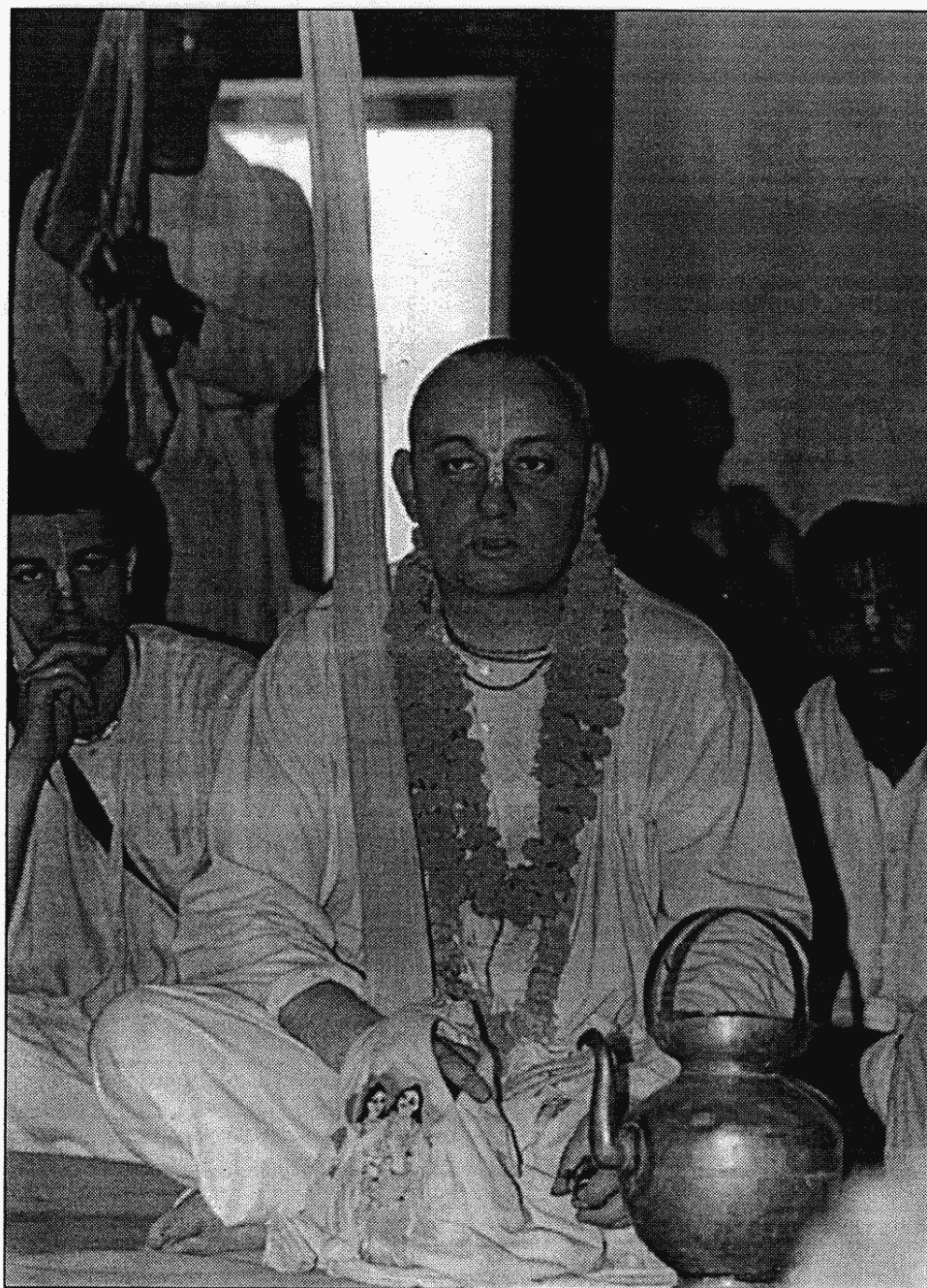
So please help me to become your good servant, and bless me so I can set aside all selfish considerations and become fully dedicated in your service.

Your servant,

Gaura Gopala dāsa







POLAND

My dearest spiritual Father,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Please accept my respectful obeisances. All glories to Śrīla Prabhupāda.

Whenever I sit down and try to write a few words glorifying Your Divine Personality, Guru Mahārāja, I am always overwhelmed by a strange weakness. It might seem that writing poems and panegyrics to glorify great personalities is not so difficult for someone who has intelligence and can observe others, but in my case it is just the opposite. In the times of great monarchs, kings would always have a courtly writer or a poet who was able to describe the noble and exalted activities of his Lord, so that his contemporaries and coming generations could appreciate the greatness of their ruler and the qualities of his character. But to write like this one must have some talents, ability to appreciate dealings of others and, perhaps the most important, the blessings of the monarch, who could allow his subject to participate in his surrounding. Sometimes this role is played by the court clowns, whom other courtiers used to consider as fools and idiots. However they were often very misled in this regard, as the king would give much more of his association to the clown than to anyone else.

Guru Mahārāja, you have given so much of your transcendental association to this nonsense, who cannot even put a few sentences together to glorify you, and what to speak of glorifying you by my activities or behaviour. In my attempts to satisfy you I look like a beetle who was upset on his back by *māyā's* wind and who is trying to continue his march by clumsily moving his little legs.

This is my problem, because of my bad character I learnt many bad habits and qualities, like greed, anger, false self-conception, desire to dominate over others, lack of sensitivity, attachment to women, and now I am trying to use it all in the conditions of spiritual life.

Fortunately all this heavy load from the past is loosing its weight in your presence, Guru Mahārāja, and that allows me to perform my present duties in devotional service. I am very happy, Guru Mahārāja, that you are such a person who can tell me everything about my weaknesses and faults, giving me the opportunity to improve myself by cultivating knowledge, given by you in unlimited quantities. Your presentation of spiritual knowledge automatically forces me to accept it, and the result is increasing attachment to Kṛṣṇa.

I remember that I had big problems in my childhood in making proper relationships with my surrounding, caused by an almost pathological desire to overpower others. At that stage of my psycho-physical development this problem was practically unsolveable, and unless there had been some help from my father I do not know if I would be able to change it and find my place in life.

Similarly in my spiritual life, without your mercy in the form of your association and instructions I would never be what I am. Just like parents lead their offspring from the very beginning, so that they can later on live independently and become a valuable part of the society, you, Guru Mahārāja, help me to stay on my legs, so that I can serve you fully in the future.

I remember one sentence from the letter I received not long ago: 'I have put so much energy into this devotee and I hope now something will come back in the form of book distribution.' It describes someone else, but I took it to myself.

Guru Mahārāja, you are like my dearest father who never leaves his son, even if he does all kinds of nonsense. I realise how troublesome for you I am, and even though you have invested so much time and energy in me, because of being a neophyte I keep making the same mistakes. Because of that you are often in a difficult position, but you, being my dearest person, tolerate it all, hoping that I will ultimately grow up.

The time has come for me at last to make a step, so I promise that I will make any effort to satisfy you, and become someone in spiritual life. You showed me your love so many times, preaching to me and inspiring me, so the time has come for me to show some of my love by my devotional service. I remember the instruction you have repeated to me many times, 'Pracarānanda, do not forget why you received this name at your initiation, your only chance in spiritual life is preaching and giving classes. Concentrate on this, then everything will become sublime.' I have full faith in your words, Guru Mahārāja, and I know that what you said will be fulfilled when I fully accept your instructions and confirm it by my behaviour.

Thank you again for all you have done for me,
Your lowest servant,

Pracarānanda dāsa



Dear Guru Mahārāja,
Please accept my humble obeisances in the dust of your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

On this most auspicious day of your appearance on this planet I would like to offer you most wonderful prayers which would glorify you. However, please forgive my clumsiness in my attempt to glorify you.

All your qualities, your great preaching, the mercy you pour on the fallen souls, all that is so wonderful that a person covered with illusion like myself is not capable of fully presenting it.

You are our best master, teacher, father and friend, due to whom we can render service which is ultimately offered to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

You have the qualities which exemplify the qualities of a pure devotee described in the scriptures.

Your preaching in so many countries is so powerful and pure that it reaches even the most fallen souls. By your mercy you pour love of Godhead, in the same way as it was done by great *ācāryas*: Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarasvatī, and our most dear *ācārya*, your spiritual master, Śrīla Prabhupāda.

Guru Mahārāja, it is really difficult to explain on paper what we feel in our heart. No words which we can use will express fully what they should express. Maybe the words 'GREAT HAPPINESS' can at least to some extent reflect the feeling which appears in my heart.

Guru Mahārāja, I would like to serve you more and better. Actually I would like to distribute Śrīla Prabhupāda's books for your pleasure. Please, let me do it.

Your servant,

Dayāla Candra dāsa



My dear Guru Mahārāja,
Please accept my most humble obeisances at your lotus feet.
All glories to Your Divine Grace! All glories to Śrīla Prabhupāda!
All glories to the whole guru *paramparā*!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitam yena
tasmai śrī-gurave namaḥ*

I am left dumbfounded when confronted with the extent of your compassionate activities, and the many troubles you go through to serve your Guru Mahārāja, Śrīla Prabhupāda. How could it in any way be for material gain or personal gratification to be stuck in a van for hours, travelling thousands of kilometres on bad roads, with a crazy driver always loosing the right way, and who has not enough brain substance to converse with you in any sane way. All this and much more you have to bear, at the cost of own daily comfort and health.

It seems to me that your only interest in life is in seeing that this Kṛṣṇa consciousness movement is spread all over, to every town and village. In this field you are the most expert. Without your expertise, care and guidance the progress and purity of this movement would definitely suffer from severe blows. This year when we were in Māyāpur and the GBC meetings were going on you sent me with a message to Pṛthu Prabhu. When I delivered it to him he said, with great appreciation of your Divine Grace: 'Aah, so you are the servant of Suhotra Swami, he is a real Prabhupāda's man, always very clear, straight-forward and no nonsense.'

In my heart I was taking great pride in being a disciple of such an exalted Vaiṣṇava. On the other hand I was also lamenting my many shortcomings preventing me from deriving the full benefit from your personal association. In Lord Caitanya's teachings to Sanātana Gosvāmī He said:

*'sādhu-saṅga', 'sādhu-saṅga—sarva-śāstre-kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*

'The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.' (Cc. *Madhya* 22.54)

But I have been so deeply emerged in the lower modes of nature for such a long time that it will take decades before the fire of your pure association will burn through my dull, wet, wooden skull.

Dear Guru Mahārāja, I am simply an insignificant spider, only capable of carrying a few grains of sand, and not big loads of rocks like other great souls.

Despite all my discrepancies I would like to pray to you on this most auspicious Vyāsa-pūjā day that you, please, continue to give solace to this most wretched soul, because behind all the layers of ignorance there is a tiny soul with a desire to render some service.

Your dumb servant,

Varadarāja dāsa

Dear Guru Mahārāja,
Please accept my respectful obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-śvāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda. All glories to you.

Guru Mahārāja, I would like so much to be able to thank you for everything you have done for me. I won't deny that it is very difficult for me. During our dwelling in the material world we only learn how to glorify ourselves and put ourselves in the centre. Fortunately, by your causeless mercy you appeared on the path of my horrible material life. With the torch of knowledge you lit up the darkness that enslaves me and showed me what meat eating, intoxication, gambling and illicit sex really were. Now I know that these things are horrifying. No one had ever before told me that those activities were bad. It is very difficult to express with words my gratitude to you, Guru Mahārāja. Instead of this illusory life you gave me so many wonderful things: the association of devotees, devotional service, the Hare Kṛṣṇa mantra, Kṛṣṇa *prasādam* etcetera. Now I would like so much to learn how to serve your lotus feet. I know that I can achieve it by learning how to serve other Vaiṣṇavas.

The beauty of such a personality like you, Guru Mahārāja, who is wonderfully worshipping Kṛṣṇa, is very bewildering for me. Other intelligent people are also almost crushed by your love of Kṛṣṇa. A pure devotee of Lord Śrī Kṛṣṇa never gives anything material. Everyone is attracted to such a person because he is decorated with many jewels such as love of Kṛṣṇa, purity of the heart, all good qualities of a Vaiṣṇava, transcendental knowledge, renunciation, and many others. This allows us to understand how attractive Kṛṣṇa is. There-

fore I thank you, Guru Mahārāja, for the opportunity to try to serve you even in such an inept way.

Guru Mahārāja, you show everyone how much bliss and sweetness we can get by surrendering to Śrī Kṛṣṇa. In the material world no-one likes the word 'surrender'. Sometimes you act like a doctor, you try to open our mouth and put some medicine in it. In one moment it may seem to be poison but in fact it is the greatest nectar.

One who tastes this nectar is lost to the material life and sooner or later he will attain the supreme perfection of life, love of Kṛṣṇa.

I am praying constantly for your mercy in order to do more and better devotional service to please you and other Vaiṣṇavas.

Your eternal servant,

Bhakti Acyuta Prīya devī dāsī

My dear Guru Mahārāja,
Please accept my respectful obeisances offered at the dust of your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-sikṣa-vidyādbhuta pravācanena vai*

All glories to Śrīla Prabhupāda.

My dear Guru Mahārāja, I know that you are *Ātmārāma*—completely satisfied in yourself because of your Kṛṣṇa consciousness—so you do not need any external facilities to remember the Lord, to taste a relationship with Him. I recall a story about Śrīla Prabhupāda, which you told during your last visit to Gdansk. Once Śrīla Prabhupāda was alone in his room, some young devotees, curious as to what Śrīla Prabhupāda was doing, looked through the keyhole. They were surprised to see him alone in an empty room, chanting out loud verses from a big book, smiling and doing *kīrtana* clapping his hands in great ecstasy.

I know, Guru Mahārāja, that you do not need my hopeless service (I do not think that what I am doing could be called devotional service) or inept prayers. It is a mercy for me that I have the possibility to glorify you. Thank you for letting me sometimes directly serve you, and I am very sorry for doing

it always so hopelessly. I commit so many mistakes. My standard of worshipping you is not high enough, you should be worshipped with Vaikuṅṭha opulences and glorified by the most perfect poets.

My birth is very low and according to Vedic standards I would never get a shade of chance to get your association. Without your mercy my life would be wasted. You do not have to travel and preach in Poland, it is only your mercy. Your work here is so difficult, in a place where, as you said, is a specific 'Polish karma'. Nobody except you could execute so many difficult and special services. Nobody is as intelligent and magnanimous.

Thank you, Guru Mahārāja, for so kindly letting me learn to serve you and giving me plenty of perfect indications, but my intelligence still cannot fully realise them. You are the most wonderful captain and you yourself can do everything perfectly. You can deliver the world, but still you engage me in devotional service, which I do not perform perfectly.

By your activities you perfectly present the standard of acting of a devotee. It is a great lesson for me to see you and Trivikrama Mahārāja together and your spiritual relations. When you recently came to Krakow, Trivikrama Mahārāja was fasting for the third day. It was a shock for you. By your transcendental exchange of love devotees get a rain of nectar. You teach us how to treat one's godbrothers and godsisters.

Your glories, Guru Mahārāja, can not ever be fully described. Just like even in billions of years Ananta Śeṣa would not present all of the Lord's glories, similarly all of your disciples, as well as other devotees, who are wonderfully glorifying you, could never describe your unlimited glories. Certainly it is not possible.

I would like to glorify you in a pure way, as I see everyday how Trivikrama Mahārāja is glorifying Śrīla Prabhupāda during *āratis*, and in all of his actions. I would like to be so perfectly absorbed in consciousness of you.

Your servant,

Īśāṅghri-sevā devī dāsī



Dear Guru Mahārāja,
Please accept my respectful obeisances unto your Lotus Feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-sikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda.

On this auspicious day of your Vyāsa-pūjā I want to thank you for all you have been doing for me. Only by your grace am I able to follow the path of devotional service and constantly make spiritual progress.

Although I am always on the platform of complete neophyte, you are gradually drawing me from the swamp of material attachment and away from identifying with this body. Your every visit to Poland is a new challenge to me to surrender more to you. Your lectures are giving me big inspiration to continue devotional service and completely destroy all ignorance both in knowledge and activities of devotional service. When I am hearing you chastise me during these lectures I am understanding what a big neophyte I am in my devotional service. I am so grateful to you for this chastisement because it is a sign of your great love for us, your disciples. In this way you mercifully take care of our spiritual progress. This is also the cause of the birth of the relationship between a disciple and a spiritual master. As for me, I did not understand this relationship, such a loving exchange. I know only what my duty is—to engage in spreading Lord Caitanya's *saṅkīrtana* movement. This is my duty before you and all *paramparā*. I trust, that only by the grace of those activities in devotional service Kṛṣṇa will give me intelligence that one day I will understand this relationship between a disciple and a spiritual master.

Sometimes when I am on the street and I am distributing books I feel your presence. I can see that not me, but you, are distributing these books. Then I feel I am your instrument in spreading this movement. In fact every day you are giving Śrīla Prabhupāda's mercy to these people in the form of books. Although now I am such an ineffective instrument and every day is a big struggle with my body and mind to surrender fully.

Then I am angry at myself and others and ask myself, 'What can I do?' But I know: 'Simply surrender.' Then I try to pray, 'Guru Mahārāja, let me surrender in this mission. This is the only thing I can do, to become your instrument in spreading this movement.' As Śrīla Rohiṇīsuta says: 'Just keep going on.' Then everything becomes so simple and easy. I just go out, keep these books and they flow out to the conditioned souls. I can watch this ecstasy in their eyes, when they contact your, and Śrīla Prabhupāda's, mercy. This is

the greatest reward for all the fight. This is the nectar at the end which is like poison at the beginning. I would like to offer you, Guru Mahārāja, all such moments.

When I read wonderful offerings of my Godbrothers and Godsisters I understand that I am just a sentimental neophyte. Also I am so attached to my activities in devotional service. Then I try to remember and realise what you said in one of your lectures in Gdansk about attachment and importance of quality in our devotional service. Attachment to activity in devotional service cannot be based on false ego and should be all the time ecstatic. Such devotional service must be flourishing and should have a progressive tendency. It should also be situated in reality, in accordance with guru, *śāstra* and *sādhu*. The best quality of a devotee must be hearing and chanting without any offences and then all transcendental qualities will manifest in him. If we forget this, then our devotional service is ineffective. So we must work on the quality of our activities and this will allow us to go back to Kṛṣṇa.

Although I feel a constant lack of qualifications I try to pray to Kṛṣṇa so that I could pass the childish stage of Kṛṣṇa consciousness, so that by changing my motivation to devotional service I could fully satisfy you. I no longer want to be a 'beetroot', falling sometimes in the beetroot ecstasy. I would situate myself on the platform of pure devotional service to Kṛṣṇa, because this is most pleasing to you.

I know that when I do not take shelter of your lotus feet I will not be able to get your mercy.

Thank you Guru Mahārāja that I can feel secure taking shelter of your lotus feet and hearing your instructions. Thank you that you always take me out from the deep ignorance and push me forward on this path of devotional service, that ultimately I would go back to Kṛṣṇa.

Your eternal servant,

Ātmā Māyā devī dāsī



Dear Guru Mahārāja,
I offer my respectful obeisances to your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda.

Although attempts to express gratitude on this most auspicious of days are so imperfect, I pray with all my heart: I want my mind to concentrate on how to satisfy you, my desire is to serve you with devotion. My eyes have watched your transcendental features, my tongue chanted your great glories, my ears heard about your great qualities, my nose smelled the fragrance of garlands and flowers offered to you, my hands were busy worshipping, my body engaged in service to your lotus feet,

Guru Mahārāja, your glories can be only understood by those whose whole hearts are devoted to loving causeless devotional service. It is so difficult to talk with those fallen people with confused minds and only by your mercy everything is possible.

Dear Guru Mahārāja, you let me see the dearest things. By your teaching, which is the highest inspiration, it is possible to return to our eternal position as servants of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

In moments of doubt, when we are restless, you appear to take care of us and give us light.

I remember one night you appeared in my dream and you took from my eyes the artificial barrier of ignorance and then, finally, I saw who you truly are. I experienced this great mercy at that moment, and became aware of what mood a great person like you has. It was an amazing, wonderful experience which brought great pleasure to me.

Due to this I can more fully appreciate how unlimited the glories of a pure devotee of the supreme Lord are. Talking about that I am shy, because in spite of all this mercy I am not able to appreciate you, Guru Mahārāja, fully.

Guru Mahārāja, I am praying to the all-attractive Lord Śrī Kṛṣṇa to be able to please you one day.

Your servant,

Devala dāsa

—●—
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai

Dear Guru Mahārāja!
Please accept my humble obeisances unto Your lotus feet.
All glories to Śrīla Prabhupāda. All glories to You.

When I met devotees for the first time I thought, 'Is it possible to be like they are?' Later when I started to visit the temple I was constantly asking, 'How can I become a devotee?' Then when I began to live in the temple I tried to imitate senior devotees because I wanted to be like they were. Now after several years I still ask myself, 'When will I be as advanced as my Godbrothers? When will I be able to please Your Divine Grace?' I know that when I satisfy devotees you also will be satisfied; *yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi*.

Varadarāja Prabhu once told me that we can achieve everything by pleasing the spiritual master. For me this everything means the desire to serve Kṛṣṇa by serving Your Divine Grace. So I humbly ask you, Guru Mahārāja to bless me so I can develop strong faith in you and your instructions because this is the thing I need most. I would like to thank you for the mercy you have already bestowed upon me by giving me the shelter of your lotus feet and apologise for being unable to appreciate it.

Aspiring to be your disciple,

Vipulā dāsa

—●—
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

I offer my respectful obeisances to my dear spiritual master, Śrīla Suhotra Swami to whom all three worlds offer their obeisances.

I offer my respectful obeisances to My dearest Guru Mahārāja, who is travelling and preaching Lord Caitanya's glories, giving causeless mercy and waking up those living entities such as me, blind, deaf and sick, plagued by nightmares.

I offer my respectful obeisances unto Śrīla Suhotra Swami by whose mercy my sinful past life, got proper dimensions and colours, colours of Kṛṣṇa.

I offer my respectful obeisances unto my dear spiritual father, who is so carefully taking care of me in the moment of spiritual babyhood, having tolerated my impurity and ignorance.

I offer my respectful obeisances unto my Śrīla Guru Mahārāja, whose attention can not let pass even the smallest detail which could keep his disciple in material chains and who so patiently gave me spiritual happiness, destroying frustration and discouragement.

I offer my respectful obeisances unto my spiritual master, who is the personification of happiness and knowledge. From his mouth flows eternally, like the Ganges, a stream of the nectarean pastimes of Śrī Kṛṣṇa.

I offer my respectful obeisances unto Śrīla Suhotra Swami, whose streams of instruction rinse from the heart all material desires as clean water is washing dirt from the corners.

I offer my respectful obeisances unto my Spiritual Master, who is so wonderfully inspiring by his instructions and by his mercy that I am losing my barrier of ignorance, realising the proper understanding of the words 'for the truth'.

O Dear Guru Mahārāja, you are making such wonderful cures, you are giving back sight and hearing, you are treating the fallen, and you are ordering the mad senses to be quiet. Please let me try to pay my obeisances to you life after life and make my attention concentrate on your lotus feet.

Your servant,

Ekapārna devī dāsī

My dear Guru Mahārāja,
Please accept my respectful obeisances thrown in the dust of your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda.

On this very auspicious day of your Vyāsa-pūjā, I would like to wholeheartedly thank you for your instructions, Guru Mahārāja, by which I can make tangible progress in my spiritual life. By instructing me and showing me how I should act. You do this in such a way that I feel inspired to execute your instructions. Gradually I realise that all instructions coming from a bona fide spiritual master have some wonderful, powerful potency. Now I can better understand the words *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ*

kuto 'pi, 'Only by the mercy of the spiritual master can we obtain Kṛṣṇa's mercy.' Without approaching your lotus feet, Guru Mahārāja, I have no chance to overcome the ocean of birth and death.

I would also like to thank you Guru Mahārāja for bestowing upon me such great mercy, as initiation is. The disciple can never repay the debt toward the spiritual master. I was not, I am not, neither will I be qualified for accepting the initiation. It happens only by your causeless mercy. By the mercy of the spiritual master we can make quicker progress, increase our devotion, determination and enthusiasm in executing our devotional service. By depending on your mercy, Guru Mahārāja, and by remembering your instructions one can avoid contamination by the powerful influence of *Kali-yuga*.

Śrīla Prabhupāda compares the personality of the spiritual master to the helmsman, his instructions to auspicious winds, and our body to the boat by which he can cross over the abyss of material existence. I have received such a wonderful opportunity to serve you, Guru Mahārāja, you stated that a *brahmācārī* has a better opportunity and possibility to serve his spiritual master in the preaching mission, than a person in the *gṛhastha* āśrama. I pray to your lotus feet for some mercy by which I could be able to engage myself in Śrīla Prabhupāda's book distribution mission more and more. In the *saṅkīrtana* meeting in Nṛsimha-kṣetra in Germany you stated that there are many kinds of *saṅkīrtana*, but book distribution *saṅkīrtana* is the most important, because that pleases Śrīla Prabhupāda most. Śrīla Prabhupāda has Kṛṣṇa in his hand, he is the resident of Goloka Vṛndāvana. If we make this effort of distributing Śrīla Prabhupāda's books, then he in return will give us Kṛṣṇa. These are your words, Guru Mahārāja. So who in this Kṛṣṇa consciousness movement would not use this wonderful chance of becoming dear to Śrīla Prabhupāda by distributing his wonderful, transcendental books.

Now our *saṅkīrtana* party is collecting for a new car, with which we would be able to regularly travel to distribute books. Śrīla Trivikrama Swami, who is our temple president and superior, is helping us in this undertaking.

I have no qualifications to serve you, Guru Mahārāja, but only by the shade of your mercy I can surrender to Kṛṣṇa more and more.

When I arrived at Nava Jyada farm late at night, a day before the appearance day of Lord Nṛsimhadeva, one devotee told me that tomorrow there are initiations. I thought, 'This is wonderful, it is 11 at night, my *japa* beads have not been chanted on by Guru Mahārāja yet, my recommendation was not given yet.' I was full of worries whether I will be initiated at all by Your Divine Grace. Going to sleep in the barn, where dozens of devotees were sleeping I was constantly thinking of how to obtain your mercy. I was sleeping for about

three hours. Half conscious, I was chanting my rounds before *maṅgala āraṭi* and I was hoping that I will find Kasi Mishra Prabhu, who could explain everything. After *maṅgala āraṭi* I met Kasi Mishra Prabhu, who explained that initiations will take place tomorrow, I can give my beads to Pracarānanda Prabhu and he will deliver it to you, Guru Mahārāja. Recommendation would also be given and everything would be all right. At that moment a stone fell from my heart. I was really happy knowing that everything had turned so auspicious by Kṛṣṇa's arrangement.

I would also like to thank you for your wonderful letter, Guru Mahārāja, which I received after your Vyāsa-pūjā last year. In this letter there are some wonderful instructions on how to understand the relationship between spiritual master and the disciple. I also had the opportunity to serve your personality, Guru Mahārāja. Giving *prasādam*, cleaning the room you stayed in, doing your laundry, paying obeisances every time I saw you. I could realise some higher taste coming from rendering devotional service to your lotus feet.

Please let me be always engaged in following your instructions and bless me with the dust of your lotus feet.

Your insignificant (and always seeking shelter at your lotus feet) servant,

Martanda dāsa



Dear Guru Mahārāja,
Please accept my respectful obeisances at your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

*It happened that I forgot about the Truth,
the great Ocean of the Auspicious Qualities.
It happened that I was overwhelmed,
by things you cannot live with there; lust and envy.
So now I do not know, I just want to enjoy,
go deeper into the forest and enjoy, enjoy more.
But suddenly I am surrounded by bushes, and pain,*

*But who, who is giving me such pain, I do not know.
To rise and fall down for millions of years,
But there is always tomorrow, I will try to chew again,
what I found on the street the other day.
Tomorrow? And what if tomorrow ends?
Why not care to find out who I am today?
Someone gave me a hand, so I took it, it was warm.
I felt safe, and then it was wonderful,
I had never had so many friends before.
And one day I heard your voice saying,
that there is the spiritual world, and there is someone, who cares about us.
Why? someone asked at the class,
You answered that the Lord cares personally about those, who render service
with love.
You are dear to Kṛṣṇa, because you explain to us this supreme mystery,
the Lord Himself says that there is no-one more dear to him.
You are the purest example of devotional service,
so your every word is gold for me, because there is Kṛṣṇa in them.
I would like to open my eyes to the light of your instructions,
which is for me the way to Truth, the Great Ocean of Auspicious Qualities.*

Your insignificant servant,

Mantesvara dāsa

*nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrimate suhotra-svāmīn iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,
Please accept my respectful obeisances unto Your lotus feet.
Guru Mahārāja, experiencing your kindness, I dare to write my first
homage in the form of a story:

It is a hot summers day. There is a family resting on an empty beach, a mother and a father with three sons. The children being so absorbed in playing went so far away from their parents that they lost sight of them. The sun became more and more heavy with every passing hour and the children more and more thirsty. The boys are very small and they can not find their way back to their parents and they do not know how to get something to drink. One of the boys instinctively enters into the sea which brings a momentary recess. The second boy tries to build houses from the sand, these are destroyed by the sea. Finally the third boy with tears in his eyes tries to look around to find his parents. Suddenly another person appears on the beach. It is a soft-drink seller dressed in white cloth wearing a peak-cap, walking along the shore. The boy who was looking for the parents immediately sees the seller. He runs to him noticing the man's bag full of drinks. The man, seeing the boy's thirst, gives him as much to drink as the boy is able to. The boy puts faith in his saviour and tells the man about how he and his brothers lost their parents. The man is ready to help. The boy asks his brothers but one of them is so absorbed in sand buildings that he does not hear, while the second boy thinks that he has already found his own way of rescue. So the drink seller takes the one boy and walks with him back to his parents. Again seeing his parents the boy feels unending happiness.

Dear Guru Mahārāja, you are just like that man on the beach giving drinks to the most thirsty. Only those who trust you can quench their thirst and can be led by you to the place they long ago lost their way to (Goloka Vṛndāvana). This place can not be reached by those who, like the boy in the water thinks he has found his own way. Nor by those who try to be happy in this material world by building sand constructions which are destroyed by the waves.

I hope Guru Mahārāja that my trust in you will be ever increasing. You are bestowing mercy on me. Giving me the chance to serve, my only choice is to take this mercy.

Trying to serve you,

Bhaktā Sebastian

All glories to Śrīla Prabhupāda. All glories to your Divine Grace.
Dear Guru Mahārāja,

Please accept my humble obeisances to your lotus feet on this auspicious day of your Vyāsa-pūjā.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hārīṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Now, when I have been in this process some time I wonder why a lot of people first want to know if Kṛṣṇa is really the Supreme Personality of Godhead, and when we hear that we have to surrender to the spiritual master we want to know the qualifications of a real guru. But then almost no one wonders what are the qualifications of a good disciple. We try to check our guru but we do not think about requiring proper qualifications for ourselves. I am just one of those people.

When you gave me acceptance, Guru Mahārāja, I was not ready to fully engage in service to Kṛṣṇa and the other devotees. I know that only by your mercy I can be here making an effort to surrender to Kṛṣṇa more and more.

I would like to thank you for your unlimited mercy that you did not care about my previous sinful activities. You agreed to lead me on my way to Kṛṣṇa. Please let me worship you by basing my offering on the verses of the prayer which was written by Narrotama dāsa Ṭhākura;

*patita-pāvana-hetu tava avatāra, mo sama patita prabhu nā pāibe āra
hā hā prabhu nityānanda, premānanda sukhī, kṛpābalokana koro āmi boṛo duḥkhī*

Please, be merciful to me. The reason for your appearance here is saving sinners. You are so magnanimous because you saw fallen souls in this age and you have so much compassion for them.

You should know I was a very fallen soul. My dear Lord, you always rejoice in spiritual happiness. Because you always seem to be very happy I came to you as I was the most unhappy person. When you graciously looked at me I became very happy.

So thank you Guru Mahārāja.

Your sincere servant,

Bhaktin Malgorzata

Dear Guru Mahārāja
Please accept my most humble obeisances at Your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Although it is not easy for a person like me to learn the knowledge which is contained in the Vedic scriptures, by your mercy and wonderful mission of preaching to the conditioned beings, it becomes very close and valuable for me.

By associating with your message I am freeing myself from doubts and achieving taste for unconditional devotional service.

Today I realised that approaching you, dear Guru Mahārāja, is the only way out from darkness of ignorance and to get knowledge about the cause of all causes, the Supreme Personality of Godhead, Śrī Kṛṣṇa.

You are so kind that you are freeing bewildered beings from desires to achieve illusory success and pleasures. I believe that you do not want that anyone remain in this world of threefold miseries and suffer material pains connected to birth, death, old age and disease. Therefore you are creating possibilities for elevation to the highest platform of life by proper engagement of your devotees in the *saṅkīrtana* movement of Lord Caitanya. Please accept my thanks for your elevated preaching mission by which you are delivering conditioned souls from forgetting to fulfil their duty of *dharma* in this age of *Kali* and directing them towards the path of progress in transcendental knowledge and indifference to material attractions towards a blissful and auspicious way of life for everyone.

Unworthy of your attention, your servant,

Bhakta Andrzej



My dear Guru Mahārāja,
Please accept my humble obeisances at the dust of your lotus feet. All glories to Śrīla Prabhupāda. All glories to the *saṅkīrtana* movement.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

O Guru Mahārāja, I desire to offer you prayers in a proper way. Having no experience yet, I do not know how to adapt to this situation. Only by looking through the eyes of *śāstra*, am I capable to see the incredibility of your personality.

Śrīmad Bhāgavatam says:

*titikṣavaḥ kārūnikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣanāḥ*

'The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.' (3.25.21)

O, Guru Mahārāja, you are very merciful. Your only one care is to transfer to the people the knowledge about devotional service to the Lord. You are not satisfied by your own liberation, you are always thinking about others. You are the person who possesses the highest compassion for all conditioned souls. Preaching, you meet so many difficulties in giving this transcendental knowledge, so you must be very tolerant because your mission is to save the fallen souls. You regard all conditioned souls in that way, to liberate them finally. Nobody can become a greater friend to conditioned souls than you are.

Guru Mahārāja, you are self-controlled, quiet and peaceful, following the scripture's principles. As the *śāstras* say, the person who really follows the principles described in the Vedas must be a devotee of the Lord, for all scriptures order us to follow the orders of the Supreme Personality of Godhead.

You are a real *sādhu*, with faith you render devotional service for the Lord, being in a renounced order of life. You always talk and hear about Kṛṣṇa, not suffering from material miseries, because your thoughts are filled with the pastimes of the Supreme Personality of Godhead.

O Guru Mahārāja, make me the servant of your lotus feet so that I can take the mission of Śrīla Prabhupāda into my heart.

Desiring to serve you,

Bhakta Wojtek



Dear Guru Mahārāja,
Please accept my respectful obeisances.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda.

Today is the day of your birthday, this is so auspicious and wonderful because you are so merciful and you let us glorify you in such a personal way. It is hard for me to express my feelings of gratitude for you, Guru Mahārāja, because my faith and devotion is too small and I cannot understand the favour with which you endow me. I hope you will forgive me my inefficient endeavours to thank you.

Thank you for everything you do for me and for your nectarean lectures, you enlighten my mind and thanks to that I gradually find Kṛṣṇa in my heart and in the hearts of other living entities.

Thank you for the fact you endow me with your divine care and that I can pay my respectful obeisances to you and pray to you for intelligence and determination.

Let Lord Nṛsiṃhadeva take care of you eternally.

Thank you Guru Mahārāja.

Your eternal servant,

Bhaktin Joanna

Dear Guru Mahārāja,
Please accept my humble obeisances at the dust of your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-sikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda.

I would like to thank you very much, Guru Mahārāja, for accepting me as your disciple, even though I do not deserve it at all. I wish to follow your instructions in order to satisfy you. By your causeless mercy I have a chance to go back to Godhead.

I would like to write what I feel, but it is very difficult to find the proper words. Thank you for the great mercy you are giving to me, Guru Mahārāja, and for allowing me to perform devotional service for Śrī Śrī Gaura Nitai.

You give your great mercy to your disciples, by which we can get out from the circle of birth and death. I want to give up forever the attachments to this material world and surrender to a holy person like you, Guru Mahārāja. I am very much influenced by *māyā*, but I will develop the desire to satisfy you.

All glories to you, Guru Mahārāja,

Your aspiring disciple,

Bhaktin Izabela

Dear Guru Mahārāja,

Please accept my most humble obeisances at your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

All glories to Śrīla Prabhupāda.

All glories to you on this most auspicious day of your Vyāsa-pūjā.

This day is the most blessed one for me, because thanks to your appearance, thanks to your perfect instructions, thanks to the possibility of direct contact with you, I have a chance to watch you and to realise from your perfect example, what is pure love for Kṛṣṇa.

You have appeared on this hellish planet to preach Kṛṣṇa consciousness and to guide us lost souls with the torch of knowledge, out of the darkest regions of their ignorance.

Without your mercy we have no chance to get some understanding of Kṛṣṇa. Dear Guru Mahārāja, you do so much for us. You travel to many places and you have to suffer so many discomforts but in spite of this all the time you engage your disciples in devotional service for the Supreme Lord.

I am such a fallen conditioned soul and I know I am not able to satisfy you, but nevertheless you are so incredibly merciful and you are giving me a chance to serve you. It is the most valuable thing I can receive. I could never repay this debt but I have to try. Please, Guru Mahārāja, let me continue my clumsy service until I am able to satisfy you even a little.

Please, let me serve you eternally.

Your insignificant servant,

Bhaktin Paulina



APPRECIATION

Dear Suhotra Mahārāja,

Please accept my respectful obeisances.

All glories to Śrīla Prabhupāda.

On this most auspicious day of your Vyāsa-pūjā I want to offer you my repeated obeisances. I would like to thank you very much for your kind association which you so mercifully gave to a low class person like me. Especially I will never forget the moment when we were going by car with Pracarānanda

Prabhu and he was complaining to you about how difficult it was to rely on other devotees and find people ready to co-operate. You told him, 'Welcome to the club', and you shook his hand taking it from the driving wheel. At that point I started to realise how demanding and difficult a service you render.

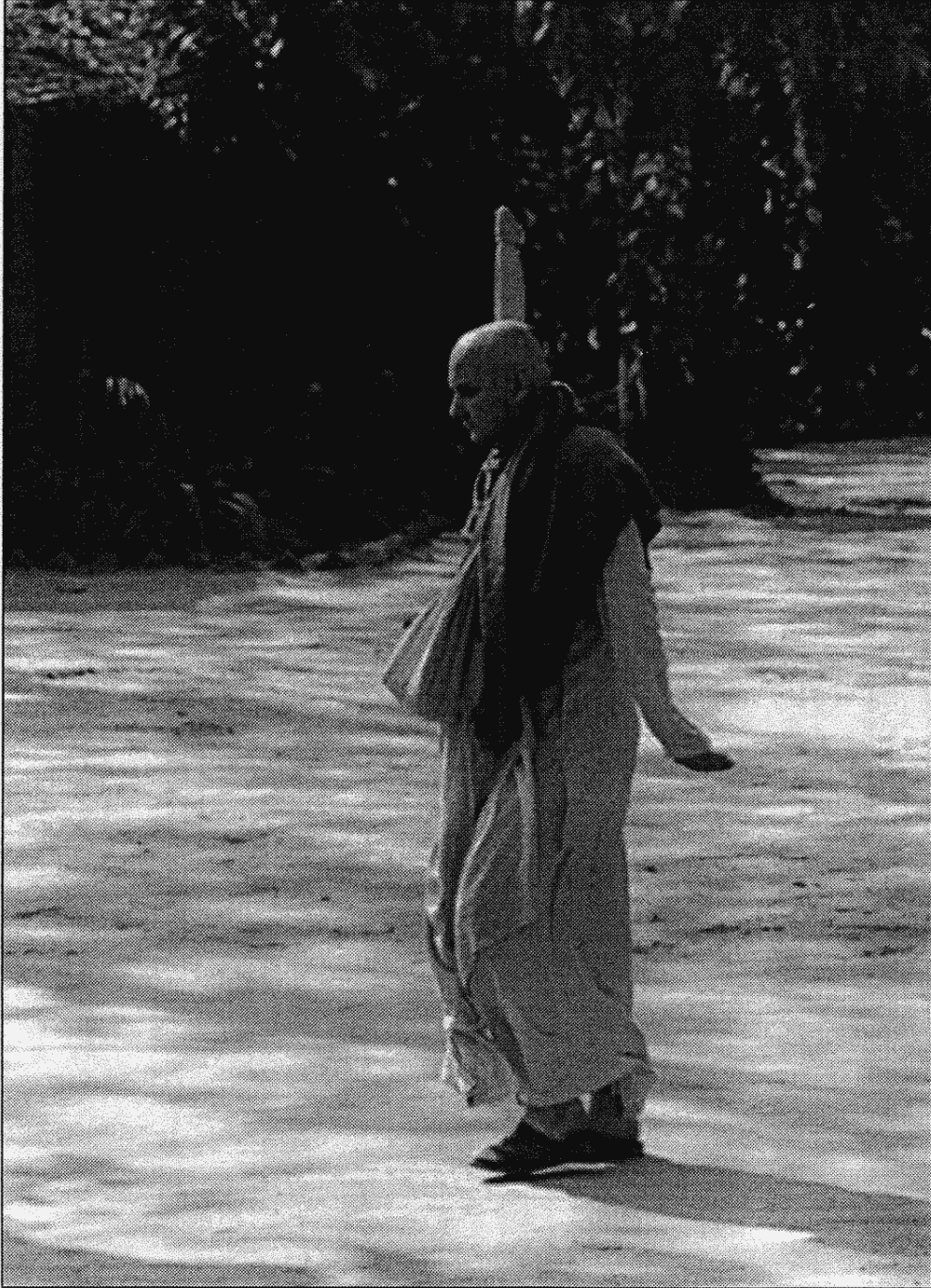
You turn all sorts of souls, bewildered by *māyā*, into Lord Caitanya's *sāṅkīrtana* army. To attain that, you, like a general, have to keep this army alert and ready to fight against the enemies sent by *māyā*. For this purpose you have to be everywhere, so you travel in your transcendental van showing us how to actually follow Śrīla Prabhupāda.

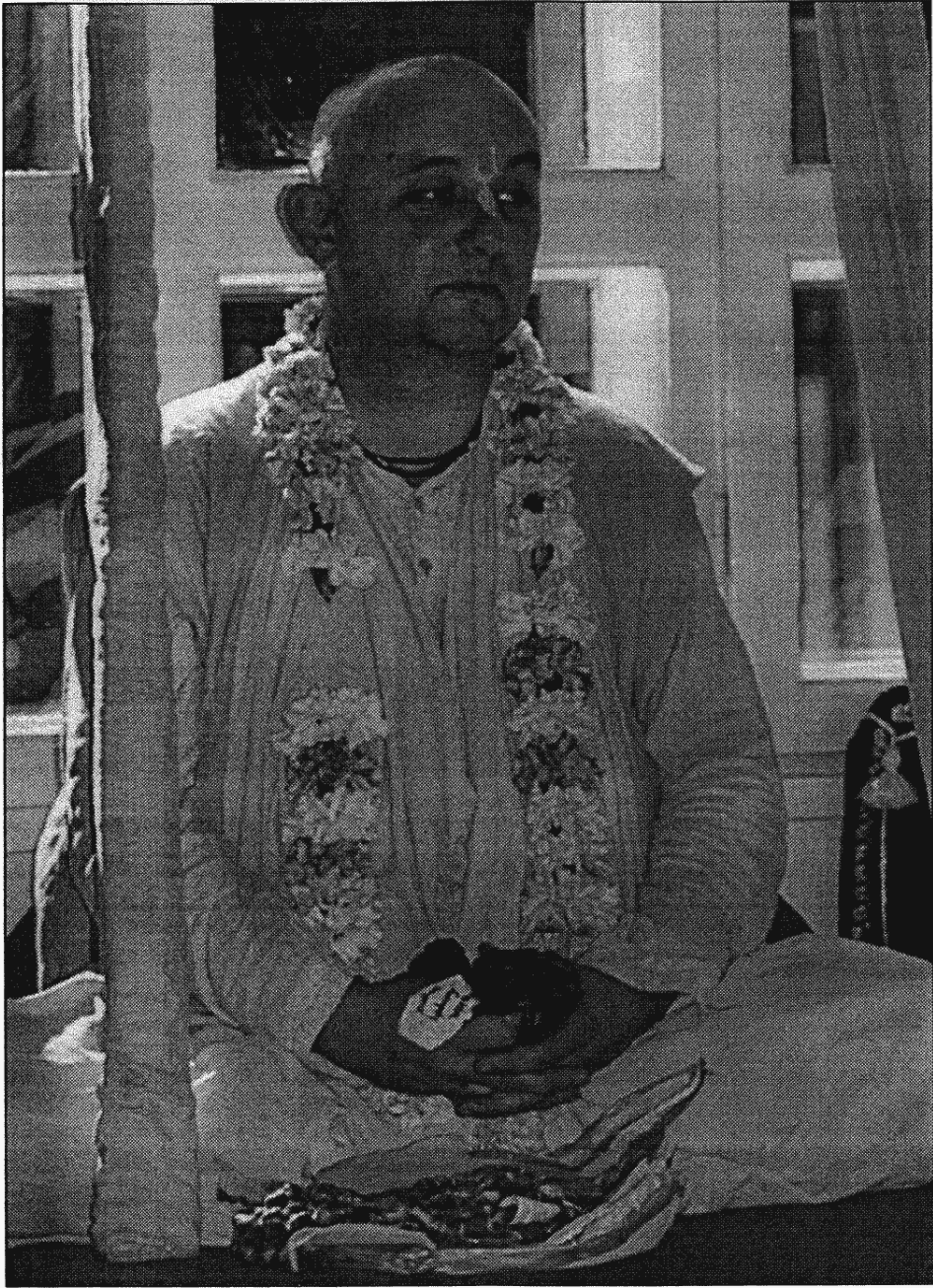
Thank you again, Mahārāja, and please give me your mercy so that I can become more qualified in my service.

Your aspiring servant,

Kṛṣṇānurvada dāsa







ROMANIA

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

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

My Dear Guru Mahārāja,

Please accept my humble and respectful obeisances unto your lotus feet.

One of my first days in Kṛṣṇa consciousness, I came to the temple for the evening program where you were giving a class. You preached for the first time to us, totally ignorant guests, about the love affair between Rādhā and Kṛṣṇa, illustrating the relationship between the Lord and His highest devotee.

'It is a love in which everything is sacrificed,' you said in the beginning of the lecture. You described the way Śrīmatī Rādhārāṇī was cooking sweets for Kṛṣṇa with great love and dedication, as She had the blessing of keeping Kṛṣṇa in good health, everyone was tasting Her cooking. Kṛṣṇa was spying on Her while She was cooking, because She was so beautiful. That was the relationship they had.

Suddenly, Śrīmatī Rādhārāṇī's mother-in-law forbade Her to go to Kṛṣṇa's house and cook for Him anymore. When such a separation appears between Rādhā and Kṛṣṇa, the devotees suffer and are sad. But, as happened in the story, Rādhārāṇī suddenly felt very sick, and Kṛṣṇa assumed the form of a lady, who came to cure Her. Using a trick, He made Śrīmatī Rādhārāṇī's relatives change their minds in great fear and commotion so She could go again to Kṛṣṇa's house and cook for Him the sweets He liked so much.

That lecture helped me to see what a life based on sacrifice means. How deep, how noble and beautiful this life looks. Furthermore, to understand that, this thing was revealed to me because a story about the perfect love was spoken by the perfect person, who was living in sacrifice. Above all, understanding this sacrifice has no end, as you revealed to me: it requires one thing after another, burning all hindrances, like the grains one repeatedly throws with three fingers from the right hand in the Vaiṣṇava-agni. And so, that which

remains just ordinary miseries for so many *karmis*, things that drag them more and more into ignorance, become noble sacrifices for a devotee, ever-increasing the basis of his love.

I thank you for this precious lesson, my dear spiritual master.

Your servant,

Kṛṣṇa-ragini devī dāsī

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

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

My Dear Guru Mahārāja,
I offer all my humble and respectful obeisances unto your lotus feet.

All glories to Your Divine Grace! All glories to His Divine Grace Śrīla Prabhupāda!

The most difficult thing when talking of something is to draw a conclusion, to reach the essence, because it is hard to describe in a few words a link which flows always upward, like a tumultuous and sublime river. Therefore, trying to freeze for a moment our infinite flowing to Kṛṣṇa, I can realise how at every stumble you represent the solution, at every hesitation and weakness you are the force, at every step you are the sureness.

I am completely unqualified to appreciate your wonderful qualities and to understand how Kṛṣṇa shines in your heart. But this light comes through like a *sudarśana* and is visible in your laugh, in your voice, in your expression, in your strength. What I can understand is that I am fortunate to receive Kṛṣṇa's causeless mercy having a *mahā-guru*.

If it happens that I go to sleep and I get up wondering and asking myself, in the long talks with my godbrothers and godsisters, how it was possible that I deserved this effulgent life-belt. I wish more and more to serve those who are doing something to serve you, and I am glad of any success of my godbrothers and godsisters surrendered at your lotus feet.

Because I have this chance, I have to thank you and ask you to pour your mercy upon those who, here in Romania, found ecstasy at every word about you and are agitated up to irresponsibility when they prepare to welcome you.

I have to thank you for all of these, and for many others, for you enthuse in us the power not to be defeated and you have the confidence that in this gross ignorance still the holy name of Kṛṣṇa can be uttered.

Please help me to remain the eternal servant of your devotees.

HARE KṚṢṆA!

Your humble servant,

Śyāmala devī dāsī

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*namas te gurū-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

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

Dear Guru Mahārāja,
I offer all my humble and my respectful obeisances unto your lotus feet, my dear spiritual master.

All glories to Your Divine Grace! All glories to His Divine Grace Śrīla Prabhupāda!

I am very happy I can express my humble obeisances unto you along with my sincere celebrating words at this special event of Vyāsa-pūjā. This is the third time I can live the happiest opportunity of being counted among your disciples offering all our homages unto you. I am very proud of this. Now, I can add one more year in my trying to become a devotee, and thinking if I have really succeeded to please you. I am anxious to reassure you of my determination in serving you. I understood one thing very clearly from your teachings, it is deeply imprinted in my mind, that the most important thing you appreciate in a devotee is the number of years dedicated in devotional service. Therefore, I thought the only thing valuable I can offer to you at this celebration is ONE MORE YEAR of my life.

I said I am very proud being your disciple. I feel this pride in a humble state of mind as Śrīla Prabhupāda explains in one purport about Mahārāja Parīkṣit,

'He felt proud, therefore, that he happened to be the descendant of such great devotees. Such pride for the devotees of the Lord is certainly not equal to the puffed-up sense of vanity for material prosperity. The first is reality, whereas the other is false and vain.'

Of course I do not dare to identify myself with Mahārāja Parīkṣit but I understand that it is sometimes legitimate and natural for a devotee to feel pride and courage because, as you said once, he has a master, and is not like a tramp dog.

It was this courage that you enthused in me which helped me all the time to get through all the obstacles. For me it was a very hard year, and sometimes I felt I was near to losing the control of my activity. But practically I saw that the process is mystical. I was clearly overwhelmed, and I have no qualification to discharge my duty in the position in which you have entrusted me, but every time, in some way or another the problems were solved quite well. The only thing I did was try to follow very strictly your instructions. And it worked. Even if many times it was only my good intention to do so, and my limitations blocked me to act without mistakes. 'Dedication to the mission of the spiritual master is the perfection that fulfils all the desires,' as I experimented with this secret. I felt the mercy of Śrī Kṛṣṇa upon me and a feeling of protection. I realised that through you I can be so closely connected with this noble family of great devotees, all dedicated to the same purpose of serving Kṛṣṇa.

I am very grateful to you, my spiritual master for your mercy to accept me as your eternal servant,

Murāri Kṛṣṇa dāsa

Dear Guru Mahārāja,
Please accept my humble obeisances! All glories to Śrīla Prabhupāda!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmin iti nāmine
namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Dear Guru Mahārāja, I offer my humble obeisances unto the shelter-giving dust of your lotus feet again and again. You are the mercy of the Supreme Lord Kṛṣṇa that manifests in the material world in the form of the pure devotee, the spiritual master. You are manifesting your divine activities in this temporary, miserable material world, which you are seeing as the separated external energy of Lord Kṛṣṇa, just for the sake of delivering the Supreme Lord Kṛṣṇa's mercy upon the unfortunate conditioned souls.

One year ago I was absorbed in the sinful ways of the modern *kali* civilisation. Now I am trying to serve the Supreme Lord. I was drowning in the ocean of material life, but you have thrown me the rope. I just have to pick it up and I can be saved. You have saved me even though I am such an unfortunate and unqualified soul. You are engaging me out of unlimited mercy in Lord Kṛṣṇa's service.

I heard you saying once that a disciple can never pay his debt to his spiritual master, even if he would just learn from the guru the letter 'K' from the holy name of Kṛṣṇa. Even if I continue to serve and glorify you for millions of *kalpas* it will never be enough. What is required is eternity.

Therefore, please let my mind be attracted to the service of your lotus feet and your divine instructions, eternally. Queen Kuntī prays to Lord Kṛṣṇa that her attraction be fixed on Kṛṣṇa only, as the water of the Ganges forever flows into the sea. Similarly, I beg you for your mercy so that you fix my mind on the divine service to your lotus feet. Service to your Divine Grace can render all kinds of benedictions for the conditioned soul, but unfortunate as I am, I have no attraction for it, being so puffed up by the material ego of 'I' and 'mine'. Please Śrīla Gurudeva, please help this unfortunate servant of Kṛṣṇa realise that for him in this world there exists nothing else except service to your lotus feet.

Desiring to become a real servant of yours,

Śrī Caitanya dāsa

Dear Guru Mahārāja,
Please accept my respectful obeisances!

*nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai
nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

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

I have asked myself a question, How can I thank you for your endless mercy? You offered me the great chance to wake up to reality and to understand the goal of life in this human form. By your grace I have in this life the possibility to serve Kṛṣṇa by serving you and serving your cause. Unfortunately I am so fallen and so unqualified that everything I do is absolutely insignificant.

You are so merciful and magnanimous that it is beyond my capacity of understanding. I can remember when you were in Timisoara and you offered *darshan*, I wanted to also ask a few questions. You found out that I was performing *saṅkīrtana*, and when I got up to leave your room, you thanked me for my performance of *saṅkīrtana*. I was shocked and I did not know what to say. I do not know even how I can answer such a gesture. You, who are a pure devotee of Kṛṣṇa, are thanking me, a very impure fallen person, for my insignificant service.

I understand that I will never be able to serve you accordingly with that you offered me. I cannot even think of it. Please, forgive all the offences I am committing, and help me serve you as much as possible.

By your wonderful lectures and *kīrtans* you are making everybody happy. You are offering, without asking anything in return, the most valuable gift for every soul—love for Kṛṣṇa.

I desire that you help me reach the stage where all that I can do, I do it serving you forever. You are my only chance and I beg you to help me follow your instructions and free myself of material desires. Who can be so merciful with such a fallen and conditioned soul as me, except Guru Mahārāja.

On this happy day for me, I would like to glorify you, but I have no words for this. I am so foolish that I would only make offences. I can only say: All glories to Śrīla Suhotra Swami Mahārāja—*ki Jaya!*

Your servant,

Prabhu Nityānanda dāsa

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

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

Dear Teacher,
I offer my humble obeisances unto your lotus feet.

With the greatness of a sunrise, with the fragility of a flower which is budding, with the strength of a storm which is uprooting the trees, the transformation provoked in me is definite.

Following my nature, I just did not realise that, in fact, it was a choice, but it was made and it would obtain shape at once with meeting you.

Just then, in the moment when I put my first step on the path which had been opened in front of me, with an amazing interference of force and gentleness, you tore me from the misleading path on which I was lost and you placed me out somewhere high, where everything began.

Into a revelation, you Teacher, displayed to me and you said, 'From now on you have only one duty; to put your whole life under the Great Sign of Devotion.'

I said, 'Forgive me, Teacher! So far I did not go as I had wished.'

You said, 'When there is a storm, the ships float with difficulty forward.'

I said, 'My ship, O Teacher, went one step on the left and then one step on the right. But, its direction remained and will remain the same—a straight one.'

Your servant,

Bhākṭa Ion

My dear Guru Mahārāja,
Please accept my most humble obeisances unto your lotus feet.

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

All glories to His Divine Grace Śrīla Prabhupāda! All glories to Your Divine Grace!

On this day, the most blissful one, when you appeared in this world to show the way of liberation from the darkness of ignorance, I bow down unto your lotus feet again and again.

I am so grateful that you accept some of my services, even if you know that I am such a low class rascal.

I wish so much to serve you, but my mind gives me so many troubles that I do so many crazy things. It is flickering all the time, like a lamp in a windy place.

Dear Gurudeva, I pray to be able someday to receive the nectar which you give us! I pray to be humble enough to one day become your disciple.

Through your limitless grace I know that this dream will become reality. Please help me to be strong enough to serve you and Kṛṣṇa.

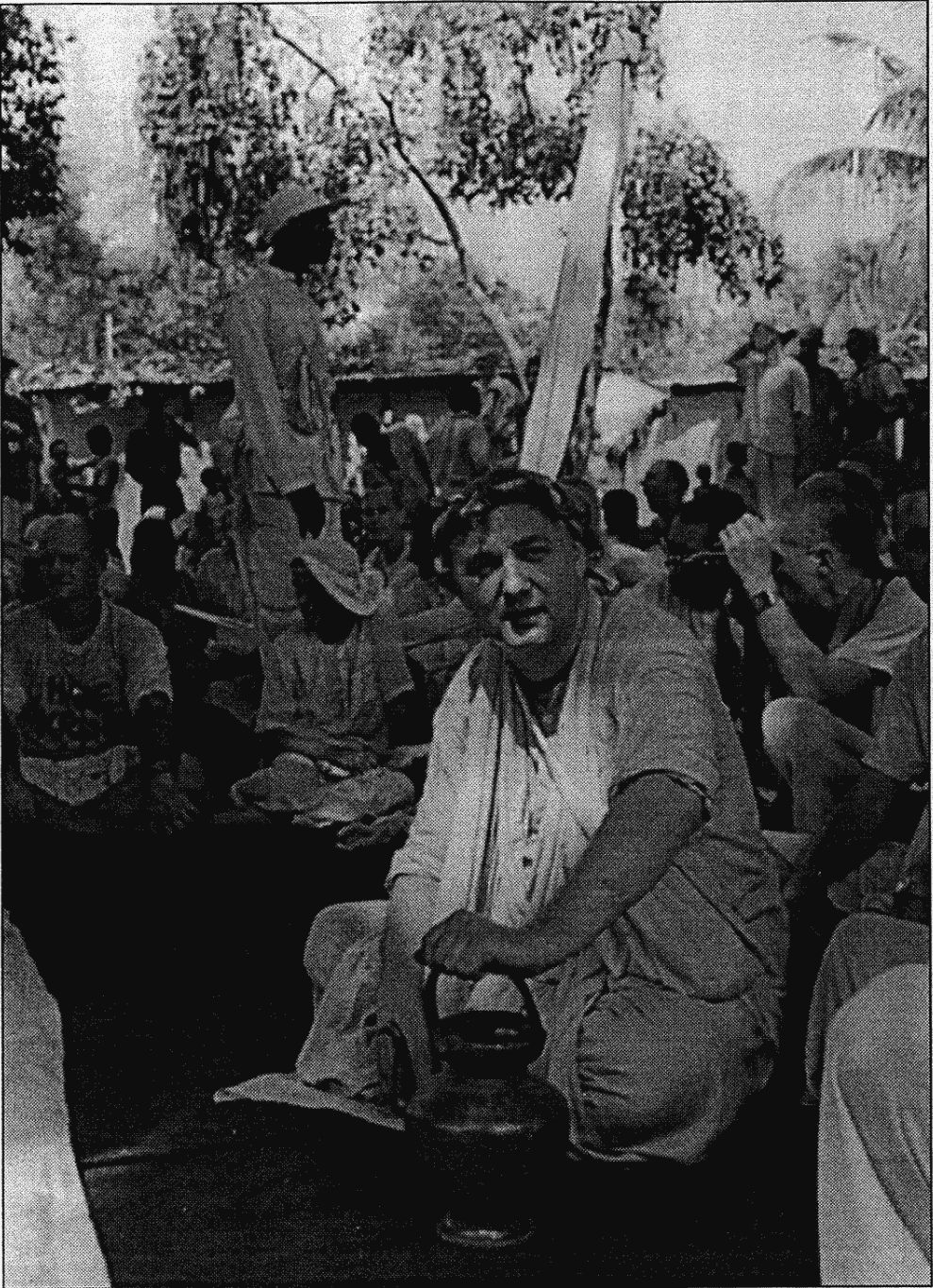
*dhyāyan stuvaṁs tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

Your insignificant servant,

Bhakṭa Ovidiu







SWEDEN

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hārīne
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Śrīla Suhotra Mahārāja!
It is difficult for me to glorify Your Divine Grace for I do not know how and I am not qualified. Still I beg you to accept my most humble obeisances. All glories to Śrīla Prabhupāda! All glories unto you!

On this most blessed day I wish to thank you for your causeless mercy that brought me in contact with the devotees who are now helping me to make my first steps in Kṛṣṇa consciousness. Only in the association of the devotees can one be really happy. Only in ISKCON can one find a real friend and real shelter. Only in ISKCON can one have perfect knowledge, sing and dance in ecstasy and taste wonderful *prasādam*. It is all the mercy of the spiritual master and Kṛṣṇa.

I am trying to understand your instructions and your mercy, but it is not easy for me to understand because my heart is impure. I am still committing offences against the devotees and the holy name. There is no devotion to Kṛṣṇa in my heart, I have no firm faith and determination to serve you. I feel very weak and without the help of the devotees I would not be able to do anything. When I am alone, I lose all my Kṛṣṇa consciousness. Indeed, I have no qualification to perform devotional service.

In my hopeless condition I pray to become more humble, to never forget my eternal position, to become more serious and fixed in devotional service and to find the strength to always remain with the devotees. All this is possible by your mercy. Faith and devotional service to the spiritual master open the path that will bring us back to our eternal home, back to Godhead.

I wish to thank you once again for your merciful protection. If I had not met the devotees and you, who knows what my life would have been now.

All glories to the whole disciplic succession! All glories to Śrīla Prabhupāda! All glories to ISKCON! All glories to His Divine Grace Śrīla Suhotra Mahārāja *ki-jaya!*

Your servant,

Saṅkārṣaṇa dāsa



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
caksur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

*Time wears away from the face of life
all false sublimity and forms . . .
but cannot erase the glory
of Kṛṣṇa and His pure devotees.
All the stringent, insurmountable
material energy passes before you,
like a crow fluttering
before the face of the sun.*

The most unworthy of all those who are unworthy falls down at your lotus feet, Guru Mahārāja. There are children who run away from their parents just to frighten them or to show them that they are already grown up, but the father knows this play. The child is enjoying for some time his imaginary and intoxicating freedom but soon darkness spreads all over the forest. Then everything seems unknown and inimical. The child quickly understands he is not meant to be there and begins to cry louder and louder for his father.

I am praying too, my dear master, please forgive me the offences I have committed at your lotus feet. It is hard for a child to understand the unlimited, to appreciate the tolerance and compassion of his father. The child does not know that the loving relationship with his true parents and true friends comprises eternity, knowledge and supreme bliss.

My dear Guru Mahārāja, when will I become worthy to understand the example you are constantly showing us. The moon is constantly changing for a person with a common vision, it is becoming smaller or bigger, passing from one shadow to another. But those who have your mercy see the moon as it is, the golden moon with all of its brilliance. Those who have your mercy can drink the rivers of nectar flowing from this auspicious moon and the fire of *saṅkīrtana* always burns in their hearts.

I fall at the shadow of your lotus feet Guru Mahārāja, and pray to be always one of these fortunate persons. Let your thoughts, Guru Mahārāja, stay within me forever! Let your desires, Guru Mahārāja, become my desires! Let your mission, Guru Mahārāja, become the mission of my life! And nothing else.

All Glories to Śrī Śrī Guru and Gaurāṅga! All Glories to the *Saṅkīrtana* Movement! All Glories to Śrīla Prabhupāda! All Glories to You, my eternal father!

Jagannātha Mīśra dāsa

Dear Guru Mahārāja,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Please accept my most humble obeisances unto your lotus feet.

All glories to Śrīla Prabhupāda. All glories to Your Divine Grace.

I would like to thank you very much for the opportunity you offered to me to be able to take shelter at your lotus feet. I would like to thank you as you make it possible for me to serve Śrīla Prabhupāda and Śrī Kṛṣṇa, despite my obstinacy which can be only compared with that found in a stubborn horse or donkey.

I would also like to thank you for all the instructions available in your lectures. As you said once, the transmitter may be perfect, but it still has to be seen if the receiver is perfect as well. I would very much like to become a good receiver so I may successfully grasp the meaning of your instructions and teachings and finally be able to purify the 'lavatory of the heart', as you once mentioned. Recently I read the *śāstric* statement, *kali-kāle nāma-rūpe kṛṣṇa-avatāra, nāma haite haya sarva-jagat-nistāra* (Cc. Ādi.17.22).

This Hare Kṛṣṇa movement is the form of Kṛṣṇa in His holy name! How lucky I am that I came in contact with this movement and how extremely lucky I am that I came in contact with you! It is really like that tortoise which is coming after a long time to the surface of the ocean trying to breathe and is just sticking its head into a hole in a piece of wood floating by. I can remember as in Prague Lomancita Prabhu, the temple president, told me: 'Next week Suhotra Swami is coming!' At that time I was just visiting as Kṛṣṇa's friend and I came and heard your lectures. After your departure, Lomancita Prabhu asked again: 'So did Suhotra Swami remove your doubts?' I had to admit that he did, so I stayed. I could not guess at the time that I may get the opportunity to become your disciple and maybe one day really understand what it means that this movement is '*kali-kāle nāma-rūpe kṛṣṇa-avatāra*' (Cc. Ādi.17.22).

Sometimes I hear the recording with Śrīla Prabhupāda singing: *mānasa, deho, geha, jo kichu mor, arpilū tuwā pade, nanda-kiśor*: 'Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!' (Bhaktivinoda Ṭhākura)

I would also like to surrender more and despite all my shortcomings try to fulfil your desire. I would like to become completely your dog-servant and maybe a little help in your mission for Śrīla Prabhupāda.

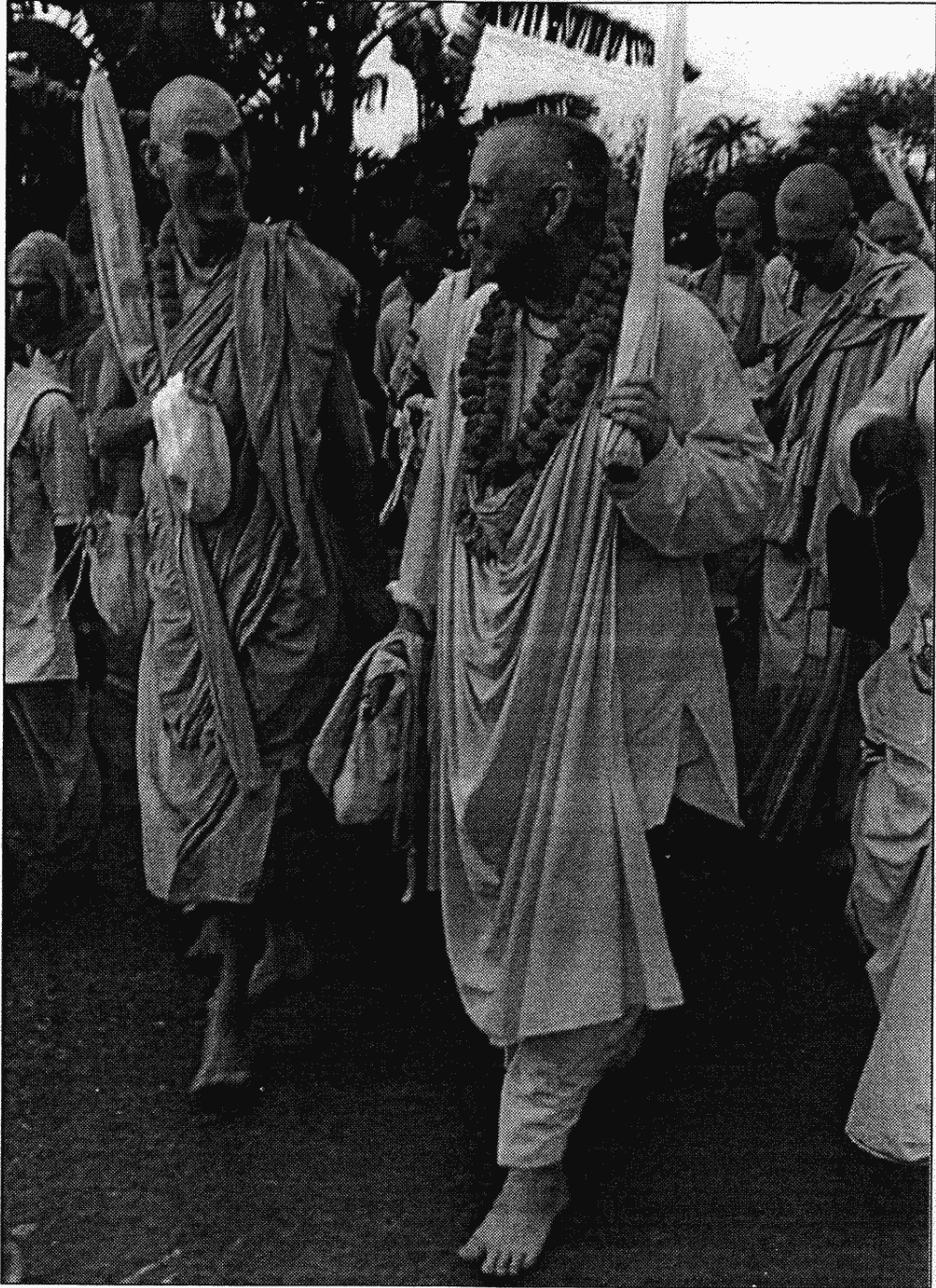
Thank you again for your mercy.

I can only bow down to Your lotus feet.

Your servant,

Bhakṭa Zdenek







UNITED STATES OF AMERICA

Dear Śrīla Gurudeva,
Please accept my humble obeisances. All glories to Śrīla Prabhupāda and the guru-*paramparā*. All glories to you!

I am really thankful that you're still giving me a chance and are engaging me in devotional service, although I've put you in so much trouble.

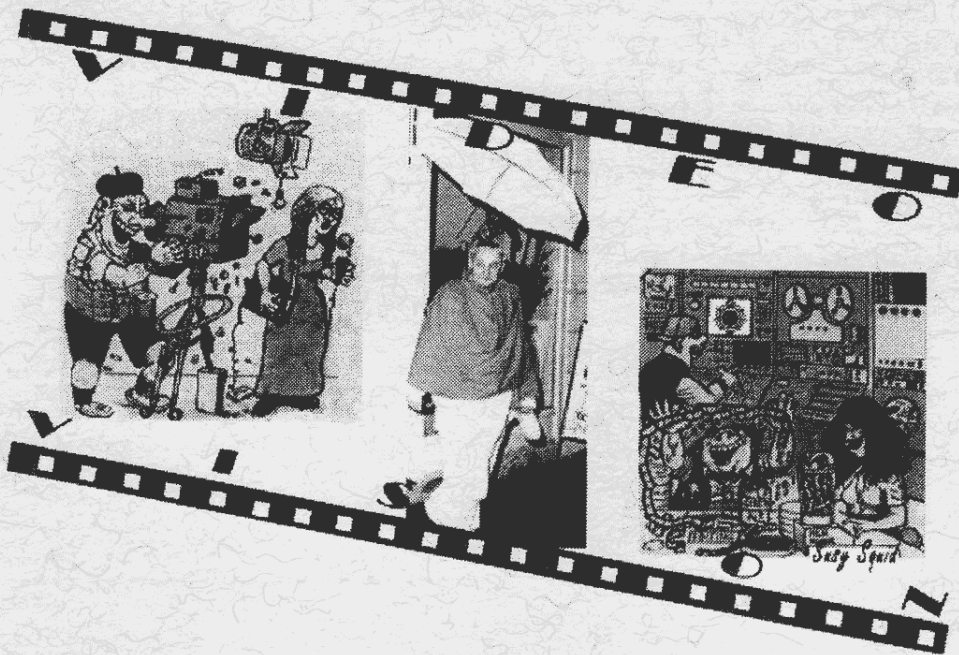
Hopefully you can start working on your projects soon and hopefully I can be of help to that.

It is this vision that keeps me somehow or other surviving in the Kṛṣṇa consciousness movement.

HARIBOL,

Your eternal servant,

Suśīlā devī dāsī



ŚRĪLA SUHOTRA SWAMI'S
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10:32 I am beginning and end
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14:27

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- 7:8 I am syllable om̐
8:11 om̐ is *brahman*
8:13 to vibrate *omkāra* is transcendental activity
9:14 *mahātmas* chant My glories
9:17 I am vedas, om̐
10:9 conversing about Kṛṣṇa is enlightening and spiritually blissful
10:25 I am *japa*
10:35 I am *gāyatrī* mantra
11:36 the world becomes joyful upon hearing Your name

Kṛṣṇa is the controller of everything:

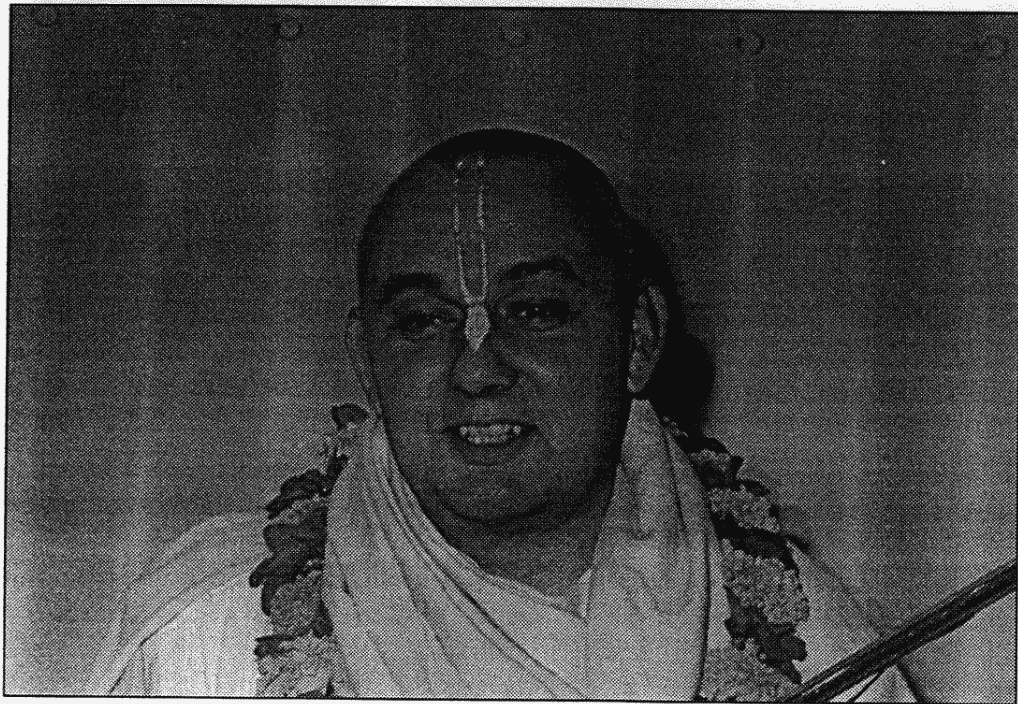
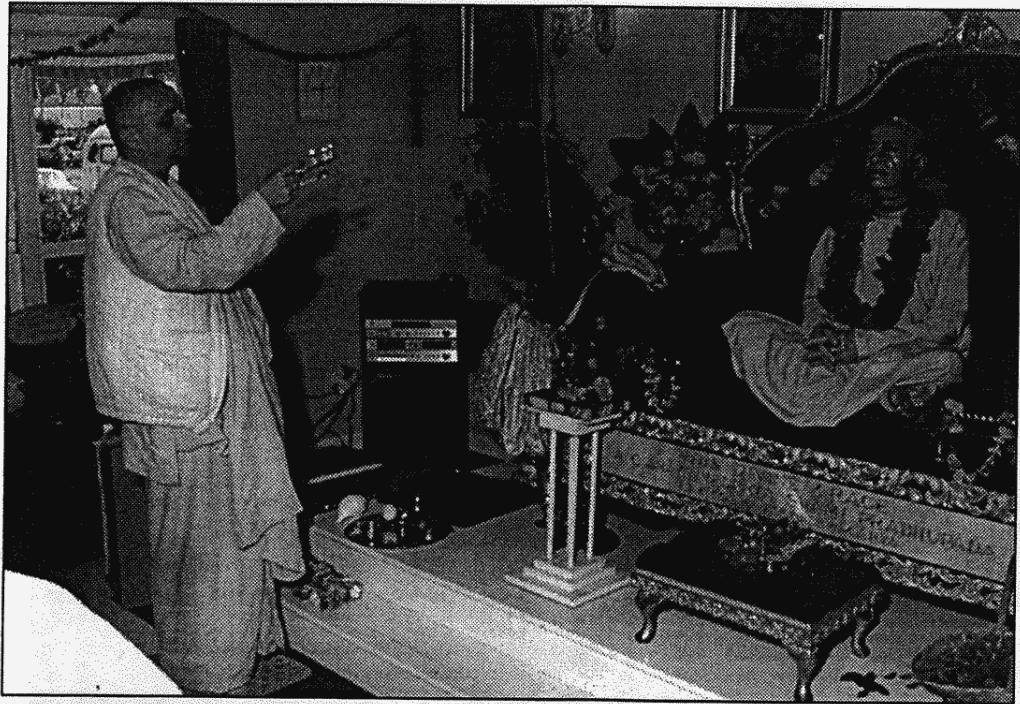
- 7:21 controller of faith
7:30 governing principle
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9:10 under My direction *māyā* is working
9:11 supreme dominion
9:19 I control the rain
10:3 Lord of worlds
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- 2:3 petty weakness of heart
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- 2:41 men of small knowledge
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 7:23 they go to the demigods
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 7:25 I am never manifest to foolish
 9:3 those who are not faithful are reborn
 9:11-12 fools deride Me
 9:24 those who do not recognise My nature fall down
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 14:13 symptom of ignorance
 15:5 false association, illusion, false pride
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 18:21-22 knowledge in passion, ignorance
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