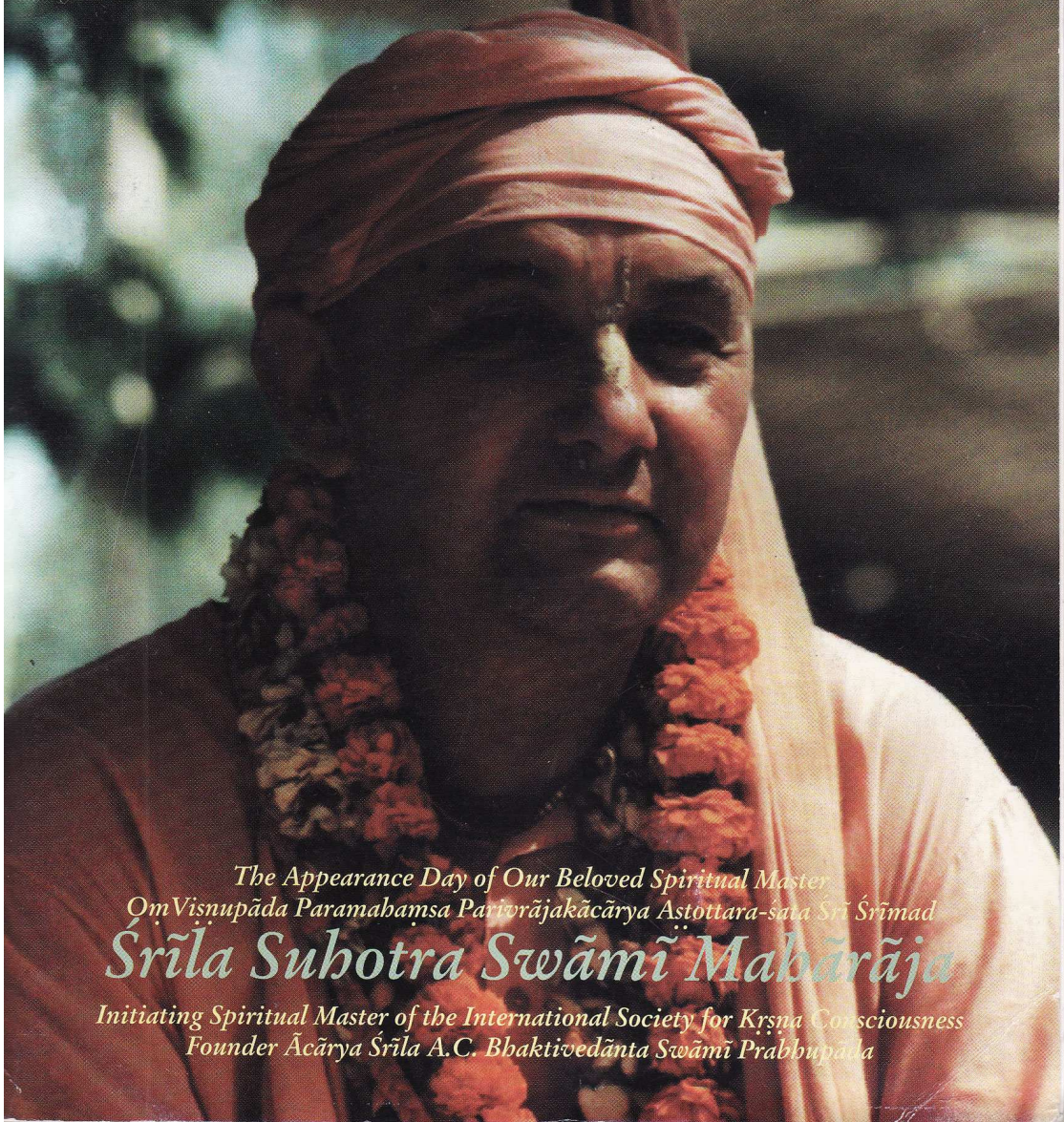


The Most Blessed Event
Śrī Vyāsa-pūjā

December 13th, 1996



*The Appearance Day of Our Beloved Spiritual Master
Om Viṣṇupāda Paramahansa Parivrājakācārya Astōttara-śata Śrī Śrīmad
Śrīla Subhota Swāmī Mahārāja
Initiating Spiritual Master of the International Society for Kṛṣṇa Consciousness
Founder Ācārya Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda*

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Acknowledgement

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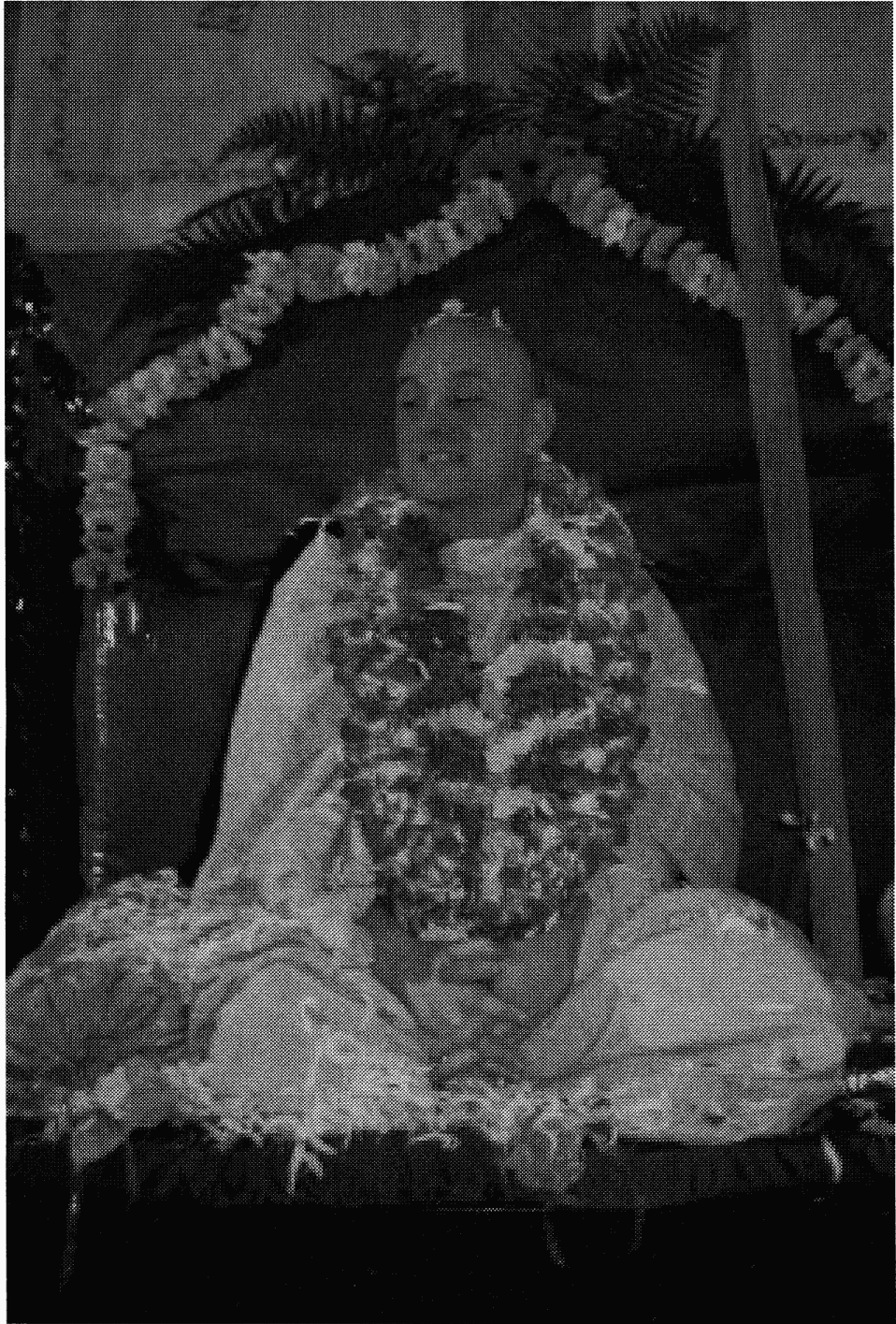
The Appearance Day of Our Beloved Spiritual Master

Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad

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Maṅgalācaraṇa

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ 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 torch-light of knowledge.

*śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfil the desire of Lord Caitanya, give me shelter under his lotus feet?

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca*

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

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

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

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

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

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

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedānta Gosvāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine*

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

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ*

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita Dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favoured by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjala-premādhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service that is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

*namas te gaura-vāṇī-śrī-mūrtaye dīna tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement that is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

Introduction

Glorifying the Lord and glorifying the Lord's devotees are the same. Or rather, glorifying the devotee is more important than glorifying the Lord directly. Narottama dāsa Ṭhākura explains this fact: *chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā*. One cannot be liberated from material contamination without sincerely serving a devotee of Kṛṣṇa. (Śrīmad-Bhāgavatam 10.1.notes)

Dear Guru Mahārāja!
Dear spiritual brothers and sisters!
Please accept my most humble obeisances.

On this wonderful day when our beloved spiritual master, His Divine Grace Śrīla Suhotra Svāmī, has appeared we gather together every year to offer him our humble obeisances and to glorify his wonderful qualities.

Today our big family again consolidates in this wonderful book, united in thoughts for the transcendental greatness of our Guru Mahārāja. Throughout the whole year we have prepared ourselves by different kinds of services for this blessed day in order to offer the results of our activities at his lotus feet and to share our simple realisations about the inconceivable power of the service to him and his mission.

Most of us are born in families of Mlecchas, Yavanas, caṇḍālas, in families lowest of humankind. Although according to the Vedic system we are untouchable, our beloved spiritual master has come to give us Śrīla Prabhudāda's mercy, to give us the mercy of the blissful saṅkīrtana movement of Lord Caitanya Mahāprabhu.

Once Guru Mahārāja told me:

In the beginning all of you were on the same level, and I accepted all of you. I spent hours to meet with you and listen to everyone. But in due course of time some of you accepted my mission in their hearts making advancement, and now I want to be with them.

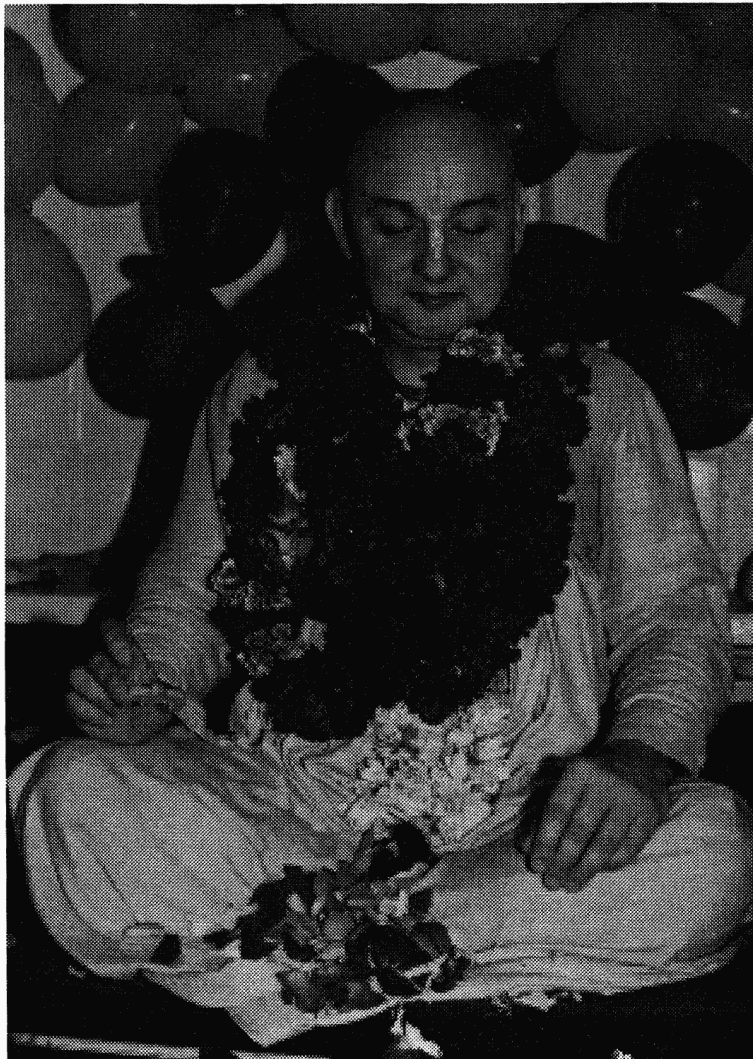
Dear spiritual brothers and sisters, on this wonderful day we all gather together to glorify our beloved spiritual master, the most munificent representative of Lord Kṛṣṇa, for his sublime qualities and wonderful deeds. Let us try to judge what we have done to help him in spreading the mission of Lord Caitanya in our temple, in our town, in our country.

Did we succeed to cleanse our hearts from all the anarthas, so that only his mission remains there? If we did not succeed in doing this, let us humbly pray

to his lotus feet to help us understand that devotional service is not a kind of joke, not an action for our satisfaction. It is rather an obligation and a responsibility that we have to take from the back of our spiritual master.

Let his greatness spread all over the world.

Your insignificant servant,
Rucirāvatāra dāsa



The meaning of Vyāsa-pūjā

Vyāsa-pūjā is a process by which the representative of Śrīla Vyāsadeva is worshipped. It is a tradition in the Vaiṣṇava culture to celebrate the appearance days of the great souls.

How is it to be known that somebody is a great soul? He does great things for the welfare of all living beings. He is teaching everyone to serve Kṛṣṇa, and thus he is ensuring permanent benefit to all.

Everybody in this material world is seeking after ETERNITY, KNOWLEDGE AND BLISS. However, no materialist can fulfil this common desire.

Only the representative of Śrīla Vyāsadeva can give people the ETERNITY, KNOWLEDGE AND BLISS. He is the gate to the spiritual world.

In the material world one can attain limited knowledge and passing bliss, connected with birth, old age, diseases and death.

The spiritual world is transcendental to the qualities of the material world. In the material world EVERYbody only steals from Kṛṣṇa, whereas in the spiritual world EVERYbody tries to give EVERYthing to Kṛṣṇa, out of affection for Him.

The spiritual master is the gate to Kṛṣṇa, because Kṛṣṇa desires so. He Himself says that "One who is the devotee of My devotee is My real devotee. Not one who only states this about himself." Service to His devotees pleases Kṛṣṇa more than when somebody tries to serve Him directly.

The day of Vyāsa-pūjā is therefore a good opportunity to get Kṛṣṇa's mercy on one's head through the service to Guru Mahārāja.

It is said that only because the spiritual master takes us seriously Kṛṣṇa takes us seriously.

Bathing the lotus feet of the spiritual master and accepting the caraṇāmṛta is another opportunity for spiritual progress. This is nicely illustrated by the story of Nīla Alva whose character was completely changed from a sense enjoying bandit and miser to a servant of the Vaiṣṇavas due to performing vaiṣṇava-seva. He was feeding one hundred Vaiṣṇavas daily and then he washed the feet of each of them, and he drank all the caraṇāmṛta. In this way he completely engaged himself in the service of Kṛṣṇa, even though his desire was not pure in the beginning – he desired to get the hand of one heavenly Apsarā who by some mistake could not return to the heavenly planets.

When Nīla saw her, he immediately fell in love with her and asked her for marriage. She agreed, but gave one condition to him, which was that Nīla should become a Vaiṣṇava. It was the beginning impulse to Nīla's devotional service.

Similarly, most of the people come to devotional service with different motives. So Nīla decided that he would feed Vaiṣṇavas and drink the water that had washed their feet. Nīla got so much into these activities that he completely forgot the heavenly lady. Lord Viṣṇu was so satisfied with him that He enabled Nīla to have darśana with Him. He personally initiated him into the mantra 'om namo nārāyaṇāya'.



Even from the history of the Vaiṣṇava ācāryas we can see how drinking the caraṇāmṛta is a powerful weapon against illusion.

In times of Śrīla Prabhupāda one of his disciples stole the bucket with caraṇāmṛta and locked himself up in one room. When others found out about that they attempted to penetrate the room. They banged on the door, threatened, begged and preached, but he did not come out until he drank it all alone. This is called a desire for advancement.

We have accepted our spiritual master as our principal conductor, and he conducts everything for Kṛṣṇa's pleasure.

In the introduction to Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī says that already by remembering the spiritual master and Vaiṣṇavas we summon their blessings. Such remembering destroys all obstacles and very easily enables one to realise his own desires.

All glories to Śrīla Suhotra Swāmī!

Vyāsa-pūjā offering to Śrīla Prabhupāda

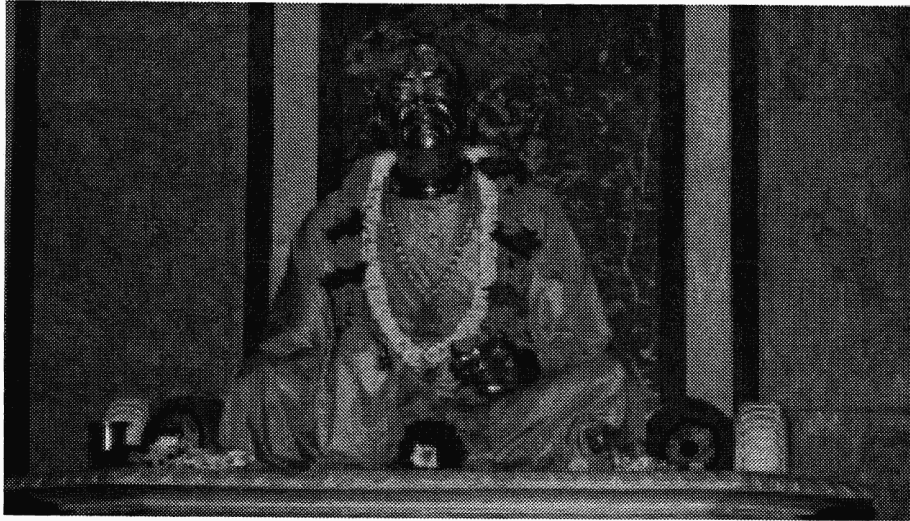
Dear Śrīla Prabhupāda,

Please accept my most humble obeisances in the shade of your lotus feet, which cools the fever of material desire in the minds of the fallen conditioned souls.

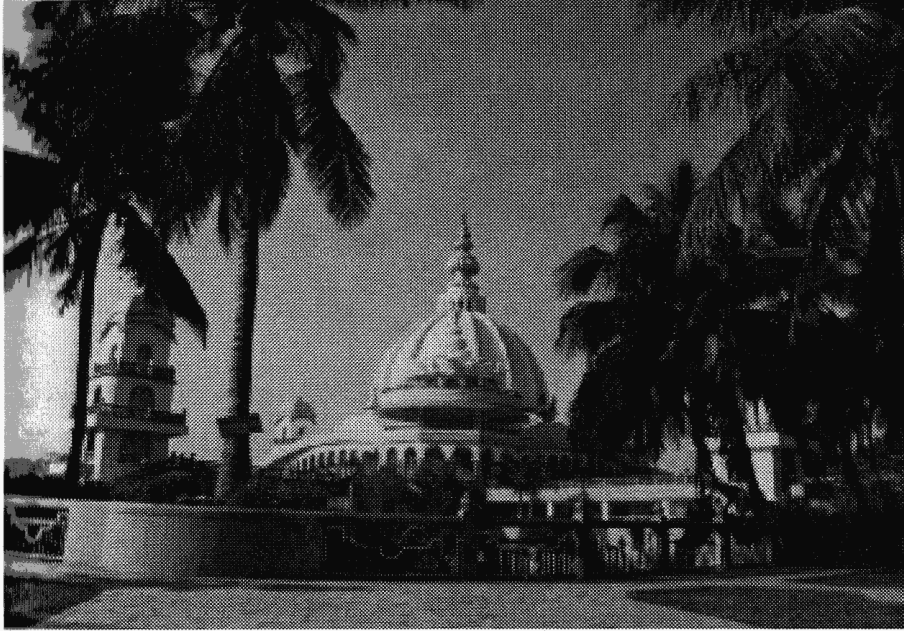
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

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

On this most auspicious day of your divine appearance, may a comprehension of all you have done and continue to do for this most unworthy, bewildered, and frail-hearted soul now manifest as the sincerity with which this offering should be made. Kindly grant me the opportunity, in this life and in unlimited future lives, to personally repay you for accepting me as your disciple, in Boston, twenty-four years ago.



Śrīla Prabhupāda, I write this offering in the most holy Śrīdhāma Māyāpura, where your divine presence at the Puṣpa Samādhi Mandira is a tangible reality. I am left refreshed, inspired and deeply moved by my visits to you there. The massive white marble dome topped by the golden kailāsa is the Meru of this age, the pillar that holds up the world. Gazing upon it, I am reminded of a saying: "One man with courage makes a majority."



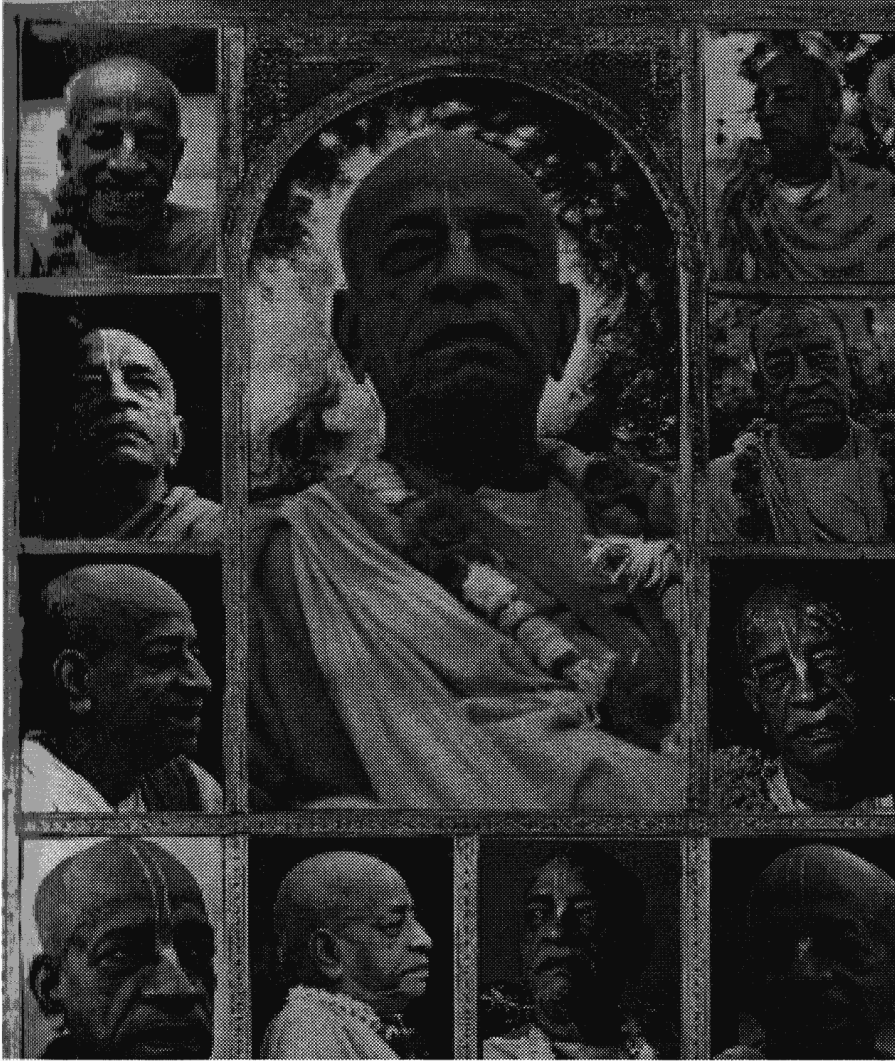
As architecture, the Samādhi Mandira is stunning. But devotees are not concerned with architecture. I have seen bigger and more ornate structures in various parts of the world, but they hold no sway over my mind as does the Mandira. There cannot be a comparison, because the Mandira was built in sacrifice to Your Divine Grace. Similarly, in the mundane estimation there are so-called great men whose names are household words world-wide. But whatever they did was for sense gratification, and what you have done is for Kṛṣṇa. And, yes, in appreciation for that, Kṛṣṇa lets wax more and more the transcendental moon of your fame, besides which the fame of the fathers of nations, the learned savants and the heroes, is mere starlight. Soon, doubtlessly, your name will be on lips world-wide. But what sets you apart, what compels us to your lotus feet, what actually establishes you in our heart and makes us your eternal followers, is simply that all of what you have done, big or small, you have done for Kṛṣṇa. The pastimes powerfully depicted in the Samādhi diorama display – your struggles to serve your Guru Mahārāja in India from the 40's till you left for America; the risky steamship journey you took at an elderly age; your preaching among the hippies; your inaugurating Ratha-yātrā in San Francisco; your flooding the world with your transcendental books – display your love for He whom all the worldly icons of fame forgot, and helped others forget. One man with courage for Kṛṣṇa makes a majority Kṛṣṇa conscious.

Dear Śrīla Prabhupāda, please instil our hearts with your courage, and please keep us tightly under your protection. I am writing this homage during a lunar eclipse here in Māyāpura. A few nights ago a comet was visible in the sky. Two nights before Gaura Purṇimā, a ring of light appeared around the moon. Within some days after the next Gaura Purṇimā, a huge comet is predicted to pass by the earth. These are all inauspicious portents. With the rise of your movement in the world, the personality of Kali feels threatened. Just when he thought he had defeated religion with material science; just when he thought he had buried the burnt remnants of morality under an avalanche of “free love” and pornography; just when he thought the world had been seduced by the doctrine of “I am God” – you established ISKCON, thereby exposing the cheating of the scientists, the futile nastiness of illicit sex, and The Emperor's New Clothes of modern man's claims to supremacy over creation. Kali's Medusan gaze is now upon us. He has the power to turn the hearts of all ordinary men and women to stone.

Śrīla Prabhupāda, I fear for your society of devotees. I fear for myself in this society. My heart was already stone; and while you broke it with the powerful hammer-blow of your preaching, not all the granite-chips fell away. Indeed, I foolishly clung to them. Now, once more feeling the petrifying grip of Kali upon my heart, I know that I must come under your full shelter, that I may not be frozen in my tracks. I know this – but I am weak and wavering. Help me, Śrīla Prabhupāda. Help your ISKCON. The entire material energy is pitted against us. If we remain ordinary men and women, we will become a collection of museum-pieces, powerless to serve you. There is only one way to be saved from this: all vestiges of contamination must be resolutely excised and thrown off, and these bodies, minds and souls must become fully dedicated to your lotus feet.

I am low, fallen, and troubled by the reactions of countless offences in devotional service. If you do not rescue me, I will be lost. While I have no qualification to expect your favour, I cannot approach anyone else for shelter, as there is no one other than you in whom I can put my faith. Seeing my helplessness, Śrīla Prabhupāda, please do what you think is best.

Before closing, Śrīla Prabhupāda, kindly permit me to directly address the hearers and readers of this offering, be they devotees or the simply curious, whether now be the 1996 Centennial Vyāsa-pūjā Day or any time thereafter. Dear friends, have no doubt that Śrīla Prabhupāda is with us here today at this gathering in his honour. I have no worth that I can see, yet Śrīla Prabhupāda keeps me in his service. You are exalted souls and have so much more to offer His Divine Grace than I ever will. Take his mercy, please. Let us, all together now, cry out from every last recess of our hearts:



ŚRĪLA PRABHUPĀDA KĪ JAYA! ŚRĪLA PRABHUPĀDA 1996 CENTENNIAL
VYĀSA-PŪJĀ CELEBRATION KĪ JAYA! ŚRĪLA PRABHUPĀDA OUR ONLY
HOPE KĪ JAYA! Now let us all resolve to be united in his mission eternally.

All glories to Your Divine Grace in this Centennial Year of your merciful ap-
pearance in this material world!

Your eternal servant,
Suhotra Swāmī

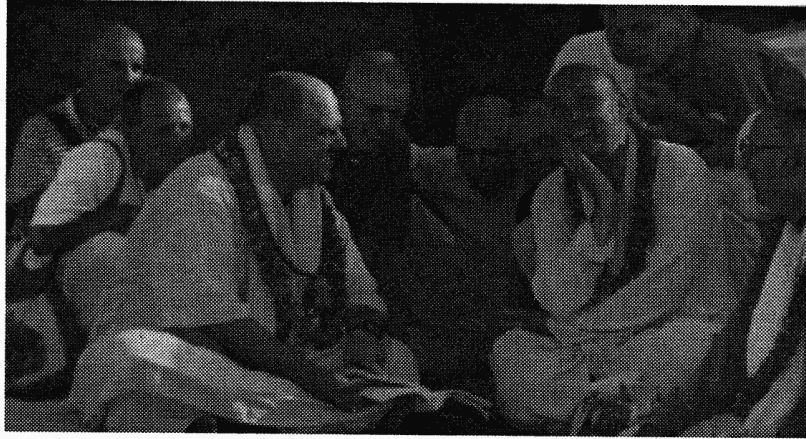
Prayer to the lotus feet of Śrīla Gurudeva

*śrī-guru-caraṇ-kamal bhaja man
guru-kṛpā vinā nahī koi sādhana-bal
bhaja mana bhaja anukṣaṇ
milatā nahī aisā durlabha janama
bhramata hī caudaha bhuvan
kisī ko milate hei aho bhāgya se
hari-bhaktoṅ ke darśan
kṛṣṇa-kṛpā kī ānanda-mūrti
dīnana karuṇā-nidhān
jñāna-bhakti-prema tīna prakāśata
śrī-guru patita-pāvana
śruti-smṛti aura purāṇa māhi
kīnho spaṣṭa pramāṇa
tana-mana-jīvana guru-pade arpaṇa
sadā śrī-harināma raṭan*

O mind, just worship the lotus feet of Śrī Guru. Without the mercy of the guru there is no power to execute the regulative practices of bhakti. Therefore, O mind, just worship him at every moment. Wandering throughout the fourteen words the rare opportunity of a human birth is not easily obtained and out of so many human beings only a few, due to good fortune, get the opportunity of meeting the devotees of Śrī Hari. Śrī Gurudeva is the personification of the bliss of Kṛṣṇa's mercy. He is the storehouse of compassion for the poor and suffering souls. He reveals divine knowledge, pure devotion and ecstatic love of God and he is the saviour of fallen souls. Evidence of this is clearly evident in the Vedas, Smṛtis and Purāṇas. Offer your body mind and very life at the feet of Śrī Guru and always chant the divine name of Śrī Hari.



*Offerings
from the
disciples*



Dear Guru Mahārāja, dear spiritual father,

Please accept my most humble obeisances into the dust of your lotus feet.
All glories to Śrīla Prabhupāda – the heart of ISKCON. All glories to
Gaurāṅga and Nityānanda. All glories to your service to Śrīla Prabhupāda.

Remembering of you is Kṛṣṇa

I've heard of many devotees passed away.

My question was: did they return to Kṛṣṇa?

Can I return to Kṛṣṇa?

I dreamed. It's the night reality.

I stood on railway.

Nobody put me there.

Just due to debt ...

I've seen the train that took the life
Of very dear friend – my neighbouring rail.

I've seen that terrifying speed ... Then
Only parts of socks and fingers took the space ...

My train is coming and I'm ready to accept

The fate without rebellion,

Experiencing the death in a slow way

For endless time before the smash ...

But in between the heart and the pain

The idea clarified:

– Don't make this kind of "SATI," cause,

Of the dear body.

Take guru's words.

Take Kṛṣṇa!

Try to be faster than the train ...

Can I return to Kṛṣṇa?
Rādhā is dearest to Kṛṣṇa – that's why
I desired to be like Rādhā.
I realised I have no qualities to be.
I desired to be at least
Very confidential girlfriend of Rādhā
I realised I have no qualities to be.
I desired to be at least very confidential
Servant of girlfriends of Rādhā.
I realised I have no qualities to be.
I desired to be servant of the servant
Of girlfriends of Rādhā.
I realised I have no qualities to be.
I desired to be at least servant of the servant
Of endlessly counted servants of the servant of
Girlfriends of Rādhā.
I realised I have no qualities to be.
I realised I have no qualities to be
Your servant.
Your servant serves to all above.
Your servant serves to Rādhā-Kṛṣṇa.
My nothingness:
– I have no qualities to be.

Can I return to Kṛṣṇa?
I don't need an answer, because
I like to be with "The Biggest Sacrifice,"
With person took the nights
To look for Kṛṣṇa,
Who doesn't sleep and doesn't eat
Just thinks of Kṛṣṇa,
Whose chanting trembles the earth in ecstasy,
Who can disguise himself as a "karmī"
Beyond the mundane world,
Whom I don't know – who is he,
Whose dear servant of bali bali,
But making me to be
Faster than the train ...

My nothingness, your eternal servant,
Abhaya-mudrā 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 humble obeisances at your lotus feet. (May I be able to really understand the meaning of these words one day.)

All glories to your appearance day. All glories to Śrīla Prabhupāda.

As every year I am making so many attempts to express, if not love and devotion, then at least some realisation or an emotion towards you. And one year later it is again clear:

saṁsāra-dāvānala-liḍha-loka-trāṇāya kārūṇya-ghanāghanatvam

You are continuing to be the benediction cloud that is pouring its mercy, and I am continuing to be the one who is keeping an umbrella against it. Because of this foolishness I do not know your full glory.

I was going down to hell ... but you took compassion upon me and saved me... I request that you be pleased by your own mercy, since I cannot satisfy you by my words. (Śrīmad-Bhāgavatam 4.7.15)

Even if in this moment I could be able to describe your glory, your transcendental qualities are expanding at every moment more and more and this does not end. That is why to fully describe your glory is still impossible: The next moment it is increasing.

It's not new that you are an extraordinary personality. Everyone, even ignorant like me, who is listening to your perfect lectures, your incomparable and ecstatic chanting, your powerful preaching, who is a witness of all the inconceivable activities of yours, or is simply hearing about them can understand: "No one can defeat you." No one can defeat Śrīla Prabhupāda, and because you are his real follower, no one can defeat you. In Bhagavad-gītā Śrīla Prabhupāda writes "Humility is also one of the qualifications of a transcendently situated person." Now I have read the letter that you wrote to all disciples after your Vyāsa-pūjā in 1993. Your words touched my heart. That letter is an example of your humility. Continuously my mind is returning to that, forcing me to think deeper where you are in my life. At this time, O Kṛṣṇa, I can only cry. It is so painful to realise that I am so far away from you. Actually you, Guru Mahārāja, are always here, but because of my perverted vision I see some distance: My body, my mind that is wandering between the walls of my material desires. Yet, I am so fortunate that you still take care of me despite the

unfortunate state of my heart and although I do not care of anything but sense gratification.

I am remembering your last visit in Prague. I was supposed to serve you personally and I felt very unqualified. I realised that when somebody is in Kṛṣṇa consciousness, like you, for him the impossible becomes possible and when somebody is not in Kṛṣṇa consciousness, like me, for him the possible becomes impossible. At that time you were writing a book. You almost did not sleep or eat. When everybody was sleeping in the night you could continue to work, now peacefully. I think if we did not knock at the door you would not have asked for anything. I used to see you only when you entered the temple room vigorously to give lecture or to lead a kīrtana about which everybody was becoming crazy. After that you ran upstairs returning to your room and continuing your service. When I was coming upstairs to bring you prasādam, through the open door I could see you chanting or sitting nearby the computer surrounded by books. When you were giving back your plates after prasādam usually my joy was short – only a few hours later when I was cleaning your room I used to find the prasādam hidden in special cans. Then, after some time I could see some brahmacārīs with a big smile and with the same cans full of mahā-prasādam. I was thinking “O, Guru Mahārāja, why don’t you eat and don’t you sleep? Something bad can happen to you!” Later I understood that you are completely self-satisfied. You do not depend on that what I am doing for you. You accept this only for my benefit and purification. You are our tolerant father and we are like your infant children. Sometimes the child is trying to walk alone but due to its weakness after a few steps he falls down. But the father is picking him up and the child is feeling again the strong hand of his father. However, there are two differences between the ordinary father and the spiritual master, our spiritual father – sometimes the father forgets his child, but you never forget us. Actually it’s not a question of whether you are giving your mercy or not. The question is about the way you give it. The second difference is that when the child feels stronger he does not miss the association of the father, but for us your association is always needful and eternal. Now I am moved to say: “Dear Guru Mahārāja, I need your association.”

In Śrīmad-Bhāgavatam Dhruva Mahārāja prays to the Lord

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them. (Śrīmad-Bhāgavatam 4.9.12)

In the purport Śrīla Prabhupāda writes

Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships ... This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee, who always enjoys the fragrance of the lotus feet of the Lord.

You, Gurudeva, are such a pure devotee. Though naturally the question is arising: "Why am I affected by bodily happiness and distress, and why am I interested in bodily relationships?" – Because I am not choosing your lotus feet as my only shelter.

*sampade-vipade, jīvane-maraṇe
dāya mama gelā, tuyā o-pada varaṇe*

In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of yours as my only shelter.

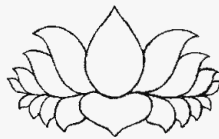
Sometimes I am like a feverish person and I rave "O, there is no hope for me!" However, it is only because of forgetfulness that you are the hope that I can grasp. In this letter of 1993 you write:

Please similarly execute your duties with such resolve (with a renewed sense of enthusiasm, conviction, dedication, gravity and strength). Then the fruit of love of God, which is meant to be nurtured by this relationship we share, will surely be nurtured to maturity.

There is my hope – my service to you. Actually this relationship to you is based on service. I am praying to desire, to desire, to desire to be a serious and sincere servant of your, Śrīla Prabhupāda's and Śrī Caitanya's saṅkīrtana mission. Let me

merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss ... Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river. (Śrīmad-Bhāgavatam 4.7.35)

Your insignificant servant,
Adhika-dāya devī dāsī





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

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

My dearest spiritual father!

Please accept my fallen obeisances to you.
All glories to your wonderful appearance day.

Just as Śrī Narasimhadeva suddenly appeared from the pillar to kill the rascal-demon Hiraṇyakaśipu, you appeared in my rascal-like life to save me from this material forest fire. Or in better sense to uproot my entanglement with this material world.

Just that you come to Berlin for the purpose of giving your purifying association to one fallen soul – then I know what great spiritual master I have. Your last winter-visit in Berlin was one of my best experiences in my whole life and I had the chance to have very close association with you.

I will never forget when you ordered me to drive you after a “midnight” lecture from our small temple, to the darkest region in Berlin city, the sensegrati-loka “Kudamm”. Then you just picked up the harmonium from the back and started to sing with the most far-out melody of the Hare Kṛṣṇa mahā-mantra. My heart started to make nervous sounds, and my mind rebelliously asked “what is coming now?”

Everyone who passed by started to stare inside with an open mouth to see a pure devotee at midnight in a driving car, singing happily “Hare Kṛṣṇa!”. Some of them started to smile and waved, and some were shocked.

I remembered when I had been walking down this street in the past, full of stupid desires and hankering for sense pleasure. Immediately I felt the mercy you gave to me that I now could sit next to you, with a little knowledge about real happiness – Kṛṣṇa consciousness.

This little incident made the whole area into a spiritual world, and I was sitting with you in a flower aeroplane.

I just can say thanks, thanks, thanks that I can be your disciple. Although I am still wet (from all my hard-core life), I want to become dry now.

gurudeva!

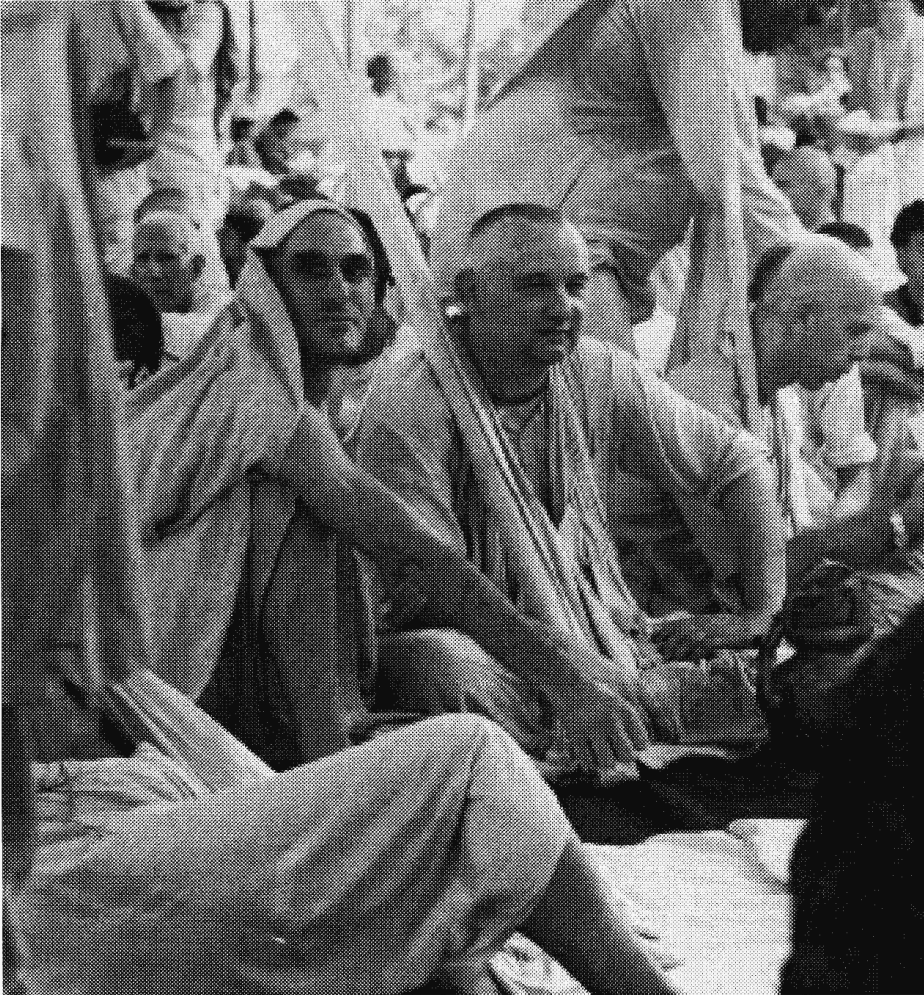
*kṛpā-bindu diyā, koro' ei dāse
ṭṛṇāpekḥā ati hīna*

*sakala-sahane, bolo diyā koro'
nija-māne sprhāhīna*

Every one of your disciples should be proud of you, and therefore I just can say on this special day:

**JAYA SUHOTRA MAHĀRĀJA!
JAYA SUHOTRA MAHĀRĀJA!
JAYA SUHOTRA MAHĀRĀJA!**

Your micro-servant,
Amaraprabhu 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*

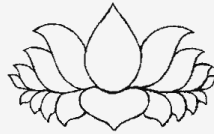
*namas te guru-harṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

On the occasion of your appearance day I would like to write a few lines in the glorification of your personality, the representative of Śrīla Vyāsadeva.

As stated in the pranāma-mantra, you are very dear to Śrī Kṛṣṇa, having taken shelter at His lotus feet. One can do this through His bona fide representative, Śrīla Prabhupāda, by strictly following his instructions in all circumstances. You are never tired in this attempt as we all can see from your enthusiastically working hard till night. You are not wasting even one second of your valuable time and inspiring such a great congregation of devotees and friends of Kṛṣṇa to boldly spread Śrī Caitanya's saṅkīrtana mission as you personally do. You are so much empowered to do this wonderful task just because of this: strictly following in the footsteps of the great devotees of the Lord. I want to help and assist you in the mission of your spiritual master, Śrīla Prabhupāda, with my body, words and mind so that you become pleased.

*yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvamṁ tasya yaśas tri-sandhyaṁ vande guroḥ śrī-
caraṇāravindam*

Your insignificant servant,
Amartyanadī dāsa



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

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

Dear Guru Mahārāja,

Please accept my humble obeisances, even though I am not very humble.

Frankly speaking, I find it very difficult to write you, because I have no clear understanding of things. Therefore, I ask you to give me a little intelligence, so that I will be able to write something. Personally, I even do not have a desire to write you (such a rascal I am), but by the mercy of all other devotees I decided to strain myself a little. I very clearly understand that I am not worthy to be your disciple, and only by your causeless mercy you have given me initiation. Such is the nature of the vaiṣṇavas – to preach and give that transcendental knowledge to all, even to the greatest rascals.

It's very good if one glorifies his spiritual master, therefore I will also try it.

I think that the greatness of the guru shows in his ability to present, preach and impart that knowledge of Kṛṣṇa. When I listen to your lectures I become more and more convinced that you not only master perfectly that knowledge, but can also impart it and present it in a very wonderful and suitable way. There is so much to learn from you. Actually, your knowledge is unlimited. The only thing I can do is to listen attentively to your exquisite presentation of the philosophy and the wonderful stories, and to try to remember them as far as possible.

I feel ashamed and unworthy to write a letter to such an exalted personality like you. Your divine qualities and purity are always expanding to your disciples. From you they get the power and faith to execute their service to Kṛṣṇa. Your presence and clear vision are enough to dissipate all doubts and morose thoughts in me. I do not exaggerate anything. It's exactly like that.

I declare it boldly, that I am proud to have such a nice spiritual master like you, who mercifully is preaching the mission of Śrī Gaurāṅga and Śrīla Prabhupāda to the fallen souls. No one can estimate your knowledge, mercy, qualities and abilities, because they are directly manifested by Kṛṣṇa, who, as we all know, is the inexhaustible Lord.

As far as I am concerned, I am not able to satisfy you. Despite that I beg you to manifest your causeless mercy and give that beautiful sixteen years young adolescent with the flute in his hands to me also.

Your servant,
Ānanda-vidyā dāsa



Dear Guru Mahārāja!

I offer my respectful obeisances to you.

*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*

You, the pure devotee of the Lord, have appeared here in the material world to bless us conditioned souls, to liberate the living beings who touch the dust of your lotus feet.

I offer my respectful obeisances unto you.

You are like touchstone, which is able to change the most unworthy things into the most valuable treasures. Your whole being is imbued with pure love of God. When you touch somebody with this Kṛṣṇa-prema all the contamination will be removed from his heart, and the most precious treasure will be manifested – love of God.

So now I am offering my respectful obeisances to you.



The heart of the people is touched by the ecstasy of your bhajanas and kīrtanas, and all the impurities are burnt by them. When their hearts have been cleansed by this glaring fire, then love of God appears with wonderful brilliance.

So I offer my respectful obeisances to you.

Even the most insignificant service we offer to your lotus feet is like offering ghee into the fire during a fire offering. By offering his obeisances or services to you one pours ghee in the fire burning up his material contamination.

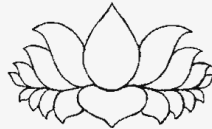
So I offer my obeisances to you again and again.

You have touched my heart as well. Still, the endless impurities that this heart is filled with can be burnt up only by an extremely powerful fire. Fortunately this fire is increasing more and more every time I offer my obeisances to you. So at last by your mercy all contamination will be completely removed, and love of God will be able to flourish.

Eternally desiring that the effect of this fire is manifested in my heart, I offer my respectful obeisances to you thousands and millions of times.

Endlessly I offer my respectful obeisances to you!

Your fallen servant,
Antardhi 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 humble obeisances at your lotus feet.

Before starting to write this homage I was thinking that this year I have to write something special, because this is a special year for every devotee and especially for you. While recollecting different events, trying to find the most special one to write about, I realised that this what has always been simultaneously astonishing and so attractive for me is your extraordinary kīrtanas.

You are performing these nice “stay-high-forever-kīrtanas” as celebration of the Centennial of Śrīla Prabhupāda, therefore I would like to write about this. I am always so happy when I can see you in front of me on the vyāsāsana and you are singing for the pleasure of Śrī Kṛṣṇa. The word “singing” actually is not the exact word to express adequately what you are doing during the kīrtanas. This is something beyond words. One can understand it only when one is personally present.

This particular kīrtana in November 1994, when you came to Sofia before your Vyāsa-pūjā, is the best example for this. In the beginning I was worrying about what somebody who is coming to the temple for the first time might think, because this was on Sunday feast program. However, I soon forgot completely that there were people around me, I forgot where I was and then the only thing existing for me was the Hare Kṛṣṇa mantra.

The kīrtanas you performed last time you were in Sofia I call “kīrtana-lessons,” because they are so instructive for me. I suppose you had some kind of flu, your voice was hoarse and I am sure that it was painful for your throat to sing. Still you sang with the power of a thunderbolt. Later on you said (I hope I remember it correctly): “I simply cannot sing quietly for a long time.” Even when the electricity went off and I was thinking: “O, why exactly now this happened! Now maybe the kīrtana will stop.” But you did not stop! In this dense darkness you continued to play harmonium and to sing as if nothing had happened. This was inconceivable for me. I also heard about the unusual kīrtana on this small island in the lake at New Rādhā-kuṇḍa on Rādhāṣṭamī last year, when you pushed the mṛdaṅga-player into the water. Not only there, but at any place you are performing such wonderful kīrtanas. When I am listening to them or hearing descriptions about them I start to wonder who you actually are, whom I have accepted as my beloved spiritual master. For only a very powerful personality can glorify Śrī Kṛṣṇa in such a way. As it is stated in Śrī Caitanya-caritāmṛta, Madhya-līlā:

kṛṣṇa-śakti vinā nahe tāra pravartana

Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement. (Caitanya-caritāmṛta, Antya-līlā 7.11)

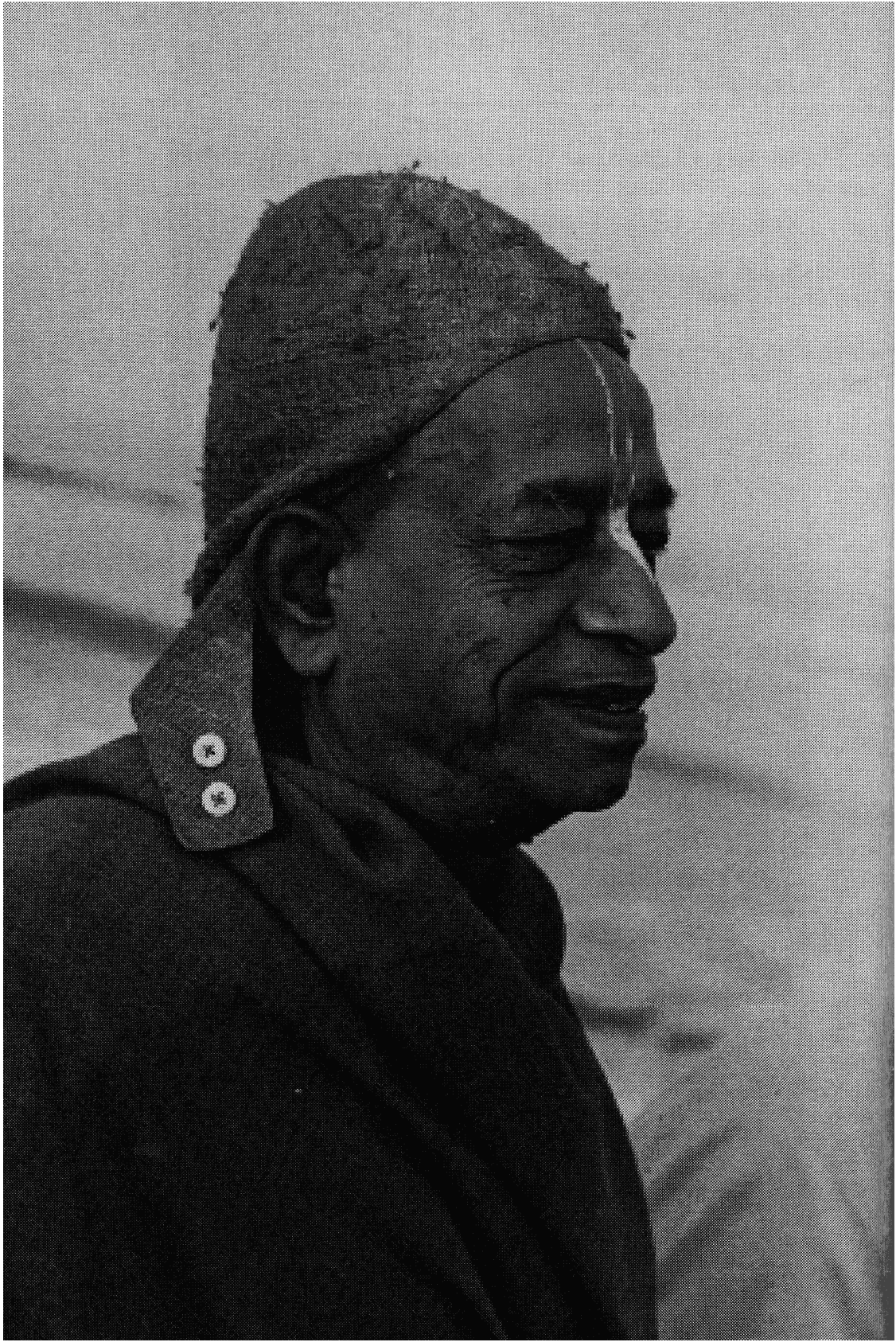
This is what Nārada Muni is doing as well as, of course, Śrī Caitanya Mahāprabhu, who set the example of a perfect devotee. He mainly performed such extraordinary kīrtanas with His associates. Likewise Śrīla Prabhupāda attracted many young followers by kīrtanas. When I came to Finland recently one Mātājī told me: “Your Guru Mahārāja is famous for his loud chanting.” Another devotee who also is not your disciple said that he liked very much

Suhotra Mahārāja's singing because such powerful singing is coming from Vaikuṅṭha.

I would like to thank you, Guru Mahārāja, that by your ecstatic kīrtanas you are giving us the opportunity to experience the "higher taste" of full absorption in the holy names of Kṛṣṇa, which are the source of all transcendental bliss when chanted with enthusiasm.

Your servant,
Aprameya devī dāsī





Śrīla Prabhupāda speaks out

So you, every one of you, can become guru. You may say that “I am not interested to become a guru,” but Caitanya Mahāprabhu says that if you are not interested, that is not very good. You should be interested. You must be guru. That is success of your life. (Room Conversation 13-Mar-75)



Guru means bona fide guru, not pseudo guru. And according ... What guru will advise? To be engaged in Kṛṣṇa’s service. These two things will help him. Otherwise it is not possible. Guru-kṛṣṇa-kṛpāya: “By the mercy of guru and by the mercy of Kṛṣṇa.” So both of them should be served. That is the process, not that “Now I have become advanced devotee. I don’t require to serve guru.” Neither, “Oh, I am serving my guru. I don’t care for Kṛṣṇa,” no. Parallel line. Not that “One line I can walk,” no. Parallel line. (Morning-walk Hyderabad 20-Apr-74)



Nityānanda is the principle of the guru. So, the gurudeva is the incarnation of Nityānanda. Anyone strictly following the instruction of the guru is following Nityānanda. The price one has to pay if he wants to become Kṛṣṇa conscious is that he must dedicate himself to following the order of the spiritual master, mahat seva. If the spiritual master is pleased with disciple then the blessings of guru will be there. That is the best way to become Kṛṣṇa conscious, and Kṛṣṇa is non-different from Nityānanda. You may pray to Lord Nityānanda to help you become dedicated in the service of your guru. Kṛṣṇa consciousness cannot be achieved artificially. You should approach Nityānanda Prabhu through your spiritual master. (Letter to Makhanlal 24-Oct-76)



I am not in hell. I am with the devotees, so how can I say I am in hell? (break) Narottama dāsa Ṭhākura says, tāṅdera caraṇa sevi bhakta-sane vāsa: “My duty is to serve my guru and live with the devotees.” That is Kṛṣṇa’s grace. “My mission is to serve my guru, but live with the devotees.” (Lecture 15-Dec-73)

Dear Guru Mahārāja,

Please accept my respectful obeisances.

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

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

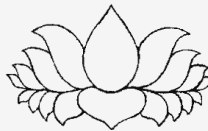
All glories to Śrīla Prabhupāda.

All glories to Śrīla Suhotra Mahārāja.

Whatever I could write to glorify you will not be enough. Whatever I would like to offer you will also be too little and insignificant in relation to what you offer to Śrīla Prabhupāda every day. Due to that what you are doing and what you have said during the inauguration of Centennial in Wrocław, I can understand what great love you have for Śrīla Prabhupāda. You have given him your whole life. You have made his preaching mission your mission by placing it in your heart. That is all I can understand about your relationship with Śrīla Prabhupāda. Yet I know that the affection is so deep that I cannot even imagine its power. I would only like to become a humble servant in the preaching mission of that movement. One day I would like to understand the great importance of that mission. All the fallen conditioned souls, whose entertainment in this material world is suffering, need it so much. They sometimes get only a drop of so-called happiness – just like a drop of water in the desert. However, by the grace of Śrīla Prabhupāda we have these wonderful books, which destroy all the ignorance of the people and lead them to the path of real happiness. Furthermore it is you who appears, an envoy of Śrīla Prabhupāda, to lead them like children who make their first steps on the path of spiritual progress. Later on these children, after they grew up a little, try to take up this mission that you hand over to them from Śrīla Prabhupāda and the disciplic succession.

Thus I hope that one day I can take up that mission truly and sincerely fulfil your desire to broadcast this movement all over the world.

Please let me simply become your humble servant,
Ātmā-māyā devī dāsī



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

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

Dear Guru Mahārāja,

Please, accept my prostrated obeisances at your tender lotus feet.
All glories to Śrīla Prabhupāda!

On this auspicious day all the attention should be directed at glorifying your divine grace, because only by your mercy we are now able to be what we are. This is one rare opportunity to draw our attention out of the prison house of our self-centredness.

Always forgetting, “Who am I?” “Who is Kṛṣṇa?” “What is my connection with you?” “What would have happened to me, if it was not for you to save me?” So many things I forget.

And what do I remember? Only the constant flow of my speculations about different mirages of sense gratification. It’s said that one can judge how much he pleases his spiritual master by how much he is becoming attached to Kṛṣṇa. This makes me think that I am not pleasing you at all. I am always completely absorbed in thoughts of “my problems,” forgetting what would be good for “your satisfaction”.

Recently I made some “big” plans for moulding my life, but you immediately cut through all my whimsical plans for enjoyment. I offended you so much by not asking you first, “What shall I do?” Are you completely disgusted with my weird speculations? From now on I will never try to do anything on my own, because I saw that it’s so painful! I put my head under your lotus feet. Let it stay there, for this is my only hope to survive. Please allow me to serve you somehow.

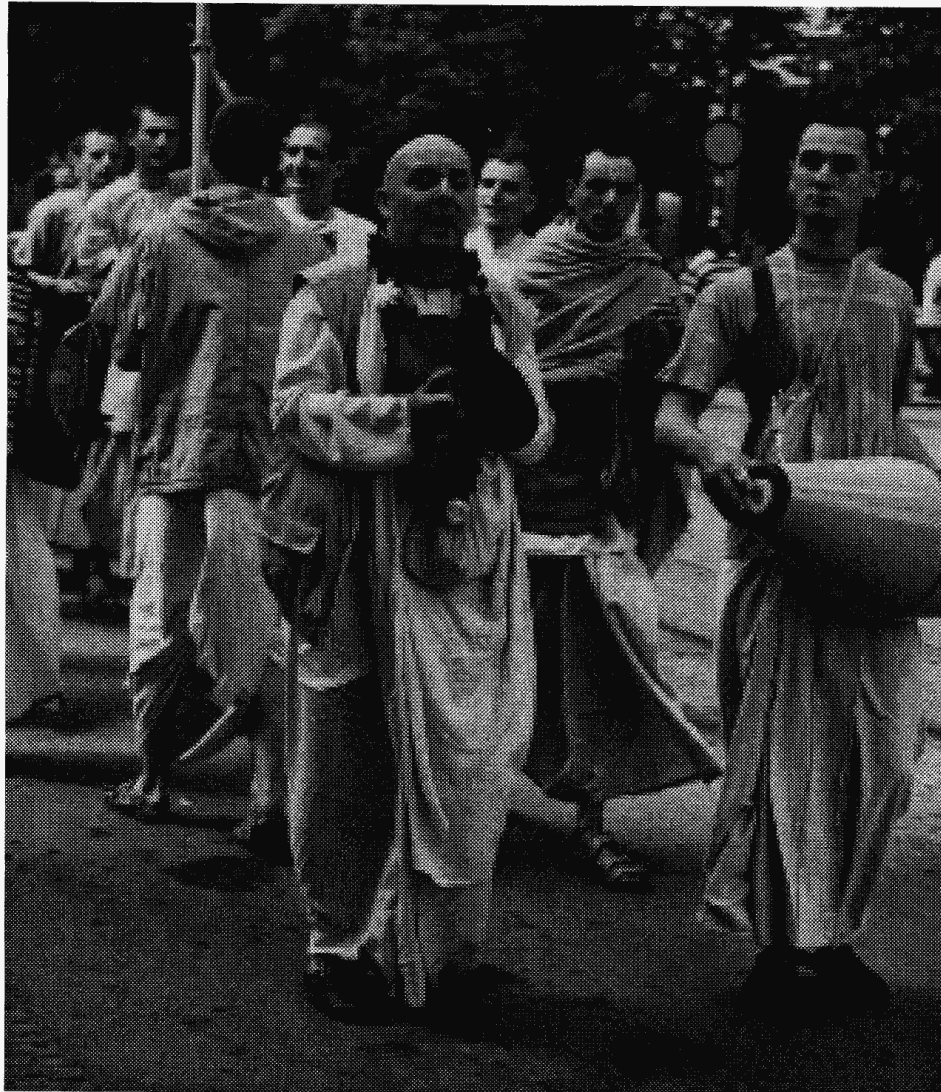
Thank you for engaging me in the book distribution mission. Please, bless me to remain on that field for my whole life, for this is the only way for me to get out of Māyā. That is the only possible way I can burn all the piles of material garbage stuck in my heart.

I will never forget how you called me into your room after seeing me coming back from the street. You asked me, “So, how was it today?” and I said, “It was very good.” Then you asked me again, “How many books did you do?” and I answered, “I did only two big and three small books.” The amount was very small, but the effort very much appreciated. You seemed pleased and I knew: “I WANT TO CONTINUE!”

On this auspicious day I want to again ask you to please let me continue with this book distribution, which pleases you most. Help me overcome all my illusions, doubts and shortcomings and continue to serve you by passing out Śrīla Prabhupāda's wonderful books.

All glories to you!

Your troublesome servant,
Bhagadatta dāsa



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

I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swāmī, 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 śirṅha-guru and the one who takes away the influence of Kali-yuga by delivering wonderful lectures on the scientific teachings of Śrīla Prabhupāda.

Dear Gosvāmī Mahārāja,

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

All glories to your fortunate spiritual master Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Prabhupāda.

All glories to your appearance day, which is the most auspicious event for all the conditioned souls, especially those who understand the value of being under the care of a bona-fide spiritual master. Samsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam, “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.”

What a wonderful guru you are. Frankly speaking, we are all so much amazed by you. Whenever I get to know devotees from other parts of the world, they say, “Ooohhh ... You are disciple of Suhotra Mahārāja!” Immediately they relate their wonder about your personality, and the nectar they have experienced in your presence. Even your god-brothers are astonished about your advancement in devotional service and appreciate your love for Śrīla Prabhupāda and this mission. I have heard from some of your elder god-brothers and GBC members, how they are very satisfied with your way of taking care of the problems in the ISKCON as the GBC chairman. We are all puzzled by your creative intelligence, scholarship, expertise and humour. I feel myself very fortunate to be one of your numerous servants.

You are an ocean of auspicious qualities. You are always acting in accordance with the śāstras, but we are practically baffled by your special way of surrender to your spiritual master. Vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya ...

I was thinking how this is so similar to the activities of Kṛṣṇa and His eternal associates. In the spiritual world everyone is amazed about the wonderful Kṛṣṇa and His pure devotees. This amazement is being constantly renewed from time immemorial. Similarly, your wonderful activities are always fresh and inspiring. Nava nava rasa. Newer and newer ways of attracting the conditioned souls to Kṛṣṇa consciousness.

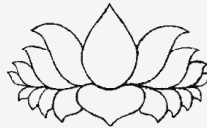
As for myself, I have never had such a kind well-wisher as yourself. I have been loitering in this material world for millions of births. I had millions of fathers, mothers and so-called guides, who led me towards eating, sleeping, mating and defending; who gave me the so-called help I needed to go on in materialistic life. In this way, lifetime after lifetime I got born, tolerated the pains of birth and childhood, wasted my youth by sporting and dressing, fell in love and suffered, worked hard, got old, diseased and died piteously, desiring an illusory pain-free future.

In this life, by my karma I got similar kind of deceivers as my guides, as in my past lives. However, by your mercy you appeared into my meaningless and rotten existence and got me out of the filth of the material whirlpool of repeated birth, suffering and death. You gave me devotional service and above all, your merciful transcendental glance.

Dear Śrīla Gurudeva, I am happy to be in this movement. I am satisfied serving you by whatever small means I am able to. I wish to do more for your sake. Please bless me to overcome my conditioning and be Kṛṣṇa conscious. Please keep your transcendental influence on this fallen soul, so that I can attain the lotus feet of Śrī Caitanya Mahāprabhu in this lifetime. I know that without your mercy there is no hope for me. Please do not reject me.

Feeling very much indebted to you, I remain.

Your humble servant,
Bhagavata-dharma dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances unto your lotus feet.
All glories to you and to Śrīla Prabhupāda!



*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*

Guru Mahārāja, in Śrīmad-Bhāgavatam (6.14.5) it is said:

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

Now I can hardly imagine how great my fortune is to have met you in the path of my life. I would like to glorify you and your excellent qualities in a perfect way. But this requires purity of heart and knowledge. I do not have any good qualities except for being your disciple by your causeless mercy and trying to follow your instructions.

Guru Mahārāja, thanks to you I can learn about the serious nature of this Kṛṣṇa consciousness movement. It is based on true spiritual principles, not on some material sentiments. You are very powerful in increasing the Kṛṣṇa consciousness of the conditioned souls. You took the instructions of Śrīla Prabhupāda very seriously, with full faith in and love for him. You dedicate

your body, mind and words in the service of Kṛṣṇa. You understand so well the weight of bhakti-yoga. Your only worry is how to expand the Kṛṣṇa consciousness movement. Your desire is to give Kṛṣṇa to everyone, through books, holy names and prasādam.

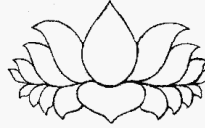
Guru Mahārāja, I would like to develop my relationship with you. You are such a wonderful person, decorated with so many pure Vaiṣṇava qualities.

I would like to defeat my rascal mind and my constant attachment to sense gratification.

My desire is to remember your instructions and become a servant of the devotees. You are so kind to me; you never rejected me despite my mental falls, mistakes and lack of good qualities.

Guru Mahārāja, I would like to fill my life with Kṛṣṇa consciousness and never forget about your lotus feet.

Your insignificant servant,
Bhakti-acyuta-priyā devī dāsī



Dear Guru Mahārāja, please accept my humble obeisances!

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

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

*namas te guru-harṁsāya, 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.

The spark that starts the fire of our Kṛṣṇa consciousness is our preliminary interest or faith called śraddha. As you explained in one lecture, we should place that spark very carefully in a proper place and fan on it so that fire starts up. Similarly, if there is something in Kṛṣṇa consciousness that at-

tracts us, we should do it more and more. The preliminary interest in my first contacts with the devotees was the philosophy and the music, for I was fond of playing music and speculating. Later on, when I talked to the devotees about the spiritual master I heard that one could choose his spiritual master according to one's inclinations. Then I decided that my spiritual master should be a philosopher. When I saw you the first time I did not identify you as my spiritual master. But now, years later, I understand that Kṛṣṇa fulfilled my desire perfectly, sending you to preach in "Broka-loka," for you are acknowledged as one of the best scholars of the Vaiṣṇava philosophy taught by Śrīla Prabhupāda. Now I know for certain that you are just the person I would like to follow as my spiritual master. There are different examples for the taste of chanting the holy name, but for me the strongest practicable evidence is your kīrtanas in which you also exhibit your different moods. Sometimes when I listen carefully to your powerful ecstatic kīrtanas I "see" on the streets thousands of devotees led by you, who beat many karatālas and mṛdaṅgas, who sing and dance with raised hands running here and there in complete transcendental bliss. There are no non-devotees. Everyone is singing. Some of the devotees are so ecstatic that they make big jumps and turn two-three times in the air. I sing Hare Kṛṣṇa with my very soul and I want that kīrtana to continue eternally. Though, that is just a vision. Guru Mahārāja, I am convinced that one day I will sing and fly in the air on such kīrtana led by you, which will purify the whole universe. As you once said "Where there is such kīrtana there could not be anything material." That is so nice, Guru Mahārāja, so blissful. That is your transcendental gift, which you give us every time and for which we could not repay you.

My material attachments are now almost the same as they were two or three years ago. I am the same rascal who wants to enjoy matter. Yet, the fact that I am still chanting Hare Kṛṣṇa and trying to dedicate myself to devotional service is the evidence for your great mercy upon my fallen soul. Now I know for sure that I could not be happy as a materialist, and I know for certain that I do not want to take up a materialistic way of life again. Guru Mahārāja, you are like a stick that supports the fine plant of the devotional service sown in my heart by yourself. Without that stick the plant will fall on the ground and rot. Without the support of your personal presence and words it will be very difficult for me. For me there is nothing more satisfying in Kṛṣṇa consciousness than to know that you are satisfied with my service and me.

Dear Guru Mahārāja, please be as merciful as you have been and accept my service.

Your eternal servant,
Bharadhārī dāsa

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

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

Gurudeva,

Please accept my humble obeisances in the dust of your lotus feet. All glories to you! Please allow me to try to glorify you with proper words.



I was helpless, tossed about by the high waves of the ocean. What more, the water of that ocean was very cold, making my limbs weak – I felt I could not go on much longer, and then the sharks appeared! They circled around me, and to my bewildered mind they seemed like inviting playmates. Perhaps they would help me, they were swimming so expertly, let me swim closer – then I saw something! A large group of swans had appeared, majestically they came flying towards me. They were flying amazingly close to the water, and sometimes the waves appeared to touch them, but they remained as dry as before, the water did not stick to them. Among the swans one, their

leader, was very great, pure and effulgent, and even before I could shout for help, he looked down and seeing my predicament he carefully picked me up in his beak.

As we were flying on towards the East, the leader taught me how to fly. I noticed the water was not my natural element, and I derived great bliss in the company of the swans. Still, sometimes I remembered the water and due to carelessness I splashed down into it again. However, the great swan simply picked me out again, and gave me more instructions and encouraged me.

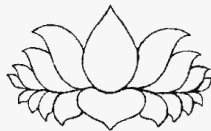
You, Guru Mahārāja, are of course the greatest of the swans in my allegory. Your mercy is the power that keeps me above the water of the saṁsāra-sindhu, flying ever on towards Śrī Vṛndāvana dhāma. Compared to the other swans, my great god-brothers and god-sisters, I am a slow flyer, but I try to follow them, and mercifully you give me their association.

The past year your mercy has been greater than ever, you have given me a service that inspires me very much, you have given me the service of Śrī Ṣaḍbhujā Mahāprabhu. Even amidst your ever increasing responsibilities you have taken the time to answer to my sometimes idiotic questions.

You have told us to become expert, and seeing you we see a real expert. More and more your reputation as the greatest Gauḍīya Vedāntist is spreading. Hearing your lectures even gross materialists and mental speculators are baffled by your learning and logic. I have experience of this myself. I cannot wait for your book to appear! Your transcendental singing is getting ever more sweet and ecstatic. Yet most mysterious for me is your power to read your servant's mind and heart and give instructions to us all and inspire us in devotional service. You know us much better than we do ourselves, for you know who we actually are.

Your Divine Grace, please continue to be merciful to me. I am most unqualified, a fool, an adhama. The mercy of the spiritual master can accomplish anything, so there is still hope for me! Please give this fool the intelligence he needs in his service to you. Please do not leave me in the ocean, teach me how to fly.

Your eternal servant,
Bhṛgu Muni dāsa

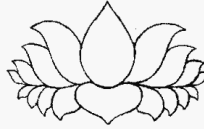


Dear Guru Mahārāja,

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

On this auspicious day of your appearance in this world I want to thank you for the mercy that you are pouring upon other fallen souls and me, giving us the opportunity to advance in our spiritual lives and gradually attain the top-most perfection of existence, pure devotional love to Śrī Kṛṣṇa. Please be merciful and continue your sublime mission on this planet. I am so happy that I can associate with you and render some service to you. It is such a great fortune to be your disciple. You are the most wonderful spiritual master. You have all sublime qualities of a pure devotee of the Lord. I have firm faith in you and in the process of Kṛṣṇa consciousness. I am eager to serve you and Kṛṣṇa with love and devotion. I want to satisfy you. Please accept my service in the mission of Lord Caitanya Mahāprabhu and engage me in any way you like. I pray to you to engage me in devotional service forever.

Your servant,
Cintāmaṇi devī dāsī



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

I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swāmī, 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.

Dear Guru Mahārāja!

Please accept my most humble obeisances unto the dust of your lotus feet.
All glories to Śrīla Prabhupāda, all glories to your divine grace!

I am very happy that after one year I can make a new attempt in writing a homage to you in occasion of your appearance day in this material world. I am asking only for forgiveness if I am writing some nonsense due to my ignorance. I hope I can be excused similarly as was that friend-*paṇḍita* of Bhagavān Ācārya in Caitanya-caritāmṛta, who wanted to present some poem for the glorification of Śrī Caitanya, although Svarūpa Dāmodara Gosvāmī rejected his work. Yet, seeing his attempt to glorify the Lord, he was excused, and later on he became a devotee of the Lord.

As a prologue I would like to relate a little story that happened to me recently and that shows the need of taking your mission more seriously: One day I went on prasādam distribution and ended up in the Malaysian embassy, where I had been a few times before. There was one lady who is quite fond of our sweets. But that day she started to ask questions: "Where are you from?" That sentimental approach was all right, because her parents were also Czech. But then she said: "I was in Govinda's as you gave me an invitation card. It was all right, but it is actually Hare Kṛṣṇa! Are you also Hare Kṛṣṇa?" – "Yes," I answered. – "Why?" she continued. – "Hmm, because ..." – She interrupted: "I heard you are forbidden to have fun, to do so many things and, and, and ..." – To finish her spinning mind I only asked: "Who told you this?" – "I, I, I ... it's in the school books, we were learning that at school ..."

That's the point: the people are taught at schools plenty of rubbish. Therefore Śrīla Prabhupāda called schools the slaughterhouses of intelligence. Children are being brainwashed by demoniac propaganda, by "teachings of the demons". In their teachings, the demons do not impede us, but they want us to appear as some strange or crazy, dangerous sect that is better to be avoided.

After a short discussion I felt a little successful in making her comfortable again in contact with the Hare Kṛṣṇa movement. She promised to come again to Govinda's, especially for Sunday feast, to find out more about the Hare Kṛṣṇas.

From this incident I learned a few things, for which I can only thank you, who inspired me to go out in my free time.

The first thing is that each attempt to preach is valuable. It may even look like nothing special, but that lady might change her opinion about us and have more contact in the future, and I got so many realisations.

Furthermore, by protecting ISKCON against demoniac propaganda determination and taste for spiritual life develop.

Finally, there is the feeling of thankfulness to you, my spiritual master, who opened my blinded eyes by the torch-light of knowledge. My logic when con-

fronted with demoniac “argument” was that we are without any logic, blindly worshipping idols, statues, bowing down before others, etc. But then you, my spiritual master, gave me eyes to see the cruel nature of this aimless society and its false propaganda, and thus I am thankful to you: om̐ ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ. By that knowledge you saved me, and I am your eternal debtor. Out of the ocean of your divine qualities I would like to pick up especially this one: presenting the knowledge of the Absolute Truth straightforwardly “as it is”. In presenting truth you know perfectly well when to use humour or heavy arguments, brilliant logic or simply allegorical stories. Thus your presenting is always attractive and understandable.

You are not afraid to present the truth as it is. We can see this as you do not compromise the teachings of your spiritual master, Śrīla Prabhupāda and thus you are a shining example for your disciples. All glories to you.

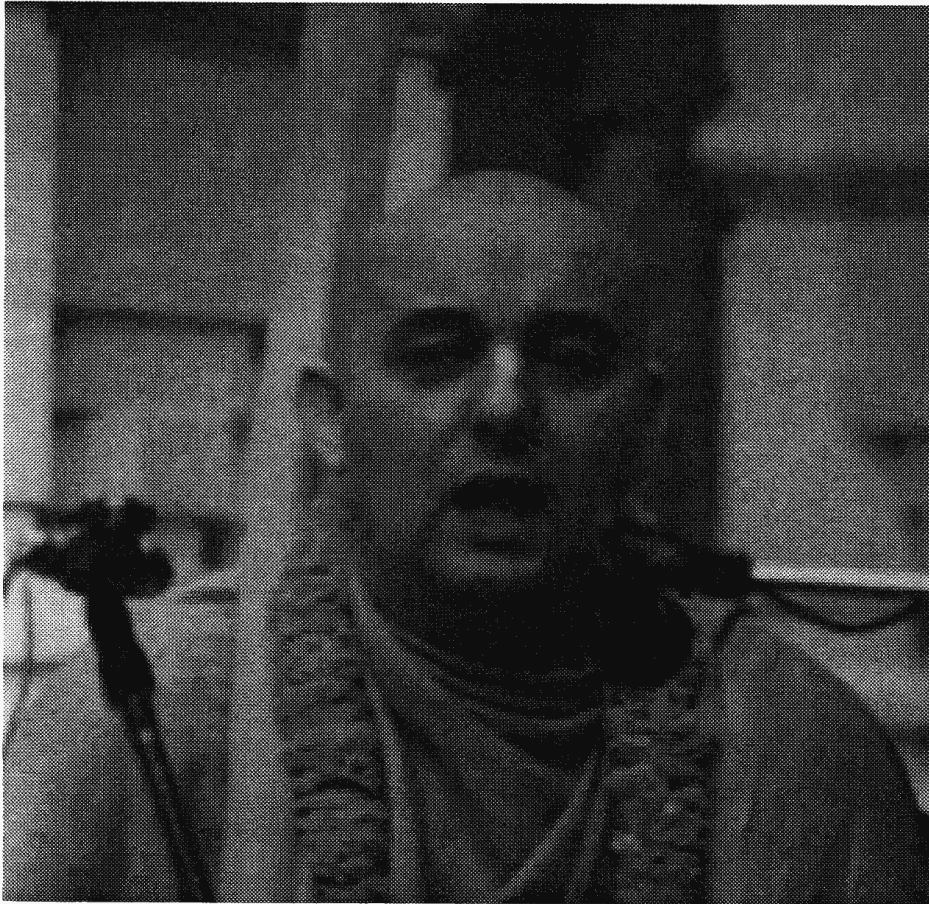
This is what I could precisely observe and feel especially on two occasions this past year. One was when I met your divine grace in Śrīdhāma Māyāpura. All those fourteen days I could meditate deeply about my relationship with your divine grace and thus see clearly my foolishness and lack in all areas, as well as your geniality in teaching me a little about the relation between guru and disciple. May I never forget those moments!

The other occasion is presented in the book “Our Original Position,” where I could find your article about Kālā Kṛṣṇadāsa. You were also writing the preface about the meaning of that book. Actually, I could feel your presence on each page; because of you I read the whole book, and also because the mood of protecting the gift of Śrīla Prabhupāda as his teachings – vāñī is the same in the contributions of all the authors. The story of Kālā Kṛṣṇadāsa is very important for me, as part of it you already revealed to me in the first letter I received from you. You stressed the point that the main arena for associating with the devotees is the mind. Kālā Kṛṣṇadāsa had direct, physical proximity of Śrī Caitanya Mahāprabhu Himself, but his mind was somewhere else. Now you have revealed the whole story about the deviation of Kālā Kṛṣṇadāsa, who consequently left the company of the Lord, but the Lord bringing him back. All this you are explaining it in the light of “Our Original Position”. For me that basic thing is so important: controlling the mind. On one hand not controlled and leaving the association of the Lord, but on the other hand engaged in thinking of you, I can have ASSOCIATION with you! Still, I am looking forward for any occasion to meet your divine grace again in physical proximity ... By all you are doing for me I am bound to you, and I would like to make this bondage really tight, more and more, because life without you has no meaning. Without you I can only merge into void, a pseudo-Buddhistic, Māyāvāda concept of

life of today's society that finally ends in gross sense gratification, leading to the degradation of the soul (as described in the sixteenth chapter of Bhagavad-gītā). What is the light in such a society? As people are forced to accept such a concept of life, they suffer by different means. Their only chance for a better life is to meet a devotee of ISKCON and accept the mercy of Śrī Caitanya Mahāprabhu and His great representative, Śrīla Prabhupāda, your dearest spiritual master.

Therefore my only prayer is: "Please let me try again and again to serve the mission of Śrīla Prabhupāda. May I only serve your divine grace in this great mission."

Your servant,
Cit-śakti dāsa



Dear Guru Mahārāja,

All glories to you! All glories to you! All glories to you!

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

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

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

I have no words to thank you. I am so fallen that I cannot realise the unlimited mercy that you bestow upon me and the sacrifice that you do for me in order to get me out of the ocean of material suffering.

My sincere desire is that my iron heart be melted in pure love towards you and the Supreme Personality of Godhead – Śrī Kṛṣṇa and to all living entities.

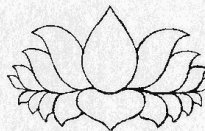
I am far away from the thought that this will happen soon, I know that I have to make endeavours to surrender myself fully in order to attain first class devotional service. Now my efforts are to chant very carefully my daily rounds and to think about you and Śrī Kṛṣṇa during the day. My desire is to be devoted to you and to advance happily in my devotional life to achieve pure devotional service.

My life until now was not easy, but I can survive because you give me Kṛṣṇa consciousness. I do not want this spiritual advancement only for myself, I want this wonderful knowledge of God, this spiritual culture and perfect way of living to be given to the people, so they can solve all their problems and be really happy.

I am very glad that you got such a high position in the GBC. Let His Divine Grace Śrīla Prabhupāda bestow upon you all his blessings. On the other side I am not happy because I will not see you soon, but I will hear your lectures and speak about you with my god-brothers and god-sisters.

Let your name and glory be eternal!

Your eternal servant,
Dakṣiṇesvarī devī dāsī



Dear Guru Mahārāja,

Please accept my prostrated obeisances at the dust of your lotus feet. All glories to you on this most auspicious day of your appearance.

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

I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swāmī, 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.

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

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

After so many years of feeling like a useless “distant-disciple” I finally realised that whether I like it or not, my relationship with you is that of vāṇī. Even though I had this same realisation a long time ago, only now, after coming back from Māyāpura, I am able to accept this fact of my life. With this in mind my only desire is now to learn to take to heart your instructions, which you have given me through our correspondence in the days gone by. Only by following your instructions strictly, I can feel your presence and guidance from within – despite our distance.

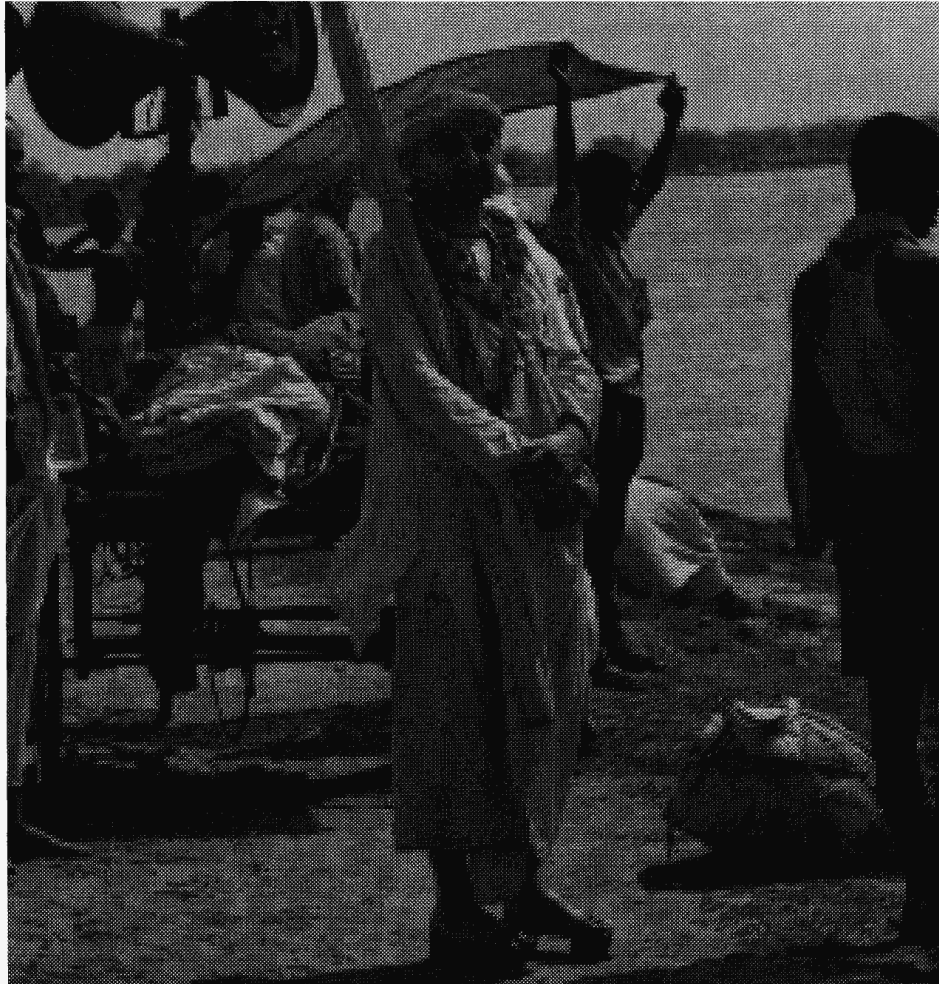
On this day of your Vyāsa-pūjā I beg you to please bestow upon me the real intelligence to properly follow your instructions. After all, success in my spiritual life depends entirely on your mercy and blessings. As stated by Viśvanātha Cakravartī Ṭhākura:

The best kind of intelligence I can have is intelligence used in the service of Kṛṣṇa. That intelligence is defined as fixed when it is intent upon my spiritual master’s instruction, such as chanting the name of Kṛṣṇa, remembering His activities, and performing service to His lotus feet. My spiritual master’s instructions are my sādhana and my life, both in the beginning stages of bhakti and in the perfectional stage. I desire

only to follow his instructions. I accept nothing else as my life's work, even in dreams. Whether I am happy or distressed, whether the material world remains or is destroyed, I do not care. There is no loss for me. I simply must carry out my spiritual master's orders. Fixedness upon his order is determined intelligence in devotional service, and only by being fixed in his orders is such determined intelligence possible.

Guru Mahārāja, despite all my shortcomings and inability to serve you properly, please let me remain a speck of dust at your lotus feet now and forevermore.

Your unworthy servant,
Dāya-dharma devī dāsī



*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,

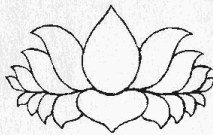
Please accept my respectful obeisances in the dust of your lotus feet.
All glories to Śrīla Prabhupāda!
All glories to the saṅkīrtana mission!

On this special day I would like to offer you, Guru Mahārāja, the most beautiful prayers, glorifying your qualities and your pastimes. I am a fallen soul living in ignorance, and it is very difficult for me to describe your high qualities. I know that whatever I can do for Kṛṣṇa is only thanks to your mercy, your causeless blessing. Without your intercession, Guru Mahārāja, I would not be able to do any spiritual progress. You open my eyes plunged in darkness, and by the knowledge that emanates from your mouth you are lighting up the ignorance, from which it is so difficult to escape. You are the ocean of mercy to me, you are my friend and Lord whom I want to serve birth after birth. The shelter of your lotus feet is my only chance for obtaining pure devotional service. This is the only possibility in order to become successful and cross over the ocean of material sufferings.

This world is full of misfortune, full of frustration. And my lack of surrender as well as all this nonsense false ego, enviousness, me and mine, lust and anger – they are the reasons why I experience the miseries.

I do not see any other possibility, I can only beg you, my dear spiritual master, for the grace of serving you. Only thanks to you we can obtain Kṛṣṇa's mercy and go back home, back to Godhead.

Your servant,
Dayāl-candra dāsa



Dear Guru Mahārāja,

Please accept our 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*

All glories to Śrīla Prabhupāda!

No words are able to describe the mercy we receive from You, Guru Mahārāja, who gave us everything – Your care, all auspicious instructions. You solved the problems of our lives and in difficult situations helped to at least put in order our lives. You gave us the way of auspicious life by performing spiritual processes as well as the way by which we can attain the Supreme Lord Śrī Kṛṣṇa and your blessing to love God.

Although we will never be able to repay for all blessings, we beg You to accept our thanks from the depth of our hearts. Although we cannot even give you, dear Guru Mahārāja, reasons to be pleased by our behaviour, we will try more and more to increase and strengthen our love and devotion for your lotus feet and at least please you in one way or another.

Your servants,
Devala dāsa & Ekaṣaṇḍa devī dāsī



Dear Guru Mahārāja, all glories to Śrīla Prabhupāda, and all glories to your divine grace.

Your mercy is boundless, always preaching the glories of Kṛṣṇa, Śrīla Prabhupāda and all the devotees all over the world, in this way increasing the ocean of transcendental nectar. Understanding the desire of your Guru Mahārāja you will always go on, not caring for personal interest.

Only by your grace will I also be able to preach. Not knowing what to do, I fully depend on Your guidance.

Your servant,
Dharma-kṣetra 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 at your lotus feet. Dear Mahārāja, you are the light in the labyrinth of the material world and you can lead us out from it. I wish from my whole heart that Kṛṣṇa will protect you at all times.

Your humble servant,
Dharmarūpa devī dāsī



Śrīla Prabhupāda speaks out

So I thank you very much, all of you, for appreciating my humble service which I am trying to render as a matter of duty ordered by my Guru Mahārāja. I request all my disciples to work co-operatively and I am sure our mission will advance without any doubt. (Letter to Tamal Kṛṣṇa Gosvāmī 14-Aug-71)



This is the secret. *Yasya deve parā bhaktir yathā deve tathā gurau*. If one has strong faith in the Supreme Personality of Godhead and as much faith in the guru, *yathā devi tathā guru*, then the revealed scriptures become manifest. It is not the education. It is not the scholarship. It is faith in Kṛṣṇa and guru. Therefore Caitanya-caritāmṛta says *guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja*. Not by education, not by scholarship, never says. Caitanya Mahāprabhu says, *guru kṛṣṇa kṛpāya*, by the mercy of guru, by the mercy of Kṛṣṇa. It is a question of mercy. It is not a question of scholarship or opulence or richness. No. The whole bhakti-mārga depends on the mercy of the Lord. So we have to seek the mercy. (Śrīmad-Bhāgavatam lecture 08-Dec-73)



Śrī-guru-padāśrayaḥ. To be freed from the entanglement of the material world, one has to approach a spiritual master. *Tad-vijñānārthaṁ sa gurum evābhigacchet*. By questioning the spiritual master and by serving him, one can advance in spiritual life. When one engages in devotional service, naturally the attraction for personal comfort – for eating, sleeping and dressing – is reduced. By associating with the devotee, a spiritual standard is maintained. (Śrīmad-Bhāgavatam 5.5.10-13 purport)



This is the correct attitude for a disciple. The disciple should be prepared to offer everything he has including his body, mind, and words, in the service of the guru. Anyone who is sincerely serving to his greatest capacity becomes dear in the eyes of the Lord. (Letter to Rādhēśyāma 14-Aug-76)

Dear Guru Mahārāja!

Please accept my respectful obeisances unto your lotus feet!
All glories to Śrīla Prabhupāda!

Dear Guru Mahārāja, please let me take the opportunity on this wonderful day to glorify you. I do not know much about your divine personality, but by reading Varadarāja Prabhu's offering I can understand a few things.

Varadarāja Prabhu, who has been travelling with you for a few years, has explained very nicely in his last year's Vyāsa-pūjā offering that your divine personality is not just possessing all the good qualities of the demigods, but has unlimited amazing determination, enthusiasm, renunciation, and devotion for spreading the mission of Śrī Caitanya.

I do not think I will ever understand even a shadow of your glories in my present life, but even a fool and a rascal such as myself can see that an ordinary mortal person could not distribute Śrī Caitanya's mercy throughout the world as you are doing.

This can be performed only by a person who has completely surrendered to Śrī Kṛṣṇa, and thus attained pure love of God, Kṛṣṇa-prema!

Narottama dāsa Ṭhākura says: "śrī-guru-caraṇa-padma, kevala-bhakati-sadma" – the lotus feet of our spiritual master are the only way by which to attain pure devotional service.

Please give your blessings, so that I can always remember these lotus feet, and never forget them!

Your insignificant servant,
Gadābhṛt dāsa



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

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

Dear Gurudeva,

I cannot help but to be proud of having such a wonderful spiritual master like you. You have such firm faith and deep love for Śrīla Prabhupāda and Nāma Prabhu based on a very comprehensive philosophical understanding, which you have caught up from Śrīla Prabhupāda. Your realisation of the philosophy is so practicable and your intelligence is so great that despite so many managerial responsibilities you always look relaxed and jolly. Unlike many devotees in managerial positions you do not try to do everything yourself, nor do you think that everything depends on you but you know that everything depends on Kṛṣṇa and that he works through the devotees. You do your part and leave everything up to Kṛṣṇa. Thus you are the perfect example of a Kṛṣṇa conscious Governing Body Commissioner. You simply remain absorbed in and mad for Kṛṣṇa and are thus able to inspire everyone to serve Śrīla Prabhupāda.

Śrīla Prabhupāda addressed his spiritual master as the only hope. He also wrote a disciple that without the instruction of the spiritual master there is no question of devotional service.

In my case, what would have been the hope for me if I would not have had such an affectionate spiritual master who took so much nice care of me and sent me to the best suitable places for my devotional service.

I, being born in Kali-yuga, am very fallen and filled with demoniac, lusty tendencies. But by getting the good association of Śrīla Prabhupāda and his followers, especially you, I have got some desire for pure devotional service. So it is only possible by the strength of Śrī Nityānanda that manifests through you that I will be able to subdue my Kali-yuga nature and take up full, unmotivated devotional service.

Now by your merciful arrangements, I have got residence in the most holy dhāma of Māyāpura under the shelter of your exalted god-brother, Bhakti-vidyā-pūrṇa Svāmī. I hope I will be able to stay there for a few years and get nicely trained up in serving you. I can only repay my eternal dept to you by serving you eternally.

Let me, under your shelter, serve Śrīla Prabhupāda's mission in the most useful way up to the time of death (at least) for your pleasure. All glories to you and your wonderful disciples.

My dear Lord, I am trying to surrender to you, but my desires are not pure. Please help me to become established as your surrendered servant by relieving me from these rascal desires for sense gratification, which are against my own self interest.

Your goofy servant,
Gaura Bhagavān dāsa



*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmīlitaṁ 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*

It is difficult to express with words my gratitude towards you. Only because of your causeless mercy you have accepted me as your disciple. Therefore, I will try to glorify you using the words of the Supreme Lord Himself, and those of His pure devotees that are stated in the holy scriptures.

In Hari-bhakti sudhodaya (13.2) it is said:

O devotee of the Lord, to see you is the perfection of the eyes, to touch your body is the perfection of bodily activities, and to glorify your qualities is the perfection of the tongue, for it is very rare to find a pure devotee like you.

One realises Kṛṣṇa's causeless mercy when he meets a bona fide spiritual master who can bring him to the highest level of devotional service. Śrī Caitanya is therefore saying that by the mercy of the spiritual master one gets the causeless mercy of the Lord, and by the grace of the Lord one gets the mercy of the bona fide spiritual master. Only by the mercy of Kṛṣṇa and the spiritual master one gets the seed of the creeper of devotional service. In that way one enters the process of his spiritual advancement in Kṛṣṇa consciousness and devotional service.



The first thing is that one has to begin to associate with persons who are Kṛṣṇa conscious and also engage in devotional service. Without this association the progress in spiritual life is impossible.

Everyone who has already started to render devotional service knows very well that the attachment to matter is the most dangerous trap for the soul. It is not possible to be devoid of attachment, but it has to be transferred. The attachment for material things is called material consciousness, and the attachment for Kṛṣṇa and His pure devotee is called Kṛṣṇa consciousness. The root of attachment is based on consciousness. One transfers his attachment from matter when he fixes his consciousness on the instructions of the spiritual master, that is if we purify our consciousness and transform it into Kṛṣṇa consciousness we will attain liberation.

The attachment is something natural for the living entity because he has some desires. The spiritual master teaches us how instead of trying to stop being attached to so many things, to transfer that attachment towards the Lord or His pure devotee, that is towards a sādhu. And who is a sādhu? It is said in the Bhagavad-gītā that sādhu is one who dedicates his whole time to

the service of the Lord. A sādhu never deviates from the path of devotional service.

So, if one wants to attain perfection in spiritual life, then he has to direct his attachment towards sādhu, or the pure devotee of the Supreme Personality of Godhead.

The same thing is confirmed by Śrī Caitanya, “lava-mātra sādhu-saṅge sarva-siddhi haya,” that by even a moment’s association with a pure devotee one can attain all success.

It is said that the service rendered to mahātma, that is to an exalted devotee of the Lord, is “dvāram āhur vimuktes” – the direct path to liberation.

The attachment to the devotee is attachment to the Lord’s service. Because a sādhu teaches all those who associate with him how to become devotees, how to worship and sincerely serve the Lord. These are the precious gifts that are attained through the association of a sādhu.

A sādhu is known by his good qualities. He is tolerant, merciful, friendly to all living entities, he has no enemies, strictly follows all the rules and regulations, and all his qualities are sublime. One who is sādhu is a devotee of the Lord, and therefore he is always trying to give knowledge of the Lord’s service to the people. This is a manifestation of his mercy. He knows well that without devotional service our lives are wasted, therefore he always appeals to us,

Be conscious of Kṛṣṇa. Become devotees of Kṛṣṇa. Don’t squander your lives by trying to satisfy your animalistic instincts. The human life is meant for attaining self-realisation, Kṛṣṇa consciousness.

This is the way a sādhu preaches. He is not satisfied that he himself has become liberated, but he always thinks of others. He manifests his causeless compassion towards the fallen souls. A sādhu treats all conditioned souls in such a way that they would become liberated from the material entanglement. That is why there can be no better friend for the conditioned soul than a sādhu who leads him towards liberation.

A sādhu is one who follows the injunctions of the Vedas that tell us to obey the will of the Supreme Personality of Godhead. That is why he is possessing all the good qualities of the demigods.

Now, while I am writing you all this, I remember the unforgettable moments when we, together with you, were chanting the wonderful names of Kṛṣṇa on your Vyāsa-pūjā during November 1995 in Sofia. These were moments of inexplicable bliss and complete happiness. Because you were like the transcendental vīṇā of Nārada Muni and we were like your strings we had forgot-

ten everything – time, the world, and even ourselves. In that state we just wanted to chant the holy name of the Lord more and more. Only by your mercy we were able to taste this transcendental nectar of the holy name.

Later, on the very same gathering where there were only your disciples, you told us,

I have given you this knowledge and all my blessings, so lift up this sword of knowledge and fight. In this way you can actually understand the power and happiness derived from being a devotee of Kṛṣṇa.

In this Centennial Year, which will leave a deep impression on the life of all devotees, I want to beg you to please accept my most humble obeisances at your lotus feet. Let me continue to help your great mission to serve Kṛṣṇa and Śrīla Prabhupāda, because I am only one insignificant servant who has no qualification.

Your eternal servant,
Gopati dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances in the dust of your lotus feet!
All glories to Śrīla Prabhupāda!

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

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

*amso bhagavato 'smy aham sada daso'smi sarvatha
yat kṛpapeksako nityam tat prestasat karomi svam*

Dear Śrīla Gurudeva, thank you very much for giving me the chance to write to you. You know what a useless servant of yours I am, but still when I try to please you, you always manifest yourself, and that is what I want to write to you about; I could not write about anything else. In your pranāma-mantra it is written how wonderfully you preach to everyone – like a lion. When I go to addresses in our congregation in order to collect new members I meet so many philosophies, especially Māyāvāda. On such occasions I give them one of your lectures that they can listen to, and they will be conquered by the scientific teachings of Śrīla Prabhupāda that you give them so wonderfully. You always act in a personal way, and therefore they surrender unto you, because they are not personal but you touch their hearts. Your personal presence and your fight for them convince everyone. Just as I heard it in one of the lectures you gave in Belgrade. The pūjā is that we make a garland of those souls to whom we have given Kṛṣṇa consciousness just as if they were flowers and offer them to the Deities pleasing Them in this way.

My dear Guru Mahārāja, I can feel your presence at that time. Also when I am in Māyā: if I want to get out of it, you help me to escape. Unfortunately, I do not have much to offer for your pūjā, and unlike these souls I am still unable to surrender unto you. Yet, if I can think of you sincerely, you always come to me.

I want to thank you, Guru Mahārāja, for always manifesting your mercy in endless forms in spite of the fact that I do so many foolish things. As for me you are the representative of Śrī Nityānanda, I want to quote the prayer of Raghunātha dāsa Gosvāmī to Śrī Nityānanda, and maybe I will be able to understand your endless mercy.

*tomāra kṛpā vinā keha 'caitanya' nā pāya
tumi kṛpā kaile tāñre adhameha pāya*

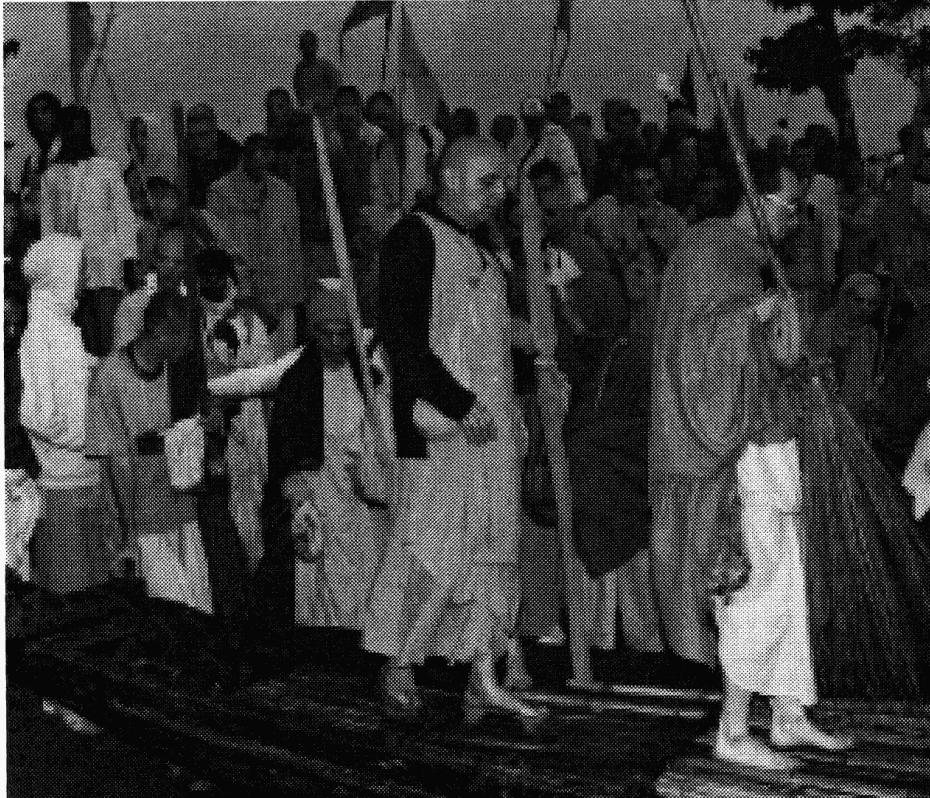
*ayogya mui nivedana karite kari bhaya
more 'caitanya' deha' gosāṣi haṣā sadaya*

*mora māthe pada dhari' karaha prasāda
nirvighne caitanya pāṇa—kara āśīrvāda*

No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet. Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction. (Caitanya-caritāmṛta, Antya-līlā 6.131-133)

Śrīla Gurudeva, thank you for allowing me to be your servant, although I am not worthy for it. Please, forgive me these foolish words.

Your insignificant servant,
Gopīcandra dāsa



Dear Guru Mahārāja,

*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*

Please accept my humble obeisances.
All glories to your blessed appearance day.
All glories to Śrīla Prabhupāda.

First of all I would like to express my gratitude that I can be here in ISKCON in the service of your lotus feet. Great mercy! All glories to these lotus feet!

śrī-guru-caraṇa-padma, kevala bhakati-sadma

The lotus feet of our spiritual master are the only way by which to attain pure devotional service.

You are bringing Kṛṣṇa in our lives. You are our spiritual father and the external manifestation of the Supersoul. You are our ever well-wisher, and by your mercy all desires for spiritual perfection are fulfilled. May your glories now be proclaimed throughout the three worlds.

I am so fortunate for having been able to be there personally on your last Vyāsa-pūjā festival. There you gave a lecture in which you said that the best guru-dakṣiṇa that we can give to our spiritual master is if we give life to the walking dead bodies of the material world, by giving them transcendental knowledge that we have been given by our guru.

Yes, what we have received, we cannot keep for ourselves. We must give it to others.

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī said: "prān ache yar sei hetu prachar," one who has life, he can preach. Śrīla Prabhupāda wrote in the Śrīmad-Bhāgavatam, canto 4, chapter 21, verse 47, purport: "The main goal of a Vaiṣṇava is to save the fallen souls."

Who is the best example for us? You, Guru Mahārāja! Your whole life is preaching. You travel a lot to preach, hold kīrtanas, give lectures, initiate disciples, you are the GBC person in many countries, and in this year you are the chairperson of the GBC also. You give us the transcendental knowledge. This is our weapon, and the spiritual strength to hold this weapon and fight with the enemy. And who is the enemy? Lust, anger, greed, pride, envy, doubt, sleep, hunger, thirst, fear, etc. We must vanquish these enemies and give the weapon of transcendental knowledge to others.

Guru Mahārāja, you wrote in one of your letters, in which you wrote about book distribution: "Please dedicate your whole heart to it." Now I take advantage of this opportunity, and I beg for your mercy that I can be able to do this. Please excuse all my offences I am continuously making against you. I feel myself endlessly fortunate that I can serve your lotus feet.

All glories to you!

Jaya Guru Mahārāja. Jaya Guru Mahārāja. Jaya Guru Mahārāja.

Your eternal servant,
Ijya devī dāsī

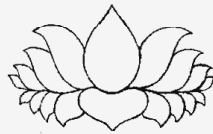


Dear Guru Mahārāja,

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

Appearing as a worthy disciple of Śrīla Prabhupāda you bring to this world transcendental knowledge, which clears away the darkness of Kali-yuga. You are a real scholar and your jñāna as a sword cuts away all nonsense of this material world, destroying any speculative philosophy and all mental problems of your disciples. Being unlimitedly merciful you accepted as a disciple such a useless person as I am. In one of your lectures you told us what is the secret of spiritual life – one should become dear to the pure devotee of the Lord. And now I just pray to the Lord that someday I will satisfy Your Divine Grace. I have just begun to understand the greatness of your majesty. Only because of you I am able to remain in clear consciousness and really estimate the situation. Only because of you I am able to remain in the association of devotees. Please remain always my guide on this narrow way back home and give a possibility to this empty head to be inclined to your lotus feet.

Your servant,
Indrakarma dāsa



My dear Guru Mahārāja,

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

Again I am standing before the difficult trial to glorify you on the day of your all auspicious Vyāsa-pūjā, and again I am realising that I have not any intelligence nor any qualification to glorify you. You are a pure transcendental person. Because of this your activities cannot be properly perceived by such a materialist like me for whom the spiritual platform stays covered.

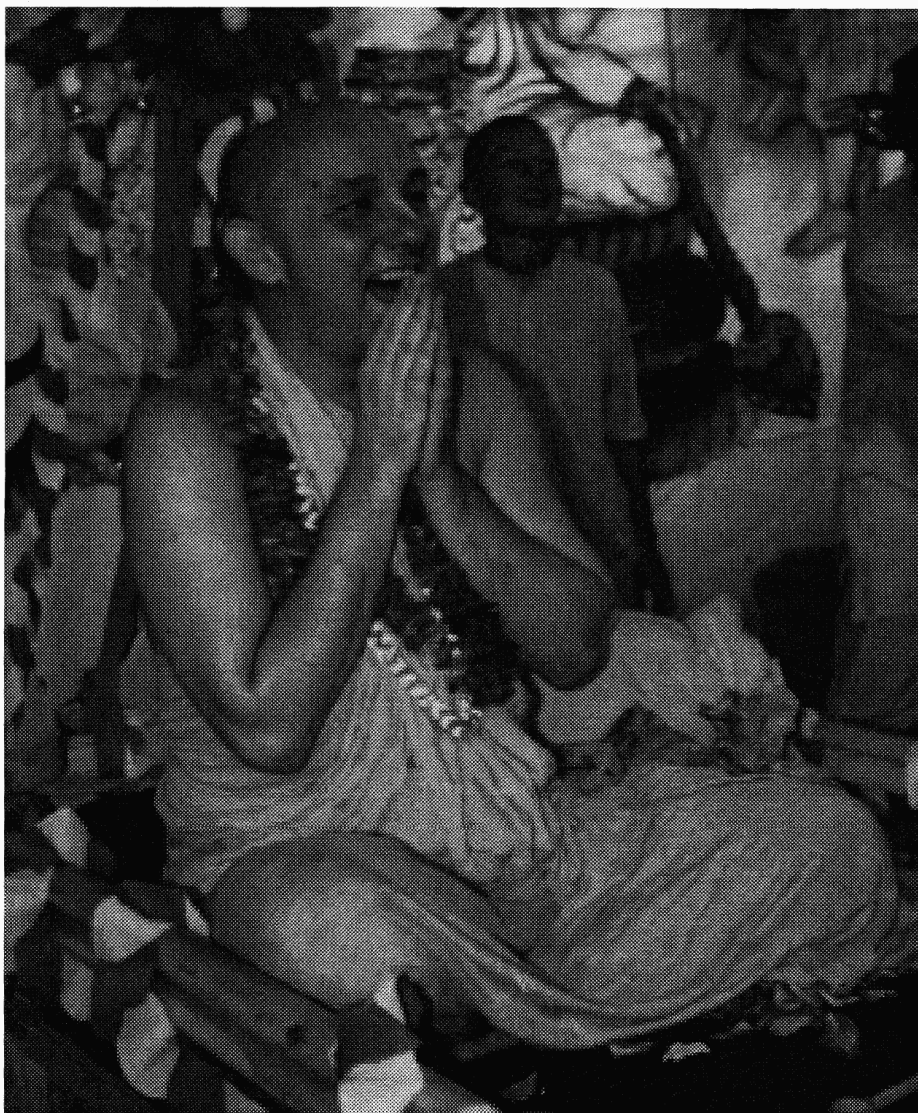
Thank you that by your mercy there are gradually more and more of your disciples in Poland, that now we have here the possibilities to use your tape ministry, and thank you that you allow us to serve you. These are wonderful arrangements, which are helping us to co-operate and meditate about serving you.

Thank you for wonderful, dynamic, ecstatic bhajanas and kīrtanas. By listening to them one cannot think about nonsense; the holy name breaks into the mind.

Thank you for your personal preaching and perfect lectures, in which every word is perfectly chosen.

Thank you for all your spiritual activities, which are the cause of my being in ISKCON. Without your mercy my life does not mean anything.

Always trying to be your servant,
Īsāṅghri-sevā devī dāsī



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

*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*

je ānilo prema-dhana, koruṇā pracur

Full of compassion and mercy He gave us the precious treasure of pure love for Kṛṣṇa. Where are such personalities – Narottama cries.

But we, your disciples can not utter such prayer.
We do not have to search far away in the caves
Of Himalayas, under the water or in the fire.
Out of Your causeless mercy YOU ARE BETWEEN US.

Please, Guru Mahārāja, forgive me for
My offences at your lotus feet
And allow me to praise you as much as I can.
Please accept this attempt. Oh, patita-pāvana.

Once I had a dream. I was sitting in a completely
Dark room and one question came to my mind:
Is there something in your words that is
Without practical value ... meant for test alone?

“NO!” immediately your answer comes, and
Upon seeing your smiling face, I understand that
In every word, in every slight movement of yours
There is absolute meaning, beauty and bliss

*tahale ananda hoi, tabe hoi dig-vijaya
caitanyer krpa atisay*

*maya dusta jata dukkhi, jagate sabai sukhi
vaisnaver iccha purna hoi*

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

This song refers to you. I cannot see
Any reason, except your causeless compassion
To come here – in the middle of the hell,
Between us, the fallen-to teach us, to save us.

Persons like Prabhupāda and you do not belong
To the material world, and it is still a miracle
That Kṛṣṇa allowed me to meet your disciples
And serve you, who are the adoṣa-darśī

I do not want to be boring, but to conclude
With a few of your words spoken in the holy dhāma.
That was at the most confidential place.
The place of rāsa-līlā dance in Navadvīpa.

Entering that calm and beautiful atmosphere, someone may be expecting to hear the flute of Kṛṣṇa or see His lotus feet, or at least the garments of the gopīs, directly without difficulties! But what happened? – You began to speak about Śaṅkarācārya and his philosophy, and why he appeared. Enlightening us about what Māyāvādī philosophy actually is and firmly establishing the supremacy of the “simplest and wonderful process of Kṛṣṇa consciousness given by Śrī Caitanya Mahāprabhu.” At that moment it seemed to me that your words are like a young and strong river, coming down from the mountain’s top, breaking a big rock and flowing quickly to the desert valley to pour into our hearts there. Someone may wonder, “Why so much endeavour?” “Why so much knowledge?” “Who is this veterinarian?” “An emergency” ... “Duck philosophies” ... “Bastion of nirviśeṣa and sūnyavādī” – What is this? It seems like a big battle. The answer again comes only by your mercy. “There is no difference between internal and external mission of the Lord.” And also “one can go on saṅkīrtana in the same mood as he enters the forest of Vṛndāvana.” It is realisation far, far beyond my experience, but I am quite sure that by your mercy and the mercy of your disciples one day I can attain this perfection. Your last words are still resounding in my ears:

Just be enthusiastic ... Just merge in the chanting.
Fill the ether with this transcendental sound
And it will change the face of the world.

All glories to you, Guru Mahārāja!
All glories to Śrīla Prabhupāda!
All glories to your wonderful mission!

Your insignificant servant
Jagannāthamiśra dāsa

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

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

Guru Mahārāja, please accept my humble obeisances.

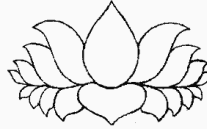
Today is your day and I want to thank you very much for all the protection and power that you are giving me all the time.

I am so glad that I have your association, this is what makes my life real.

I remember when I saw you the first time I very much wanted to become like you. But now I see that this desire was due to my insufficient knowledge of who you actually are. Your qualities undoubtedly show that you are a pure devotee of Śrī Kṛṣṇa. Moreover, Kṛṣṇa himself says in Bhagavad-gītā that such a soul is very rare. From this I understand that the only thing I can do is to just help you in your mission. That is actually my only desire now, that I just can stay in your mission forever; I do not want anything more.

Please, Guru Mahārāja, excuse me for all the offences that I have committed against you while I was trying to serve you. Please have mercy upon me.

Your servant,
Jalendra dāsa



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

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

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

Dear Guru Mahārāja,

Please accept my humble obeisances.

All glories to you!

All glories to Śrīla Prabhupāda! All glories to Śrī Guru-paramparā!

First I want to ask you for some intelligence and enthusiasm, so that I will be able to write this letter.

By your causeless mercy, and by the mercy of your saṅkīrtana devotees, Kṛṣṇananda, Sthānu and Madhva Prabhus, I had the possibility to come and live with the devotees. They were on saṅkīrtana in Varna, and before they left back for Sofia, they took me with them in the car. On the way to the temple the car was stopping at some places and the devotees were distributing Śrīla Prabhupāda's books to the people. I also had the opportunity to take part in this yajña. At that time one lady took the "Teachings of Lord Caitanya". That was the first book that I distributed. I could not understand how it happened. Even nowadays I do not understand it when someone takes a book from me. I only know that this is possible simply by your causeless mercy, Guru Mahārāja. It is only due to your strong desire that the conditioned living entities receive the mercy of Śrīla Prabhupāda.

I tried to follow Kṛṣṇa's instruction from Bhagavad-gītā, chapter 4, verse 34, by approaching you, Guru Mahārāja. Your first personal instruction to me was, "You have to go out on saṅkīrtana with the other boys!" I want to express my sincere gratitude towards you for the opportunity to serve you and Śrīla Prabhupāda by this responsible service you gave me. As you said in one lecture,

The only meaning to this life is Kṛṣṇa consciousness or devotional service. So we should understand that Kṛṣṇa consciousness, devotional service, means SAṅKĪRTANA! So, therefore the only meaning to human life is saṅkīrtana ... Of all the different ways of engaging in this saṅkīrtana movement, going out into the fire of Kali-yuga and giving the wretched, fallen conditioned souls of this age Śrīla Prabhupāda's books is clearly, without a doubt the most important aspect of saṅkīrtana.

Guru Mahārāja, I feel most strongly your personal presence and protection on the street. When I am doing some other service this makes me restive, weak, disturbed, even though I know that there is no difference in the devotional service because it is absolute.

I have no other "qualities" except lust, anger and greed. I do not feel any compassion towards the other living entities, but nevertheless, due to your causeless mercy and your intense desire to engage even the greatest rascals in the mission of Śrī Caitanya Mahāprabhu, I can go out on saṅkīrtana. Sometimes I am thinking how long will the devotees tolerate me in their association.

Dear Guru Mahārāja, I want to thank you that I can go on saṅkīrtana with some of your disciples, such as Kalaviṅka, Madhva and Jagannāthamiśra

Prabhus. Even though sometimes I create troublesome situations for them, by your causeless mercy everything ends nicely and many people take Śrīla Prabhupāda's books.

Dear Guru Mahārāja, only by your strong desire to please your spiritual master and to distribute the knowledge of Kṛṣṇa to each living being I can be used as an instrument in your hands. I beg you for intelligence and also to develop desire for saṅkīrtana. I also beg you to give intelligence to people in order to appreciate the importance of Śrī Caitanya's mission by taking whole sets of Śrīla Prabhupāda's books.

Guru Mahārāja, unfortunately I am only one wretch who thinks only of sense gratification. My mind wanders to all kind of places but saṅkīrtana. I cause you more problems and hamper you in your service to Śrīla Prabhupāda.

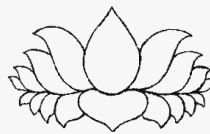
Dear Guru Mahārāja, I beg you to please forgive me all my offences at your lotus feet. Without your mercy I am doomed to hellish existence. I therefore beg you to not restrain my desire for saṅkīrtana that you have given me, and also that it increases eternally, no matter what happens.

Dear Guru Mahārāja, please let there be no other desire within my heart except to go life after life on saṅkīrtana – exactly in this service and no other I want to be used as a tool in your hands. Please, Guru Mahārāja, let the distribution of books become the only goal in my existence.

Please help me surrender to you.

I beg you!

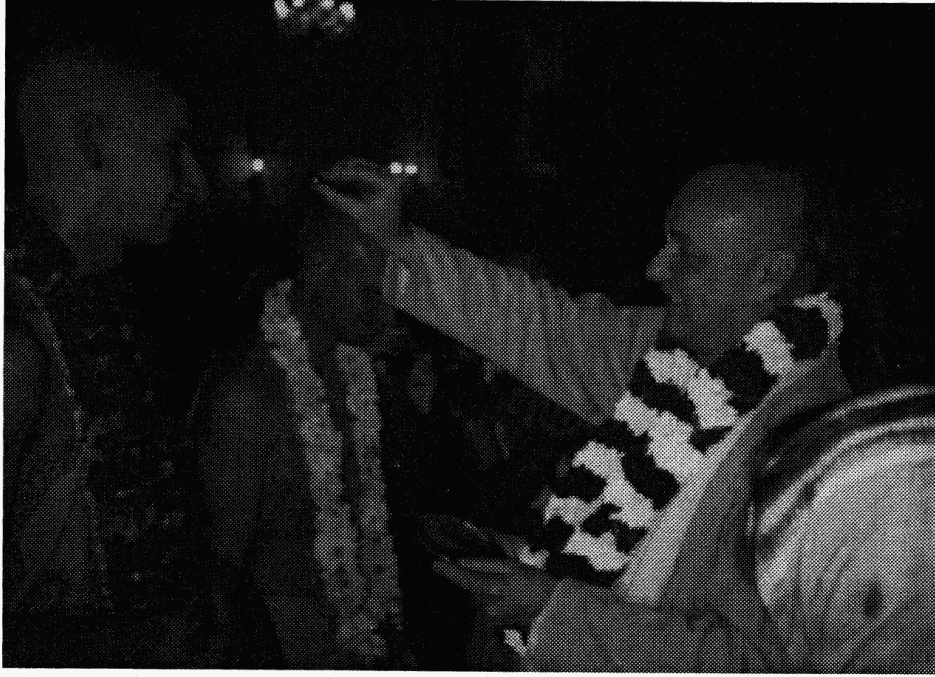
Your eternal servant,
Jīvānuga dāsa



Dear Śrīla Gurudeva,

All glories to your lotus feet! All glories to Śrīla Prabhupāda!

On this glorious day of your appearance we offer our humble obeisances at your lotus feet again and again, because you have blessed us with your causeless mercy, giving us secure shelter at your lotus feet. We have no words to express your mercy. How merciful you are! When we were suffering in the



burning fire of material existence you came to deliver us out of your compassion. As stated in the Śrīmad Bhāgavatam, canto 3, chapter 5, verse 3:

*janasya kṛṣṇād vimukhasya daivād adharma-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnaṁ bhūtāni bhavyāni janārdanasya*

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

Out of compassion for the fallen souls like us you came and travelled all over the world with the mission of bringing souls back to Godhead, back home. It is a great mahātma's or Vaiṣṇava's duty. You are such a great Vaiṣṇava.

Please make us your fully surrendered servants to fulfil your mission.

Your servant,
Jñānacakṣus dāsa



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

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

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

Dear Guru Mahārāja,

I want to express my feelings of satisfaction from your instructions by which mercy I am now only able to remain out on the street distributing Śrīla Prabhupāda's wonderful books.

I listen to many lectures by His Holiness Harikeśa Svāmī that explain the philosophy of book distribution. I also listen the realisations of the elder, experienced book distributors, such as Manidhāra Prabhu, Prahlādānanda Svāmī, Harināmānanda Prabhu and Navīnanirada Prabhu. From them I receive very good instructions for a particular moment, situation, or about a specific philosophical understanding.

Now, when I turn back and look on my short development as a book distributor, I see that your instructions were always supporting me in the difficult and critical moments. The last example of that is when I wrote you about the devotees who are not taking well enough care of the book production and the management too. You answered: "Why do you worry? That what you are doing now is enough. It's pure devotional service."

Previously I was thorn, I could not stay in one place and was quarrelling with the devotees. You simply solved all my problems, and moreover you gave me again the saṅkīrtana mission in its most important form – book distribution – that pleases Śrīla Prabhupāda the most. What more could I want from the providence (Kṛṣṇa)? He gave me a guru who connects me in the perfect way with Śrīla Prabhupāda.

Your instructions are actually the seed from which can sprout such bold realisations in my life like that of Navīnanirada Prabhu,

Even if America bankrupts; even if Europe sinks in the Pacific Ocean; even if the Communist come in charge again, we'll still continue with the book distribution. Nothing can stop the serious saṅkīrtana devotee from distributing books. Neither the so called material nor the so called spiritual authorities.

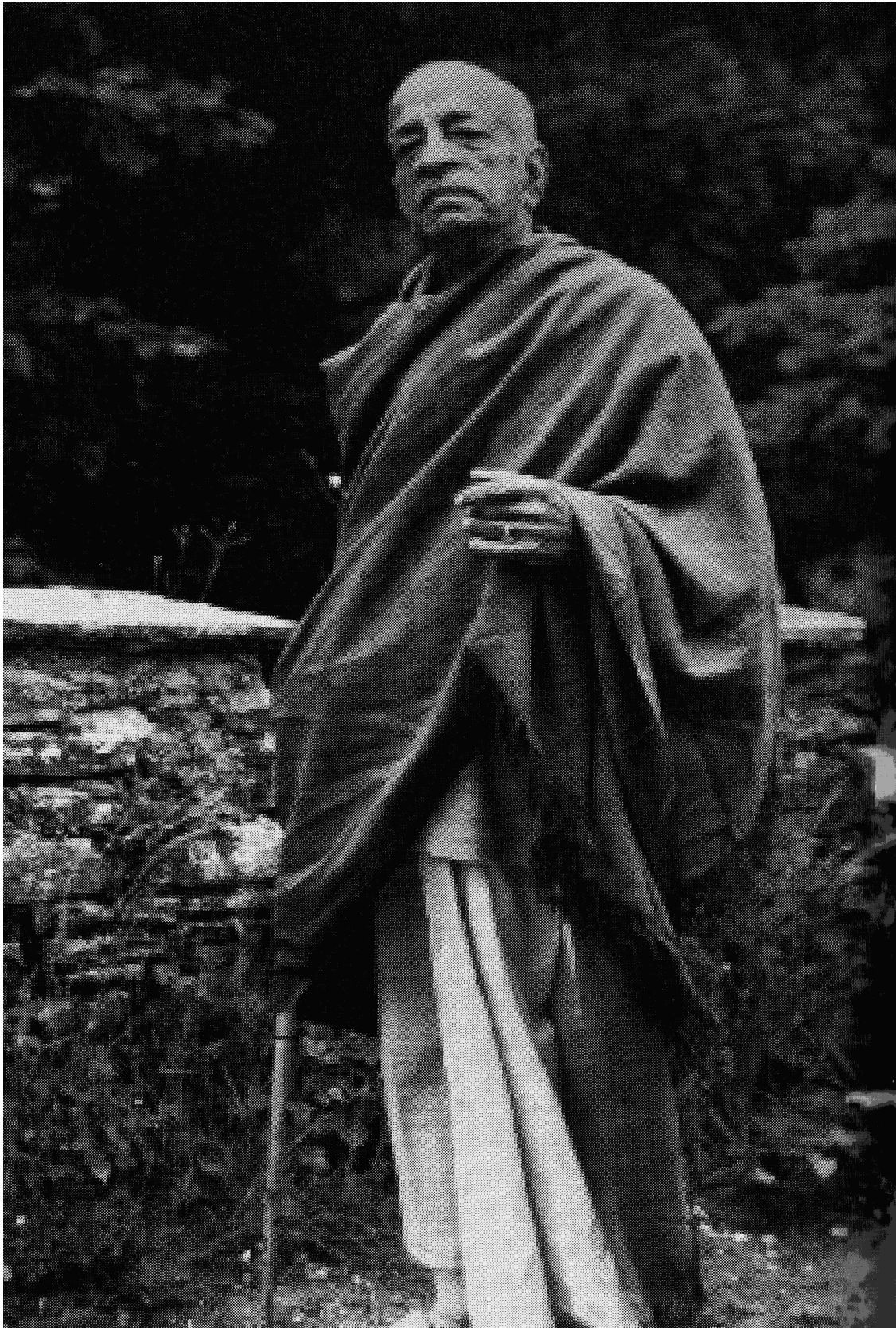


Also the instructions of His Holiness Harikeśa Svāmī: “Forget about all temple problems. Just go out and distribute.”

As in the seed there is everything necessary for the new plant, also in your instructions there is everything else that I learn. Because they consist of one very simple point – I have to serve you, Śrīla Prabhupāda and Kṛṣṇa.

One day after being on saṅkīrtana I came back to the van alone, because the other devotees were sick and I was out alone for some days. Gradually I started to be in anxiety, “Why I am alone?” Then I remembered one poetry that you wrote about saṅkīrtana, in which you were saying that the saṅkīrtana devotee is never alone, you are with him. Then I felt myself confident in what I was doing, I was sure that this is going to please you. Still, because the situation was very tough – alone in “Broka-loka,” on travelling saṅkīrtana – I thought then why does Kṛṣṇa not take me with Him? But then I thought over and realised that I am still neophyte and very contaminated. In such a condition I am neither close to you nor to Kṛṣṇa. I do not feel any exalted sentiments as they are described in the śāstras. Therefore, I will strain my broken mind in this broken country. I hope to please you at least a little, so that you can reveal to me something about the nature of Kṛṣṇa and His pure devotees.

Your insignificant servant with broken mind,
Kalaviṅka dāsa



Śrīla Prabhupāda speaks out

Don't keep a guru as a fashion satisfy your senses. "My dear guru, can you make some gold?" "Yes." "Oh, first-class guru." No. That is not guru. That is your flattery. You want something according to your order, "Guru, cure my disease." "Guru, give me some gold." "Guru, give me this. Show me some wonderful mystic power." That is order supplier. No, guru is not order supplier. Guru can give you the way how to have mercy of Kṛṣṇa. That is guru. (Lecture 22-Nov-76)



One who wants to be certain to achieve spiritual success must take the instruction from the spiritual master as to what his particular function is. He should faithfully try to execute that particular instruction and should consider that his life and soul. The faithful execution of the instruction which he receives from the spiritual master is the only duty of a disciple, and that will bring him perfection. (Śrīmad-Bhāgavatam 3.22.7)



In any case, the order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate yes. There should be no argument. That is real service to the father and to the spiritual master. Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. (Śrīmad-Bhāgavatam 3.24.13)



In other yogic processes, or in empiric philosophical speculation, one is never certain whether or not he is at the perfectional stage. But in the discharge of devotional service, if one has unflinching faith in the instruction of the bona fide spiritual master and follows the rules and regulations, he is sure to be liberated, even within this present body. (Śrīmad-Bhāgavatam 3.33.10)

Dear Guru Mahārāja,

Please accept my most humble obeisances at your lotus feet!
All glories to Your Divine Grace!
All glories to Śrīla Prabhupāda!

It is so difficult to write a Vyāsa-pūjā offering – to glorify, in an appropriate way, Kṛṣṇa's pure devotee. On my stage of development in Kṛṣṇa consciousness I find it practically impossible. I would like to express, though, my amazement of being able to witness a Vaikuṅṭha man now and here. In a lecture you were saying that the devotees are the self-evident proof that the process of Kṛṣṇa consciousness works. Many, I guess, are impressed by the description given in śāstra of great devotees like Mahārāja Ambarīṣa who were fully engaged in the Lord's service, but how many believe that it is really possible? Still we see that the Kṛṣṇa consciousness movement is expanding quickly and this is definitely due to the pure example and endless efforts of Śrīla Prabhupāda's most sincere followers. Your example and preaching are delivering countless living entities from the grips of illusion. Everybody is witnessing how in the places for which you are directly responsible the movement is steadily expanding. Things that a few years ago seemed impossible are now a fact. How would this have been possible if your desire was not one with the Lord's? This dedication and purity touch the heart of the wretched Kali-yuga creatures and turn them into servants of the Lord and inspire so much those who are already engaged in the Lord's service. Being thus the living proof of śāstra, please, Gurudeva, kindly consider these prayers of Bhaktivinoda Ṭhākura that I want to offer you on this all-auspicious day of your appearance.

gurudeva!

*kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekḥā ati hīna*

*sakala-sahane bolo diyā koro'
nija-māne sprḥāhīna*

*sakale sammān, korite śakati
deho' nātha! yathā yatha*

*tabe to' gāibo, harināma-sukhe
aparādha ha'be hata*

*kabe heno kṛpā, lobhiyā e jana
kṛtārtha hoibe, nātha!*

*śakti-buddhi-hīn, āmi ati dīn,
koro' more ātma-sātha*

*yogyatā-vicāre, kichu nāhi pāi
tomāra karuṇā-sāra*

*karuṇā nā hoili, kāṇḍiyā kāṇḍiyā
prāṇa nā rākhibo āra*

Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.

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.

When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.

If you examine me, you will find no qualities. Your mercy is all that I am made of. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.

Please Gurudeva, engage me forever in your transcendental mission of saṅkīrtana.

Begging to always remain your servant,
Kamalavatī devī dāsī



Dear Guru Mahārāja,

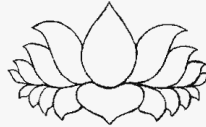
Please accept my humble obeisances. All glories, all glories to you, Guru Mahārāja.

On this wonderful day of your appearance I would like to thank you for taking the trouble to help me back to Godhead. Just recently I have taken a Bengali boy into my home as he has no mother or father. This is such a responsibility, but as I can give him the material facilities he needs and the opportunity to take to Kṛṣṇa consciousness, how can I not give to him? At this time I am thinking of you and how you have taken the responsibility for so many boys and girls and are giving them the opportunity to take to spiritual life. You are giving us real shelter from the material energy and you are qualified and able to take us all back to Godhead.

Now you are the chairperson of the GBC, so now you are taking on the problems in ISKCON from around the world. At the same time writing a book, giving wonderful classes, giving advice to devotees and inspiring devotees by your own Kṛṣṇa consciousness. Whenever I am asked who my spiritual master is I would say your name and they would, if they knew of you, reply with glorification of your intelligence, wit, humour, Kṛṣṇa conscious instructions, classes, etc. I definitely do not see you as any ordinary person, but I am spiritually so immature that I cannot see you properly. All I know is that I am so very fortunate that in this life I have come in contact with you.

I would also like to thank you for helping me stay here in Māyāpura. It is truly only by your mercy that I can stay here in the dhāma. I am completely indebted to you.

Your servant,
Kanya Kumārī devī dāsī



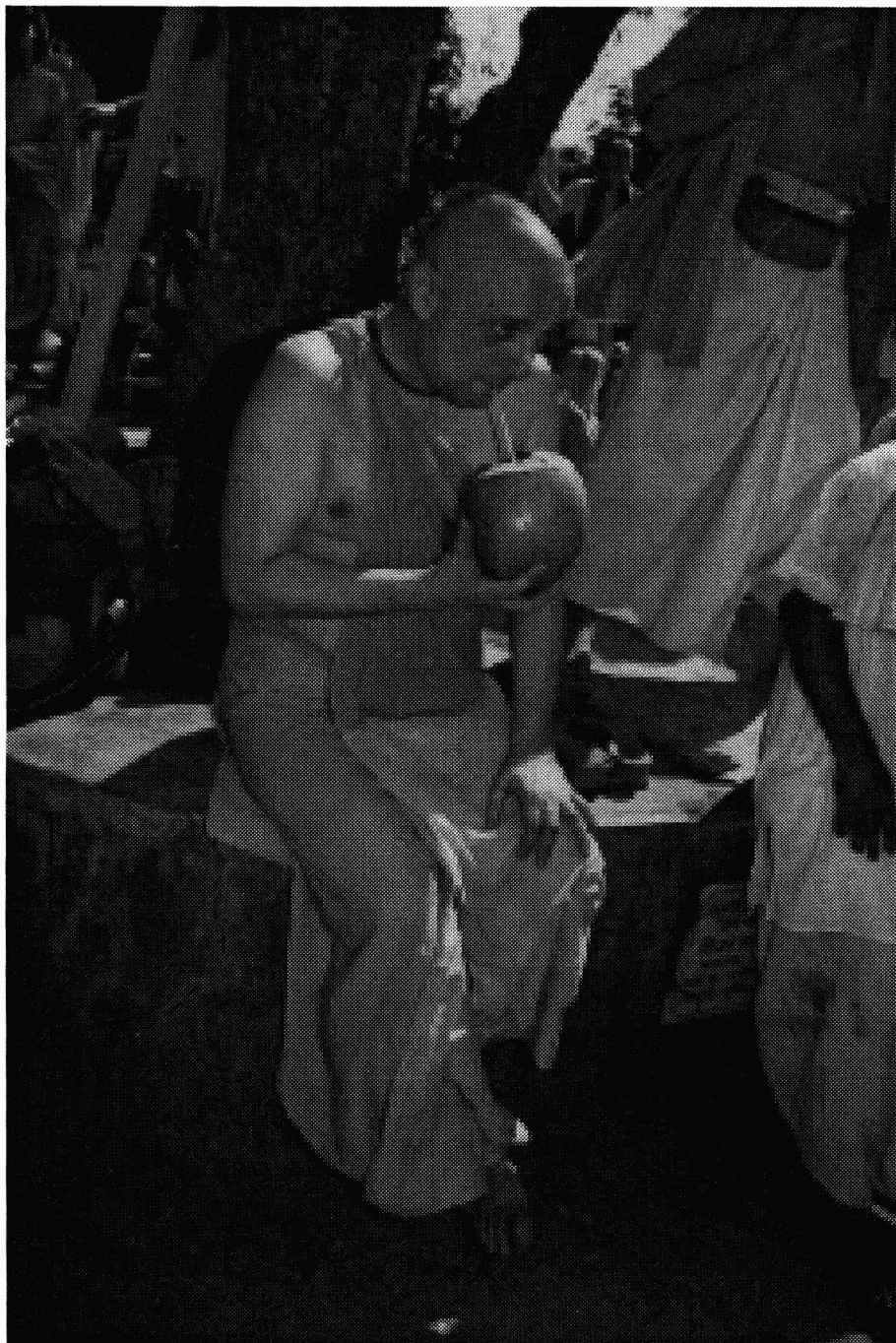
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

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

We are here, supposed to glorify our spiritual father. I had not seen my material father since childhood. Our real father is our spiritual master, because he deals with our foremost need to go back home, back to Godhead. Our only duty is to surrender to his vāñī, or instructions.

I know all this knowledge about the relationship of guru and disciple. However, because I do not realise that I have a lot to learn. My duty is to strive for more surrendering to the principle dāsa-dāsānudāsa, or tṛṇād api sunīcena taror iva sahiṣṇunā amāninā mānadena kīrtaniyaḥ sadā hariḥ. But there is a big problem, I want to be independent. Please let everybody learn from this bad example, and try to be humble – it means attentively hearing the chanting of Hare Kṛṣṇa and the instructions of our Guru Mahārāja.

Your servant,
Kasya dāsa



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
mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

I would like to thank you for all the effort you are making to save such fallen souls like me as you spread this wonderful Kṛṣṇa conscious movement.

*tapyante loka-tāpena sādhaveḥ prāyaśo janāḥ
paramārādhanaṁ tad dhi puruṣasyākhilātmanaḥ*

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart. (SB 8.7.44)

Purport: There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Kṛṣṇa consciousness ... Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognises such service performed by a devotee.

Therefore your service is very special and dear to Śrī Kṛṣṇa. Śrīla Prabhupāda also says that a person who executes such service is not just very dear to Kṛṣṇa but should be accepted to be as good as God, Śrī Kṛṣṇa Himself.

Guru means Kṛṣṇa. Kṛṣṇa means guru. Not Māyāvāda. Guru means one who follows Kṛṣṇa. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvayata eva sadbhiḥ. Guru is directly God. Sākṣād-dhari – Sākṣād means direct ... In every śāstra it is said that guru is God, Kṛṣṇa, and it is accepted by authorities ... Why? Kintu prabhor yaḥ priya eva tasya ... not that he has become God, but He is most confidential servant. He is therefore servant-God ... Why has he become priya? Kṛṣṇa says personally: na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. Nobody is dearer than he in the whole world. Why? Ya idam paramam guhyam mad-bhakteṣv abhidhāsyati. He preaches this gospel of Bhagavad-gītā among my devotees. The guru has two business. He has to make devotees and teach them the principles of Bhagavad-gītā. Therefore

he's so dear to Kṛṣṇa ... He is a living entity, but because he acts very confidentially on behalf of Kṛṣṇa, he's as good as God ... Guru is servant-God, and Kṛṣṇa is master-God ... When one is accepted by both, then his life is successful ... Therefore, one must fix his faith staunchly in the bona fide guru. If one accepts ... and follows a bona fide guru, his life is successful. (Śrīla Prabhupāda speaking to a group of his disciples in New Māyāpura, France, July 31, 1976. In: His Holiness Jagadīśa Gosvāmī: Prabhupāda on Gurukula)

Dear Guru Mahārāja, let me please offer all glories to your divine personality again and again. I would like to become such a good servant and follower as you are, serving devotedly your spiritual master, Śrīla Prabhupāda, and Śrī Kṛṣṇa.

Your fallen servant,
Kaustubha 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*

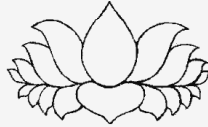
All glories to Śrīla Prabhupāda and to Your Divine Grace!

It's that time of year where you have to sit down, force yourself to realise something and easily come to the conclusion that perhaps the advancement must have been stuck somewhere. It's like milking a bull ...

But then I only have to put on a tape with one of your razor-sharp classes or roaring kīrtanas, and I know that only your mercy keeps me going in this process.

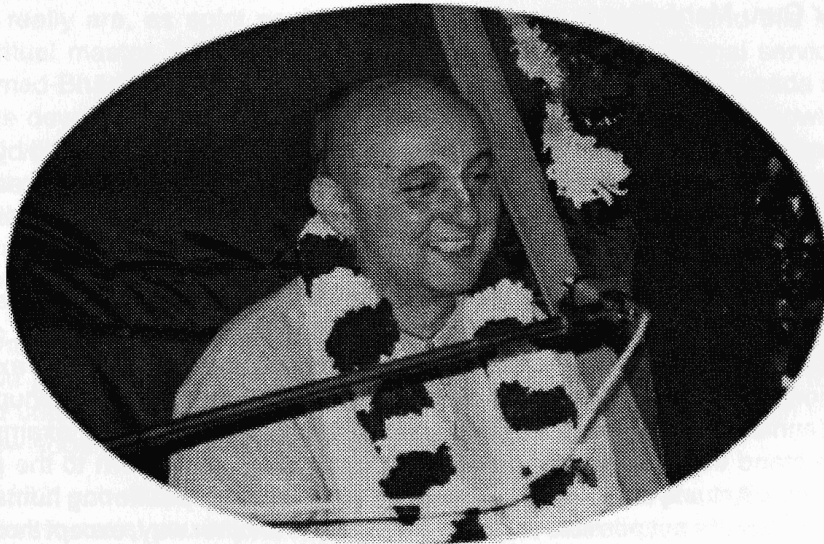
Although this year I really proved my lack of understanding of the relationship between the spiritual master and the disciple, namely that the disciple is supposed to serve Śrī guru and Śrī Gaurāṅga instead of eagerly running after whatever the mind is dictating. I realised that you are the only one to save me from the quicksand of my mind. In material life, whenever I got a fixed idea in my mind, nobody was able to convince me that "maybe" I should at least consider another possibility. But now, simply by one message or one instruction you are able to cut down the gross manifestations of material desires and eventually come to the point of pulling out their roots. Just as Śrīla Prabhupāda chased away the dog on Juhu beach with a raised cane and a "HUT!" you are able to chase away "the animal within". Although my mind and senses are strongly rebelling against the thought of full surrender to this mission, your dedication in carrying out Śrīla Prabhupāda's instructions is a standard to try to accomplish one day.

Your aspiring servant,
Keśava-priya devī dāsī



*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*

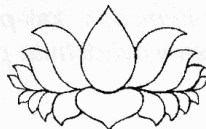


Dear Guru Mahārāja,

Please accept my humble obeisances.

The spiritual master always desires to satisfy his spiritual master in the most pleasing way – by engaging his own disciples in his mission and guiding them, so that they take his mission seriously and place it in their hearts for their whole lives. The spiritual master can be pleased only by the disciple's sincere performing devotional service in his mission. I pray to you, my Guru Mahārāja, that I take your mission completely seriously and place it in my heart for the whole life.

Your eternally indebted servant,
Kṛṣṇadeva dāsa



Dear Guru Mahārāja,

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

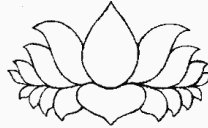
This year for me, Guru Mahārāja, is very dynamic. By your mercy and by the mercy of Śrīla Prabhupāda this year our distribution of books has increased twice and is still growing. I am trying to help your instructions go to all living entities, through the books of Śrīla Prabhupāda.

I realise it deeper and deeper that Śrī Caitanya's movement requires intense work with the gross body, mind and intelligence in order to gain the Lord's mercy. It's no cheap thing to attain God. You are giving me the clearest example how I should work intensely for Kṛṣṇa. Especially on that year of Prabhupāda Centennial, when you are the GBC chairperson. From your own example I understand that the laziness is something completely unknown to the pure Vaiṣṇava. Actually, the Kṛṣṇa-karma is the blessing for the suffering humanity of Kali-yuga. It's not possible to remember Kṛṣṇa in another way, except through working hard for the propagation of Kṛṣṇa consciousness throughout the whole world.

Guru Mahārāja, thank you for the causeless knowledge that you impart on me.

param vijayate śrī-kṛṣṇa-saṅkīrtanam!

Your completely incapable servant,
Kṛṣṇananda 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*

My dear Guru Mahārāja,

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

This year was very important in my spiritual life. And I owe it to you. Out of so many living entities we meet life after life, there is just one who can see us as

we really are, as spirit souls, parts and parcels of Kṛṣṇa, and this is the spiritual master. It is he who gives us the secret of devotional service. In Śrīmad-Bhāgavatam, canto 3, chapter 27, verse 22, Śrīla Prabhupāda says: “The devotional service has to be performed strongly in perfect knowledge and with transcendental vision ... We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong.” In the beginning of devotional life, our knowledge is poor and we may lack proper association as well, so, the most important steps we take may involve risks. Still, the instruction of the spiritual master is absolute, in each and every stage of our spiritual life. If we just take shelter in it we can never fail, no matter how young, foolish and unprepared we may be. It is this instruction that clears the path for the knowledge and devotional service to really manifest.

In 1992, you wrote me in a letter that what is satisfying to you is the determination to assist you in your mission in Romania, even though it means bringing trouble upon my own head. You also said: “Yes, becoming mad for Kṛṣṇa is the only way to be saved from the madness of the mode of ignorance, which is so predominant in your country. So, ... be mad in this transcendental sense.” My desire to serve this mission is like a seed still waiting to really sprout. I pray for your blessing, so that I could be one day as ‘mad’ as you want me to be.

Dear Guru Mahārāja, it is said that one should become a guru, a husband, a mother or a father only if he can free his dependants from birth and death. However, this is possible only if we are determined to go back home, back to Godhead. Without developing this inner determination on our side, you cannot fulfil your mission with us. You are always eager to give help and protection, and I experienced how honesty with you and revealing my mind to you could save me from very difficult situations, still it is I who must be serious about going back to Kṛṣṇa, and to really take advantage of your mercy.

Please forgive me for all my nonsense. Thank you for everything, Guru Mahārāja.

Your aspiring servant,
Kṛṣṇa-rāginī devī dāsī





Śrīla Prabhupāda speaks out

By Kṛṣṇa's mercy, by guru's mercy, both ... Don't try to take mercy of one. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja. By guru's mercy one gets Kṛṣṇa. And kṛṣṇa sei tomara kṛṣṇa dite para. To approach a guru means just to beg from him Kṛṣṇa. Kṛṣṇa sei tomara. Because Kṛṣṇa is devotee's Kṛṣṇa. Kṛṣṇa is the master, but who can control Kṛṣṇa? His devotee. Kṛṣṇa is the supreme controller. But He is controlled by devotee. That is, Kṛṣṇa is bhakta-vatsala. (Lecture 05-Aug-75)



So that is the secret, not that erudite scholarship. One must be very much sincere. Then Kṛṣṇa will give you dictation. He is within. Guru Kṛṣṇa ... First of all, if I am sincere and if I want to serve the Supreme Lord ... The Supreme Lord is within you. He'll give you direction: "All right. You do this. You do this. You just go to this man, and he'll give you good counsel." He'll give you direction. Therefore first mercy is of Kṛṣṇa, and then the spiritual master is considered as the mercy-representation of Kṛṣṇa. Kṛṣṇa helps us from within and without. From within He's helping us as the Supersoul, and from without, He's helping us as the spiritual master. So Kṛṣṇa is ready to help us in all, always, in all perfectional stage, if we are simply sincere. (Lecture 10-Jun-69)



So this guru-pūjā which we are doing, it is not self aggrandisement, it is real teaching. You sing daily, what is that? Guru-mukha-padma-vākya, cittete kariyā aikya. Bas, this is translation. I tell you frankly whatever little success is there in this Kṛṣṇa consciousness movement, I simply believed what was spoken by my Guru Maharaja. You also continue that. Then every success will come. Thank you very much. (Morning-walk 09-Jul-76)



There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the spiritual master. (Śrīmad-Bhāgavatam 4.8.71)

*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 divine lotus feet.
All glories to Your Divine Grace!
All glories to the most auspicious day of your appearance!
All glories to His Divine Grace Śrīla Prabhupāda!

Because I am very fallen and unqualified to glorify you, I will take help from Śrīla Prabhupāda. In Caitanya-caritāmṛta, Ādi-līlā, chapter 1, verse 46, he writes:

A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upanīti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an ācārya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an ācārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called āśraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

I would like to quote here many more verses describing your sublime character of a pure devotee, but what is the use, when I do not realise them? Meditating about my material desires, comfort of the body and mind, I remain very, very far away from you.

Because the pure devotee is like a kalpa-vṛkṣa, he can fulfil any desire, and because the spiritual master is not different from the Supreme Lord, I want to pray to you today as you have taught us:

My dear Guru Mahārāja, I have so many useless nonsense material desires. Although I want to dovetail these material desires in devotional service, it is always failure. But somehow or other besides these selfish desires I want to come nearer to you, to be able to understand your mission, and to become really happy – in Kṛṣṇa consciousness. Please do not consider those foolish desires for flickering material happiness, rather take them away from my heart, and fulfil just this one tender desire to serve you.

Thank you, Guru Mahārāja, that despite my fallen condition you did not kick me out and you remain “ever wishing Śrīla Prabhupāda’s mercy” upon me. When will that day come that I will be able to please you? I am very happy that you do not have more lazy foolish disciples as me, but rather I can have association of nice devotees who encourage me to serve you, too.

Your hypocritical, foolish and lazy daughter,
Kṛṣṇavallī devī dāsī



Dear Guru Mahārāja,

Please accept our most humble obeisances to you and the whole guru-paramparā.

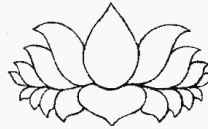
Congratulations for your Vyāsa-pūjā!

I recorded Bhagavad-gītā on a tape recorder with Sanskrit texts and purports for Kriyāśakti's help as You advised me. In this way Nadya and Kriyāśakti can listen Bhagavad-gītā at any time. Although Kriyāśakti is not in good health, by the mercy of Kṛṣṇa we are engaged in some devotional service in this situation. Kṛṣṇavenī told me about one doctor who uses Āyurveda for diagnostics and treatment. When we went to him it was found that he forbids his patients to eat meat but they cannot reject it. He was confused about that and wondered what to do. He even said that he will close and get out of his work. Then we offered him the cook book and not only he bought it but he ordered twenty books more. Now he distributes to his patients this higher taste (paraṁ dṛṣṭvā), and the persons who have some common sense and the chance to taste it automatically throw away meat eating. Kṛṣṇananda Prabhu connected with that doctor and the same happened again. He ordered twenty magazines. Now the doctor is distributing "The Art of Vegetarian Cooking" and "Origins" to everyone who goes to him.

Guru Mahārāja, in this ocean of pain you are our only hope for engagement in devotional service to Śrī Nityānanda and Śrī Gaurāṅga.

Your servants,

Kṣetrajñā dāsa, Kriyāśakti devī dāsī and Bhaktin Nadya



*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*

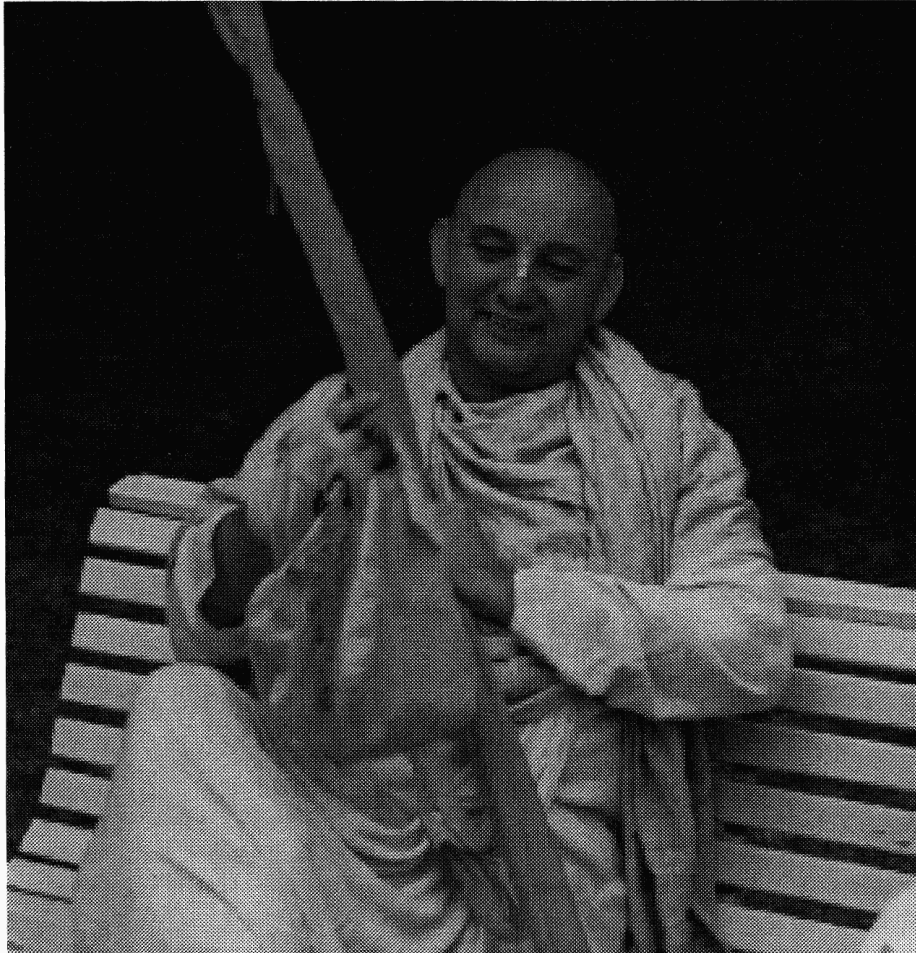
Dear Guru Mahārāja,

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

I am very happy to have such an expert spiritual master who goes on in the mission of Śrī Caitanya and Śrīla Prabhupāda, because this is the highest duty and perfection of life. By your and Kṛṣṇa's mercy and by the mercy of

the devotees I can do at least a little for His saṅkīrtana mission, mainly to distribute books. Book distribution is surely the most important service in the saṅkīrtana mission, and I would like to continue this service more seriously, praying for your blessing. I very much appreciate your divine lectures by which I can really see the Vedic knowledge and goal of that knowledge. By your lectures, your confidence and your personal example you are giving me strength for my spiritual life. Dear Guru Mahārāja, I am begging you for the mercy to never forget you and Kṛṣṇa even for a moment! I am praying to you to become your real servant and disciple.

Your insignificant servant,
Kuśa dāsa



My dear Guru Mahārāja,

Please accept my most humble obeisances unto your lotus feet.
All glories to you on this most auspicious occasion – Śrī Vyāsa-pūjā.

*īha yasya harer dāsyē karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person, even within the material world. (Bhakti-rasāmṛta-sindhu 1.2.187)

“ARE YOU CONVINCED?”

“Are you sincere?” Śrīla Prabhupāda asked challengingly his GBC disciples in May 1972. For two minutes there was silence at the heaviness of the question. His disciples listened intently as Śrīla Prabhupāda continued:

As far as I am concerned, I am convinced. Therefore I am pushing on. It is a fact. I am pushing on because it is fact, not fiction. That much I am personally convinced. Whenever someone says, ‘You believe,’ I say, ‘No, I do not believe. It is a fact.’ So you must spread your conviction by your literature, arguments, preaching, facing opposing elements. But are you convinced? If you are not convinced, then it is not good for me. The first thing is enthusiasm. Don’t be dead. You have to work more than me. Anyone who has life, he can preach.

These words spoken by Śrīla Prabhupāda are very important. How can one preach effectively if he is not convinced of the philosophy or sincere in service to the spiritual master and Lord Kṛṣṇa? Guru Mahārāja, there is no need to question you on this matter. Just by observation one can see that you are fully convinced, and this is evident in the results of your preaching activities.

Taking this order of Śrīla Prabhupāda seriously, through literature you are preaching, facing many opposing elements as mundane philosophers, the scientific community and the atheists. By presenting the philosophical conclusions (and arguments) mentioned in the Vedas, you are declaring yet another war on Māyā and her agents. In this fight, however, the victor can easily be identified. How can Māyā win in the face of such an “adversary” as yourself? By having observed your vast spiritual, intellectual knowledge and understanding, I cannot help feeling sorry for all those who will even dare attempt to try and defeat you with their so-called materialistic knowledge. Little do they know of your reputation as śiṁha-guru. Oh how foolish are the lost souls, immersed in their own self importance, blinded to the real truth: knowledge of the self (soul) and its position as a servant of Kṛṣṇa!

Śrīla Prabhupāda also mentions in the Śrīmad-Bhāgavatam,

Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord.

We are all aware that you are very expert in many branches of knowledge, especially philosophy and the correct presentation of it. In the future, I am sure this will become more evident.

“Thunder is good. Thunder is impressive, but it is lightning which does the work.”

Lightning is said to never strike twice in the same place, and it has the ability to cut through and destroy easily. In comparison, armed with real knowledge, you defeat at once the arguments put forth by the followers of many schools of thought and science, and cut through their hard hearts. Such is the effect of a great personality such as yourself. So I must say that you are truly a (spiritual) “leader among men”.

A leader creates space that

- empowers others;
- inspires others;
- makes conscious that which is unconscious in others.

Guru Mahārāja,

- you are empowering many souls to go on endeavouring in Kṛṣṇa consciousness;
- you are inspiring others to preach boldly;
- you are actively engaged in helping the conditioned souls to become conscious of that which they have been unconscious of for many, many lifetimes in the material world: that they are eternal spiritual entities.

When one must glorify or estimate the spiritual master, one must end up underestimating himself. Even so, I beg you to please accept these words for your glorification. May I always be engaged in service unto you: a most sincere and dedicated disciple of His Divine Grace A. C. Bhaktivedānta Svāmī, Śrīla Prabhupāda.

Your servant,
Lalitā-gopīnātha 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,

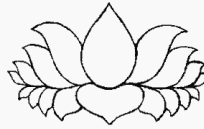
Please accept my humble obeisances. All glories to you on this auspicious day of your appearance. All glories to Śrīla Prabhupāda.

At the time of writing this offering I find myself back in New Zealand visiting family, devotees and Their Lordships Śrī Śrī Rādhā-Gīrīdhārī. My goodness how many things have changed these four years I have been away. The city Auckland where I joined ISKCON now boasts a massive casino complex spanning fifteen football fields with many restaurants, bars, hotel accommodation, and a tower to rival the Empire State building or Eiffel Tower.

Kali has been extremely busy. But somehow the āratīs are still going on maybe not as many as before. Śrīla Prabhupāda's books are going out more than ever before. Hari-nāma has started up again. Devotees are positive about the guidance and leadership of Janananda Prabhu. Meanwhile it is sad to see how many devotees I knew have moved off the Farm. Most are dispirited gr̥hasthas who choose to take responsibility for their āśrama outside the jurisdiction of the Temple but hopefully still under the umbrella of ISKCON. Those who stray farther afield are being systematically cultivated by the Gauḍīya Maṭha while those who remain loyal to ISKCON have very little contact with the Temple these days. Disturbing trends.

I am reminded how you came to New Zealand many years ago and amidst this storm saved one confused soul who was and still is struggling to be a devotee. You restored my faith and inspired me by your devotion to Śrīla Prabhupāda and Kṛṣṇa. You relentlessly crushed my doubts and showed me light at the end of the tunnel. Thank-you from the bottom of my heart.

Your frightened servant,
Madhu Paṇḍita dāsa
from down under



Dear Guru Mahārāja,

Please accept my humble obeisances in the dust of your lotus feet.
All glories to Śrīla Prabhupāda!
All glories to Your Divine Grace!

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

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

I am always finding my efforts to somehow glorify your unique personality completely unsuccessful. Still, I do not want to give them up, because this is the most worthy thing – to meditate upon and to glorify the pure devotee of the Lord. That is why I am praying to Kṛṣṇa to help me despite my dull intelligence, covered by mountains of impurities, to be able at this wonderful occasion to say a few words of gratitude.

In my few years in the Kṛṣṇa consciousness movement I could realise that no advancement could be achieved by any efforts without fixed determination to follow your instructions, to have full faith in you and to surrender completely to your guidance. At the same time this price is nothing in comparison to what you are giving to us.

You are travelling continuously for years, without any consideration of personal comfort, to so many completely demoniac places in order to spread Śrī Caitanya's mission, to enlighten your disciples and to give to everybody pure transcendental knowledge coming down through the disciplic succession. You are always calling us,

Wake up, wake up, sleeping souls! Wake up to serve Kṛṣṇa! Enough you have been wasting your time in the world of Māyā. Take the chance which Śrī Caitanya has been giving to us through the special mercy of Śrīla Prabhupāda!

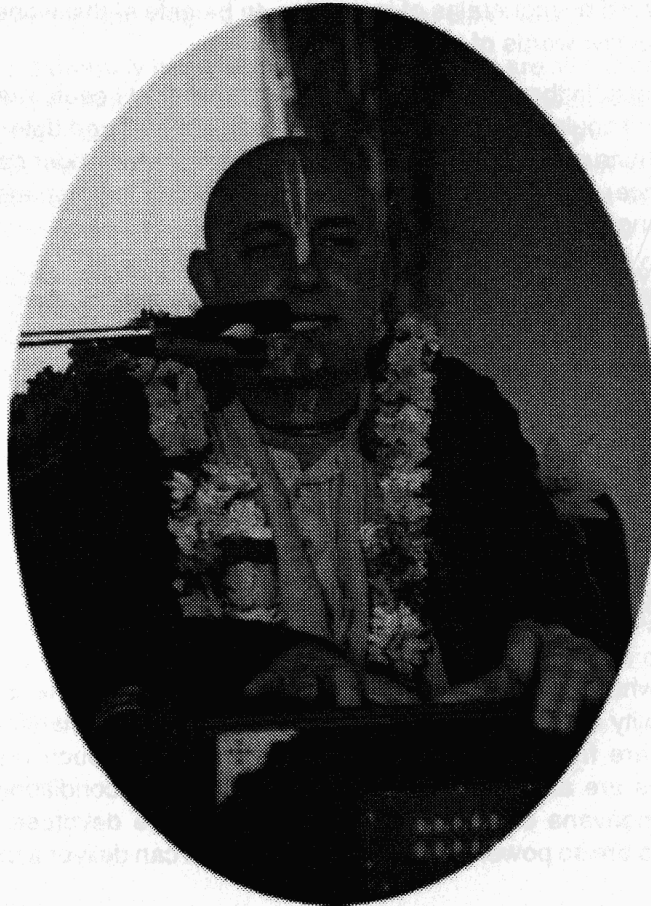
In one purport in the fourth canto of Śrīmad Bhāgavatam Śrīla Prabhupāda writes:

Those who are directly in touch with the lotus feet of the Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common conditioned soul. Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe.

While reading that, I was remembering you, my spiritual master, and I was trying to understand your real power and glory. However, it was as impossible as to try to realise the glory of Kṛṣṇa. Because the pure devotee is non-different from the Lord, your transcendental qualities and glories are not a cheap thing for understanding. For a rascal like me it is enough to understand that you are my eternal spiritual master, and that is why I can only beg for your mercy – life after life to render some service at your lotus feet.

Please, Guru Mahārāja, take away the obstacles in my devotional life, which are all created from my ignorance and attachments, and which I am unable to surpass without your mercy.

Begging to be your servant,
Madhura devī dāsī



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

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

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

Dear Guru Mahārāja,

Please accept my most humble obeisances at your lotus feet. My attachment to your lotus feet is increasing, and I feel extremely happy at least to try to serve you.

Your personal service is a very natural and nectarean experience for me, and actually it's only by your causeless mercy that you accept such service from me. You do not need such service at all, it's rather bothering for you because it's saturated with mistakes and you only accept it for advancement's sake.

The only way I can actually assist you is that I dedicate my life to saṅkīrtana and become a tool in your hands for the preaching and distribution of books, especially in Bulgaria (Broka-loka).

The personal service is just like a transcendental gift that charges us with enthusiasm and power, for you are the source of all power, enthusiasm, knowledge, etc. You are like a transparent medium for me.

Here in "Broka-loka" at the present moment of Kali-yuga, because of crazy circumstances sometimes our minds completely flip out into storm. The huge waves of that storm are lust, anger, fear, envy, weakness ... But due to your mercy I am not attracted to that ugly and asymmetrical picture. I DO NOT CARE FOR THIS NONSENSE. I simply serve you, and will continue to serve you despite everything.

When I came back from India, for ten days I had a splitting headache and was at a low ebb (I had asinuitis). That continued day and night. It was difficult to read and chant, everything was painful – the eating, the sleeping, all material pleasures. As natural for such a mediocre man like me, I became mental. Nevertheless, I knew that this is not so important, I knew that this was a test, and I had to serve you with increasing power and enthusiasm.

There were no good conditions in the temple, and I had to lie non-stop at my mother's apartment, have every day heat ray treatment, and constantly take antibiotics. I lived there for six days. Coming from the spiritual world directly into the world of Maya – karmī-matājī, home cat, filth, shelves filled with rub-

bish, video tapes with sex movies (she has now a store for video tapes), lack of association with the devotees. Actually I was alone and completely exhausted, physically and mentally. Moreover, I was put in such a private situation with my mind, where I could indulge in all kinds of vicious practices, speculations, tama guṇa, and so on. However, I am your disciple. I was acting on the same way I acted in Māyāpura – I was trying to avoid even for a second to “space out,” and I was trying to chant, read, and associate with you, Śrīla Prabhupāda and all the saṅkīrtana devotees by listening to tapes. Of course I felt the pull of Māyā. Then by your grace I realised very clearly that I have some INDEPENDENCE. I can make a choice. I am a person. I am responsible. If there is no sex attraction I can use my total determination to develop all good qualities, and thereby serve you better. I realised as Prabhupāda says, “If someone wants to remain pure, he can remain pure under all circumstances.” It’s not that I must enjoy my senses. No! Only because I am connected with you, Śrīla Prabhupāda and Śrī Śrī Gaura-Nitāi, I am able to manifest that independence. This connection is factual and is the source of happiness in my life.

Sometimes being attached to my own plan or impure motivation, I think that Kṛṣṇa tortures me or neglects me, but these are only tests. I have understood that even when I do not get the expected results on saṅkīrtana, when I am neglected and so on, all this is your and Kṛṣṇa’s arrangement meant for my purification. Kṛṣṇa really is bhakta-vatsala. I am to say that only He can make truly happy His devotee. Only He can perfectly fulfil our desires, as He is doing it.

When once I was travelling on the front seat next to the driver, I was falling asleep. We were going to the next town to distribute Śrīla Prabhupāda’s books. Suddenly, as I was napping I felt myself flying out. In the next moment I bumped against the front window with my head, and it fell off without breaking. Our car had crashed. My head was bleeding, and the car was dragging along completely damaged and without any one of the wheels. As I had fallen asleep thinking about you, automatically and naturally when we crushed my tongue and my mind were vibrating, “Kṛṣṇa!” “Kṛṣṇa!” That is our connection – I am zero, but by your mercy, Kṛṣṇa is so kind to me. He will always protect me. Why was I still walking on my two feet after the place where my legs were was completely smashed? The police officers were thinking that there was no one sitting on that seat since we were all intact. That is because I have to serve you like mad in all situations! I had many similar cases.

My visit to the holy places is only because of your mercy. It’s your mercy that I had the opportunity to associate personally with you. It’s also by your mercy that I associated with, and served to so many advanced devotees. It’s only by

your mercy that I have got some realisations from all that. To be every day on saṅkīrtana is also your mercy. That is why I enjoy your instructive lectures, songs and kīrtanas, and Śrīla Prabhupāda's books. That is why I am trying to associate better with the devotees and develop the book distribution and Kṛṣṇa consciousness in "Broka-loka".



I love you, Guru Mahārāja, and I take pity on those who direct their propensity to love towards some cats and dogs or towards some two-legged cats and dogs. In Kṛṣṇa consciousness everything is perfect. I have a wonderful father, brothers, friends – a real one, not like those amongst which everything is artificial, false and temporary.

You have a great mission, the mission of Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu, which is so grand, that there is place for everyone in it. We have to create a world-wide revolution, and I ask you to give me a role in these historic events that are now happening and are still to happen. You gave me this great mission of book distribution, telling me that saṅkīrtana is a great science, and I have to learn it and make the book distribution here bombastic. You said that we have to cut the way.

I start from zero but, dadāmi buddhi-yogaṁ tam, Kṛṣṇa, Śrī Caitanya who is the yajña-puruṣa can help me, with your blessings.

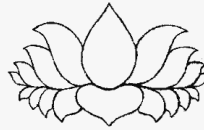
The control of mind. The association with karmīs (who are also Kṛṣṇa's servants). Surrendering to you and Kṛṣṇa – I am missing this vijñāna, but I can get it only by your mercy on the street.

Kṛṣṇa reveals Himself to us according to our sincere desire and that is wonderful.

Guru Mahārāja, therefore I beg you, please bless me, so that my desire to serve you through distributing books will increase, for I am not sincere and steady enough.

I see my striking imperfection, and how because of it I am doing for you less than I could. But I do not lament. I will try for 10, 20, 30 ... years. I will try to serve you better and better, no matter what. Even if it will take me whole eternity. Of course without your mercy these are words only, and I beg you again, be merciful towards

Your most wretched, insignificant and poor servant,
Madhva dāsa



My dear Guru Mahārāja,

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

With every passing year your wonderful service to Śrīla Prabhupāda is increasing and I desire my service to you to increase in the same way.

You are giving us the wonderful example of devotion and surrender to the spiritual master. Of course, there are no borders in surrendering to the spiritual master and there are no obstacles that can stop one who is sincere and determined. Now I know that there is no happiness apart from your service and knowledge, and I am happy that you helped me to understand that. You are my real protector and master!

Your kīrtanas are like a sip of air for the drowning people in the ocean of material existence. I thank you from all my heart that you gave me the Hare Kṛṣṇa mahā-mantra and the possibility to chant it. This chanting connects us

stronger and tighter than anything else. When I am chanting Hare Kṛṣṇa, on the one hand I can understand how fallen I am, but on the other hand I know that this chanting is my only hope. My mind and senses are completely ignorant, but the transcendental sound is all-pervading and endlessly pure. Sometimes I cry while chanting, because I am so far away from Kṛṣṇa. When I am not very serious in my service I am also far away from you, and that is so painful. Now I am realising that I cannot live in separation from you and Kṛṣṇa, and I must surrender. If I remember you I can overcome all mental barriers and the traps of my false ego.

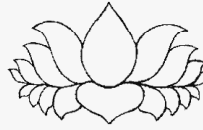
In connection with Śrīla Prabhupāda's Centennial I took the vow to distribute at least 1'108 books and to read five times the books of Śrīla Prabhupāda that have been translated into Bulgarian. I hope that by your and Kṛṣṇa's help I will have success.

In April we started our preaching programmes in different towns of Bulgaria. The first of them was not so big, but nice. The people accepted us well. It would be very wonderful if we could establish this as a tradition and organise such festivals every year. People become very impressed and remember us for a long time. They have got the opportunity to hear the Hare Kṛṣṇa mahā-mantra, taste prasādam, buy Śrīla Prabhupāda's books and associate with devotees. All their senses are "attacked" by Kṛṣṇa's internal potency. It's so wonderful and mystical. This is the only way to know Kṛṣṇa, namely to take part in this amazing saṅkīrtana movement of Śrī Caitanya Mahāprabhu, the Mahā-patita-pāvana. I want to completely surrender to your lotus feet, and this year is very suitable for that.

Thank you very much for your heavy letter to me! You again saved me, giving me strength to "fight" with Māyā and survive. Once you told me, "I am here to correct you," and you are perfect in this. Now, one year later I can appreciate the deep meaning of your letter. Sometimes when I read the letter I think that there is no hope, it's so heavy and hard. But sometimes the medicine must be bitter to produce the desired effect. You are describing the truth without beating about the bushes. It's not so easy to read but there is also your compassion and pure love to such a poor soul like me. I am "forced" to accept it completely – the mind is smashed to pieces, the feelings are "broken" and intelligence finds the solution. You are always so determined to "fight" with Māyā in all forms, also when she influences your disciples. I need so much your protection, care, and love! Please do not reject me. I miss your personal presence so much. You are always so wonderful in your vapu and your vāṇī forms. I am so happy to be your disciple. I promise that I will try to give you only pleasure and satisfaction with my service, and no dissatisfaction and discomfort. Please forgive my mistakes.

Please, make me more useful in your glorious preaching mission in Bulgaria. Now I am in anxiety that I do not do all that I can, but at least I am trying to improve my service.

Trying to surrender completely at your lotus feet,
Mahābhāva-svarūpa devī dāsī



My dear Guru Mahārāja,

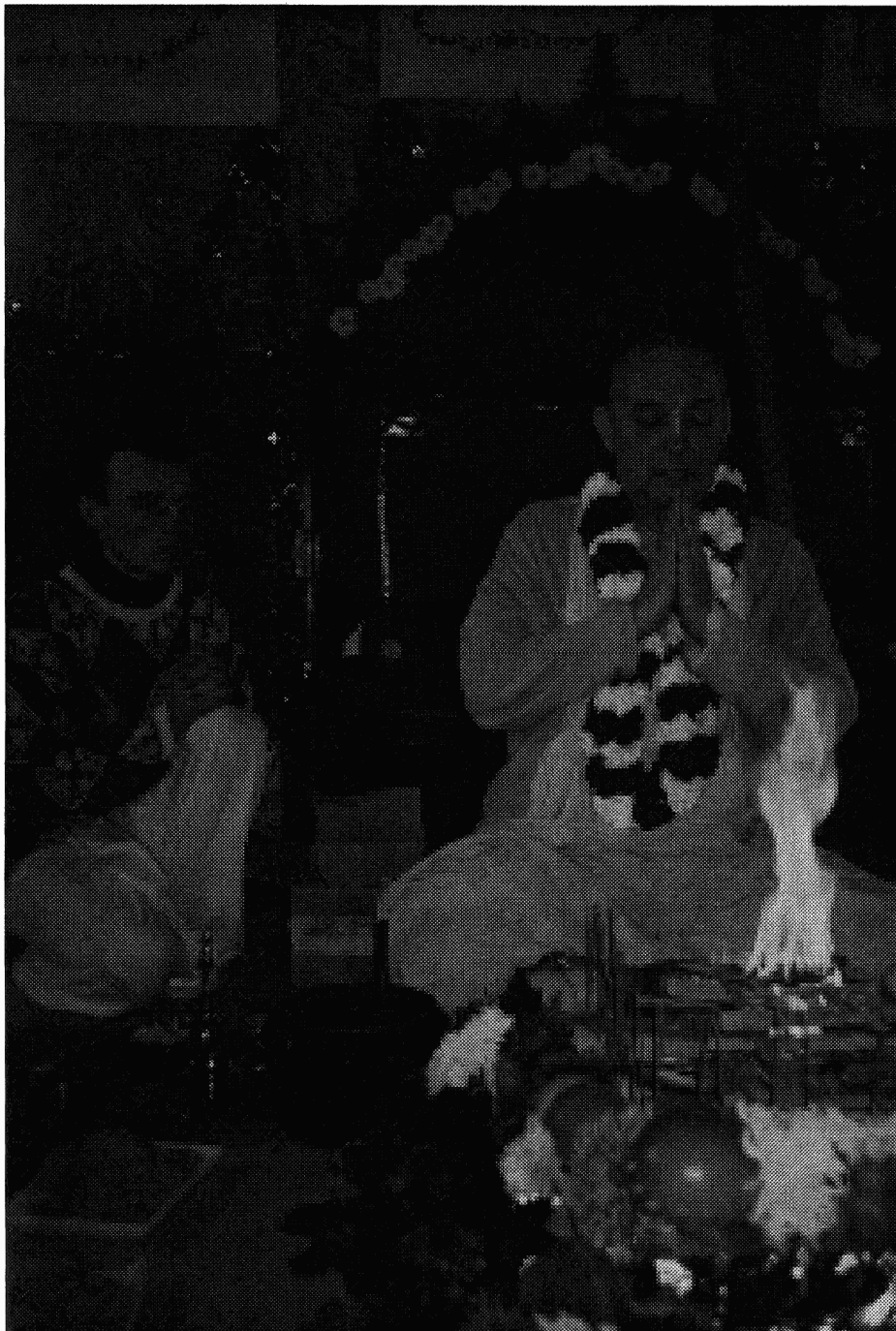
Please accept my humble obeisances.

On the auspicious day of your Vyāsa-pūjā I would like to offer you something valuable. Not only nice words. Not presents. They express our feelings of love but I feel uncomfortable if it is only that. If my life is not completely in harmony with your desires how can I occasionally remember you and present you some words or things? I know Kṛṣṇa will be satisfied whatever we give you because it is a spiritual sacrifice and that will help for our advancement. But the real satisfaction of Kṛṣṇa comes when you are really satisfied. I know nothing will satisfy you more than to see your disciples becoming perfect devotees. It is not pleasing to see rascals who pretend to be devotees. I am such a one. However, I want to change. Therefore, although I wish to glorify your wonderful qualities as well, I better first promise you that I will improve. I will offer you deeds according to your desire. I will not ask you what it is. I know it. I will ask you for strength. When the time passes more and more I realise that without you I am lost. Sometimes in difficulties I think:

I know what to do but I cannot. If now I could hear from you only one word I would be able to do it. I only need just one word. Guru Mahārāja, where you are now? Please tell me one word, whatever it is, I need so much to hear from you something.

How can I survive in this crazy world without your blessings? It is so essential for me to know that you are happy with what I am doing. Your pleasure is my energy. If it is not there I become useless, dry and empty, like a broken car without petrol. Guru Mahārāja, I promise you to satisfy your desires as much as I can. Otherwise I would rather die.

Your servant,
Mahendra dāsa



Dear Guru Mahārāja,

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

Every year I look so much forward to this day, hoping I can come to see you. Your Vyāsa-pūjā is the most wonderful day of the year. On this special day I feel complete joy inside. Your presence makes me so blissful and ecstatic. Whenever you sing bhajanas and kīrtanas I feel such a great happiness. Those moments I realise how lucky I am actually, to have such a wonderful and loving father.

You shed mercy upon everyone.

You are giving me so much mercy all the time, but because of my selfish and lazy nature, I cannot even serve you properly. I pray to become a better disciple, and learn how to appreciate all the causeless mercy you are giving me.

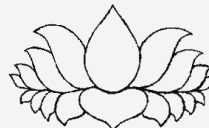
You are a shining example of a true spiritual master. By your causeless mercy so many conditioned souls hear about Kṛṣṇa, and you turn them all into Kṛṣṇa-bhaktas. Everyone who sees you becomes attracted by your brightness and intelligence. There are no words that can fully describe your greatness. To please Śrī Kṛṣṇa and Śrīla Prabhupāda you have taken so many big responsibilities on your shoulders. By your spiritual strength and purity you are so perfectly fulfilling Śrīla Prabhupāda's mission. Your great determination and dedication to Śrīla Prabhupāda's desires prove your devotion to Śrī Kṛṣṇa.

You are the most kind and merciful. Without you I would be lost. You have so kindly picked me up on your boat of mercy and saved me from this ocean of poisonous snakes. I still cannot fully understand how fortunate I am to be on this boat, and only by your causeless mercy I can understand that.

Please help me to always remember your greatness so that I can become a better servant.

Thank you again and again for being so merciful, helping me in my Kṛṣṇa consciousness.

Your eternal servant,
Mañjarī-svarūpā devī dāsī





Dear Guru Mahārāja,

Please accept my respectful obeisances unto the dust of your lotus feet.
All glory unto you! All glory to Śrīla Prabhupāda!

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

I offer my respectful obeisances unto His Divine Grace Śrīla Suhotra Swāmī, 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*

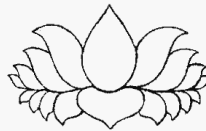
I offer my respectful obeisances unto you who are the sirṅha-guru and the one who takes away the influence of Kali-yuga by delivering wonderful lectures on the scientific teachings of Śrīla Prabhupāda.

On this wonderful and very festive day of your Vyāsa-pūjā my mind returns to the last Vyāsa-pūjā ceremony in which I was fortunate to participate. I could witness the incredible love and devotion of your disciples. When the foot-bathing ceremony started Mahendra Prabhu asked me to hold your lotus feet. I took it as uncommon mercy, and when I was holding the pillow supporting your lotus feet I felt myself very well, as if I was situated in my constitutional position. Being situated at your lotus feet gave me incredible satisfaction. I could also see all the disciples rising from their seats and coming very close to behold this wonderful ceremony. It seemed as if the bees have gathered at the nectar looking for the sweetness of your lotus feet. I am not qualified, and I cannot describe the depth of your transcendental qualities, pastimes or personality, but if you will give me, Guru Mahārāja, at least a drop of your mercy then I would be able to glorify your ocean-like qualities.

Dear Guru Mahārāja, I pray to you for strength and determination to go on with the Kṛṣṇa conscious preaching mission. Sometimes I have some hard times due to short-comings in my sādhana. However, when I think of your unique personality always engaged in the preaching mission I get new enthusiasm to follow in your footsteps. By your mercy I can distribute the books of Śrīla Prabhupāda. By your mercy I can remain in this Kṛṣṇa consciousness movement, and only by your mercy I can make tangible progress in self-realization.

Dear Guru Mahārāja, please be merciful to me. Do not reject this poor, foolish, ignorant disciple who has no other shelter but the shadow of your lotus feet.

Your burak-servant,
Mārtaṇḍa 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 Swāmī Mahārāja,

Please accept my humble obeisances at the dust of your lotus feet.
All glories to Śrīla Prabhupāda.

On the occasion of your Vyāsa-pūjā I wish to thank you for your instructions
and guidance. I have not seen you in two years, but you are here with me as
your wonderful lectures and seminars.

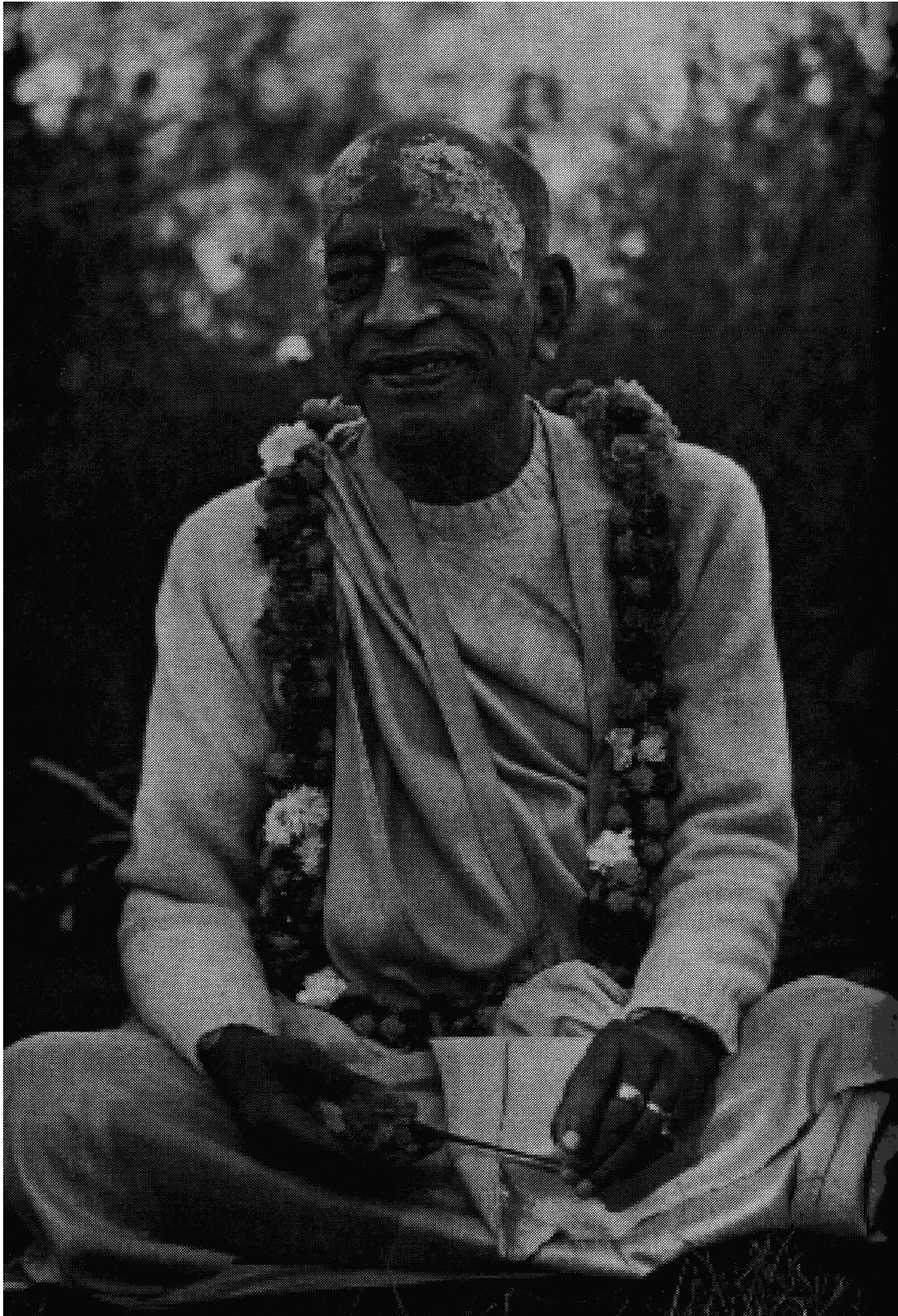
From my fallen position I try to render some service. I have hope that in the
future I will serve you with love and devotion.

You have written to me: "... remain in the association of Vaiṣṇavas." Though
sometimes very difficult, I will not give it up. I will remain thus situated. I want
to be surrendered and follow your instructions.

I would like to become a devotee you will be satisfied with.

Your most fallen disciple,
Mīnāvātāra dāsa





Śrīla Prabhupāda speaks out

Guru is the mercy incarnation of God, mercy incarnation. God is kind to everyone, so He is teaching everyone from within, but still, to make it still more explicit, He sends His mercy in the form of guru. (Morning-walk 15-Dec-73)



Kṛṣṇa, by His grace, will supply whatever we need in executing our devotional service. In the Kṛṣṇa consciousness movement, we simply have to execute the order of Kṛṣṇa and guru. Then all necessities will be supplied by Kṛṣṇa, even if we do not ask for them. (Śrīmad-Bhāgavatam 8.6.14)



Kṛṣṇa consciousness means staunch faith both in guru and Kṛṣṇa. One minus the other is no good for the devotee. So your faith in the principles of devotion to guru will certainly help you more and more Kṛṣṇa. Do not ever try to approach Kṛṣṇa directly. Anyone who talks of Kṛṣṇa without service to guru will not be successful. So your faith in guru and Kṛṣṇa simultaneously will help you to become crowned with success in the progressive march in Kṛṣṇa consciousness. (Letter to Devananda 27-Sep-67)



There is one easy weapon with which the mind can be conquered – neglect. The mind is always telling us to do this or that; therefore we should be very expert in disobeying the mind's orders. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind. This is the instruction of all the śāstras. If one does not do so, one is doomed to follow the dictations of the mind. Another bona fide process is to abide strictly by the orders of the spiritual master and engage in the Lord's service. Then the mind will be automatically controlled. (Śrīmad-Bhāgavatam 5.11.17)

*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*

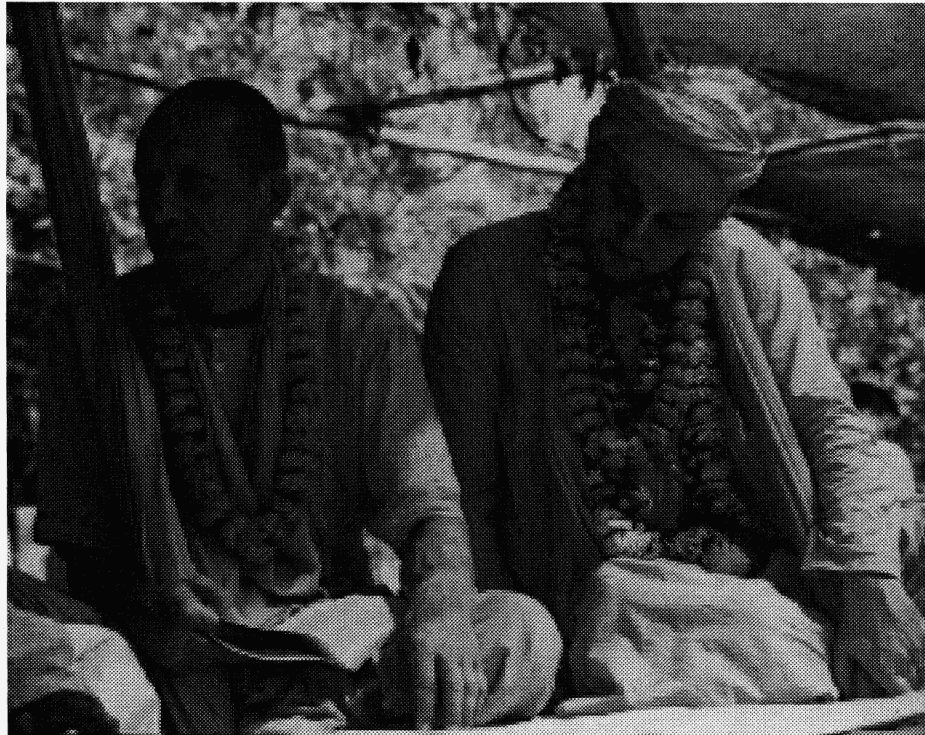
All glories to Śrīla Prabhupāda!
All glories, all glories to Śrīla Prabhupāda Centennial!
All glories, all glories to all the devotees of the greatest family – ISKCON
All glories, all glories to the glorious son of Śrīla Prabhupāda!

*kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā ma-ni*

Still cannot believe that you exist.
Please continue to forgive me.

Desiring special mercy to walk.

Your crawling child,
Mukti-datri devī dāsī



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

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

Dear Guru Mahārāja,

I offer all my respectful and humble obeisances unto your lotus feet.
All glories to Your Divine Grace! All glories to Śrīla Prabhupāda!

Each year when I am going to write my offering for your Vyāsa-pūjā, I am thinking of the meaning of this offering. Each time I am not content with me. I have the feeling that something I miss, that I am not writing you the proper thing, that what I am doing is not a real offering. Maybe this is because in the year that passed I did not do the right thing.

I am thinking of this offering. What should I offer to you? This offering seems to me like an expression of our free will. All your disciples are put in the position to express their free will. Each moment we are expressing our free will. The nature of consciousness is to express its free will eternally. I am seeing us, your disciples, gathered like in an army, at the morning attendance. We may be present and say "I am here, you can count on me for the next battle," or we may desert and run away, saving our skin.

Śrīla Prabhupāda said once,

During a war one has to expect casualties on both sides. But our success will come when we can train our devotees so that they do not become casualties."

I lost many battles in the year that passed, and many scars and wounds are on my body. This does not mean that I was brave. One can be wounded in a war without being a hero. In fact, I am afraid of war, I am coward, scared to strike and to be struck. I was very impressed by your letter from India, addressed to all your disciples. Yes, WE are supposed to serve you and help you fulfilling your mission. The spiritual master is not someone to take advantage of, someone who has to carry us on his back. WE have to fight for him, for his cause.

I am not trained to be a good soldier, efficient in war. But I can offer you my presence. "Yes, I am present at your command for the next battle."

Your humble servant,
Murāri Kṛṣṇa dāsa

*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 torch-light of knowledge.

Dear Guru Mahārāja,

Please accept my humble obeisances.
All glories to Śrī Śrī Guru and Gaurāṅga!
All glories to Śrīla Prabhupāda!
All glories to Your Divine Grace!

One year ago I realised that the writing of homages is a very special experience. Few days before the dead-line for sending the homages the atmosphere in the temple becomes enlivened and the devotees, though a little uneasy, look very inspired and at the end satisfied. It seems that the process of writing homages to the spiritual master is a special form of association with the spiritual master. Other than the morning offering of obeisances, that association is more personal and more intimate. It also bears deeper realisations, giving the opportunity to strike a balance. Somehow or other this process resembles a special sacrifice, which we offer to the spiritual master and which, though in the beginning has a taste of austerity, at the end is very sweet.

On this day the disciple has to be ready to reveal his mind and heart to the spiritual master, and besides that offer something.

My personal qualities and intelligence are limited, and also I do not master the art of glorifying. That is why I will try to be humble and sincere.

When I consider my spiritual life I must admit three things. That I do not know myself, that I do not know you, my spiritual master, and that I do not understand anything or almost anything about Kṛṣṇa consciousness. These are my last year's realisations. I know only that Śrīla Bhaktivinoda Ṭhākura was praying to Kṛṣṇa to send him a son who would assist him in his work of the revival of Śrī Caitanya's teachings. Śrīla Bhaktisiddhānta Sarasvatī ordered Śrīla Prabhupāda to propagate Kṛṣṇa consciousness in the Western World. Now you along with your god-brothers in ISKCON are preaching all over the world.

My god-brothers and I as well as the disciples of other gurus are trying to help you in that mission. We are all very proud and happy. That is another realisation.

I also know that if I continue to serve you diligently, then I will come to know myself. I will understand and strengthen my relationship with you, and gradu-

ally the knowledge of the Absolute Truth, the Supreme Personality of Godhead will be revealed to me.

On this Vyāsa-pūjā day, I would like to offer you something that will satisfy you. Since I will be far away physically, I will do this for myself within my mind. I will find the best flower that grows around and offer it at your lotus feet. I hope that you will notice it, and also like it, being satisfied with me. Then I will thank you for everything you did and do for us. I will wish you fine health and spiritual power, for we need your personal presence. I will tell you that you can rely on me. At the end, I will beg from Śrīla Prabhupāda to give you once more his mercy and benedictions, and from you I will beg for mercy to continue my spiritual life as your disciple.

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

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

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

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

Your insignificant servant,
Nikhilātmā dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet!

All glories to you, the most powerful and most wonderful person I know! One of your words or one of your smiles can bring anyone to Kṛṣṇa consciousness and give him faith in Kṛṣṇa and devotional service.

Sometimes, for the pleasure of Śrī Śrī Gaura-Nitāi I go out on saṅkīrtana with the books of Śrīla Prabhupāda. I am a bad book distributor, I am successful when I can distribute one or two books. However, by your mercy I had one strong experience on book distribution. I dreamed that Śrīla Prabhupāda marathon has begun and all the devotees have gone out on saṅkīrtana. Everyone was taking books, but for me there were no books. Someone told me that I cannot go out to distribute books and I began to cry. At that time you called me in your room. Keeping in your hands a set of books you smiled. Then I tried to take the books but you told me, "No! First you will have to bathe Kṛṣṇa and then you can go out and distribute these books." At that moment I woke up and it was time for morning pūjā. That day was Saturday – the day on which Śrī Sadbhuja Mahāprabhu was to take his bath. I strained myself to concentrate on the service of the Deities. Śrī Śrī Gaura-Nitāi were very merciful and gave me their permission to perform the pūjā well for Them ...

I went out on saṅkīrtana. What happened? It was a normal day on saṅkīrtana for me. Nobody took a book ... Instead the books became heavier and I felt pain in my body and mind. Besides that it was raining, and after two hours I went back. Just before going to the temple I entered one shop to buy something for the Deities. Then one lady asked me about the books. The woman had a very horrifying appearance – glossy eyes, crooked and broken teeth and thin trembling fingers. She looked exactly like a witch. Having a material concept of life I would have passed by this woman, but you, Guru Mahārāja, gave the books to her. She took them all and paid. Then I thought that I have to speak to her. I tried, but she answered very cynically and moved away. I was completely bewildered. That day I distributed more books than ever. That was only possible because of your arrangement, Guru Mahārāja!

But what do you mean by that incident?

Maybe I have to go out on saṅkīrtana again and again?

Maybe I have to see everyone as a soul desiring transcendental knowledge about Kṛṣṇa?

Maybe I have to be more humble?

Or that the service to the Deities must be executed very well, so that Śrīla Prabhupāda's books can go out more and more.

Or that the energy of my life and deeds is your strong desire to increase

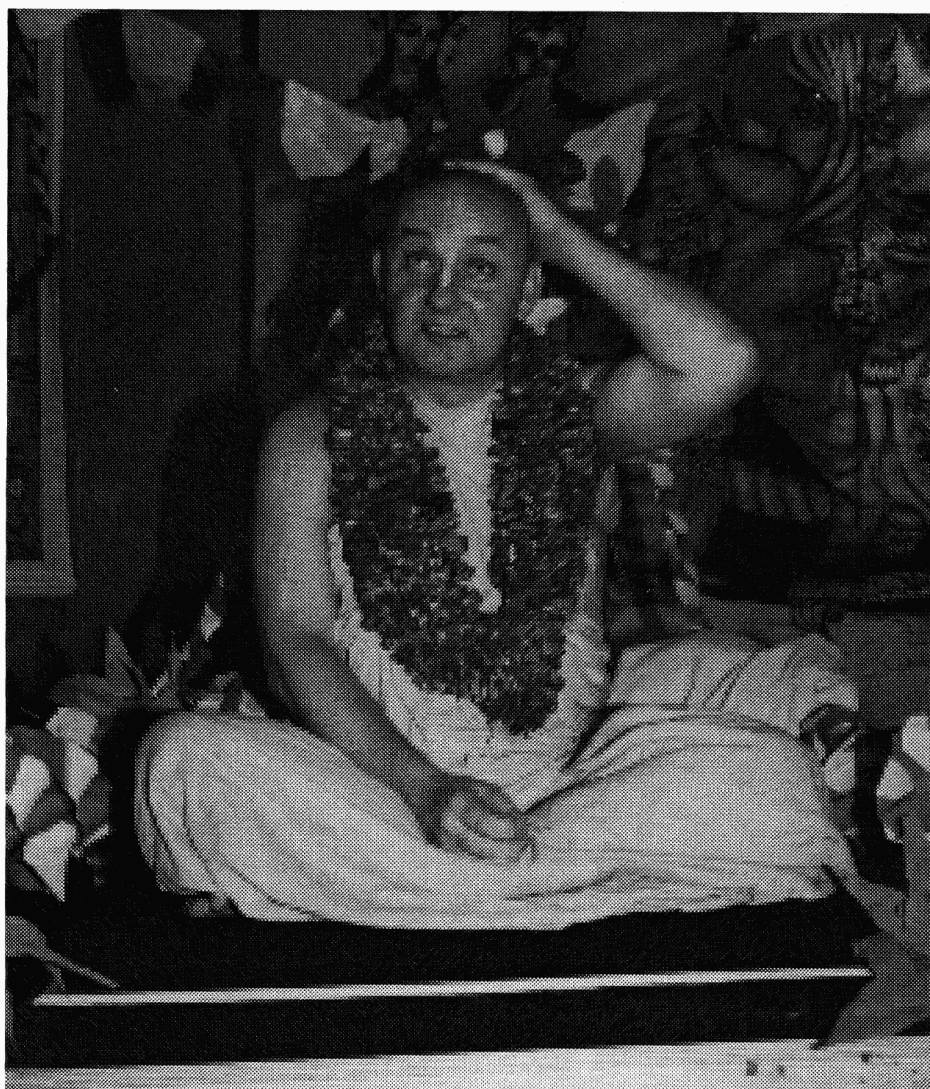
Śrī Caitanya's mission more and more, and to make up my Kṛṣṇa consciousness for that.

Without your mercy my efforts are in vain.

Without you, I am nothing.

Please use me more and more!

Your eternal servant,
Nikuñjarāśī Vilāsī devī dāsī



Dear Guru Mahārāja,

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

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

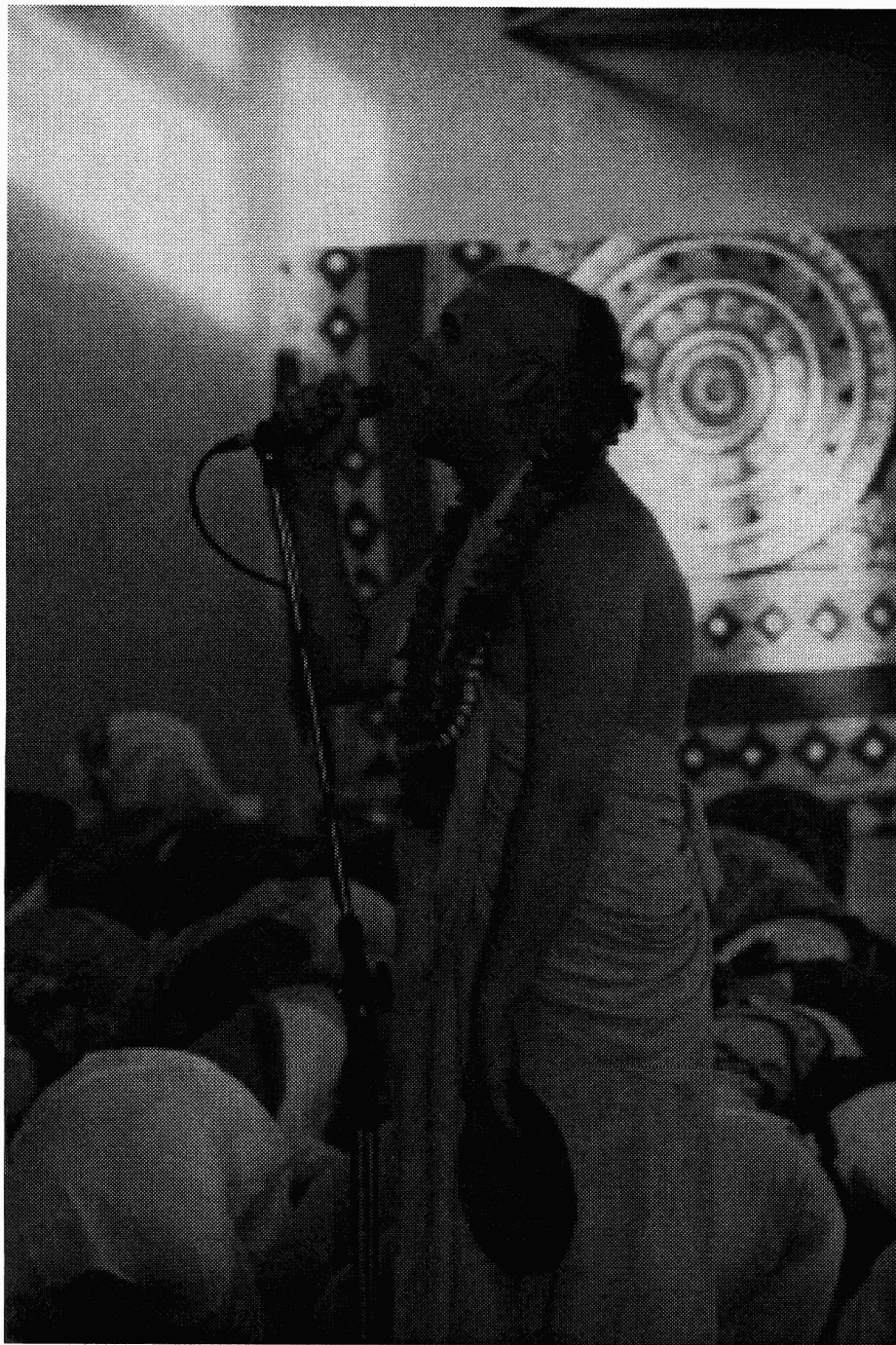
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

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

Kṛṣṇa has entered this material world in order to test the living beings. Finally, when he is ready, to give him a chance to go back to the place that he left – the spiritual world. The Lord is so merciful that from time immemorial He has been delivering all needs for all living entities. By His mercy He also appears as His Holy name and Vedic literature. Yearning to help the conditioned living beings He also sends saintly persons.

Using the opportunity of your appearance day – the day of your Vyāsa-pūjā – I would like to tell you, Guru Mahārāja, “Thank you very much for what you are.” You have given me what I had been looking for, what I tried to create by myself. You have given me rules of freedom, which lead to the understanding that life has a goal and also to the understanding of this goal. Life can become very easy when someone follows those rules and regulations. When he stops his desiring he is able to see the hand of God, the cause of all creation, in everything. Then he is ready to pay his obeisances to Kṛṣṇa with full appreciation and gratitude. Persons who possess a material vision get into a very complicated mechanism of greed and they are not able to see Kṛṣṇa and the temporary nature of everything in this material creation. Not knowing who they are, they are playing different roles in their lives. Alas, we can also compare my life to a theatre where I play various roles on the stage while changing masks. However, the process which I try to follow and your guidance give me the light of hope. Please, Guru Mahārāja, help me. Please encourage me in real spiritual life. I understand that suffering is also a kind of mercy because it is able to animate one to reflect. Alone I can do nothing. Only by the mercy of such a person like you I will be able to become a good and simple devotee and stop my endeavour to become great. Only by the mercy of such a person like you I will be able to see my desire for domination and become a servant. O Guru Mahārāja, I pray that one day you will be fully pleased with me.

Your servant,
Nīrahāṅkāra dāsa



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

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

All glories to Śrīla Prabhupāda! All glories to you!

Dear Guru Mahārāja, please accept my obeisances. First of all, let me thank you for your help you are giving me open-handedly, so that I can proceed on this beautiful, but very difficult spiritual path. Please give your mercy to this very fallen soul, because only by your mercy I can continue. I am humbly praying to Śrī Caitanya that He will always give you shelter at His lotus feet and I beg that you will always give me shelter at your lotus feet. Please accept my humble daṇḍavats.

Always your servant,
Paṇagati Tīrtha dāsa



Dear Guru Mahārāja,

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

All glories to you and your divine selfless service! All glories to your endless mercy, wisdom, tolerance, compassion, and nobility! All glories to His Divine Grace Śrīla Prabhupāda – the founder ācārya of ISCKON! All glories to the saṅkīrtana mission of Śrī Śrī Gaura-Nitāi! All glories to Śrī Ṣaḍbhujā!

Guru Mahārāja, on this most auspicious day of your Vyāsa-pūjā, in this most auspicious year of Śrīla Prabhupāda Centennial I cannot glorify you with selected words, because my heart is hard as ice, and there is not even a drop of devotion in it. Every day I hope against hope to purify myself and develop even a little love and affection in order to thank you with suitable means of expressions that can satisfy you for the enormous mercy and tolerance toward me in order to serve you more selflessly and usefully. From year to year I realise more and more that the qualities of the guṇas, passion and ignorance, are deeply rooted in me. My mind is very demoniac, it is still my biggest enemy, and I love only myself. I cannot stop making offences against you and other devotees. I cannot chant with concentration the Hare Kṛṣṇa mahā-mantra as well as the Gāyatrī-mantra, and I cannot behave humbly even before you. My only hope and support in devotional service are Śrīla Prabhupāda's books and the nectar of your lotus feet.

Thank you for this incredible mercy that you are giving me the possibility to take part in the distribution of Śrīla Prabhupāda's books even though I have no qualifications for that. Because of your causeless mercy these books are everything for me. When I am on the street with them I always think that the people who are taking the books are maybe more pure than me, and maybe they will have the chance to return to Kṛṣṇa earlier than me. I pray for them to read the books and in this lifetime be entirely engaged in the process of bhakti-yoga left by Śrīla Prabhupāda and the whole guru-paramparā. This gives me power to try to follow more strictly your instructions and improve my service.

Recently I distributed the books mechanically and without compassion. That troubled me, and I prayed to you and Śrī Śrī Gaura-Nitāi for my heart to be changed. For some time I am feeling sparks of your enormous compassion manifest in myself, and my desire to give the books to the people and preach the philosophy of bhakti-yoga is increasing. However, I have no good qualities and cannot do that in a good way. Please, Guru Mahārāja, make me a perfect instrument in your hands and give me power to distribute Śrīla Prabhupāda's books and preach the philosophy of Kṛṣṇa consciousness in the way that satisfies you. Dear Guru Mahārāja, please bless me to follow more strictly and more fully the process of Kṛṣṇa consciousness and to concentrate bet-

ter on all details – chanting, reading, participating in the programs, and so on. I am very unsteady in devotional service and only the strict following of this process gives me the opportunity to uninterruptedly associate with you. This relationship is the most valuable thing in my life. Please do not stop this association. I know that I have not the right to ask you for this because my mind makes very big offences against you and other devotees. Please forgive me the willing and unwilling offences that I commit again and again unto your lotus feet. A few years ago I asked you about these offences and you explained me that my heart is very polluted, but by the mercy of the spiritual master it is put on a press, and one day it will be like a diamond. Still it's like coal. Please help me to stop making offences and stay with you and other devotees. Please make me your loving devotee.

Your servant,
Pāṇḍu-rāṇī devī dāsī



Dear Guru Mahārāja,

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

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

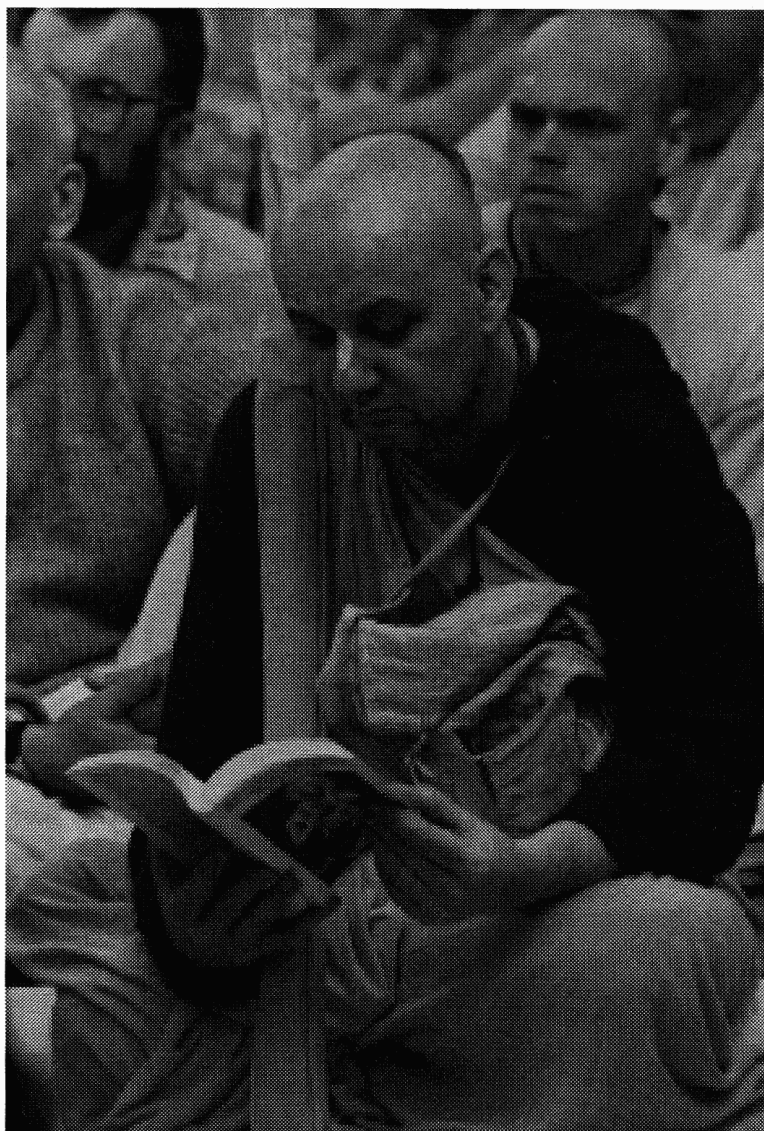
Thank you for that drop of service that I was trying to render unto you during your presence here in Māyāpura. I am always trying to remember my position as your eternal servant even though your vapu is not here. I was successful in getting the service in the Academy Library, and I am trying to satisfy you by making there a clean and orderly atmosphere. I am also continuing with my education program without interruption and always consulting His Holiness Bhakti-vidyā-pūrṇa Svāmī. Kṛṣṇa consciousness is such a wonderful process that I personally feel more and more inspired. Often I am thinking how Prabhupāda's saṅkīrtana is going on. Let us try to always remember and meditate about our blessed spiritual master who is always in full bliss of Kṛṣṇa consciousness. Let us be always in his shade being attracted by his example.

Trying to help you in your wonderful mission I, one without any other hope, am now somehow deprived of all abilities to glorify you. Even trying to do so

I will never be able. I feel it! Therefore, please just accept my humble obeisances.

Hare Kṛṣṇa.

Your servant,
Pātrapati dāsa



The appearance day of Śrīla Suhotra Swāmī kī jaya! Hare Kṛṣṇa.

Dear Guru Mahārāja,

Please accept my humble obeisances.

All glories to you, to Śrīla Prabhupāda, and to the whole guru-paramparā!

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

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

*namas te guru-harṁsāya, 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.

Dear Guru Mahārāja, by your causeless mercy I can take care of the Deities, Śrī Śrī Nitāi-Navadvīpacandra, but I am such a fool that I do not even know how to appreciate the mercy that is coming from this service.

*etāt tvam hi vibhubhir bhāvyaṁ dīneṣu vatsalaiḥ
yad anusmaryate kāle sva-buddhyābhadra-randhana*

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arcā-vigraha. You should certainly think of us as Your eternal servants. (Śrīmad-Bhāgavatam 4.30.28)

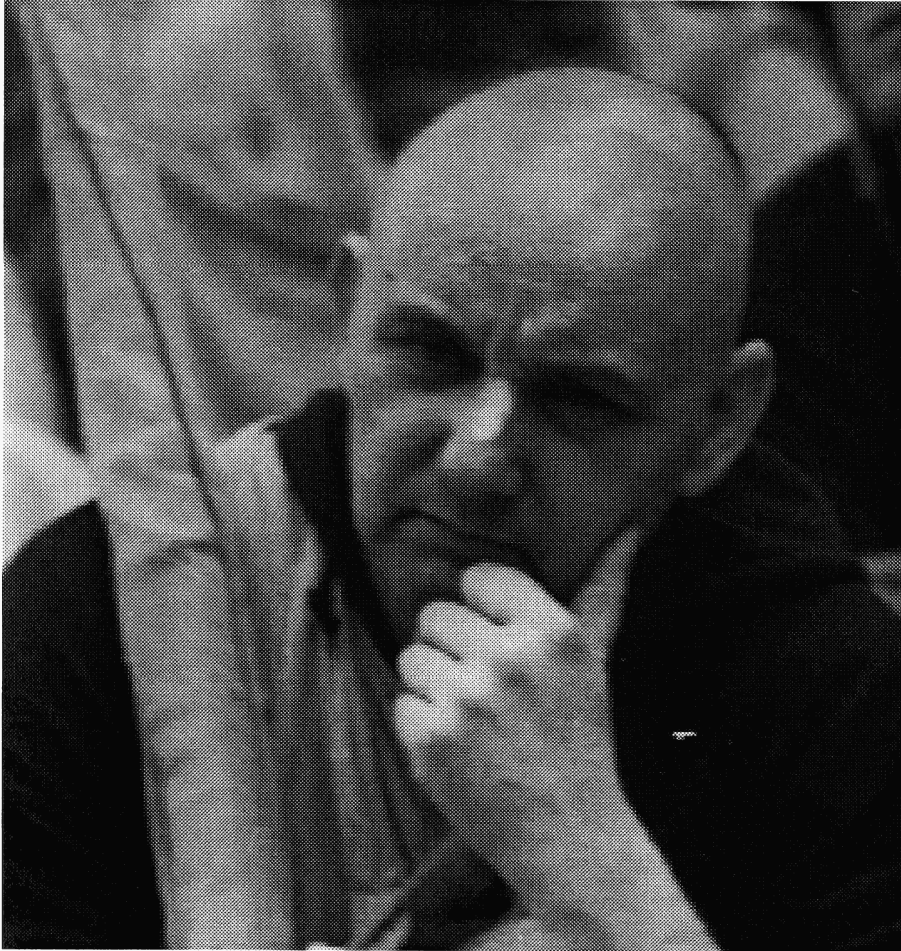
I remember how I could serve you during Śrīla Prabhupāda marathon when you were in Prague. I committed so many mistakes, so many times I understood you wrongly, but still you accepted my imperfect attempt to serve. When I could see your activities more closely I realised that you are not an ordinary soul, but a first-class disciple of Śrīla Prabhupāda, a first-class sannyāsī and a first-class spiritual master. Please forgive me for all my offences I committed and accept me as your servant.

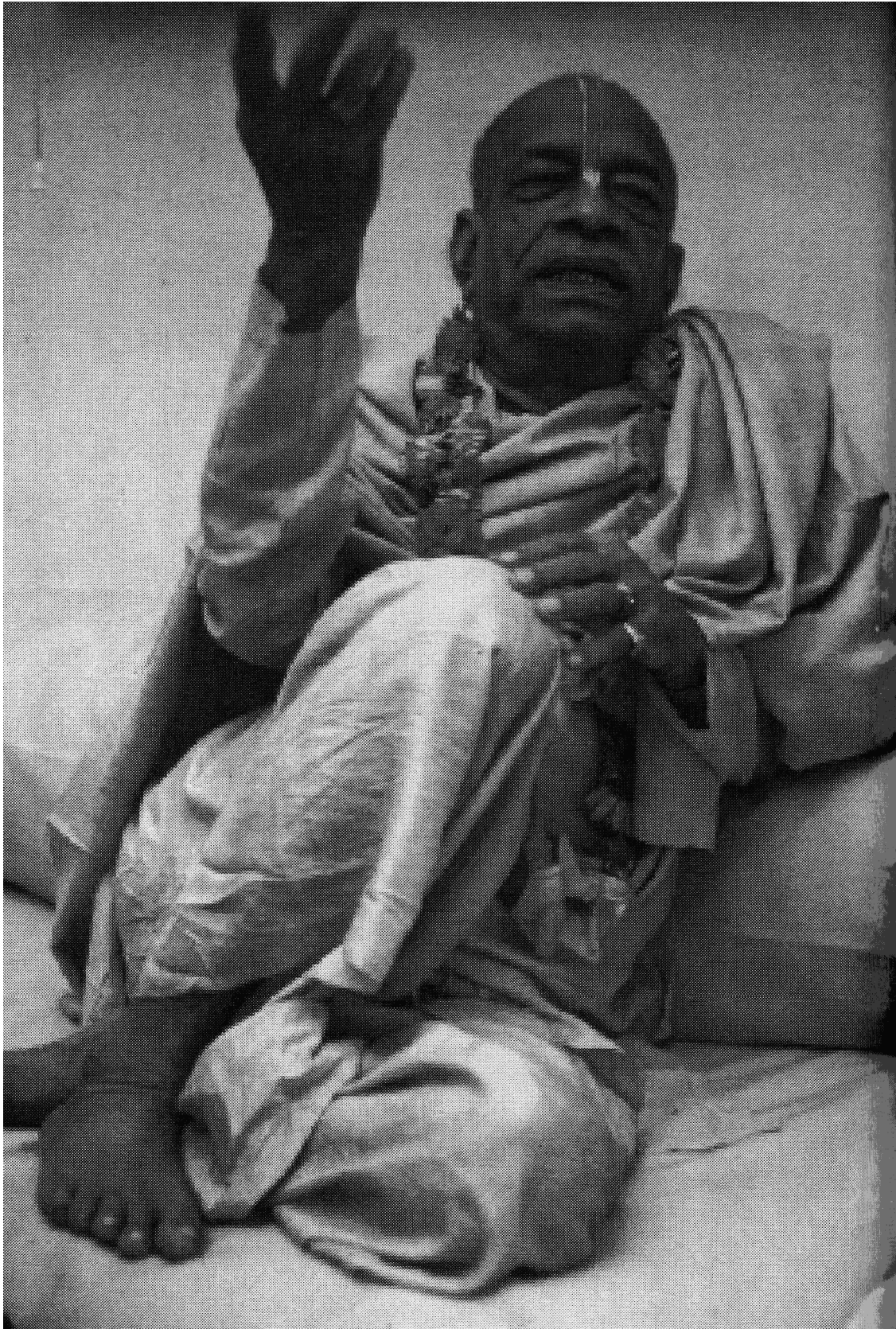
I want to show you practically that I am serious about spiritual life and help you in your service to Śrīla Prabhupāda. A disciple is connected with his spiritual master through service, and I want to make this connection as firm as possible.

*śrī-nārada uvāca
brahmacārī guru-kule vasan dānto guror hitam
ācaran dāsavan nīco gurau sudṛḍha-sauhṛdaḥ*

Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacārī should live at the guru-kula, only for the benefit of the guru. (Śrīmad-Bhāgavatam 7.12.1)

Your eternal servant,
Pavitravāṇī dāsa





Śrīla Prabhupāda speaks out

As fire is kindled from wood by another fire, the divine consciousness of man can similarly be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the wood-like living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ears only, and thus divine existence is gradually realised. The difference between animality and humanity lies in this process only. A human being can hear properly, whereas an animal cannot. (Śrīmad-Bhāgavatam 1.2.32 purport)



The ultimate test of whether one is or is not a member of Lord Caitanya's sampradāya is the quality of his chanting of the holy name of Kṛṣṇa, which is the essential acara in the age of Kali: "... you should always remember that either gṛhastha or brahmacārī or sannyāsī, nobody can strictly follow all the rules and regulations ... In the Kali-yuga it is not possible ..." Therefore Caitanya Mahāprabhu has recommended that hari-nāma, chanting Hare Kṛṣṇa mantra, should be very rigidly performed, which is common for everyone. (Conversation 10-Mar-76)



I am glad that you have mentioned the first stanza of Prayer to Spiritual Master. I think you know the meaning of this stanza. The meaning of this stanza is that, this world is just like forest fire and spiritual master is just like the cloud on the sky, therefore as the forest fire can be extinguished only by water from the sky, similarly, one can be peaceful and elevated in spiritual consciousness or Kṛṣṇa consciousness only by the mercy of a bona fide spiritual master. (Letter to Upendra 04-May-67)



Instruction alone cannot make one an expert. Unless one is blessed by the spiritual master, or the ācārya, such teachings cannot become fully manifest. (Teachings of Lord Caitanya chapter 14)

Dear Guru Mahārāja,

Please accept my respectful obeisances!

All glories to Śrīla Prabhupāda!

All glories to my spiritual master Śrīla Suhotra Swāmī!

*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 heard from different letters and from other devotees many extraordinary stories and pastimes about my spiritual master. Wherever he goes he contaminates everybody with transcendental ecstasy.

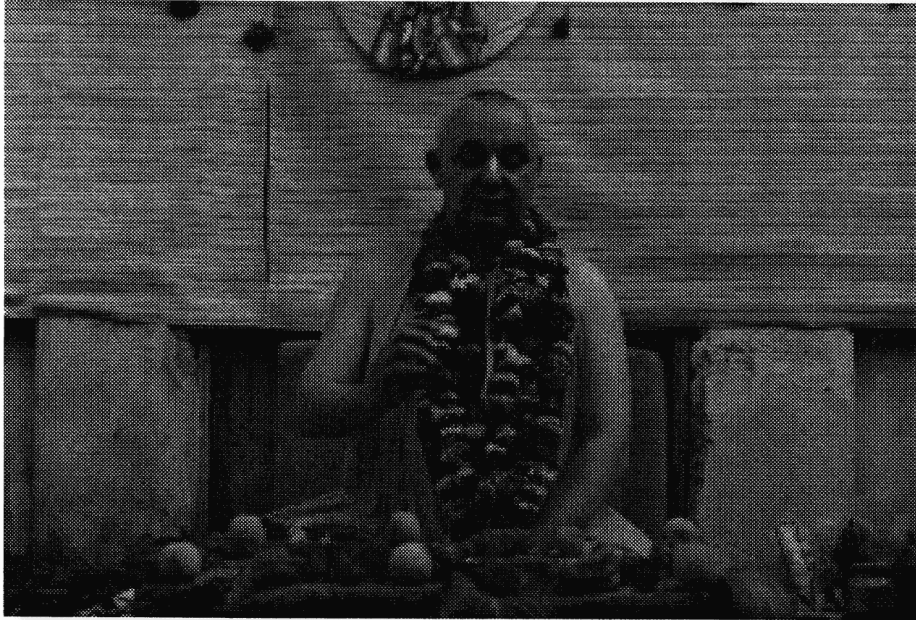
He manifests kīrtanas where nobody can resist to dance like a madman and also all kinds of enchanting and amusing pastimes where one becomes overwhelmed with so much nectar by hearing them.

In this way I understood that I have a really special spiritual master and I have to admit that besides the fact that I am happy to hear stories about him I am also proud of him. Everybody who listens to his lectures remains with the impression that he is full of knowledge and expert in every domain.

The devotees know: "Śrīla Suhotra Swāmī can read every philosophy, extract the essence and use it in Kṛṣṇa's service."

I had one experience while distributing books when I met a person who glorified my spiritual master. He told me: "Yes, I know you. I went to one conference of yours. There was a professor of yours that came from a foreign country. He was a big man and he had his head shaved. I liked him. He was very wise." While he was speaking like this I almost burst with pride and I told him: "Yes, that was Suhotra Swāmī. He is my spiritual master." Afterwards he told me: "I think he has a high rank." I answered him: "Yes, he has the highest rank, he is on the highest platform of spiritual realisation."

Dear Guru Mahārāja, hearing more and more about you, I understood that I do not know you at all and I also realised how impersonal my relationship with you is. I found out that you desire that your relation with your disciples should be open and personal, and this is pleasing you very much. I understood that only if this relation is sincere and open the disciple can benefit by the ocean of mercy that comes from his spiritual master and that this is his only salvation. So now I also want to have an open relationship with you, to open my heart in front of you and to come nearer to you. When devotees that are dear



to you told me about you I saw you in a completely different vision than before. Sometimes I am enchanted and struck with wonder simultaneously. Becoming more and more attentive and curious to hear these subjects and seeing a ray of hope in this direction I understand a little more the importance of the spiritual master.

Now I am asking myself: "Who can have so much mercy and sincerity like you in the extraordinary and austere efforts you do to save us, who are now situated in this ocean of suffering?" Although I met you personally a few times, still, due to my insincerity I kept a formal, impersonal and cold relationship with you. Through the mercy of my god-brothers I can see you now as the true father and friend, the only one who can save me. But when I remember the offences I committed against you and how miserable I am, I become terrified and understand I am without hope. I have to "hope against hope" – as your god-brother Bhaktivaibhava Svāmī told us – that one day I may be able to squeeze a little sincerity from my cold and stone-like heart and to surrender to you, serving your mission in reality.

Although I know I am unworthy, please forgive my offences. Please give me your mercy without which I have no chance to serve you.

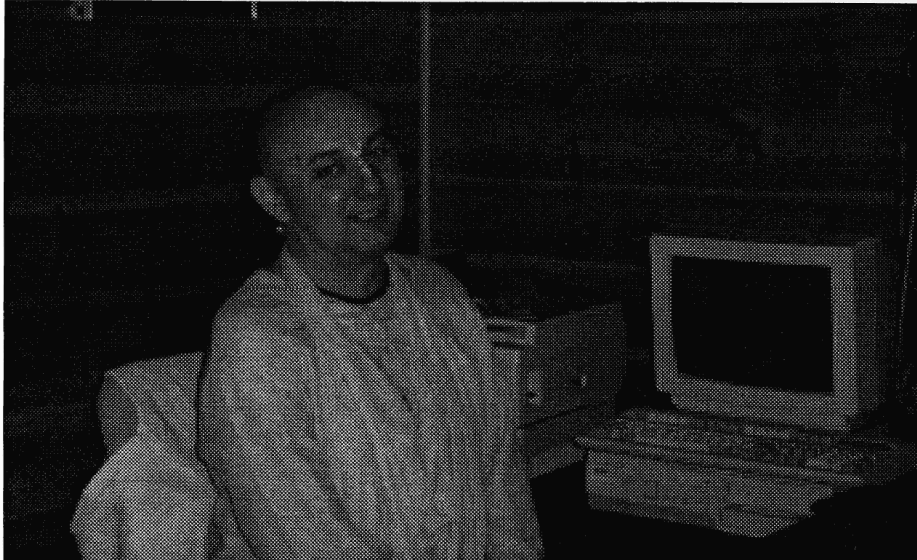
Your unqualified servant,
Prabhu Nityānanda dāsa

Dearest Guru Mahārāja, my eternal father!

In this the most ecstatic day, your transcendental birthday, I want to thank you very, very much for your divine association given to my very low person during the last eight years. These past years were different: sometimes I felt them being very inspiring and sometimes very morose, but these distinctions appeared due to my impure understanding of Kṛṣṇa conscious philosophy and simultaneous lack of knowledge about my original position as the servant of Kṛṣṇa. In such moments I did not have any other shelter than your lotus feet, and it helps me so much not to see my life in this dualistic dimension. You, Guru Mahārāja, are like the perfect guide, the most qualified one. You know how to act and how to teach your disciples a proper behaviour in different, sometimes extreme circumstances. You can be compared to a highly experienced general who trains his soldiers to be first class commandos. In our previous lives as karmīs we had some experiences, but joining ISKCON we have to learn so many things from the beginning. To do that we have to be eager to take advantage of the knowledge and practice of the commander-in-chief, our beloved spiritual master. Living in this world and not being infected by its influence is like the art of "survival". To do it we have to be trained up by your perfect guidance in this art, Guru Mahārāja. You know the way to show us special techniques to be fully aware of tricks and traps of Māyā's own soldiers. You train us to do this perfectly during the never-ending manoeuvre at the experimental range. When finally we will find ourselves in the real battlefield we can survive and surely win only by remembering your, Guru Mahārāja's, instructions and personal example given in the past. Of course, being properly trained in this "survival" art also means to know that the real success in conquering the enemies, Māyā and her agent, the diabolic mind, is not attained only by one's own efforts. It is attained by Guru Mahārāja's mercy and by the intelligent co-operation with soldiers from our own camp. Never in history the single general attained the success alone, finishing the other party only by his personal efforts, but because of the common co-operation amongst other military parts of his army. So we cannot think that taking the example of "Rambo" will lead us to success in our fight against powerful Māyā. One of the many branches of your mercy, Guru Mahārāja, our commander-in-chief, is your superior, earlier trained soldiers, our god-brothers and god-sisters. They also can help and train us while you are not physically present for a moment. In them we can trust during difficult times. You, Guru Mahārāja, our beloved master, have the special mission to protect ISKCON from evil and apasampradāic influences created by those, who are under the magic spell of Māyā. We, your sons and daughters, have to work co-operatively to help you satisfy Śrīla Prabhupāda and his divine movement. That is why I humbly want to thank you very much for giving me association of my elder, as well

as younger god-brothers and god-sisters. They can help me remember your instruction and correct my immature and offensive behaviour, making me more aware of my impurities deeply rooted in my heart. Seeing their dedication for serving your lotus feet, Guru Mahārāja, at any time, place and under all circumstances, I am very happy to be with them in our transcendental family army headed by you, Guru Mahārāja, as our commander-in-chief. I am one hundred per cent sure that having such a general like you, Guru Mahārāja, and such a troop consisting of your disciples, I can be properly trained up in a very short time and used by you in any battle against Māyā, according to your desires. Śrīla Prabhupāda once said in one purport of Bhagavad-gītā that the disciple should accept any of the guru's orders simply as in the army, without any discussion and speculation. So I beg you, Guru Mahārāja, to help me understand this statement fully and to serve you as a completely dedicated soldier under your divine leadership. This also means to be obedient to those from our camp assigned by your genius orders to be my superiors. I just want to fight for you, Guru Mahārāja, and your instructions forever, here or there. I am constantly praying to Śrī Kṛṣṇa to be ready for your orders, twenty-four hours a day. My nature is to accept challenges at any moment. This is my real life. So I constantly beg you, Guru Mahārāja, to give me a chance to satisfy you by accepting difficult tasks, which can be so mercifully given by you, Guru Mahārāja, to me at any time.

Your humble servant,
Pracārānanda dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feed on this auspicious day in this auspicious year.

All glories to you!

All glories to Śrīla Prabhupāda!

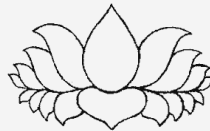
In Caitanya-caritāmṛta (Madhya-līlā, chapter 19, verse 152) it is said:

According to their karma, all living entities 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 spiritual master, such a person receives the seed of the creeper of devotional service.

It is real happiness for us that we have the opportunity to associate with such a wonderful spiritual master like you, Guru Mahārāja. Only by your causeless mercy and the causeless mercy of Śrīla Prabhupāda we can attain pure devotional service. As the expert gardener takes care for the plants in his garden, you by your mercy and compassion take care for every one of us. You preserve and grow the seed that had been sown in us and which has given the origin of the tender creeper of devotional service and in the end will give the fruit of pure love for Kṛṣṇa. Guru Mahārāja, this day is also a day of judgment. Do I really understand how important it is for a disciple to surrender to the instructions of his spiritual master? Do I really offer everything I can? Do I really understand the importance of your mission, which is the mission of Śrīla Prabhupāda, which is the mission of Śrī Caitanya Mahāprabhu? The answer is "no". No, Guru Mahārāja, due to my ignorance I do not understand how important your mission is. Only by your mercy I can understand that.

Guru Mahārāja, please give me your mercy and blessings in order to advance in my devotional service. Without your mercy I am not capable of anything.

Your eternal servant,
Pradyumna dāsa



My dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

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

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

Today, when I write this offering, it has been just one year since you accepted me as your disciple and also one year since you ceremoniously opened our Govinda restaurant in Prague. This one year passed very quickly for me, and I think it has been the best one I have experienced so far out of my forty-five. Finally I can say, "Yes, what I have done during that year makes sense."



It makes sense because I did not do it for my sense enjoyment or my glory but for you, Śrīla Prabhupāda, and the other devotees of Śrī Kṛṣṇa.

I am very glad that I can perform devotional service under your kind guidance and assist you in serving your spiritual master, Śrīla Prabhupāda, and thus help in spreading his mission that he is do-

ing for his spiritual master. The inspiration for my service I take from your lectures, your replies to my reports, from remembrance of personal meetings with you and hearing your spiritually charged kīrtanas.

Dear Guru Mahārāja, thank you very much for all your mercy and patience you have with me.

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

Your eternal servant,
Prahāda Nṛsimha dāsa

Dear Guru Mahārāja,

Please accept our most humble obeisances at the dust of your lotus feet!

All glories to you!

*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*

At this most happy event for us, the day of your merciful appearance in this world of suffering and death, we want to thank you that you allowed us to touch the shade of your lotus feet. You gave us light in the darkness. Give us the strength to always remain your companions. Help us understand how we can serve you.

Dear Guru Mahārāja, by your causeless mercy miracles are happening. You are very dear to Śrī Caitanya and Śrīla Prabhupāda, you are the most merciful. Please forgive us all the offences we made at your lotus feet and give us the intelligence to avoid committing further offences.

Your eternally fallen servants,
Prāṁsu dāsa
and Svarṇa Gātrī devī dāsī



Dear Guru Mahārāja!

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

In one of your lectures you are telling us that when Kṛṣṇa desires to educate the jīva that became proud and offensive He covers Himself with brahmajyoti effulgence. So the relationships between jīva soul and Śrī Kṛṣṇa become impersonal. Then in this effulgence the material cloud appears, and the Lord gives possibility to dominate in this material world. Just as if the child is proud and not obedient his father says, "Okay, you can go wherever you want, I do not know you." In this way the father becomes angry because he wants to educate his foolish son. But you, dear Guru Mahārāja, are certainly more merciful than even Kṛṣṇa. You tolerate all my foolishness, all my of-

fences and all my fall-downs. Moreover, you give me the chance to become as you tell me, “A bhakta, not a jñānī (pratyakṣavādī).” I will never forget your words, “Even if you will fall 20 times and return, I will forgive you. Śrīla Prabhupāda was unlimitedly kind to me, I will be unlimitedly kind to you.” On this day of your Vyāsa-pūjā, I just want to thank you for your tolerance and compassion toward such a fool as I am. Mana rudho – false prestige. This is the most dangerous anartha, the source of aniṣṭhā or unsteadiness and fault. It is very difficult to overcome it. However, I hope that one day, after hard endeavour, I will give it up and will become a useful disciple of your divine grace.

Your servant,
Premavaṇya 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 humble obeisances. All glories to Śrīla Prabhupāda.
All glories to those who have dedicated their lives in the service to your
lotus feet.

You empower your spiritual sons and daughters so they can act on your be-
half. Having your power of attorney they are able to help others who did not
take your mercy, yet.

yasya prasādād bhagavat-prasādo

Your grace is your wonderful disciples whose mercy I beg for. They help ras-
cals like myself to understand how and why I should give up my independent
enjoying mentality and understand that I am simply an eternal servant of the
servants of your divine grace.

yasyāprasādān na gatiḥ kuto 'pi

Without the mercy of those who took shelter of your lotus feet I am nothing
and have no chance to comprehend your compassion.

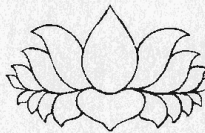
dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ

To praise and meditate upon your glorious mission and those who took a
chance and joined you in your efforts to please Śrīla Prabhupāda is the only
way to purify my heart.

vande guroḥ śrī-caraṇāravindam

Let me offer my respectful obeisances unto the lotus feet of my spiritual mas-
ter and the expansions of his mercy, his devoted servants.

Aspiring servant of your servants,
Pūrṇaprajña 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 Suhotra Swāmī,

With all my respect and honour again and again I offer my most humble obeisances, falling flat on my face before you, my saviour and loving protector – my dear Guru Mahārāja!

All glories, all glories, all glories to you!

Dear Guru Mahārāja, I got your mercy in advance, but I am a big rascal, because I cannot give it to the conditioned souls. As your eternal disciple I create many more problems than I help in your execution of Śrīla Prabhupāda's mission.

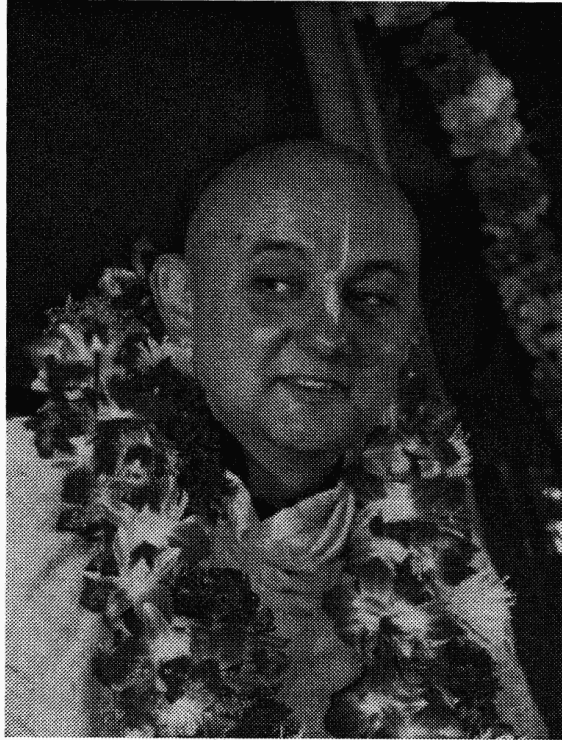
Now, gradually the dim contours of my actual position as go-dāsa are coming up. Due to your causeless mercy upon me I have realised that I am go-dāsa.

When will the moment come when I will use the energies of this body in the service of your mission? I do not feel even the slightest compassion towards the fallen living entities. My heart is like a cold and dark piece of granite. When will it be touched and awakened by the pure devotional service to the Vaiṣṇavas and the Supreme Personality of Godhead, Śrī Kṛṣṇa? This can only happen by your limitless and all-embracing mercy. My dear Guru Mahārāja, thank you from all my heart – even though it's hard like a granite – that you engaged me in the service of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Thank you for the care and attention that you give me. I am sincerely sorry for the strokes of Māyā, caused by my foolish acts, that you take upon yourself. Thank you for the moment when I felt (for now unconsciously) that I am within the heart of this body and that I am something different from it. Oh my dear Guru Mahārāja, when will I realise this real position of myself? When will I start acting on that platform?

Oh my dear Guru Mahārāja, when will I become a particle of dust from your lotus feet, which will serve you selflessly and sincerely from the position of my real identity?

The shackles of the material covering which have crippled our real identity can be dissolved with the torch-light of real knowledge, by your kind affection. You teach us with great tolerance and humility how to teach the other conditioned living entities about their real identity.

When I go out to distribute Śrīla Prabhupāda's books I am extremely attached to the results of that activity. Because I do not see in full dimension the results of book distribution and I always see only the number of distributed books, I feel very disturbed when the distributed books can be counted only on the fingers of my hand.



One morning when I was going to the saṅkīrtana spot by bus, one old lady who was standing before me was holding in her hands the book "Perfect Questions, Perfect Answers". Probably she got into the bus at the same bus stop at which I did. She put on her glasses, opened the book and started to read very seriously. She was reading the whole time until she got off the bus, after three stops. This incident impressed me very deeply and became engraved in my memory. It practically showed me that all people need this knowledge and they are searching for it, some consciously and some unconsciously, by intuition.

This gives me courage and inspires me to make greater endeavour to distribute Śrīla Prabhupāda's books. Especially in this year of Śrīla Prabhupāda Centennial, when we can celebrate it by increasing the distribution of books more and more.

All glories to Śrīla Prabhupāda!
 All glories to Śrīla Prabhupāda!
 All glories to Śrīla Prabhupāda!

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
 patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

Your eternally sincere servant,
 Puruṣācyuta dāsa

Dear Guru Mahārāja,

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

On this glorious day, I want to thank you for your favour, which you bestow upon such a hypocritical ignorant as me, for the opportunity to be present on your Vyāsa-pūjā celebration last year in Sofia and bathe your lotus feet. It is a great mercy when a disciple can be present at the Vyāsa-pūjā of his spiritual master.

In 1993 I celebrated your appearance during Prabhupāda's marathon traveling by distributing books. That day by your mercy I distributed 90 books. I was somehow wandering through the streets, and the books went out. The taste and bliss that I have experienced several times while distributing books cannot be forgotten. Mostly my bad motivation for name, fame and glory makes me forget that without the mercy of the spiritual master I cannot distribute even a single book. That was my first celebration of Vyāsa-pūjā.

I am like a crow from the rubbish heap full of lust, greed, envy, etc., who takes results just for himself and forgets that the cause of my results and happiness are you. You brought me to the books of Śrīla Prabhupāda, to the association of devotees, and you initiated me into chanting the holy name.

Every morning we sing, 'janme janme prabhu sei.' You are my lord birth after birth. You always take care of us. I am in such an illusion that I forget it every day.

A crow who thinks himself to be a swan is ridiculous. That is my case – I think myself to be a pure devotee, very important, without whom ISKCON in Prague would go bust. Everything simply rests on me as pearls are strung on a thread. The only thing I know is to lament and to caw nonsense. Still, you do not reject me, and you engage me in the service of Kṛṣṇa.

You are a 'paramahansa' who is not attracted by the rubbish heap of envy, lust, greed, by name, fame, glory, etc. You are attracted by the clean lake of pure devotional service and to fulfilling the instructions of Śrīla Prabhupāda through the saṅkīrtana movement of Śrī Caitanya Mahāprabhu. You are the real example of a Vaiṣṇava for us.

The bhakti-vedāntas see that the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to re-establish their lost relationship with the Personality of Godhead. By such endeavour, even the most forgotten soul is roused up to the sense of spiritual life. (Śrīmad-Bhāgavatam 1.5.24, purport)

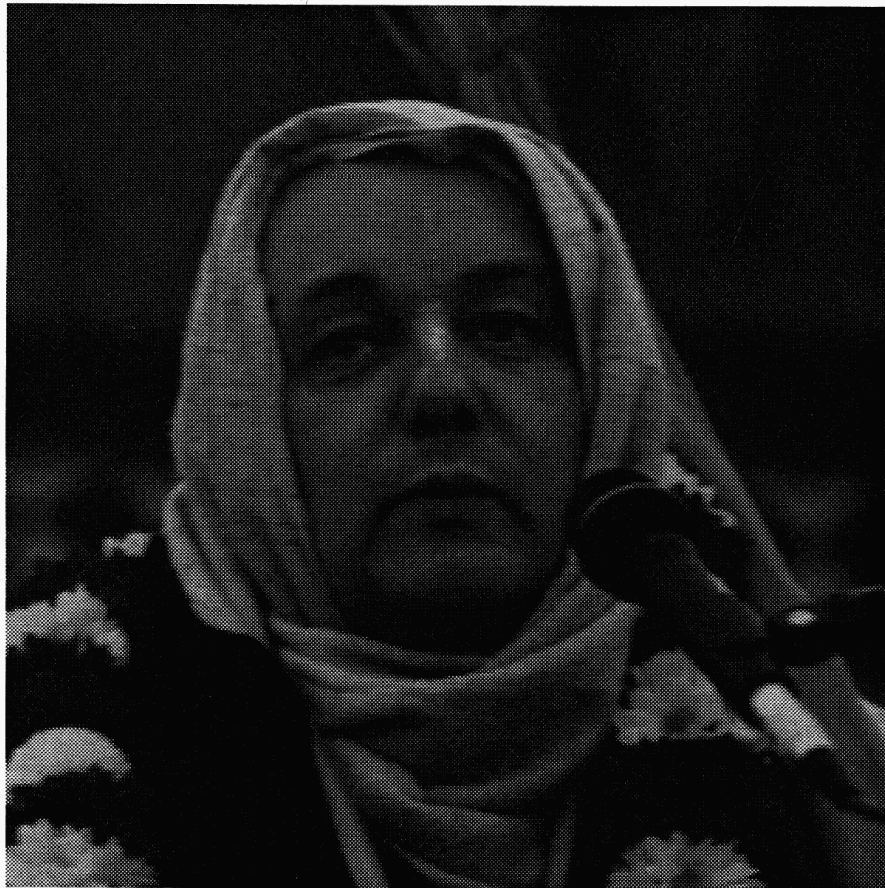
Actually the proper offering is our round-the-year effort that we make in devotional service for your pleasure. With how much attention do we chant our rounds, read books, and fulfil your instructions?

To try to describe the mercy that you distribute is impossible with my empty head. Therefore I pray with a little sincerity and humbleness – if there is anything inside me – that I can serve you and be a useful instrument in the saṅkīrtana mission. To chant and hear

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

I bow down to your divine grace with respect.

Your eternal servant,
Rādheśa dāsa



All glories to Śrī Śrī Guru and Gaurāṅga! All glories to Śrīla Prabhupāda!

*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmīlitaṁ 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 Guru Mahārāja,

Everyone is striving for loving and meaningful relationships that can bring him satisfaction, but we cannot find them anywhere. It is a great illusion if we think that somebody is going to fulfil those desires in the material realm, because those desires are actually spiritual desires, needs of the soul. However, it is a wonderful fact that although taking your birth on this earth planet you are spiritual. Moreover, our relationships are spiritual too. Otherwise, although we are completely unfit and unworthy you do not see us like that, but you are trying to encourage us like someone very special and dear to you. We are very fallen and you know us very well. Still, you are waiting patiently that we approach your lotus feet on our own in a helpless and humble spirit and sincerely cry for help throwing down the mask. Then, seeing our ugliness you do not avert your eyes from us but on the contrary give us shelter and hope. This is matchless, real love, which attracts us so much to you. Because with your pure vision you see the real jewel inside us, the tiny soul. Out of compassion you want to connect that unfortunate, lost servant with Krishna again. You are my connection with Krishna eternally. The question is what I can give to you for that causeless mercy? My feelings are insufficient for what you deserve. My heart is sinking while I am thinking that I do not possess anything valuable that can make you really happy. This is suffering. I dream if I could have the most desirable Kṛṣṇa then I would give Him to you. However, everything that I know about Kṛṣṇa is coming from you. It seems that I am deadlocked. Still, the most amazing thing is that because of your magnanimous heart you tolerate my "service" to you although it is very insignificant and imperfect. You are accepting it as love. You are so kind, so kind ... You are the genius servant of Śrīla Prabhupāda in this saṅkīrtana mission of love. I can simply pray in the dust of your holy lotus feet for mercy, so that I can eternally increase my devotional service to my dearest Guru Mahārāja. Thank you!

One mote stick under your lotus feet,
Rāsa-līlā devī dāsī

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

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

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

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

Dear Guru Mahārāja,

Please accept my most humble obeisances. All glories to Śrīla Prabhupāda! All glories to your glorious service to him! All glories to prasādam distribution in this dark age of Kali!



On this wonderful day of your appearance I want to express my gratitude to you, saviour of my soul, for you engage me in such wonderful service like prasādam distribution.

Vaiṣṇavas are very merciful and compassionate to the fallen souls. As Śrīla Narottama dāsa Ṭhākura has written in his “Vaiṣṇave Vijñapti”:

*ei-bāro karuṇā koro vaiṣṇava gosāi
patita-pāvana tomā bine keho nāi*

Oh, Vaiṣṇava Gosvāmī, please be merciful to me now. There is no one except you who can purify the fallen souls.

As in the story of the beggar you met on saṅkīrtana. Although he was drunk you went to offer him a book. Upon seeing the photo of Śrīla Prabhupāda on the cover of the book he said, “O, Bhaktivedānta Svāmī?! I know him. He gave me prasādam.” How powerful is prasādam, especially when it is received from the hand of a pure devotee. You said that if this person remembers this at the time of death that memory alone will save him. I know that there is no other way to repay you except to distribute Kṛṣṇa’s mercy (prasādam) to the living entities. I pray to you, my dear spiritual master, please bless me to have deeper and deeper understanding of the importance of your mission, for I want to help you and not to be in your way. Śrīla Narottama dāsa Ṭhākura continues:

*tomāra hṛdoye sadā govinda-viśrām
govinda kohena—mora vaiṣṇava parāṇ*

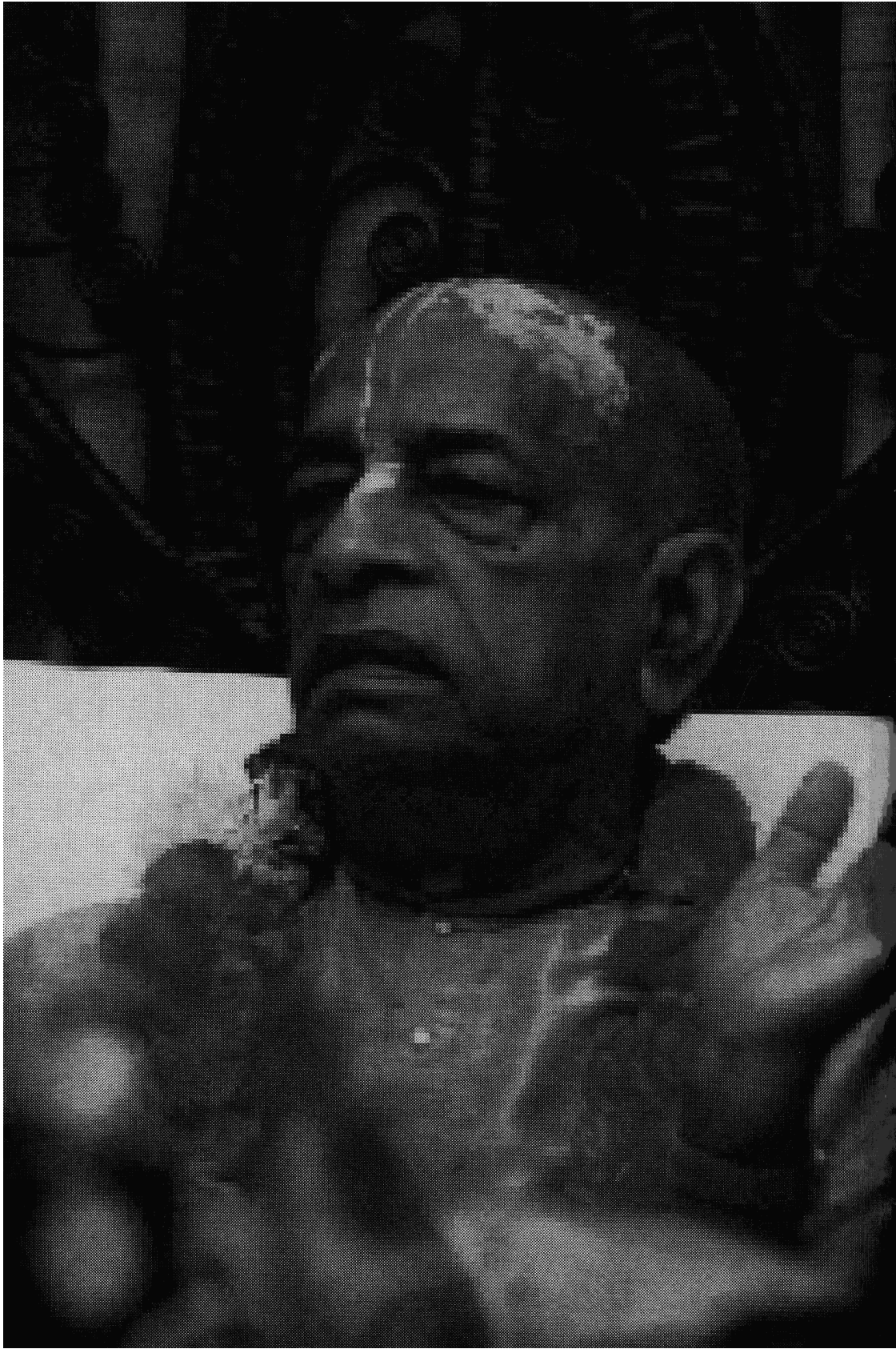
Your heart is a resting place of Lord Govinda, and Lord Govinda says, Vaisnavas are in My heart.

Dear Guru Mahārāja, Śrīla Prabhupāda’s instructions reside always in your heart. Please bless me so that your instructions reside always in my heart. This is my only chance to become serious and sincere in Kṛṣṇa consciousness. Thank you for your wonderful kīrtanas and lectures, which can deliver higher taste even to stone-like hearts like mine. Thank you for everything you do to keep the weak plant of my devotional service healthy and advancing.

*prati-janme kori āsā caraṇera dhūli
narottame koro doyā āpanāra boli’*

I desire the dust of your lotus feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

Your insignificant servant,
Rāsātmikā devī dāsī



Śrīla Prabhupāda speaks out

In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. *Yasya prasādād bhagavat-prasādo*. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. *Yasyāprasādān na gatiḥ kuto 'pi*. (Śrīmad-Bhāgavatam 7.12.11)



First of all, try to understand what is the meaning of guru. Guru means heavy. So one who knows more than you, or one who knows perfectly, that, he is guru. So if you know anything perfectly, then you are guru. But if you do not know anything perfectly, then you are not a guru. You are rascal. So guru means one who knows perfectly. So if you find out somebody, that he knows everything perfectly, then he is guru. (Morning-walk 15-Dec-73)



So far personal association with the guru is concerned, I was only with my Guru Mahārāja four or five times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my god-brothers here in India who had constant personal association with Guru Mahārāja, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is biting the king. Personal association is not so important as association through service. (Letter to Satadhannya 20-Feb-72)



The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. (Teachings of Lord Kapila, Son of Devahūti chapter 6)

Dear Guru Mahārāja,

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*

Every time when I begin to write my offering for your Vyāsa-pūjā, I try to realise what your personality factually is. How to cover all your transcendental qualities precisely? How to express my admiration and gratitude for all you have done for me? With what words to glorify your wonderful activities, to describe fittingly their splendour? Every time I feel the same ... Like a fool unable to express in words all these things.

My only hope is the descriptions of your transcendental pastimes.

A year and a half ago, when I had to search for a place for a temple for Śrī Śrī Gaura-Nitāi that I had to buy, I went about all the surroundings of our town with the hope to find something suitable. Alas, all my attempts ended with failure. We continued to live in one little house and to take care for Śrī Śrī Gaura-Nitāi in the encirclement of about fifty cats and hundreds of mice. So every day I stood in front of Their divine forms and your picture with a prayer to help me.

One day quite unexpectedly I got a very advantageous proposal, which was just what we had been searching for. I breathed freely for a while and I told myself: "At last I found." However, your pastimes began just then. It appeared that this place cost three times more than the money we had. So the tension and the prayers for help went on. Ultimately, thanks to your blessings I succeeded to take a loan that was enough to buy the house. Then, on the way to the notary where we had to sign the final documents, I thought: "O, this is the end! From now on nothing can stop us!" But – just at the moment of signing one of the owners refused to sell the house. "O, Lord ... Why? ... What is the mistake I have done? Guru Mahārāja, please help me." After you made me remember you again, and remember that everything depends on Kṛṣṇa, by magic all the situation immediately changed. The contract was signed and the house became a possession of Śrī Śrī Gaura-Nitāi. Jaya! Now everything was all right ... But on my head stood the great loan and when I wanted to lean back, you smashed me. The surrendering must go on! Again, thanks to you for several months we returned all the loans, which by my calculation we

would have had to return for years. Not only this, but we even succeeded to collect enough Lakṣmī to begin to build a new temple-room and a kitchen. This new beginning had to go on with surrendering, because the collected Lakṣmī finished just to the point of making the foundation. So day after day, week after week the surrendering had to go on again and again. Only by your causeless mercy despite all the problems the construction went on. A few days ago I read a text from Bhagavad-gītā with the purport from Śrīla Viśvanātha Cakravartī Ṭhākura that helped me to understand what is the reason for all these wonderful things:

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched. (Bhagavad-gītā 2. 41)

The best kind of intelligence I can have is intelligence used in the service of Kṛṣṇa. That intelligence is defined as fixed when it is intent upon my spiritual master's instruction, such as chanting the name of Kṛṣṇa, remembering His activities, and performing service to His lotus feet. My spiritual master's instructions are my sādhana and my life, both in the beginning stages of bhakti and in the perfectional stage. I desire only to follow his instructions. I accept nothing else as my life's work, even in dreams. Whether I am happy or distressed, whether the material world remains or is destroyed, I do not care. There is no loss for me. I simply must carry out my spiritual master's orders. Fixedness upon his order is determined intelligence in devotional service, and only by being fixed in his orders is such determined intelligence possible.

Your strong determination to follow the footsteps of Śrīla Prabhupāda and to spread the mission of Śrī Caitanya throughout the world is the mystic power by which the impossible becomes possible.

Guru Mahārāja, please give me your blessing on this wonderful day of your transcendental appearance to be able to make your instructions my sādhana and the meaning of my life. Please help me to develop at least a small part of the powerful determination with which you serve Śrīla Prabhupāda, in order to be able to go on offering some devotional service day after day, year after year, life after life.

Thank you for everything.

Your insignificant servant
Rucirāvatāra dāsa

Dear Guru Mahārāja,

Please accept my most humble obeisances at your lotus feet..

Already five years passed since I joined the Kṛṣṇa consciousness movement. In the beginning everything seemed very easy and happened almost automatically. After some time I understood that one has to make a great endeavour and become more serious than before. Because Kṛṣṇa consciousness is something very serious. Kṛṣṇa consciousness is the most important thing in our lives.

When I heard that I will receive initiation my feelings were mixed. On one hand I understood that this is the greatest event in my life, but on the other hand I felt unworthy, having no good qualities. This was only possible by the mercy pouring from your lotus feet.

It is said in the śāstras that when one gets first initiation he chooses his spiritual master (guru). For me there was no dilemma which guru to choose. In this regard, I am indeed very happy because Kṛṣṇa arranged that I met my real guru.

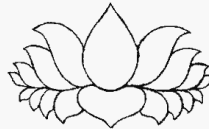
Writing these words I am trying to grasp what happened to me. Actually I cannot fully comprehend the greatness of your causeless mercy.

Thank you for your selfless service to Kṛṣṇa, which is a vivid example for us, your disciples, who are drinking the nectar of the causeless mercy of your lotus feet.

Śrī Caitanya is the Supreme Personality of Godhead who is very merciful toward the fallen souls. He gives to everyone the opportunity to meet his guru. I am very happy that I also had the opportunity to find my guru, because only guru is worthy to be the captain of the boat by which we can cross the ocean of material sufferings.

My dear Guru Mahārāja, I know that I have no good qualities and I am not worthy to serve you. I beg you very heartily, please accept me and make me one of your countless servants.

Your unworthy servant,
Rūpa Manohara 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.
All glories to Śrīla Prabhupāda! All glories to your divine grace!

Dear Guru Mahārāja. Please allow me to express my thankful feelings on this wonderful day of your appearance and to stress on some realisations that have impressed me in my small attempt to serve you. So many obstacles may appear in our devotional service and we can wonder: "Is it really so easy to become happy? Or to become a devotee?" Yet this is possible.

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

This is not some pathetic statement. I can see that in my god-brothers and god-sisters. Of course I am far away from the real understanding of rendering devotional service, but I can remember what I had been before I met the devotees, and you. I know only one thing, I am saved taking shelter at your lotus feet. How can I repay you? It is said that the disciple can never pay the debt to the spiritual master. I can try to engage all my energy, power, passion and even madness, lust and all my crazy habits in the service of Śrīla Prabhupāda's mission. I am still young and at the beginning of Kṛṣṇa consciousness, but still it is not difficult to see who is connected with you and who is not, who is really getting the mercy and who is standing in the corner wondering: "Why am I not happy?" or "How to become blissful in Kṛṣṇa consciousness?" The only thing that can make everybody happy and blissful is the service. So, I will try to stick to it under all circumstances.

The example is often given how the disciple is like a mosquito sucking blood from the spiritual master. Śrīla Prabhupāda had told a story how a king was sitting on a throne and a mosquito was on his lap. That does not mean the mosquito is favoured by the king. That physical closeness may be even creating a disturbance rather than be helping. Once in one lecture you told a story how one sage had a cobra-disciple. After having so many problems with other animals in the jungle, this sage instructed his cobra-disciple: "Yes, you can rise your hood to protect yourself, but DO NOT BITE!" I can see how I am acting exactly like the mosquito and the cobra-disciple. It is amazing how tolerant you are with all of us. Yes, I have "bitten" you so many times by doing so much nonsense and not following exactly your instructions. But

please give me another chance to serve you and to be engaged in Śrīla Prabhupāda's mission. When I got second initiation, a few devotees told me that I should become more serious. Long time I could not understand what actually means to be more serious. Recently I heard one of your very nice and clear explanations: to become serious in Kṛṣṇa consciousness means to give up any kind of desire to enjoy in this material world or desire for sense gratification.

Then another devotee told me that to become serious in Kṛṣṇa consciousness means to take responsibility. Yes, we should not think that everything is okay and we are satisfied with our prasādam and our rounds. Much more is expected from us, to take up more responsibilities, to take up the challenge and, as you wrote, we are supposed to help you in your service to Śrīla Prabhupāda. Otherwise we are going to remain kaniṣṭha adhikāri who can easily fall down completely.

I saw how some younger devotees were joining ISKCON, just a few months ago. It is really amazing to see how inspired all of them are, and simultaneously how this inspiration to serve Kṛṣṇa, to take prasādam, to attend the temple program, to go on hari-nāma-saṅkīrtana is gradually decreasing in some of the so-called older devotees. One is simply forgetting the basic things, which can make everyone happy in Kṛṣṇa consciousness. In one lecture you compare them with "time serving devotees," not Kṛṣṇa serving devotees. Śrīla Prabhupāda says: "Kṛṣṇa consciousness is simple for the simple one and complicated for the complicated one." So, this routine attitude toward the process of Kṛṣṇa consciousness is like a warning "red light" in my head. I am praying always to be young, fresh and enthusiastic to serve you.

I had many ups and downs in my devotional service due to my unsteady nature. Once you very nicely explained that in all such "big problems," created only by the mind, we should simply "GO TO KṚṢṆA," and you showed to the Deities. Kṛṣṇa takes care of His devotees. He always makes sure that His devotees are not becoming puffed-up and engages them in such a way that they will not forget Him. Yes, it is so simple – I will go in front of the Deities and pray for Their mercy and protection, to be always engaged in devotional service in the association of the wonderful devotees and finally to go back home, back to Godhead where we actually belong.

Thank you very much for everything you have done for me.
All glories to Śrīla Prabhupāda. All glories to you.

Your servant,
Saṅkarṣana dāsa

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

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

My dear Gurudeva Mahārāja,

Please allow me to offer you my most respectful obeisances by falling flat as a stick in the dust of your lotus feet.

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 to the aural reception of the transcendental sound transmitted from that region to this through the unadulterated medium of Śrī Gurudeva or Śrī Vyāsadeva. (The Science of Self-Realization, chapter 2)

Before I met Kṛṣṇa's devotees I was cleaning my body from the dust only so far as I could see it with my eyes. Those parts of my body that I could not see – the eyes, the face and behind the face – I never was cleaning because I never had seen myself in a mirror.

When I met Kṛṣṇa's devotees, I could see like in a clean mirror my face covered by dirty spots. When I met Kṛṣṇa's devotees, I could see like in a clean mirror that my eyes are filled with tears – not because of ecstasy, but because of the dust on the street. This dust was grating on my eyes. That is why I had to wink so often. Otherwise everything I would see would be dim and distorted. When I met Kṛṣṇa's devotees, I could see like in a clean mirror that long, long time ago I have swallowed the seed of lusty desires. This is the cause of the material existence and its roots are deeply penetrating my heart. I could see like in a clean mirror, when I met Kṛṣṇa's devotees, that this creeper of material desires has already grown luxuriant and the leaves on its top are peeping out of my mouth as countless number of tongues:

The tongue of fear
The tongue of envy
The tongue of lust
The tongue of anger

The tongue of illusion
The tongue of intoxication
The tongue of untruthfulness
The tongue of desire to be glorified

And millions more such tongues.

Therefore I fall again and again in the dust of your lotus feet and for long I pray to you, my dear Guru Mahārāja, to pour through my ears the boiling transcendental nectar, so that these sinful tongues can be fried. When they are nicely fried, I beg you to invite on them the dancing Kṛṣṇa in His form of transcendental sound of the Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In this way one can be taken out of the deep unconsciousness of the material life to regain his Kṛṣṇa consciousness. In Śrīmad-Bhāgavatam (4.29.40) Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit about the importance of hearing the descriptions of the Lord's pastimes:

My dear King, one should stay at a place where the great ācāryas speak about the transcendental activities of the Lord, and one should give aural reception to the nectarean river flowing from the moonlike faces of such great personalities. If someone eagerly continues to hear such transcendental sounds, then certainly he will become freed from all material hunger, thirst, fear and lamentation, as well as all illusions of material existence.

If we hear from those who are actually self-realized, then the nectarean rivers, like those which are flowing on the moon planet, will flow into our ears. (The Nectar of Devotion, chapter 10, Hearing)

The living entity entangled by Māyā is like a bear travelling with its master, the bear-ward. Everywhere the bear-ward is presenting the bear as a happy bear dancing under the creaking sounds of his rebec. Actually, the bear is not at all dancing, as the bear-ward is trying to impress on the public. It is standing on its hindlegs because of pain when he is pulling with a thin rope the ring on its nose or lip.

In a similar way, the material energy is piercing with the ring of sense attachment the most painful points of those who want to enjoy its candies and music, who want to dance and be happy. Māyā promises them happy moments and dances, but this is not true and they cannot taste even a drop of nectar.

The amazing thing is that people on the street do not see that the bear with the bear-ward is roaring because of pain and is tossing because it is suffer-

ing, and not because it is dancing in ecstasy. Thus they are encouraging the bear-ward for the “happy” scene he is presenting them and are giving him coins from their pockets.

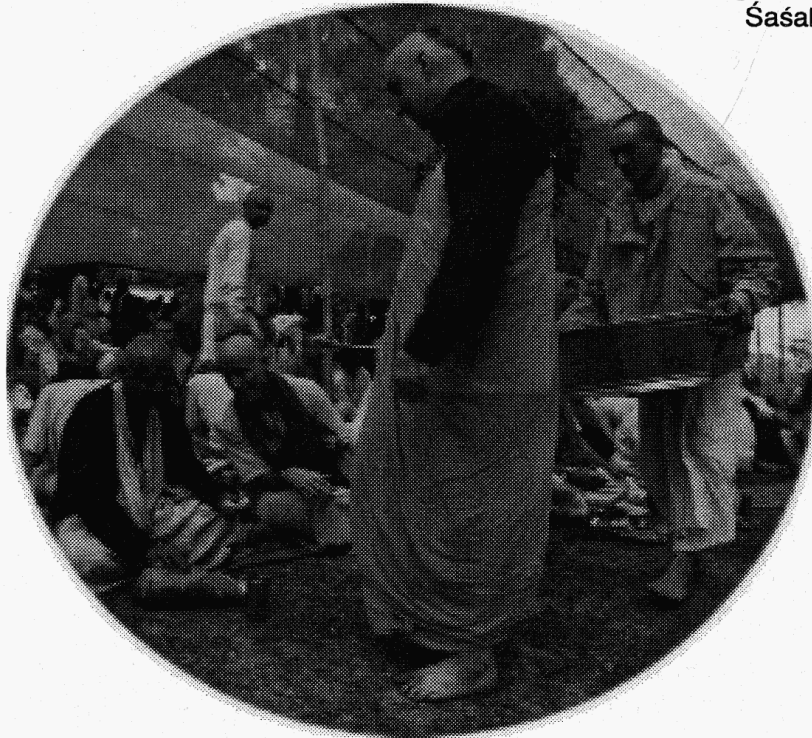
My dear Guru Mahārāja, I do not want to give coins to this bear-ward anymore, I do not want to remember the “happy” bear who is dancing. Therefore please never allow me to be attracted by such a scene anymore. Never allow me to have coins in the pocket, which I could give to the bear-ward. Never allow me to have material attractions in the pocket of my heart, which I could devote to attempts of looking for happiness together with Māyā.

In the “Bhagavad-gītā” it is said, “The materialists can give up their material hankerings only when they accept Kṛṣṇa consciousness.”

In “Śrīmad-Bhāgavatam” (12.3.15) it is said,

The person who desires pure devotional service to Lord Kṛṣṇa who is praised in transcendental verses should constantly hear the narration of Lord’s glorious transcendental qualities. This will destroy everything inauspicious in the heart.

Your insignificant servant,
Śaśabindu dāsa



Dear Guru Mahārāja,

Please accept our humble obeisances unto the shadow of your lotus feet.
All glories to Śrīla Prabhupāda!
All glories to Śrī Caitanya Mahāprabhu and His saṅkīrtana movement!

All glories to this most wonderful day in the year, your Vyāsa-pūjā, the day on which all your disciples meditate on their relationship with you and are searching for their most intimate realisations. The day on which we realise how much we have been participating in your mission and the mission of Śrīla Prabhupāda.

Dear Guru Mahārāja, we become more and more aware of how deep we are sinking into materialism, into the desires for sense gratification, and how many things we have not done in order to satisfy you. Maybe only the fear from death is the thing that keeps us alert and for which we search your help. Because only you can save us from this fear. For this alone we beg for your mercy life after life and serve you.

Your servants,
Satya Mādhava dāsa and
Bhaktin Deana



Dear Guru Mahārāja,

*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*

Please accept my respectful obeisances. All glories to Śrīla Prabhupāda. All glories to your lotus feet.

This year is a very good opportunity to glorify Śrīla Prabhupāda even more, and to distribute Kṛṣṇa consciousness.

I have read about Śrīla Prabhupāda, and I saw how determined and persevering he was. He came here to this hellish continent, seemingly alone, and against all difficulties out of nothing he established ISKCON all around the world. This is so wonderful. He was ready to preach to the crazy people,

hippies. Although in the first year nothing particular happened he just continued. All he did was that he simply carried out the order of his spiritual master. He did not care for anything, just did his job with great faith, determination and devotion. He is a real ācārya who is completely inconceivable for me. You continue Śrīla Prabhupāda's mission and tirelessly travel from one place to another. You are preaching in the most heavy places, for example Greece, Romania. Still, in spite of all difficulty you have always good spirits and swim in spiritual bliss because your life is preaching. This is what makes you happy. For you this is a pastime. Whatever is happening you just continue. Nothing can distract you, because you have so much faith and so much love for your spiritual master. Dear Gurudeva, may I also get one drop from this determination and love for the spiritual master. Please help me that I can be a tiny instrument in your wonderful lotus hands and that I can be able to help you in this transcendental mission: to deliver this crazy world. On the Vyāsa-pūjā you asked only one thing from everybody: give life to the walking dead bodies. One who is a strict follower of the spiritual master and has faith in the process is able to do this.

Please help me, Guru Mahārāja, I have not got any good qualities. The ropes of ignorance are binding me. My only good quality is that I have such a wonderful spiritual master like you.

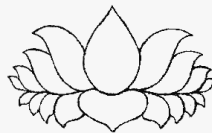
This is the greatest treasure within the three worlds! The service of your sweet and soft lotus feet. That is all.

Please have mercy upon me and make me a pure Vaiṣṇava by your completely causeless mercy, the same mercy by which Jagāi and Mādhāi could become pure Vaiṣṇavas. This is my only chance: your unlimited, causeless mercy. And my qualification for this mercy is my fallen condition.

Please make me your eternal servant!

All glories to Suhotra Swāmī, Śrīla Prabhupāda's sincere faithful servant.
All glories to Suhotra Swāmī, the most blissful preacher of the world.
All glories to Suhotra Swāmī, to my merciful spiritual master!

Your fallen, tiny servant,
Sītālakṣmī devī dāsī



Your divine grace,

Please accept my humble obeisances in the dust of your lotus feet!
All glories to Śrīla Prabhupāda!
All glories to Śrīla Suhotra Swāmī Mahārāja!

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

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

Śrīla Prabhupāda states in a Vyāsa-pūjā lecture:

Spiritual master is not that a particular man is spiritual master. Spiritual master is a truth. So what is that truth? The truth is saṁsāra-dāvānala-liḍha-loka-trāṇāya kārūṇya-ghanāghanatvam. The whole world is in the blaze of material pangs, threefold miseries. And a person who is authorised to deliver people from that material pangs, he is called spiritual master.



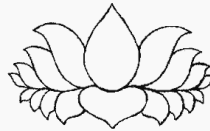
So this explains very nicely your position. I, your fortunate disciple – my only fortune is that I met you – am hopelessly burning in this material fire of greed, anger, envy, lust, madness and illusion. The only hope is that the Supreme Lord will save me out of his causeless mercy. The Lord is in everyone's heart telling us what we should do, but we are deaf to His words. He is manifesting Himself in the external world as the spiritual master, so that we can perceive Him with our blunt material senses and take instruction from Him how to revive our lost relationship with Him.

The spiritual master's duty is to deliver the fallen souls. He can do it because he has the Supreme Lord in his heart, he has inherited Him from the disciplic succession. You are a perfect example of these general principles mentioned above. Your heart is a holy dhāma where the Supreme Lord Kṛṣṇa lives with all His associates. You are mercifully coming to this very sinful country, trying to transform us so that the Supreme Lord can come and live in my stone-like heart, too.

I want to use this occasion to pray to you that I may be able to develop attachment for serving your lotus feet, the supreme goal of my life. This perfection will surely help me overcome my mechanical and ritualistic mentality and enable me to surrender to you more and more.

I also want to pray to you to inspire me to become the servant of your wonderful disciples. I want to be able to accept Kṛṣṇa from them and distribute Him to all the conditioned souls in this unfortunate and Kali-ised country.

Your very insignificant servant,
Śrī Caitanya dāsa



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*

All glories to Śrīla Prabhupāda!
All glories to your divine grace!

I always felt like a fool in your presence. When I had been too puffed up you very mercifully brought me back to my senses. Little by little I am realising that there is nothing bad if one takes to his own position of a servant of his spiritual master.

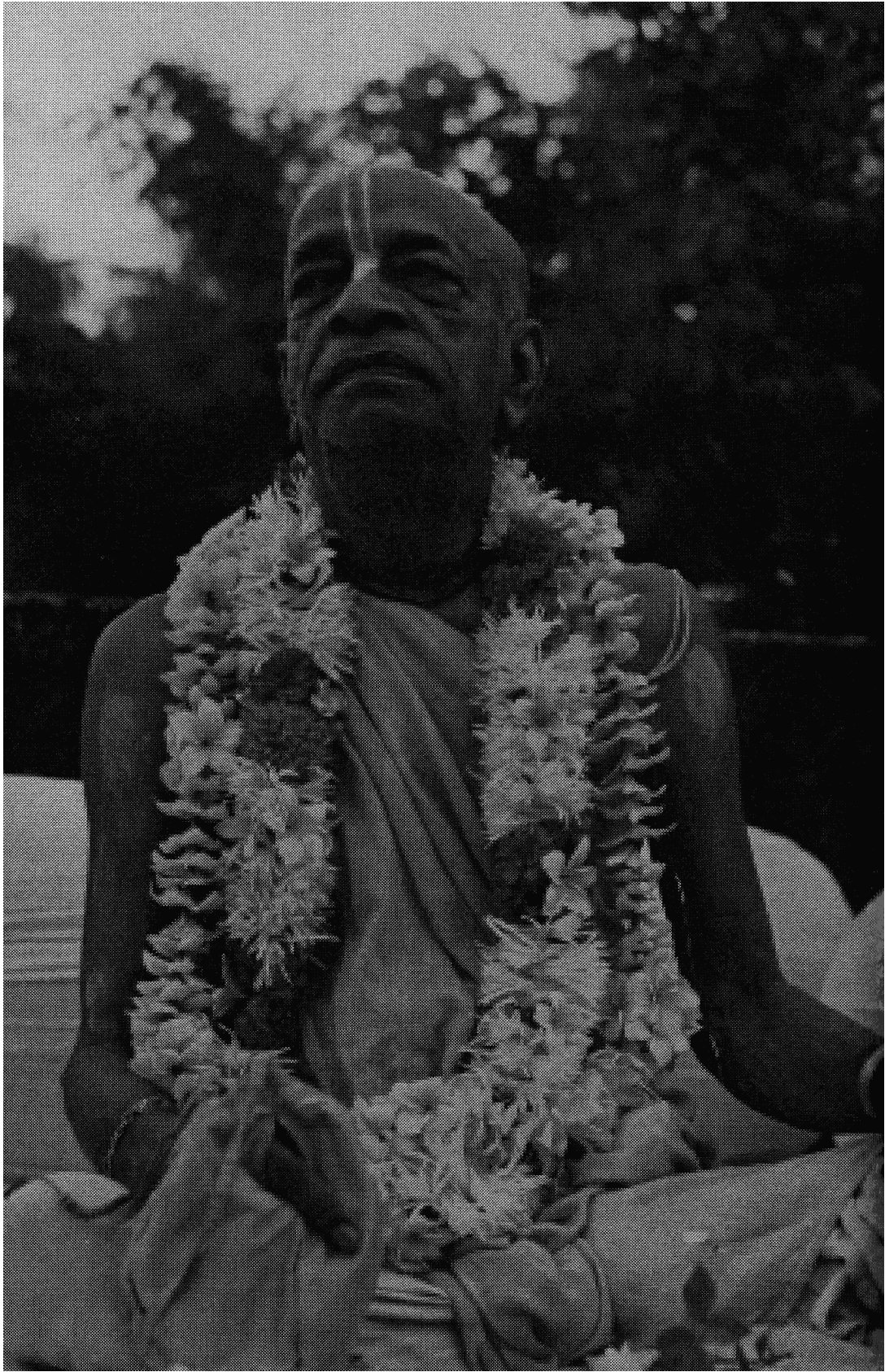
I want to tell you a story that I read in “Prabhupāda Nectar” volume three by Satsvarūpa dāsa Gosvāmī:

No. 46

When Śrutakīrti was serving as Prabhupāda’s personal servant, he often felt embarrassed by the tremendous demonstrations of love which the devotees offered to Prabhupāda, whereas Śrutakīrti himself felt a lack of love. Especially in arrival scenes at the airport, dozens devotees would be dancing around, chanting, crying, and falling down on the ground. It was an amazing sight of love for Śrīla Prabhupāda. On one of these occasions, while accompanying Śrīla Prabhupāda, Śrutakīrti began to feel very sorry for himself. He thought that all these devotees were dancing and chanting, and here he was, walking beside Śrīla Prabhupāda, but he had no feeling, no real love. And this began to disturb his mind. One day during massage, Śrutakīrti expressed it to Śrīla Prabhupāda. “Śrīla Prabhupāda, all these devotees have such love for you. It makes me feel so bad. I have none of this love. When I am with you, I can see everyone dancing and chanting and crying. But I have so much association, and yet I don’t feel that this is there.” He was hoping that Prabhupāda would say something or do something, but Prabhupāda said nothing. So his servant went on massaging and finished. Then Prabhupāda went and bathed. After putting on his tilaka and chanting his Gāyatrī, Prabhupāda called Śrutakīrti into the room. “So, do you like serving me?” said Prabhupāda. “Oh, yes, Prabhupāda,” said Śrutakīrti. “I like serving you very much.” “Then,” said Prabhupāda, “that is love. Everyone can do so many things ... singing, dancing, jumping up and down. But you are actually doing something. Isn’t this love?” “I guess so, Śrīla Prabhupāda.” “So you just do your service,” said Prabhupāda. “That is all that is necessary. That is what love means – to do service.”

This is also the only thing I can do – to render (though little and insignificant) service at your lotus feet. For the distribution of Śrīla Prabhupāda’s book on his centennial. I know that this will satisfy you most.

Your servant,
Sthānu dāsa



Śrīla Prabhupāda speaks out

Kṛṣṇa is sitting within everyone. As soon as He sees that “Here is a sincere soul. He’s seeking after Me,” so He manifests Himself out, externally, as spiritual master. The spiritual master is therefore representative of Kṛṣṇa. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja. Two things. Without being representative of Kṛṣṇa, nobody can become spiritual master. Kṛṣṇa-śakti vinā nahe nāma pracāra. Without being empowered by Kṛṣṇa, nobody can preach, nobody can become a spiritual master. (Lecture 10-Apr-69)



In every birth you can get father and mother but kṛṣṇa guru nahi mile bhaja haya ara. But you should always remember that Kṛṣṇa and spiritual master cannot be had in every birth. Therefore that thing should be sought after, where is Kṛṣṇa, where is spiritual master. That is perfection of life. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva. In this way the living entities are wandering throughout the whole universe in different planets, in different species of life, but somehow or other if he becomes fortunate then by the mercy of spiritual master and Kṛṣṇa he gets the seed of devotional service. (Lecture 22-Jan-69)



You are expecting to see me, but I also expected to see the London Ratha-yātrā, but you made no arrangement so what can I do? So let us meet by Saṅkīrtana. I also do not feel separation from my Guru Mahārāja. When I am engaged in his service his pictures give me sufficient strength. To serve the spiritual master’s word is more important than to serve him physically. (Letter Śyāmasundara 19-Jul-70)



Good physician means a bona fide spiritual master. Then, by his advice, just like a patient is cured by following the instruction of a bona fide physician, similarly this disease of being kicked up from one body to another, this could be stopped by the instruction of a bona fide sādhu, saintly person, or spiritual master or śāstra, scripture. (Lecture 10-Jan-67)

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

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

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

namas te – obeisances unto you; guru-harṁsāya – who are the simha guru; kali-prabhāva – the influence of kali yuga; hāriṇe – unto he who removes; prabhupāda-śikṣa – of the teaching of Śrīla Prabhupāda; vidyā – based on the scientific knowledge; adbhuta – wonderful; pravacanena – by discourse; vai – indeed (without doubt).

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 dearest Guru Mahārāja,

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

All glories to His Divine Grace Śrīla Prabhupāda!
All glories to the saṅkīrtana yajña!
All glories to the auspicious day of your appearance!

When last year I completed my Vyāsa-pūjā offering and wrote the pranāma-mantra to you at last, I actually realised that there is no need to seek far in order to glorify you, because the very essence of your radiant person is right there, in that mantra. So here, I will try to share my insignificant realisations on this, based mostly on what I have heard from you or read in Śrīla Prabhupāda's books. As the mother Gaṅgā is worshipped by offering Gaṅgā water, I cannot help using your own words and those of Śrīla Prabhupāda for your glorification. Because Kṛṣṇa is very eager to glorify his pure devotees, although I am not qualified to do it I am positive, and I hope He will help me. There are two basic points that I would like to stress and in which I can fully see your mercy spreading.

The first one is the adbhuta pravacanena or **THE IMPORTANCE OF YOUR WONDERFUL LECTURES AND WORDS** that I tried to trace out in different aspects. The second point is the **SIMHA-GURU – YOU AS THE GURU-LION** on the field of preaching Kṛṣṇa consciousness.

In the beginning I would like to give EVIDENCE FROM THE SASTRAS that is showing the extreme significance of the words from a pure devotee. In Śrīmad-Bhāgavatam (3.22.5, purport) Śrīla Prabhupāda writes that: “Even by one word of a saintly person, one can be liberated from material entanglement.” How we should recognise a sādhu is described as follows: “Do not try to see a saintly person through your eyes, try to see Him through your ears.” Śrī Caitanya-caritāmṛta explains further: “The words of Caitanya Mahāprabhu are a shower of nectar. Whatever he concludes to be ultimate truth is indeed the summum bonum of all spiritual knowledge.” In the pranāma-mantra to Śrīla Prabhupāda he is described to be “gaura-vāṇī-pracāriṇe” – the one who is preaching the message of Lord Caitanya.

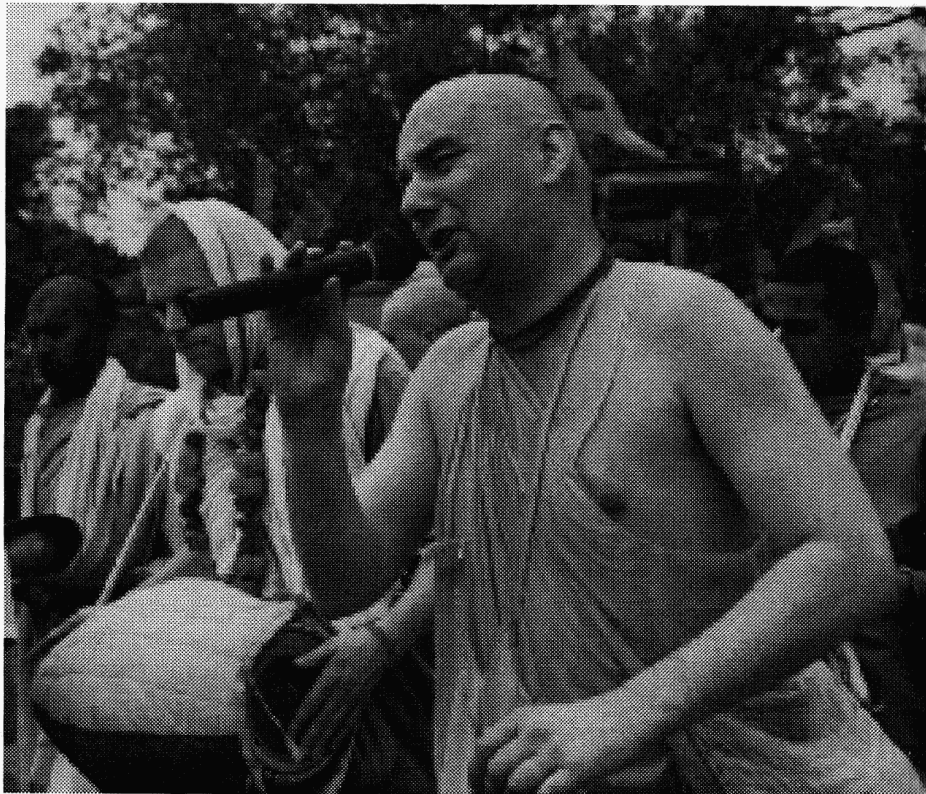
In the same way you are “Prabhupāda śikṣa pravacanena” – giving classes or speaking on Śrīla Prabhupāda’s teachings. So thus your words and teaching are not different from those of Caitanya Mahāprabhu. That is why nobody can disclaim your words – because you speak pure Veda or Veda-vāṇī, being a strict follower of the guru-paramparā. As Śrīla Prabhupāda has said: “So Veda-vāṇī means you cannot deny it. You cannot argue on it. You have to accept it as it is. Therefore learned scholar, when he speaks something, he gives evidence from the Vedas, śruti.”

The most important thing in spiritual life is to follow strictly the instructions of the spiritual master. Being a pure devotee you are the one in whose life we can see this feature embodied. So the first aspect of the adbhuta pravacanena is how your wonderful lectures and words are PLEASING YOUR SPIRITUAL MASTER, ŚRĪLA PRABHUPĀDA, which also includes the importance of vāṇī-sevā.

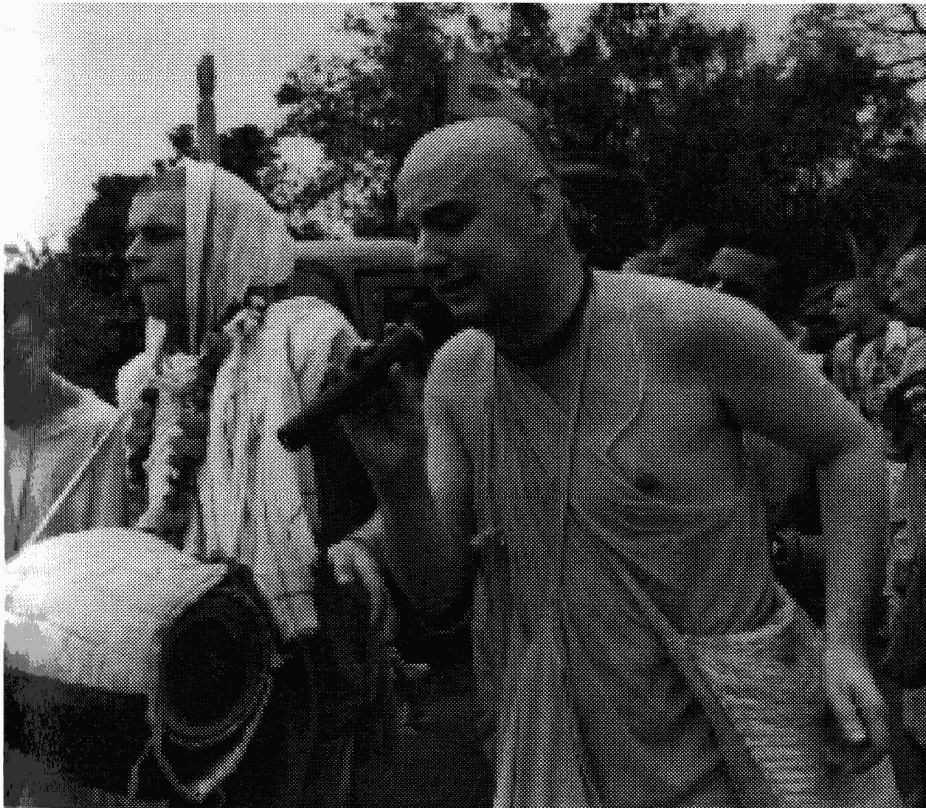
I have your picture in front of me – you have just recently taken to sannyāsa order. You are standing with your daṇḍa, on the wall behind you is a picture of Śrīla Prabhupāda. Due to some mystical chance exactly on the place your head is the lotus feet of Śrīla Prabhupāda are resting. Indeed this has a very significant meaning. It is said that Kṛṣṇa’s lotus feet or the spiritual master’s lotus feet have no other meaning but devotional service. What this picture shows very clearly is the wonderful source where you are drawing your indestructible enthusiasm for preaching from. This is where you are taking full shelter – in the service to Śrīla Prabhupāda, by associating with him in spreading the saṅkīrtana mission. So this is what makes you always associate with the Supreme Lord Śrī Kṛṣṇa. Here the two-fold evidence of the extreme importance of vāṇī-sevā can be seen. On the one hand you are perfectly following your spiritual master. The philosophy you are preaching is very tightly linked with the mood in which Śrīla Prabhupāda and all the other ācāryas from this Brahmā-Madhva-Gauḍīya sampradāyā are serving the

Lord. On the other hand this is the best example for us, your disciples, how we should take to following your instructions. Śrīla Prabhupāda gives a brilliant explanation of this in the purport to Śrīmad-Bhāgavatam (4.28.51):

When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained is before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vāṇī-sevā. Śrīla Viśvanātha Cakravartī Ṭhākura states in his “Bhagavad-gītā” commentary on the verse vyavasāyātmikā buddhir ekeha kuru-nandana (Bhagavad-gītā 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line one sees the Supreme Personality of Godhead.



itual master one with your heart and do not desire anything else.” However, we – or at least I – hardly understand the life-important meaning of your instructions for ALL OF US, YOUR DISCIPLES. In *Caitanya-caritāmṛta* (Madhya-līlā 17.185) we find how we should take your words, which, as already ex-



plained, are non-different from Lord Gaurāṅga’s vāṇī: “Whoever accepts His words as reality can understand the essence of the Absolute Truth.” So in order to attain the goal of life – Kṛṣṇa – we should turn your instructions into reality in our own lives. Very often there is a tendency among the disciples to try “to know” their spiritual master better than anyone else. I can tell from personal experience how eager we are to know more and more about his specific characteristics – which colour he likes, which is his favourite prasādam, which kind of walk-man he has and so on, and so forth. Once I read a statement by Śrīla Prabhupāda that shocked me, and my conception of how to understand the inner mood or nature of the spiritual master fell apart. It was very clearly said that, “We cannot try to understand the mind of a pure devo-

tee, rather we have to follow his instructions.” In this way we can always stay with our Guru Mahārāja. Here comes something very inspiring that Śrīla Prabhupāda shared with his disciples on a morning walk: “cakhudāna dilo yei, janme janme prabhu sei,” so where is there separation? Who has opened your eyes, he birth after birth is your prabhu. “If we keep to the vāṇī, we remain very fixed up.” If you actually follow the words of guru, that means he is pleased. If you do not follow, how can he be pleased? “There is no question of ever separation as long as the disciple follows the instruction of guru.”

By delivering your wonderful classes, your words are becoming a source for inspiration not only for disciples of yours, but also for THE ISKCON AT LARGE, including disciples and grand-disciples of Śrīla Prabhupāda, life members, nāma-haṭṭa members and friends of the movement. Simply by hearing your lectures they become attracted and grateful to you. Your lectures are spreading your glory. That is why throughout the whole ISKCON you are known as one of the most learned disciples of Śrīla Prabhupāda. Giving such profound information from the śāstras and understanding their deepest meaning according to Śrīla Prabhupāda’s teachings. There are many statements from GOD-BROTHERS OF YOURS on this subject, but I would like to cite at least one – Manidhāra Prabhu. Although it was already in the previous Vyāsa-pūjā book as an appreciation it is so brilliant and exact that I cannot help using it again. Śrīla Prabhupāda said that good things can be repeated. It contains the anta, or the essence of everything what could be said of your lectures:

“You preached boldly the principles laid down by Śrīla Prabhupāda on the basis of guru-śāstra-sādhu. Opposing cheap sentimentality you gave strong evidence of how the guru-paramparā will continue even after the departure of Śrīla Prabhupāda.” ... “You are the true intellectual since you have the wonderful ability to bring the essence of any śāstra and present it in a way that even the most simple devotee can understand. In your lectures humour becomes wisdom and wisdom becomes practicable reality. You are also strongly appreciated for ... your chastity towards Śrīla Prabhupāda and his teachings,” your “love for truth and aversion to hypocrisy.”

Furthermore, upon seeing you chanting “Jaya Rādhā-Mādhava” with great enthusiasm before giving a class His Holiness Bhaktivaibhava Svāmī has mentioned in India your strong conviction in this saṅkīrtana mission. From this it is obvious that your extraordinary qualities as a preacher can be recognised even before you start speaking – they are simply emanating from you.

It is not difficult even for a common person to see this. By travelling and preaching everywhere you are influencing the WHOLE WORLD by your Kṛṣṇa con-



consciousness. In Śrīmad-Bhāgavatam Śrīla Prabhupāda writes that only due to chanting the Hare Kṛṣṇa mahā-mantra and the saṅkīrtana jajña ISKCON is performing, the society at large still can continue existing. ISKCON is actually the real protector and leader of the world. Being elected as a GBC chairperson this year literary the whole world will be guided by the influence of your words.

Everyone who is fortunate enough to hear them can immediately start feeling natural attraction for Kṛṣṇa and then gradually leave aside his materialistic activities.

This is exactly what happened to MYSELF upon hearing from you. I can recall the first time I attended a class given by you. It was a public program in Varna, in the summer of 1991. Until that time I never heard anything about the Kṛṣṇa conscious philosophy. I was sitting there just like paralysed, fully concentrated on catching all your words, which were sinking deeply into my consciousness so much so that one week later I could still recall the whole lecture. From that day on I could not continue to live like before. I immediately gave up meat-eating, my so-called friends and my ambitions to prosper in this materialistic world. The only thing I desired was to chant Hare Kṛṣṇa, to read about Kṛṣṇa and to live with the devotees. All this happened not due to some extraordinary qualities I had but was rather the effect from your powerful preaching. Dear Guru Mahārāja, your lectures are the most important thing in my life. They are the most valuable treasure I have. Whenever due to offences and strong material desires the full moon of my Kṛṣṇa consciousness is diminished and there is no other hope, the last thing I always can take shelter at is your wonderful classes. In such moments, although I am sentimentally attached to your physical presence, I can realise at least to some degree the following statement of Śrīla Prabhupāda: "The vibration sound should be accepted as the presence of the spiritual master, vibration. What we have learned from the spiritual master, that is living." After all this the only thing that remains unclear is why despite having such an excellent spiritual master as you, who is giving such wonderful lectures and instructions to me to follow, I am still not on the purified platform. The answer is again found in a lecture where you gave an explanation about the niṣkāma and sakāma devotees:

Niṣkāma, they are without material desires. The performance of their duties is simply on the basis of what they have heard from the spiritual master, without further interest for selfish gratification ... And sakāma – because of strong material desires they are not able to become self-controlled only by hearing ... they need also the "school of hard knocks," as we call it.

So unfortunately I belong to the second category. As you once told me I understand the things theoretically, but still I am not able to put them fully into practice. However, by following this progressive path of Kṛṣṇa consciousness, by endeavouring to fulfil your orders I can be elevated to niṣkāma, or the platform of pure devotional service. So let me not remain just a sahaiyā from the guru-bhāva club, but really take your instructions as my life and soul. Every day before saṅkīrtana I pray to you that I may always follow your instructions and never disobey them, because only then I will be able to always remember you and never forget you.

The most important feature of your preaching-style is that you are SIMHAGURU, or the guru-lion. In the mood of a lion you are boldly broadcasting this message of love of Godhead, without knowing any fear, any obstacles, any difficulties. There is nothing in the three worlds that can stop you from executing the order of Śrīla Prabhupāda. As you once explained, Lord Nṛsiṃhadeva is the personification of these two qualities – vināśāya ca duṣkṛtām and paritrāṇāya sādḥūnām.

He is the mahā-pralaya, the great annihilator of the demons, and prahlādāhlādādāyine – the giver of joy to Prahlāda Mahārāja.

Just as Lord Nṛsiṃhadeva you are very ferociously preaching against the leaders of this demoniac civilisation. At the same time for the devotees, and especially for your disciples you are as kind as a loving mother and the real source for the devotees' happiness. Lord Nṛsiṃhadeva is the killer of the personification of material desire, the demon Hiraṇyakaśipu. Your sharp and precise words have the power to kill the very roots of our demon-like desires.

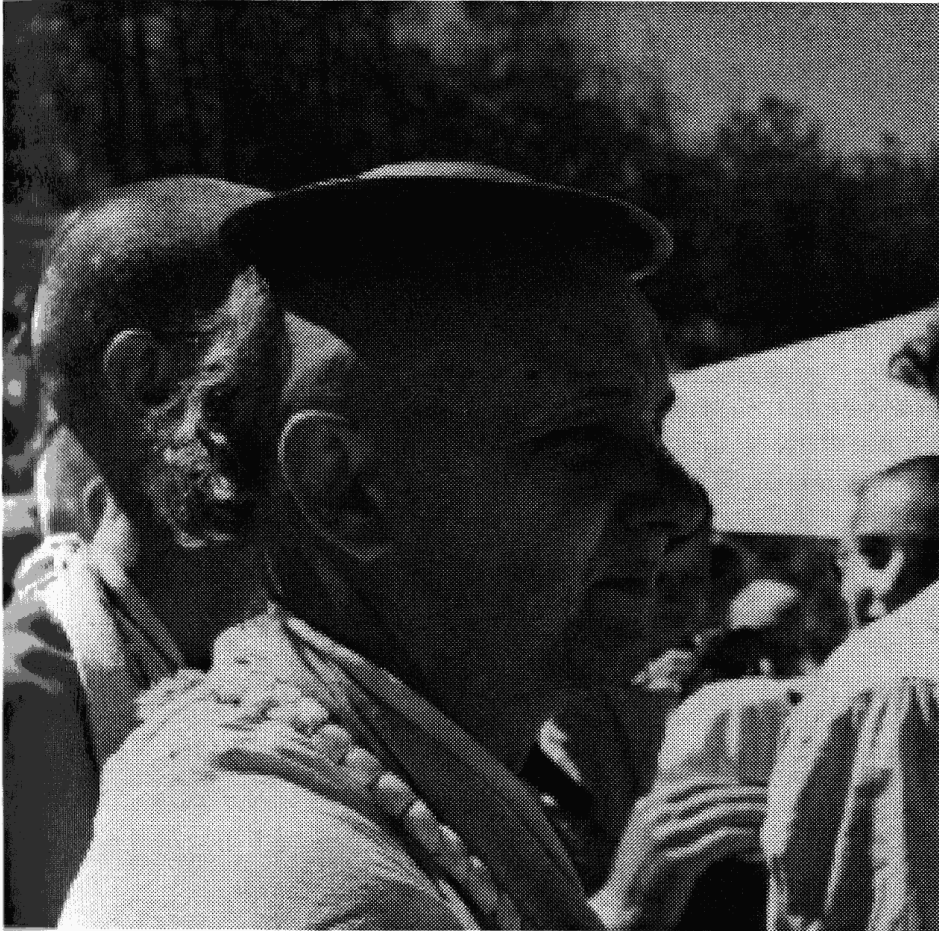
Similarly the residents of Jambūdvīpa pray to Lord Nṛsiṃhadeva: "Please appear in our hearts and drive away our ignorance so that by your mercy we may become fearless in the struggle for existence in this material world." So what is meant by this fearlessness? Śrīmad-Bhāgavatam (7.9.5): "The only means to make everyone fearless is Kṛṣṇa consciousness." By delivering this transcendental knowledge to us you are eliminating the nescience due to which we have become forgetful about our original position and full of anxieties and fear. Alike Lord Nṛsiṃha whose hand is always ready to create fearlessness in all of his devotees. In the class given on Nṛsiṃha-caturdaśī this year you explain that:

The path of Kṛṣṇa consciousness is like a razor's edge ... it is duratyayā – very, very difficult to get across this path ... it is durgam – hard, just like if you want to walk on the edge of a razor. To take up Kṛṣṇa consciousness means to declare a war against Māyā ... But there is one who is there to protect us – the Supreme Personality of Godhead

Bhagavān Śrī Nṛsimha ... Lord Nṛsimha is most enthusiastic. This is the special feature of this form: that he is there to protect his devotees. It is the duty of the devotee to come under the protection of Lord Nṛsimhadeva. And this is the way we deserve this protection: by taking the risk to preach Kṛṣṇa consciousness.

There is no doubt that you, Guru Mahārāja, have fully taken the risk of distributing Kṛṣṇa consciousness in this demoniac civilisation and by this have attained complete shelter of Lord Nṛsimhadeva. You are not only the simha-guru, but also the simha-pāda – the one who is always at the lotus feet of Bhagavān Śrī Nṛsimha. All glories to your divine grace!

Desiring to also fully take the risk of Kṛṣṇa consciousness,
Subhalakṣmī devī dāsī



Dear Guru Mahārāja,

Please accept my humble obeisances at the dust of your lotus feet. All glories to Śrīla Prabhupāda.

Your coming to this material world is like a rainfall for the country in which it did not rain for a long time.

Water and sun are the source of life, and similarly you also give us life by bringing the sun of knowledge to us.

Just as a cloud pours water on the forest fire to extinguish it, so you are also extinguishing the fire of our material existence. I offer my respectful obeisances unto your lotus feet.

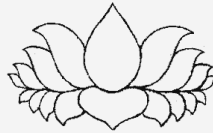
As Nārada Muni does not remain in one place for a long time, similarly you constantly travel to encourage saṅkīrtana fighters and inspire them by your purity to pure life – devotional service.

Only people who are merely envious criticise persons who gave up everything and are going back to Godhead, while they themselves are not able to give up position, property and concomitant suffering from birth, old age, disease and death. Everybody is hankering after life without fear, which can be attained.

You live without fear about your future, because you know that everything is Kṛṣṇa's property, that actually nothing belongs to us. Without Kṛṣṇa's desire even the blade of grass does not move. Safety based on knowledge is real. During elections everybody claims that he will ensure safety to the people, but at the same time does not have any himself. Death is the only sure thing for the materialists.

All glories to you.

Your humble servant,
Susaṅga-jata 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 on the event of your Vyāsa-pūjā. All glories to you and Śrīla Prabhupāda.

By trying to glorify you with this offering once again I came to realise my lack of surrender to your feet.

Although being my only guiding light and shelter I foolishly take shelter of the deluding material energy. When I read through a purport by Śrīla Prabhupāda in the Śrīmad-Bhāgavatam I found my own situation explained clearly.

Moths are captivated by the glaring brightness of light and thus they become a prey to the fire. Similarly, the deluding energy is always captivating the souls to become a prey to the fire of delusion and the Vedic scriptures warns the conditioned souls not to become a prey to delusion, but to get rid of it.

Śrīla Prabhupāda further explains that only a person who fully surrenders to the Lord can overcome the power of material nature, and that such surrender is possible for a person of austerity, cleanliness, mercy and truthfulness. Being far away from being totally surrendered and lacking the four qualities, I can only lament over my own situation. However, I still believe that I have a chance to become more purified and one day serve you better.

I can only thank you again and again for being so merciful towards this fallen soul.

Your forever thankful servant,
Svāyam-prakāśa 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,

I offer all my humble obeisances at your lotus feet.
All glories to your divine grace! All glories to Śrīla Prabhupāda!

By Kṛṣṇa's arrangement I start this letter right in the temple, on a beautiful Sunday, when all the devotees are moving around in the fever of serving Kṛṣṇa. Looking at them I think how wonderful is this place, so quiet and nice, in the middle of the crazy outside world. All of that exists only because of your mercy.

Several weeks ago, due to some very urgent administrative activity concerning our temple, I could not go on saṅkīrtana every day. There were three or even four days when I did not go out for book distribution.

One night I had a dream: In front of the museum, where our conferences take place every Saturday, there was a big manifestation organised in your honour. In front of a microphone the devotees, one by one, were speaking to glorify you.

I was standing on a bench in front of the museum's entrance and was looking how on the other side you were talking to my spouse. Then you took a sit near me and said to me: "There is much ignorance in this country." "Yes," I responded, "there is very much ignorance," but after that I felt that I interrupted you and I was ashamed.

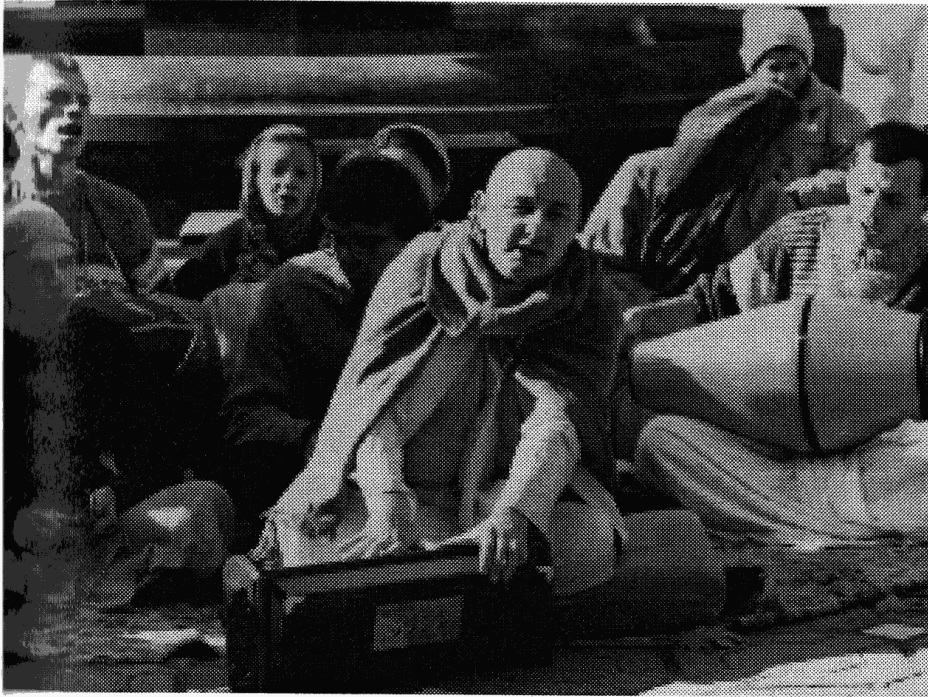
With your right hand, bent from the elbow, and with your fingers open, as for indicating the victory sign 'V', you resumed: "There are only two alternatives: either you will elevate them, or you will go down after them, and will come here life after life." After that you turned to Murāri Kṛṣṇa and said: "I told to your wife the same thing."

I woke up and understood that I have to 'dive' into saṅkīrtana. The days that followed were absolutely ecstatic, and now I am keeping this gift sent by Kṛṣṇa as a precious jewel.

Many times I think that some of my god-brothers and god-sisters, after many years of book distribution are in a difficult position to distribute books due to their bodies, which became useless. I am scared a little because my body is not so young, and so little time I had the opportunity to use it in Kṛṣṇa's service.

In this year, which is so special, the disciples all over the world are going to write you marvellous things, and I heard that each took a promise to celebrate Śrīla Prabhupāda's centennial. What I want to promise you is that as long as I can use this body in this world, some way or another I will contribute to the distribution of Śrīla Prabhupāda's books. Hare Kṛṣṇa!

Your humble servant,
Śyāmala devī dāsi



Dear Guru Mahārāja, please accept my humble obeisances at your lotus feet. All glories to your divine grace!

I was just reading the story from Śrī Caitanya-caritāmṛta how Lord Caitanya was curing the Brahmin Vasudeva from his leper disease. You are carrying very straightforwardly the same mission Lord Caitanya was showing to his followers. Accepting even more stinking disciples, at least from their minds, than in that story from Madhya-līlā. Surely that was or is the beginning state in my case. Still, you do not care, you just carry boldly the mission given by Śrīla Prabhupāda for the real benefit of the whole world. What a gift for us disciples coming from so fallen backgrounds!

And what can we do? Very much! As in the story the only thing Lord Caitanya wanted this cured Brahmin Vasudeva to do was to spread the glories of the holy name for the rest of his life.

That is nothing compared to what your divine grace has given for every one of your disciples, but at least that much one must try to do.

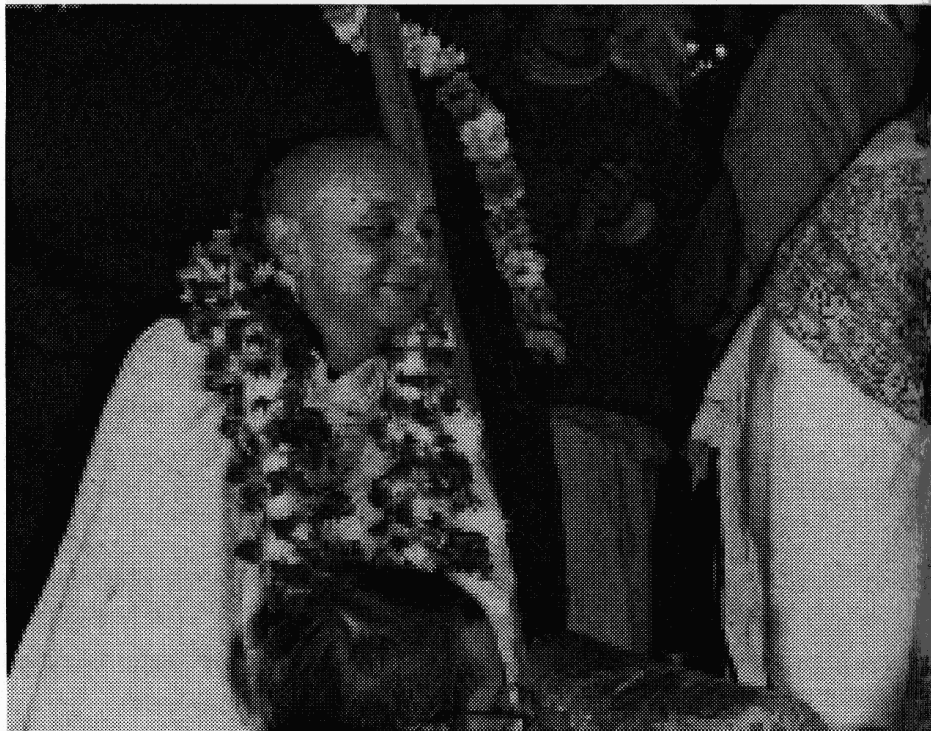
I have always admired how you are carrying those heavy responsibilities without even making a big thing out of it.

How many complaints and problems you probably have to hear every day. How many such heavy loads you are carrying, not even mentioning those to others. Still you are taking care of us insignificant beginners so personally, inspiring us so nicely. You even let us spread this wonderful movement of Lord Caitanya. That is the real miracle.

It is said that one who preaches is never alone. Day after day one who preaches can feel that you are so near in the preaching field. That transcendental experience gives me so much inspiration to go on. What more does one who tries to get rid of this material world need than the association of the pure sincere spiritual master like you? That is the perfection of life.

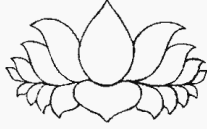
That way one hopefully always remembers that one is living only by your mercy. And living means preaching. So not even one single significant word can be spoken without your special mercy. Not one first book can be distributed. This reminds me one old song where they are singing, "You get the best sides out of me."

To do that kind of mystical transformation is just a sign of the spiritual master whom we can never praise enough.



In the Teachings of Lord Caitanya it is said that a devotee can be more merciful than the Lord Himself. When the devotee desires to show his mercy to a person then the Lord acts, and by His grace one becomes a devotee. I have already got that possibility to be in contact with “the great devotee”. I am begging that I will never lose your divine grace’s lotus feet, and that one day I will also be a devotee.

Your humble servant,
Tattvavādā 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*

My dear Guru Mahārāja,

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

Śrīla Prabhupāda once explained that the offering of praise and respect is actually a test how sincerely the disciples are receiving the transcendental message from the spiritual master and in return expressing their feeling of honour and gratitude. Just as the knowledge is coming down from Kṛṣṇa through the disciplic succession, the spiritual master is directing the glories back to the Lord through the same channel of paramparā. In this way the guru is teaching how “the disciple’s feeling of pure consciousness will ultimately reach to Krishna.”

Guru Mahārāja, you are not a self-made guru but a bona fide spiritual master because you have received “the power of attorney” to speak from Śrīla Prabhupāda and through the line of ācāryas from the Lord Himself. No one can preach without being favoured by Him, kṛṣṇa-śakti vinā nahe tāra pravartana. Thus being empowered by the Lord you are able to connect others to the same internal potency. A person who is broadcasting “the shining brightness of Krishna’s effulgence” throughout the world is to be called Paramahaṁsa Ṭhākura. He is understood to be the most advanced devotee and is most worshipable. By the mercy of the Lord we have come in contact with such a pure devotee.

God is kind to everyone, and because we are not even able to see the soul within ourselves (what to speak of the Supreme Soul), He sends the spiritual master to guide us – “to make it still more explicit”. As Śrīla Prabhupāda says,

there are many incarnations. So guru is also incarnation of God, mercy incarnation of God. Guru means ... God is within you, caitya-guru, the guru, or the spiritual master within your heart. So this Paramātmā is also incarnation of God. And the same Paramātmā, when he comes before you, being very much merciful upon you, to teach you from outside, that is guru.

Just like every morning we sing, sāksād-dharitvena samasta-śāstrair. It means that all the scriptures confirm that the spiritual master is a direct representative of Śrī Hari. However, the spiritual master himself declares with humility: “I am a servant of the servant of the servant of the Lord.” By pleasing such a spiritual master one attracts the mercy of Kṛṣṇa.

Your real benediction is that our sense of devotion is awakened – “that is a gift.” To love God is natural for every soul, but in our conditioned state this love has deteriorated into lust. Although, as explained in Bhagavad-gītā,

it is very difficult to return into normal condition, nonetheless Kṛṣṇa consciousness is so powerful that even a late beginner can become a lover of God by simply following the regulative principles of devotional life.

Just as a very young girl is married – ten, eleven years old – she does not know how to love her husband and thus her elders are telling her how to serve him. Then gradually she learns by heart, and by the time she is grown up, she knows automatically.

Guru Mahārāja, we all have experienced how you are an expert in engaging and utilising everything (and everyone) in Kṛṣṇa’s service as being perfectly situated in yukta-vairāgya. You are training us to render service in so many different ways according to time, place and candidate. Although we cannot understand your mind and movements, your inconceivable activities show how much you are blessed by Śrīla Prabhupāda and Lord Kṛṣṇa. “You know your business,” and we know whatever you do is sanctified by the Lord. Śrīla Prabhupāda says that Kṛṣṇa’s intelligence resembles an ocean, for one cannot imagine how vast it is: “The best course, therefore, is to surrender to Kṛṣṇa. Don’t try to measure Kṛṣṇa.” Similarly, vaiṣṇavera kriyā-mudrā, we cannot estimate a Vaiṣṇava like you. Just as a cloud is collecting water from a sea, you are collecting water from Kṛṣṇa’s ocean of mercy and distributing it with great taste and conviction.

You are the one who can give us Kṛṣṇa. Although the Lord has no obligations, He is inclined toward His devotees. Although He is independent, He is the property of His unalloyed devotees:

The pure devotee is always within the core of My heart, and I am always in the heart of My pure devotee. My devotees do not know anything else but Me and I do not know anything else but them. (Śrīmad-Bhāgavatam 9.4.68)

Śrīla Prabhupāda also says, “Indeed, he (a spiritual master) is personally embracing Krishna.” We are asked to give “everything” to the spiritual master, but how insignificant is that “everything” compared with what he is giving in return. Kṛṣṇa is everything, Vāsudevaḥ sarvam iti.

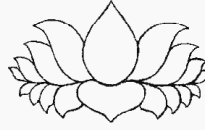
Our relationship with you, Guru Mahārāja, is aiming at this point of learning to love Kṛṣṇa. It will not happen overnight, as we have already seen, but it will happen gradually as we become qualified by faithfully accepting the medicine you are prescribing. At the moment we are diseased by the jaundice of illusion (and attachment and so many bitter offences ...) that we cannot taste the sweet vibration of the Hare Kṛṣṇa mantra. However, a particle of hope remains that by never giving up chanting and serving we will also be cured. All the truths will be revealed in the heart of a disciple who has unflinching faith in guru and Kṛṣṇa. The symptom of one who is actually connected with Kṛṣṇa is that he is fully connected with the spiritual master. That means, one is connected with his desires.

Everyone can come to this platform of transcendental bliss by taking the dust of the lotus feet of Kṛṣṇa’s representative on his head. One should give up the mentality of envy and false prestige and humbly take shelter of the mercy of the Supreme Personality of Godhead. The spiritual master is to be considered the incarnation of Lord’s mercy. There is absolutely no doubt that a sincere soul who serves a bona fide spiritual master will achieve the highest perfection of life. He will enjoy eternal bliss and knowledge in the personal abode of the Lord. (Śrīmad-Bhāgavatam 11.3.32)

Śrīla Prabhupāda orders, “you carry it out. Don’t bother whether you will be spiritually advanced or not, but take the word of spiritual master and carry it out. Then everything is guaranteed. Guru-mukha-padma-vākya cittete koriyā alkya ār nā koriho mane āsā.” Let my consciousness be purified by the words emanating from your lotus mouth. A change of heart is a practical result of sincere hearing and it is manifested in the character and attitude of a disciple. I would like to learn to glorify and associate with you through my activities. Let it be my humble aspiration. My dear Guru Mahārāja, you are śrī-guru karuṇā-

sindhu adhama janāra bandhu, and you can pray to Kṛṣṇa for this fallen – yet fortunate – servant of yours. This is how I see you always, śrīla gurudeva lokera jīvana.

Your eternal servant,
Vairāgya-lakṣmī devī dāsī



Dear Guru Mahārāja!

Please accept my humble obeisances at your lotus feet.
All glories to Śrīla Prabhupāda, the spiritual master of the whole world that is jubilantly celebrating His centennial!
All glories to you, who are completely absorbed in thoughts of his divine personality and in the service of his great mission!

Now you are extremely happy, because you have the opportunity to meditate constantly on Śrīla Prabhupāda in the association of so many advanced Vaiṣṇavas. With my limited spiritual consciousness, I can hardly understand the ecstasy in which you are absorbed. Whatever I say at the moment will be only a disturbance for you. However, I would like to thank you for all pains you take for such a low class person like me, despite all the pressure of your work. Somehow you always give me your instructions for each and every detail in the process of spiritual realisation. You always give me knowledge how to take care of that small plant of devotion that you have set in my heart. For as you quote Bhaktisiddhānta Sarasvatī in one lecture, there are weeds that look exactly like that plant – bhakti-latā.

For instance pratiṣṭhā anartha, desire for fame and name, desire to be appreciated, desire to get a diploma, that you are a great devotee and in this way finally to remain a cheater.

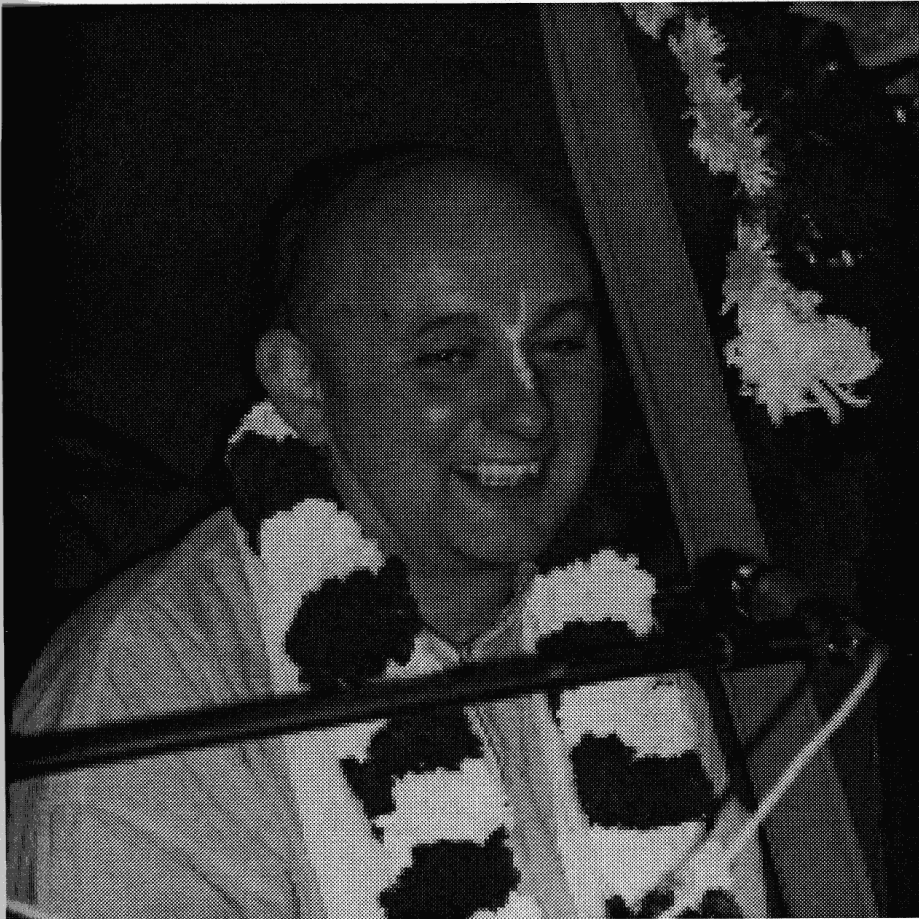
Your instructions give the right standard for spiritual advancement, and ignoring them creates difficulties on the spiritual path. In your lectures you very often say that the perils in spiritual life come when one is puffed-up, when one does not respect the devotees and wants others to serve him. After that we can be saved only if we become attached to the mission of the spiritual master, namely to preach Kṛṣṇa consciousness our whole life. As you quote Śrīla Prabhupāda, if we go on with saṅkīrtana we will be saved from Māyā. We will not be diverted from the instructions of the spiritual mas-

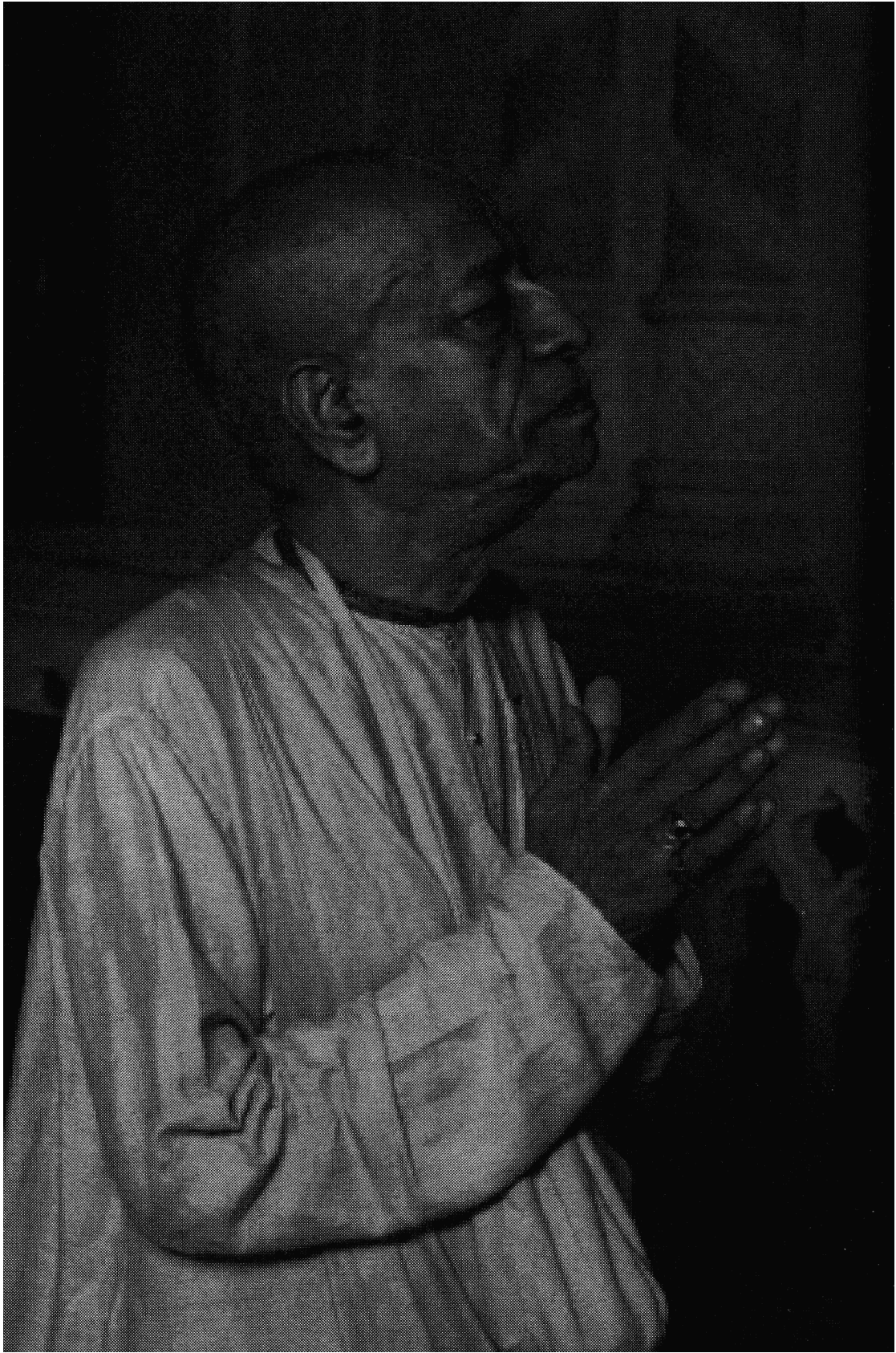
ter, and in the end we will go home, back to Kṛṣṇa.

By the mercy of Śrīla Prabhupāda this year is very auspicious for spreading sankīrtana here in Bulgaria. I pray for your benediction to somehow be able to take part in the preaching, despite the inauspicious state I am in. Your desire to serve the mission of Śrīla Prabhupāda is so great that even one who is full of material desires wishes to be engaged in that service that can free us from all our material desires.

I again and again pay my obeisances at your lotus feet and just pray to remain in the shelter of your infinite mercy forever.

Your servant,
Vāṇīsevā devī dāsī





Śrīla Prabhupāda speaks out

We have to receive mercy both from the spiritual master and Kṛṣṇa. We cannot jump over to Kṛṣṇa. That is another nonsense. We must approach Kṛṣṇa through guru. That is paramparā system. Kṛṣṇa is not so cheap thing that you can jump over. Somebody says, “Oh, why shall I accept guru? I can approach Kṛṣṇa directly.” No. ... Kṛṣṇa says that “First of all you become devotee of My devotee.” Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: “I am the servant of the servant of Kṛṣṇa.” This is called paramparā system. You have to learn how to become servant of the servant of Kṛṣṇa. The more you become in the lower position – servant, servant, servant, servant, servant, hundreds times servant, servant – then more you are advanced. Here in this material world everyone is trying to be master of the master. Just opposite. And the spiritual world, the endeavour is to become servant’s servant. This is the secret. (Lecture 03-Aug-73)



Admission into a sampradāya ultimately depends upon the aspirant’s submission to the mood of the ācārya through strict adherence to the ācāra he teaches. When asked what constitutes the personal relationship of a disciple to his spiritual master, Śrīla Prabhupāda answered, “To obey your spiritual master. Whatever he has said, you follow strictly. Follow the regulative principles. Chant sixteen rounds. That’s all.” (Conversation 08-Apr-75)



It is my duty to open your eyes, because a spiritual master is he who can save his disciples from the darkness of nescience, illusion. So I am trying my best to do my duty, and if you co-operate with me, fully, certainly both yourself and myself will be successful in our missionary work. (Letter to Śyāma dāsi 04-May-67)



Just like we are also following the instruction of our spiritual master. I don't claim that I am pure devotee or perfect, but my only qualification is that I am trying to follow the instruction of the perfect. (Lecture 25-Nov-68)

*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*

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

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

My dear Guru Mahārāja, I am really impressed by the way that you are so nicely taking care of Śrīla Prabhupāda's mission. You are always caring for ISKCON, in a similar way to that of mother Yaśodā who always is in anxiety for baby Kṛṣṇa's well-being. You are taking burdens and responsibilities upon yourself, like no one else. However, you also possess the most extraordinary strength to carry them out with ease.

You have come into this dark material world just to shed light into the hearts of the most unfortunate. I am most indebted to you for this extraordinary kindness that you have shown to even such a fool like me.

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

I have been wandering aimlessly for millenniums within this universe, continuously suffering repeated births, at the hands of blind fathers and mothers. But you, my dear Guru Mahārāja, have now given me a real birth by accepting me as your disciple and delivering transcendental knowledge that frees one from having to undergo another birth in this material world. In that sense you have now become my real father and mother.

I think that there are no boundaries to the extent of your transcendental knowledge. Everyone is amazed when they hear your lectures or see the way you answer questions. No matter what the topic is about, you always know something about it. Once Śrīla Harikesa Mahārāja said on a lecture that within our ISKCON movement the most learned one is Śrīla Suhotra Mahārāja.

It is also most wonderful that you are always so eager to distribute your spiritual realisations, even at the cost of your own good health and comfort. I remember once when we had to go to Sweden by boat a big storm blew up, and unfortunately you had been placed in the front cabin, where it was like an elevator going up and down at full speed.

You said afterwards that it had been quite terrible and that you had been really seasick. Still, as we went off the boat, you were walking like a loon, seemingly completely unaffected. Whereas I was like a hen with black eyes and hardly able to stand on my legs.

I am very happy that I can have the opportunity to serve and associate with you personally, for I am simply made of your mercy. I am too weak to serve you in separation, as so many of your other wonderful disciples are doing. All I am aspiring for is that I can simply somehow or other always stick to you and assist you in serving Śrīla Prabhupāda.

Begging for your mercy, I remain ...

Your servant,
Varadarāja dāsa



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

When I am writing this offering for your blessed Vyāsa-pūjā I have a chance to contemplate:

What are you teaching me as my spiritual master?

What do you ask from me?

Am I somehow helping you with your service to Śrīla Prabhupāda and your mission?

Am I serving you selflessly without any desire for profit?

Do I strictly follow the instructions you are giving me through your lectures full of profound transcendental knowledge?

When I am thinking of these things my false ego and false pride start to diminish, diminish ...



I can see how miserable every alternative is in comparison to trying to be your humble servant. I know that if I really want to be a devotee I have to surrender unto you, because only by your mercy, my Guru Mahārāja, I can attain the platform of devotional service.

I remember the story you told us on your Vyāsa-pūjā in 1992. It was about a brahmaṇa who was completely illiterate. Every day he was reading in Bhagavad-gītā, although he could not understand any word. Just because he was following the instruction of his spiritual master he had become completely purified. The advancement in Kṛṣṇa consciousness does not depend on any material thing or qualification.

I have neither material nor spiritual qualifications – that is why I am very grateful to you, Guru Mahārāja, for you are always mercifully giving me the chance to render some insignificant service to you.

I am proud that I have the most wonderful master, always radiating pure love of Godhead and always shining with transcendental happiness that is spreading all around and affecting our hearts.

Dear Guru Mahārāja, I will be happy to serve you as a submissive dog who is running after you, asking for a particle of dust from your lotus feet.

Your unworthy disciple,
Vasumān dāsa



My dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

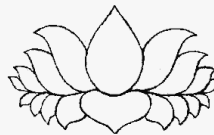
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

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

Because of my bad deeds in the past I am everlastingly aggrieved. I am always suffering from my desires, but still my senses are never satisfied with material enjoyments. Somehow or other I am by your grace now in a peaceful condition because I have taken shelter of your lotus feet, which are always free from all lamentation, fear and death. In this way I took the oppor-

tunity to serve you in your saṅkīrtana centre. Here I am doing what is needed and sometimes I also go out with books. With each book that I distribute thinking about you I am very grateful to you that I can do this service. I am also grateful that I can read such books like Śrīmad-Bhāgavatam and Bhagavad-gītā. Throughout the Bhāgavatam there is a steady combination of fascinating pastimes and spiritual philosophy. I am allowed to glimpse and even relish the spiritual emotions of the Lord and his liberated associates. Due to this ecstasy I cannot forget your personality even if you are far on your travelling. I strive to serve you with my best ability, awaiting the time when I see you again.

Your eternal servant,
Vidyāvācaspati dāsa



Dear Guru Mahārāja.

Please accept my humble obeisances at your lotus feet. All glories to Śrīla Prabhupāda. All glories to you.

This year I have understood one very important thing. It is something very, very rare in this world that one can take shelter of a bona fide spiritual master. I wonder how it happened that I would be able to approach such a wonderful person as you are. The disciple ought to treat his guru as he treats the Supreme Personality of Godhead. Now I can see that it is not at all difficult to understand, especially since we know your transcendental qualities. Your astonishing pastimes are the source of unlimited pleasure, and I always pray that you will allow me to keep them in my mind as well as your lotus feet, your always smiling face, blissful form, transcendental kīrtanas and lectures. Please give me your mercy that I will be able to do so, since in such a state all miseries of material life disappear.

I can feel your mercy that you have placed upon me already, and I want to thank you for that very, very much. I am not specially learned. Therefore I cannot write any big words to glorify you. The main thing is that I want to express my gratefulness and ensure you that you are the person to whom I want to dedicate whole my heart and soul even life after life.

Your woolly servant,
Vipula dāsa

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

*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 our most humble obeisances at the dust of your divine lotus feet. All glories to your divine grace on this most auspicious day. All glories to His Divine Grace Śrīla Prabhupāda and his Centennial celebration.

*anuvratānām śiṣyāṇām putrāṇām ca dvijottama
anāpṛṣṭam api brūyur guravo dīna-vatsalāḥ*

O best among the brāhmaṇas, 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. (Śrīmad-Bhāgavatam 3.7.36)

All glories to you, our beloved Gurudeva.

This day is the most auspicious day in the entire creation. Because of your blessed appearance, the entire world is now given a chance to be saved from the horrible onslaught of repeated birth and death. Now everyone can develop pure love for Kṛṣṇa.

Dear Śrīla Gurudeva, you are the most merciful representative of Lord Kṛṣṇa. We were suffering in the blazing fire of material existence until you so kindly appeared, bringing drops of water from the ocean of mercy. You were bringing us the most valuable gift, THE HOLY NAME OF LORD KṚṢṆA.

Dear Guru Mahārāja, sometimes we wonder what we would be now if we had not received your message; certainly we would be rotting in this field of illusion. According to the opinion given in sacred scriptures the spiritual master is not different from Kṛṣṇa. The Lord as the spiritual master delivers his devotees.

Begging for your mercy.

Your fallen servants,
Vṛndāraṇya-priyā dāsa
and Ānanda-lakṣmī devī dāsī

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 your divine grace. All glories to Śrīa Prabhupāda!

Last year I had the great opportunity to be present at your Vyāsa-pūjā ceremony in Sofia. The stay in the Sofia temple and the association with all the nice god-brothers and god-sisters of mine has given me great inspiration during the last year.

To see what the devotees are able to do under such circumstances as in “Broka-loka” is very impressive! The troubles that may come in my way are insignificant and ridiculous compared to what they have to deal with every day.

So every time I have some trouble I think of the Bulgarian yatra, and I feel like a spoiled, crying baby and become ashamed to even think that I have some problem.

Actually there is no trouble, because you so munificently give out your mercy and engage us in devotional services to Śrī Kṛṣṇa. If we are just able to stay on the path and render service to you there is nothing to worry about!

To see what kind of troublesome and risky situations you put yourself into in order to preach Kṛṣṇa consciousness in the East European countries makes me understand what it really means to be fully surrendered and to have full faith in Kṛṣṇa. At the same time it is quite scaring to see how far away I am from being surrendered. I pray that I will be able to render service to you for all eternity, my dirty mind will gradually be purified, and that I will hopefully develop some good qualities.

It is said that the quality of a spiritual master is shown by the qualities of his disciples. I hope that I will make some advancement (quite much actually) so that one day I can deserve the position of being your disciple!

Please forgive all the trouble I may have caused you during the last year, and please accept my poor attempt to serve you!

Trying to be your useful servant,
Vyomadhara dāsa



Dear Guru Mahārāja,

Please accept my respectful obeisances at the dust of your lotus feet. All glories to His Divine Grace Śrīla Prabhupāda. All glories to the ISKCON mission.

*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.

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

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

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

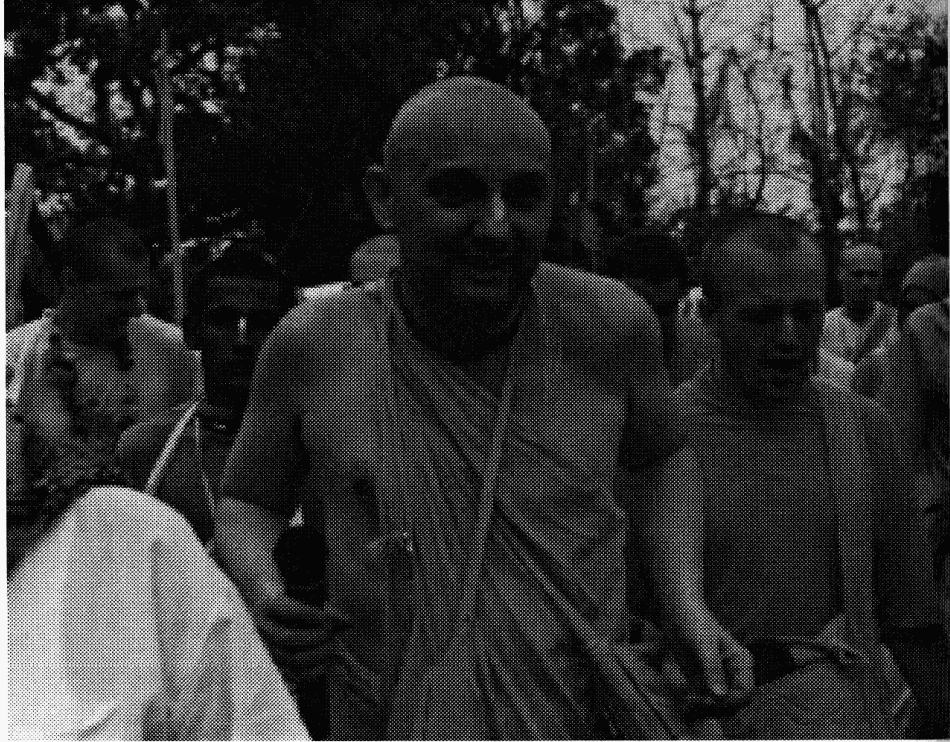
I offer my respectful obeisances unto you who are the simha-guru and the one who takes away the influence of Kali-yuga by delivering wonderful lectures on the scientific teachings of Śrīla Prabhupāda.

Guru Mahārāja, you are like a sun, and with your rays you enlighten the dark corners of the material world. By your mercy I am able to do bigger and bigger progress in Kṛṣṇa consciousness. Your divine power caused devotees to give me more responsibility in my devotional service and they gave me their trust. Guru Mahārāja, you are a great ocean of spiritual mercy. Being at your lotus feet and listening to your classes I started to appreciate your association and the association of devotees. As your aspiring disciple I keep learning from you how to serve devotees better and better. I also learn how to be humble. When I listen to your bhajanas and your sweet voice I feel your close presence just by my side.

Dear Guru Mahārāja, please forgive me that I glorify your great personality in such a tiny manner, because I am not able with my little mind to encompass your glories. Dear Guru Mahārāja, please accept my respectful obeisances at the dust of your lotus feet.

His Divine Grace Guru Mahārāja, Suhotra Swāmī kī jaya!

Your servant,
Bhakta Andrzej (Gdansk)



Dear Guru Mahārāja,

Please accept my most humble obeisances at your lotus feet.
All glories to your divine grace!
All glories to Śrīla Prabhupāda!

*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*

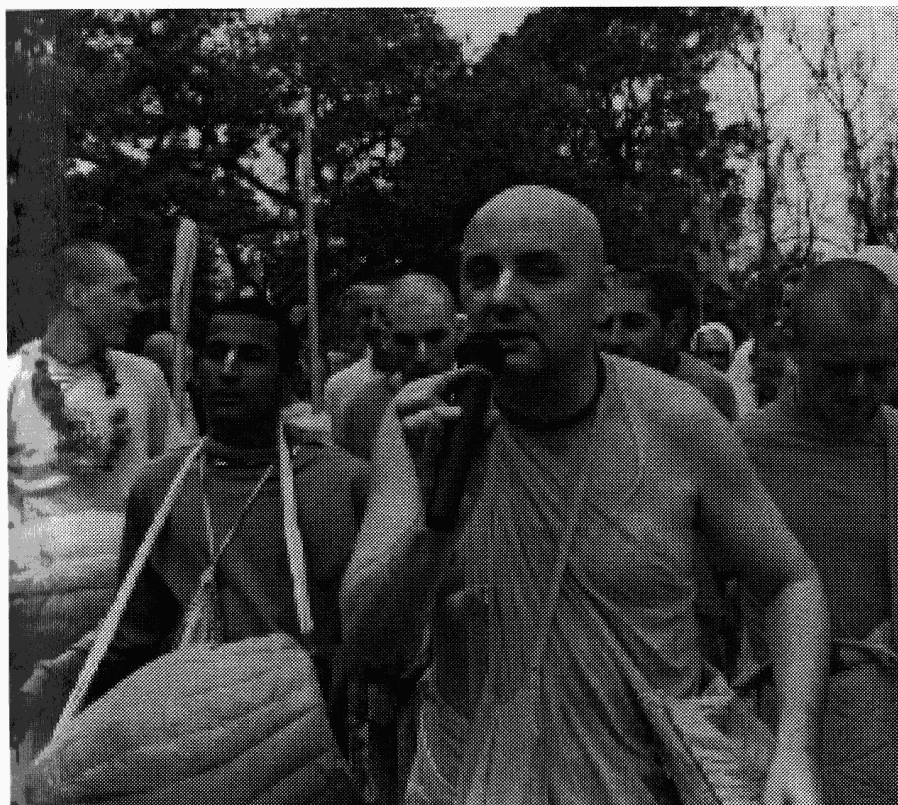
Being a person lost in the surrounding reality I would like to thank you for showing me the goal and significance of life. You are my only hope for overcoming the dangerous situations resulting from the material nature. Due to your message one can understand the destructive force of material energy that separates the living beings from their real spiritual nature. Contact with your preaching allows me to see the reality in the right perspective. By your mercy one can strengthen his determination to overcome the adversities of life and concentrate on serving devotees. By engaging in devotional service

one experiences a positive change in life and understands that when material nature becomes engaged in devotional service it acquires a spiritual reality. In the same way, by approaching your lotus feet one can experience a similar change of consciousness from material to spiritual.

Dear Guru Mahārāja, today I am trying to understand that everything exists due to the power of the Supreme Lord of whom you are a representative. Therefore studying your message I am receiving through you, in which you are describing the original position of the living entities and their relationship with the Supreme Personality of Godhead, Lord Kṛṣṇa, is essential for me.

Thank you for allowing me to be acquainted in a proper way with the most precious timeless Vedic knowledge, without which endeavouring for self-realisation in this human form of life would be impossible.

Your servant,
Bhakta Andrzej (Warsaw)



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

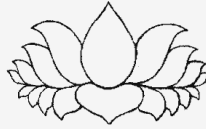
*namas te guru-harṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,

Please accept my respectful obeisances!

This day is for me another opportunity to thank you for putting in my hands the rope of liberation and opening my eyes so that I can see the light of love for Kṛṣṇa. I am sure I will be able to serve you in executing the mission of Lord Caitanya more and more responsibly. Because you accept me as your servant I am eternally indebted to you. I am very happy that you are my spiritual master, and I promise to become an increasingly good servant.

Your humble servant,
Bhakta Costel



Dear Guru Mahārāja,

Please accept my most humble obeisances in the dust of your lotus feet.
All glories to Śrīla Prabhupāda!
All glories to your divine grace!

Please allow me on this most happy day to offer you some words for your satisfaction.

First of all I want to thank you, Gurudeva, for all the mercy and association that you give to all of us. For me personally I can see that I do not deserve it. Now, when I write this offering I try to remember all my special endeavours I have done to please you, and I have to be honest (there are not so many).

The duty of the disciple is to try to please his spiritual master. I do not have so much experience and deep realisations in this connection, but what I know is that it is required for a disciple to assist his spiritual master in the service of his spiritual master. I remember, once you said that you accept our service, especially on the Vyāsa-pūjā ceremony, as a service to Śrīla Prabhupāda and to the whole guru-paramparā.

So I can see that as a Vaiṣṇava you are always very humble, but simultaneously you are ready to take any position, just for the benefit of those, who are looking for your shelter.

I understand that after all you want us to remain in this wonderful movement – ISKCON, the movement of Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu, and to use our whole energy and strength in the service of your beloved spiritual master, Śrīla Prabhupāda. Many times you have cited his famous statement: “If you have love for me, you will co-operate ...” Especially this centennial year all of us, your disciples and aspirant disciples in Bulgaria, have to make extra endeavours in this connection – to co-operate more and more in preaching, to try to make the personality of Śrīla Prabhupāda, his movement, his mission and his books known to all the people of this country.

I always get a lot of inspiration in my devotional service from your wonderful example and I am very happy to be a part of the most wonderful movement – the International Society for Kṛṣṇa consciousness, the movement of Śrīla Prabhupāda, the movement that is most favoured by Śrī Caitanya Mahāprabhu.

On this very day I am praying for your causeless mercy.

Your servant,
Bhakta Hristo



*nama om̐ 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,

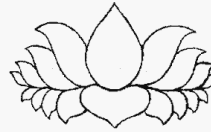
I bow down at your lotus feet.

All glories to your divine grace! All glories to Śrīla Prabhupāda!

We come to you giving our hearts, thirsty of light, like night butterflies that rush at candle flame; like them our souls burn in the light of your fire.

O, teacher! Let us just follow your steps, let us see your image. We do not implore for an easy way. Put before us as many obstacles as you like. But let us live yours and die yours!

Your humble servant,
Bhakta Ion



Dear Suhotra Swāmī,

Please accept my respectful obeisances. I would like to thank you for the inspiration that you give me through your preaching. Your lectures are like the advice of an experienced doctor, and your "Stay High Forever" kīrtanas are like powerful medicine against the disease of ignorance, which I am suffering from.

Feeling very much obliged to you and wishing to repay this debt.

I think, that it is a too naive goal to repay everything that you are giving to me. I pray for an opportunity to be engaged in Kṛṣṇa's service under your guidance.

I thank you for everything.

Your servant,
Bhakta Michal Hrouda

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

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

Dear Guru Mahārāja,

Please accept my humble obeisances in the dust of your lotus feet. All glories to Śrīla Prabhupāda.

Guru Mahārāja, you are sent by Kṛṣṇa to save the conditioned and ignorant souls from this material illusion and to engage them in their eternal state of devotional service.

If somebody would have asked me some time ago what the spiritual master means to me I would have given him a definition that would have been just a reflection of my own mind. Now, after some difficult tests I start to understand a little about the importance of having a spiritual master. If for a normal man a difficult situation means desperation, for one who has a guru it means: "I have to go there. I have to arrive there." He has a sure and undeviated goal.

To reach this level we should cultivate sincerity towards you and Kṛṣṇa, this being possible only by your causeless mercy.

All glories to you, Śrīla Suhotra Mahārāja. Please flood me with your causeless mercy, so that I can dedicate myself more to the mission of Śrī Caitanya Mahāprabhu and Śrīla Prabhupāda. This is the only activity that is really useful for us and for other living entities.

All glories to you, Guru Mahārāja. By the lectures you give, by bhajanas and kirtanas you are trying to show us that our place is not in this material world. Moreover, you are pushing us to show this to others and to show them how they can become purified.

You are my shelter, Guru Mahārāja. Please use me in your mission. Surely your divine hands will be able to make something out of me.

Offering my respectful obeisances again and again at your divine lotus feet.

Your eternal servant,
Bhakta Minel



Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.
All glories to Śrīla Prabhupāda!

I pray to you that I can always remain in the association of devotees, follow the regulative principles, and render devotional service.

By the association of devotees one can develop faith, which is the conviction that by serving Kṛṣṇa one can become happy and achieve all auspicious things.

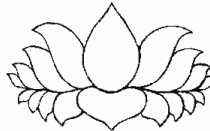
I find in your nectarean lectures the fountain of inspiration that refreshes and enlivens me in the struggle with the mind and senses.

I am simply amazed seeing how everyone becomes ecstatic and enthusiastic to chant the holy name and serve Kṛṣṇa in your presence.

When I see you giving lectures, leading kīrtanas, singing bhajanas, tirelessly travelling, then I bow down with all respect.

Love and devotion for Kṛṣṇa are so rare things in this world that anyone who has them becomes elevated, worthy of respect and a worshipable person. By performing these activities, you are manifesting the original energy of the soul – Kṛṣṇa consciousness.

Your servant,
Bhakta Pavel



Dear Śrīla Gurudeva,

Please accept my humble obeisances at the dust of your lotus feet. Who else can be more merciful than you, Gurudeva? You are like the cloud, that pours water everywhere without discrimination. Likewise, you pour your mercy upon me. You give me the association of the devotees. This association is such a thing that everybody simply by remaining in it becomes purified, willingly or unwillingly. Once at one of your lectures I asked you the question: "Can one advance amongst devotees who are not so elevated?" You answered me that it is arrogance to ask such a question. Unfortunately I could not understand you at once, but you were too merciful, and despite my ignorance I succeeded to a certain degree to realise the importance of the association with the devotees.

Please bless me to become the dog of the devotees.

You, my dear Guru Mahārāja, are like an affectionate father who is taking care for those who want to advance towards Kṛṣṇa.

So many times I wanted to ask you about some of my problems on the path of Kṛṣṇa consciousness, but I did not dare. Very soon you would give me your answer in one way or another. This gave me the faith that you know our thoughts, feelings, wishes and that you can help us to become free from our attachments and contamination. Once I heard from you that in ISKCON we are kṛpā-siddhi aspirants: we attain perfection by the transcendental mercy of the spiritual master, by offering him service. The best service is to fulfil your wishes. I pray always to be engaged in your service, Gurudeva. Even the least advancement that I have made on the spiritual path is done by your causeless mercy.

Your servant,
Bhakta Plamen



Dear Guru Mahārāja,

Please accept my respectful obeisances.

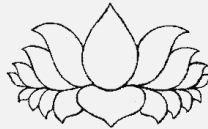
*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

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

All glories to Śrīla Prabhupāda.

Thanks to your mercy, also this year I can write a few words on the occasion of your Vyāsa-pūjā. I am not and I will never be able to fully describe your divine qualities that are unlimited due to your constant associating with Lord Kṛṣṇa. Guru Mahārāja, I feel so favoured by you being engaged in distributing your lectures. Because of them I am able to appreciate your mercy bestowed unto me more and more and see your wonderful qualities. This time I do not want to write about your knowledge, eloquence or sense of humour – these can be seen even by a gross materialist at his first meetings with you. I would like to focus on the most impressive aspect in your person. This is the ability to be a servant. It is so unusual in this world where everybody tries to be recognised as a master deserving homage. Guru Mahārāja you perfectly serve Śrīla Prabhupāda and your god-brothers. For serving the mission of your spiritual master you sacrifice all your time and energy. For your god-brothers and the whole Vaiṣṇava-gotra you are taking up more and more responsibilities as being the GBC chairperson. For me your activities seem extraordinary, but you are not satisfied. You also serve everyone by your preaching both when you are telling funny stories and when your words are very heavy. By acquiring knowledge and developing qualities like compassion and mercy you have become a perfect servant. You know very well how to help conditioned living entities and how to serve your spiritual family. Even more amazing is that you, Guru Mahārāja, are constantly increasing these qualities. Therefore I am left with nothing more than begging for your mercy, so that I can serve you more and more.

Your servant,
Bhakta Sebastian



Dear Guru Mahārāja!

Please accept my respectful obeisances unto your lotus feet.

*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*

All glories to Śrīla Prabhupāda!

I would like to thank you very much for accepting such a low person as me as your aspiring disciple. Because of your great mercy coming from compassion for the conditioned souls they get a chance to elevate themselves from the material existence to Kṛṣṇa consciousness. I would also like to thank you, dear Guru Mahārāja, for your wonderful lectures and included instructions, by which every doubt is dispelled and the faith in devotional service to Kṛṣṇa is increased. Because I will never be able to repay your mercy, I beg that you let me become your eternal servant.

Your aspiring servant,
Bhakta Stanislaw



Dear Guru Mahārāja!

Please accept my respectful obeisances.

*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*

All glories to Śrīla Prabhupāda!

O Guru Mahārāja, you are always transcendently situated, full of knowledge and bliss. You appeared to bestow mercy on us and won our admiration by your pious and religious behaviour.

Guru Mahārāja, your lotus feet are the shelter of all existence. Accepting them as a boat, we can cross the ocean of nescience just like stepping over water in a calf's hoof-print.

You are very merciful bestowing all auspiciousness on us and teaching us how to act in this material world to achieve prema-bhakti and ecstatic meditation on you. Your glories are spread in three worlds!

You are one he great devotees about whom demigods were talking about when praying to Lord Kṛṣṇa being in Devakī's womb (Śrīmad-Bhāgavatam 10.2.37):

*śṛṇvan gṛṇan sarṁsmarayaṁś ca cintayan nāmāni rūpāṇi ca maṅgalāni te
kriyāsu yas tvac-caraṇāravindayor āviṣṭa-cetā na bhavāya kalpate*

Everybody is happy because your appearance means that demoniac mentality is destroyed, and in this way conditioned souls who have been suffering from time immemorial are saved.

Dear Guru Mahārāja, your attitude is not different from that of Prahlāda Mahārāja who prayed:

*prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ*

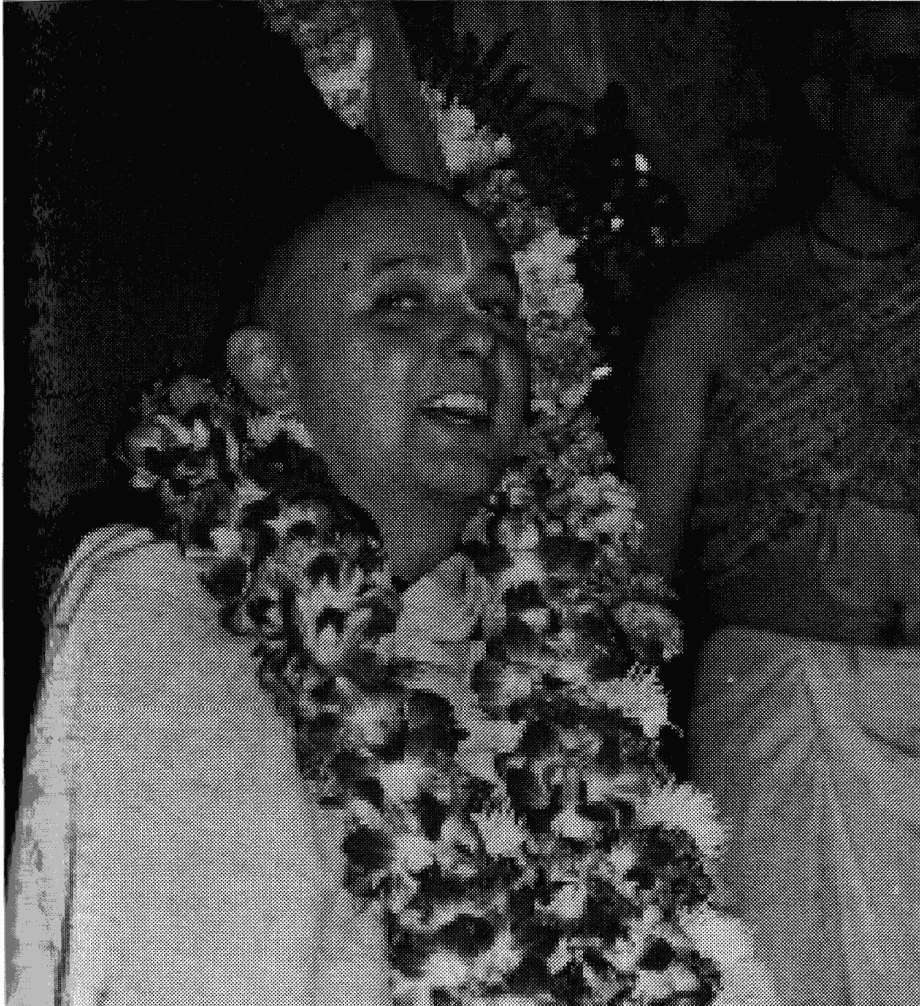
*naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye*

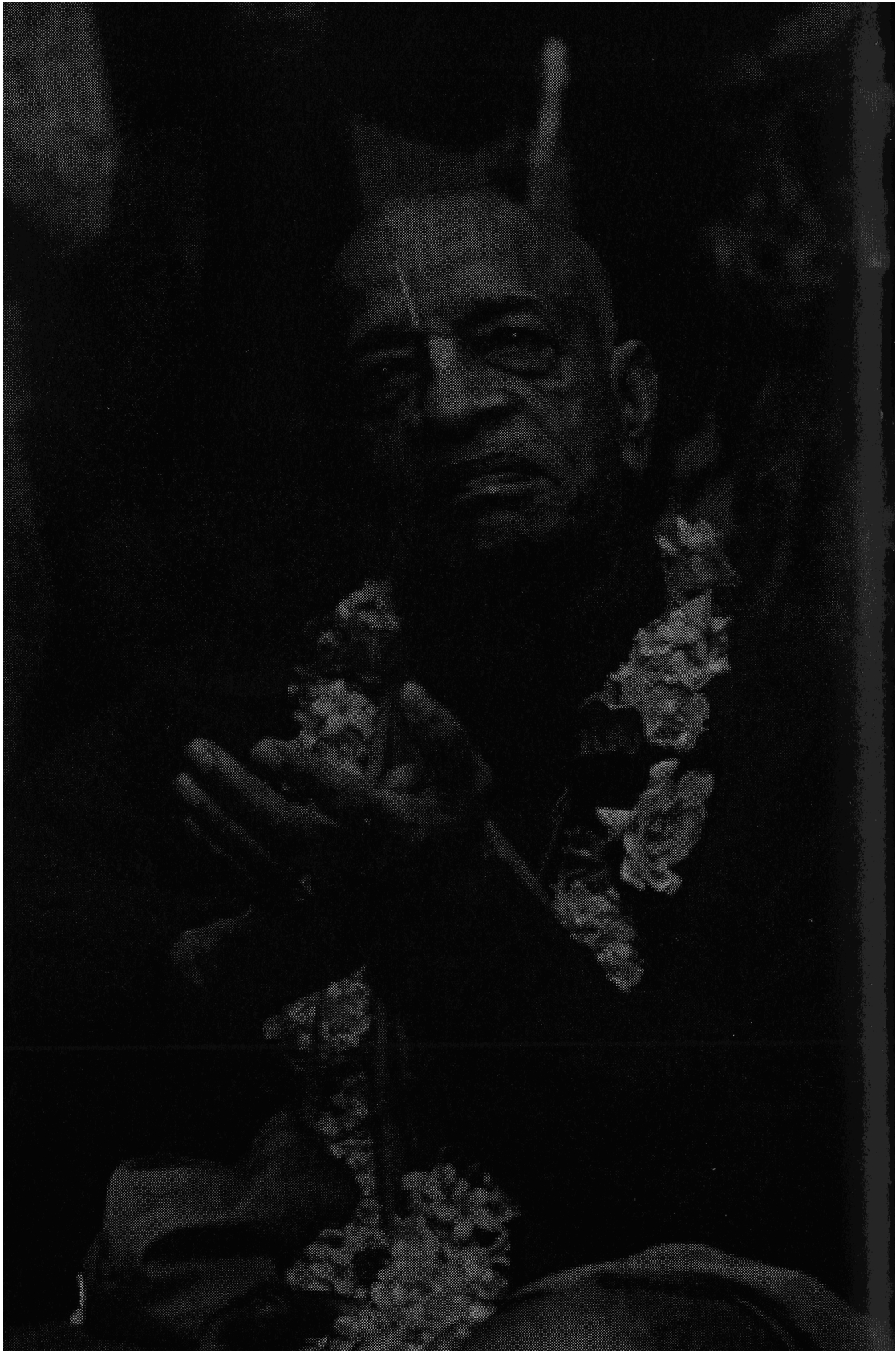
My dear Lord Nṛsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence (mauna-vrata). They are not interested

in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet. (Śrīmad-Bhāgavatam 7.9.44)

Guru Mahārāja, my desire is that your bhajanas enter into my heart, your kīrtanas strike me deeply and your lectures manifest in my activities.

Aspiring to be a servant of your lotus feet,
Bhakta Wojtek





Śrīla Prabhupāda speaks out

Mad-āśrayaḥ means “taking shelter of Me.” So “taking shelter of Me,” to the beginning teaching, understanding of Kṛṣṇa – taking shelter of Kṛṣṇa’s representative. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja. By Kṛṣṇa’s mercy, one gets guru, and guru’s mercy, one gets Kṛṣṇa. So if one is sincere, he’ll take advantage of guru’s mercy and Kṛṣṇa’s mercy, and then he will become perfect. This is called bhakti-yoga, not that “I am now very much advanced. I don’t require any help from my guru,” as somebody are doing. This is rascaldom. You cannot get Kṛṣṇa by overcoming guru. That is not possible. Therefore Caitanya-caritāmṛta (says), guru-kṛṣṇa-kṛpāya pāya. We should always remember that by the mercy of Kṛṣṇa we get guru and by the mercy of guru we get Kṛṣṇa. So we have to seek mercies of both of them. ... Guru means who has taken full shelter of Kṛṣṇa. He is guru. A guru does not mean that he has taken shelter of somebody else and he has become guru. That is not. Guru means one who has taken full shelter, complete surrender to Kṛṣṇa. He is guru. Or he speaks only what is spoken by Kṛṣṇa. (Lecture 29-Jun-74)



“Do not consider ācārya, spiritual master, as ordinary human being and become envious.” These things are warned. Ācāryaṁ mām vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta. “Familiarity breeds contempt.” That is not good. (Lecture 13-Jul-75)



In the Caitanya-caritāmṛta, that you have to seek the mercy both of Kṛṣṇa and guru, not that you have become so advanced that you are directly in connection with Kṛṣṇa and whatever you are doing, it is mercy. No. Don’t think like that. It must be guided, it must be confirmed by guru. (Lecture 31-Jul-73)

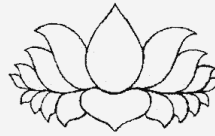


One has to receive the transcendental sound from the right source and accept it as a reality and prosecute the direction without any hesitation, and the secret of success is to receive the sound from the right source of a bona fide spiritual master. (Lecture 23-Apr-72)

Dear Mahārāja,

I offer the daṇḍavats at your lotus feet. I would like you to come to see the beautiful temple that we made in Eigira. I would like you to come to Greece to help us to establish a new temple in Athens and to speak to the people so that they could join us.

Your servant,
Dvija



All glories to Śrīla Prabhupāda!
All glories to the saṅkīrtana movement of Lord Caitanya!

My dear Guru Mahārāja!

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

*ohe! vaiṣṇava ṭhākura, doyāra sāgara
e dāse karuṇā kori'*

*diyā pada-chāyā, śodha he āmāya
tomāra caraṇa dhori*

O venerable Vaiṣṇava, o ocean of mercy, be merciful unto your servant.
Give me the shade of your lotus feet and purify me.

I am just like a small child, who is learning to stay on his feet. I cannot walk alone. Therefore I need help. How then can I serve Lord Caitanya and you? I feel like a useless instrument in your hands. This is already my second year that I can serve the lotus feet of a personality like you and Śrīla Prabhupāda. I want to thank you for every effort you have invested in me until now in order to awaken me from Māyā's dreams and engage me in devotional service.

Gurudeva, please give me enthusiasm and determination to always remain in Kṛṣṇa consciousness.

*mahāprabhoḥ kīrtana-nṛtya-gīta-vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo vande guroḥ śrī-caraṇāravindam*

Your miserable and foolish pupil,
Vaikuṅṭha

My dear Guru Mahārāja!

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

*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*

*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*

On this splendid day of your Vyāsa-pūjā I would like to bow at your lotus feet to express my gratefulness.

Before you showered your mercy unto me and accepted me as your disciple I had prayed to Śrīla Prabhupāda that he would help me to find a shelter at the lotus feet of the true spiritual master. Thanks to the causeless mercy of Śrīla Prabhupāda and Lord Kṛṣṇa I had a possibility to associate with you, see you and try serving you.

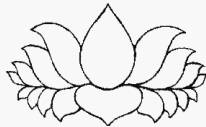
You spill streams of mercy over your disciples, having given them a chance to get out of this pitiful material existence, but because of my ignorance I cannot thank you.

O Gurudeva, I ask you to forgive me those insults, which I involuntarily commit in association with devotees as well as during devotional service.

Please give me this chance to plunge into devotional service in order to help a little in your mission; to preach Kṛṣṇa consciousness and give knowledge to people. As you are constantly supporting us, your disciples, by your guidance, inspiring lectures and kīrtanas, we can feel this care in our daily service.

Thank you for everything.

Your servant,
Bhaktin Aurika



Hare Kṛṣṇa, Guru Mahārāja,

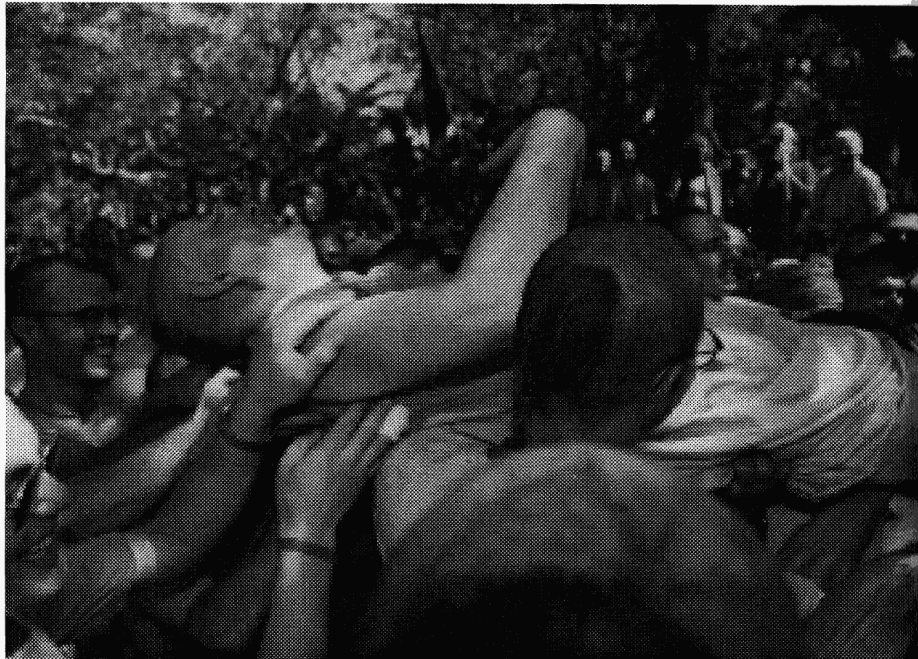
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

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

I can understand that more powerful than the mind are Kṛṣṇa, the devotees, and consciousness. Therefore I will try to respond to your instructions. I will keep in mind the lotus flower that you opened, offering me love of Kṛṣṇa, the morning sun (your glance) that lifted my forehead from the ground, and your words: "Surrender to Kṛṣṇa!" All glories to you, Guru Mahārāja! I know that you are Kṛṣṇa coming as Guru Mahārāja, but when will I factually realise your name and mission? Time is relative. Until that moment please accept my humble obeisances. Please give me a chance to remain your servant.

With a lot of respect,
A "rascal" that loves you as
a spiritual father,

Bhaktin Gabi



All glories to Śrīla Prabhupāda! All glories to you!

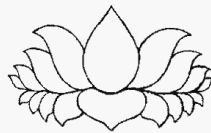
Dear Guru Mahārāja, please accept my respectful obeisances.

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

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

On this auspicious day of your Vyāsa-pūjā I would like to thank you very much for being your aspiring disciple. The longer I am with the devotees, the more I appreciate being able to try to serve you. I know that my understanding of who the spiritual master is and how one should serve him is very small, but a few sentences that Śrīla Harikeśa Mahārāja said during the initiation of his disciples stuck in my mind. He said: "We want your lives, perhaps not at once because you are not ready yet." I know that you also want your disciples' lives. I would love to offer my life to you, but I still have so many material desires that do not allow it to happen cent per cent. However, whatever I do, I try to do it with the thought of offering it to you. Now I have changed my āśrama and I would like my children to help you spread the mission of Lord Caitanya and Śrīla Prabhupāda. In Śrīla Prabhupāda's līlāmṛta it is said that Śrīla Prabhupāda used to work very fast. One devotee told Śrīla Prabhupāda that he wanted to serve his lotus feet. Śrīla Prabhupāda answered that he would have to be very fast because He used to walk very fast. You, Guru Mahārāja, also walk very fast and push forward Kṛṣṇa's mission. If your disciples help you, you will be able to do it even faster, and you will not have to get back to fetch any lazy people who stay behind. I do not want to be such a lazy person. I do not want to be a burden to your lotus feet that blocks your transcendental preaching. I want to serve you and the devotees in order to get ready to give you my life, because it's only you who can endow me with love of Kṛṣṇa.

Your aspiring disciple,
Bhaktin Joanna



Dear Guru Mahārāja,

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

First of all I want to tell you that you inspire me so much in my life of devotional service, and I would like to thank you for that. There are also three verses in Śrīmad-Bhāgavatam that I am especially inspired by:

For this reason the enlightened person should endeavour only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavour for unwanted things, being competent to perceive practically that all such endeavours are merely hard labour for nothing.

Purport (excerpts)

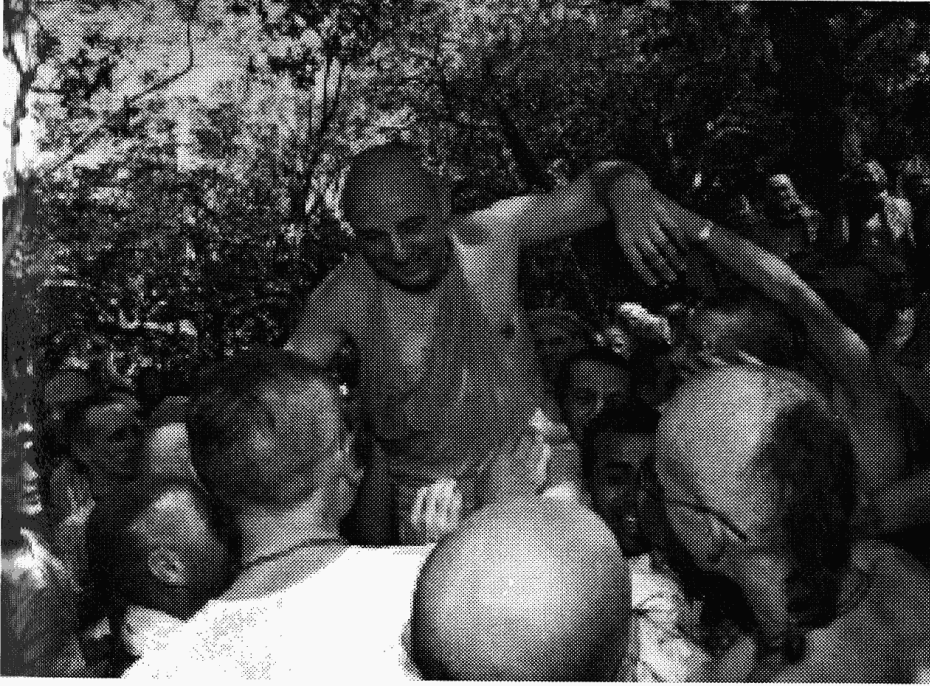
It is the duty of a transcendentalist to help persons who desire real salvation and to support the cause of salvation. One might note that Śukadeva Gosvāmī never met Mahārāja Parīkṣit while he was ruling as a great king. (Śrīmad-Bhāgavatam 2.2.3)

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing? (Śrīmad-Bhāgavatam 2.2.4)

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth? (Śrīmad-Bhāgavatam 2.2.5)

Those verses are filling my mind with so many impressions about spiritual life. Again the goal of life seems to be very clear. When I remember you I can easily see that you are that person that is an embodiment of all goals that I would like to achieve.

You are even higher than I think, because actually I cannot really understand your divine position. You always show me by example that you are even above these verses' explanation. It is not only that you are doing your duty perfectly, but you do it with great and real humility and love. Although Śukadeva Gosvāmī met Mahārāja Parīkṣit and was able to fully surrender only when he left his kingdom, you met me when I was in a very low position. Although you are doing your duty even perfect, I am doing mine with even fewer qualifications that scriptures prescribe. Please forgive me.



Śrīla Prabhupāda's and your intelligence is so great that it is not only that you give us your knowledge but also the arguments to defeat that knowledge, and again the arguments that defend. By your mercy actually I do not even have to think and worry about anything. However, even these small duties that I have I cannot do as I should.

You are never in a position when you have to flatter me. Maybe I can think that, but later on I realise that due to my stupidity I did not see that you actually criticise me.

These points expose your beautiful character, which is worshipable by all living entities. Just like a powerful king you are defeating bad warriors like hypocrisy, false ego, lust and so on. You are doing it on behalf of Śrīla Prabhupāda, your master, so you are very blissful.

I cannot worship you or serve you as Mahārāja Parīkṣit served Śukadeva Gosvāmī. My words are not pure enough to glorify your personality. My person is not worthy of your mercy and association of my god-sisters. Yet, you are still here and your mercy still flows around.

I wish I become your servant,
Bhaktin Ksenija

Dear Śrīla Suhotra Swāmī,

*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*

Please accept my humble obeisances at your lotus feet!
All glories to Śrīla Prabhupāda!

This first time I like to write my offering to you by translating the guru-vandana song in a personal way. I hope you like it.

*śrī-guru-caraṇa-padma, kevala bhakati-sadma
bando mui sāvadhāna mate
yāhāra prasāde bhāi, e bhava toriyā yāi
kṛṣṇa-prāpti hoy yāhā hoite*

*guru-mukha-padma-vākya, cittete koriyā aikya
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei sei uttama-gati
ye prasāde pūre sarva āśā*

*cakhudāna dilo yei, janme janme prabhu sei
dībya-jñān hṛde prokāśito
prema-bhakti yāhā hoite, avidyā vināśa yāte
vede gāy yāhāra carito*

*śrī-guru karuṇā-sindhu, adhama janāra bandhu
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā
ebe yaśa ghuṣuk tribhuvana*

The lotus feet of our spiritual master are the only way by which one can obtain pure devotional service. I bow down to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa.

My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfils all desires.

He opened my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic prema emanates, and by him ignorance is destroyed. The Vedic scriptures sing of his character.

Our spiritual master is the ocean of mercy, the friend of the poor and the Lord and master of the devotees. O master, be merciful unto us. Your fame is spread all over the three worlds. We take shelter of your lotus feet.

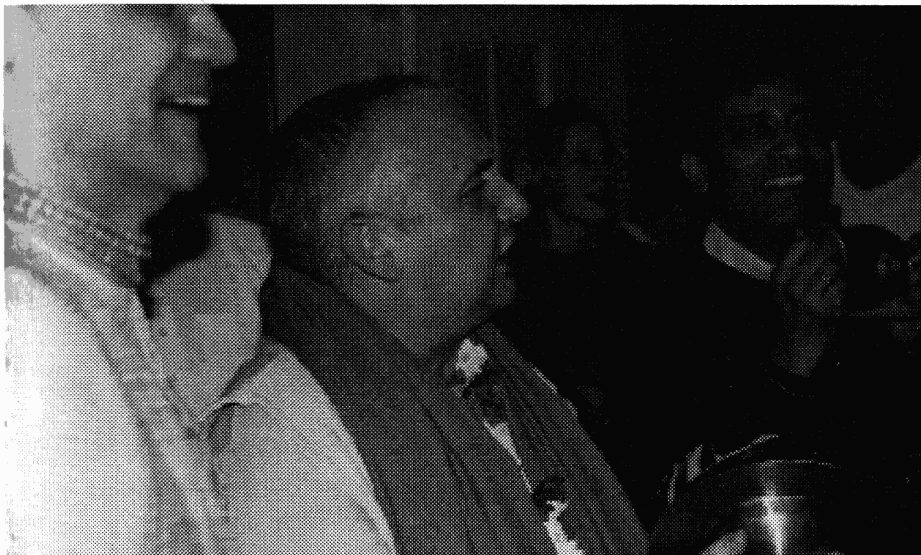
The water from washing your lotus feet gave me such a purifying idea from whom I get my transcendental teachings. When I see you I cannot but bow down to your lotus feet with love and devotion. By remembering you I forget material misery and can only think of Kṛṣṇa's message.

My only wish is to have my consciousness fixed on devotional service without fear, as explained by you. Attachment to you saves me from falling down into material desires.

You make my eyes shine and Kṛṣṇa dance in my heart. You are my beloved master who reminds me of ecstatic prema and destroys my Māyā. The Vedic scriptures describe your wonderful characteristics. You are such a special person.

By you I can link with the ocean of mercy. You are the friend of everyone and the leader of the present devotees on earth. O Kṛṣṇa's beloved devotee, thank you for your mercy. Your fame will be spread on earth. Let us serve you as much as we can.

Your stumbling starting servant,
Bhaktin Lara



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

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

*namas te guru-harṁsāya, 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.

Dear Guru Mahārāja,

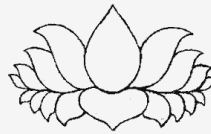
Please accept my humble obeisances at the dust of your lotus feet.

I would like to thank you for everything. You are giving me so much strength and inspiration to go on with devotional service, to read the books of Śrīla Prabhupāda and to try to chant properly.

You told me to go on saṅkīrtana, and only by your mercy I am able to go out to the people and try to give them Kṛṣṇa. We are in Stockholm or travel around to go to all the people and give them prasādam. If they take it they are saved. (And then they come for more.) I do not know anything better than that.

Please let me serve and try to satisfy you and Kṛṣṇa more and more.

Your servant,
Bhaktin Lēn



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

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

My dear Suhotra Swāmī,

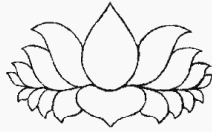
Please accept my most humble obeisances in the dust of your lotus feet on this most auspicious occasion of your Vyāsa-pūjā.

All glories to Śrīla Prabhupāda, and to your dedicated service to him.
All glories to your divine grace who has awakened my real responsibility in life.

For me this day will always be difficult, because I cannot find the necessary words to offer you a homage and to thank you for accepting as disciple such a fallen soul like me. You have awakened me from the sleep of ignorance, and I understood that only by your causeless mercy can I get out of this trap of material existence. My dear spiritual master, my desire to satisfy you is unlimited, and every time you pass through Timisoara my tears and the light of knowledge and your words remain eternally in my heart.

I finish begging you again and again for shelter at your feet and I ask for sufficient power to serve you forever.

Your eternal servant,
Bhaktin Maria



Dear Guru Mahārāja

Please accept my humble obeisances unto your lotus feet.
All glories to Śrīla Prabhupāda! All glories to you!

I wish that I could somehow understand just a fraction of how lucky I have been to meet such a wonderful person as you are. If it was not for you I would have drowned in the material ocean, sinking down into the lower species of life. Although I know that, so many desires keep me from surrendering. I hope that by your causeless mercy these desires in the future can be transferred into spiritual desires.

I want to thank you for giving so many inspiring lectures full of perfect transcendental knowledge.

You are so powerful, the perfect example of a pure devotee, always full of enthusiasm giving out the holy name. Out of you all good qualities are shining.

Your disciples who are fully engaged in your service are so fortunate. I hope that one day I also can become one of them.

Your aspiring disciple,
Bhaktin Marianne

Dear Guru Mahārāja,

Please accept my humble obeisances.

All glories to Śrī Śrī Gaura-Nitāi!

All glories to Śrīla Prabhupāda!

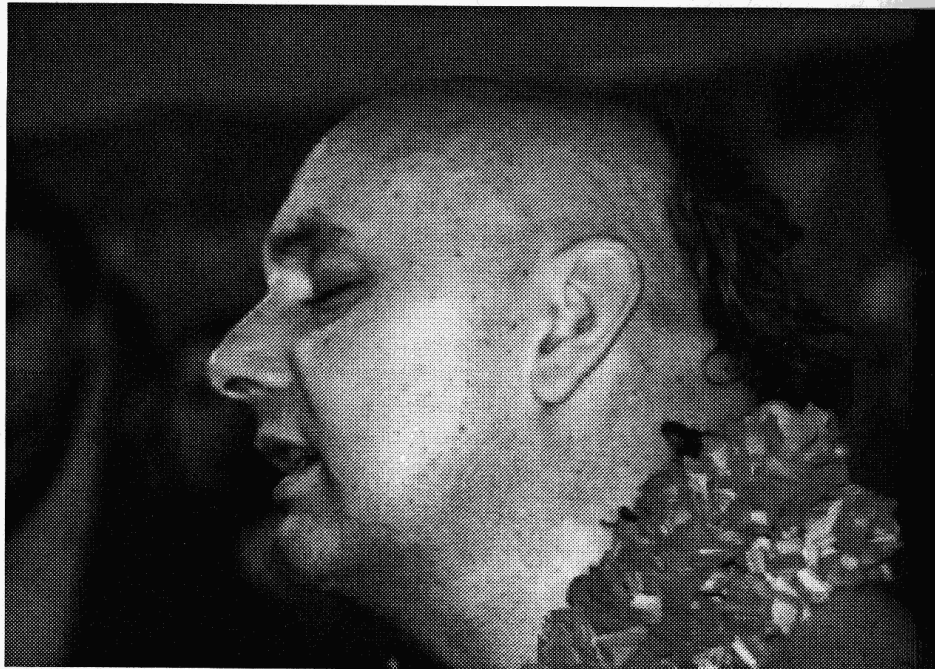
All glories to your divine grace!

Dear Guru Mahārāja, on this most auspicious day I want to express my gratefulness and respect for you. I am so happy that I have the possibility to live in the temple, follow the sādhana and sometimes go on saṅkīrtana with Śrīla Prabhupāda's books. I just want to satisfy you and Śrīla Prabhupāda, and then Kṛṣṇa will be satisfied, too.

I know that I am committing so many offences, but I try to chant the Hare Kṛṣṇa mahā-mantra with concentration and enthusiasm as much as possible. I hope that someday by your mercy and by the strength of the mahā-mantra my heart will be purified and I will stop all these offences. Then I will be able to serve you better.

I hope that one day I will receive your kind mercy!

Your eternal servant,
Bhaktin Radostina



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

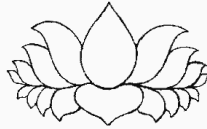
*namas te guru-haṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja

Please accept my most humble obeisances in the shade of your divine lotus feet. In this life I have taken a most fortunate birth, because by the wonderful arrangement of the Lord I could meet you. You are the most enthusiastic, the most powerful and the most learned preacher in the world. Still, you are like the most merciful father who lovingly cares for all of his children.

Please help me to avoid my independent thoughts and actions, and give me sincerity to properly honour all living entities. I know that I am asking too much and that I have not done anything to deserve any benedictions, but I have watched how you are causelessly merciful to your disciples. Therefore I am asking for a small place in the cooling shade of your lotus feet, where I can always stay and take whatever mercy comes my way.

Your ever aspiring servant,
Bhaktin Silva



Dear Śrīla Gurudeva,

Please accept my very humble obeisances at the dust of your lotus feet. All glories to His Divine Grace Śrīla Prabhupāda. All glories to you.

*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*

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

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

On this special day of your appearance I piously bow down at your lotus feet.

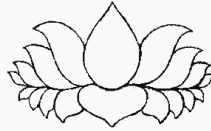
Today there is one more opportunity for me to recall the happy moment of your manifestation in my insignificant life. By the mercy of Śrīla Prabhupāda and the devotees, I heard a lot about you before I would see you. However, by seeing you in Romania, I became convinced that you are my spiritual master. I was constantly contemplating your face and what surprised me was your glance.

Only after a while I could understand the mystery of your glance: it is full of spiritual love and endless mercy for the sinful souls fallen in this material abyss. I saw how much all the devotees are inspired by your presence.

I had myself a mad desire to serve everyone and felt no fatigue at all. Obviously, the pure devotee of Lord Kṛṣṇa is purifying everything around him. My desire is that I can serve our dear Lord Kṛṣṇa in the same way my whole life.

Thank you, dear Gurudeva for accepting me as your disciple and making available to me the taste of unmotivated devotional service.

Your humble servant,
Bhaktin Svetlana



Dear Guru Mahārāja,

Please accept my humble obeisances unto your lotus feet.

All glories to Śrī Kṛṣṇa!

All glories to Śrīla Prabhupāda!

All glories to you, Guru Mahārāja!

I would like to thank you for giving me protection. Thank you for giving me instructions.

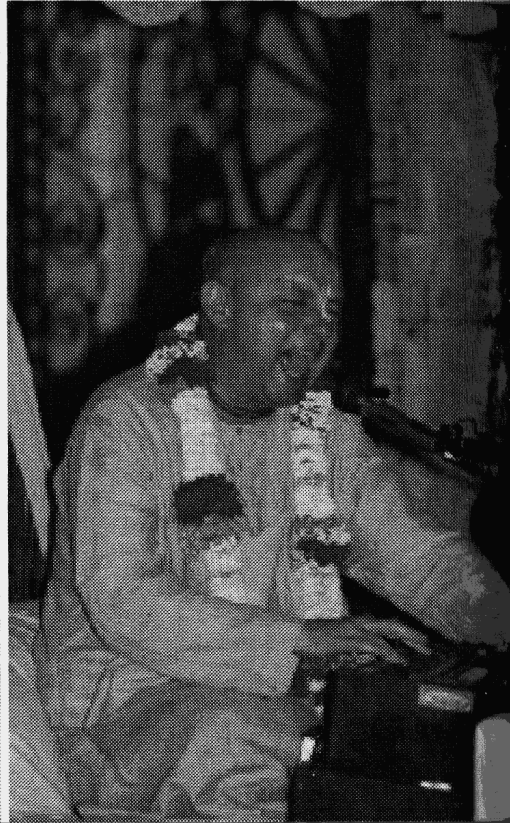
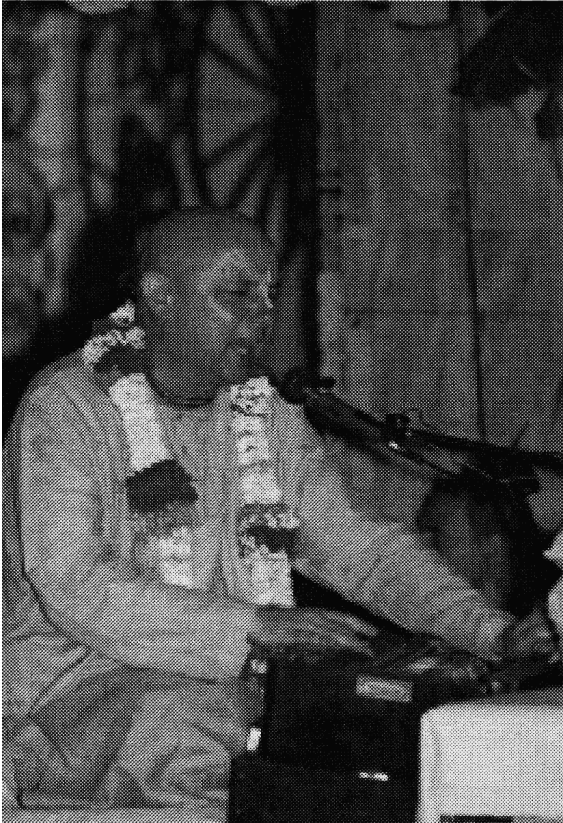
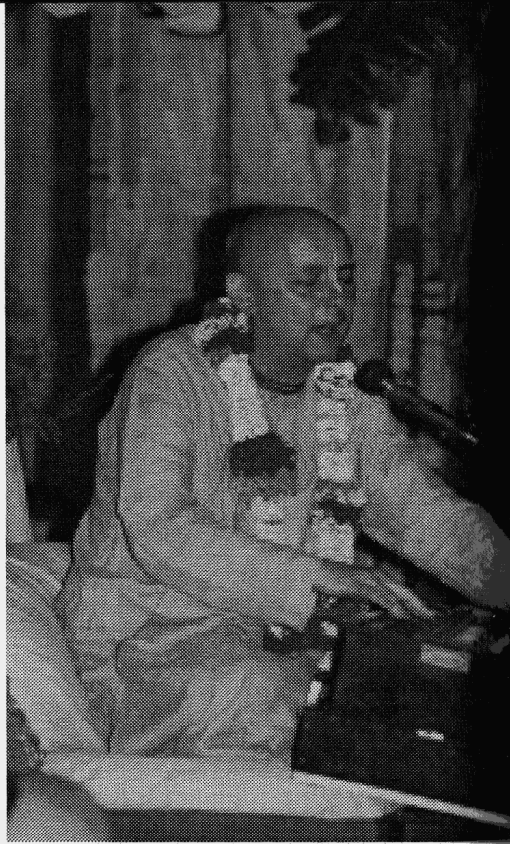
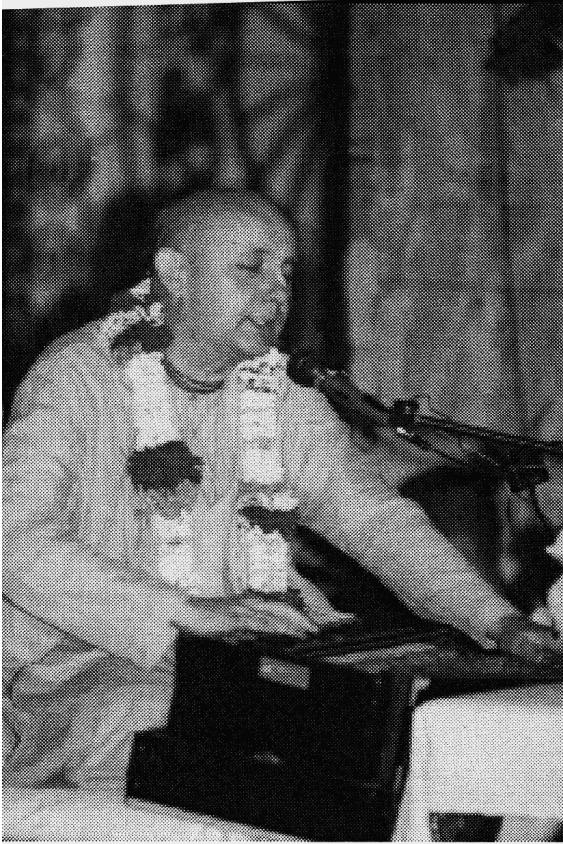
Please engage me in devotional service more and more so that I could satisfy you in some way. It is so hard for me to please you as I am a very low person, but it would be even harder without your help.

I am really grateful that you take care of your disciples just as a father does.

Begging for your mercy,
Bhaktin Zuzanna

Śrī Guru-aṣṭaka

by Śrīla Viśvanātha Cakravartī Thākura



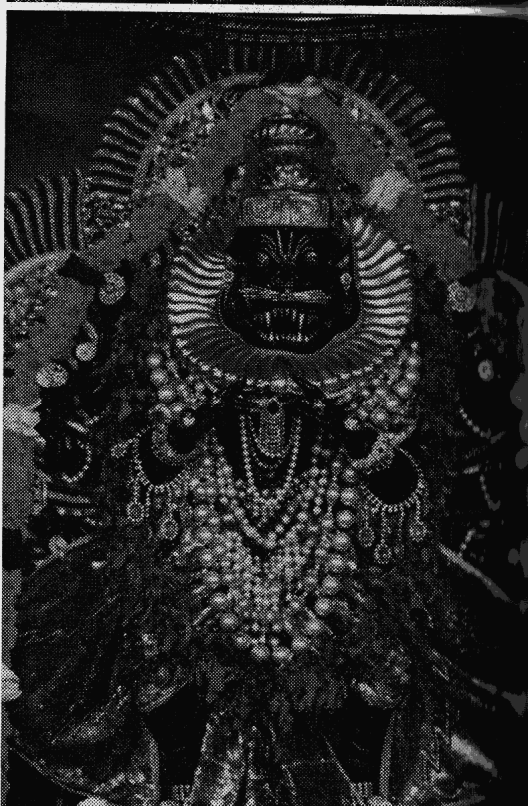
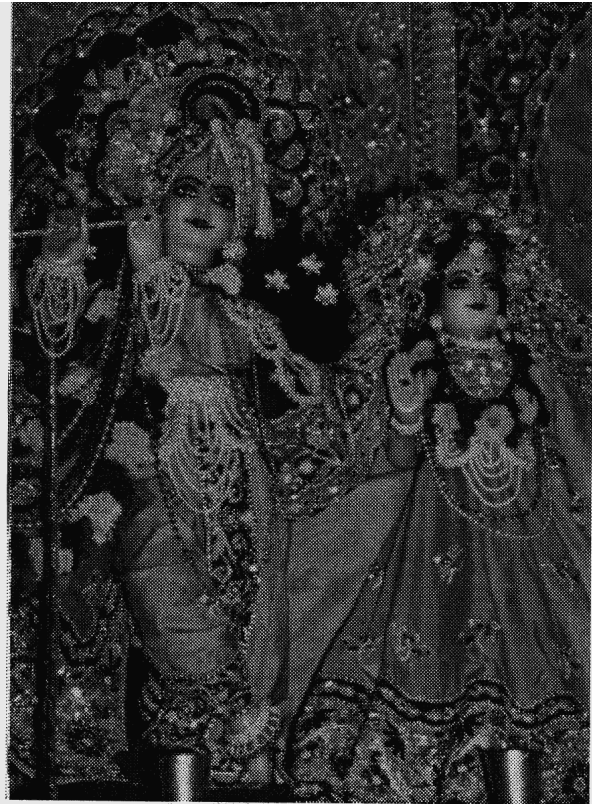
*samsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

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.



*mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam*

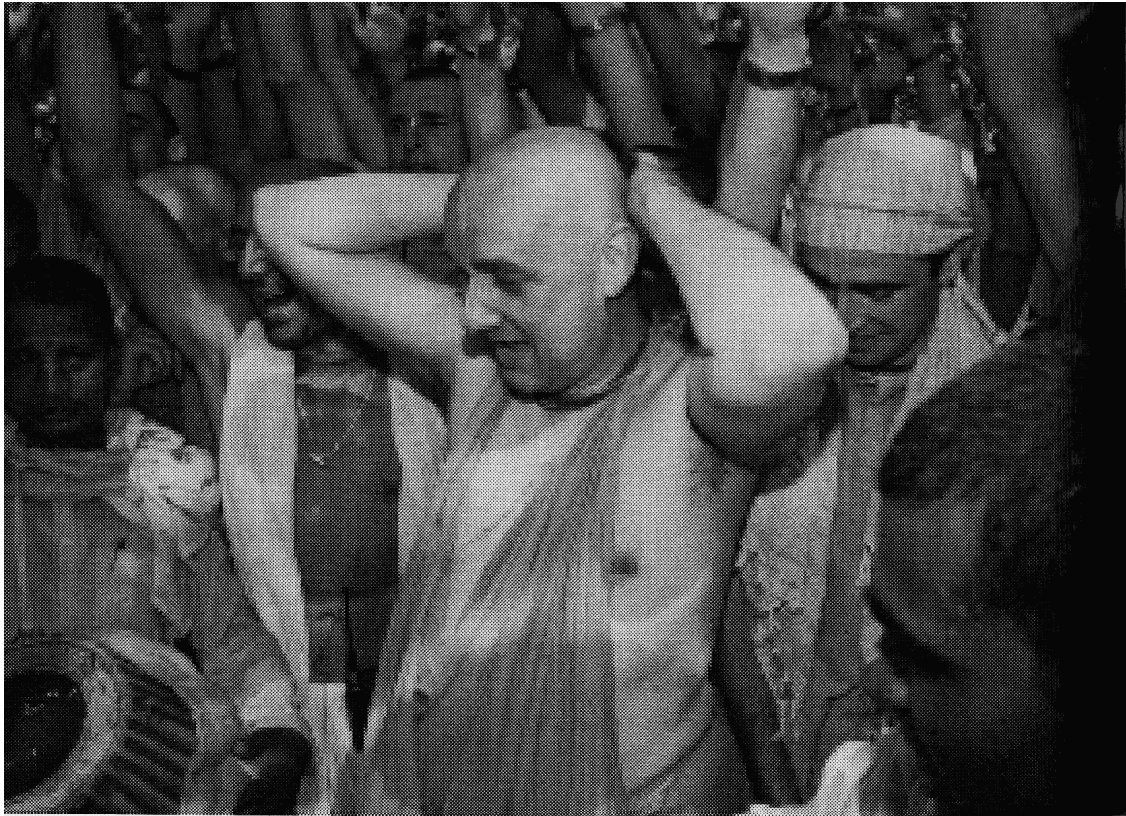
Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.



*śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau*

*yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam*

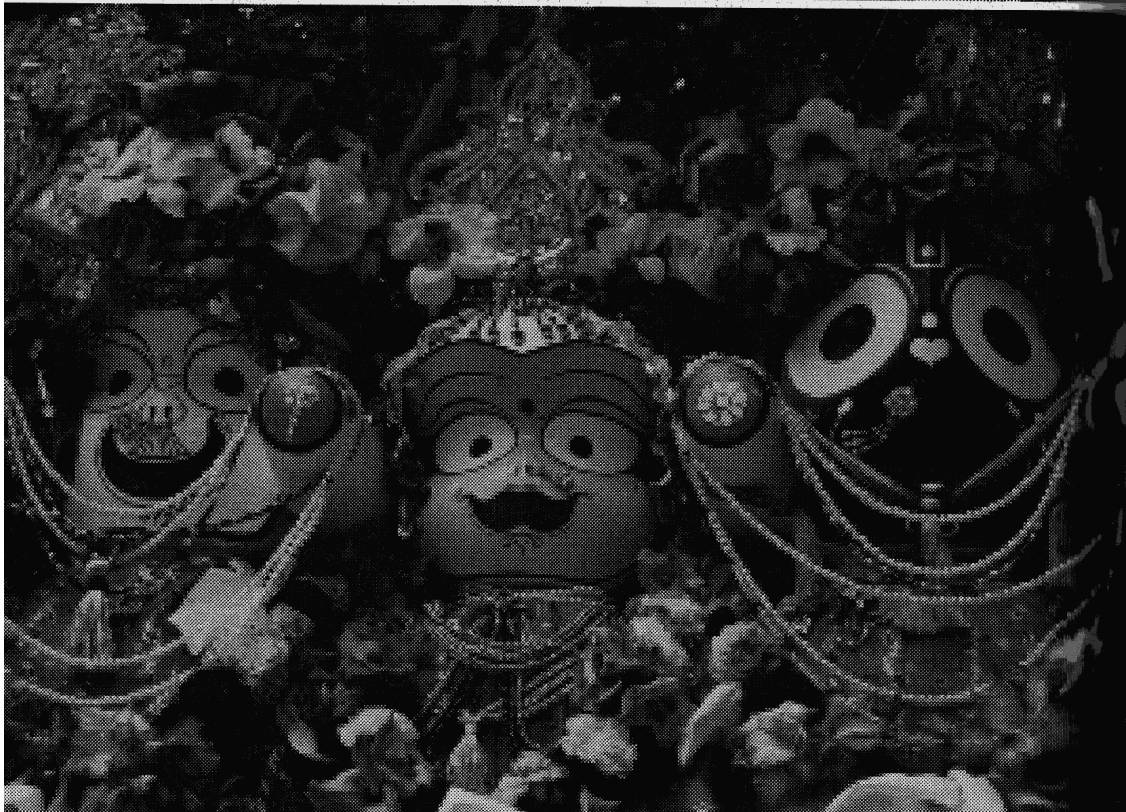
The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.



*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-trptān hari-bhakta-saṅghān*

*kṛtvaiḥ trptim bhajataḥ sadaiḥ
vande guroḥ śrī-caraṇāravindam*

The spiritual master is always offering Kṛṣṇa four kinds of delicious food (analyzed as that which is licked, chewed, drunk and sucked). When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.



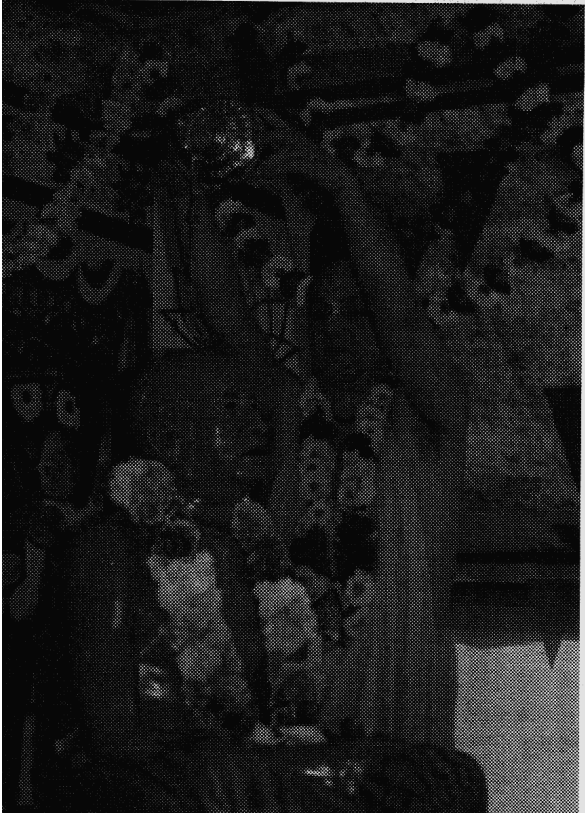
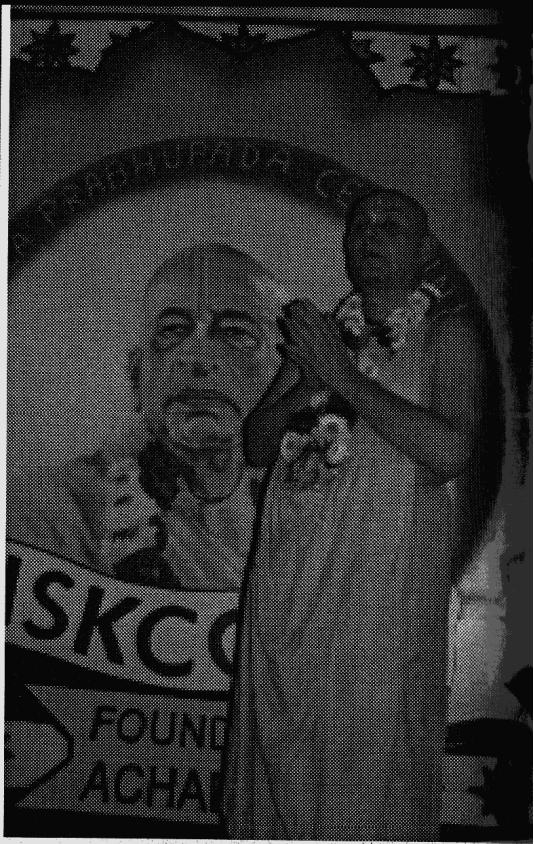
*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
pratikṣaṇāsvādana-lolūpasya
vande guroḥ śrī-caraṇāravindam*

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava and Their qualities, names and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.



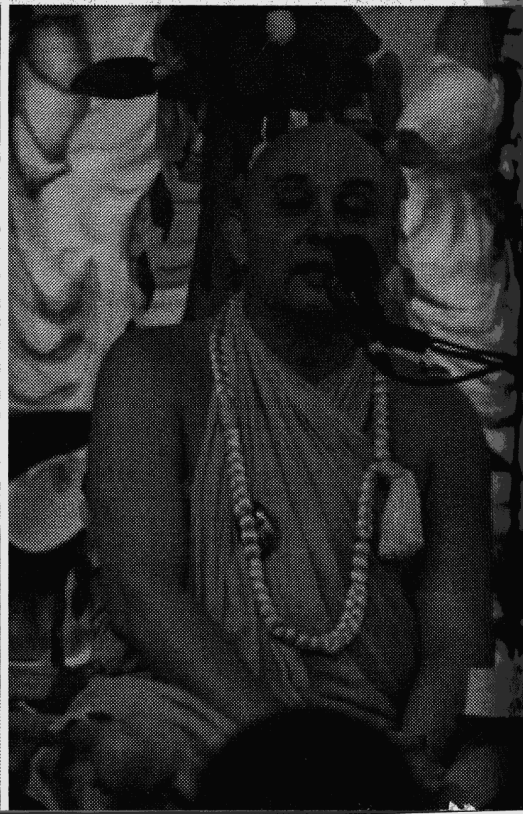
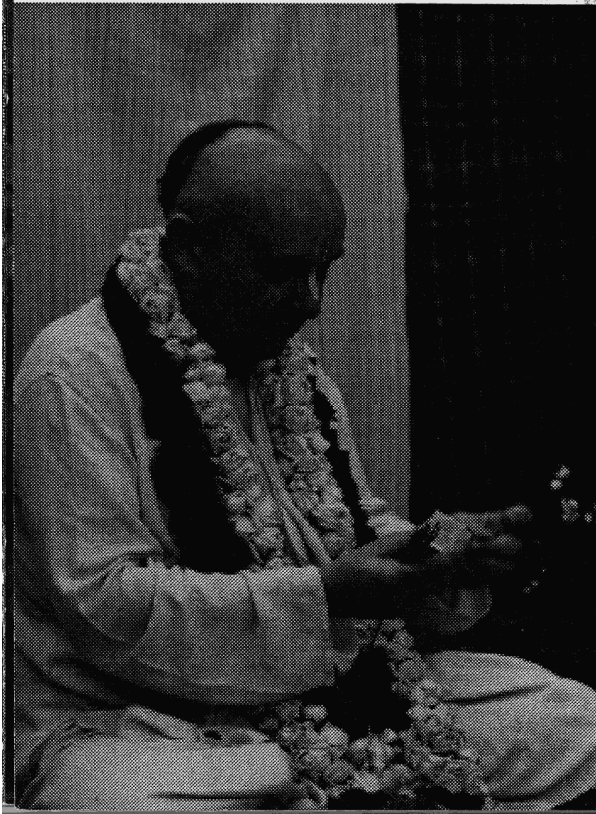
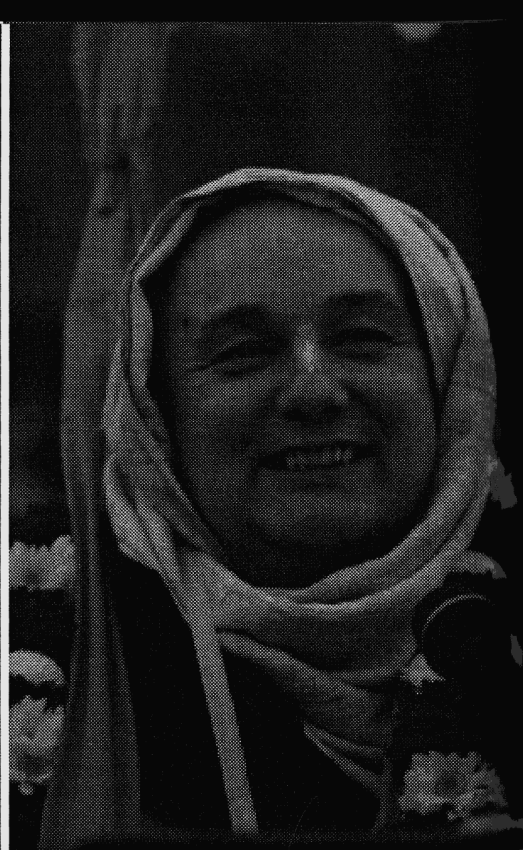
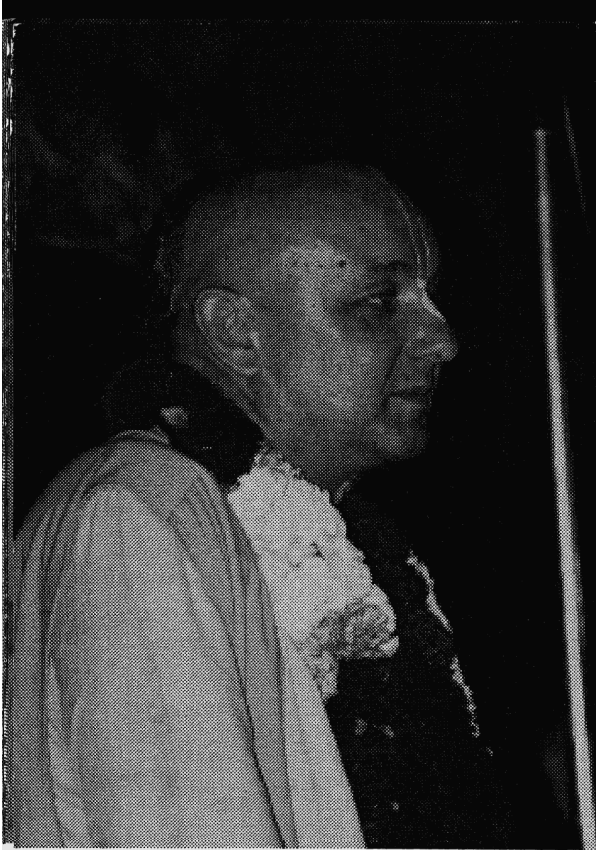
*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.



*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yah priya eva tasya
vande guroḥ śrī-caraṇāravindam*

The spiritual master is to be honored 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).



*yasya prasādād bhagavat-prsādo
yasyāprasādān na gatih kuto 'pi
dhyāyam stuvams 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 glory of the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

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