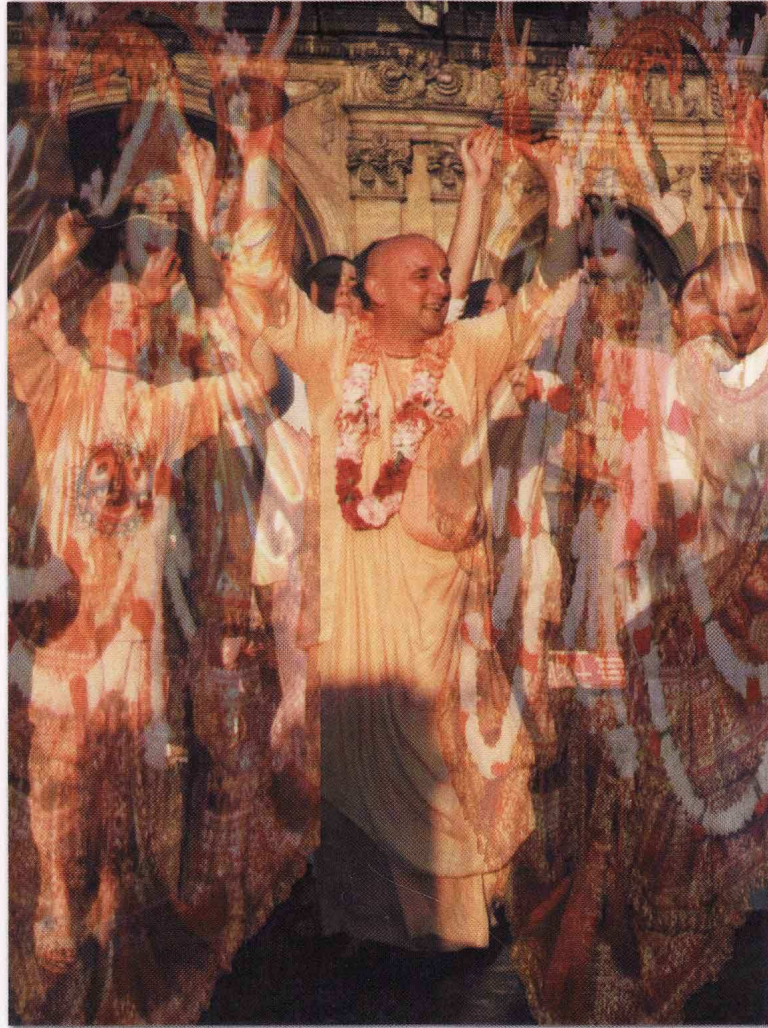


The Most Blessed Event
Śrī Vyāsa-pūjā
November 22nd, 1998



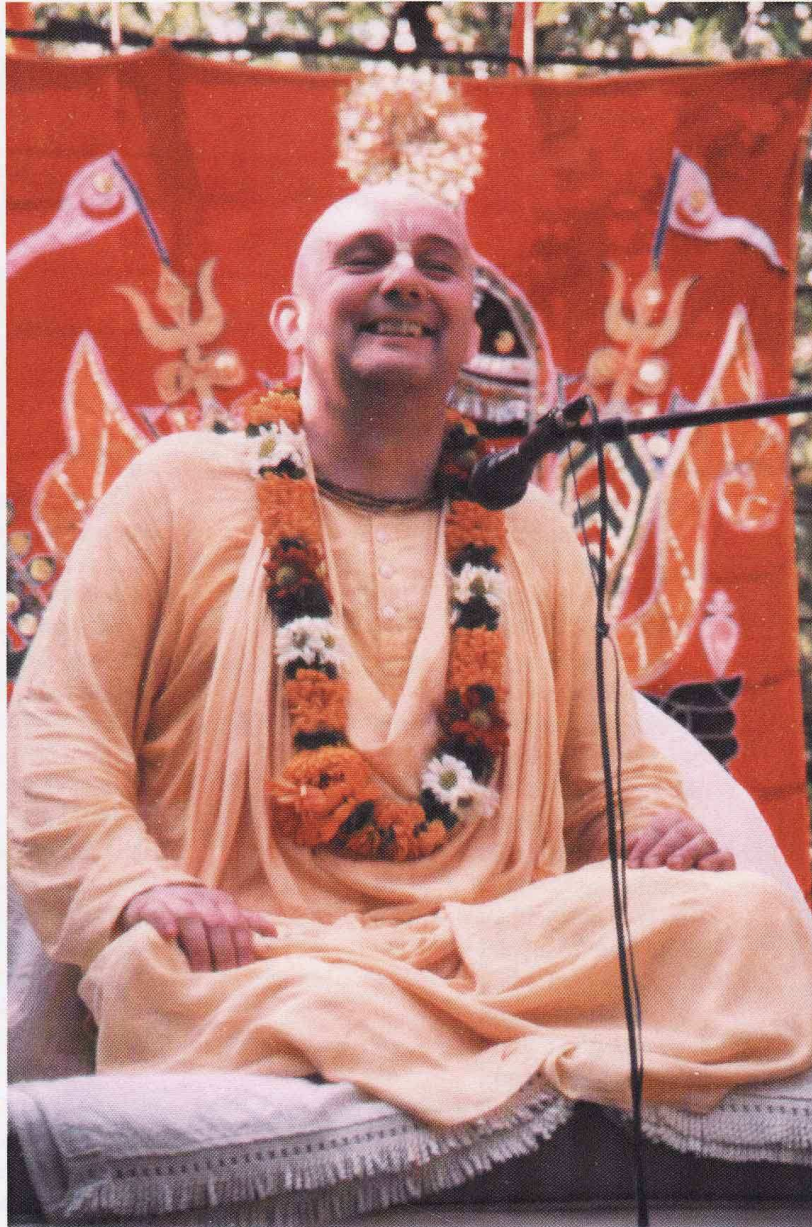
The Appearance Day of our Beloved Spiritual Master
Om Viṣṇupāda Paramahansa Parivrājakācārya 108 Śrī Śrīmad
Śrīla Suhotra Swami Mahārāja
Initiating Spiritual Master of the International Society for Krishna Consciousness
Founder Ācārya His Divine Grace Śrīla A. C. Bhaktivedanta Swami Prabhupāda

Śrī Vyāsa-Pūjā

The most blessed event November 22nd 1998,
the Appearance Day of our Beloved Spiritual Master
Om Viṣṇupāda Paramahaṁsa Parivrājakācārya 108 Śrī Śrīmad

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Once upon a time, in a far distant place, in the center of the universe, well away from the smoke and hubbub of Calcutta (yes, the very place where Pranay Aggarwal and Ganesh Gupta, run a lassi stand on Park Street) is the Holy tract of Land known as Gaura Maṇḍala Bhūmi. In the center of this tract of land is the district of Nadia, where Lord Nityānanda Prabhu eternally distributes Gaurāṅga Prema to those who are sincere. Within this most praiseworthy district is the place of Navadvīpa-dhāma, the nine transcendental islands in which that Supremely merciful Lord Śrī Caitanya Mahāprabhu performs his unparalleled pastimes. In the center of these nine islands is the most glorious Antardvīpa, the appearance place of that most beautiful Lord Gaurāṅga. In the southern part of this island is the forest of Ishodyan, where the Lord performs His childhood pastimes with His intimate friends. Situated in this forest there is a transcendental hut with twelve gracefully sloping roofs, in three levels, known throughout the universe as "The Tribhuvana Bhāvana". Seated in a dignified manner between two pleasingly large round pillows in the center of this hut is Om Viṣṇupāda Paramahaṁsa Parivrājakācārya 108 Śrī Śrīmad Kṛṣṇa Kṛpā Mūrti Parama Pūjā Pāda Mukunda Preṣṭha Rādhā-Priya Jana Suhotra Swami Mahārāja.

It is 6:30 Dvādaśī morning, the mist is still visible above the spreading paddy fields surrounding the Vidyāpīṭha as the reddish sun gracefully rises above the eastern horizon.

"So is everything ready?" speaks the Mahārāja, each word deep with meaning.

Ānanda Tīrtha, a faint grin visible on his all-knowing face, nods affirmatively and slowly turns to leave.

"The *kasundhi*." adds Pūrṇa Swami. "Be quick as the auspicious time has arrived."

Gaura-Nārāyaṇa and Ānanda Tīrtha assisted by others bring in many indescribable heavenly delights having been first offered with great devotion to their Lordships Lakṣmī-Nṛsiṁha and Śrī-Śrī Rādhā-Giridhārī.

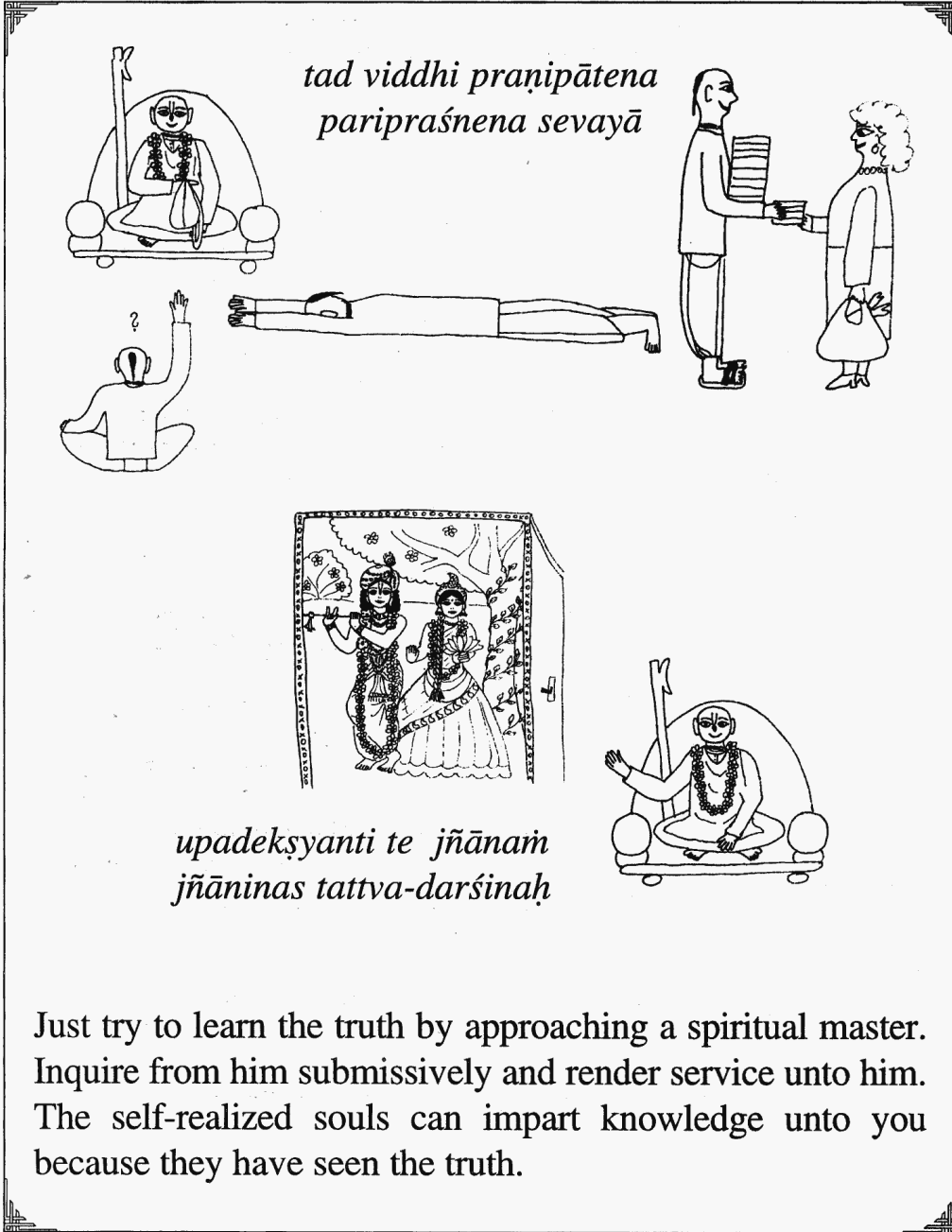
"First place the puffed rice, the grated coconut and the steamed potatoes, then the sliced tomatoes, diced coriander leaves and then smother it with *kasundhi*." directs Purna Swami.

A still comes over the room, and all eyes turn to the Holy Mahārāja. Slowly a grin comes to his face and then, laughter. The boat of Suhotra Mahārāja's transcendental pastimes leaves its moorings and floats far into the ocean of happiness.

May my eyes always be decorated with the auspicious sight of Suhotra Swami's wonderful activities. May his followers and well-wishers be blessed by his mercy and may they kindly shower their mercy upon this humble servant.

Your servant,

A.V. Bhaktividyā Pūrṇa Swami



Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Maṅgalācaraṇa

*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.

*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 fulfill 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 jīvaṁ
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, Raguṇātha 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
śrīmate suhotra-svāmin iti nāmine*

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

*namas te guru-haṁsāya kali-prabhāva-hārine
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.

Śrī Vyāsa Pūjā 1998



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

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

*namas te sārāsvate deve gaura-vānī-pracārīṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tārīṇe*

Our respectful obeisances are unto you, o spiritual master, servant of Sarasvatī Gosvāmī. You are kindly 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-dāyīṇe prabhava namaḥ*

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita, who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjvala-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 which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

*namas te gaura-vānī-śrī-mūrtaye dīna-tārīṇe
rūpānuga-viruddhāpasiddhānta-dhvānta hārīṇe*

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 which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

*namo gaura-kiśorāya sāksād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ*

I offer my respectful obeisances unto Gaurakiśora dāsa Bābājī Mahārāja, who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.

*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is transcendental energy of Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa.

*gaurāvirbhāva-bhūmes tvaṁ nirdeśtā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ*

I offer my respectful obeisances to Jagannātha dāsa Bābājī, who is respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.

*vāñchā-kalpatarubhyaś ca kṛpā-sinḍhubhya evas ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmnne gaura-tviṣe namaḥ*

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyam namāmi bhakta-śaktikam*



I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from HIS features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.

*jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

Glory to the all-merciful Rādhā and Madana-Mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

*dīvyad-vṛndāranya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi*

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'stu naḥ*

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁśivaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

*tapta-kāñcana-gaurāṅgi rādhē vṛndāvaneśvari
vṛśabhānu-sute devī praṇamāmi hari-priye*

I offer my respects to Rādhārāṇī, whose bodily complexion is like the molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛśabhānu, and You are very dear to Lord Kṛṣṇa.

*jaya śrī-kṛṣṇa-caitanya
prabhu nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda*

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*



Guru Mahārāja's Homage to Śrīla Prabhupāda

Dear Śrīla Prabhupāda,

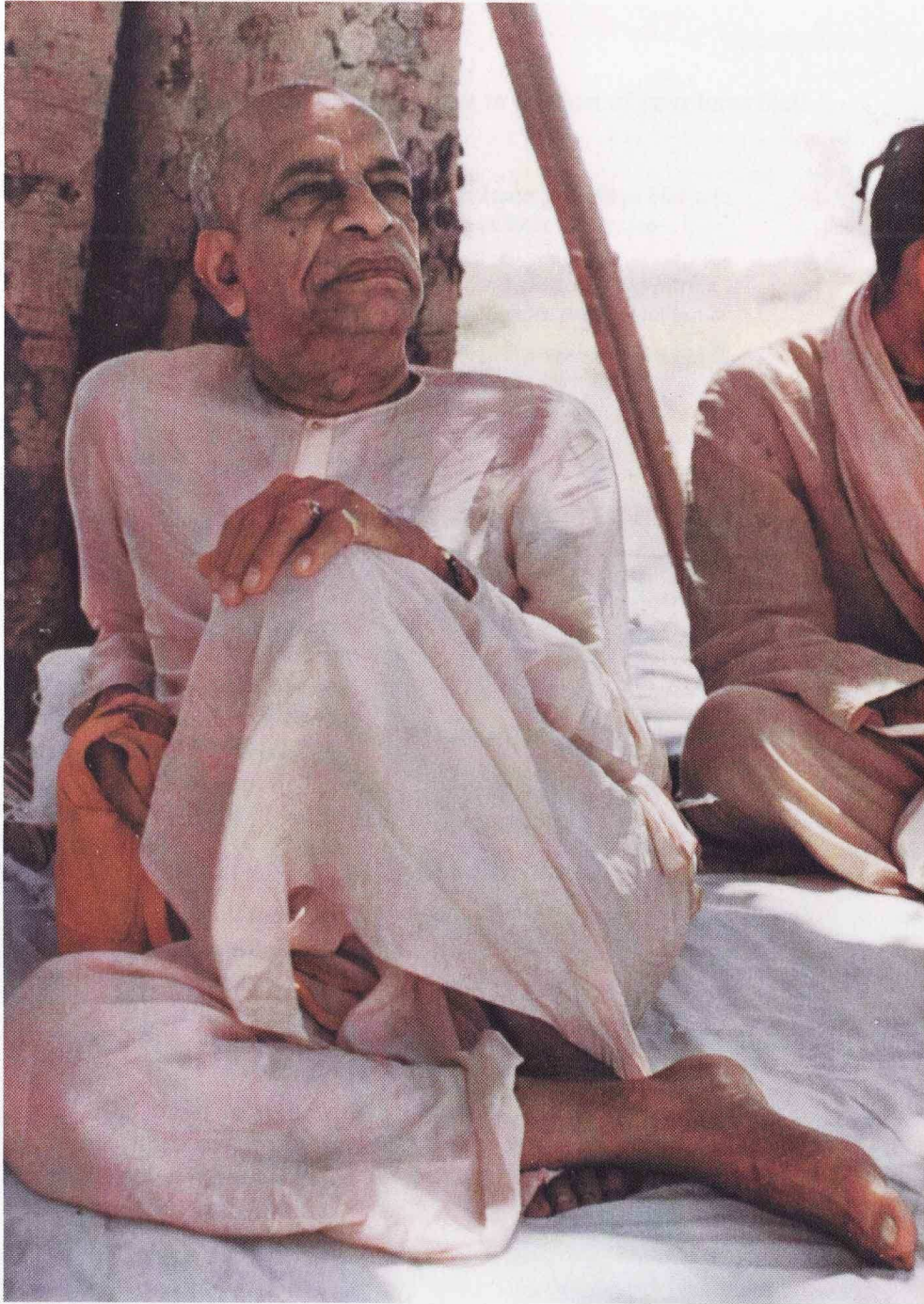
Please accept my humble obeisances.

All glories to Your Divine Grace!

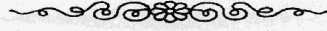
On this Vyāsa-pūjā, I submit myself as a servant who has no other shelter than your lotus feet. I pray for your continued protection in my small attempts to somehow assist you in your mission. You are my only hope.

Thank you.

Suhotra Swami



Shri. M. S. Narayana Murthy (1981)



My dear Spiritual Father,

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

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

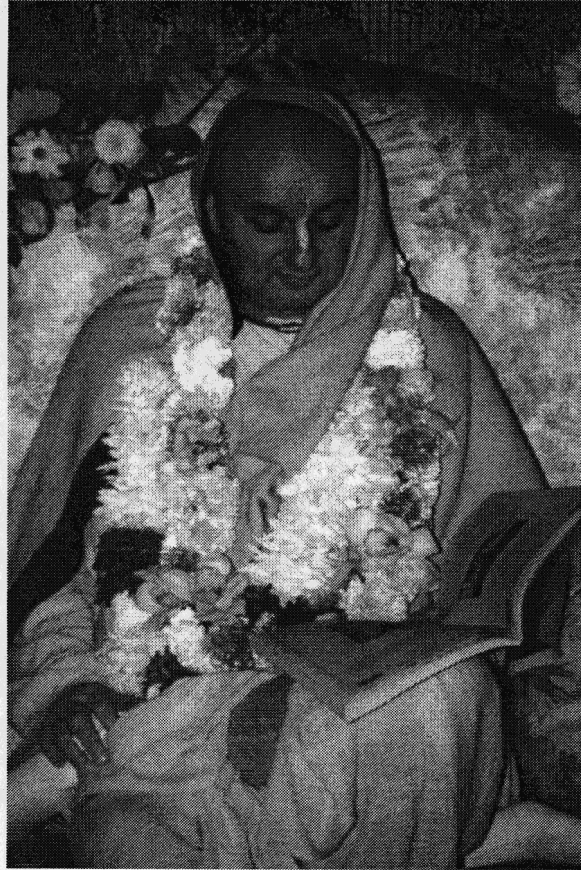
*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

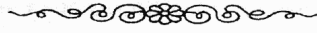
*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

There was such a long time when I couldn't see you. Your sunny existence is the cure for my ignorance. I wounded you so much and I want to cure the mistake with deeper engrossment into the mission of Śrī-Śrī Gaura-Nitāi.

Thank you for the strong hand which is unmistakably ready to serve your disciples in so many wonderful ways. I always want to remember your divine image guiding me through the dense forest of unlimited nescience. Bowed down I still desire to see your blissful face. I want you and I to remain like this forever. I don't wish to let you down, please give me your mercy for this to be so. Let me worship the river with a handful of water. Hare Kṛṣṇa!

Your eternal servant,
Abhaya Mudrā devī dāsī





Dear Guru Mahārāja,

Please accept my humble obeisances at your soft lotus feet, softer than lotus flower. All glories to you whom I one day hope to serve with all my heart. All glories to Śrīla Prabhupāda whom you serve with all your heart; your soft Vaiṣṇava heart which can melt everyone.

You are the horizon on which all divine qualities arise with their full shine, and humility is your most beautiful ornament. Your presence in my life is the source of real affection and relationship which are beyond my experience in the conditioned world. I feel so fortunate to be somehow bound to you. This is not my merit; your mercy still remains my only qualification.



What can I offer you on this day, my dear Gurudeva? My thoughts are still captivated by illusion, my words are too gross to describe your sublimity. My service? You deserve much more than I can ever possibly give you. Everything I have actually belongs to you. But by giving you what belongs to you I become yours.

Now, after all these years feeling like a pretender, there are so many things I want to wipe off and to begin again my spiritual life, but as a better disciple. I am filled with remorse and it seems this is the only thing I can offer you on this day, along with this desire in the depth of my heart, to improve, to become like you want me to be. Aware of my being low I cry out: When will that day come? Your great compassion remains my only hope.

Your servant,
Adhika Dayā devī dāsī



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*

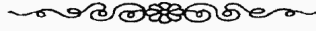
All glories to Śrīla Prabhupāda! All glories to you.

I would like to thank you for giving me strength and inspiration to continue performing devotional service inspite of so many troubles I cause to you. I pray I could approach you in a more direct way, open my heart to you and willfully accept your instructions. I can see daily what is really out there in the kingdom of Maya. It's full of illusory promises of happiness. While trying to get it one finds himself bound by distress, which comes immediately, not letting us even for a moment relish the joy of this mortal world. I also fall under her grip imperceptibly, desiring to avoid your direct association in the form of your instructions. And that's becoming my greatest misfortune.

Some time ago I had a dream of you, advising me that I accept the association of devotees and give up the mode of passion. *Sadhu-saṅga* is really the best cure for impersonalism. Thank you for giving me such association.

Once you were in our temple you asked me to find a key from your room. So I ran here and there but nobody knew where it was. Then finally I got a bunch of about 20 keys. I went to your room and informed you I'll try the right one. I prayed so that I don't disturb you by noise too long. Then I took the first key, tried it and ... Amazing... it was the right one. I could see that when we have a sincere desire to serve you, you are directing us in a perfect way in such service. Of course if somebody wants to be cheated, he'll get so many Maya's agents whom he can serve and devote himself. But fortunately in ISKCON of Srila Prabhupada we have so nice association of devotees of the Lord, where we can cultivate the desire and determination to surrender ourselves fully to the bonafide spiritual master. I can see on my Godbrothers a Godsisters, how they are bound from day to day more to you and how you inspire them to make spiritual progress. Let me appreciate more their association, so that I could also become bound to you.

Your unworthy servant,
Amartya-nādī dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances!

On this very auspicious day, the day of your Vyāsa-pūjā, we can once again remember our debt to you, our spiritual master.

You travel all around the world like a restless child, preaching the glories of Śrī Kṛṣṇa. You have unflinching faith in the words of Śrīla Prabhupāda. Your mind can't be deviated from the Absolute Truth and you are uncompromising with speculators and deviations.

How can I express my gratitude for your divine qualities and help? From my side I can't show big results or achievements. I'm sorry. Many times I remember your words and instructions and I hope one day I'll be able to fulfill them.. I would like to do so much but I can do so little.

Dear Guru Mahārāja, it may look like I'm a person who is always absorbed in household affairs and doesn't have time for spiritual activities, but I actually never feel your absence. You are always present in my heart by your words and instructions. I'm not afraid of anything in this world. I'm only afraid of forgetting the lotus feet of Lord Śrī Kṛṣṇa. If I always remember Kṛṣṇa and depend on Him, then nothing bad can overcome me. That's how you have taught me to be.

Your servant,
Ānanda-Lakṣmī devī dāsī



Dear Guru Mahārāja,

By this letter I want to bring you pleasure, and I understand that I can only do so if I use my whole life for fulfilling your mission, which you have inherited from Śrīla Prabhupāda. This mission is coming down from Caitanya Mahāprabhu, Who has come to grant the greatest benediction — pure love of Godhead — to even the most fallen in this degraded age.

Kṛṣṇa eternally fulfils the desires of all living entities, regardless of what they want, thus giving them the opportunity to return to His eternal pastimes. But the devotees of the Lord are even more merciful, because they give by force that which the Lord grants, considering the free choice of everyone.



I pray that I would never lose my connection with you, because your mercy is my only chance to completely change my heart.

I don't understand what attracts you to such a degraded place as Bulgaria, where the policemen are criminals, the government is guided by the Mafia and the common people are only interested in the most gross sense gratification. Only a great devotee of the Lord would sacrifice all that he has, tolerating everything, just so that he can reclaim as many souls as possible back to Godhead. Aren't the pure so few and the fallen so many?

Only the pure devotees, not caring for the masks covering the living entities' real faces are trying to help them awaken their natural love for Kṛṣṇa. Therefore, what other chance do I have, but to serve always your lotus feet with humility?

Your humble servant,
Ānandamaya dāsa





Dear Guru Mahārāja,

Let me offer my 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*

Dear Guru Mahārāja, although your matchless glories are far too inconceivable for me, please let me try to express something of what has reached this dark brain from the blinding effulgence that shines from your personality. Although I have no qualifications to assess even a tiny spark of your wonderful qualities, I still try to say a few words about your glories.

Dear Guru Mahārāja, you have appeared in this world, to bring blessings to all living entities. With endless compassion for everybody, you only make efforts to somehow be of help to us in our hopeless spiritual position. This selfless helping spirit cannot be seen in others, solely in Kṛṣṇa's pure devotees, who are 100% free of envy.

There may be other people in the world who try to help others, but desiring recognition and not knowing about the real identity of the soul, they try to squeeze out some kind of sense gratification from this. But as a pure devotee you have the knowledge and the desire to be able to help each and every living entity, so that they achieve their perfect and ever happy position.

Dear Guru Mahārāja, I am sure that you would like it even more than ourselves that we all go back to Kṛṣṇa. You really know what the spiritual world is like and you see what terrible suffering this material world is, this that we think the highest happiness.

You are like a parent, who sees that his child is ill, and out of his deep compassion, is willing to do whatever he can to give him the medicine by which he can be cured. Because this medicine seems to be bitter on our level, we are kicking against it and are trying everything to avoid having to take it. You, however, are convinced that only this medicine of devotional service can save us, so you are trying tirelessly, sometimes by tricks, sometimes by hard words, to make us take the medicine that will save our lives.

Dear Guru Mahārāja, how could anybody thank you for the selfless service you do for us. Your service to us makes us indebted and makes us offer endless service to you. Please give me strength and intelligence, so that I can always serve your lotus feet, so that I may always help your great mission, and that all living entities can get the opportunity to realize their eternal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa. When I am able to participate in your mission, my life will become successful, but until then I am hanging around in this world like a zombie.

Desiring to really understand and serve your lotus feet

I remain your fallen servant,
Antardhi 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 most humble obeisances at your lotus feet,
All glories to Śrīla Prabhupāda!
All glories to Śrī Śrī Rādhikā-Nandanandana!
All glories to Your Divine Grace!
All glories to your inconceivable service to Śrīla Prabhupāda!

*he guro jñāna-da dīna-bandho
svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra
prasīda rādhā-praṇaya-pracāra*

O spiritual master, O giver of divine wisdom, O friend of the fallen, you are giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me.

Their Lordships Śrī Śrī Rādhā and Kṛṣṇa eternally reside in your lotus-like heart being extremely pleased with your unparalleled service to Them. On your request (I see no other reason) They expanded from there, kindly allowing me to try to serve Them.

I know you can be pleased with me only if I simply love Them and if I can make my heart so pure that it becomes a suitable place to invite Them to. Dear Guru Mahārāja, you are helping me so much to advance toward this goal, actually you are mercifully dragging me toward it because I am so lazy. Being so much indebted to Your Divine Grace strengthens my determination to serve you and to try to be less of a burden for you.





You are the embodiment of tolerance and compassion toward the most fallen and unqualified. Please kindly forgive me the countless offences and mistakes I am committing while trying to do something useful for your pleasure.

I am simply praying to Your Divine Grace and Śrī Śrī Rādhā and Kṛṣṇa that I never have a desire other than to just serve Them in the secure shelter of the shadow of your lotus feet.

Your humble servant,
Miss Apple



Dear Guru Mahārāja,

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

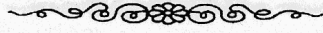
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śrīmate suhotra-svāmin iti nāmine*

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

I have still present in my mind your words, Guru Mahārāja, spoken during your last stay in Warsaw. You said that the real value of things could be considered only in relation with Kṛṣṇa. During this lecture you said also that this material creation and our present bodies only have value if they help us to obtain Kṛṣṇa consciousness.

For me, personally, your preaching is the most helpful thing in approaching Kṛṣṇa consciousness. Essentially, this preaching reflects the complete sense of this movement, directing us towards rendering causeless devotional service and finally to obtaining pure love for the Supreme Personality of Godhead. You said: "If you see Kṛṣṇa, just serve Him!"

Your transcendental message is a powerful authorized process coming directly from Lord Kṛṣṇa's heart. He says in *Bhagavad-gītā*: "For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear." (Bg. 18.68-69)



Dear Guru Mahārāja. Having association of your sublime personality one can be freed from every kind of doubt and can start using this human form seriously. Such a thing is possible only thanks to your personality and because you are a pure devotee. It is a wonderful and, at the same time, unique thing in this age of Kali. Thanks to your causeless mercy events that were earlier distant and unreal for me, nowadays become close and real. You change the surrounding reality, giving help in making progress in our spiritual life, as if you were using the philosopher's stone, which is your unlimited compassion.

You are for me, Guru Mahārāja, an embodiment of a special kind of Śrī Caitanya Mahāprabhu's mercy, offered to rebellious living entities that life after life suffer in a cage of illusory reality.

Therefore, I thank you, Dear Guru Mahārāja, with my whole heart for your devotion, compassion and well-wishing.

Your servant,
Āśrama dāsa





Dear Guru Mahārāja,

Please accept my humble obeisances,

All glories to Śrīla Prabhupāda!

All glories to you!

Every year I face the same dilemma – how to describe your unlimited glories and wonderful qualities. In fact for such a conditioned soul as myself it is almost impossible. I can see your glories when others glorify you and appreciate you.

Just like once you gave a lecture at the University of Wroclaw, watching one of the guests it could be understood that he did not like the lecture. Later on it appeared that he was a university professor. After the lecture he asked a question which showed his dissatisfaction. However, after the lecture the same person approached you and congratulated you. The man said that he would like to learn to answer questions in the way you did. That evening many people came to you to thank you for the lecture. This is the best example of how you, as a pure devotee, attract others by your sublime qualities and your preaching.



I saw that you were very happy after that lecture. You wanted this preaching to expand. You made plans for more programs in the future. It made me realize how deeply the saṅkīrtana mission of Lord Caitanya is situated in your heart. You are completely devoted to the mission of your spiritual master. It makes you happiest when you see others receiving and accepting Kṛṣṇa consciousness.

Seeing your efforts to spread that mission around the world I would like to be able to help you. But because of lack of qualification, mental concoction, and material desires I am completely useless. Still you are so merciful that you accept me as your disciple. I am very grateful for that, and for all

your instructions which let me continue my devotional service.

Please forgive me all my faults and let me serve you in this saṅkīrtana mission of book distribution.

Your eternal servant,
Ātma-māyā devī dāsī

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

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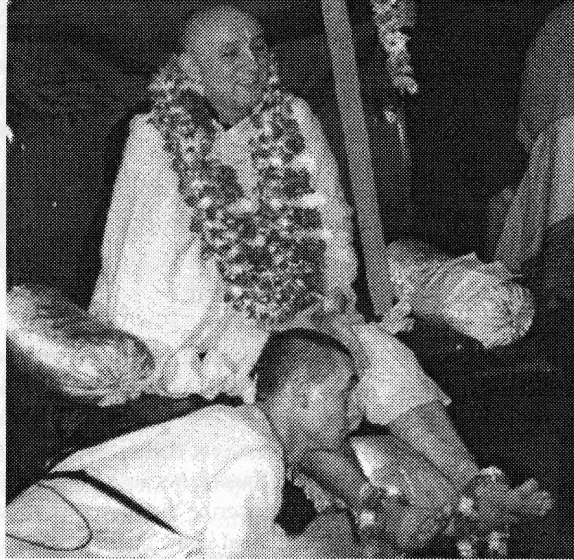
Dear Guru Mahārāja,

Please accept my humble obeisances.

All glories to Śrīla Prabhupāda and your service to him!

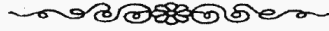
Right now, the devotees around me are discussing the difficult situation in the world today. They mentioned that the Japanese economy is completely broke, which in turn, produced a chain reaction, thereby affecting the economies of other "great" world forces. Things have gone so far that the Russian President hid himself, and the mass media reported that he is dead.

The situation in the world today is very tense. The world's history follows its natural flow. Things always tend to degrade. In China, for instance, one can freely purchase an aborted human embryo and cook it for dinner. There was even an article, appearing in a Chinese newspaper, wherein one doctor stated that she highly recommends eating human embryos to improve our health. She even witnessed that since she eats these human embryos (six months), she feels very well. In the article, there was even a recipe about how to cook an embryo.



It is not amazing that everyone utterly goes to hell. What is interesting is that we, the representatives of this Rākṣasa culture, have been transformed into followers of Lord Caitanya. What is amazing is that we are also given a chance to get out of this madness and regain our original spiritual position.

The glories of the *guru-paramparā* are unlimited. We, the disciples, will never be able to repay our debts to you, who perfectly represent the *guru-paramparā* by selflessly sacrificing everything, just so that we can somehow get the point that there is no substance in this pit of material existence. This world of shadows is just a product of our own hallucination, based on the false premise that we are a part of it.



If it was not for you coming to open our eyes to reality, we would still be loitering in the dark maze of material existence, bound by the matrix covering our pure consciousness. Reading your books, one gets a clear picture of the truth. You give us the map, by the use of which, we can get out of here:

We may choose to surrender to the substance of bliss – the spiritual nature, our true nature. Or we may choose to pursue the shadow that plays upon the waves of time – the material nature, our false nature.

But that shadow is also a form of the Supreme Person. Then why is it wrong for the soul to choose to enjoy matter? It is wrong because the material world is not free, just as a prison is not free. Freedom is the very thing that makes real happiness possible. Kṛṣṇa is absolutely free to enjoy Himself eternally. The spiritual world celebrates that freedom, but the material world does not. A liberated soul is he who eternally chooses to celebrate Kṛṣṇa's happiness. That celebration is his key to the spiritual world. Even if a liberated soul celebrates Kṛṣṇa's happiness in the material world, matter doesn't "matter". Since Kṛṣṇa is the *puruṣa* everywhere, the liberated soul is always with Him. Matter "matters" when the soul chooses to enjoy matter, because at that instant he throws away the key to liberation and is entombed by the three modes of nature within the matrix of mundane experience.

(*Transcendental Personalism*, page 56)

My words fall short in the attempt to describe your glories. Having this in mind, I'll resort to using the words of those who have come closer to fully comprehending your excellent character. What follows is an excerpt from an interview with Manidhara Prabhu, taken in February this year:

Interviewer: What do you think are the most outstanding qualities of Suhotra Swami?

Manidhara Prabhu: When you want to glorify a person without some cheap sentiment then you have to have a little ability to understand also his qualities. This means that you have to have something of those qualities yourself. Therefore, I can not sufficiently glorify Suhotra Swami, because I don't have these qualities. I can only, in a very, very, limited way describe the glimpses which I believe, I got on the way of something like that. But I just know that, I would say that, there are not many people of this kind of quality on this planet. I haven't traveled all over the planet and haven't seen them all, but in my life I haven't met many of these incredible devotees of his caliber. Even materially speaking his intellectual abilities are incredible. I haven't met anybody in my whole life who has such an ability to absorb...I mean, not many, who actually have the ability to absorb knowledge so quickly, in such a conclusive way.

One of the most wonderful things, what personally I like about him most, is that he has such a far reaching intellectual understanding, but he never loses touch of the basis. In other words, he doesn't drift off into some esoteric realms, being enchanted by his amazing intelligence. I had some Godbrothers before, who were also extremely intelligent but somewhere along the way, they became proud of their intelligence and they got severely in trouble. So being that intelligent, and



staying that simple in his approach – that requires an incredible deal of humility.

I saw throughout the years that not many people may understand Suhotra Swami from the first look. He is not an easy person to understand from the first look. Because maybe even socially, or emotionally, he may not be the most easily and immediately approachable person. I know even people who are maybe afraid of him to some degree. Or let's say, they have a very good respect. They don't know, "What can he do now? Is he going to be heavy? Is he going to be sweet? Is he going to...". They sensed, there is something very heavy going on here. But actually, this is only the external part. You know? So far, I saw him from inside, whatever little, little inside glimpse I got. There is an incredible, soft, gentle, and very shy devotee inside.

Guru Mahārāja, thank you for allowing me to take shelter at your lotus feet. Everything I have, I owe to you. You are everything for me.

All glories to you, Oh Vaiṣṇava Ṭhākura!

Your humble servant,
Bhagadatta dāsa



My dear Goswāmī Mahārāja,

Please accept my most humble obeisances at the divine dust of your soft lotus feet. All glories to you and to His Divine Grace Śrīla Prabhupāda.

Throughout the years of my practice of Kṛṣṇa consciousness, I have realized that although I often hear things repeatedly, so many times it happens that suddenly a sentence or even a word makes me wonder about its meaning. Especially when I hear it through your lotus mouth. It makes things look different, *guru-mukha-padma-vākhyā*, *cittete koriyā aikya*. Your words purify my existence in such a way that I can see things with another outlook. In fact, your powerful words turn matter to spirit and wherever you go, the material world ceases to exist.

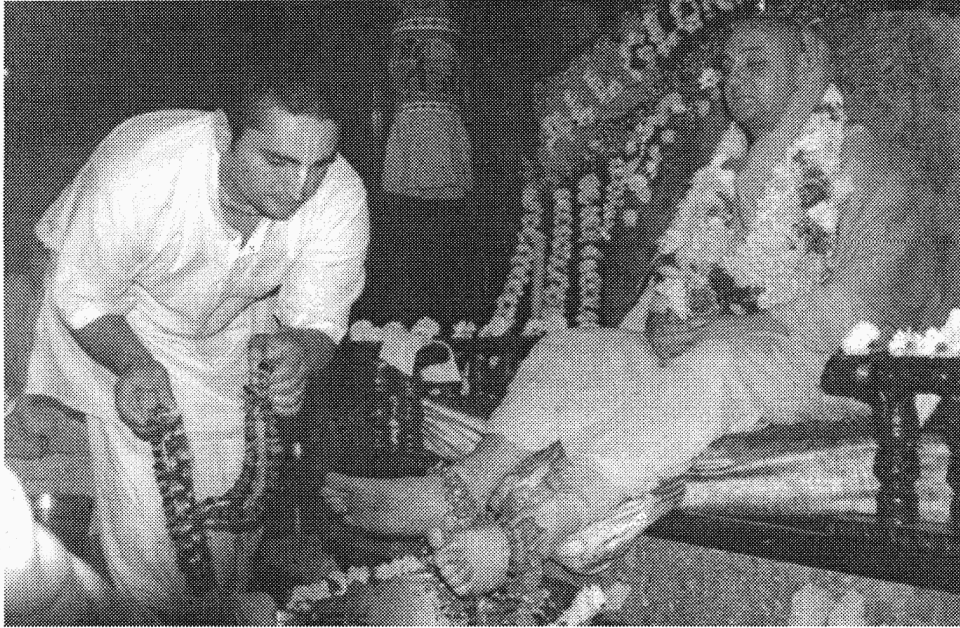
Kṛṣṇa consciousness is very deep. It is so easy to say that one should work for the pleasure of Kṛṣṇa without any selfish interest but doing it really, is another thing. Your surrender to Kṛṣṇa and Śrīla Prabhupāda is so real. We often talk about surrendering, but we usually make sure that we ourselves get our desires fulfilled too. You are not interested in that.

Therefore my entire strength throughout my life, is the security I feel by seeing,



hearing, and following your outstanding example of complete surrender to this mission of living and spreading Kṛṣṇa consciousness. In one lecture you said: "The interest of the spiritual master is to see that the disciple is engaged in Kṛṣṇa's service and loves Kṛṣṇa. He is not interested in the service to himself." That is the way I know you.

You are taking very good care of me. More than I deserve it. I can understand that without loving you, there is no question of loving Kṛṣṇa. However, to cultivate real love for you, we must enthusiastically accept your guidance and associate with you in whatever way possible. For example, we follow exactly your travel schedule and like to hear from your personal servants about your uncommon activities. Above all, this celebration is very important for us to make our love more firm. Thank you, that you sacrifice this day for our advancement, although you are not interested in your personal worship.



At this auspicious event of your appearance day, I ask myself: how much did I make advancement in Kṛṣṇa consciousness since last year, when I was thinking that I will ultimately surrender and will start becoming a pure devotee and love Kṛṣṇa. The thing for which one works very hard is very dear. One never gives it up again. But how dear is Kṛṣṇa to us?

You know Kṛṣṇa in truth. You are competent to give love of Kṛṣṇa to your disciples by your causeless mercy, for you have realized the ultimate goal of life. But we must work hard on our Kṛṣṇa consciousness to be able to get the strength to keep what you are giving us.

I do not need to mention how important to me is my relationship to you. This relationship is the inspiration of my life. All other so-called relationships are not really satisfying. We are



eternal servants of Kṛṣṇa and we only have one need – Kṛṣṇa. We are searching for Kṛṣṇa in all our relationships, but to realize Kṛṣṇa without the spiritual master is not possible.

I beg you humbly to remain my guide and most dear spiritual father, life after life and occupy every place in my meditation with your presence, so that there is no chance for material consciousness to enter. Being eternally indebted to you, I remain.

Your foolish servant,
Bhāgavat-dharma 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,
My dear spiritual father,

Please accept my most humble obeisances at your lotus feet!

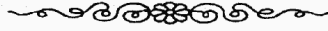
All glories to Śrīla Prabhupāda and to your glorious service in the *saṅkīrtana* mission!

The day of your appearance is significant for many conditioned souls in this world, and for your disciples it is indeed worshipable. I feel unable to glorify you suitably but at the same time I feel very thankful and obliged to you. Therefore I'll make an attempt for your pleasure.

You are pure and transcendental, you are full of divine bliss, you are a vast ocean of real knowledge which shines out through your very form and mouth. But you are humble and compassionate to the conditioned spirit souls for you are Kṛṣṇa's pure devotee and His true representative.

You are a real and chaste disciple of Śrīla Prabhupāda. Your heart is entirely devoted to him with love and your relationship with him is so strong and potent that it binds up emotionally even my steel-framed heart.

Your preaching, with powerful words and with your very presence, brings conditioned souls from Maya's lap to the lotus feet of Kṛṣṇa. Thus you are changing many hearts, planting in them the *bhakti latā bīja*. Then you pour your mercy upon us in the



form of your ecstatic *kīrtanas*, emotional *bhajan*as, enlightening and inspiring lectures, confidential and delighting *darśanas*. Your holy presence dispels all illusions and doubts and makes our minds peaceful and our hearts blissful.

You are tolerant as a careful, loving father for his children. Your mercy is equally distributed, but some are taking more advantage than others. Let me always be a servant and let me always have the association of those sincere and dedicated disciples.

This is only a glimpse of the qualities of your transcendental *bhāgavata* personality which I am able to perceive with my limited, contaminated consciousness. And although that knowledge is enough to bring me back to home (back to Godhead), in my heart I feel a desire to come to know you more and more.

Your insignificant servant,
Bhara-dhari dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances unto your lotus feet,
All glories to Śrīla Prabhupāda.

The fundamental basis of the process of Kṛṣṇa consciousness is the chanting and hearing of the holy name of the Lord. In this way we can purify and elevate our consciousness, and become happy. You are a perfect example of the devotee who is completely absorbed in spreading the name and knowledge of Kṛṣṇa.

You are teaching how one should engage everything, whatever one has, in devotional service to Kṛṣṇa and in this way become free from material bondage. Due to your preaching activity many conditioned souls have come in contact with the holy name and got a chance to begin their spiritual life.

Your preaching to the intellectual class of people by presenting different aspects of Vaiṣṇava philosophy is only one side of your many-sided field of activity. Your potent, significant, precisely chosen words remind the hearers of the Supreme Lord and are able to change their lives. It is worth the endeavor to become in some way useful in your mission. Please let me become your insignificant servant.

Your servant,
Bhaṭṭa Raghunātha dāsa

*sīddhānta-rakṣakam avaiṣṇava-vāda-bhaṅgam
śāntam suhīra-śaraṇāgata-rāja-hamsam
śiṣyasya śoka-suināśam u bhakti-dākaṁ
svāmī-suhotra-gurudevam ahaṁ bhajāmi*

Protector of philosophical conclusions, smasher of non-devotional theories, calm, the royal swan among the intelligent surrendered ones, dispeller of his disciples' worries and giver of devotion – I worship that Gurudeva, Suhotra Swami Mahārāja.

Guru Mahārāja,

Please accept my respectful obeisances,
All glories to you on this most auspicious day!

Since writing my last offering I have had the fortune of meeting you three times, doing service for you, listening to your wonderful classes and asking (several times stupid) questions. My realization of the importance of all these things has increased a little. There is a common Purāṇic verse that says that while deities and holy water purify only slowly, the *sādhu* purifies only by his *darśana*.

I have also met and got to know several new godbrothers, and I must say that at least from my perspective they also have this power. It is so nice to see how different disciples have different portions of your qualities Guru Mahārāja. Some are very learned, some very stalwart *saṅkīrtana* devotees, some expert *kīrtanīyas*. I try to appreciate these qualities and see the relationship with you. You have often said that we have to show our devotion by co-operating with other devotees, not leave all relationships and try to find our private place of *bhajana*. I am trying to become better in this regard.

From my experience with your other disciples, Gurudeva, I must also say I feel very unqualified. They are all so much more surrendered, so dedicated to you and to the mission of Śrīla Prabhupāda that you are carrying onward with unflinching devotion. I often wonder why you still show me so much kindness and let me serve you in newer and newer ways. You are so expert in bringing out the best in everyone, you are an ocean of mercy. What hope is there for someone like me without you? Please continue letting me serve you, in spite all of my disqualifications, so that someday I may get rid of these disqualifications and become like your other, real, disciples.

Your servant,
Bhrgu Muni dāsa



Dear Guru Mahārāja,

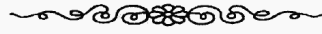
Please accept my respectful obeisances at your lotus feet.

*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*

It is impossible to perform devotional service with consciousness as absorbed in material desires as my consciousness is. I would like to develop a desire to regret every moment of neglecting my primary duty, devotional service unto you. Your desire is to help the entangled living entities. Please fix this desire into my heart.

Your eternal servant,
Brajera-rākhāla dāsa



My dearest Gurudeva,

Please, accept my most respectful obeisances at the dust of your lotus feet. I bow my head at your feet, taking that dust as the dearest treasure.

I'm very happy to be able to share the transcendental joy of my godbrothers and god-sisters by taking part at least from a distance (through this Vyāsa-pūjā offering) in the celebration ceremony of this blessed day of your appearance.

One more year passed away and I wonder what kind of year it was? I'd like to think it was mainly a year of endeavors to please you, but my intelligence doubts it: "Do you really believe that, Sir? Are you sure about it?" I know my sincerity is 'mixed with wax' and my devotion is pure like water from a filthy place. Still your great appreciation of our smallest and most insignificant attempts to please you makes us so much attached to you.

You can see my selfishness, for my service I want to be paid with your attention. I'm not a good servant, as you can see. Still you are kindly accepting me. My selfishness goes so far, that even in my attempts to glorify you, I'm only talking about my self – it's shameless. Nonetheless I still hope, some wonderful day, to become a better servant at your divine lotus feet. Today I have a chance. It's your day – a time when we are supposed to glorify, remember and meditate on you more than any other day of the year. Today I take in my mind a leaf of a *kalpa-vṛkṣa* tree and wish my self to be able to sincerely serve you all my life and after that as well. I want to take your instructions deep into my heart and to keep them there as a most precious jewel.

I am forever indebted to you Gurudeva.

We are eternally connected

Praying for the mercy of the Vaiṣṇavas, I always remain

Your foolish child,
Cārucandra dāsa



Dear Guru Mahārāja,

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

On this most auspicious day of your divine appearance in the material world I want to express my gratefulness for everything you gave to me, one of the fallen conditioned souls of Kali-yuga.



You are the personification of Kṛṣṇa's mercy. Although your position is so exalted – being a pure devotee of the Lord, possessing so many wonderful qualities, such deep realizations on the science of Kṛṣṇa consciousness – you give your association to all of us. You have so much compassion for the suffering living beings, who had forgotten Kṛṣṇa and devotional service to Him, that you are taking on many troubles by traveling all the time in so many places, in so many countries (even Bulgaria), trying to invoke the spark of Kṛṣṇa consciousness sleeping in everyone's heart.

This service is very heavy, but despite all difficult circumstances you are always in bliss. You are in this material world of the three modes of nature, but you are transcendently situated just like the lotus flower is in the water, but simultaneously it is not touched by the water. I'm very happy to have such a spiritual master. You are a real representative of *guru paramparā*. You are leading me back home, back to Godhead.

Am I going to succeed and return to my real home in the spiritual world with Kṛṣṇa?

I don't know. I want to very much, but I'm feeling so foolish and unqualified for this. My only hope is in the connection with you and the other devotees.

I'm praying to be always somehow or other in connection with you and the devotees, and maybe then, one day I will have opportunity to go with you to Kṛṣṇa.

Your eternal servant,
Cintāmaṇi devī dāsī



*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.

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



By the mercy of the spiritual master a lame man can climb mountains and a dumb man can speak philosophy.

*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, kali-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.

Dear Guru Mahārāja,

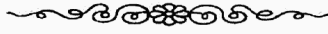
Please accept my most humble obeisances at the dust of your lotus feet,
All glories to Your Divine Grace!

It was in 1965 when Śrīla Prabhupāda, at the order of his spiritual master Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, went to the USA to start this preaching movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu. It was in 1990 that you came to such countries as Czechoslovakia on the order of Śrīla Prabhupāda to preach the message of Lord Caitanya all over the world. It was in 1992 that I had the great fortune to meet you and to render some insignificant menial service unto you.

When you came to the Prague temple almost nobody was there. One *bhakta* was making *kīrtana* himself and I being instructed to take a garland and place it on your neck wanted to do so, but you had been too quick and went to the office. I went after you and met with a dilemma as you were looking in the book shelf with your back turned to me. "What to do?" But after a few moments you turned and kindly accepted that small offering from a foolish one week *bhakta* saying: "Hare Kṛṣṇa!" In that time I felt happy not knowing why; now I can understand more how significant a moment in my life that was.

Within a short period of time you visited Prague temple three or four more times. Besides you many other spiritual masters were coming and even though I wanted sometimes to know who is my spiritual master, I was simply enjoying life in the temple in the association of devotees, not yet being qualified for acceptance of the spiritual master. "It will be revealed in the future."

I was simply not ripe for accepting a spiritual master and thus to give up my so called independence, but Kṛṣṇa fortunately arranged a purificatory period for me and I stopped enjoying life like a foolish boy. He revealed to me a most confidential secret:



"Go to him, ask him for guidance in your life, acquire transcendental knowledge from him as by revealing this knowledge to you now he is actually saving you already. You should be thankful to him and you can show that by surrender, by service to him."

That was when I was listening to a few special lectures of yours which I have on tape. These lectures were exactly on the essential points of Kṛṣṇa consciousness: this movement is offering a chance to realize the Absolute Truth, for going back to Godhead, it is not simply a place for living.



Taste for devotional service is awarded by *guru paramparā* upon a candidate when he satisfies his spiritual master. Enthusiasm for executing devotional service should be sought in the association of those who are enthusiastic. The mind is the main field for associating with devotees. Steadiness in devotional service can be achieved by fixing our minds on the lotus feet of Govinda. In devotional service a personal touch is



required. Those essential points presented by Your Divine Grace touched my steel framed heart and I wrote you a letter asking you to accept me as your disciple.

You kindly agreed, humbly and on behalf of Śrīla Prabhupāda. I was very happy as you relieved me from the ocean of nescience, uncertainty and lack of protection in the beginning of my spiritual life. By your kindness and actual risk you bound me to you very strongly and in due course of time attachment to you became stronger and stronger as you were expertly directing me towards Kṛṣṇa more and more.

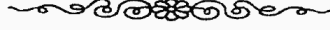
We sing every morning that Vedic scriptures sing of your character, so I could repeat some quotations for your pleasure but still I feel that it is more from the heart when I simply write: "My dear Guru Mahārāja, I am a fool and you are saving me all the time, what can I give you in repayment? What can I do for you? I know you will be most pleased when I continue up to the point of going back home, back to Kṛṣṇa where I will render more service to Him together with other devotees under your direction. Dear Guru Mahārāja I want to simply continue at any cost, whatever is happening I simply want to serve you under any condition. Please, if you can excuse me for all the nonsense I am doing on the way."

Sometimes I was hankering that I didn't have much of your association, but I also knew that it was actually good, for in your presence I would do even more foolishness than usual and thus I was simply trying to serve you as best as I could, but one evening when I was travelling something happened that changed my life completely. I've got a phone call that you called expressing your wish to have me as your driver! At first I couldn't believe it, but it was reality. I was feeling happy, but a big question mark arose and anxieties came: "Will I be able satisfy you in this new service?" But you are so amazingly merciful that you give me space to feel comfortable and good in this new situation knowing my weak character, so I actually don't have any other chance than to be happy in every day's challenge, to follow you faithfully, to accept all your mercy and to be more strongly attached to your lotus feet. For me you are thus a great magician, representing the Supreme magician, you are my master and the source of light in my life. Your ability to engage my mind and senses in Kṛṣṇa's service is inconceivable to me and thus I simply bow down to your lotus feet with awe and reverence.

In this new service I am getting so many opportunities to learn from your wonderful lectures not only basic points of our philosophy but also many ways to present those points to different kinds of people with gentleness and a personal approach. In this new service I am also given good opportunities to realise more and more what is the actual condition of this material world.

I can see in all those countries you are visiting that there is the same problem of threefold miseries, problems of death, birth, old age and disease. People everywhere suffer, being illusioned and firmly situated in ignorance. There are only slight differences that somewhere people are little more humbled and tired, so they are little more inclined to take to Kṛṣṇa consciousness. Otherwise as confirmed in the *Bhagavad-gītā*:

*ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna*



Everywhere there is only misery in the form of repeated birth and death. So it is a nice realization, but that verse doesn't stop by informing us about misery, it gives positive information as well:

*mām upetya tu kaunteya
punar janma na vidyate*

"One who attains my abode, o son of Kuntī, never takes birth again." So by your grace I am able to see also that the only solution for the miseries of modern people is to take to Kṛṣṇa consciousness. But they usually don't have any trust, being so often cheated and being strongly attached to sense gratification. They think they can overcome facts such as death by some stupid, fictive, so called philosophies which are simply word jugglery or by hope for non-existent achievements of scientists or simply by merging more and more into ignorance thinking that that will make them happy.

They think they can fill up their empty hearts by so called love, friendship and society, and contradict the dryness of their existence by the juice squeezed from these things. Such attempts are useless. The great poet Vidyāpati has sung that they are only drops of water for the desert of his heart, but oceans of water are needed. These oceans can be found in again establishing our lost relationship with Kṛṣṇa. That's also the conclusion of Vedānta: you can only find happiness in relation with the Supreme Lord Śrī Kṛṣṇa, Who is the original living entity among all other living entities and is their maintainer. (*nityo nityānām cetanaś cetanānām*).

The question is how to make the people understand it so that they accept this and live their lives accordingly. This being your life mission and service to Śrīla Prabhupāda, I am simply praying: "Please engage me in this mission as well, make me a tool in your hands. I'd like to have one day a small drop of dedication that you have for Śrīla Prabhupāda. Then I will also be able to continue this great work of spreading real happiness to the conditioned souls.

Hare Kṛṣṇa

Your servant,
Cit Śakti dāsa



*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*

Dear Guru Mahārāja!

On this special day of your appearance, please accept my most humble obeisances offered into the dust of your lotus feet. The Supreme Lord, Śrī Kṛṣṇa, has given me great mercy in form of the opportunity to meet your person on the way of my life. It is very difficult to meet a pure devotee, and it is still more difficult for the fallen souls to surrender to him, but you are so merciful, that you accept every such stray soul and give him shelter of your lotus feet. This shelter means that so many persons can begin their devotional service to the Lord, which cannot be compared with anything else in this material world. Only through your person can we get out of the deplorable situation which we are now in, for you have given us the opportunity to chant the holy name of the Lord.

Your activities are perfect, because you exactly represent Śrīla Prabhupāda. You always serve the lotus feet of Śrī Śrī Gaura-Nitāi and engage as many persons in this service as is possible. It is an extremely difficult activity, and one must be a very devoted servant of Śrī Śrī Rādhā-Kṛṣṇa to be able to do it. Therefore, please Guru Mahārāja, allow that I will never lose your association and the opportunity to render service to you.

Your aspiring servant,
Damayantī devī dāsī





Dear Guru Mahārāja,

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

All glories to you Guru Mahārāja!

All glories to Śrīla Prabhupāda!

All glories to Śrī Śrī Gaura Nitāi!

All glories to the *saṅkīrtana* mission!

I am very happy that I can celebrate your Vyāsa-pūjā ceremony. This wonderful day is an occasion to glorify you, your wonderful qualities, and wonderful acts. On this day we have the possibility to express our feelings to you, and it is the occasion to show our gratitude for the mercy you show upon us. Your pure devotion to Kṛṣṇa always inspires me greatly to render devotional service. You are always the perfect example of determination and enthusiasm.

It is a great mercy for me to be able to do anything for such a great Vaiṣṇava. You are like a *kalpa-vṛkṣa* tree that fulfills everyone's desires and you are full of compassion for the fallen beings such as myself. Guru Mahārāja, I thank you very much with my whole heart for everything you have done for me. Thank you for appearing in this material world, which is full of miseries, and freeing such fallen souls as myself from deep ignorance. I know I am not able to repay my debt to you, but as you are the most merciful I humbly ask you to please accept that what I am able to offer you.

Your servant,

Dayāla Candra dāsa



Dear Guru Mahārāja,

Please accept my most humble obeisances!

All glories to Śrīla Prabhupāda!

All glories to you, 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*



This wonderful day of your appearance is a magnificent occasion to glorify you, the person so dear to all of us, and to express gratitude for all your care and innumerable blessings. We are praying for your mercy, so that the little service we wish to offer you can give you at least some satisfaction.

To the Master
 Variety of gifts, the brightest of all the world
 And the miracles which win admiration,
 What are they in the light of *bhakti*
 Decorating your personality with the gem of devotion
 And going deep into the heart and giving the yearning of the soul
 Your eternal calling for *dharma* of the soul
 Is the wisdom of *ācāryas* and the source of knowledge
 For all of us, who, deep in the darkness,
 are thirsty of hope and support and strength for the spirit
 as helplessness covers us for ages in illusion
 O Gratitude! we want you in our hearts
 Please give faith to our weak foundation of devotion
 So as to eternally glorify your transcendental personality
 Our dear master,
 Bowing down in front of your majesty.

Your servants,
 Devala dāsa and Ekaparna devī dāsī

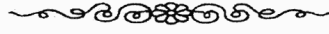


Dear Guru-Mahārāja!

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

The material world is a place of suffering (*dukhalaya* or *asukham lokam*). Everyone is miserable, everything is full of pain. But suddenly one becomes most fortunate (*kona bhāgyavān jīva*). How so? Why is it?

Because by the grace of Kṛṣṇa he gets an opportunity to associate with a bona fide spiritual master. He gets the creeper of devotional service (*pāya bhakti-latā bīja*) and *dukhī*



becomes *sukhī*. It is most wonderful! The mercy of guru and Kṛṣṇa performs this miracle.

I was also one of the *dukhī* people, low class, miserable. But now I'm happy. I'm in safety. It is only by your grace. I cannot forget! 'Can I be your disciple?' You smiled and said, 'Yes.'

Oh! It is bliss of *uttama-gati*!

Thank you very much dear Guru-Mahārāja.

Your humble servants from Dnepropetrovsk, Ukraine
Dvijaka Pujaka dāsa and Bhaktin Valeriya

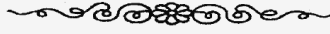


Dear Guru Mahārāja,

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

All glories to Your Divine Grace.

I have been hankering for happiness, for some fulfillment of my infinite desires. Sometimes it's been for *bhukti*, sometimes for *mukti* and sometimes for *siddhi*. But now I have seen, it is all useless without the preaching of Kṛṣṇa consciousness.



There is something I have lost in this field of happiness, dwelling amongst the waves of time since time immemorial. I've tried to satisfy my desires day in and day out without cessation, but their phantasmagoracious nature is becoming more and more obvious with every appearance of a new day in your service. Something I have missed in my quest for happiness. Hare Kṛṣṇa. Where is Śrī Kṛṣṇa, the blue cowherd boy, where is Śrī Rādhikā, the embodiment of His personal pleasure potency? Where are Śrī-Śrī Gaura-Nitāi, the transcendental brothers who came to dispel the thick fog of ignorance covering the age of Kali with their transcendental *astra*, the Holy Name of God. Where are they, has anyone seen? Without their blessings I'm lost and alone, unable to preach.

Prān ache yār sei hetu prachār: one who has life, he can preach, said Śrīla Bhaktisiddhānta. But being disconnected from the life of all that exists, Śrī Kṛṣṇa Himself, due to my wicked desires, I so often feel empty and lifeless. Being too strongly attached to worthless hallucinations and clinging to the modes of material nature, bound by a network of hundreds and thousands of desires, there is no question of happiness in this life nor the next, what to say of the supreme destination. With my credentials I'm not worth a chewing gum spat on the sidewalk and walked over. Flat I remain without you. Please help.

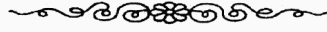
But just behold, in my ocean of misery the sun is rising, giving the light of knowledge to a most ignorant fool, setting everything in new bloom and making everything all-blissful. This radiant sun is titled His Divine Grace Śrīla Suhotra Mahārāja. Dear Guru Mahārāja, you are the only hope in my crippled life of uselessness. You give meaning to my existence. Kindly keep kicking me forward with your lotus feet.

Being the representative of Śrī Nityānanda Balarāma Prabhu, please charge me up with the *acyuta-bala*, bless me with unwavering strength in my battle against illusion. Please let me help push forward this wonderful movement, spreading the glory of Guru and Gaurāṅga to every town and village.

Being the representative of Śrīmatī Rādhārāṇī, please grant me a permanent position in the submissive service of the servants of Śrī Kṛṣṇa and His variegated potencies. Please flood the wasteland of my consciousness with the pleasure-giving potency of the Lord, allowing your causeless mercy to radiate out through me, thus purifying whomever I meet and inspiring them to engage in your mission to attract all varieties of fallen souls back to the cooling shade of the *saṅkīrtana* movement that they left so long ago.

Please make this mission my life and soul. Let me vigorously rush out on to the streets and build up huge barricades of Śrīla Prabhupāda's books, forcibly stopping the misadventures of all the ill-advised and misguided souls who need nothing but a push to the proper path leading back home, back to Godhead where we all belong.

Trying to selflessly surrender unto your lotus feet, please let me co-operate with the Transcendental Gardener, Lord Gaurasundara, who is very anxious to reach every nook and corner of the universe with the branches of the Caitanya-tree. O assistant of the Glorious Gardener, please let me become your little helper. Give me a sack filled with as many seeds of devotion as you think I am able to carry. Before I leave for my sow-



ing mission, please place your lotus feet on my head to give me some good intelligence to throw all the seeds at proper angles, making them fructify.

I have heard a rumor that Lord Gaurāṅga is not able to eat all of the fully fructified fruits of love of God Himself, and I'm sure He will pass some of the leftovers to you. My request is, when I return to your lotus feet, having planted all the seeds and begging for some more goods, that you would mercifully bless me, having relished the fruits you got from Lord Gaurāṅga and His dear servant Śrīla Prabhupāda. Please remember me by leaving me some of your remnants, for I am also hungry, having worked hard on the fields of *martya-loka*.

Useless I remain without your mercy

Thank you very much in advance

Your grateful servant,

Ekātma 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 Śrīla Prabhupāda!

Dear Guru Mahārāja, on this blessed day, the anniversary of your appearance in this world, I sincerely try to glorify your divine personality.

Please accept my endeavor despite my material cover.

I first met your divine personality in 1991, and at that time I was immediately captivated by your character, full of strength, enthusiasm and humor.

Later I got to know many things about you. Since you joined ISKCON, you have practiced spiritual life with undiminished energy, you preach, and you write books and articles about Kṛṣṇa consciousness. Previously you made delicious food for Kṛṣṇa as a head cook, and now you lead ecstatic *kīrtanas* and *bhajanas*. On every occasion when I meet you, I see only pure Kṛṣṇa consciousness reflected in your activities.

To be attached to guru and Kṛṣṇa, to engage the mind, the senses, the intelligence, the desires, the endeavor, in a word everything that is possible in Kṛṣṇa's service. That is what you present.

It is said in the *śāstra* that a spiritual master teaches not only with his words but also with his activities.

You, Guru Mahārāja, have a very deep knowledge and realization from the *śāstras*, and even from the mundane literature and sciences. You know much, so you can easily enter into a controversy also with the mundane scientists.

With your activities you perform pure devotional service to Lord Kṛṣṇa constantly and with undiminished power for 24 hours a day.

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasīdati*

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

(*Srimad-Bhāgavatam* 1.2.6)



I know that you are very dear to Śrīla Prabhupāda, and you also got his blessing although I can only speculate what this can be. But I know that this mercy descends through *śrī guru-paramparā*, and now I can also get it through you.

I know that if I am able to accept this causeless mercy, it will be so easy to cross the material existence and to get over many difficulties which come up while practicing spiritual life like to step over a little puddle.

All glories to your lotus feet!

Your insignificant servant,
Gadabhrt dāsa



Dear Guru Mahārāja

I offer my prostrated obeisances at your divine lotus feet hundreds and thousands of times.

I feel totally incompetent to describe the unlimited qualities of Your Divine Grace on the auspicious and joyous occasion of your birthday.

Being born within the darkness of this temporary material realm, I am bound to this material body and engrossed in worldly consciousness.

I don't know anything about spiritual life. I simply have faith that by taking shelter of your lotus feet, the blazing fire of materialism that burns wildly in my heart, will be extinguished.

O Gurudeva, I pray that Lord Caitanya's mission expands in the way you envision it and somehow I'm part of its play.

I sincerely hope that you don't refuse me your divine mercy as one drop of your mercy is all I require to carry on.

From your fallen disciple,
Ganādhirāja 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.

I am understanding more and more what a rare fortune it is for me to be a disciple of such a wonderful spiritual master as yourself. How extremely kind Kṛṣṇa is to me by leading me to your shelter for assured success of my human life.

Last year I asked Harikeśa Swami in a class how an insignificant living entity like myself can fight Māyā. Harikeśa Mahārāja answered my question in a very personal way, knowing whose disciple I was. He said that I got all ability to fight Māyā, because I have a wonderful spiritual master, that I should just follow him, and make him the captain of the boat of the human body where the instructions of the *Vedas* are favorable breezes for crossing the ocean of Māyā.

The only effective process of self-realization in this age is chanting Kṛṣṇa's holy names. Śrīla Prabhupāda's most outstanding quality was his faith in, and attachment for, the holy name; in his books he puts the maximum emphasis on chanting.

Your chanting of the holy name is most wonderful as your *kīrtanas* show. And we can also see that by the fact that just the day after Śrīla Prabhupāda gave you *harināma-dīkṣā* he praised you for chanting Hare Kṛṣṇa very nicely. You also have such an uncommon philosophical comprehension and conviction as your books and lectures reveal.

In your dedication of *Substance and Shadow* to Śrīla Prabhupāda you quoted from one of his lectures the following:

Cultivate this knowledge, Kṛṣṇa consciousness, and you'll be happy. Your life will be successful. That is all. And the method is simple – chant Hare Kṛṣṇa:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

If you simply chant, that is sufficient for your self-realization. But if you want to study this philosophy or the science of God, through your philosophy and argument, logic, we have got enough stock of books. Don't think that we are all sentimentalists, simply dancing. No. There is a background.

Dear Guru Mahārāja, you are a living example of this principle. By writing your book, *Substance and Shadow*, and with your seminars you explain how to logically and philosophically understand Kṛṣṇa consciousness. Simultaneously you give a great taste for the holy name to the devotees by holding your mad ecstatic “Stay High Forever” *kīrtanas* where you instill in us the faith that we only need to chant the *mahā-mantra* and nothing else for attaining perfection. Congratulations for understanding and fol-



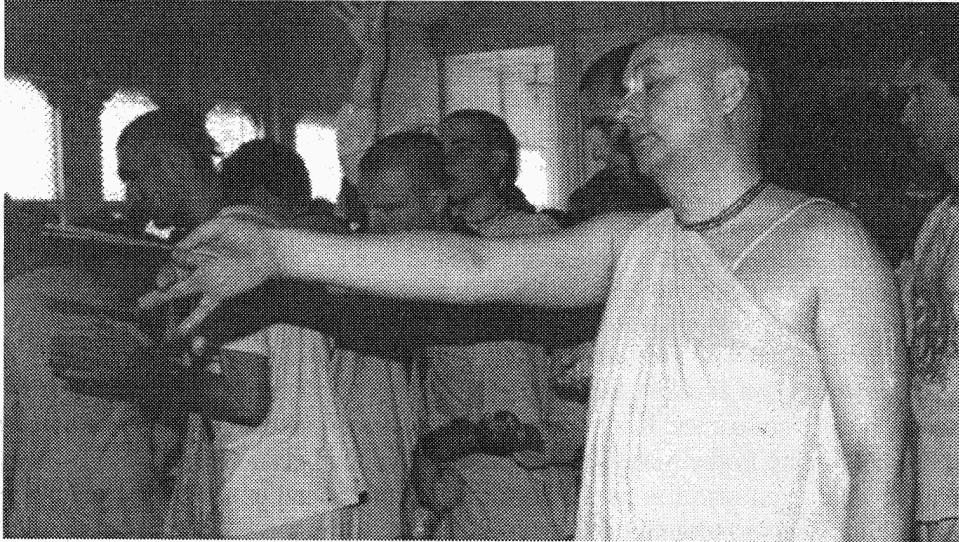
lowing Śrīla Prabhupāda so nicely. How fortunate we are to be your disciples!

I try in different ways to become fixed up in Kṛṣṇa consciousness, but the only thing that works and enables me to understand and accept Kṛṣṇa consciousness as it is, despite my very fallen and contaminated condition, is by remembering my relationship with you and your personal, loving concern for me. That is the only hope for an *adhama* disciple like myself. Actually it is stated by Narottama dāsa Ṭhākura that the lotus feet of the spiritual master are the only way we can attain pure devotional service (*śrī guru caraṇa padma, kevala bhakti sadma*). And there is no higher perfection than to become attached to those lotus feet (*śrī guru caraṇe rati, ei sei uttama gati*). Then by the mercy of the spiritual master one becomes completely satisfied at heart (*ye prasāde pūre sarva āśā*).

Our process is the descending process, not the ascending one. That means we don't make advancement simply by the strength of our own *sādhana* and austerities, but by pleasing the bona fide spiritual master and becoming dear to him, then by his mercy we get the mercy of Kṛṣṇa and all the previous *ācāryas* and thus make spiritual advancement (*yasya prasādād bhagavad prasādo*). Those who always think of how to serve their spiritual master are possessed of real *bhakti* because that is the only sure way to please Kṛṣṇa.

I pray that by the mercy of Tulasī Mahārāṇī and the Vaiṣṇavas who are like transcendental wish fulfilling trees, that I may be blessed with such an attitude. Thank you Guru Mahārāja and please accept my repeated obeisances unto your lotus feet.

Your attempting servant,
Gaura Bhagavān dāsa





Dear Śrīla Suhotra Swami,

Blessed be the day of your appearance, because you and your divine brothers from ISKCON are like the sun rays, which break through the dense darkness of Kali.

In your letter to Śrīla Prabhupāda for his 100th appearance anniversary you said that nowadays Kali stares at us and wants to petrify our hearts and that all the material energy is against us.

Of course, our only chance to be saved is to seek shelter at the lotus feet of Śrīla Prabhupāda. We, your disciples, rely on you. You are like a caring farmer who seeds the fields of Kṛṣṇa. That's why we have accepted the shelter of your lotus feet. What would we be without you? If you open the blessed palms of your hands, we would fly to all directions, carried by the chilly blow of *māyā*.

Śrī Caitanya says to Śrīla Rūpa Goswāmī:

Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

(Śrī Caitanya-caritāmṛta, Madhya 19.151)

When a man has the good fortune of meeting a pure devotee and of listening submissively and patiently, he starts following the path of devotional service. Such an opportunity is given only to a person who is sincere. That's why we have to be enthusiastic to listen carefully and follow strictly your instructions.

Since you are a pure devotee of the Lord, you possess all the qualities of the demigods. With your words, your actions, and your books you teach us how to re-awaken our relationship with Kṛṣṇa.

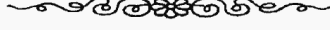
Last June in Sofia you said in a lecture that the disciple gets all his spiritual intelligence from his spiritual master and in that way he opens his eyes for spiritual life, realizes this material world and his own place in devotional service.

In your instructions there are a few basic directions which concern all of us:

- 1) to distribute constantly the books of Śrīla Prabhupāda
- 2) to prepare and distribute great quantities of *prasādam*
- 3) to develop new *nāma-haṭṭa* centers
- 4) to work on programs which clarify, especially to young people, the principles of *varṇāśrama-dharma* as the only way of attaining a permanent peace in society.

As we try to apply these in practice we can realise your immense responsibility and incredible love for Kṛṣṇa and that by your causeless mercy you can give Kṛṣṇa to us.

I'm an undeserving servant of yours and I try to serve you somehow or other without any hope of success. If I could get your mercy then I'd probably succeed in conquering the mind, which is subordinate to the feelings, and its attachment to this material world.



Since I very strongly desire to get your mercy so that I can be able to serve you, I will use the words of Śrīla Bhaktivinoda Ṭhākura:

Gurudeva! By a drop of your mercy make this servant of yours more humble than a blade of grass. Give me strength to bear all trials and troubles, and free me from all desires for personal honor.

Oh, lord and master! when will this devotee be blessed by obtaining your mercy? I am low, fallen, and devoid of all strength and intelligence. Please make me your beloved servant.

All glories to Śrīla Prabhupāda!

All glories to Śrī Kṛṣṇa!

All glories to Your Divine Grace!

Let me offer my humble respects to you, and I hope to have the strength to accomplish your orders.

Let all of us firmly decide to stay forever in the mission of Śrīla Prabhupāda!

Your eternal servant,
Gopati dāsa



Dear Guru Mahārāja,

Please receive my humble obeisances in the dust of your lotus feet,
All glories to Śrīla Prabhupāda.

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

I would like to offer you nice things. In fact, I have not got anything, for I am only your clumsy servant. I have no understanding of what spiritual life is, what surrender and rendering service for guru are. These are very important. Yet, I have treasure, precious stones – your instructions. I have plenty of them. This is your endless grace. I have only this. I have only one possibility. I would really like to give you something, make you happy, fulfil your instructions and thus accept the grace.

When we were speaking the very first time, you told me the most important things. Even now I am tackling them, although they are so simple. And you would like to teach me further lessons.

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

Yes, I can get everything I need from your lessons, how to do *sevā*, *sādhana* and *sādhya*.
Guru Mahārāja, I would like to serve you on the spiritual basis. It is said about
Nārada Muni:

*taṁ nāradaḥ priyatamo
rikthādānām anuvrataḥ
śuśrūṣamāṇaḥ śīlena
praśrayeṇa damena ca'*

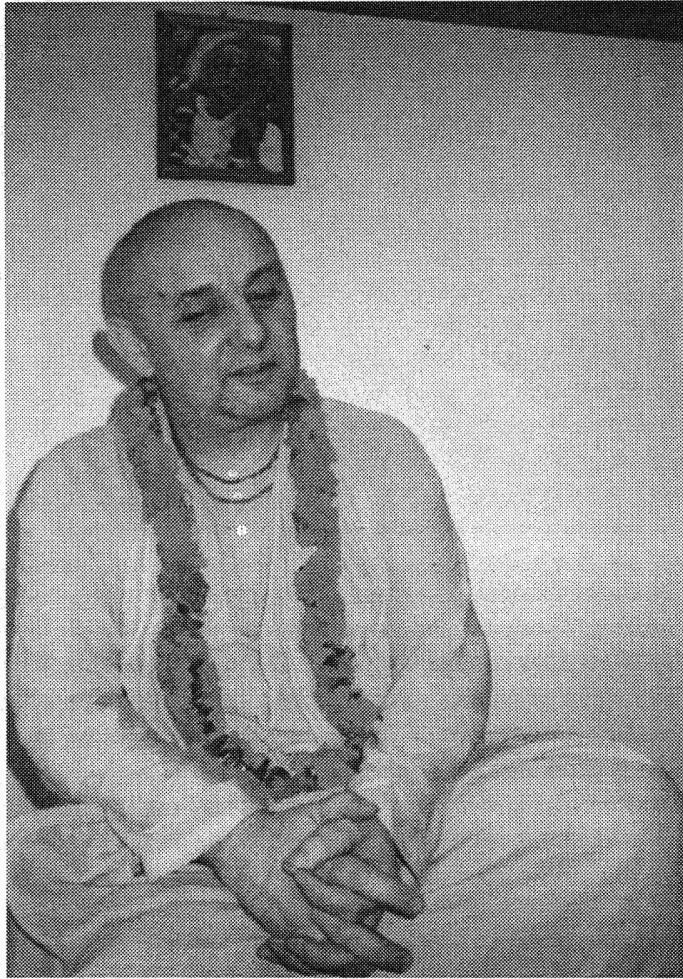
(Śrīmad-Bhāgavatam 2.9.41.)

[He is] always ready to serve his father, [and] strictly follows the instructions
of his father by his mannerly behavior, meekness and sense control.

Nārada Muni pleased his father with these features. Unfortunately, I can only offer you that I will tackle with these things, and hope to please you.

Dear Guru Mahārāja, thank you very much for allowing me to serve, although I am completely unworthy of doing it.

Your insignificant servant,
Gopīcandra dāsa



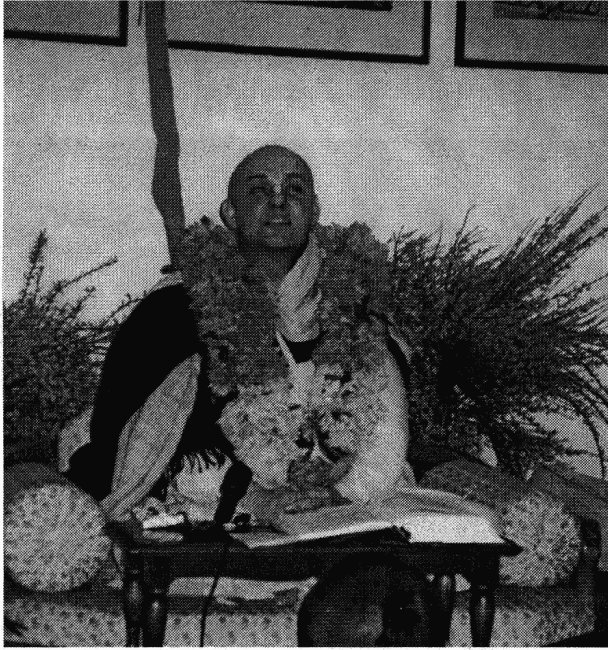


My Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

Today is the holy day of your Vyāsa-pūjā. I see especially now how insignificant I am. I feel ashamed to come before you to say anything because of my impurities contrasting with your shining purity.

You are a great personality so I can only try to praise a part of your unlimited glories. Everything you do is most glorious.



One of the amazing things about you is your transcendental books which are coming out so fast. You are empowered to teach Kṛṣṇa conscious knowledge in the West, particularly among the intellectual class of people. Some devotees are a little afraid to do some small preaching at universities so they can become easily defeated by "big brains". But you just go there and speak and because of your transcendental knowledge and perfect *ācārya* standard their hearts are changing rapidly. Nobody can do such wonderful work.

You said that it is very important to preach to intellectual people, students, and leaders of society. Those people can understand this subtle philosophy, and they really change their hearts after contact with Your Divine Grace. This is real evolution and revolution.

The wave of your preaching is becoming bigger and bigger. In a short time there is *Substance and Shadow* already translated into a few languages. This is a total flood which is growing constantly.

I would like also to become flooded and really change my heart. I know I am very slow, with strange problems, but I hope one day, by your mercy only, finally to be completely made by your desire.

Your servant,
Īśānghri-seva devī dāsī

*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*

Please Guru Mahārāja, accept my humble obeisances.

All glories to you!

All glories to Śrīla Prabhupāda!

I would like say a few words about you on this day, which I am sure are not enough to glorify you. First I want to thank you Guru Mahārāja for all your endeavors to help me to advance in spiritual life. You gave me the most important thing in life — Kṛṣṇa. The chanting of this mantra — *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* — makes my life meaningful and I cannot just waste my time any longer.

Now I really want to do something which can please you very much and I really want to see you happy from my service.

Usually when you are coming to the temple where I am, the only thing that I do is to start to explain my little problems again and again, and you have to tell me again and again — just chant *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* and be happy.

Suhotra Swami *kī jaya!*

Your servant

Jalendra dāsa



*śrī-guru karuṇā-sindhu, adhama janāra bandhu,
gurudev lokera jīvana
hā hā prabhu koro doyā, deho more pada chāyā,
ebe jaśa ghuṣuk tribhuvana*

Dear Guru Mahārāja,

Now as I write these words – the expression of my deepest respect and thanks to you, my spiritual master – before my eyes is your Vyāsa Pūjā on the Bavarian farm. Your



deep devotion to Śrīla Prabhupāda hit my heart like thunder. You have become inseparable, like one soul. This deep devotion, respect and love of yours for your spiritual master has bound me to you with the same power.

It is the greatest gift I have ever received. It is a real gift. It leads and inspires me and it is the light and goal of my life.

I bow down at your lotus feet.

Your servant,
Jita Mṛtyu devī dāsī



Dear Suhotra Swami!

Please accept my most humble obeisances!

All glories to Śrīla Prabhupāda!

All glories to Your Divine Grace!

In *Śrīmad-Bhāgavatam* it is said, that there is no happiness in the material world. It's a mistake to think otherwise, because it's a place of misery and of bad circumstances for life in general. Every man who really wants to reach a level of a real happiness must find a bona fide spiritual master and surrender to him by acceptance of initiation.

A bona fide spiritual master is one who has realized Vedic conclusions and can convince others by arguments about these conclusions as well. We should recognize as bona fide spiritual masters those persons who are surrendered to the Supreme Personality of Godhead and who have left aside all material visions. Everyone should try to find a bona fide spiritual master so that he can find the meaning of life, which is nothing else than to elevate himself to the level of spiritual happiness. To accept a spiritual master is the key to advancement in spiritual life.

A disciple must accept a spiritual master as a representative of the Supreme Personality of Godhead and Supersoul. He should accept him as God, because he is an external manifestation of Lord Kṛṣṇa. All the scriptures accept it and it is the duty of a disciple to see him so. We should study *Śrīmad-Bhāgavatam* with all respect and honor for the spiritual master. Hearing and reciting *Śrīmad-Bhāgavatam* is a religious process which elevates one to the platform of love for the Supreme Personality of Godhead.

A disciple should satisfy a spiritual master and with this attitude he should approach him. Then he will be able to understand spiritual knowledge very easily. It's confirmed

in the Vedas, and to a disciple who has unflinching faith in guru and Kṛṣṇa everything will be revealed very brightly.

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhavyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

A spiritual master is worshipped as the Supreme Lord, because he is His most confidential servant. This is confirmed by all the revealed scriptures and followed by all the authorities. Therefore I offer my most humble obeisances at the lotus feet of my spiritual master, the bona fide representative of Lord Hari (Kṛṣṇa).

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

Your servant,
Jñāna-caḅṣus dāsa



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

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

My most dear Guru Mahārāja,

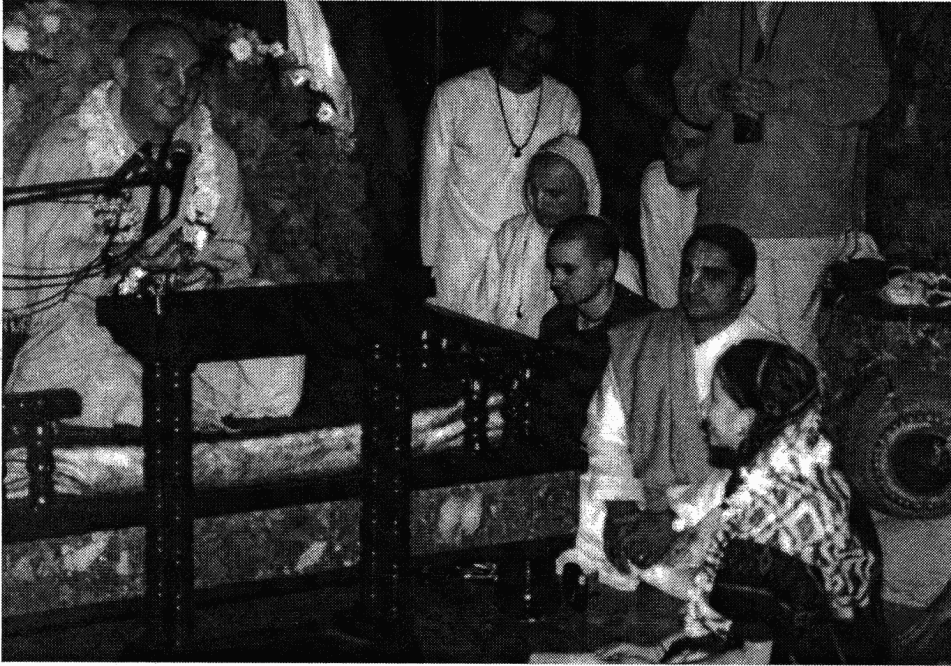
Please accept my respectful obeisances

All glories to Śrīla Prabhupāda!

All glories to you!

Yasya prasādād bhagavat-prasādo – by the mercy of the spiritual master one receives the benediction of Kṛṣṇa.

By pleasing you, everything is possible. Now I can try to please you by offering some words about your beautiful, endless qualities on this most auspicious occasion of your appearance in this world. But how to do it, when everything the disciple can do or say is just an expansion of the spiritual master's mercy? The only hope for me is to become a good pure instrument in your skillful, gentle, and expert hands.



Similarly as we cannot describe Kṛṣṇa's beauty using normal words (we do not even have an equivalent expression for the mystic color of His body), it is not possible to glo-



rify activities of such a great Vaiṣṇava as you are, dear Gurudeva. Insufficient words are one reason and another is my inability to know you. I do not understand a lot, but one thing I know is that you are the one who has completely changed my life. I do not know who you actually are but at least sometimes I can see your influence on our lives.

Dear Gurudeva, I am attached to so many temporary miserable things, but there is a chance to overcome this just by becoming attached to you. This is exactly what you, out of your compassionate mercy, force us to do. Just by giving us your presence and by giving us a chance to see your devoted activities, to listen to your perfect Kṛṣṇa conscious words, to engage our senses of touch by rendering service to you, to taste *mahā-prasādam* from you, and to smell a garland you were wearing. Just by these activities you force us to become completely attached to your lotus feet (and thus to the lotus feet of Kṛṣṇa).

Even though I am not at all qualified to serve Kṛṣṇa, by revealing your Vaiṣṇava nature you force me to love you and in this way to submerge, deeper and deeper, to the bottom of the ocean of devotional service, where all the pearls of *bhakti* are hidden. This is your great mercy towards us.

Everything in this world is so imperfect and ugly but in your presence everything takes the most beautiful form and all activities become just like nectar. You are an ornament of everything that seems to be dry and dead without you, and all nice things become even more attractive when they are decorated by your presence. Yes, out of your love you became our father and you lead us, small ignorant children, to the understanding of our most excellent position of servants of Kṛṣṇa and His beloved devotees and their devotees.

On this special day of your birthday I am supposed to give you some present. But I can always see that whatever I try to give you, it is nothing in comparison to what you give me. Just like last year on your Vyāsa-pūjā. You had a birthday, but who was giving the presents? You of course! You gave me the biggest present in all my life. You have said: "If you think that nobody else loves you or cares about you, you can know, that at least I do." You manifest this love by giving us the most valuable thing – Kṛṣṇa consciousness.

You are always surrendered to the instructions of your singular spiritual master (our grandfather) Śrīla Prabhupāda. You are always trying to give Kṛṣṇa consciousness to all living entities in this unfortunate material world, and it is visibly successful. In this way we have great hope because Kṛṣṇa likes to fulfill all the desires of His most beloved devotees.

My dear Guru Mahārāja, I am so fortunate that you have offered me the shelter of your lotus feet. May I understand the message you are bringing us and may I take full advantage by accepting shelter at the dust of your lotus feet and thus be helpful to you and your followers.

Śrīla Gurudeva, I will try my best to help you fulfill a mission of our dear Śrīla Prabhupāda (even though you do not need it). I hope that every tiny granule of sound is to be counted.

Your servant forever,
Kalakaṅṭha devī dāsī



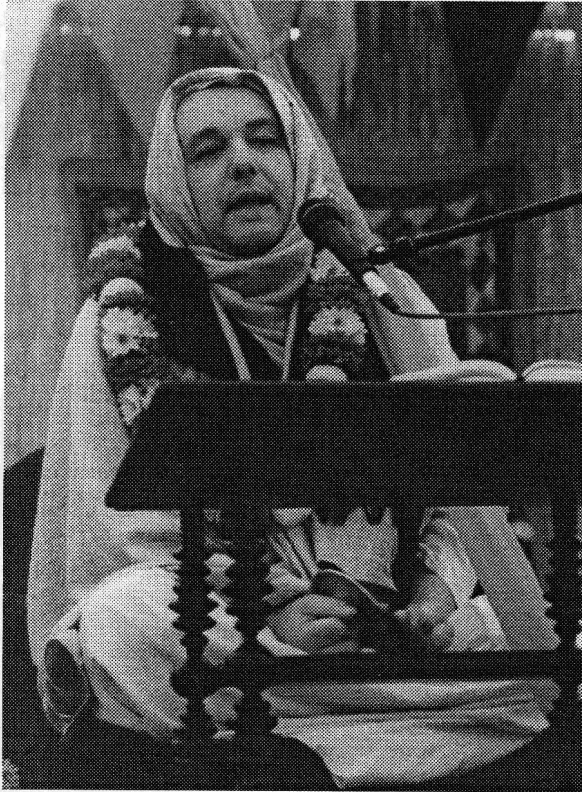
*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitam yena
tasmai śrī-gurave namaḥ*

*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,

Please accept my humble obeisances unto your lotus feet,
All glories to Śrīla Prabhupāda.



Your insignificant servant,
Kalavinka dāsa

Once in Sofia you told the story about Amogha. He was a *brāhmaṇa*, but he had much envy, even towards the Supreme Personality of Godhead. He was envious towards the other Vaiṣṇavas as well. His good fortune came by the causeless mercy of Lord Caitanya Mahāprabhu, Who restored his *brāhmaṇa* qualities. I have a similar nature, I bear an envy like that in the story about the camel and the scorpion. And my good fortune is: *sākṣād-dharitvena samasta-śastrair...*

The spiritual master is to be honored as much as the Supreme Lord. Then and then only is it possible for my heart to become completely pure like Amogha's heart, and never to offend the Vaiṣṇavas, because they are our only family.



Dear Guru Mahārāja,

Please accept my most humble obeisances at your lotus feet.

Your appearance day in this world is a most auspicious occasion which mercifully gives the opportunity to express a few words of gratitude and glorification.

Naturally when I am writing this offering I am thinking of the service you have given me, of doing *saṅkīrtana* in Amsterdam, since service is my real connection to you. While residing in this eccentric city the constant confrontation with an amazing variety of sense objects and ways of enjoying one's senses makes me realize, as Śrīpāda Śrīdhara Swami has described, that,

I am a living entity perpetually disturbed by the conditions of material existence. I have been cracked to pieces by the smashing wheel of material existence, and because of my various sinful activities while existing in this material world, I am burning in the blazing fire of material reactions.

But despite this and the confronting atmosphere of this city, my humble attempt to follow your order to go in the middle of the craziness of the place and try to distribute Śrīla Prabhupāda's books is a wonderful experience of happiness which I have never before felt in the desert of the material world. This gives me faith to address to you, Guru Mahārāja, the following prayer written by Śrīpāda Śrīdhara Swami:

O all-merciful spiritual master, representative of the Supreme Personality of Godhead, when my mind will become completely surrendered at your lotus feet, at that time, only by your mercy I shall be able to get relief from all obstacles to spiritual life, and I shall be situated in blissful life.

Your aspiring servant,
Kamalavati 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-sikṣa-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.

He is ill who thinks that the great Vaiṣṇavas are all dead. We think that all the big *ācāryas* are there in the past, but not now. We cannot admit that we have roses in our garden but we look for thistles in others' gardens. Śrī Kṛṣṇa is coming to this planet with His associates once in a day of Brahmā. Śrī Caitanya Māhāprabhu was here with His associates only 513 years ago and just a speck of time ago, Śrīla Prabhupāda, the dearmost servant of Kṛṣṇa, was sent here to spread the glories of the Supreme Lord. His immediate followers are still here doing the same thing, but we are sitting in the corner and thinking that all the big Vaiṣṇavas are in the past. We just want some excuse for our foolishness. The time will come when they have to leave. Then we will cry, smashing our head against a rock, that we were not able to have their association.

Therefore, my dear *gurudeva*, I am praying to appreciate at least a particle of the greatness of your Vaiṣṇava qualities. I am praying to serve your mission without hindrances.

All glories to your Divine Grace!

All glories to your faithful followers!

Your aspiring servant,
Kāśya dāsa

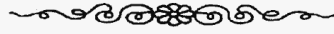


Dear Guru Mahārāja, my ever well-wisher,

Please accept my humble obeisances.

Due to your mercy and help I can understand that because of the imperfection of our senses, we human beings may squander our life's chance of getting rid of material suffering. We can be freed of the greatest danger, namely, falling again into the cycle of repeated birth and death. This is the greatest misfortune and the most incurable disease. There is only one remedy for this disease – simple life with God, Kṛṣṇa, in the center.

The patient takes his medicine with full trust in the doctor. The doctor, on his side,



has trust in the information he has received about the medicine from authoritative sources, and he prescribes it with full confidence in that source. If, after taking the medicine, the patient's condition doesn't improve, then the doctor doesn't go to the company which has produced the medicine with the request that they change their medicine; he checks whether the patient had properly followed his prescription. If the diseased person has a strong desire to become healthy, he follows very strictly all the prescriptions. Today, in this soul-killing civilization, it seems to be easier to take the role of the patient than that of the doctor.

I have a strong desire to learn, and then to teach others, how to avoid suffering, therefore I believe in my doctor-master, and that's you, dear Guru Mahārāja. I also highly recommend, all the others who are sick in this material world to come and take treatment from you.

Only the cure, given by the authorized source, and applied by the authorized physician can help us get cured. I will feel very happy even if only one soul becomes saved, though this may not be myself.

My request is, and will be, that you continue to mercifully give us this medicine every day, and let's pray to God that one day you can see us healthy again.

Sincerely yours

Eternally indebted for your care and unable to repay you by any means

I remain your servant,
Kaumudī devī dāsī



Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

I would like to say thank you for all the help that you give me in my spiritual progress. When I was thinking about the causeless kindness shown towards my covered, ignorant person, the following parts of *Śrīmad-Bhāgavatam* came into my mind.

It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

(*Śrīmad-Bhāgavatam* 3.22.6)



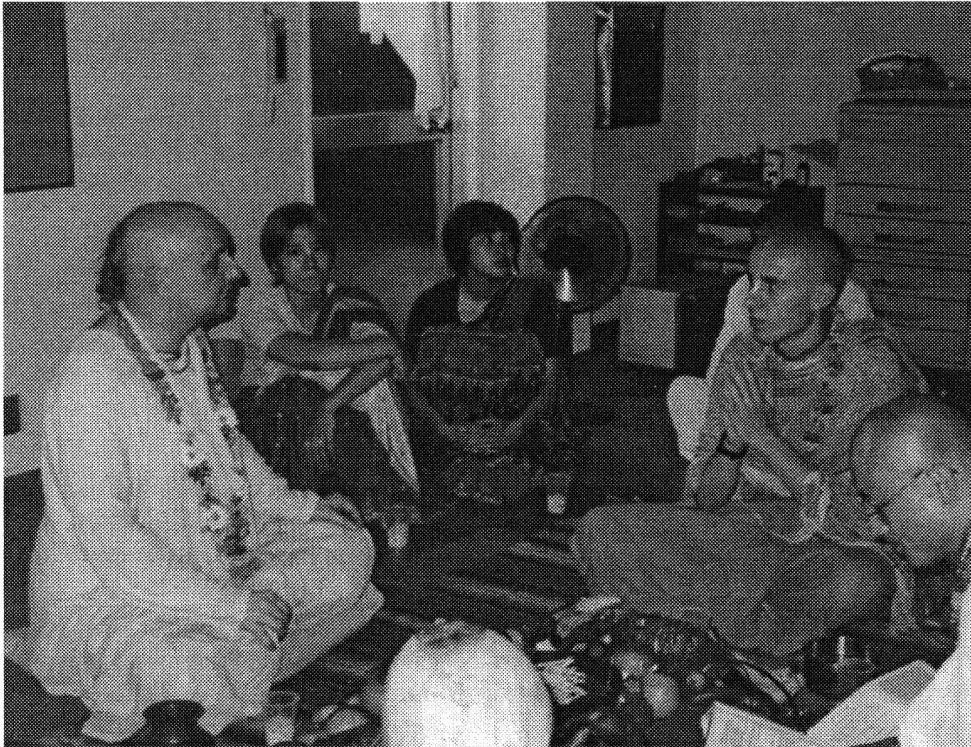
I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

In *Śrīmad-Bhāgavatam* (3.25.8 purport) Śrīla Prabhupāda writes:

The spiritual master is worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge ...*Pāragam* refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. 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...If after many, many births one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Kṛṣṇa, one can be taken to the side of light.

Thank you that I can be your disciple

Your eternal servant,
Kaustubha 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 and all glories to your divine grace!

The spiritual master is a Vaiṣṇava, a very rare person in the material world, because he performs a valuable service for Kṛṣṇa and all living entities; this pleases Kṛṣṇa very much.

The main qualification of the spiritual master is that he knows the science of Kṛṣṇa because he has realized the conclusions of the scriptures, which he is able to hand over to others, and he is fully absorbed in spiritual life. Thus he is able by his own example to induce the conditioned souls to stop their material life. The influence of the spiritual master causes the disappearance of the material desires to control and enjoy in this material world, since the Vaiṣṇava's presence dissipates the ignorance of material existence.

By hearing the lectures of the spiritual master a disciple receives instructions which he should apply in his spiritual life. In this way the spiritual master guides his disciples by his instructions in their spiritual progress. The disciple should meditate on the the instructions of the spiritual master and follow them with humility and surrender. Then the spiritual master enters into the life of his disciple who cultivates the seed of devotional service, which makes him develop unlimited faith in his spiritual master.

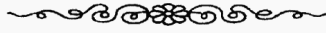
Dear Guru Mahārāja, I pray to you that with firm determination, trust, and sincerity I can serve in your mission.

Your eternal servant,
Kṛṣṇadeva dāsa



Dear Guru Mahārāja,

Please accept our humble obeisances at your lotus feet.



Already, eight years, by your causeless mercy and compassion we try to engage in devotional service. You are practically the only person who preaches in these Balkan countries.

In a letter you wrote: "Bulgaria is hell. But still we must serve Kṛṣṇa, not our own minds. Anyone who serves Kṛṣṇa in hell is GUARANTEED to go back to Godhead at the end of this life. But if you serve your own mind, there is no guarantee of anything – *na gatiḥ kuto 'pi*." If we simply surrender to this instruction, we can see that everything, even in hell, becomes auspicious and blissful. Just by following your instructions we can see that hell transforms into Vaikuṅṭha. There is no reason to change the place and the circumstances. We must change our attitude and qualities.

For years you have so personally tried to raise us above the low *guṇas*. We can never repay you for your endless tolerance and sincerity. You always wait, "at least for the children to grow up", as a loving and concerned father.

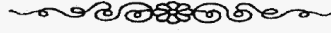
We know that you would be very happy if we would become more mature and more pure. That would be a real success in Bulgarian conditions. Gradually we should become unattached, free of envy, anger, lust and greed. This would indicate that we accept more and more seriously the service at your lotus feet.



You expect us to develop all Vaiṣṇava qualities and only then would we be your real disciples. It's not so easy, but if we meditate upon you, your instructions, your lectures, and your mission (which is not different from Śrīla Prabhupāda's mission), this may happen.

From now on, according to your plan, we will stay in Plovdiv, to help the preaching there. We are sure that by your causeless mercy the temple in Plovdiv will turn into a wonderful preaching center. Not only for Bulgaria, but for the Balkans too. We are ready to do everything that is needed to achieve this goal.

We are asking for your blessings for the successful



completion and maintenance of the Plovdiv project, for yours and Kṛṣṇa's pleasure.

Your preaching in the Balkan countries is an unlimited source of inspiration and spiritual strength!

We hope that in the future, we can provide you with better and better conditions for your wonderful service!

Your eternal disciples and servants,
Kṛṣṇānanda dāsa and Mahābhāva-svarūpa devī dāsī



My dear Guru Mahārāja,

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

It is one year already since I started traveling and preaching in Bucharest. "A difficult task," you warned me in the beginning, while giving this instruction, "a difficult city". But the more difficult it is the less illusion there is about myself, my abilities, and the things the external world can ever offer. I think this is the actual chance I have to take. After all, Śrīla Prabhupāda said the real reason why we engage in this preaching mission is to help us remember Kṛṣṇa.

I could experience during this year how it forces me to come to some simple, essential things in Kṛṣṇa consciousness. Śrīla Prabhupāda expressed in the most wonderful way this ideal, simple life: "Keep your health very nice. Live as many years as possible. Be Kṛṣṇa conscious. Then next life you go back to home – permanent life. There is no cheating, no politics, no personal ambition to fulfill – there is no such thing in Kṛṣṇa consciousness. This is our desire. That we live with the devotees and execute the mission of our predecessors. This is our ambition. Without ambition no one can live. Our real self interest is to execute Kṛṣṇa's desire."

In order to free ourselves from complexities we have to learn the sublime art of engaging everything in Kṛṣṇa's service. Regarding that, we find in *Kṛṣṇa Book* (Prayers by the Personified Vedas): "That the cosmic world is only temporarily manifested does not mean that it is false or that the source of its manifestation is false. Since the source of its manifestation is truth, the manifestation is also truth, but one must know how to utilize it. The example of the earthen pot may be cited again: the earthen pot produced from the whole earth is temporary, but when used for a proper purpose the earthen pot is not false. The Vaiṣṇava philosophers know how to utilize the temporary construction



of this material world, just as a sane man knows how to utilize the temporary construction of the earthen pot." Or in another place: "The personified Vedas presented the example that those seeking gold do not reject gold earrings, gold bangles or anything else made of gold simply because they are shaped differently from the original gold. All living entities are part and parcel of the Supreme Lord and are qualitatively one, but they are now differently shaped in 8,400,000 species of life, just like many different ornaments manufactured from the same source of gold. As one who is interested in gold accepts all the differently shaped gold ornaments, so a Vaiṣṇava, knowing well that all living entities are of the same quality as the Supreme Personality of Godhead, accepts all living entities as eternal servants of God. As a Vaiṣṇava, then, one has ample opportunity to serve the Supreme Personality of Godhead simply by reclaiming these conditioned, misled living entities, training them in Kṛṣṇa consciousness and leading them back home, back to Godhead."



I am engaged in this preaching mission just to prepare the way for you to act in bringing them back to Kṛṣṇa. And me too. The most essential quality of a spiritual master is his teachings. By that pure preaching which is a manifestation of your love for us, we can steady our meditation and carefully grow our *bhakti-latā* even in places like Timisoara or Bucharest, which could not perceive any blessing in many years of their existence and still got the greatest one by your mercy upon them.

Your servant,
Kṛṣṇa-ragīnī devī dāsī



Dear Guru Mahārāja,

Please accept my humble obeisances at your noble 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 Your Divine Grace!

All glories to His Divine Grace Śrīla Prabhupāda!

In *Bhagavad-gītā* Lord Kṛṣṇa gives the perfect instruction for everyone, who wants to be really happy. Millions of people know about it, but very few follow. You have explained it very clearly many times. We have to approach a bona-fide spiritual master with great respect. We have to ask questions about spiritual advancement, and we have to serve the spiritual master. Spiritual master, being the representative of the Lord, who is Mukunda, the giver of liberation, can take us to the spiritual realm.

Although I am lacking in all the three aspects – I cannot show you proper respect, I always ask foolish questions about material life, and my service to you is very poor – my only hope is that by the time even I will grow up and give up my childish foolishness. Thank you, Guru Mahārāja, for your limitless patience with me.

Your humility is the shining example for all of us, who want to achieve perfection of life. One of your God-brothers once explained that humility is like the bowl which we have to bring with us in order to obtain the nectar of pure *kṛṣṇa-bhakti*. Without this bowl the nectar just leaks between our fingers, and we will never be able to taste it. So without becoming humble and meek we cannot taste love of Kṛṣṇa.

I can never pay you back even a fraction of what you are doing for me. You are binding me to you – just as you are bound to Śrīla Prabhupāda – by the ropes of your love, mercy, compassion, humility and innumerable other sublime qualities. I have no real credit and I only pray to Śrī Śrī Nitāi-Navadvīpacandra to become sincere, otherwise I will only want to take from you and never be able to give anything to you.

Your *śiṣyābhāsa*
Kṛṣṇavalli devī dāsī



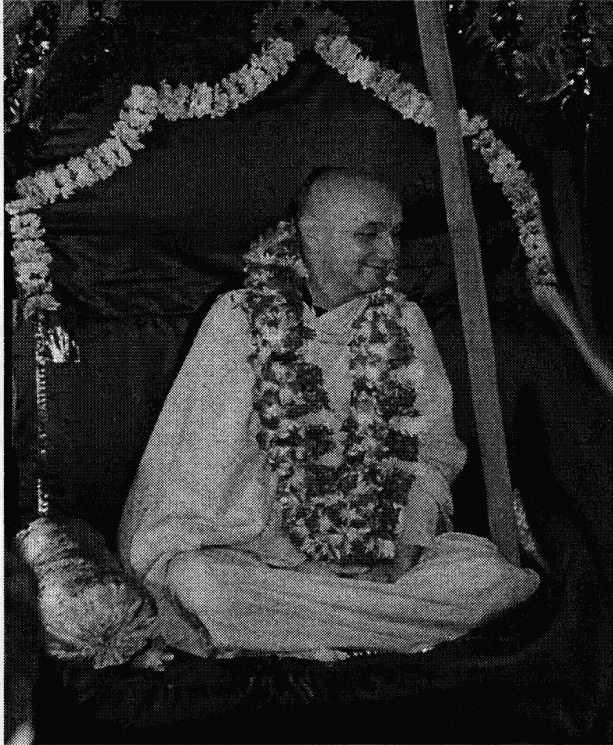


Dear Guru Mahārāja,

I offer my humble obeisances to you, the representative of the whole Guru Paramparā, starting from the Supreme Personality of Godhead, Śrī Kṛṣṇa.

By your mercy Kriyā-śakti has started going out on *saṅkīrtana* to distribute Śrīla Prabhupāda's books. Even though she has problems with her health when she goes out on *saṅkīrtana* this hasn't created any problems so far. When she comes home from *saṅkīrtana* I literally, cannot recognize her. Seeing her in that condition, I remember your first letter, in which you said that when one becomes intoxicated in his performance of activities meant to please Kṛṣṇa, he doesn't care about his body at that moment. This condition is still not steady, since she cannot go out on *saṅkīrtana* often. Nadiya also helps her, when she goes out with her.

We started going out on *saṅkīrtana*, together with Kriyā-śakti, hoping that the people attempting to practice yoga would take up *bhakti yoga*, by accepting Śrīla Prabhupāda's instructions, as given in his books. Let us hope that by your mercy this will also happen.



Due to your mercy, we moved to another flat, where we have a separate temple room for our Deities. We are trying to use everything in that room for the service of Kṛṣṇa, and to improve more and more the standard of our Deity worship.

Listening to your lectures and the association of the devotees helps us immensely to increase our desire to serve Kṛṣṇa.

We congratulate you on your Vyāsa-pūjā!

Your humble servants,
Kṣetrajña dāsa, Kriyā-śakti
devī dāsī, and Nadiya

*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*

*mūkhaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī gurum dīna tāraṇam*

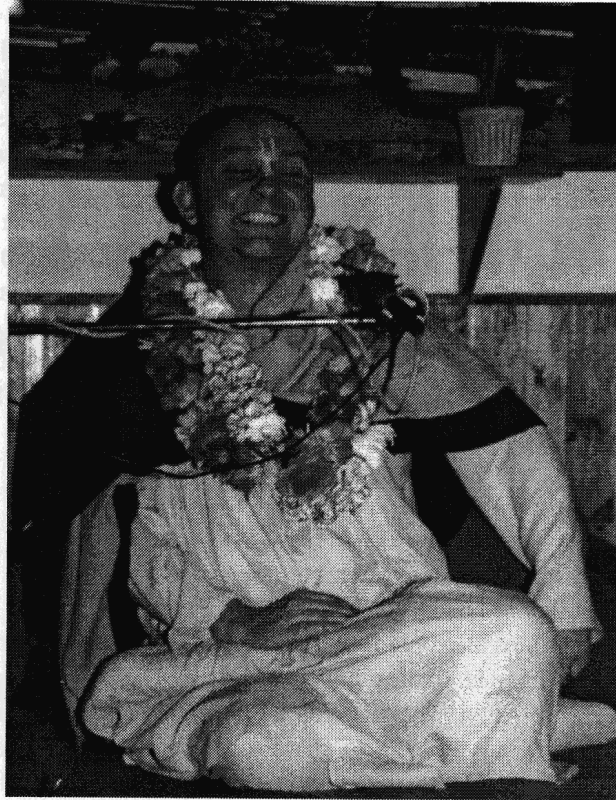
Dear Guru Mahārāja,

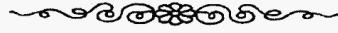
Please accept my humble obeisances at the dust of your lotus feet,
All glories to your divine grace!

Just when I was about to join, I did not know whether to go to the farm or on *saṅkīrtana*. I asked you and you said that I had to decide myself, but if I wanted to stay in Kṛṣṇa consciousness I should go on *saṅkīrtana*, at least for some years. You explained that on the farm people come and then they go again.

You were describing how *saṅkīrtana* makes the roots of *bhakti-latā-bīja* very strong, and even if the plant of *bhakti* is later on for some reason destroyed, when the roots are strong, the plant can grow again. I have been going on *saṅkīrtana* now for only three years but because of your mercy so many realisations and so much inspiration is coming. As Manidhara Prabhu always says – hopeless case miraculously saved by *saṅkīrtana*.

Every day I can see that these people out there are going straight to hell. On the way they are still desperately trying to enjoy, but instead of enjoyment they get Māyā's slap in their face. I can see that I really need the associa-





tion of the devotees. I have to strictly follow the process of *bhakti* to get strength to continue with devotional service, and especially with *sankīrtana* which requires so much. Every day on the street, one gets more and more confidence in Kṛṣṇa's help. Otherwise, things could simply not happen the way they happen out there. One also learns that whatever the circumstances may be, one just continues no matter what. Sometimes it is easy, but even if one is completely down in the modes and everything goes wrong, if one just goes on, Kṛṣṇa's help is always there.

I remember once on travelling, I ran out of sweets and I was supposed to continue with books. Everything went wrong. I came to the wrong bus station and while running to another bus terminal (I did not know where it was situated having been in this town for only the second time) the wheel of my book trolley broke. When I, at the last minute, found the bus, I discovered that I did not have any money with me to pay for the ticket. Anyway, the driver was merciful and finally I got to my place. It was supposed to be quite a big place, but there were no people there. I called to the other *mātājī* and she told me to just go on. I was looking for the people here and there, and they were taking the books and calling to their friends, "I bought it! I bought it! Did you buy also?" It turned to be a really nice day.

Guru Mahārāja, in the very beginning, your words saved my devotional life, and they are in so many ways continuing to do so. I just want to follow your instructions and go on with devotional service no matter what. Please, let me be engaged in your service forever.

Your servant,
Lakṣmīkuñja devī dāsī



Dear Guru Mahārāja,

Please accept my most humble obeisances,
All glories to His Divine Grace Śrīla Prabhupāda.

Nine times attempted. Nine times rejected. Nine hours before deadline. (And maybe I should have started nine weeks ago!)

I have written pages for this Vyāsa-pūjā offering but decided against letting them go to print. I was wanting to share with you some special moments in my spiritual life which involved you personally or were personally influenced by you. Rather than relate them all here let's just say that the times I have had the great fortune to have your



association through your lectures and especially through your personal association, have had a wonderful impact on my life.

I cannot remember clearly what it was that specifically attracted me to Kṛṣṇa consciousness but my coming into contact with you is something I am eternally grateful for. Although my personal association with you has been quite limited, those precious moments have embedded themselves like shining diamonds in the coal mine of my heart. How many of us can say that without your spiritual influence in our lives, we would be where we are today? I doubt anyone can. As our spiritual master you are the focal point of all that we do in our devotional life.

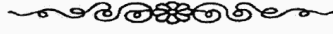
I was just now remembering seeing you for the first time at the beginning of the '90s, at the Sunday Feast in Kings Cross, Sydney. It was a very small temple, crowded with guests of all description, I was one of them. You were introduced as an ISKCON initiating spiritual master but having service in the temple shop, I took my leave when you started speaking. I remember not being interested enough to take notice of you, simply because of my neophyte lack of spiritual interest. I cannot say that when I laid eyes upon you, there were any flashes of realization about you "being the one for me". I cannot say that I was even looking for a spiritual master at that time, but what happened after the class was to change the course of my life. One by one, devotees came to tell me what a wonderful lecture you had given and how amazingly astute you were at preaching and answering the questions. I began to feel eager to find out what was so good about you. Soon after I was given two lecture tapes, one of those being the Sunday feast lecture. I can still remember most of it even now. It was that lecture which gave me the knowledge and understanding that I must take to this path of Kṛṣṇa consciousness.

How many lives have you changed through your powerful preaching? How many grateful souls are out there in the world today? They may not all be your disciples but whenever and wherever I mention your name, a smile of appreciation and affection comes forth. You are such a valuable disciple of Śrīla Prabhupāda. You are such a valuable spiritual master and wonderful person.

I thank you Guru Mahārāja for giving me the valuable opportunity to serve you, Śrīla Prabhupāda, and Kṛṣṇa.

Your servant,
Lalitā-Gopīnātha dāsī





My dear Guru Mahārāja,

Please accept my most humble obeisances unto your lotus feet.

All glories to Śrīla Prabhupāda!

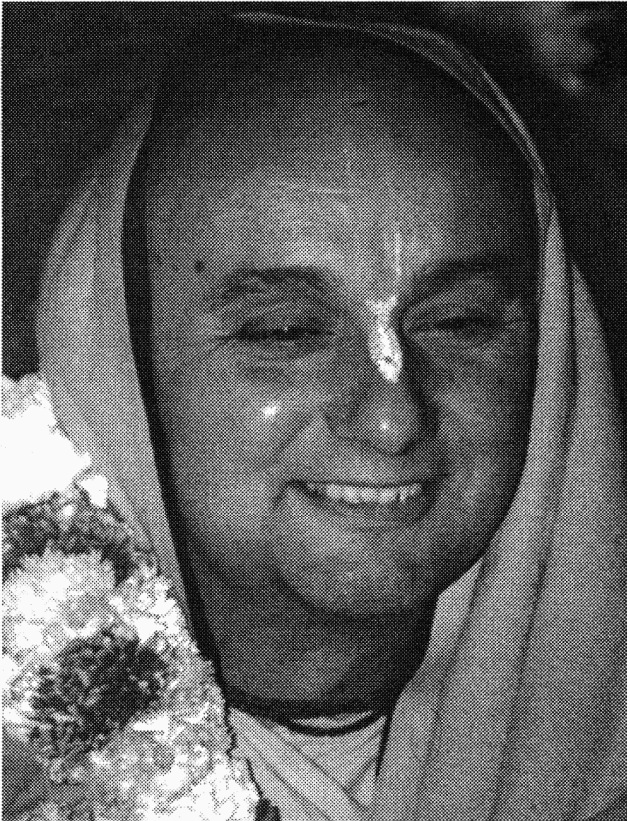
All glories to your Divine Grace!

On this most auspicious day of your Vyāsa-pūjā I first of all want to use this opportunity to thank you.

Thank you for letting me stay in the association of the devotees. Thank you for making it possible for me to do my service.

Thank you for being my spiritual master.

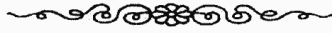
Guru Mahārāja, you are always shining bright. Your great personality is illuminating the dark and foggy Kali-yuga and you give all the souls you meet, demons and devotees alike, the golden opportunity to revive their real identity as spirit souls, as eternal lovers of Kṛṣṇa. Because you are a lover of Kṛṣṇa you know what it means.



No one is dearer to Kṛṣṇa than you, because you use all your time giving Kṛṣṇa-premā to others who don't have it. Not taking any material considerations, you attract everyone because you are completely pure and one hundred percent absorbed in your service to Śrīla Prabhupāda.

With your lotus feet you have made this planet into a holy place, turning upside down the lives of everyone so fortunate to come your way. You are so powerful that is impossible even to just try to imagine, because you are a true representative of the unlimited, all attractive, all powerful, all knowing, all renounced, all famous, inconceivable, controller of everything, Lord Śrī Kṛṣṇa!

It is my greatest fortune that I have met you, that you have become my spiritual mas-



ter. I cannot possibly ever repay you even a fraction of this most valuable, incomparable treasure of devotional service that you have given me. I can not do anything else than to try to receive it, try to follow your instructions, try to do the things I know are pleasing to you. Then I can get your help, on which I am completely dependent.

Dear Guru Mahārāja, whenever doubts enter my mind and I meet obstacles which seem too difficult to climb, the only thing I need to do is to listen to one of your wonderful lectures. It is amazing, even mystical, how by the end of the lecture the uncertainty is vanished and you have given me the way and the strength to climb the obstacle, which is nothing but my false ego. At these times I get a glimpse of how you are always with me, guiding me at every step and helping me. I get a glimpse of how it is only by your causeless mercy that I can do anything, but unfortunately most of the time I am blind.

Dear Guru Mahārāja, please give me your causeless mercy, so that one day my eyes will be opened, so that the unlimited amount of sins, pride, and illusion can be cleansed from my heart and the only thing left there will be the desire to please you. Dear Guru Mahārāja, please give me the intelligence to become a servant.

Your disciple,

Madana-mohana-mohinī devī dāsī



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

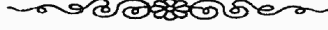
*namas te guru-hamsāya, kalī-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,

Please accept my humble obeisances on this most auspicious day of your appearance.

Back in New Zealand I get to meet many people while I am out working. ISKCON certainly shelters us from the direct force of the material energy, and we can sometimes forget the extent to which humanity is really suffering.

By Prabhupāda's mercy ISKCON has much to offer suffering humanity. But the one thing that stands out most in my mind is, that as a society of devotees, we have many saintly leaders like Your Divine Grace to whom we can look to for inspiration and



example. Humanity in its darkest hour is crying out for such primacy as it places its trust in fallible soldiers only to be deceived and humiliated.

We are grateful to you as you take up this burden of love to vigorously preach the message of the previous *ācāryas*, often at the expense of all bodily concerns.

Begging for your mercy on this auspicious day,

Your lowly servants,

Madhu Paṇḍita dāsa, Harṣarāṇī devī dāsī, & Narottama dāsa



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

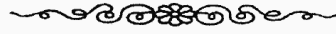
*namas te guru-haṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Dear Guru Mahārāja,

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

I am looking at the people
Who are standing in a long line
In our Govinda's Restaurant
Waiting in excitement to get
The pure nectar – Kṛṣṇa *prasādam*.

I am reflecting how
Such different people –
Tourists, students, clerks, workers,
Businessmen, housewives with children,
Artists and common people
From different parts of the world
Are so eager to enjoy
The higher taste of Kṛṣṇa *prasādam*.



As pure souls they
Feel the real joy, coming to
The restaurant and taking shelter
Of the spiritual atmosphere and food.

Govinda is already part of their lives!
Gradually from the level of
Ajyata sukṛiti they are coming
To appreciate Kṛṣṇa consciousness
As the real culture, science and the real
Way to perfect one's life.

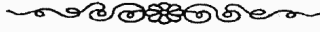
Observing all this I am starting to
Meditate upon you, my spiritual master,
Because of whom I am happily engaged
In the most blissful mission in this world –
The saṅkīrtana mission of Lord Caitanya.

I took birth in deep ignorance, not knowing
Why I exist and why I am going to die.
Bewildered by the aimlessness of
Material life I did not know that Kṛṣṇa
Should be the only goal of my life.

In the dull grayness of the world around
I was looking for the real value of it all,
For the meaning of the struggle
Everyone undergoes, but I could not
Find out that the only real meaning
In life is Kṛṣṇa alone.

Being kicked by maya and falling victim
To cheaters and the wicked, finally I got the real mercy.
Kṛṣṇa sent His very dear devotee to give
Me the chance to attain Him
by surrendering to you.

Having your guidance and instructions
I see the path so clear – to serve
Others by giving them Kṛṣṇa *prasādam*,
To become an obedient servant of other Vaiṣṇavas



And finally to try to satisfy you by my efforts.
 You, my Guru Mahārāja, are a shining touch stone, because every touch
 With your personality, example, preaching
 And activities is transforming the senses,
 Mind, intelligence and one's own self
 Into servants of Kṛṣṇa.

So I know that only by staying in touch with
 Your instructions and serving you in
 A humble and surrendered way
 One day I will become again what
 I originally am – servant of Kṛṣṇa
 In the end I am humbly asking you
 To forgive me all my offenses and
 Foolishness that drag me away from
 Your mercy and the final goal...

I am bowing down at your most merciful lotus feet.
 I beg to become a humble servant of yours.

Your servant,
 Madhura devī dāsī



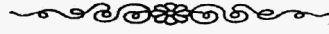
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
 śrīmate suhotra-svāmin iti nāmine*

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

All glories to you, Vaiṣṇava Ṭhākura!

Let your glories be spread throughout the three worlds and beyond!

In trance of humility, you are always absorbed in your most intimate service to Śrīla Prabhupāda, Śrī Śrī Gaura Nitāi, and Śrī Śrī Radha-Kṛṣṇa. Thus you are always blissful and shining.



Feeling deepest compassion toward us, the fallen souls, you are always praying for our advancement in Kṛṣṇa consciousness, and always giving shelter to us – the most wretched and dirty entities.

Free of envy, you are preaching the topmost secrets of devotional service without expectation of anything in return.

Free of fear, you are taking any risk, just to spread Kṛṣṇa consciousness everywhere, giving it to every one.



Overwhelmed with love of Godhead, you are chanting offenselessly, preaching pure *bhakti*, free of any *jñāna*, *karma*, or *yoga* contamination.

Following strictly your guru, you are taking any burden, just to support Śrīla Prabhupāda's body — ISKCON.

Being walking *Bhāgavatam*, you are making anything inauspicious – auspicious.

Having all transcendental Vaiṣṇava qualities, you are infecting others with them too.

Being a walking encyclopedia, you are emanating the Lord's *jñāna śakti*, thus dispelling the darkness of our ignorance.

Absolutely empowered by Guru Paramparā and Kṛṣṇa, you are using your disciples as tools in the *saṅkīrtana* mission of Śrī Śrī Gaura Nitāi.



Being the greatest philosopher on the Earth, you are writing wonderful books, which illuminate, inspire and empower the devotees in their bloody war with *maya* in this age of Kali. These books are the cream of the books of Śrīla Prabhupāda, and are pure *buddhi* and pure *premā*. They are too heavy for any speculating mind and are forcing our blind eyes to see the Truth. To appreciate the Truth. To love the Truth.

Being *jīvan mukta*, you are singing *bhajan*s from your planet — Goloka, and thus you are pleasing Rādhā and Kṛṣṇa and all Their devotees.

Determined to get all of us to Goloka, you are our only real friend and hope.

Being independent like your master, Gopīnātha, you are free to throw me in hell or to elevate me to Kṛṣṇa, as you like.

Please, make me happy! Please, make all of us happy, giving us love of Godhead — Kṛṣṇa *premā*. And take any price for it. My soul is just your toy.

Your toy,
Madhva dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances!

I want to express my deepest gratitude for your mercy to me.

To be a disciple of such glorious master like you is the most valuable and safe position. It is the only chance to advance in understanding the Absolute Truth. Just by hearing from you and following your orders one may achieve the highest goal. Other methods are blind and useless.

Recently I had to study the teachings of twelve famous philosophers from ancient times till now. I realized how speculative knowledge only entangles one's mind more and more. There's no progressive way up to clearing the truth, only down into the material swamp. Some of the philosophers are such big self-indulgers that their goal is not the truth but how to present more sophisticated thoughts than others. They may gain the appreciation of the dry speculators but will not achieve any substantial knowledge. Their writings become most boring and lifeless.

On the other hand the words and writings of a pure devotee directly reach the soul and enlighten it for real life. The pure sound is not just some intellectual creation. It comes from Kṛṣṇa and is our link to Him. The pure devotee opens our eyes and when



we "see," there are no more doubts. The scientific proof of this process is our enlightenment and freedom from illusion, madness, lust, greed, and anger. But that's not the only result. We can actually realize the truth about existence – that the wonderful pastimes of the Supreme Being with His unlimited personal energies, and we as part of them, can have the most loving relationship. Even drops of this nectar cannot be compared with tons of "philosophy."

I had to push myself to read even a few pages from the writings of some big Western minds, it was so boring, dull and meaningless. I was so frustrated that I wanted to give up the study, but when I started to read your book, *Substance and Shadow*, I couldn't stop. I went on and on, becoming more and more ecstatic, until I almost finished the book after ten hours. It was as if I was put in a pot of nectar after being roasted. I wish such experience to any sincere searchers of truth. Let their hearts be flooded with your nectarean words.

For myself I pray: My dear Lord you promise to give your devotee whatever he lacks and preserve whatever he has. I ask you, if you consider me some kind of devotee, to please give me the association of my spiritual master and preserve whatever association I already have with him.

Your humble servant,
Mahendra dāsa



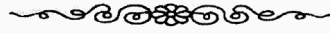
Dear Guru Mahārāja,

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

I am so fortunate to celebrate your Vyāsa-pūjā. This day is most special to me. I am forever thankful, that you, such a great soul, have accepted me under your shelter. Your mercy overwhelms me, I feel so unqualified and useless. Without you I am lost.

You surrender your whole life to please Kṛṣṇa and Śrīla Prabhupāda. How pleased They must be with your glorious service. You do everything for Kṛṣṇa, you preach, preach and preach non stop.

You are a supremely intelligent person. When people hear your lectures they become amazed how much knowledge you have. They become convinced. You shower your mercy on the whole world.



It always gives me great inspiration when I think of all your wonderful activities. Your "Stay High For Ever" *kīrtanas* are completely transcendental and blissful. One forgets everything and becomes totally ecstatic. You are an expert musician and a master in writing books. Everything you do turns into a success.

I pray that one day I can do something to please you. My desire is to become a better devotee. My senses are strong and difficult to control, but I try my best to improve. Whatever advancement I make in spiritual life is only due to your causeless mercy. Please forgive me for being so slow in receiving it. I want to stop being slow and become a useful servant.

All glories to you!

Your eternal servant,
Mañjarī Svarūpa devī dāśī



Dear Guru Mahārāja

Please accept my respectful obeisances in the dust of your lotus feet,
All glories to Śrīla Prabhupāda,
All glories to your glorious person.

*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*

Having touched Vaikuṅṭha, this message of yours is spreading abroad like a beautiful flower's aroma wherever you come.

As the bees feel natural attraction to such flowers, so the devotees set out wherever you come to spread the message of spiritual life. They enjoy your singing which is much more sweet than sugar "gour"; they drink the nectar of Kṛṣṇa-prema which emanates from your lotus mouth. When you sing Thakura's – "Gopīnātha mama nivedana śuno", nobody can hide his deep feelings.

When I look at your spiritual majesty and the company around you, I know my life is not complete.

Āmāra jīvana, sadā pāpe rata – I will try again to give up attachment to this world, to be able to accept more and more of your mercy and of those who know how to take it. In such an awkward way I try to pray for your mercy for me.

Your humble servant,
Mantreśvara dāsa



Dear Guru Mahārāja !
Please accept my respectful obeisances!
All glories 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 śiṁha-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 unmīlitam 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.

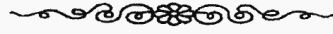
Dear Guru Mahārāja,



You are my only hope and shelter. I owe you so much and I know that I will never be able to repay this debt. You have been taking care of me and trying to engage me properly despite the fact that my devotional service has changed radically. In this material world you are my only friend. You are my ever well-wisher and you always help other living entities to become Kṛṣṇa conscious. Your heart is filled with great devotion to Śrīla Prabhupāda. You have been pushing this Kṛṣṇa consciousness movement, and you want to protect this movement from all internal attacks.

It is your desire that all members of this movement co-operate fulfilling the following order of Śrīla Prabhupāda: "You will express your love to me by co-operating with each other." You are always

engaged in devotional service undergoing tiring journeys, every day giving lectures which are a great inspiration for devotees. You have your COM conference and answer many ques-



tions related to the philosophy of Kṛṣṇa consciousness. You put so much effort in spreading Kṛṣṇa consciousness and protecting devotees from falling into the trap of mental speculation.

Wherever you appear devotees immediately become more lively. By your influence and unprecedented determination you indefatigably explain philosophical points so often misunderstood by other devotees.

Dear Guru Mahārāja, I would like sincerely to thank you for everything you do for me. You are my spiritual guide, you give me instructions, without which I wouldn't be able to make any progress in Kṛṣṇa consciousness. Despite the fact that you know everything about me, that you know my contaminations and attachments, you can tolerate me, my stupidity, and lack of responsibility. I am a rascal, as despite your instructions I am still attached to my selfish materialistic desires. But your mercy and spiritual advice are more powerful, so I have a great hope that finally you win, smashing my material desires into pieces.

Dear Guru Mahārāja, I pray to your lotus feet that you forgive me all offenses I have committed due to my rascaldom and stupidity. I pray that you bestow upon me your mercy, without which I am not able to make spiritual progress. Without your mercy I will not achieve Kṛṣṇa's mercy. Please, make me enthusiastic in devotional service and make me remember your spiritual instructions. Today is anniversary of disappearance of Śrīla Bhaktivinoda Thakura so, following in his footsteps, I pray to you, Guru Mahārāja, with the words of *Gurudeva* song from *Śaraṅgati*:

*gurudev!
krpā-bindu diyā, 'koro'ei dāse,
ṛṇāpekḥā ati hīna
sakala saḥane, bala diyā koro',
nija-māne sprḥā-hīna*

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.

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

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

*kabe heno kṛpā, labhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
koro' more ātma-sātha*

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

Śrī Vyāsa Pūjā 1998

*jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra*

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.

Your servant,
Mārtaṇḍa dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances to your lotus feet.
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-śikṣa-vidyādbhuta pravacanena vai*

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

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-salākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

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



What more to say? If I were the best poet, I would compose the best verses about you, if I were a musician, I would sing the most melodious songs about you, if I were a painter, I would paint the most beautiful pictures. I cannot do any of these things, and therefore I repeat again and again: "Thank you." Thank you, Guru Mahārāja, for initiation which I was awarded this year, and for being accepted into such a great transcendental family. Thank you for all the care, mercy and love you are distributing. Thank you for the transcendental knowledge which I can get from you.

Guru Mahārāja, with one mouth it is not possible to thank you for all that you are giving us. Just like Ananta-śeṣa sings the glories of the Supreme Lord with thousands of mouths, so also a disciple would need thousands of mouths to be able to glorify and thank his spiritual master. And just like Ananta-śeṣa never comes to an end, neither would the disciple be able to come to an end.

Guru Mahārāja, you are an ocean of mercy, and on this glorious day of your Vyāsa-pūjā, all of us who are present can by your mercy very strongly realize this ocean ourselves. Again and again diving into the waters of this ocean, with full hands we take the water and drink and relish the nectar coming from your mouth.

What greater fortune can a living entity get than receiving the mercy of the pure devotee of the Supreme Lord?

Śrīla Viṣṇanātha Cakravartī Ṭhākura is singing:

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

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

Śrīla Suhotra Swami kī jaya!

Your servant,
Medhya 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*

My beloved Gurudeva,

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

You are mercy personified and your heart is full of compassion.

Your Holiness has brought Vedic light into my life by initiating me into the Vaiṣṇava fold.

I have no words to praise your sympathy, nor have I Lakṣmī enough to adequately compensate you for having brought me into Vaiṣṇava association to sing the glory of Lord Kṛṣṇa with the *mahāmantra*, which can nullify all our sins in a fraction of a second.

I offer my prostrated obeisances unto your lotus feet.

Your eternal servant,
Mīnāvātāra 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*

You have given me everything more than enough except one thing — 'punishment'.
Therefore I am very unfortunate.

Undeservingly receiving your great mercy,
Mukti Dhātrī devī dāsī

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

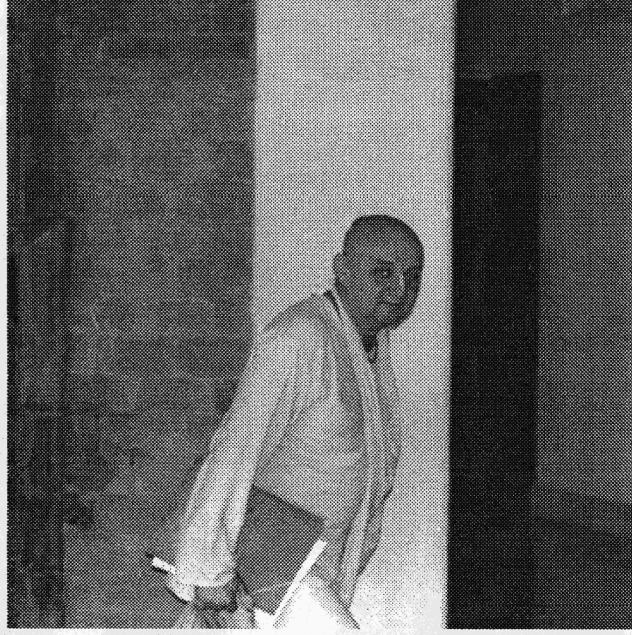
*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

My Dear Guru Mahārāja,

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

One more year has passed and I am still here, very happy to write and celebrate you again. Yes, on this battlefield I am still on my feet.

Some years ago, I was thinking that the most important thing you appreciate in devotional service is the number of years dedicated, years where one can manage not to be shot by the enemy. But now I think that staying alive is not enough. In fact, in a war one can die at any moment, even if he managed to survive for many years. Now, I realize that the most important thing is to be a real person, not a dummy lead soldier, and I am forever indebted to you for that.



Now, because of your kindness and mercy, I am beginning to learn what it means to be a person. I had a very short conversation with you when you were here in Timisoara last summer and that was enough for a whole universe to open for me. I am not able to express in words this insight, but I am sure you know what I mean. Practically my spiritual life begins now, and I am so happy to be your disciple.

Your humble servant, just born on the realm of personalism,
Murāri Kṛṣṇa dāsa



Dear Guru Mahārāja,

Please accept my humble obeisances.

All glories to Śrīla Prabhupāda,

All glories to Śrī Śrī Gaura Nitāi.

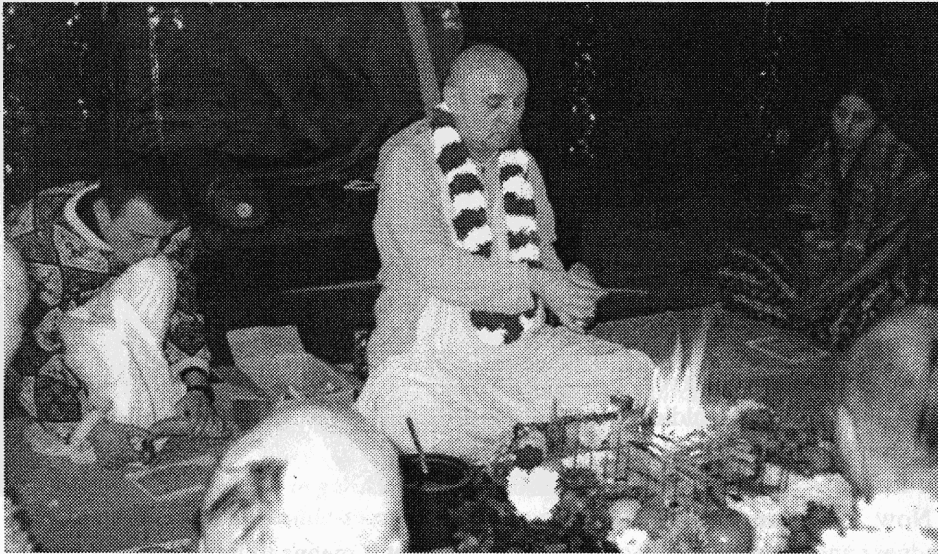
Six years ago during your Vyāsa-pūjā ceremony when I saw how the devotees washed your lotus feet, in my heart appeared a desire to serve you as a disciple. Today when I bathe Śrī-Śrī Gaura Nitāi I pray them to give power in all my life to do the service which you gave me.

I'm an useless thing in the Deity's wardrobe and only by your causeless mercy I can be used.

Dear spiritual father, please be merciful to me because only by you and by the other devotees I can approach the wonderful forms of Lord Caitanya and Lord Nityānanda.

Your eternal servant,

Nikuñjārasi Vilāsī devī dāsī



Dear Guru Mahārāja,

Please accept my humble obeisances.

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

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

I am asking myself what to write and how to put it into words. Despite that I have a few ideas, I rejected them all after a while. I don't want to pretend to be somebody other than I am and in this way satisfy my false ego by getting respect from others.

For a while I wanted to use Śrīla Prabhupāda's words: 'if one is a rascal and fool and has nothing beneficial to say then it is good if he is silent'. Although that's exactly me, I thought it might be offensive towards you, Guru Mahārāja. That's why I am trying to figure out if I am able to write a few honest sentences. I am also aware that because of my foolishness I am not able to glorify you in a proper way.

I start by saying that I am a fool. What can be said about a person who has been in the process of *bhakti-yoga* for three years and is still a complete neophyte. There is some devotion in my heart but my devotional service is conditioned by material nature and therefore I cannot advance. I cannot reach the goal despite my efforts which usually end up as a failure. I also find myself in trouble because of identifying with *upadis*.

As you explained in one lecture, *upadi-bhūta* conception of atma has a designation – I am my mind. Therefore if I have some problem I enter into the maze of my mind in order to solve it. I think that a solution will be somewhere on the mental platform and that's why I am lost.

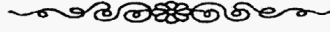
You also said that we should come to the *brahma-bhūta* stage. Only then will everything be solved. At that time we can see we are not the mind and know we should not listen to it. We have to understand that the sense objects are material and I am spiritual. So why I should aspire for them. I am so foolish because I struggle to have connection with things that I have nothing to do with.

I am also a great rascal. I find myself plundered by the false ego. There is a nice verse in *Śrīmad-Bhāgavatam* 11.13.24.

*ahaṅkāra kṛtaṁ bandham
ātmano 'rtha-viparyayam*

The false ego of the living entity places him in bondage and awards him exactly the opposite of what we really desire.

You also explained that *ahaṅkāra*, false ego, ultimately means problems, and *artha* means some really valuable thing to the soul, which is pure devotional service. Haṁsa-avatāra explained to the four Kumāras that actually the false ego is stealing away this *ātmano-'rtha*, the most valuable thing to the soul. It steals it away and substitutes it with something else. Something which is *artha* for the body, mind or intellect. I am a rascal because I have started to think that the real value of serving Kṛṣṇa is to gratify the body, mind and intellect. All these things put me in the position where I have to suffer. However the positive side of my suffering is that it forced me to become introspective.



Now I have to look deep into my heart to find out my motivation. What is the reason for what I am doing? What do I really desire? I can see only two alternative answers.

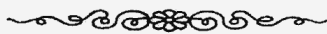
First is that I finally have to become sincere. As you said, for one who takes the process seriously the result comes very quickly. But for one who is not very sincere, how can he advance? He will become burdened by offensiveness arising from inattention. Because sincerity really means to pay attention to what we are doing in Kṛṣṇa consciousness, to try to understand to one's best ability very clearly, step by step the path back home back to Godhead. This is the price I have to pay now. The question is – am I able to do it? The second alternative, as you said, is to be hammered and suffer because of this, and I am afraid that due to my foolishness I will have to do this.



There is something else. While living in Saloniki with Pūrṇaprajña Prabhu and his wife quite often I forget that on the end of my name is 'dāsa' and not 'prabhu'. That's why if I want to come back here and help them I have to change my attitude. Pūrṇaprajña Prabhu jokes that I have two natures – that of an ass since I can be very stubborn and that of a wasp as I am venomous. So, I have to change. And again the question is – am I able to do it?

To do this I really need your help and also the help of my godbrothers. Because I am weak and conditioned I can be very easily smashed down to the material jungle. And then I am lost. So, please once more have mercy upon this fallen soul.

Trying to be your servant,
Nītāi-Caraṇa dāsa



Dear Guru Mahārāja,

Please accept my most humble obeisances to your lotus feet,
All glories to Śrīla Prabhupāda!
All glories to you!

Today I feel that I need to thank you, first of all for everything that you are doing for us all, and for me. On this most wonderful day I am very happy, because I have the chance to express my gratitude to you, and to try to glorify you. At the same time, I always feel unhappy because I am not able to put into words everything that I feel for you.

This year, like every year, you were very merciful to me. I was wasting your valuable time but you were always patient, leading me on the path of devotional service. Your visits to Poland were the source of my biggest inspiration.

You have let me serve you personally many times and I was very happy. However, I realized that you do not need my service. You let me do that because you see that it inspires me to progress in devotional service. Every time you come to Poland, everything changes. Daily activities become really ecstatic. Our consciousness changes a few weeks before your arrival and we remain very inspired long after you leave Poland. The whole city turns into Vaikuṅṭha. I realized it after you left Poland in March.

Your wonderful lecture at the university, your great *bhajan*s and classes, your *darśana*s and instructions; everything was so perfect that the whole world was blissful. When you left Poland, we remained full of inspiration and at the same time we felt a great sadness because of the separation from you.

We talked about your pastimes and activities, and then one devotee told me: "If devotional service for the spiritual master in this material world is so wonderful and blissful, how wonderful service for Kṛṣṇa in the spiritual world must be!" Only then did I realize that it is worth everything to go back to the spiritual world. I always knew it but I did not feel it until you showed me the glory of devotional service to the spiritual master.

Dear Guru Mahārāja, I sometimes felt sorry that I could not serve you as much as I would like to. Having this female body, I was not able to stay in your personal association for a long time, at least I thought so. But in one of your lectures in Wrocław you said that our karma cannot stop us in devotional service. You said that sometimes we think that because of our karma we cannot render some service, but this is not true. If we have a very strong desire, we are able to overcome our karma and engage in devotional service. I was translating this lecture, and at the same time I doubted your words. I thought that I could not serve you in the way I would like to because of my karma and my female body. I was thinking that I could not be your driver for example, or I could not serve you in many other ways. I knew that everything you had said was true, and that my understanding was incorrect, but I could not accept it.

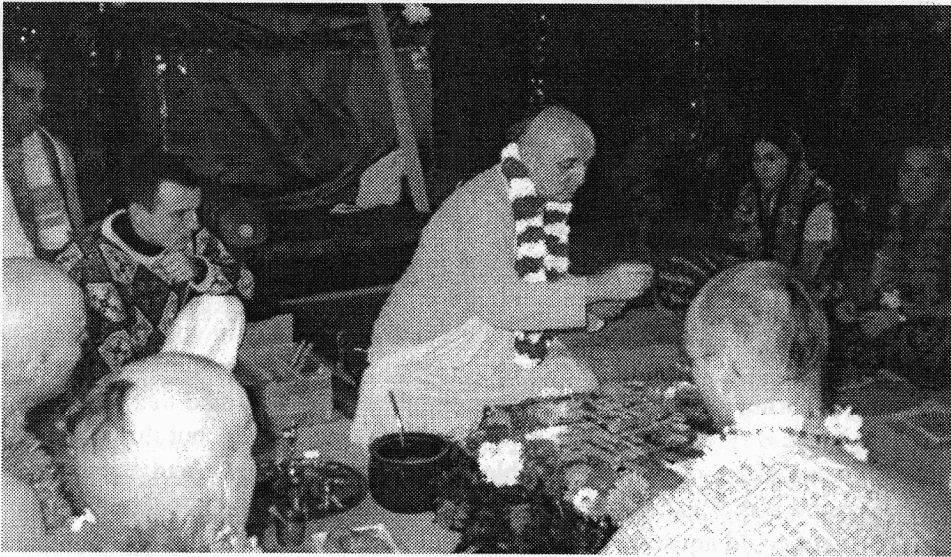
However, on the same day, you showed me that your words are always true, and that everything is possible if we have a strong desire. Somehow or other, on the same day you let me be your driver and stay in your personal association.



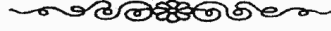
Every time you come to Poland I realize that I am a complete fool and you are the most merciful person. Once I entered your room for the sixth or seventh time that day and I said: "I am sorry to disturb you once more." You replied immediately: "You cannot disturb me." I realized that you are completely self-satisfied and you just tolerate our inefficient attempts to serve you although you do not need our service.

Dear Guru Mahārāja, your visits to Wrocław helped not only me, but the whole temple. Whenever there are some problems in the temple, we run to you, just like small children, to ask you for advice and help. You always help us and you repeat the same things over and over again because we do not understand simple instructions. But we will try to grow up and I hope that we will be mature enough to be able to make progress without clinging to your hand. But we will always need and desire your association.

Dear Guru Mahārāja, thanks to your mercy the temple in Wrocław exists. Your blessings are so powerful that even the most difficult problem may be solved. Last year, when the Deity of Lord Nṛṣimhadeva was lost, the devotee who was the owner of the Deity came to you to ask you for your blessings. You gave her your blessings and on the same day the Deity was miraculously found. Everybody was amazed because it seemed that the Deity was lost forever. Still, thanks to the blessings of the pure devotee, Lord Nṛṣimhadeva decided to come to Wrocław.



Dear Guru Mahārāja, there were many situations that show your wonderful qualities and reveal some of your pastimes. I am not able to describe them properly. I can only say that you are the greatest person I have ever met. Especially this year I felt that I completely depend upon you. You give me strength and thus I am able to accept more responsibility in Kṛṣṇa consciousness.



Thank you, thank you for everything. Please, let me remain in your association forever and let me serve you eternally. I desire nothing else. I know that I want to surrender myself completely to you and I want to make your instructions my life and soul. I am not qualified yet, but I promise that I will do everything to become qualified in the future. My only hope is that you give me the shelter of your lotus feet. I have no other refuge. When I stay away from you, material desires wake up in my heart. I try to fight with them but that fight is possible only when you give me your association – your personal association, and your instructions. Then everything becomes easy and I can happily serve you and serve Kṛṣṇa. Please, accept what I can give you although it is so imperfect. Forgive me all my offences, because I am so fallen.

Please, treat me as your possession and your eternal servant,
Padmapāda 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*

My dear Guru Mahārāja,

Please accept my most humble obeisances unto the shadow of your lotus feet,
All glories to His Divine Grace Śrīla Prabhupāda!
All glories to you and your divine mission!
All glories to the whole Guru Paramparā!
All glories to all devotees!

My dear Guru Mahārāja,

On this most blessed day – Vyāsa Pūjā of the spiritual master – it is very difficult for me to express my real gratitude towards you and Kṛṣṇa. Thank you for engaging me in devotional service.

The material illusion in my consciousness and heart is so dense that the spiritual vibration must penetrate deeply to get through them. That's why I can't glorify you properly, as would



the pure devotees. I feel like a little child who cannot appreciate the good qualities of his parents, and still, can not live without them and their loving shelter. For me you are like the mother and father are for this child. I haven't yet fully realized your good qualities and cannot properly glorify you; but I know that I don't want to, and cannot, live without serving your lotus feet and instructions. For this reason, I'm trying to thank you in this imperfect way for your unlimited compassion and tolerance towards me. This is what keeps me in the society of the devotees and close to your instructions, despite the daily attacks of my crazy mind.

In your classes sometimes, you promised that you'll force us to accept Kṛṣṇa, despite our reluctance. This great love and compassion for the conditioned souls makes you a true representative of Lord Nityānanda and Lord Caitanya.

You really have the desire to save the whole world and to flood it with the holy name and Kṛṣṇa-prema. This great love and compassion for everyone and your great desire to serve the *saṅkīrtana* mission is my only hope.

Please give me the chance to attain pure love for Kṛṣṇa and please engage me fully in the process of devotional service, chanting, hearing, and preaching what Śrīla Prabhupāda left for us by his causeless mercy.

Your eternal servant,
Pāṇḍurāṇī 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*

All glories to Śrī Śrī Guru and Gaurāṅga!
All glories to Śrīla Prabhupāda!
All glories to Śrīla Suhotra Swami Mahārāja!

Dear Guru Mahārāja,
I offer my humble obeisances at your lotus feet!

I can not repay you with anything for the mercy you have poured out on my unworthy head by accepting me as your disciple. Please, dear Guru Mahārāja, give me your

blessings to distribute the books of Śrīla Prabhupāda and your books too! Please, give me your blessings to become a preacher who can give Kṛṣṇa to the people with ease so that they would easily accept Him. Please, give me the blessings to always remember Kṛṣṇa and never forget Him.

I offer my humble obeisances at your lotus feet

Your servant,
Patha-mañjarī 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 in front of your merciful lotus feet. I feel so useless. After reading your 1994 offering to Śrīla Prabhupāda it is so easy for me to understand how much devotion you have for your guru.

I always remember you merged in the nectar of devotional service, be it loud ecstatic *kīrtana*, class for devotees or, mainly, your very intense work in formulating Prabhupāda's teachings into the language of modern scholars

Many times you almost hurt your voice or physical health in this intense work and still you managed to preserve enough powers to go on, 24 hours a day, as it appeared to me.

I am so sorry that I cannot serve you in a similar way, being in comparison to you like an ant still gradually building my proper understanding of Kṛṣṇa Consciousness. That's fine you may say. I like to meditate on your peaceful forms taking the word 'hamsa' in your *praṇāma mantra* to indicate swan like soul as it often is in the Vedic *mantras*:

*hamsaḥ śuci śad vasur antariksa-śad
dhotā vedi śad atithir duroṇa śat
nṛ śad vara śad ṛta-śad vyoma śad
abjā gojā ṛtajā adriṇā ṛtam bṛhat*

(Kaṭha Upaniṣad 5.2)



*hiranya-varṇaḥ śakuno
hrdyāditye pratiṣṭhitaḥ
madgur hamsas tejovrṣaḥ
so'smin agnau yajāmahe*

(Maitri Upanisad 6.34)

But I am aware that even when internally merged in serving Śrīla Prabhupāda in the lotus of your heart you sometimes clearly manifest the qualities of Nṛsimhadeva while preaching against all kind of nonsense speculations inside and outside of ISKCON. At that time I am becoming aware of the Nirukta meaning of your name 'hamsa' as 'hīmsrā' or in other words the etymological vyatyaya of *simha* or lion. I wish you success in your lordly and elegant battles and in the same way I humbly pray to your fierce full forms:

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine
namas te guru-hamsāya, kali-prabhāva-hāriṇe ma ma himsit*



I pray like that unto you so that by your mercy I will, in the shade of your lotus feet be able to learn something more and become a little more qualified and less stupid and foolish than I evidently am at the present.

Holding *amburuhas* in hands Patrapati dāsa is throwing *puṣpāñjali*.



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-śikṣa-vidyādbhuta pravacanena vai*

Guru Mahārāja,

I want on this special day to thank you for your encouragement which is full of care and compassion. You encouraged me very much and you explained to me how important it is to continue my service to Kṛṣṇa.

I became very discouraged by the many problems which I falsely thought that I had because I identified with the body and the bodily problems. But you explained to me that I should not have so many problems. I should leave them all to Kṛṣṇa, and my only problem should be how can I serve Kṛṣṇa better. I haven't realized this thing yet, but I pray to become sincere and to follow these instructions. As long as I delay doing it and just speculating, I am nothing but a fool that is lamenting that he has so many problems.

With a lot of compassion and patience, you encouraged me and you explained very clearly that all I have to do to achieve success in spiritual life. I pray to you and Kṛṣṇa to for enough intelligence and to follow these instructions, and if I succeed in doing it, I know that success is assured.

One godbrother of mine, from whom I learned many things, said in one lecture that we should consider the instructions of the spiritual master as some very valuable diamonds and we should put them forever in our heart and, of course, follow them. I hope I can also do this thing and so benefit from your invaluable mercy, although I know that I do not deserve it.

Thank you, Guru Mahārāja, and please forgive me that I am not a disciple that is pleasing you. Please forgive my offences, which I commit all the time because of my foolishness.

All glories to you Guru Mahārāja

Your useless servant,
Prabhu Nityānanda dāsa



Dear Guru Mahārāja!

Please accept my most humble obeisances at your Lotus Feet!
 All glories to Śrīla Prabhupāda!
 All glories to you, 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*

On this most auspicious day of your appearance I'd like to warmly thank you, Guru Mahārāja, for helping and guiding us in our devotional service by writing and publishing your genius books. I'm personally completely enamored by the contents of *Substance and Shadow* and *Transcendental Personalism*. Guru Mahārāja, your knowledge is so vast and deep, it is showing everyone your transcendental and extraordinary intelligence, which comes directly from Śrīla Prabhupāda and Śrī Kṛṣṇa.

Guru Mahārāja, your understanding of Vaiṣṇava philosophy and your way of presenting it to the intellectuals and different scholars is so brilliant that it can easily make them think about the highest goal of life and engage their minds in proper philosophical speculations about Vedic *dharma* and her Lord, Śrī Kṛṣṇa. Hearing of big success, coming both from publishing your books and from your public, university preaching efforts in different countries, based on *Substance and Shadow* and *Transcendental Personalism* I'm 100% sure that your divine activities in this field make all high class people, scholars, professors, and their students aware of the highest value of Gauḍīya Vaiṣṇavism, its philosophy and ethics, and helps them to be more conscious about spiritual life and finally to become Śrī Kṛṣṇa's devotees. In this way you, Guru Mahārāja, are implementing fully into life Śrīla Prabhupāda's desire to preach Vaiṣṇavism amongst the intellectuals and scientists, simultaneously showing us, your disciples, the path of knowledge and methods of its presentation to such a people in this so called modern society.

Guru Mahārāja, seeing all your efforts to fulfill Śrīla Prabhupāda's desire I humbly beg you to let me be a part of your mission.

Your humble servant
 Pracārānanda dāsa

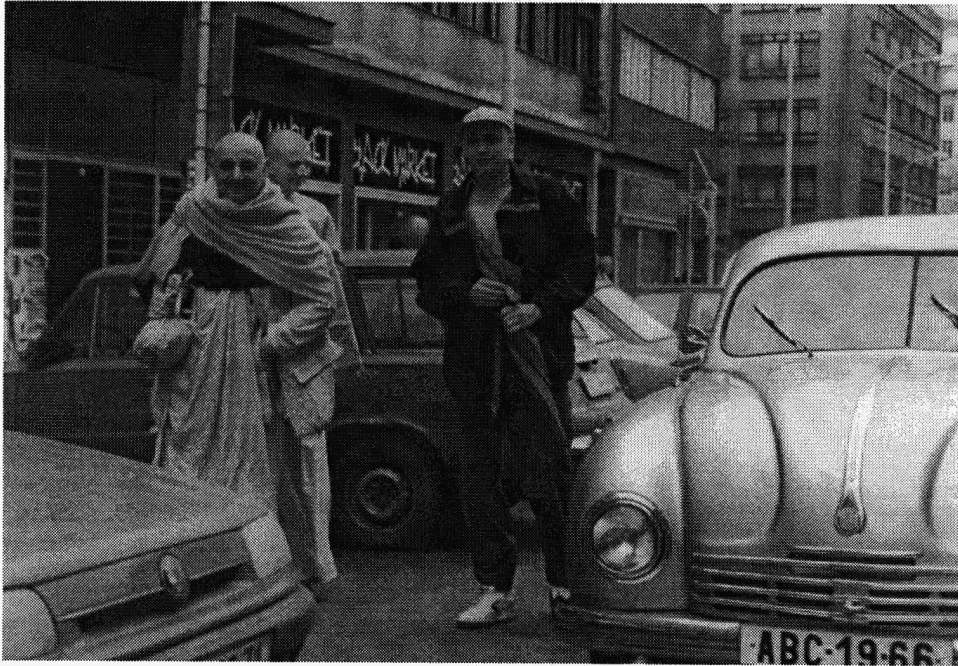
Dear Guru Mahārāja,

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

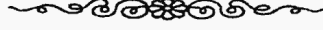
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

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

On this auspicious day I would be very happy if you were satisfied with my service. When thinking what I have really done for you this year, I realize it was not that much. But there is much more of what you have done for me. Unfortunately I am not on the level to answer adequately. I am unsteady, I keep my bad habits and I have very little desire to really change my behavior. My pride and envy are my burdens as well. My dealings are very impersonal and egoistic. When thinking of how devotees around see me, I am not satisfied with myself. I am not able to get rid of the offenses I repeat on and on like a child.



Dear Guru Mahārāja, despite all of my mistakes, I am very grateful I live in the association of devotees, because it is the only association in this world which makes sense



and which can help us conditioned souls. And you, Guru Mahārāja, you are like a shining lightning tower in this society, giving shelter to all without any discrimination. You clearly see the depth of the mission of His Divine Grace Śrīla Prabhupāda and by your dealings you keep fulfilling this mission year after year.

Fearlessly you took the torchlight of knowledge and you are enlightening the conditioned souls by its relief giving flame. You belong amongst the eternally liberated souls, but your compassion is so big that you have come down to give us your association so that due to your mercy we can just for a moment look to the world without envy, pride, and lust.

When trying to understand your greatness and my smallness, I realize, at least theoretically, that you are the only hope for me and I humbly ask you to forgive me all my offenses in my attempts to perform devotional service.

My insincerity is the obstacle I keep building around myself; it keeps me from getting your help, although I know that thanks to your help only I have some hope to leave this material world. I am confused and I am in the network of illusion for the time being and I dream of pleasing you one day.

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

Your eternal servant,
Prahāda Nṛsīṁha dāsa

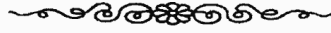


Dear Guru Mahārāja,

Please accept our humble obeisances at your lotus feet.

Thank you for your fatherly affection and patience, thank you for overlooking our bad qualities and for your compassion toward us. We can never pay you back for what you've done for us and are selflessly continuing to do.

By your personal example, you inspire us and also show us how to act. Your staunch faith in Kṛṣṇa is very infectious, and it dispels the doubts from our hearts, thus helping us to easily overcome all impediments on our path to Kṛṣṇa.



Your humility resembles a crystal clear mirror in which we can see our own faults and defects. Everything you do for us is for our benefit, but very often we don't realize that. We constantly commit mistakes but you always forgive us everything. You always exhibit a great imperturbability and restraint, despite the fact that we, the devotees from this primitive country, bring you so many troubles and anxieties, which normally would disturb any other person. We bow down our heads and beg you to forgive all our offences and our ungratefulness, which we often manifest because of our ignorance.

You, who never waste even a moment in useless acts and who are always absorbed in thoughts of Kṛṣṇa, are mercifully bestowing upon us, the miserable, your attention, knowledge, and affection. Your captivating smile is so pleasing and encouraging! Your erudition, which is incomprehensible for us, and your all-round endowment, arouse admiration, not only in the devotees of Kṛṣṇa, but also in all others who have had the good fortune to hear the truth from your lips.

All these wonderful qualities, possessed by you, cause not only our ever increasing rapture about your personality, but they also arouse in us transcendental pride. Pride that we have you as our father. Just as any little child is proud of his father's qualities and always says that his father is the best of fathers, so also we do. You are our beloved father.

May you always be healthy, so that you can bless our hearts with joy, in our finite existence. And when the time ripens please grab us by the hands and bring us to Kṛṣṇa.

Your eternal servants,
Pramshu Dāsa and Svarṇa Gātrī devī dāsī



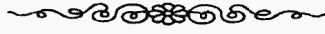
Dear Guru Mahārāja,

*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 at your lotus feet.

All living entities in this material world are eternal spiritual souls covered by Kṛṣṇa's external energy. For the benefit of such living entities, especially in the human form of



life, Kṛṣṇa arranges so many things. He delivers the spiritual literature so that we can gain real knowledge, He appears as Paramātmā in the heart to give proper direction and He sends His devotees in the form of spiritual masters. The last mentioned is the most important for the conditioned soul. The spiritual master works as an external representative of Paramātmā and visibly manifests the qualities of the spiritual world.

For me it is very inspiring to see your personality, completely free from anger, envy, and false prestige and to see your unbreakable endeavor to please Kṛṣṇa. All this gives me some understanding of what it means to become completely surrendered to Kṛṣṇa. I'm sure about this point because Kṛṣṇa Himself defines in *Bhagavad-gītā* (6.47) the quality of His dear devotees:

*yoginām api sarveṣāṃ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

Dear Guru Mahārāja, I know that whatever I say is contaminated by my materialistic nature, but in spite of this I pray on this most auspicious day that I may come to the standard of pure devotional service approved by you and Śrīla Prabhupāda, even if it takes me millions of years to attain it.

Your insignificant servant,
Priyabhakta 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,

I recall when I was in Germany a few years ago, the European borders were finally opened for Polish citizens. At that time I was in Heidelberg and my visa had expired many months before. You wanted me to drive your car but were not sure if the bureaucratic machinery of the German border would make any trouble. To avoid this you told me to hide myself in the luggage compartment of your van. With the help of Mādhavendra Purī Prabhu I found myself between sandwiches, mineral water and roasted nuts. On the top was a pile of clothes – a gift for the Bulgarian Yatra. It felt like being an embryo again, placed in the womb of my mother; surrounded by darkness and unable to move, but hearing external sounds.



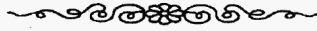
You ignited the engine and sped up to the German-Czech border. What the custom officers saw was a van with two smiling American tourists and their luggage traveling to 'conquer' Eastern Europe. You spoke with them humorously and in a relaxed mood. A couple of minutes later you shouted 'Pūrṇa, come out'. All of us started to laugh as I legally crossed the Czech border.

By partaking in this hilarious incident I could appreciate not only your sense of humor but your attitude of taking risk in the service of Śrīla Prabhupāda. You travel to various places where you face a risk of being mistreated and misinterpreted by ignorant and envious people. You also take the risk of accepting us as your disciples and take

your time to become involved with our lives which may not be a very exciting prospect.

Although for an ordinary man your traveling schedule and duties are impossible to imitate, you perform them with a constant freshness, wit and humor; giving your very personal and helpful advice to anyone who needs them.

Now as we can see, you have also taken up a new risk of writing Kṛṣṇa conscious literature. It's a risk because the ideas you present are confronted with strongly estab-



lished materialistic concepts. It is amazing how you can fit this time consuming task in between your GBC and spiritual master duties.

Your books are welcome, not only by your disciples, but by all seekers of the truth. We also know how dear and important it is for you to go on with your writing and to have your books distributed. As your disciples it is our duty and pride to help you in this regard.

My suggestion is that we create 'an anxiety-free zone' in order to give you the required peace and time needed to complete your work. What I mean is that we, as your disciples, should try to become more mature in relationship with you. As much as possible we should take responsibility for our own lives and not burden you with our silliness which comes from our childish attitude towards Kṛṣṇa Consciousness and life in general. So many of our so called problems can be solved without wasting your valuable time. Most often it is enough to switch on our brains, at least for a while, and look for an appropriate solution which is usually an obvious one.

If it is still too difficult we can always approach our godbrothers and godsisters for help. You initiate more and more devotees and train others at the same time. It means that gradually we should be expected to become your assistants in helping others rather than remain a burden for you. Unfortunately, practice often shows otherwise.

If we could improve in this way you could have more chance to write your wonderful books and thus spiritually educate a larger audience by giving them your association. As we know, all scriptures emphatically declare the benefit of the association with a saintly person, yet now that opportunity is only available to a limited few. However through the printed word it can be expanded unlimitedly.

Although presently I am much entangled in the tedious work of maintaining this place in Greece, I want you to know that you are always welcome to our humble abode and continue your writing work of which I am a heartfelt supporter and admirer.

Your servant,
Pūrṇaprājña dāsa



All glories to Śrī Śrī Guru and Gaurāṅga!

All glories to Śrī Guru Paramparā!

All glories to Śrīla Suhotra Swami!

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

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

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

Please accept my humble obeisances, which I offer repeatedly at your lotus feet, from the depths of my heart!

Your lotus feet are the only safe shelter in the tossing waves of the ocean of material existence. They are the boat by which we can cross, unimpeded, this endless and dangerous ocean, and you Guru Mahārāja, are the expert captain who can lead the boat in the right direction, to Śrī Śrī Rādhā-Kṛṣṇa's lotus feet. I'm weak and powerless before the waves of this ocean which constantly fall upon me! Your causeless mercy takes us up on board, and your care and affection towards us, and the knowledge that you give us, is the power that keeps us on your boat.

Oh, my dear Guru Mahārāja, without you, I would be completely lost in the insurmountable waves of the ocean of material existence! You are so merciful to engage me in your mission, the expanding of Śrī Śrī Rādhā-Kṛṣṇa's mission, all around the world.

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

Jaya Gurudeva! Jaya Gurudeva! Jaya Gurudeva! Jaya Gurudeva!

Sincerely your eternal servant

Puruṣācyata dāsa





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*

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.

*suddha-bhakata-caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla*

The dust of the lotus feet of pure devotees, enthusiastic devotional service, and service to the pure devotees of the highest order are the roots of the creeper of devotion.

*śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando mui sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha 'te*

The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to these lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa.

Guru Mahārāja, please accept from me thousands of thanks that I could obtain *harināma* initiation this spring. Thank you for your boundless kindness that I can be with you in your transcendental family and in this lifetime walk on the path of devotional service. With your help and under your direction I can be the servant of the servant and try to please you and your spiritual master Śrīla Prabhupāda.

Śrīla Prabhupāda came to preach to the Western countries which are full of Mādhāis and Jagāis. Guru Mahārāja, I was living like a Jagāi and Mādhāi in one of them. To you therefore are unlimited thanks for the fact that I can serve you. Thank you, that I can accept

instructions and the holy name from your mouth and offer respects to you, that I can bow down and take shelter at your lotus feet, touch them and take the dust on my head.

Thank you very much, dear Guru Mahārāja.

Your servant,
Rādhā Keśava dāsa



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

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

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

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

Dear Guru Mahārāja,

Please accept my humble obeisances!

On this auspicious day I want to thank you that you are so merciful to me. You are so kind that you always think about your disciples. I know that I do not deserve to be your disciple but still I am, so I will try to become a sincere devotee.

You always think for the benefit of the conditioned souls. You are always engaged in the mission of Śrīla Prabhupāda for his satisfaction by delivering transcendental knowledge so that the conditioned souls can come out of ignorance. And because you are so inspired to satisfy Śrīla Prabhupāda and Kṛṣṇa you give me inspiration to satisfy them by trying to satisfy you in this preaching mission of Lord Caitanya.

Trying to become your servant,
Rādhāna-Rūpiṇī devī dāśī

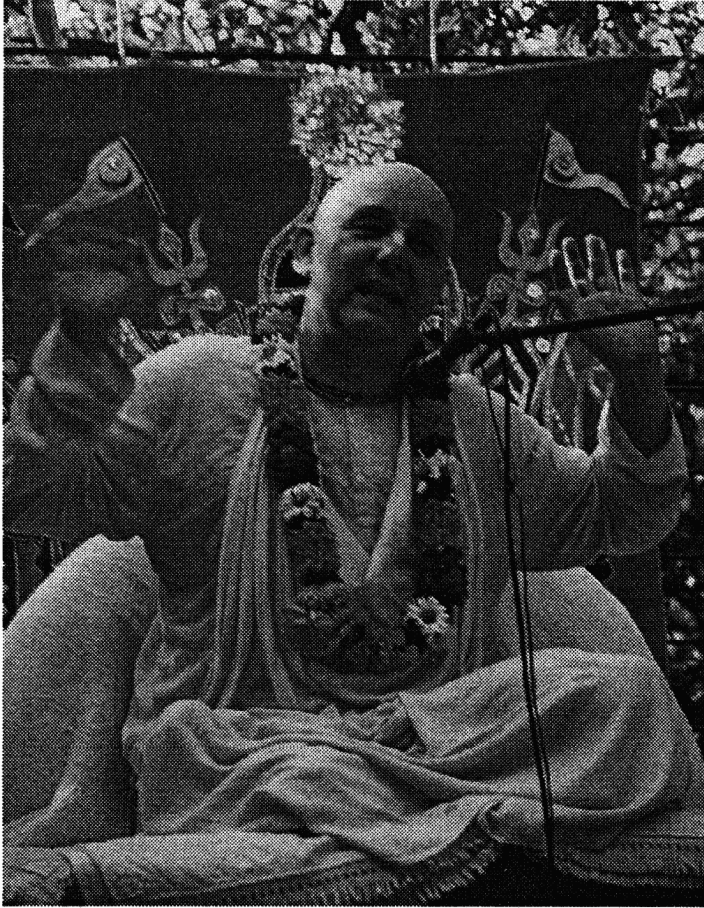


Dear Guru Mahārāja,

Please accept my respectful obeisances at your lotus feet.

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

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



On this most fortunate day of your appearance I would like to offer you these few lines as thanksgiving, for all the care which you give to me and to others as well. You are taking care of us more than our so-called parents, because you are taking care of the soul and not only of the body as is done by present social institutions who tell us “break four regulative principles, don't chant Hare Kṛṣṇa and you will be all right.”

The longer I am in the movement the more I am becoming aware of what an unintelligent, rascal,

hard hearted, impersonalist I am. On the last Vyāsa-pūjā ceremony I felt shame for my inability, because I saw the love and tolerance you are always showing to us.

How to please you? By devotional service in Kṛṣṇa consciousness – go on *saṅkīrtana*, distribute books and *prasādam*, chant Hare Kṛṣṇa etc.,. To endeavor to do it without per-



sonal motivation for recognition or name and fame. Let it be just for your satisfaction in the same way as you are pleasing Śrīla Prabhupāda by your Kṛṣṇa conscious activities.

I want to thank you and at the same time apologize for the last *darśana*. You asked me: "So do you have practical questions concerning your service or emotional? For emotional I don't have time." Immediately it was clear to me that I have more of the emotional than practical questions. I never want to waste your very valuable time. Simply my intelligence is very small. You answered all my questions, even though for you it was the same thing, same problem (bubbling of mind), like few years ago.

You are so patient, you are instructing me and I (because I am identifying with my body and mind) am just like that ass iii...aaa...nothing...no intelligence. You told me that I am not this mind nor body, but the soul. I answered that this is only theory for me. Answer: "You do not have faith". I could recognize that I did not please you with that. You are taking so much care of me, you gave me the association of devotees and the Hare Kṛṣṇa *mahā-mantra*; what more can I desire? (I am like a stone)

Because of his developed consciousness, however, the human being must understand the constitutional position of the living entity and understand why he must accept a material body. This chance is given to him by nature, but if he nonetheless acts like an animal, what is the benefit of his human life? In this life one must select the goal of life and act accordingly. Having received instructions from the spiritual master and the *śāstra*, one must be sufficiently intelligent.

(Śrīmad-Bhāgavatam 7.7.47, purport)

These are the perfect words of the *Śrīmad-Bhāgavatam*, which you are always preaching.

I beg that I can be somehow helpful in the mission you have got from your spiritual master, Śrīla Prabhupāda.

Hare Kṛṣṇa

Your servant,
Rādhēśa dāsa





Dear Guru Mahārāja

Please accept my humble obeisances at your lotus feet,

Please don't reject me, there is no hope for me if you do.

Only because of you am I still in ISKCON. Small children can never learn to walk and live if they haven't the attention of their parents.

I'm just trying to become a responsible person and this is not easy. You are my only real friend and well wisher and if I have anything good in my person this is because of the many, many good qualities which you are possessing and using to help to those who need and want such help. Everything bad that I have in my person is a product of my attachments for the material world and because of them I can't even say some nice words of appreciation for what are you doing for me.

Please help me to continue so that one day I can really accept your instructions in my heart.

Your servant,
Raghupati 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 at your lotus feet.

All glories to you who are prepared to liberate all living entities in the three worlds from illusion.

All glories to you who are the perfect follower of His Divine Grace Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu.

All glories to you whose only desire and activity is to give Kṛṣṇa consciousness to the most fallen souls of Kali-yuga.

It is very difficult to appreciate your mercy and humility, your love of Kṛṣṇa, and

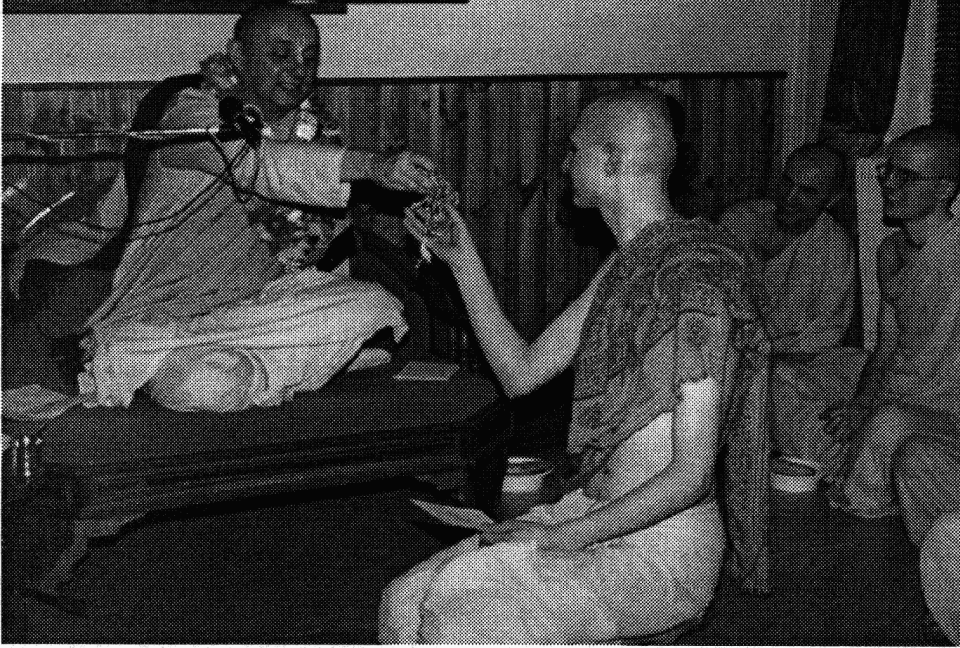
your compassion for the suffering entities. Actually, it is very difficult to appreciate any of your transcendental qualities.

Your presence is a hope for the living entities to be liberated from the clutches of materialism, a hope to go back to Kṛṣṇa. You know how to engage everybody in the *saṅkīrtana* mission. In this way you give everyone a chance to attain the perfection of human life.

Any attempt to repay you this debt seems to be funny.

Dear Guru Mahārāja, thank you for everything you are doing for me. Please engage me forever in your service.

Your eternal servant,
Rāma-Śrīyaḥ 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 most humble obeisances at your lotus feet!

All glories to Śrī Śrī Gaura Nitāi!

All glories to His Divine Grace Śrīla Prabhupāda!

All glories to your service to him!

A whole year passed since I saw you for the last time. It was a testing time for my faith in you and your instructions. But like everything you do it was a wonderful test, filled with deep meaning and lessons.

During our last meeting I realized that my love and attachment to you has increased many times. My faith in your instructions has become stronger. Thank you, my wonderful spiritual master for the causeless mercy you pour upon me. I know that my service to you is very insignificant and your mission, so significant and pleasing to Kṛṣṇa's most dear one – Śrīla Prabhupāda. Please, Guru Mahārāja, let my attachment to you, your instructions, and my service to you, increase more and more up to your full satisfaction. Then my life will have real meaning and the human form of life which I have achieved will fulfill its purpose.

I pray to the Deities, to Śrīla Prabhupāda, and to you, that I may understand in depth your instructions and your transcendental mood. When I associate with you through your wonderful books, lectures, and *kīrtanas* I understand that your heart is filled with endless love and attachment to Śrīla Prabhupāda and Śrī Śrī Rādhā Kṛṣṇa. But although it's filled up entirely with Kṛṣṇa-*premā*, you find room also for us, your insignificant servants.

Kṛṣṇa has bestowed His causeless mercy upon us and has sent us you, the source of all good qualities of a pure Vaiṣṇava, described in the *śāstras* (as Śrīla Prabhupāda writes in the First Canto of *Śrīmad-Bhāgavatam*, "the devotee is a walking *Śrīmad-Bhāgavatam*.") Another thing I understood is that by accepting me as a disciple you have given me the chance to develop those qualities too, if I give up my bad character and tendency to see the faults in the other devotees.

You said that we should associate only with the good qualities of the others. Trying to do so I see that my life in Kṛṣṇa consciousness becomes very, very nectarean. Śrīla Prabhupāda has said that ISKCON is an example of Vaikuṅṭha. Only by associating purely with the other devotees can we transform the temple into Vaikuṅṭha, thus attracting Kṛṣṇa's mercy. As a result the pure Vaiṣṇavas like you and other spiritual masters who have visited Bulgaria will want to stay more, giving us their holy association which we need so much.

During the years since I first saw you in a public program, I see, dear Guru Mahārāja, that you are making wonders with us. You make the impossible become possible. You transform meat-eaters into devotees with shining faces. This happens only because of your strong desire to satisfy Śrīla Prabhupāda and to fulfill his mission which has become your life and soul. Not only that, you give this mission to us, the fallen conditioned souls, which is again your causeless mercy.

You give us everything, dear Guru Mahārāja, but it depends on us if we will take advantage of that mercy or if we will stay aside as useless parts of the machine. But you are even more merciful and find a place even for such useless parts in the machine (ISKCON).

As it is said in *Śrī Guru-vandanā*:

*śrī guru karuṇā sindhu, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana*

O spiritual master, ocean of mercy, and friend of the fallen souls, you are the teacher of everyone and the life of all people. O master! Be merciful unto me, and give me the shade of your lotus feet. **MAY YOUR GLORIES NOW BE PROCLAIMED THROUGHOUT THE THREE WORLDS.**

I take shelter in to the dust of your lotus feet.

His Divine Grace Śrīla Suhotra Swami Mahārāja *ki, JAYA!*

Your insignificant servant,
Rasatmika devī dāsī



Dear Guru Mahārāja,

Please accept our humble obeisances unto your lotus feet.

All glories to Śrīla Prabhupāda.

All glories to you.

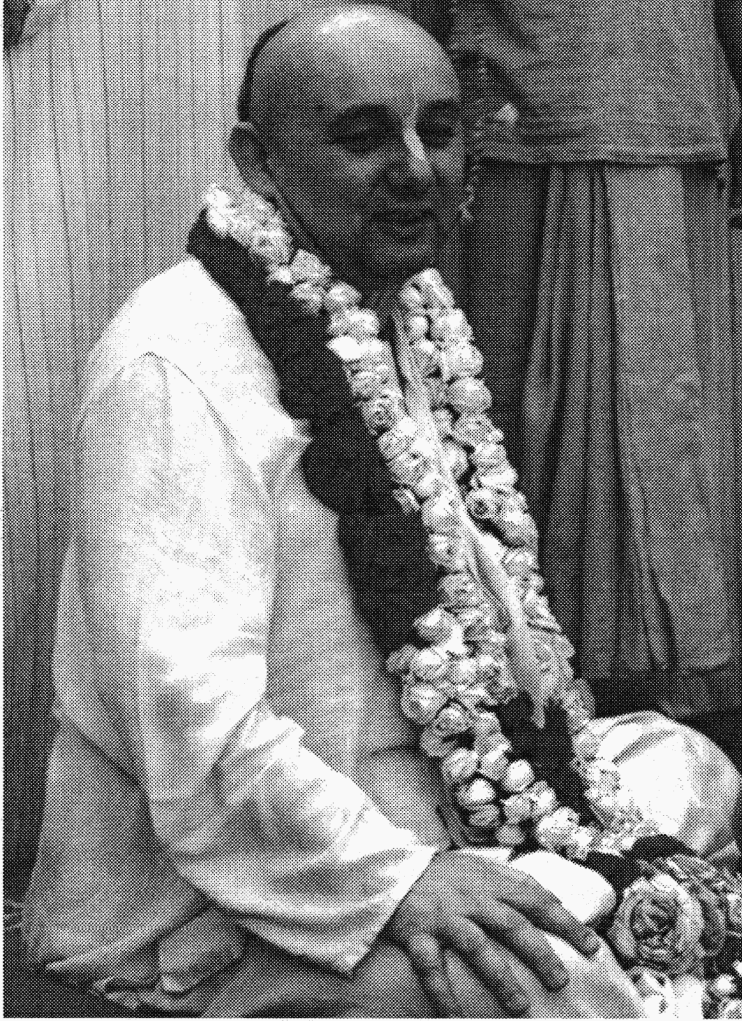
On this wonderful day of your transcendental appearance it is very difficult to find words, with which to express our gratitude towards you.

You are so merciful that you even came here to this little village of New Ekacakrā-grāma in "Broka loka" in order to show your mercy on us and make us remember the little cowherd boy Kṛṣṇa.

Every time you come here you are ready to give everything you have, like the mother that wants to make everything possible for her little children in order to stop them quarreling for their toys. Will a day come when we will have the possibility to give something to you?



Unfortunately we would never be able give reward to you because you give us the most valuable thing. It is a wonder that cannot be repaid with money. You give it for free, so that even the poorest can get it through causeless mercy.



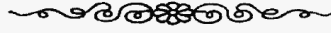
Now there is nothing left to do but to pray to always to be able to serve you in some way or other, to be able to hear your nectarean lectures in the association of the devotees, to remember your instructions, to learn to be compassionate towards all the living entities (as you show us with your example), and to try to raise our children as devotees of Kṛṣṇa.

Guru Mahārāja, please give us your blessings to cultivate even one little drop of your strong desire to satisfy Śrīla Prabhupāda.

Your great love for your spiritual

master makes the impossible possible. On this very auspicious day we offer again and again our most humble obeisances unto your lotus feet and we pray to remain always under their shelter.

Your servants,
Rucirāvatāra dāsa and Vaniseva devī dāsī



Dear Guru Mahārāja,

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

Now on this most auspicious day of your appearance I'm trying to find words to glorify you.

Also I'm looking over my relationship with you. Indeed, there is not so much to say so I will try to write of two realizations which impressed me most.

The first is related with a story from our farm. We have a cat which joined and is staying among the devotees. I'm finding it very interesting and a good lesson for me. This cat came to us alone and the devotees accepted her. By some reason or another she was often injured by the devotees, even almost leaving her body, but still she was remaining with the devotees no matter what happened to her. It was a good lesson for me how in any circumstance I should always try to stay in the association of the devotees. Some may say: "It's just a cat", but I have honestly to say that sometimes I'm learning from others more than from the devotees. Anyway, I can see that although we are going through many difficulties we should always remain Kṛṣṇa conscious.

The second realization is very fresh and very connected with my present situation. One year ago a devotee wrote to me: "We have to see everything as related with Kṛṣṇa, and to see Kṛṣṇa everywhere and in everybody." I'm meditating on developing this internal vision which I find very important in my spiritual life. By developing such vision I can always remember Kṛṣṇa. There is a beautiful verse from *Śrīmad-Bhāgavatam* in which the *jīva* and the Supersoul are compared to two very beautiful birds flying to the spiritual world.

I like these points very much and I humbly present them in my small attempt to glorify you on this glorious day of your appearance.

Thank you very much for everything Guru Mahārāja.

I pray to remain your humble servant,
Saṅkarṣaṇa dāsa



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

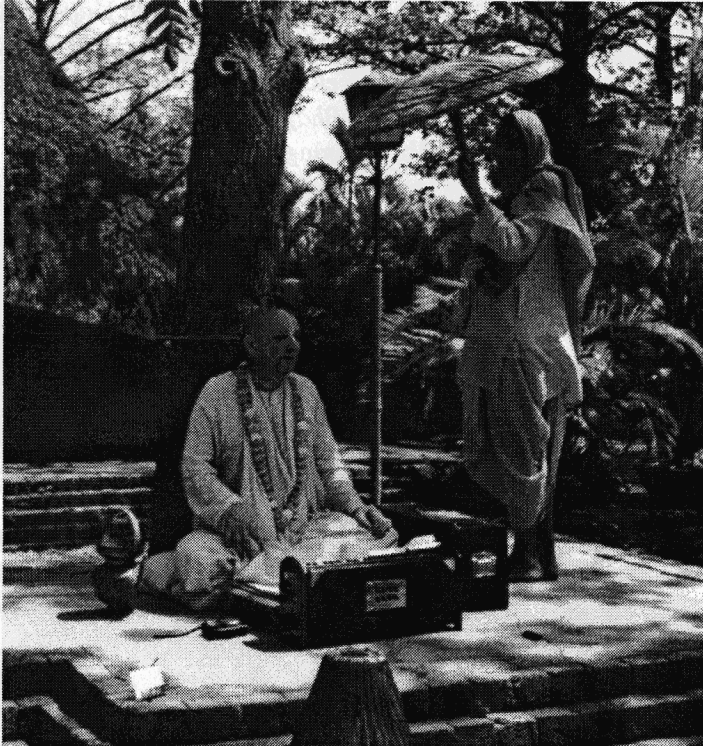
*namas te guru-hamsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

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

Dear Guru Mahārāja,
My dear father,

I offer my prostrated obeisances unto you.

Long before you found me on the street, in this world of names, I was guessing, searching at random, for an asylum, where I could open my heart, ask about its nature and inquire how to look upon the surrounding world. Any place I looked seemed like a garbage bin, wherein at night someone would dump his rubbish, and where others would forage during the day.



When you found me on the street, I would offer everyone my naked stripped heart, which had become like a prostitute with too many seeds of sin thrown in its core. The unwanted reactions of these seeds are still growing in my heart, resembling illegitimate children.

You gave me shelter even though I was so wretched. You gave me birth as a real father would do. You even gave me a name, caring like a parent who would be very



concerned about his daughter, to find her love and shelter. You spoke to me about the embrace of my real husband, about His perfect qualities, His tender feet, about His lovely transcendental body — always fresh and carrying the fragrance of flowers. You spoke about His lotus face with blissful smile and conquering glance, and about the sound of His all-enchanting flute.

Despite your preceptorial care, my heart remained unchanged, still looking like a girl with loose behavior, having no protection and attraction to Kṛṣṇa as her eternal husband.

After a long time of blind guess-work in the dense and cold darkness of Kali yuga, I found not a heart, but a lifeless lump of wax — hard as a stone.

Dear Guru Mahārāja, my dear father, on this brightest day, celebrated by all gathered here, I want to beg from you who have manifested in your disciples' hearts to take under your warm and gentle feet this lifeless heart of wax.

Please manifest your life giving force by touching my heart, and transferring to it the heritage of loving devotion. Thus the wax can soften and shine, just as in the hands of the inspired sculptor who is modeling the forms and colors of his daughters meant to bring pleasure to Kṛṣṇa by their service.

Desiring and hoping to celebrate your merciful appearance, your appearance and the transformation of my heart.

Śaśabindu dāsa



Dear Guru Mahārāja.

Please accept my humble obeisances.

All glories to you!

All glories to Śrīla Prabhupāda!

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

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



At this most auspicious day I want to thank you for all your mercy although I am able to perceive only a small part of it.

You are *kṛpā-sindhu* and *patita-pāvana* at the same time. Your mercy is for everyone who wants to take it. By this mercy anyone can be Kṛṣṇa conscious. I can see this in my Godbrothers, but unfortunately not in me. I understand it is only my fault. I pray to you to be able to take this mercy for my benefit sometime. Associating with your disciples I can see what I can attain and I am really positively amazed. It is said that disciples are testimonial to the spiritual master. If it is true then I am very thankful to Kṛṣṇa that He inspired me to take your shelter.

Guru Mahārāja, I like to tell others about you, your activities, and teachings very much. Not so long ago during my visit to a new devotee's house I realized how wonderful your presentation of Kṛṣṇa consciousness is. You show different moods in Kṛṣṇa consciousness according to time, place, and circumstance. On one side you are on the GBC, member of the Advanced Studies Ministry, and the author of some of the most philosophical books which have ever appeared in ISKCON. Such persons can become extremely proud and puffed up. But not you. At the same time you show that Kṛṣṇa consciousness is not only a dry philosophy.

I remember one time during the Lakṣmī Nṛsīmha Tour when you were dancing in great ecstasy with a bucket on your head. Even Indradyumna Mahārāja was amazed. Happiness was emanating from you to all the devotees. It was a wonderful experience. I experienced another unforgettable moment during your last Vyāsa-pūjā day when you expressed how deep your feeling for your disciples is. This was a very important day in my life. Until your last Vyāsa-pūjā I wanted only your guidance in my spiritual life, but after what I saw and heard, I wanted to become a devotee like you. I hope by your mercy such a day will come.

Finally I would like to thank you that I can render the most wonderful service in your Tape Ministry and I beg you to bless me to be a better servant of you and your disciples.

Your servant,
Sevābhiruci dāsa





Dear Guru Mahārāja,

Please, accept my humble obeisances!
 All glories to Śrīla Prabhupāda!
 All glories to your lotus feet!

First, I thank you very much for having engaged me in your devotional service. What I offer to you during the years is a little devotional service with unlimited dirt. But you extract the nectar from the dirt. This unlimited mercy is a feature of a pure devotee like you. So let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a dog-gish non-devotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

I am beginning to see how much I have bitten off. Kṛṣṇa is not cheap, still you give Him to us without any reservation because you are so merciful, just like Prahlāda Mahārāja who wanted to liberate even his demoniac father. But am I able to accept it? I read in the Śrīmad-Bhāgavatam: “A teacher instructs the student if the student is capable of taking more and more instructions. Otherwise, in spite of being instructed by the teacher, the student cannot make strides in his understanding.” Yes, you are a perfect teacher but when will I be a real student? I think, the best way to attain it is to perform the service I got from you very seriously. If I distribute very many books for your pleasure and from your mercy, then that is the best offering, since it makes you happy all the time. At least I cannot bungle it as these books are perfect. It can be bungled only if we do not distribute them.

So please bless me. Bless me that I can distribute Śrīla Prabhupāda’s books nicely, and so that it becomes more important for me than my life. Bless me that I can do this service from my heart and with deep understanding of its importance and so that this way my full and firm faith can develop in you and Kṛṣṇa. Unfortunately it is absent but I don’t give up fighting.

Please, be merciful to me.

All glories to you dear Guru Mahārāja.

Longing for a spark of your mercy,

Your fallen servant,
 Sītālakṣmī devī dāsī



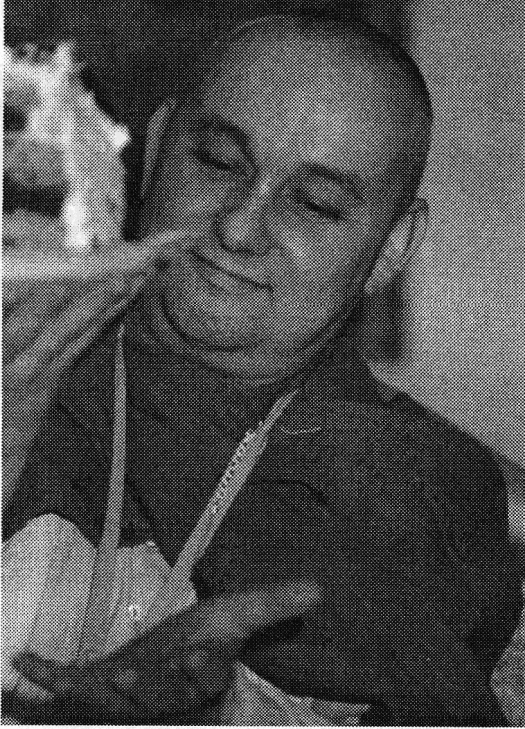


Dear Guru Mahārāja,

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

*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 feel myself very low and unqualified as I sit here in front of this computer, trying to write something in glorification of your divine grace. In one letter you wrote me regarding preaching strategies: "Kṛṣṇa is free to do as he likes... He can change the heart of even the most fallen materialist."

Although you have written this regarding our preaching, it is also applicable in my case. I am very much agitated by the waves of the material nature, sweeping me all over this material world – heavenly "bliss," hellish "suffering," and so on. Fortunately, this human form brought me in front of your divine grace. As a response to your prayers for the benefit of all living entities, Kṛṣṇa graced me also, directing my steps towards you. Hearing your prayers He decided to offer me also a chance, although I

am one of those fallen materialists. I cannot thank you enough for all you have done for me. My debt to you is eternal.

On this blessed day I am praying to you and Kṛṣṇa that you both give me the power to start paying this debt, by doing something wonderful in preaching the mission of Śrī Caitanya Mahāprabhu all over Romania.

Begging to remain your humble servant,
Śrī Caitanya dāsa

Dear Guru Mahārāja,

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

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

On this day, of your divine appearance, I again offer my humble obeisances at your lotus feet.

What kind of gift can I present to my father? What would gladden him and how can I give him the greatest satisfaction?

For a father from this material world, the pleasure is to see his son grow up mature and strong. To see that his son has got a job, the same as that of the father, and help him in his business. This example could also be projected to spiritual relationships. The only thing I could offer you is my desire to fully surrender at your lotus feet and the attempt to assist you in the fulfillment of your mission, the mission of Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu.

If I would not succeed in satisfying you, then there is no meaning to my life, uselessly wasted time, only eating, sleeping, defending.

I don't want to have any other desire, other than the desire to distribute Śrīla Prabhupāda's books. Please, Guru Mahārāja, give me the strength to perform this service my whole life.

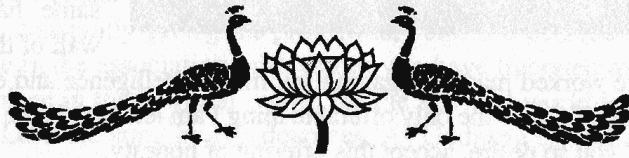
Perhaps, I resemble the Kālī worshipers who only pray, "Dehi, dehi, dehi", give me, give me, give me (I remember this from one recent, wonderful lecture of yours). But what could I give you more? You have such a foolish disciple, like me!

Guru Mahārāja, without your mercy I am nothing!

Looking for shelter at your lotus feet,

I remain your humble servant,

Sthāṇu dāsa

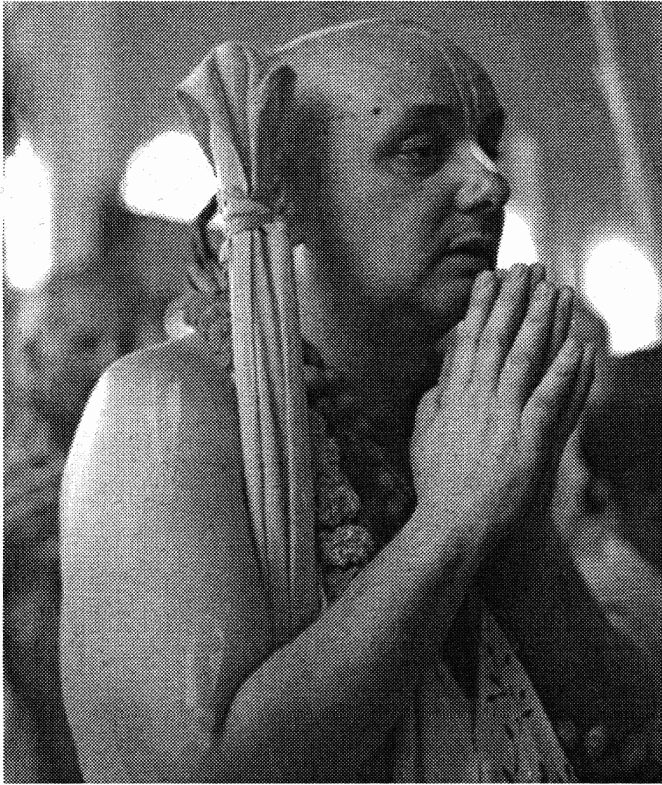


*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

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

My dearmost Śrīla Gurudeva,

Please kindly accept my obeisances at the dust of your lotus feet.
All glories to His Divine Grace Śrīla Prabhupāda!

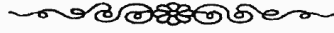


What follows here is not an attempt to imitate the mood of Bhaktivinoda Ṭhākura but to show the real state of my consciousness and attitude, without any false humility.

I am looking back on the years I've tried to be engaged in Kṛṣṇa consciousness under your guidance, looking for some achievement, for something substantial worth offering to you. But as one who is bumping his head against the wall time and time again, has nothing else to face but the wall itself, I have come to the point of facing the same hard, unbreakable wall of the TRUTH.

Although I have worked madly, engaging my mind, intelligence and everything I have to prevent it coming out, now the only offerable thing I am left with is the TRUTH. So please Guru Mahārāja, if you so desire, accept this offering of honesty.

Of course there is a risk of not pleasing you, for usually to hear the truth is not very pleasant, but I wish to be at least once in my life honest with you. I have always tried to offer you some flowery words of glorification, just to keep the real state of my mind hidden, forgetting that you are in my heart and know everything. Reflecting on the poor quality of my so called



devotional service, I am stunned, facing the fact that it is marked by hypocrisy, born of my deeply rooted egocentric nature, for the satisfaction of which I have used all means available. Whatever I did in the name of devotional service, I kept this very motive – how it will benefit *me*, how it will glorify *me*.

Under the disguise of being your disciple, I have tried to accumulate honor, worship, and position. I was very expert in calculating how to behave so that others could recognize me as a special and great devotee. Just like the witch Pūtanā appeared in the assembly of the devotees and made everyone think that she was Goddess Lakṣmī herself. Pushed by one motive – envy of the Supreme Lord – Who was naturally the center of life for the denizens of Vraja. In the same way you, Guru Mahārāja, are the center for all of your beloved disciples, but being envious of you, I entered into this assembly with the motive of using my relationship with you for becoming famous myself. Thus I played the role of a very devoted and surrendered disciple of yours.

I remember once you tried to indicate to me to stop this theater by saying: "Just be as you are. That's very nice." But the show was going on and I was blinded by the reflectors, so I took it to mean I should continue on the way I was doing and it is pleasing for you. Now I can see what you meant: "Be as you are, do not play any role, do not pretend."

I found a wonderful quotation which exactly shows my actual attitude to you throughout the years: "That person is the *dharmadhvājī*, or hypocritically devout, who is especially duplicitous, who has no humility and is full of pride, yet still thinks he is fully qualified." But because the spiritual master is the only hope, and the real hope, for the disciple this quotation goes on to say: "By the devotee's mercy, even such a person can give up his pride and perform devotional activities." So just like in the fairy-tales there is always a happy ending. This sad story has a happy ending too, because you, Guru Mahārāja, are coming out as the victorious prince, winning this war with Maya by the strength of your endless mercy, and saving one more conditioned soul.

As the narration about Kṛṣṇa liberating the bloodsucking demoness Pūtanā shows – simply because she did some little service to Kṛṣṇa, pretending to have some motherly affection to Him, Kṛṣṇa out of His kindness thought: "Here comes another mother, so I will take that as service. Of course she is not so pure in her consciousness, so let Me purify her." And He placed her in the spiritual world. In the same way, you, Guru Mahārāja, being an ocean of mercy, accept my pretence of devotional service as real and thus you are constantly giving me protection, help, and personal care.

By placing me in the association of devotees you have liberated me, and are actually giving me a place in the spiritual world, for the spiritual world is where the glories of the Supreme Lord are sung by His devotees. As Uddhava exclaimed while describing the liberation of Pūtanā: "Alas, where else can one find this kind of shelter!"

All glories to Your Divine Grace!

Your witch-like disciple,
Śubhalakṣmī devī dāsī



Dear Guru Mahārāja!

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

All glories to you on this very auspicious day.

I'm so happy that you are my spiritual master.

Your service to Śrīla Prabhupāda is so sublime and outstanding. Nobody can match your intelligence and devotion or your excellent preaching to all kinds of people. I remember last Christmas when you were giving a Sunday Feast lecture in Karlstad. After the lecture a young boy came out. He had twinkling stars in his eyes and a big smile, looking a little intoxicated. He used to come sometimes to us so I asked him what he thought. He was quite unable to speak, the only thing that came out, in an ecstatic way, was: "Wow! Yeah! What a man! Wow!" A few days later he happened to see a picture of you and spontaneously shouted: "WOW! THERE HE IS!" I remember thinking that it is amazing how a young Swedish boy can react so ecstatically and in such bliss, it is not really something that happens often up here.

Only a divine and pure devotee like you can have this impact on people.

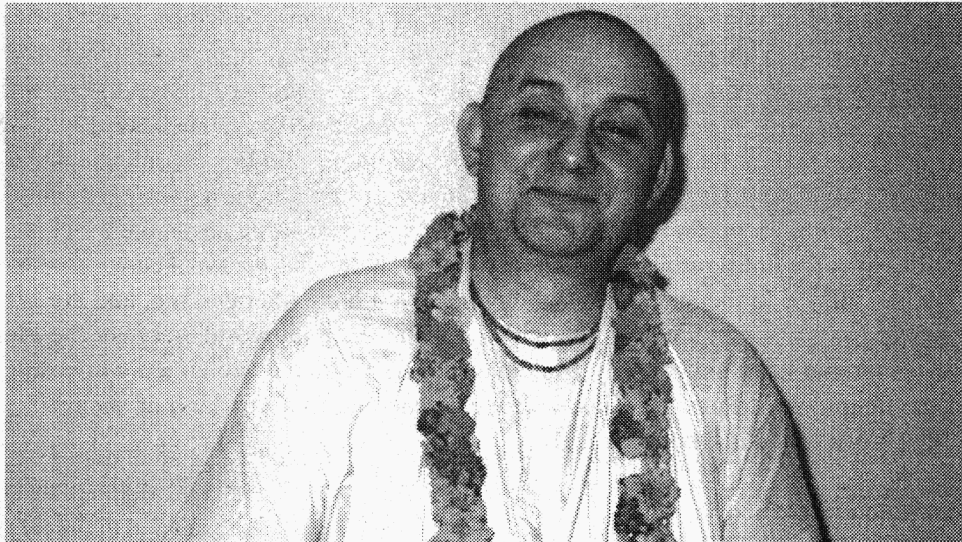
I hope that you will continue to write your wonderful books. I like them very much, and the people are just dying in need of them even if they do not all realize it right now.

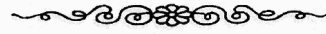
I also want to take the opportunity to again beg for your mercy so that I may one day serve you as nicely as you are serving Śrīla Prabhupāda.

Thank you for everything, I'm clinching to your lotus feet, please don't drop me.

Your servant,

Sundaranāyikā devī dāsī



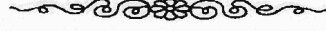


Śrīla Suhotra Swami,
Please accept my humble obeisances unto your lotus feet
I would like to thank you for making me
Realize that the knowledge presented by mundane scholars
Is useless if not connected with Kṛṣṇa, and should be
Treated as a means only, not as an end itself.
Undoubtedly, your preaching is the best example of how
A devotee should utilize the
Letters, words, concepts and philosophies of the material world in service to the
Supreme Lord.

My dear Guru Mahārāja, your lectures
Are wonderful sources of real knowledge,
So powerful that even
Those who are in the darkness of ignorance can be
Enlightened and
Revived to Kṛṣṇa Consciousness by your preaching.

Your servant
Surasā devī dāsī





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

Dear Guru Mahārāja

Please accept my humble obeisances at your divine lotus feet on this most auspicious moment of your appearance day.

Although incompetent and unqualified to glorify or serve you, I know that only by the grace of the spiritual master can one achieve the mercy of Kṛṣṇa. Therefore on this occasion I will celebrate and glorify you as the true representative of Śrīla Vyāsadeva coming in the line of guru-paramparā.

Your servant,
Svayam Prakash dāsa



My dear father!

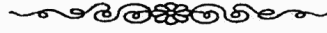
Please accept my most humble obeisances unto your lotus feet!
All glories to Śrīla Prabhupāda!
All glories to you!

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

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

On this auspicious day, dear father, I would like to thank you again and again for accepting me as your daughter. Please accept also my mental offering of millions and millions of beautiful and fragrant flowers at your lotus feet.

I am so fallen and I cannot glorify you properly. Please forgive me for this. You have many nice disciples who can do it better than me. Therefore I am happy when I have nice association with my dear Godsisters and Godbrothers who are helping you to spread Lord Caitanya's message. I hope to become also useful for you. You are such a great devotee of Lord Kṛṣṇa and I know that the shelter of your lotus feet is the best place in the universe.



I was drowning in this dark world without any shelter and any faith, but when I met you, I found my eternal master. Now I am your faithful dog, you can dispose of my life. Please take it as an offering and use it in your mission.

Your humble servant,
Śvetagaṅgā 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*



My Dear Guru Mahārāja,

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

All glories to His Divine Grace Śrīla Prabhupāda!

I was thinking to begin writing the letter of Vyasa-Puja in a mystical and holy place, in your *prasādam* store. It is a mystical and holy place because every day lots of strange things happen. Every day, in spite of all the ordeals, we distribute *prasādam*. Every day the tamoguna grinds us down, and still every day we distribute *prasādam*, although nobody thought we were going to make it. Every day we distribute *prasādam*, although each of us has experienced a moment of frustration, of tears and of suffering. Every day we distribute *prasādam* because our life is meant to be like this and because I don't desire another.

There isn't for me a more beautiful image than the day you came for the first time and you accepted with so much mercy what we cooked. The way in which you talked, the place where you stayed, they all inspire and support me when everything gets hard. Through you we have obtained the mercy of Lord Nityānanda.

Maybe you would like me to tell you about one of the events, which I considered the most moving.

It happened that once at one of the central stores in town, where we bring each day quite a big quantity of sponge cakes, the lady who used to take over the goods had got very ill. After she hadn't come to work for a while, one of her colleagues came to me looking very agitated. She asked for a sponge cake and told me that as soon as the sick woman had got out of the operation room and had seen her colleague, she had babbled: "I would like to eat a sponge cake with Turkish delight."

This lady had been working in that store for many years and each day she had received hundreds or maybe thousands of products. Yet, in that difficult moment, she remembered the spiritual taste.

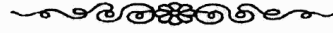
The woman from the story doesn't know you, and still, through your mercy, she stepped on the path of devotional service. This is the power of *prasādam*, and that's why I am happy even when I think I am not. This silent and constant happiness is my fortune, it is what you have given to me. This bliss, to remember your lotus feet, makes me hope, although there isn't any hope left.

Each morning I know how hard it is, and sometimes it happens to be even harder than this; each evening I know how easy it has been, because I want to do this for you. I am here to serve you and to distribute *prasādam* every day and I don't desire anything else in my life.

All glory to you, my dearest Guru Mahārāja.

HARE KṚṢṆA!

Your humble servant,
Śyāmala dāsī



Dear Guru Mahārāja,

Please accept my humble obeisances.

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

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

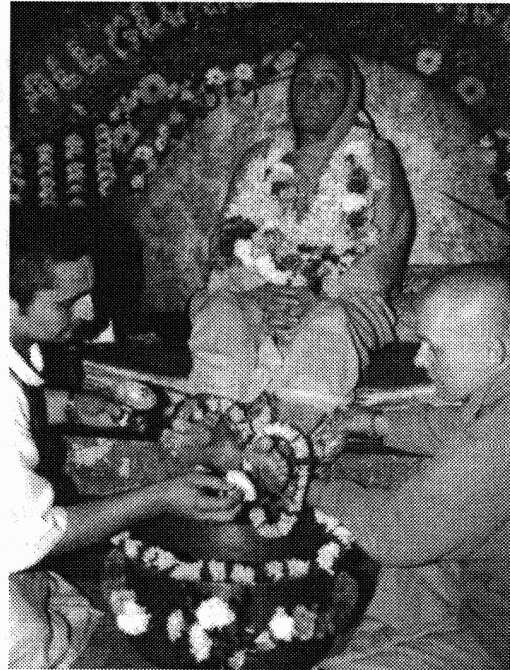
All glories to Your Divine Grace!

I'm writing this during our wonderful preaching tour near the polar circle. Distributing books, managing, training our *nāma-haṭṭa* here, having *harināma*, lecturing in programs and soon again in colleges. What more can one expect? There is such a possibility Your Divine Grace has given to me to go fast, back to Godhead.

If it's troublesome, one should do it as a duty to you, but as like this, the taste from these activities is so high that it is just a pleasure. Thank you for this wonderful possibility to try to become a preacher and taste this wonderful *rasa* in Lord Caitanya's movement.

Besides that, one has a possibility to have the most valuable thing in the whole universe; a trusting relationship with such a spiritual master as Your Divine Grace. Even to meet only sometimes the sweet taste of that *rasa* is keeping me alive. I could have gone away with so many good material reasons: good material position, *māyādevīs*, etc., but I can't do those things because of that strong *rasa* towards Your Divine Grace. And automatically one becomes bound with so many duties towards many living entities who are taking shelter from us.

Dear Guru Mahārāja, please let me continue with these wonderful duties you have allowed to me, and please don't let me become a pretender or proud, but a faithful preacher at your lotus feet.



Your humble servant,
Tattvavāda 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.

All glories to Śrīla Prabhupāda, and your service to Him.

Let me offer my humble obeisances on your appearance day to you, who are giving your mercy to the conditioned souls.

We are only tiny souls in the pressing hand of the material energy. Without any chance of release we are wandering hopelessly, dreaming about real happiness, frantically, through thousands of meaningless lifetimes. What is the purpose of life? Why are we here? Are we just standing on the stage, playing our part and leaving? Is this all? Or maybe there is some lasting value somewhere?

How merciful the Supreme Lord Kṛṣṇa is! By His mercy, somehow, we could come to the path of devotional service. Even more merciful are you, who, by your compassion, directs us back home, back to Godhead. Although you are situated already at the lotus feet of Lord Kṛṣṇa (*nama om viṣṇu-pādāya*) still you sacrifice so much endeavor and work to save such tiny criminals as us. How unlimited your mercy is! How unlimited is this process, which is leading us to Kṛṣṇa!

By your mercy, once a light could appear in our dark heads (*om ajñāna timirāndhasya*). Once, we might understand that we are spirit souls, and this material world is not our real home. Once, Kṛṣṇa will be the subject of all our attraction, and love. Once, the doubts will have an end.

As you wrote to me once: "The superior taste of accepting the lotus feet of Lord Kṛṣṇa, is something the mind can never reject."

When we will be so fortunate to get this infinite taste, then we will be surprised at how this material world could have ever attracted us.

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

You have Kṛṣṇa, and the wonderful treasure of your love for Him. We, who are so unqualified, can get it only by your mercy. Only by trying to serve, even clumsily, but sincerely, a pure Vaiṣṇava, can we receive so much mercy.

What can hold back us from this endless nectar ocean? Only our false identification, when we identify ourselves with our body, and mind and their foolish desires. As you

once wrote to me: "If you relate to much to the body or mind, that is also crazy. You are different from the body and mind. And when you serve Kṛṣṇa, you act as your real self. Therefore you feel satisfied. When you try to act as the mind or body you are ever dissatisfied, because it is unnatural."

Naturally, the formula is simple, as long as we serve Kṛṣṇa our life is happy and simple, because we act in our natural state, but when we forget this, and we try to satisfy the senses and mind, then life becomes struggle and suffering only, because it is simply impossible.

In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

(Śrīmad Bhāgavatam 7.7.42)

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiranyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.

(Śrīmad Bhāgavatam 7.4.19)

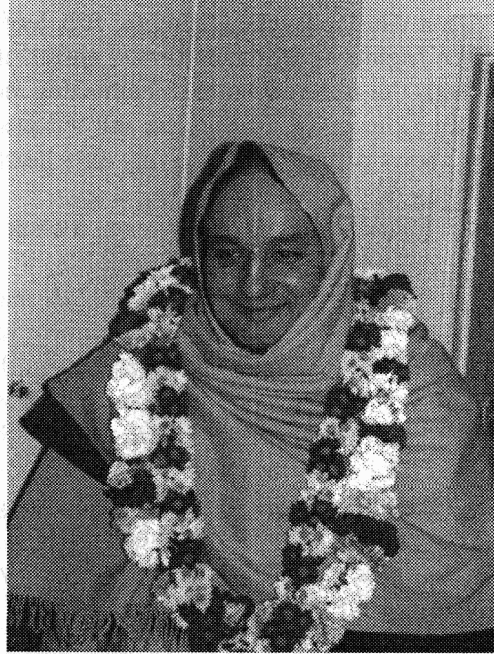
The Vaiṣṇava philosophy therefore directs us to stop trying to serve our own pleasure and serve the pleasure of the Supreme Lord. As we learn to satisfy Him, the Lord lovingly lift us up to our rightful transcendental position.

(*Transcendental Personalism* page 12)

How can we get out from this net of craziness? Only by your help. You who are the most merciful to us, who gives us direction and gives us knowledge. By your mercy, only to reciprocate your love to Him, Kṛṣṇa agrees to accept our awkward attempts as devotional service. By your kind nature, and love you make us the slave of you lotus-feet, and drag us back to Kṛṣṇa.

Guru Mahārāja, you simply save us.

Our whole lifetime is not enough to repay you. How to repay you for lifting us up





from the dirt of useless sense gratification, and placing us in the endless nectar of the Lord's service?

Gratitude means to serve the one who has saved us. Even better is if we can get to the stage where we can help you in your service.

Dear Guru Mahārāja, please bless me to become your sincere servant. The process of Kṛṣṇa consciousness is simple, still I often stop short, and get terrified. I often become frightened by the deformed ghosts of my fallen nature.

Why is this material world still attracting me so much? The sense gratification which I have long known as being useless still seduces me, whispering its promises into my ears. Māyā knows perfectly my decaying dirty heart. She knows exactly how to influence me.

What a fallen state!

I faint, and become dizzy by even a click of Māyā-devī without knowing where to keep, or where is the way out.

Kṛṣṇa is the way out, but I forget Him, and you also, dear Guru Mahārāja.

How easily the tiny living entity can become covered by illusion!

The only thing I could understand about the process of Kṛṣṇa consciousness so far, is that one should always go forward, whatever happens. Sometimes it is hard, and in those times I think: "I owe this to Guru Mahārāja." But that is a very low position. I really pray for the day, when rather than waste so much energy on these fights and struggles, I can show my gratitude by helping you in your wonderful mission with full energy, concentration, and determination.

Guru Mahārāja, please give me your mercy so that I can grow up finally, and become a useful assistant to you.

All glories to your appearance!

All glories to you!

Your servant,

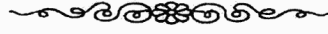
Vaikuṅtheśvarī devī dāsī



Dear Guru Mahārāja,

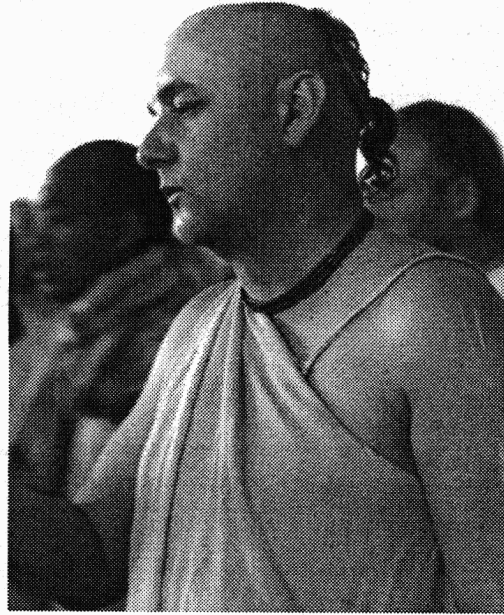
Please accept my humble obeisances at your lotus feet.

Your tolerance and kindness always struck me. Even today, on your appearance day, when an ordinary man would only focus on his own pleasure, you take part in this cel-



eboration because it is beneficial for your disciples. Although you are the center of all of our activities today, you literally let us push you to the edge of the room, and give us a free hand to lead the program. In the combination of excitement and inexpertise, we may even neglect your personal comfort. Perhaps you feel tired, maybe the flower garlands piling around your neck are pressing your shoulders, could it even be that you'd like to do something else today if you had a choice?

The higher principle of fulfilling your duty to Kṛṣṇa overrides all your personal desires. For you, today is just another day of favoring us by the opportunity to render service to our spiritual master. Serpentine, balloons, and some extra garlands from our side don't change the fact that by accepting our service you are helping us more than we can appreciate or understand. Therefore I would like to see today as "Your Day" – the day we come forward to care for your personality and personal needs. Tomorrow when we separate again, we could carry on the art of loving and caring for your mission.



To learn to live in the material world without getting affected by it is also an important way of helping your missionary work. As long as we remain spiritually passive under the influence of the three modes of nature, you have to spend a lot of time to straighten out the strings of the *gunās* that are complicating our lives. To prevent us from suffocating, you accept a role of a doctor to relieve our stomach-ache. You regulate our daily routines of eating, sleeping, mating, and defending. As a marriage counselor you first match and then sort out the broken hearts and bones. For unmarried girls you remain the father figure or an idol. You soothe our minds as a psychiatrist and you give us advice how to save or spend money. As a peacemaker you encourage us to put down the sword and live together in harmony. The knowledge required to solve all these practical situations of life is available through your lectures and writings, as well as in Śrīla Prabhupāda's books. But because we don't grasp the Lord's mercy you must repeatedly involve yourself in these activities that are not traditional to a *sannyāsī* or a guru.

Although you are fulfilling your part in our relationship more than precisely, we remain incompetent on our side. It is the feature of Kali-yuga that people are *mandāḥ sumanda-matayo*, but this is not an excuse for us to remain irresponsible.



Responsibility in spiritual life means we put in practice what we have heard from you. If our hearing won't activate the soul to please the Lord, it hasn't been sincere. One who knows he is *nityera kṛṣṇa dasa* is never hopeless or helpless.

I use today to meditate on how much austerity you go through for our sake and how I can personally relieve your burden. Our behavior has an immediate and direct effect on your life. By acting properly we give you a chance to perform your actual *goswāmī* duties ever better. By not taking for granted your tolerance and kindness, every day will become "Your Day". Putting aside our thirst for attention and distinction, let us concentrate on assisting you, your service and mission.

Your servant,
Vairāgya-lakṣmī devī dāsī



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

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

Dear Guru Mahārāja,

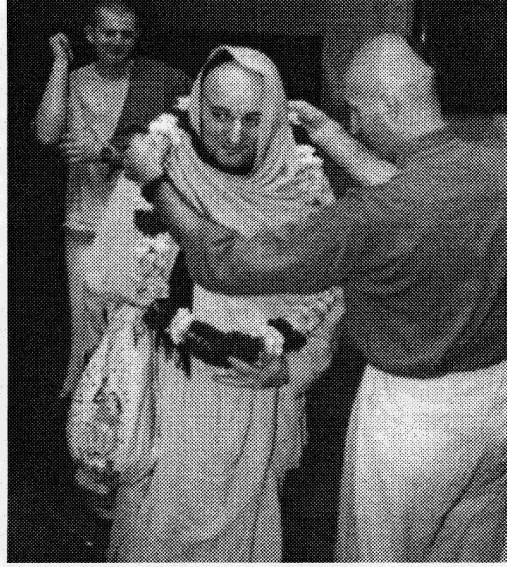
Please accept my humble obeisances,
All glories to Śrīla Prabhupāda.

It always happens to me that I write my offering at the last moment. The reason is that I do not have the proper inspiration and that I am not able to find suitable words to glorify you. On Vyāsa Pūjā day it is very significant to find the most wonderful words to express my gratitude towards you. You know I am 'nothing'.

I remember one year ago I was in India and I was happy to walk with you on the path to *gurukula* in Śrīdhāma Māyāpur. Then I asked you how one can know if one is making progress in Kṛṣṇa consciousness. You told me that a devotee should always think of Kṛṣṇa and never forget Him. From that day on I am always trying to remember your words and to struggle with the tricks of my mind which divert me from that simple and sublime instruction.

By your causeless mercy only, you also give me the chance to somehow participate in the *saṅkīrtana* mission of Lord Caitanya and to help the mission of Śrīla Prabhupāda by *prasādam* distribution. It is said that the iron put in the fire attains the qualities of the fire. So please dear Gurudeva, keep me in the fire of your mission, serving you with firm faith and dedication in the same way you serve your spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

Every day I pray to you to engage me in pure devotional service to Śrī Kṛṣṇa and to give me strength to help you in your mission.



Your insignificant servant,
Vasumān dāsa



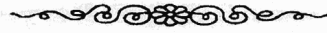
Dear Guru Mahārāja!

Please accept my respectful obeisances at your lotus feet.
All glories to Śrīla Prabhupāda and your divine grace!

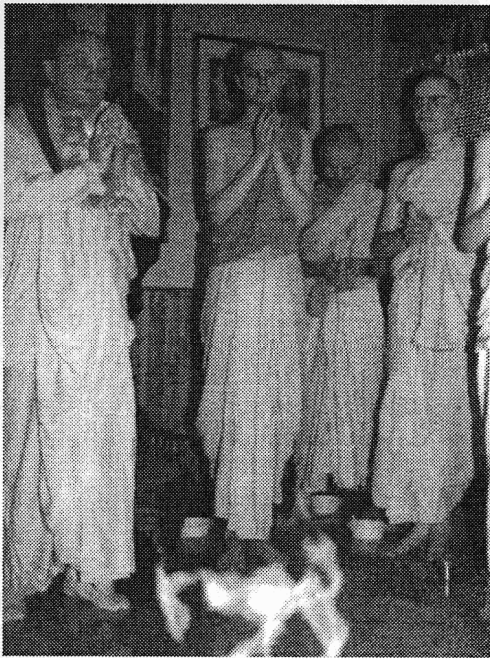
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate suhotra-svāmin iti nāmine*

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

On this most auspicious day of your appearance into this world I would like to express my gratitude for everything you are doing for me.



The relationship between the spiritual master and the disciple is completely different from the relationship of a teacher and student in the material world. Education today means only knowledge for *śūdrās* (such as technology, art, and music). It is meant only for the increase of sense gratification. The teacher teaches the student just so that he can earn his livelihood, and the student learns just for getting a degree that will bring him some sense gratification in the future. But the relationship between the spiritual master and disciple is based on love and service. The disciple serves the spiritual master as a menial servant and tries to satisfy the spiritual master by his humble attitude.



In reciprocation, when the spiritual master is satisfied with such a disciple, he enlightens him with transcendental knowledge. This knowledge is very valuable because it can solve all the problems of one's life.

Dear Guru Mahārāja, I just pray that I can somehow satisfy you. Due to your mercy I can understand at least a little bit of the science of Kṛṣṇa consciousness. Whenever I have a little time I try to listen to your wonderful lectures, in which you give us this pure transcendental knowledge.

In *Śrīmad-Bhāgavatam* there is one verse which says that a pure devotee has the power to convert even the most fallen persons into the devotees of the Lord.

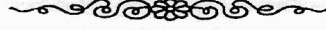
In an initiation lecture here in Prague this year, you said that the first initia-

tion means that a person accepts the spiritual master, the representative of Krishna. Then the spiritual master is watching to see if the disciple keeps the vows he made on the day of first initiation. If he does, then there is second initiation, when the spiritual master fully accepts that person as his disciple. By this second initiation the spiritual master gives the disciple a chance to approach the Deity and perform *pūjā*. Such a disciple has a full range of possibilities in devotional service.

Śrīla Prabhupāda has explained that second initiation means that the disciple is qualified to receive Vedic knowledge from the spiritual master.

Dear Guru Mahārāja, thank you very much for giving me this chance.

Your eternal servant,
Vidyāgati dāsa



Dear Guru Mahārāja,

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

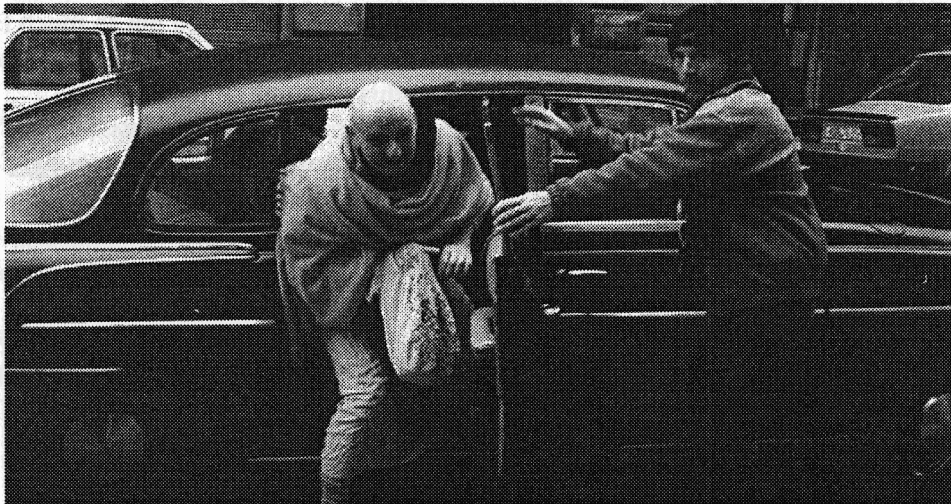
I was fallen in the ocean of sorrow and you gave me a chance to catch this rope called devotional service.

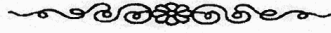
This cosmic manifestation made of three material qualities is just like a prison house for the conditioned souls. Everyone has to struggle very hard to escape from the material bondage, and according to their different conditions of life they have been given different types of engagements. You gave me special mercy to allow me to execute pious activities, mercifully inspiring me to do so. Therefore without taking shelter at your lotus feet I cannot surpass the influence of material energy. In this way I am connected in the *paramparā* system which is meant for helping the conditioned souls to understand Lord Kṛṣṇa, the ultimate shelter.

Dear Guru Mahārāja, when by your mercy I am able to purify my mind, senses and intelligence by engaging myself in devotional service to you, my mind becomes my friend. Otherwise my mind is always my enemy. When the mind is engaged in devotional service of you Guru Mahārāja it becomes my intimate friend because it is engaged in thoughts of you. I immediately feel the great satisfaction for which I have been hankering life after life. When my mind is thus fixed on the lotus feet of your personality, I needn't take to any kind of inferior worship or inferior processes of self-realization.

My dear Guru Mahārāja, I wish that my mind may always be fixed somehow or other on your lotus feet, or at least for sometime.

Your eternal servant,
Vidyā-vācaspati dāsa



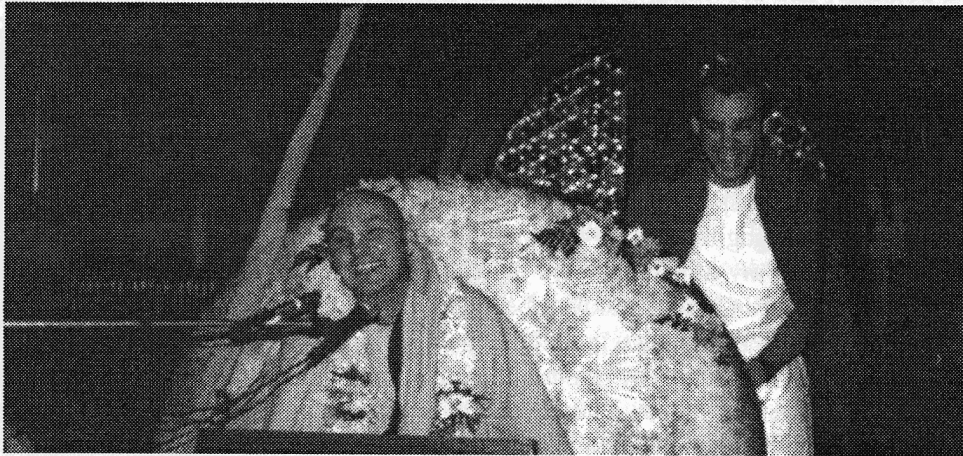


Dear Guru Mahārāja.

Please accept my humble obeisances unto your lotus feet.

All glories to Śrīla Prabhupāda and your divine mission in his service.

The great sage Yājñavalkya once said: “The vow of *brahmacarya* is meant to help one completely abstain from sex indulgence in work, words, and mind; at all times, under all circumstances, and in all places.”



Similarly, I understand that a person in pure Kṛṣṇa consciousness is completely absorbed in Kṛṣṇa in work, words, and mind; at all times, under all circumstances, and in all places. I can see that you are a perfect example of such a person.

Whatever you do or say is connected with Kṛṣṇa. You are a perfect follower and representative of your spiritual master, Śrīla Prabhupāda, in whom you put so much faith and love. He is the one for whom you work so hard, trying to establish the *saṅkīrtana* movement of Lord Śrī Caitanya Mahāprabhu in this dark age of Kali.

Struggling with deviations, opposition, and attacks from inside and outside ISKCON you always stick firmly to the teachings and examples handed down by Śrīla Prabhupāda. In this way you show all of us what the real disciple is like. For me it is amusing, and at the same time it inspires me very much, to push myself to become more Kṛṣṇa conscious so that I can be really useful in assisting you in your mission and to serve you more and more with more love and devotion.

I depend only on you, and I have no other shelter than your lotus feet. On this all auspicious day of your Vyāsa-pūjā I submit myself to you and hope that I will be worthy to call myself your disciple.

Trying to be your servant,
Vipula dāsa

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

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

Please accept my respectful obeisances at your lotus feet.
All glories to you and all glories to Śrīla Prabhupāda.

Guru Mahārāja, this year I experienced in the Romanian army so many things that are unfavorable for the body and mind. By your mercy, I realized on one side how miserable this material world is, and on the other side what is the association of devotees. Yes, because it is the opinion of Rāmānanda Rāya that there is no greater suffering than separation from devotees.

Also this year, which is very special for my spiritual life, you gave me the opportunity to engage more firmly in the service of Śrī Śrī Gaura Nitāi. Śrī Prahlāda Mahārāja says in *Śrīmad-Bhāgavatam* (7.7.52) that without sincere devotional service, everything is just a show. I desire that my life does not become a show, and I want that it be dedicated to the mission of Lord Caitanya. This year I trained myself in both physical and psychical work. I know that by your mercy I will be able to direct it correctly towards my mission from now on.

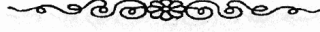
*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto'pi
dhyāyan stuvāms tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

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

Guru Mahārāja, please forgive all my offences. I hope to be able to serve you better in any place, in any circumstance, forever.

Your eternal servant,
Viṣṇu-rahasya dāsa





My dear Guru Mahārāja,

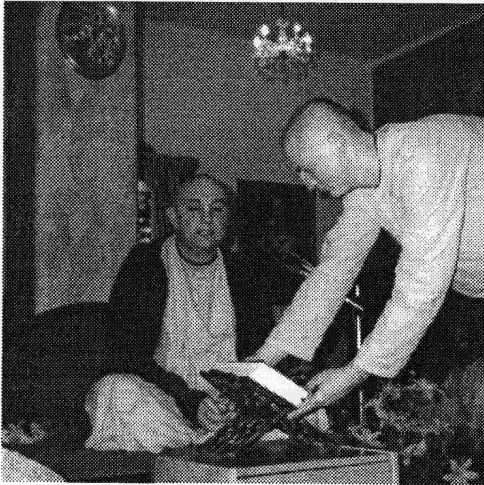
Please accept my humble obeisances unto your lotus feet.
All glories to Śrīla Prabhupāda!

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

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

My dear Guru Mahārāja the last three years have been very significant in my life.

I was completely hopeless on the path of devotional service, always disappointing my authorities and drifting on the mental platform. But you kindly appeared and accepted me as your personal servant, giving me your constant divine supervision. I was completely without any ability to be your servant. I didn't even know English and this often caused many misunderstandings in my attempt to serve you. But you were as a father, very mellow, tolerating my slow rise to normality.



At the beginning seeing my abnormal behavior you called me ZOMBIE, and when we came to Poland after few month of traveling, you jokingly said to my temple president: "Now he is normal".

Only your magnanimous association makes me rise to a higher consciousness.

After some time of being with you I realized that my spiritual life is really beginning.

Brahmācāri-gurukule – this is the beginning. Prabhupāda says that a *brahmācāri* should live in the *āśrama* of the guru. By your causeless mercy I'm in the *āśrama* in your transcenden-

tal van, serving you, my dear spiritual master, as your menial servant.

Dear Guru Mahārāja, by your kindness I could obtain the privilege to serve you personally. As Prahlada Mahārāja says, *guru-śūśrūṣayā*, this is the process.

The words *guru-śūśrūṣayā* mean that one should personally serve the spiritual master by giving him bodily comforts, helping him in bathing, dressing, sleeping, eating and so on. This is called *guru-śūśrūṣanam*. A disciple should serve the spiritual master as a menial servant, and whatever he has in his possession

should be dedicated to the spiritual master. *prāṇair arthair dhiyā vācā*. Everyone has his life, his wealth, his intelligence and his words, and all of them should be offered to the Supreme Personality of Godhead through the via medium of the spiritual master. Everything should be offered to the spiritual master as a matter of duty, but the offering should be made to the spiritual master with heart and soul, not artificially to gain material prestige. This offering is called arpaṇa. Moreover, one should live among devotees, saintly persons, to learn the etiquette and proper behavior of devotional service. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that whatever is offered to the spiritual master should be offered with love and affection, not for material adoration.

(*Śrīmad-Bhāgavatam* 7.7.30-31 Purport)

O my Divine Master, just to follow our beloved Prabhupāda, I cannot find more respective words to glorify you (*Science of Self Realization*, Chapter Two, Choosing a Spiritual Master).

When we meditate on the transcendental pastimes of the Absolute Godhead, we are proud to feel that we are His eternal servitors, and we become jubilant and dance with joy. All glory to my divine master, for it is he who has out of his unceasing flow of mercy stirred up within us such a movement of eternal existence. Let us bow down at his lotus feet.

Gentlemen, had he not appeared before us to deliver us from the thralldom of this gross worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity. Had he not appeared before us, we would not have been able to understand the eternal truth of the sublime teaching of Lord Caitanya. Had he not appeared before us, we could not have been able to know the significance of the first śloka of the Brahma-saṁhitā:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

“Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.”

Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.

I pray again and again to remain your menial servant,
Viśvāhetu dāsa



Dear Guru Mahārāja,

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

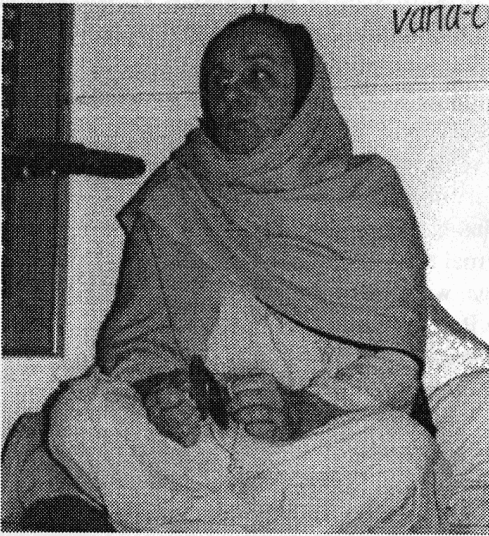
All glories to His Divine Grace Śrīla Prabhupāda!

All glories to you!

One year has passed, I remember sitting last year also, behind a piece of paper, thinking of what to write in honor of Your Divine Grace. There is nothing other than good and beautiful words to write about you, but that is not so easy with my dull mind.

“One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me — such a devotee of Mine is very dear to Me.”

(*Bhagavad-gītā* 12.13-14)



I get the feeling that this verse is written for you, dear Gurudeva. Every subject that is written in this verse talks about your divine grace. ‘One who is not envious’: last year at the Vyāsa-pūjā, you said that you are always happy to see your disciples advancing in Kṛṣṇa consciousness and that you see yourself as the most fallen. ‘Who is a kind friend to all’: Gurudeva, you always make time for your disciples, other devotees, and friends of Kṛṣṇa. Why? You help us get on the path that leads back to Godhead. This is the action of a friend, you are always ready to help others in easy or difficult situations, you are our shield against the attacks of illusion.

Dear Guru Mahārāja, with all humility and tolerance, you are kindly guiding us and leading us back home. So patiently, you are looking for the slow progress of your stumbling children, like a cowherd boy looks for his cows. You look after your disciples and every evening you count if they are all still there. You are constantly offering help and encouragement to us fallen souls. Although it is our own fault that we are born in this world, still you are there to bring us back home. Although we don’t deserve it, still you let us serve you. Although you are giving us the most valuable gift, the holy name, still we are running like madmen after the so-called pleasures of material life.

It is very comforting to feel your concern for us all. It makes us happy, but it also gives us pain, because you have taken upon yourself this most thankless and burden-

some task of always correcting and being responsible for someone as undeserving as me. Out of pure compassion you are carrying this burden, still we hold back so much and constantly give ourselves to countless material desires.

On this auspicious day we have so little to offer you, only a small prayer that we may one day develop real love, dedication, and surrender to you.

Dear Gurudeva, thank you for always being there for me. Please keep me always near your lotus feet.

Your servant,
Vṛndāraṇya Priya dāsa



Please accept my most respectful obeisances!
All glories to Śrīla Prabhupāda!
All glories to Your Divine Grace!

Dear Guru Mahārāja,

I hoped that this year I could have accomplished something that could have pleased you, but I'm afraid this year has also passed away without anything special happening from my side.

But due to my deeply rooted material desires, I shall be grateful just for the fact that I'm still within the society of devotees.

And that is all because of your mercy!

When everything looks dark, and my mind and senses are driving me crazy, I start listening to one of your lectures or *bhajan*s and immediately the black clouds are driven away!

Thank you so much Guru Mahārāja for accepting me as your disciple. Still I'm just like a helpless, ignorant child who can't stand on its own feet, but one day I may be able to stand up and walk alone and do some valuable service to you.

Your greatness and extraordinary tolerance is really shown when you accept a fallen soul as me as your disciple.

I beg for the day when I will be able to please you, that will be perfection of life!

Your insignificant servant,
Vyomadhara dāsa



Dear Guru Mahārāja,

Please accept my respectful obeisances at the dust of your lotus feet.
All glories to you, Guru Mahārāja.
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-śikṣa-vidyādbhuta pravacanena vai*

Guru Mahārāja, you are my eternal spiritual father
Whose knowledge is greater than the shining sun
This sunshine brightens the simple man's heart
Who searches for knowledge from people like you, Guru Mahārāja

By your mercy I have come to this knowledge
And I want to pass it to others
So that others can follow it as well
And fall in love with Kṛṣṇa, just like you Guru Mahārāja

Your mercy brought your Spiritual Love into my heart
By singing the Vaiṣṇava songs you give love to Lord Mādhava,
You give the love to Lord Hari Who is beautiful and merciful

Your devotional service is great
Lord Kṛṣṇa's love is in it
I learn from you how to give this love to everyone
And every day

I remember your instructions very well
I was looking for this knowledge for many years
And you have given it to me
Like a lotus flower

You have made me change and love devotees
More than my life and I want to serve them
You showed me how to serve devotees
Every day

Thank you very much for your mercy, I want to learn more from you

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

Your humble servant,
Bhakta Andrzej



*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*

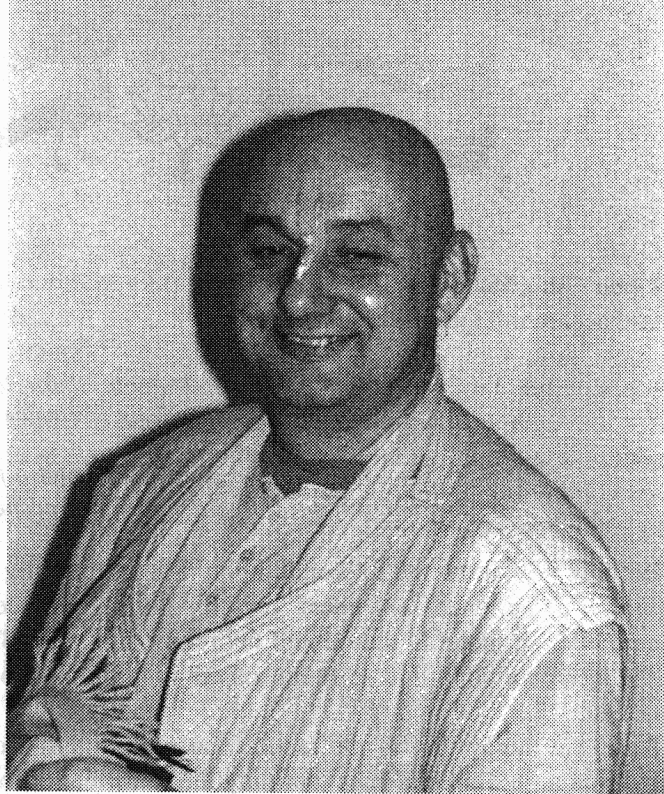
Dear Guru Mahārāja,
Please accept my respectful obeisances at your lotus feet.

Guru Mahārāja, I don't know if on this very auspicious day it is good to beg for forgiveness at your lotus feet for my mistakes and offences. Please help me and forgive me Guru Mahārāja. I am so covered by the material world, *māyā*. You know what is best for me, so please help me.

All glories to you Guru Mahārāja

Hare Kṛṣṇa.

Your most fallen and
tamasic servant,
Bhaktin Ani





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

Dear Guru Mahārāja!

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

You are the eternal cowherd boy who, on the request of Śrī Kṛṣṇa, is manifesting his own pastimes on this planet. By this arrangement the lord of Kali-yuga – Kali personified – loses his power. The darkness of ignorance is dispelled by your preaching of Śrīla Prabhupāda's teachings.

Millions of fallen conditioned souls now have the opportunity to gain the most valuable treasure – pure love for Śrī Kṛṣṇa. Among them I am undoubtedly the most fallen and unhappy. Because of these qualities I strongly hope to receive your mercy. Please, do not reject me! If you do not help me who else can?

Aspiring to be your eternal servant,
Bhakta Arek from Wrocław



My dear Guru Mahārāja.
Please accept my humble obeisances.

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

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

Because you allow me to worship you, I am very obliged to you. As you said in a lecture, a conditioned soul needs guru for his deliverance from entanglement in the three modes of material nature and his return to Kṛṣṇa. Śrīla Prabhupāda writes that acceptance of a bona fide spiritual master is necessary for those who want return to Godhead.

I had the mercy that in the association of devotees I developed that desire. Śrīla Narottama dāsa Ṭhākura sings that only the lotus feet of the bona fide spiritual master



can extend pure devotional service. The spiritual master destroys ignorance and only he can give pure love of Kṛṣṇa. Your purports on Prabhupāda books are so strong, that they destroy my ignorance of the existence of something more than sense gratification. Never was I able to imagine how merciful the spiritual master is, even for the tiny endeavor of his disciples and other conditioned living beings to satisfy him and his servants.

From my *darśana* with you in Prague, I have obtained your huge mercy and I have realized it. Because you manifest mercy to me, I feel very obliged to you. I will endeavor to satisfy you by fulfilling your instructions and serving you and serving your servants.

Prema-bhakti yāhā hoite, by your mercy you can give pure love of Kṛṣṇa to your disciples. I hope also that I will be able to get at least a little love of Kṛṣṇa, by making service to you and your servants.

Hare Kṛṣṇa.

Your eternal servant,
Bhakta Denis



Dear Śrīla Suhotra Swami,

Please accept my humble obeisances unto your lotus feet.
All glories to Śrīla Prabhupāda.
All glories to Your Divine Grace.

On this wonderful day of your Vyāsa-pūjā I want to thank you for being so merciful as to give shelter at your lotus feet to such a fallen and conditioned from material nature living being like me. I'm lower even than Karaka and Chandra, the dogs in our farm, but nevertheless you engage me in your service. Because you are very dear to Kṛṣṇa, your heart is full with love and compassion for the fallen conditioned souls, parts of Kṛṣṇa. You are so far from me with your erudition, knowledge in spiritual science, and surrender to Śrīla Prabhupāda and Kṛṣṇa, but by your causeless mercy this distance becomes short and I feel that you are near to me, careful and wholly surrendered.

Now I'm at the very beginning of my spiritual life, that is why I ask you to give me the blessings to quickly give up all my bad habits and to become fixed in the devotional service that you gave me. I hope one day to become your worthy disciple.

I offer thousands of times my humble obeisances unto your lotus feet and I beg to serve you life after life.



Your eternal servant,
Bhakta Georgi



Dear Śrīla Suhotra Swami,

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

I am not a great writer and my English is far from perfect but please allow me to offer you the following lines for your appearance day.



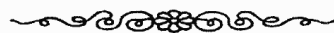
Through your acceptance
struggle for spiritual survival
became a road
back to Godhead.

By your acceptance
isolation changed
into friendship

By your acceptance
a life without a goal
found its roots
confirmed again

Although I am not worthy
of your trust
I'm trying to live
up to it
for, what I would be
without it?

Your servant,
Bhaktin Heidi



Dear Guru Mahārāja,

Please, accept my most humble respects.

I'd like to express my most sincere thanks for the mercy you granted me, but what could I give in return for your causeless mercy? Even if I put everything I have at your lotus feet I could not give back to you even a tiny part of the transcendental riches I gain by your will.

The will of the fortunate fate made me run into you and when I heard you chanting the holy name my life changed dramatically. Without your mercy I would still be drowning in the swamp of ignorance. For real, even a single moment of communication with a pure devotee of the Lord brings irreplaceable gifts.

I beg for your blessing to spread constantly the glory of the holy name. Let the mission of Lord Caitanya become my mission. The distribution of the books of Śrīla Prabhupāda is the highest form of welfare and my sincere wish is to dedicate my life to this mission. Again and again I pay my most humble respects.

Your undeserving servant,
Bhaktin Ivelina



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

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

Dear Guru Mahārāja,

Please accept my most humble and respectful obeisances onto your lotus feet.
All glories to you on this special day of your appearance.

Guru Mahārāja it is wonderful that although I am the most fallen person, without any good qualities and any attraction to Kṛṣṇa, I have obtained so much mercy from the Lord and the Vaiṣṇavas.

I do not know if I will ever be able to repay them and satisfy them through my service. Lord Kṛṣṇa has made my present life very auspicious and fortunate in two ways.



I have met the devotees of Kṛṣṇa and I am trying to render devotional service to Him. I have also met your person and you mercifully accepted me as your aspiring servant. I think that nothing better could ever happen to me. I pray to the Lord that I never lose the shelter of your lotus feet and never forget your instructions. I would like to always remember that Kṛṣṇa has mercifully appeared in my life as your person, to show me the real goal of life, which I had forgotten. Now I feel safe because I know that there are at least two persons who are taking care for me in my spiritual life, my way back to Godhead. Lord Kṛṣṇa in the heart and you as my eternal guardian.

Guru Mahārāja you are my real father, a father who is in root I have never had before. At the same time I am aware that I am not qualified to be your daughter yet, but I believe that having accepted your shelter I will overcome my weakness and all the distractions to the attraction to the Lord and His holy name. I would like to be able to avail myself of the opportunity given to me by Kṛṣṇa, purify myself, engage in this devotional service, and in that way fulfill the purpose of human life.

I hope Guru Mahārāja, that one day you will be pleased with me.

Your aspiring servant,
Kasia Kowalska



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*

I'd like to thank you that you have appeared in this world, because of your special mercy for the suffering. Because of your unlimited compassion, you are always working to see others progress. I'd like to help you and become useful for this purpose, or any other thing you want me to do. Whenever I meet with you or I listen to your lectures, or look at your picture, my stupid problems become insignificant. I think deeply into myself for a moment, and I know that I don't have any other business, than to do everything for your satisfaction. I pray for this hard pride in my heart to break down, and to be able to do everything you ask me.

You have unlimited knowledge of Kṛṣṇa, and in your lectures you show what is beyond the illusion-curtain. We are far from Kṛṣṇa, and drowning in the dirty marsh of false attachment.

My eyes, ears, and heart are full of the mud of material desires, and you, who stay above all this, stretch your hand down to save us. How could I understand this compassion? I am very grateful to have you as my spiritual master.

*jano 'budho 'yaṁ nija-karma-bandhanaḥ
sukhecchayā karma samīhate 'sukham
yat-sevayā tām vidhunoty asan-matim
granthim sa bhindyād dhṛdayaṁ sa no guruḥ*

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

(Śrīmad Bhāgavatam 8.24.47)

I pray on this auspicious day that I can follow you in all circumstances, and never cause any pain because of my stupidity.

*tomāra sakala, āmi mātra dāsa,
āmāra tārībe tumi
tomāra carana, korīnu barana,
āsmāra nāhi to'āmi*

Everything is yours. I am merely a servant, certainly you will deliver me. I have chosen your lotus-feet as my only shelter and I no longer belong to myself.

(Śaranāgati, Gopīṛtve-varaṇa 1.5.)

Your servant,
Bhaktin Krisztina





Guru Mahārāja,

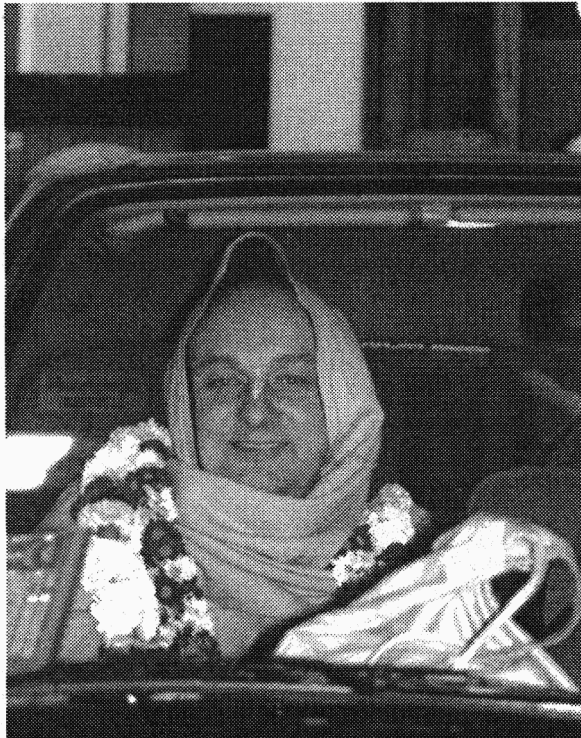
Please accept my humble obeisances,
All glories to Śrīla Prabhupāda!

I am so happy on this special day of your appearance. Thank you for the mercy that you show to me. You are so full of mercy and compassion to such fallen, conditioned souls as myself in allowing me to approach you and accept the shelter of your lotus feet, even though I do not deserve it. It is a great honor for me to take part in your Vyāsa-pūjā ceremony and to glorify you, together with my wonderful Godbrothers and Godsisters. You are a unique person, so dear to Lord Kṛṣṇa. About such people Lord Kṛṣṇa speaks in *Bhagavad-gītā*:

*manuṣyāṇām sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām vetti tattvataḥ*

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

(*Bhagavad-gītā* 7.3)



Guru Mahārāja, you have saved my life, giving me the devotional service at your lotus feet and showing me the only real way – Kṛṣṇa consciousness. Without your mercy, I would not realize that I live in ignorance and I waste the valuable time given me by Kṛṣṇa in the form of birth in this human form of life. Guru Mahārāja. Now I understand that practicing spiritual life is the only way to live like a human.

Guru Mahārāja, thank you for opening my eyes and giving me the chance to go back to our real home.

I humbly hope that you let me become your servant,
Bhaktin Malgorzata

Dear Guru Mahārāja.

Please accept my respectful obeisances unto your lotus feet.

All glories to Śrīla Prabhupāda.

All glories to you.

In the unlimited number of my previous lives I had an unlimited number of different fathers. I am sure most of them cared about me and tried to protect me. But, is anybody able to save me from inevitable death? Only you, a pure devotee of God, can do this.

You are the one who has the knowledge of the actual position of living beings and thus you make us come to eternal life. I accept you as my eternal father because you have opened my eyes, and though I will never be able to understand even a bit of your greatness, I know that without your mercy I am unable to act reasonably.

Your mercy and kindness protect me and give me a sense of security. It is only due to my ignorance that I thought I had been the enjoyer. Without you I would not be able to do any good in my life. When I think about it I feel ashamed and helpless like a child. I do not know how I could repay my debt to you. Actually, I find nothing I could use to repay you for your mercy, this only enhances my shame more and more.

I am not able to appreciate your kindness. I have no good qualities, yet by some miracle I met you, and that was my good luck. I had a chance to touch your lotus feet, now I pray that I never lose the sight of them. My life depends on you. I can breathe only because you allow me to. Please, forgive me all my offences.

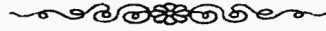
Your servant,
Bhakta Marek



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

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

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



Dear Guru Mahārāja,

Please accept my humble obeisances at your feet.

All glories to Śrīla Prabhupāda.

Every year I am confronted with the same problem: the difficulty of writing the Vyāsa-pūjā letter. Especially today was one of those days. In the evening everything was okay, but in the morning I woke up depressed, in the mode of ignorance. To have a little inspiration I associated with the devotees that were writing their Vyāsa-pūjā letters and with a *bhajana* of Śrīla Prabhupāda. I started to wait.

I like the tapes with Śrīla Prabhupāda. They make me remember that two years ago in my prayers to Śrīla Prabhupāda, I implored him to help me understand him and to follow him and his disciples. Also I was reading from his books, but for me he was like a legend, something cold, lost in time immemorial. I knew that he was your spiritual master, so this distance annoyed me very much.

One day I woke up in a beautiful temple with two floors, a large courtyard and many devotees. It was a holy day, and everybody was waiting for the visit of a great swami. Who was this swami? Śrīla Prabhupāda!

In a moment full of emotions and glorifications, Śrīla Prabhupāda entered our Timisoara temple. He was a person, not tall, with a thin body, but very imposing. His bodily hue was golden-brown. In his left hand he had a *daṇḍa*, and in his right hand a cane. He entered, sat down, and I arranged for him a pillow at the back. He thanked me with a smile. It was such a sweet smile that I felt I was melting. After that he gave a short speech and then he wanted to get out. He stopped near me and he asked me: "Can I lean on you?" I accepted. He gave me his *daṇḍa*, and putting his hand on my left shoulder we went out. I was very moved.

Outside the devotees were very agitated, cleaning huge quantities of *bhoga* for *prasādam*. Śrīla Prabhupāda was very happy and he said: "It is a wonderful place here." After some time we came back to the temple room, he sat down on a chair, and I wanted to tell him something that will make him happy. I wanted to tell him: "I have as spiritual master Suhotra Swami, your disciple." But I couldn't speak it out because of emotion.

From somewhere I could hear a continuous sound that became more and more powerful. It was the alarm clock, Kṛṣṇa! It was just a dream. I woke up, but I couldn't stay on my feet. My whole body was trembling. From that moment on when I read or hear tapes, Śrīla Prabhupāda is there. I am a fool, but I sometimes ask myself the question: "Can I ever please Śrīla Prabhupāda?"

Now I am on a holiday, but soon I will start work again. I would like that we should produce more and more sweetbreads, to do other products that are good and that are successful. By distributing this *prasādam* I hope to see more and more devotees in the Timisoara temple, and one day the temple should look like the one in the dream. Is this possible? Anyway, this dream, even if it was only a dream, and even if after some time passes I will not remember it so nicely anymore, is one of the things that helped me and

will help me so that I can pass the difficult moments that appear in my life and my devotional service and to see only the essence. I have a wonderful spiritual master and mentor. If I could follow your instructions without speculating maybe it would be much better, but until then I have to suffer.

Thank you again and again for accepting a fallen soul like me in your service. Thank you wholeheartedly for the instructions that make so much light in the darkness that covers me. Thank you for the service you gave me for Tulasī Mahārāṇī, everything is your mercy.

Your humble and insignificant servant,
Bhaktin Maria

Dear Guru Mahārāja,

Please accept my humble and respectful obeisances.

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

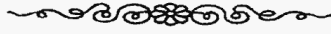
*namas te guru-hamsāya,
kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta
pravacanena vai*

In *Bhagavad-gītā* (4.34),
Kṛṣṇa is teaching Arjuna:

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ*

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.





In this way the Supreme Lord is showing us clearly what path the person that desires advancement in spiritual life should follow – to humbly approach His pure devotee and serve him. In this way, for those that are really engaged in serving a pure devotee of the Lord, the forms of the spiritual world start to take shape.

On the occasion of this special day I would like to thank you. Although I am the most fallen living entity, still by your mercy you give me the possibility to try to do some insignificant service and to try to help you in your preaching mission.

The only way of advancement in this era is pleasing the spiritual master and the Vaiṣṇava devotees. By their mercy one can revive his lost relationship with Kṛṣṇa. So, on this day I pray that I can receive your mercy, and the mercy of all the Vaiṣṇava devotees so that I can continue the mission that you gave me.

All glories to you, Guru Mahārāja!
 All glories to Śrīla Prabhupāda!
 All glories to Śrī Śrī Gaura Nitaī!
 Hare Kṛṣṇa!

Your humble servant,
 Bhakta Minel



Your Divine Grace Śrīla Suhotra Mahārāja, please accept my humble obeisances.

For long I have been praying and meditating that one day I would get the chance to distribute books, and THEN I would really give everything to Kṛṣṇa and surrender.

That day finally came. A couple of weeks passed, some books went out and nectarean realizations came. But then, some external things appeared. There was this and that to do, distributing hours diminished, and there was a two-day seminar including stories from "the dark side of ISKCON", anti-cult people, bloomed devotees and other not so inspiring things to meditate on. All this went by an already spaced-out mind.

And of course my dear mind found all kinds of new ideas to think about: "They said most of the devotees will get married. What are you going to do?", "Majority of devotees will stop *saṅkīrtana* and move out of temple some day, do you think you can stay (high) forever?", or "Many devotees have bloomed, why?"

Then I was back on the street again. "I don't feel inspired, no-one is attracted, I'm tired." That day went by and another came. Now we will chant HARE KṚṢṂA, "But don't you



remember how nice-looking that *mātāji* was!?" HARE KṚṢṆA HARE KṚṢṆA, "Hey! You're agitated! Do you think you can forget all these nice ideas?" And so on.

If even the *śāstras* give many examples of most elevated personalities falling from the spiritual path in no time at all, then what to speak of Kali-yuga neophytes who got their first beadbag two years ago. For the first time in my short career as a so-called devotee I really freaked out for some days and took real shelter of the mental plane and speculation. Every day I managed to drag my body out for *saṅkīrtana*, but my mind was completely elsewhere. All kinds of speculations, doubts and lusty garbage appeared that would be too offensive to be mentioned here.

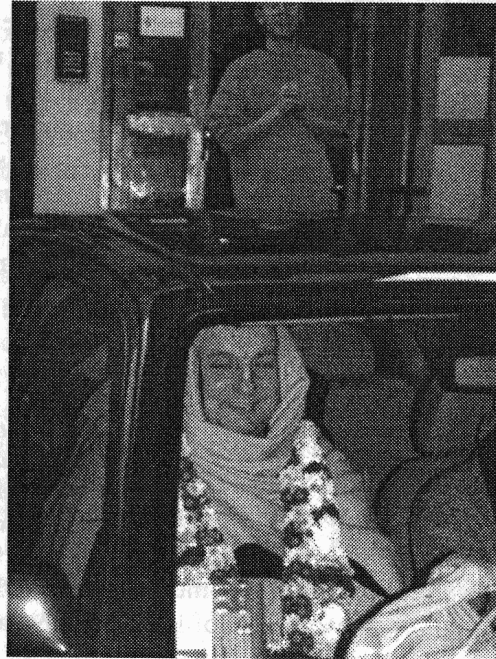
Afterwards this period also seemed like the mercy of Kṛṣṇa. When I was really bewildered, when almost all memory and intelligence seemed to be lost and when I basically only had a taste for eating and sleeping, I was forced to think about all of the basic questions. "Are you a devotee?", "Do you have faith in guru and Kṛṣṇa?", "Am I really a bona fide candidate to be initiated by a spiritual master?", "Why am I practicing Kṛṣṇa consciousness? to enjoy? to be released from troubles? or to satisfy Kṛṣṇa?", "How will I be released from this trouble?"

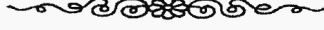
It took some time before I had my head and mind somewhat together and overcame this period, and maybe for the first time I was forced to desperately take shelter of the words of Your

Divine Grace. In this way the darkness of ignorance was finally vanquished.

On the Saturday morning of this most hard week my fellow devotees dropped me out of the car at the distribution spot. I had distributed altogether something like twenty books that week, and that morning I was too mental to start distribution right away. I started the day by listening to a lecture where Your Divine Grace spoke about overcoming the unsteadiness which comes from the mind. Every word seemed as if meant for me: "laziness, non-surrender, pride, war with the mind, meditating on sense objects while practicing *bhakti-yoga*."

I got some really impressing realizations: "These words really are the Absolute Truth," "without the mercy of guru one cannot make any advancement," "I'm the neophyte of the neophytes, a LAMENTING NONSENSE."





I gained some intelligence and strength and managed to distribute some books.

Especially on that day I realized that I have no good qualities on my own. Actually I'm not even a devotee. I realized that there is a part of me who is jealous of Kṛṣṇa, who does not want to surrender to Kṛṣṇa and who is without any good qualities. I realized that if I sometimes act like a devotee or manifest some good qualities, it is just because of my association with the words of Your Divine Grace and the words of His Divine Grace Śrīla Prabhupāda. I realized that Kṛṣṇa is merciful all the time, even the fact that I can wake up in morning and chant my rounds is mercy, the conditioned me is not interested in that, what to speak of distributing books on the street.

So I'm begging for Your Divine Grace. Although I have practically made no advancement in spiritual life yet, I have at least realized that I'm bored with this nonsense material existence, and I'm bored with my own lamentation and spaced-outness. I'm begging, I also want to start spiritual life, please accept me as your disciple, please initiate me. My understanding about your great personality is definitely imperfect and I'm committing many offenses, but I have a strong belief that with your instructions I can be released from my false ego. I will promise to follow all the regulative principles including "no gambling and no mental speculation." I will promise to stop this typical Finnish lamentation. Please have mercy on me. I have probably been a conifer tree in the forests of Finland in my last body, and that's why I'm still almost without consciousness and greatly covered with lust.

But as Your Divine Grace often says:

*mūkhaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī gurum dīna tāraṇam*

So I believe that by the mercy of Your Divine Grace I can also begin my spiritual life and become a servant of Lord Caitanya and Lord Nityānanda.

Hoping to become your servant soon,
Bhakta Miro





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

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

Dear Guru Mahārāja,

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

All glories to your Divine Grace.

All glories to Śrīla Prabhupāda.

When I look back at the time since your last Vyāsa-pūjā ceremony, and when I try to find out what is an important thing or realization for me personally, then I have the feeling that Kṛṣṇa is very much pushing this one point: He wants me to at least notice all the shortcomings of my quite degraded character.

Again and again, I am involved in situations in which I cannot close my eyes anymore. First of all I don't chant my rounds as properly as I should. I am sometimes lazy, envious, and angry. I have the inclination to criticize others. Some doubts are hiding in my heart. It is not actually nice to be aware of all this dirt, but what can I do about it?

Yes, actually I know the answer. I just have to follow your divine footsteps and chant the holy name of the Lord. As long as I do not really chant, I have to deal with all these problems, without end. When will I really understand this?

How can a person as described above be the disciple of such an advanced Vaiṣṇava as you? This is unbelievable, and only possible because of your endless, causeless mercy, which you share out very generously. You are Lord Caitanya's real follower. Your only goal is to preach, to spread Kṛṣṇa Consciousness, to scream out the holy name.

You are like Lord Caitanya, *patita-pāvana*. You care for the most fallen, and that is the only reason that you agree to be approached by a fallen person like me. I am very, very grateful to receive your causeless mercy.

Besides being grateful, I always feel like I would like to give you something back, too. At least a little, little bit.

It is my wish today, it is my prayer on this auspicious occasion of your Vyasa-puja, that I become your real disciple. One day I want to be your real and devoted servant and thus the servant of all Vaiṣṇavas. This will be the real bliss.

I am looking forward to it, but at the moment I am still trying to become dry. You gave us once this example: that we just came out of the water and are still wet. A lot of water is still dropping down, all the dirt is still there, and now I become aware of it, it is quite unpleasant. When I was right into this big ocean I did not notice all the water, all the dirt, because it was just around me and I was not different from it. You were so merciful to pick me up, to give me a chance. I take this chance. I wish to improve at least a little bit, step by step, my character qualities, and I hope next year at this time it looks a little bit better.



Your hopeful aspiring disciple,
Bhaktin Norma



Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.

I would like to thank you very much for accepting me as your disciple.

I had a little free, strange life. In those dark days I was completely finished, roaming about the streets not seeing any hope in my life. One day I got a book of Śrīla Prabhupāda and I was really astonished. I found there the answers for questions which I couldn't resolve. But actually I couldn't imagine even in a dream to become a devotee. Maybe you remember me from these early days. I was always doing photos from *harināmas*, Stay High Forever program etc. I was visiting your lectures when you were here in Prague, but still my journey to become a devotee was very long. I was associating with devotees, trying to help them, reading Śrīla Prabhupāda's books, listening to lectures and, by your mercy, by the mercy of devotees and Gaura-Nitāi, I was able to advance step by step and understand at least a little that there is nothing more important than to spread the mission of Śrī Caitanya Mahāprabhu, than to sacrifice our life for the benefit of all humanity and go back, back home, back to Godhead. This is the great duty and possibility for everyone to use his life to reform himself, and to attain the place we are longing for in the core of our heart.

I promise that I will try my best to help you with your mission and with your mercy I will always stay your humble servant.

Your servant
Bhakta Ondra



Dear Guru Mahārāja,

Please accept my most humble obeisances unto 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*

I don't know if I can really appreciate the glories of this most blessed event, the day on which you appeared. I do not know if I'm capable to appreciate that which you do for us.

But I will try my best to glorify you. This is my duty even though I know that this will be so insignificant.

I want to have a loving relationship with you because associating with you I will be able to obtain the same divine qualities as yours. But to accomplish this I have to make the instruction which you, Guru Mahārāja, gave me, my life and soul.

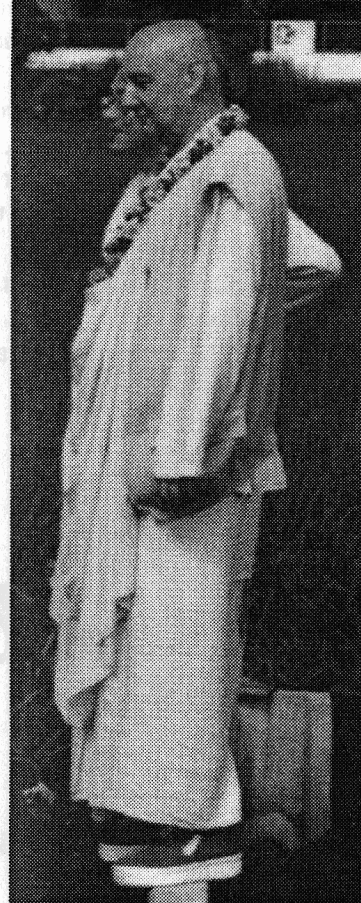
Please, Guru Mahārāja, guide me in spiritual life. Although I'm such a foolish disciple, please do not stop giving me your mercy. Without this mercy what will I do?

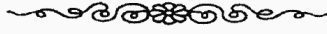
You Gurudeva are pouring your mercy in so many ways. Because I'm a foolish disciple you often chastise me and I think that I am so unfortunate hearing you say: "You must not make *ārati*, you must stop leading *maṅgala-ārati*, the melody is incorrect." and "It is better that this tape recorder, with which you made the recordings, is thrown through the window if it is an obstacle for hearing the comments of Śrīla Prabhupāda."

But later I understood that I'm really happy because in this way you express your loving attention towards me. I'm so fortunate to have such a spiritual master.

I'm completely satisfied to serve Kṛṣṇa in the association of the Vaiṣṇavas under your guidance.

Your insignificant servant,





Dear Śrīla Suhotra Mahārāja,

Please accept my most humble obeisances unto your lotus feet,
All glories to Śrīla Prabhupāda and your Holiness,
May you always be a shining source of knowledge and inspiration for all us fallen souls!

I remember well when I saw you for the very first time. It was a lovely August evening at Krsnahuset in Copenhagen, two years ago. I had no idea who you were – all I had was a little invitation flyer I was given at Govinda's restaurant. It stated, if I correctly understood the Danish, that you were the most musical, most learned, most philosophical, and most outstanding spiritual master.

Suddenly you came in and went straight to the harmonium. When you started *bhajana* my eyes filled with tears. It was such an uncommon and ecstatic way of *bhajana*, that I wished it would go on forever. This is the kind of Vaiṣṇava music I always wanted to hear. That very day the wish awoke within me to become your disciple one day. Only now, after reading your books and listening to your lectures, can I see that the flyer was perfectly right.

The longer I practice Kṛṣṇa consciousness the more I realize that I have developed no love for the Supreme Lord, Śrī Kṛṣṇa, even after He has made so many great arrangements for me. Will I ever be able to love Him with all my heart? When will the day come when I have as many tears in my eyes chanting the holy name on my beads as when I heard your singing?

Mahārāja, may Their Lordships Śrī Śrī Gaura-Nitāi bless you on the auspicious occasion of your appearance day.

Wishing to become your servant

Your most foolish rascal,
Rolf



Dear Guru Mahārāja,

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

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

*śrīmate suhotra-svāmin iti nāmine
namas te guru-haṁsāya, kali-prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta pravacanena vai*

Śrīla Bhaktivinoda Ṭhākura says that the quality of a Vaiṣṇava can be seen in his ability to convert the fallen souls to the path of devotional service to Lord Kṛṣṇa.

We can see that this quality is fully manifested in you, Guru Mahārāja. You strictly follow in Śrīla Prabhupāda's footsteps and all your endeavors are dedicated to the preaching mission in the Western countries.

When I listen to your classes I am stunned by how deeply you can present the conclusion of scriptures and refute arguments of materialistic philosophy and science. You can convince anyone that the path of devotional service is the ultimate goal of life and remove all speculations regarding spiritual life. You can make it clear what real education is – it is the knowledge of Lord Kṛṣṇa and His divine energies, the knowledge coming from *paramparā*, not speculative knowledge based on faulty senses and mind.

Your instructions and the association of devotees give me the strength by which I can continue the process of *bhakti yoga*. On the other hand I personally feel very unqualified and impure with so many unwanted material desires. However by your mercy, which can cure any soul sick of materialism, it is certainly possible to change my situation.

As Śrīla Narottama dāsa Ṭhākura says: *Prema bhakti yāhā hoite, avidyā vināśa yāte*. A spiritual master emanates ecstatic *prema* and by him ignorance is destroyed. Therefore by listening to you, Guru Mahārāja, and rendering service unto you, all *anarthas* can be removed from the heart of a fallen soul.

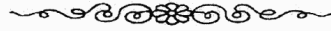
Looking for the shelter of your lotus feet

Your aspiring servant,
Bhakta Robert



*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,

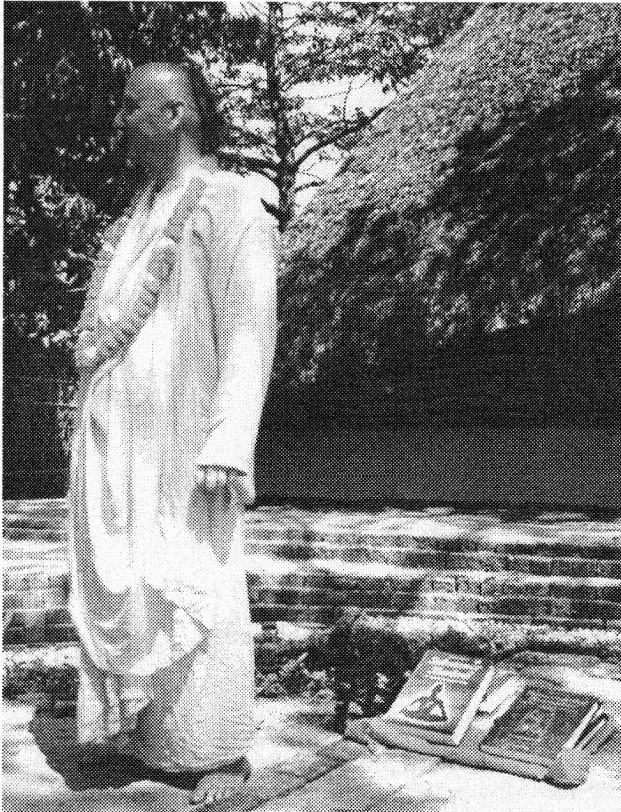
Please accept my most humble obeisances at your lotus feet full of mercy.

All glories to you, dear Guru Mahārāja!

All glories to Śrīla Prabhupāda!

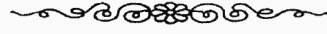
All glories to the *saṅkīrtana* mission of Lord Caitanya!

Already for a few years I have had a strong desire to join the *saṅkīrtana* army of Lord Caitanya, although I do not have qualification for this service. Actually from the very beginning of my Kṛṣṇa conscious life I was attracted to the distribution of Śrīla Prabhupāda's books. Not knowing why, I was simply attracted by the shining *saṅkīrtana* devotees, their stories from distribution, their purity and enthusiasm. I secretly wanted to become one of them. Guru Mahārāja, you have given me an opportunity to be engaged in this service. When I have heard your instruction: "full time *saṅkīrtana*, for at least one year," I was happy. That happiness was not only because my long cherished desire will be fulfilled, but because I know that you are satisfied when your disciples do this service. And when you are satisfied then Śrīla Prabhupāda also must be satisfied.



My realization from the last years brought me to the point that I do not want to waste my short life anymore, I am sad when I cannot be in the association of devotees, I am intolerably sad and empty when I cannot be with you, I am sad when I go out of my heart leaving you behind just to go to the mental trip. I know already how nasty and fearful a feeling it is to think only of myself. Gurujī, I want to feel your presence always, I want to be aware that you are always with me, because with you I do not have any fear, with you I know what I have to do to give sense to my life.

Guru Mahārāja, you have taken me under your protection, slowly and very patiently you water me, pull out the



weeds from my heart and I want to endeavor to grow, and grow to be healthy and strong as much as possible. Guru Mahārāja, I want to be a strong and big plant in your transcendental garden which is full of wonderful, great, and beautiful flowers and trees. The gardener is pleased when he has healthy, nice and strong plants, and I want to please you, Guru Mahārāja, although this is a rather ridiculous desire for one uncultured, uneducated and unintelligent girl, still I want to dedicate my life to this desire.

During Śrīla Prabhupāda's marathon Śubhalakṣmī devī dāsī read part of one letter from Vairāgya-lakṣmī devī dāsī. She was encouraging her in her letter to do *saṅkīrtana*. She wrote that we have to endeavor to please you, because when you are not satisfied, then our lives are useless. When I heard this, I was so struck by this point, and now I only wish to have a desire to desire to desire to desire to desire to have the desire to have the right attitude and mission of my life and become your true disciple.

Sandīpani Muni: "...I am also glad to see that bona fide students like you will undergo any kind of trouble for the satisfaction of the spiritual master. That is the way for a bona fide disciple to become free from his debt to the spiritual master. It is the duty of the disciple to dedicate his life to the service of the spiritual master."

*guru-mukha-padma-vākya, cittete koriyā aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā*

"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 fulfills all desires."

All glories to you, my dear Guru Mahārāja. All glories to all your wonderful daughters and sons, whom you are cultivating. All glories to your transcendental garden.

Your debtor (unable to pay),
Bhaktin Romana





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

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

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.

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.

Please accept my humble obeisances at your lotus feet.

All Glories to Śrīla Prabhupāda!

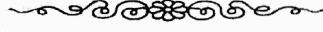
All Glories to your mercy!

Yes, only your mercy can get me out of the claws of illusion – *māyā*. It is a mere hallucination to think that in the future I will be independent of all and everything. What remains for me is to pray to you that I can always think of your wonderful qualities and activities.

You are such a humble soul that even though you know my faults, you treat me very sensibly with tolerance and seriousness. Your attitude to the conditioned souls can not be imitated, because you, who have a true relationship with Śrī Kṛṣṇa the Supreme controller of all, take the responsibility to take many spiritual infants to the spiritual world. You take this responsibility despite knowing what great endeavor is necessary to turn one neophyte into a pure devotee, an unalloyed Vaiṣṇava.

Further I would like to thank you for everything you are doing for me and also for the chance to always be in the association of your disciples, and to be in your association personally. Because we very often talk about encouraging stories of your travelling preaching and your virtuous qualities we can feel the fact that when the pure devotee of the Lord is sincerely glorified, Kṛṣṇa is pleased, and the whole atmosphere is purified, and everyone feels bliss as if you are personally present in that place. This is practical verification of the philosophy that Lord Kṛṣṇa's pure devotee and all energies connected with Kṛṣṇa, beginning and ending with His holy name, are not different from Him.

One year ago, when I was writing my offering, I was so puffed up that I imagined how everyone would be astounded after reading it, and everybody would understand that I am a great devotee with great visions. Now I know that without the help of every devotee, who knows how to behave with other devotees of the Lord and to all living entities, I can not approach even a bit to your lotus feet. Always when I am writing my Vyāsa-pūjā offering, I have to read offerings from the past to enlighten the darkness in my heart and get inspiration to write a few truthful words from the heart. I can only sincerely say that without the help of the realizations of your disciples, I couldn't make it.



These are not just words and sentences written because of some duty, hypocrisy and feeling of superiority, these are the gems from the hearts of people who have lost all interest for name, fame and glory. Thanks to these pieces of hope, which illuminate the future times, I can know that these humble souls truly like you.

I beg you to keep me in this noble movement by your gentle hand. Thus I can understand a little about what it means to love, and thus quickly depart from the horrifying shadows and noises in the material world. Only Your Divine Grace can accomplish this.

Your eternal servant
Bhakta Standa



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

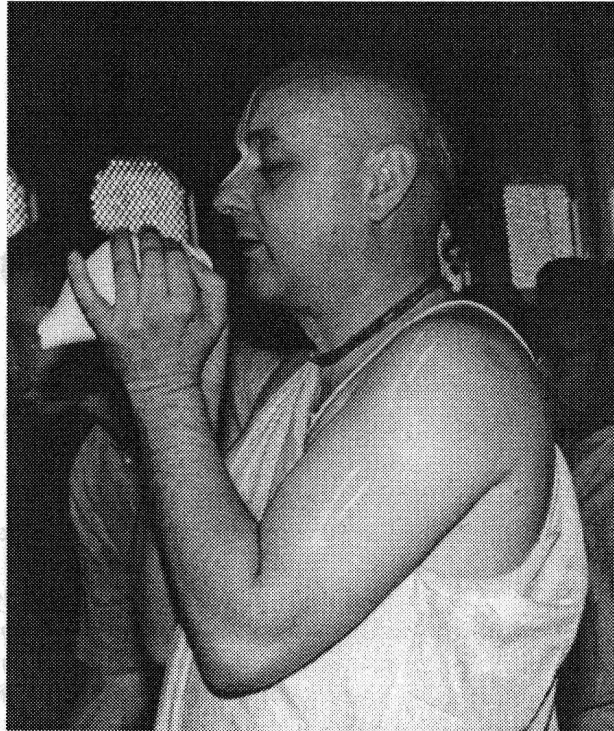
*namas te guru-hamsāya, kali-
prabhāva-hāriṇe
prabhupāda-śikṣa-vidyādbhuta
pravacanena vai*

Dear Guru Mahārāja,

Please accept my humble obeisances onto your lotus feet.

All glories to you on this special day!

Thank you very much, Guru Mahārāja, for the year (in point of fact, two years) during which you led me in my spiritual life, just like the father leads his child through





life. Thank you, that you give me such wonderful instruction, that I can do *saṅkīrtana*, and that I have such wonderful Godbrothers and sisters.

This year Kṛṣṇa tested me several times. I managed to overcome all these difficulties, but I am aware that this has happened only by your causeless mercy. Thank you very much, that you give me such a great opportunity to approach Kṛṣṇa through my service to you. In the beginning of 1997 you appeared with your disciples who were preaching your eternal message of devotional service to the Lord. Since that time I never despaired of your person.

When I saw you for the first time, during Ratha-yātrā in Berlin in May 1997, I knew that you were surely the spiritual master who would lead me to Kṛṣṇa. Standing there in front of you, I thanked the most perfect Lord Kṛṣṇa. I also noticed, that it is easier for me to give up many nonsense things which I was attached to. Because of your mercy I began to understand how useless I had been before I have met you, and that devotional service to you is a miracle.

I would like to surrender to you forever and give up all the attachments in this world of repeating birth and death, give up everything that is inauspicious for spiritual life, and dedicate my body, words, and mind in your devotional service completely. Please, give me your blessings in the form of the power in spiritual life, determination, and knowledge, because only through your mercy I can make spiritual progress. Let me always remain under the protection of your lotus feet, and render service to you and to those who are dear to you.

Your aspiring servant,
Bhaktin Sylwia B



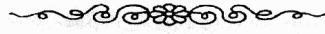
Dear Guru Mahārāja,

Please accept my humble obeisances!

All glories to you and to your spiritual master, 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*



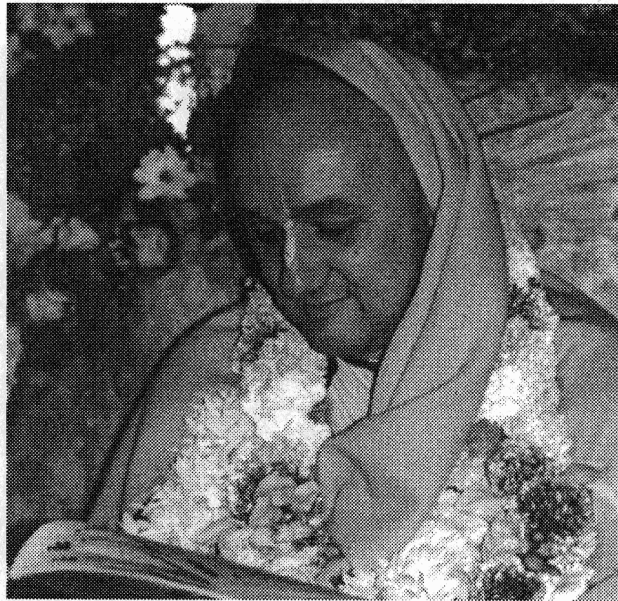
I simply want to thank you for your mercy, that you have accepted me as your aspiring disciple although I'm not worth this mercy and am also not really able to serve you in a satisfactory manner. In the beginning it was amazing to me that you could accept even such a person as me but later on I realized, you have so much mercy to give out (because you have a connection to the source of all mercy), that it is no problem for you to give it even to rascals.

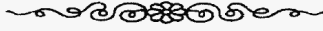
I always had a problem with accepting authority. My thinking was like this: "Well, this *Bhagavad-gītā* is written in very simple words. What do they mean when they say one has to accept a spiritual master to understand the scriptures? I can do this for myself, that's not very difficult!" I was not very happy in this state of mind, and I didn't make any spiritual progress at all and also didn't understand *Bhagavad-gītā* "as it is" not at all. Of course not, because without the mercy of the spiritual master it is not possible.

This year I had the great fortune to travel around South India with Amara Prabhu. He was showing me so many holy places there, but the most auspicious one for me was Śrīraṅgam, especially the river Kāverī. We stayed there for two and a half weeks and every morning I went to the Kāverī for taking a bath, chanting my rounds and praying for some spiritual progress, because I had the feeling that I had been marking time in my spiritual life since a long time.

One morning I was sitting there again and asking myself again what I shall do, when an inspiration came to me: "You have to accept a spiritual master!" This was not a very new thought but what was new was that I could accept it instantly.

I remembered how you once told me the example of the rope and the snake, when I asked you if the disciple has to accept all that his guru says, you said yes, because the guru has the spiritual vision and is therefore always right. Even if it is "obviously" a rope lying on the way, if the guru tells you, "it's a snake, beat it, beat it, beat it!" then you should do this without hesitation, because it *is* a snake because guru has said it. That wasn't very plausible to me at that time, but now it was. Shortly after that memory came into my mind it was clear to me that you are my Guru





Mahārāja! And at this moment I was jumping around like crazy, shouting “it’s a rope, no, it’s a snake! it’s a rope, no, it’s a snake!” and I never had such a feeling of happiness like that before.

Now my life has a direction and I always know that you are there and you will help when there are difficulties on the path. Hopefully I can give you back something one day for all your mercy! Thank you very much!

Your fallen servant,
Bhakta Uwe



Dear Spiritual Master of ours,

Please accept our most respectful obeisances.
All glories to you!

As we were raised in the material society, we used to associate birthdays with a certain number of candles stuck into a layer cake, presents facilitating sense gratification, and mundane, worthless wishes.

We can hardly recollect anybody speaking about God on those occasions, and even if they did mention Him, it was only so to say “by the way,” and could not “spoil” the forthcoming tremendous sense enjoyment. Such attitudes made birthdays completely meaningless.

When we joined the devotees we thought they would be aloof from the idea of celebrating birthdays. To our surprise we learned that the devotees do celebrate birthdays, but the way they do it is quite different. The layer cake is there, but it is *prasādam*. The presents are also there, but they are useful for one’s devotional service. The wishes are there too, but one simply cannot compare them to those mundane ones.

The appearance day of one’s spiritual master is certainly most auspicious. On this day the disciples have a special occasion to appreciate the spiritual master’s mercy and try to express their gratitude. The tries however will always be a failure as it is impossible to express with words how grateful we are.

Thank you Guru Mahārāja, for your presence here with us. You kindly let us take shelter of your lotus feet and agree to be our guide, although we do not deserve it, for sure. Thank you Guru Mahārāja, for your causeless mercy.

Thank you Guru Mahārāja, for your wonderful *bhajan*s, full of love of Kṛṣṇa. Your singing softens even the hardest hearts, like ours.



Thank you Guru Mahārāja, for your wonderful lectures. They give us so much inspiration in spiritual life and help us move forward on the path leading to Kṛṣṇa.

Thank you Guru Mahārāja, for your wonderful books. They help us understand better and make us think more about Kṛṣṇa.

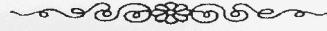
Thank you Guru Mahārāja, for our Godbrothers and Godsisters. Although we do not have too many opportunities to have their association, every time we meet them we feel great inspiration to serve you better and better.

Thank you Guru Mahārāja, for all your endeavor and the effort you make to present the people with Kṛṣṇa consciousness. You are so determined to help everybody change their lives!

For all and everything we thank you, Guru Mahārāja, from the bottom of our hearts.
All glories to you!!!

Your worthless servants,
Bhakta Wiktor, Bhaktin Ania, and little Dāmodara





Śrī Guru-vandanā

by Śrīla Narottama dāsa Ṭhākura

(1) *śrī-guru-caraṇa-padma, kevala-bhakati-sadma,*
bando mui sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kr̥ṣṇa-prāpti hoy jāhā ha'te

(2) *guru-mukha-padma-vākya, cittete koriyā aikya,*
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā

(3) *cakhu-dān dilo jei, janme janme prabhu sei,*
divya-jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito

(4) *śrī-guru karuṇā-sindhu, adhama janāra bandhu,*
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana

The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow 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 fulfills all desires.

He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic *prema* emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.

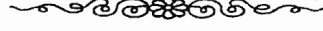
Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.



Śrī Śrī
Gurv-aṣṭaka

by Śrīla Viśvanātha Cakravartī Ṭhākura

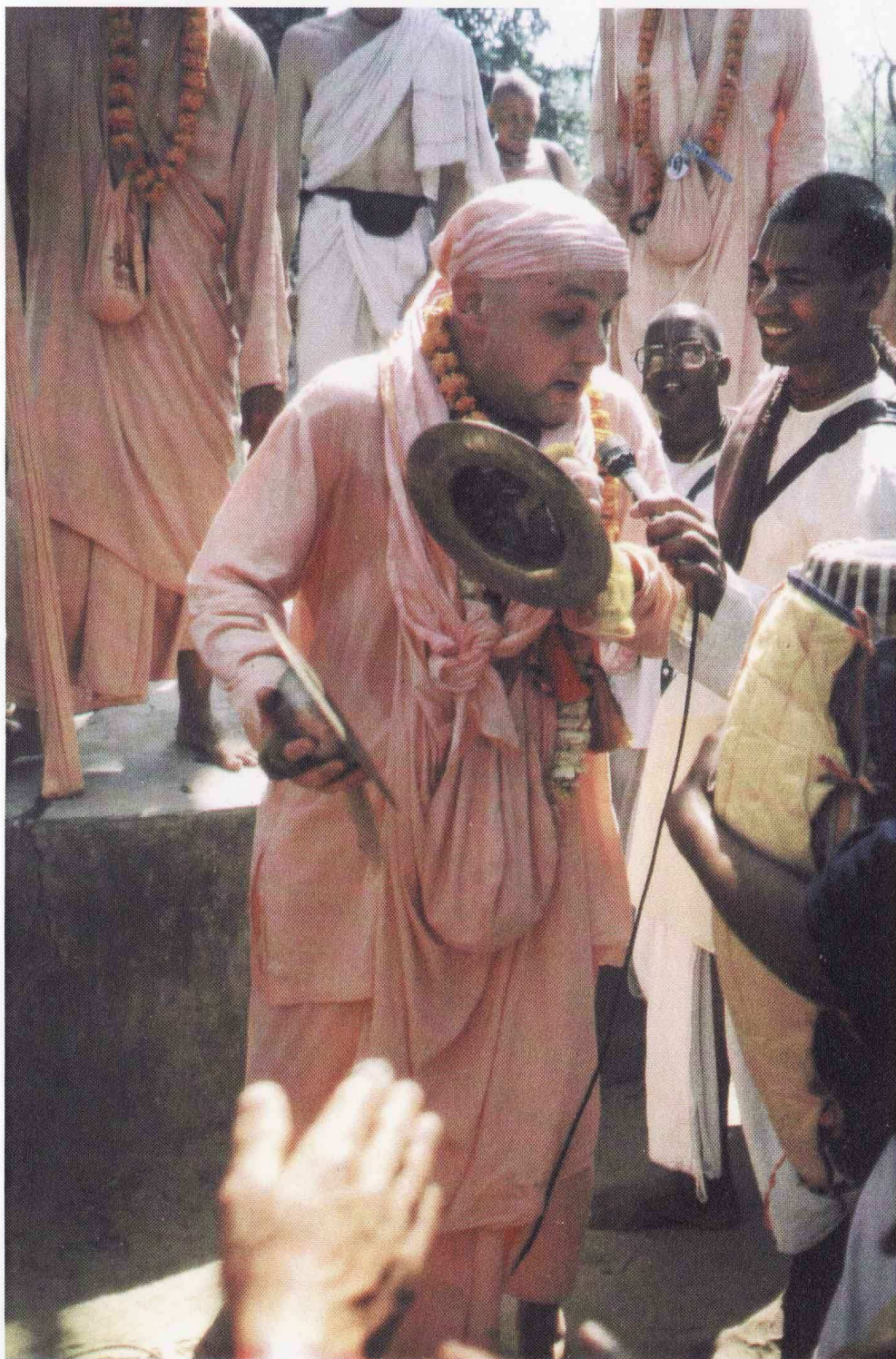
The spiritual master is receiving benedictions from the
fire to extinguish it, so the spiritual master delivers the
materially afflicted world by extinguishing the blazing
fire of material existence. I offer my respectful obeis-
sances unto the lotus feet of such a spiritual master
who is an ocean of auspicious qualities.



(1)

*samsāra-dāvānala-līḍha-loka-
trānāya 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.





(2)

*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.

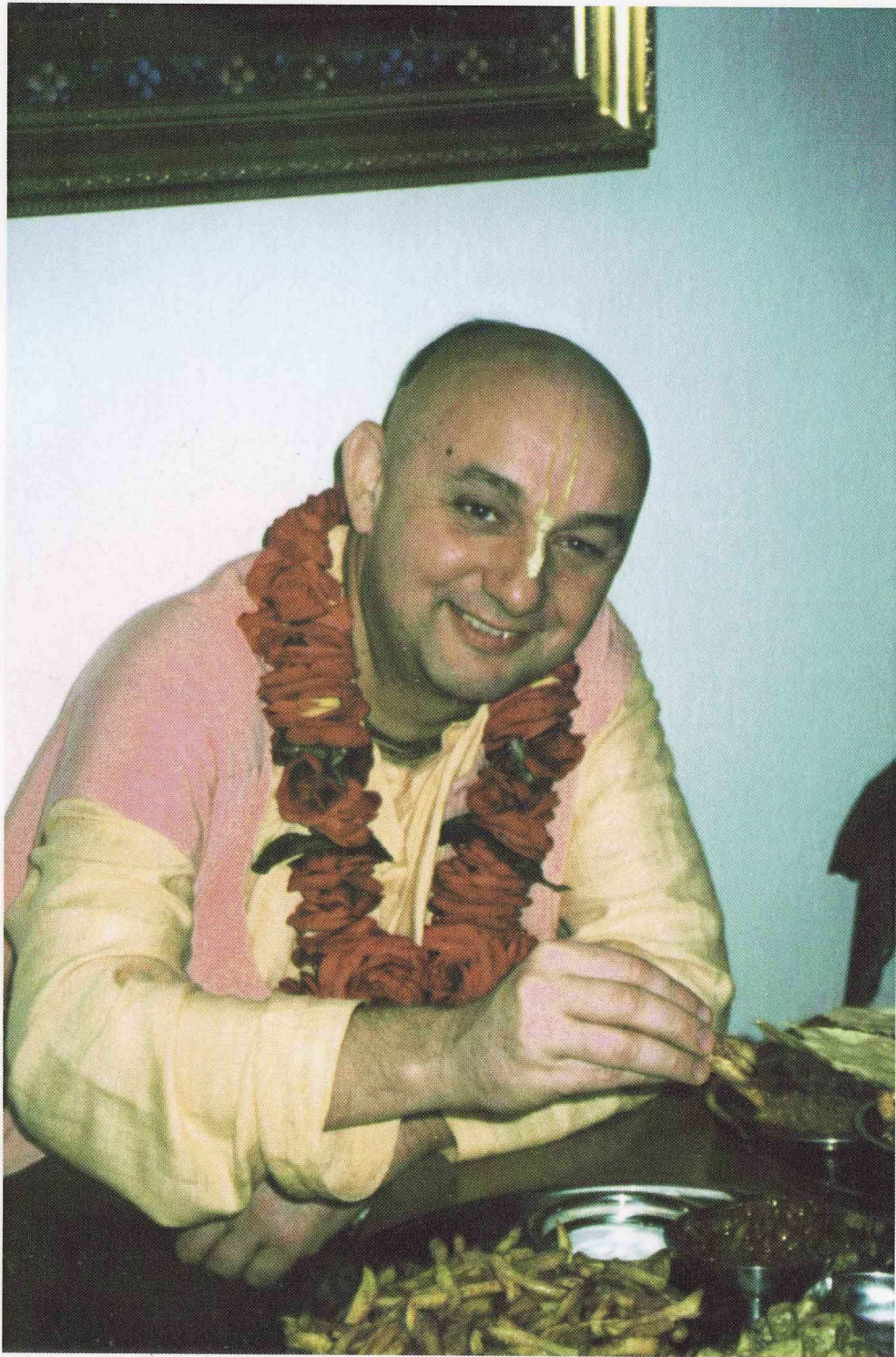




(3)

*śrī-vigrahārādhana-nitya-nānā
śṅgāra-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.

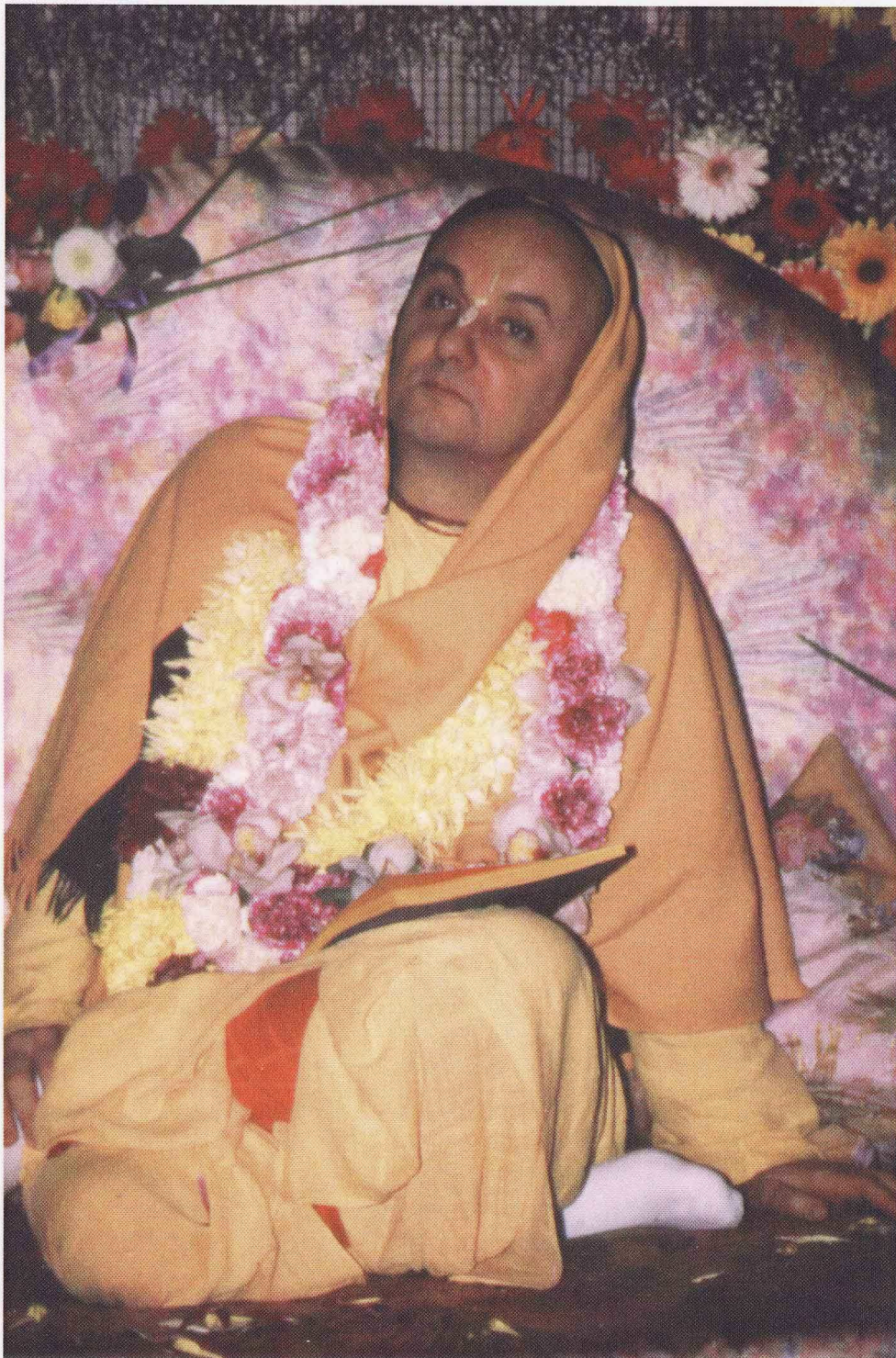




(4)

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-trptān hari-bhakta-saṅghān
kṛtvaiva trptim bhajataḥ sadaiva
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.





(5)

*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
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 formes. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

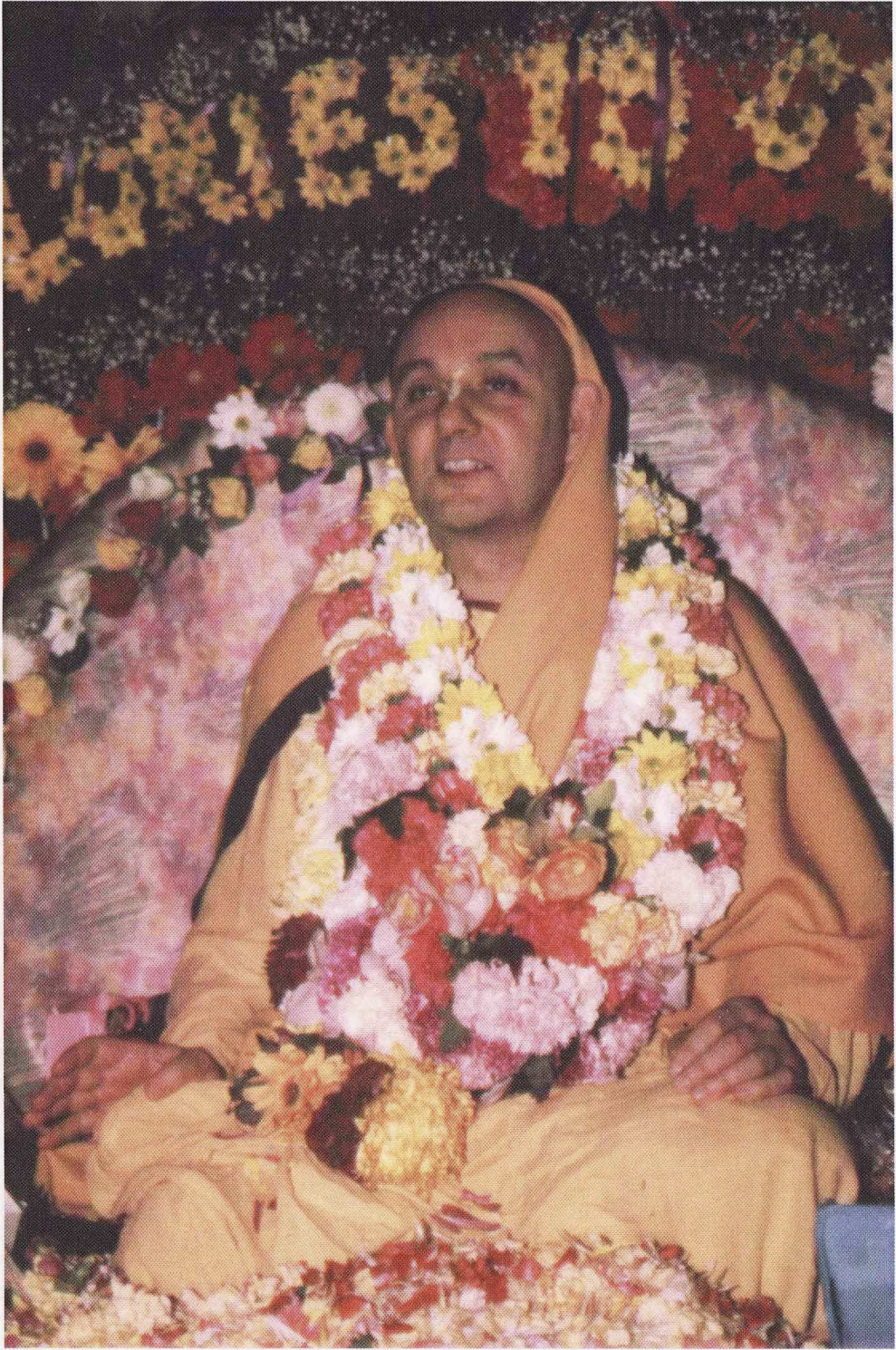




(6)

*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.





(7)

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ 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).

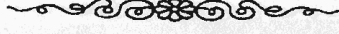




(8)

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

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



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by

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Hare Kṛṣṇa

Your servant

Kṛṣṇavalli devī dāsī



**śuddha-bhakata- caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla**

**The dust of the lotus feet
of pure devotees,
enthusiastic devotional service,
and service to the pure devotees
of the highest order are the roots
of the creeper of devotion.**

