

The most blessed event -
November 27, 1992

Sri Vyasa-Puja

The Appearance Day of our Beloved Spiritual Master

HDG Srila Suhotra Swami

- initiating Spiritual Master -



A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself. For the welfare of the conditioned souls who desire real happiness, a saintly person may accept the worshipable position of spiritual master, and thus like fire he burns to ashes all the past and future sinful reactions of his worshippers by accepting their offerings.

SB 11.7.46

Śrī Vyāsā-pūjā
November 27, 1992

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*The
Most Blessed Event*

SRI VYASA-PUJA

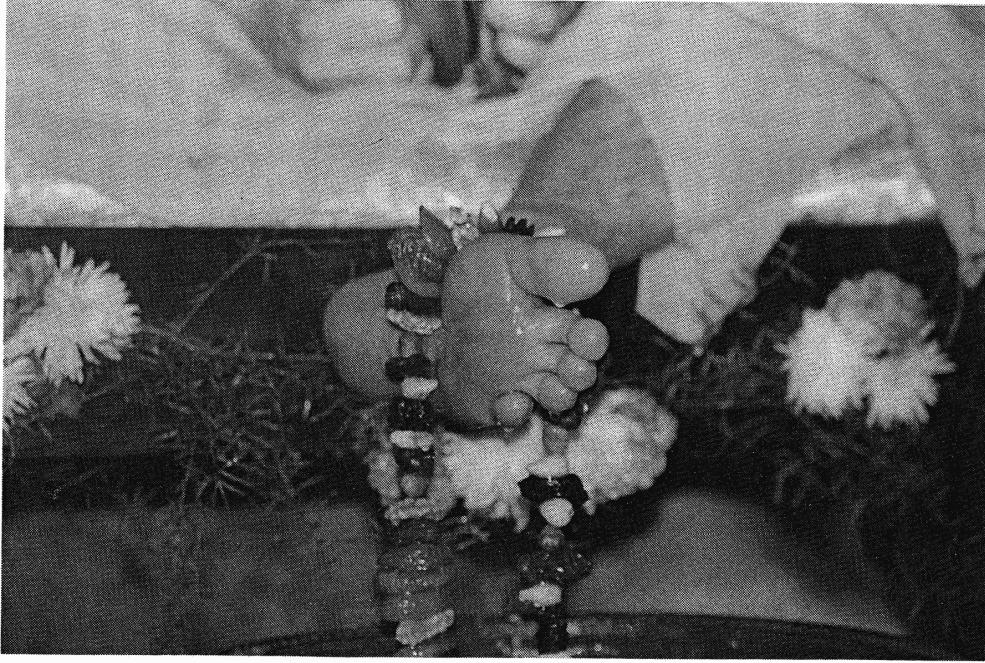
November 27, 1992. The Appearance Day of Our Beloved Spiritual Master

*His Divine Grace Om Visnupada
Paramahansa Parivrajakacarya-sata Sri Srimad*

Srila Suhotra Swami



Satya Press
Heidelberg - Perth



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

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

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

I offer my respectful obeisances unto you, my spiritual master, who are very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.



The meaning of Śrī Vyāsa-pūjā

The Supreme Personality of Godhead is unlimited and His activities are unfathomed. Conditioned living entities in this material world cannot approach the unlimited Lord with their tiny brains with a limited source of knowledge and imperfect senses, any living being, up to the standard of Lord Brahma, the highest perfect living being within the universe, can not imagine the unlimited. It can only be known from realized souls like Śrī Vyāsadeva, a disciple of Nārada Muni. Thus the perfect knowledge can descend only by the chain of disciplic succession, not by any other form of experimental knowledge, old or modern.

When Lord Brahmā received the *Vedas* from the Supreme Personality of Godhead, Śrī Kṛṣṇa, he showed the path of receiving knowledge from the higher authority (*avaroha pantha*) as a bonafide method of acquiring transcendental knowledge. He also showed the real business of *sampradaya ācārya* by passing down the knowledge to Śrī Nārada Muni, who in return imparted the same knowledge - unchanged - to his disciple Śrī Vyāsadeva. He divided the *Vedas* into four divisions of *Rg*, *Sāma*, *Yajur* and *Atharva Veda*. The *Purāṇas* and *Mahābhāratas* are counted as the fifth *Veda*. He taught this knowledge to his many disciples who in their turn, became professors of the different parts of the *Vedas*. Paila Ṛṣi became the professor of the *Rg Veda*, Jaimini the professor of the *Sāma Veda* and Vasisampāyana also became glorified by the *Yajur Veda*, Sumantu Muni Angira was entrusted with *Atharva Veda* and Romaharṣana was entrusted with the *Purāṇas* and historical records. All these great scholars in their turn rendered their entrusted *Vedas* unto their many disciples, grand-disciples, greatgrand-disciples and so on and thus the respective branch of the followers of the *Vedas* came into being. Thus imparting unchanged knowledge to others is the activity of all the great learned *ācāryas*.

As the *Vedic* knowledge is very scientific, it is always taught according to a special system that is called technically *sambandha abhideya* and *prayojana*. Unless *sambandha*, *abhideya* and *prayojana* is not clearly understood, one does not come to perfection of transcendental knowledge. Lord Śrī Caitanya Mahāprabhu states that if one tries to explain the *Vedas* in a different way, he is indulging in imagination (*Caitanya Caritāmṛta*, *Mdhya* 6.179). Therefore Śrī Kṛṣṇa who is very compassionate to His devotees appears not only in many incarnations to teach transcendental knowledge - such as Partha-sarati, Mahārāja Rṣabhadeva, Śrī Caitanya and others - but also appears specifically as special Deity forms to give the clear philosophical foundations of the philosophy of Kṛṣṇa consciousness (*premeyas*) in a systematical form. The Lord appears as Śrī Śrī Rādhā-Madana-mohana to bring us to the point of the knowledge of *sambandha* (relationship with Kṛṣṇa) and to impart the following points, specifically (*premeyas*, no. 1-6):

- Kṛṣṇa is the Supreme Absolute Truth.
- He is known in many scriptures.
- The world is real.
- The differences between the jīvas and God are real (jīva is not God).
- The souls are individual part and parcels of Kṛṣṇa.
- There are different grades of spirit souls.

He also appears as Śrī Śrī Rādhā-Govinda to engage us in devotional service (*prayojana*), and give us faith in chanting of the Hare Kṛṣṇa *mahā mantra*. This form of the Lord gives the following knowledge (*premeyas no. 8-9*)

1) The proper way of serving the Lord is unalloyed devotional service free of any tinge of karma and jñāna etc.

2) The proofs of our advancement are there, clear in one's realization, which every devotee possesses: perception, inference and authority.

Finally the Lord appears as Śrī Śrī Rādhā-Gopinātha to give us the most valuable jewel of all, the goal of life, namely Kṛṣṇa *prema* (*prayjana*) and specifically, to give us the clear understanding that the ultimate liberation is attaining the lotus feet of Śrī Kṛṣṇa (*premeya no.7*).

Transcendental knowledge can only be departed to a fortunate soul according to the system mentioned above, through the disciplic succession of bonafide spiritual masters coming down from Śrī Kṛṣṇa Himself. Therefore Lord Kṛṣṇa manifests His mercy again in the form of the spiritual master "*guru rupa kṛṣṇa kṛpa*". More specifically, the initiating spiritual master (*dikṣa guru*) a personal manifestation of Śrīla Madana-mohan *vigraha*, who initiates our lost relationship with Kṛṣṇa again and awards us the best opportunity by bringing us to the proper *sampradāya*. The instructing spiritual master (*śikṣa guru*) is a representative of Śrīla Govindadeva *vigraha*, who gives us knowledge and engages us in the service of the Lord and also shows us how to attain the understanding that Śrīla Gopinātha is the ultimate attraction in spiritual realization. One may not have any understanding upon seeing a bonafide spiritual master, but if one remains in the association of such a great soul, worships him, renders service to him and inquires submissively from such a transcendental professor, one will ultimately attain all perfection. Such a merciful personality, the bona fide spiritual master, coming down the *guru-paramparā* from Śrīla Vyāsadeva (the original author of the *Vedas* and *Śrīmad Bhāgavatam*) is worshiped on his appearance day which is known as *Śrī Vyāsa-pūjā*.

On this most auspicious day, a disciple worships his *guru* knowing him to be the representative of the *guru-paramparā*. *Vyāsa-pūjā* is the most important day of the year for a disciple and should be taken as a very auspicious opportunity to serve guru and in this way be benefited eternally. One should try to grasp the mood of the spiritual master and follow his footsteps of rendering loving devotional service to the Lord.

In conclusion, book knowledge alone does not help us to understand the Lord, but a sincere attitude of a receptive devotee and his steady service towards the representative of Śrīla Vyāsadeva can bring about the full understanding of the deeper meaning of the *śāstras* from within the heart of the disciple.

Bhagavat-dharma dāsa



Introduction

The world seems to be spinning with words. There are unlimited number of libraries, shops and living milieus bearing shelfmeters of stories and unfolding hidden codes; anecdotes, tales, poems and reports... Millions of tongues are sucking and spitting and pushing out expressions of the senses: visions quickly wrapped in the flickering dresses of lust, anger, greed, envy, madness and illusions. Sweet words, soft words, sharp words - piercing, binding and confusing. But without exception, in due course, all of these impressions will faint away or at most, remain only as abandoned piles of garbage for crows to enjoy.

This book, however, is different, because it is dealing with Śrī Kṛṣṇa, or more specifically with the Lord's *tadīyānam* - person in connection with Him. All the words presented here are meeting their perfection at the shelter of the tender lotus feet of our beloved spiritual master, His Divine Grace Śrīla Suhotra Mahārāja. His presence and association is purifying and beautifying the sincere intentions. Thus, he is like a touchstone, which turns even an unvaluable piece of iron into the most precious piece of gold - yet always remaining pure himself. Let us offer our humble obeisances unto him, for he is shooting our hearts with Lord Caitanya's merciful sidelong glance.

This *Vyāsa-pūjā* book is inviting us to take part in a great annual *saṅkīrtana* festival, which is assembled to praise and glorify the reservoir of our aspiration and inspiration. Our spiritual master is the head of our *saṅkīrtana* family and he is tirelessly encouraging, correcting and protecting our childlike attempts to spread the mission. He is pouring out benedictions and mercy like a charitable cloud, which is rich with water. Because he is carried by the ecstatic love of Godhead, he never distinguishes between the good and the bad. Without any consideration he is showering the refreshing rain equally unto the stones and the plants. He is freely opening his treasure for distribution and thus attracting one and all to chant the holy name. It is very obvious that the more he is giving "away", the more the supply increases, for this is the ever expanding feature of the spiritual energy.

This book provides us an opportunity to remember and meditate upon the wonderful qualities and the selfless mood of sharing of Guru Mahārāja. The association of godbrothers and godsisters helps us in moments when we are doubting and lacking faith in ourselves while carrying out his order in the far away countries. We will always be able to turn back and humbly seek shelter of their intense devotion, determination and realization and in this way, regain the enthusiasm to serve again. By cultivating non-envious *Vaiṣṇava* behavior in our relationships, we will be able to unite our forces and become strong and empowered to distribute books and preach together. Śrīla Prabhupāda gives an example of a match that is weak alone, but when we collect tens and hundreds and thousands of matches, then they will become unbreakable.

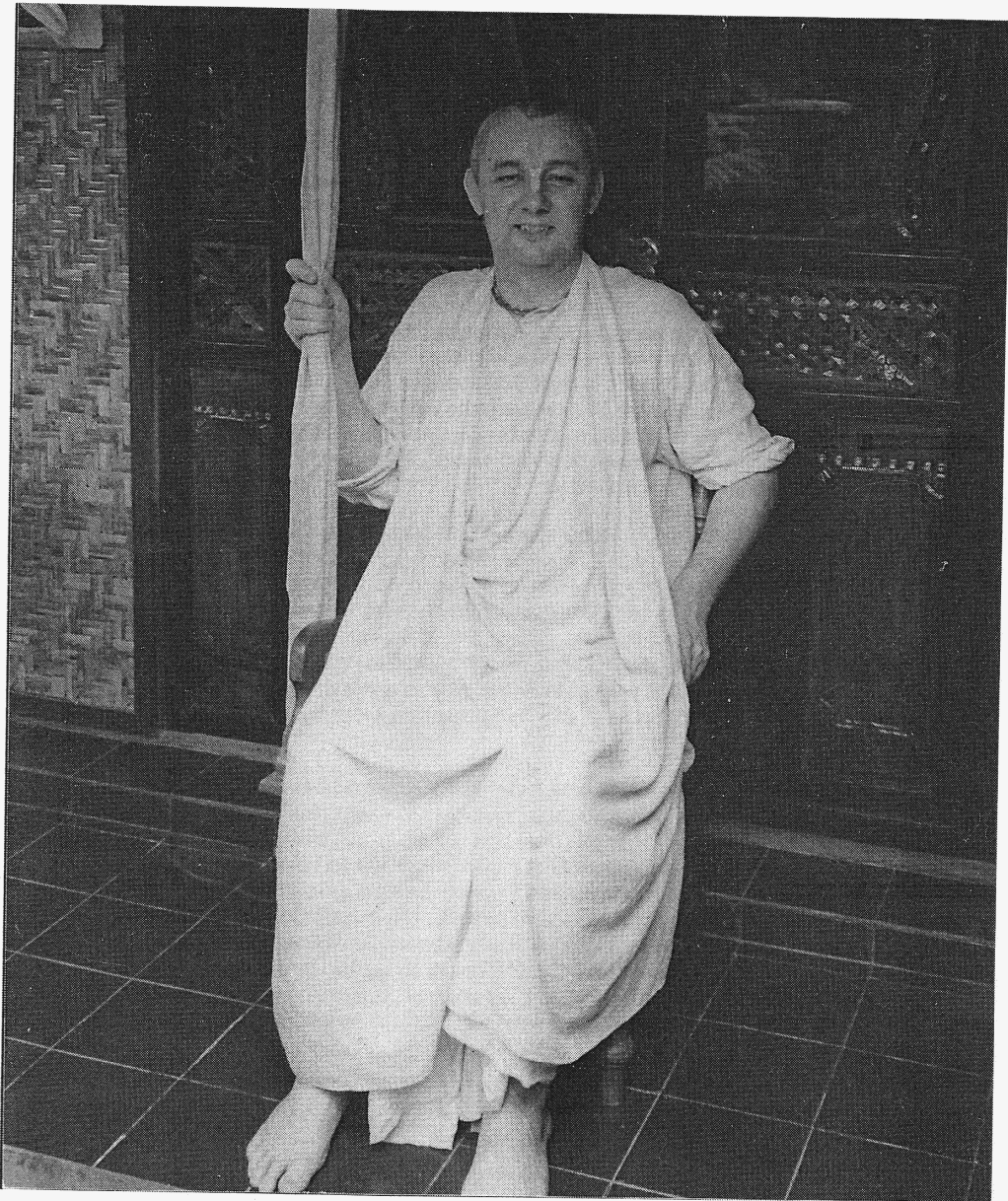
This requires that we see each and every devotee in ISKCON as a *saṅkīrtana* devotee: Our mood is giving, giving and giving - regardless of what our particular service might be. For the chanting of the holy name is the only means of self-realization in this dark age of *Kali*, Lord Caitanya appeared 500 years ago in Navadvīpa to introduce it. He is Lord Jagannātha Himself, so it would have been very easy for Him to drown the entire universe with Kṛṣṇa consciousness. But He wanted to give all the glories to His devotees. Therefore He left large areas for Śrīla Prabhupāda to conquer. Śrīla Prabhupāda in turn left so much for our Guru Mahārāja to do. It is only by his causeless mercy that we have been offered a chance to assist and serve him. So let us become very serious with our prayers today and humbly beg his favor to help us to become more confidence and loyal to his mission. Let us desire only to increase his transcendental bliss and happiness by strictly following his example of working for the benefit of others. May he always be very kind to us and place his soft lotus feet upon our heads.

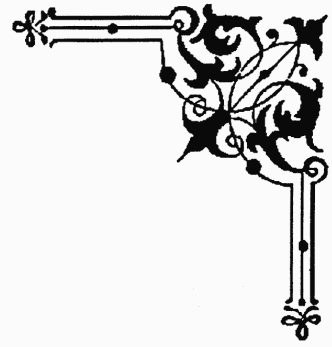
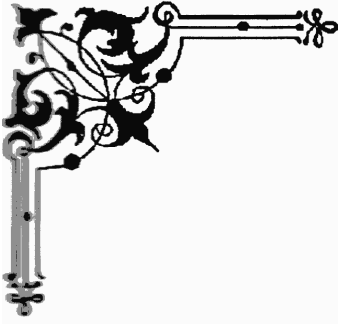
All glories to His Divine Grace Śrīla Suhotra Mahārāja!

All glories to His Divine Grace Śrīla Prabhupāda!

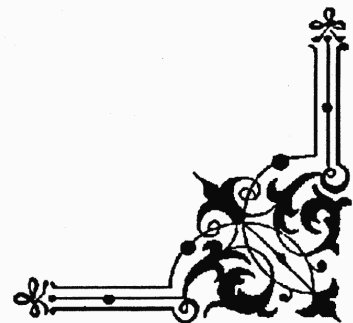
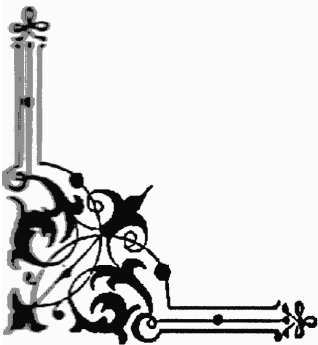
All glories to the most magnanimous saṅkīrtana mission of Śrī Śrī Gaura-Nitai!

Vairagya-lakṣmī devī dāsī





Guru Maharaja's
homage to
Srila Prabhupada



*nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭāya bhū-tale
śrimate bhaktivedānta-svāmin īti nāmine*

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

Dear Śrīla Prabhupāda,



lease accept my most humble obeisances at your lotus feet. All glories to Your Divine Grace!

There is a story about a poor widow who was desperate to educate her son so that he might be successful and bring money to the household. For this purpose she borrowed money to hire a tutor.

One day that unfortunate woman listened from another room as the tutor instructed her son in geometry. "Let ABC be a triangle," was all she heard before she angrily rushed into to rebuke the man. "I pay you ten rupees a month. For that I have been expecting you to raise my boy to higher levels of learning. But today I see that after all this time you have not been able to bring him beyond simple ABX's! He learned the alphabet long ago. So as you are only wasting time and my money, I order you to leave my house and never return!" So angry was she that there was no possibility of explaining to her that the ABC's of geometry are indeed of a higher order of knowledge that she had yet experienced.

In an age of faithlessness brought about by bad experience of religious fanaticism, many so-called intellectuals react to the teachings of Your Divine Grace as did the widow to the tutor's geometry class. They need only hear the words "God", "devotion", and "spiritual world" before rejecting out of hand the philosophy of Kṛṣṇa consciousness as just another type of blind faith.

How great is their misfortune! "O my Lord Urukrama." Brahmā prays in the Third Canto of Śrīmad Bhāgavatam, "all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion, and bile, attacked by coughing winter, blasting summer, rains, and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them." Spiritually numbed by their sybaritic technological culture, modern men and women wallow vainly in up-to-date prejudices against all that smacks of religion, yet are fettered like dogs or pigs by the coils of the threefold miseries (miseries caused by their own bodies and minds, miseries caused by other living entities, and miseries caused by the powers behind nature). Even as they scoff at God and His representatives, ridiculing the contradictions they find among various belief systems and mocking the simple devotion of the faithful, the coils of the threefold miseries choke off their guffawing and drag them down to swallow the karmic filth of their self-indulgences. And all the while they are pitied by the Lord's pure devotees, who view their struggling from the transcendental platform of unrestricted consciousness.

The proud-blind fools are to be pitied because their knowledge is not knowledge at all but simply self-righteous ignorance, as the widow's "knowledge" of the tutor's lesson was ignorance. This "knowledge" is nothing but a burden that stains the consciousness with pride and delusion, as much as a burden of dung carried in a wicker basket upon the head stains the bearer when it rains.

The great souls - Vaiṣṇavas like Brahmā, Nārada, and Vyāsa - moved by pity for a world filled with fools, took counsel among themselves and petitioned Śrī Caitanya Mahāprabhu's help. And so Lord Caitanya sent you, Śrīla Prabhupāda, to relieve these fallen souls of the burden and stain of their modern "knowledge" (indeed, you said that exposing these rascals was your special mission). Your words, razor-sharp with crystalline realization, cut through the coils of the threefold miseries. You so kindly lift the fallen soul up from the muck of his own illusion and invite him to open his eyes and see directly the all-beautiful Lord of the senses, Hṛṣīkeṣa, Śrī Kṛṣṇa. that soul who does so will surely curse himself (even as he drinks the beauty of the Lord through purified vision) for having wasted countless lifetimes in darkness speculating about the nature of the absolute, as did the blind men about the elephant.

Smilingly, you encourage the astonished soul even further: "Now that you've seen Him, why don't you serve Him?" And by your example, you show that serving Kṛṣṇa is so simple, pure, blissful, and natural. And that soul who follows your example will surely curse himself (even as his senses are flooded with the nectar of Kṛṣṇa's loving acceptance of his service) for having lain spiritually dead for eons together, his consciousness focused by Māyā upon an endless succession of pathetic material bodies that were capable of only twitching with lust and flinching with pain.

And finally you show the newly-awakened soul the greatest wonder of all, that at which the Lord Himself expresses amazement: "As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control."

All that is described above about the awakening and deliverance of the conditioned souls was manifest by you during your earthly pastimes, and continues to be manifest as your ISKCON movement expands.

Now, among those who were in some way touched by the compassion of Your Divine Grace, there are those who assert that your teachings are only the "ABC's of the spiritual world," which, while certainly vastly superior to the most erudite expressions of materialism, only usher the devotee onto the threshold of Kṛṣṇa consciousness. They would have us move beyond the "alphabet" taught by you to the "geometry" taught by others.

To them too I respectfully dedicate the story of the widow and the tutor, and add the following story as well.

Some herons standing in a bog saw a swan happening by. They had never seen a swan before, and their curiosity was aroused.

"Why are your eyes, beak, and feet so red?" one of the herons asked the swan.

"Because I'm a swan."

"Well, where do you come from?"

"From the Mānasa-sarovara Lake."

"And how are things over there?"

"The lake-water is as clear as crystal and tastes like nectar. From it grows a garden of golden lotuses. All around are islands studded with jewels where beautiful trees, plants, fruits, and flowers grow."

The heron then asked, "But are there big snails there?"

"No," the swan answered.

Smirking, the herons exchanged glances. Their spokesman told the swan with haughty finality, "If it has no snails, it can hardly be called a lake. From what you say it is not a suitable place for connoisseurs like us. Thank you, swan, for all you've told us, but don't expect us to follow you back home!"

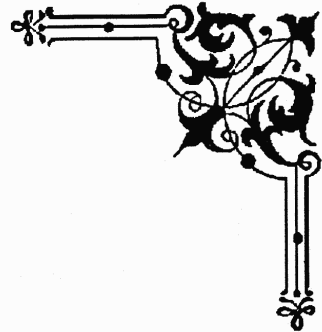
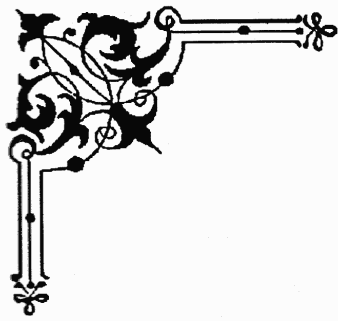
Śrīla Prabhupāda, you have come to transform herons into swans. The spiritual home of the *paramahamsas* is revealed in your books. If we catch up your taste for serving Kṛṣṇa, we'll be able to enter your home and serve you and Kṛṣṇa eternally. But to do that, we'll have to become like swans and lose our taste for snails - anything, whether material or spiritual, of which you do not approve.

Śrīla Prabhupāda, I pray in the dust of your lotus feet that I may come to the standard of pure devotional service approved by you, even if it takes me millions of years to attain it.

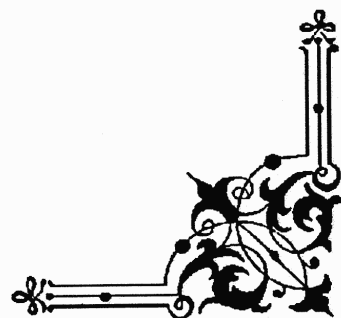
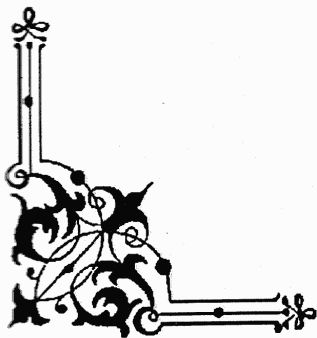
Your servant,

Suhotra Swami





Vyasa-puja offerings
from
Australia



Dear Guru Mahārāja,

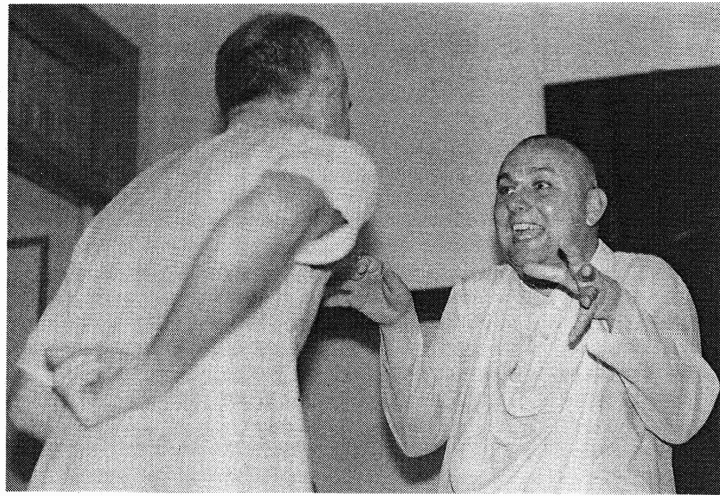


lease accept my humble and prostrated obeisances at the dust of your lotus feet!

As I am commencing to write (or try to write) this offering, my mind is thinking, "What should be the next line? What should be the next line?" I am a few weeks late but I am hoping Suśīlā Mataji will be merciful enough to let me off this year...

Spring is on its way. It's very windy and wet outside. The soothing transcendental voice of Śrīla Prabhupāda singing *bhajans* is softly playing in the background. It is not very often I get the chance to sit down in a contemplative mood these days ...

Yes, spiritual life is like a razor's edge - one wrong move and ouch! It's too late ... I've been thinking about those devotees I've known and who have left this movement. Shivers run up my spine. *Māyā* is very strong and subtle. I always think I am next. In fact, sometimes I'd wish it is! Such a rascal mind I have - always making me believe in the temporary happiness of this material world ... But by your mercy and guidance, I am still though slowly - threading this path of *bhakti*.



Guru Mahārāja, your shelter is too invaluable for a conditioned soul like me to pass and go without. You have indiscriminately and with full compassion, given me the key to the treasure house of love of Godhead - the great Hare Kṛṣṇa *mantra*. For this I owe you everything I have. But it is eternal and transcendental and therefore unpayable... I can only show a sense of gratitude by trying to follow *sādhana bhakti* strictly, though, even this I find very difficult to do!

So Guru Mahārāja, on the 27th of November, the most important thing I will be doing, besides cooking you a small feast, is to pray at your lotus feet for your unlimited blessings and mercy...

Your insignificant and unworthy servant,

Dayā-dharma devī dāsī

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

Dear Guru Mahārāja,



lease accept my humble obeisances at your lotus feet. All glories to Śrīla Prabhupāda.
All glories to your Divine Grace on this auspicious day.

As Kṛṣṇa's pure devotee your mercy is unlimited. I am such a fallen conditioned soul that I am unable to glorify you properly. Only by your blessings will it be possible for me to make any advancement in spiritual life.

Please forgive my offenses and accept this offering on this auspicious day of your *Vyāsa-pūjā*. I beg that you be merciful unto me, and allow me to always remain in the shelter of your lotus feet.

Your fallen servant

Vijaya-devi dasi

Vijaya devī dāsī

Dear Suhotra Mahārāja,



lease accept my most humble and respectful obeisances. All glories to Śrīla Prabhupāda.
All glories to you on this most auspicious day of your appearance.

In the short time that I have known you, your friendship has become very precious to me and I find that I am irresistibly drawn to your sweet nature and kind personality. Originally, listening to your informative lectures is what first attracted me to you. The more I heard the more I wanted to hear as you are very inspiring and informative. Even now I cannot understand how it is that I was so fortunate to be able to come into contact with you. Kṛṣṇa is indeed very kind to us all to be able to associate with such a wonderful personality such as yourself.

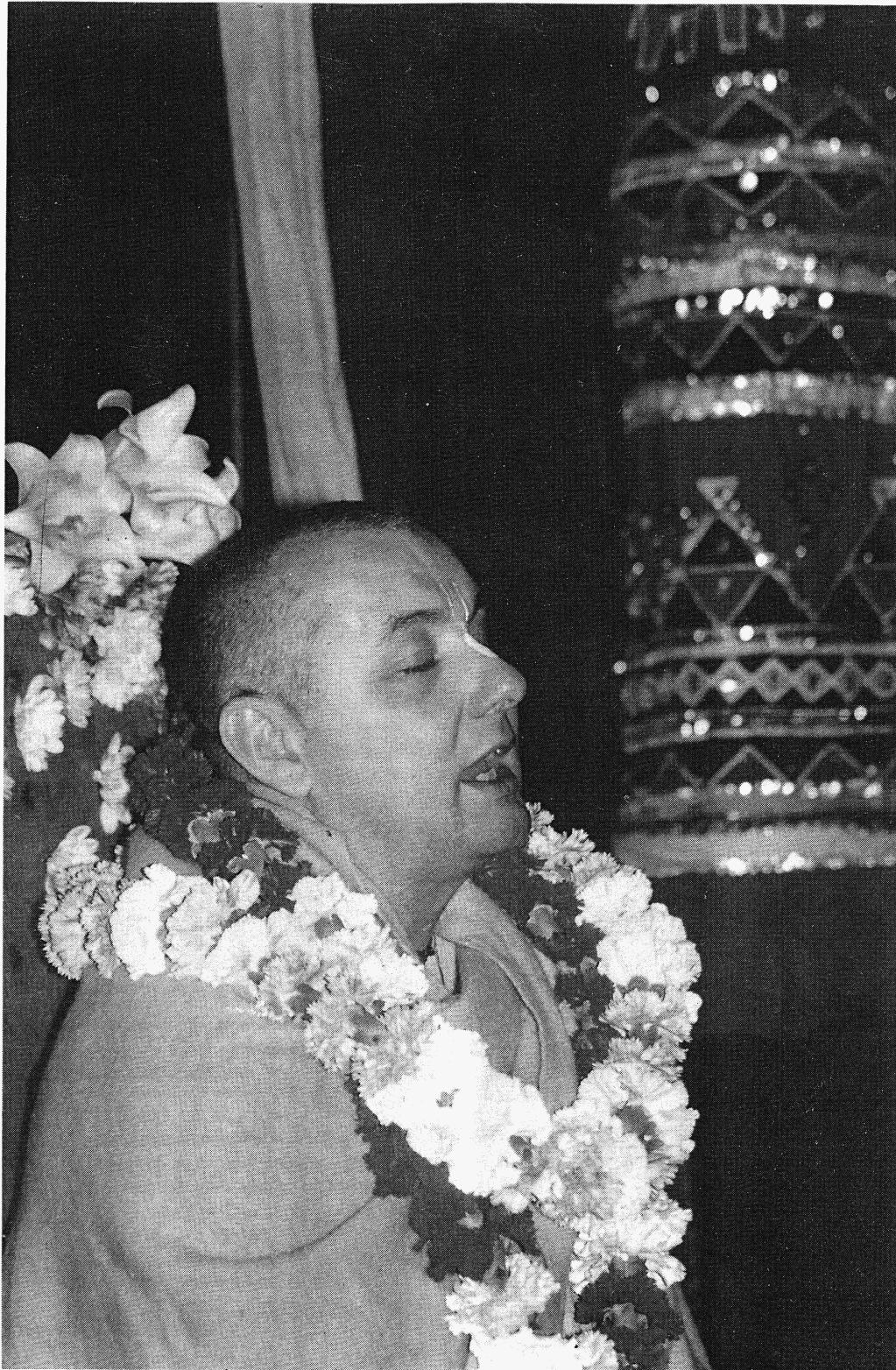
"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However by engaging in devotional service, and rendering service unto a bona fide spiritual master, the Lord Himself is revealed."

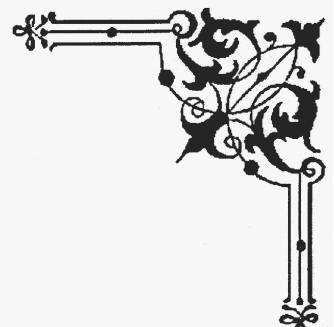
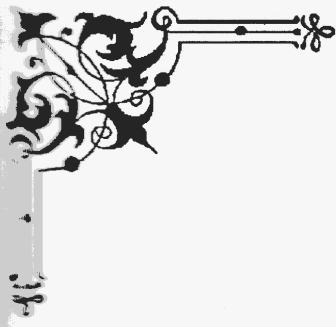
Such a spiritual master is yourself and by your causeless mercy, you can deliver all fallen souls. All I request is that you shower glance of mercy upon this conditioned soul, allow me to render service at your lotus feet and to be your humble servant as service to you and Kṛṣṇa is certainly the perfection of life.

Your humble and aspiring servant

Lisa

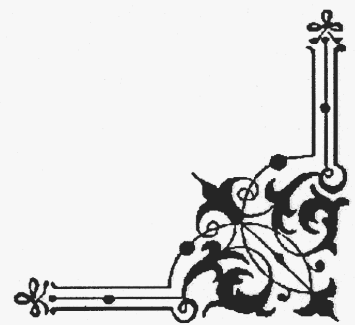
Bhn. Lisa





Vyasa-puja offering
from

Belgium



Dear Guru Mahārāja,



lease accept my humble obeisances at your lotus feet.

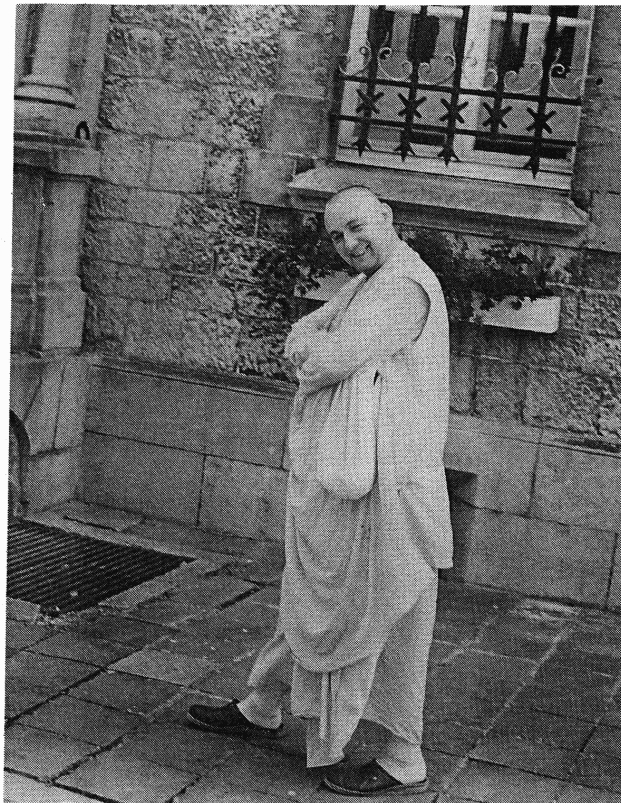
I recently had the opportunity to travel with your Divine Grace to Eastern Europe and render some menial service. It was certainly great mercy for me, seeing how you took so much trouble to give Kṛṣṇa-consciousness to the conditioned souls. And how you enlivened the devotees, who in many cases are preaching under very difficult circumstances, by your superlative *Śrīmad Bhāgavatam* classes.

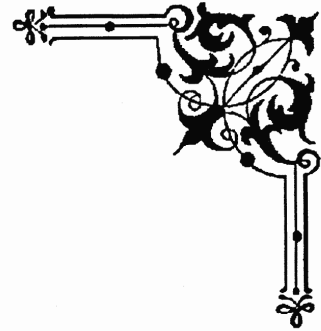
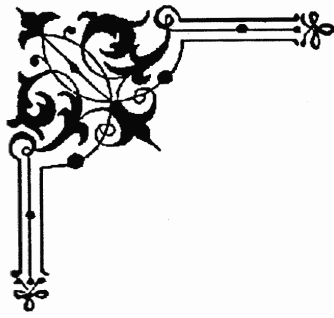
By your liberal association, it has become blatantly apparent to me that I need to take shelter hundred percent at your lotus feet. You are the expert gardener who can help me identify and uproot the *anarthas* deep within, which obstruct all advancement on the path of devotional service. Without your grace, I must simply water these *anarthas* thinking them to be the actual *bhakti lata*. I must continue to enjoy the fruits of inattentive chanting, and remain forever at the neophyte stage of devotional service. For these reasons, Kṛṣṇa is ordinarily unapproachable by the *jīvas*. But by the mercy of the spiritual master, He becomes approachable. Therefore, on this most auspicious day of your appearance, I am praying for your special mercy, "Please accept this insignificant *jīva* as your eternal servant and engage him in pure devotional service to the Lord."

Praying for the dust of your lotus feet,
Your servant,

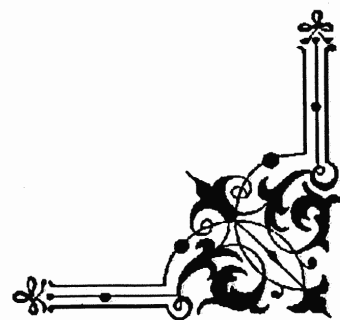
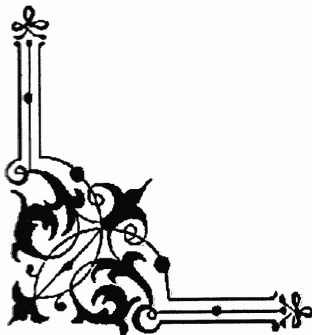
Madhu Pandit dāsa

Madhu Pandit dāsa





Vyasa-puja offerings
from
Bulgaria



My dear Guru Mahārāja,



lease kindly accept my humble obeisances!
All glories to Śrīla Prabhupāda! All glories to you!

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

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

I feel unable to glorify your majesty now that I have a photo of you in front of me. There is something specific and unique in you that is quite difficult to express in words. It floats like sweet fragrance around you, scatters like radiance and pours out like intoxicating nectar over everyone.

Any association with you is full of incomparable delight. It's like a peculiar pastime in which you change your parts leaving me unable to make you out. Our conversations move me deeply but at the same time I get confused. I know I'm ridiculous but please forgive my foolishness.

I constantly fail in my attempts to do something for you, to help you in your *saṅkīrtana* mission, and you kindly accept all this. You always remain very anxious for me. Thank you for giving me the possibility to be engaged in Śrīla Prabhupāda's book distribution.

My desire to serve you, Guru Mahārāja, is as delicate as the leaves of lotus blossom. It's easy they to be moved by the waves of material desires. That's why I ask you, "Please, don't fulfil my improper demands." The vital energy that supports the desire for devotional service comes from you. Therefore I ask you: Please, don't leave me until your transcendental form fill my eyes, making me able to see you in my heart. Then I'll refuse to abandon you, not allowing you to go away from my heart."

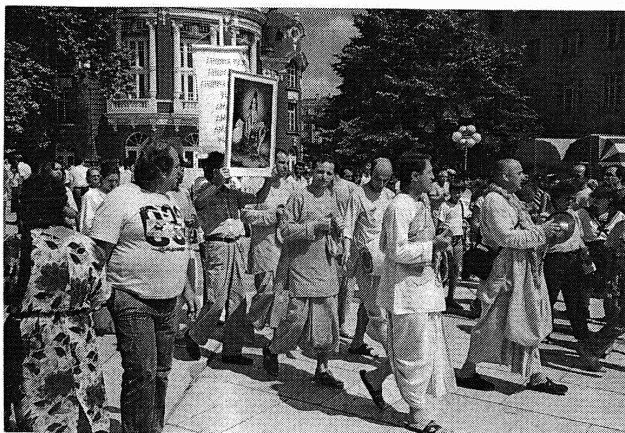
Dear Guru Mahārāja, I found the secret of distributing books - receiving you constantly in my mind, to feel my absolute dependence upon you. But I don't possess the possibility of doing the last thing and I'm asking for your mercy to realize it.

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

Begging to remain your servant,

Adhika-dayā devi dasi

Agruxa-gaṇā g.g.





All glories to the spiritual master who is like a lotus flower and is present in the rough water of material existence that he never gets wet.

All glories to the spiritual master who fully accepted the shelter of the lotus feet of Lord Kṛṣṇa and who talks about Him to everyone he meets.

All glories to the spiritual master, whose mind and consciousness are fixed on the lotus feet of Lord Hari, and who is a devotee of Nanda Mahārāja's cowherd boy.

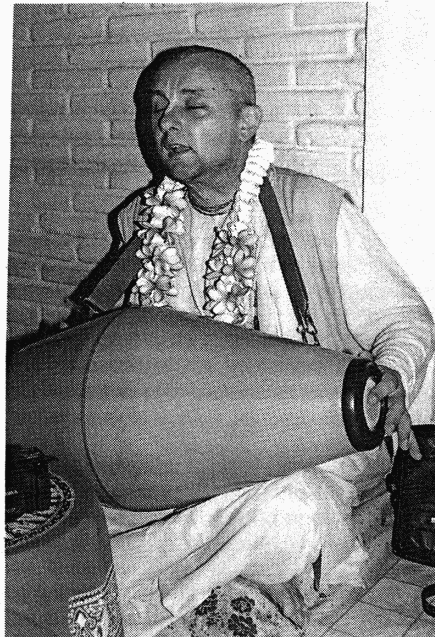
All glories to the spiritual master who always pays his obeisances unto the son of Mother Yaśoda and worships Him by explaining the most confidential knowledge of the Vedic scriptures.

All glories to the spiritual master who is a devotee servant of Śrīla Prabhupāda and is his representative to us and who is always fixed on the transcendental platform.

All glories to the spiritual master who has compassion on all the conditioned souls and who out of his causeless mercy, generously hands out the nectar of the lotus feet of God.

All glories to the spiritual master who is the mindful father of his disciples and who always engages them in the most auspicious way, although they may not be convinced and not understand it.

I worship the lotus feet of my spiritual master because only by devotional service at his lotus feet can one save oneself from all troubles, fears and disasters.



I pray to my spiritual master at the dust of his lotus feet to kindly accept the service of a broken mṛdanga, which is filled with false pride and thus become impossible for my heart to become purify.

In the dust of the lotus feet of this guru, at the lotus feet of His Divine Grace Śrīla Suhotra Swami, I offer my most humble obeisances.

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

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

Uncapable of any kirtana, but too proud in its ignorance, your broken mṛdanga

Bhara-dhara dāsa

Bhara-dhara dāsa

orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ
nama orñ viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrimate suhotra-svāmin itī nāmine

Dear Śrīla Suhotra Swami,



he revealed scriptures say that the spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. That is why I offer my humblest obeisances unto your lotus feet.

In *Śrīmad Bhāgavatam* 11.17.27 we find:

"One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

You, dear master, due to great compassion to us fallen souls, gives us the message of the absolute world, the transcendental abode of the Absolute Personality, where everybody, without discrimination, serves the Supreme Lord Śrī Kṛṣṇa.

The path of self-realization is without any doubt difficult. It is as sharp as a razor's edge, but due to your causeless mercy to us, we are slowly realizing the advantages of this human form of life.

In *Śrīmad Bhāgavatam* 11.9.29 it is said:

"After many many births and deaths one achieves the rare human form of life, which although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died."

We can achieve God in this human form of life, but we can again go down in the cycle of birth and death. By your blessed mercy, dear Suhotra Swami, you reveal step by step the groundlessness of this twinkling material world. Thanks to the knowledge you gave us, we understand how deeply we are deluded by the external energy, that in this material world there is only death and sufferings.

But there is another world, the wonderful spiritual world, the place where we came from and where we must return: We can only do this by your compassion and mercy to us fallen souls.

You tell us fascinating transcendental pastimes of Kṛṣṇa and His pure devotees that we want you to stop never. We want to hear constantly these activities because these are stories from our home. There is our happiness and our greatest benedictor and friend, Śrī Kṛṣṇa.

But no one can achieve this world by mental speculations and by individual studying of the revealed scriptures, without direct help of the spiritual master. That is why Kṛṣṇa Himself advises us in *Bhagavad-gītā* 4.34 that we must approach a spiritual master and this is the secret of our spiritual advancement.

I try to offer devotional service by distributing the great books of Śrīla Prabhupāda. This activity totally gives meaning to my life. It is difficult in this fight with the external energy. I approach your lectures and instructions with great thankfulness, my dear Spiritual Master, because of revive in me the unflinching faith and conviction that I follow the path that you illuminate with the torch of knowledge. In this world there is nothing more sublime and pure than the transcendental knowledge for the glories and fame of God.

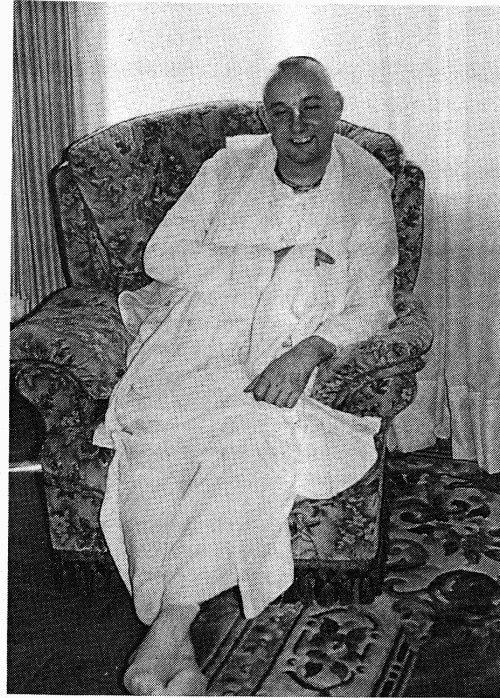
Let me with all my sincerity pray at your lotus feet to tolerate all the sufferings that are awarded for my past misdeeds and I want to have the ability to remember that I am not anything else but an insignificant servant of the Almighty Absolute God. That is why I bow before your lotus feet with all the humbleness that I have.

All glories to Śrī Śrī Guru and Gaurāṅga!
All glories to Śrīla Suhotra Swamī!

Your eternal servant,

Gopati dāsa

Gopati dāsa



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

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

Guru Mahārāja,



lease accept my most humble obeisances and wishes on your Vyāsa-pūjā day.

I am unable and unworthy to praise your qualities or to wish you what you really need. I just want to say I think of you intermittently and your existence gives sense to my existence.

As a mean, helpless, petty and confused human being, I still enjoy the rare luck - to serve you in some way. This opportunity makes me believe and hope that my life will be useful. When I think of your lotus feet, of your smile, I smile too, and everything looks easy to realize.

Guru Mahārāja, if I can do anything for you, I'll be really happy, but if you aren't in need of anything, I'll also be happy, because it means that you are fully satisfied, so I'm satisfied too.

Sometimes your voice speaks to me, "Wake up, reject your doubts, do not lament, that's ignorance." I hope in time I'll have a possibility to hear this voice more often.

On this very auspicious day, I wish you the best wishes in serving Śrī Kṛṣṇa.

Your eternal servant,
Iśvareśvara dāsa

Iśvareśvara dāsa

Dear Śrīla Suhotra Mahārāja!

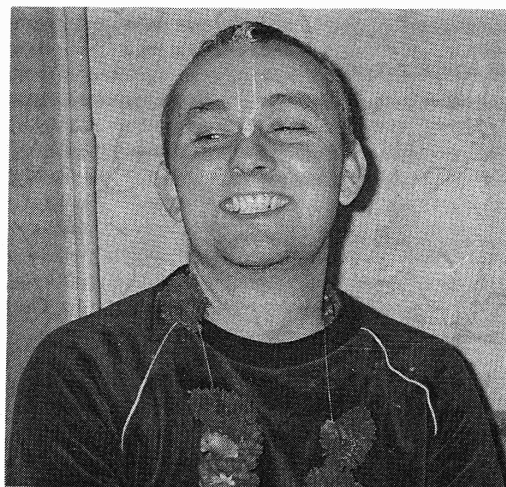


On the occasion of your appearance, there is unlimited happiness for all living entities, especially for such a fallen disciple as myself. I offer my humble obeisances unto your lotus feet!

During the last twelve months I understood that I have, by your causeless mercy, the opportunity to serve you, although I have no qualities.

The preaching in Varna is a great test for me, but it is your unlimited mercy, because as Queen Kuntī says: "When we suffer, we always remember the Supreme Personality of Godhead, Kṛṣṇa." And as I have no knowledge of Him, I remember you in these difficult moments. I ask myself: "How shall I satisfy my Guru Mahārāja as I am so lazy?" But by your mercy laziness disappears and the determination to preach in Varna prevail over everything. My dear master, I could never give my debt for the knowledge that I get in advance from you. The only thing I ask you is to infect me always with your limitless enthusiasm, determination and strong faith in Kṛṣṇa.

It's a pity, I have too much garbage in my mind and sometimes I can not always understand your desires. But your purity can truly make dirty mind clean the dirt in itself and on its place, shine the knowledge of Kṛṣṇa.



The only thing I know for sure is that you, dear Suhotra Mahārāja, would be most satisfied, if in Varna there is nonstop *saṅkīrtana*, wonderful temple and many bhaktas. Factually, if there is good *saṅkīrtana*, the other things will come automatically.

Always before I go on *saṅkīrtana*, I pray at your lotus feet to use me as instrument in your hands and by your mercy, many people in Varna understand Kṛṣṇa. I know that I am a bad instrument, but when I remember your effulgent smile, the ice in my heart melts and your mercy to the conditioned souls prevails. Then I leave all the problems and go out on *saṅkīrtana*, and when I come back, the problems have disappeared.

You and Kṛṣṇa had solved them!

This is, for me, the greatest mysticism!

Let your existence on this earth be longer in order to make my faith in Kṛṣṇa stronger, so that I become in reality your worthy disciple.

Your eternal servant,

Kṛṣṇananda dāsa

Kṛṣṇananda dāsa



All glories to His Divine Grace Śrīla Prabhupāda!
 All glories to His Divine Grace Śrīla Suhotra Swami!
 All glories to the ISKCON's mission!

*orṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
 cakṣur unmilitam yena tasmāi śrī-gurave namaḥ*

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

My dearest Spiritual Master!
 Dear Śrīla Suhotra Mahārāja!



lease kindly accept my humble obeisances.

It is very difficult for me to write this letter, because I realize that words without devotion are only empty sounds. I do so little for you, but I still I cannot appreciate your endless mercy and often misuse it.

Dear Śrīla Gurudeva, my only desire is to give my heart to you and your mission which is not different from the mission of Kṛṣṇa. Please help to make my faith in you and Śrī Kṛṣṇa stronger and to selflessly offer Śrīla Prabhupāda's books. I am very happy that I have the opportunity to take part in realizing one of your wonderful spiritual desires, namely to make one big ISKCON centre in Varna, with many bhaktas. For now everything is just in the beginning, but surely there is good ground for preaching. It is very nice that people are buying and reading Śrīla Prabhupāda's books and most of them appreciate them very much. There are almost always people at the Sunday programs.

Often, when *māyā* attacks me through my material attachments, it is very difficult for me, but then I try to think of you and your instructions and this gives me strength to go on. *Māyā* is strong when our devotional service is not so selfless and my service is often such kind.

Please, dear Guru Mahārāja, help me to overcome the silly impediments in my mind and in reality to become your servant!

All glories to you and your mission!
 Trying to serve you,

Mahābhāva-dāyina

Mahābhāva-svarūpa devī dāsī

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

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

Dear Śrīla Gosvāmī Mahārāja,



lease accept our humble obeisances at the dust of your lotus feet on this *Śrī Vyāsa-pūjā* day.
All glories to you, dear Śrīla Gurudeva!
All glories to His Divine Grace Śrīla Prabhupāda!

Please accept our humble obeisances in the day in which you appeared in this material world to spread *bhagavata-dharma* everywhere (and in the darkest corners of ignorance). You are entirely made of the mercy of His Divine Grace Śrīla Prabhupāda and you give this mercy to all.

*namaste gurudevaya sarva siddhi pradayine
sarva mangala rupaya sarvananda vidhayine*

"I offer my obeisances to my spiritual master who is the bestower of all perfections, the form of all auspiciousness, and the producer of bliss for all."

*sri guro paramanda premananda phala prada
vrajananda pradananda sevayam ma niyojaya*

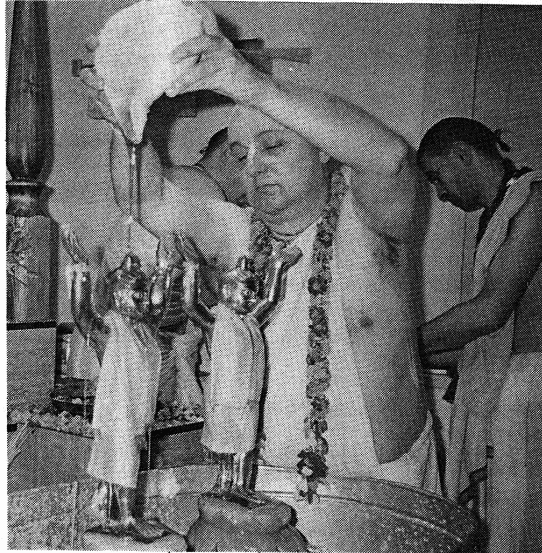
"My dear spiritual master, who gives fruits in the form of the highest type of bliss, love of Godhead, please engage me in the blissful service of Śrī Kṛṣṇa, who gives bliss to the land of Vraja."

Śrīla Suhotra Mahārāja ki jaya!

We remain your eternal servants,

Madhusūdana dāsa and Tīlottamā devī dāsi

*Магъъегъага гъаа
Тилоттама д.д.*



Dear Guru Mahārāja,



lease accept my most humble obeisances in the dust of your lotus feet!
All glories to you, Śrīla Suhotra Mahārāja!
All glories to Śrīla Prabhupāda!

On this most auspicious *Vyāsa-pūjā* day, I would like to thank you for making me happy by becoming my spiritual master. I am the most fallen creature and will never understand the causeless mercy you give me.

Guru Mahārāja, I'm unable to say anything relishable to you because your qualities and glories surpasses many times my mundane and dull intelligence. In you, I see the perfect example of how one should dedicate his whole life and abilities in serving the spiritual master and Kṛṣṇa. Your great devotion to Śrīla Prabhupāda gives you such power to spread Kṛṣṇa consciousness in this godless place called Bulgaria so that the atmosphere here changes everyday. You are like a wonderful lotus growing in the pond of our country. Only via you can I feel the power and nectar of this most merciful *saṅkīrtana* movement.

Dear Guru Mahārāja, I'm very attracted to your big, big heart. You always give your disciples your unlimited ecstatic love of Śrī Śrī Rādhā and Kṛṣṇa. I pray to even get one drop of it and become fully infected. Please steal my heart and help me forget myself. My wish is to give my life to you with pure sincerity and faith. Although my nature is more than bad and I always create problems to others, I will be happy if I can make a little contribution to your mission. In that way, I'll be practically able to glorify you and Kṛṣṇa by my insignificant service. Asking for your mercy to serve your lotus feet,

Your eternal servant,

Magxypa g.g.

Madhurā devī dāśī

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

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

Dear Śrīla Suhotra Swami,



Please accept my humble obeisances at your lotus feet.
All glories to you and your appearance in this material world!

You are an ocean of mercy which you constantly and generously distribute to us fallen conditioned souls, and that we have the opportunity to name ourselves your disciples.

I am so fallen that I cannot even realize the glory of this mercy and of your service. That is why I ask you to purify me with the shadow of your lotus feet and to engage me in constant devotional service to you.

I beg you again and again for your mercy to give me the six good qualities of devotional service and the opportunity to put your mission in the centre of my life.

Your servant,

Pandu-rani devī dāśī

Pandy - рани

All glories to our Divine Master, Śrīla Suhotra Mahārāja!

Dear Guru Mahārāja,

Kṛṣṇa has sent you when I, by the mercy of Śrīla Prabhupāda ("Science of Self-realization"), understood that I sleep in the lap of the witch *māyā*, forgetting Kṛṣṇa. Many years I tried to understand what to do in this odd world without finding the real answer. I committed sinful actions in ignorance, I didn't know what to do with the time that is predetermined in this body. In the darkest moments, when I only hope that I can disentangle myself from this *karma*, I heard of Kṛṣṇa, and I approached for your mercy. Without it, there cannot be any advancement and blessings from Kṛṣṇa. Now I realize how I have searched for Kṛṣṇa everywhere, but I am so fallen that even when I had all the mercy I do with difficulties even the most simple service, entangled by attachments and vices. I know that by your mercy, Guru Mahārāja, even I can acquire tolerance and humbleness. Without it, the long path to Kṛṣṇa is impossible and after innumerable lives I will again come to the point of remembering Kṛṣṇa.

You are Śrīla Prabhupāda's servant and you have gained his mercy and is now mercifully sheltering us fallen souls from the prosperity of demons and the atmosphere which is filled with horrible demonism in this country. Here we hardly accept your mercy and hardly offer the smallest service with an abominable offences. But you accept us even in this position, you mercifully give us the opportunity to see you, to hear you - you direct us, you give us remnants of your food, you give us the opportunity to serve you personally, you engage us in Lord Caitanya's mission and you remove the illusionary *māyā*. Thanks to your lotus mouth I believe in the sublimity of the Hare Kṛṣṇa *mahā mantra*. It is a great pity that I cannot realize all your mercy, but I offer my most humble obeisances unto your lotus feet. I believe that only in your words can I find what had been handed down in *Brahmā-madhva-gaudiya sampradāya*, beginning with Śrī Kṛṣṇa.

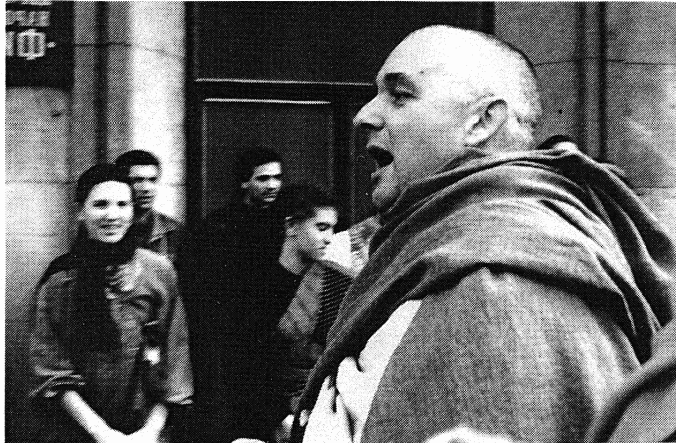
Let me always remember you, Guru Mahārāja, and my position as an eternal servant of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

I offer my humble obeisances unto you, my dear Guru Mahārāja, as much as I can.

Your servant,

Madhva dāsa

Magxba dasa

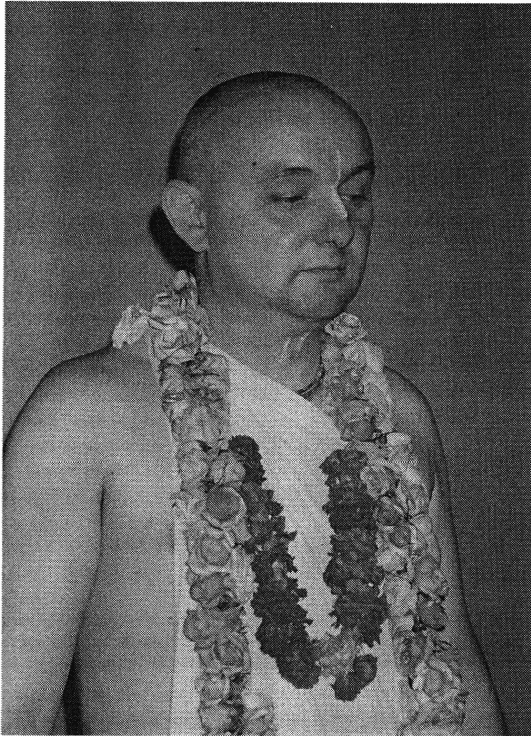


*oṃ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṃ yena tasmai śrī-gurave namaḥ*

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin itī nāmine*

My dear Śrīla Suhotra Mahārāja,

Please accept our humble obeisances unto the dust of your lotus feet.
All glories to you, dear Śrīla Suhotra Mahārāja!
All glories to Śrīla Prabhupāda!



The Vyāsa-pūjā day is the most happy day for all your disciples in the world. We have the great desire to support your mission of distributing Śrīla Prabhupāda's books and to spread Kṛṣṇa consciousness in Bulgaria. We know that all this depends on your mercy and we beg you to give us your blessings.

You are full with compassion towards the fallen souls and because of that, you grant them with your mercy, engaging them in the *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu. This *saṅkīrtana* movement will never stop and it will be spread more and more all over the world. What can hamper us is the strong influence of *māyā*. *Māyā* has many forms - lust, envy, independence and so on. They bound us to this material life. Only by the mercy of the spiritual master one may pierce the knot of this material existence and can advance in the spiritual life. Without the mercy of the spiritual master and his blessings there is no hope for us.

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto pi
dhyāyaṃ stuvaṃs tasya yaśas tri-sandhyāṃ
vande guroḥ śrī-caraṇāravindam*

All glories to you, Guru Mahārāja! His Divine Grace Śrīla Suhotra Mahārāja - ki jaya!

Your eternal servants,

Pradyumna dāsa, Saṅkarsana dāsa, Vasumana dāsa

Сайкармана даса
Прадьюмна даса Васумана даса

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

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

All glories to Śrī Śrī Guru and Gaurāṅga!

All glories to Śrīla Prabhupāda!

All glories to Śrīla Suhotra Mahārāja!

Dear Śrīla Suhotra Mahārāja,



lease accept my humble obeisances
unto your lotus feet.

You are the ray of light that pierce the darkness of ignorance covering this perishable planet, which is filled with faithlessness and atheism. Your mercy to the conditioned souls who are absorbed in activities aiming at illusory sense satisfaction is causeless. With boundless tolerance and obstinacy, you sow the seeds of the tender plant - *bhakti lata*.

O all merciful spiritual master, thanks to you that this *saṅkīrtana* movement really begins to spread in every town and village. You are the expert leader who can help us to cross this ocean of material existence.

I fall down at your lotus feet with great awe and respect!

Dear Suhotra Mahārāja, may your glories be proclaimed throughout the three worlds. I search the shelter of your lotus feet.

Your servant,

СМХАНУ ДАСА

Śthanu dāsa



Dear Suhotra Mahārāja,



lease accept my most humble obeisances unto the dust of your lotus feet.
All glories to you, my eternal master, saviour of the fallen and my only shelter.

Who are you ? I don't know.
Who am I? I don't know.

But you are the transparent glass and the nectar in it is the spiritual world.

Yes, Kṛṣṇa is dancing in my heart and you lead Him there. In time, Kṛṣṇa will take place in every part of my body.

I pray to you, my wonderful spiritual father, make that magic jump out and pour the world. You are the manager of the magic. I am ready to be your servant. I am very fallen. Please elevate me to my natural position. I love you. Please be in my heart forever and ever.

One atom from the mud which wants to be the servant of everyone,

Bhn. Antonia

Dear Suhotra Mahārāja,



lease accept my humble obeisances!
All glories to the *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu!
All glories to you - the greatest devotee of Lord Kṛṣṇa!

I can't describe your transcendental qualities because I can't see with my impure eyes. I'm at the beginning resembling little child, who can't walk without the help of its parents. So I know that I always depend on your mercy. I joined the movement not so long ago. I read the books of Śrīla Prabhupāda and chant Hare Kṛṣṇa, but I don't know if I understand the *Vaiṣṇava*-philosophy correctly. But in my heart I have the desire to serve you and the devotees of Lord Kṛṣṇa.

I'm the most fallen and can fall in *māyā* at every moment because I'm away from the devotees.

That's why I pray to you, "Please don't leave me in this material world. I'm the most fallen soul here who really needs your divine mercy."

Always waiting for your causeless mercy,

Your servant,

Bhn. Emilia

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

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

My dear most Guru Mahārāja,



lease accept my humble obeisances.

Although I am filled with insincerity and pride, I would like to thank you for your causeless mercy somehow. You have come into this material world filled with sufferings with the only wish to save all the fallen souls from the chains of material existence. You go through all obstacles just to give the unhappy conditioned souls the valuable gift of Lord Caitanya Mahāprabhu - Kṛṣṇa *prema*. You took the task to spread Kṛṣṇa consciousness in these countries of Eastern Europe, which are full of ignorance and impersonalism. I'm thankful to Kṛṣṇa for the unbelievable chance that He gave me the opportunity to see you at my first acquaintance with Kṛṣṇa consciousness. Your words were filled with wisdom and your fatherly, friendly emanation at once captured my heart and mind. Kṛṣṇa is very merciful towards me for He gives me the opportunity to see you often and attend your wonderful lectures.

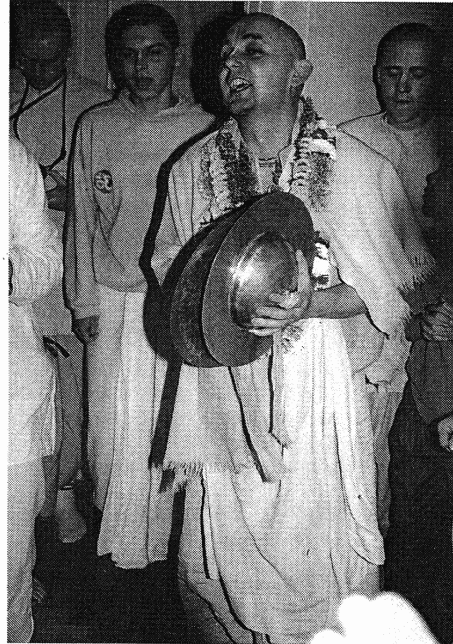
I would like to be able to satisfy you with my little service but still I serve my mind, which is like a furious monkey. I truly would like to become a humble servant of Lord Caitanya, but this is possible only by your causeless mercy.

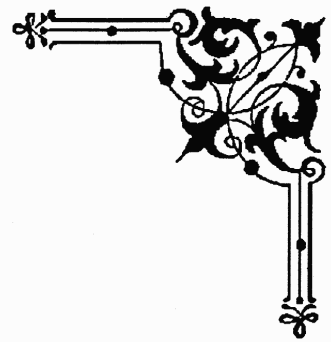
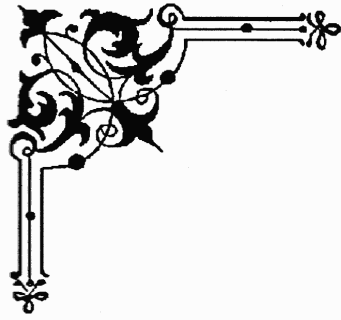
Dear Guru Mahārāja, I cannot even realize how powerful you are. When you lead *harināma*, you beat the biggest karatals. You look like Śrī Nṛsimhadeva and it seems that only with your voice, you can smash the demoniac mentality of the *karmis*.

Let me forever be under the shelter of your lotus feet, which is the only safe place in this material world.

Your servant

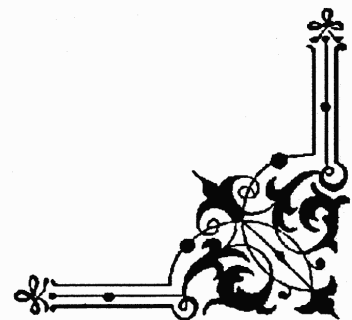
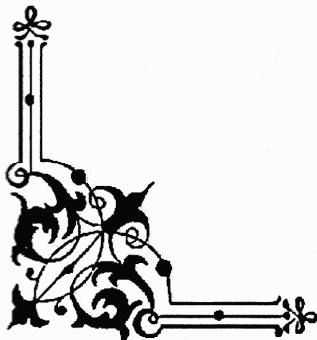
Bhaktin Plamena





Vyasa-puja offerings
from

Czechoslovakia



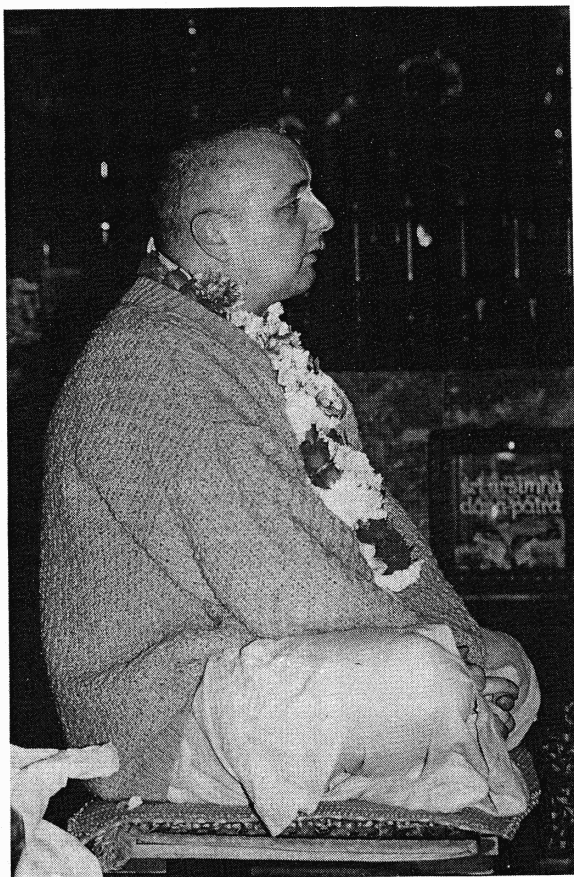
Dear Suhotra Mahārāja,



lease accept my most humble obeisances.

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

*nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrimate suhotra-svāmin itī nāmine*



You are my real father, *Vaiṣṇava* devotee of the Lord and the personification of the highest knowledge.

You can appear at any time and at anywhere according to your desire, but you have appeared by your causeless mercy in this material world. A net of material qualities can never touch you and definitely not influence you.

As a desiretree, you fulfil the wishes of all fallen souls. You are full of compassion. You always wish that they too know Śrī Kṛṣṇa as the Supreme Personality of Godhead and no one else. I therefore search for a shelter at your lotus feet.

It is mentioned in Kṛṣṇa book, as one qualification of a spiritual master, that he always wishes all the best to his disciples. The practical example of this is yourself - you have sent me out on *saṅkīrtana*. When I am on the street, I see that I am not god.

Only that I have turned to you and you have accepted me, is very merciful from your stately position of pure devotee. It makes me possible to go on in the service of Śrī Kṛṣṇa. I would be lost without your desire in this darkness of ignorance. In this universe, you are more important than even the demigods because you have only one desire - to preach Kṛṣṇa consciousness.

Your eternal servant

Susanga-jātu dāsa

Susanga Jāsa

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena tasmai śrī-gurave namaḥ
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

My dear Guru Mahārāja,



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

You are giving all of us so much inspiration because you are travelling all over the world as your spiritual master, Śrīla Prabhupāda, did. And in this way you are spreading Kṛṣṇa consciousness as he did.

The books are your whole life. You have really understood the mission of Śrīla Prabhupāda, and this was the most important thing, which he left.

By your devotion and enthusiasm you also give others the opportunity to become *saṅkīrtana* devotee, to carry on the desire of Śrī Caitanya Mahāprabhu and Śrīla Prabhupāda. Your mercy and your compassion is unlimited and the heart of everyone can change under your merciful supervision. You are not keeping anything for yourself.

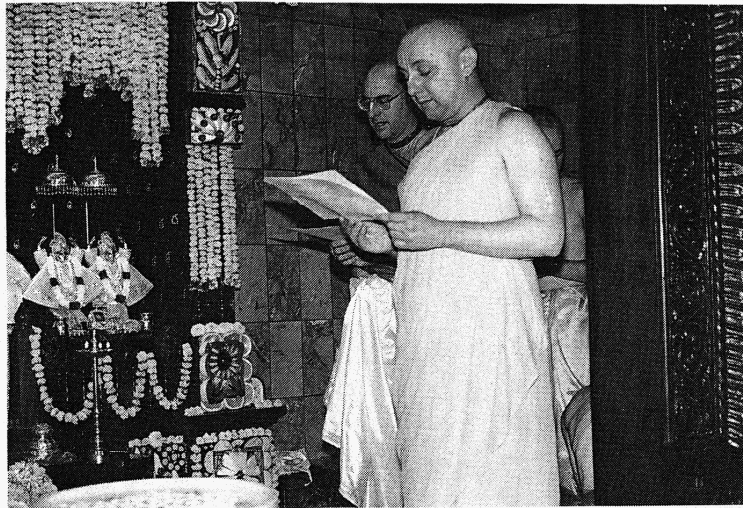
You are giving everything away. You help everybody to get the mercy of Śrī Caitanya Mahāprabhu and Śrīla Prabhupāda. It is just by the mercy of guru that the disciple is able to understand everything. You are showing by your personal example that the mission of the *guru* is the most important thing in the life of the disciple.

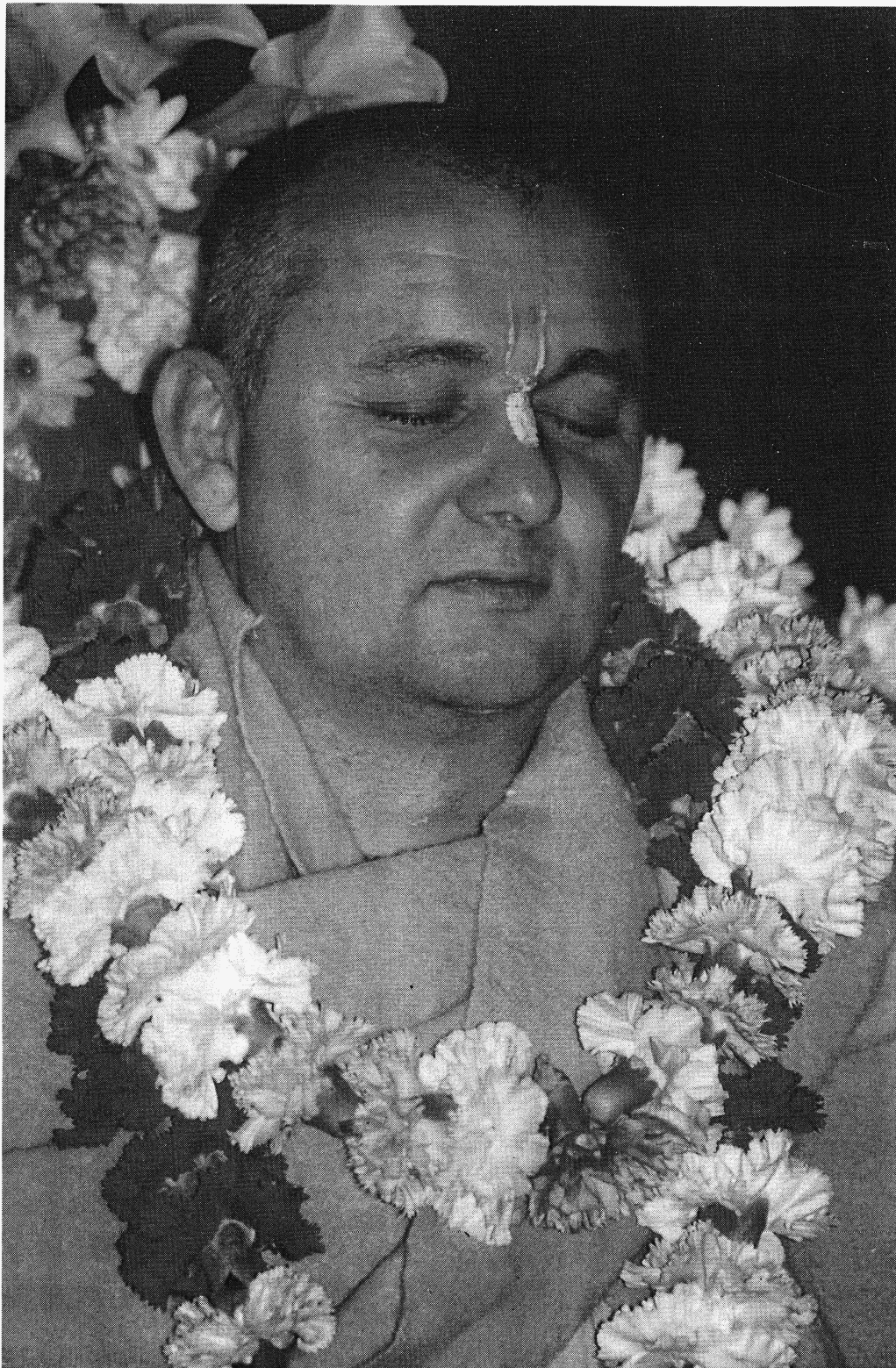
Please bless me to become a fully surrendered servant of your lotus feet.

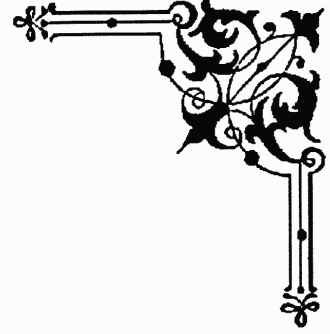
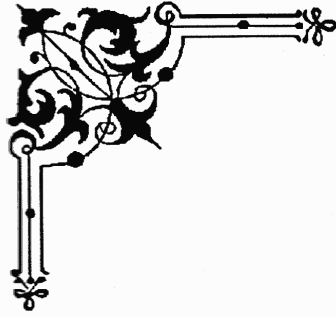
Your insignificant servant,

Milan

Bhakta Milan

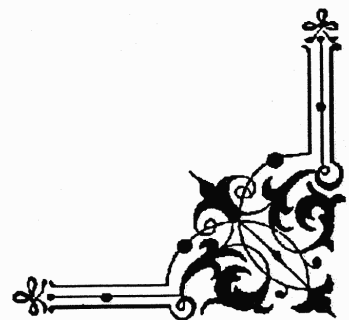
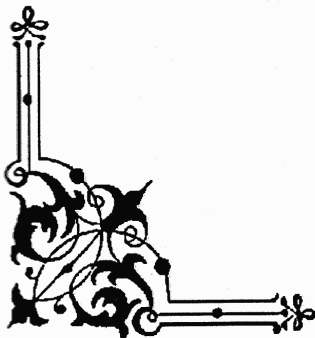






Vyasa-puja offerings
from

Denmark



Dear Guru Mahārāja,

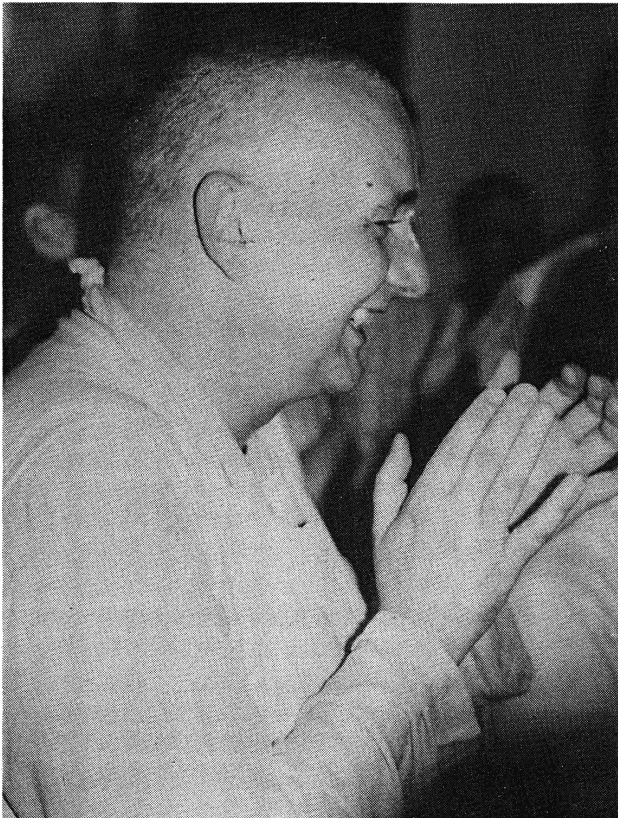


Il glories to you and your service on this very auspicious day of your appearance.

I wish I could appreciate my great fortune that I can be amongst those souls who have the chance to write an offering to you on this blessed occasion. I wish that I could fully understand what you really mean to me. I constantly pray to Kṛṣṇa that one day I will be able to act in such a way that I will be fit to call myself your disciple.

I would like to write you a nice offering filled with love and devotion and beautiful praises, but I'm afraid it would be a product of my false ego rather than my heart. I realize it is because I have no realization at all, but worst than that is that I think I have. I feel like the dung beetle you once talked about in class. In such pitiful condition I have no other hope but to become attached to the dust of your divine lotus feet. I do not know Kṛṣṇa nor have I attachment for Him, but I have firm faith that, if by your mercy I can serve you and follow your instruction, I will become a real devotee.

After millions and millions of birth I have finally found you, my eternal spiritual master. There is nothing more I could ask for, Mahārāja. Please never stop showering your causeless mercy on this fallen soul. Please let me serve you eternally.



Your most unworthy servant,

Adyaśakti devī dāśī

Adyaśakti D.D.

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

I offer my respectful obeisances unto you, my spiritual master,
who are very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

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

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

*mukam karoti vacalam pangum langhyate girim
yat-kṛpā aham vande śrī gurum dina tarinam*

I offer my respectful obeisances unto you, my spiritual master, the deliverer of the fallen souls,
whose mercy can turn the dumb into an eloquent speaker and can enable a lame to cross mountains.

My dear Guru Mahārāja,



can see that you are in so many ways making great endeavors to make all of us become more
Kṛṣṇa conscious.

Eversince the time when Lord Caitanya Mahāprabhu broke open the treasure house of love of Godhead
with His associates, unlimited amounts of mercy has overflowed this world, and you, as an empowered
branch of the Caitanya tree, are travelling like a cloud, pouring all the mercy that you are receiving from
this treasure house, upon all of us, without making any distinction who is fit to receive it or not. And this
creates a heavy burden on the materialistic society of *Kali-yuga*.

From my point of view, you are the embodiment of the compassionate nature of Prahlada Mahārāja as
he himself expresses it in the *Śrīmad Bhāgavatam* 7.9.45:

*prayena deva munaya sva-vimukti-kama
maunam caranti vijane na paratha-nisthaḥ
naitan vihaya kṛpanam vimumukṣa eko
nanyam tvad asya saranam bhramato'nupasye*

"My dear Lord Nrsimhadeva, I see that there are many saintly persons indeed, but they are interested
only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest
to meditate with vows of silence (mauna-vrata).

They are not interested in delivering others. As for me, however, I do not wish to be liberated alone,
leaving aside all these poor fools and rascals.

I know that without Kṛṣṇa consciousness, without taking shelter of your lotus feet, one cannot be happy,
therefore, I wish to bring them back to shelter at your lotus feet.

Your only pain in this world is to see all the suffering souls who have forgotten their original position, defined by Caitanya Mahāprabhu as *jivera svarupa haya kṛṣṇera nitya dāsa*, "The original position of the soul is to be a servant of Kṛṣṇa."

Right now when I'm writing this *Vyāsa-pūjā* offering to you, we are distributing the tape you made, "Treasure Island". This you have made in such an attractive way that so many lost souls are appreciating it very much, and by listening to the genius text that you have written, they will get the understanding of how useless it is to engage in material activities and where real spiritual life is to be found.

My experience with trying to write this *Vyāsa-pūjā* offering this year was that I was simply forced to meditate on your pure Kṛṣṇa conscious activities, and by doing this, all my problems in devotional service vanished, like insignificant drops of water in front of the powerful sun.

So I hope that I can develop more attachment to you, for whenever I am out of touch with you, I am unable to fully dive into the transcendental blissful ocean of loving service unto Kṛṣṇa. This attachment to Guru was once expressed very nicely by Śrī Gosthipurna (after he has been meditating for many hours in a room with closed doors). He was asked by Ramanujācārya, "O master, on which form of the Lord have you been fixing your mind, and what is the *mantra* by which you worship Him?" Gosthipurna then replied: "I worship only the lotus feet of Śrī Yamunācārya, my Guru Mahārāja and his holy name is the only *mantra* I chant, for it brings relieve from all sufferings."

My dear Guru Mahārāja, I can see that you have attained a similar attachment to Śrīla Prabhupāda, you are setting a perfect example for all of us to follow, showing how one should be very much dedicated to execute the order coming down from the *guru-paramparā* (disciplic succession). Which is like a transcendental rope dragging us all out of *māyā*, and placing us at the lotus feet of Lord Govinda.

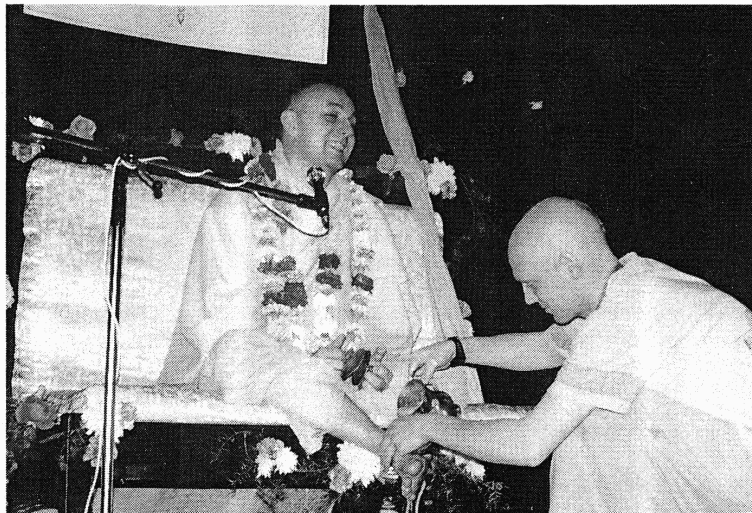
You are simply holding on to the lotus feet of Śrīla Prabhupāda, and today on this most auspicious day, I beg you to please be merciful to me, and place your lotus feet upon my head and force me to fully surrender to your mission.

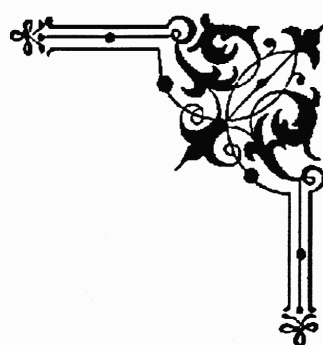
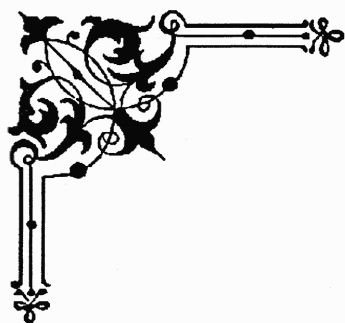
All glories to your Divine Grace, Śrīla Prabhupāda, and the whole *guru-paramparā*!

Your servant,

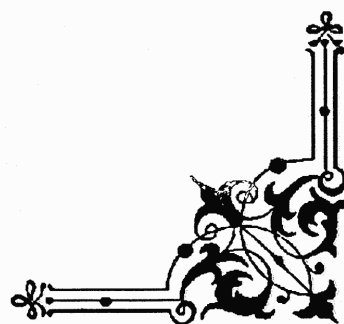
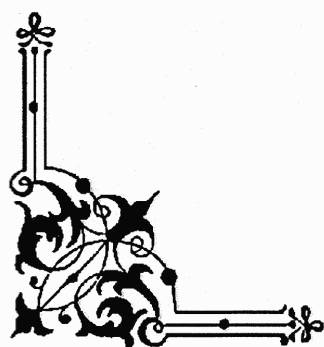
Varadarāja dāsa

Varadarāja dāsa





Vyasa-puja offerings
from
Finland



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

My dear Spiritual Master,

Please accept my humble obeisances at your lotus feet.

It is amazing that by the mercy of great *Vaiṣṇava* like you, even those who have been hopelessly victimized by the material energy can take part in this wonderful movement of Lord Caitanya. I am a living example of that kind of mercy.

In previous times, it took many thousand years to realize oneself. Now, in this age of *Kali*, all those results can be attained only by hearing your transcendental voice vibration and following the orders given by your Divine Grace. I can't stop wondering how lucky I am!!

Your spiritual sound vibration is an endless source of spiritual power and happiness. And when one really gets some realization what your Divine Grace is very kindly trying to explain, it makes all sacrifices seem insignificant. To get even a little pinch of your endless spiritual knowledge drives one frantically mad. What about when one can really taste the same love you feel for Kṛṣṇa?

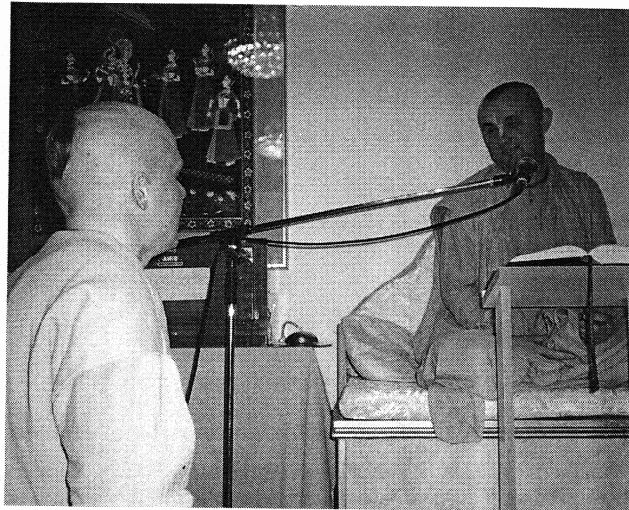
How wonderful things are arranged by your mercy even when one has to burn one's *karma*. That is a sign of the most brilliant intelligence.

The *saṅkīrtana yajña* is the only way to try to pay you back for your causeless mercy. I hope I will have enough health to do that for my whole life.

I feel myself helpless in trying to thank you Guru Mahārāja for all this in a verbal way. I hope one day I can really act in a way which pleases you.

Your humble servant,

Tattva-vada dāsa
Tattva-vada dāsa



*orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ
nama orñ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin itī nāmine*

Dear Guru Mahārāja,



lease kindly accept my humble obeisances at your lotus feet.

As I am writing this, I am glancing over a large photo which Kamsari sent me yesterday. A busy Indian street. Mostly people seem to be rushing by the market stalls - only few are captured by the colors and the sweet aromas. There is a loud noise, a young girl is crying, but the father, although carrying her, doesn't hear it. The sun is bright and someone is hiding behind the morning paper.

I see a person different from the others standing in front. His lotus feet are in blue sandals and his *sannyāsi*

Śrī Kṛṣṇa is driving Arjuna's chariot also in his left hand. His face is inviting with a kind and pure smile, but no one is stopping. His lotus mouth is about to say something.

This reminds me and brings my thoughts back to a scene I was reading about just a few days ago. By Kṛṣṇa's transcendental arrangement, Mahārāja Parikṣit was to be bitten by a snakebird due to the curse of an ignorant *brāhmaṇa*-boy. In this way he would meet his spiritual master and the entire *Śrīmad Bhāgavatam* would be spoken.

It is the beginning of *Kali-yuga*. The king is a grandson of the victorious Pāṇḍavas, and right from his birth, is a great devotee of Lord Kṛṣṇa. But now he gives up his kingdom and settles down on the bank of Ganges to wait for his death in seven days.

Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva who is also full in transcendental knowledge, and a very renounced, pure devotee of the Lord. He is still in his youth, wandering around naked and without caring for any social customs. He is surrounded by curious children and women dispising him for being an insane person. But when he reaches the assembly of Mahārāja Parikṣit, his spiritual elevation is recognized and he is offered proper respect. Thus he is willing to impart spiritual wisdom.

This example shows that both Śrīla Śukadeva Gosvami and Mahārāja Parikṣit were characterized by the transcendental decorations of unalloyed, pure devotees, but were taking up the roles of a master and a disciple. In *Bhagavad-gītā* we see a similar setting between the original perfect spiritual master, Śrī Kṛṣṇa, and His perfect disciple, Arjuna.

When I am turning my sight back to the view of this picture of you, dear Guru Mahārāja, distributing books in the degraded atmosphere of anciently so spiritually effulgent *Bhārata-varṣa*, I can't help but think how you are surrounded only by the curious and blind. Like the previous *ācāryas*, you have appeared in this world to enlighten us with the spiritual message of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, but we are avoid of all good qualities like Arjuna or Mahārāja Parikṣit. Therefore, you are glorified as *śrī guru karuṇā-sindhu* the ocean of mercy and *adhama janāra bandhu*, the friend of the poor. In this age of *Kali*, which is full of faults, it is still so fortunate that simply by chanting the holy name, even fallen souls and blasphemers will become free from the material bondage and be promoted to the spiritual world.

*kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jāgat-nistāra*

"In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa maha-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered."

Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He took the position of a disciple in order to teach by His own example how a devotee should never try to be a master, but always a humble servant of the holy name. He ordered every man within this universe to accept this Kṛṣṇa conscious movement and distribute it everywhere. He predicted:

*prthivīte āche yata naharādi-grāma
sarvatra pracāra haibe mora nāma*

"In as many towns and villages as there are on the surface of the earth, My holy name will be preached."

You, dear Guru Mahārāja, are fulfilling this prophesy in a very bold and most enthusiastic way. By instructing everyone to follow the orders of Śrī Kṛṣṇa, as they are handed over to you through Śrīla Prabhupāda, and without any self-interest, you appear as an ideal ācārya. Your heart is always filled with compassion - you are *para-duḥkha-duḥkhī* - your only suffering is to see others suffer. You know that love of Godhead is lying dormant in each and every heart and if one is given a chance to hear about the Lord that love will develop. The serious ponder how to engage everyone in devotional service and the endeavor to carry out the chanting of the holy name makes you a very confidential and dear to the Lord, who Himself declares in *Bhagavad-gītā* 18.69:

*na ca tasmān manuṣyeṣu
kaścin me priya kṛtamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi*

"There is no servant in this world more dear to Me than he (who explains this supreme secret to my devotees), nor will there ever be one more dear."

By your causeless mercy you are offering us your pure association, although we never deserved it. This way, you are connecting us with Lord Caitanya who promised that He will never be separated from the one who follows His orders. When we see how painstakingly you are absorbed in distributing the *saṅkīrtana* mission, the desire to serve and help you very naturally uncovers in our hearts. But it is also your ambition to see your disciples not only chant and dance and follow the principles, but to preach, for it is the very purpose of this movement.

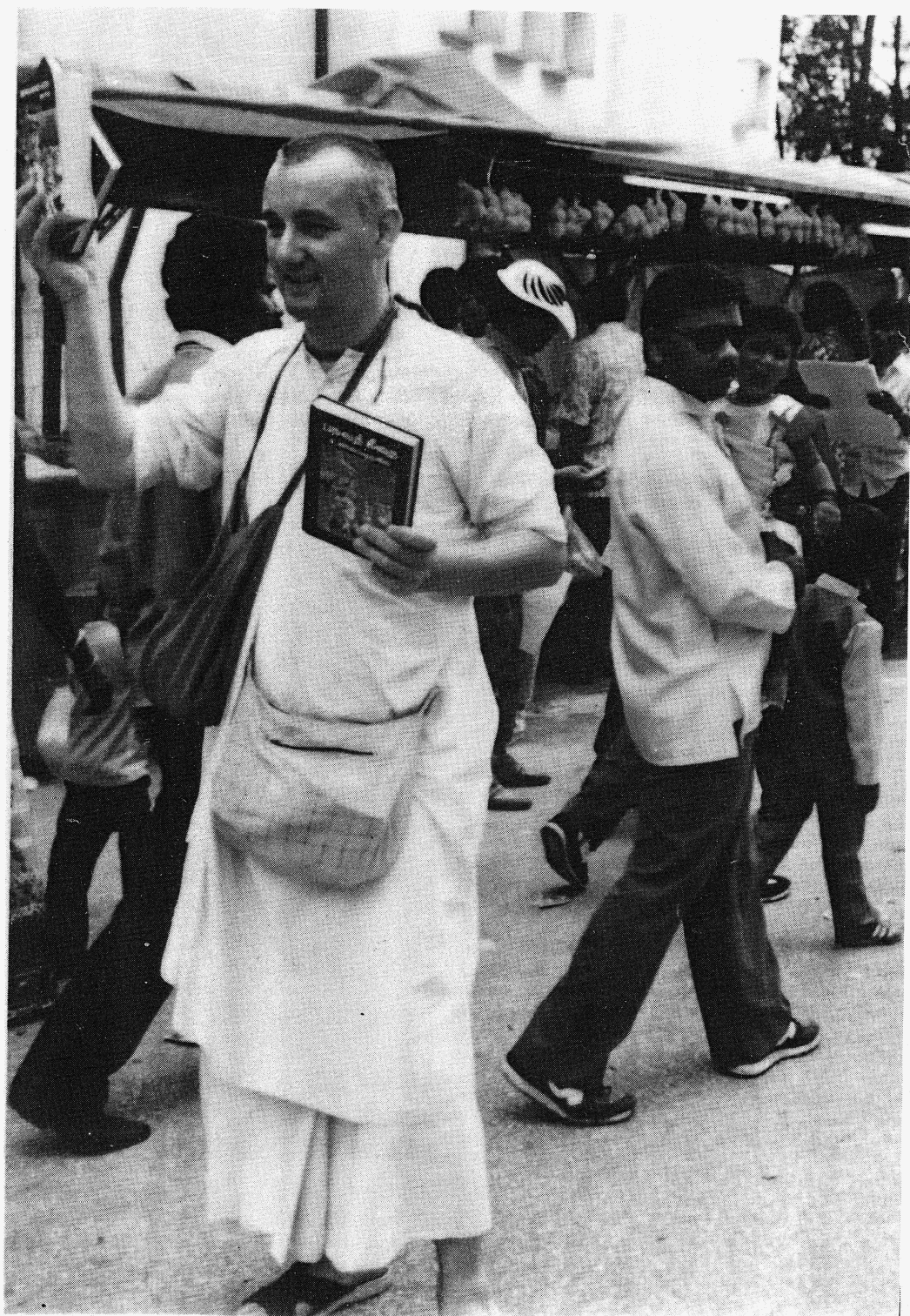
Dear Guru Mahārāja, I wish to thank you for the sweetness we are always tasting in service to you. Please, protect us from becoming lazy and complacent, thankless "*kṛpanas*" - misers - who are always calculating for their own satisfaction. But instead, let us assist you always more and more by further offering your mercy to the innocent, who are still in lack of God consciousness. Let your transcendental pleasure be our only concern.

When I saw you in this picture, distributing Śrīla Prabhupāda's *Bhagavad-gītā* in such a humble way, I also wanted to enter into that realm as your servant and eternally carry your yellow bag of books. If you so desire, please engage me in the Lord's *saṅkīrtana* mission.

Your servant,

Vairāgya-lakṣmī dāśī

Vairāgya-lakṣmī devī dāśī



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

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

My dear Spiritual Master, o venerable *Vaiṣṇava*, O Ocean of Mercy,



lease accept my humble obeisances at your lotus feet.

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

After bathing in the waters of the sacred Ganga many times, one becomes purified, but just by the sight of you, the fallen souls become purified. This is your great power.

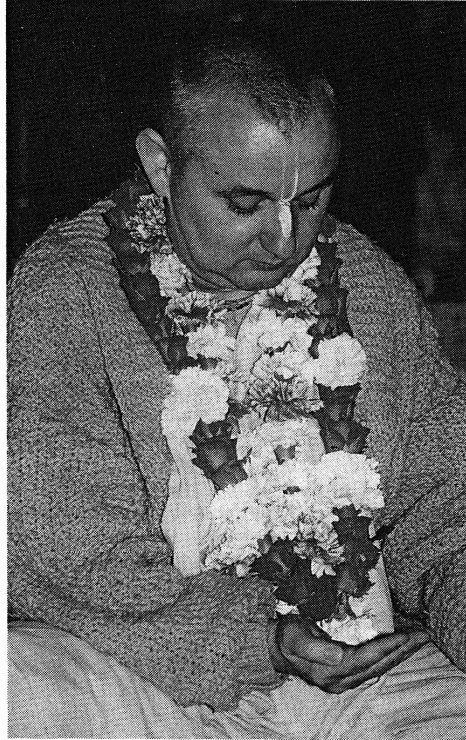
You know all the details and *siddhānta* of Śrīla Prabhupāda's books, and when the knowledge touches your lotus-like lips, it becomes even more nectarean.

O Gurudeva, you possess all good qualities, while I possess none. I am hardly able to praise you on this most auspicious day. Therefore I can only repeat the words of great *Gaudiya Vaiṣṇavas*.

O Mahārāja, you have already shown so much mercy to me, but I am only starting to realize my great fortune. By your causeless mercy I have been able to take shelter of you. I can never repay you for this. Even so, I pray to be engaged in the transcendental loving service of Śrī Śrī Gaura and Nītāi, through the *saṅkīrtana* mission that so much pleases your spiritual master, Śrīla Prabhupāda, and therefore, also you. For you share the view of Viśvanātha Cakravartī Thākura:

"I desire only to follow my spiritual master's instructions. I accept nothing else as my life's work, even in dreams. Whether I am happy or distressed, whether the material world remains or is destroyed, I do not care. There is no loss for me. I simply must carry out the orders of my spiritual master."

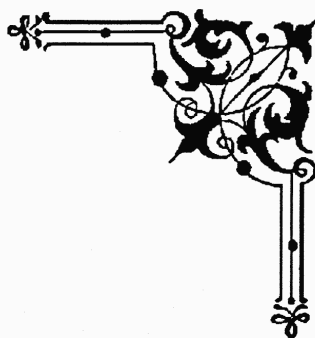
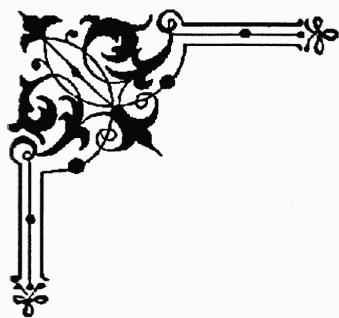
Your Divine Grace, to come to this platform is also my goal.



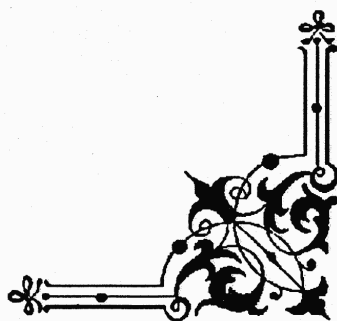
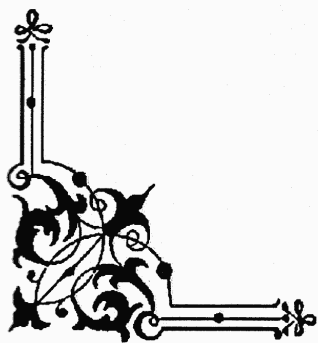
Your lowest servant,

Bhakta Mans

Bhakta Mans



Vyasa-puja offerings
from
Germany



Dear Gosvāmī Mahārāja,



lease accept my most humble obeisances thrown at the dust of your lotus feet.
All glories to His Divine Grace Śrīla Prabhupāda and all glories unto you.

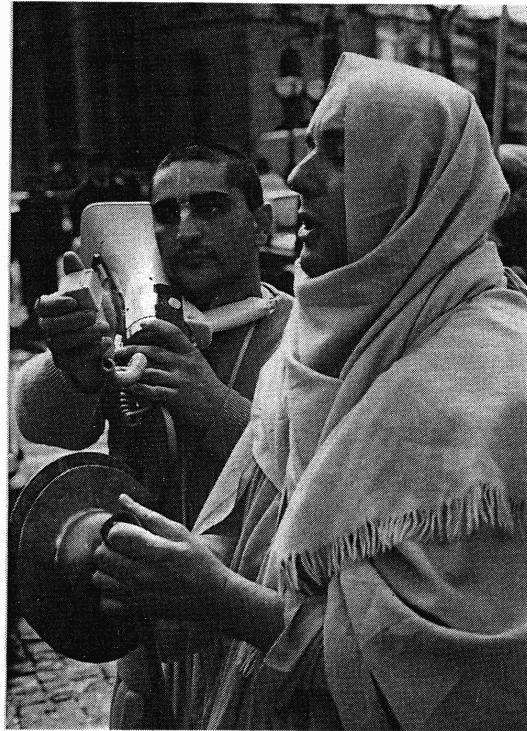
On this most auspicious day of your appearance I would like to first of all thank you very much for engaging me in the service of the Supreme Lord and His devotees.

In the purport of the verse *Śrīmad Bhāgavatam* 1.19.26, Śrīla Prabhupāda writes that a respectable personality is described from the beginning of the feet. When I was reading this, I thought I may start my offering by first of all offering obeisances to your divine lotus feet as it is usually done but also tell how I'm feeling so fortunate to be allowed to massage and bathe your lotus feet several times. They are in deed as soft as lotus petals. I can only say that I feel so blissful being allowed to do these things and of course at the end of the *Vyāsa-pūjā* ceremony, we're allowed to take the most powerful substance *caranamṛta*. Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī states:

*bhakta padaduli ara bhakta pada jal
bhakta bhukta avāṣeṣa tinamahabala*

"The dust of the feet of a devotee, the water that has washed the feet of a devotee and the remnants of food left by a devotee are three very powerful substances." (*Caitanya Caritāmṛta*, *Antya* 16.60)

In all the *śāstras* it is repeatedly mentioned about the wonderful opportunity of associating with the pure devotees of the Lord. Even a foolish person like myself can see how this is true; how one can get unlimited inspiration by your association, even for a short moment. I always become very enlivened and get strength and feel to have shelter at your lotus feet. Therefore I thank you very much for paying visit to our temple and helping me to gradually get rid of all my attachments by breaking my false pride and showing me how I actually not advanced as I always think. My advancement and realisations depend mainly on your association. I want to tell about one of my realizations this year in your association in Radhadesh during the VIHE seminars. It was in the morning during I was sitting in the temple room. It was full with devotees chanting their rounds. I was beholding your wonderful self, shining with spiritual effulgence which was more luminous than the light on the wall hanging in front of the altar. You were standing and chanting. This was already too much bliss for me, since I can normally never sit down peacefully while chanting, I have to always walk due to too much passion. I could feel how the material modes of passion and ignorance which normally haunts me in the *brahma muhurta* time, were without effect and I was peaceful.



Suddenly a *pūjārī* ran out of the closed altar and went to my godbrother, Madhu Pandit Prabhu, who was also sitting there, peacefully chanting Hare Kṛṣṇa on his beads. After a short whisper, they both ran outside. I was looking at you. I saw you starting to smile blissfully as you saw my godbrother becoming engaged in serving the Deities in the early hours of the morning and having the anxiety of running here and there for Kṛṣṇa's pleasure. As I saw this, I thought how a pure devotee enjoys seeing a person busy serving Kṛṣṇa and how more you are interested to see all the conditioned souls serving Kṛṣṇa.

I often see the young people suffering on the streets in the name of enjoyment. Sometimes I recall my own old days loitering on the streets, living like a dog, engaged in the most important activities of eating, sleeping, mating and defending. I became so thankful to you who brought me to your nectarean association and by your strong preaching, convinced me to remain in the association of the devotees - making me the dog of the *Vaiṣṇavas*, engaging me in Śrīla Prabhupāda's worldwide book distribution mission. But I was thinking how this is not all you are doing for me. More importantly, you are constantly helping me in every steps on the path of elevation to Kṛṣṇa consciousness, thus saving me from all kinds of dangerous traps of *māyā* again and again; by showing me these traps and the way to act properly if in danger. By giving your world famous lectures and *bhajans*, making me run after your newest tapes, wherever they're delivered, hearing them as they get better and better and making me more eager to hear them and note them down and try to remember your instructions in times of difficulty in spiritual life and thus progress further. These are not your only glories to speak of nicely but your actions are also all so wonderful, which I'm certainly not able to describe at length.

A *Vaiṣṇava* being glorified naturally feels embarrassed out of humbleness. I find it a little disturbing for you each time to burst into your room and praise your glories. But actually this is what I normally have to do constantly chanting your unlimited glories and in this way get purified. Actually your glories are unlimited and you are so merciful.

Your mercy is much greater than the number of books I distribute on your behalf. Still I hope to get your mercy and be able to continue my service life after life. In this way, by clinging to your instructions, be able to follow your example of always travelling and preaching the mission of Lord Caita

Since it is the etiquette to chant the glories of the spiritual master after offering obeisances. I contacted Śrīla Hṛdayānanda Mahārāja and he mercifully prepared a nice *praṇāma mantra* which I herewith would like to offer to you. Please kindly accept this and allow us to chant it after the normal *praṇāma mantra*. It is as follows:

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

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

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

Hoping to please you with our attempt of performing Vyāsa-pūjā ceremony, I remain

Your eternal servant,

Bhagavat-dharma dāsa

Bhāgavat dharma dāsa

*orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ
nama orñ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

Dear Gurudeva,



lease accept my respectful and humble obeisances.
All glories to the *guru-paramparā*. All glories to you!

I'm sitting on the computer and typing all these nice offerings which glorify you, but I'm not able to glorify you accordingly because I'm such a stupid and fallen disciple that I cannot even see your greatness. Please forgive me.

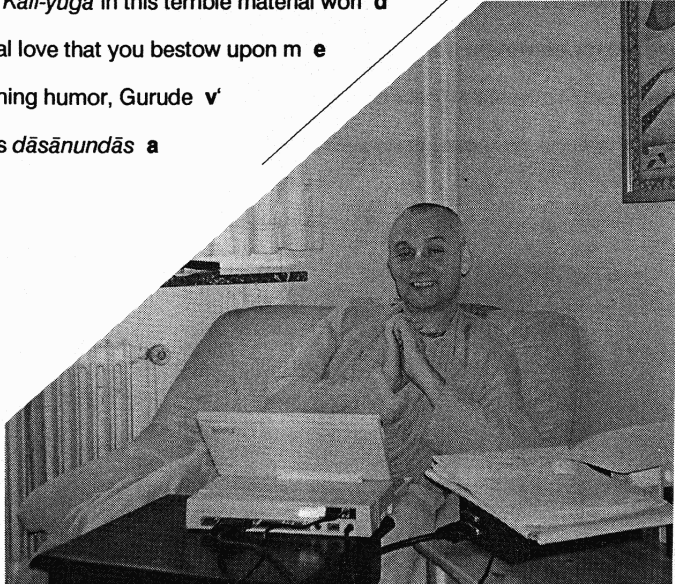
So I want to take this opportunity to thank you for everything.

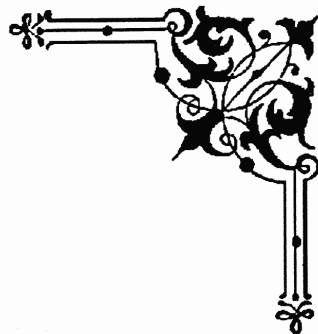
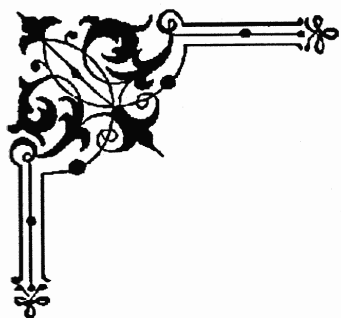
THANK YOU GURUDEVA, for

t aking the time and the trouble with a fool like me whose determination is not very stron g
h aving me engaged in the wonderful, neverending project - scanning books for yo u
a greeing to deliver me and for being my eternal father and my ever well-wishe r
n ectarean lectures where everybody is captivated and enlightened by yo u
k indly appearing during the *Kali-yuga* in this terrible material worl d
y our spiritual, transcendental love that you bestow upon m e
o ften displaying your refreshing humor, Gurude v'
u nvelling my real position as *dāsānundās* a

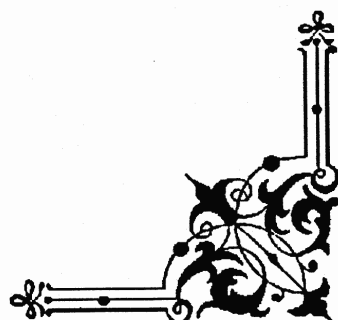
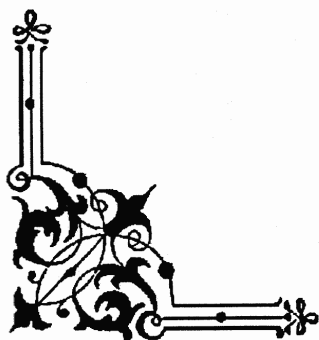
Your eternal servant,

Susīlā dāśī
Susī Śīlā devī dāśī





Vyasa-puja offerings
from
Hungary



Dear Guru Mahārāja!



lease accept my respectful obeisances! All glories to Śrīla Prabhupāda!

*nama om viṣṇu pādāya kṛṣṇa-preṣṭhaya bhū-tale
śrimate suhotra-svāmīn iti nāmīne*

I offer my humble obeisances to Śrīla Suhotra Mahārāja, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*tad vijñānārthanī sa guru evābhigacchet
samit-pānīḥ śrotiyain brahma-niṣṭham*

To learn the transcendental subject matter, one must approach a spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead. (*Mundaka Up. 1.2.12*)

Since you are such a spiritual master, we have to take shelter at your lotus feet. This is the greatest benediction. Personally, I consider myself most fortunate that somehow you gave me shelter. You know me and you know how to treat and direct me.

Seeing you for the first time I had to make a decision whether to choose material life or spiritual life and by your mercy, I chose spiritual life. Later on I wrote a letter to you as I felt in such a miserable situation in which only you can help me. And you were so merciful that even though I didn't ask for it in the proper way, you still gave me that help. By your mercy I had the strength to go on and steadily hold on during those problematic times.

*gurudev!
kṛpā-bindu diyā, koro ei dāse,
tmāpekḥā ate hīna
sakalā sahare, bala diyā koro',
nirja-māne sprhā-hīna*

Gurudeva! By a drop of your mercy make this servant of your 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.

When my service was uncertain, I was ignorant and desperate, so I prayed to Śrīla Prabhupāda to somehow reveal to me his desire. What could be best - temple service or *saṅkīrtana*? At this very point of time I got a letter from you! You can best satisfy Śrīla Prabhupāda by remaining a steady *saṅkīrtana mātājī*. Thus you helped me out of another uncertain situation.

I always felt I can thank everything to you. Although in my letters I was only asking, asking and asking, again you still gave me everything. When you accepted me as your disciple, I couldn't believe since I know how unqualified I am for this. Still, I asked for a chance and you mercifully took over this great responsibility.

I'm not a bona fide disciple, because although I know what I have to do and I'm planning and desiring to do so. I don't reach the point of realization. Still, you mean safety for me, the chance that it might be successful.

In fact, I have no idea how to serve a spiritual master as I've always served only myself on a gross or subtle level. I'm still often doing so. The distance between the spiritual master and the disciple is the extent of our false ego. Otherwise there's no other distance. This extent of false ego is quite a bit in my case and I know that if even once I succeeded in thinking of not myself and my seemingly enormous problems I could easily pay attention to you and Kṛṣṇa. The curtain of false ego covers everything and makes one deaf and blind. I always think of myself. That's why I don't know anything, that's why I can't surrender not even with body, what to speak of mind, intelligence, words and heart.

Only your mercy can save me! Your causeless mercy as I don't deserve it with anything. By that mercy I might be able to serve you and Kṛṣṇa.

*mūkam daroti rācālam
paṅgum langhayate gīṇas
yat-kṛpā tam aham vande
śrī gurum dīna tāraṇam*

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

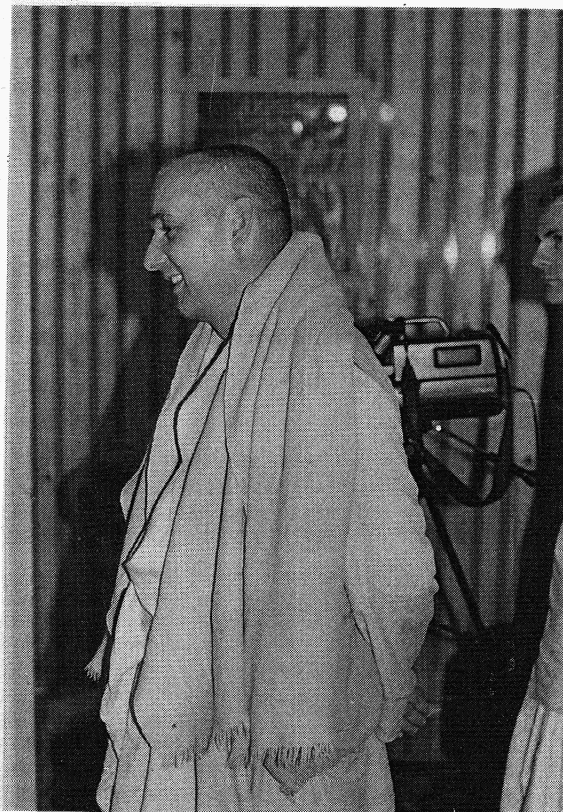
Your service and your mercy can purify and save me. Therefore I ask you humbly; Help me so that I am able to serve you somehow, I understand, follow and at the same time surrender unto you.

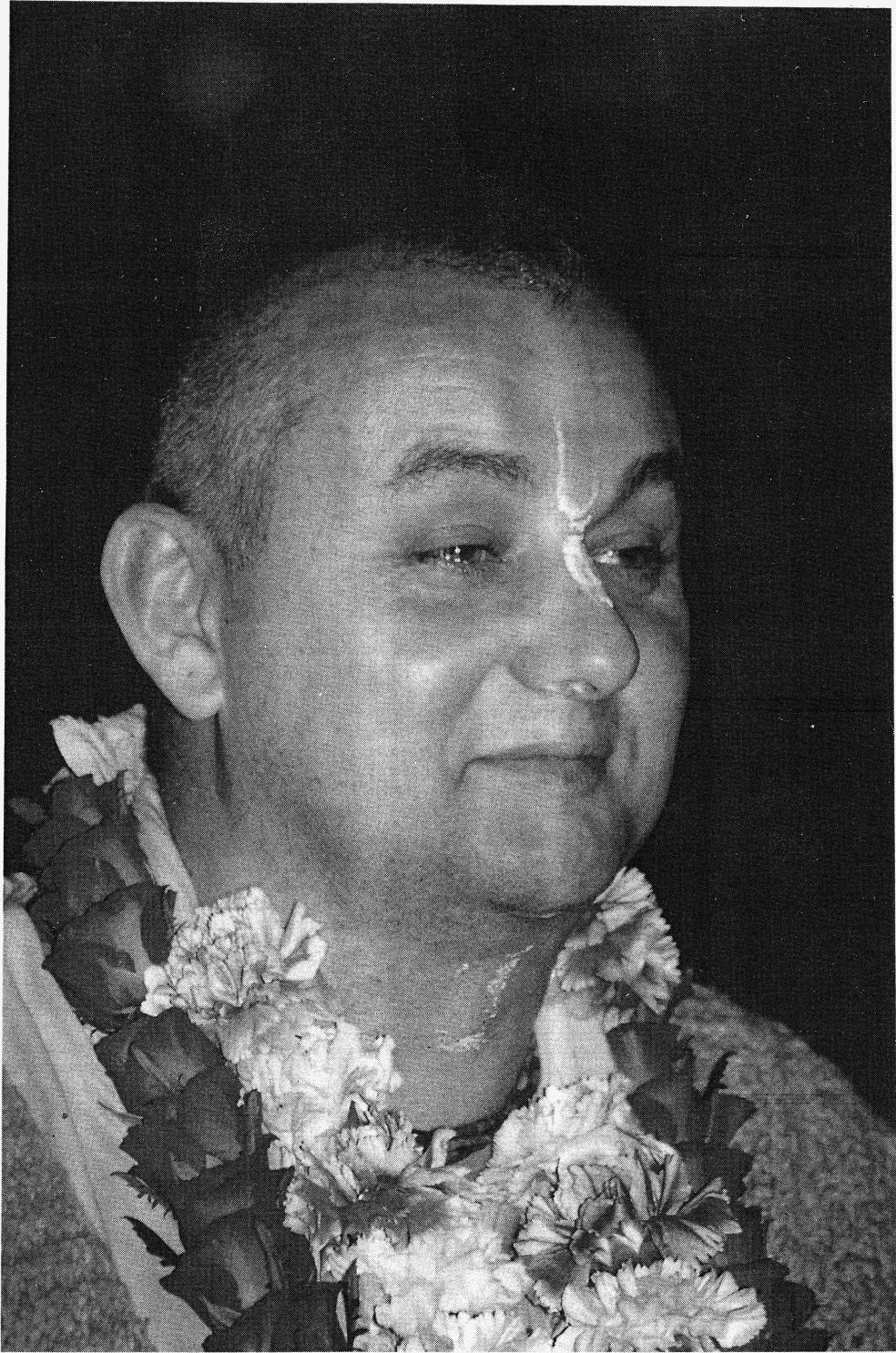
You know exactly to direct and guide me. Therefore, I put myself in your hands and try not to worry about anything.

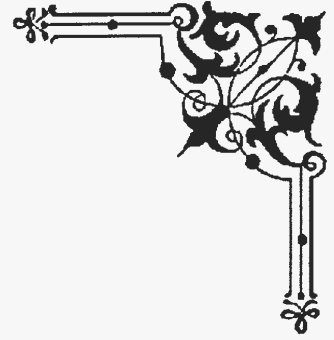
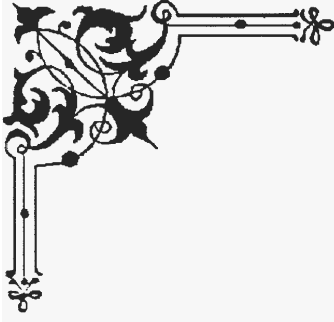
Your insignificant servant,

Vaikunthesvarī devī dāśī

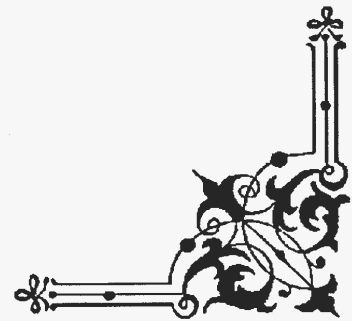
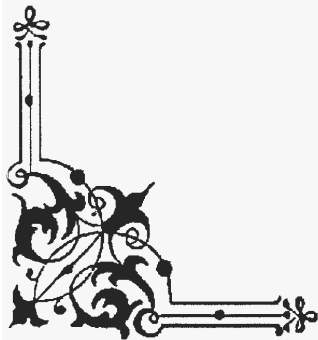
Vaikunthesvari devī dāśī







Vyasa-puja offering
from
India



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

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

Dear Guru Mahārāja,



lease accept my prostrate obeisances in the dust of your feet.

Before in Bulgaria, I have never seen you. You spoke to me and at that very moment, you awakened my Kṛṣṇa consciousness. I was not very enthusiastic, but my life of devotional service began, when I met you.

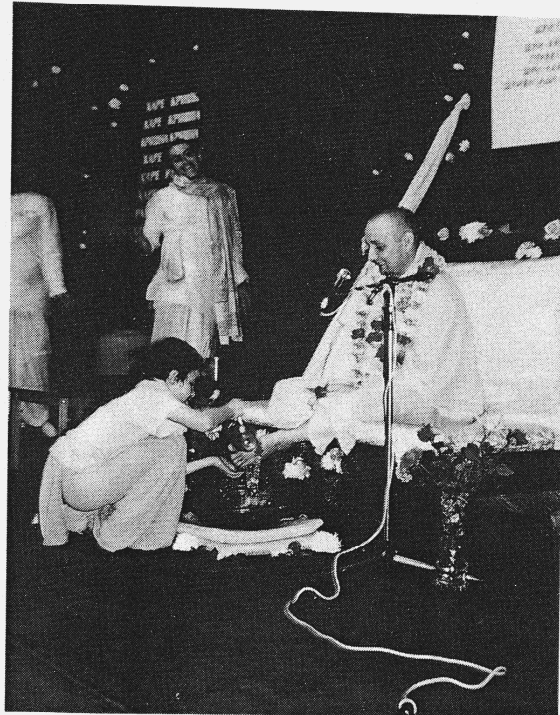
By your mercy, you arranged for me to go to Vṛndāvana Gurukula to be trained. By your mercy also, I went to Mayapur and back to live in Vṛndāvana.

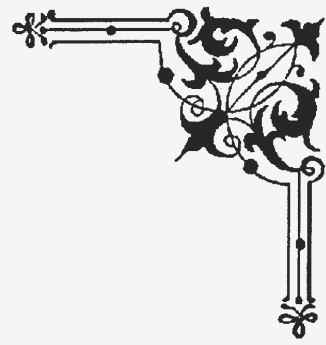
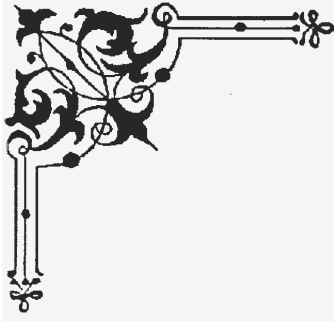
You have given me the most valuable gift - devotional service to Kṛṣṇa - for which I cannot repay you. But I hope when I am older, by the strength of my Vṛndāvana training, I can serve you by preaching Kṛṣṇa consciousness in Bulgaria.

Your humble servant,

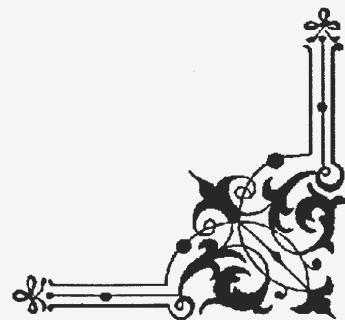
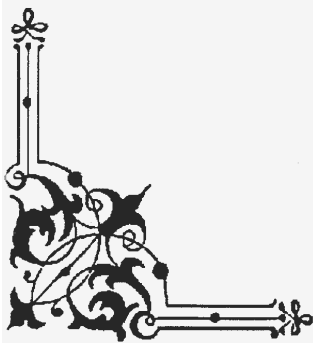
IKSVĀKU

Bhakta Ikṣvāku





Vyasa-puja offerings
from
New Zealand



Dear Śrīla Gurudeva,

Please accept our most humble obeisances in the dust of your lotus feet on this auspicious day of your Vyāsa-pūjā.

Śrīla Gurudeva, we are not worthy to be even in your elevated and sublime presence, yet you have allowed us to take instructions from you. Your unlimited and causeless mercy and compassion shines forth so brightly that we are blinded by it and are stumbling slowly along the path you are so kindly trying to lead us.

Although we are separated from you, your potency is so strong that we can't help but think of you all the time and give our most grateful thanks for allowing us to take shelter from you.

On this most auspicious day we dare to beg you to forgive our offences and give us your blessings so that we can continue to serve you always and one day be able to please you.

All glories to your Divine Appearance!
All glories to you!
All glories to Śrīla Prabhupāda!

Begging to remain under the shelter
of your lotus feet always,

Padmasambhava dāsa

Baktin Soo-Peng
Hanuman Das
Krena Das
Vamane Das



Dear Suhotra Swami,

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

I was very inspired by your strong convincing preaching when you visited Christchurch. You show us the character of one in ecstatic love for Kṛṣṇa, and explain in the most wonderful way how we too can overcome illusion and emerge fully in devotional service.

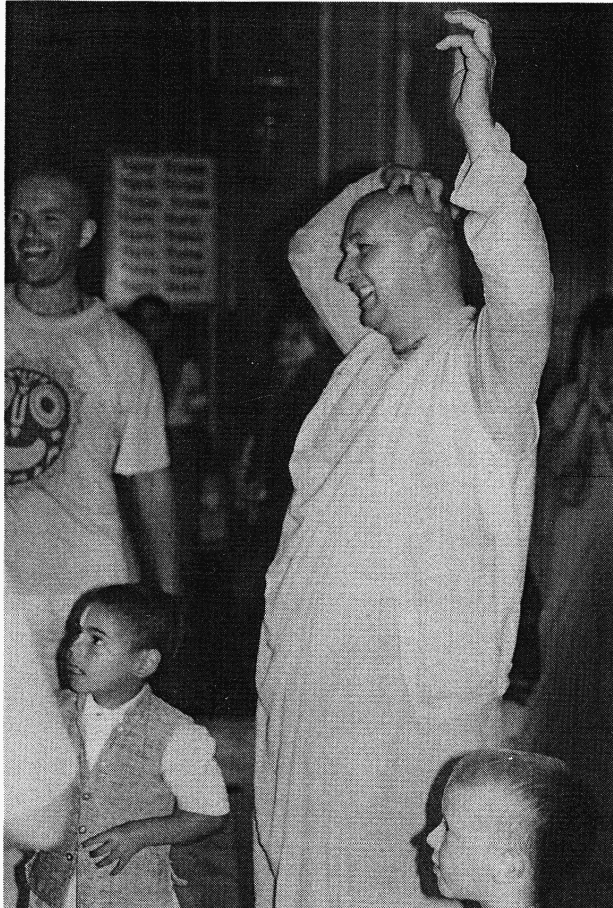
Thank you for the advice you have given me as I make a start in devotional life. It is only by the mercy of the bona fide spiritual master that it is possible to make any advancement.

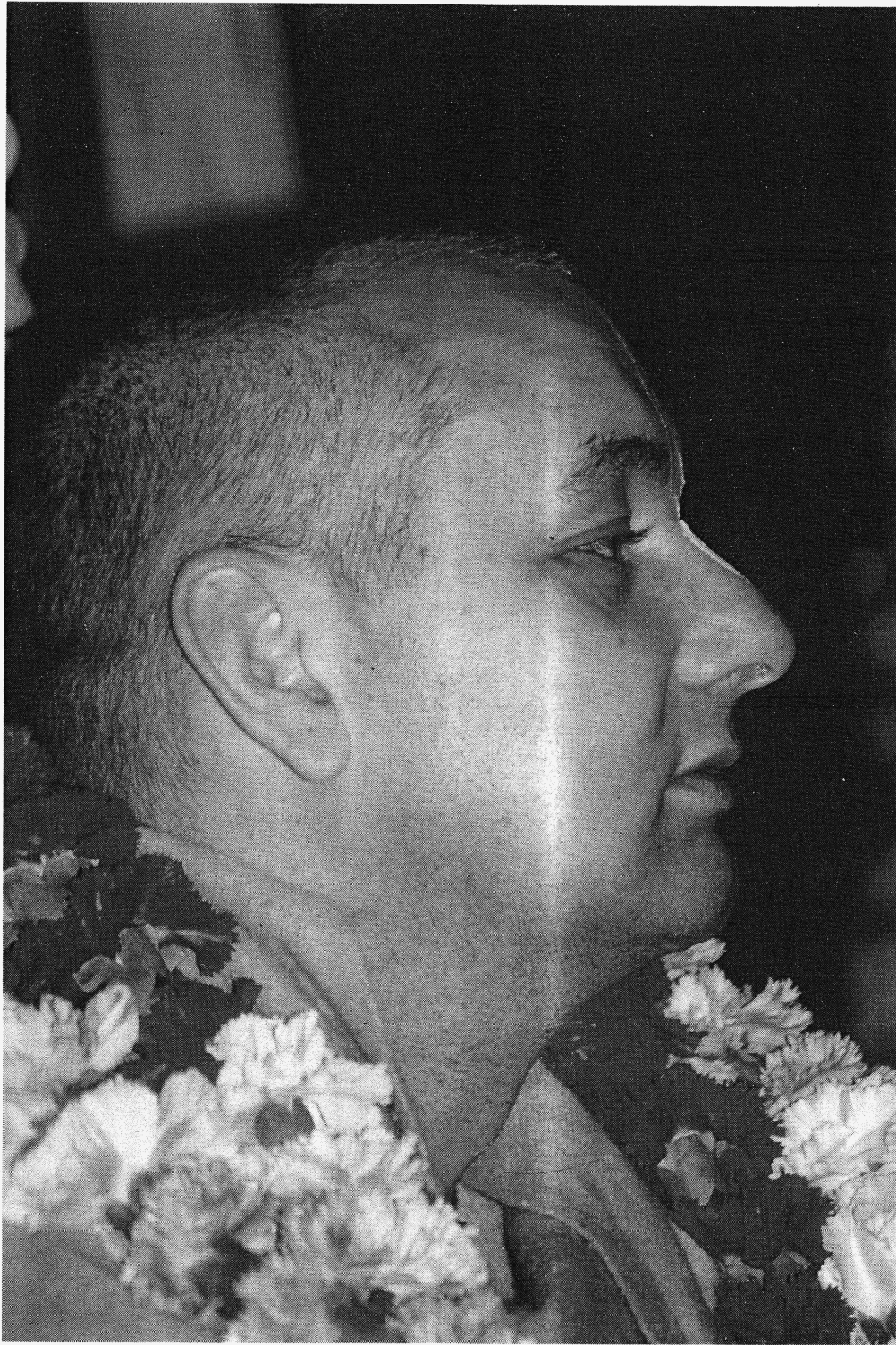
My only hope is to be able to serve you, if only in some tiny way in Lord Caitanya's *saṅkīrtana* movement.

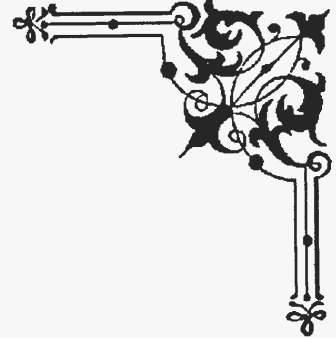
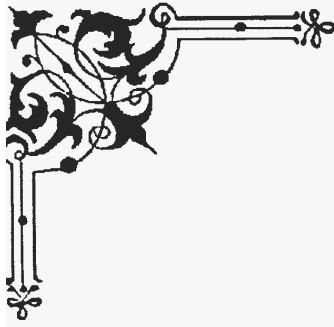
Your insignificant aspiring servant

Bhaktin Caroline

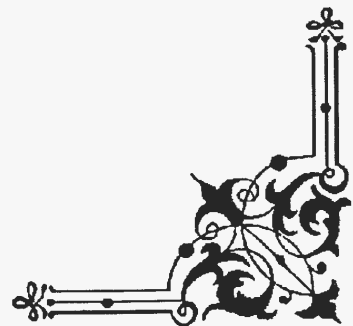
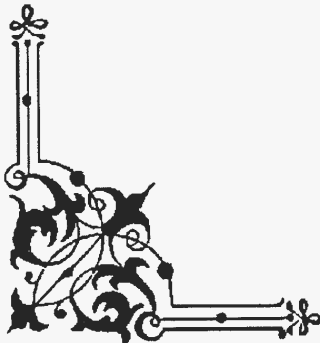
Bhaktin Caroline







Vyasa-puja offerings
from
Norway



orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ

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

Dear Guru Mahārāja,

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

Being full of compassion for all the
fallen conditioned souls, your un-
limited grace makes it possible to
serve and surrender to Kṛṣṇa in this
wonderful saṁkīrtana movement.

Out of immense mercy, you are
travelling all over the world, spreading
the holy name to all, thus extinguishing
the blazing fire of material existence.

I can see that even with my insig-
nificant service, I am still able to some-
how understand your sublime
instructions, and clear visions, given
perfectly from the śāstras.

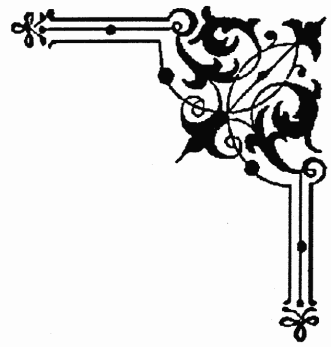
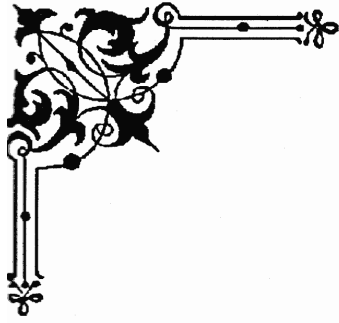
This is for me a proof of your grace,
since the chance for spiritual advance-
ment should be like zero in this dark
age of Kali.

Yet struggling with the mad mind
and senses, I am hoping to have my
consciousness purified by engaging in
your service, since devotional service
is the only way to get free from material
existence.

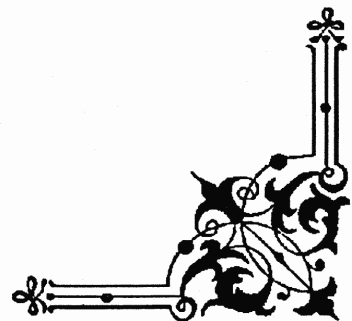
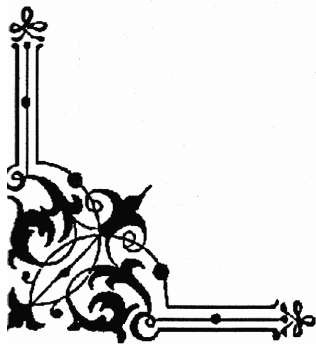
Your useless servant,

Svayam prakash d.
Svayam-prakash dāsa





Vyasa-puja offerings
from
Poland



All glories to Śrīla Prabhupāda!
All glories to Śrīla Suhotra Swami!

My dear Guru Mahārāja,

Please accept my humble obeisances unto your lotus feet.

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

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

My dear wonderful spiritual father, we all try to offer you all we have on this best favorable and gracious Vyāsa-pūjā day. I just realized that this offering should be every day.

I am not able to glorify your unlimited glories. I just know that only you, Guru Mahārāja, by your causeless mercy, can guide me back home to Godhead.

The only thing I can do to reciprocate for your mercy is undertaking your eternal transcendental preaching mission to the whole world. My own endeavors to undertake this mission would be always insignificant. But only by your power of attorney, I would be able to fulfill this mission.

Guru Mahārāja, you give Kṛṣṇa to all fallen souls and you favor them. Please make me the fool in your hands to send this mercy to everyone in the pure way.

I am only an insignificant fallen soul who does not even understand the immensity of your mercy distributed by you. All the time I am aware of my insufficient qualifications to transform your mercy. But



please I beg you, Guru Mahārāja, accept my offering. I would like to give it to you not only today, but every day. I offer you all my life, my body and myself. Please engage everything in spreading Lord Caitanya's glories and Śrīla Prabhupāda's mission. Nothing belongs to me. I simply surrender unto your lotus feet.

My only desire is pleasing your divine person because by your divine mercy I would be able to see Kṛṣṇa.

Please accept my humble obeisances unto your lotus feet. Their shelter gives me stability and power in devotional service. I pray to Kṛṣṇa to never leave the shelter of your lotus feet.

Your fallen forever devoted servant,

Ātmā-māyā devī dāsī
Ātmā-māyā devī dāsī

My dear spiritual master,

Please accept my respectful obeisances at your lotus feet.

*om ajñāna-timirandhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

My dear Spiritual Master, I would like so much to thank you for your constant protection, especially today, being a very auspicious day - the day of your Vyāsa-pūjā.



Actually, it is only by your causeless mercy that I can engage in devotional service every day in the association of the devotees. Guru Mahārāja, it is you who pull us so strongly back to Kṛṣṇa. By your extensive preaching, you showed us how scientific this process is. You keep encouraging us to finally become serious and organized in our activities. You, Guru Mahārāja, know how to utilize every single moment in service of Śrī Kṛṣṇa. In such a perfect way, you extend your preaching in so many European countries so as to wake others up from their sleep in the realm of illusion, in this way you please your spiritual master, Śrīla Prabhupāda.

Guru Mahārāja, you pour the ocean of mercy upon everyone. Still due to my laziness and material desires, I am unable to take advantage of your mercy.

I would like to become a serious and mature devotee so much, and to help you in your difficult preaching mission.

Thank you very much for letting me always, in any situation, depend on your causeless mercy and spiritual help.

Your servant,

Bhakti Acyuta-priya dd
Bhakti Acyuta-priya devī dāsi

Dear Guru Mahārāja,



lease accept my most humble obeisances at your lotus feet.

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

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

On this auspicious day of your Vyāsa-pūjā I would like to express my deep gratitude for your constant shower of mercy upon me. Due to the torchlight of transcendental knowledge you so expertly bear, my blind eyes are gradually opening and the path to Kṛṣṇa is becoming clearer and clearer. Through the words emanating from your lotus mouth, all my ignorance is being vanquished.

By your kind petition to Kṛṣṇa on my behalf, I am able to distribute the literature of our beloved Śrīla Prabhupāda and help save the living entities who have fallen in this ocean of material suffering. By your mercy only, I am taking part in the pastimes of Lord Caitanya Mahāprabhu who is delivering the entire world.

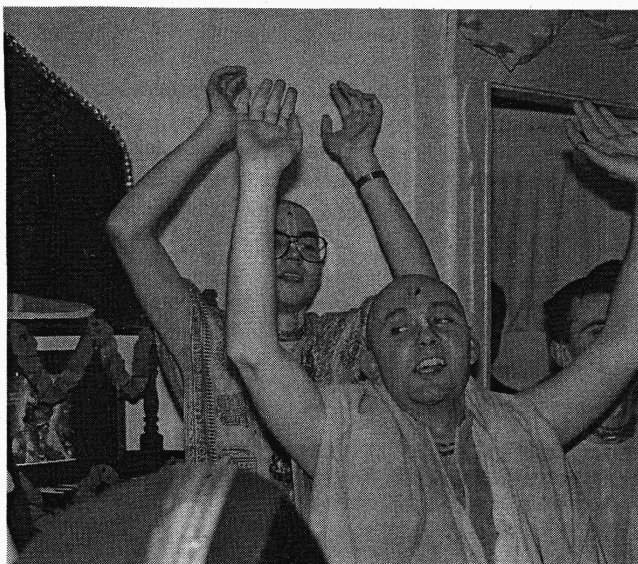
Due to the material contamination in my heart, sometimes I struggle to distribute our books, but when I think of you, I always get the strength and inspiration to go on. Distributing Śrīla Prabhupāda's books is the real nectar of Kṛṣṇa consciousness and thanks to your blessings, I can drink this nectar daily drop by drop.

Guru Mahārāja! Please be merciful unto me and let me render this transcendental service of book distribution until the end of my stay within this material world! This I would like to do for your pleasure and the pleasure of the entire *guru-paramparā*.

I remain always your servant,

Dayala Candra dāsa

Dayala Candra dāsa



Dear Spiritual Master,



lease kindly accept my respectful obeisances.

*orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

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

My dear Guru Mahārāja, you are a perfect first-class pilot of the ISKCON aeroplane. You perfectly fix the direction of flight of your plane. Your words, expressing the subjects about Kṛṣṇa, are the only important things worth speaking about and worth striving for. Please let me get into your plane, flying at transcendental speed towards happiness, towards Kṛṣṇa. I would like to fasten my belts so as not to fall away through any hole made by *māyā*, or through the window when I see the realms of *māyā* above which we will be flying. I will be protected from these dangers by more experienced passengers and by the crew, and first of all by the best pilot who oversees everything, His Divine Grace Śrīla Suhotra Swami Mahārāja ki jaya!, who in critical moments administers a big pill of transcendental knowledge. The pills are of two kinds: sometimes heavy like a mountain, when you uncover our impurities arisen in contact with the material energy (and then a blind person like me can see these impurities - thank you, Guru Mahārāja!); sometimes they are sweet. And sometimes you combine these two kinds of medicine in one - these two transcendental qualities - when you kindly make jokes of somebody.

I would like not only to be a passenger or a useless ballast, but a help for you, incomparable pilot. I would like to help you gather as many persons as possible who would wish to purchase one-way ticket to Kṛṣṇa, and to transport them safely to the eternally existing spiritual world, full of knowledge and bliss.

Please give me advices how to serve you, Guru Mahārāja.

Your troublesome passenger,

Īśāṅghī-sevā devī dāśī
Īśāṅghī-sevā devī dāśī

*orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

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

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*

My dear Spiritual Father!



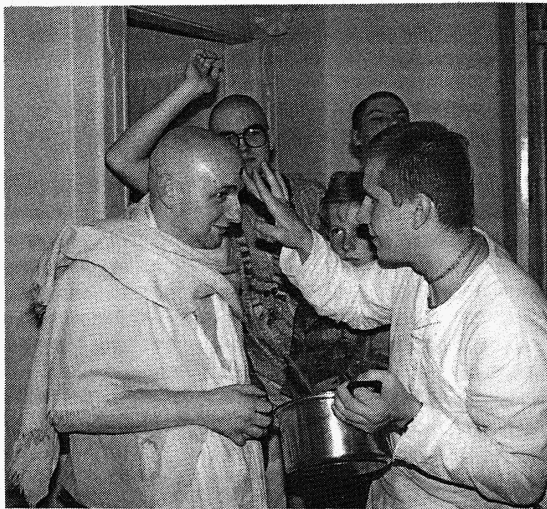
Two months have passed since you last visited Poland, but in my thoughts, I am still present at the conversation with you. At that time, this conversation was very difficult for me, but as time goes by, I appreciate more and more the value of your words for my spiritual life.

"Guru " means someone who is heavy - both for his responsibility for the disciple and for his expertise in Vedic knowledge. But sometimes the spiritual master becomes literally heavy for his disciple and chastises him, like you chastised me, a complete fool and nonsense. But how different it is when I am chastised by your supreme friend, like shouts and offenses of a materialist.

In *Bhagavad-gītā* 18.37 (purport) Śrīla Prabhupāda writes, "... In the pursuit of self realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life."

It was the same with your transcendental instructions - at first they tasted like poison, but then they changed into lively nectar.

First they are bitter, because they are diverted at the very center of the problem, like in my case. Being totally emerged in illusion I thought that I was someone important and could act independently of your



divine instructions. I imagined that I was a great leader, who can liberate from birth and death hundreds of living entities. Unfortunately, I forgot that it was possible only if I become a worm, crawling at your lotus feet. Śrīla Bhaktisiddhanta mentions (*Caitanya Caritāmṛta*, *Madhya* 12.135) that when we render devotional service, subtle desires of sense gratification appear: *kuntī-natī* (tendency to criticize), *pratisthasa* (desire of fame and position), *jīva-himsa* (enviousness of other living beings), *niśiddhacāra* (accepting things forbidden in *śāstra*), *kāma* (desire of material gains), *pūjā* (desire of popularity). These are the center of the disease and I also got infected by it, but you, Guru Mahārāja, cured me of this illness in a painful manner, but definitely effective.

Sometimes, to get rid of a dangerous ulcer a surgeon must make a painful operation, but he does it for the welfare of the patient.

Guru also means one who disperses the darkness in the mind of his disciples, and you, Guru Mahārāja, are such a person. From the very moment I met you, I have always felt your guidance and protection, which you bestow on an unhappy creature like me. You are so merciful that you let me present this mission of Śrī Caitanya Mahāprabhu and therefore I promise that I will do it if you allow me to continue it, till the end of my earthly journey. I can do it only by your divine example, because it is you, Guru Mahārāja, who personifies preaching, *sadhu*, sage and genius in Vedic knowledge. From your lectures, Guru Mahārāja, I get inspiration to further my service because your presentation of Śrīla Prabhupāda's message has no equal in all three worlds. I remember Guru Mahārāja - "Pran ache yar, sei hatu pracher" - Dead man cannot preach.

Your enthusiasm is infectious like cholera, so that everyone who understands Vedic "*siddhanta*" , at least a bit, immediately throws himself at your lotus feet, desiring to surrender to the mission of preaching.

Guru Mahārāja! Please let me always be near you and let me eternally take part in the divine mission of preaching about the Lord's glories.

Your servant,
Pracarananda dāsa

Pracarananda dāsa

Dear Guru Mahārāja,



lease accept my humble obeisances.

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

*nama orī viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrimate suhotra-svāmīn iti nāmine*

On such a great and important occasion of your Vyāsa-pūjā day I would like to express my gratefulness by paying my obeisances and putting this letter at your lotus feet.

You are, Guru Mahārāja, my spiritual father who made me practice spiritual life. You are the person who made me understand the purpose of the human life more and more.

The deep values of life are very fascinating - the power of Kṛṣṇa's energy, which you also represent - or insignificance of the living entities in comparison to that material force, it is all very fascinating and also stressing the greatness of Kṛṣṇa.

I am paying my respectful obeisances at your lotus feet, Guru Mahārāja, and I am asking for *jñāna cakṣu* so that I would be able to serve the devotees, serve you and serve Kṛṣṇa - the Lord of creation - to the best of my ability. And serving you gives this knowledge to the people who do not know yet that there is another alternative - not only materialistic life. By such service, by giving Śrīla Prabhupāda's books, I would like to please you, Guru Mahārāja, so that we all, including me, would be able to understand that this world is under the control of the all-attractive Lord who is pleased when the living entities surrender unto Him.

Due to your mercy soon I will have a chance to come to the platform of pure unalloyed service - serving Kṛṣṇa for the serving alone without a desire of fame, profit and distinction. Service which is not motivated by the desire of bliss, knowledge and eternity.

I do not have a lot of knowledge to glorify you, I do not really understand how much I owe you and Kṛṣṇa's mercy. Also I cannot serve in a pure way.

I am asking for your mercy, to be able to develop intelligence - the possibility of acting in *buddhi-yoga*, *vijñāna*. Please help me to understand fully how much I owe you, Guru Mahārāja and to understand who is the Supreme Personality of Godhead, what it means that He is the Supreme Enjoyer, proprietor of everything and the supreme friend of all living entities.

I can express my gratefulness to you, Guru Mahārāja, by serving you in a way which pleases you the most. And by following *bhakti-yoga* process very strictly, I will try to follow in your footsteps. You are manifesting the perfect example of service attitude toward your spiritual master, Śrīla Prabhupāda.

Your servant,

Nirahankāra dāsa

Nirahankāra dāsa

*orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ
nama orñ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*

Dear Guru Mahārāja,



This year you became the hero of a great historical event. You worked a miracle in Romania, one of the gloomiest corners of the modern world, by initiating your first disciples there and by stopping the continuous broadcast of *māyā*'s program.

You are the first to initiate into the *Vaiṣṇava-sampradāya* the suffering inhabitants of this place. Only you agreed to take the whole responsibility to these tiny particles of Kṛṣṇa and reunite them in His kingdom. Your effulgent personality can turn the "jerks" of the most fallen places of this world into Kṛṣṇa's devotees, which are no longer disturbed by their material senses or material desires, because you made them realize themselves and their Lord.

You are the external hero, because in this ocean of *Kali* you are capable of being completely absorbed in the nectarian pastimes of the Supreme Lord. In this most fallen of all ages the materialists have concocted *mleccha* idols and heroes. They are so stupid that they do not know that only you should be worshipped and glorified since you can liberate them all from the network of material existence and open their eyes, which are like the covers of coffins - to transcendental knowledge.

Only by attachment to your lotus feet can we find perfect love which we are searching for birth after birth. It is the love which fulfills all desires.

You are a spiritual physician and you guide those cripples who are unable to stand on their own. You give them hope, support and inspiration which makes them capable of taking to the normal life in full Kṛṣṇa consciousness.

All those who come in touch with you and the transcendental message emanating from your lotus mouth are extremely lucky. Their consciousness is immediately purified and their spiritual desires increase boundlessly. You personify the eternal activity of the spiritual master that is, to spread the service of the Lord by training your disciples in the attitude of service. You attract thousands of suffering conditioned souls simply by your captivating transcendental smile and wit, which so often fills your wonderful lectures and give them hope for real happiness.

At first they may not know what is so attractive in your personality and what they should expect. But after a few moments in your association they have no more chance for *māyā*. Their minds become completely absorbed in the subjects of the all-attractive Lord. Your full devotion to Kṛṣṇa immediately melts their stone-like hearts. And when some agitated demon tries to challenge you philosophically, he is instantly smashed by your arguments, logic and knowledge of *śāstra*. And only his cinders, the psychological corpse, remain on the battlefield, unable to carry out any further mental speculation. And at that time everyone admires you and all your well-wishers are proud of your personal powers, like a chihuahua which is proud and confident in the power of his lord. And like a tiny chihuahua is proud and confident when he is at the side of his lord, all your disciples and followers are proud of your spiritual powers.

Guru Mahārāja, although I had the highest benediction, namely your personal association, due to my obstinacy and foolishness, I was not able to make significant spiritual advancement. Please forgive my sluggishness in this regard and my spasmodic attachment to *māyā*. I know that there is no excuse for my obstinacy in this matter.

I feel tremendously guilty about this. But from time to time, due to your causeless mercy, I am able to see the immensity of my rascaldom, madness and ingratitude towards you. Due to your mercy, even dumb men can speak and lame men can cross over mountains. By your mercy nothing is impossible. You have accepted the burden of guiding the people who have potato-like brains (once you addressed me in this way). My earlier life was dedicated to maintaining myself in the position of a potato-like man, stewed in the sauce of my own pride on the mental platform. I am only a toy in the hands of *māyā*, but *māyā* is a toy in your hands. By your *svarupa-siddhi*, nothing is impossible. You can turn even a potato into a devotee. It is enough just to follow your lotus feet, and the dust brought up by them will become a fertile soil on which this potato will shoot out young sprouts of the creeper of devotional service. All my life, before I met you, I had been a coward who was afraid of taking up their great responsibility in this rare human form of life. But you convinced me to voluntarily lay down on the operating table, because it is the only way to recover. But when I saw you coming with the lance of transcendental knowledge to cut from my heart the growth of my material attachments and contaminations, I started to fidget and tried to find an excuse to postpone the operation. But you are such a great master and expert that you had foreseen it and fastened me there with the belts of attachment to your great transcendental personality.

Your inspiration, power and all good qualities are derived from the Supreme and Unlimited source, Śrī Kṛṣṇa Whom you are a close and confident friend. I am grateful to you because by your association and mercy, I have come in contact with something which I am neither able to comprehend nor appreciate but which is my only care. Therefore, please pierce my heart with the dagger of love and attachment to Kṛṣṇa and forgive me that the layers of material contamination which cover my heart are so thick.

Guru Mahārāja, you descended here, from the spiritual world to give an opportunity to such hopeless cases like me. The extent of your mercy is exhibited by the fact that you allowed me to become a part of your transcendental car. I am the part which always breaks down and which requires so much of your valuable time and energy to repair. But still, I believe that after some time of staying in your transcendental association, I will be able to repair myself and will become a valuable part of your van. Actually, I am unable to properly estimate your glorious position and qualities and the significant impact you have on my entire existence. Therefore, I keep committing offences at your lotus feet, and when I open my mouth to apologize, it appears that you have already forgiven me, which makes me feel ashamed and I realize that my life belongs only and exclusively to you. You give me a chance to serve Kṛṣṇa and you yourself provide this opportunity. Without you my life is lost. Therefore, I ask you for your blessings so that I can serve your lotus feet birth after birth.

I know it sounds cruel, like a request to chain someone to a big iron ball, but I know you will agree, because you are the most wonderful and beloved person in the world.

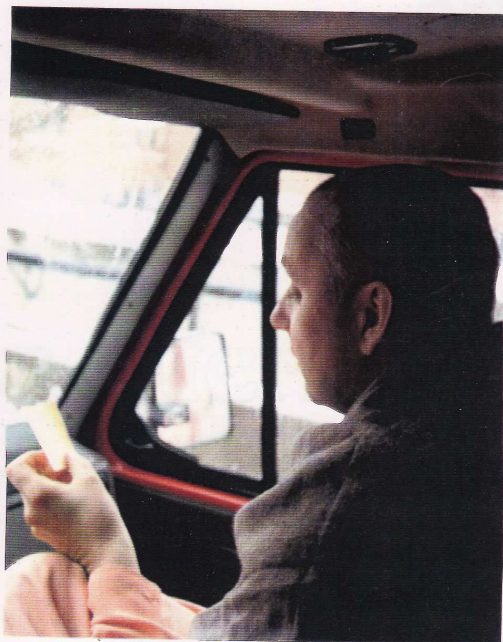
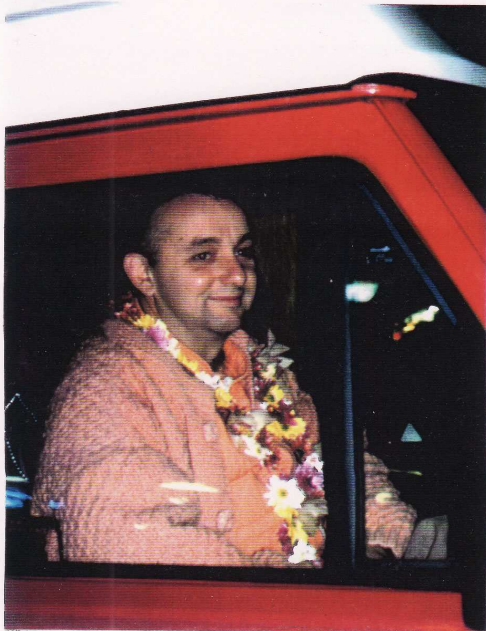
I am asking you for the higher spiritual taste and the intelligence to ask proper questions about my spiritual life.

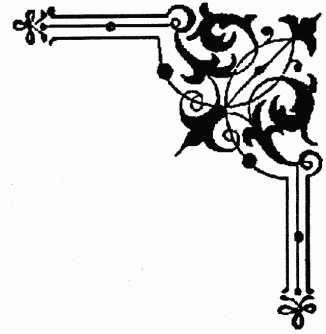
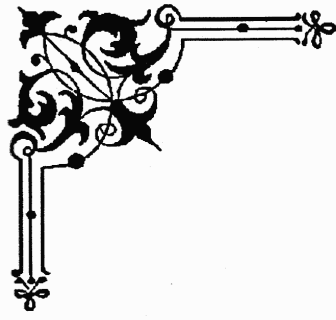
Without your mercy, I am like a crow which is attracted to a pile of rubbish. I am asking you for so many things because I know that only you can fulfil all my desires. I am sorry that I cannot give you anything valuable in return and I am completely unable to repay you for all that you have already given me.

Your unreliable servant,

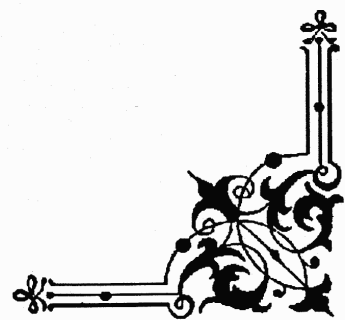
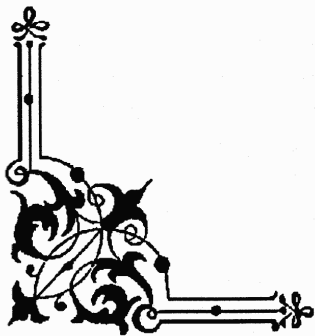
Purnaprajña dāsa

Purnaprajña dāsa





Vyasa-puja offerings
from
Romania



Dear Śrīla Gurudeva,



lease accept my most humble obeisances at your lotus feet.

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

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

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

"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 pray that I may glorify you properly and sincerely despite my imperfections. One of your Godbrothers called you the most merciful. When I observe your mercy upon the East-European countries, especially Romania, I think that is no exaggeration, because there it is so hellish, such thick covering of ignorance, but you shower your mercy upon them (*trāṇāya kārūṇya ghanāghanatvam*). And we will see that more and more in the future.

A personality like you is the only hope for fallen and eternally conditioned souls like myself who are drowning in the ocean of ignorance, you appear and give us the shelter of your lotus feet, your eternal children.

Guru Mahārāja, I have not seen anyone as expert in inspiring people in Kṛṣṇa consciousness with your words and activities. When you visited the place I was staying, I was thickly covered by ignorance which couldn't see through. But you, who are completely free from all illusion, kicked it out completely (*avidyā vinaśa jāte*).

It is said that a spiritual master can be known of his disciples, and I am often surprised to see how good devotees my Godbrothers and Godsisters are.

Dear Śrīla Gurudeva, thank you for accepting me as your disciple and for giving me the most precious thing, Kṛṣṇa, in the form of His holy name. I simply pray that I may realize more and more your glories and Kṛṣṇa's glories that I may one day become qualified to serve you and to do useful service unto you during my life and that I may not only offer my words but also all my years to you.

*mūkam korāṭi vācāraṁ
paṅgaṁ langhayate girim
yat kṛpā tam ahaṁ vande
śrī-gurum dīna tāraṇam*

"I offer my respectful obeisances to my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into an expert speaker and enables the lame to cross over mountains."

Your crazy and unqualified servant,

Gaura-Bhagavān dāsa
Gaura Bhagavān dāsa

*orñ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

My dear Guru Mahārāja,



lease accept my humble obeisances unto your lotus feet.

Looking at the past, at everything I lived, I see I was always expecting something. I was searching it in anything I did, I did not know exactly what it was, I did not know if it will ever exist. It was you, out of your causeless mercy, who came to preach in this dark side of the world so that I could hear your words and feel your divine presence in my heart. It was you who it did all. For me it is just to follow. But even this is amazing for a conditioned soul who is coming out like a convict from a prison, where he was waiting to meet the sun, and when getting out seeing it is so strong. But quite this feeling of unbelievable, amazing purity and need to surrender, is Kṛṣṇa's great gift and mercy.

Finding a place at your lotus feet is finally like finding a place for me in this whole world. It is beginning to know what eternity, knowledge and bliss looks like. I beg you, beloved Guru Mahārāja, just let me stay there. Just let me feel free by being closed in this place. Just let me try to involve my entire love in services and always think that is not enough. Just let me chant the holy name in the echo of your voice. Just let me spare a lifetime in one way only, which will be much, much more than all the ways in all the lives. Feeling only through you what I really am.

Your servant,

Kṛṣṇa-ragini devī dāśī

Kṛṣṇa-ragini devī dāśī



My dear Guru Mahārāja,

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmāi śrī-gurave namaḥ*

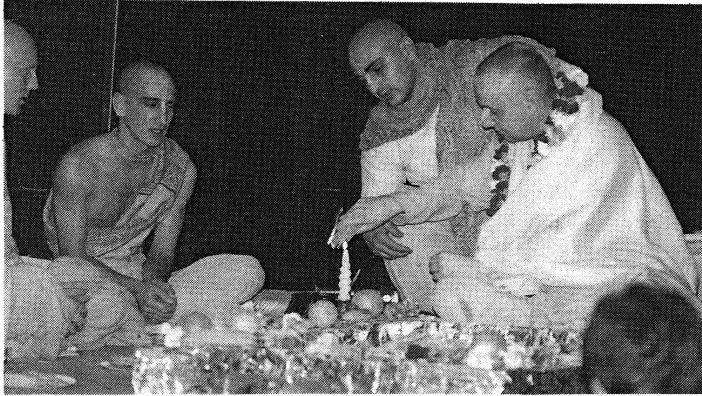
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate suhotra-svāmin iti nāmine*



lease accept my most humble obeisances which I am able to give. Thousands and millions of times I fell down unto your lotus feet.

In this material world, where hypocrisy, quarrel, lies and mercilessness have taken power. This material world is the death place of morality and consciousness. Now when all human activities are like funeral ceremony of the good qualities. You can appear to distribute the purest love among the people - the love towards God.

You are the perfect gardener who sows the seed of crystally pure love towards Kṛṣṇa in the heart of all the conditioned souls. You give the biggest gift - the message of Kṛṣṇa and Vyāsadeva - even without



taking care of yourself. You are ready to sacrifice the mercy of the Supreme God, Kṛṣṇa, and go to hell in order to deliver this transcendental message. That is why you come to countries like Romania and Bulgaria with the readiness to take upon yourself the whole ignorance which have developed for many years. This is the symptom of the highest intelligence. This is the highest mysticism that is beyond any material understanding.

My dear Guru Mahārāja, you are more careful than the most careful father. All of us are so contaminated by the long game on the garbage that we are afraid to go back to our beloved father, but you, my dear father, will come and will tell: "Come on, my boy, come back home, look at yourself. What do you look like?" After that, again and again you will make me ashamed and then again you will explain that it is impossible to learn to swim without becoming wet. But we are so absorbed in our childish illusions that all our existence is circumambulating this garbage. We are so enthusiastic to search for happiness amongst the garbage that when we see your back, we again run to this charming garbage.

My dear Guru Mahārāja, I know that you will forgive all our ignorance and simplicity, because your heart is overflowing with love to this little and silly sons and daughters.

Your useless servant,

Mitrasuta dāsa

Mitrasuta dāsa

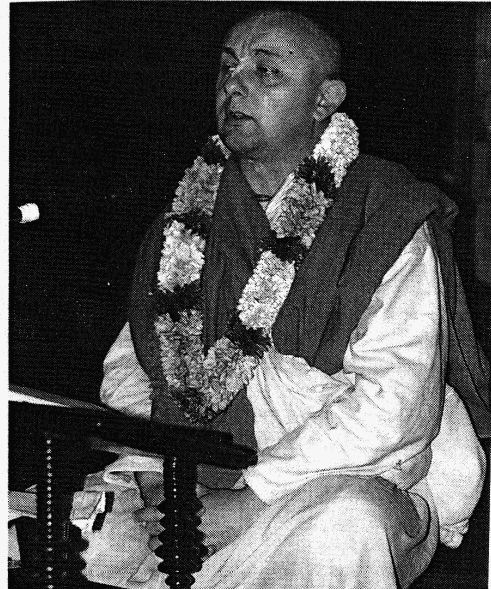
Dear Śrīla Suhotra Mahārāja,



offer my respectful obeisances unto your lotus feet, all my humble obeisances are unto you.

I am feeling very honored and important writing you this *Vyāsa-pūjā* letter, and I think I have understood the importance of this event. You know, for me as a pseudo scientist, it was very important once to have my name appeared in materialistic publications, but now I realize which is the very publication where someone's name really dies worth to appear. And I can't believe that my name could be counted among other fortunate souls, which are your disciples. I am conscious, but still unable to appreciate this infinitesimal chance to be the disciple of a real guru. Looking around me, in this world where I live, it's quite incredible that a spiritual master, in direct connection with Kṛṣṇa, has picked me up.

This *Vyāsa-pūjā* is very important, but I think that for us, the disciples, it is more important because you know already, much better than we do, what's inside us. Writing you this letters, we will find out, through your power, how conscious we are in our hearts. What I feel inside me now is happiness, and I will write you about this.



I'm happy because I was lost and you have found me, I was dead and you gave me life. I was searching in the materialistic science and I found nothing but dead end. But you showed me the right way to go. I was nothing but a mortal body, and you made me discover the eternal soul. I'm very happy and grateful to you of that.

I'm happy because you gave me the source of the real knowledge. Due to you, I'm now able to understand the world, to understand peoples' behavior around me, to understand who I am and what I have to do.

I'm very happy because you made me aware of God, aware of Kṛṣṇa, and made me understand that my real position is to serve Him through you.

I'm happy because you have instructed me to serve you. You have given me the service which makes me the happiest - to preach. Now I realize the power of Kṛṣṇa, the All-Attractive. He chooses what is best for everyone and makes them all happy. I am very anxious to start the seminar, but I'm also concerned if I have enough knowledge and skill to manage it. I beg you with all my heart to give me the spiritual force and wisdom to do it.

I am happy because I have so much to learn in order to know Kṛṣṇa, and you have made me recognize Him in everything around me. I could see the signs through which He has spoken to me. It must be that I can't realize how happy I should be but I am happy.

Your humble servant forever,

Murari Kṛṣṇa dāsa

Murari Kṛṣṇa dāsa

My dear Guru Mahārāja,



offer my respectful obeisances unto your lotus feet.

These words are the results of my thoughts one summer morning - when the mind freed from the problems of material world - took shelter at your lotus feet.

Since that moment when your eyes looked at me, early one morning, the lives of my family and mine is unfolding between your arrivals and departures. And each time when I breathe the ecstasy of looking at you, it amazes me, moves me, and fills me with happiness the kindness and mercy you had for me also to snatch me from this world, where the Lord is so close but still so hard to reach.

Over and over again I'm asking myself the same question - like so many sinful souls have done -. How could I deserve the happiness Kṛṣṇa gives me through your coming. I have no merits, I'm doing nothing to serve God, I have served only my family and my own person for many years, but my thought and my heart has pined after the love for our Supreme Father. I have knocked and it has opened to me, I have called Him and my eyes are full of tears when I think how the marvel has been fulfilled through you.



My life has changed. Nothing seems to be difficult for me anymore because I have a secure and kind shelter. I was afraid even of thinking that you could be once my spiritual master, because the false ego was straightening my mind always to myself, to the meanness of my thoughts and lust, but now I understand the power given by guru, and I know that the force to defeat all the sinful impulses doesn't come from me.

Over and over again my heart is trembling when I think of your last arrival and the atmosphere filled with emotion and tension, when we gathered in the temple room, with the eyes staring on windows, and singing *Śrī Nṛsiṃha Praṇāma* we were waiting for the red car.

For the first time in my life, I didn't care for anything around me as long as you stayed with us. I didn't believe that the attachment for my child could overcome by something, but now it is enough for me to look at the place where you stepped and to wonder of what is going on with me. I am the luckiest of all the people because your mercy has blessed my whole family and I can serve you helping my husband to serve you through the important mission you entrusted him.

My dear Guru Mahārāja, all that I have written here you always knew, and you will know everything in my heart, for the signs I have read then, when I have come to you, were known by you, and you overwhelmed me with your boundless mercy. I am happy to be able to bless the hour when you stepped in this country.

HARE KṚṢṆA!

Your humble servant,

Syāmala dāśī

Syāmala devī dāśī

Dear Guru Mahārāja,

Please accept my humble obeisances at your lotus feet.
All glories to Śrīla Prabhupāda and Śrīla Suhotra Mahārāja!

You are a manifestation of Kṛṣṇa's mercy, because you are so merciful to give me devotional service to the Supreme Personality of Godhead, Śrī Kṛṣṇa. Dear Guru Mahārāja, I am your disciple because you are so merciful to accept me.

I offer all my power and intelligence to serve you. It is such an austerity to come to Romania, such a dirty country to distribute Kṛṣṇa-consciousness and love of Godhead. Therefore I offer my respect and I fall down at your lotus feet.

gurudeva!

*kṛpā-bindu diyā, koro'ei dāse,
ṭṭāpekḥā ati hīna
sakala-sahane, bolo diyākoro;
nija-mane sprhāhina*

*kabe heno kṛpā, lobhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn,
koro'more ātma-sātha*

*skale sammān, korite śakati,
deho'nātha! yathā yathā
tabe to'gāibo, harināma-sukhe,
aparādha ha'be hata*

*yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāñhidyā,
prāṇa nā rākhibo āra*

I offer my eternal service to you.
Sarva-sundara dāsa

Sarva sundara dāsa



Dear Guru Mahārāja,



offer my humble obeisances unto your lotus feet.

Since the time when I lived the immense happiness of meeting you, I'm feeling very insignificant, very impure, and very far from perfection. This has helped me to understand the reason why I am here in this material world. Kṛṣṇa, in His kindness, has offered me the chance of being able to approach Him. Following the path, showed by you, my dear Guru Mahārāja, with so much delicacy. But never I felt myself so helpless as now, when I live the joy of addressing you, in the day of your appearance. All the words I could find, even one sentence, to comprise all that my soul would desire to tell you. Isn't that the reason why Kṛṣṇa let us also the language of flowers, and the purling of water, and the breath of wind?

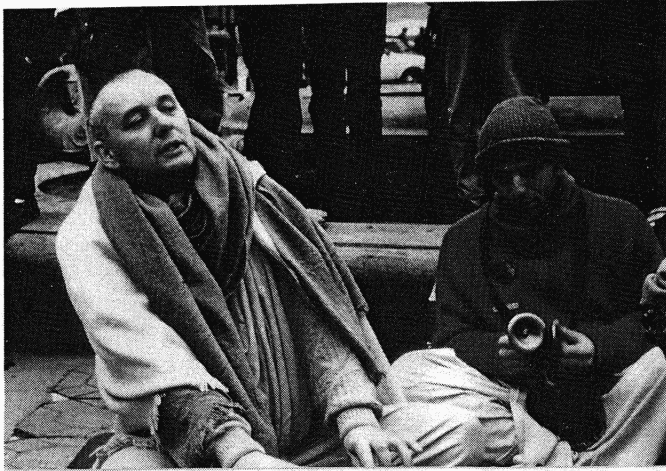
I would like to be a flower, for a devotee make me a garland around your neck. Or, I would like to be a drop of water, losing my way through Ganges, to be able to cool your holy feet, in my eternal flowing. Or, better, to be a breath of wind, to touch your ear carrying the screams of peacocks from Vṛndāvana. Or, a leaf fallen down in front of you on the path where you step on, in the morning walk.

But because I am not all of these, because Kṛṣṇa wanted that I should be a human being and meet you, because you had the mercy to accept me at your feet, lighting my way, what other words could be more relevant than the holy sound, which you revealed in my heart, *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Eternally at your lotus feet,

Tad-Adhina devī dāsi

God-Adhina dāsi



Dear Guru Mahārāja,



I would like to beat the *mṛdanga* and play all the instruments of the world, sing loud and shout about the fortunate moment when Kṛṣṇa revealed Himself to me in the form of your sweet person; but my heart is still impure to do this.

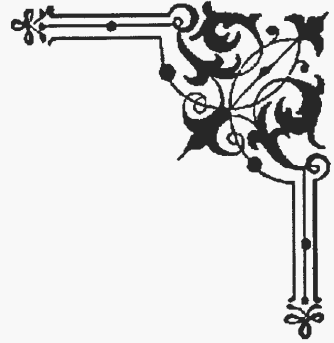
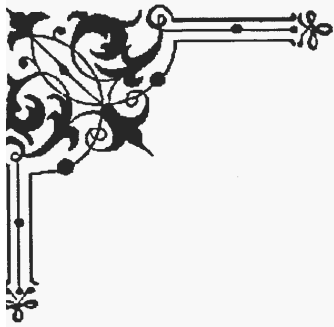
The thing that even a *mudhā* like me can take shelter in your lotus words and chant the Holy Names of Hari, proves that Kṛṣṇa consciousness is the most powerful spiritual process.

I fully realize how strong is the process of hearing from authorities, which is described by Kṛṣṇa in *Bhagavad-gītā* 13 like the process by which one can surpass the ocean of material birth and death. I hope that one day I will be able to become your disciple by the causeless mercy of Kṛṣṇa and you.

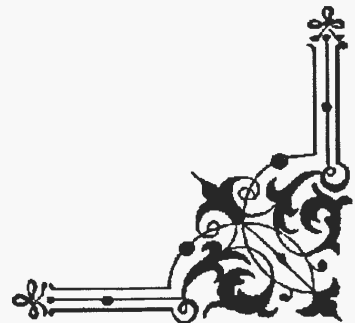
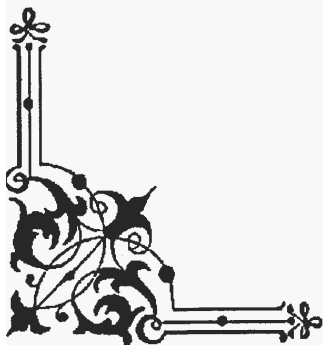
Your servant,

Bhakta Eduard

Bhakta Eduard



Vyasa-puja offerings
from
Sweden



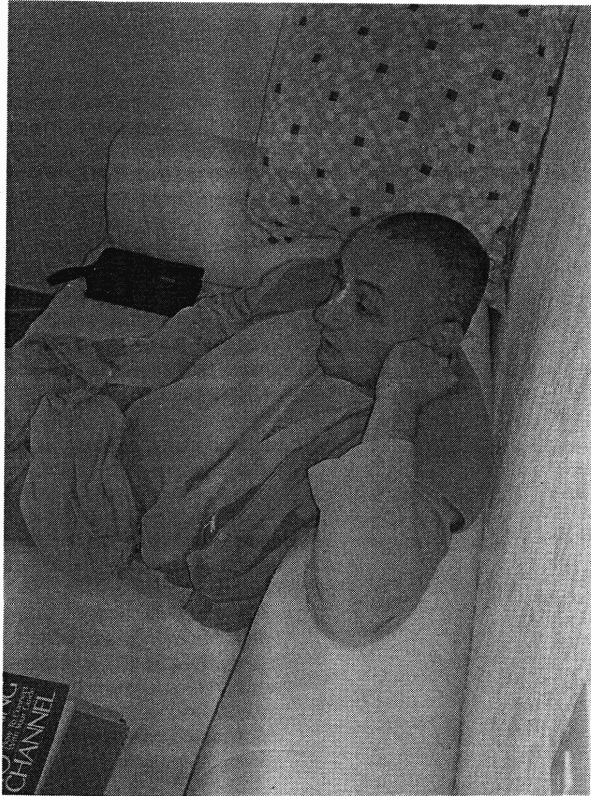
I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

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.

My dear Guru Mahārāja,

Please don't reject the useless lamentation of this most miserable soul. On the Vyāsa-pūjā day, one should serve his spiritual master by all means. But unfortunately, I'm so unable that I cannot do any useful service. As Ananta Śeṣa, even though possessing innumerable heads, can not glorify the transcendental pastimes of Kṛṣṇa, so if I could have so many heads as He has, I would not be capable of describing how much I owe you. By the causeless mercy of Kṛṣṇa, I can listen to your enlightening lectures. And the more I listen, the more clear it becomes to me how serious Kṛṣṇa consciousness is.

Some months ago I was thinking that being a devotee means simply having a good time. But gradually Kṛṣṇa showed me that my conception was completely wrong. You said once that if one doesn't want to accept the things as they are simply by hearing from authority, then he must learn this in the "school of hard knocks". I have experienced many hard knocks on my head which actually were not enough.



My dear Guru Mahārāja, please reveal to me what is your mission, so that I can endeavor to fulfil your desire for pleasing Kṛṣṇa. If I ever have the opportunity to ask Kṛṣṇa for something, I will ask for faith in my spiritual master and great enthusiasm to serve him.

Your servant forever,

Bhagadattad.
Bhagadatta dāsa

Dear Guru Mahārāja,



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

Full of compassion, you appear in this world to assist Śrīla Prabhupāda to push on this sublime mission of Lord Caitanya Mahāprabhu, which is to save all fallen souls.

Through your inconceivable mercy, you gave me the shelter of your lotus feet, although I am bereft of all intelligence and good qualities. We who are your disciples are the most lucky persons in the universe.

You are always so personal and caring towards us. Wherever you are, you transform the atmosphere into *Vaikuṇṭha*. Everybody becomes happy and enthusiastic. You are worthy of all respect and glorification.

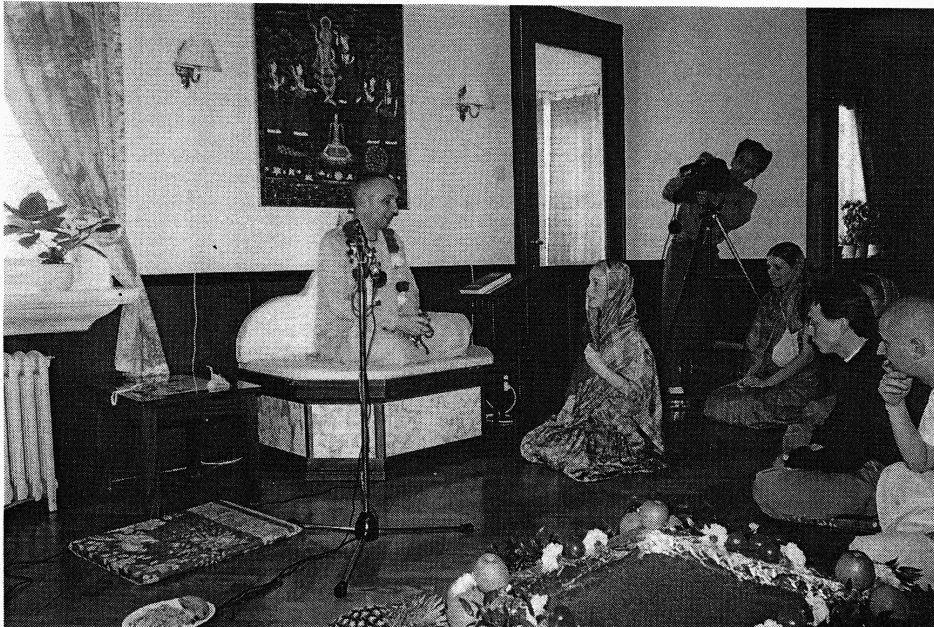
Just as you are so rigorously following in the footsteps of Śrīla Prabhupāda, I pray that I may always have the desire to ardently follow in your footsteps. That will be the perfection of my life.

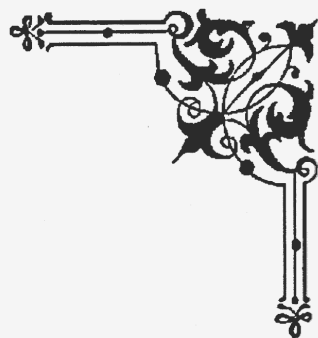
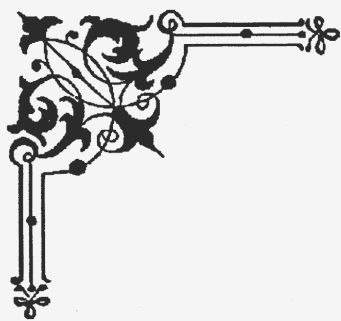
Please give me the desire, the fortitude and the intelligence to be more serious about and ever increase my service to you!

Your eternal servant,

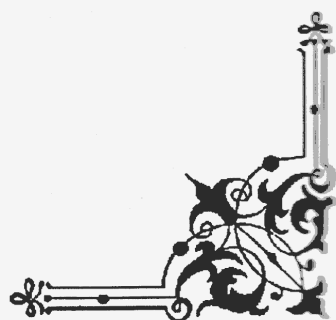
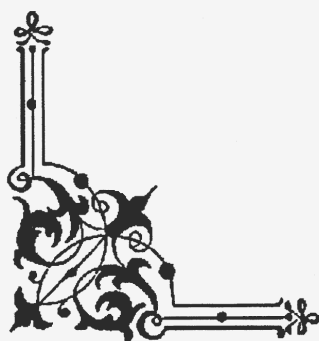
Manjari Svarupa devī dāśī

Manjari Svarupa dāśī






Appreciations



Dear Śrīla Suhotra Mahārāja,

 lease accept my most humble obeisances at your lotus feet on this most auspicious day of your Vyāsa-pūjā celebration. It is difficult - practically impossible - for a conditioned soul to have any understanding of that which is transcendental to material perception. How can he reach beyond the impenetrable curtain thrown over him by māyā devī? This curtain is so thick that there is no chance for contact with anything that lies beyond the jurisdiction of the material energy, and so the helpless jīvas are forced to endlessly toss up and down on the waves of material suffering and enjoyment, thinking that this is all in all: nitya baddha!

Through all these trials and tribulations, the Supreme Lord Kṛṣṇa mercifully accompanies the tiny living entity, sitting in his heart as witness and permitter. When the jīva has finally had enough suffering, he begins to long for relief, and a desperate hope for salvation gives rise to some kind of higher search: "There must be something beyond māyā's fortress, this search can also give rise to much frustration (by pursuing false promise of liberation and bliss) unless one is fortunate enough to meet a pure devotee spiritual master. This good fortune is the causeless mercy of the great soul who reaches out to the bound up, lost soul and GIVES him transcendental knowledge, to which he has no access on his own. It is this compassion and generosity of heart that is the superexcellent quality of the spiritual master. Due to this compassion the guru who is himself situated in the transcendental energy, allows Kṛṣṇa to use him as an instrument for transmitting this energy to those who are helplessly bound in a network of reactions for their own sinful activities. The guru, by transcendental potency, cuts through this tangled web, and mercifully frees the fortunate jīva who submits to his loving guidance. What can be said about the rare good fortune of one who has the opportunity to be freed in such a miraculous way. Will he not be ETERNALLY indebted to his saviour?

On this day, I am feeling such indebtedness to you, for you have been, and continue to be a saviour who is giving me what I can never deserve by my own qualification. Your causeless good wishes and blessings have so much transcendental potency, and it is only in this way that this fallen soul is gradually being freed from unlimited sinful reactions. In this regard, the scriptures declare that there is no difference between the śikṣa guru, so I pray that I may eternally find shelter at your lotus feet. Please forgive the offenses I commit due to neophyte condition, and allow me to be of some service to you in your wonderful mission of delivering the message of Lord Caitanya and Lord Nityānanda to all the conditioned souls.

Your fallen servant,

Suci Rani dāśī

Suci Rani devī dāśī
(Perth, Australia)

Dearest Suhotra Mahārāja,

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

Thank you for your appearance in this wonderful ISKCON movement in the great escape of Kali-yuga. Thank you for visiting our little Islands, New Zealand. Please come again!

You are like an expansion of Lord Nityānanda. You take delight in delivering the crooked persons. It seems the greatest of sinners can become the greatest Vaiṣṇavas - through such intensity of desire redirected by Lord Nityānanda's divine wisdom. May Lord Nityānanda's love of Godhead be spread all over the planet and beyond. May all sinners take delight in divine plundering of the store house of love of Godhead!

Thank you for your association, here on New Varshana! Please make a reappearance soon. It's to your appearance day, Vyāsa-pūjā - all glories unto your preaching activities.

I ask for your mercy to continue to serve the vaiṣṇavas in all circumstances.

Delighted to be in the Kali-yuga at this time -

Your fallen servant of your servants

Titikṣa dāśī

Titikṣa devī dāśī
(Christchurch, New Zealand)

I've liked to hear that His Holiness Suhotra Swami Mahārāja is now such an important personality in the movement from Śrīla Prabhupāda. I have never thought he was not important, because I know him from my beginning in Heidelberg in 1983.

He is the first real authority which I've met in this life and when I think of a nice caretaker, then I think of him - how nicely he did for the *saṅkīrtana* devotees from Śrī Viṣṇupāda in Germany and for me and some other *bhaktas* in Heidelberg, Laubach and Jandelsbrunn.

How merciful he is when he is giving personally from his evening *prasadam* the *maha* to the little kids like that night in Laubach and how much impressing he is rolling along the floor as a break-dance-*sannyāsī*, like today in Heidelberg temple during our *kīrtan* and what a good example he gives as a *kīrtan* leader to be ecstatic and fully engaged and surrendered serving Kṛṣṇa with *kīrtanam* like that day in Copenhagen.

It was a real mercy that I've been allowed to serve him for some days in Jandelsbrunn, so that I was very satisfied from serving His Holiness and could forget about my own low-class daily problems. Then, when these days passed by, I could not help loosing some tear drops at night in my bed - he has left to another temple and our nice time was off.

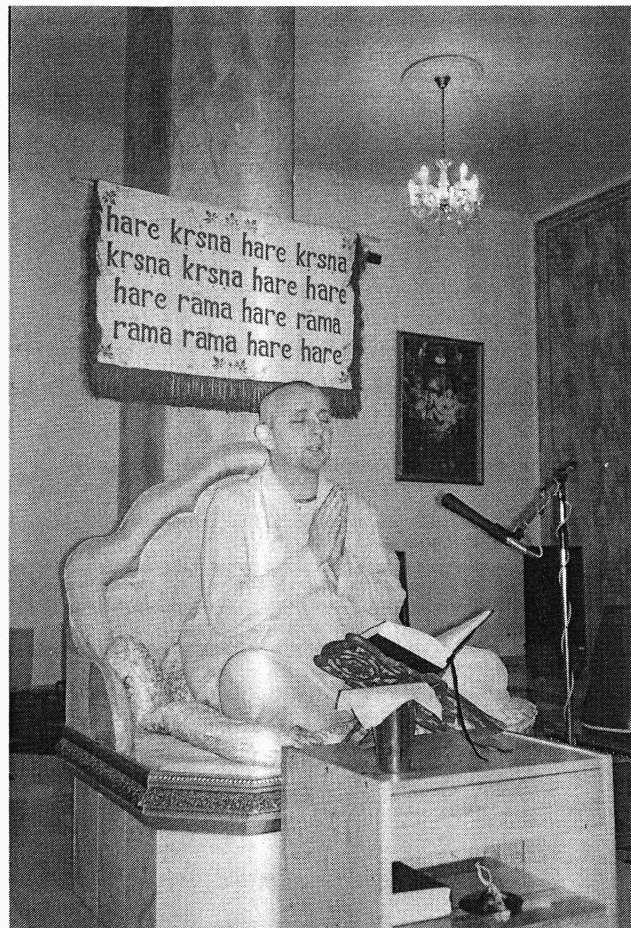
How can I furthermore please him except with donating for one of his projects?

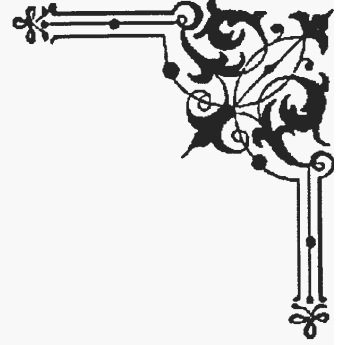
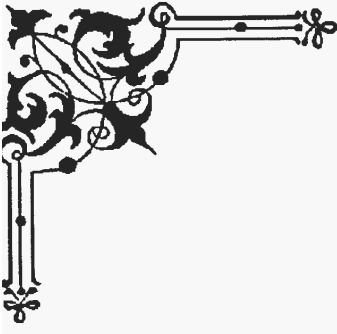
He is the most truthful man whom I've met in this life and I think he is a real spiritual master, because he gives respect to the world: he speaks only about Kṛṣṇa, the Supreme Personality of Godhead!

All glories to His Holiness Suhotra Swami Mahārāja!

Your servant,
Bh. Rolf
(Berlin, Germany)

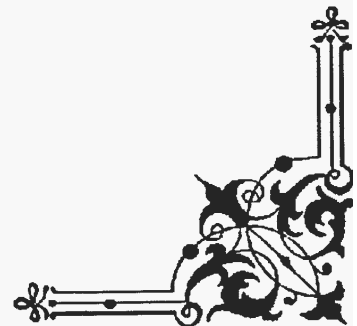
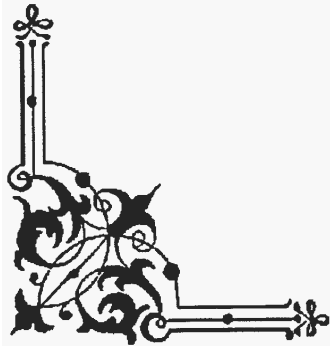
Bh Rolf





Sri Gurv-astaka

by Srila Visvanatha Cakravarti Thakura





1

*saṁsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇāṇavasya
vande guroḥ śrī-caraṇāravindam*

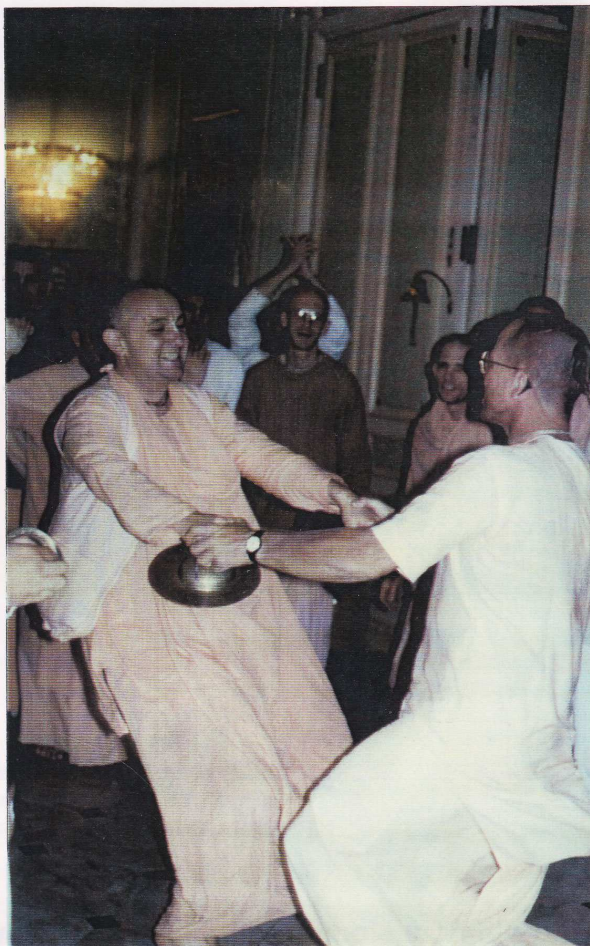
The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing

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.



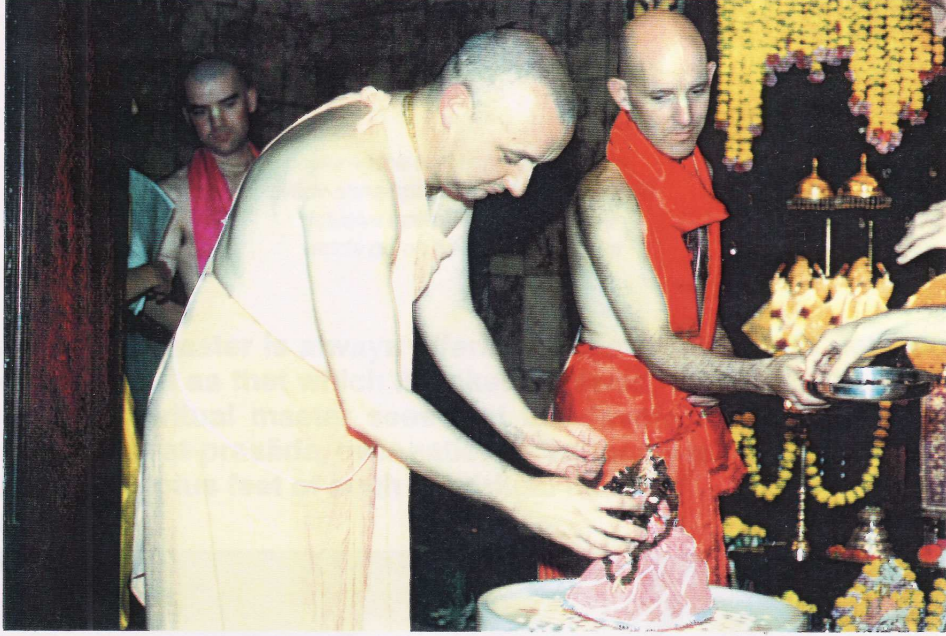
2

*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 bodily hairs stand on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto your lotus feet of such a spiritual master.





3

*śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanāḍau
yuktasya bhaktāṁś ca niyujjato 'pi
vande guroḥ śrī-carāṇāravindam*

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-tṛptiān hari-bhakta-saṅghān
kṛtvaiṣa tṛptim 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.





*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣṣṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam*

and about Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava,





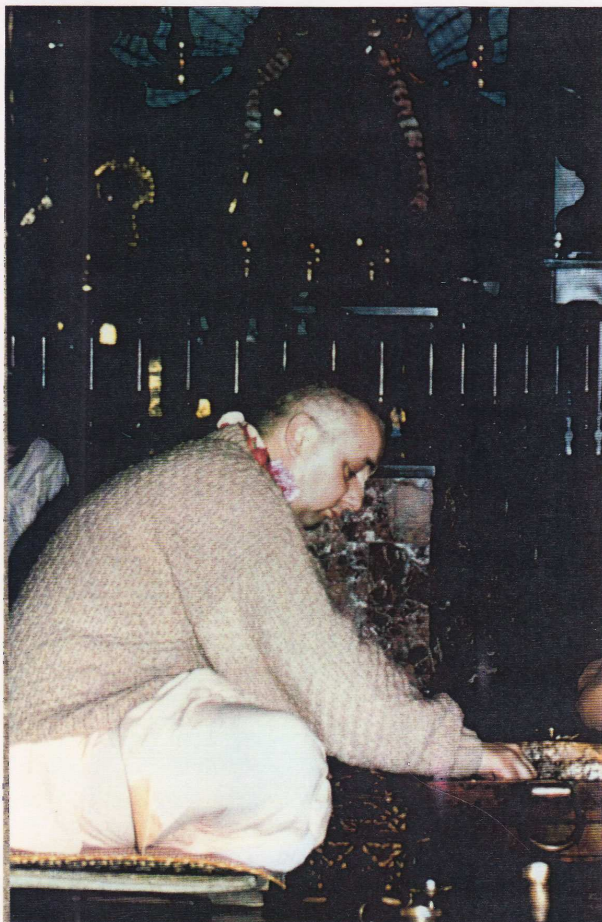
*nikuñja-yūno rati-keli-siddyai
yā yālibhir yuktir apekṣaniyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

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's 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-carāṇāravindam*

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 acknow-

ledged 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).

Therefore, I should offer respectful obeisances unto the lotus feet of my spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.





8

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

By the grace 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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O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness maintaining their families, societies and countries. I am simply concerned with love for them.

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