

## MESSAGE FROM THE EDITORIAL STAFF

Dear Godbrothers and sisters,

Please accept our humble obeisances.

ALL GLORIES TO GURU-MAHARAJA  
ALL GLORIES TO SRILA PRABHUPADA

This newsletter was born out of the concern felt by our dearest spiritual master of how he would keep in touch with all of his disciples when they are in so many different countries and he is spending more time in Mayapura.

When we suggested starting a newsletter he enthusiastically replied, "Yes, and I can use it to increase personal contact with my disciples and also give them instructions on spiritual life". Taking this instruction on our heads, the team of Spiritual Connections have endeavoured to create a newsletter to fulfil these two desires of Guru-maharaja.

In this *vyasa-puja* issue we have concentrated on one theme, the relationship between the spiritual master and disciple. In future issues we will have a number of articles such as:

- \*Guru-maharaja's personal message
- \*his travelling schedule and preaching activities
- \*questions and answers
- \*specific instructions given by Guru-maharaja
- \*"Krsna's Pastimes" seminar given at Gaura-purnima festival 1992, and
- \*a continuation of Guru-maharaja's pastimes with Srila Prabhupada.

Guru-maharaja's instructions and activities are an ever increasing ocean of nectar that becomes sweeter when shared. On our part, we can give you Guru-maharaja's instructions through the above mentioned articles. But what about articles you can do? What would you like to see in Spiritual Connections? Spiritual Connections is your newsletter and we want you to take an active part in its development. Please send your ideas and also share with us the nectar you have.

## NEXT ISSUE - Nov/Dec 1993

\*\*\* how Guru-maharaja first meets Srila Prabhupada and becomes his personal servant

\*\*\* a new series on Guru-maharaja's "Krsna's Pastimes" seminar given at Gaura-purnima Festival 1992

Write and tell us about -

- \*instructions and answers to questions in Guru-maharaja's letters
- \*special experiences with Guru-maharaja that reveal his mood and divine qualities
- \*cooking lessons and recipes by Guru-maharaja
- \*sankirtana and preaching stories
- \*other nectar you would like to share

Spiritual Connections will be published in Mayapura every two months. We hope to increase it in size and frequency according to the support we receive from our family of godbrothers and sisters.

For distributing the newsletter, we will send one master copy to an appointed representative (the "Monitor") in each country or yatra where Guru-maharaja has disciples. The Monitor will then copy and distribute the newsletter to everyone in their area.

The advantages of this local distribution by the Monitor are it is efficient, up-to-date and cost effective. Only one annual subscription fee of US\$12 needs to be paid by each country or yatra, keeping costs to a minimum. This subscription is for the newsletter and all seminar materials Guru-maharaja will send out during the year.

To begin and maintain a newsletter is not easy. Nevertheless, the team of Spiritual Connections feel very honoured to have this opportunity of rendering this service at the lotus feet of our spiritual master and also to our godbrothers and sisters. We are relishing stirring up the nectar of the instructions and activities of our dearest spiritual master and sharing them with you.

We pray you will be pleased with our endeavour and eagerly await your reciprocation through the responses and support you send us. This will increase the nectar even more and again we can share that with you in our next issue.

Your servants, the team of Spiritual Connections  
Chief Editor - Manjari Devi Dasi  
Contributing Editors - Hadai Pandit Dasa, and  
Syamananda Krsna Dasa  
Secretary - Rasa Manjari Devi Dasi

Spiritual Connections is  
YOUR newsletter!

Be part of it!

- give us your suggestions
- write an article
- share those precious times with Guru-maharaja

Spiritual Connections is a private publication for the disciples and well-wishers of His Divine Grace Bhakti Charu Swami Maharaj, a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder-acarya of the International Society for Krishna Consciousness. Spiritual Connections address is: PO Box 16146, Calcutta 700 017.

# Spiritual Connections

A newsletter for the disciples and well-wishers of  
His Divine Grace Bhakti Charu Swami Maharaja  
*namā om viṣṇu pādāya kṛṣṇa preṣṭhaya bhū-tale*  
*śrimate bhakti charu svāmin iti namine*



SRI VYASA-PUJA ISSUE

Vol.1 Sept/Oct 1993

## Guru-maharaja's Personal Message

*"Become Srila Prabhupada's Worthy Grandchildren"*

Now that you have accepted Krishna Consciousness, please follow the process of devotional service very seriously. Devotional service is both the means and the end. When we are trying to achieve perfection by means of devotional service, it is called *sadhana bhakti*, or devotional service in practice.

If we follow this process very sincerely, we will achieve the perfection of devotional service, *prema bhakti*, or loving devotion to Kṛṣṇa. Therefore, it is most important for us to practice this *sadhana bhakti* stage.

This means following the regulative principles, attending the temple programs, chanting sixteen rounds every day, reading Srila Prabhupada's books and associating with the devotees.

Everything is in Srila Prabhupada's books. This is why we put so much emphasis on reading his books, preaching from his books and distributing his books. If we just make Srila Prabhupada's books our life and soul, we will automatically make spiritual advancement. Try to study his books very sincerely and scrutinizingly and consider it one of your most important spiritual activities.

While practising to become a devotee, always maintain a very humble attitude. Never think you have become advanced. This is a trick of *maya*. Just to think like that is very dangerous for your spiritual life because it will inflate your false ego and you will become a victim of *maya*.

As one makes advancement in spiritual life, he actually becomes more humble. A pure devotee is more humble than a blade of grass and more tolerant than a tree. The real sign of our advancement is how we are developing this attitude. The more humble we become, the more we will be able to recognize the greatness of Kṛṣṇa and His devotees. This is the real secret of spiritual success.

Always remember your heart must become very soft for Kṛṣṇa to manifest Himself there. When we follow the process Srila Prabhupada has given us properly, our hearts will become soft and only a soft heart can develop favourable emotions towards Kṛṣṇa.

As your spiritual master, my only concern is to help you make spiritual advancement. Actually, my main responsibility is to place you at the lotus feet of His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada. By attaining his lotus feet you will automatically achieve the shelter of Kṛṣṇa.

Success in spiritual life depends on how much you develop your love and respect for Srila Prabhupada and dedicate yourself to his ISKCON. You have inherited an inconceivable wealth of spiritual assets from your most glorious grandfather in the form of ISKCON. Try to become an integral part of his family. That is the only proper way to utilize your inheritance.

As your spiritual father I will help you as much as I can, but ultimately the onus is upon you. All I want is that you become Srila Prabhupada's worthy grandchildren and spread his mission throughout the world and one day this whole world will become spiritualized.

Your ever well wisher,

**The following is an istaghosti on "The Relationship Between the Spiritual Master and Disciple" given by Guru-maharaja at Bhaktivedanta Manor on 13th July 1992.**

**A. QUALIFICATIONS OF THE SPIRITUAL MASTER**

**1. Speaks in disciplic succession**

Knowledge of Krsna is flowing in an unbroken chain of disciplic succession from Krsna Himself, the original spiritual master. The disciple repeats this knowledge as he received it from his spiritual master. This is the qualification of a disciple that enables him to become a spiritual master in due course of time. ISKCON is an institution that produces spiritual masters. A medical school does not produce students, it produces doctors. Similarly, the Krsna consciousness movement is meant to produce spiritual masters.

The disciple never thinks he has become a spiritual master. This is a very important factor. The spiritual master always remains the disciple of his spiritual master. He always feels completely unqualified, *yogyotā-vicāre kichu nāhi pāi tomāra karuṇā sāra*. Although he feels unqualified, he is confident his spiritual master is a pure devotee who can deliver the whole world. As far as his own qualifications are concerned, the disciple feels, "I

do not have any, I am simply made of my spiritual master's mercy". That is the feeling of a *Vaisnava* guru.

**2. He is a Vaisnava**

The foremost qualification of a spiritual master is that he is a *Vaisnava*. Until one is a *Vaisnava* he cannot become a spiritual master. Furthermore, a spiritual master must know Krsna, *kivā vipra kivā nyāsi, śūdra kene naya, yei kṛṣṇa-tattva-vettā, sei guru haya* (CC Mad.8/127). Anyone who knows Krsna in truth and reality as the Supreme Personality of Godhead, can become a spiritual master. He may be a *brahmana*, *ksatriya*, *sudra*, *sannyasi*, *grhastha* or *brahmachari*. His background does not matter. Even a *candala* becomes superior to a *brahmana* if he is a devotee of Hari and he can also become a spiritual master.

And who is a *Vaisnava*? A *Vaisnava* is a person who is completely surrendered to the lotus feet of the Supreme Personality of Godhead. Therefore, the qualifications of a spiritual master are that he is fixed in transcendental knowledge through realization and is completely absorbed in the instructions of the Vedas. This is how one should recognize a spiritual master.

**3. Accepts duty of guru**

The spiritual master also realizes how to take up the responsibility of a spiritual master. Caitanya Mahaprabhu gave a very serious instruction to all of His followers.

*yāre dekha tāre kaha kṛṣṇa-upadeśa  
āmāra ajñāya guru hañā tāra ei deśa*

"Whoever you see, instruct him about Krsna and upon my order you become a spiritual master and deliver this world". (CCMad.7/128).

Mahaprabhu understood His followers would feel unqualified to take up such a serious responsibility so He assured them,

*kabhu nā vādhibe tomāra viśaya-taraṅga  
punarapi ei thāñi pābe mora saṅga*

"If you take up this responsibility upon my order, the waves of material nature will never be able to overpower you and you will see Me and get My association again at this very spot". (CC Mad.7/129). Caitanya Mahaprabhu is inspiring everyone to take up this responsibility to spread Krsna consciousness and become a spiritual master.

Being a spiritual master is a very difficult responsibility because he must always be concerned about his disciple's spiritual progress. It is like taking care of a bunch of children.

Sometimes the spiritual master will encourage his disciples with supportive words, and sometimes he has to chastise them. However, the underlying relationship between the spiritual master and disciple is always very sweet because it is a relationship of the heart.

**4. Cares for his disciple**

The spiritual master has to care for his disciples.

To accept a disciple but not care for his welfare and spiritual advancement is like taking up a responsibility and not fulfilling it. It is a very demanding and heavy responsibility which is why in Sanskrit the spiritual master is called "guru". *Guru* means heavy. Sanskrit words can have different meanings and the word *guru* has two connotations. The first is heavy and the second is one who dispels ignorance.

**5. Removes ignorance**

*oṃ ajñāna-timirāndhasya jñānāñjana-salākayā  
cakṣur unmilitaṃ yena tasmai śrī-gurave namaḥ*

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

Everybody in this material nature is born in the darkest regions of ignorance but, *jñānāñjana-salākayā* : "the spiritual master opens our eyes so we can see spiritual reality". *cakṣur unmilitaṃ yena tasmai śrī-gurave namaḥ*: "the person who removes our ignorance is the guru". This is the duty of the spiritual master. He performs this duty by instructing his disciples and they make advancement by following the instructions.

(continued Page Six)

If the disciple wants to fight *maya*, the spiritual master will come and give him all the help he needs and he can conquer *maya* very easily. However, if the disciple does not fight *maya*, he has lost the battle.

If the disciple thinks, "Well, let me stay in *maya*, after all it is nice. I can follow the instructions of my spiritual master when I am old", everything is lost. Give *maya* an inch - not even an inch, just a millimetre - and *maya* will take a mile. Therefore, we have to be extremely careful when we are struggling against *maya*.

Caitanya Mahaprabhu warned us in His Siksastakam prayers what *maya* actually is, *na dhanam na janam na sundarim*. These are the three traps of *maya* - wealth, name, fame and association with beautiful women for sense gratification. Caitanya Mahaprabhu warned us, "Don't aspire for these three things. Just pray to Krsna 'I don't want wealth, I don't want name and fame, I don't want the association of beautiful women. Please allow me to render service unto Your lotus feet life after life'".

*Maya* has bewildered the whole world and everyone is running after *dhanam janam* and *sundharim*. But the devotees are the soldiers of Krsna, they have to fight *maya*. Therefore Caitanya Mahaprabhu is warning us - if you want to fight against *maya*, do not become enchanted by these things. Pray only for *mama janmani janmaniśvari bhavatād bhaktir ahaitukī tvai*: "Krsna's loving devotional service life after life".

**7. Desires only Krsna's service**

This desire for eternal service reveals that a devotee does not even want liberation. A devotee's prayer is, "If I have to be born again, even as an insect, let me be born in the association of Your devotees". Devotees have only one desire, how can we serve Krsna?, how can we please Him? In the spiritual sky everyone, starting from a speck of dust up to Srimati Radharani, is constantly endeavouring to serve and please Krsna.

In the material nature what does everyone want? Starting from an ant up to the richest person in the world, they simply want their sense gratification. That is the difference between the material and spiritual natures.

If we develop a sincere and earnest desire to serve Krsna, even though we may be in the material nature, it will be transformed into the spiritual nature because wherever a devotee is serving Krsna, that is non-different from the spiritual sky.

The ultimate consideration is the state of one's consciousness. If one is engaged in unalloyed devotional service to Krsna, then he is on the spiritual platform and it does not matter whether he is in the material or spiritual nature. This is why Caitanya Mahaprabhu prays, *mama janmani janmaniśvari bhavatād bhaktir ahaitukī tvai*: "Let me render loving devotional service to You life after life".

This is real pleasure. Everyone is aspiring for *ananda*, everyone wants to be happy. Real enjoyment is in serving Krsna, not in sense gratification. This is the teachings of the Vedas and Caitanya Mahaprabhu. This has been given to

us by Srila Prabhupada and to the extent we give this knowledge to others, we will be a spiritual master.

**8. Preaches and acts as guru**

In ISKCON, even a new bhakta is playing the role of a spiritual master. When one instructs others about Krsna, he is playing the role of a guru; when a devotee goes out and distributes Srila Prabhupada's books, he is acting as a guru. Therefore, Mahaprabhu's order is take up the role of guru

Those who are disciples today will become spiritual masters in the future. Individually one will not think he is qualified to become a spiritual master, but the *Vaisnavas* will push the qualified devotee into accepting the responsibility.

Being instructed by the devotees, he will accept the position of spiritual master in a humble state of mind thinking, "I am not qualified but my spiritual master is. He delivered me and he can deliver the whole world. Only as his representative I dare take up this responsibility".

This is how the disciplic succession continues in an unbroken chain distributing transcendental knowledge all over the world. Are there any questions?

**Question:** How can one increase their faith in the spiritual master?

**Answer:** By becoming more and more aware of our spiritual goal, of the spiritual master's qualities and how he is helping us in our spiritual life. It is like asking "how can I relish this food?" If the food is good and you are hungry, you will automatically relish it. In the same way, if the spiritual master is qualified and the disciple is sincere about making spiritual advancement, faith in the spiritual master will automatically develop in the heart of the disciple.

**Question:** What is the role of the spiritual master?

**Answer:** *Sastra* explains that the spiritual master is a father, a master and a friend. You can have a friendly relationship with the spiritual master which means understanding he is your supreme benefactor and dearest well-wisher. That is one aspect. At the same time you realize he is your lord and master and is more affectionate to you than your real father. It is not just one element but a combination of all three.

**Question:** How do we see the *swarupa* of our spiritual master?

**Answer:** Yes, a disciple must consider his spiritual master to be an eternal associate of Krsna. But he should not be concerned about his spiritual master's *siddha swarupa* knowing well that with his material senses he will never be able to perceive his spiritual master's spiritual identity. When he is purified he will be able to see the spiritual identity of his spiritual master with his spiritual senses. And if you ask me, I do not care about Prabhupada's *swarupa*. To me he is eternally my Prabhupada.

**Guru-maharaja Kei Jai !**



## B. THE RELATIONSHIP IS A SPIRITUAL CONTRACT

The relationship between the spiritual master and disciple is a spiritual contract. The first consideration is the spiritual master must know the Absolute Truth. That is the most important qualification of a spiritual master.

The second consideration is the disciple must surrender to the spiritual master. The spiritual master must have full knowledge and the disciple must surrender to the spiritual master to receive that knowledge. Until the disciple surrenders and abides by the orders of the spiritual master, the contract will not be honoured. On the disciple's part there is surrender, and on the spiritual master's part there is imparting of knowledge.

## C. QUALIFICATIONS OF THE DISCIPLE

### 1. Must surrender to the spiritual master

The process has been described as;  
*pranipātena paripraśnena sevayā* (BG 4.34).  
These three items are taking place on the part of the disciple. *Pranipāta* is the disciple humbly submitting himself to the spiritual master. We must say our spiritual master's *pranam* *mantra* when we offer obeisances to show that we are offering ourselves to him in complete surrender. We are indicating, "I am surrendered unto you. Now you can do whatever you want with me". That is the meaning of *pranipāta*.

If someone approaches a spiritual master offering him obeisances, when the spiritual master gives him instructions, the disciple cannot say,  
"Please forgive me, I can't do that", or  
"Please don't mind, I'm not qualified to do that".  
That is not the right attitude.

### 2. Follows instructions

The correct understanding is when the spiritual master gives instructions, they must be followed. Srila Prabhupada's spiritual master gave him instructions to go to the west and spread Kṛṣṇa consciousness when he was 26 years old. This was Prabhupada's obsession throughout his life. He was always thinking how he could go to the west and spread Kṛṣṇa consciousness.

Finally, when he was seventy years old, forty four years after he received the instruction, he went to the west. Prabhupada wanted to serve his spiritual master and because of that he was blessed with unlimited success by Bhaktisiddhanta Sarasvati Thakura and Caitanya Mahāprabhu. Although he went to the west at the age of seventy, he spread Kṛṣṇa consciousness all over the world within ten years. This is the benefit of following the instructions of the spiritual master.

How does one become empowered by following the instructions of the spiritual master? The *dikṣa* and *sikṣa* gurus are the bona fide representatives of Kṛṣṇa and Kṛṣṇa is the original spiritual master sitting in the heart of every living entity as *caitya* guru. When Kṛṣṇa sees a disciple is honouring His representative very nicely, is following his instructions and is very surrendered to his spiritual master,

Kṛṣṇa blesses him with all success and reveals knowledge of Himself within the heart of that disciple. This is how the Supreme Personality of Godhead, the original spiritual master, works.

### 3. Asks questions

In order to receive and understand knowledge of Kṛṣṇa, the disciple questions his spiritual master in a very sincere way. This is called *paripraśna*: "by submissive enquiry".

Then there is *sevayā*: "by the rendering of service". The disciple renders service to the spiritual master and the spiritual master imparts knowledge to the disciple. This is called *upadekṣyanti*. *Upadeśa* means to advise or impart.

Knowledge of Kṛṣṇa is a substance and the spiritual master is giving it to the disciple saying, "Here it is, take it". Therefore, when the spiritual master is pleased with the service of the disciple, he gives knowledge of Kṛṣṇa and the disciple receives Kṛṣṇa very easily.

### 4. Sincerely wants Kṛṣṇa

To actually receive transcendental knowledge of Kṛṣṇa, the disciple must consider how sincerely he wants it, how sincerely he wants to become free from the bondage of material nature and how sincerely he wants to develop his relationship with Kṛṣṇa.

This is the foremost consideration and is called *śraddha*, faith. Nityananda Prabhu is distributing Kṛṣṇa consciousness. In the market place of the Holy Name - Nam Hat - Nitananda Prabhu is selling the Holy Name. And what is the price? The price one has to pay is *śraddha*, faith.

The spiritual master is the representative of Nityananda Prabhu. On behalf of Nityananda Prabhu the spiritual master is distributing Kṛṣṇa consciousness, but it is up to the disciple how much he wants to take, how much he wants to buy it.

### 5. Develops faith

To buy Kṛṣṇa consciousness one has to pay the price of faith. With the price of faith one can buy Kṛṣṇa. The more faith one has, the more he can buy Kṛṣṇa. It is not something we can buy with money, but can only be purchased with our sincere desire.

### 6. Fights against *maya*

Unfortunately, there is a tug of war between Krishna consciousness and *maya* even after one becomes a devotee. On one side *maya* is pulling the devotee and on the other side the spiritual master is pulling him and everything will depend on which side he wants to go.

*Maya*'s strength is actually much less than Kṛṣṇa's but if the devotee wants to stay in *maya*, the spiritual master cannot help. This is why the disciple must be surrendered. He must help the spiritual master to defeat *maya*.

***In April 1988, Guru-maharaja gave a number of classes on how he became a devotee and his pastimes with Srila Prabhupada as his personal servant. These classes will now be presented in a series of articles in the upcoming issues of Spiritual Connections. In this issue we begin with Guru-maharaja's first contact with ISKCON and how he became a devotee in Mayapura. In our next issue Guru-maharaja will describe his first meeting with Srila Prabhupada and how he became his personal servant.***

One summer afternoon I walked out of the university cafeteria and saw a group of western boys and girls dressed in Indian clothes chanting the Hare Kṛṣṇa maha-mantra. That was the first time I saw ISKCON devotees and I was so impressed I went and spoke to them. I bought a BTG and they invited me to the temple.

I visited the temple a few times but had no thought of joining. I was not ready. I had to wait another six years and become more disgusted with material life. When I finally decided to leave material life and take up spiritual life, I still did not consider joining ISKCON. My idea was to go back to India and there I would find a guru who would lead me to spiritual life.

At that time my understanding of spiritual life was to go to the Himalayas and practice yoga. When I arrived in India I did not even go home to my father's house in Calcutta. Instead, I went directly to Hardwar and Hrisikesh on the foothills of the Himalayan mountains.

At Hrisikesh and up in the Himalayan foothills, I saw many so-called '*sadhus*' but was not impressed. They were doing the same things as the hippies in the west. The hippies smoked dope, and so were the *sadhus*. The hippies lead a carefree freak life, and so were the *sadhus*. I saw nothing spiritual about them. A few had mystic powers and could perform a kind of miracle, but that did not impress me. I thought, "I am not going to take to spiritual life just to learn some magical tricks". At that time I did not know what spiritual life really meant, but I knew that these so-called *sadhus* were not my gurus.

I left Hrisikesh and returned to Calcutta but continued to search for my guru. I met different spiritual leaders but I never felt inspired enough to become their disciple. They all fell short of my expectations.

This was a very difficult time for me. I could not adjust myself to materialistic life and at the same time I could not fit into spiritual life. Finally, in 1976, when I had almost given up hope, a friend of mine who joined ISKCON in Germany invited me to visit him at the Calcutta temple.

When I went to the temple, I was not impressed. I wanted a Bhagavad-gita, but they did not have one. They only had

the Nectar of Devotion so I took that book and returned to my father's house.

I started reading the Nectar of Devotion and from the very first page I felt this is what I had been looking for all this time. It felt like every page was unfolding the spiritual sky to me. While reading this book it became clear God is not an impersonal light or energy but is the Supreme Personality of Godhead, we are all His eternal servants and will suffer the miseries of material existence until we become situated in His service.

I found the book so interesting I continued reading until I fell asleep. When I woke up the first thing I did was to pick up the book and start reading again. While reading, I made up my mind to join this movement.

Nectar of Devotion describes the life of a devotee in Vrndavana and I had already begun to picture myself in Vrndavana leading the life of a devotee. Having made up my mind in this way I felt great joy. I felt now I don't have to worry about myself anymore. I don't even have to worry about my spiritual life - it is all up to Kṛṣṇa and He will decide what He wants to do with me.

The next night I had a dream of Srila Prabhupada. He was sitting on some thing like a throne. In those days I did not even know what a *vyasasana* was.

*sadhus* generally do not sit on big seats. There was a brilliant halo around Prabhupada and he was effulgent. As soon as I saw him I felt I had found my spiritual master.

My heart was filled with tremendous joy. I did not have any questions, I was just looking at Prabhupada. By that time I was completely convinced Prabhupada was my spiritual master and ISKCON was the society I was destined to belong to.

I then made inquiries about Prabhupada and was told he was in America. I decided to wait until Prabhupada came back to India and would surrender to him then. I also decided to travel to different places of Mahāprabhu's pastimes until Prabhupada returned.

Thinking in this way the first place I went to was Mayapura. When I arrived it was evening and Sandhya arati was going on. In 1976 Mayapura was quite different. We did not have so many big buildings. There was just the main temple building and the rooms at the boundary wall and most of the devotees were westerners. The mood was very warm and everyone I spoke to was practically asking me to stay in Mayapura and become a devotee. I did not know that in those days the devotees were very enthusiastic to preach. I thought they were being exceptionally kind to me by inviting me to stay with them.

I then attended the evening Bhagavad-gita class. The class was given by Raghava Pandita Prabhu (now Bhakti Raghava Swami), a very nice devotee. He gave such a sweet class and while listening it seemed he was actually

speaking to me and telling me, "Why waste your time in this materialistic endeavour? Just give up everything, move into the temple and become a devotee". I started thinking, "Oh, it is so nice. This is a wonderful place".

The next morning Satadhanya Maharaja heard about me. He called for me and began preaching to me. Very sincerely he persuaded me, "You have tried so many things in your life, why don't you try this?". By the time he finished I was convinced. I thought, "These people are inviting me so earnestly, why don't I accept". I went to the barber and shaved up. I took bath in the Ganges, threw away my old clothes, put on a dhoti and kurta and moved into the temple for good. Srila Prabhupada was not in Mayapura, but the association of the devotees was so nice and everyone was being very kind to me.

Madhusevita Prabhu was the temple commander at that time. He too was very kind. He would not let me sit down for a minute. The first service he gave me was to go to the kitchen and help cook the khichuri they distributed every Saturday and Sunday. This was khichuri for two thousand people and Adiguru Prabhu was in charge of the cooking. When I arrived he just took one look at me and was quite disgusted. He needed help but did not expect to get this kind of help.

They cooked on a wooden stove and he asked me to fetch the logs from outside. He showed me the logs, told me where to put them in the kitchen and then left the room. He didn't tell me how many logs he wanted but I thought he would probably need all of them so I just kept bringing the logs in and stacking them in the kitchen. When he returned he saw a huge pile of logs in the middle of the kitchen. Now he was even more disgusted with me. He said, "You are useless" and asked me to take all the logs out again. I complied.

We then went to the storeroom and he showed me bags of rice and dahl. He instructed me to bring them to the kitchen. These bags must have weighed a hundred pounds each. I could not carry them on my back so the only thing to do was to drag them over the floor. The first bag - a bag of dahl - got stuck between the staircase and a square pillar. I pulled and suddenly it broke. Now Adiguru Prabhu was completely disgusted and I felt utterly useless for rendering devotional service.

Adiguru Prabhu did not ask me to leave the kitchen, but at the same time he did not give me any service because he felt I would mess everything up. It was nice because it was a good test of sincerity for someone coming to the temple. We do not come to Krsna consciousness to have a comfortable life, we come to render service.

Madhusevita Prabhu, as a good friend, was very concerned about my spiritual life. We always have a good laugh about those days when we meet now. He feels very guilty and claims Satadhanya Maharaja is to blame. Satadhanya Maharaja told him not to let me sit

down for a moment because if I did, I would get into maya. They were actually very concerned about keeping me in Krsna consciousness.

One afternoon I was really exhausted. It was summertime and India gets very hot then. I had literally collapsed when Madhusevita Prabhu came in. He got very heavy with me and started saying things like, "You are in *maya*" etc. I got very angry and shouted back at him. He then threatened to report me to Bhavananda Maharaja and I replied he would not have to inform Bhavananda Maharaja because I would go and inform him *myself!* This made Madhusevita Prabhu a little afraid and he pacified me.

Later on I was engaged in a more responsible service. We were constructing the Long Building in Mayapura and I was responsible for buying the building materials such as cement, stonechips and iron etc. Pancaratna Prabhu was in charge of the construction and I was assisting him. I had to run around Calcutta or Krishnagar everyday to buy everything and then return to the temple. I miss those sweet days of rendering devotional service with the devotees.

#### NEXT ISSUE -

Guru-maharaja describes how he met Srila Prabhupada for the first time and became his personal servant

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#### Guru-maharaja's Travelling Itinerary

- dates are subject to change

**Mayapur** 26th September - 7th December

**Mauritius & South Africa**

8th December - 6th January

**Mayapur** 7th January - April

Every morning when Guru-maharaja is in Mayapura, he meets with all of his disciples to chant japa together. This japa session begins with Guru-maharaja leading everyone in singing one of his favourite bhajans. Below is one of those bhajans. (Please save this page as a song-sheet)

#### SACI-TANAYASTAKAM by Srila Sarvabhauma Bhattacharya

1)  
ujjala-varana-gaura-vara-deham  
vilasati-niravadhi-bhava-vidham  
tribhuvana-pavana-kripayah lesam  
tam pranamami ca sri-saci-tanayam

2)  
gad-gada-antara-bhava-vikaram  
durjana-tarjana-nada-visalam  
bhava-bhaya-bhanjana-karana-karunam  
tam pranamami ca sri-saci-tanayam

3)  
arunambara-dhara-caru-kapolam  
indu-vinindita-nakha-caya-ruciram  
jalpita-nija-guna-nama-vinodam  
tam pranamami ca sri-saci-tanayam

4)  
vigalita-nayana-kamala-jala-dharam  
bhusana-nava-rasa-bhava-vikaram  
gati-atimanthara-nrtya-vilasam  
tam pranamami ca sri-saci-tanayam

I offer my obeisances to Sri Krishna Caitanya Mahaprabhu, the son of Saci Devi. His super-excellent spiritual body, in which boundless ecstasies are manifested, is a brilliant golden colour. A fraction of His mercy is able to deliver all souls within the three worlds.

I offer my obeisances to the son of Saci Devi. Within Himself there are transformation of ecstasy such a faltering of the voice. The great and powerful sound of His voice chastises the wicked and His mercy causes the dispelling of all fear due to worldly existence.

I offer my obeisances to the son of Saci Devi whose garments are the colour of the rising sun and whose cheeks are beautiful. His brilliantly radiant toenails have surpassed the beauty and radiance of the moon and His pastimes of chanting the Holy Name and His divine characteristics are spoken of in the Vedas.

5)  
cancala-caru-carana-gati-ruciram  
manjira-ranjita-pada-yuga-madhuram  
candra-vinindita-sitala-vadanam  
tam pranamami ca sri-saci-tanayam

6)  
dhrta-kati-dora-kamandalu-dandam  
divya-kalevara-mundita-mundam  
durjana-kalmasa-khandana-dandam  
tam pranamami ca sri-saci-tanayam

7)  
bhusana-bhuraja-alaka-valitam  
kampita-bimhadhara-vara-ruciram  
malayaja-viracita-ujjala-tilakam  
tam pranamami ca sri-saci-tanayam

8)  
nindita-aruna-kamala-dala-nayanam  
ajanulambita-sri-bhuja-yugalam  
kalevara-kaisora-nartaka-vesam  
tam pranamami ca sri-saci-tanayam

I offer my obeisances to the son of Saci Devi. Streams of ecstatic tears have flowed from His lotus eyes and He is ornamented with transformations of ecstasy and ever new loving mellows. His pastimes are filled with whirling and twirling movements.

I offer my obeisances to the son of Saci Devi. The to and fro movement of His beautiful feet while dancing is very pleasing and the sweetness of those feet is enchanted by tinkling anklebells. His soothing face has surpassed the cooling rays of the moon.

I offer my obeisances to the son of Saci Devi. As a householder His face is surrounded by locks of blackish hair decorated with the dust of the earth. His beautiful and excellent lips, which are red like the bimba fruit, are trembling in ecstasy and on His forehead He wears brilliant tilaka made of sandalwood paste.