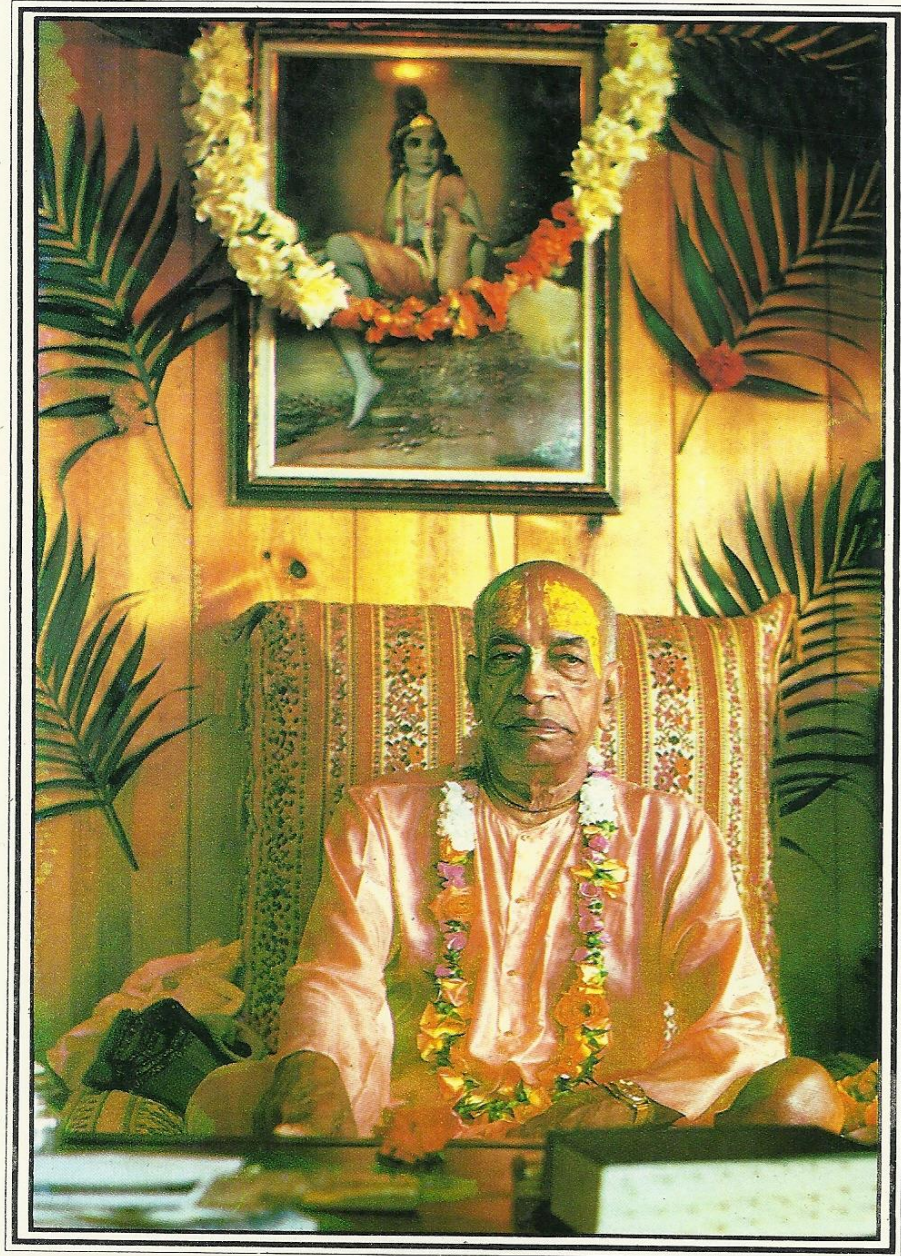


# *Spiritual Connections*



**FOR PRIVATE CIRCULATION**

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# *Spiritual Connections*

**Vol. 9  
March/April/May 1995**

**A MAGAZINE FOR THE DISCIPLES  
AND WELL-WISHERS OF  
HIS DIVINE GRACE BHAKTI CHARU  
SWAMI**

**FOR PRIVATE CIRCULATION  
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## *Spiritual Connections*

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Front cover photograph: His Divine Grace A.C. Bhaktivedanta Swami  
Founder Acarya of The International Society  
for Krishna Consciousness.

Back cover photograph: Guru Maharaja bathing in the Ganga and on  
Navadvip Mandal Parikrama at Champahati.

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**Guru-maharaja's Personal Message:**

*Just Take Shelter of the Holy Name*

My dear disciples,

Please accept my blessings. All glories to Srila Prabhupada.

I feel very bad when I cannot reply to your letters in time. I know how eagerly you wait to receive my response. However, my schedule is very busy and I am often not able to reply to all of your letters in time. One of my secretaries Manjari Devi Dasi noticed this and came to me with the idea of publishing a newsletter for my disciples. The Spiritual Connections newsletter began in September 1993 and it became very popular.

Publication of the newsletter became irregular last year after Manjari took up a service

in Vrndavana. I started receiving many letters asking what happened to Spiritual Connections. Even my very dear Godbrother HH Jayadvaita Maharaja made the same enquiry. Now Manjari is back in Mayapur, and with the help of Sri Hari Das and his wife, Anuradha Devi Dasi (Durban), I feel Spiritual Connections will be published on a regular basis.

I wish I had more time for you. The most important responsibility of a spiritual master is to take care of the spiritual development of his disciples. Therefore, I try to make myself available to you when I am near you. And when I am not, Spiritual Connection's is our link.





As your spiritual master, the only thing I want is for all of you to become pure devotees. Realise the futility of this material existence, become completely free from all material attachments, and develop your love for Krsna. Always remember how Krsna so mercifully made all the arrangements for your spiritual life and try to express your gratitude. This appreciation will gradually develop into love, Krsna *prema*.

Always remember the Holy Name is Krsna Himself. Make this holy name your life and soul. Make it a point to chant your rounds seriously and listen to the Holy Name very attentively while chanting. Then you will see for yourself how the Holy Name personally reciprocates. Words cannot describe this, but you will experience it.

The Holy Name is Krsna Himself. Everything you do for Krsna, you should do for the holy name. Especially the gradual development of your devotion to Krsna should be centered around the Holy Name. First of all, your *sraddha* (faith) should develop for the Holy Name. Then, when you seek *sadhu-sanga* (Vaisnava association), you must see if the *sadhu* is attached to the Holy Name.

Through this process of *sraddha* and *sadhu-sanga*, you will become fixed up in chanting the Holy Name, you will develop attachment to the Holy Name, and you will gradually get the taste for the Holy Name. Your spiritual advancement will be based upon the Holy Name.

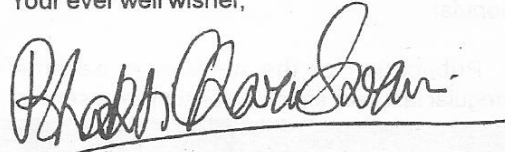
Sometimes devotees mistakenly think they have to develop their relationship with Krsna directly. But if that is done without taking complete shelter of the Holy Name, it will

create a disturbance in their spiritual life. If one neglects his chanting and thinks he will develop his attachment to Krsna by meditating only on His pastimes, he will be faced with a major crisis. Just take shelter of the Holy Name. The Holy Name is so powerful you will actually see the spiritual advancement you are making.

Those who knew Srila Prabhupada, knew the depth of his attachment and faith in the Holy Name. From this we can understand what made Srila Prabhupada the greatest devotee of Krsna in this age. We just need follow in his footsteps and we will also be blessed by Krsna in the same way.

I hope this meets you in the best of health and blissfully chanting the holy name of the Lord.

Your ever well wisher,



Bhakti Charu Swami

*This series on Lord Caitanya's pastimes is presented by  
Guru-maharaja for Spiritual Connections.*

## Pastimes of Lord Caitanya Mahaprabhu

### Nimai's Water Pastimes

Nimai, the son of mother Saci, loved bathing in the Ganga. He would spend half of His day there relishing indescribable joy every time He entered the waters of Ganga. Whenever Gaurahari, the Supreme Personality of Godhead Himself, sported in Ganga's waters, Gangadevi appeared just like Yamunadevi when Krsna bathed in the waters of Yamuna. Thousands of people visited Navadwip every day to bathe in the Ganga and they all become enchanted seeing the beautiful form of the son of Sacimata.

Sacinandana's (Nimai's) expertise at water sports was renowned amongst all the residents of Navadwip. When He splashed water over His friends, they felt an incessant shower of mercy falling upon them. Those who tried to do the same to Sacinandana, were inundated with even more of this mercy.

But Sacinandana was not satisfied sporting with only his playmates - everyone was a target for His playful pranks. Brahmanas chanted their Gayatri mantra standing in water up to their waist. Nimai would go up to them and say, "Who are you meditating upon? Open your eyes and see that the Lord you are meditating on is standing right in front of you."

Sometimes he would squirt water from His mouth on a person who had just finished taking his bath in the Ganga. One man became very upset and lamented that Nimai had contaminated his body which had just been purified by bathing in Ganga. He took another bath, but Nimai squirted water on him again and then suddenly disappeared into the depths of Ganga's waters.

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***When He splashed water over His friends, they felt an incessant shower of mercy falling upon them. Those who tried to do the same to Sacinandana, were inundated with even more of this mercy.***

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When Nimai resurfaced, He went onto the land and mixed the men's clothes with the women's. This caused a lot of confusion and embarrassment to everyone when they went

to put on their dry clothes.

Swimming underwater, Nimai grabbed a brahmana by his legs and dragged him into the depths of the river. The other brahmanas screamed in fear and everyone thought he had been dragged away by a crocodile. This started a big commotion, but the brahmana resurfaced a short while later after drinking a lot of Ganga water.

Nimai then swam underwater again and reappeared at the next bathing *ghat* (area) which was reserved for women only. Sacidulal, the

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beloved son of mother Saci, saw young girls making arrangements to worship Lord Siva. He walked up to the girls, sat down in front of them and asked, "Who are you going to worship?"

"We're going to worship Lord Siva." Hearing this reply Nimai told them, "There is no need to worship Lord Siva. It would be better to worship Me and offer all these fruits, sweets, and flowers to Me." Shocked the girls told Nimai, "That is an extremely offensive thing to say." Some even exclaimed, "What a blasphemer!" but Nimai continued, "Actually, Lord Siva is My servant and his wife Parvati, is My maid servant."

The girls covered their ears and chanted the names of Vishnu for protection. Nimai smiled and said, "I know why you are worshipping Lord Siva - you all want young handsome husbands. So, those who worship Me will get the husbands they desire and will become mothers of many children. But those who don't worship Me will get old haggards as husbands and have many co-wives." The girls screamed in fear and worshipped Nimai by offering Him all of their paraphernalia.

Jagannath Misra was peacefully reading scriptures in his house when some brahmanas came to complain about Nimai. "We have to stop bathing in Ganga because of the disturbances caused by your son."

"Why? What happened?," asked Jagannath Misra in great anxiety.

"I was standing in the water chanting Gayatri and He dragged me under," said one of the brahmanas.

Another person said, "I was meditating and He came up and said, 'Who are meditating on? Open your eyes and see it is Me. I am Narayana in the age of Kali'."

Someone else said, "He repeatedly squirted me with water from his mouth just after I had purified myself by bathing in Ganga."

Still another complained, "I was preparing to worship the Lord and Nimai came just like a tornado. He ate all the offerings and ran away saying, 'For whom you brought these offerings, He Himself has eaten them'."

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***The girls also went to Mother Saci and complained, "Your son stole my sari while I was bathing in Ganga. When I came out I couldn't find it and then I saw Nimai running away with my sari under His arm".***

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Someone else then said, "All of a sudden He jumped on my back and said, 'I am Ram and you are a monkey on whose back I ride'."

The girls also went to Mother Saci and complained, "Your son stole my sari while I was bathing in Ganga. When I came out I couldn't find it and then I saw Nimai running away with my sari under His arm."

Others complained to Sacimata, "He fought with me and splashed water on me when I was bathing."

"He threw dust at me."

"He screamed in my ear to frighten me. I became so scared I started to cry."

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One girl said, "He put thorny *akda* fruits in my hair. See, they are still stuck there."

Sacimata affectionately pulled out the thorny fruits and rearranged the girl's hair. Then one extremely beautiful girl, a few years junior to Nimai, told Sacimata, "Nimai said He wanted to marry me." Sacimata smiled and told her, "Your husband will be very gentle, kind and caring," and then she assured all the girls, "Don't worry, I will certainly chastise Nimai as soon as He comes home."

Angered from hearing all of the complaints against Nimai, Jagannath Misra picked up a stick and started to walk towards the Ganga exclaiming, "Today I will beat Him! I will punish Him so severely He will never forget." Everyone who came to complain against Nimai were alarmed at Jagannath Misra's angry response.

They tried to pacify him by saying, "Actually, Nimai is just a little boy. There is no need to be so heavy on Him." Another person said, "Yes, sometimes little children act in naughty ways, but it should not be taken so seriously. After all, for some reason we enjoy His mischevious pranks."

When the girls who had complained to Mother Saci saw Jagannath Misra walking towards the Ganga with a stick, they ran there and told Nimai His father was coming to chastise Him. Nimai quickly came out of the water. He instructed His playmates to tell His father He had not been at the Ganga all day.

Nimai then walked towards His home using the road He takes to go to school. Jagannath Misra was still very angry. When he saw Nimai he shouted, "I am fed-up with you! Why do You behave so badly with people?" Nimai acted surprised, "What did I do?" He asked innocently. "What did I do?" retorted Jagannath Misra and angrily repeated all the complaints he had heard. "But I never went to the Ganga at all today. I am just coming home from school now," said Nimai acting even more surprised. "I don't know why everyone complains against Me. I haven't done anything to them, so why are they doing this to Me?"

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***Jagannath Misra picked up a stick and started to walk towards the Ganga exclaiming, "Today I will beat Him! I will punish Him so severely He will never forget".***

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Nimai broke down crying. Jagannath Misra and Sacimata noticed there were no signs of bathing on Nimai's body. His hair was dry and His clothes were marked with ink.

Jagannath Misra's heart ached for his son. He embraced Nimai and began wiping away His tears. Sacimata also could not restrain shedding tears, tears of joy.

This is how Sri Gaura-sundar, the Lord of the universe, performed His pastimes to submerge the residents of Navadvip in an ocean of nectar. ☺

## Saranagati - Introduction

*Saranagati, by Srila Bhaktivinoda Thakura, is an epic poem made into many beautiful songs describing the path of complete surrender to Krsna's lotus feet. These beautiful poems will lead you step by step into the six-fold process of surrendering your whole heart and self to Krsna. Bhaktivinoda Thakura's deep philosophical realizations and joy of being the humble servant of the Supreme Lord, Sri Krsna, is your guide on this most wonderful journey into the six different aspects of surrender.*

*Guru-maharaja gave a seminar on Bhaktivinoda Thakura's Saranagati during the Mayapur Gaura-purnima festival in March 1995. Each of the seven classes consisted of Guru-maharaja speaking on a song from Saranagati and then leading everyone in singing it. Each song revealed one of the six aspects of surrender and this formed the basis of the class.*

*This seminar will now be printed as a series of seven classes. The following is the first class, an introduction to the overall concept of surrender to the lotus feet of Krsna. In the next issue we will begin with the first step in this process of surrender.*

Hare Krsna. We are going to start a seminar on *Saranagati* today. *Saranagati* means surrender and is the very foundation of devotional service. Krsna appeared as a devotee, as Sri Caitanya Mahaprabhu, to teach us how to become a devotee. This is one of the most important benefits of being born in the age of *Kali*. Actually, the age of *Kali* is a very difficult and degraded age. It is considered the most sinful age, but it has one great benefit — Sri Caitanya Mahaprabhu came to personally teach us this *saranagati*, this surrender. Therefore, the age of *Kali* gives us a most wonderful opportunity to take advantage of the *sankirtana* movement of Sri Caitanya Mahaprabhu and learn the process of surrendering to Krsna in a most blissful way.

*Saranagati* has six aspects:  
**dainya**, becoming humble;  
**atma-nivedana**, self-surrender;  
**goptritve varana**, accepting Krsna as the ultimate maintainer and protector;

**avasya raksive krsna visvasa palana**, having implicit faith that Krsna will protect us under all circumstances;

**bhakti anumata matra karyera svikara**, accepting whatever is favorable to Krsna consciousness; and finally

**bhakti pratikula bhava varjana-angikara**, rejecting whatever is unfavorable to Krsna consciousness.

In the beginning of *Saranagati*, Srila Bhaktivinoda Thakura described the whole process in an introductory song. We will discuss this song and then we will sing it together.

*Srimad Bhagavatam* gives many wonderful examples of *saranagati*; Prahlad Maharaja, Queen Kunti, Gajendra, Draupadi. How did they surrender? How implicit was their faith? They had complete faith that Krsna is the Supreme Personality of Godhead, that He will always maintain them, protect them, and lead them to surrender unto Him completely.

## Śaraṇāgati

by Śrīla Bhaktivinoda Ṭhākura

*śrī kṛṣṇa caitanya prabhu jive dayā kari  
svapārṣada svīya dhāma saha avatari  
atyanta durlabha prema karivāre dāna  
śikhāya śaraṇāgati bhakatera prāṇa  
dainya ātma-nivedana goptṛtve varaṇa  
avaśya rakṣive kṛṣṇa viśvāsa pālana  
bhakti anukūla mātṛa kāryera svikāra  
bhakti pratikūla bhāva varjanāṅgikāra  
śaḍaṅga śaraṇāgati haive yānhāra  
tānhāra prārthanā śune śrī nandakumara  
rūpa-sanātana pade dante ṭṭṇa kāri  
bhaktivinoda paḍe duhu pada dhari  
kāndiyā kāndiyā vale āmi to adhama  
śikhāye śaraṇāgati kara he uttama*

Out of compassion for the fallen souls, Sri Caitanya Mahaprabhu came to this world, with his personal associates and divine abode, to distribute the extremely rare love of Godhead. He teaches *saranagati*, surrender to the Supreme Lord. This *saranagati* is the very life of the true devotee.

The ways of *saranagati* are humility, dedication of the self, acceptance of the Lord as ones maintainer, faith that Kṛṣṇa will surely protect, execution of only those acts favorable to pure devotion and renunciation of conduct adverse to pure devotion. The youthful son of Nanda Maharaja, Sri Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice. Bhaktivinoda places a straw between his teeth, prostrates himself before the two Goswamis, Sri Rupa and Sri Sanātana and clasps their lotus feet with his hands. "I'm certainly the lowest of men," he tells them weeping, "but please make me the best of men, by teaching me the ways of *saranagati*."

Prahlad Maharaja was just a five year old boy and his father, the king of the demons, tried to kill him in so many ways. Did Prahlad try to defend himself? No. He simply depended upon Kṛṣṇa and Kṛṣṇa protected him under all circumstances. This faith, that Kṛṣṇa will protect under all circumstances, means we do not have to make any endeavor to defend ourselves. We simply have to depend upon Kṛṣṇa. That is *saranagati*.

*Bhakti* has been described as engaging our senses in the service of the Lord of the senses, the Supreme Personality of Godhead, but this devotion is dependent upon surrender. We cannot become a devotee of Kṛṣṇa unless we surrender to Kṛṣṇa. Therefore, the first and foremost consideration in devotion is surrender. *Saranagati* is the Sanskrit word for surrender and is the very beginning of our spiritual life. ☞



## Writing to Guru Maharaja

by Manjari Devi Dasi

Receiving and writing letters is one of the most important ways Guru-maharaja keeps in touch with his disciples. When we write to Guru-maharaja with a question or problem and receive his reply with personal instructions and loving guidance, we see how our spiritual master is always there to help us and is truly our ever well-wisher. A loving bond develops from this exchange of the disciple's glorification of their dearest spiritual master, and his encouragement and appreciation of their sincere efforts.

Replying to every letter is a duty Guru-maharaja takes very seriously. He puts a lot of time and effort into this even though he is extremely busy with translating, traveling, preaching and his GBC and other management responsibilities.

Listed below is what we can do to make it easier and a lot less time consuming for Guru-maharaja to reply to our letters:

1. Writing should be clear and neat so it is easy to read and understand. It does not matter so much if the English grammar is not perfect, but it does matter if perfect English is written so badly Guru-maharaja cannot understand it.
2. Always write your name and postal address on the front page of the letter. Letters without a return address are the biggest problem. This also happens when the envelope becomes separated from the letter. Also, disciples should not assume they don't need to put a return address because Guru-maharaja already

knows it. Yes, he may know it, but the secretary typing the letter most likely won't. It is very difficult for Guru-maharaja and his secretaries when they have to spend extra time looking for correct addresses.

3. Always put the date. Undated letters make it very confusing and difficult to know how old the letter is or if it has been answered or not.
4. Questions that you wish Guru-maharaja to reply to should be brought to his attention by being highlighted or numbered.
5. Letters that do not require a reply - please tell Guru-maharaja if your letter or note does NOT require a reply from him.
6. Be very careful what address is used. India - use **ONLY** Guru-maharaja's personal address:

P.O. Box 16143,  
Circus Avenue,  
Calcutta 700 017

The West - a number of letters are "lost" in the mail and this is of great concern to Guru-maharaja. Make sure Guru-maharaja WILL receive the letter at the address you are sending it to. To be absolutely sure he gets it, you can send a copy to the Indian address above (just write "copy" on top of the letter). 🐾

## Projects

***Below is a description of the various projects Guru-maharaja is currently involved with. These preaching projects have been made possible by the kind donations of disciples and friends of ISKCON for spreading the sankirtana movement of Sri Caitanya Mahaprabhu.***

### Movie Production

The production of Guru-maharaja's movie is well under way. It features some of the best actors from Calcutta and is being directed by a very well known film director, Mr. Santimoy Banerjee. There were four days of shooting the movie in Mayapur during the time of our annual Navadvipa Mandal parikrama. Thousands of local people came trying to catch a glimpse of the famous movie stars. They almost started a stampede - a good sign the movie will be a box office hit.

The original film score featured two songs sung by Guru-maharaja. However, they liked Guru-maharaja's singing so much, they asked him to sing more songs for the movie. Other very famous singers will also sing songs by Srila Narottama Das Thakura, Srila Bhaktivinoda Thakura, Vasudeva Ghosh, etc.

The theme of this two hour feature film is a parikrama that is joined by many different people. The villain is a character who is so money-hungry that he lends money to people just to take possession of their mortgaged property. This villain has cheated the widow of the village landlord by taking her property and she has to live in a hut with her seven year old child.

The villain has joined the parikrama under the pretense of being a great spiritualist, but he is being followed by his many enemies who plan to kill him. Also joining the parikrama is a danc-

ing girl and a rich debauchee who is attracted to her. The rich debauchee's wife also decides to go, and a thief joins the group thinking it an opportunity to steal.

Many people from different walks of life join the parikrama being led by a devotee who narrates the pastimes of Sri Caitanya Mahaprabhu as they visit different holy places. These pastimes are dramatised, making it a movie on Sri Caitanya Mahaprabhu's pastimes. As the story-line unfolds, the different individuals on the parikrama gradually become transformed into devotees, and the parikrama ends in front of Sri Sri Radha-Madhava in our Sri Mayapur Chandrodaya Mandir.

Sri Caitanya Mahaprabhu Ki Jaya!  
Guru-maharaja Ki Jaya!

### Gitar Gan

Srila Prabhupada's Gitar Gan (a poetic rendition of Bhagavad-gita in Bengali) was recorded by Guru-maharaja onto six tapes. It was released to the public in February at a special presentation in Calcutta and was a grand success. Guru-maharaja also printed a booklet on the Gitar Gan especially for non-Bengali speaking devotees. It has English translations and verses from Srila Prabhupada's Bhagavad-Gita. The six tapes are presented in a box complete with this booklet.

Guru-maharaja is also planning to make more recordings when he returns to India in June.

They will be on the Brahma-Samhita and Hindi songs and are mainly for Indians who have settled in the West.

#### **Translating Srila Prabhupada's Srimad Bhagavatam into Bengali**

Guru-maharaja has begun translating the 6th Canto. His schedule is very strict as he needs to translate one volume a month to complete the 6th-10th Cantos (what Srila Prabhupada wrote) in time for printing and presenting to Srila Prabhupada for his centennial celebrations in 1996. Guru-maharaja rises at 2am, chants his rounds and translates for six-seven hours without a break. He then takes his only meal of the day and reserves the afternoon for his zonal and other official responsibilities.

Guru-maharaja won't be traveling much this year to maintain his schedule of translating one volume a month. Instead, he will go into writing retreats — during his trip to South Africa (June) and then Spain (July-August). If his

translation work is on schedule after his vyasapuja celebrations in September, he will go on parikrama in October. If not, he will spend October in another writing retreat.

#### **The Pancha Tattva Temple, Mayapur**

Construction of this temple has begun. Guru-maharaja is arranging for a donation of Rs 10 lakhs towards this project. H.H. Harikesa Maharaja is also contributing Rs 10 lakhs.

#### **Other Projects**

Guru-maharaja has donated a van for Food for Life in Bangladesh (costing approximately Rs 4 lakhs). He has also given US\$5,000 for Srila Prabhupada's Centennial and US\$2,000 (Rs.60,000) will be given to the Mayapur Namahatta preaching department to purchase a van.

An aspiring disciple from America, Yerawat Persaud, has donated US \$20,000 to build a boys asrama in the Gurukula in Mayapur. 🙏





## Prabhupada Pastimes

*This is a continuation of Guru-maharaja's description of his pastimes with Srila Prabhupada. He has told us how he joined ISKCON and began serving Srila Prabhupada as his personal servant in Mayapur, Bombay and then Hrisikesh. In Hrisikesh, Srila Prabhupada told Guru-maharaja and HH Tamal Krsna Maharaja to take him to Vrndavana immediately as it was time for him to leave his body. We now continue with Srila Prabhupada's arrival in Vrndavana.*

The devotees in Vrndavana were very excited that Srila Prabhupada was arriving in Vrndavana. Gunanava Prabhu and another devotee were waiting on two motorbikes at the Raman-Reti crossing where the road turns off from the main road and goes towards Vrndavana temple. As soon as they saw Srila Prabhupada's car, they started their motorbikes and sped back to the temple to give everyone the news, "Srila Prabhupada is coming!" The whole of Vrndavana temple was out on the road to greet Srila Prabhupada. Everyone was ecstatic. Srila

Prabhupada first went into the temple and took darshan of the Deities, and he then walked to his room. All the devotees followed Srila Prabhupada into his room for darsan.

Srila Prabhupada then told everyone why he had come to Vrndavana. The devotees were so happy to see Srila Prabhupada again, but when they heard him saying he had come to give up his body, they all broke down crying. It was an incredible experience - devotees crying and so emotional, and Srila Prabhupada showering the most profound words of wisdom. He told them how we all have to die some day. We are practising Krishna consciousness to conquer death. We know death is simply a change of body, and we know everything is

not finished at death. We continue our existence on another plane.

The devotees were still very emotional. Srila Prabhupada consoled everyone by reminding them, "This is what I am teaching you. We are not this body, we are spirit soul. And the spirit soul never dies, even though the body dies. We don't actually die, we just change our bodies. And as we all have to undergo this change, so we should not lament for birth or death."

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***"Srila Prabhupada is coming!". The whole of Vrndavana temple was out on the road to greet Srila Prabhupada.***

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After all the devotees had left, Srila Prabhupada called me over and said, "You do

not force me to eat any more." He told me not to cook for him. Srila Prabhupada didn't have any appetite, so I would force him to eat. Everyday I would cook seven or eight preparations. Srila Prabhupada would just sit there hardly even touching it, and then he would leave. He told me, "When I don't have any appetite, what's the point in eating."

I knew this was Srila Prabhupada's ultimatum. Srila Prabhupada was going to give up his body by stopping all eating and drinking - just like Pariksit Maharaja when he heard he would leave his body in seven days. Srila Prabhupada had not had anything to eat or drink for three days. It was very a heavy time. We all felt so helpless. Srila Prabhupada was

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leaving his body and we didn't know what to do. By this time, devotees all over the world had heard of Srila Prabhupada's imminent departure and were arriving in Vrndavana. The GBC's and sannyasis came and they met to decide what to do.

They decided, "We cannot let Srila Prabhupada leave us now." They pleaded with Srila Prabhupada to stay. "You should not leave us now when we are completely helpless. We do not have any shelter. We are just like a group of immature children. If you leave us now, what will happen to us?" Srila Prabhupada agreed to stay. It was such a joyful moment for everyone. Srila Prabhupada was lying in his bed, but when the devotees requested him not to leave, he just sat up and said, "Well if you all so desire... then I'll stay." This incident showed us that for Srila Prabhupada, leaving or staying in his body was entirely up to his will.

Even though Srila Prabhupada was not drinking or eating anything, I always kept some fresh fruit juice ready just in case he wanted a drink. After three days of fasting, Srila Prabhupada said, "Okay, I will stay," and then he said, "Give me something to drink." I had a glass of grape juice and so I offered it to His Divine Grace and he drank it. I started to cook for Srila Prabhupada again. He couldn't eat, he was just trying to. He would just go through the process of eating, many times just to make me happy because I had taken the trouble to cook for him.

One day, I think the day after Srila Prabhupada decided to stay, I had cooked for Srila Prabhupada and finished serving him.

Srila Prabhupada asked me if I knew where Gopinath Bazar was. This was my first visit to Vrndavana and I had been inside Srila Prabhupada's rooms the whole time. Still, I thought Vrndavana is a small place so I said, "I don't know Srila Prabhupada, but I can find out." Srila Prabhupada said, "No. Get someone who knows Vrndavana and bring him to me." But I was so eager to get more service from Srila Prabhupada. I insisted, "No Srila Prabhupada. Please tell me. I can go myself. I can take a rikshaw to Gopinath Bazar and find out where it is."

Srila Prabhupada then told me, "In Gopinath Bazar, there is an Ayurvedic doctor. His name is Banamali Kaviraj. You go to him and ask him to come here. He knows me. You tell him I am sick and that I need him." I went to Gopinath Bazar after I had finished serving Srila

Prabhupada and he was resting. I found Banamali Kaviraj. He was a very old man. When I told him Srila Prabhupada needed to see him, he said he couldn't go. He was so old, he could hardly move. I told him, "I will take you in a rikshaw". But he said that would be impossible for him as the roads are bad and when the rikshaw bounces, his whole body literally shakes and is badly affected. I just kept insisting that he should come. I begged so much he finally agreed.

Ayurvedic treatment often requires the medicines to be made from fresh ingredients and is usually prepared and given to the patient by the doctor. It was not possible for Banamali Kaviraj to stay near Srila Prabhupada all the time. I told Banamali Kaviraj I could make the medicine if he taught me how. The Kaviraj took me to a field and showed me different

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***"We cannot let Srila Prabhupada leave us now." They pleaded with Srila Prabhupada to stay.***

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herbs and roots. He also taught me how to identify them and warned me I had to be very careful as a small mistake in identifying the right herb could create havoc because a wrong herb could act as a poison. He also gave me some other ingredients and taught me how to prepare the medicine for Srila Prabhupada. I gave this medicine to Srila Prabhupada. We would bring Banamali Kaviraj to see Srila Prabhupada every day in Srila Prabhupada's car.

Srila Prabhupada's health was getting better. But, as Srila Prabhupada got better, he also became restless. He just could not sit or lie down at one place. He was very restless to go out and preach. When I told this to the Kaviraja, he became very worried. "No. Please don't let him go now. I am giving this medicine and it is working. When he is stronger, I can give him another medicine which is very powerful. But I have to wait for him to become stronger, and for the weather to become cooler for him to retain it"

But Srila Prabhupada was too restless and HH Tamal Krsna Maharaja was also inspiring Srila Prabhupada to go to the west to preach. I kind of gave up. I felt that if Srila Prabhupada himself wanted to go, then who am I to stop him. At one point Tamal Krsna Maharaja actually told Srila Prabhupada, "Prabhupada, Bhakti Charu Swami wants to keep you here and I want to take you out to the West. So, let's see who wins." I said, "No, there's no question of winning or losing. Whatever Srila Prabhupada wants, that will be."

In the meantime Srila Prabhupada gave me

sannyasa. I received first and second initiation in Mayapur during Gaura Purnima, and about two and a half months later I received sannyasa initiation on Snana-yatra, (fourteen days before Ratha-yatra festival). Srila Prabhupada decided to give me sannyasa, but when the news got around, some devotees were very opposed. Some GBC members told Srila Prabhupada it would not be good for me to take sannyasa so early. But Srila Prabhupada would not listen to them. He insisted on giving me sannyasa and he even chastised them.

On Snana-yatra, I took about one hour out of my very busy schedule in serving Srila

***I took about one hour out of my very busy schedule in serving Srila Prabhupada to sit in on the fire sacrifice and receive sannyasa from Srila Prabhupada.***

Prabhupada to sit in on the fire sacrifice and receive sannyasa from Srila Prabhupada. I remember I went to Srila Prabhupada's kitchen to cook lunch for him

right after the ceremony.

Srila Prabhupada decided to go to America and all the arrangements were made. His flight was in the early morning from Delhi and he was to leave from Vrndavana at 12.30pm. Srila Prabhupada was dressed and sitting on a chair in his room. I was sitting at his feet feeling bad that for a long time I would not be able to see him. ☹

Next Issue: Final Pastimes



## The Nectarian Instructions of Srila Bhaktisiddhanta Sarasvati Thakura

*The material for this article comes from "The Harmonist", a magazine produced by Srila Bhaktisiddhanta Sarasvati Thakura. It has been researched and prepared by Gopalvrndopal Dasa, a teacher with Mayapur Boys Gurukula.*

### Srimad Bhagavatam and the Vaisnava Cult

What follows is a conversation between Srila Bhaktisiddhanta Sarasvati Prabhupada and Pandit Syamasundar Cakravarti, a famous leader of the Indian Independence movement. The Kashi school refers to the Mayavadi school of thought and the Naimasaranya school refers to the Vaisnava school of thought.

**Question** - What commentary is the genuine commentary on the *Brahma Sutras*?

**Answer** - It is the *Srimad Bhagavatam*, which was explained by Sri Suta Goswami before sixty thousand sages at Naimasaranya, the famous holy place in Uttara Pradesh. There is a good deal of difference between the *Vedantic* schools of Kashi and Naimasaranya. The followers of the Naimasaranya school are genuine *Vedantins* since they accept only the genuine commentary of the *Brahma Sutras* and not other false ones.

**Question** - Do the pandits of the Kashi school accept *Srimad Bhagavatam*?

**Answer** - They look upon the *Bhagavatam* as only one particular book amongst other books, only one particular *Purana* amongst other *Puranas*. They do not adopt it solely. For us there is no need for any other book than *Bhagavatam*, and other books are acceptable only if they say something in its favor. The deliberations that go against *Bhagavatam* are not worthy to be called spiritual.

**Question** - Is there any deliberation going against the *Bhagavatam*?

**Answer** - There is no deliberation in the world that is not against the *Bhagavatam*. All the different currents of thoughts of jivas averse to God from time immemorial are against it.

**Question** - But has there been any man who has openly stood against the *Bhagavata* deliberations?

**Answer** - Examples of antagonism against the *Bhagavata* ideology have existed since Satya Yuga (golden age). Hiranuyakasipu was one. Such antagonists are of two types — disguised and unconcealed. The disguised antagonists are the greater enemies than the open ones. Swami Dayananda, founder of the Arya Samaj and Kaviraj Gangadhar Sen, was an open antagonist of the *Bhagavatam*. But the manner in which the Kashi school is conducted, indicates covered views against the *Bhagavatam*.

Sri Caitanya Mahaprabhu convinced Swami Prakasananda Saraswati, (the head of the Kashi school at that time) with his followers numbering several thousands, about the indisputable superiority of the doctrine of the Naimasaranya school. He entered the Naimasaranya school with his followers.

**Question** - Is there no truth in the other schools except Naimasaranya?

**Answer** - In other schools, truth is covered by delusion. But in the very beginning of the *Vedanta* commentary (*Srimad Bhagavatam*) of the Naimasaranya school, it has been said: "We always contemplate on the truth freed from delusions" (SB 1.1.1). The plural number 'we' denote the followers of the Naimasaranya school or Sri Vyasadeva's sect. Indicated here is the plurality of the contemplators, the non-duality (or singularity) of the Prime Truth, and the perpetuality of the connecting link or act, viz., contemplation. This contemplation does not cover the different modes of the thoughts of men. That Prime Truth is incomprehensible and transcendental (i.e. non-empiric).

**Question** - How can something be incomprehensible which is capable of being contemplated on?

**Answer** - Our previous guru in the preceptorial line, Sri Rupa Goswami Prabhu, said in his *Sri Bhakti Rasamrta Sindhu* 2.5.79: "What, transcending all courses of thought, appears in the heart brightened up with *suddha-sattva* and assumes the highest excellence of tasty sweetness, is called '*rasa*'."

"It is through the function of '*visuddha-sattva*' (the purest of transcendental *sattva*) or the highest Guru, that Vasudeva (the Highest Truth) can be contemplated on. *Sattva* which is one of the three *gunas* with *rajas* and *tamas* is not '*visuddha-sattva*'. *Visuddha-sattva* is not something of this world."

"The name of *visuddha-sattva* is Vasudeva, the Transcendental Purusa who manifests Himself in it, is God Vasudeva. I contemplate on that *Adhoksaja* (Supra-empiric Entity) with my mind." (SB 4.3.23) Siva said this to Sati.

The term '*Adhoksaja*' means what is beyond

the scope of material senses. Godhead is He who has reserved the absolute right of not being exposed to present human senses.

**Question** - With *Vaisnavism*, some may be personally benefited; but what benefit does the world derive from it?

**Answer** - That is not the true position. It may be applicable for *arcana* (ritual worship), but not to those who perform *kirtana* (recite the glories of God). The ritual worshipper does his rituals for his own personal good; but a reciter does service to the world. Nay, to all the creatures of the universe, to all beasts and birds, to men and gods, even to trees, creepers and rocks too - that service is of the highest type.

**Question** - I do not find any men to have a liking for this.

**Answer** - It is meaningless if we expect many persons to come for it. The number of post-graduates is very limited. Lord Krsna says, "Among thousands of men, only one or a few endeavor for accomplishment in self-realization and of these too, even though accomplished, only one or so may have an insight into My nature." (B.G.7.3)

Lord Sri Caitanya Mahaprabhu has expanded on this by it citing a *Bhagavata sloka*: "Even among crores of the accomplished and liberated, even a single devotee of Lord Narayana is rare." (S.B.6.14.5) Craftiness is the main thing in the world.

**Question** - What benefit has *Vaisnavism* done to the world?

**Answer** - Politics will not be able to do even one part of a crore in thousands of eras of the benefit that the *Vaisnavas* have done for the world. We are not advising others to be such narrow sectarians as the politicians are. ☞

To be continued in the next issue.

## Sri Ramanujacarya

*The following is a class given by Guru Maharaja in Mayapur on 5th April 1995, the appearance day of Sripad Ramanujacarya.*

Because of the influence of Kali-yuga, the true *siddhanta* (teachings) of the Vedas were lost. There are four *Vaisnava sampradayas* - Brahma, Sri, Rudra, and Kumara - and four *acaryas* appeared in these *sampradayas* specifically to revive the true teachings of the Vedas. Sri Ramanujacarya appeared in the Sri *saimpradaya*, originating from Sri Devi or Laksmi, to revive the teachings of that *sampradaya* and rescue the entire *Vaisnava* cult.

The whole of India had become influenced by Sankaracarya's *Mayavada* teachings, and pure *dvaita-siddhanta* (dualism) had become covered over by *advaita* (oneness). Ramanujacarya is the personality who defeated Sankaracarya's *Kevaladvaitavada* and established *Vasisthadvaitavada*.

Ramanujacarya appeared approximately one thousand years ago in the month of Caitra on Sukla Pancami. He appeared as the son of a great *Vaisnava*, Kesavacarya, one of the few *Vaisnavas* following the *Vaisnava* teachings in South India. Kesavacarya once dreamt the Personality of Godhead told him He would appear as his son.

After some time, Kantimati, Kesavacarya's wife, gave birth to a beautiful son. When the learned devotees saw this child, they recognized he was not an ordinary living entity, but

was indeed an incarnation of the Supreme Lord. The 11th Canto of *Srimad Bhagavatam* predicted that Lord Anantadeva would appear in Kali-yuga and that prediction referred to Ramanujacarya.

In those days, children of high-class brahmana families were often *sruti-dhara*; they would remember and understand something just by hearing it once. Ramanujacarya had a sharp memory and an understanding of *siddhanta* (truth) that was remarkable

for a young child.

There are many stories about Ramanujacarya's intelligence. For instance, Ramanujacarya became a student under a scholar, Yadava Prakasa. Although the most brilliant scholar of that time, Yadava Prakasa was contaminated by *mayavada* conclusions and became a very proud and envious person. Ramanujacarya would often defeat Yadava Prakasa or rectify his misconceptions. This made Yadava Prakasa very envious.

One day while Ramanujacarya was massaging Yadava Prakasa's back, a student came and asked Yadava Prakasa some questions. One question was about a description on the eyes of the Supreme Personality of Godhead in the *Candogya Upanisad*:

*tasya yatah kapyasam pundarikaksam  
pundarikam evam aksini*

*pundarikam evam aksini* means 'eyes like lotus flowers'. But Yadava Prakasa began explaining the word before that, *kapyasam*. He broke it into two words - *kapi* and *asana* - and said *kapi* means monkey and *asana* means the behind or rear end. He then translated all the words to mean 'the lotus-like eyes of the Supreme Personality of Godhead are the color of the behind of a monkey.'

Ramanujacarya was so hurt to hear this that tears of agony came flowing from his eyes. These tears fell on Yadava Prakasa's back and he quickly jumped up as the tears felt like burning hot charcoal on his skin. There are two kinds of tears. Tears of ecstasy which are cold like ice, and tears of agony which are hot. We can imagine how hurt Ramanujacarya was feeling for his tears to be as hot as burning coals.

Yadava Prakasa asked Ramanujacarya why he was crying and Ramanujacarya said, "The Supreme Personality of Godhead is the reservoir of all beauty and His eyes are the most beautiful part of His countenance. And you have compared them to the behind of a monkey! That is why my tears are flowing."

Sanskrit is a very profound language and one word can have many meanings. Ramanujacarya then told Yadava Prakasa the meaning of *kapi* was *kam pivati iti kapi-asat*. *Kam* means water, *pivati* means to drink, *iti kapi* means the one who drinks water is called *kapi*, the sun. Ramanujacarya continued explaining that the word *asana* means to bloom, so the

two words mean 'the color of the lotus that blooms with the rays of the sun.'

Yadava Prakasa was very unhappy to hear this explanation and to be defeated by his student. In Sanskrit there is the principal meaning (*mukhartha*) and the secondary meaning (*gaunartha*). Yadava Prakasa claimed Ramanujacarya's explanation was only the secondary meaning. But Ramanujacarya replied, "No. Whatever is appropriate to the application in relation to the Supreme Lord, that must be the real meaning."

The final disagreement between Ramanujacarya and Yadava Prakasa came when Yadava Prakasa explained the *sloka*, *sarvam khalvidam brahma*, to mean everything is *brahman*. Everything comes from *brahman*, everything rests in *brahman*, everything will ultimately merge into *brahman*, and therefore everything is *brahman*.

Ramanujacarya contested this and gave the example of a fish who is born in water, survives in water and dies in water, but that does not mean the fish becomes the water. Therefore, things that are generated from *brahman*, rest in *brahman* and merge into *brahman* does not mean they are *brahman*.

Yadava Prakasa became very concerned and decided Ramanujacarya was so intelligent he posed a dangerous threat to *dharma* and could even destroy Sankaracarya's *advaitavada* teachings. Yadava Prakasa decided he had to kill Ramanujacarya. He took some of his favorite students into confidence and they planned to kill Ramanujacarya during a trip to the north of India. Yadava Prakasa

**Ramanujacarya was so hurt to hear this that tears of agony came flowing from his eyes.**



told the students, "We'll kill him and then take bath in the Ganga and become free of the sin of killing a *brahmana*."

Ramanujacarya's cousin Govinda was also a student of Yadava Prakasa and traveled with the group. By Krsna's arrangement, Govinda overheard the other students planning to kill Ramanujacarya the next day while traveling through dense forest. They would claim he got lost and eaten by some animal.

As soon as Govinda was alone with Ramanujacarya, he whispered to Ramanujacarya that they were planning to kill him. He told Ramanujacarya to leave immediately. When the other students couldn't find Ramanujacarya, they felt he must have really gotten lost and some wild animal did eat him. By the divine arrangement of providence they didn't have to commit the sin of killing him themselves.

Ramanujacarya walked in the dense forest for a long distance. It was the end of the day when he saw a hunter and his wife. They told Ramanujacarya it was too dangerous for anyone to be in the forest alone as it was infested with wild animals. When Ramanujacarya told them what happened and that he wanted to go to Kancipuram, they offered to travel with him as they were also going to the same place.

They walked a long distance and at night the hunter made a big fire to protect them from the wild animals as they slept. The hunter's wife was very thirsty and wanted some water to drink. However, the hunter told her she had to wait till morning as it was dark and too dangerous to leave the fire.

The hunter's wife was very thirsty in the morning so Ramanujacarya went and got her some water in a well he found below a nearby hill. She was so thirsty that Ramanujacarya carried water to her three times. When he returned for the fourth time, he found the hunter and his wife were gone.

Not being able to find them, Ramanujacarya walked towards a big city he saw nearby. He asked someone where he was and to his amazement he found he had arrived at Kancipuram. It had taken Yadava Prakasa and his group of students many days to travel the same distance he covered in one night with the hunter and his wife.

Ramanujacarya realized that the hunter and his wife were none other than the Supreme Per-

sonality of Godhead and the Goddess of Fortune Who had come to help him in a time of need. From that time onwards, Ramanujacarya collected water everyday from that well to bathe his Deities.

Yamunacarya was a great stalwart *acarya* who was reviving pure *bhakti* although the whole of India was under the clutches of *mayavada*. Yamunacarya was about to leave his body and wanted to meet Ramanujacarya very much. Yamunacarya asked one of his most trusted disciples, Maha Purna, to go and bring Ramanujacarya to him. Ramanujacarya also wanted to meet this great *Vaisnava* very much. However, Yamunacarya left his body just before Ramanujacarya arrived.

Ramanujacarya was very upset and was crying. When he composed himself, he noticed three fingers of Yamunacarya's right hand

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***Ramanujacarya realized that  
the hunter and his wife were  
none other than the Supreme  
Personality of Godhead and  
the Goddess of Fortune***

---

were closed. Ramanujacarya asked, "Where his fingers like that before?" When the other disciples said "No," Ramanujacarya loudly recited one verse:

*aham visnu-pade sthitva  
jananajnanam mohitam  
pancam-samskara sampanya  
dravidamnaya parayana  
prapatti-dharma niratam  
sthitam raksami sarvata*

Ramanujacarya took a vow - "I, being situated in the *Vaisnava* stand, to save the living entities who are bewildered by ignorance, will establish the *panca-samskara* or *pancaratrika-vidhi*, the South Indian conclusion of the *Vedas*. I will guide the living entities to surrender to the Lord and I will protect *dharma*." As soon as Ramanujacarya took this vow, one finger of Yamunacarya's hand opened.

Ramanujacarya took a second vow:

*sanrcca nikhilan arthan  
tattva-jnana paramksipam  
sri-bhasya ca karisyami*

"Collecting all spiritual wisdom, which is extremely auspicious, I will write a *Sri Bhasya*." The *Sri sampradaya* did not have a *bhasya* (a purport to *Vedanta Sutra*) so when Ramanujacarya took this vow, the second finger on Yamunacarya's hand opened up.

Ramanujacarya took a third vow:

*jivesvaradi lokebhyah  
krpaya ca parasara*

*sandarsayatu tat sabhavan  
tad upaya gatir tatha  
purana-ratna samcakre  
muni-varja krpa-nidhi  
tasya namna maha-prapya  
vaisnavasya ca pasyati  
abhidanam karisyami*

Ramanujacarya felt indebted to Parasara Muni, the father of Vyasadeva, because he wrote the *Visnu Purana*. When Ramanujacarya took the third vow to name a great learned *Vaisnava* Parasara, Yamunacarya's third finger straightened.

**One very envious king, King Krimikanta, wanted to either kill Ramanujacarya or do great damage to him.**

Although Ramanujacarya and Yamunacarya did not meet personally, they did meet on the spiritual platform. Therefore

Yamunacarya is considered the original *siksa-guru* of Ramanujacarya and this is the line the *Sri sampradaya* follows.

True to his vows, Ramanujacarya preached *Vaisnavism* powerfully throughout South India. *Mayavadism*, and especially *Saivism*, were flourishing in South India under the patronage of the kings who wanted to stop Ramanujacarya's growing influence. One very envious king, King Krimikanta, wanted to either kill Ramanujacarya or do great damage to him.

When Ramanujacarya's disciples heard that Ramanujacarya had been invited to King Krimikanta's court, they devised a plan to save Ramanujacarya. This is an example of *guru bhakti*. The disciples felt, "Our lives are useless, but a personality like Ramanujacarya is rare. So even at the cost of our lives, we must save him."

Kuresa, a disciple of Ramanujacarya, told his spiritual master to dress up like him and immediately leave for a safe place. Kuresa then dressed up as Ramanujacarya and went to King Krimikanta's court. There, the king ordered that Ramanujacarya's eyes be taken out. Kuresa's eyes were taken out and he became blind.

Later on Ramanujacarya told Kuresa, "You just pray to the Lord for your eyes", but Kuresa prayed for those who made him blind to be forgiven. Ramanujacarya insisted again, but Kuresa prayed for auspiciousness for all the people of the world. Finally Ramanujacarya said, "I am telling you to ask the Lord for the benediction of your eyes!" Kuresa prayed to the Lord and immediately got his eyes back.

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***There, the king ordered  
that Ramanujacarya's  
eyes be taken out.***

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There are many wonderful activities performed by Ramanujacarya. Another famous incident was when Ramanujacarya was honoring *prasad* sitting on the bank of a lake. He threw some remnants into the lake. Some fish swallowed them and immediately developed their four-armed forms and went back to Vaikuntha. That lake is called the Lake of Deliverance.

Ramanujacarya's disciples asked him, "We are taking your remnants every day. How come we haven't got our four-armed forms?" Ramanujacarya replied, "Those fish took the *prasada* offensively, but you do not, so you haven't developed your four-armed forms yet".

Ramanujacarya was the first person to defeat *mayavada* philosophy. He defeated it with twenty one points. Let us look at one very interesting point. A very strong point in

Sankaracarya establishing his *Vivartavada*, or the theory of illusion, was using examples like mistaking a rope to be a snake, or mistaking a mirage in the desert to be water. Both give an illusion. The rope gives the illusion of a snake and the hot sand gives the illusion of water. Similarly, Sankaracarya claims, this world is false, an illusion, *jagan mithya*.

Ramanujacarya's counter-argument smashed Sankaracarya's point. Ramanujacarya said, "Fine. Accepted. There is no snake in the rope - the rope is just rope. There is no water in the mirage - the mirage is just a mirage. But somewhere a snake must

be existing, somewhere water must be existing. That is why you are mistaking the rope to be snake and the mirage to be water. If there was no snake, there would be no

question of mistaking the rope for a snake. If there was no water, there would be no question of mistaking the mirage for water.

The conclusion is that although the variegatedness of this material world may not be real, somewhere it is existing. Similarly, we can see that beyond the impersonal *Brahman* is the variety of the Spiritual Reality. This is the actual Reality and this material nature is but a reflection of that Reality.

This is how Ramanujacarya established transcendental *Vasistadvaitavada* and defeated Sankaracarya's *Kevaladvaitavada*. He established the *Vaisnava siddhanta* through the *Sri sampradaya* and his *Sri Bhasya*.

Ramanujacarya was a very great acarya who came to save this world from *nirvisesavada* (impersonalism). In Srila

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Prabhupada's *pranama mantra* we say, *nirvisesa sunyavadi pascatya desa tarine*, delivering the western countries from impersonalism and voidism. Ramanujacarya came to remove this misconception of voidism and he was the original one in the line of our acaryas to defeat it. 🐾

Srila Ramanujacarya ki jaya!

### Guru Maharaja's Itinerary

21st April - Siliguri  
25th April - Bangladesh  
30th April - Calcutta

2nd May - Bombay  
5th May - Mauritius  
15th May - South Africa

15th June - Mauritius  
25th June - India  
30th June - Calcutta Ratha-yatra

July/August - Retreat  
September - Europe and Italy for vyasa-puja  
October - Mayapur for parikrama or retreat  
November - Retreat  
December - South Africa Ratha-yatra

(Subject to alteration)

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#### FROM THE EDITOR

Please accept our humble obeisances. All glories to Guru-maharaja. All glories to Srila Prabhupada and his ISKCON.

Spiritual Connections is continuing to expand by the mercy of our dearest spiritual master. It became bigger and brighter with more pages and photos. It also became free of cost. Now Spiritual Connections has expanded into two teams. One team is Sri Hari Das and his wife, Anuradha Devi Dasi, with the other devotees in Durban, SA. The other Spiritual Connections team is the old Mayapur team back into action.

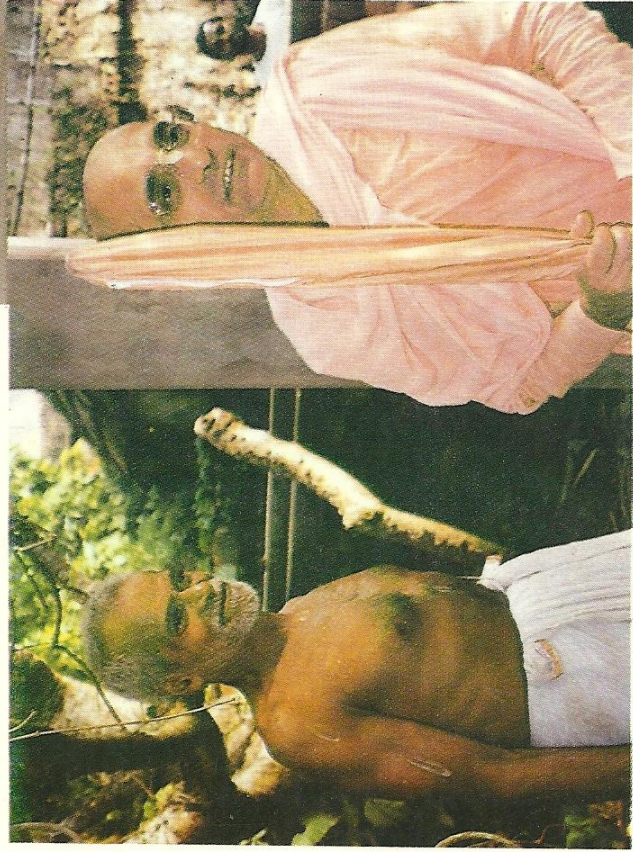
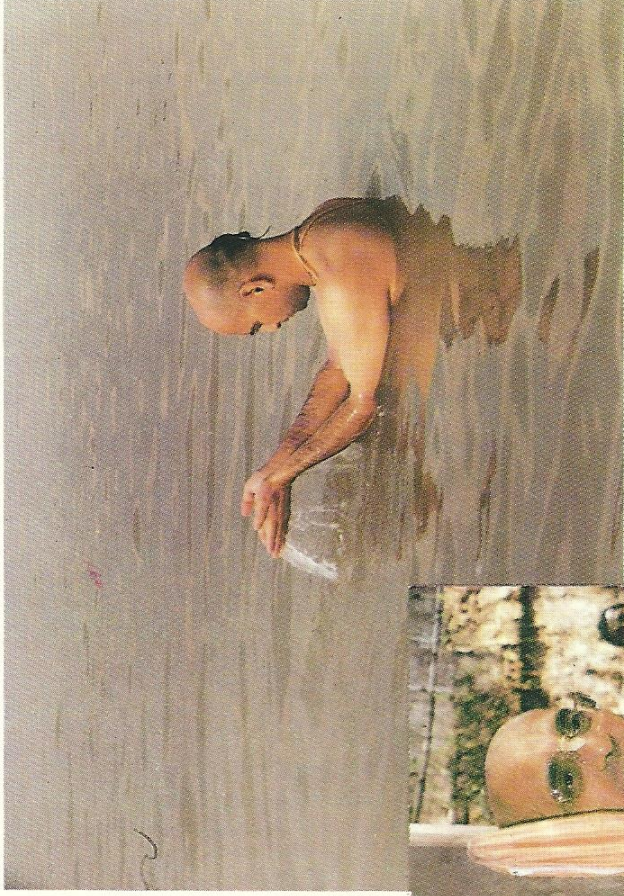
Basically the SA team will be transcribing and editing. Printing, distribution and administra-

tion will be done in Mayapur. We are happy that Guru-maharaja has arranged for us to join the SA team and also to render this service to him and all of our Godbrothers and God sisters.

Spiritual Connections is growing because of your demand for it. It is being done for you and like before, we want you to feel part of Spiritual Connections. We would like to print articles written by our readers. We humbly request everyone to please send us a description of their realizations and special times with Guru-maharaja so everyone can relish the nectar. We look forward to hearing from you.

Your servants,  
The Mayapur Spiritual Connections Team

# The Glories of Navadvip Dham



The spiritual benefit one receives by travelling to all the places of pilgrimage can be obtained just by remembering Navadvip Dham.

