

Dear Maharajas, Prabhus and Didis,

Dandavat pranamas. Jaya Sri Sri Guru and Gauranga. Srila Gurudeva requested that a few of us write a summary report article of this preaching tour, as well as of the recent festivals in Vrndavana, to be published in his English, Hindi, and Bengali magazines. Below is the first half of that article. Because we have excerpted some paragraphs here and there from previous reports and lectures, you may find some things that are familiar to you. All in all, though, most things will be new for you. Special thanks to Srimati Savitri didi and Srimati Surati didi for assisting with the typing, and to Sripad Bhaktivedanta Aranya Maharaja for assisting with the editing.

Your aspiring servant, Syamarani dasi

HISTORIC PREACHING TOUR

A SUMMARY REPORT – May to August, 2000

Manifesting the potency of Sri Caitanya Mahaprabhu and Srila Rupa Gosvami, continuing the mission of his diksa-guru, paramapujyapada Sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja, and fulfilling the legacy of his siksa-guru, paramapujyapada Sri Srimad Bhaktivedanta Swami Maharaja, Srila Bhaktivedanta Narayana Maharaja embarked on the fifth successful year of his world preaching tour, beginning on May 22, 2000. After visiting Maui, Hawaii, he primarily revealed his many insights on Ramananda Raya Samvada. Badger, California, he primarily spoke on Caitanya Mahaprabhu's teachings to Sri Rupa Gosvami and Sri Sanatana Gosvami, culminating in a powerful class resolving the controversy on the origin of the jiva-tattva Alachua, Florida, he continued Sanatana siksa in the evenings and enlightened all on the essence of Mahaprabhu's Sri Siksastakam, and in the process initiated about 300 devotees and inspired thousands. He then traveled to Wales. It is difficult to express the excitement and joyfulness he created around him.

Wales

In Wales, Srila Maharaja and over 300 devotees resided in the buildings of a University Campus, so that devotees from all over England could stay in one central location. As usual, though, his audience was not only from that country, but from all over the world. Because the holy tithis of Ratha-yatra, Cleansing of the Gundica Mandira, and Hera Pancami occurred during his stay there, Srila Maharaja gave a series of talks about the Ratha-yatra festival. As usual he revealed many deep truths regarding the history of Lord Jagannatha's appearance, as well as the esoteric lila behind the yearly festival. In great detail, he told the history of King Indradyumna and his queen, Gundica, the king's search for the Deity of Nila Madhava, and Nila Madhava's revealing Himself as Lord Jagannatha. Moreover, he explained the inner meanings behind that unique form of Lord Jagannatha in relation to Sri Caitanya Mahaprabhu's dancing before the ratha cart -- with Caitanya Mahaprabhu in the mood of Srimati Radharani and

Jagannathadeva in the mood of Brajendranandana Syamasundara Krsna who, having now circumstantially left Vrndavana and, living in the foreign land of Dvaraka, is feeling intense separation from the Vrajabasis and especially from Srimati Radhika, and is finally meeting with the Radhika and the gopis at Kuruksetra.

July 7 was the celebration of Hera Pancami. Manifesting Srila Rupa Gosvami and his line of acaryas, Srila Narayana Maharaja again established the supremacy of the prema of Vraja and especially the glory of Srimati Radhika's love. He explained the deep meanings behind the festival, where the Jagannatha Puri temple represents Dvaraka Puri, where Krsna is the son of Vasudeva and Devaki, where He never carries a flute or wears a peacock feather, where He cannot say, "Nanda Baba is my father and Yasoda Ma is my mother", and where He can think in His heart but not say with His mouth, "I love the gopis more." Laksmi devi is there and all the queens are there, but there are no gopis. Kuruksetra is the meeting place of Dvaraka and Vrndanvana -- but there is so much opulence there. Because Laksmi would be thinking, "Why should He go to a poor place like Vrndavana?", Krsna had to play a trick. He told her, "I have taken such a long bath that now I have a cold and loose motions. I need fresh air. I want to go to the forest for refreshment." Within, however, He was thinking, "Now Laksmi will not know I've run to Vrndavana." In order to cheat, He took Baladeva and Subhadra. He considered, "I'll keep them with Ma Yasoda and Rohini, and I'll stealthily go to Radha kunda and other secret meeting places. They will happily take their meals, and I'll run off."

Why was Srila Maharaja telling all these pastimes? Only to give his audience a greed for Vraja-bhakti, and specifically to fulfill the mission of Mahaprabhu in giving a greed for service to Srimati Radhika. He said that others may say, "Don't read tenth canto", and they have come to give only vaidhi-bhakti. Srila Maharaja indicated that he came to give raganuga-bhakti, as did Caitanya Mahaprabhu and all the acaryas in the line of Srila Rupa Gosvami. As he had explained on so many occasions during his tour, Paramapujyapada Srila Bhaktivedanta Swami Maharaja had also come only for this purpose and, only to lay the foundation for this, did he teach vaidhi-bhakti. Reserving everything in his books, he engaged the energy of his followers, but he knew that bhakti is like a current it is not stagnant. He was creating sukritis by this, in order that his followers develop a tendency or desire to serve Radha-Krsna Jugal. Srila Maharaja concluded that therefore, with tears in our eyes and our hearts melting, we should sing the songs of our previous acaryas to achieve this greed. We should think, "If these symptoms do not come, then fie on me." He said, "I saw Srila Swami Maharaja when he used to cry while chanting, 'gauranga bolite habe', and when he sang, 'sankhya purvaka nama gana natibih', he wept bitterly."

Just before leaving for Holland on July 5, Srila Maharaja held a special istagosti, and the current of that istagstni was like a platform for his other talks: both those based on lila, and those based in the consideration of tattva. In this istagostni he gave strong instructions on how to balance one's day -- a balance of sadhana-bhajana and temple services, a balance of sadhana-bhajana and preaching activities, a balance of sadhana-bhajana and family responsibilities, and a balance of sadhana-bhajana and earning money. He began by saying that those who are not demons but are not doing bhajana are like very ignorant donkeys, kicked by the hind legs of the she-donkeys and taking all the burden of the washerman. Persons favorable to devotion are of two kinds, and those who are not following the process, the rules of devotees and devotion are

greater in number. Real devotees are few, and even among that small number there are many divisions. Most are initiated by unqualified, false gurus, and even those with bona fide gurus are of many types. Some think, "My fire sacrifice has been performed and I have a sacred thread; therefore I am initiated." Such persons wear big tilaka, but there is no diksa in the true sense, and they are continuing their unfavorable or sinful activities. They are greater in number, and we may be also in this category. There is no thick relation with Krsna and no real knowledge of tattva -- not of jiva-tattva, bhagavata-tattva, guru-tattva, maya tattva, or prema-tattva. Even if they remember a mantra like 'aim guruve namah', their minds are elsewhere. After ten minutes they think, "What am I doing?" They were sleeping or just drifting. Then, while chanting, 'klim caitanyaya vidmahe', the mind is absent for 1/2hour. Most of us are in this category of struggle.

Worldly affairs come, our job or the like, and we are always very careful and cautious in these affairs. The mind is always there -- in computers and here and there -- and not in the guru gayatri and the hare krsna maha-mantra. A pure devotee comes and inspires them, but as soon as he leaves -- nothing in there. Their numbers are greater. Others cannot follow 'trinad api sunicena', or even Srila Rupa Gosvami's instructions in Upadesamrta: 'vaco vegam manasa krodha vegam.' Some wear neck beads of only one strand, which do not even touch the neck. Even in the military there are some rules and etiquettes, and the soldiers are punished if they do not follow them.

If we cannot follow these things, how can we follow Vraja-prema? Caitanya Mahaprabhu and His associates were all paramahansas, but they all followed Vaisnava etiquette. If we follow their rules and regulations, a taste will come. In school there is daily reading and completing the task given by the teacher.

First, vaco vegam. Control your tongue. The Ramayana and Mahabharata battles took place because Sita and Draupadi did not control their tongues. Promise from today, "I will not quarrel with my wife or husband, children, Gurudeva, and other devotees." Without this you cannot control your anger. Don't take rich foodstuffs. The fault of overeating is not only the fault of the tongue. All five senses are guilty, including the eyes. Looking brings attachment. Don't try to be astrologers, and don't read books other than bhakti books. There is no harm if you have not studied in school and colleges. By chanting, remembering, and serving Gurudeva you will be happy. Nothing else will make you happy.

Don't criticize all the Kamsas and Jarasandas. Spend your time in always glorifying Nanda, Yasoda, the gopas, gopis, Krsna and the devotees. Don't care much for your life's maintenance. A lower-class devotee can do so, but when you are mature you have nothing to do in this regard. What you need will easily come. Don't talk prajalpa. Chant one lakh of holy names. If this is not possible, then chant fifty thousand names. If not, then thirty-two rounds. If not, then go to the ocean and at once jump in. You should certainly go to the Pacific or Atlantic Ocean. Chant, but if your bona fide guru has come to give a lecture, then go and hear. Then your chanting will become high-class. Be confident that by doing all this, surely krsna-prema will come. First finish these things, THEN do anything to maintain your life. The holy name will arrange everything for you.

Don't associate with friends or family members if they are not devotees. They are all cheaters. If you are ugly, with two or three children, your husband will reject you and take a new wife. So give up all your other jobs and come to saranagati, full surrender to Krsna.

Some of the 300 devotees present were meeting Srila Maharaja for the first time, some had been waiting since the year before, counting the seconds. Some, although meeting with him in one or two countries each year, for the past three, four, or five years, were just now realizing the magnitude of their fortune in getting the most rare and precious association of such a high class suddha vaisnava. Vraja. Many within the various categories of devotees were now in the process of changing all their priorities in life and were preparing to leave their money and position to remain with Srila Maharaja.

Holland

Holland was the first place of Srila Maharaja's preaching in the west in 1996, and he was now fond of calling it 'holyland.' Holland was the first place that he initiated disciples in the west. By now he had thousands of disciples in the west, and thus far this year's tour had already made another three hundred fortunate in this way.

On the morning of July 8, Srila Maharaja explained the essence of Mahaprabhu's appearance in a most interesting way. He said that Krsna is the supreme almighty, but if you go deep you will see so many things, as given us by Srila Rupa Gosvami. Krsna wanted to attract the fallen souls to Him, and he wanted to give the ocean of rasa, Srimati Radhika's mahabhava, to the world -- but He could not. He could only give His own love, not love TO Him, which only Radhika has in completeness. He would therefore have to steal Her beauty and mood. He could not steal it, however, because Radhika is always alert and more clever and intelligent than Him. He could only have the wish, and therefore He had to beg Her. Her sakhis were also present when He prayed, "I beg Your mercy, Your beauty and Your mahabhava." Srimati Radhika replied, "Yes, I'm donating it for some time, but you will have to attend the class of my sakhis (Visakha devi in the form of Sri Ramananda Raya, and Lalita in the form of Sri Svarupa Damodara) so that they can sprinkle that in you. And I will also be there (as Sri Gadadhara Pandita). Krsna was thus able to come and give what no other incarnation or acarya gave before: manjari bhava, direct service to Srimati Radhika as Her maidservant.

On the morning of July 11, Srila Maharaja again gave an important istagostni. He carefully elucidated the process of turning arcana, Deity worship, into bhajana, intense and complete absorption in the pastimes of Krsna with a greed to enter into one's svarupa as a participant in those pastimes. In other words, he explained how to meditate and pray at the time of serving the Deities. The hundreds of hungry devotees felt so nourished, because, as usual, he did not concentrate on their outer existence, but on their inner existence, and they therefore felt both being satisfied.

Srila Narayana Maharaja had come for everyone, and so he also taught everyone how to chant according to their qualifications. Because in kirtana all things are complete, on this last day in Holland he explained the different ways in which different grades of devotees should chant and remember. The first grade or stage of remembrance is to remember our sins and offences to Vaisnavas -- to remember them and think, "I've done so wrong." Second is to remember Vrndavana, Goverdhana, etc., and to do parikrama of all these holy places in the

mind. If more qualified, the devotee chants and remembers pastimes, and if more qualified, he engages the mind in serving like the Vrajabasis, and especially like Sri Rupa Manjari.

On the next day Srila Maharaja went to the airport, to return to Mathura for two weeks before his visit to Russia on July 28. As usual he was surrounded by weeping disciples who were already beginning to feel the universe becoming vacant. With great love, and without material attachment, he bid them farewell and boarded his plane.

Russia

On July 28, approximately twenty-nine years after the historic visit of Srila Prabhupada Bhaktivedanta Swami Maharaja to Russia in the summer of 1971, Srila Narayana Maharaja blessed that largest country in the world with his historic first day there. By the time his plane reached the Moscow airport at 7:15 am, about 100 devotees were there to greet him, and about 200 devotees had simultaneously gathered at an almost derelict family camp site called Unost, located in the village of Kurilova near the town of Podolsk, just one hour outside of Moscow. The campsite consisted of several humble and slightly deteriorated buildings which would now be used for Srila Maharaja's nine-day residence, as well as that of all the visiting devotees who, although mostly from different cities in Russia, had also come from about ten other countries -- America, India, Finland, Germany, Holland, Sweden, England etc. The very large rooms of one of the buildings were used as a prasadam hall, and also a hall for kirtanas and lectures.

A large number of the Russian devotees had come because of the sincere efforts of Sripad Urukrama Prabhu and Sripad Jnanadas Prabhu, along with eight other Russian devotees headed by Jagat Mohini dasi, Yasoda Kumara Prabhu and Sadanugraha Prabhu who, during the seven weeks previous to Srila Maharaja's visit, had accompanied and assisted them in their preaching tour of nine cities. They had met with hundreds of devotees who had joined the Krsna consciousness movement years earlier -- some over twenty years earlier, with a yearning to meet and serve their Srila Prabhupada in a very real way, and who now felt great hope of this becoming a reality. These devotees, some of whom were the original Russian devotees from the mid-eighties who had spent years in the communist government's prison, and who then opened temples, preached with vigor all over the country, and helped print and distribute millions of Srila Prabhupada's books, now wept simply by the thought of meeting Prabhupada's dearest friend and disciple, what to speak of how they felt when they would actually meet him for the first time. Devotees had also come due to the preaching, organizing and advertising of Srila Maharaja's disciples at the Moscow Gaudiya Matha, headed by Ananta Krsna, Rasasindhu, Kaviraja Krsna, Ananta Ram, and Dharani Dhara Prabhus. In the one week preceding Srila Maharaja's visit, five Gaudiya Vedanta Press devotees did a five-day day and night marathon to complete the translation and printing of the first Russian Gaudiya-giti-guccha song book, and also a new book translated from Srila Maharaja's recent English classes given in Australia, America, and Wales, which also contained articles written by Mithiladisa Prabhu and Sripad Bhaktivedanta Aranya Maharaja, and which clearly show that the teachings of Srila Prabhupada and Srila Maharaja are in total harmony. Another three Russian books had also just come from the printers: Going Beyond Vaikuntha, My Siksa-guru and Priya-bandhu, and Nectar of Govinda-lila.

When Srila Maharaja was asked at the Moscow airport about the success of his just-completed two-week visit back to Mathura, he replied that about fifty thousand devotees had come to the Kesavaji Gaudiya Matha to celebrate guru-purnima, and therefore, instead of being the usual one-day festival, it became a two-day festival. Practically all of Mathura had come. He said that he could not even count the number of devotees from Mathura and other parts of India who received hari-nama initiation during those two days. He explained that these Indian devotees had no trouble with the habits of the westerners -- meat, fish, eggs, onions, garlic, smoking and carrots. Their only fault was that, along with worshiping Krsna, they also worshipped Kali and Durga. "It is very hard," he said, "to get them to give this up."

Srila Maharaja then briefly shared the incidences that took place in relation to the new grandiose Durvasa Muni temple-ashrama project that is situated just across the Jamuna River from the Kesavaji Gaudiya Matha. For the past year, local villagers who were opposed to the project had been creating great disturbances. Knowing that the new temple had cost hundreds of thousands of dollars to build, and thinking that they would be able to get a large out-of-court settlement for their personal use, they had filed a court-case on the grounds that the real Bhagavan is Durvasa Muni, and the devotees were being offensive to him by placing him on the side altar, with Radha-Krsna on the center altar. This past May, although the court-case was going on, the magistrate and police had allowed the devotees to have their pran-prathista function (installation of the Deities). About 1000 devotees attended, and so many had come all the way from Bengal. The morning after the ceremony was the first Mangala Arati for the newly installed presiding Deities. During the arati, 100's of furious villagers came and began to beat the devotees with broken bottles, clubs and stones. One of the leading sanniyasi and famous Gaudiya Vedanta Samhiti kirtaniya, Sripad Bhaktivedanta Sadhu Maharaja, was severely hit on the head with one of the bottles and was rushed to the hospital. Newspapers ran front-page articles saying that the devotees were ready to risk their lives for Krsna. The police, the chief of whom is a disciple of Srila Maharaja, also took the side of the devotees, arresting many of the villagers and putting them in jail. They were about to arrest more, when Srila Maharaja returned from Europe on August 14. At that time the frightened villagers fell at the feet of Srila Maharaja and prayed, "Trayi! Trayi! Save us! Save us!" Srila Maharaja now related to the devotees in the airport lounge that as soon as the villagers prayed to him in this way, he told them, "I don't want to give you any distress. What's done is done. I just want to change your hearts." He then requested the police not to arrest any more of the villagers, and to release the ones who were already arrested. He told the police also that he simply wanted to change the hearts of the villagers. Since that time the villagers were very favorable to the devotees. He now told the devotees at the airport that it was by the grace of Durvasa Muni himself that a miracle had occurred.

After leaving the VIP lounge Srila Maharaja was greeted by the kirtana of about one hundred devotees who escorted him outside to the van. On the way, Urukrama Prabhu introduced Srila Maharaja to Bharadvaja Prabhu, one of the very first Russian preachers, and one of the devotees who had been imprisoned in the eighties. Srila Maharaja immediately and strongly embraced him.

The van-ride from the airport to the festival-site took about two hours, during which time Srila Maharaja said that he was not actually interested in building many temples in different places. He is more interested in establishing temples in everyone's heart and having nama-hatta programs everywhere. He then began repeating to the ten devotees in the van some of the points he had been making in an evening class in Wales a few weeks earlier. Responding to the statements made by some persons that one should not hear Tenth Canto Srimad Bhagavatam, particularly the pastimes of Krsna and the gopis, until one is no longer a conditioned soul, Srila Maharaja said that such persons will have to wait millions of births, and still they won't be liberated. This is because they are offensive: to Sri Sukadeva Gosvami, to Srila Visvanatha Cakravarti Thakura, to Srila Swami Maharaja, and to the entire disciplic succession. Seated in the third row of the crowded and fast-moving van, he quoted from Caitanya Caritamrta, Adilila 4.34. There, Srila Krsnadasa Kaviraja Gosvami is quoting Sri Sukadeva Gosvami (SB 10.33.37): 'anugrahaya bhaktanam manusam deham asrita, bhajate tadsih krida yah srutva tat-paro bhavet.' Speaking as though he had Prabhupada Srila Bhaktivedanta Swami Maharaja's purport to this verse in front of him, he explained that one must not imitate the beautiful pastimes of Krsna, but one must certainly hear about them under proper guidance. Then, having heard such pastimes, one should serve these pastimes. The word 'bhavet' is in the imperative mood. Therefore, to not do so would be an offence.

Srila Maharaja then said that one of the first books Srila Prabhupada published and distributed was the Krsna Book, which contains all the chapters on Rasa-lila. Besides this, Caitanya Caritamrta contains rasika truths and lilas that even Srimad Bhagavatam cannot touch. Does this mean we conditioned souls should not read Caitanya Caritamrta? He then rhetorically asked if this means that Srila Prabhupada had made an offense by translating and publishing it. Once again he met the challenge of those who say that one must become perfect before he can hear Tenth Canto, and that anyone who quotes the verse 'vikriditam vrajabadhubhir' (which states that if one hears about Rasa-lila, with faith, from pure devotees, he becomes free from lust and all other diseases of the heart) is a sahajiyā. Like a thunderbolt Srila Maharaja said that this would mean that, Sukadev Gosvami, who spoke the verse, Srila Visvanatha Cakravarti Thakur and Srila Rupa Gosvami who inspired him, and our Srila Prabhupada who quotes it, especially in Krsna Book, would all be sahajiyās. Srila Maharaja then responded to the claim that the Tenth Canto verse about not imitating Lord Siva's drinking poison meant that one should not hear about or remember Rasa-lila -- otherwise one will be imitating Siva's smoking of marijuana -- and he will be destroyed. Srila Maharaja replied that this is not at all the meaning of this verse. It means that one must hear Rasa-lila through the disciplic succession. However, if one tries to imitate those pastimes, even by mind, then he will be destroyed. Persons who claim a conditioned soul should not hear have no faith in the disciplic succession.

Over two hundred more ecstatic and weeping devotees met Srila Maharaja when he arrived at the campsite at about 11am. Tapana Misra Prabhu led the kirtana with his guitar, as devotees ran to the van. Several devotees had been waiting for one and a half years to meet him, and so the first moments of seeing him were quite emotional. He thanked all the devotees who had suffered in prison, and told them that when he had long ago heard that they were imprisoned, he had prayed for their welfare. Like an ocean of mercy, he then began to embrace the male devotees, as more and more ran to him to embrace him and be embraced by him.

In his classes in Russia Srila Maharaja stressed on two main subjects: guru-tattva and the gradual development of understandings and stages of Krsna consciousness: from 'I am not this body' to Radha-dasyam.

On the morning of July 30, knowing that the devotees had been forlorn for so many years, having been spoon-fed apasiddhanta in the name of Gaudiya Vaisnavism, Srila Maharaja gave a very powerful class on Guru-tattva, real and apparent. There he explained: "You should understand who is a real guru. He is the abode of bhakti, and he has all kinds of serving moods towards Radha-Krsna Conjugal or Mahaprabhu. He can give sadhana bhakti, and he can also give rati—a high class of rati. If he is qualified to even give prema-bhakti in Goloka Vrindavan, and the love and affection of Conjugal Radha-Krsna, can he fall down? Never. How much qualified must that guru be, that he can take all ignorant persons to Krsna? If he himself is falling down, then he is actually not guru. You are intelligent enough to reconcile all these things, and to understand who is the real guru.

"The scriptures, especially Srimad Bhagavatam, have told, 'tasmad gurum prapadyeta...' What is the meaning? The bona fide guru can give conjugal love for Sri Sri Radha-Krsna. He will be expert and realized in the moods of all the Vedas, Upanisads, Srimad Bhagavatam, Gita, and all Puranas -- everything. He will be expert in all kinds of knowledge, and he will have realized all that knowledge. In addition, he will be detached from worldly desires and sense gratification. He will only be engaged in serving Krsna with all his senses -- with body, mind, soul, mood, and everything.

"He is the abode of bhakti and he has no doubts -- no doubts at all. Also, he will never go to all these atheistic universities. Never. Why? He has full confidence in his guru's words, and therefore he will join Srila Haridasa Thakura's University -- by always chanting and remembering. A person like this has full faith in the Name, full faith in his guru's words, and he has full faith in the words of scriptures like Srimad Bhagavatam. How can he join these universities? What would be the use? These universities are nonsense and, in the words of your Prabhupada, the teachers are rascals. Why should we join them? These universities are like slaughter-houses and they are full of mayavadis. Srila Swami Maharaja came and cut down all the arguments of the mayavadis and nirvesavadis. Why should his disciples now join all these things? It is because they have no faith in their Guru's words, and because they themselves are not guru at all. They are fallen from the beginning. There is no position from which they would fall down. Those who cannot chant the Name day and night, those who cannot realize what is the mood of the gopis, the Vrajavasis and Krsna, and those who are not engaging all their senses in the pastimes of Krsna, are actually not guru. They have no qualification to be guru. They cannot help us. They cannot take us to Krsna -- never, never and never.

"It has been told in sastra that we may have selected any guru before knowing all these qualifications, and thus knowingly, unknowingly, or in ignorance, we have accepted a guru who is not actually guru. Therefore, after hearing from a siksa-guru, from other gurus, and from scriptures, we should decide whether what we have done is wrong or right. If it is wrong, we should give up that guru and come to a realized guru. He can then help you, and you can develop your Krsna consciousness; otherwise it will never be possible.

"If these bogus gurus cannot give bhakti, then how can such a fallen guru, who is now coming in the bogus ritvik system, help devotees? Fallen gurus are now becoming ritviks. You should do pranama to them from very far away. Don't mix with them, and always boycott them. The ritvik system cannot help because it is only related to performance of sacrifices. [In

Srila Maharaja's The True Conception of Guru-tattva it is stated: 'Beginning from the Vedic period up to Dvapara-yuga, it is seen that many great emperors have obtained their desired fruits by flawless performance of sacrifices. Generally all of these sacrifices were performed for fulfilling material desires, the chief of which was the attainment of heavenly planets. After the completion of yajnas, the yajman (employer) pays the appropriate remunerations to the ritviks and sends them away. The yajman and the ritvik have no mutual eternal relationships.']

"In our line there is guru, there is siksa-guru, there is caitya-guru, there is sravana-guru, there is patha pradarsaka-guru -- so many gurus. Why go to these bogus ritviks? Be very far away from them. Be careful about them. We should be very careful about mayavadis, sahajiyas, and all nirvesesavadis.

"You know that in our guru-parampara line Brahma has never fallen down, Narada has never fallen down, and Sri Vyasa and Sri Sukadeva Gosvami have also never fallen down. You know Madhavendra Puri and Isvara Puripada; they never fell down. You know that Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Jiva Gosvami and all the other six Gosvamis, Srila Krsnadasa Kaviraja Gosvami, Srila Narottama Dasa Thakura, and after that Srila Visvanatha Cakravarti Thakura, Srila Bhaktivinoda Thakura, Srila Prabhupada Bhaktisiddhanta Saraswati, my Gurudeva Om Visnupada Sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja, and my siksa-guru Srila Bhaktivedanta Swami Maharaja -- none of them ever fell down. They cannot fall down. They are actual gurus. One should select a guru like them. However, even if you have not as yet done so, you can think about it more and more.

"We have not come for joining any society. We have come to serve Radha-Krsna Conjugal and Mahaprabhu. This is our aim and object. Why remain where the object is not fulfilled? Srila Swami Maharaja came with a mission, and at that time the mission was fulfilled in all ways. All joined, but those who neglected his teachings fell down. We should try to know all these truths.

"The real guru is an uttama maha-bhagavata -- like Narada Gosvami and Sukadeva Gosvami. They can hold up their hand to bless you with the words, "Bhakti should come at once." And bhakti will come. There are three kinds of uttama bhagavats. The first is Narada in his first stage (in his previous birth, after Lord Visnu gave him His momentary darshana). He realized Krsna in his heart, and at once all kinds of anarthas and imperfections disappeared. He realized Krsna, his relationship with Krsna, and his service to Krsna. However, at that time his body was still composed of past activities. He is therefore known as a murchita kasaya maha-bhagavata. What is the meaning of murchita kasaya? There is some imperfection, but it is now sleeping; not active.

"Sri Sukadeva Gosvami is an example of the second kind of uttama bhagavata. He is nirdhuta kasaya. What is nirdhuta kasaya? All impurities and imperfections have been washed away. Ignorance and anarthas are all gone.

"The third kind of uttama bhagavata is still more elevated. The example is Sri Narada Gosvami in his second stage, when he attained the body of an associate of Krsna. At this stage he has no mortal body. He has a body to serve Krsna -- a siddha sarira, transcendental body. If these kinds of gurus will place hands on anyone's head, or somehow they will glance at anyone and bless him, then prema bhakti will come at once and the disciple will go to Goloka Vrindavan. They are so powerful. Of course, in his second stage Narada was able to give so much more than in his first stage, but even in his first stage he was able to give so much -- more than others,

"You may know that Sri Narada Gosvami has thousands and thousands of disciples: Dhruva, Prahlada, Citraketu, Valmiki, Vyasa, and Rahugana -- so many. Just by sprinkling his mercy, they became qualified. And you know Sri Sukadeva Gosvami. Practically everyone in the world was his disciple, but he never initiated anyone. Why? Because he thought that, "All are serving Krsna, but I myself am not." He is a high class of maha-bhagavata. By his mercy, all the persons who were hearing his hari-katha in the assembly of Pariksit Maharaja were liberated. This is very marvelous; but such gurus are very rare, especially in Kali yuga.

"What is then the remedy for us? Who will help us? Only the madhyama adhikari. Sri Gurudeva should actually be acting in the stage of madhyama adhikari. "Prema maitri krpopeksa ya karoti sa madhyama." Madhyama adhikaris are of three categories: madhyama kanistha, madhyama madhyama, and madhyama uttama. The madhyama kanistha cannot act as guru. The madhyama madhyama and madhyama uttama can, however, because they are in the line of their guru, always chanting and remembering the pastimes of Krsna, chanting Hare Krsna with rasa and taste, and their anarthas have practically disappeared. There remains only a very little scent of anarthas, and there is no offense at all: no Vaisnava-aparadha, nama-aparadha, seva-aparadha, or dhama-aparadha. They are chanting and remembering, and are always in the line of their own Gurudeva. Though they are not so realized, still they can help us. We have these kinds of devotees in this world, and they can help us. But you should know that a maha-bhagavata can descend in the madhyama adhikari stage, and then he can preach and accept disciples. In this way we can accept two kinds of gurus, and they can help us. The madhyama adhikari gurus will take us to the uttama adhikari, and thus the madhyama gurus and their disciples will develop their Krsna consciousness.

"We cannot say that Srila Bhaktisiddhanta Saraswati Gosvami Thakura is a madhyama adhikari. We cannot say that my Gurudeva was a madhyama adhikari. We cannot accept that Srila Bhaktivedanta Swami Maharaja was a madhyama adhikari. They were really uttama adhikaris. They have simply descended and accepted disciples -- only to help devotees. They can come to the level of madhyama adhikari and then they can preach. Otherwise they cannot preach and they cannot initiate anyone. They are therefore very, very kind. Ordered by Srimati Radhika to fulfill the desire of Radhika and Krsna, they have accepted this position; otherwise they never would have done so. None of the gurus in our line who have accepted disciples are madhyama adhikari. All are uttama adhikari, but they have descended for the time being, for the benefit of the whole world.

"Bhakti is like a river, a current. No one can remain for twenty or thirty years at the same stage. If we think that we are not developing our Krsna consciousness, we should inquire why our current has stopped. I should realize whether anything is wrong in my guru or in me. If guru is right, then there is something wrong in me, and I should try to repair it. And, if there is a hole in guru, then I should do this pranama to him forever: "O gurudeva, I don't want your mercy. I want the mercy of a high-class of devotee."

"If a guru does not know the meaning of the mantras, like brahma-gayatri -- if he does not know who is the istadeva, deity, of this mantra, if he does not know upon whom we should meditate, who should pracodayat, come in our heart, if he does not know the meaning of gopal-mantra, kama-gayatri, gaura-mantra, and he does not practice it in the morning, at midday, and in the evening, and if he is not realizing anything, how can he be guru? He should realize all these things. If he has bhakti in his heart, he can donate it to others. But if he is not really doing

all these things, and there is no bhakti in his heart, then how can he donate that bhakti to others? This is the thing. That is why we are not developing. But for this, the current will go further, further, further to Krsna."

After class the inevitable question was asked by one of the Russian devotees. Remembering the pain of being misled by those who claimed to have been made pure devotees by their Srila Prabhupada, the devotee asked: "You said that a pure devotee can simply hold up his hand and bless anyone with pure bhakti. If this is so, then why didn't Prabhupada do this? Why didn't he make pure devotees? Srila Maharaja replied, "Because they didn't want krsna-prema. They wanted money and position, and so he gave them that. Narada Muni also didn't give the highest perfection to all his disciples. He gave Dhruva some knowledge and position, and he gave something different to Vyasadeva, Valmiki, and Gopa-kumara. Narada himself became Naradiya Gopi by the mercy of Purnamasi devi. So it depends upon the will of the disciple. It depends on what he wants. Prabhupada wanted to make them qualified, but they would not accept the process. Sri Caitanya Mahaprabhu traveled throughout India, but why did He only give this special prema to Srila Raghunatha dasa Gosvami? Why did Narada give this to Vyasa? Because he wanted it. Sri Vyasadeva was lamenting, "I've done so much, but I'm not satisfied."

The Russian devotees had been struggling so much, before and after their gurus had left Iskcon, and now Srila Maharaja was kindly giving them bona fide initiations into the Gaudiya Sampradaya. Bereft of much proper conception of guru-tattva, groups of them daily met him for clarification. In the afternoon of July 30, just before his evening class, Srila Maharaja met with about 60 devotees and answered several questions in a darsana. In answer to the first question he replied:

"If one's guru is not qualified, then, taking his permission, the disciple should at once take initiation from a higher rank of guru. This is not an offense. If that guru is not giving permission, he should at once be given up and the disciple should take proper initiation. This is because that guru is not a Vaisnava. If the guru is like a karmi, not duly chanting and remembering, he should be given up. You should know that if someone is not qualified, if he has no qualities of guru, in some cases one acts as a representative for the time being. A real guru can never fall. If a so-called guru has given up chanting, remembering, and all other devotional activities, he should therefore be rejected. The reason is this: If the disciple is now, even today, remembering him and thinking, "He is my gurudeva", then that so-called guru's bad activities and qualities will come in him -- all of them. You can remember this sloka: *'nikunja-yuno rati-keli-siddhyai ya yalibhir yuktir apeksaniya tatratni-daksyad ati-vallabhasya vande guroh sri caranaravindam.* Sri Gurudeva is always present with the *sakhis*, planning the arrangements for the perfection of *yugala-kisora's* amorous pastimes (*rati-keli*) within the *kunjas* of Vrndavana. Because he is so expert in making these tasteful arrangements for Their pleasure, he is very dear to Sri Sri Radha and Krsna. I offer prayers unto the lotus feet of Sri Gurudeva.' A sad-guru is like this. When you will meditate on that guru, however, you will meditate that he has left the mission, that now he is mad, that now he is engaging in sense gratification; and these bad qualities will come instead of *'saksad-dharivena samasta-sastrair uktas tatha bhavyata eva sadbhih.'* Also *'yasya prasada bhagavat-prasado yasyaprasadan na*

gatih kuto'pi.' How can we meditate on him? If you are now meditating on a fallen guru, all his bad qualities -- every sense gratificatory activity that he is doing -- will come to you.

"On the other hand, when you are meditating on your Prabhupada, Srila Bhaktivedanta Swami Maharaja, you can meditate on how beautiful and how merciful he is. He is attracting the whole world with his qualities. He always serves Krsna in the *nikunja* (the secluded pastime groves of Sri Sri Radha-Krsna) and he is *saksat hari-tvena*. (He has qualities like Krsna; he has qualities of eternity, bliss, and knowledge.) All these slokas apply to him. If I meditate on him, then all his good qualities will come. This is the hidden meaning. You cannot apply this to any fallen person, or to a person who has not realized all these things."

Several of the Russian devotees had been working day and night to turn the old hall into a temple. A few of the *didis* made a splendid altar for Tulasi devi, of saffron satin-like material, and the same material covered the beautiful *vyasasana* and its round bolsters. Devotees placed pictures of Krsna and His associates on the walls, and also made an grand and opulent altar where the Moscow Deities, Sri Si Radha Vinoda Bihariji and Caitanya Mahaprabhu, now resided, along with about 15 other Thakurjis, sets of Deities, brought by devotees visiting from around the world. Srimati Asta-sakhi didi, who had been Bhaktivedanta Manor's pujari since 1970, now became the pujari of Them all.

All of Srila Maharaja's classes were being translated through the very enthusiastic voice of Sriman Ananta Krsna dasa brahmachari. Srila Maharaja would speak several sentences, then Ananta Krsna prabhu would translate, and this way they went back and forth. In the meantime, Sadanugraha prabhu was taping the classes and, as soon they were over, he would go to his high speed multiple copying machine in the prasadam hall and begin making many, many copies of the tapes for immediate distribution. Because the devotees attending were from all over the CIS and beyond, the nectarian lectures, would soon be all over the country.

Concerned that devotees should try not to make a lot of money 'for Krsna', or do other external devotional services and still remain in worldly problems, helpless in helping the world to be free from its' poisonous and polluted problems, Srila Maharaja gave the solution. He began his evening lecture of August 2 by saying: "Water is polluted, air is polluted, ether is polluted, and everything is polluted; and everything is dying by pollution. So many poisons are in water, and so many poisons are in the air, and therefore there is so very much anxiety. Intelligent persons are thinking how to save the world from this pollution. A day will come when the whole ocean will be polluted with poisons, all fish will be thus poisoned, and if anyone will eat fish or any food from the sea, he will die. In the name of saving the agriculture, people are spraying poisons everywhere to kill insects. But that poison comes in the grains and thus all are polluted. You will eat those grains, you will become mad, so many diseases will come, and you will all die.

"If you are abusing anyone, criticizing anyone, or quarreling with anyone, these sounds will evaporate in the air and it go throughout the whole universe. If you are speaking any nonsense it will not 'go in vain.' It will go throughout the whole world by air. An example may be given of a big pond. If you take a stone and throw it into a pond, some waves will be created, and they will touch all ends of the pond. This universe is like that pond, and air is

everywhere in the universe. When one chants Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, this will evaporate and create so many waves of air, and those waves will touch everywhere -- up to the ends of the world -- moving here and there and purifying the entire universe from all these pollutions.

"Krsna is so powerful. He can create the whole universe in a second and He can destroy it, and again he can create so many worlds. He has invested all His mercy, power, and opulence in His names, and therefore they are so powerful. They will very quickly travel throughout the whole universe, by the help of airwaves, and the pollution will be at once gone. You know that the trees, creepers, animals, and insects cannot speak. They cannot understand our language. Still, everyone -- not only humans, but trees, creepers, and insects here and there in this universe -- will be touched by this powerful name, whether they know it or not. There is no question of whether they are aware or not. They will be touched. If knowingly or unknowingly you are touching fire it will burn you. Similarly, these names are very powerful. They will inject all and they will purify all, whether they know or not.

"Here the trees are very fortunate, the grass is fortunate, and the persons are fortunate -- whether they are coming to our classes or not. The trees, creepers, grass and all others are somehow attending our classes by hearing the sound. Moslems don't say Hari, Krsna, or Rama, but the sound will somehow go and touch them, even if they are in Arabia or Iran. Even hogs, pigs, bears, and other creatures who are in jungles and forests, attacking persons and eating them, will be also be liberated.

"Kirtana is so powerful that if you are meditating on anything, and we are doing kirtana, you cannot continue to meditate. If you are doing kirtana and someone else is not doing kirtana, he is bound to do kirtana by mind. If you cannot meditate, you should chant Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare. This will engage all your senses. You will forget where you are and what you are doing. If you chant louder and louder, all your senses will be controlled and there will be nothing to criticize, and nothing to remember about your bad activities or anything else. Otherwise, without this, while meditating, all kinds of bogus things will come in your head. You cannot check it by yourself, but by kirtana it will be checked very easily.

"In this world someone may think that devotees are very selfish. And I also think that you are engaged in selfishness. Those who are actually high class of devotees are not selfish. You can think, "I should have some money to travel here and there." This is selfishness. "I should also have some money in my pocket to do this for me, or for this purpose." This is all selfishness. However, when you will chant Hare Krsna for your self and others, there is no self-gain. Gradually your heart will be cleared, ceto-darpana-marjana, and then you will realize that your real self interest -- the soul of your soul -- is Krsna. Therefore, if you are serving Krsna, the whole world, and you, are benefited.

"Don't believe in money and wealth. Don't believe in them. To think that they will help, that we will be benefited and happy by money and wealth, is quite wrong. By chanting the name and serving gurudeva, Radha-Krsna Conjugal, Mahaprabhu, and Nityananda Prabhu, you will be so happy that you cannot imagine, and the world will be benefited by this. So try to do nagara-sankirtana without self-gain. If there is any self-gain, let Krsna be the Self here, and we can do anything for His service. If you have so much money, or even some money, in your pockets, so many problems will come. Sri Sanatana Gosvami left his one associate, Isana. He told him, "You should take that coin and return home. It is like poison.

"You should try to do nagara-sankirtana and distribute books also, but always chant and remember, hear classes, and be in high-class devotee association. And first of all you should not be selfish. Be guru-centered or Krsna centered. They will manage everything."

On August 3 an authentic Vedic fire sacrifice was held for all the 150 new hari-nama and diksa initiates. It was presided over by Sri Sri Radha-Vinodahiharijiu and conducted by Sripad Madhava Maharaja and Sripad Aranya Maharaja, according to the system prescribed by Sri Gopal Bhatta Gosvami in his Sat Kriya Sar Dupika. Then, on August 4, the last day of his visit, the 400 devotees took Srila Maharaja to downtown Moskow's famous Red Square, to the Kremlin, where Sridham-sakha prabhu took group photos. On this occasion everyone remembered Srila Prabhupada Bhaktivedanta Svami Maharaja in his own historic photo at the Kremlin. Srila Maharaja commented several times that he and the devotees were now together only by the mercy of Prabhupada.

That evening Srila Maharaja was scheduled to speak at a large auditorium nearby. After sitting on the auditorium stage's vyasasana, he was garlanded by the president of Moskow's Iskcon temple. Many senior Iskcon devotees were also present. Due to propaganda several had been doubtful and even inimical up to that point, and had therefore not come to see Srila Maharaja at the campsite. However, now awestruck after hearing his lecture about his relationship with Prabhupada and the real mission of Caitanya Mahaprabhu, one of the most senior of them commented in amazement, "A new atmosphere and era is being ushered in!" The ISKON president commented, "We have so many mistakes that I see a new ISKON manifesting."

Sri Caitanya Caritamrta describes Caitanya Mahaprabhu's converting others to bhakti, simply by His embraces, and Srila Maharajas activities in Russia were reminiscent of that. At the end of practically every one of his classes, after he had stepped off his vyasasana, he would be, as usual, surrounded by heart-melted devotees chanting Hare Krsna until he finally passed through the big hall, walked down the staircase, and was somewhat out the door and on the way down the tree-lined pathway to his own room. That was usual in every country. But here there was one addition. Usually, in other countries, his hand would be resting on the shoulder of Sripada Madhava Maharaja, Sripada Vrajanatha prabhu or any senior devotee. But here, daily, as he elegantly walked through the crowd of devotees, his arms were casually somewhat stretched out, and, one after another, he would caress and embrace the heads and shoulders of the male devotees. And they would rush to him, embracing him and/or putting their heads on his chest or in his arms. And, that night in the auditorium, as he proceeded up the aisle, everyone rushed to the aisles and he was again embracing practically one and all. As for the ladies -- he was carrying a long stemmed rose -- and he tapped several of them on the head with that rose. The whole scene was marvelous.