

Amrtasindhu Bindu

Distributing the "Hidden Treasure" To the World

[May-August, 2000: A brief account of the world-changing preaching tour of Tridandi Svami Sri Srimad Bhaktivedanta Narayana Maharaja, and the festivals that followed upon his return to India]

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. It began on May 22, 2000, on the island of Maui, Hawaii. There, as vaidya sramoni and bringing the only medicine for the sufferings of kali-yuga—sweet harikatha—he revealed his many insights on Ramananda Raya Samvada. Then, in 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. In Alachua, Florida, he continued Sanatana siksa in the evenings, and each morning enlightened all on the essence of Mahaprabhu's Sri Siksastakam. In the process of speaking in these places, he initiated about 300 devotees and inspired thousands.

He then traveled to Wales, Great Britain, and it is difficult to express the excitement and joy Srila Maharaja created around him, there and everywhere. There, he and over 300 others resided in the rented buildings of a University Campus, so that devotees from all over the United Kingdom could stay in one central location. As usual, though, his audience had come from all over the world. The school's large gymnasium was turned into a beautiful Gaudiya Vedanta Samhiti Mandira, where, as was the case in all the countries of Srila Maharaja's programs, daily mangal-arati, sundar-arati, tulasi arati, bhoga offerings, bhajanas, kirtanas and classes took place, and where, on splendid, newly created altars, fifteen or twenty Thakurjis from around the world were worshiped.

Because the holy tithis of Gundica Mandira Marjana and Ratha-yatra occurred during his stay there, Srila Maharaja gave a series of talks about Ratha-yatra. He revealed many deep truths regarding the history Lord Jagannatha's appearance in the kingdom of Maharaja Indradyumna, as well as the esoteric lila behind the yearly festival. He explained Sri Caitanya Mahaprabhu's dancing before the ratha cart in the mood of Srimati Radhika, with Jagannathadeva in the mood of Brajendranandana Syamasundara Krsna who, now circumstantially away from Vrndavana and living in the foreign land of Dvaraka, is feeling intense separation from the Vrajabasis, and especially from Radhika, and is finally meeting with Her and the gopis at Kuruksetra.

July 7 was the celebration of Hera Pancami, and at that time Srila Maharaja was in Holland. In order to give his audience a greed for Vraja-bhakti, he explained the humourous pastimes of Mahaprabhu, Sri Svarupa Damodara and Srivasa Thakura from Sri Caitanya Caritamrta. Then, referring to those who preach, "Don't read tenth canto or any pastime of Krsna and the gopis", he said that such persons have come to give only vaidhi-bhakti. Srila Maharaja indicated that he had come to give raganuga-bhakti, as did Caitanya Mahaprabhu and all the acaryas in the line of Srila Rupa Gosvami. As usual, his entire audience had some connection with Srila Bhaktivedanta Swami Maharaja, and therefore he explained that Srila Swami Maharaja had also come especially for this purpose. Only to lay the foundation for this, did he teach vaidhi-bhakti. Reserving everything in his books, he engaged the energy of his

followers. He was creating sukritis by this, in order that his followers develop a desire to serve Radha-Krsna Jugal.

On the morning of July 8, Srila Maharaja astounded his audience by explaining the essence of Mahaprabhu's appearance in a most unique way. He said, "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, and He wanted to give the ocean of rasa, Srimati Radhika's mahabhava, to the world—but He could not. He could give His own love, but 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 She is always alert and more clever and intelligent than Him. He could only desire it, and therefore He had to beg Her for it. 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 to You 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 devi in the form of Sri Svarupa Damodara) so that they can sprinkle that upon 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 ever gave before: manjari bhava, direct service to Srimati Radhika as Her maidservant."

On July 11 Srila Maharaja returned to Mathura for two weeks, during which time about fifty thousand devotees came to the Kesavaji Gaudiya Matha to celebrate guru-purnima. Therefore, instead of being the usual one-day festival, it became a two-day festival. Practically all of Mathura had come, and there was no counting the number of devotees from Mathura and other parts of India who received hari-nama initiation. Then, On July 28, approximately twenty-nine years after the historic visit of Srila Bhaktivedanta Swami Maharaja to Russia in the summer of 1971, as a result of which tens of thousands of Russians became devotees of Krsna, Srila Narayana Maharaja blessed that largest country in the world by his presence. About 100 devotees met him at the airport, and about 200 more were waiting for him at a family camp-site near Moscow. The campsite would now be used for Srila Maharaja's nine-day residence, as well as that of all the devotees from different cities in Russia, as well as from America, India, Finland, Germany, Holland, Sweden, England, etc.

Srila Maharaja 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 Srila Swami Maharaja, but who had joined Iskcon after his disappearance, and who now felt great hope of this becoming a reality. Some were the original Russian devotees from the mid-eighties who had spent years in the communist government's prisons due to their connection with Krsna consciousness, and who had later opened temples, preached with vigor all over the country, and helped print and distribute millions of Srila Swami Maharaja's translations of Bhagavad-gita, Srimad Bhagavatam, etc. They now wept in happiness to see his dearest friend and siksa disciple for the first time.

In his classes Srila Maharaja concentrated on two main subjects: The first was guru-tattva, and the second was the gradual development of bhakti—from 'I am not this body', to the glory of the holy name, to Krsna's bala lila, and finally to Radha-dasyam.

Compassionate to all 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. He explained that the real guru is the abode of bhakti, and he has all kinds of serving moods towards Radha-Krsna Conjugal or Mahaprabhu. He can give sadhana bhakti, a high class of rati, prema-bhakti in Goloka Vrindavan, and the

love and affection of Radha-Krsna. If he himself is part of the imagined system of ritvik gurus, or he is attending universities, or falling down, then he is actually not guru. A real guru only goes to the university of Srila Haridasa Thakura. He is an uttama maha-bhagavata, like Narada Gosvami and Sukadeva Gosvami. Such a guru can hold up his hand to bless you: "Bhakti should come at once." And bhakti will come.

All 400 devotees were charmed by Srila Maharaja's presentations, and his very interesting approach in describing the glories of the holy name was no exception. In his August 2 class he told his audience: "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. 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, 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."

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 Dipika. On August 4, the last day of his visit, the devotees took Srila Maharaja to downtown Moskow's Kremlin, the heart of the former Soviet Union, to take group photos. On this occasion everyone remembered Srila 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 Srila Swami Maharaja.

That evening Srila Maharaja spoke at a large auditorium nearby. Many senior members of the Moskow Iskcon temple 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, after personally hearing his lecture about the real mission of Caitanya Mahaprabhu, they were now awestruck. The Iskcon president commented, "We have made so many mistakes that I see a new Iskcon manifesting!"

Usually, while walking, Srila Maharaja's 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 after stepping off his vyasasana, his arms would be slightly stretched out, and, one after another, he would caress and embrace the heads and shoulders of the male devotees. And they would also rush to him, embracing him and/or putting their heads on his chest or in his arms. Now, that night in the auditorium, as he proceeded up the aisle after class and kirtana, 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.

Although his plane from Moscow had left for India after midnight the next night, the day after his arrival Srila Maharaja attended a welcome program in Delhi with 600 devotees. Two days later, beginning August 10, the beautiful Julan Yatra swing ceremony of Sri Sri Radha-Vinodabihari began in Vrindavana. He therefore spent the next six days at Sri Rupa-Sanatana Gaudiya Matha in Seva Kunja Gully.

Within the time of this Swing Festival there three days of classes and bhajanas glorifying Srila Rupa Gosvami, whose disappearance day was Aug.11, Along with Srila Maharaja, several prominent Vaisnava scholars and sannyasis from Vrindavana and Mathura

offered their sraddha puspanjali. Srila Maharaja's first talk was given in the early morning, in the courtyard of the Radha-Damodara Mandira, just after he and over one hundred Indian and Western devotees offered respects at the samadhi mandiras of Srila Jiva Gosvami, Srila Krsna dasa Kaviraja, and Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura, and then circumambulated the samadhi mandira and bhajana kutira of Srila Rupa Gosvami. Seated in front of the samadhi and looking up at the inscription of Sri Kavi Karnipura's verse on the outer wall, Srila Maharaja spoke on its significance. Srila Maharaja said that, "Today is a most holy day. It is the disappearance day of Lord Caitanya's supreme object of mercy."

He also explained the song, Yan Kali Rupa by Sri Madhava Gosvami: "If Srila Rupa Gosvami had not come, who would have manifested Mahaprabhu and Vraja prema in this world? Who would have opened the door of the great treasure-room of Srimati Radhika's highest moods? Even Krsna Himself had to go to Rupa Gosvami, in his form as Rupa manjari, and attain these moods, by Rupa Manjari's allowing Him to enter Radhika's kunj. Rupa manjari said, 'You have come dressed as a sakhi, but You are Krsna.' She would not allow Him to enter until He pleaded with her. Therefore we cannot imagine the glories of Rupa manjari or Rupa Gosvami. Even Mahaprabhu couldn't open these doors. He was always absorbed in Radha-bhava, jumping in the ocean and roaming here and there. He thus had no time, and therefore Rupa Gosvami took the responsibility. Just as a swan separates milk from water, in unambiguous, crystal-clear words, Rupa Gosvami explained the difference between aropa-siddha bhakti, sanga-siddha bhakti and svarupa-siddha bhakti, as well as all the stages of bhakti from sraddha to mahabhava. Only he could explain all this."

On the second evening of the same celebration, Pujoyapada Bhakti Vallabha Tirtha Maharaja graced the assembly by his presence. About 600 devotees were present, and all were so happy to see the two most popular international Gaudiya Vaisnava preachers sitting together in such loving friendship. Srila Bhakti-ballabha Titha Maharaja spoke beautifully on the glories of Prahlada Maharaja and Lord Nrsinhadeva, on the glory and rarity of pure bhakti, and on the danger of committing offences to Vaisnavas. Srila Maharaja began his class by glorifying Srila Tirtha Maharaja, and then glorified Sri Rupa Gosvami. He said that Srila Rupa Gosvami was assigned and empowered by Mahaprabhu to spread His inner mood. Anarpita-carim-carat. Mahaprabhu wanted to taste unnatojjvala rasa, the loving moods of Srimati Radhika, and He wanted Srila Rupa Gosvami and others to distribute sva-bhakti-sriyam, the beauty of His own bhakti—manjari bhava.

"We say, 'Rupanuga guru-varga ki-jaya.' We want to follow him and his followers. Tan nama rupa caritadi sukrtanana. We have to follow rasika Vaisnavas, and see in what way they are performing their bhajana; externally chanting a fixed number of rounds etc., and internally having the same mood as that of Srila Rupa Gosvami and his followers. These devotees externally appeared as Mahaprabhu's associates and internally they are Radharani's associates. We have to follow whatever they are doing as Mahaprabhu's associates and as Rupa Manjari's associates. This is called rupanuga-bhajana.

The culmination of this 5-day Julana-yatra mahotsava was the occasion of the divine appearance of Sri Baladeva Prabhu, without whom there would be no existence. Srila Maharaja described in detail how all the pastimes of Krsna, and even Krsna's own form, is a manifestation of Baladeva. By the mercy of Baladeva this festival and all others took place.

Seven days later, on adivasa, the day prior to Sri Krsna Janmastami, hundreds of devotees assembled at 5.00p.m on the main street in front of Sri Kesavaji Gaudiya Matha. An extraordinary parade immediately began and attracted thousands of joyful onlookers. It

included a huge, brightly painted elephant, a camel equipped on either side of his humps with thundering kettledrums, a traditional marching brass band, two young boys exquisitely dressed as Sri Krsna and Balarama on two splendid horses, a kirtan party comprising the international wing of Sri Gaudiya Vedanta Samiti, with devotees from England, U.S.A., South America, Australia, France, Holland, Philippines, Fiji, New Zealand, etc., a float resembling a beautiful Vrndavana Kunja, local young men and ladies singing songs about Vrajendranandana and dancing to the rhythmic striking of batons as per the traditional customs, a float upon which Sri Srimad Bhaktivedanta Narayana Maharaja was regally ensconced among some of the prominent sannyasis of Sri Gaudiya Vedanta Samiti, a kirtan party comprising sannyasis and brahmacaris from Mathura, Vrndavana and Navadvipa Dhama, and many other attractive floats in honor of Sri Caitanya Mahaprabhu and Sri Sri Jagannatha, Baladeva and Subhadra. The entire pageant set off with a flourish of trumpets and began to wind its way around downtown Mathura. Thus, for the next four and a half hours the streets were filled with the auspicious uproar of harinama sankirtan.

On the next morning at 6.30 a.m., on the auspicious Janmastami day, after taking darsana of Krsna's sacred appearance place, he promptly returned to Sri Kesavaji Gaudiya Matha to give a pravacan. After requesting all to sing Sri Mangal Gitam, he commented:

"Once a devi-dasi was singing this song nearby the Sri Mandir in Puri. Upon hearing it Sri Jagannatha became so overwhelmed with bhava that He immediately ran out of the temple. His ornaments were scattered here and there and His cloth was torn as He rushed through thorny undergrowth. Similarly, when Sri Caitanya Mahaprabhu heard this song He became mad and ran to embrace the songstress. Why? There are many deep pastimes hidden here. Here Kamala refers to Srimati Radhika. Vana mala means 'a garland of forest flowers.' Who will wear simple forest flowers? Ramacandra? No. Vana mala is worn only by vanacari, Krsna. Kalita lalita means that Krsna's garland reaches from his neck to his knees or feet. It is made of flowers of five or seven colours and many pendants of fragrant tulsi manjaris. Bees are hovering around it, attracted by the makaranda oozing from the flowers. His kundala, earrings, are his acute curiosity to hear about the qualities of Srimatiji. May that Gopinath be victorious!"

Srila Maharaja then had the devotees sing Dasavatara Stotra, after which he asked, "Why is Jayadeva Gosvami, who is so rasika, beginning his Sri Gita-govinda with a description of the ten prominent avatars? If a person eats only rasamalaya for breakfast, lunch and dinner, he will never appreciate it. But if he takes something bitter, savoury, and sour, then, when he tastes rasamalaya he thinks, 'This is the king of all preparations!' Similarly, Jayadeva Gosvami has glorified the astonishing pastimes of all the avatars to enhance our appreciation of Krsna. Kesava dhrta dasa-vidha rupa. Krsna Himself has appeared in these ten forms.

"When Jayadeva Gosvami was writing Sri Gita-govinda, he saw in his trance how Krsna gave His vamsi, mukut, and even His head at the lotus feet of Srimati Radhika in order to break Her mana. His hand began to tremble. His heart was also trembling. He was unable to write about it. Why? Because his mood was not suddha-madhurya. He put down his pen and went to take bath in the river. In the meantime, Krsna had to personally come in the form of Jayadeva Gosvami and write the line, smara garala khandanam mama sirasi mandanam dehi pada-pallavam udaram. 'O Radhike! I am feeling the virulent affliction of Cupid. Please be merciful to me by decorating my head with your lotus feet.' Jayadeva Gosvami could not write this, but our Gaudiya guru-varg has written such things directly and elaborately because such verses are actually so pleasing to Krsna. Yat kinkarisu bahusah khalu kaku-vani. 'The eternal Supreme Personality of Godhead, who wears a peacock feather in His hair, falls at the feet of Her

maidservants and propitiates them with many humble and grief-stricken words to be allowed to enter Her kunjā. Oh, how successful my life would be if I could become even one stick in the broom used by the sakhis to sweep that kunjā where an endless ocean of rasa in the form of the daughter of Vrsabhanu Maharaja engages in delightful amorous play.' Kṛṣṇa is not fully controlled by the recitation of the writings of Jayadeva Gosvami, but He is with the prayers of our Gosvamis like Srila Raghunath Das Gosvami who has unhesitatingly and happily described how Kṛṣṇa personally decorates the feet of Kisoriji and writes His name there."

After Srila Maharaja's pravācaṇa, Puṅgavāpāda Bhaktivedānta Trtha Maharaja began to recite and comment on Srimad Bhagavatam 10th Canto from the first verse onwards. This Bhagavatam katha continued by several speakers for ten hours, and then at 7.00 p.m. kirtana began. All sat in the holy presence of Srila Bhaktivedānta Narayana Maharaja and relished the mellows of nama-sankirtana for five hours, while thousands of pilgrims flowed through the temple room eager to have darsana of Sri Sri Radha-Vinodabihari. At midnight, the auspicious moment of the birth of Sri Kṛṣṇacandra, a Maha-abhiseka began as Sri Sri Radha-Kṛṣṇa were bathed in milk, yoghurt, honey, rose-water and so on; and just a few hours later Their celebration of the grand festival of Nanda Baba commenced.

This festival is always something of a spectacle at Sri Kesavaji Gaudiya Matha, and this year was no exception. From 6.30 a.m. Srila Bhaktivedānta Narayana Maharaja presided over the assembly in honor of the founder-acarya of Iskcon, Nityalila Pravista Om Visnupada Sri Srimad Bhaktivedānta Swami Maharaja, known affectionately amongst his followers as 'Srila Prabhupada'. Srila Maharaja first called on some of Srila Swami Maharaja's senior disciples and followers to offer their heartfelt puṣpanjali in the form of words of glorification, and then he himself spoke: "We can know a person by his company. How great was Srila Swami Maharaja that he came on Nandotsava. He was so powerful. He went to his Srila Prabhupada, who was attracted to him and ordered him to preach in English and write articles. He inspired and initiated him, and he became a bosom friend of our Gurudeva in lokika-sadbandhuvat, just like ordinary, intimate friends. He took sannyasa here at this Kesavaji Gaudiya Matha. Although he was poor, he was very intelligent. He managed to go to the West by Scindia Navigation, and in a couple of years he preached the message of Sri Caitanya Mahāprabhu and Srila Rupa Gosvami and made lakhs of disciples and followers. When I went to the West I saw that in the mountains, in the forests, on the sea, in the cities, on farms—everywhere I saw Srila Swami Maharaja and the Hare Kṛṣṇa mantra. In his last days he told me that he had collected so many devotees from around the world, but he could not teach them fully. He thus requested me to continue their teaching."

Srila Maharaja's talk was followed by guru-puja, a breakfast feast in honor of Srila Swami Maharaja, and then all prepared for Nandotsava.

In pursuance of the Vedic tradition where Nanda Baba and Yasoda Maiya distribute charity on this day, devotees spontaneously joined in the festivities and distributed colossal amounts of maha-prasada to their 15,000 guests. For many weeks, the sannyasis and brahmacaris had been begging door to door in the blazing heat of the sun in order to collect the ingredients for Nanda Baba's festival, and so many rooms had been filled with the collected provisions. All the ingredients were now transformed into sabji, puṣpanna, kichories, puries, laddhu, bundi, chutney, fruit salad and other preparations that are very dear to Kṛṣṇa. When all the preparations had been offered, the devotees opened the gates to let in the first four hundred pilgrims, and so it went on for five hours. Also, 5,000 parcels of maha-prasada preparations were prepared to be distributed to all the families, friends and well-wishers of the Matha who were unable to attend the festival. In this way the Grand Festival of Nanda Maharaja was celebrated with uncommon enthusiasm.

In the evening Srila Maharaja announced the forthcoming SABHA or Distinguished Assembly, to be held at Sri Kesavaji Gaudiya Matha three days later, and so it happened. Most of the prominent erudite Vaisnavas and panditas in Vraja-Mandala assembled on the auspicious dvadasi day to discuss the evolution of the conception of suddha-bhakti in the Srimad Bhagavatam and other scriptures according to the precepts of their respective sampradayas. Such a council of Vaisnavas is very rarely seen in this world. Some of the mahatmas gracing the assembly by their noble presence were: Sri Srimad Manohara Lal Sastri, Pandita Chote Lal Sastri, Sri Srimad Acyuta Bhatta Gosvami, Sripad Vasanta Lal Sastri, Sri Thakurji Sastri, Sri Srimad Hariharaji Chachaji, Sri Visnudatta Pandita, Pujoyapada Bhaktivedanta Tirtha Maharaja, and Pandita Sri Dhiresh Sastri.

More than two hundred devotees were present, eager to witness this unique event. As host of the assembly, Srila Bhaktivedanta Narayana Maharaja welcomed and honored all the respectable speakers with asanas, sandal paste, flower garlands, pranama and sweet words. It was very moving to see the living example of the spirit of Sri Raghunatha Dasa Gosvami as expressed in his Sri Manah Siksa, first verse: Gurau gosthe gosthalayisu sujane bhusuragane. "My dear brother, O mind, if at all you desire to enter the path of raganuga-bhakti then first of all give up all your pride and develop unprecedented attachment and affection for your diksa and siksa gurus, for Vraja-mandala, for the Vraja-vasis (past and present), for THE VAISNAVAS OF OTHER SAMPRADAYAS who reside in the dhama, and also for the BRAHMANAS who are residents of Vraja-mandala." Thus, from the very outset of the meeting, a crucial lesson was vividly imparted in regard to a vital yet frequently overlooked aspect of our Rupanuga tradition.

The meeting opened, as is customary in such councils, with a mangalacarana, after which Sri Srimad Manohara Lal Sastri was selected as Sabha-pati (honorable president), and Sripad Vasanta Lal Sastri was selected as Sancalak (Master of Ceremonies). Then the speakers began. Pandita Sri Dhiresh Sastri spoke about the main features of suddha-bhakti being ananyata, its one-pointedness or exclusiveness, and its being 'avyavahita', unobstructed or uninterrupted. Sri Srimad Acyuta Bhatta Gosvami said that the mukhya laksanam (intrinsic characteristic) of suddha-bhakti is SEVA, and the tatastha laksanam (marginal characteristics) are that it is ahaituki (unconditional) and avyavahita (uninterrupted). He quoted Sri Rupa Gosvami who explained that service is not defined in terms of pleasing Krsna, but rather SEVA should be "kalyankari", for the sake of Krsna's ultimate well-being. He gave the example of Yasoda Maiya binding Krsna, and making Him upset, as bhakti, and the abusive criticism of Canura, Mustika, and Jarasandha, which, although it inspired Krsna's fighting spirit and thus made Him happy, as not being bhakti, because of their bad intention.

Sri Srimad Bhaktivedanta Narayana Maharaja thanked them and the other speakers, and then began his talk. He said that, "The scholars of Mathura Puri are the topmost in the whole world. I always remain eager to invite them to come here so that I can hear very high-class hari-katha. I want to honor such learned Vaisnavas. Today we have heard how rasika, bhavuka and tattvajna they are." He then quoted Srimad Bhagavatam's 'sa vai pumsam paro dharmo' sloka which states that only such bhakti which is by nature unconditional and uninterrupted gives complete satisfaction to the atma. When bhakti comes, jnana and vairagya automatically come. If they are not coming, and if mamata is not coming, but rather material desires are coming, then there is no bhakti at all. Also, if one recites Bhagavatam for money, there is no bhakti.

The main topic of Srila Maharaja's talk was Sri Sanatana Gosvami's Brihat Bhagavatamrta, which discusses the five kinds of bhaktas in terms of Srila Rupa Gosvami's anyavilasia sunyam verse; that is, in terms of what is most 'kalyankari' for Krsna.

The first is the jnani-bhakta, and the example is Sri Prahlada Maharaja. He considers that Bhagavan is everywhere. He is liberated, He has knowledge of all tattvas, and he can chant and remember, but he cannot do any practical service. He thinks Bhagavan never becomes hungry, thirsty, tired, or hot, and therefore he cannot offer Him even a glass of water or a fan.

The second is the suddha-bhakta, and the example is Amberish Maharaja. He is not liberated but he has a desire to serve. Because he gave prominence to bhakti, Durvasa Muni had to beg his forgiveness. We should try to follow him. Citraketu is also an example. He is famous for his prayers to serve with all his senses, and to serve like the gopis.

The third kind is the premi-bhakta, and the example is Hanuman. He is liberated, but we can try to follow him. He serves Rama day and night. He serves Him in the mood of naravata-lila and also as God of Gods. He cannot serve Rama at night, in His inner chambers, and he cannot give Him the remnants of his own foodstuffs. If he would go to Vrndavana and see the cowherd boys sitting on Krsna's shoulders, he would think them offensive.

The fourth kind is the premapara-bhakta, and Bhisma and the Pandavas are the examples. Of them, Arjuna is the best, and Draupadi is still better. They have a family relationship with Krsna. Sometimes they remember, and sometimes they forget Krsna's Godhood. Arjuna can eat from the same plate as Krsna and sleep on the same bed, but when he saw the Universal Form, he became fearful and begged forgiveness.

The fifth kind is the prematura-bhakta, and the example is Uddhava. He had so many relationships with Krsna: as friend, servant, prime minister, commander, and advisor. He was the only one Krsna could send to Vraja to pacify the gopis and learn from them. He could not send Arjuna because he would not have understood. Only Uddhava was qualified to be admitted into the school of the gopis' prema, and he later prayed to take birth as a shrub in Vrndavana, to be bathed in their dust when they would go for abhisara.

The gopis are the best. They are above these five kinds. Krsna is bahunistha. He cannot leave even one of his unlimited devotees. But the gopis are ekanistha. They left all considerations and all relations for His sake. Therefore He is always indebted to them. To follow the gopis is the ultimate goal of life.