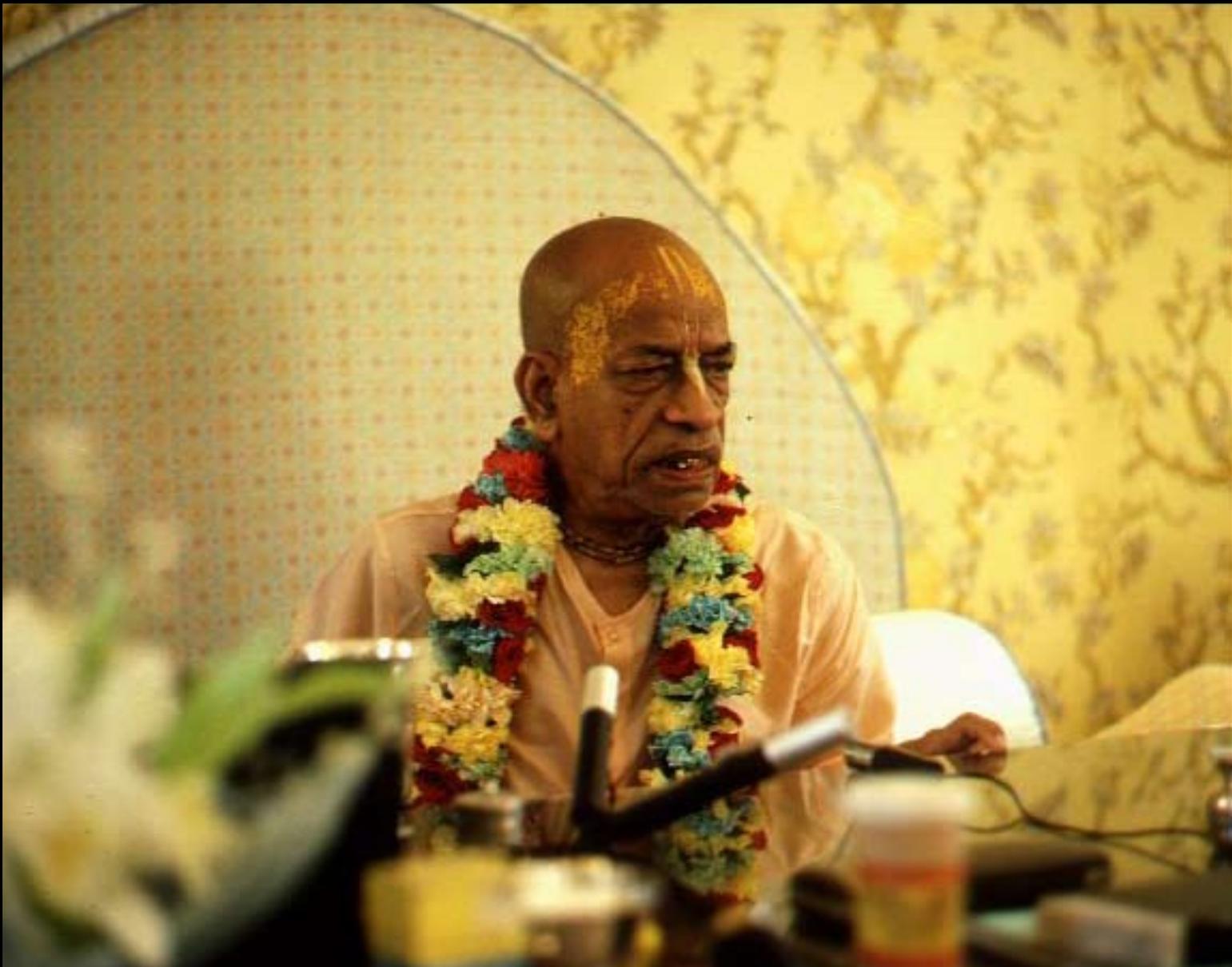


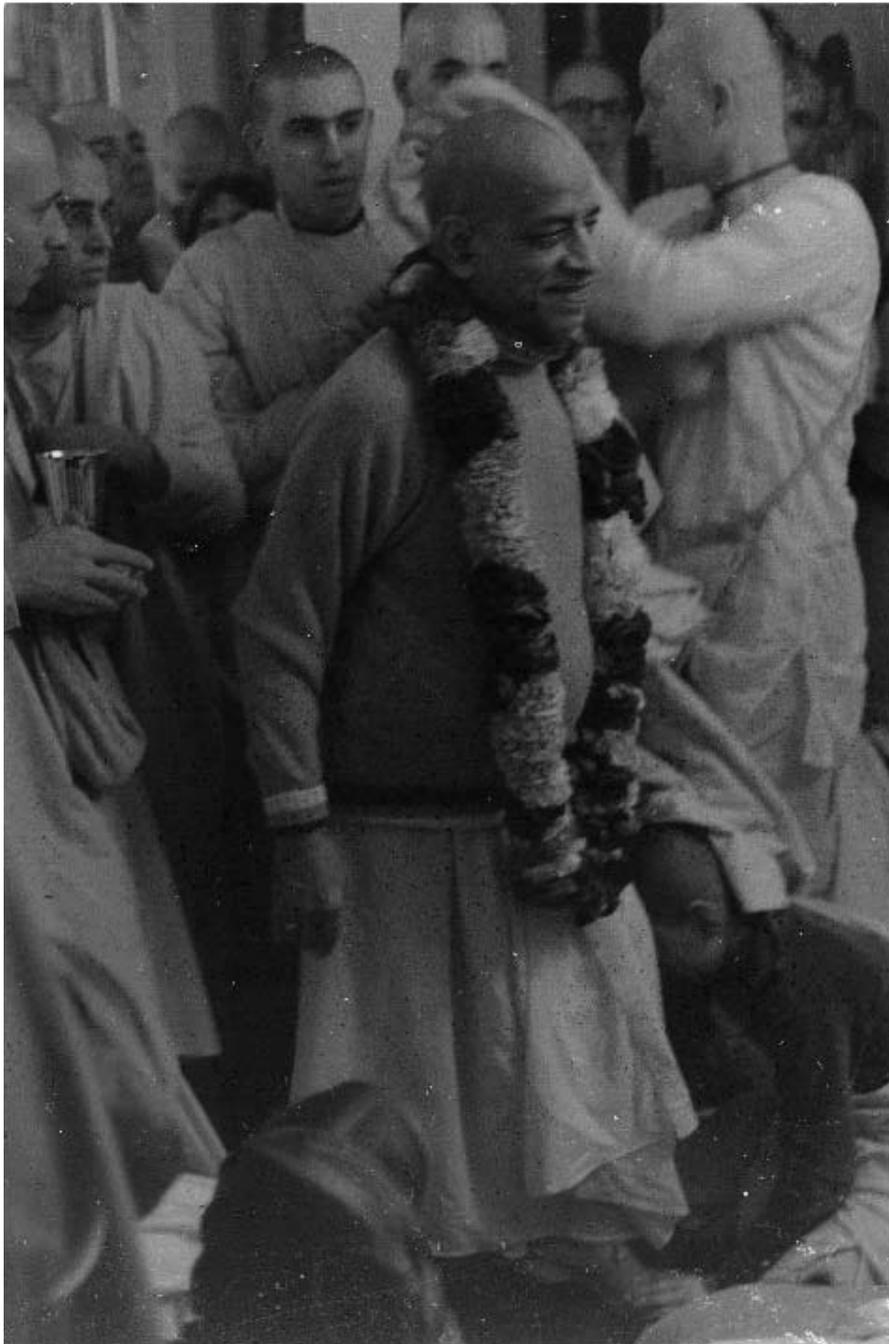
a reply to: **A Response To The *Ritvik* System**

Narayana Maharaja

Confused About *Ritvik*



Narayana Maharaja Confused About *Ritvik*



“One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorised by his predecessor spiritual master. This is called *diksa-vidhana*.”

(S.B. 4.8.54, purport)



by Krishnakant

Narayana Maharaja

Confused About *Ritvik* (Part 1)

a reply to: "A Response To The *Ritvik* System".

Narayana Maharaja (NM) has given a lecture which is supposed to be "A Response To The *Ritvik* System". Unfortunately rather than being a **RESPONSE** to the *Ritvik* System, it is actually nothing but a **FABRICATION** about the *Ritvik* system, wherein Narayana Maharaja has only presented his imagination regarding the IRM's presentation of Srila Prabhupada's instructions on the *Ritvik* system.

We will quote portions of his lecture below enclosed in speech marks thus "", with our comments following underneath. The lecture was delivered by Narayana Maharaja on July 19th, 2001, in Polansk, Russia. The transcript of the lecture was typed and edited by Sripad Krishna Bhajana dasa Brahmachari, and proofread by Srimati Premavati devi dasi.

"Those who think, "There is no need to accept a guru as a mediator because we can chant the holy name, we can read books, and we can do *arcana* and *sadhana* simply by the *rtvik* system," are not within the guru-*parampara*. They deceive others. They are actually cheaters; not *bhaktas*."

Of course no one except NM has ever even proposed this. The *Ritvik* system is **DEFINED** as accepting Srila Prabhupada as the Guru who mediates. Thus the only person doing the 'deceiving' and 'cheating' here is NM.

"Nowhere in the *sastra* is it written that a *rtvik* can ever give *bhakti*. This can never be the case."

Nowhere has it ever been claimed by anyone that the '*Ritvik* gives *Bhakti*'. Those who accept the *Ritvik* system receive *Bhakti* from the self-realised Guru, Srila Prabhupada.

"They say that in this world there are no pure devotees, and therefore there are no pure devotees to initiate anyone. This idea is very, very wrong and it is against the principles of *bhakti*."

No we do not say this. In "*The Final Order*" we actually state the opposite. There maybe many pure devotees. But this does not change the fact that Srila Prabhupada established the *Ritvik* system for ISKCON. Thus NM's idea is 'very, very wrong' and it goes against the principles of actual *Ritvik* system as given by Srila Prabhupada.

"Beware of this *rtvik* system. Without a self-realized guru you cannot achieve *bhakti* in thousands of births. This is an established truth. This is *siddhanta*. You should therefore accept a *sad-guru*, serve him, and try to follow his instructions. Then you can develop your Krishna consciousness and all of your *anarthas* will disappear. Otherwise, it will never be possible for pure *bhakti* to come and touch your heart and senses."

Since the *Ritvik* system actually **ENABLES** one to 'accept, serve and follow the instructions of the self-realised *sad guru*', it is clear that one must 'beware of NM'; for he is teaching the exact **OPPOSITE** of the truth. Otherwise 'it will never be possible for pure understanding to come and touch your heart and senses'.

"I would like to clarify one thing. I am not saying that all *rtviks* mislead others. Only those who say that there is no need of a guru do so. Real *rtviks* know all *sastras*, and all of them have gurus. A *rtvik* cannot be a *rtvik* without accepting a real guru."

Since a *Ritvik* is **DEFINED** as someone who accepts Srila Prabhupada, it is NM who is again misleading us by positing the existence of a non-existent entity.

"Nowadays, therefore, those who call themselves *rtviks* are all cheaters, and we should beware of them."

Here NM contradicts himself. He had **JUST** said that he is: "NOT saying that ALL *rtviks* mislead others."

Here he says that: "*Ritviks* are ALL cheaters".

"There are so many gurus: *caitya-guru*, *diksa-guru*, *siksa-guru*, *bhajana-guru*, and others. Why go to a bogus-*rtvik* guru? If our *siksa-gurus* are Caitanya Mahaprabhu, Nityananda prabhu, and Radhika, why do we need to go to these *rtviks*?"

Since *Ritviks* accept all these same 'Gurus', and do **NOT** accept a '*ritvik-guru*' (this term is never used by either Srila Prabhupada or "*The Final Order*"), since all the *Ritvik* does is perform a ceremony on behalf of the **Real** Guru - Srila Prabhupada - the actual conclusion is why do we '*need to go to NM*', since he states nothing **EXCEPT** the actual **OPPOSITE** of the facts.

"This word '*rt*' has come from the word '*Rg-Veda*.' Those who know all Vedas, including the *Rg*, *Sama*, *Yajur*, and *Atharva Veda*, all the *Upanishads*, and all the *Puranas*, are actually *rtvik*. [...] (There are nineteen places in Prabhupada's books where the word '*rtvik*' is used, and in all cases the word only refers to a priest officiating or performing a fire sacrifice). [...] After deliberation upon the *Mahabharata*, *Ramayana*, and *Puranas*, it becomes obvious that *rtviks* have nothing to do with the supreme transcendental goal... '*Rtau yajiti rtviki*.' One who conducts sacrifices according to Vedic mantras is called a *rtvik*. There is an arrangement of 16 types of *rtviks* to perform the sacrifices."

This is massive contradiction by NM. Earlier in an interview that he had given to the ISKCON Journal in 1990, NM had claimed that:

I have not seen the word "*ritvik*" in our Vaisnava dictionary. (...) We have seen no such word as "*ritvik*".

(Narayana Maharaja Interview, ISKCON Journal, Page 23)

Now NM wants to enlighten us how the word *Ritvik* not only exists, but how he has seen it in many places from the Vedas to Srila Prabhupada's books!

"I think, however, that these modern *rtviks* don't even know the ABC's of the Vedas. [...] There are nineteen places in Prabhupada's books where the word '*rtvik*' is used, and in all cases the word only refers to a priest officiating or performing a fire sacrifice. Even when the word used is '*rtvik acarya*', it is still defined as a priest performing a fire sacrifice for a secular gain."

The word '*ritvik-acarya*' is **NEVER** used in Srila Prabhupada's books. It seems it is NM who does not know the ABC's of Srila Prabhupada's books.

"Those who advocate the *rtvik* system are misleaders, and their followers are misled. Do not go towards the *rtvik* system. In none of the *sastras* has it been said that this *rtvik* system will give *bhakti*. Be careful regarding the bogus *rtvik* system. [...] You should give up the idea that the *rtviks* can help. They can never help you. They have never even helped themselves, so how can they help others?"

As we have conclusively shown above via NM's numerous false statements and contradictions, it is NM who is the misleader, who is misleading all his followers regarding the IRM's advocacy of the *Ritvik* system. Thus one must '*be careful regarding the bogus understanding of the Ritvik system*' given by NM, and give up the idea that NM can help us regarding understanding the true facts about Srila Prabhupada's instructions regarding the *ritvik* system.

Conclusion

NM has demonstrated that he is very happy to wax lyrical on a subject which he does not have the faintest idea what he is talking about. He will very happily state the opposite to what are the actual facts of the situation, and engage in repeated self-contradiction. Like his counterparts in the GBC, NM will make many false statements to try and prevent persons from understanding Srila Prabhupada's real intentions regarding his *Ritvik* system. Though NM and the GBC Gurus may be rivals when it comes to jostling to take over Srila Prabhupada's assets and disciples, they are partners in crime when it comes to promoting the bogus idea that Srila Prabhupada's assets and disciples **SHOULD** be taken over by themselves. Such a person cannot therefore assist us in understanding what Srila Prabhupada's instructions for ISKCON were. Rather such an understanding can best be got directly from Srila Prabhupada himself, as presented in his many books, lectures, letters and directives, and as repeated in "*The Final Order*".

Narayana Maharaja

Confused About Ritvik (Part 2)

a reply to: “The True Conception of Sri Guru Tattva”

In Newsletter No. 52 (Narayana Maharaja Confused About Ritvik (Part 1), as above) we had highlighted Narayana Maharaja (NM)'s utter confusion and complete misunderstanding regarding the 'ritvik' position as advocated by the IRM. Any hope that this was simply a one-off aberration on the part of Maharaja is dashed by the fact that he has also repeated similar nonsensical statements in a magazine containing 6 of his essays called: “*The True Conception of Sri Guru Tattva*”. Below we analyse some of these statements. Statements made by NM in the aforementioned magazine shall be boxed, with our comments following underneath.

“So in the tradition of our *sampradaya* there is a provision for *Diksa-guru, siksa-guru, bhajana-guru, patha-pradarsaka-guru, caitya-guru* and so on. But we will not find any statement in the scriptures which recommends accepting a 'ritvik-guru' or the ritvik tradition in order to perform one's *sadhana* of *paramartha* (the highest transcendental goal).”

Nor will we find any statement from the IRM or “*The Final Order*” (TFO – the IRM's position paper) proposing the same. No one has ever proposed that one accept a 'ritvik-guru' (this term is never used by either Srila Prabhupada or “*The Final Order*”) as an alternative to accepting a *Diksa* Guru in order to perform one's *sadhana*. Rather a *ritvik* priest is simply someone who officiates on behalf of the *Diksa* Guru when the initiation is being performed. Thus NM is presenting here a classic 'straw-man argument' – this is an argumentative device in which one attacks a position not held by one's adversary and defeats this false position as an alternative to addressing the adversary's real position, which one is unable to defeat.

“Thus, at the current time, some people put forward the idea that Srila Bhaktivedanta Swami Maharaj was the last *sad-guru*, and after his disappearance there is no longer a *sad-guru* present in the world, nor will there be one in the future.”

This is again another 'straw-man argument'. “*The Final Order*” offers no opinion on the state of the world. It merely states what was the system of initiation established by Srila Prabhupada for ISKCON. And this, as established by his July 9th 1977 directive, was to have him as the initiating Guru for ISKCON.

“Therefore, after his disappearance there is not need for anyone to accept any living guru because *rtviks* will carry forward this *sisya-parampara* (disciplic succession) and they will give *Diksa* only by utilizing the cassette recordings of his own voice chanting the *gayatri-mantras*. This conception is completely speculative and is against the injunctions of the scriptures.”

It is the above statement which is completely speculative. Firstly no one, except NM's fertile imagination it seems, has ever proposed that the 'ritviks will carry forward this *sisya-parampara* (disciplic succession)'. Rather it is Srila Prabhupada who will carry forward the *parampara* as its current link. For *parampara* is **NOT** defined as the existence of a 'physically present body', but as the following:

“Parampara means to hear the truth from the spiritual master”.

(Room Conversation, 20/12/76)

“Parampara means they do not change the word of Krishna. That is parampara”.

(SB lecture, 11/8/74)

Srila Prabhupada is still giving us this truth and is not changing the word of Krishna. In this way **HE** is continuing the *parampara*, not 'ritviks'.

Secondly in the July 9th directive Srila Prabhupada authorises representatives to give first and second initiation just as it was being done when Srila Prabhupada himself was physically accepting disciples, and this involved extensive use of 'cassette recordings' of Srila Prabhupada chanting the *gayatri mantra*.

“To say, 'There is no *sad-guru* living in the world at present and neither will there be any in the future', is an atheistic opinion.”

Of course no one, except NM's imagination has proposed such a thing. The position of TFO relates only to what Srila Prabhupada ordained for ISKCON, not what may or may not happen in every nook or cranny of the planet from now till the end of time.

"Some people talk about accepting *Diksa* through the medium of the audio cassettes of great personalities after they have disappeared. There are various flaws in this ideology. Before giving *Diksa*, a guru examines the characteristics, thoughts, intentions, and so on of the aspiring candidate. Similarly, for some period of time, the aspirant will also observe the *gurutva* (greatness), conduct, *bhajana* and attitude of his guru. When both of them are satisfied, then only is there an arrangement to give and to accept *Diksa*. This process is not possible through cassettes once the guru is no longer physically present."

This process was also not possible through cassettes when Srila Prabhupada was physically present, since Srila Prabhupada second initiated the vast majority of his disciples via the medium of his audio recordings, having never met most of them. Thus NM is here directly attacking both the system by which Srila Prabhupada gave initiation when he was on the planet, and the system Srila Prabhupada set up for initiations to continue in ISKCON. NM's contention that there is a '*flaw in the ideology*' of using audio cassettes to give *Diksa* after the disappearance of the Guru thus applies equally to the use of audio cassettes even whilst Srila Prabhupada was on the planet, since even in the latter case mutual examination between Guru and disciple did not take place in the majority of cases. For as already stated Srila Prabhupada used this '*cassette*' system to give second initiation to the vast majority of his disciples without having ever met them. Thus NM is saying therefore that there is a flaw in Srila Prabhupada's ideology, since it is a proven fact that this is the system he used.

"It is not possible for the cassette to examine the aspirant before giving *Diksa*, and neither is it possible for the aspirant to observe the greatness, conduct and mode of *bhajana* of the guru through the medium of cassettes alone."

NM again re-affirms that his criticism applies equally to the use of cassette recordings by Srila Prabhupada even whilst he was on the planet, since the above process of mutual examination between Guru and disciple was not undertaken in the majority of cases where Srila Prabhupada gave initiation. This is a new departure for NM in that he is attacking Srila Prabhupada's conduct directly, implying that all those disciples of Srila Prabhupada who received second initiation by hearing the *gayatri mantra* on the cassette tape without having met Srila Prabhupada, which was the vast majority of them, were not correctly initiated. It may only be a matter of time therefore, before NM takes the further bold step of 're-initiating' all the second initiated disciples of Srila Prabhupada who were incorrectly initiated via the '*cassette tape*'. This is the logical implication of his criticism of the method via which Srila Prabhupada gave second initiation.

"From the history of our *sampradaya*, it is well known that Krsna Dvaipayana Vedavyasa was a perfected saint or guru of Dvarpara-yuga. But yet his *sat-sisya*, Srila Madhvacarya, had direct *darsana* of Srila Vedavyasa who had appeared about 5000 years prior to him. Despite being so qualified, Srila Madhvacarya never thought he could become the disciple of Srila Vedavyasa without the latter's physical presence."

Yet the vast majority of Srila Prabhupada's disciples became his disciples without ever receiving his 'direct *darsana*' or experiencing his 'physical presence'. Thus Srila Prabhupada himself proved by his direct example that there is no link between becoming a disciple and associating physically with the Guru.

- Why is NM trying so hard to prove the opposite and thus try to prove that there was a '*flaw*' in the way Srila Prabhupada initiated his disciples?

"For the common people, the process of accepting *Diksa* is to directly receive krsna-mantra from a *sad-guru* who knows *krsna-tattva*. But in the case of *uttama-adhikaris*, the example of *bhagvata parampara* is visible everywhere. Hence, it is not a proven fact that the cassette is a bona fide and effective medium to give *Diksa*."

Yet Srila Prabhupada established through his world institution ISKCON that the **COMMON** method for the common people to receive *Diksa* was without his physical presence and via the cassette recording. Thus again NM is attacking Srila Prabhupada's method of conducting initiations by stating that Srila Prabhupada did not give his initiations via a '*bona fide and effective medium*'.

"If, in modern times, in special circumstances a guru has given *Diksa* through his representative or through cassette, this still cannot be accepted as the ultimate principle for everyone at all times and in all places. A guru may give *Diksa* through the medium of his representative or cassette to a faithful person who is living in a remote place, and cannot personally come before his guru due to circumstances. But this is a temporary situation arising out of extreme circumstances only. Whenever it is possible, the guru will himself personally give *Diksa*."

Here NM contradicts himself. Previously he had stated that giving initiation via a cassette was an ideology which had '*flaws*' because the Guru and disciple could not examine each other, and was **NOT** a '*bona fide and effective medium to give Diksa*'. Now he claims it is acceptable when the disciple is not able to come before the Guru due to circumstances. Then the Guru's representative or cassette **CAN** give initiation. Which is exactly what the *Ritvik* position states. This principle that NM has enunciated here is applicable whether the Guru is on the planet or not. Whenever the Guru is not present, either by being somewhere else on the planet or in the universe, the disciple is unable to come before him and he can receive initiation via a representative or cassette. The key point according to NM is only that the Disciple is faithful and he is unable to come before the Guru due to his circumstances. So in another flip-flop contradiction, NM is endorsing the *ritvik* system he is supposed to be

attacking.

“Srila Bhaktivedanta Swami has neither accepted nor mentioned the tradition of *rtviks* as gurus anywhere in his bona fide books. Nor did he support the tradition of *rtviks* in his personal letters. Whatever Srila Swami Maharaj arranged, it was definitely not ‘*rtvik-guru*’, which is a contradiction of terms. To call it this is the cause of embarrassment for him among those who know the Vedic *sastras*. If any of his disciples have anywhere, on the pretext of his name, made such a declaration, then after the word ‘*rtvik*’, must be added the statement, ‘the representative of guru.’”

Neither has anyone else accepted the tradition of ‘*rtviks* as Gurus’. The *Ritvik* position IS that *Ritvik* means ‘representative of *Guru*’ as defined in the July 9th directive. Why NM is wasting his time defeating one ‘*straw-man*’ argument after another is baffling. He should at least make some attempt to learn about what he supposed to be talking about. Otherwise he should simply stay quiet, lest he ends up revealing his great ignorance on the subject, just as he has continually done here.

“And it must be understood that such representatives can only act on a timely or provisional basis.”

- Understood according to whom, that such representatives can only act on a timely or provisional basis?

NM has not presented one word from *Guru*, *sadhu* or *sastra* to back up this speculation of his.

“Therefore the *sadhaka* of *suddha-bhakti*, after thoroughly deliberating on these facts, must not neglect the principles of *guru-parampara*. If there is any doubt, then it is necessary to remove it by accepting the correct understanding of *guru-parampara*. One must accept the innermost thoughts or intentions of the guru, otherwise one will be deceived and misled from *suddha-bhakti*.”

Yes one **MUST** accept the correct understanding of *Guru-parampara* and accept the intentions of the *Guru*. These intentions of Srila Prabhupada are given by him in the July 9th directive, and his many teachings that *parampara* simply means transmitting the knowledge of Krishna without change, which Srila Prabhupada continues to do even today. Any assertions to the contrary as given herein by NM, will indeed lead us to “*be deceived and misled from suddha-bhakti*.”

“In consideration of this principle, can it be conjectured that a guru, being ignorant of the *Diksa* mantras and their conceptions, will appoint a *rtvik* more qualified than himself, who in turn will give *Diksa* to others, thus acting as the representative of the guru? Some people say that Srila Bhaktivedanta Swami Maharaja appointed *rtviks* who were to give *Diksa* to his disciples.”

No one except NM is conjecturing this. No one has ever proposed that the *Diksa* *Guru* appoints a *Ritvik* who is more qualified than him to give *Diksa* to others. For the umpteenth time - how much simpler can one make it – **the *Diksa* *Guru* gives *Diksa*** – the *ritvik* simply assists in conducting the initiation formalities. Thus NM presents yet another ludicrous ‘*straw-man*’ argument further revealing his gross ignorance of the subject.

“If this statement is accepted as true, then it means they are accusing Srila Swami Maharaj of being an unqualified guru, and ignorant *yajman* who, for the sake of fulfilling his material desires or perfection in spiritual life, would have appointed *rtviks* more qualified than himself. No, it cannot be true, for this is completely impossible. Therefore on the path toward attaining the supreme absolute reality, *Bhagavan*, this concocted *rtvik* conception is impractical and against the scriptural conclusions.”

No one is accusing Srila Prabhupada of this. Only NM’s fertile imagination is able to conjure up such useless notions, due to his poor fund of knowledge regarding the subject at hand. Therefore on the path toward attaining the supreme absolute reality, *Bhagavan*, this concocted *rtvik* conception as given by NM is impractical and against the scriptural conclusions, and also a gross mis-representation of the actual position advocated by the IRM.

Conclusion

As well as seeing yet again NM’s gross ignorance of the subject he is supposed to be enlightening us on, he has also revealed some more of his traits. He is very keen to undermine Srila Prabhupada by attacking the initiation methodology he employed. This merely reveals his lack of understanding of *Guru tattva*, since he incorrectly thinks that *Diksa* is not bona fide if given by an audio recording. The reality however, as demonstrated by Srila Prabhupada, is that *Diksa* is always bona fide as long as the *Guru* has authorised the system via which *Diksa* is given. And finally we have also seen that NM has infected himself with the GBC disease of contradicting himself. Self-contradiction is a common ailment when one does not have a consistent and coherent philosophy, but instead speaks due to a mixture of speculation and ignorance.

In conclusion, we see yet again how the ideology of NM regarding *Guru tattva* is at complete odds with that presented by Srila Prabhupada, and those who claim to be loyal and faithful to Srila Prabhupada should not continue to be in ignorance of this fact. Thank You.

The Gaudiya Matha's False Order

Recently (March 2001) the English translation of an undated Bengali conversation held between Srila Prabhupada and Narayana Maharaja (NM) has been widely circulated on the internet by the followers of NM, with the translation also provided by the NM camp. The conversation is supposed to have occurred sometime during October-November 1977, and is titled by NM's followers as being: **"Prabhupada's Final Order: On Iskcon and Srila Narayana Maharaja"**

They claim the conversation presents a 'Final Order' from Srila Prabhupada in which he:

"has personally ordered Srila Narayana Maharaja to give spiritual guidance to his disciples and followers, and that he wants his disciples and followers to accept that guidance."

As we will now show, Srila Prabhupada does not actually say anything of the kind, and far from the conversation being any sort of 'Final Order' from Srila Prabhupada, it is actually only a **FALSE** Order from the Gaudiya Matha group, who in their desperation to divert devotees away from Srila Prabhupada, are presenting things which are not there. We will print below the relevant portion of the transcript presented by the NM group as being the 'evidence' for their claim and see what it really says. (We are, of course, here relying on the accuracy of the translation from the followers of NM, which could also be incorrect.)

First we reproduce the phrase which the NM group has highlighted in capitals as being the evidence for their claim (they have only claimed this one phrase as the evidence for their claim, and thus this is all we need to deal with):

"[Srila Prabhupada]: **YOU KINDLY INSTRUCT THEM ON THIS MATTER.**"

Now this above sentence was definitely spoken by Srila Prabhupada to NM.

Thus the issues are:

1. **WHO** was the '**THEM**' that NM was to give this instruction to?
2. **WHAT** was the '**MATTER**' on which Srila Prabhupada wanted NM to give instruction?
3. **WHEN** was this instruction to be given?

Obviously without the answers to these questions, one cannot claim anything about what Srila Prabhupada is saying. And to find the answers to these questions, we obviously need to read the text before and after the phrase in question to understand the context. The full portion therefore is:

Srila Prabhupada: Are any of my god-brothers in Vrindavana now?

Narayana Maharaja: Yes.

Srila Prabhupada: Who?

Narayana Maharaja: Van Maharaja might be there, as well as Indupati Prabhu from Caitanya Gaudiya Matha.

Srila Prabhupada: Any more?

Narayana Maharaja: Only these two at the moment.

Srila Prabhupada: Who is Indupati?

Narayana Maharaja: Indupati. He comes here often.

Bhaktiaru Swami: From Madhava Maharaja's matha?

Narayana Maharaja: Yes. No one else is here.

Srila Prabhupada: Please call both of **THEM**. Van Maharaja and him.

Narayana Maharaja: This is very good proposal by you.

Srila Prabhupada: Please sit down. They will call **THEM**.

Narayana Maharaja: All right.

Srila Prabhupada: This cutting of arguments happens sometimes...

Narayana Maharaja: These are insignificant matters in such a substantial worldwide mission. A little something here and there is of no consequence. You have done this wonderful preaching work for the benefit of the whole world. There was no self-interest. You did everything only in devotional service to Krishna - for benefiting all people at large.

Srila Prabhupada: It is all by your blessings.

Narayana Maharaja: You have done a wonderful thing. It is necessary to care for and preserve this mission, and see that it is managed skilfully.

Srila Prabhupada: **YOU KINDLY INSTRUCT THEM ON THIS MATTER.** I'm unable to speak.

1. It is very clear that the **'THEM'** refers to Srila Prabhupada's Godbrothers who were to arrive shortly, for they are referred to as **'THEM' TWICE** in the **IMMEDIATELY** preceding conversation - please see the highlighted text above. Thus, Srila Prabhupada is actually asking NM to instruct **THEM** - his **Godbrothers** - who will arrive shortly.
2. And what is it that he is to instruct them on? That is clear from what NM has just said before Srila Prabhupada asks him to "instruct them" - that any "cutting of the arguments" that Srila Prabhupada may have done in relation to his Godbrothers should not be taken seriously, because in a worldwide preaching mission this is insignificant, and part of caring for and preserving the mission. Srila Prabhupada had referred even earlier in the conversation to "*this cutting of arguments*":

Srila Prabhupada: I wish that my god-brothers forgive my offences...While preaching, many times we do say things contrary to each other, or we cut each other's philosophical arguments. That happens. Please ask my god-brothers to forgive my offences. (inaudible)

Narayana Maharaja: All right.

Thus we can see that how Srila Prabhupada is again now asking Narayana Maharaja to speak to his Godbrothers regarding Srila Prabhupada's "*cutting of their arguments*", and to explain how this can happen in preaching, since NM has himself now echoed the earlier words of Srila Prabhupada that "*while preaching*" these things "*happen*".

3. And when was this instruction to be given? There and then, **and then only**. The proof for this is that immediately after NM is asked by Srila Prabhupada to give instruction, Srila Prabhupada immediately states: "*I'm unable to speak*" - and that's why he is asking NM to make these points to his godbrothers on his behalf.

[Srila Prabhupada]: YOU KINDLY INSTRUCT THEM ON THIS MATTER. I'M UNABLE TO SPEAK

The above points are established simply from reading the preceding conversation, and are proven from the translation of the rest of the conversation provided by the followers of NM themselves! Each of the 3 points **ALONE** defeats the assertion that Srila Prabhupada was giving an order to NM to instruct his disciples continuously in the future. And putting all of the 3 points together makes the conclusion crystal clear:

That far from being an instruction to NM to continually instruct his (Srila Prabhupada's) disciples about spiritual life 20 years later, the sentence in question is actually a request to NM to instruct Srila Prabhupada's **Godbrothers** to not mind Srila Prabhupada "*cutting*" their arguments, because Srila Prabhupada at the time was weak and "*unable to speak*".

Narayana Maharaja's Final Order

However, it is significant that the followers of NM have conceded that statements made in this conversation can be seen as '*Final Orders*': Due to the timing of the conversation, which was in Srila Prabhupada's Final days, the followers of NM are happy to accept that statements made in this conversation have a nature of finality about them. Thus they have labelled Srila Prabhupada's statements in this conversation as being:

"Prabhupada's Final Order: On ISKCON and Narayana Maharaja" (even though as we have seen above, they weren't!)

We are glad, however, that they have conceded this point, for in the same conversation later on NM himself makes some very important and instructive statements. Thus we are also justified and happy in calling these statements from Narayana Maharaja as being:

"Narayana Maharaja's Final Order: On ISKCON and Srila Prabhupada"

We reproduce them below:

Narayana Maharaja: All of your duties are completed. You have fulfilled everything in your lifetime. There is no need to worry for anything. Only remember the lotus feet of Sri Radha-Krishna.

Srila Prabhupada: By Their blessings only.

Narayana Maharaja: Yes, you have done everything. Nothing is left unfinished.

Please carefully note the words - '**EVERYTHING**' (mentioned twice), '**ANYTHING**' and '**NOTHING**'.

And also please note that here NM definitely **IS** talking about Srila Prabhupada and ISKCON (unlike the false dawn heralded by the followers of NM regarding the statements of Srila Prabhupada, as seen above). Thus there is no room for doubt. NM is very clear and final here. Everything has been completed by Srila Prabhupada, and there is nothing is left to finish in regards to his ISKCON mission. Srila Prabhupada was able to complete everything in his lifetime. He did not run out of time.

This is Narayana Maharaja's Final Order regarding Srila Prabhupada and ISKCON.

From this statement of NM, it is clear that if someone came preaching many years later that 'Swamiji' had NOT completed everything, that 'Swamiji' had ran out of time, that his mission was still unfulfilled, that this person should be consulted on how best to complete Srila Prabhupada's mission - then I am sure that NM would be the first personality to blast such a false prophet of doom! Unfortunately, there is such a person who is now making these very claims, in direct contradiction to the clear and instructive Final Order of NM above. We reproduce some extracts below:

"Here, one thing is that ultimately bhakti is only uttama-bhakti. He wanted to preach all of these things in the western countries also - that which Rupa Goswami has given in the Bhakti-rasamrta-sindhu and the Ujjvala-nilamani, and that which has been written by acaryas like Raghunath das Goswami and Krishna das Kaviraja Goswami. He wanted to give all these things in western countries, BUT HE COULD NOT DO IT. HE HAD SO LITTLE TIME."

(Lecture given on the disappearance day of Srila Prabhupada, 10th November, 1992)

"But why he did? Because worldly persons, general persons, those who are not rasika vaisnavas, they don't know tattva, they have not gone to association with any vaisnava, they think that this is a very good thing. To preach whole world the name of Krishna...and to give Gita Sandesh...is the very good thing. This was done by... you should know. So I want to say that your Prabhupada has given these things...ONLY THESE THINGS...AND NOT BEYOND THESE THINGS. Then he was only the servant of Mahavisnu, not of Krishna. A strange thing...fact...but for them who are ignorant."

"But to dig and to sweep is not everything. To dig for basement of this big temple is not everything. So Swamiji has at first cleared the atmosphere.

Prepared the ground...by preaching name and the sandesh of Gita...he prepared. So very important work ... so he has done this task and it was so necessary for that world...for all world...he has done BUT HE HAS NOT DONE EVERYTHING BY DOING THAT. IT WAS ONLY BASEMENT.

And I think if he was alive ...for most one or two more years more...he would completed Srimad Bhagavatam...he would completed Ujjvala. Nilamani.

Bhakti-rasamrta-sindhu, Vidagdha Madhava which are necessary to know Caitanya Mahaprabhu...rasa, rasika and rasika sekhar. But...we are deprived of that...HE COULD NOT COMPLETED HIS WORK"

(Lecture given on September 19th, 1994)

It is clear therefore that these statements are in complete contradiction to the profound *Final Order* on ISKCON and Srila Prabhupada which has already been given by NM. Unfortunately to confuse matters, the personality making these contradictory statements also calls himself Narayana Maharaja, which does raise the possibility that all these contradictory statements are indeed made by the same personality. We, however, have discounted this possibility, since it is unthinkable that an advanced Vaisnava such as Narayana Maharaja would make such blatant contradictions, especially to a wonderfully accurate *Final Order* on Srila Prabhupada's legacy.

Contradictions which by the way could only serve the purpose of being nothing more than a vain attempt to try and attract followers away from Srila Prabhupada.

We would therefore urge any followers of the original Narayana Maharaja (who spoke the wonderful *Final Order* about Srila Prabhupada in 1977 reproduced above) to inform him that there is an imposter Narayana Maharaja on the loose preaching the preposterous speculation that Srila Prabhupada had actually not "*fulfilled everything in his lifetime*". We are sure this original Narayana Maharaja will want to reprimand his impersonator most severely.

Narayana Maharaja Claims He is Srila Prabhupada's Successor

In a recent interview, (May 2000) Narayana Maharaja, one of the members of the Gaudiya Matha who has been visiting ISKCON communities to capitalise on the current joker-Guru program that ISKCON offers, openly stated the following:

"I am not his uttama adhikari (successor). Actually I am. Those who are falling down are his successors outwardly, but spiritually and transcendently I am his successor."

(Narayana Maharaja, Interview quoted on the Gaudiya Matha website, VNN)

For those of you who thought that Narayana Maharaja was only visiting ISKCON to 'help', we have clear proof here that he intends to do a lot more than just 'help' - **rather he wishes to help himself**. He is revealing here his ambition to try and take the fruits of Srila Prabhupada's work, and be another competitor to the current pack of jokers who are also claiming that they are Srila Prabhupada's successors, and who as Maharaja has correctly pointed out, are usually 'falling down'. However we have news for him and the other 'pretenders to the throne' currently acting as 'successors' within ISKCON. Srila Prabhupada is not going anywhere soon - in fact at least not for the next 10,000 years. He never left. So before announcing to us that you are a 'successor', please note the 'NO VACANCY' sign in the window.

Guest: Are you planning to choose a successor?

Srila Prabhupada: It is already successful.

Guest: But there must be somebody, you know, needed to handle the thing.

Srila Prabhupada: Yes. That we are creating. We are creating these devotees who will handle.

Hanuman: One thing he's saying, this gentlemen, and I would like to know, is your successor named or your successor will...

Srila Prabhupada: My success is always there.

(SP Room conversation, 12/2/75 Mexico)

Reporter: Are you training a successor?

Srila Prabhupada: Yes, my Guru Maharaja is there.

(SP Press conference, 16/7/75, San Francisco)

Narayana Maharaja also states the following:

"Srila Bhaktisiddhanta Saraswati Thakura had so many very qualified disciples. Among them our Guru Maharaja was very prominent; and others were also, like Pujapada Srila Sridhara Maharaja, Srila Bhaktivilasa Tirtha, Srila Sauti Maharaja, Srila Giri Maharaja, Srila Bon Maharaja, Srila Vikaras Bharti Maharaja, Srila Madhava Maharaja, Srila Siddhanti Maharaja."

(Narayana Maharaja)

Yet Srila Prabhupada had to the following to say about 'Srila Bon Maharaja':

"Still he is so envious, black snake."

(Room Conversation, 16/10/75)

For many more difference between the teachings of Srila Prabhupada and Narayana Maharaja, please see our newsletter no 3.

- Thus these differences alone prove that whatever elevated qualities Maharaja may possess, one thing he definitely is **NOT**, is the 'successor' to Srila Prabhupada, for what sort of a 'successor' is it that teaches the complete **OPPOSITE** to Srila Prabhupada?

Oops ... Did I really say that?

Below are some quotes from His Holiness Narayana Maharaja:

"Our Gaudiya Vedanta Samiti sannyasis (Narayana Maharaja's organisation) have never fallen. I have strong belief in this, as I have seen our Gurudeva's sannyasis; none of them have ever become deviated. And, only in a very exceptional case has any of Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura's sannyasa disciples fallen. Those who cannot fall are the real ISKCON."

(Narayana Maharaja Lecture, June 29th, 2002)

"There are many examples of persons who have been renounced sannyasis for 20 or 30 years; such persons may even have initiated disciples. However, after years of service to his gurudeva, he may conclude, "I'm in a dilemma; I have not realized anything. Everything that I believed to be true is false. I'm giving up my sannyasa and my chanting and remembering; I will no longer cheat others. I'm going to marry and start a real life."

(Narayana Maharaja Lecture, Austria, September 19th, 2002)

"If he (Srila Prabhupada) had told them everything, and if they were so knowledgeable and expert, why have so many of the senior devotees, even those in the renounced order, fallen down? Where are they now? [...]"

If there is no need for Prabhupada's disciples to continue hearing from a bona fide guru, then why are they falling? Why? I know more than you, much more than you."

(Narayana Maharaja Lecture, Canada, April 2001)

"If all the devotees, sannyasis and so many brahmacaris with saffron cloth were serving him and following him, then why did they leave the institution? Why all this? Why did they leave and become weak? Why? It means that they are not aware of what Srila Swami Maharaja (Srila Prabhupada) wanted. They were not following so much."

(Narayana Maharaja Lecture, Lecture, California, June 10th, 2000)

[**Note:** *Sannyasa* = celibate, renounced monastic order. *Sannyasi* = renunciant. *Brahmacari* = celibate student monk].

Above, Narayana Maharaja uses the fall of ISKCON sannyasis as evidence of the following:

- a) Their fall from *sannyasa* proves that they never belonged to the real ISKCON.
- b) Their fall from *sannyasa* happened because they “have not realised anything” and everything they “believed to be true is false.”
- c) Their fall from *sannyasa* was because they were not knowledgeable and therefore they need to hear from a bona fide guru such as Narayana Maharaja.
- d) Their fall from *sannyasa* was because they were not aware of what Srila Prabhupada wanted.

Since two of Narayana Maharaja’s top *sannyasis* – Bhaktisar Maharaja (ex-Dhrstadyumna Swami/Das from ISKCON) and Aranya Maharaja (ex-Parantapa Das when with ISKCON, and ex-Premaproyajna Das when with the non-ISKCON Gaura Govinda Swami camp) – have also now fallen from *sannyasa*, after being *sannyasis* for just a few years, then according to Narayana Maharaja’s **OWN WORDS**, we can conclude the following:

1. Narayana Maharaja’s movement is **NOT** the real ISKCON.
2. If one hears from Narayana Maharaja they will not realise anything and what they believe to be true will be false.
3. There is no need to hear from Narayana Maharaja, as he is not a bona fide guru that one can hear from to be saved from falling.
4. Narayana Maharaja’s *sannyasis* were not aware of what Srila Prabhupada wanted.

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