

OUR GURUS: ONE IN SIDDHĀNTA ONE AT HEART

To increase the respected reader's understanding of the transcendental relationship between Śrīla Bhaktivedānta Swāmī Prabhupada and Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, the following articles are presented.

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**Śrī Śrīmad Bhaktivedānta
Swāmī Prabhupāda**



**Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Mahārāja**

THE DIFFERENCE

This article is a reply to the paper entitled “ISKCON’s position on Śrīla Nārāyaṇa Mahārāja” by His Grace Badri-nārāyaṇa Prabhu. The paper has tried to substantiate the idea that Śrīla Nārāyaṇa Mahārāja and Śrīla Prabhupāda differ in regard to important fundamental principles.

The following article will examine, one by one, the points made in that paper, in the light of scriptural evidence and the statements of Srila Prabhupāda himself. Statements of the ISKCON position paper will be referred to as OBJECTION, and ours as REFUTATION.

OBJECTION 1: Śrīla Prabhupāda repeatedly warned about prematurely hearing descriptions of *mādhurya-līlā*, the intimate pastimes Kṛṣṇa enjoys with the *gopīs*. Śrīla Nārāyaṇa Mahārāja speaks openly about these topics.

REFUTATION 1: Discussion of the topics of Kṛṣṇa and the *gopīs* is not forbidden in the scriptures, and this is also evidenced by the following statements by Śrīla Prabhupāda:

“The policy should be that the people may not understand the *gopīs* like ordinary girls. You should be careful to present the *gopīs*. It does not mean that ‘We shall not utter even the name of *gopīs*. We have taken vow to boycott the *gopīs*.’ No. They are our worshipable devotees. How we can avoid them?” (*Discussion in Boston: December 24, 1969*)

“The deity worship must be continued by everyone. Another secret of success is that when one is very much sexually disturbed, he should think of Lord Kṛṣṇa’s pastimes with the *gopīs*, and he will forget his sex urge. To think of Kṛṣṇa’s pastimes with the *gopīs*, but not to try to imitate.” (*Śrīla Prabhupāda’s Letter to Hayagriva: November 8, 1968, Los Angeles*)

“The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the *rāsa-līlā* is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what is the *rāsa-līlā* will certainly hate to indulge in mundane sex life.” (*Śrī Caitanya-caritāmṛta, Adī-līlā 4.31*)

Śrīla Prabhupāda himself spoke about the *gopīs* – even with new people. There is no fault in this. One such conversation was even published and distributed en masse, and it is presented herein:

Bob: Does he (the devotee) keep his individual likes and dislikes?

Śrīla Prabhupāda: Yes, he keeps everything. But he gives preference to Kṛṣṇa. Kṛṣṇa says positively, “I like these things.” So we have to offer to Kṛṣṇa what He likes, and then we’ll take *prasāda*. Kṛṣṇa likes Rādhārāṇī. Therefore all the *gopīs* are trying to push Rādhārāṇī to Kṛṣṇa. “Kṛṣṇa likes this *gopī*. All right, push Her forward.” That is Kṛṣṇa consciousness.

Bob: Is Kṛṣṇa attractive to rascals?

Śrīla Prabhupāda: Oh, yes! He was the greatest rascal also.

Bob: How is that?

Śrīla Prabhupāda: [laughing] Because He was always teasing the *gopīs*.

Śyāmasundara: Teasing?

Śrīla Prabhupāda: Yes. Sometimes, when Rādhārāṇī would go out, Kṛṣṇa would attack Her, and when She would fall down – “Kṛṣṇa, don’t torture Me in that way” – They would fall down, and Kṛṣṇa would take the opportunity and kiss Her. [He laughs.] So, Rādhārāṇī

was very pleased, but superficially Kṛṣṇa was the greatest rascal. Unless rascaldom is in Kṛṣṇa, how could it be existent in the world? (*Perfect Questions Perfect Answers: Ch. 1, Kṛṣṇa the All-Attractive*)

Since 1970, Prabhupāda’s disciples and followers have been distributing *rāsa-līlā* in the *Kṛṣṇa* book to literally millions of non-devotees. In most of his books there are hundreds of beautiful references to the pastimes of Kṛṣṇa and the *gopīs*. In the *Caitanya-caritāmṛta*, for example, which Prabhupāda ordered [in a 1974 letter to Jadurāṇī dāsī] to be distributed to all classes of men, Lord Caitanya is taking *mahā-prasāda* of Lord Jagannātha. In that chapter there are several verses about the nectar of Kṛṣṇa’s lips. In the mood of Śrīmatī Rādhārāṇī and the *gopīs*, Mahāprabhu says: “Thereupon, the flute said angrily to Me, ‘Give up Your shame, fear and religion and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa’s lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.’” (*Śrī Caitanya-caritāmṛta, Antya-līlā 16.127*)

The pastimes of Kṛṣṇa with the *gopīs* are not all on the same level. It is true that certain very intimate or apparently sensual pastimes should not be disclosed publicly. Most of the lectures of Śrīla Bhaktivedānta Nārāyaṇa Mahārāja are posted on the internet for all to read. All the recordings of the lectures are also available from his tape ministry on request. Almost all of Śrīla Mahārāja’s lectures are on the subjects of Dhruva Mahārāja, Prahlāda Mahārāja, Ambarīṣa Mahārāja and the first eight *śloka*s of *Nectar of Instruction* – carefully explaining the purports of Śrīla Prabhupāda.

The readers of this paper are also invited to subscribe themselves to our internet mailing list (send a blank message to bvnmharikatha-subscribe@yahoogroups.com), on which transcriptions of lectures by Śrīla Nārāyaṇa Mahārāja appear.

It is true that sometimes the lectures of Śrīla Nārāyaṇa Mahārāja

deal with subject matters that may be considered elevated from the perspective of a novice. This is because most of the devotees who comprise the audience of Śrīla Mahārāja have been devotees for twenty years or more. It goes without saying that a student cannot stay in primary school until the age of thirty.

It is also true that Śrīla Bhaktivedānta Nārāyaṇa Mahārāja has spoken on elevated, confidential texts such as *Śrī Vilāpa-kusumāñjali*, on the request of certain senior ISKCON leaders and *gurus* such as His Holiness Tamāla-kṛṣṇa Mahārāja, His Holiness Girirāja Mahārāja, His Holiness Śivarāma Swāmī, His Holiness Dhanurdhara Swāmī, His Grace Bhūrijana Prabhu, Pārtha-sārathi Prabhu and others. However, these classes were conducted selectively and in private – not in public.

OBJECTION 2: Śrīla Nārāyaṇa Mahārāja encourages the reading of literature Śrīla Prabhupāda restricted for his disciples or even dismissed as unimportant or tinged with impersonalism. An example of the former is the intimate writings of the Gosvāmīs, or the latter Tulasī dāsa’s *Rāma-carita-mānasa*.

REFUTATION 2: The scriptures written by our previous *ācāryas*, the Gosvāmīs, are relevant to different devotees at the various stages of their spiritual development. If Śrīla Prabhupāda has forbidden a disciple to read a particular scripture in 1969, when he was in the beginning of his devotional practice, it does not mean that that particular disciple should not read that scripture in the year 2000, when he comes to a higher stage.

The essential point to address herein is that an aspiring devotee requires the guidance of an advanced Vaiṣṇava who can prescribe the appropriate reading matter in accordance with the level of his progress on the path of *bhakti*. This has been expressed by Śrīla Prabhupāda in the following words:

“In this way, after developing a taste for such things, one should try to live in Vṛndāvana and pass his time constantly remembering

Kṛṣṇa’s name, fame, pastimes and qualities UNDER THE DIRECTION AND PROTECTION OF AN EXPERT DEVOTEE. This is the sum and substance of all instruction regarding the cultivation of devotional service.” (*Nectar of Instruction: Text Eight*)

There can be little doubt that Śrīla Prabhupāda desired all his followers to study the books of the Gosvāmīs as they became qualified.

*rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-piriti*

When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa. (*Śrī Caitanya-caritāmṛta, Madhya-līlā 25.271*)

Regarding the *Śrī Rāma-carita-mānasa* by Tulasī dāsa: Objection 2 states that the *Śrī Rāma-carita-mānasa* by Tulasī dāsa is tinged with impersonalism. Let us read Śrīla Prabhupāda’s opinion:

“This is a verse composed by a GREAT DEVOTEE, Tulasī dāsa. He was a devotee of Lord Rāmacandra.” (*Montreal: August 30, 1968*)

“So he became a GREAT DEVOTEE of Rama, Tulasī dāsa. His book, *Rāma-carita-mānasa*, “Thinking Always of Rama,” is a very famous book, and it is the only IMPORTANT LITERATURE in the Hindi language: *Rāma-carita-mānasa*.” (*New York: April 12, 1969*)

Tulasī dāsa is respected by all Vaiṣṇavas of all *sampradāyas*. It is true that many speakers of his book are tinged with *māyāvāda*, as are many speakers of the *Śrīmad Bhāgavatam*. This does not mean, however, that the *Śrī Rāma-carita-mānasa* of Tulasī dāsa is contaminated by *māyāvāda*. Tulasī dāsa has written:

īśvara amīśa jīva avināśī, cetanā amala sadā sukha rāśī

The living entity, who is forever conscious and full of bliss, is eternally an indestructible part and parcel of the Supreme Personality of Godhead.

This verse is diametrically opposed to *māyāvāda*. There is not even one verse of a bona fide translation of *Śrī Rāma-carita-mānasa* which has the slightest tinge of *māyāvāda*.

OBJECTION 3: Śrīla Nārāyaṇa Mahārāja says that Śrīla Prabhupāda’s work is unfinished because he did not provide us with intimate *rasika* literature and methods of *rāgānuga-sādhana*. Śrīla Prabhupāda described his unfinished work as the fact that *varṇāśrama-dharma* had not yet been established in his Society, that sets of his books had not yet been placed in every home, that people were still going hungry within ten miles of ISKCON temples, that the Lord’s holy name had not yet been heard in every town and village, etc.

REFUTATION 3: Although the establishment of *varṇāśrama-dharma* is part of the Kṛṣṇa consciousness movement, it is an external objective, whereas the progression into the higher realms of *bhakti* is the vital and internal objective of Śrīla Prabhupāda and his mission. Both of these points are evident from the following statements:

“The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the *varṇāśrama* system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified *brāhmaṇas*.” (*Śrīmad-Bhāgavatam* 10.8.6)

“Simply by following the rules and regulations of the *varṇāśrama* system one can worship Viṣṇu. *Viṣṇur ārādhya... nānyat tat-toṣa-kāraṇam*. There is no alternative to satisfy Him. This is an

authorized statement. But Caitanya Mahāprabhu said, *eho bāhya, āge kaha āra*, ‘THIS IS EXTERNAL. THIS IS NOT A VERY IMPORTANT THING.’” (*Lecture in New Vṛndāvana: May 23, 1969*)

“The age is so rotten that it is very difficult to revive this *varnasrama-dharma* culture. Therefore Caitanya Mahāprabhu said, *‘eho bāhya, āge kaha āra*. Yes, it is all right but it is EXTERNAL now.” (*Conversation in London: September 2, 1973*)

The conception that the primary reason for Śrī Caitanya Mahāprabhu’s appearance in this world is to spread the *yuga-dharma, nāma-saṅkīrtana* in every town and village, has been said to be external and incidental by Śrīla Kṛṣṇadāsa Kavirāja in his *Śrī Caitanya-caritāmṛta*:

“Just as these desires are the fundamental reason for Kṛṣṇa’s appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, PROMULGATING THE DHARMA OF THE AGE IS INCIDENTAL.” (*Śrī Caitanya-caritāmṛta, Ādi-līlā 4.36–37*)

“The Lord came to propagate *sankīrtana*. THAT IS AN EXTERNAL PURPOSE, as I have already indicated.” (*Śrī Caitanya-caritāmṛta, Ādi-līlā 4.102*)

From this evidence it is understood that Śrī Caitanya Mahāprabhu does not personally establish the *yuga-dharma*. Rather, this function is performed by Mahā-Viṣṇu who is present along with all other *avatāras* within His body, just as the killing of demons is not performed by Kṛṣṇa, but rather by Mahā-Viṣṇu, who is present within Him.

If Śrīla Prabhupāda’s primary work was to establish *varṇāśrama-dharma*, he would be relegated from his true position of being the servant of the mission of Śrī Caitanya Mahāprabhu or Rādhā-Kṛṣṇa, to being the servant of Mahā-Viṣṇu. Śrī Caitanya

Mahāprabhu does not appear in this world to establish *varṇāśrama-dharma*. The two causes for His descent are stated as follows:

“The Lord’s desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate *RĀGA-MĀRGA BHAKTI*, devotional service in the world on the platform of spontaneous attraction.” (*Śrī Caitanya-caritāmṛta, Ādi-līlā 4.15-16*)

Śrīla Prabhupāda writes that unless one practises *rāgānuga-bhakti* under the personal guidance of a perfectly realized *guru*, one cannot go back home to Vraja-dhāma, the eternal abode of Rādhā-Kṛṣṇa:

“Everywhere in the world people worship Me according to scriptural injunctions (*vaidhī-bhakti*). But simply by following such regulative principles ONE CANNOT ATTAIN THE LOVING SENTIMENTS OF THE DEVOTEES IN VRAJABHŪMI (*vraja-bhāva*).” (*Śrī Caitanya-caritāmṛta, Ādi-līlā 3.15*)

In the following lecture, Śrīla Prabhupāda states:

“The more you are engaged in devotional service, the more your senses become pure or uncovered. And when it is completely uncovered, without any designation, then you are capable to serve Kṛṣṇa. THIS IS APPRENTICESHIP. *VAIDHĪ-BHAKTI* IS APPRENTICESHIP. REAL *BHAKTI*, *PARĀ-BHAKTI*, THAT IS *RĀGĀNUGA-BHAKTI*. (*Lecture in Vṛndāvana: November 12, 1972*)

This above-mentioned quote shows that *rāgānuga-bhakti* is the next step in Śrīla Prabhupāda’s mission.

OBJECTION 4: Śrīla Nārāyaṇa Mahārāja presents a view that one born in a Western body is inherently fallen, especially in regard to

deity worship. Śrīla Prabhupāda engaged and encouraged his Western disciples in deity worship and accepted them as full-fledged Vaiṣṇavas.

REFUTATION 4: It is widely known in India that Śrīla Nārāyaṇa Mahārāja is famous among all branches of the Gauḍīya Maṭha for promoting solidarity and acceptance between devotees from the East and West. For the first time, at the age of almost eighty years, Śrīla Nārāyaṇa Mahārāja is awarding *sannyāsa* to disciples during the Gaura-pūrṇimā celebrations. These disciples are not Indian devotees but Westerners. What to speak of deity worship, Śrīla Mahārāja's Western disciples regularly conduct the performance of *abhiṣeka* of the deities at major festivals and fire sacrifices in his temples in India and abroad. In addition to this, he has personally installed dozens of deities of Śrī Śrī Gaura-Nitāi and Śrī Śrī Rādhā-Kṛṣṇa, for both male and female Western devotees throughout the world.

Śrīla Nārāyaṇa Mahārāja has recently published *Arcana-dīpikā* in English. The original Bengali version, written by Śrīla Nārāyaṇa Mahārāja's *dīkṣā-guru*, who is also Śrīla Prabhupāda 's *sannyāsa-guru*, *nitya lilā praviṣṭa* Śrī Śrīmad Bhakti Prajñāna Keśava Goswami Mahārāja, was also translated into English by the ISKCON authorities for use in ISKCON temples.

OBJECTION 5: Śrīla Prabhupāda said, 'The *ācārya* is not God, omniscient. He is servant of God.' Śrīla Nārāyaṇa Mahārāja presents Śrīla Prabhupāda as omniscient.

REFUTATION 5: If Śrīla Prabhupāda is not omniscient, if he cannot hear us at any time or any place, what would be the use of praying to him ? What would be the use of reciting the *mantras* for offering *bhoga* in front of his picture, if he is not present in his picture? Even demigods such as the gods of air, fire, water and others, who are insignificant in comparison to Śrīla Prabhupāda, all witness the events of this world. This is described in *Śrīmad-Bhāgavatam*. Śrī

Kṛṣṇa has personally confirmed that “*sarva deva mayo guruḥ* – the *guru* is the embodiment of the sum-total of all the demigods.” “*Guruṣu nara-matir / yasya vā nārakī saḥ* – one who considers the spiritual master to have the consciousness of a mortal being is a resident of hell.”

One may ask why, in some statements, Śrīla Prabhupāda has presented an idea seemingly contrary to the statements in his books?

Śrīla Prabhupāda writes:

“*Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*. Anyone who is a devotee of the Lord knows about the Lord to some extent, and devotional service to the Lord makes him able to know everything by the grace of the Lord. ALTHOUGH A DEVOTEE MAY APPARENTLY EXPRESS HIMSELF TO BE IGNORANT, he is full of knowledge in every intricate matter.” (*Śrīmad-Bhāgavatam* 3.7.8)

“The Vedic *mantras* say *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*. When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead.” (*Śrīmad-Bhāgavatam* 8.6.9)

Duryodhana-guru: So in other words that means the pure devotees can be omniscient?

Prabhupāda: Everything. God is omniscient, so a pure devotee can become omniscient by the grace of God. (*Morning Walk in Los Angeles: June 8, 1976*)

Being a one hundred percent Kṛṣṇa conscious personality, Śrīla Prabhupāda has all eight mystic perfections. This means he can even reach out and take a fruit from another planet. This is confirmed in many places in *śāstra*, including the following verse and purport:

“My Lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.”

PURPORT

A person who is cent-percent engaged in the service of the Lord is the emblem of all knowledge. Such a devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such, the eightfold perfections of mystic power (*aṣṭa-siddhi*) constitute very little of his godly opulence. (*Śrīmad-Bhāgavatam 1.5.6*)

When devotees pray, “*nama om visnu-pādāya...*” Prabhupāda, who is not physically present before them, is hearing them. What would be the use of all our songs and prayers which we have received from our previous *ācāryas* if he is not? What would be the use of our *guru-gāyatrī mantra*? It is not an empty ritual.

OBJECTION 6: Śrīla Prabhupāda said that *harināma-dīkṣā* (first initiation) is real initiation. Śrīla Nārāyaṇa Mahārāja teaches that real initiation begins with *brāhmaṇa-dīkṣā*.

REFUTATION 6: Śrīla Prabhupāda writes:

“Regarding your questions, second initiation is REAL INITIATION. First initiation is the preliminary, just to make him prepared – just like primary and secondary education. The first initiation gives him chance to become purified, and when he is actually purified, then he is recognized as a *brāhmaṇa* and that means REAL INITIATION.” (*Letter to Jādurāṇī from New Vṛndāvana: September 4, 1972*)

OBJECTION 7: Śrīla Nārāyaṇa Mahārāja “re-initiates” disciples of Vaiṣṇava *gurus* in good standing.

REFUTATION 7: Many of the so-called re-initiated devotees who were disciples of *gurus* in “good standing” have been criticized for taking shelter of Śrīla Nārāyaṇa Mahārāja. However, time proved them to have made the correct decision, because it was later discovered that their *gurus* in “good standing” had simply not yet been exposed as less than the *ācāryas* they had posed themselves to be.

In *Bhakti-sandarbhā* (*Anuccheda* 238), Śrīla Jīva Gosvāmī has given the injunction that if one’s *guru* is envious of an exalted Vaiṣṇava one should immediately reject that *guru* and find a *mahā-bhāgavata* Vaiṣṇava *guru*. Since many *gurus* in “good standing” have committed grievous offences at the lotus feet of Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja, Śrīla Gour Govinda Mahārāja and Śrīla Nārāyaṇa Mahārāja, their ex-disciples acted in accordance with scriptural injunctions by rejecting them. Therefore there was no “re-initiation”, only “real initiation.”

If a *guru* is actually in good standing, then there is no question of Śrīla Mahārāja re-initiating his disciples. Rather, he simply gives them instructions and encouragement in their spiritual practices, and helps them to develop a deeper faith in their *dīkṣā-guru*.

A misunderstanding sometimes arises because, on rare occasions, Śrīla Nārāyaṇa Mahārāja addresses those who take *śikṣā* from him with names connected with the *vraja-līlā* of Śrī Śrī Rādhā-Kṛṣṇa. This is sometimes misunderstood to be re-initiation. One famous example of this is Jādurāṇī dāsī. Śrīla Nārāyaṇa Mahārāja affectionately addresses her as “Śyāmarāṇī”. This does not in any way mean that she has been re-initiated. Even Śrīla Prabhupāda would sometimes affectionately address her as “Sādhurāṇī”. This affectionate use of another name does not mean that Śrīla Prabhupāda has awarded another initiation.

Besides this, there is substantial historical precedent in our *sampradāya* for a *śikṣā-guru* to change a *śikṣā* disciple’s name. Śrīla

Jīva Gosvāmī changed the name of Śrī Hṛdaya-caitanya’s disciple, Duḥkhī Kṛṣṇa dāsa, to “Śyāmānanda”. This change of name does not constitute a re-initiation. Śrī Hṛdaya-caitanya was still his *dikṣā-guru*, and Śrīla Jīva Gosvāmī was still his *śikṣā-guru*.

If the cases of individual devotees in ISKCON are examined one by one, we will find that no one was re-initiated. It happens sometimes that a disciple is rejected by his *guru*, or a disciple loses faith and officially breaks the connection with his spiritual master. In such cases, to avoid unnecessary misunderstandings, Śrīla Nārāyaṇa Mahārāja’s secretary meticulously keeps files of letters from the disciples, showing that the previously existing *guru-disciple* relationship had been terminated before they had taken shelter of him.

OBJECTION 8: Śrīla Prabhupāda worked to create a worldwide society that provided engagement and shelter for his followers. Śrīla Nārāyaṇa Mahārāja has not done so.

REFUTATION 8: Most devotees are not informed about the preaching activities of Śrīla Nārāyaṇa Mahārāja. Although he has only preached outside of India for seven years, he has established many temples and preaching centers in places such as Birmingham, England; Berlin, Germany; Murwillumbah, Australia; San Paulo, Brazil; Prabhupāda Gauḍīya Math in Costa Rica; Bhaktivedānta Gauḍīya Math in Moscow, Russia; St Petersburg, Russia; Croatia; Śrī Ananta Gauḍīya Maṭha in Bali, Indonesia; Śrī Śrī Rādhā Govinda Gauḍīya Math in Kuala Lumpur, Malaysia; Hare Kṛṣṇa Society of the Philippines; Śrī Rādhā-Govinda Gauḍīya Maṭha in Venice Beach, California; and other places. In addition to this, there are *grhastha* communities in Wales, U.K.; Badger, California; Perth and Murwillumbah, Australia; and so on. Śrīla Mahārāja is also the patron of a *gurukula* in California.

Besides this, Śrīla Mahārāja never claimed to have established a worldwide institution. He is only trying to execute Śrīla Prabhupāda’s order to him. Just before his departure, Prabhupāda

requested him to help and guide his disciples. Thousands of devotees – who had previously lost some of their faith in Kṛṣṇa consciousness, devotees who felt neglected and were forced to leave the temples, devotees who became weak in their following of the religious principles, and devotees who wanted to deepen their relation with Śrīla Prabhupāda – are all becoming re-inspired by his love and his teachings.

OBJECTION 9: Śrīla Prabhupāda and Śrīla Nārāyaṇa Mahārāja have different teachings about the original position of the *jīva* (the individual soul).

REFUTATION 9: Śrīla Prabhupāda has given many different comments to different people in different circumstances in regard to the origin of the *jīva*. However, the CONCLUSION, i.e. the last word on the matter, has been expressed in his books, which will be the law books for the next 10,000 years. Prabhupāda writes:

“The CONCLUSION is that no one falls from the spiritual world, or Vaikuntha planet, for it is the eternal abode.” (*Śrīmad-Bhāgavatam* 3.16.26)

“According to *Viṣṇu Purana*, *Bhagavad-gītā* and all other Vedic literatures, the living entities are generated from the *taṭasthā* energy of the Lord, and thus they are always the energy of the Lord and are not the energetic.” (*Śrīmad Bhāgavatam* 3.7.9)

We have never associated personally with Kṛṣṇa before. Prabhupada writes:

“The mature devotees, who have completely executed Kṛṣṇa consciousness, are immediately transferred to the universe where Kṛṣṇa is appearing. In that universe the devotees get their FIRST opportunity to associate with Kṛṣṇa personally and directly. The training goes on, as we see in *vr̥ndāvana-līlā*.” (*Kṛṣṇa Book: Chapter Twenty-eight*)

For further information on this very important subject of the origin of the *jīva*, one may refer to “Śrīla Prabhupāda on the Source of the Jīva”, compiled by Śrīla Gour Govinda Swāmī, where he gives about 100 supportive quotes by Śrīla Prabhupāda, as well as many by our previous *ācāryas*. One such quote is the following letter:

“In further reference to your question about the form of the spirit soul of the conditioned living entity; there is a spiritual form always, but it develops fully ONLY when the living entity goes back to Vaikuntha. This form develops according to the desire of the living entity. Until this perfectional stage is reached, the form is lying dormant like the form of a tree is lying dormant in the seed.” (*Letter to Ruṣanaga: 1969*)

Those who are actually residents of the spiritual planets, those who are actually associates of the Lord, never fall down:

“From authoritative sources it can be discerned that associates of Lord Viṣṇu who descend from Vaikuntha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descent to this material world is comparable to that of the Lord. The Lord comes to this material world through the agency of His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy. Any pastime conducted by the Supreme Personality of Godhead is an arrangement by *yogamayā*, not *mahāmayā*. Therefore it is to be understood that when Jaya and Vijaya descended to this material world, they came because there was something to be done for the Supreme Personality of Godhead. Otherwise it is a fact that NO ONE FALLS FROM VAIKUNTHA.” (*Śrīmad Bhāgavatam 7.1.35*)

Mahārāja Yudisthira also does not believe anyone can fall from Vaikuntha:

Mahārāja Yudhisthira inquired: “What kind of great curse could affect even liberated *viṣṇu-bhaktas*, and what sort of person could curse even the Lord’s associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this.” (*Śrīmad Bhāgavatam* 7.1.34)

There is no *mayā* at all in Goloka Vṛndāvana *dhāma*. Śrīla Prabhupāda often quotes Śrīla Viśvanātha Cakravartī Ṭhākura’s relevant verse *arādhyo bhagavān vrajeṣa-tanayas tad-dhāma vṛndāvanam*. There Śrīla Cakravartīpāda says that Kṛṣṇa’s abode is as worshipable as Kṛṣṇa Himself. As there is no *mayā* in the transcendental body of Vrajendra-nandana Śrī Kṛṣṇa, this is also true for His abode. Śrīla Cakravartīpāda says there that this is the opinion of Śrī Caitanya Mahāprabhu and that he is not interested in anyone else’s opinion. *Śrīmad Bhāgavatam* (1.1.1) states: “*dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmaḥi* – Kṛṣṇa’s abode is forever free from *mayā*, so no one there can be deviated from their constitutional position of loving servitude.”

OBJECTION 10: Śrīla Prabhupāda teaches that the initiating *guru* takes the *karma* of the disciple. Śrīla Nārāyaṇa Mahārāja teaches that the *guru* does not.

REFUTATION 10: It is true that Śrīla Prabhupāda has mentioned that a spiritual master undergoes some reaction for the misdeeds of his disciples. He writes:

“Therefore, *duḥsvapna* – bad dreams – occur because of sinful activities. A devotee sometimes accepts a sinful person as his disciple, and to counteract the sinful reactions he accepts from the disciple, he has to see a bad dream. Nonetheless, the spiritual master is so kind that in spite of having bad dreams due to the sinful disciple, he accepts this troublesome business for the deliverance of the victims of Kali-yuga. After initiation, therefore, a disciple should be extremely careful not to commit again any sinful act that might

cause difficulties for himself and the spiritual master.” (*Śrīmad-Bhāgavatam* 8.4.15)

This statement is true for a person who has accepted the position of *guru* although he himself is not firmly situated on the transcendental platform. Out of his intense humility, Śrīla Prabhupāda would sometimes refer to himself as such a *guru*. However, if the disciple accepts the self-realized *guru*'s expression of genuine humility as an admittance of his limitation, it will be a great offense. When this viewpoint is presented by Śrīla Prabhupāda, it also has the obvious added advantage of controlling immature and wayward disciples by inducing feelings of guilt about their misbehavior. Śrīla Prabhupāda's perfect humility is confirmed in the following excerpts from a conversation with Bob Cohen (later to become Prabhupāda's initiated disciple). It shows Prabhupāda's humility, and it also shows his desire to give a neophyte a good reason to stop committing sins:

Bob: Do you personally feel disease and sickness?

Śrīla Prabhupāda: Yes.

Bob: Is this a result of your past *karma*?

Śrīla Prabhupāda: Yes.

Bob: So one in this material world never escapes his *karma* completely?

Śrīla Prabhupāda: Yes, he escapes. No more *karma* for a devotee. No more *karmic* reaction.

Bob: But you must be the best devotee.

Śrīla Prabhupāda: Hm-m... No, I don't consider myself the best devotee. I am the lowest.

Bob: No!

Śrīla Prabhupāda: You are the best devotee.

Bob: [Laughs.] Oh, no, no! But what you say... always seems right.

Śrīla Prabhupāda: Yes.

Bob: Then you must be the best devotee.

Śrīla Prabhupāda: Just like Rādhārāṇī, She does not see anyone as a nondevotee. Therefore we try to approach Rādhārāṇī.

Bob: Who is this?

Śrīla Prabhupāda: Rādhārāṇī, Kṛṣṇa's consort.

Bob: Ah.

Śrīla Prabhupāda: If anyone approaches Rādhārāṇī, She recommends to Kṛṣṇa, "Here is the best devotee. He is better than Me," and Kṛṣṇa cannot refuse him. That is the best devotee, but it is not to be imitated: "I have become the best devotee." A second-class devotee has the vision that some are envious of God, but this is not the vision of the best devotee. The best devotee sees, "Nobody is envious of God. Everyone is better than me." Just like *Caitanya-caritāmṛta's* author Kṛṣṇadāsa Kavirāja says, "I am lower than the worm in the stool."

Bob: Who is saying this?

Śrīla Prabhupāda: Kṛṣṇadāsa Kavirāja, the author of *Caitanya-caritāmṛta: purīṣera kiṭa haite muṇi se laghiṣṭha*. He is not making a show. He is feeling like that: "I am the lowest. Everyone is best, but I am the lowest. Everyone is engaged in Kṛṣṇa's service. I am not engaged." Caitanya Mahāprabhu said, "Oh, I have not a pinch of devotion to Kṛṣṇa. I cry to make a show. If I had been a devotee of Kṛṣṇa, I would have died long ago. But I am living; that is the proof that I do not love Kṛṣṇa." That is the vision of the best devotee. He is so much absorbed in Kṛṣṇa's love that he says, "Everything is going on, but I am the lowest. Therefore I cannot see God." That is the best devotee.

Śyāmasundara: One time you said that sometimes you feel sickness or pain due to the sinful activities of your devotees. Can sometimes disease be due to that? Caused by that?

Śrīla Prabhupāda: You see, Kṛṣṇa says, "*aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ* – I will deliver you from all sinful reaction. Do not fear." So Kṛṣṇa is so powerful that He can immediately take

up all the sins of others and immediately make them right. But when a living entity plays the part on behalf of Kṛṣṇa, he also takes the responsibility for the sinful activities of his devotees. Therefore to become a *guru* is not an easy task. You see, he has to take all the poisons and absorb them. So sometimes – because he is not Kṛṣṇa – sometimes there is some trouble. Therefore Caitanya Mahāprabhu has forbidden, “Don’t make many *śiṣyas*, many disciples.”

Here Śrīla Prabhupāda is playing the role of a neophyte and at the same time speaking to induce hesitation in the minds of those who are actually neophyte and want to play the part of a bona fide spiritual master.

“Therefore to make many disciples is a risky job unless one is able to assimilate all the sins.... That idea is also in the Bible. Jesus Christ took all the sinful reactions of the people and sacrificed his life. That is the responsibility of a spiritual master....”

On other occasions Śrīla Prabhupāda said Lord Jesus only pretended to die. He never suffered, because he is a pure devotee. Prabhupada now continues speaking to Bob:

“Because Kṛṣṇa is Kṛṣṇa, He is *apāpa-viddha*. He cannot be attacked by sinful reactions. But a living entity is sometimes subjected to their influence because he is so small. Big fire, small fire. If you put some big thing in a small fire, the fire itself may be extinguished. But in a big fire, whatever you put in is all right. The big fire can consume anything.”

The aforementioned quote was another example of Śrīla Prabhupāda’s humility.

Bob: Christ’s suffering was of that nature?

Śrīla Prabhupāda: Mm-m?

Bob: Was Christ's suffering?

Śrīla Prabhupāda: That I have already explained. He took the sinful reactions of all the people. Therefore he suffered.

Bob: I see.

Śrīla Prabhupāda: They should have been ashamed (and think that) now, if he again commits sinful activities, his spiritual master has to suffer. A disciple should be sympathetic and consider this: "For my sinful activities, my spiritual master will suffer."

Prabhupada is fully transcendental, untouched by the material energy, and very clever in persuading the conditioned souls to act in their own interests.

How can the two statements be reconciled: "The spiritual master takes the *karma* of the disciple." and "The spiritual master does not take the *karma* of the disciple."? They can be reconciled in this way: he takes them from the disciple, but he does not suffer them. Śrīla Nārāyaṇa Mahārāja explains that pure devotees are like large fires. No matter how much garbage, in the form of our *anarthas* and sins, is thrown into a large fire at the time of surrender, the fire consumes it, burning it to ashes, and the fire itself is not affected.

What to speak of himself being free from the touch of sinful reactions, simply by his glance and presence the pure devotee can free others from sins. There is no need of his suffering. This is confirmed in the ISKCON *Ācārya Song Book*, in a song by Śrīla Narottama dāsa Ṭhākura:

"All sins go away in your association. Where shall we find a master as merciful as you?"

"By bathing repeatedly in the sacred Ganges one is gradually purified. But, O venerable Vaiṣṇava, one is immediately purified simply by your merciful glance."

Kṛṣṇa Himself says that great souls are not affected by material nature. (*Bhagavad-gītā* 9.13)

OBJECTION 11: Śrīla Prabhupāda envisioned a worldwide society where many *gurus* work collegially under a governing body. Śrīla Nārāyaṇa Mahārāja practices the Gauḍīya Maṭha single *ācārya* system. Note: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura instructed his followers to also work together under a governing body and Śrīla Prabhupāda often cited neglect of this order as the cause for the break-up of his spiritual master’s mission.

REFUTATION 11: Śrīla Prabhupāda writes:

“His (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s) idea was that the *ācārya* was not to be nominated amongst the governing body. He said openly, ‘You make a GBC and conduct the mission.’ So his idea was amongst the members of the GBC, who would come out a successful and self-effulgent *ācārya* would be automatically selected.” (*Letter to Rūpānuga dāsa: April 24, 1974*)

Objection 11 states that Śrīla Nārāyaṇa Mahārāja practices the “Gauḍīya Maṭha single *ācārya* system.” However, Śrīla Mahārāja, although a transcendental personality and not confined to the parameters of any institution, is a member of the GBC of Śrī Gauḍīya Vedānta Samiti. Śrī Gauḍīya Vedānta Samiti was founded in 1940. The three original trustees of the society were Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja (Śrīla Prabhupāda’s *sannyāsa-guru*), Puṅgyapadā Nṛsimhānanda Brahmācārī and, at that time, Abhaya Caraṇāravinda Prabhu (later known as His Divine Grace Śrīla A.C. Bhaktivedānta Swami Prabhupāda). Śrīla Nārāyaṇa Mahārāja follows the constitution established by these three trustees.

Śrī Gauḍīya Vedānta Samiti has one president-*ācārya*, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja. Śrīla Bhaktivedānta Nārāyaṇa Mahārāja is the vice-president and secretary of the society. He and others also act as initiating *ācāryas*

within the society, and the society is governed by a GBC. To the present day, the GBC of the Śrī Gauḍīya Vedānta Samiti has run its society peacefully and successfully, and none of its members have fallen down.

OBJECTION 12: Śrīla Nārāyaṇa Mahārāja criticized a number of the names Śrīla Prabhupāda gave to ISKCON deities.

REFUTATION 12: Objection 12 refers to the occasion when Śrīla Nārāyaṇa Mahārāja expressed his concern over the worship of some of the deities of Rādhā-Kṛṣṇa in ISKCON, who are being addressed by the names Nīla-madhava, Rādhā-Govinda Mādhava, etc. Śrīla Mahārāja never criticized names given by Prabhupāda. Rather, he questioned whether Prabhupāda actually gave them.

Śrīla Mahārāja is simply bringing to our attention that Śrīla Prabhupāda is a pure devotee of Rādhā-Kṛṣṇa in the mood of Vṛndāvana and, as such, those who wish to follow him must necessarily also worship Rādhā-Kṛṣṇa according to the principles explained by Śrīla Prabhupāda and our previous *ācāryas*. The names of the above-mentioned deities are either *rasa-ābhāsa* or inappropriate, insofar as the threefold-bending form of Kṛṣṇa playing on a flute in the company of Śrīmatī Rādhārāṇī can never be addressed by the name of Dvārakādhiśa, the consort of Rukmiṇī, or as Rādhā-Pārtha-sārathi. This has been clearly explained by Śrīla Prabhupāda in the following excerpt:

“The *gopīs* never addressed Kṛṣṇa as Rukmiṇī-ramaṇa. Kṛṣṇa’s devotees in Vṛndāvana address Him as Rādhā-ramaṇa, Nandanandana and Yaśodā-nandana, but not as Vasudeva-nandana or Devakī-nandana. Although according to the material conception, Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same, in the spiritual world one cannot use the name of Kṛṣṇa in the place of Rukmiṇī-ramaṇa or Nārāyaṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called *rasa-ābhāsa*, an overlapping of transcendental mellows.

The advanced devotee, who has actually realized the transcendental features of the Lord, will not commit the mistake of creating a *rasa-ābhāsa* situation by using one name for another. Because of the influence of Kali-yuga, there is much *rasa-ābhāsa* in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.” (*Śrī Caitanya-caritāmṛta, Purport to Madhya-līlā 8.91*)

Śrīla Nārāyaṇa Mahārāja has also stated that the name Rādhā-Pārtha-sārathi is *rasa-ābhāsa* because Śrīmatī Rādhikā never leaves Vrndavana. She is attracted to Śrī Kṛṣṇa only in His original *svayam-rūpa* feature, which can be found only in Vrndavana; she is not attracted to Dvārakādhiśa-Kṛṣṇa or Kṛṣṇa on the battlefield of Kurukṣetra. When Śrīmatī Rādhikā (in a partial manifestation) left Vrndavana to go to Kurukṣetra, She was not satisfied to see Kṛṣṇa dressed like a king; it was not complementary to Her loving moods towards Him.

Although Kṛṣṇa, Dvārakādhiśa and even Nārāyaṇa are one by *tattva*, they are different by virtue of *rasa*. One may say that the pastimes of Kṛṣṇa, as mentioned above, have nothing to do with deities’ names, but Śrīla Prabhupāda writes:

“Kṛṣṇa’s another name name is Pārtha-sārathi. Pārtha. Arjuna’s name is Pārtha. Pārtha means, ‘The son of Prtha’. Kuntī’s another name is Pṛthā. Kuntī’s father’s name was Prthu, so Kuntī’s name was Pṛthā. Therefore Arjuna’s name was Pārtha. And because Kṛṣṇa served as the chariot driver of Arjuna, His another name is Pārtha-sārathi. So it is a fact that God has no name. Sometimes some philosophers say that ‘God has no name’. That is fact. But why does God have so many names? THESE NAMES ARE CALCULATED ACCORDING TO HIS PASTIMES.” (*Lecture in Los Angeles: January 11, 1974*)

Since Rādhā never leaves Vrndavana in Her original form, and since Kṛṣṇa can never be addressed as Pārtha-sārathi in Vrndavana, the combination of these names contradicts the principles of *rasa*.

Prabhupāda writes:

“If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the *bhakti* cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.”
(*Śrī Caitanya-caritāmṛta, Madhya-līlā 8.97*)

According to Śrīla Nārāyaṇa Mahārāja, Prabhupāda never intended the Delhi deities to be called Rādhā-Pārtha-sārathi. In the early 1970s, when Śrīla Nārāyaṇa Mahārāja heard Their name, he asked Śrīla Prabhupāda why he had done that. Prabhupāda answered that he had never given Them such a name, as that would have been a contradiction to his own books. This history is confirmed by the *siddhānta* presented in the following conversation:

Acyutananda: The deities’ name is Rādhā-Pārtha-sārathi.

Prabhupāda: Hm?

Acyutananda: The name of the Delhi deities is Rādhā-Pārtha-sārathi. So how do we understand? Because Pārtha means Arjuna. So Rādhā, how does Rādhā get there?

Prabhupāda: When Kṛṣṇa is Pārtha-sārathi, Rādhā is out of Him? Does it mean?

Indian man (1): What you mean, Pārtha-sārathi is Śrī Kṛṣṇa.

Acyutananda: Yes.

Prabhupāda: That’s all. Yes. *Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādinī-śaktir*. When He is fighting, the *āhlādinī-śakti* is there. IT IS NOT MANIFEST. (*Morning Walk in Madras: January 9, 1976*)

Here, Śrīla Prabhupāda states that Śrīmatī Rādhārāṇī is NOT MANIFEST in the presence of Pārtha-sārathi.

As far as the names Rukmiṇī-Dvārakādhiśa are concerned, when Prabhupāda performed the *prāṇa-prathista* (installation)

ceremony for “Rukmiṇī-Dvāarakādhīśa” in Los Angeles in 1968, he named the deities “Rādhā-Kṛṣṇa”, and later he went to India. When he returned, he found that a disciple had changed the name. Prabhupāda became disturbed and said, “Kṛṣṇa has a peacock feather and flute. He is the son of Nanda. Dvāarakādhīśa is the son of Vāsudeva. He has no flute and no peacock feather. Why have you changed the name?” The argument was given that since the Los Angeles Temple was opulent, and thus attractive to many people, the names of the deities should reflect that opulence. Śrīla Prabhupāda replied that Śrī Śrī Rādhā-Kṛṣṇa are supremely opulent. Shortly thereafter Prabhupāda again went to India, and the devotees still kept the name as Rukmiṇī-Dvāarakādhīśa.

Even if a temple is opulent, and even if the temple worship is opulent, still, if the *vigrahas* are in the shape of Rādhā-Kṛṣṇa, i.e. Kṛṣṇa is playing a flute, then they are Rādhā and Kṛṣṇa. Śrīla Prabhupāda writes:

“Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa. Although there may be a Rādhā-Kṛṣṇa *vigraha*, or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship. (*Śrīmad-Bhāgavatam* 4.24.45-46)

CONCLUSION:

Controversies arise in the Vaiṣṇava community to clarify important philosophical points for the benefit of all concerned.

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one’s mind becomes attached to Śrī Kṛṣṇa. (*Śrī Caitanya-caritāmṛta, Ādi-līlā* 2.117)

I pray that the points presented herein may serve all the members of ISKCON, which include Śrīla Nārāyaṇa Mahārāja and his followers, so that they can work together as one family to preach the mission of Srīla Prabhupāda and our previous *ācāryas*.

Vaiṣṇava kṛpā leśa prarthi (begging for a slight trace of the mercy of the Vaiṣṇavas),

Tridaṇḍi Svāmī Bhaktivedānta Aranya

THE HOMONYM ISKCON

A Reply to the Article, “Understanding Nārāyaṇa Mahārāja: His Own Words and Primary Sources”

There was a compilation published on the Cakra website which attempted to show that Śrīla Nārāyaṇa Mahārāja’s teachings are different from those of Śrīla Prabhupāda.

The compilation that was posted on Cakra is called “Understanding Nārāyaṇa Mahārāja: his own words and other primary sources”, and it offers quotes by both Śrīla Prabhupada and Srila Narayana Mahārāja. The following article explains these same quotes from another point of view.

When quoting the compilation, we shall begin with the word COMPILATION, and we will begin our own statements with the word REFUTATION.

COMPILATION 1: Nārāyaṇa Mahārāja on A.C. Bhaktivedānta Swami Prabhupāda and ISKCON:

Nārāyaṇa Mahārāja, Germany: December 12, 2001:

“My *śikṣā-guru*, *nitya-līlā-praviṣṭa om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja.”

Nārāyaṇa Mahārāja, Mathurā: October 24, 1999:

“We can glorify Swāmījī, Bhaktivedānta Swāmī Mahārāja. But those who are falling down, how can they glorify him? They cannot glorify him, never; they are cutting. They are establishing that he was the founder of ISKCON, but I know that he was not founder; he was one of the members of this in *guru-paramparā*. It was founded by Kṛṣṇa, and first *ācārya* was Brahmā, then Nārada, then Vyāsa.

Only he has changed the name and he has preached these things in Western countries.”

REFUTATION 1: The compilation’s use of Śrīla Mahārāja’s quotes, saying that he is the *śikṣā* disciple of Śrīla Prabhupāda and then saying that Śrīla Prabhupāda is not the Founder-Ācārya of ISKCON, is meant to show that he is not really Prabhupāda’s disciple. But Śrīla Mahārāja is saying nothing that Śrīla Prabhupāda has not said many times. In his *Bhagavad-gītā* Preface, Śrīla Prabhupāda writes:

“Some of them said that it is greatly fortunate for the Americans that I have started the Kṛṣṇa consciousness movement in America. But actually the original father of this movement is Lord Kṛṣṇa Himself, since it was started a very long time ago, but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace *om viṣṇupāda paramahaṁsa parivrājakācārya* 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda.”

Śrīla Prabhupāda also writes in his purport to *Śrīmad-Bhāgavatam* (2.9.6): “Thus Brahmā was initiated by the Kṛṣṇa *mantra*, by Lord Kṛṣṇa Himself, and thus he became a Vaiṣṇava... we belong to the Brahmā-sampradāya, directly in the disciplic chain from Brahmā to Nārada, from Nārada to Vyāsa, from Vyāsa to Madhva Muni, from Madhva Muni to Mādhavendra Purī, from Mādhavendra Purī to Īśvara Purī, from Īśvara Purī to Lord Caitanya and gradually to His Divine Grace Bhaktisiddhānta Sarasvatī, our divine master.”

COMPILATION 2: Nārāyaṇa Mahārāja, April 28, 1999, morning: Caracas, Venezuela:

“Also you should know that Caitanya Mahāprabhu is the founder of ISKCON. Swāmījī, A.C. Bhaktivedānta Swami Mahārāja, is one of the prominent *ācāryas* in this line only. He is not founder; he’s one of the prominent *ācāryas*, who spread all these things [over] whole world, in a very short time.”

REFUTATION 2: The compilation is trying to say that Śrīla Nārāyaṇa Mahārāja does not respect Prabhupāda’s position as Founder-Ācārya of this movement. But actually, he is establishing Prabhupāda’s glory. With pride, Śrīla Prabhupāda confirms Śrīla Mahārāja’s statement in his own *Śrīmad-Bhāgavatam* purport. There he says: “The Hare Kṛṣṇa movement is not a new movement as people sometimes mistakenly think. The Hare Kṛṣṇa movement is present in every millennium of Lord Brahmā’s life, and the holy name is chanted in all the higher planetary systems, including Brahmāloka and Candraloka, not to speak of Gandharvaloka and Apsaraloka. The *saṅkīrtana* movement that was started in this world five hundred years ago by Śrī Caitanya Mahāprabhu is therefore not a new movement.” (*Śrīmad-Bhāgavatam* 7.15.72 Purport)

In his *Śrīmad-Bhāgavatam* (1.9.6–7) purport, Śrīla Prabhupāda lists some of the other prominent *ācāryas* in this movement. He writes: “He (Nārada) is the son and disciple of Brahmājī, and from him the disciplic succession in the line of Brahmā has been spread. He initiated Prahlāda Mahārāja, Dhruva Mahārāja and many celebrated devotees of the Lord. He initiated even Vyāsadeva, the author of the Vedic literatures, and from Vyāsadeva, Madhvācārya was initiated, and thus the Madhva-sampradāya, in which the Gauḍīya-sampradāya is also included, has spread all over the universe. Śrī Caitanya Mahāprabhu belonged to this Madhva-sampradāya; therefore, Brahmājī, Nārada, Vyāsa, down to Madhva, Caitanya and the Gosvāmīs all belonged to the same line of disciplic succession.”

Thus, to be a prominent *ācārya* in this line is the greatest glory.

COMPILATION 3: Nārāyaṇa Mahārāja, Murwillumbah, Australia: February 18, 2002 (evening):

“Your Prabhupāda, Śrīla Swāmī Mahārāja, only changed the name into English. He is not the Founder-Ācārya of that eternal ISKCON. I am ISKCON. I’m not different from ISKCON. I am ‘Bhaktivedānta’ [Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja].

Like father, like son. I am the real successor of Śrīla Bhaktivedānta Swāmī Mahārāja, and there is no other. You should know this very openly. I am Bhaktivedānta and he is Bhaktivedānta, but he received this name after I did. I'm senior to him in this regard. I'm Bhaktivedānta, and I'm also ISKCON. Don't think that I'm out of ISKCON."

REFUTATION 3: The above inaccurate quote wants to say that Śrīla Nārāyaṇa Mahārāja is trying to usurp Prabhupāda's position as Founder-Ācārya. But the truth is that he is actually revealing his pride in being Prabhupāda's humble servant. The compilation did not include the preceding sentences and explanation, and it also substituted an important clarification with a mere three dots. The following is the actual version of the statement as it was posted on the Internet. (The words in brackets, also included in the Internet posting, were the editor's.)

"At the time of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura, Śrīla Sarasvatī Ṭhākura was the president of ISKCON. He sent one arm, Śrīla Prabhupāda Bhaktivedānta Swāmī Mahārāja, who was given *sannyāsa* by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and who then gave ISKCON its English name. [Previously it was called by different names, like Gauḍīya Vedānta Samiti, Gauḍīya Maṭha, Viśva Vaiṣṇava Rājā Sabhā, and Kṛṣṇa-bhakti-rasa Bhāvitaḥ Mati.] Your Prabhupāda, Śrīla Swāmī Mahārāja, only changed the name into English. He is not the Founder-Ācārya of that eternal ISKCON. The Founder-Ācārya is originally Brahmā, and it was actually established by Kṛṣṇa. All of you who are following this disciplic succession are ISKCON. Don't think that you are not. I am ISKCON. I'm not different from ISKCON. I am 'Bhaktivedānta' [Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja]. Like father, like son. I am the real successor of Śrīla Bhaktivedānta Swāmī Mahārāja, and there is no other. You should know this very openly.

"I am Bhaktivedānta and he is Bhaktivedānta, but he received this name after I did. I'm senior to him in this regard. By my request he became ready to take *sannyāsa*, and my *guru mahārāja* gave

sannyāsa to him. [Śrīla Nārāyaṇa Mahārāja and Śrīla Prabhupāda were both given the name Bhaktivedānta by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja at the time of their *sannyāsa* initiations.] I was like the priest at his *sannyāsa* ceremony. I performed the fire sacrifice, I made his *daṇḍa* and I taught him how to wear his *sannyāsa* garments. Although he is junior to me and I'm senior to him in *sannyāsa*, he is my *śikṣā-guru*. I'm his disciple. I'm Bhaktivedānta, and I'm also ISKCON. Don't think that I'm out of ISKCON."

We had also posted the following quote by Śrīla Prabhupāda along with Śrīla Mahārāja's lecture, confirming Śrīla Mahārāja's statement that Śrīla Prabhupāda's real credit is that he brought to the West, in the English language, pure, eternal Kṛṣṇa consciousness. Prabhupāda stated in a lecture in Detroit, on August 3, 1975: "It is not that, 'Bhaktivedānta Swāmī has brought this.' They say. They give me the credit. That is my good fortune also. But actually I am just like a peon. I have brought, but I am delivering it without any adulteration. That may be my credit. And if you take it without any adulteration and practice it, then your life is successful."

Moreover, the compilation did not quote Śrīla Mahārāja's preceding introduction: "You should know one thing. ISKCON was first established by *cātur-mukha* (four-headed) Brahmā. He is our first *guru*. He is the original Founder-Ācārya of ISKCON, and his disciples like Sanaka, Sanandana, Sanātana, Sanat-kumara, and Nārada are real ISKCON preachers. After them, especially in Kali-yuga, Madhvācārya, Rāmānuja, Viṣṇuswami, Nimbāditya and so many others appeared. In our line (the Gauḍīya-sampradāya), especially in Kali-yuga, Śrī Mādhavendra Purī is the root, the seed. His disciples are Śrīla Īśvara Purīpadā and Nityānanda Prabhu; from Īśvara Purīpadā came Śrī Caitanya Mahāprabhu, and from Him came Svarūpa Dāmodara. Then, after them, Śrīla Bhaktivinoda Ṭhākura and Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura appeared in their line, and they are also part of the real ISKCON. All these are ideal ISKCON personalities, and you should always be aware of this."

Śrīla Mahārāja is simply encouraging us to remember to honor our previous *ācāryas*. They can also help us and bless us. If we think that Prabhupāda is the first in this movement, we are not glorifying him. He does not want to be disconnected from his *guru-paramparā*. His glory is his chastity to the words and moods of his disciplic succession. If we think that Prabhupāda is first, it means we think we don't have to refer to the previous *ācāryas* of the succession to understand what he is trying to teach. It means we think that we, and conditioned souls like us, are the authorities on understanding him.

Regarding Śrīla Mahārāja's statement that he, as well as others, can also be given the title "Bhaktivedānta", Śrīla Prabhupāda confirms this in *Śrīmad-Bhāgavatam* (1.5.24) as follows: "As such, *vedānta-vādīs*, or the followers of the Vedānta, indicate the pure devotees of the Personality of Godhead. Such *vedānta-vādīs*, or the *bhakti-vedāntas*, are impartial in distributing the transcendental knowledge of devotional service. To them, no one is enemy or friend; no one is educated or uneducated. No one is especially favorable, and no one is unfavorable. The *bhakti-vedāntas* see that the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to re-establish their lost relationship with the Personality of Godhead. By such endeavor, even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the *bhakti-vedāntas*, the people in general gradually progress on the path of transcendental realization."

Śrīla Nārāyaṇa Mahārāja's *dikṣā-guru*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, is also Śrīla Prabhupāda's *sannyāsa-guru*. Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja gave all his *sannyāsa* disciples the title "Bhaktivedānta".

The compilation quoted Śrīla Mahārāja saying, "I am the real successor of Śrīla Bhaktivedānta Swāmī Mahārāja, and there is no other." Perhaps the compilation is trying to say that Śrīla Mahārāja is not bona fide because a self-effulgent *ācārya* does not need to proclaim himself. Actually, Śrīla Mahārāja is only separating himself

from pretender *gurus*. This statement is not exclusive but inclusive. When Prabhupāda was asked in 1969, in Boston, what Jesus meant when he said, “I am the only son of my father. No one can come to Him but through me,” Prabhupāda replied, “‘Me’ means ‘by me or anyone like me; in other words, by me or any bona fide representative of God.’” Śrīla Mahārāja is not disparaging other bona fide teachers. He is simply saying that it is no small thing to perfectly represent the line of Gauḍīya *ācāryas*.

Śrīla Mahārāja’s statement can also be seen in this way: his is the statement of a son who loves his father (Prabhupāda) so much that he can say, “No one can love my father as much as I.” This is not at all pride in himself, but in his beloved Śrīla Swāmī Mahārāja, our Śrīla Prabhupāda. We cannot imagine such love in our Western culture.

COMPILATION 4: Hari Sauri 3/31/97 7:54 A.M. Letter:

“He (Nārāyaṇa Mahārāja) shouted, ‘I am not under your rules. I am not ISKCON, I am Gauḍīya Maṭha!’”

REFUTATION 4: The compilation is trying to say that Śrīla Mahārāja contradicts himself to suit his purposes. But actually, he is putting a spotlight on the real eternal ISKCON, and distinguishes it from the modern corporate ISKCON. The incident referred to above took place in Navadvīpa. Hari Śauri and a few of his god-brothers were trying to chastise Śrīla Mahārāja in harsh language. They had been accusing him of re-initiating Gaurāṅgī dāsī, who had actually never been initiated before. They had also been accusing him of initiating her on his first meeting with her, without seeing her qualifications. They said that Prabhupāda’s disciples waited six months and that this was only Gaurāṅgī’s first day. But actually she had been born into Kṛṣṇa consciousness, had been practicing about twenty years, had read deeply into both Prabhupāda’s and Śrīla Nārāyaṇa Mahārāja’s books, and had been recommended by several senior devotees. Śrīla Mahārāja replied to them, without shouting, that he was not part of their [corporate] ISKCON, and therefore they were

not his authorities. His statement did not at all imply that he felt himself beyond the rules of eternal ISKCON.

In his lecture of May 13, 2001, in Los Angeles, California, Śrīla Mahārāja explained Prabhupāda's glory in relationship to the eternal ISKCON. The following are some excerpts.

[Śrīla Nārāyaṇa Mahārāja:] I have seen that Śrīla Swāmī Mahārāja has given the definition of ISKCON with this *śloka*:

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate*

Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activities in hundreds and thousands of lives. It can be obtained only by paying one price; that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay. Purport: This is the basis of ISKCON.

[In this regard, Śrīla Prabhupāda is also quoted from the book *Journey to Self-Discovery*: “In another verse, Rūpa Gosvāmī says, *kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, krīyatām yadi kuto 'pi labhyate*. I have translated the words Kṛṣṇa consciousness from *kṛṣṇa-bhakti-rasa-bhāvitā*. So here, Rūpa Gosvāmī advises, ‘If Kṛṣṇa consciousness is available, please purchase it immediately. Don't delay.’ It is a very nice thing.” In Seattle, Washington, October 4, 1968, Śrīla Prabhupāda stated: “*Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ*. *Matiḥ* means intelligence or status of mind that I'll serve Kṛṣṇa. If you can purchase this status of mind anywhere, please immediately purchase it.”]

[Śrīla Nārāyaṇa Mahārāja:] “If anyone is not following this, even he is trying to be ISKCON, he is not really ISKCON. He is ISKCON *ābhāsa* (a semblance or shadow). We see in the semblance of ISKCON that so many members can fall down. The real ISKCON

members, however, will never fall down. Brahmā is the first in ISKCON, Nārada is second, Śrīla Vyāsadeva is third, and fourth is Śrī Sukadeva Gosvāmī. They cannot fall down. Śrīla Rūpa Gosvāmī cannot fall down, and he is also ISKCON. Śrīla Raghunatha dasa Gosvāmī will never fall down, and he is also ISKCON. We are all ISKCON, but those who can fall down, those who are simply trying to be ISKCON, are not really its members.

“We must help devotees who are in that category. I pray that Kṛṣṇa will sprinkle His mercy on them so that one day they will be in the real ISKCON. Generally *janma-koṭi-sukṛtair na labhyate*: this high-class standard cannot be had only by *sukṛti* (spiritually pious activities or regulative *bhakti*). If one gathers *sukṛti* for thousands and thousands of births, in relation to Kṛṣṇa and His devotees or in relation to anything related to Kṛṣṇa, then it will be real *sukṛti*. When *sukṛti* is in large enough quantity, you can have *darśana* of any exalted devotee. *Sādhu-saṅga* will be achieved.”

COMPILATION 5: A.C. Bhaktivedānta Swami Prabhupāda Letter to Dr. Bigelow – Allahabad, January 20, 1971:

“I am the Founder-Ācārya of the International Society for Kṛṣṇa Consciousness.”

REFUTATION 5: The compilation is trying to show here that Śrīla Nārāyaṇa Mahārāja does not accept Prabhupāda’s words that he is the Founder-Ācārya, but here Prabhupāda is saying he is the founder of corporate ISKCON, not eternal ISKCON. In the same letter Prabhupāda writes, “This unnatural life of repeated birth, death, disease and old age can be stopped when his consciousness is dovetailed with the Supreme consciousness of God. That is the basic principle of our Kṛṣṇa Consciousness Movement.” Prabhupāda is not saying he is the Founder-Ācārya of that basic principle.

COMPILATION 6: A.C. Bhaktivedānta Swāmī Prabhupāda Letter to Kuruśreṣṭha – Bombay, December 28, 1974:

“Also your idea of forming a trust between ISKCON and the leading men in the Indian community is approved by me. That is very nice. Let the Indians take part in our movement and help us to push on this mission of Śrī Caitanya Mahāprabhu. In that trust you must be very careful to make sure that my name is registered there as the Founder-Ācārya and that I am to be the ultimate authority. In other words, in any case of necessity of vetoing or canceling any decision made by the other trustees, I should be able to do like that. My decision should over-rule all the other trustees combined.”

REFUTATION 6: Prabhupāda would never say that he is the authority over Brahmā, Kṛṣṇa or his own *guru mahārāja*; neither are they trustees. It is clear that he is speaking of the corporate ISKCON and not the eternal ISKCON that he speaks of elsewhere. There is a term in English-language usage called “homonym”. Homonyms refer to words that have the same spelling or pronunciation but different meanings. ISKCON is such a homonym.

COMPILATION 7: Nārāyaṇa Mahārāja conversation, Murwillumbah, Australia: February 12, 2002 (morning):

“Therefore, in his service to Rādhika, for *rati-keli-siddhyai*, a *guru* cannot serve in his male form. Śrīla Swāmī Mahārāja and my *gurudeva* are both serving there in their female forms as *gopīs*. In that realm my *gurudeva* is Vinoda Mañjarī, Śrīla Prabhupāda Bhaktisiddanta Sarasvatī Ṭhākura is Nayana Mañjarī, Śrīla Bhaktivinoda Ṭhākura is Kamala Mañjarī, Śrīla Jīva Gosvāmī is Vilasa Mañjarī, Śrīla Rūpa Gosvāmī is Rūpa Mañjarī, and Śrīla Raghunatha dasa Gosvāmī is Rati Mañjarī. These *mañjarīs* can serve Rādhā-Kṛṣṇa Conjugal.”

[Śrīpada Bhaktisār Mahārāja:] “And our Śrīla Prabhupāda?”

[Śrīla Nārāyaṇa Mahārāja:] “If you fully surrender, by body, mind, words and ego, then I may tell you. Otherwise, I will not. I know who he is, but you do not know. None of the ISKCON leaders know. Your Prabhupāda has cheated them all, in the sense that he has not revealed himself to them at all.”

REFUTATION 7: Perhaps the compilation is trying to say that Śrīla Mahārāja said Prabhupāda is a cheater, and the ISKCON leaders were cheated by him, and he is not a bona fide spiritual master. But Śrīla Mahārāja is not saying that at all. He is only saying that Prabhupāda did not reveal his spiritual identity. Due to their, and our, not having the qualification to know, he kept it a secret.

COMPILATION 8: Nārāyaṇa Mahārāja, Lecture given on September 19, 1994:

“Those who are not *rasika* Vaiṣṇavas, they don't know *tattva*, they have not gone to association with any Vaiṣṇava...they think that to preach whole world...the name of Kṛṣṇa...and to give *Gītā sandeśa* is the whole thing. So I want to say that your Prabhupāda has given these things...only these things...and not beyond these things. Then he was only the servant of Mahā-Viṣṇu, not of Kṛṣṇa. A strange thing for them who are ignorant.

“But those who are wise and have done initiation from any *rasikā* Vaiṣṇava, *bhava-bhakta* of Caitanya Mahāprabhu... Those who have given their heart to them and have realized anything...very little...they can realize these things. At first, if any temple is going on...we'll have to clear... the ground. The thorns are there, the trees having thorns ...useless...to be cut, and to give some land... But to dig and to sweep is not everything. To dig for basement of this big temple is not everything. So Swāmījī has at first cleared the atmosphere... prepared the ground...by preaching name and the *sandeśa* of *Gītā*...he prepared. So very important work. Without this, without this, he could not have given these things. As Caitanya Mahāprabhu first preached the whole world Kṛṣṇa name, and he wanted all Vaiṣṇavas to understand His inner mood... Otherwise everyone cannot understand...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 that doing. It was only basement...foundation.”

REFUTATION 8: This is not an accurate transcription of Śrīla Mahārāja’s lecture. By misquoting this lecture, the compilation is trying to show that Śrīla Mahārāja said that Prabhupāda is not a servant of Caitanya Mahāprabhu, but rather of Mahā-Viṣṇu. However, nothing can be further from the truth. Those devotees who were actually present at that lecture, who heard the taped recording several times, and who have heard Śrīla Mahārāja’s various lectures on this same topic many times, have transcribed it in the following way:

“Those who are not *rasikā* Vaiṣṇavas, who don’t know *tattva*, and who have not had the association of any pure Vaiṣṇava, think that to preach throughout the world the name of Kṛṣṇa and to give *Gītā-sandesa*, the message of *Gītā*, is the whole thing. So I want to say that if your Prabhupāda had only given these things and nothing beyond these things, then he would have only been the servant of Mahā-Viṣṇu, not Kṛṣṇa. This strange idea is for those who are ignorant.

“But those who are wise and have taken initiation from any *rasika* Vaiṣṇava and *bhava-kā-bhakta* of Caitanya Mahāprabhu, those who have given their heart to him and have realized something, even very little, can realize these things about who Prabhupāda actually is. First, if any temple is going to be built, we’ll have to clear the ground. The trees having thorns are useless and need to be cut, to give some land for building. But to dig and to sweep is not everything. To dig for the construction of the basement of this big temple is not everything. So Swāmiji has at first cleared the atmosphere and prepared the ground by preaching the holy name and the *sandēśa* message of *Gītā*, and this is very important work. Without this, he could not have given these more advanced concepts. Caitanya Mahāprabhu also first preached throughout the world Kṛṣṇa’s name, but He also wanted all Vaiṣṇavas to understand His inner mood. Otherwise, without a foundation, not everyone can understand it. So your Prabhupāda has done this task, and it was so necessary for all the world, but this is not all he did. That was only a basement or foundation.”

The above was only a very small excerpt. As the lecture continues, Śrīla Mahārāja explains how Prabhupāda has kept the highest truths of *bhakti*, *śuddha-bhakti* or *vraja-bhakti* in his books, and whatever we need to become servants of Rādhā-Kṛṣṇa and Caitanya Mahāprabhu.

In Los Angeles, on May 31, 2000, Śrīla Mahārāja explained this same principle again: “You should know who your Prabhupāda is. You should know; then you can glorify him, otherwise you cannot. He has also descended. He is an associate of Mahāprabhu, and he has descended to give that same mood and mission of Mahāprabhu. He has not only come to preach, ‘You should do *kīrtana*, and add that to whatever you are already doing.’ He also did not come only to establish *yuga-dharma*. That is the job of Mahā-Viṣṇu, not of Kṛṣṇa. It is not Kṛṣṇa’s function. Who is Mahā-Viṣṇu? Śrī Advaita Ācārya. He is the *aṁśa* (part) of the *aṁśa* of the *aṁśa* of the *aṁśa* of the *kāla* of Kṛṣṇa Himself. He is a part of the part of the part of the part of Kṛṣṇa. Being so far away, He can preach with *kīrtana*, but He cannot give *vraja-bhakti*. He is not qualified for this. Only Kṛṣṇa can do this. When He came, therefore, He preached through *saṅkīrtana* that highest love and affection, as well as the process to achieve it. You should not think that he was only a preacher of *harināma*. You should not think that he only wrote so many books, and published and distributed them. This is not his ultimate glory. What is his glory? He is a *rūpānuga* Vaiṣṇava, serving Rādhā-Kṛṣṇa Conjugal in the same way as Rūpa Mañjarī.”

COMPILATION 9: Nārāyaṇa Mahārāja, Bambra, a farm near Melbourne:

“Śrīla Bhaktivedānta Swāmī Mahārāja told me in the last days, ‘You should help my disciples. They are like monkeys; I could not train them so much. So always try to help them.’”

REFUTATION 9: Perhaps the compilation is trying to say that Śrīla Mahārāja is pretending that Prabhupāda said something bad about us, his disciples. But there is a taped recording of this. We have a

certain great conception of ourselves, and because Prabhupāda encouraged his little new-born babies, we continued to think we were great. Can so many of us say honestly that we don't act like monkeys, at least sometimes, being lusty and angry, hungry and quarrelsome? We personally experienced that Prabhupāda called the BBT artists animals because we quarreled amongst ourselves. Prabhupāda trained us according to our receptivity to being trained, and as we continue serving and chanting and building *sukṛti* and *samskāra*, devotional credits, we become more trainable. Śrīla Prabhupāda wrote in the *Bhāgavatam* (3.32.39–40 Purport):

“Also, there are SO-CALLED DISCIPLES who become submissive to a spiritual master most artificially, with an ulterior motive,” and “WE HAVE EXPERIENCE THAT SOME STUDENTS COME TO JOIN US, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness.”

COMPILATION 10: Satsvarūpa Goswāmī:

“In the ultimate issue, however, what matters is not so much what Śrīla Prabhupāda may or may not have said to Śrīla Nārāyaṇa Mahārāja, but what Śrīla Prabhupāda said to us, his disciples. And there is no record of him ever instructing the members of ISKCON to take direction from Śrīla Nārāyaṇa Mahārāja, other than to seek his advice concerning the details of performing Śrīla Prabhupāda's *samādhi* ceremony.”

REFUTATION 10: First, Śrīla Mahārāja is Prabhupāda's disciple. He became his disciple in 1947, before most ISKCON members were born and almost twenty years before ISKCON was established. As there is no difference between the *dīkṣā*- and *śikṣā-guru*, there is no difference between the *śikṣā* and *dīkṣā* disciple. In fact, the *śikṣā* disciple may be more advanced and intimate, as in the case of Śrīla Jagannātha dāsa Bābājī Mahārāja's best disciple, Śrīla Bhaktivinoda Ṭhākura, who was his *śikṣā* disciple. Secondly, COMPILATION 12 states that Śrīla Mahārāja was not announced. But Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura also did not announce to all his

disciples about his disciple who later became our Prabhupāda. Prabhupāda himself states, “They never thought, ‘Guru Mahārāja gave us instruction so many things. Why he did not say that, This man should be *ācārya*?’ They wanted to create artificially somebody *ācārya* and everything failed. They did not consider even with common sense that if Guru Mahārāja wanted to appoint somebody as *ācārya*, why did he not say? He said so many things, and this point he missed?”

So Prabhupāda himself was not announced or externally appointed. He manifested as a self-effulgent *ācārya*, and those who were sincere recognized him. That is the system since time immemorial.

COMPILATION 11: Hṛdayānanda Mahārāja letter, Thursday, December 7, 2000:

“Nārāyaṇa Mahārāja states that he is the ‘first’ or maybe the ‘true’ disciple of Śrīla Prabhupāda etc. Actually I have personally served Śrīla Prabhupāda for so many years as a GBC member and he has never mentioned Nārāyaṇa Mahārāja, nor was Nārāyaṇa Mahārāja engaged in any significant service to Śrīla Prabhupāda’s Mission. Śrīla Prabhupāda never told in any book, article interview or any other documented statements, that Nārāyaṇa Mahārāja should become the *śikṣā-guru* of ISKCON.”

REFUTATION 11: The thoughtful reader may see the book, *My Śikṣā-guru and Priya-bandhu* (My Instructing Spiritual Master and Dearest Friend). This book is important for anyone desiring to further understand the events from 1922, the year Prabhupāda met his spiritual master, to the time of his divine departure in 1977. Śrīla Mahārāja rendered significant service to Śrīla Prabhupāda in those years, and still does so.

Prabhupāda stated in a lecture on April 26, 1975: “This is the mission of Śrī Caitanya Mahāprabhu, that you go and preach and make propaganda about *kṛṣṇa-upadeśa*. This is the Kṛṣṇa consciousness movement.” He quoted this verse on numerous occasions:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
(Śrī Caitanya-caritāmṛta, Madhya-līlā 7.128)*

[Caitanya Mahāprabhu instructed:] Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.

Śrīla Mahārāja continually fulfills this instruction in a number of ways. For the last 40 years, fulfilling Prabhupāda's desire, the desire of his *dīkṣā-guru*, and the desire of the entire *guru-ṣaṅgā*, and assisted by other *sannyāsīs* and *brahmacārīs*, he has been leading the annual Gauḍīya Vedānta Samiti Navadvīpa-dhāma Parikrama during Gaura-pūrṇimā. Over twenty thousand devotees, mostly from India and several hundred from abroad, attend. Also, during the month of Kārtika, he annually leads over 700 devotees from all over the world, mostly from the West, in the Vraja-maṅḍala Parikrama. He has been doing these *parikramas* for over 50 years, and for the past seven years he has been preaching throughout the world. By his preaching, thousands of Prabhupāda's followers and hundreds of Prabhupāda's direct disciples have become rejuvenated in their Kṛṣṇa consciousness practices, and thousands more are just beginning. As Prabhupāda requested, through his disciples, he distributes hundreds of thousands of books and is also publishing books. He gives all credit for his success to his *dīkṣā-guru*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and to his *śikṣā-guru*, our Śrīla Prabhupāda. These are some of his services to Prabhupāda.

Conditioned souls cannot understand a pure devotee like Prabhupāda, or why he may choose not to tell his young disciples something at a particular time, and then disclose it at another time. Prabhupāda's *guru mahārāja* did not announce about Prabhupāda to his institution.

Only a fully self-realized devotee can understand the ways of

another of the same caliber. In *Śrī Caitanya-caritāmṛta (Madhya-līlā 23.39)*, Śrī Caitanya Mahāprabhu says to Śrī Sanātana Gosvāmī:

*yānra citte kṛṣṇa-premā karaye udaya
tānra vākya, kriyā, mudrā vijñeha nā bujhaya*

Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

For example, some of the members of the GBC might have believed that Prabhupāda was making them his spiritual successors when they helped him in formulating his last will, but it was not his last will regarding spiritual matters. After Prabhupāda's disappearance from our vision in November of 1977, all the devotees and congregation members of ISKCON were told that Prabhupāda had written a last will, making the GBC members the ultimate managerial authorities and the ultimate executors in managing all the affairs of ISKCON. Ironically, however, the will was only a legal document regarding properties. The following is an excerpt of a conversation that took place on June 2, 1977, regarding that will:

Girirāja: So we drafted a will, including the trust for the properties of India and some of the other...

Prabhupāda: Will? Will. There will be direction that "Management should be done like this." That's all.

Girirāja: Yes.

Prabhupāda: Nobody can say in court case that "This temple will be in charge of this person, this temple..."

Rameśvara: Yes, just like you said.

Girirāja: So we've included those points in your brief will. Should I read it?

Prabhupāda: Hm?

Girirāja: Then we can type "I, A.C. Bhaktivedānta Swami

Prabhupāda, Founder-Ācārya of the International Society for Kṛṣṇa Consciousness, settler of the Bhaktivedānta Book Trust, and disciple of *om viṣṇu-padā* 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda, presently residing at Śrī Kṛṣṇa-Balarāma Mandira in Vṛndāvana, make this, my last will. 1) The Governing Body Commission, GBC, will be the trustees of the entire International Society for Kṛṣṇa Consciousness.”

Prabhupāda: You can. Then there will be question, “The trust deed will be given? Then there will be tax.”

Girirāja: No, because the ISKCON Trust is already there, and ISKCON is already tax exempt. The only difficulty is if you create a new trust.

Prabhupāda: No, no new trust.

Girirāja: No.

Prabhupāda: Instead of trustees...

Tamāla-kṛṣṇa: Use a different word.

Prabhupāda: Ah!

Rameśvara: Not to apply to a trust.

Girirāja: Oh, I see.

Rameśvara: It's a different word.

Prabhupāda: Supreme managers.

Gopāla-kṛṣṇa: Supreme managers. (laughter)

Prabhupāda: Or the ultimate managers, like that.

Gopāla-kṛṣṇa: The ultimate executives?

Prabhupāda: Yes.

Tamāla-kṛṣṇa: Yes, the executors.

Gopāla-kṛṣṇa: Ultimate executors.

Tamāla-kṛṣṇa: Or commissioners. You have...

Prabhupāda: Hm. Yes, commissioners.

Tamāla-kṛṣṇa: Commissioner is good, 'cause it's already...

Prabhupāda: Use such word.

Tamāla-kṛṣṇa: Use a word that's proper.

Girirāja: Okay.

Tamāla-kṛṣṇa: For now just use one word.

Girirāja: “2) Each temple will be a trust property...”

Prabhupāda: Again “trust” word.

Gopāla-kṛṣṇa: Again “ISKCON property.”

Girirāja: Okay, we can change that wording.

COMPILATION 12: Nārāyaṇa Mahārāja, Los Angeles, California:
May 31, 2000:

“Never. Śrīla Swāmī Mahārāja has not instructed like this. Has he said that we should go to the atheists’ university? Has Śrīla Swāmī Mahārāja told anywhere that you should go to this bad university or that bad university? What will be the result? Those who are going will be like historians. They will not believe in God. They will not believe in *nāma* and *hari-kathā*. They will not believe that Caitanya Mahāprabhu came from Goloka Vṛndāvana (Svetadvīpa). They will think Kṛṣṇa was not God. Gradually this belief will come. They will compare Caitanya Mahāprabhu with Buddha. They are bound to do so. They will not be able to have faith in *Caitanya-caritāmṛta* and in *Śrīmad-Bhāgavatam*.”

Nārāyaṇa Mahārāja, Moscow: July 30, 2000:

“These universities are like slaughterhouses and they are full of *māyāvādīs*. Śrīla Swāmī Mahārāja came and cut down all the arguments of the *māyāvādīs* and *nirveśeṣa-vādīs*. Why should his disciples 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.”

REFUTATION 12: The compilation implies that although Prabhupāda authorizes *gurus* to study at a university, Śrīla Mahārāja

doesn't. But there are many quotes from Prabhupāda's folio like the ones mentioned below, confirming Śrīla Mahārāja's statements:

“Only one who is actually engaged in Kṛṣṇa consciousness and devotional service can understand what Kṛṣṇa is. University degrees are not helpful.” (*Bhagavad-gītā* 18.55 Purport)

“Modern university education practically prepares one to acquire a doggish mentality with which to accept the service of a greater master.” (*Śrīmad-Bhāgavatam* 2.3.19 Purport)

“Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.” (*Śrī Caitanya-caritāmṛta, Ādi-līla* 8.6 Purport)

“What fool would deny that Lord Caitanya's approval is far superior to millions of university doctorates?” (*Renunciation Through Wisdom: Chapter 4, Text 2*)

“Someone might object, ‘How can you call an atheistic gentleman with a university degree a demon? He is so educated and highly qualified.’ The verdict of the *śāstra* is that although he appears to be very learned, his actual knowledge has been stolen away by *māyā* on account of his being atheistic.” (*A Second Chance*)

“Nobody requires a university degree. That is a false thing. And *brāhmaṇa* should be very highly learned scholar. So the *brāhmaṇas* will give advice to the *kṣatriya* how to rule, and the *kṣatriya* will levy tax, and *vaiśyās* will produce food. Then the society will be perfect.” (*Room Conversation: August 1, 1975*)

“So this is the position of so-called professor, student, university – all rascals. This is our challenge. All rascals. Because they are in the bodily concept of life.” (*Lecture: April 11, 1973*)

COMPILATION 13: A.C. Bhaktivedānta Swāmī Prabhupāda Letter to Pierre Sauvageau – Honolulu, February 2, 1975:

“I like the idea of yours to continue on for PhD presenting our books and philosophy in your thesis. This will be a great service for you to perform and I shall be very grateful to you if you can do it. Please therefore go ahead with obtaining PhD and become a learned scholar in the science of loving Kṛṣṇa.”

REFUTATION 13: The compilation wants to say that Prabhupāda authorized certain ISKCON *gurus* to attend university and get a PhD. This letter is not evidence that a real *sannyāsī* or *ācārya* will attend any other university than the university of Haridāsa Ṭhākura. This letter simply encourages a brand new aspiring devotee, who was already in a university, to become a devotee.

COMPILATION 14: Nārāyaṇa Mahārāja, *Śrī Vraja-maṇḍala Parikramā*, p. 45:

“Those who have not scrutinizingly studied the scripture *Śrīmad-Bhāgavatam*, and who have not conscientiously comprehended *Śrī Caitanya-caritāmṛta*, and who have also not properly understood books like *Bhakti-rasāmṛta-sindhu*, *Brhad-bhāgavatāmṛta*, *Ujjvala-nīlamanī*, *Kṛṣṇa-karṇāmṛta* and other literatures of this nature, these people consider *vipralambha*, the mood of separation, to be the highest level of ecstasy. Our previous *ācāryas* also considered *vipralambha* to be an exalted state; but after much reflection, they perceived *vipralambha* as a prerequisite to highlight and more fully embellish and amplify the ecstasy of reunion. If there would be only *vipralambha* for all of eternity, what would be the use? What would be its service? *Vipralambha* is necessary only because it intensifies the ecstatic feelings of reunion again.”

Nārāyaṇa Mahārāja, *Śrī Vraja-maṇḍala Parikramā*, p.46:

“So you can see that the mood of *vipralambha* is much more complex than possibly the way you envisioned it to be before. And

those who still persist in advocating that *vipralambha* is the highest, they do not yet have the spiritual maturity and understanding to realize that it is not possible for anything to be more elevated than Śrīmatī Rādhārāṇī and Kṛṣṇa's ecstatic loving exchanges in reuniting again."

From *Śrī Caitanya-caritāmṛta (Madhya-līlā 8.191–197)* in *Teachings of Lord Caitanya*, A.C. Bhaktivedānta Swami Prabhupāda:

"Upon hearing of these transcendental activities, Lord Caitanya said, 'My dear Rāmānanda, what you have explained regarding the transcendental pastimes of Śrī Rādhā and Kṛṣṇa is perfectly correct, yet there is something more I would like to hear from you.' 'It is very difficult for me to express anything beyond this,' Rāmānanda Rāya replied. 'I can only say that there is an emotional activity called *prema-vilāsa-vivarta*, which I may try to explain but I do not know whether You will be happy to hear it.' In *prema-vilāsa* there are two kinds of emotional activities – separation and meeting. That transcendental separation is so acute that it is actually more ecstatic than meeting."

REFUTATION 15: When Śrīla Nārāyaṇa Mahārāja heard about these COMPILATION quotes, he gave the following classes to show that he and Śrīla Prabhupāda preach in the same line: First, he established his conclusion, and then showed how Śrīla Prabhupāda actually has the same exact conclusion. The classes were given in Hilo, Hawaii, on January 13–14, 2003:

"I have clarified this topic in the above-mentioned quotes. Separation is only needed because it serves to increase the enjoyment of meeting; it helps in that. Still, I want to explain this further:

"Śrīla Viśvanātha Cakravartī Ṭhākura has written that in *mādanākya-mahābhāva* (the highest limit of love for Kṛṣṇa) there is the experience of the greatest intensity of separation in meeting

and meeting in separation. All moods, in their extreme exaltation, are present in Śrīmatī Rādhikā in her *mādanākya-mahābhāva*.

“Kṛṣṇa also reveals Himself, in intense separation (*divyā-
viraha*). In that mood of separation the *gopīs* are fully absorbed in Kṛṣṇa, in all His qualities and in all His pastimes. Yet, at the same time, they want to embrace Kṛṣṇa right then and there. They do not want to burn in the fire of separation.

“The *gopīs* are not satisfied in their mood of separation; they cannot be satisfied. Their desire is this: ‘Kṛṣṇa should come directly in front of us, face to face, so that He can put His very soft and gentle lotus feet on our breasts.’ They lament that because their breasts are very hard, they must place His lotus feet there with the utmost gentle care. To whose lotus feet are they referring? The lotus feet of that Kṛṣṇa, which even Brahmā, Śrī Nārada Ṛṣi, Śrī Śukadeva Gosvāmī and Śrī Bhīṣmadeva cannot bring in their trance of meditation. It is those feet that the *gopīs* want to place on their breasts.

*yat te sujāta-caraṇāmburūhaṁ staneṣu
bhūtāḥ śanaīḥ pṛiya dadhīmaḥi karkaṣeṣu
tenātavīm aṭasi tad vyathate na kiṁ svit
kūrṇādibhir bhramati dhīr bhavad-āyusaṁ naḥ
(Śrīmad-Bhāgavatam 10.31.19)*

O dearly beloved, Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

“The *gopīs* lament in this connection, ‘Oh, what shall we do? Kṛṣṇa likes that His feet are placed on our breasts, but we are afraid we are hurting Him.’ The *gopīs* don’t want to meditate on Kṛṣṇa. They desire this: ‘Kṛṣṇa should come out from within our hearts so that we can embrace Him. Only in this way will our fire of separation be extinguished.’

“Some persons say that *vipralambha* is higher than *sambhoga*. Only a neutral person can say this. Neutral persons alone can say that it is good if the *gopīs* only see Kṛṣṇa in their trance. Such persons can say that although the *gopīs* want to embrace Kṛṣṇa, it is better if Kṛṣṇa’s association comes to them by their mood of separation. It is better that they always meet Him in their mood of separation, as they close their eyes and remember Him in their hearts. Such neutral persons think that the *gopīs*’ separation is very good, and such persons are like Akrūra and Kamsa, who have no desire for the meeting of Rādhā and Kṛṣṇa. Akrūra can say, ‘Take Kṛṣṇa from Vraja. Let the Vrajavāsīs feel separation; they should be always feeling separation.’ And Kamsa will be very happy to say, ‘Bring Kṛṣṇa here to Mathurā, and I will kill Him there.’

“These two persons can speak in this way, but no Vrajavāsī wants Kṛṣṇa to be separated from Vraja. Not even a plant, creeper, or bird of Vṛndāvana wants Kṛṣṇa to leave Vraja. No one there wants the Vrajavāsīs to feel separation. None of them think, ‘Separation is so high.’ And what to speak of the *gopīs*? What to speak of Lalitā and Viśākhā, and Rūpa Mañjarī and Rati Mañjarī?

“Those who are confidential servants of Śrīmatī Rādhikā, and who have more affection for Her than for Kṛṣṇa, never desire Her separation from Kṛṣṇa. In fact, Vrajavāsīs like Lalitā and Viśākhā, and *pālya-dāsīs* like Rūpa Mañjarī, Rati Mañjarī and Kamala Mañjarī, cannot tolerate the separation of Rādhikā from Kṛṣṇa at all. Do you know who is Kamala Mañjarī? In her *sādhaka* form she (he) is Śrīla Bhaktivinoda Ṭhākura.

“In his song, *Śrī Kṛṣṇa Virahe*, Śrīla Bhaktivinoda Ṭhākura writes: ‘I cannot bear to see the feelings of separation of Rādhikā’. He is weeping as he writes, ‘When Rādhikā laments in *divyonmada*, in the transcendental madness of separation from Kṛṣṇa she displayed in Brahmāra-gita (Rādhikā speaking with a bumblebee) and at other times, I cannot bear it. I don’t want Kṛṣṇa to leave Rādhikā. He should always remain with Her in Vraja.’ He continues, ‘I cannot tolerate the separation of Rādhikā for Kṛṣṇa, but I can easily and happily give up my life if that will help to bring Kṛṣṇa to

Her.’ This is the mood of the *pālyadāsī* of Rādhikā.

“Then, in another song, called *Vṛṣabhānu-sutā*, Śrīla Bhaktivinoda Ṭhākura writes:

*rādhā-pakṣa chadi, je jana se jana, je bhabe se bhāve thāke,
amī to rādhikā-pakṣa pati sadā, kabhu nāhi heri tā’ke*

If someone thinks that the separation mood of Śrīmatī Rādhikā is very good, I don’t want to see that person’s face! It would be a sinful act to see the face of such a person!

“Only Mathurāvāsīs, only those who are not able to appreciate *vraja-līlā*, like Akrūra and Kāmsa, will want Rādhikā and Kṛṣṇa to be separated. A *rūpānuga* Vaisnava understands that everyone in Vraja is acting in such a way as to increase the happiness of Śrī Śrī Rādhā and Kṛṣṇa. Uddhava went to Vraja, realized the separation of the *gopīs* to a certain extent, and then returned to Kṛṣṇa and said, ‘You must go at once; otherwise, if You do not go, Nanda and Yaśodā, all the *gopīs*, and all the cows and calves will soon be dead. You must go there.’ Even Baladeva and Rohiṇī-maiya told Kṛṣṇa, ‘Why don’t you go to Vraja? All will die if You do not go.’ Baladeva told Him, ‘If You do not go there, then I must go; and I will tell them that You are coming very soon.’ Thus, all the Vrajavāsīs want Kṛṣṇa to be with the *gopīs* and with His father and mother in Vraja.

“If *vipralambha* is higher than meeting, then Lalitā and the other *sakhīs* and *mañjarīs* would have been trying to keep Kṛṣṇa out of Vraja. They would have tried to be very far away from Him. But have they done this? They can never do so. Do you want this? Do any of you want Kṛṣṇa to be separated from Rādhikā? Do you want Rādhikā to weep and roll on the ground?

“Lalitā once sent a swan to Mathurā. When she sent him off, she told him, ‘Go and tell Kṛṣṇa about the *daśamī-daśa*, the tenth stage, of Rādhikā’s condition. In the eleventh stage she would surely die. Nowadays she is often unconscious, and she engages like a mad person in varieties of crazy talks (*dīvyonmāda*). Go and tell Kṛṣṇa,

‘You must come in a day, or just now. Otherwise, if you go to Vraja later, You will not be able to meet with Rādhika at all. You should always keep this in mind. If You want to be happy, and if You want to make all others happy, then come here at once.’

“Thus, according to the explanations of our previous *ācāryas*, what I have told is correct. *Vipralambha* is only needed to help nourish meeting. If this is not accomplished there is no necessity of *vipralambha*. It is stated in *Śrī Ujjvala-nīlamanī*: ‘*na vina vipralambhena sambhoga pustimasnute* – without *vipralambha*, meeting will not be nourished.’

“Does meeting come first or does *vipralambha* come first? If the *gopīs* had not met with Kṛṣṇa, how would they have experienced *vipralambha*? First there is meeting, and then separation. Without meeting, the mood of separation cannot come and Śrīmatī Rādhārāṇī cannot weep for Kṛṣṇa. Why are you not weeping? Can you weep for Kṛṣṇa from the core of your heart? You cannot, because you have never seen Him. If you will see His beauty, His qualities, His affection, and His love and mercy, then you can cry for Him. So first is meeting, *sambhoga*, then separation in the middle, and then meeting again. There are four kinds of separation, and they are *pūrva-rāga*, *manā*, *pravāsa* and *prema-vaicittya*.

“When Kṛṣṇa goes to the forest, the *gopīs* feel separation. They weep for Kṛṣṇa and discuss among themselves His pastimes in the forest. The ultimate stage of conjugal love is *mādanākya-mahābhāva*, which is present only in Rādhikā. All varieties of the moods of meeting and separation reside in *mādhanākya*, and this is the monopoly of Śrīmatī Rādhikā. This wonderful mood of Rādhikā is such that even the highest moods of separation are enclosed in it. This mood cannot occur at the time of separation; it occurs only in meeting. It occurs, for example, when Rādhika is sitting on the lap of Kṛṣṇa at Prema-sarovara. Imagining that Kṛṣṇa has left and will never return, Rādhikā laments, ‘Where is Kṛṣṇa?’ This is very wonderful and tasteful.

“We should try to know all these truths, and that understanding will reconcile all the statements of your Śrīla Prabhupāda. I know

that he is a philosopher and a *rasika-bhakta* as well. He realizes both *vipralambha* and *sambhoga*. Like his predecessor *ācāryas*, he is a servant of Śrīmatī Rādhikā. Will he say that Rādhā should always be far away from Kṛṣṇa? Never. I know him. I have been with him since 1947, and I am still serving him. If he has written, on a rare occasion, that separation is higher than meeting, he has done this only for beginners. We must feel separation for Kṛṣṇa, and we must lament that we have been separated from Him for a long time. It is essential for a *sādhaka* to feel that he is separated from Kṛṣṇa, and thus he should lament in separation [see endnote]. On the other hand, for the mature devotee, Śrīla Swāmī Mahārāja has written in his many books that separation is only accepted if it helps increase the enjoyment of meeting.

“I very humbly request those who have doubts to discuss with me personally this very deep subject. I welcome them, and I think that by such discussion, reconciliation will come.”

[Question]: I don't know philosophy and I'm not a scholar, but I remember that in the *Kṛṣṇa* book Kṛṣṇa told the *gopīs*, 'I have never left you.' So the *gopīs* are in the mood of separation, but actually Kṛṣṇa never left them.

[Śrīla Nārāyaṇa Mahārāja:] If He never left, then why were the *gopīs* always lamenting and suffering due to Him? The idea that Kṛṣṇa never left, that He is everywhere, and therefore there was no need for the *gopīs* to lament is the version of Uddhava. This was not the version of the *gopīs*. Rather, the *gopīs* defeated all of Uddhava's arguments.

NEXT MORNING, AT A DARŚANA

“All the *sakhās* (cowherd boys) also used to feel great separation from Kṛṣṇa. Even when Kṛṣṇa would hide behind a tree, they used to run very quickly to find him; and the *gopīs* especially used to experience grievous separation. It has been written in *Śrīmad-Bhagavatam's Gopī-gīta*:

The meaning is clear. When Kṛṣṇa used to start out in the morning for cow grazing, and also when He returned from cow grazing, the *gopīs* used to see Him. At that time they wanted a way to be free from the impediment of the eyelids covering their eyes. They wanted thousands of eyes without eyelids – all over their bodies – because they wanted to see Kṛṣṇa unimpeded. They cursed the creator, ‘O Brahmā, because of the blinking of the eyelids that were created by you, our vision of Kṛṣṇa is disturbed. We cannot tolerate separation from Kṛṣṇa for even a fraction of a second. Each fraction of a second seems to us to be thousands and thousands of *yugas*.’ How would the Vrajavāsīs be able to tolerate the suffering of *gopīs*, and especially of Rādhikā?

NEXT NIGHT, DURING CLASS

January 14, 2003

“It was only for beginners and *sādhakas* that *parama-pūjyāpada* Bhaktivedanta Swāmī Mahārāja said that one must adopt the mood of separation. We have been forgetful of Kṛṣṇa since the beginning of time. Thus, a *sādhaka-bhakta* should always lament, weep and feel separation in his *bhajana*. He should weep like Śrī Caitanya Mahāprabhu, like Śrīla Narottama dāsa Ṭhākura, and like Śrīla Bhaktivinoda Ṭhākura. Beginners must know that we have forgotten Kṛṣṇa and we have been separated from Him from time immemorial, and therefore their *bhajana* should be full with feelings of separation.

“The mature devotees will also feel separation, but moreover they will not want Śrīmatī Rādhikā to feel separation from Kṛṣṇa.

“The *gopīs* criticized Brahmā thus: ‘You don’t know how to create. You have made us with only two eyes, and you have also given us eyelids that continue to blink. You don’t know anything. If any new Brahmā will come and follow our instructions, he will make thousands and thousands of eyes throughout our limbs without lids. At that time we will vividly see Kṛṣṇa when He comes home from grazing cows in the evening and when He leaves again in the morning. At present, however, we eagerly wait for Kṛṣṇa to

return throughout the day. Then, when He comes home and we try to see Him, two things obstruct our vision. One obstruction is the tears that fall from our eyes, and second, we have eyelids. When Kṛṣṇa is in front of us, if for a second we cannot see Him because of our tears or our eyelids, that second seems as long as thousands and millions of *yugas* (milleniums). We feel great separation at this time.’

“If you want the *gopīs* to always be separated because this is higher, then what will become of them? They will die very soon. If you are happy to make them die, then you can say that the mood of separation is higher. If I ask those who have written that paper which tries to prove that separation is higher, ‘Do you want Rādhā and Kṛṣṇa to always be separated and to always feel separation?’ I think they will not answer in the affirmative. Only one who has no *bhakti* at all can say, ‘Yes’ to this.

“Śrīla Kavi Karṇapūra wrote about the activities of Kṛṣṇa up to *rāsa-līlā*, *holī-līlā*, the swinging pastimes and so on, and he never described how Kṛṣṇa went with Baladeva to Mathura and how He sent Uddhava to Vraja. He never told this because he could not tolerate the thought of separation between Rādhā and Kṛṣṇa. He thinks that if Kṛṣṇa will leave his *svāminījī* Rādhikā and go to Mathurā, Rādhikā will die. In Vraja, when Kṛṣṇa used to go to the forest for cow grazing, the *gopīs* hardly felt any separation in comparison to what they felt when Kṛṣṇa left for Mathura. When Kṛṣṇa left for cow grazing, groups of *gopīs* used to assemble together to sing *Gopī-gīta* and *Veṇu-gīta*, and thus they maintained their lives. We should be happy by the meeting of Rādhā and Kṛṣṇa, and we should be sad in Their separation.

“This is the essence of all our discussion of yesterday.” [end of class]

Endnote: The following are quotes from Śrīla Prabhupāda, confirming the points of Śrīla Narayana Maharaja’s lecture:

“When the lover and the beloved meet, they are called *yuktā* (connected). Previous to their meeting, they are called *ayuktā* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting.” (Purport to *Śrī Caitanya-caritāmṛta, Madhya-līlā 23.60*)

“On the *sambhoga* platform, the dresses are unlimited, and in *vipralambha* they are four in number. The ecstasy exhibited before the lover and beloved meet, the ecstasy experienced between them after meeting, the state of mind experienced by not meeting, and the state of mind experienced after meeting fearing separation are called *vipralambha*. That *vipralambha* serves as a nourishing element for future meetings.” (*Teachings of Lord Caitanya*)

Regarding feelings of separation for conditioned souls, Śrīla Prabhupāda writes:

“So for advanced devotee everything is possible, as described by this gentleman. But that is not for everyone. That is not a common thing. Exceptional. For the common person, as Caitanya Mahāprabhu has advised and as He has practically shown in His life, devotional service in separation: ‘Where is Kṛṣṇa?’ *Śūnyāyitam jagat sarvaṁ govinda-virahaṇa me*. ‘I am seeing everything vacant because I cannot see Kṛṣṇa.’ The same thing was followed by the Gosvāmīs.” (Lecture on *Canto Five of Śrīmad-Bhāgavatam*)

“In the Gauḍīya-sampradāya within Caitanya Mahāprabhu’s descendants, our line of God realization is that feeling of separation. Not that we have got Kṛṣṇa within our hand. No. The feeling of separation, worship of Kṛṣṇa by feeling of separation is better than the worship by directly meeting. *Vipralambha-seva*.” (Lecture of February 2, 1968)

“The real Caitanya Mahāprabhu *sampradāya* is that one should be feeling like Caitanya Mahāprabhu: separation, not *sambhoga*.

Vipralambha. Vipralambha-seva: ‘Oh, I am so wretched, I could not serve Kṛṣṇa. How I can see Kṛṣṇa? It is not possible.’ In this way. That is the teaching of Śrī Caitanya Mahāprabhu . ‘I do not see Him, neither it is possible for me to see Him...’ This means: ‘What am I? I am an insignificant person.’” (Māyāpura: June 27, 1973)

Both Śrīla Prabhupāda and Śrīla Nārāyaṇa Mahārāja say much more on this subject, as well as on many other subjects; and a sincere seeker of the truth can see that there is no difference between the two.

Aspiring for the service of Śrī Hari, Guru and Vaiṣṇava,

Śyāmarāṇī dāsi