

Dear Fellow Devotees and Friends of ISKCON,

Please accept our humble obeisances. All glories to Śrīla Prabhupāda.

You will find attached a two-part document presented by the Governing Body Commission (GBC) of ISKCON. We write this letter to provide you a brief account of the events leading to the writing and publication of this document.

The first part, “Conversation Between Śrīla Prabhupāda and H.H. Nārāyaṇa Mahārāja: Vrindavan—October 8, 1977,” consists of a transcription of the audio recording of that conversation preserved in the BBT Archives. This conversation was conducted largely in the Bengali language. This work presents the Bengali (both in Bengali script and English transliteration) together with a line-by-line English translation.

The second part, titled “The Last Conversation,” offers a careful analysis of the meaning and significance of this conversation. The analysis considers assertions made by Nārāyaṇa Mahārāja about that talk. It examines the conversation in its historical context. It evaluates the import of its findings for the future relationship between the GBC and Nārāyaṇa Mahārāja, between ISKCON and Mahārāja’s own movement.

As many of you may know, some senior members of the GBC were deputed to meet with His Holiness Nārāyaṇa Mahārāja last October, 2009 in Govardhan. The GBC sought the meeting with the principle aim of offering apologies in person to Nārāyaṇa Mahārāja for a lapse by the GBC in 1995: it failed to communicate to him in a proper and timely manner about policies the GBC had just established concerning ISKCON members’ taking association and *śikṣa* outside of our society. Those policies, of course, directly affected Nārāyaṇa Mahārāja.

In our Govardhan meeting last October we expressed our respect to Nārāyaṇa Mahārāja as a senior Vaiṣṇava. We offered him our heartfelt apologies for our failure to communicate with him properly. He graciously accepted our apologies. He then requested the GBC to rescind the policies established in 1995, particularly in regard to himself.

While the GBC desires to show all courtesy due Nārāyaṇa Mahārāja and his followers, it is not able to grant Nārāyaṇa Mahārāja this request. The GBC remains firmly convinced that Nārāyaṇa Mahārāja persistently misrepresents Śrīla Prabhupāda by claiming that Prabhupāda, on his last day, entrusted in Nārāyaṇa Mahārāja special directions to assume a unique, ongoing role in the spiritual leadership of ISKCON.

The attached documents present our considered response to that claim.

Another aim of our October meeting was to explore ways to minimize friction between our two societies. We are, after all, fellow followers of Śrī Caitanya Mahāprabhu and the previous *ācāryas*, so we pray that the *sevā* of our two societies may continue to bring benediction to the forgetful *jīvas* of this age. Yet it seems, as a practical matter, that our two preaching missions continue to spread Krishna consciousness in our own separate and respective ways.

We are keenly aware that we are all still unable to fulfill Prabhupāda's heartfelt call for unified preaching among the descendents of Bhaktisiddhānta Sarasvatī Ṭhākura. Let us all take that plea to heart and not, in spite of present impediments, give up on the goal.

If you have any questions about this paper or topic, you are invited to write to the GBC Secretary, at [Secretary.EC@PAMHO.net](mailto:Secretary.EC@PAMHO.net).

Your servants,

GBC Executive Committee

CONVERSATION BETWEEN ŚRĪLA PRABHUPĀDA AND H.H.  
NĀRĀYAṆA MAHĀRĀJA: VRINDAVAN—OCTOBER 8, 1977

From BBT Archives audio recording 771008r2.vrn

Bengali transcription, Roman transliteration, and English translation  
Prepared by the Governing Body Commission of ISKCON

শ্রীল প্রভুপাদ : প্রভুপাদের, ভক্তিবিনোদ ঠাকুরের ইচ্ছা ছিল যে ইউরোপ, আমেরিকায় প্রচার হোক । আর একটা ইচ্ছা ছিল যে তোমরা সবাই মিলেমিশে প্রচার—

*Śrīla Prabhupāda: Prabhupader, Bhaktivenod Thakurer iccha chila ye Europe, Amerikaya prachar hok. Ar ekta iccha chila ye tomra sabai milemise prachar—*

*Śrīla Prabhupāda: Prabhupāda and Bhaktivinoda Thākura wanted that we should preach in Europe and America. Another desire was that everyone should preach collectively—*

নারায়ণ মহারাজ : ঠিক ।

*Nārāyaṇa Mahārāja: Thik.*

*Nārāyaṇa Mahārāja: Yes. That’s right.*

শ্রীল প্রভুপাদ : আমি তো যথাসাধ্য চেষ্টা করেছি— পৃথিবীতে আছে যত— তা হয়েছে খানিকটা । আর আমার এক্সপিরিয়াস আমরা যদি সকলে মিলেমিশে এখনও প্রচার করি মহাপ্রভুর যে মিশন— পৃথিবীতে আছে যত— তার খুব সম্ভাবনা । আমার তো এই শেষ অবস্থা । আমার ইচ্ছা যে আমার সব অপরাধ আপনারা, সব ভক্তরা, গুরু ভাইয়েরা, প্রচার করতে হলে অনেক সময় কথা কাটাকাটি সাধারণত হয় । সেই অপরাধ সব গুরু ভাইয়েরা যেন ক্ষমা করবেন । এই আমার একটা ব্যবস্থা করবেন । আর আমি চলে গেলে একটা সবাই মিলেমিশে . . .

*Śrīla Prabhupāda: Ami to yathasadhya chesta karechi – prithivite ache yata ta hayeche khanikta. Aar amar experience amara yadi milemishe ekhana prachar kari Mahaprabhur ye mission prithivite ache yata– tar khub sambhavana. Amar to ei shesh avastha. Amar iccha ye amar sab aparadha apanara sab bhaktara, guru-bhaira, prachar karte hale anek samaya katha katakati sadharanata haya. Sei aparadha sab guru-bhaira yena ksama karben ei amar ekta vyavastha karben. Aar ami chale gele ekta sabai milemise . . .*

*Śrīla Prabhupāda: I tried my best—“prithivite ache jato” [“In every town and village on earth . . .”]—that has happened to some extent. I have the experience that if all conjointly preach, then Mahāprabhu’s mission, “prithivite ache jato,” has a great possibility. I am in my last stage. My wish is that you all, the devotees, my Godbrothers, [forgive] all my offences. Sometimes, while*

preaching, there is some misunderstandings, disagreements. My Godbrothers should forgive my offences. Please make that arrangement. And after I have gone, everyone should all come together . . .

নারায়ণ মহারাজ : আচ্ছা ।

**Nārāyaṇa Mahārāja:** Accha.

**Nārāyaṇa Mahārāja:** Yes.

শ্রীল প্রভুপাদ : কোন মন্দিরে কি দিলে মর্যাদা রক্ষা হয় । আমার মঙ্গলের জন্য তারা সবাই যেন একটা উৎসব করে ।

**Śrīla Prabhupāda:** Kon mandire ki dile maryada raksa haya. Amar mangaler janya tara sabai yena ekta utsab kare.

**Śrīla Prabhupāda:** . . . [and decide] what amount should be given to each temple, appropriate to its status. They should have a festival for my sake.

নারায়ণ মহারাজ : আচ্ছা ।

**Nārāyaṇa Mahārāja:** Accha.

**Nārāyaṇa Mahārāja:** Yes.

শ্রীল প্রভুপাদ : এতে আপনার কি মনে হয় ।

**Śrīla Prabhupāda:** Ete apnara ki mane haya?

**Śrīla Prabhupāda:** What do you think?

নারায়ণ মহারাজ : আপনি যা আদেশ দিবেন আমি সম্পূর্ণ-রূপে গ্রহণ করব । আপনাকে তো আমি গুরুর মতোই মনে করি ।

**Nārāyaṇa Mahārāja:** Apni ya adesh diben ami sampurna-rupe grahan karbo. Apnake-to ami gurur matoi mane kari.

**Nārāyaṇa Mahārāja:** Whatever you order, I will accept it wholeheartedly. I consider you to be like my spiritual master.

শ্রীল প্রভুপাদ : এই যে প্রপোজালটা করলাম, এতে আমার কিছু অন্যায় হয়েছে?

**Śrīla Prabhupāda:** Ei ye proposal-ta karlam, ete amar kichu anyay hayeche?

**Śrīla Prabhupāda:** The proposal I gave, is there anything wrong in it?

নারায়ণ মহারাজ : খুবই সুন্দর হয়েছে । এতো হওয়াই উচিত । আপনি একটা গড়ে তুলেছেন, তারা যদি মিলেমিশে রক্ষা করে, এরা তো যদিও আপনি তো ওদের শিক্ষা দিয়েছেন, তথাপি আরো ভবিষ্যতে যদি আরো মিলেমিশে সাহায্য করে তাহলে পৃথিবীর মধ্যে একটা বেশ ভালভাবে গড়ে তুলবে ।

**Nārāyaṇa Mahārāja:** *Khubi sundar hayeche. Eta haoai uchit. Apni ekta gare tulechen, tara yadi milemishe raksa kare, era to yadio apnito oder shiksa diyechen, tathapi aro bhabishyate yadi aro milemishe sahayya kare tahale prithibir madhye ekta besh bhalobhabe gade tulbe.*

**Nārāyaṇa Mahārāja:** It is very nice. This is how it should be. You have created something; if they all work together and maintain it. You have trained them. Yet in the future if they become even more united and help, then a wonderful thing will happen in this world.

শ্রীল প্রভুপাদ : এদের-তো বংশগত কিছু নাই । সব স্লেচ্ছ, যবন ঘরের । যতটা পারি শিক্ষা দিয়েছি । করছে ওরা । ওদের যতটুকু ক্ষমতা । মিলেমিশে করলে, জায়গা তো আছে । বড় বড় মন্দির হয়েছে, থাকার তো অভাব নাই, কিছুই লোকের অভাব নেই । এসব একটা যদি থাকতে থাকতে হয় তো ভালই হয় ।

**Śrīla Prabhupāda:** *Eder-to bamsha-gata kichu nai. Sab mleccha, yaban gharer, yatata pari shiksa diyechi, karche ora. Oder yatatuku ksamata. Milemishe karle, jayga-to ache, bara bara mandir hayeche, takar-o abhab nai, kichui lokera abhab nai. Esab ekta yadi thakte thakte hay to bhaloi haya.*

**Śrīla Prabhupāda:** They do not have any hereditary background. All are from *mleccha* and *yavana* family background. I have trained them according to my ability. They are also doing their best. If all work unitedly—there are big, big temples; there is sufficient place to stay; there is no lack of manpower. If everything happens when I am here, that will be very nice.

নারায়ণ মহারাজ : হ্যা, খুব ভালই হয় । সকলেরই এবিষয়ে সাহায্য করা উচিত । আর এরাও যেন নম্রভাবে সকলের সঙ্গে মিলেমিশে চলবার চেষ্টা করলে আরো ভাল হবে । আমার দ্বারা যতটুকু সম্ভব হবে, এরা যখন যা বলবে, আমার দ্বারা যা সাহায্য হবে, আমি সমস্ত করব । তবে যোগ্যতা আমার তো খুব অল্প ।

**Nārāyaṇa Mahārāja:** *He, Khub bhalo hay. Sakaleri ebisaye sahayya kara uchit. Ar erao yena namra-bhabe sakaler sange milemishe chalbar chesta karle aro bhalo habe. Amar dvara yatatuku sambhab habe, era yakhan ya balbe, amar dvara ya sahayya habe, ami samasta karbo. Tave yogyata amar khub alpa.*

**Nārāyaṇa Mahārāja:** Yes, that will be very nice. Everyone should help in this. And, if they also cooperate courteously with everybody, then it will be even better. Whatever is possible for me, whatever they will tell me to do, whatever help I can extend, I will do everything. However, my qualification is very little.

শ্রীল প্রভুপাদ : হুঁ ।

*Śrīla Prabhupāda: Hoo.*

*Śrīla Prabhupāda: Yes.*

নারায়ণ মহারাজ : যখন তারা ডাকবে, পরামর্শ করবে, যেখানে যেতে বলবে, আমার সামর্থ্য অনুসারেতে করব । তবে যোগ্যতা-তো আমার তো খুব অল্প । নিঃস্বার্থে যা পারবো করবো ।

*Nārāyaṇa Mahārāja: Yakhan tara dakbe, paramarsha karbe, yekhane yete bolbe, amar samarthya anusarete karbo. Tabe yogyata-to amar to khub alpa. Nihsvarthe ya parbo karbo.*

*Nārāyaṇa Mahārāja: Whenever they will call me, consult with me, wherever they will ask me to go, I will do according to my ability. However, my qualification is very little. Whatever I can do selflessly, I will do.*

শ্রীল প্রভুপাদ : এখন এই বৃন্দাবনেতে আমার গুরু-ভাইয়েরা কে কে আছেন?

*Śrīla Prabhupāda: Ekhan ei Vrindavanete amar gurubhaira ke ke achen?*

*Śrīla Prabhupāda: How many of my Godbrothers are in Vrindavan now?*

নারায়ণ মহারাজ : হুঁ ।

*Nārāyaṇa Mahārāja: Hu?*

*Nārāyaṇa Mahārāja: Hmm?*

শ্রীল প্রভুপাদ : কে আছেন?

*Śrīla Prabhupāda: Ke achen?*

*Śrīla Prabhupāda: Who are there?*

নারায়ণ মহারাজ : বন মহারাজ থাকতে পারেন, আর ইন্দুপতি প্রভু ঐ চৈতন্য গৌড়ীয় মঠে ।

*Nārāyaṇa Mahārāja: Bana Maharaja thakte paren, ara Indupati Prabhu oi Chaitanya Gaudiya Mathe.*

*Nārāyaṇa Mahārāja: Ban Mahārāja may be there, and Indupati Prabhu in that Caitanya Gauḍīya Maṭha.*

শ্রীল প্রভুপাদ : হ্যাঁ ।

*Śrīla Prabhupāda: Ha.*

*Śrīla Prabhupāda: Yes.*

নারায়ণ মহারাজ : এই দুইজন আছেন ।

*Nārāyaṇa Mahārāja: Ei duijan achen.*

*Nārāyaṇa Mahārāja: These two are there.*

ভক্তিচারু স্বামী : শ্রীল প্রভুপাদ ?

*Bhakti-caru Swāmī: Śrīla Prabhupāda?*

*Bhakti-caru Swāmī: Śrīla Prabhupāda?*

শ্রীল প্রভুপাদ : ওই ইন্দুপতিকে—বলছিলাম ।

*Śrīla Prabhupāda: Oi Indupati ke bolchilam.*

*Śrīla Prabhupāda: I had been talking about that Indupati before.*

নারায়ণ মহারাজ : ইন্দুপতি, উনি এখানে আসেন ও যান ।

*Nārāyaṇa Mahārāja: Indupati, uni ekhane asen o yan.*

*Nārāyaṇa Mahārāja: Indupati—he comes here sometimes.*

শ্রীল প্রভুপাদ : ওকে ডেকে আনতে পার ।

*Śrīla Prabhupāda: Oke deke ante para?*

*Śrīla Prabhupāda [to Bhakti-caru Swāmī]: Can you call him?*

ভক্তিচারু স্বামী : মাধব মহারাজের মঠে আছেন?

*Bhakti-caru Swāmī: Madhav Maharajer mathe achen?*

*Bhakti-caru Swāmī: Is he in Madhava Mahārāja's Maṭha?*

নারায়ণ মহারাজ : হ্যাঁ । আর তো কেউই নেই সেরকম ।

*Nārāyaṇa Mahārāja: Ha. Arto keu nai serakam.*

*Nārāyaṇa Mahārāja: Yes. There is no one else like that.*

ভক্তিচারু স্বামী : বন মহারাজ ।

*Bhakti-caru Swāmī: Bana Maharaja?*

*Bhakti-caru Swāmī: Ban Maharāja?*

শ্রীল প্রভুপাদ : হ্যাঁ । বন মহারাজ । এই দুইজনকে ডেকে আনো ।

*Śrīla Prabhupāda: Ha. Bana Maharaja. Ei duijanke deke ana.*

*Śrīla Prabhupāda: Yes, Ban Mahārāja. Call the two of them.*

নারায়ণ মহারাজ : এতো খুব ভালো প্রপোজাল হয়েছে । আপনার এই শেষের, এতো বেশ সুন্দর হয়েছে, সুষ্ঠু ।  
**Nārāyaṇa Mahārāja:** Eto khub bhalo proposal hayeche. Apnar ei shesher, eta besh sundar hayeche, susthu.

**Nārāyaṇa Mahārāja:** This is a very nice proposal. This last one was very nice, perfect.

শ্রীল প্রভুপাদ : হুঁ, আপনি একটু বসুন । ওদেরকে ডেকে আনুক । আর পরস্পর কথা কাটাকাটি . . .  
**Śrīla Prabhupāda:** Hu, Apni ektu basun. Oderke deke anuk. Ar paraspar katha katakati . . .

**Śrīla Prabhupāda:** Yes. You please sit down. Let them call them. And the misunderstanding . . .

নারায়ণ মহারাজ : ওসব তুচ্ছ জিনিস । একটা বিশ্বব্যাপী প্রচার তাতে সামান্য এদিক ওদিক হলে তাতে কি হল । যদি একটু কথা কাটাকাটি হয় তাতে কিছু যায় আসে না । আপনি তো জগতের, পৃথিবীর, সকলের মঙ্গলের জন্য করেছেন, কোনও ব্যক্তিগত স্বার্থ নাই, স্বার্থ, ভগবানের স্বার্থে ।

**Nārāyaṇa Mahārāja:** O sab tuccha jinish. Ekta visva-vyapi prachar tate samanya edik odik hale tate ki hala. Yadi ektu katha katakati hay tate kichu yay ase na. Apnito jagater, prithibir, sakaler mangaler janya karechen, kono vyaktigata-svartha nai, svartha, bhagavaner svarthe.

**Nārāyaṇa Mahārāja:** Those are very insignificant things. If there is some minor disagreement in the global preaching mission, what difference does it make? If there is some misunderstanding, it does not matter. Whatever you have done is for the benefit of everyone in the whole world. You have not done anything for your personal benefit. All you have done is for the sake of the Lord.

শ্রীল প্রভুপাদ : সে-তো আপনাদের আশীর্বাদ ।

**Śrīla Prabhupāda:** Seta apnader ashirvad.

**Śrīla Prabhupāda:** That was due to the blessing of you all.

নারায়ণ মহারাজ : একটা বৃহৎ কাজ হয়েছে । এটা যাতে নষ্ট না হয়, এরা যাতে সুষ্ঠুভাবে চালাতে পারে, সুষ্ঠুভাবে সঞ্চালনের প্রয়োজন ।

**Nārāyaṇa Mahārāja:** Ekta brihat kaj hayeche. Eta yate nasta na hay, era yate susthu-bhave chalate pare, susthubhave sanchalaner prayojana.

**Nārāyaṇa Mahārāja:** A great mission has been accomplished. Therefore, there is a need to organize it properly, manage it properly, so that it does not fall apart, so that it continues successfully.

শ্রীল প্রভুপাদ : এদেরকে তো বুঝিয়ে বলুন । আমি তো কথা বলতে পারছি না ।

**Śrīla Prabhupāda:** Ederke to bujhiye balun. Ami to katha balte parchi na.

**Śrīla Prabhupāda:** Make them understand that; I am not able to speak.

নারায়ণ মহারাজ : হুঁ, থাক ।

**Nārāyaṇa Mahārāja:** Hu, thak.

**Nārāyaṇa Mahārāja:** Yes, let it be.

শ্রীল প্রভুপাদ : আপনি একটু বসুন ।

**Śrīla Prabhupāda:** Apni ektu basun.

**Śrīla Prabhupāda:** Please wait for a while.

নারায়ণ মহারাজ : হুঁ, আমি আছি ।

**Nārāyaṇa Mahārāja:** Hu, ami achi.

**Nārāyaṇa Mahārāja:** Yes, I will be here.

শ্রীল প্রভুপাদ : আপনার শরীর ভাল আছে?

**Śrīla Prabhupāda:** Apnar sarir bhala ache?

**Śrīla Prabhupāda:** Is your health all right?

নারায়ণ মহারাজ : মোটামুটি চলছে ভাল । আপনি সবসময় ভগবানের শরণ নিন ভাল করে । এরা তো যোগ্য ব্যক্তি সব অনেকে আছেন । ভাল বুদ্ধি আছে, তারা চলাবে ।

**Nārāyaṇa Mahārāja:** Motamuti calche bhala. Apni sab samay bhagavaner smaran nin bhala kare. Era to yogya vyakti sab aneke achen. Bhala buddhi ache, tara chalabe.

**Nārāyaṇa Mahārāja:** It is more or less OK. You just take shelter of the Lord. You have many qualified devotees. They are intelligent. They will manage everything properly.

শ্রীল প্রভুপাদ : মায়াপুরেতে খুব হাস্যমা হয়ে গেল ।

**Śrīla Prabhupāda:** Mayapurete khub hangama haye gela.

**Śrīla Prabhupāda:** There has been a great disturbance in Māyāpura.

নারায়ণ মহারাজ : ও সব দূর হয়ে যাবে । ও সব স্বার্থ-বশতঃ বদমাশি করে কারা করেছে ওসব । সব ঠিক হয়ে যাবে । ও বিঘ্ন-বাধা একটু আসে ।

**Nārāyaṇa Mahārāja:** O sab dur haye jabe. O sab svartha-basata badmasi kare kara kareche o sab. Sab thik haye jabe. O bighna-badha ektu ase.

**Nārāyaṇa Mahārāja:** All that will pass. They are all selfish and wicked people. Everything will be all right. This kind of obstacles will come from time to time.

শ্রীল প্রভুপাদ : বিশ হাজার লোকের মিটিং হয়েছিল । আপনি কিছু শোনেননি?

**Śrīla Prabhupāda:** Bis hajar loker meeting hayechila. Apni kichu sonenni?

**Śrīla Prabhupāda:** There was a meeting of twenty thousand people. Didn't you hear?

নারায়ণ মহারাজ : আমি শুনেছি । শুনে মনেতে দুঃখই হল । ওই কমিউনিষ্ট পার্টির কতকগুলি গোলমাল করে, আর এদিক ওদিকের লোকগুলি সেগুলি করেছে । অত্যন্ত অন্যায় করেছে সব । আপনি শান্তি পূর্বক ভগবৎ চিন্তা করবেন । আর এরা সব ভগবানের ইচ্ছাতে সব ঠিক হবে । কোনো চিন্তা করবার দরকার নেই ।

**Nārāyaṇa Mahārāja:** Ami sunechi. Sune manete duhkhai hala. Oi communist partira katakguli golmal kare, ara edik odiker lok-guli seguli kareche. Atyanta anyay kareche sab. Apni santi-purbak bhagavad chinta karben. Ar era sab bhagavaner icchate sab thik habe. Kone chinta karbar darkar nei.

**Nārāyaṇa Mahārāja:** Yes, I have heard; I felt very sad. This trouble was created by the Communist Party. Those people from here and there have done that. They have committed a great offence. You just peacefully think of Kṛṣṇa. And all these will become all right by the mercy of the Lord. There is no need to worry about anything.

শ্রীল প্রভুপাদ : আপনি আমাকে স্নেহ করেন . . .

**Śrīla Prabhupāda:** Apni amake sneha karen . . .

**Śrīla Prabhupāda:** You have affection [sneha] for me . . .

নারায়ণ মহারাজ : আপনাকে আমি কি স্নেহ করব । আপনাকে তো আমি গুরুতুল্য মনে করি ।

**Nārāyaṇa Mahārāja:** Apnake ami ki sneha karba. Apnake to ami gurutulya mane kari.

**Nārāyaṇa Mahārāja:** Who am I to show affection to you? I respect you as my spiritual master. [The Bengali word *sneha*, translated as “affection,” particularly denotes love that flows from senior to junior. That is why

Nārāyaṇa Mahārāja responds, “Who am I to offer *sneha* to you? Rather I consider you to be like my spiritual master.”}

শ্রীল প্রভুপাদ : সেতো আমি জানি । আমার অপরাধ ক্ষমা করবেন ।

**Śrīla Prabhupāda:** *Seto ami yani. Amar aparadh ksama karben.*

**Śrīla Prabhupāda:** I know that. Please forgive my offence.

নারায়ণ মহারাজ : আমাদের যদি কোনো অপরাধ হয়ে থাকে তাহলে আপনি অন্তঃকরণে ক্ষমা করবেন । যাতে কৃষ্ণ-পাদপদ্মে রুচি-রতি হয় । এইটি একটু আশীর্বাদ করবেন ।

**Nārāyaṇa Mahārāja:** *Amader yadi kono aparadh haye thake tahale apni antahkarane ksma karben, yate Krishna-padapadme ruchi-rati hay. Ei-ti ektu asirbad karben.*

**Nārāyaṇa Mahārāja:** If there is any offences on our part, then please forgive us, so that we develop attraction for Kṛṣṇa’s lotus feet; please grant us this blessing.

শ্রীল প্রভুপাদ : শ্রৌতি মহারাজ?

**Śrīla Prabhupāda:** *Shrauti Maharaj?*

**Śrīla Prabhupāda:** Śrauti Mahārāja?

নারায়ণ মহারাজ : উনি এখন চলে গেছেন, বাংলায় ।

**Nārāyaṇa Mahārāja:** *Uni ekhan chale gachen Banglaya.*

**Nārāyaṇa Mahārāja:** He has now gone to Bengal.

শ্রীল প্রভুপাদ : কবে গেছেন? কবে গেছেন?

**Śrīla Prabhupāda:** *Kabe gachen? Kabe gachen?*

**Śrīla Prabhupāda:** When did he go? When did he go?

নারায়ণ মহারাজ : উনি চলে গেছেন প্রায় এক মাস হল । আমার সঙ্গে শেষশায়ী এসেছে আপনাকে দর্শন করতে । এ আপনার সেবা কিছু করেছিল ।

**Nārāyaṇa Mahārāja:** *Uni chale gachen praya ek masa hala. Amar sange Sesasayi esechhe apnake darshan karte. E apnar seva kichu karechila.*

**Nārāyaṇa Mahārāja:** About a month ago. Śeṣaśāyī has come with me to see you. He served you for some time.

শ্রীল প্রভুপাদ : ওই ব্রহ্মচারী?

Śrīla Prabhupāda: Oi brahmachari?

Śrīla Prabhupāda: Oh, that brahmacārī?

নারায়ণ মহারাজ : হ্যাঁ । শেষশায়ী ব্রহ্মচারী রান্না-টান্না আপনাকে মাঝে মাঝে করে দিত । যব মহারাজ মথুরামে  
থে তব এ সেবা করতে থে, প্রসাদ বানাতে থে শ্রীরূপ মঞ্জরীপদ... (কীর্তন শুরু)

**Nārāyaṇa Mahārāja:** Ha. Sesasayi brahmachari ranna-tanna apnake majhe  
majhe kare dita. Yab maharaj mathurame the tab e seva karta tha, prasad banata  
tha. Sri Rupa manjari-pada . . .

**Nārāyaṇa Mahārāja:** Yes, Śeṣaśāyī Brahmacārī. He used to cook for you from  
time to time. [to Śeṣaśāyī, in Hindi:] When Mahārāja uses to be in Mathurā,  
then you used to serve him, cook *prasāda* for him. [To Śrīla Prabhupāda:] “Śrī  
Rūpa-mañjarī-pada” . . . . ?

[Singing of “Śrī Rūpa-mañjarī-pada”]

Śrīla Prabhupāda: Where is Tamāla?

**Hari-śauri:** Get Tamāla Kṛṣṇa. He's just coming, Śrīla Prabhupāda. He's  
in the other room.

শ্রীল প্রভুপাদ : হুঁ । এই হাড় কখানা আছে । আর কিছু নেই ।

Śrīla Prabhupāda: Hu. Ei Har kakhana ache. Ar kichu nei.

Śrīla Prabhupāda: Yes. Just some bones are left; there is nothing else.

নারায়ণ মহারাজ : হ্যাঁ, দেখতে পারা যাচ্ছে । আপনি বিদেশ থেকে ফেরত চলে এসেছেন ব্রজেতে, এটা খুব  
সুন্দর হয়েছে । খুব ভাল হয়েছে ।

**Nārāyaṇa Mahārāja:** Hya. dekhate para yache. Apani bidesh theke ferat chale  
eshechen vrajete, eta khub sundar hayeche. khub bhala hayeche.

**Nārāyaṇa Mahārāja:** Yes. I can see that. It is very good that you have returned  
to Vrāja from overseas. That was very good.

শ্রীল প্রভুপাদ : হ্যাঁ, ওরা আমাকে নিয়ে গিয়েছিল লন্ডনে । না, আমার শরীর ভাল নয় ।

Śrīla Prabhupāda: Hya. ora amake niye giyechila Londone. Na, amar sarir bhala  
naya.

Śrīla Prabhupāda: Yes. They took me to London. No, I am not well.

**Hari-śauri:** *Jaya Śrīla Prabhupāda. Tamāla Kṛṣṇa.*

**Prabhupāda:** You have consulted with Nārāyaṇa Mahārāja?

**Tamāla Kṛṣṇa:** Yes. This morning Bhakti-caru Swāmī, Bhakti-prema Swāmī and Śrīdhara Swāmī went to see him, and Nārāyaṇa Mahārāja described the ceremony for the departure of a Vaiṣṇava, great Vaiṣṇava soul.

*নারায়ণ মহারাজ :* আমি তাদেরকে যা করণীয়, আমি সমস্ত বলে দিয়েছি । আমি বলেছি যে যখন প্রয়োজন তোমাদের হয় আমি আসব এখানে । আমার উপস্থিতিতে সব কিছু করব ।

**Nārāyaṇa Mahārāja:** *Ami taderke ya karaniya, ami samasta bale diyechi. Ami balechi ye yakhan prayajan tomader haya ami asaba ekhane. Amar upasthitite sa kichu karba.*

**Nārāyaṇa Mahārāja:** I have told them everything that is needed to be done. I told them, "Whenever you need me, I'll come here." I would do all, being personally present.

*শ্রীল প্রভুপাদ :* বডিতে লবন-টবন দিতে হয় . . .

**Śrīla Prabhupāda:** *Badite lavan-tavan dite haya.*

**Śrīla Prabhupāda:** You must put salt around the body.

*নারায়ণ মহারাজ :* আমি সব বলে দিয়েছি । সমস্ত ব্যবস্থা . . .

**Nārāyaṇa Mahārāja:** *Ami saba bale diyechi. Samasta vyabasta . . .*

**Nārāyaṇa Mahārāja:** I have explained to them everything. All the arrangements . . .

**Tamāla Kṛṣṇa:** It [the *samadhī*] is on the same side as the *vyāsāsana*.

**Prabhupāda:** Ah, yes.

**Tamāla Kṛṣṇa:** Faces east.

**Prabhupāda:** *Puṣpa, Māyāpure*, flower.

**Tamāla Kṛṣṇa:** To Māyāpura.

শ্রীল প্রভুপাদ : পুষ্প মায়াপুরে . . .

**Prabhupāda:** *Puṣpa, Māyāpure . . .*

**Prabhupāda:** Flowers, in Mayapur . . .

নারায়ণ মহারাজ : আমি তাদেরকে বলে দিয়েছি যে, পুষ্প কিছু রাখতে হবে ওটা যেখানে যেখানে ইচ্ছা হবে . . .

**Nārāyaṇa Mahārāja:** *Ami taderke bale diyechi ye, puṣpa kichu rakhdte habe ota yekhane yekhane ichha habe . . .*

**Nārāyaṇa Mahārāja:** I have told them to keep some flowers, and wherever you desire there can be [ a *puṣpa samādhi* ] . . .

শ্রীল প্রভুপাদ : আপনি দাঁড়িয়ে থেকে . . .

**Śrīla Prabhupāda:** *Aṇi dariye theke . . .*

**Śrīla Prabhupāda:** You be there . . .

নারায়ণ মহারাজ : আমি থাকব ওখানে । আপনারা আমাকে খবর দিবেন ।

**Nārāyaṇa Mahārāja:** *Ami thakba okhane. Aṇanara amake khabar diben.*

**Nārāyaṇa Mahārāja:** Yes, I'll be there. You should call me, and I will come.

**Tamāla Kṛṣṇa:** Yes. He described the entire ceremony in detail, Śrīla Prabhupāda.

**Prabhupāda:** So he knows. When you are ready[?], let him have it.

শ্রীল প্রভুপাদ : শেষশায়ী কি সন্ন্যাস নিয়েছে?

**Śrīla Prabhupāda** [to Nārāyaṇa Mahārāja]: *Sesasayi ki sanniyas niyeche?*

**Śrīla Prabhupāda:** Has Śeṣaśāyī taken *sannyāsa*?

নারায়ণ মহারাজ : হ্যাঁ । শেষশায়ী আছে ।

**Nārāyaṇa Mahārāja:** *Hya, Seshasayi ache.*

**Nārāyaṇa Mahārāja:** Yes, Śeṣaśāyī is here.

শ্রীল প্রভুপাদ : ও কি সন্ন্যাস নিয়েছে?

**Śrīla Prabhupāda:** *O sanniyas niyeche ki?*

**Śrīla Prabhupāda:** Has he taken *sannyāsa*?

নারায়ণ মহারাজ : না, সন্ন্যাস নেয়নি । ও ব্রহ্মচারী আছে ।

**Nārāyaṇa Mahārāja:** *Na, o sannyas neyani. O brahmacari ache.*

**Nārāyaṇa Mahārāja:** No, he did not take *sannyāsa*. He is still a *brahmacārī*.

নারায়ণ মহারাজ : আপনার জীবনের সমস্ত কার্য হয়ে গেছে, সব কিছু করে নিয়েছেন । আর কোন চিন্তা করবার দরকার নেই । আপনারা রাধাকৃষ্ণের . . .

**Nārāyaṇa Mahārāja:** *Apanar jibaner samasta karya haye giyeche, sab kichu kare niyechen. Ar kona chinta karbar darkar nei. Apanara Radhakrishner. . .*

**Nārāyaṇa Mahārāja:** All of your life's duties are complete; you have fulfilled everything in your lifetime. There is no need to worry about anything. Only remember the lotus feet of Śrī Rādhā-Kṛṣṇa . . .

শ্রীল প্রভুপাদ : আপনাদের আশীর্বাদ . . .

**Śrīla Prabhupāda:** *Apanader asirbad . . .*

**Śrīla Prabhupāda:** By your blessings . . . .

নারায়ণ মহারাজ : হ্যাঁ, আপনার কোন কার্য করতে বাকী নেই ।

**Nārāyaṇa Mahārāja:** *Hya, apnar kona karya karte baki nei.*

**Nārāyaṇa Mahārāja:** Yes, you have done everything. Nothing is left unfinished.

শ্রীল প্রভুপাদ : হুঁ ।

**Śrīla Prabhupāda:** *Hmm.*

**Śrīla Prabhupāda:** Yes.

নারায়ণ মহারাজ : এদেরকে এই একটা বলে দিতে হবে যে তারা কোনো পরস্পর স্বার্থের জন্য বিবাদ না করে । আপনার মিশনটাকে অগ্রসর করে ।

**Nārāyaṇa Mahārāja:** *Ederke ei ekta bale dite habe ye tara kono paraspar svarther janya bibad na kare.*

**Nārāyaṇa Mahārāja:** They should be told not to fight with each other for self-interest. They should work in cooperation to spread your mission.

**Prabhupāda** [to disciples]: Don't fight amongst yourselves. I have given the explanation, my Will—execute like that.

**Tamāla Kṛṣṇa:** Yes, Śrīla Prabhupāda.

**Prabhupāda:** And then everything will be . . . They'll guide. Then what there is. . .

**শ্রীল প্রভুপাদ :** আজ একাদশী?

**Śrīla Prabhupāda:** Aja ekadasi?

**Śrīla Prabhupāda:** Today is Ekādaśī?

**নারায়ণ মহারাজ :** হ্যাঁ, একাদশী ।

**Nārāyaṇa Mahārāja:** Hya, ekadasi.

**Nārāyaṇa Mahārāja:** Yes, Ekādaśī.

**শ্রীল প্রভুপাদ :** মহাপ্রভুর সেবা বেশ চলছে? ঝাঁসীর মহাপ্রভু ।

**Śrīla Prabhupāda:** Mahaprabhur seva besh chalache? Jhansir Mahaprabhu.

**Śrīla Prabhupāda:** How is the service of Mahāprabhu going on? Mahāprabhu from Jhansi.

**নারায়ণ মহারাজ :** ঝাঁসী ।

**Nārāyaṇa Mahārāja:** Jhansi?

**Nārāyaṇa Mahārāja:** Jhansi?

**শ্রীল প্রভুপাদ :** আপনার ওখানে রয়েছে ।

**Śrīla Prabhupāda:** Apanar okhane rayeche.

**Śrīla Prabhupāda:** Now He is at your place.

**নারায়ণ মহারাজ :** হ্যাঁ, মহাপ্রভু আমার কাছে আছেন । বেশ সুন্দরভাবে আমরা সেবা করছি । ঐ আপনার একটা এ আছে আমার ওখানে । অঙ্গরাগ ইত্যাদি করে টরে দিয়ে খুব সুন্দরভাবে সেবায় আছি ।

**Nārāyaṇa Mahārāja:** Hya, Mahaprabhu amar kache achen. Besh sundarbhabe amra seva karchi. oi apanar ekta e ache amar okhane. Angarag eityati kare tare diye khub sundarbhabe seva karchi.

**Nārāyaṇa Mahārāja:** Ah yes, your Mahāprabhu [Deity] is with me. We are serving very nicely. The dressings and so on are being done very nicely. His service is going on nicely with great devotion.

শ্রীল প্রভুপাদ : বাঁসীতে করবার চানস্ খুব ছিল । তারপরে মনে করলাম, ভগবানের ইচ্ছা আছে তার চেয়ে একটা বড় হোক— জায়গা ভালই পেয়েছি ।

**Śrīla Prabhupāda:** *Jhansite karbar chance khub chila. Tarpare mane karlam, Bhagavaner eicha ache tar ceye ekta bada hoka—jayga bhalai peyechi.*

**Śrīla Prabhupāda:** There was a great opportunity in Jhansi, but then I felt that the Lord had a bigger plan—we have gotten quite a good place.

নারায়ণ মহারাজ : আপনি ওখানে আবদ্ধ কেন থাকবেন? আপনি সমগ্র বিশ্বতে করবেন । ভগবানের ইচ্ছা এটা পূর্ণ হল ।

**Nārāyaṇa Mahārāja:** *Apani okhane abaddha kena thakben? Apani samagra bisvate karben. Bhagavaner eicha eta purna hala.*

**Nārāyaṇa Mahārāja:** Why should you have remained confined in Jhansi? Kṛṣṇa wanted you to preach all over the world. That desire of the Lord has been fulfilled.

শ্রীল প্রভুপাদ : মনে করেছিলাম নিকিঞ্চনভাবে বৃন্দাবনে থাকব । কিন্তু ভগবান প্রেরণা দিলেন ৭০ বছর বয়সে বাইরে গিয়েছিলাম একা চল্লিশটি টাকা নিয়ে । এখন সব বিরাট হয়ে গেল . . .

**Śrīla Prabhupāda:** *Mane karechilam niskincanbhawe Vrindavane thakba. Kintu Bhagavan perana dilen, sattar bachar bayase baire giyechilam eka, callisati taka niye. Ekhan sab birat haye gela . . .*

**Śrīla Prabhupāda:** I thought that I would live like a renunciate in Vrindavan. However the Lord gave me the inspiration to go abroad at the age of seventy, all alone, with only forty rupees. Now it has taken a grand shape . . .

নারায়ণ মহারাজ : রূপ গোস্বামীর বিশেষ কৃপা আপনার উপর হয়েছে, রাধাদামোদরের . . .

**Nārāyaṇa Mahārāja:** *Rūpa Goswamir bishes kripa apnar upare hayeche, Radha-Damodarar . . .*

**Nārāyaṇa Mahārāja:** Yes, you have received the special mercy of Śrī Rūpa Gosvāmī, and also that of Śrī Rādhā-Damodara . . .

শ্রীল প্রভুপাদ : এ এক বিড়ম্বনা, বিশ্বময় কি করে কি হল ।

**Śrīla Prabhupāda:** *E ek bidamvana, visvamaya ki kare ki hala!*

**Śrīla Prabhupāda:** This is a great wonder—the way it has happened all over the world.

নারায়ণ মহারাজ : কোন শরীরে উদ্বেগ নেই তো, অন্য কোন, শারীরিক?

**Nārāyaṇa Mahārāja:** *Kona sarire udvega nei to, anya kona, saririk?*

**Nārāyaṇa Mahārāja:** Do you have any pain in the body? Any other physical difficulties?

শ্রীল প্রভুপাদ : এইতো কথা কইছি, তবে খাওয়াতো ছেড়ে দিয়েছি । উপবাসী চলছে ।

**Śrīla Prabhupāda:** *Eito katha kaichi, tabe khaoyato chede diyechi. Upabasi calache.*

**Śrīla Prabhupāda:** You can see that I am talking; however, I have given up eating. Fasting is going on.

নারায়ণ মহারাজ : পানি যদি মাগে তো চরণামৃত রেখে দিও, তুলসীকো পত্র ইহা পর রাখ দো, ইনকে শরীরসে স্পর্শ করকে . . . বহুত আচ্ছা হ্যা, ঠিক হ্যা ।

**Nārāyaṇa Mahārāja:** *Pani yadi mage caranamrita rekhe dio, tulasiko patra iha para rakha do, inke sarirase sparsa karake . . . bahuta achha hya, thika hya?*

**Nārāyaṇa Mahārāja [to devotees]:** If he wants to drink, keep some *caranāmṛta*. Keep some *tulasī* leaves here, touching his body . . . Very good. OK?

শ্রীল প্রভুপাদ : শ্রীচৈতন্য মহাপ্রভু বলেছেন—যেই ভজে সেই বড়ো ।

**Śrīla Prabhupāda:** *Sri Chaitanya Mahāprabhu balechen – Yei bhaje sei bado.*

**Śrīla Prabhupāda:** Śrī Caitanya Mahāprabhu says, “*Yei bhaje sei baḍo*” [“One who worships Kṛṣṇa is exalted”].

নারায়ণ মহারাজ : হুঁ । সেই বড়ো ।

**Nārāyaṇa Mahārāja:** *Hmm. Sei bado.*

**Nārāyaṇa Mahārāja:** *Hmm. “Sei baḍo.”* [“He is exalted.”]

শ্রীল প্রভুপাদ : অভক্ত হীন ছাড় ।

**Śrīla Prabhupāda:** *Abhakta hina char.*

**Śrīla Prabhupāda:** “*Abhakta hina chāra.*” [“And a non-devotee is low and abominable.”]

নারায়ণ মহারাজ : ছাড় ।

**Nārāyaṇa Mahārāja:** *Char.*

**Nārāyaṇa Mahārāja:** “*Chāra.*” [“Abominable.”]

শ্রীল প্রভুপাদ : এদেরকে ঘৃণা করবেন না । এরা . . .

**Śrīla Prabhupāda:** Ederke ghrina karben na.

**Śrīla Prabhupāda:** Please do not despise them.

নারায়ণ মহারাজ : না, না ।

**Nārāyaṇa Mahārāja:** Na, na.

**Nārāyaṇa Mahārāja:** No, no.

শ্রীল প্রভুপাদ : এরা...

**Śrīla Prabhupāda:** Era . . .

**Śrīla Prabhupāda:** They . . .

নারায়ণ মহারাজ : এরা সর্বোত্তম । ঐকান্তিকী হরিভক্তি থাকলে, আর কোন দোষ থাকলে, অপি চেৎ সুদুরাচারো ভজতে মামনন্যভাক্ সাধুরেব স মন্তব্য । এইটি বিচার হবে ।

**Nārāyaṇa Mahārāja:** Era sarbottam. Aeikantiki Haribhakti thakle, ar dosa thakle, api cet suduracaro bhajate mam ananya bhak, sadhur eva sa mantavya samyak vyavasthito hi sa. Eiti bicara habe . . .

**Nārāyaṇa Mahārāja:** They are the best. If one has undeviating devotion to Lord Hari, then, even if he has any faults, "api cet su-durācāro bhajate mām ananya-bhāk/ sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ. " This is the principle . . .

ইন্দুপতি প্রভু : হরেকৃষ্ণ ।

**Indupati Prabhu:** Hare Kṛṣṇa.

নারায়ণ মহারাজ : আসুন । বন মহারাজও কি এসেছেন?

**Nārāyaṇa Mahārāja:** Asun. Ban Maharajao ki esechen?

**Nārāyaṇa Mahārāja [to Indupati]:** Please come. Has Ban Maharāja also come?

নারায়ণ মহারাজ : ইন্দুপতি প্রভু এসেছেন ।

**Nārāyaṇa Mahārāja:** Indupati Prabhu esechen.

**Nārāyaṇa Mahārāja [to Śrīla Prabhupāda]:** Indupati Prabhu has come.

শ্রীল প্রভুপাদ : নারায়ণ মহারাজ যে কথাটা বলবার জন্য আপনাকে ডেকেছি । নারায়ণ মহারাজকে বলেছি যে আমি আপনার কাছে ক্ষমা ভিক্ষা করেছি ।

**Śrīla Prabhupāda:** *Narayana Maharaja ye kathata balbar janya apnake dekechi. Narayana Maharajake balechi ye ami apanara kache ksama bhiksa karechi . . .*

**Śrīla Prabhupāda:** *Nārāyaṇa Mahārāja has called you to tell you something. I was telling Nārāyaṇa Mahārāja that I beg forgiveness from you . . .*

নারায়ণ মহারাজ : মহারাজ আপনাকে বলতে কষ্ট হচ্ছে? আমি আপনাকে বলছি ।

**Nārāyaṇa Mahārāja:** *Maharajer ektu bolte kasta hocche. Ami apnake bolbo.*

**Nārāyaṇa Mahārāja** [speaking softly to Indupati Prabhu]: *Mahārāja is having difficulty in speaking. I'll tell you.*

শ্রীল প্রভুপাদ : আমার প্রথম কথা হচ্ছে আমার অপরাধ আপনারা ক্ষমা করে দেবেন । আমি ইচ্ছা করে- তবে প্রচার করতে হলে কথা কাটাকাটি হয় ।

**Śrīla Prabhupāda:** *Amar prathama katha hache amar aparadh apanara kasma kare debena. Ami icha kare--tabe prachar karte hale katha katakati haya.*

**Śrīla Prabhupāda:** *Before all else, I beg forgiveness for my offenses. I did not wish to offend anyone. But while preaching sometimes we slash each other's arguments . . .*

শ্রীল প্রভুপাদ : এটা করবেন তো?

**Śrīla Prabhupāda:** *Eta karben to?*

**Śrīla Prabhupāda:** *Will you do that [forgive me]?*

নারায়ণ মহারাজ : (হিন্দুপতি প্রভুকে) করবেন তো?

**Nārāyaṇa Mahārāja** [to Indupati Prabhu]: *Karben to?*

**Nārāyaṇa Mahārāja** [to Indupati Prabhu]: *Will you?*

নারায়ণ মহারাজ : (শ্রীল প্রভুপাদের প্রতি) মহারাজ আপনার কোন অপরাধ আমরা গ্রহণ করব না । আপনি আমাদেরকে কৃপা করুন । আপনার কোন অপরাধ নেই । যদি কেউ অপরাধ মনে করে থাকে তাহলে তাদেরই ত্রুটি এটা ।

**Nārāyaṇa Mahārāja** [to Śrīla Prabhupāda]: *Maharaj apanar kona aparadh amra grahana karba na. Apani amaderke kripa karun. Apanara kona aparadh nei. Yadi keu aparadh mane kare thake tahale taderai truti eta.*

**Nārāyaṇa Mahārāja** [to Śrīla Prabhupāda]: Mahārāja, you have not committed any offence. Please be merciful to us. You haven't committed any offence. If anyone feels that there any offence then it is his fault.

নারায়ণ মহারাজ : উনি তো লণ্ডন থেকে এই ঘুরে আসলেন ।

**Nārāyaṇa Mahārāja**: *Uni to London theke ei ghure aslen.*

**Nārāyaṇa Mahārāja** [speaking softly to Indupati Prabhu about Srīla Prabhupāda]: He has just returned from London.

শ্রীল প্রভুপাদ : হ্যা...? কি বলছ?

**Śrīla Prabhupāda**: *Hmm . . . ? Ki balacha?*

**Śrīla Prabhupāda**: *Yes . . . ? What are you saying?*

নারায়ণ মহারাজ : বলছি যে আপনিতো এইমাত্র লণ্ডন থেকে ঘুরে আসলেন ।

**Nārāyaṇa Mahārāja**: *Balchi to apanito eimatra London theke ghure aslen.*

**Nārāyaṇa Mahārāja**: I was saying that you have just returned from London.

শ্রীল প্রভুপাদ : যাবার প্রোগ্রামও হয়েছিল ওয়ার্ল্ড ট্যুর । কিন্তু লণ্ডনে যেতেই শরীর আরো ভেঙ্গে গেল— চলাচল . . .

**Śrīla Prabhupāda**: *Yabar programo hayechila world tour. Kintu Londone yetei srira aro bhenge gela – calacala . . .*

**Śrīla Prabhupāda**: There was a program for a world tour. However, when I went to London my health condition deteriorated further—travel . . .

নারায়ণ মহারাজ : আপনার এই আদেশ মানি । আর কথা আমি শ্রীল প্রভুপাদের শিষ্যগণ যাঁরা আছেন, যাঁরা এখানে নেই আমি তাঁদেরকে বলব । টো টো বলব । আর যেন সকলে মিলে এদেরকে একটু সাহায্য করে সেটি একটু আদেশ নির্দেশ মতো দিয়ে যাতে ভালভাবে সুস্থভাবে এরা চলুক আমি বলব । আপনি কোন চিন্তা করবেন না ।

**Nārāyaṇa Mahārāja**: *Apanar ei adesh mani. Ara katha ami Srila Prabhupader sisyyagana yara achen, yara ekhane nei, ami taderke balaba. To to balaba. Ar yena sakale mile ederke ektu sahayya kare eti ektu adeshnirdesh mato diye yate bhalabhabe susthubhabe era caluk ami balaba. Apani kona chinta karben na.*

**Nārāyaṇa Mahārāja**: I accept your order. Those disciples of Śrīla Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] who are not here, I will speak to them. Just as you told me—verbatim. I will also tell them that they should all try to guide them [your disciples] so that they can progress nicely according to your

wish. Everyone should try to help and give them the needed guidance, so they can manage nicely. Please do not worry about anything. Remember only the lotus feet of Śrī Rādhā-Kṛṣṇa.

**শ্রীল প্রভুপাদ :** আর এটা বলবেন— মর্যাদা অনুসারে একটা প্রণালী এরা নিজেরা মঠ মন্দিরে উৎসব করার টাকা গোস্বামীদের দেবে . . .

**Śrīla Prabhupāda:** *Ar eta banaben maryada anusare akta pranali era nijera math mandire utsab karara taka gosvamider deve...*

**Śrīla Prabhupāda:** Please also tell them that money should be given to the Gosvāmīs to have festivals in their *mathas*, according to their respective dignities . . .

**নারায়ণ মহারাজ :** (ভক্তিচারু স্বামীর প্রতি) আপলোক সমঝে কেয়া কহা হয়?

**Nārāyaṇa Mahārāja** [to Bhakti-charu Swāmī]: *Aploka samajhe keya kaha hyaya?*  
**Nārāyaṇa Mahārāja** [aside, to Bhakti-charu Swāmī]: Have you understood what he said?

**ভক্তিচারু স্বামী :** হ্যা । আমি বুঝেছি । ঠিক আছে । (বিনম্রভাবে নারায়ণ মহারাজের প্রতি)

**Bhakti-charu Swāmī:** *Humm, ami bujhechi. Thika ache.*

**Bhakti Charu Swāmī:** [aside to Nārāyaṇa Mahārāja, softly]: Yes, I have understood. All right.

**নারায়ণ মহারাজ :** আপনি আমার একটি অনুরোধ, এখন এবিষয়েতে আর কোন চিন্তা আপনি করবেন না । এ বিষয়েতে সব চিন্তা ছেড়ে দিন । এরা যোগ্য লোক আছে । আর আপনার অভিলাষ এরা তো সব জেনে গেল । এখন যথাসাধ্য ভগবতের স্মরণ হোক । তবে আপনি জগতকে যেরকম কৃষ্ণনামে মত্ত করেছেন । ও এমনিতে হবেই । আপনি এ বিষয়ে কোন চিন্তা করবেন না, সব কিছু করেছেন ।

**Nārāyaṇa Mahārāja:** *Apani amar akati anurodh, ekhan ebisayete ar kona chinta apani karabena na. E bisayete saba chinta chede dina. Era yogya loka ache. Ara apanar abhilasa era to saba jene gela. Ekhan yathasadhya Bhagabater smaran hoka. Tabe apani jagatake yerakam Krishnaname matta karechen. O amnite habei. Apani e bisayeta kona chinta karben na, sab kichu karechen.*

**Nārāyaṇa Mahārāja** [to Śrīla Prabhupāda]: I have a special request. Please do not worry about these matters anymore. Please give up all worries in this regard. They [your disciples] are qualified and they know your desires. Now only think about Kṛṣṇa. The way you have made the whole world intoxicated with *kṛṣṇa-nāma*, it is natural that you will become absorbed.

শ্রীল প্রভুপাদ : একটু প্রসাদ?

**Śrīla Prabhupāda:** *Ekatu Prasad?*

**Śrīla Prabhupāda:** Will you take some *prasāda*?

নারায়ণ মহারাজ : এখন আমরা চলি?

**Nārāyaṇa Mahārāja:** *Akhan amara chali?*

**Nārāyaṇa Mahārāja:** Now may we take your leave?

শ্রীল প্রভুপাদ : একটুখানি প্রসাদ?

**Śrīla Prabhupāda:** *Ektukhani Prasad?*

**Śrīla Prabhupāda:** Will you first take some *prasāda*?

নারায়ণ মহারাজ : আচ্ছা, আমরা নিয়ে নেব ।

**Nārāyaṇa Mahārāja:** *Acha, amara niye neba.*

**Nārāyaṇa Mahārāja:** Yes, we will take it with us.

নারায়ণ মহারাজ : আচ্ছা, আমরা নিয়ে নেব ।

**Śrīla Prabhupāda:** *Ekhane amar samne.*

**Śrīla Prabhupāda:** Here, in front of me.

ভক্তিচারু স্বামী : হ্যা, শ্রীল প্রভুপাদ, আমি ব্যবস্থা করছি প্রসাদের ।

**Bhakti-caru Swāmī:** *Hya, Srila Prabhupada, ami vyavastha karchi Prasader.*

**Bhakti-caru Swāmī:** Yes, Śrīla Prabhupāda, I am arranging for *prasāda*.

শ্রীল প্রভুপাদ : হ্যা, নিয়ে এসো ।

**Śrīla Prabhupāda:** *Hya, niye eso.*

**Śrīla Prabhupāda:** Yes, bring it.

[Hamsadūta chants]

## THE LAST CONVERSATION:

ŚRĪLA PRABHUPĀDA AND H.H. NĀRĀYAṆA MAHĀRĀJA—VRINDAVAN, OCTOBER 8, 1977

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In October of 1977 in Vrindavan, Śrīla Prabhupāda, anticipating his imminent departure from this world, began to make arrangement for the correct performance of his burial ceremony. He also began systematically to take leave of his Godbrothers.

On the 8<sup>th</sup> of the month, Śrīla Prabhupāda asked his attendant disciples to arrange for several of his Godbrothers to come and meet with him. That afternoon, Bhakti-caru Swāmī, Bhakti-prema Swāmī, and Śrīdhara Swāmī went to Mathurā to consult with Prabhupāda’s Godnephew H.H. B.V. Nārāyaṇa Mahārāja; they were to get directions for the conduct of last rites for a great soul. That same evening, Nārāyaṇa Mahārāja, accompanied by a few men, arrived at Kṛṣṇa-Balarāma Mandir to see Prabhupāda in person. Śrīla Prabhupāda and Nārāyaṇa Mahārāja conversed at some length, almost entirely in the Bengali language; their words were recorded. This would prove to be their final conversation—one that took place not on Prabhupāda’s “last day,” as Nārāyaṇa Mahārāja frequently states, but over a month before.

In subsequent years, Nārāyaṇa Mahārāja has often referred to this last conversation. In his various recountings, Nārāyaṇa Mahārāja asserts that Śrīla Prabhupāda confided to him that his western disciples were grossly deficient, “like monkeys.” And, Prabhupāda confessed to him, he had for that reason been unable to train and teach them sufficiently; they remain in great need of further instruction. So, Nārāyaṇa Mahārāja claims, Prabhupāda then directed him to take up this service. In addition, Nārāyaṇa Mahārāja says, Śrīla Prabhupāda requested him to take charge personally of the conduct of Prabhupāda’s last rites.

The Governing Body Commission members and other senior leaders of ISKCON wish to acknowledge the long relationship of Nārāyaṇa Mahārāja with Śrīla Prabhupāda. We honor the service he has rendered Śrīla Prabhupāda and ISKCON in the past and remain grateful to him.

All the same, we confess that we find ourselves in an awkward position: We are unable to accept Nārāyaṇa Mahārāja’s accounts of the October 8<sup>th</sup> conversation. The recollections of Prabhupāda’s disciples present in the room as well as the tape recording of the conversation do not support Nārāyaṇa Mahārāja’s contentions. One of those disciples,

H.H. Bhakti-caru Swāmī, is a native Bengali speaker; he heard and participated in the conversation carried on that day in his mother tongue. His recollections do not support Nārāyaṇa Mahārāja's assertions.

Given the importance of this conversation to the claims made by Nārāyaṇa Mahārāja in relation to ISKCON and Prabhupāda's disciples, and given the large difference between Nārāyaṇa Mahārāja and the ISKCON leaders in understanding the conversation, we here undertake a more careful and detailed examination of the audio recording than given hereinbefore.

A transcription of the English segments of the recorded conversation has been available in electronic version since 1991 in the *Bhaktivedanta VedaBase*. A transcription that includes the Bengali-language portions in English translation appears in Tamāla Kṛṣṇa Gosvāmī's *TKG's Diary: Prabhupada's Final Days* (Dallas: Pundits Press, 1998). (*TKG's Diary* is also available in electronic form in the *Bhaktivedanta VedaBase*.)

We have prepared, and appended to this document, a full transcription of the recorded conversation of October 8, 1977 (BBT Archives audio recording 771008r2.vrn). We shall use this transcription extensively in our examination of the conversation. In our transcription, the Bengali speech is presented in Bengali script as well as Roman transliteration, accompanied with a line-by-line English translation. In this way, what was factually said by Śrīla Prabhupāda, Nārāyaṇa Mahārāja, and others is most clearly in evidence. (Unless otherwise noted, quotations in the text are from the appended transcription.)

It needs to be carefully noted, however, that above and beyond all this, we must also give due consideration to what Śrīla Prabhupāda did *not* say. At no time did he convey to his directly trained leaders the directions Nārāyaṇa Mahārāja claims that Prabhupāda gave *him*.

Indeed, the directions Nārāyaṇa Mahārāja claims to have received are more than merely *absent* from the record: they are incompatible with directions and guidelines Prabhupāda himself had instilled in his leaders.

Before we turn to our close inspection of the final conversation between Śrīla Prabhupāda and Nārāyaṇa Mahārāja, we offer a sample of Nārāyaṇa Mahārāja's oft-repeated claims about it from the last decade or so:

Srila Bhaktivedanta Svami Maharaja 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.' I said to him: 'Your order is on my head, I will carry it for the rest of my life.' I had served him so much that he was

pleased to give this service to me. You know he said: 'You should do my samadhi, with Vedic mantra. I don't want that they should touch my body.' He told me so many things which were recorded on cassette which was destroyed.

Lecture in Melbourne on January 20, 1999. Quoted in Sridam Sakha Dasa, "Srila Bhaktivedanta Narayana Maharaja Visits Melbourne." VNN: April 22, 1999. (Accessed on July 13, 2009 at <http://www.vnn.org/world/WD9904/WD22-3673.html>)

Don't think that I am teaching anything other than what your Srila Prabhupada wanted and wrote. His voice has been recorded on his last day. He ordered me, "Help my disciples." After that he did not speak to anyone. You can get that cassette. Why did he order me in this way? Weeping, he requested this of me. If he had already told everything, then why did he request me in that way? If anyone does not have belief in my statements, he can acquire and hear the cassette.

At that time he spoke in Bengali so that others would not understand. If he were to say that all his disciples were ignorant, that they did not know very much, and that they were imperfect, they may have become upset. For this reason he spoke so many things in Bengali. He told me, "I brought them, but I could not teach them in full."

Discourse, "Replying to Doubts." Salt Spring Island, Canada: April, 2001. (Accessed on 13 July at <http://www.purebhakti.com/teachers/bhakti-discourses-maiNārāyaṇa Mahārājaenu-61/20-discourses-2001/72-replying-to-doubts.html>)

In his last days he wept when he saw me. He was not talking with anyone, but he wanted to talk with me. He asked me to sit on his bed. I did not sit on it; rather I did pranama to it. He put my hand his hand and he told me that he had collected so many devotees from around the world, but he could not teach them fully, due to their inability to learn fully. He requested me to continue the teaching of all his devotees. Very few had taken his internal mood, which is exemplified by the verse 'tan nama rupa caritadi sukratananu' (NOI text 8), and therefore he requested me to teach all his disciples. He told me, 'Give me samadhi in Vrndavana. Wherever you like; it depends on you.' He ordered me to instruct the leaders, and so I talked with the GBC members and told them, 'Don't quarrel. Preach his mission. Give respect to juniors and seniors.' Many of them never did so, and they fell. To fulfill the desire of Prapujya-carana Srila Bhaktivedanta Swami Maharaja I'm going around the world, and now some are realizing his real mission."

Lecture on Appearance day of Śrīla Prabhupāda. Mathura: August 20, 2003. (Accessed on July 13, 2009 at <http://www.purebhakti.com/teachers/bhakti-discourses-maiNārāyaṇa Mahārājaenu-61/19-discourses-2000/198-a-report-for-jaNārāyaṇa Mahārājaastami-and-nandotsava.html>)

I have served him during his whole life and at the time of his departure from this world he requested me to help his disciples. He said to me: 'I collected them but I could not train them well, so please help them.' At that time I promised him to carry out his order for the rest of my life.

Letter to H. H. Romapāda Swami. May 12, 2009

The night before he entered nitya-lila, the eternal pastimes of Sri Sri Radha-Krsna, I went to his divine bedside. At that time he took my hand and asked me to sit on his bed; but I would not. I sat on a chair next to him. Taking hold of my hand and with tears in his eyes, he begged me, "I have committed many offenses to you and my god-brothers. Please go to them and beg forgiveness on my behalf. I have criticized them, saying, 'They are simply eating, sleeping, and enjoying life.' Please forgive me. Also, I want that only you will give me Samadhi. And after my Samadhi ceremony, please arrange my viraha-mahotsava, (divine disappearance festival)."

He told me, “I brought many to the mission of Sri Caitanya Mahaprabhu, but I could not train them fully; they are like monkeys. Due to their lack of qualification I did not have time to teach them all tattva (established philosophical truths) and siddhanta (philosophical conclusions). Please help them in every way so that they may stay on the path of Vaisnavism.

Lecture on Śrīla Prabhupāda’s Disappearance Day. Govardhana, India: October 22, 2009.  
(Accessed on March 13, 2010 at [http://bvml.net/SBNM/09/1022\\_ospdd.html](http://bvml.net/SBNM/09/1022_ospdd.html))

Now let us examine the events and conversations in the room on October 8, 1977.

In his entry for that day, Tamāla Kṛṣṇa Mahārāja notes (*Diary*, 224) that

I sent Bhakti-caru Mahārāja to the Mathurā Math of Nārāyaṇa Mahārāja. Bhakti-caru Swami was to ask about the details of the burial ceremony of Vaiṣṇava *ācāryas*, and later it was typed up. Brahmananda and I are keeping copies.

In the evening, Tamāla Kṛṣṇa Gosvāmī had this exchange with Prabhupāda (*Diary*, 226-7; see also *Bhaktivedanta VedaBase* “Room Conversation—October 8, 1977, Vṛndāvana”):

*Tamāla Kṛṣṇa Mahārāja*: I think it [*parikrama*] would be difficult. Better that we go parikraming around our temple, Kṛṣṇa-Balarāma Mandira. That's a little easier. Don't you think that's better?

*Prabhupāda*: Hmm.

*Tamāla Kṛṣṇa Mahārāja*: If you get a little stronger, then it may be possible. That will depend on Kṛṣṇa. So Kṛṣṇa dāsa, we should bring him here. Anyone else you want to see? Nārāyaṇa Mahārāja?

Prabhupāda confirmed with his head.

*Tamāla Kṛṣṇa Mahārāja*: Yes. We went to see him just to inquire about the necessary ceremony, and he gave us instruction. I sent Bhakti-caru Mahārāja and Bhakti-prema Mahārāja, and they wrote down everything. But Nārāyaṇa Mahārāja was very concerned. He said he's going to try to come to see you tomorrow. That's all right, isn't it? So Kṛṣṇa dāsa can be called for. Anytime? Okay. He stays at Rādhā-kuṇḍa? Does he stay at the Gauḍīya Maṭha here? He does— we'll inquire.

*Prabhupāda*: Nārāyaṇa Mahārāja comes, then everything will be all right.

*Tamāla Kṛṣṇa Mahārāja*: So if I call Nārāyaṇa Mahārāja, is there any need for Kṛṣṇadāsa to come?

*Prabhupāda*: He can arrange.

*Tamāla Kṛṣṇa Mahārāja*: Nārāyaṇa Mahārāja. Actually, he wanted to do that. He gave us instructions, but he also wanted to take part. So better I call Nārāyaṇa Mahārāja, then Kṛṣṇadāsa. Okay. I'll send the car for him tomorrow morning. He was saying he would like to come tomorrow, so I'll send a car and say that Prabhupāda requests that you come this morning, if it's convenient. Is that all right? *Jaya*, Śrīla Prabhupāda.

It is important to note that the central concern here is how to conduct the *samādhi* ceremony, and Prabhupāda thinks that it will not be necessary to confer with Kṛṣṇadāsa

Bābājī if Nārāyaṇa Mahārāja is consulted for directions: “Everything will be all right,” and, “He can arrange.” Tamāla Kṛṣṇa Mahārāja then observes that Nārāyaṇa Mahārāja is not only eager to be consulted but to personally participate as well: “Actually, he wanted to do that. He gave us instructions, but he also wanted to take part.” Thus, it appears that the idea of Nārāyaṇa Mahārāja’s participation in the ceremony originates from Nārāyaṇa Mahārāja himself, not from Śrīla Prabhupāda.

To continue: Prabhupāda called for his friend Bhagatji, and again the conversation turns to the prospect of Prabhupāda’s leaving this world (*Diary*, 227-8):

*Prabhupāda*: Nothing can be said about that; if He wants, then everything will be all right.

*Bhagatji*: You mean about Vṛndāvana?

*Prabhupāda*: Yes.

*Bhagatji*: Yes, everything will be all right by your blessing.

*Prabhupāda*: One thing is, after my disappearance, there should be festival in every temple.

*Bhagatji*: Should I call Shastriji tomorrow?

*Prabhupāda*: Why?

*Bhagatji*: Just to consult. Should there be some Vaiṣṇava-*sevā* afterwards?

*Prabhupāda*: Yes, in the temples. Viśvambhara Goswami is there, Atul Kṛṣṇa Goswami is there.

*Bhagatji*: Yes, I'll go tomorrow.

After a few minutes, he called for Bhagatji again.

*Prabhupāda*: Do you think that everything will run smoothly?

*Bhagatji*: Vṛndāvana. I believe that everything will run smoothly, if everyone works earnestly, honestly.

Here again, Prabhupāda is interested in arranging for the proper observances after his disappearance. And he also expresses his concern that ISKCON Vṛndāvana will be properly cared for after he is gone.

In his *Diary* (228), Tamāla Kṛṣṇa Gosvāmī observes that these discussions about Prabhupāda’s demise created an atmosphere of gloom and despair in the room. Several devotees were sobbing, while others were massaging his limbs. At this point, Nārāyaṇa Mahārāja arrived “with a few men.” Tamāla Kṛṣṇa Gosvāmī notes: “Although we gave Nārāyaṇa Mahārāja a seat at the side of the bed, Prabhupāda was talking so quietly that Nārāyaṇa Mahārāja had to lean over to hear him.”

Śrīla Prabhupāda and Nārāyaṇa Mahārāja began to converse in Bengali:

**Śrīla Prabhupāda**: Prabhupāda and Bhaktivinoda Ṭhākura wanted that we should preach in Europe and America. Another desire was that everyone should preach collectively—

**Nārāyaṇa Mahārāja**: Yes. That’s right.

**Śrīla Prabhupāda**: I tried my best—“*prithivite ache jato*” [“In every town and village on

earth . . . ”—that has happened to some extent. [Tamāla Kṛṣṇa Swāmī notes (*Diary*, 228) that here “Prabhupāda was almost crying.”] I have the experience that if all conjointly preach, then Mahāprabhu’s mission, “*prithivite ache jato*,” has a great possibility. I am in my last stage. My wish is that you all, the devotees, my Godbrothers, [forgive] all my offences. Sometimes, while preaching, there is some misunderstandings, disagreements. My Godbrothers should forgive my offences. Please make that arrangement. And after I have gone, everyone should all come together . . .

**Nārāyaṇa Mahārāja:** Yes.

**Śrīla Prabhupāda:** . . . [and decide] what amount should be given to each temple, appropriate to its status. They should have a festival for my sake.

**Nārāyaṇa Mahārāja:** Yes.

**Śrīla Prabhupāda:** What do you think?

**Nārāyaṇa Mahārāja:** Whatever you order, I will accept it wholeheartedly. I consider you to be like my spiritual master.

**Śrīla Prabhupāda:** The proposal I gave, is there anything wrong in it?

**Nārāyaṇa Mahārāja:** It is very nice. This is how it should be. You have created something; if they all work together and maintain it. You have trained them. Yet in the future if they become even more united and help, then a wonderful thing will happen in this world.

**Śrīla Prabhupāda:** They do not have any hereditary background. All are from *mleccha* and *yavana* family background. I have trained them according to my ability. They are also doing their best. If all work unitedly—there are big, big temples; there is sufficient place to stay; there is no lack of manpower. If everything happens when I am here, that will be very nice.

**Nārāyaṇa Mahārāja:** Yes, that will be very nice. Everyone should help in this. And, if they also cooperate courteously with everybody, then it will be even better. Whatever is possible for me, whatever they will tell me to do, whatever help I can extend, I will do everything. However, my qualification is very little.

Let us pause to compare this with the accounts given by Nārāyaṇa Mahārāja. In Mathurā, Nārāyaṇa Mahārāja said: “In his last days he wept when he saw me. He was not talking with anyone, but he wanted to talk with me.” In Salt Spring Island he said: “He ordered me ‘Help my disciples.’ After that he did not speak to anyone.” Nārāyaṇa Mahārāja claimed in Salt Spring Island and elsewhere that this conversation took place on Prabhupāda’s “last day.” (Bhudhara das also propagates this error in his 1998 paper “My Heartly Blessings.”)

Right away we see that the claims that Prabhupāda spoke “on his last day” and “he was not talking with anyone,” are inaccurate. On October 8<sup>th</sup> Prabhupāda talked to several people. He had just been talking to Bhagatji, who was massaging Prabhupāda when Nārāyaṇa Mahārāja entered. A little later the same evening, Prabhupāda’s Godbrother Indupati Prabhu arrived, and Prabhupāda talked to him in Nārāyaṇa Mahārāja’s presence.

And subsequent to this discussion with Nārāyaṇa Mahārāja, Prabhupāda talked to many other Godbrothers and Gauḍīya leaders (as well as numerous friends, relatives, and disciples) during the thirty-six days before his departure.

For example, five days after the conversation with Nārāyaṇa Mahārāja—on October 13<sup>th</sup>—Prabhupāda had a conversation with Kṛṣṇadāsa Bābājī (*Diary*, 261-2):

When Śrīla Prabhupāda had spoken earlier in the day to Kṛṣṇadāsa Bābājī, he had asked for forgiveness for any offenses. He also said, "They [my Godbrothers] should help in preaching around the world. After I leave, there won't be anyone to be their well-wisher. So help them, if you can. When Prabhupāda [Śrīla Bhaktisiddhānta] wanted me to write in English, I thought, 'How can I?' Then someone said, 'Write whatever you can and Kṛṣṇa will help.'"

While talking with Kṛṣṇadāsa Bābājī, Śrīla Prabhupāda praised his disciples. "One thing about my disciples, whatever I say they follow with absolute sincerity. That will keep the movement going."

Here we see the themes common to Prabhupāda's final meetings with Godbrothers and member of the Gauḍīya Maṭha: asking forgiveness for offences, expressing regret over past conflicts, putting those conflicts aside and seeking reconciliation, and working cooperatively together in the future. The regular reappearance and reiteration of this constellation of themes indicates that Prabhupāda was acting upon a well-thought-out, pre-determined plan for winding up his relationships in the world.

Later on October 13<sup>th</sup>, Purī Mahārāja came with a group of devotees (*Diary*, 263):

In the late afternoon, a contingent of Gauḍīya Vaiṣṇavas led by Purī Mahārāja came to pay their respects: Āśrama Mahārāja, Ānanda Prabhu and many devotees from Vishakhapatnam and Rajahmundry. They talked and sang for Śrīla Prabhupāda, and even massaged his body. Prabhupāda begged forgiveness from them for any offenses he may have committed and called himself *mahā-patita*. They immediately corrected him by saying Prabhupāda was *mahā-patita-pāvana*.

*Āśrama Mahārāja*: You are the eternal ruler. You will rule over us, chastise us, guide us.

*Prabhupāda*: Forgive all my offenses. I became proud with my opulence.

*Prabhupāda's Godbrothers*: No, you never became proud. When you started preaching, opulence and success followed you. This is the blessing of Śrī Caitanya Mahāprabhu and Śrī Kṛṣṇa. There can't be any question of offense.

*Prabhupāda*: In the *śāstra* it is said—*duḥkha*, suffering is a kind of austerity. It has been welcomed so that one can perform this austerity and become purified. Now you all forgive me.

Śrīla Prabhupāda asked Purī Mahārāja to help develop the Bhuvaneśvara temple.

*Purī Mahārāja*: Your body is divine. You are fully conscious. Tirtha Mahārāja was unconscious for fifteen days in the hospital. This is the symptom of your divinity.

The record gives no support to Nārāyaṇa Mahārāja's assertions such as, "After that he did not speak to anyone," and, "He was not talking with anyone, but he wanted to talk with me." In this way, Nārāyaṇa Mahārāja implies that he was singled out for special, confidential instructions, the privileged recipient of Śrīla Prabhupāda's final directions. But it is just not so.

On October 8<sup>th</sup>, Prabhupāda expressed his desire to Nārāyaṇa Mahārāja that “all conjointly preach” to realize Mahāprabhu’s mission. Prabhupāda said much the same to Kṛṣṇadāsa Bābājī on October 13<sup>th</sup>: “They [my Godbrothers] should help in preaching around the world. After I leave, there won't be anyone to be their well-wisher. So help them, if you can.” And he asked Purī Mahārāja specifically to help his disciples develop the ISKCON temple in Bhuvaneśvara.

In his final days it is clear that Śrīla Prabhupāda had a major regret on his mind, which he voiced on a number of occasions: the damaged relationship between himself and his Godbrothers.

Prior to the arrival of Kṛṣṇadāsa Bābājī on the morning of November 13<sup>th</sup>, Prabhupāda had this intimate exchange with his sister (“Pisimā” to ISKCON devotees) and Bhakti-caru Swāmī (*Diary*, 259):

Prabhupāda called for his sister and spoke in Bengali.

*Prabhupāda (to his sister)*: Sometime in past I heard you were not allowed in the room. So if there is any offense, I want you to forgive me. (Then to Bhakti-caru Mahārāja who was standing there) Apart from being my sister, she is my Godsister. She took *harināma dikṣā* from Bhaktisiddhānta. If we make offense upon any Vaiṣṇava, it is not good. So please ask her to forgive me. I am only taking juice, but I would like to eat something. What? Today I am going to eat something, solid food. It doesn't matter whether it does good to me or bad to me. Nothing can be worse than this. She is a Vaiṣṇavī, it will be good for me.

Probably I became a little puffed up of my opulence and success. Now God has shattered that pride-If you don't have your body, then what's there to be puffed-up of?

*Bhakti-caru Mahārāja*: Śrīla Prabhupāda, whatever you have done, you have done for Kṛṣṇa.

*Prabhupāda*: That may be, but in this world unknowingly you commit offenses.

*Bhakti-caru Mahārāja*: You can't ever commit offenses, Śrīla Prabhupāda. You are God's dear one, how can you commit offenses?

*Prabhupāda*: I am a little temperamental person. Often I used to use the words like rascal, etc. I never compromised. They used to call it *kurul niye pracāra*. Preaching with a pickaxe. *Kurul* in one hand and *Bhāgavatam* in the other hand. That's how I preached. Anyway, make all the arrangements for her.

It is in this mood that Prabhupāda offers apologies and asks for forgiveness of offenses. As he said to Nārāyaṇa Mahārāja:

I am in my last stage. My wish is that you all, the devotees, my Godbrothers, [forgive] all my offences. Sometimes, while preaching, there is some misunderstandings, disagreements. My Godbrothers should forgive my offences. Please make that arrangement.

In his attempts to bind up the wounds and heal the rifts, Śrīla Prabhupāda connected his own apologies with a proposal for unified endeavors in the future. Thus, he conveyed to Nārāyaṇa Mahārāja and others a desire for practical efforts of cooperation.

We can understand the sort of thing Śrīla Prabhupāda had in mind by noting his own concrete initiative to heal relations and facilitate cooperation. On October 24<sup>th</sup> Prabhupāda set in motion his personal plan for an organized, institutional endeavor. Tamāla Kṛṣṇa Gosvāmī recorded in his *Diary* (293):

During the night, Śrīla Prabhupāda spoke to me of an important new organization: "Form a Bhaktivedanta Swami Charity Trust, or ISKCON Charity Trust, for the purpose of developing and cooperating in Gaura Maṇḍala Bhūmi. The members are yourself, Girirāja, Jayapatākā, Bhavānanda, Svarūpa Dāmodara, Mādhava Mahārāja, and Madhusūdhana Mahārāja. No more non-cooperation. Now everyone cooperate to spread Lord Caitanya's movement. Just like Śrīdhara Mahārāja is having trouble finishing his Nath Mandir. So in that way, cooperate.

Speaking on November 7<sup>th</sup> to Jayapatākā Swāmī, one of the trustees, Prabhupāda said (*Diary*, 332):

I want to develop Gaura-maṇḍala-bhūmi. In *Yoga-pīṭha*, they could not build a *darśana-maṇḍapa* in fifty to sixty years. So we can build a hall. What do you think? We want cooperation.

Although Prabhupāda greatly wished for cooperation and unified effort, nowhere did he instruct his leaders to let down their guard in dealing with the Gauḍīya Maṭha. He had instilled in the GBC a strong sense of caution and vigilance in this regard. For instance, he gave this warning to his GBC secretary Rūpānuga dāsa in a letter dated April 28, 1974:

So it is better not to mix with my Godbrothers very intimately because instead of inspiring our students and disciples they may sometimes pollute them. This attempt was made previously by them, especially Madhava Maharaja and Tirtha Maharaja and Bon Maharaja but somehow or other I saved the situation. This is going on. We shall be very careful about them and not mix with them. This is my instruction to you all. They cannot help us in our movement, but they are very competent to harm our natural progress. So we must be very careful about them.

Now Prabhupāda was calling for help and cooperation, but it was clear to his leaders that they were to proceed with caution. That caution is evinced by Prabhupāda himself even in the matter of the Bhaktivedanta Swami Charity Trust, when he responds on November 1<sup>st</sup> to a misgiving on the part of Tamāla Kṛṣṇa Gosvāmī (*Diary*, 315):

I inquired from Śrīla Prabhupāda about the part that his Godbrothers Mādhava Mahārāja and Madhusūdhana Mahārāja would play in the Bhaktivedanta Swami Charity Trust. Śrīla Prabhupāda explained, "Practically they will not give [money]. We shall simply consult them. They will recommend some cases. In this way, if they contribute something, it is good." I asked whether

they should be chairman or sign on bank accounts. "No, we are in majority. Practically, they will recommend worthy cases. Do you follow?"

Returning to Śrīla Prabhupāda's October 8<sup>th</sup> conversation with Nārāyaṇa Mahārāja, we note that in the beginning Prabhupāda asked for three things: he pleaded emotionally that "you all" work conjointly; he asked forgiveness for any offenses, and then he requested that "And after I have gone, everyone should all come together . . . [and decide] what amount should be given to each temple, appropriate to its status. They should have a festival for my sake."

Prabhupāda then inquired of Nārāyaṇa Mahārāja, "What do you think?" He replied, "Whatever you order, I will accept it wholeheartedly. I consider you to be like my spiritual master." Prabhupāda restates his question: "The proposal I gave, is there anything wrong in it?"

**Nārāyaṇa Mahārāja:** It is very nice. This is how it should be. You have created something; if they all work together and maintain it. You have trained them. Yet in the future if they become even more united and help, then a wonderful thing will happen in this world.

In this way, Nārāyaṇa Mahārāja responds to Prabhupāda's stated desire that everyone will in the future work together to preach. Nārāyaṇa Mahārāja seems to be saying that Śrīla Prabhupāda created ISKCON all by himself and taught his disciples by himself, but now if all become more united to help his disciples, there will be a great, worldwide result.

Prabhupāda then responds to Nārāyaṇa Mahārāja's statement, "you have trained them" by remarking: "They do not have any hereditary background. All are from *mleccha* and *yavana* family background. I have trained them according to my ability. They are also doing their best." Prabhupāda then returns to his theme, "If you all work unitedly . . ."

Now compare Nārāyaṇa Mahārāja's later accounts:

Melbourne, 1999: "Sri Bhaktivedanta Svami Maharaja 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.' I said to him: 'Your order is on my head, I will carry it for the rest of my life.'"

Salt Spring Island, 2001: "He ordered me, 'Help my disciples.' . . . Why did he order me in this way? Weeping, he requested this of me. If he had already told everything, then why did he request me in that way? . . . At that time he spoke in Bengali so that others would not understand. If he were to say that all his disciples were ignorant, that they did not know very much, and that they were imperfect, they may have become upset. For this reason he spoke so many things in Bengali. He told me, 'I brought them, but I could not teach them in full.'"

Mathurā, 2003: “He put my hand his hand and he told me that he had collected so many devotees from around the world, but he could not teach them fully, due to their inability to learn fully. He requested me to continue the teaching of all his devotees. Very few had taken his internal mood . . . and therefore he requested me to teach all his disciples.”

Letter to Romapāda Swāmī, 2009: I have served him during his whole life and at the time of his departure from this world he requested me to help his disciples. He said to me: ‘I collected them but I could not train them well, so please help them.’ At that time I promised him to carry out his order for the rest of my life.”

Govardhana, 2009: He told me, “I brought many to the mission of Sri Caitanya Mahaprabhu, but I could not train them fully; they are like monkeys. Due to their lack of qualification I did not have time to teach them all tattva (established philosophical truths) and siddhanta (philosophical conclusions). Please help them in every way so that they may stay on the path of Vaisnavism.

Śrīla Prabhupāda’s request “you all work unitedly” becomes in Nārāyaṇa Mahārāja’s recounting: “He requested me to continue the teaching of all his devotees,” and “Please help them in every way. . . .” Yet the record shows Prabhupāda never said such things to him.

Nārāyaṇa Mahārāja takes matters even further: He also reports that Prabhupāda *stated the reason* for his purported request to Nārāyaṇa Mahārāja. In Mahārāja’s version, Prabhupāda confessed that his own training of his disciples was inadequate or incomplete: In Nārāyaṇa Mahārāja’s words: “He told me, ‘I brought them, but I could not teach them in full.’” And: “He told me that he had collected so many devotees from around the world, but he could not teach them fully, due to their inability to learn fully.” And: “Srila Bhaktivedanta Svami Maharaja 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.'”

Śrīla Prabhupāda did not say his disciples were “like monkeys” nor did he say they were unable to learn. Rather, when responding to Nārāyaṇa Mahārāja’s observation that Śrīla Prabhupāda had taught them all by himself, Śrīla Prabhupāda noted the obstacle he faced: “They do not have any hereditary background. All are from *mleccha* and *yavana* family background.” In Nārāyaṇa Mahārāja’s retelling, Prabhupāda’s statement becomes transmogrified into a stark expression of contempt: “they are like monkeys.” In reality, Prabhupāda evinced no contempt: he merely noted the challenge presented him by the factual cultural background of his Western disciples. Prabhupāda continued: “I have trained them according to my ability. They are also doing their best.” Prabhupāda here says, with typical humility, that he taught his disciples to the best of his capacity and the disciples “are also doing with their fully capacity.”

We have to wonder: How does Prabhupāda’s statement become, in Nārāyaṇa Mahārāja’s reporting, transformed into Prabhupāda’s disparagement of his own disciples as monkeys

who are unable to learn or be trained very well? Where does Prabhupāda say, “I could not train them so much”? Or: “Due to their lack of qualification I did not have time to teach them all tattva (established philosophical truths) and siddhanta (philosophical conclusions).” How does Śrīla Prabhupāda’s simple request to work cooperatively become a personal request for Nārāyaṇa Mahārāja to continue to instruct Śrīla Prabhupāda’s disciples so they could understand Prabhupāda’s “internal mood”?

In fact, Prabhupāda’s request to Nārāyaṇa Mahārāja was merely a single instance of his general appeal issued to all devotees from the Gauḍīya Maṭhas to support, encourage, and help his disciples. Nārāyaṇa Mahārāja remarked to Prabhupāda: “A great mission has been accomplished. Therefore, there is a need to organize it properly, manage it properly, so that it does not fall apart, so that it continues successfully.” Prabhupāda responded: “Make them understand that; I am not able to speak.”

Later, when Prabhupāda’s Godbrother Indupati Mahārāja comes, Nārāyaṇa Mahārāja again shows that he understands the general nature of Prabhupāda’s appeal—to “everyone”:

Nārāyaṇa Mahārāja [to Prabhupāda]: I accept your order. Those disciples of Śrīla Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] who are not here, I will speak to them. Just as you told me—verbatim. I will also tell them that they should all try to guide them [your disciples] so that they can progress nicely according to your wish. Everyone should try to help and give them the needed guidance, so they can manage nicely. Please do not worry about anything. Remember only the lotus feet of Śrī Rādhā-Kṛṣṇa.

On October 8<sup>th</sup>, then, Nārāyaṇa Mahārāja clearly understands Prabhupāda’s request as a general one to *all* Godbrothers to “try to help.” Only years later does Nārāyaṇa Mahārāja lay claim to an exclusive directive given to him to initiate ISKCON devotees into Prabhupāda’s “inner mood.”

Since none of Prabhupāda’s disciples present heard what Nārāyaṇa Mahārāja claims Prabhupāda told him, and since Prabhupāda himself never directed his disciples to go to Nārāyaṇa Mahārāja for instruction (except regarding *samadhi* rituals), it is not surprising that Nārāyaṇa Mahārāja’s account should have been received with general skepticism and doubt.

In response to such doubt, Nārāyaṇa Mahārāja has suggested that Prabhupāda’s directions were in one way or another concealed. He said in 1999: “He told me so many things which were recorded on cassette which was destroyed.” In 2001, however, he urges his audience to listen to the cassette to confirm what he is saying, although he says that Śrīla Prabhupāda spoke in Bengali specifically so that his disciples would not hear him criticize them.

At that time he spoke in Bengali so that others would not understand. If he were to say that all his disciples were ignorant, that they did not know very much, and that they were imperfect, they may have become upset. For this reason he spoke so many things in Bengali.

However, Bhakti-caru Swāmī was present and participating. For example, in the conversation in question we find:

**Śrīla Prabhupāda:** Please also tell them that money should be given to the Gosvāmīs to have festivals in their *mathas*, according to their respective dignities . . .

**Nārāyaṇa Mahārāja** [aside, to Bhakti-caru Swāmī]: Have you understood what he said?

**Bhakti Charu Swāmī:** [aside to Nārāyaṇa Mahārāja, softly]: Yes, I have understood. All right.

And the audiotape was not destroyed: Here we present it with the Bengali fully transcribed and translated. Nārāyaṇa Mahārāja’s account of what Śrīla Prabhupāda told him cannot be found on the tape.

The conversation later turns to a discussion about the last rites and *samādhi* tomb:

**Prabhupāda** [in English]: You have consulted with Nārāyaṇa Mahārāja?

**Tamāla Kṛṣṇa:** Yes. This morning Bhakti-caru Swāmī, Bhakti-prema Swāmī and Śrīdhara Swāmī went to see him, and Nārāyaṇa Mahārāja described the ceremony for the departure of a Vaiṣṇava, great Vaiṣṇava soul.

[Conversation switches to Bengali]

**Nārāyaṇa Mahārāja:** I have told them everything that is needed to be done. I told them, "Whenever you need me, I'll come here." I would do all, being personally present.

**Śrīla Prabhupāda:** You must put salt around the body.

**Nārāyaṇa Mahārāja:** I have explained to them everything. All the arrangements . . .

[Conversation switches to English]

**Tamāla Kṛṣṇa:** It [the *samādhi*] is on the same side as the *vyāsāsana*.

**Prabhupāda:** Ah, yes.

**Tamāla Kṛṣṇa:** Faces east.

**Prabhupāda:** *Puṣpa*, *Māyāpure*, flower.

**Tamāla Kṛṣṇa:** To Māyāpura.

[Conversation switches to Bengali]

**Prabhupāda:** Flowers, in Mayapur . . .

**Nārāyaṇa Mahārāja:** I have told them to keep some flowers, and wherever you desire there can be [a *puṣpa samādhi*] . . .

**Śrīla Prabhupāda:** You be there . . .

**Nārāyaṇa Mahārāja:** Yes, I'll be there. You should call me, and I will come.

**Tamāla Kṛṣṇa** [English]: Yes. He described the entire ceremony in detail, Śrīla Prabhupāda.

From this we see that Nārāyaṇa Mahārāja first takes it on himself to promise to attend the ceremony, telling Prabhupāda that he had assured his disciples he would “do all, being personally present.” And Prabhupāda then confirms “You be there. . . .” Yet to “be

there” is not the same as “take charge of.” Nothing here supports the claim by Nārāyaṇa Mahārāja that Prabhupāda said to him, “Also, I want that only you will give me Samadhi” (Govardhana, 2009); or “You know he said: 'You should do my samadhi, with Vedic mantra. I don't want that they should touch my body.'” (Melbourne 1999).

These are incredible claims. For nearly twelve years the disciples of Śrīla Prabhupāda had daily massaged his body. During Prabhupada’s final pastimes, his disciples attended constantly and intimately upon his person, much as Iśvāra Purī had taken care of Mādhavendra Purī (*Caitanya-caritāmṛta*, *Antya-līlā*, Chapter 8). Furthermore, when it came to the conduct of Prabhupāda’s last rites, his own disciples directly performed the prescribed offices upon Prabhupāda’s divine person. All along Nārāyaṇa Mahārāja remained by their side, coaching and guiding them with word and deed through the details of the process. He did this at the request of Tamāla Kṛṣṇa Gosvāmī.

As it turned out, after October 8<sup>th</sup> no further discussions took place between Nārāyaṇa Mahārāja and Śrīla Prabhupāda. In his *Diary* (233), Tamāla Kṛṣṇa Gosvāmī relates that Nārāyaṇa Maharaja, upon taking leave that evening, felt Prabhupāda's pulse and said:

The pulse is all right. Your consciousness is perfect; your pulse is all right, perfect. If you have to go by the will of the Lord, then you will go perfectly. Mahārāja, allow us to go now. I'll come again.

Thirty-six days went by before Nārāyaṇa Mahārāja saw Śrīla Prabhupāda again. He was summoned, along with many others, on November 14<sup>th</sup> when Prabhupāda’s attendants thought his departure imminent. When those so notified gathered around Śrīla Prabhupāda, Prabhupāda did not speak (*Diary*, 352):

Prabhupāda's Godbrothers arrived. I had set up benches on each side of the bed for them—Bon Mahārāja , Kṛṣṇadāsa Bābājī , Ānanda Prabhu—and his Godnephew Nārāyaṇa Mahārāja. They sat and watched intently, observing Śrīla Prabhupāda's consciousness. Nārāyaṇa Mahārāja spoke in Śrīla Prabhupāda's ear, but there was no response; but when Bhakti-caru Mahārāja spoke into Prabhupāda's ear, telling him that Nārāyaṇa Mahārāja and others were present, Prabhupāda slowly raised his left hand to his head in salutation and started crying. Prabhupāda's Godbrothers explained that Prabhupāda's attacks were simply the moving of the airs in the body, not actual pain. They said that Prabhupāda was in perfect consciousness and they did not feel the time had yet come for his departure. After two or three hours they left, promising to come immediately whenever we called.

Thus, when Śrīla Prabhupāda left his body at 7:25 that evening, Nārāyaṇa Mahārāja was not present. He returned later on with Kṛṣṇadāsa Bābājī and others. They led *kīrtana* the rest of the night.

The following morning, Tamāla Kṛṣṇa Gosvāmī and Bhakti-caru Swāmī performed Śrīla Prabhupāda’s *samadhi* ceremony. They personally bathed, dressed, and put *tilaka* on Prabhupāda’s body. Accompanied by Nārāyaṇa Mahārāja and Indupati Prabhu, they descended into the *samadhi* pit; there Tamāla Kṛṣṇa Gosvāmī and Bhakti-caru Swāmī carefully received Śrīla Prabhupāda’s body from the hands of their Godbrothers above. And there, Prabhupāda’s disciples for the last time touched and held their spiritual master’s divine form, with Nārāyaṇa Mahārāja watching and assisting them with all apparent approval.

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Having examined Nārāyaṇa Mahārāja’s presentation of what Śrīla Prabhupāda instructed him, and having compared it carefully with the record of the events—recorded on tape and in the testimonies of participants—we have no choice but to conclude that the record does not support Nārāyaṇa Mahārāja’s version of events. His recollections make it seem that he was singled out for special, exclusive and final instructions. Yet he has misrepresented those instructions.

The most prominent of these fabrications is the depiction of death-bed professions by Prabhupāda that (1) he had failed to teach his own disciples adequately; that (2) the reason for his failure was the debased and degraded nature of his disciples; that (3) Prabhupāda consequently appointed Nārāyaṇa Mahārāja himself to complete the job; and that (4), given the unfitness of his own disciples, Prabhupāda wanted Nārāyaṇa Mahārāja instead to put him in *samadhi*.

All these assertions are without support of fact. Indeed, we should note that on the occasion of their last conversation, Nārāyaṇa Mahārāja himself assured Śrīla Prabhupāda: “All of your life’s duties are complete; you have fulfilled everything in your lifetime. . . . Yes, you have done everything. Nothing is left unfinished.” And he praised Prabhupāda’s disciples to his face: “Please give up all worries in this regard. They are qualified and they know your desires.”

That was then. Now, however, Nārāyaṇa Mahārāja asserts that Prabhupāda told him things like: “I could not train them fully; they are like monkeys.” “Due to their lack of qualification I did not have time to teach them all tattva and siddhanta.” “I do not want they should touch my body.”

In a short exchange on October 8<sup>th</sup>, Śrīla Prabhupāda offers Nārāyaṇa Mahārāja an instruction. At one point, Prabhupāda quotes Mahāprabhu’s statement “*Yei bhaje sei baḍo, abhakta hina chāra*”—that one who is a devotee is exalted, while anyone not a devotee is base. And then this exchange takes place:

**Śrīla Prabhupāda:** Please do not despise them.

**Nārāyaṇa Mahārāja:** No, no.

**Śrīla Prabhupāda:** They . . .

**Nārāyaṇa Mahārāja:** They are the best. If one has undeviating devotion to Lord Hari, then, even if he has any faults, "*api cet su-durācāro bhajate mām ananya-bhāk/ sādhuḥ eva sa mantavyaḥ samyag vyavasito hi saḥ.*" This is the principle . . .

Here Prabhupāda, having quoted Mahāprabhu's statement that any devotee is to be regarded as exalted, asks Nārāyaṇa Mahārāja not to hold "them" in contempt. Nārāyaṇa Mahārāja understands at once that Prabhupāda is referring to his own disciples, and he replies, "No, no, they are the best" and quotes Bhagavad-gītā 9.30.

Yet Śrīla Prabhupāda, with characteristically acute discernment, saw the need to put Nārāyaṇa Mahārāja on notice. His warning turned out to be extremely prescient. In time, Nārāyaṇa Mahārāja would not only evince contempt for Prabhupāda's disciples, but even go so far as to put words into Śrīla Prabhupāda's mouth like "they are like monkeys," and "I don't want they should touch my body."

It gives us great distress that Nārāyaṇa Mahārāja, who has spoken so much of love and affection for Prabhupāda, now so markedly misrepresents him. Clearly, the GBC would be disloyal to Śrīla Prabhupāda himself were we to accept Nārāyaṇa Mahārāja's assertions about his position in relation to Prabhupāda's disciples and ISKCON. We must reject those assertions. We do so because of our fidelity to Śrīla Prabhupāda, his teachings, and the legacy he entrusted to us.

Prabhupāda offered us some parting directions early in his final year:

Stick to our principle, and see our GBC is very alert. Then everything will go on, even I am not present. Do that. That is my request. Whatever little I have taught you, follow that, and nobody will be aggrieved. No maya will touch you. Now Kṛṣṇa has given us, and there will be no scarcity of money. You print book and sell. So everything is there. We have got good shelter all over the world. We have got income. You stick to our principles, follow the. . . Even if I die suddenly, you'll be able to manage. That's all. That I want. Manage nicely and let the movement go forward. Now arrange. Don't go backward. Be careful. "*Āpaṇi ācari prabhu jivere śikṣāya.*"

—Room conversation, Bombay, April 22, 1977).

Five days after talking with Nārāyaṇa Mahārāja, Prabhupāda met with Kṛṣṇadāsa Bābāji. He praised his disciples to Kṛṣṇadāsa: "One thing about my disciples, whatever I say they follow with absolute sincerity," Prabhupāda said. "That will keep the movement going."

We are grateful to Nārāyaṇa Mahārāja for his service to Prabhupāda and ISKCON. Yet when it is evident that Prabhupāda has said one thing, and Nārāyaṇa Mahārāja represents him as saying something else, we must follow Prabhupāda with absolute sincerity.