

## REFUTATION OF VEDAVYAS'S "REBUTTAL OF THE RITVIK PHILOSOPHY"

First of all the author Vedavyas misunderstands the subject of his rebuttal of "Prabhupada Siddhanta" as so-called ritvik philosophy. Actually Srila Prabhupada himself in his July 9, 1977 letter to all GBC and temple presidents worldwide is the basis for the so-called ritvik philosophy vis-à-vis initiating new disciples on his behalf for after his physical disappearance. So the author's own lack of understanding and/or ignorance of Srila Prabhupada's ritvik subject matter disqualifies his entire rebuttal as mere strawman arguments missing the real point. However, the author's thinking is so distorted from vaishnava philosophy that I will point out his own mistatements and delusions of the collective.

Contrary to Vedavyas's belief, the parampara is a line of uttama adhikaris exclusively that cannot be rubber stamped, voted in, or appointed.. Anyone less than uttama adhikari is insufficient in knowledge and guidance and thus subject to maya. Think on this as much as you can for it is an absolute truth regarding how Krishna tattva descends in this material world from the beginning of creation to the end. mahajana yena gatah sa pantha "follow the path of the great souls"

Contrary to Vedavyasa's belief there are differences between the various gurus vartma pradarsak (one who first instructs), siksa (one who instructs along the path), and diksa (one who instructs complete knowledge by which all sin is destroyed and initiates disciples according to Vedic standard) gurus in quantity of knowledge. Just as there are differing types of vainavas, kanistha, madhyam, and uttama adhikaris there are also differing types of gurus. These gurus are the same qualitatively in that they all instruct about Krishna the supreme absolute truth however quantitatively they may be different. It is a logical fact that the guru can instruct only according to the degree of his knowledge and realization of the science of Krishna thus not all vaisnavas are suitable to be diksa guru who must be an uttama adhikari; otherwise spiritual advancement will be troublesome for the disciple.

"In this verse Srila Rupa Gosvami advises the devotee to be intelligent enough to distinguish between the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikari. A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master." (Nectar of Instruction 5 purport)

Vedavyas quotes Prabhupada in the early days before his worldwide July 9th 1977 order to all of his disciples specifically concerning initiations after his physical disappearance. ISKCON is a university for training brahmins. Like university medical school, all students are expected to start their own practice healing patients one day and some are even expected to become highly learned professors and become teachers to train other doctors. So far from being a direct order for an individual to begin accepting disciples, the quotes simply express a general understanding. The specific order on who would initiate

and how they would initiate new disciples for after Prabhupada's physical disappearance is in his July 9, 1977 worldwide letter to all temple presidents and GBCs not in his books. Unfortunately, That order from the founder acarya himself is all but ignored and even forbidden in his own ISKCON institution.

No document is considered legal unless it is dated and signed. That July 9, 1977 letter is signed by Prabhupada and dated. Further it names those who were ordered to carryout initiations, when they would do so and how. How a worldwide document the only one of its kind can be ignored by in ISKCON managers for over thirty years is inconceivable.

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