

Zur Erklärung des Ablaufs der nachfolgenden 3 Mails:

Swami B.V. Tripurari schrieb das erste und lange Mail am 5. Oktober 2018 (siehe unterhalb „Forwarded message“).

Es ist an Swami BV Padmanabha geschickt worden, aber zur Weiterleitung an Bhakti Raksaka Swami (Österreichischer Sannyasa-Schüler von Paramadvaiti) gedacht, der offensichtlich mehr wissen wollte.

Am 8.10.2018 wird es von Padmanabha Swami an Bhakti Raksaka Swami weitergeleitet. Die wenigen deutschsprachigen in Klammer gesetzten zusätzlichen Übersetzungen sind offensichtlich von Padmanabha Swami eingefügt, als Verständnishilfe für Bhakti Raksaka Swami.

Weitere Erklärungen vor den zwei letzten Mails, die ich zum besseren Verständnis in chronologische Reihenfolge gebracht habe.

Weitere Kommentare von mir sind ebenso in Blau und kursiv geschrieben. Gaurahari d.

Von: Swami BV Padmanabha
<padmanabhaswami@gmail.com> **Betreff:** Srila
Tripurari Maharaja´s letter for you to read to GM
Datum: 8. Oktober 2018 um 17:03:20 MESZ
An: Bhakti Raksaka Svami <brsvami@icloud.com>

----- Forwarded message -----

From: swami bv tripurari
<swami@swami.org> **Date:** Fri, Oct 5,
2018 at 11:25 AM
Subject: letter
To: Swami BV Padmanabha <padmanabhaswami@gmail.com>

B.R. Swami Maharaja,

Sri sri guru gaurangau jayatah!

I am writing to you at the request of Padmanabha Maharaja regarding the unfortunate behavior of Paramadvaiti Maharaja.

"How could this happen?" This is the question some of his disciples are asking me. Well, Rupa Goswami explains that lust can appear in the life *even of a bhava bhakta!* (1.3.59). There he also states that one should not fault such a bhava bhakta, because he has attained bhava. But later in the text he cites Bilvamangala Thakura as an example of a sadhaka in bhava and further categorizes him as a madhyama bhakta. And we know the story of Bilvamangala. He was a madhyama bhakta in bhava who succumbed to lust, but his response to that is telling and makes it clear that despite this blemish he remained venerable. I think you know the story.

My point here is that in reply it is worth noting just how powerful lust is. So there is in one sense

nothing to be confused about, if one knows the sastra. If lust can cling to one up to and into bhava bhakti, surely it could affect one who has not yet passed through sadhana bhakti. Of course, it is much more prominent before nistha, ruci, and asakti and its appearance in bhava bhakti would be more rare as bhava itself. And from my perspective, I do not see Paramadvaiti Maharaja as a bhava bhakta, nor is his reported and admitted (to some extent) misbehavior an isolated incident. There have been several instances of inappropriate behavior with female disciples on his part. This most unfortunate.

So if for the sake of discussion, we were to characterize Paramadvaiti Maharaja as a nistha madhyama sadhaka, how then should we reply to the second most asked question from his disciples: "What should I do?" First of all it is not that their service to him has been in vain and nothing that they received from him is spiritually helpful to them. Such a fall is not something that pervades the history of a guru in the stage of nistha. It came for some period and it should now more than ever go forever. He should take steps to insure that it never returns, including stopping from initiating and boiling the milk of his spiritual life and scriptural understanding— fully acknowledging his mistakes.

But some of his disciples may want to remain connected with him, rather than seek diksa or even siksa elsewhere. In fact, some of them definitely will. That is inevitable, for better or worse.

They should not be forced or intimidated to do otherwise, but should be scripturally educated as to the nature of the situation they find themselves in and their options. If they choose to remain faithful to him, serving in his mission and praying for his improvement, that is a valid option. He is not a Vaisnava aparadhi like those who have tried to capitalize on his fall down for sectarian purposes.

Meanwhile others will want to reconnect elsewhere, and they should know that this is also a valid choice. That connection could be through siksa, or it in my opinion, it could also include diksa again, which he should in no way object to. If those who prefer to seek another guru's shelter could do this and remain in the Vrinda mission, that would have advantages.

Unfortunately, there will be others and probably many of them, who refuse to believe that he fell down. They will blame the victims and accuse them in the least of exaggeration (Sie werden die Opfer verantwortlich machen und sie mindestens der Übertreibung bezichtigen). As such, they may become militant and a destructive force in the long run. Their unflinching support (entschlossene, unnachgiebige Unterstützung) of him may be comforting to him (mag für ihn komfortabel, angenehm sein), but it will be very unsettling (verstörend, verwirrend, erschütternd) to those who know the truth and feel that the truth should be told (für diejenigen, die die Wahrheit kennen und fühlen, dass das die Wahrheit ausgesprochen werden sollte). In other words, claims of memory lapse on his part (Mit anderen Worten, Gedächtnislücken für sich in Anspruch zu nehmen) and minimizing what actual happened is nothing more than a second wrong added to his initial misbehavior (und kleinreden, was wirklich geschah ist nichts weiter als ein zweiter Fehler zu seinem ursprünglichen Fehlverhalten). And two wrongs in no way add up to a right. (Zwei Fehler können am Ende auf keinen Fall richtig sein)

Besser: Mit einem zweiten Fehler kann der erste Fehler nicht aufgehoben oder verbessert werden.

In my brief conversation with him that was interrupted by poor cell phone reception, he stated that his approach to the issue was supported by Bhodayana Maharaja and Bon Maharaja. However, what did he tell them? And furthermore, neither of them are tuned into modern world sensibilities on such issues. (Außerdem sind beide nicht vertraut mit der Sensibilität der modernen Welt im Umgang mit solchen Themen) I have known Paramadvaiti Maharaja for almost half a century. I love him and I am very sympathetic to his present plight, but he is being ill advised to minimize his wrongs and to not clearly admit them and share with his disciples the options before them that I have outlined above. This is not something to sweep under the rug. It is not a time for dishonesty and memory loss isolated

to his unfortunate misbehavior. Atulananda Maharaja has contacted me and we have corresponded. And he wholeheartedly agrees with me and came to the same conclusion on his own.

Therefore I am writing to you at the request of Padmanabha Maharaja. I ask you to personally deliver, if not read this correspondence to Paramadvaiti Maharaja. If feel he has the chance to save the Vrinda Mission from a potential fratricidal war (Bruderkrieg) and its present spiritual confusion, and while it will take courage on his part to do as I have recommended, I have always known him to be a courageous person. I would like to continue to see him in that light, rather than in the light of a cowardly retreat into so-called life of bhajana. He should no doubt retreat into bhajana, but that requires a pure heart.

In service,

swami bv tripurari

----- Ende Mail 1 -----

In der Zwischenzeit verschickt Kalki das eine Verschwörungstheorie, wonach unbegründete Anschuldigungen gegen Paramadvaiti erhoben werden. (Aktuell verschickt auch Mohini, die Frau von Patita Pavana, entsprechende Verschwörungstheorien.)

Das nachfolgende kurze Mail von Swami BV Tripurari an Atulananda ist eine entsprechend deutliche Reaktion darauf:

On 13. Oct 2018, at 17L06, Atulananda <atulananda_das@yahoo.com> wrote:

Inicio del mensaje reenviado:

De: swami bv tripurari <swami@swami.org>

Fecha: 12 de octubre de 2018, 18L03L11 CLST

Para: Atulananda <atulananda_das@yahoo.com>

Asunto: RV: carta de la "JUNTA DE RITVIKS MISION VRINDA SUDAMERICA"

What kind of nonsense is this coming from Kalki dasa as an official Vrinda Mission letter? BAP has already admitted to me, yourself, and others that he had illicit relations. This letter of Kalki's is a disservice to the Vrinda Mission.

swami

Übersetzung von mir:

Was für eine Art von Unsinn ist denn das, was hier von Kalki dasa als offizieller Vrinda-Mission-Brief kommt?

BAP hat mir selbst und anderen bereits eingestanden, dass er unerlaubte Beziehungen pflegte. Dieser Brief von Kalki ist ein schlechter Dienst für die Vrinda-Mission.

Swami

Atulananda hat obiges Mail von Tripurari am 13.10.2018 um 17:06 Uhr an Paramadvaiti weitergeleitet.

Paramadvaiti schreibt am selben Tag um 19:55 Uhr an die Adresse von Atulananda seine Antwort an Tripurari.

Offenbar hat die ganze Verehrung (Vyasa-Puja am 12. Oktober / Geburtstag von Paramadvaiti) bereits einen Wandel im Geiste Paramadvaitis erzeugt. Anders kann ich mir die 180°-Drehung nicht erklären.

Re: carta de la "JUNTA DE RITVIKS MISION VRINDA
SUDAMERICA"
13 October 2018 at 7L55 PM
To Atulananda

Dear Tripurari Maharaj
Dandavats

I told you that I went away from the proper conduct. I never had a sexual relationship. And the accusers go so far beyond any reality and made a nasty plan to spread that the devotees felt they need to expose the political maneuvering which had taken place.

I also felt the letter unnecessary the way it came out.

But most people had no idea what happened in their plan to attack me without even inquiring properly.

Anyway a big purification for me.

Thank you for your kindness.

Bap

Swami B.A. Paramadvaiti

Übersetzung von mir:

Lieber Tripurari Maharaj
Dandavats

Ich habe dir gesagt, dass ich vom richtigen Verhalten abgekommen bin. Ich hatte nie eine sexuelle Beziehung.

(Das Original, „I never had a sexual relationship“, stammt von Bill Clinton. Er machte diese Aussage vor dem Kongress, bevor man ihm beweisen konnte, dass ihm Monika Lewinsky einen „geblasen“ hatte. Im Falle von Paramadvaiti gibt es nichts zu beweisen, er hatte es ja schon vorher zugegeben. Aber man kann ihm zustimmen, dass er keine wirkliche sexuelle Beziehung hatte, da echte Beziehungen auch von echten Gefühlen begleitet werden.)

Und die Ankläger gehen so weit über jede Realität hinaus und sie haben den bösen Plan, die Devotees fühlen zu lassen, dass sie dieses politische Manöver, das hier stattfindet, auch noch weiter verbreiten sollten.

Ich empfand den Brief (*von Kalki dasa*) auch als unnötig, so wie er herauskam.

Aber die meisten Leute hatten keine Ahnung von ihrem Plan, mich anzugreifen, ohne überhaupt richtig (*bei mir, Paramadvaiti?*) nachzufragen.

Auf jeden Fall eine große Reinigung für mich.

Vielen Dank für deine Freundlichkeit.

Bap

Swami B.A. Paramadvaiti

Kaum vorstellbar, dass danach eventuell noch ein persönlicher Briefwechsel stattfand.

*Erst alles zugegeben, um kurz danach – 1 Tag nach der großen Verehrung durch Tausende von Schülern – wieder alles zu verniedlichen (ganz allgemein: lediglich vom **richtigen Verhalten abgekommen**) und gleich noch auf irgendwelche ominösen, bösen Pläne von Angreifern (Feinde) zu verwiesen. Wer ihn wie ich noch aus den frühen 90er Jahren kennt und sehr viel Zeit mit ihm verbrachte, kann ob diesem Tun und Geisteswandel nur staunen und ihn bedauern oder gar betrauern, da der „alte“ Paramadvaiti quasi schon unter den Toten weilt.*