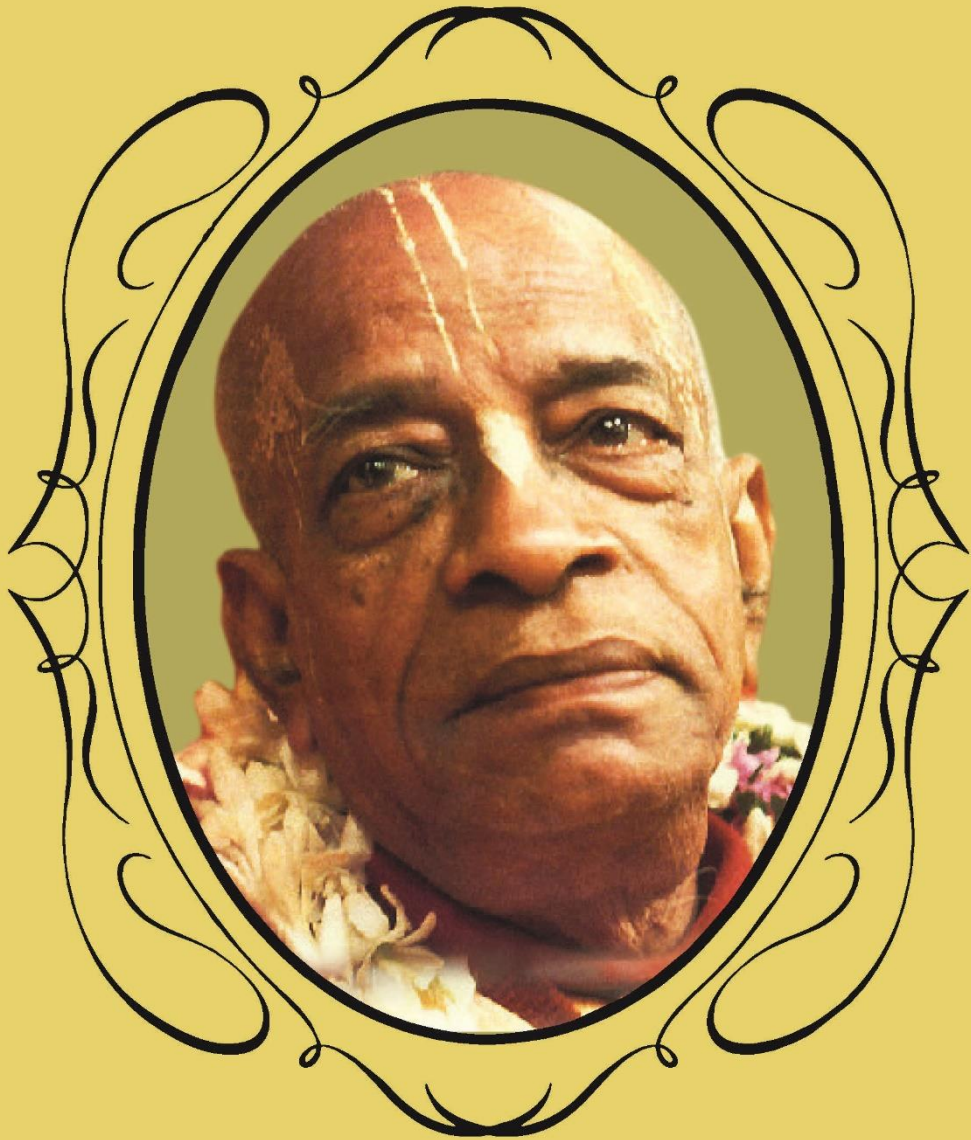


*Srila Prabhupada's  
Hidden Glories*



*Inevitable Restoration of  
His Divine Mission  
Book ~ 2*



# SRILA PRABHUPADA'S HIDDEN GLORIES

## INEVITABLE RESTORATION OF HIS DIVINE MISSION

### ~ BOOK TWO ~

PRABHUPADA TRUTH COMMISSION

A "PTC" COOPERATIVE EFFORT PUBLICATION

*"Whenever an acharya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gita. [...] It is the acharya's duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. [...] Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called swamis, yogis, philanthropists, welfare workers and so on. Actually, human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gita (9.34): [...] The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master." SBhag 4.28.48 Pt*

#### IN THIS BOOK:

THE CRIMINAL TAKEOVER OF THE HARE KRISHNA MOVEMENT BY AMBITIOUS MEN,  
THE HIJACKERS TOOK THE POSTS OF ACHARYAS WITHOUT AUTHORIZATION,  
THE POISONERS OF SRILA PRABHUPADA'S BODY ALSO POISONED HIS MISSION,  
CORRUPTING HIS DIVINE MISSION WITH PROLIFIC, COMPOUNDING DEVIATIONS,  
A STUDY OF DISOBEDIENCE IN ISKCON HISTORY SINCE 1977,  
EXPOSING THE UNQUALIFIED ISKCON MISLEADERS AS SELFISH EXPLOITERS,  
POISONING THE FUNDAMENTAL BASIS OF SRILA PRABHUPADA'S MISSION,  
HIDING SRILA PRABHUPADA'S ARRANGEMENTS HOW TO MANAGE THE MISSION,  
POISONING OF KIRTAN, DEITY WORSHIP, SACRED BOOKS, AND VAISHNAVA CULTURE,  
COMING BACK TO PRABHUPADA, A STUDY OF THE GURU-INITIATIONS ISSUE,  
RESTORING SRILA PRABHUPADA'S MISSION AS HE INSTRUCTED AND LEFT IT TO US.

This publication has no agenda other than to establish the truth of these matters.

(1) "The poison is personal ambition..." (SPL, 11 Jan 1970) (2) "Now I am so advanced that I can kill my guru and I become guru. (SPConv 16 Aug. 1976) (3) "Silence in the face of evil is itself evil. Not to speak is to speak. Not to act is to act." [Dietrich Bonhoeffer] (4) "Our lives begin to end the day we become silent about things that matter." [Martin L. King] (5) "All that is required for evil to triumph, is for good men to do nothing." [E. Burke] (6) "...to write books and publish them for the enlightenment of the general populace is real service to the Lord." CC Mad 19.132

# DEDICATION

**To His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada  
Founder-Acharya of International Society for Krishna Consciousness**

**And to the cause of the whole truth and nothing but the truth**

Om ajnana-timirandhasya jnananjana-salakaya  
chakshur unmilitam yena tasmai sri-gurave namah

*I was born in the darkest ignorance, and my spiritual master opened my eyes  
with the torch of knowledge. I offer my respectful obeisances unto him.*

Namah om vishnu-padaya krishna preshtaya bhu-tale  
srimate bhaktivedanta-svamin iti namine

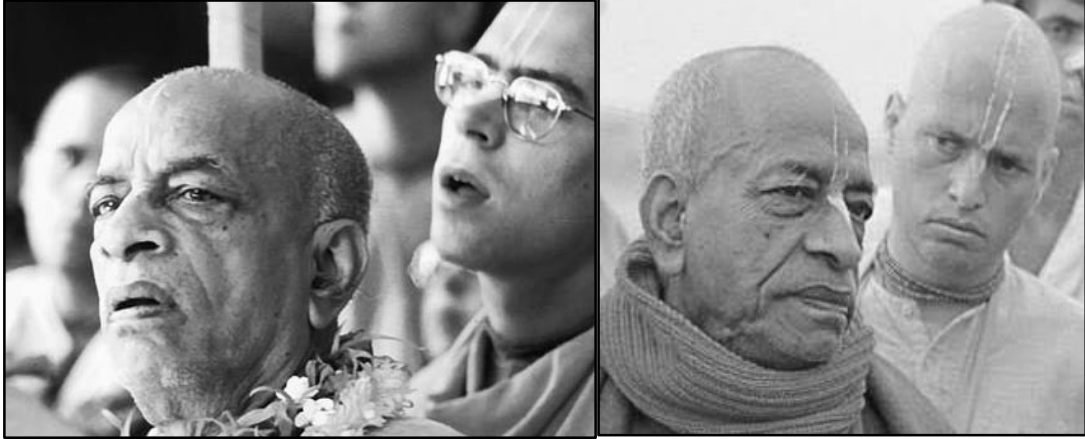
*I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami  
Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet.*

Namas te sarasvate deve gaura-vani-pracharine  
nirvisesha-sunyavadi-paschatya-desatarine

*Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Goswami.  
You are kindly preaching the message of Lord Chaitanya and  
delivering the Western countries, which are filled with impersonalism and voidism.*

---

**THE POISONING AND GURU TATTVA ISSUES ARE SEPARATE BUT HISTORICALLY RELATED**



Discovering and revealing truths regarding Srila Prabhupada's "disappearance" pastimes is an important service to Srila Prabhupada and his movement, and it should be done consistent with the highest standards of Vaishnava conduct. Those engaged in this service will naturally have diverse perspectives regarding the continuation of the disciplic succession in Srila Prabhupada's movement, a truth which will stand on its own research and evidence. The "poison issue" is not an agenda to promote one opinion about guru tattva, and one should not disregard or dismiss the poisoning evidence due to variations of opinion or realizations on the so-called "guru issue." Our discussions of the guru issue are sequestered and reserved as much as possible in Parts 18-19, to accommodate those focused on the other issues and ISKCON history.

**ALL GLORIES TO SRILA PRABHUPADA, LIVING STILL IN SOUND**

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## PRABHUPADA TRUTH COMMISSION

*Prabhupada Truth Commission consists of former ISKCON institutional leaders and senior devotees who have served as GBC members, Temple presidents, Directors of special projects/offices, who resigned or withdrew so not to support the deception and cover-ups of ISKCON's leaders. They are loyal and dedicated to the unadulterated teachings, directives and words of His Divine Grace Srila Prabhupada and are willing and able to demonstrate their uncompromising allegiance to Srila Prabhupada as and when required.*

### **Contributors, advisors, and acknowledgements for the use of written materials:**

Naveen Krishna das, Dhira Govinda das, Henry Doktorski, Yasodanandana das, Narasimha das, Alexander Stegantsev, Mandapa das, Jitarati das, Balavanta das, Ramanya das, Dravinaksha das, Acyuta das, Dhanesvara das, Nalinikanta das, Mahesvara das, Urdhvaga das, Nimai Pandit das, Puranjana das, IRM, Devaki dasi, Krishnabhakta das, Teja Prakash das, Balarama das, Bharat das, Nimai Pandit das, Jahnava dasi, Nityananda das, Padmagarbha das, Anuttama dasi, Damaghosh das, Rupanuga das, and a very many others.

Website: <http://killgurubecomeguru.org>

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Please consider giving your support by distributing this publication, offering advice, corrections, constructive criticism (the more, the better), testimonies, histories, recollections, information, and evidence.

Submissions to: [srigovinda@gmail.com](mailto:srigovinda@gmail.com)

## **MAKE A DIFFERENCE, PARTICIPATE IN RESTORING THE MISSION**

*"All truth passes through three stages: First, it is ridiculed.*

*Second, it is violently opposed. Third, it is accepted as being self-evident." (Mahatma Gandhi)*

*"The truth is like a lion. You don't have to defend it. Let it loose. It will defend itself." (St. Augustine)*

**PLEASE STUDY THESE ISSUES, MAY THE TRUTH LIVE FREE**

## **DISCLAIMER AND CLARIFICATION**

I, Nityananda das, disciple of His Divine Grace A C Bhaktivedanta Swami Prabhupada, a researcher-compiler of "Kill Guru Become Guru: The Poison Is Personal Ambition" and related videos, and the revised edition "Srila Prabhupada's Hidden Glories: His Inconceivable Tolerance and Mercy," and this volume entitled "Srila Prabhupada's Hidden Glories: Inevitable Restoration of His Divine Mission," make this disclaimer and clarification: (1) I have studied the unusual circumstances surrounding Srila Prabhupada's disappearance since 1997, with a view to uncover the facts and truths as to what really happened. (2) I have obtained, directly and indirectly, much authentic and reliable evidence and materials from many sources, including the Bhaktivedanta Archives, Srila Prabhupada's disciples, Srila Prabhupada's museums, and those who were authorized by the ISKCON GBC to investigate this matter. (3) I have interviewed many who have reliable and useful information on this issue. (4) The forensic experts I worked with have very respectable credentials. (5) I have tried my best to present all materials accurately and truthfully as a service to Srila Prabhupada and for his glory, and for the service of his followers who are interested. (6) The depictions, analyses, comments, opinions, and conclusions I have presented about these facts are ultimately my own and not those of others unless expressly given by others under their own names. I welcome feedback and constructive criticism (1) to improve this service to Srila Prabhupada, (2) that his transcendental mission may be restored to what he left with us, (3) and that His Divine Grace may be glorified by his pastimes and teachings. Please forgive any oversights, errors, repetitions, etc- I hope this will be of some benefit to Srila Prabhupada's legacy. In his divine service, Nityananda das

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## **ABBREVIATIONS:**

|   |                                    |  |
|---|------------------------------------|--|
| <b>SP:</b> Srila Prabhupada                               | <b>BCS:</b> Bhakticharu Swami      | <b>SPM:</b> Srila Prabhupada’s Mission                         |
| <b>KS:</b> Kirtanananda “Swami”                           | <b>BTG:</b> <i>Back to Godhead</i> | <b>BTP:</b> <i>Back to Prabhupada</i> magazine                 |
| <b>CC:</b> <i>Chaitanya charitamrita</i>                  |                                    | <b>SATS:</b> Satvarupa das (Goswami)                           |
| <b>TransD:</b> <i>Transcendental Diary</i> by Hari Sauri  |                                    | <b>SPLecture:</b> Srila Prabhupada Lecture                     |
| <b>NAA:</b> neutron activation analysis                   |                                    | <b>ConvBk:</b> <i>Srila Prabhupada’s Conversation Books</i>    |
| <b>NTIAP:</b> <i>Not That I Am Poisoned</i> (2000)        |                                    | <b>ENE:</b> <i>Eleven Naked Emperors, Henry Doktorski</i>      |
| <b>TAMAL:</b> Tamal Krishna Goswami                       |                                    | <b>SPConv:</b> Srila Prabhupada conversation                   |
| <b>SHPM:</b> <i>Someone Has Poisoned Me</i> (1999)        |                                    | <b>ISK70:</b> <i>ISKCON in the 1970’s, Satsvarupa</i> (1997)   |
| <b>KGBG:</b> <i>Kill Guru Become Guru</i> (2017-2020)     |                                    | <b>SPLila:</b> <i>Srila Prabhupada Lilamrita</i> by Satsvarupa |
| <b>SBhag:</b> <i>Srimad Bhagwatam</i> by Srila Prabhupada |                                    | <b>DOM:</b> Direction of Management, 1970                      |
| <b>VVR:</b> Vedic Village Review magazine 1985-1992       |                                    | <b>Gurukula:</b> <i>ISKCON children’s spiritual school</i>     |
| <b>GBC:</b> ISKCON’s Governing Board Commission           |                                    | <b>SPL:</b> Srila Prabhupada Letter written to someone         |
| <b>BGita:</b> <i>Bhagavad Gita As It Is</i>               |                                    | <b>TLC:</b> Teachings of Lord Chaitanya                        |
|   |                                    | <b>BBT:</b> Bhaktivedanta Book Trust                           |



## PREFACE

This is the second book in the “personal ambition” series. The first book, *Srila Prabhupada’s Hidden Glories: His Inconceivable Tolerance and Mercy*, dealt with the evidence, facts, scientific forensic tests, philosophy, and analysis regarding Srila Prabhupada’s “disappearance,” specifically his cadmium and arsenic poisoning by some of his caretakers. They then hijacked the Hare Krishna movement by deception and the hoax they were appointed as successor gurus. This book continues the history of how these Ravana, with their supporters and followers, then poisoned Srila Prabhupada’s *mission and mercy by converting a spiritual institution into a criminal enterprise*. Srila Prabhupada’s physical poisoning was done to “gurujack” the movement and exploit its assets just as Ravana wanted Sita. As Christians speak of the anti-Christ or the evil that corrupts Christ’s teachings, we are now dealing with the anti-Prabhupada deviations which have corrupted Srila Prabhupada’s books, teachings, institution, and blocked His Divine Grace/mercy and Mission. When we look behind the curtain of phony respectabilities, we see the effects of poisonous influences that have adulterated Srila Prabhupada’s mission where the cheated become the new cheaters. How can Srila Prabhupada’s faithful followers restore the Hare Krishna Movement as it was when he left to us?

When their appointment hoax unraveled in 1986, they befooled the Society that they were nevertheless authorised to devise methods of vote-approving more “gurus.” Most devotees do not know the actual history of events from the gurujacking until the present day. Book One covered the 1977-87 history, and Book Two, Part 13 picks up from there. Part 14 looks at how almost everything in Srila Prabhupada’s mission has been spoiled by its misleaders, muddying the process and philosophy to the point of absurdity, in the deity worship and kirtans, with mission drift and many blatant deviations. The study of these deviations in the Hare Krishna movement must be undertaken scientifically to understand the appropriate remedies for restoration back to its original healthy condition. Part 15 addresses how ISKCON’s misleaders have caused much harm and suffering to the membership for over 4 decades. Bhaktisiddhanta Saraswati’s words are very applicable in this regard: *“I don’t read the book. I read the author. I first see the author to see if he is authentic or not. I am a proof reader. I always see what is right and what is wrong. My father trained me in proof reading, but I am not only a proof reader of the press. I am a proof reader of the world. I proof read men; I see their faults and try to correct them. I am a proof reader of religion also. I have appeared in the karkata lagna (astrologically). So whenever I see anything undevotional I will act like a karkata (a crab). If I see any so called devotion which is not actually in the true unalloyed spirit, I shall pierce it!”* (Bhaktisiddhanta Saraswati)

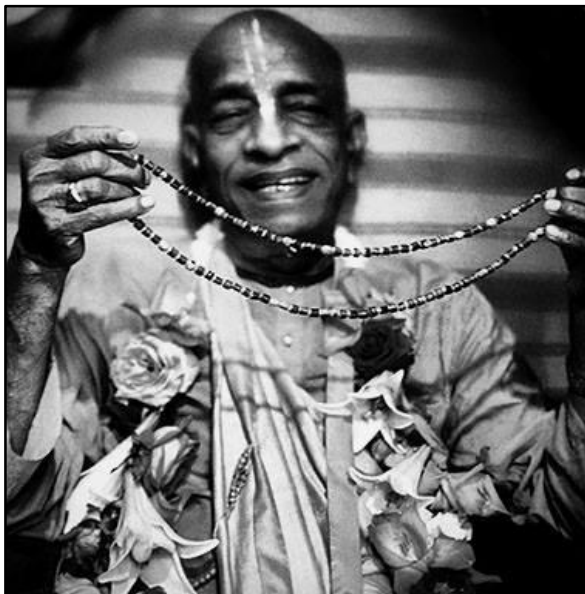
*“I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope some day or other they may understand me rightly.”* –(From Bhaktisiddhanta Saraswati’s last lecture, BTG #1)

Part 16 studies how the fundamental basis of the mission has been adulterated and spoiled, including the management systems Srila Prabhupada left to us, as well as the desecration of his sacred transcendental books with adulterous modifications. We advocate the irrevocable removal of all ISKCON leaders for their support of the poisoners and their unanimous cover-ups of Srila Prabhupada’s poisoning. Thereafter, with simply local and lower level leaders in place, an indeterminate time of open debate, discussion, conversation, and enlightenment should be fostered so devotees can naturally evolve in their understanding of the truths Srila Prabhupada taught. This process is the key for the future health and correct direction of the Hare Krishna movement. It is necessary to break free from the tyranny and gurocracy imposed by the present ISKCON misleadership

and hold elections of new leaders who will facilitate an open and free societal culture of communicative exchange, including a brahminical council to research all critical doctrinal and philosophical issues. The extremely repressive and politically intimidative regime of ISKCON's tyrannical regime should come to an early demise, but being cautious not to replace it with another institutionally repressive regime of false dogmas. Followers of Srila Prabhupada should be encouraged to develop their abilities of critical thinking, using their own intelligence independently to understand the truths of the shastra and what Srila Prabhupada taught. This requires a discrimination and skepticism which is healthy for spiritual advancement. Blind following is discouraged; open dialogue is encouraged, but within the boundaries of basic incontrovertible and sacred principles, such as that ISKCON will always have Srila Prabhupada as its Founder-Acharya, that his books and instructions are the basis, and that he is the current life and link in the parampara. With the basics of a "Prabhupada Codex" in place, there will be no need for any repressive dogma as guru tattva shines on its own merit. A naturally harmonious consensus will precipitate in due time from the general confusion IF open and honest conversation is encouraged and maintained.

Part 17 examines how to practically bring the movement back to Srila Prabhupada and his instructions for the future. Part 18 studies the spiritual philosophy of Srila Prabhupada being physically departed but spiritually present as the current and direct link to the chain of spiritual masters originating in Lord Krishna Himself. Those who cannot subscribe to these conclusions will still find a better understanding of who Srila Prabhupada is. Part 19 deals with the evidence that Srila Prabhupada is the sole initiating spiritual master for those who would follow his teachings. The proposed solution to all of the problems in ISKCON and the wider Hare Krishna movement is that Srila Prabhupada be recognized as the fully available diksha guru, not only by his own arrangements but also naturally as an axiomatic spiritual truth. In the spirit of open discussion and critical thinking, we study the nuances in the May 28 talks and the July 9 Directive, including interpretations commonly given by various "camps." This is a lot of ground to cover and we hope that this initial summary review stimulates debate and discussion, meditation, and thought on these subjects in many spiritualists.

Part 20 examines the major doctrinal papers and defective policies issued by ISKCON since 1978, and their patchwork of attempts to rectify their innate contradictions and anomalies. Even today, there are gaping, unfilled holes and many unanswered questions. Members and students of the Hare Krishna movement will recognize this deficient patchwork as unsatisfactory. We address the guru and initiation issues and confront the unfortunate history of compounding deviations in ISKCON, not in the mood of simply finding faults, but as a step to restitution of the proper standards given by Srila



Prabhupada. First the disease must be understood and correctly diagnosed- then the proper cure and medicines can be successfully administered. It examines and identifies the problems in ISKCON, and begins to prescribe the remedies. It addresses head-on the guru and initiation issue, which is at the heart of the problems in the Hare Krishna movement. Envy of the empowered guru led to Srila Prabhupada's poisoning and then those envious poisoners exploited the mission's assets for their own personal ambitions, poisoning the mission with deviations born of corruption and disobedience. Blind acceptance of defective doctrines is ill-advised: "...this Kṛṣṇa consciousness movement is not very difficult either to understand or to execute. Simply we shall be willing to do this. ...Because you have got little independence to

*accept something or reject something. ...And by rejecting something good, we are in distress, and accepting something good, we are happy. So this acceptance and rejection is in your hand. So here is the offering, Krishna consciousness, by great authorities, by Lord Krishna, by Chaitanya Mahaprabhu, and we are humble servants only. We are simply distributing. We have not manufactured a new type of religious sect or method of philosophy. No. It is very, very old system ...So our request to you all... you try to understand this Krishna consciousness movement, and if you do not understand immediately, if you kindly associate with us, put your questions, try to understand... **We don't say that you blindly accept it.** Put your question, try to understand, read our literature, and you'll understand. There is no doubt ...if you take to it, you'll be happy."*

*"We put for your judgment to understand. [...] That is our request." (SP Lecture Oct. 7, 1968)*

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## **FOREWORD by Dhira Govinda das**

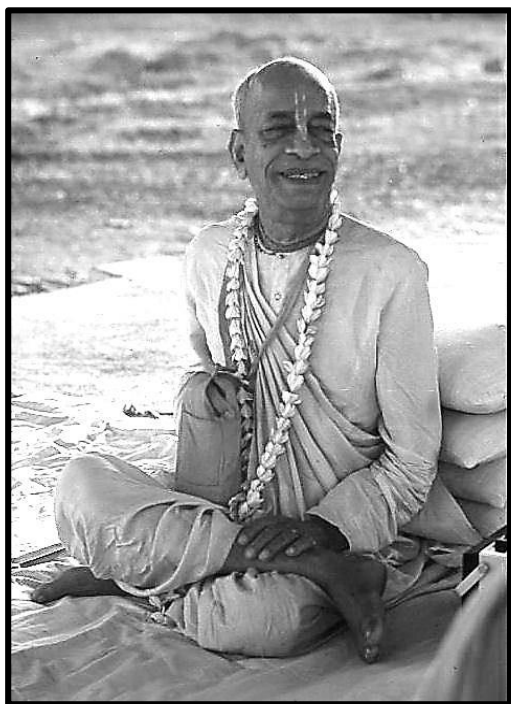
A while back I encountered many members of Srila Prabhupada's movement who, as a result of the videos produced by Prabhupada Truth Commission (PTC), and the book, Kill Guru Become Guru, have raised their awareness and opened their minds to the possibility that Srila Prabhupada was given poison with murderous intent by some persons who were close to him in 1977. Some of those whose awareness has been raised in recent years haven't read any part of the book, or actually watched the videos, but they've heard about the book and videos, and thus are thinking about Srila Prabhupada's disappearance in new ways.

In some instances the comments I've heard from them have given me encouragement, in the sense that they really seem to be applying their hearts and minds to this issue. From others I've heard statements like, "Well, even if Srila Prabhupada was killed, what's it matter..." (the implication being, "I've got a busy life, lots of service to do... I don't want to be distracted by such things...") It's as if we had discovered information that, for example, the disappearance pastime of Brahmanyatirtha, number 17 in the disciplic succession list, was something other than previously understood. Of course, Brahmanyatirtha is a great Vaishnava acharya, a pure devotee of Krishna, and this is in no way meant to minimize his glories. I'm using Brahmanyatirtha as an example, of an acharya about whom, as far as I'm aware, we don't hear anything from Srila Prabhupada, other than the fact that he is a member of our sampradaya, as listed by Srila Prabhupada in the Introduction to Bhagavad-gita As It Is. It seems that, increasingly, and unmistakably, for many who come to Srila Prabhupada's movement, Srila Prabhupada is a previous acharya, and not personally relevant for them. What they need to know about Srila Prabhupada, including his teachings and pastimes, is whatever they hear from their institutional authorities. This is certainly a sad and regrettable situation. I'm reminded of a conversation I had many years ago with a devotee who was serving in various leadership positions in the ISKCON organization. He was, based on evidence he had seen and considered, inclined to believe that Srila Prabhupada was given poison with malicious intent, by persons who were and are highly influential in the ISKCON organization. And simultaneously he expressed that, in regards to other issues related to the continuation and management of Srila Prabhupada's movement, "They pretty much got things right" (paraphrasing) ("they," meaning those who gave poison to Srila Prabhupada, in conjunction with himself and others in leadership positions in the organization). To this day, sixteen years or so later, I'm dumbfounded by such a statement.

To me it seems obvious that the noxious consciousness behind the act of giving poison with malevolent intent to Srila Prabhupada has severely, albeit in most instances less than consciously, affected Srila Prabhupada's movement, or what goes in the name of Srila Prabhupada's movement. And, on an individual level, this destructive mindset majorly affects those who come into contact with anyone influenced by those who committed this most heinous crime. A sincere, conscious approach to self-awareness, purification, and endeavors to serve Srila Prabhupada necessitate honest

introspection regarding how we've been affected and impacted by this poison. I know for me this has been a productive, though certainly painful and uncomfortable, process. Much of my realization centers around awareness that, well, I've not realized much- that is, there is so much about which I remain ignorant, lost to myself, in connection with how and the extent to which I've allowed myself to be influenced, philosophically, emotionally, spiritually, and in terms of how I relate with others, by the pernicious acts and consciousness surrounding the events of Nov. 14, 1977.

Such insidious repercussions permeate the quality of relationships in societies purporting to represent Srila Prabhupada, and systemically pervade the form and nature of the institutions established by Srila Prabhupada, as well as those concocted after the disappearance of Srila Prabhupada. PTC provides cogent analyses of the organizational consequences set into motion by the poisoners and their associates. We will do well to give careful consideration to these observations. "Careful consideration" of course doesn't mean that we automatically accept, or reject. It behooves us to seriously consider, what happened to Srila Prabhupada's movement, and to organizations affiliated with it. It behooves us to Wake Up. What happened, what really happened, with Srila Prabhupada's disappearance pastime? And, seeing that there's been a concerted effort by the ISKCON organization



to conceal and cover-up, and seeing that it is clear, as unpleasant as it is to acknowledge, that Srila Prabhupada was given poison with homicidal intent, it is unavoidable, in consciousness and integrity, to see that the Vaishnava society trying to represent Srila Prabhupada has been terribly harmed by happenings around Nov. 14, 1977. To whatever extent the reader concurs with this book's assessment of the damage, let us all recognize that harm has been done by the poisoners and their followers, including those of us who continue to take a head-in-the-sand non-stance, not standing for truth, not standing for Srila Prabhupada. Personally, I see that the PTC and others have been empowered by Srila Prabhupada to reveal vital truths regarding Srila Prabhupada's disappearance pastime. I am glad for the genuine movement of Srila Prabhupada that these perceptions and recommendations for the restoration of Srila Prabhupada's movement are being presented, for recognizing the toxicity that has been introduced, and for moving forward with absorption in the actual siddhanta

and loving spirit embodied by Srila Prabhupada.

For sure, discussion of the poisonous ramifications of the crime of administering poison to Srila Prabhupada relates, philosophically and very personally, to Srila Prabhupada's full availability to serve as the current and direct link to the parampara for everyone in his movement, for the full timespan of his movement, and to the institutional obstruction of that full availability. Such obstacles to direct relationship with Srila Prabhupada, so directly connected with the poisoning of Srila Prabhupada's body, has wreaked untold and incalculable pain and havoc in the spiritual lives of so many. Obscuring Srila Prabhupada and the potential for his direct relationship with his sincere followers, is doubtlessly an intended effect, a prime motivation, of those who gave poison to Srila Prabhupada, and, perhaps less intentionally, an effect perpetrated by those who continue to follow the **poison parampara**. So, no one needs to be victimized by this any longer. We can wake up. The truth is revealed regarding Srila Prabhupada's disappearance, and this can be liberating, if you want it to be. No one who has contacted Srila Prabhupada's movement need any longer be blocked in developing their direct and personal relationship with Srila Prabhupada. This is very good news.

On the foundation of accepting that what was perpetrated in relation to Srila Prabhupada's disappearance was, though surely permitted by Sri Krishna and Srila Prabhupada for transcendental purposes, quite sinister, let us assess afresh the legacy we are bringing into the present and future of Srila Prabhupada's movement. Which elements are authentically given by Srila Prabhupada, and which are excess baggage to be discarded? In that process let's look inward, to our own process of anartha-nivrtti. What was it about me such that I allowed myself to be victimized by such deception and cheating, in the name of spiritual life, Krishna consciousness and Srila Prabhupada? How have I contributed and am I contributing to the agenda of those who poisoned Srila Prabhupada? How am I complicit? Where might I be abandoning Srila Prabhupada in favor of some petty personal agenda?

Our opportunity in this societal and intrapersonal undertaking is to clear whatever obstacles we've allowed to impede us till now, towards the most sublime purpose of enthusiastically encouraging and inspiring anyone who contacts Srila Prabhupada's movement, to establish their personal relationship with Srila Prabhupada as the central, primary relationship of their lives. Srila Prabhupada was given poison by some who were close with him in 1977. It doesn't require much effort to connect the dots, to see that his movement has been infiltrated by the venomous mentality that led to the poisoning of his body. Let's care about Srila Prabhupada, as the most important person in our lives. Let's distinguish, for the present and future, what is genuinely coming down from Srila Prabhupada, and what, in his name, is actually a deviation. This important volume has provided an impetus and framework for us to embark on this adventurous inquiry in a humble spirit of discovery, in the service of Srila Prabhupada and his movement. Hare Krishna. (*Dhira Govinda das*)

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## **PART 13: ISKCON HISTORY FROM 1987**

Book One reviewed the zonal acharya decade 1977-87, and followed Srila Prabhupada's poisoners and colluders onto their guru seats, into their spiritual degradations, and then into a phony guru reform where the door was opened for anyone to be an initiating guru. Now we resume ISKCON history with the story of the New Vrindaban schism, the Mississippi rebels who tried to put Srila Prabhupada back in the center, the Narayan Maharaja schism, the July 9 Movement, and the discovery and proof of Srila Prabhupada's poisoning. We do a short review of some of the major historical events after 1987 with their supporting circumstances. As is seen in ISKCON (and in the material civilization at large and as predicted accurately in Orwell's book *1984*), "truth" means to falsify narratives and history to align with institutional policies and its own version of truth (siddhanta). "Doublespeak" is deception presented as truth, made relative, as in my truth vs. your truth, with no need to define or recognize a universal or factual truth. This was epitomized by ISKCON's Ministry of Protection which engaged in covering up the truth and facts, as ISKCON's notorious "Ministry of Truth" spewed out falsehoods, deceit, lies, and hypocrisies. Therefore the pursuit and understanding of actual ISKCON history is vital to the task of restoring Srila Prabhupada's Mission.

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## **CHAPTER 109: NEW VRINDABAN SCHISM: 1987-98**

Tamal Krishna Goswami was evaluated in Part 9 to be the principal architect of the poisoning of Srila Prabhupada's body and mission. The example of his personal ambition in pursuit of power, adoration, and distinction while enjoying the assets (and worship) of the real Acharya was extremely polluting and destructive to ISKCON. However, running in a close second place for who spoiled Srila Prabhupada's hard work of establishing the worldwide Hare Krishna movement would be Kirtanananda Swami. As the leader of the New Vrindaban farm community and an ISKCON

GBC/initiating guru, Kirtanananda, by the mid-eighties, presided over a thousand dedicated followers and disciples worldwide. He displayed a captivating intellect and magnetic charisma. But his head injury in late 1985, his unbridled ambition to become a religious reformer and saint, and his inability to give up perverted sense gratification- led to decades of turmoil, controversy, and infamy in ISKCON. His deviations from the devotional practices Srila Prabhupada taught and his illegal activities finally compelled ISKCON in 1987 to expel him and New Vrindaban as well, which he welcomed. This ultimately crippled the New Vrindaban community and destroyed/ damaged 100's of devotee's lives.

***This was the fifth major ISKCON schism, but eventually some members returned to ISKCON.***

## **BACKGROUND**

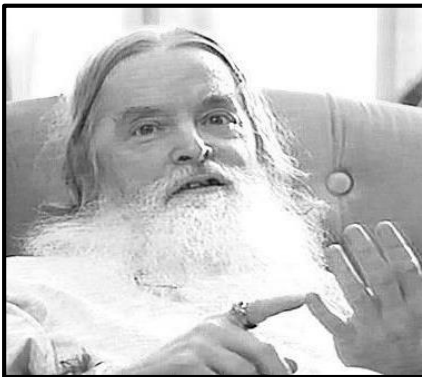
In 1967 Kirtanananda went to India with Srila Prabhupada and was given sannyas. He wanted to return to America but Srila Prabhupada asked him to go to London to start an ISKCON center there. Kirtanananda Swami (KS) disobeyed that instruction and went directly to New York, where he began preaching his philosophy of black robes and compromising with Christianity, not expecting Srila Prabhupada to recover from his heart attack. Srila Prabhupada called him a "crazy man" and he was expelled from the temple by the New York devotees. He then started an independent farm project with Hayagriva das, but reconciled with Srila Prabhupada in 1968. His ambitions to start his own religious movement had failed (for the time being). This is documented in many letters. KS gradually developed the New Vrindaban farm project and community, and hosted a Janmastami festival late every summer to which devotees came from all over North America. He had a special relationship with Srila Prabhupada, whom he had great affection for. He also was extremely energetic and ambitious, with a grand vision that he pursued with indomitable determination. His independent, confident demeanor attracted many devotees to New Vrindaban (NV), which became the largest devotee community in ISKCON. While many ISKCON leaders had weak sadhana, KS always set an example by rising very early, attending the whole morning program, and living austerely. Based on inspiration from Srila Prabhupada, NV became a place of pilgrimage, and all the more so when Prabhupada's Palace opened in 1979.

After Srila Prabhupada's departure, KS increasingly assumed the profile of the next ISKCON acharya, and he was very competitive and uncooperative with the other gurus and Godbrothers. With condescension and argumentativeness he alienated many while attracting a loyal following and sychophants. He adopted the title "Founder-Acharya" of NV, which was widely protested. He dressed the Prabhupada deity at the Palace as a king ("Prabhupada Rex") with a royal crown, dress, and jeweled scepter, and after some years finally relented with this under GBC pressure, although only temporarily. He declined to support the guru reform efforts, and clearly hinted that he was a bonafide guru because he was divinely empowered, as could be seen by his strict practices and successes. Most devotees did not know about his homosexual lover Hayagriva das nor about his sexual molestations of many children, the facts of which became widely accepted in 1993. When Sulochan was murdered in May 1986, all of ISKCON knew NV was behind it, and the apprehension about KS bringing bad publicity and legal woes to ISKCON made NV the black sheep of the movement.

But in 1986 NV was flourishing, flush with cash from the "picking" parties of men and women and supplemented by illegal drug operations, insurance fraud, sales of copyrighted logos, and Dharmatma's polygamous women's funds-collection crew (even employing prostitution). Income was \$100,000 a week. Prabhupada's Palace was built with the finest marbles, gold leaf, exquisite stained glass, prize rose gardens, deluxe restaurant, fine gift shop, and even a wildlife zoo including Malini, an elephant. Prabhupada's Palace tourism brought endless busloads of visitors. The Indian communities all over the East Coast and Canada became major supporters and participants, especially for festivals. A lake was constructed over which giant statues of Gaura-Nitai presided. The lake had an island gazebo and a swan boat. The gurukulas were full of children of all ages. Kirtanananda steadily increased the land purchases up to over 4000 acres.

## **MURDER OF SULOCHAN DAS: WAS KIRTANANANDA DIRECTLY INVOLVED?**

On May 22, 1986, Sulochan was executed in his van parked near the Los Angeles ISKCON temple by NV enforcer Tirtha das (Thomas Drescher). In *Krishna Killers*, by Doktorski, a case is made that KS may not have been directly aware of or involved in the arrangements to murder Sulochan das, but it is clear he gave several strong indications to approve of Sulochan's disposal, barely short of an instruction. Further, when he became aware after the fact, he did nothing but cover up and hush the matter, much less be honest with the authorities. How could he? KS was too deeply implicated in numerous other illegalities that would have been discovered had he done so. NV was a real can of worms. In Oct. 1986 KS was hit several times on the head with a heavy metal bar by Triyogi das. Amazingly, KS survived, but **he was never the same afterwards**. His demeanor changed; his memory was very faulty; and his personality, according to many devotees, became hard, cruel, more dominating, and unpredictable. He had lost much of his kindness, softness, and humor. Devotees began to leave NV, although KS had achieved almost a mythic reputation and commanded undying loyalty and the faith of hundreds of hardcore disciples and Godbrothers.



### INNOVATIONS AND INTER-FAITH EXPERIMENTS

KS again began to implement his ideas of inter-faith preaching and "de-Indianization" of Krishna consciousness. In late 1986 he engaged Hrishikesh das (Doktorski) to pioneer the use of Western classical music in Vaishnava rituals with his flawed philosophical rationale. He wrote *Christ and Krishna* (1985), a book which highlighted the commonalities and parallels between Christianity and Krishna consciousness. NV also published *Dialectic Spiritualism* in which Srila Prabhupada discusses the prominent Western philosophers, and this was protested against by the BBT and GBC, who objected strenuously but to no avail. KS rarely attended the annual GBC meetings and often spoke negatively about the GBC and their guru policies. He opened temples in the zones of other zonal acharyas, such as in Malaysia and India. From Doktorski: *"Changes at NV officially began in the summer of 1986 (although the previous year, KS had talked about some "westernizing" influences), when he began reading, in the temple, excerpts from his book "Eternal Love" accompanied by recordings of Bach organ masterpieces. Oct. 1986, New Vrindaban choir was established to sing Western masterpieces with lyrics changed to Vaishnava-friendly texts. I was choir master. 1987: Franciscan-style robes, haircuts, and women's sannyasa were introduced and interfaith talks began. Feb. 1987: KS has a dream in which a spiritual city is revealed to him. Concept develops into 12 Interfaith "Cities of God." 1988: Chanting the mahamantra (translated) in English. Three temple worship programs standardized with new Western music and English lyrics. June 1988: First Interfaith conference at NV. Nov. 1988: silent meditation introduced. Christmas 1988: Jesus murti installed next to Srila Prabhupada's Vyasasana. Gaura Purnima: 1989: Bhaktipada's Rule introduced, similar to the Rule of St. Benedict. Aug. 1989: one hour silent japa introduced prior to morning service. July 1994: Under pressure, KS formally terminates reforms. Devotees return to traditional Bengali robes, singing in Sanskrit/Bengali, using Indian musical instruments, chanting japa vocally, not in the mind."*

### KIRTANANANDA EXCOMMUNICATED 1987

In Nov. 1986 the temple presidents asked the GBC to remove KS from ISKCON. During their 1987 annual meeting at Mayapur, the ISKCON GBC expelled KS for "moral and theological deviations," claiming he acted in defiance of ISKCON's policies and also attempted to establish himself as the sole spiritual heir to Srila Prabhupada's movement. They could no longer accommodate his independent and illegal activities. KS was now free to develop his own movement just as he wanted 20 years earlier. He had 700 devotees in New Vrindaban and hundreds more around the world. Those under his sway remained loyal, complaining about the small-mindedness of ISKCON leaders.

**Resolution of the Decision of the GBC, Monday, March 16, 1987:**

*“(1) Whereas Kirtanananda Swami, by his words and deeds has systematically obscured and minimized His Divine Grace A. C. Bhaktivedanta Swami Prabhupada’s pre-eminent position as the Founder-Acharya of ISKCON; (2) Whereas KS in word and deed rejects the GBC as the ultimate managing authority in ISKCON, and by doing so is dismantling Srila Prabhupada’s vision of unity; (3) Whereas KS is, in defiance of the GBC policy and over the GBC’s protest, establishing in North America, India and Malaysia, temples and institutions controlled by himself alone, thus creating a movement separate from ISKCON; (4) Whereas in word and deed KS, while acting independently of ISKCON authority, systematically misrepresents ISKCON to the public, the media, and the government, and thereby brings ISKCON into jeopardy; (5) Whereas, as indicated by GBC investigations, numerous serious illegal acts have occurred within his jurisdiction; The ISKCON GBC thereby expels KS from ISKCON and removes all his rights of responsibilities related to ISKCON. The ISKCON GBC further issues a notice of non-participation forbidding KS to participate in the functions of ISKCON.”*

From Doktorski: *“During the early-morning worship service at New Vrindaban, Umapati das denounced the expulsion of KS. The Arizona Republic reported: ‘Umapati interrupted the daily five a.m. service—where bouncing devotees chant Hare Krishna—to read a resolution denouncing the excommunication. ‘We declare the expulsion null and void,’ Umapati declared. ‘Everyone in agreement raise your hands.’ Amid muffled cheers, all of the nearly 100 devotees did so. Umapati smiled and said, ‘Hare Krishna.’ Ravindra-Svarupa das spoke about KS on the Larry King TV show: ‘We worked very hard to expel KS from the Hare Krishna movement. We found him a separatist, ambitious, arrogant, duplicitous. He was running his own movement. He was like a loose cannon on deck, and meanwhile more and more crimes were coming to light... He’s the fly in the ointment. He claims to be the heir of Prabhupada’s movement.’ Despite his expulsion, KS was inwardly*



*pleased; he was tired of working within the confines of ISKCON and wanted out. He created his own society: the Eternal Order of the Holy Name, League of Devotees International and the Worldwide ‘Cities of God.’ Soon he began ‘De-Indianizing,’ or ‘Christianizing’ the prayers and music for the temple services, and the attire and appearance of the devotees. Women were given sannyas, japa was chanted in English and silently. A more inclusive ‘interfaith’ approach was emphasized in preaching and community living (1986-94).[...] I don’t know the complaints in Nov. 86 by the temple presidents about KS. He had been indicted in several RICO charges, and ISKCON knew NV had assassinated Sulochan. They wanted him out, fast.”*

### **NEW VRINDABAN EXPELLED FROM ISKCON 1988**

In 1988 the GBC also expelled NV from ISKCON. The legal problems were onerous and ISKCON could not afford to be implicated. The GBC gave all NV devotees a year to leave NV, after which NV and its members would no longer be part of ISKCON. KS introduced the initiation of women as sannyasinis, complete with danda. He installed a murti of Jesus Christ in the temple room with a framed photo of Mother Mary as well. He had a 70 foot tall concrete statue made of Srila Prabhupada, strangely and bizarrely depicting him very much like Lord Buddha. He had Interfaith Retreats including Native American sweat lodge experiences and he developed a vision of a series of Cities of God across the world, the first being in NV. One site in Pennsylvania was abandoned after vociferous local protest.

### **NEW VRINDABAN HISTORY: 1987-1996**

NV was raided by multiple law enforcement agencies in early Jan. 1987. File cabinets, records, copyrighted souvenirs, and computers were seized, and bodies were dug up in a search for murder victims. A full scale state and federal investigation got underway. Sulochan’s murder resulted in prison time for Kuladri, Dharmatma, Tapahpunja, Dulal Chandra, and Daniel Reid. KS’s big trial was in 1991,



and after his conviction, during the appeal, KS was kept under home detention. His conviction was reversed in 1993, but new charges were filed, and in 1996, Tirtha das, Sulochan's assassin, when he came to understand his guru's sex history, finally agreed to testify against KS, who then plea bargained and spent 8 years in prison until 2004. From 1986, devotees began to leave NV because: **(1)** Srila Prabhupada, the ISKCON Founder Acharya, was minimized and overshadowed by KS. **(2)** KS was excommunicated from ISKCON. **(3)** The court cases and the underlying illegalities behind them. **(4)** The Indian communities were alienated and withdrew their financial and moral support. **(5)** Allegations of child abuse and molestation began to surface that could no longer be denied. **(6)** The cows were neglected and not provided for in the harsh West Virginia winters, and many died. **(7)** Members of other faiths that had been lured to NV were mistreated and felt defrauded. **(8)** The controversial and bizarre "reforms" in the name of outreach: the robes, English songs, etc. **(9)** After revelation of various



murders, the dissenters felt unsafe. /In 1993 Kirtanananda was caught embracing a young Malaysian male disciple in his camper van, and this episode was the straw that broke the camel's back. This new incident compounded with the previous allegations of child molestation caused about half of the remaining 100 followers to abandon KS, who alternately admitted and denied the allegations. Within months NV was down to about 50 residents only. KS retired to his retreat outside NV. In July 1994 he was pushed out completely, signing a document

admitting the defeat and end of his Great Interfaith Experiment. Yet still he shouted in defiance with pen in hand and raised arms: ***"I am the world acharya!"...repeating it loudly three times.***

### **RADHANATH SWAMI BRINGS NEW VRINDABAN BACK INTO ISKCON**

In 1994 Radhanath Swami, who had left New Vrindaban in 1993 and had inherited KS's center in Chowpatty (Bombay) and all the devotees there, negotiated his personal return to ISKCON concurrent with his approval as an ISKCON initiating guru. Chowpatty was admitted as an ISKCON chapter. After some time of probation, NV was also re-admitted back into ISKCON in 1998-2000, under Radhanath Swami's guidance.

### **CONCLUSION**

After the 1993 revelation of KS's homosexual activities, NV suffered greatly and underwent years of extreme financial and managerial hardships. Much of the land was sold. Construction equipment such as bulldozers, excavators, dump trucks, etc was sold off. Destitute NV youth even ransacked KS's private quarters and sold whatever they could to survive. Palace tourism and tours were revived, but only to a fraction of the previous levels. Gradually devotees began to return, as there were abundant empty residential facilities that were offered cheap. Gas drilling rights were controversially sold on thousands of acres of property, providing NV a steady stream of income. Seminars and festivals were again held during the beautiful NV summers. Sri Sri Radha Vrindabanchandra still preside in their beautiful temple. The extensive facilities and infrastructure developed by KS over 25 years from 1968-1993 remain largely in place. Original temple president Kuladri das returned as the salaried general manager. NV had neared oblivion and total collapse in the late nineties, but has reverted again to a viable, thriving community. But although the narcissistic KS is no longer there, other unauthorized and parasitic ISKCON gurus still dominate the scene and thus the disease which infected NV under KS yet remains in a different manifestation.

*"If the so-called initiating guru is a conditioned soul, as was KS, then his defects and cheating propensity will trickle down to all his followers and those who associate with him, as happened with KS*

*and all the other NV 'gurus.' The history of NV is a study in the effects of kill guru, become guru. Whether KS was involved in physically poisoning Srila Prabhupada is doubtful, but once Srila Prabhupada had departed, KS wasted no time in spoiling everything that His Divine Grace had so mercifully given. KS's story is about a gifted but delusional and hypocritical false phophet/pedophile who misled many sincere souls, causing great pain and spiritual disturbance in their lives, and paining Srila Prabhupada as well."* (Anonymous, 2011)

## CHAPTER 110: MISSISSIPPI REBELS: 1985-92

### NEW JAIPUR'S OLD HOMES CEDARS, LAGONIA



hardwood Burmese furniture. The Hare Krishnas stayed in the local news for seven years straight as they were not a natural nor easy fit into the southern red-neck tour scene of Natchez, Mississippi. This was as deep into the Old South as one could go...

Inspired in many ways by Kirtanananda in New Vrindaban, the Mississippi community (named New Jaipur) developed quickly. When Rupa Vilas and Chandrika, former teachers from the Vrindaban **GLOUCESTER SOUTH MEETS EAST TOUR MANSION** gurukula moved to New Jaipur, a serious community evolved.

Karnamrita from London, Mukunda from Montreal, Pundarikaksam from New Vrindaban, Ganesh from Australia, Govardhan from Germany, Jnanagamy/Mahamaya from New York and others came with their families, one after another. Chandrika and Rupa Vilas started a gurukula. The Radha Govinda deities were settled in a grand ballroom in the Cedars plantation home, built in the 1840's with 12 foot ceilings and giant



sliding pocket-partition doors. Cottages were built and a stipend was given to the “brahmanas,” including Rupa Vilas and Karnamrita, so they were free to teach, study, research, write, and give counsel. Books were published and devotees worked at the health food and antique stores in town. Six Milking Devon cows were brought from New England, cared for by cowman Rsi Kumar das from Oklahoma. The thirty residents strictly followed the temple morning program and everyone chanted their daily 16 rounds of beads meditation. The brahmanas were well respected and everyone seemed quite happy. Many visiting devotees passed through to see what was going on, including Sridhar, Indradyumna, Satsvarupa, Danavir, and Dhanudhara Swamis. The pioneering enthusiasm prevailed and spirits were high, excited about how the project was not officially part of ISKCON; there were no ISKCON gurus and everyone was simply centered on Srila Prabhupada.

## DISCOVERING WHAT SRILA PRABHUPADA WANTED FOR INITIATIONS POST-DEPARTURE

The Vedic Village Review (VVR) was started as a farm newsletter in 1985 but it gradually

transformed into a forum for an exchange of views and for debate on the issues of concern in ISKCON. The GBC corruption, the “guru” issue, how Srila Prabhupada wanted initiations done after his departure... these topics were discussed with lively, pointed, and controversial submissions from ordinary regular and leading devotees alike. Rupa Vilas and Karnamrita researched the tapes of Srila Prabhupada’s conversations from 1977, and communicated extensively with devotees such as Yasodanandana, Gauridas Pandit, and, secretly, Naveen Krishna, an assistant GBC. By 1989, in VVR #10 and #11, the research led to the conclusion that Srila Prabhupada never appointed any gurus and that he simply wanted ritvik representatives to initiate disciples on his behalf “henceforward” as his own disciples even after he departed. Srila Prabhupada had arranged to remain the ISKCON Acharya, as he would live through his books, his teachings, his service, and his true followers.

This same basic conclusion had been reached by Sulocan das in *The Guru*

Vedic Village Review Dec. '89

# A CHALLENGE HORSE FOR THE GBC!

by Nityananda dasa

The character of VVR #11 has evolved rapidly into more than its past nature as a symposium for philosophical discussions and the examining of specific issues concerning the Vaishnava community. VVR #11, by a momentum seemingly impelled by fate, has become a crusade for the continued reformation of ISKCON. As publisher of VVR, I realize the risks of taking bold positions that will diametrically oppose the established order of our movement. Either the positions stated in VVR are correct, or they are incorrect and will be rejected by the devotees. Our research and the overwhelming endorsement of experienced devotees lead us to believe the former.

VVR and its editors are dedicated to ascertaining the truth regarding Srila Prabhupada's desires and instructions, which may from time to time become obscured. We are pro-ISKCON, pro-GBC, pro-Prabhupada and pro-reform. We are not revolutionaries seeking to tear down the ISKCON institution Srila Prabhupada established and hoped would be the vehicle for delivering Krishna consciousness on this planet for the next 10,000 years. We are concerned, however, that forces still at work are continuing to undermine the purity and strength of ISKCON. While many of us tried to go on preaching Krishna consciousness in the middle of ISKCON's mid 1980's turbulence, now it is clear that a higher duty than simply acting independently would be to join efforts with our many Godbrothers who want to restore ISKCON to its original healthy condition.

Since Srila Prabhupada's physical departure in 1977, ISKCON has been wracked by many scandals, schisms and setbacks. It is the opinion of the VVR editors that the root cause for this sad history of the last 12 years is:

**THE GBC MISINTERPRETATION OF PRABHUPADA'S APPOINTMENT OF RITVIK GURUS AS THE APPOINTMENT OF REGULAR GURUS.**

Whether it was a misinterpretation, or a conspiracy by Prabhupada's leading secretaries (as happened in the Gaudiya Math, 1936), will hopefully become more clear in the near future. But the definite result of such disobedience of the clear order of Srila Prabhupada was great distress and havoc, as unqualified persons "became" the new acharyas, emphasizing Prabhupada's supposed absence and their supposedly becoming the current links in the disciple succession.

The unauthorized guru-system that followed Prabhupada's physical departure is still in place at present, and VVR #11 is herewith inaugurating a comprehensive effort to end that unauthorized system as soon as possible, and establish the ritvik guru system instead, as was clearly Srila Prabhupada's desire.

The articles in this issue are a start in that direction, and VVR invites the devotees to participate in settling the matter once and for all.

This is the assertion of this periodical, that Srila Prabhupada is still the REAL INITIATOR and that the GBC must concur with this understanding, appointing only ritvik gurus to initiate new disciples for Srila Prabhupada, until such time as a genuinely qualified acharya is detected in our midst. We call on devotees worldwide to help resolve the guru issue by holding istagosthis on the subject and through honest discussions, try to enlist broad grass-roots support for a BACK TO RITVIK campaign. Participate in the VVR PETITION DRIVE. Tear out or copy the petition in this issue, collect as many devotees' signatures as possible, and return them to the VVR by February. We plan to present the hundreds, maybe thousands, of expected signatures to the GBC in Mayapura 1990.

Godbrothers! Now is the time to step forward and act to restore His Divine Grace Srila Prabhupada to his rightful position as ACHARYA of ISKCON. Prabhupada lives forever! May the "gurus" renounce their unauthorized guru-ships and declare all their disciples to be Srila Prabhupada's disciples! Enter their names as well into Prabhupada's black book of names. Purge the desire to prematurely become guru from our movement so that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada will no longer be obscured by an artificial guru structure.

Dear GBC, our challenge horse (VVR #11) is released in your territory... defeat the assertions made herein, or accept and implement them!

**CHALLENGE HORSE 2**

- 1) Gauridasa Pandita Prabhu has sworn and stated that Tamala Krishna Goswami and he directly heard from Srila Prabhupada that Srila Prabhupada would appoint ritviks to initiate on his behalf not only during the time of his continued physical presence but also after, when he would leave this world. Yasodanandana Prabhu has confirmed hearing this both from the mouth of Gauridasa Pandita and from the mouth of Tamala Krishna Goswami, in 1977, when all three were in good standing.
- 2) Gauridasa Pandita dasa has sworn and stated that he and Tamala Krishna Goswami both heard Srila Prabhupada declare that vyasanas should not be used by ritviks as this would create enmity amongst Srila Prabhupada's disciples. Yasodanandana Prabhu has confirmed hearing this from Gauridasa Pandita dasa in 1977 (at the time it allegedly occurred) when Gauridasa Pandita was certainly a devotee in good standing, serving as one of Srila Prabhupada's personal servants.

**VVR CHALLENGES TKG**

In the light of the foregoing evidence, and supporting evidence that grows almost daily, will H. H. Tamala Krishna Goswami, for the sake of Srila Prabhupada's ISKCON, do the right, the honest thing, and admit to either one or both of the above assertions? The time has come for him to own up, for silence at this hour will be taken as a dishonorable admission.

*Business* in 1986, and partially by Padmapani das, editor of the *Vaishnava Journal*, in 1987. This was a major turning point in the lives of the New Jaipur residents, and many classes were held where doubts were resolved and the indoctrinations of ISKCON gurus and deviant doctrines were unraveled and discarded. It was a cleansing process, an unburdening of misconceptions and institutional propaganda. The VVR, 2000 copies quarterly, was sent out for 5 years all over the world to an ever-growing mailing list. Devotees everywhere read it and enjoyed thinking independently, something which had been severely repressed and demonized by the tyrannical ISKCON hierarchy since 1978.

## VEDIC VILLAGE REVIEW PROVOKES DEEP DISCUSSION OF THE GURU ISSUE

Kirtanananda's expulsion from ISKCON, his Christianizing renovations to the process of Krishna consciousness as taught by Srila Prabhupada (Ch. 134), the questionable and politicized practice of re-initiation (Ch. 128), who is a bonafide guru, etc- deep discussion ensued in the VVR's. Devotees

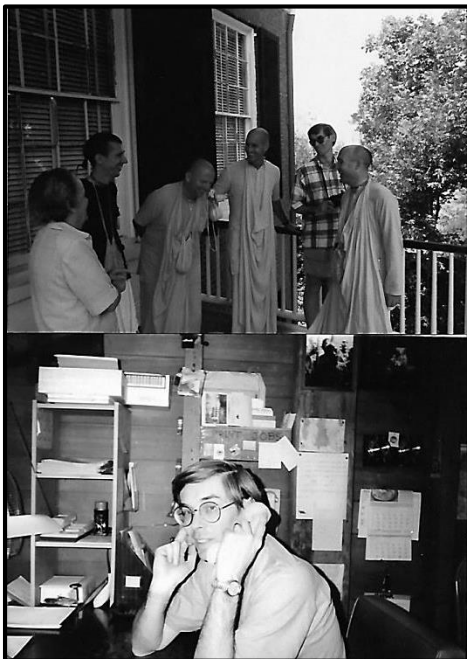
worldwide participated in the stimulating forum, having been stifled from open debate for a decade. GBCs, gurus, leaders, and regular devotees- they all joined in. The truth about controversial, obscured subjects leaked out from the dark places that it had been sequestered by a repressive ISKCON regime, and the GBC elite became worried. It threatened their hegemony and control of the devotees, as the VVR was counteracting their false indoctrinations.

### CHALLENGE HORSE

The VVR editors became totally convinced that ISKCON and the GBC had been hijacked by personally ambitious men, and they put a “challenge horse” in the VVR, challenging the ISKCON leadership to prove that their guru system was authorized by Srila Prabhupada or else adopt the “ritvik” system of initiations. Over 300 devotees signed a petition that the GBC should adopt the system of “ritvik” initiations, and that everyone was actually a disciple of Srila Prabhupada. This challenge remains active today (Ch. 104). The July 9 letter was finally made public in June 1990’s VVR when it was found by Yasodanandana in his storage unit full of documents and papers. Interestingly, a widespread conviction in the process of Srila Prabhupada initiating his own disciples after his departure via deputies was reached before discovery of the July 9 letter (which was confirmation). Even without the May 28 and July 9 evidences, one will come to this same conclusion if he is honest, sincere, and not brainwashed by the bogus misconceptions which are constantly being promoted by the deviant ISKCON misleadership. This is demonstrated in Ch. 150.

### SAN DIEGO DEBATE JANUARY 1990

Naveen Krishna das, the GBC member who scheduled the agendas for GBC meetings, secretly visited New Jaipur in Dec. 1989, expressing solidarity with VVR’s exploration of the truths that had



been covered up after Srila Prabhupada’s departure. He asked us to attend the upcoming Jan. 1990 North American GBC meetings in San Diego, and he had surreptitiously scheduled a debate on the guru/initiation issue. Rupa Vilas, Yasodanandana, Karnamrita, and Gauridas Pandit prepared for the debate and flew to San Diego from their respective locations. The debate was a surprise to most of the GBC, represented by Jayapataka, Jayadvaita, and Ravindra Svarupa. Hrdayananda came but left after reading critical remarks about him in the latest VVR. Sri Ram moderated. Testimony was heard from two primary witnesses, Yasodananadan and Gauridas Pandit, who had direct experiences in Vrindaban in mid-1977 which confirmed that Srila Prabhupada had set up a system whereby he would accept disciples after his departure via “officiating acharyas” or “ritvik” priests. Rupa Vilas and Karnamrita argued philosophical points and countered protests from the GBC, such as Jayapataka’s claim that the ritvik theory was tainted with “mayavada.”

### SWAMIS’ MANSION TOUR, INCENSE PHONE SALE CALLS

The debate lasted four hours and was video recorded by ITV. About 100 devotees attended and unanimously voted that the debate and discussion should continue at the annual GBC meetings in Mayapur, to which the New Jaipur contingent was invited (but did not attend). This debate had forced the questions and discussions about the guru/initiation issue out into the open, at least temporarily. The San Diego GBC resolution was: *“The North American GBC recommends that the International GBC, at Mayapur Festival 1990, set up an independent brahminical committee, with unrestricted powers of investigation and examination of witnesses to investigate: (1). What system Srila Prabhupada wanted for initiation after his disappearance and the continuation of the sampradaya. The results of such*

investigation are to be duly considered by the GBC and widely published. (2). The possible cover-up of Srila Prabhupada's instructions in this regard."

### GBC RALLY THEIR DEFENSES: ISKCON JOURNAL

Of course, the GBC would never allow any independent brahminical committee to research the system of initiations that Srila Prabhupada wanted after his departure. There were already about 40 ISKCON gurus, all of whom had no interest in discovering anything which might put them out of their guru business. Tamal and his allies got very busy preparing for the Mayapur meetings in March by producing the first and last ISKCON Journal (Ch. 206), containing 17 interviews and essays which all hammered away at the supposed deviancies in the ritvik representative initiation system for after Srila Prabhupada's departure. And this was prior to discovery of the July 9 Order! The GBC initiated the distasteful terminology of "posthumous ritvik theory," emphasizing Srila Prabhupada was dead and gone, insisting the ritviks had only been intended UNTIL Srila Prabhupada's departure. The ISKCON Journal was printed and ready for the Mayapur festival, and distributed freely. The GBC considered this magazine, put together by ISKCON interests heavily invested in the existing initiating guru selection and authorization process, as a proper "investigation" into the issue, and it was the final settlement and decision of the almighty GBC body. The ISKCON Journal had the following:

ISKCON guru Ravindra Svarupa compared the VVR challenge horse to Kesi, a horse demon who attacked Lord Krishna. The May 28 1977 transcript was included, as though the GBC's dubious interpretation of it put paid to the ritvik theory. In Tamal's interview, he claimed there was no confusion as to what Srila Prabhupada had instructed on May 28, 1977. "Everyone understood clearly that Srila Prabhupada wanted his disciples after his departure to begin initiating disciples of their own who would be Prabhupada's grand disciples." [Then why are there varying understandings today, if it is so clear? And why did Tamal confess to the opposite in Dec. 1980 in his Topanga Canyon talks?] Tamal also went to lengths to discredit Gauridas Pandit's accounts of what he claimed to have heard Srila Prabhupada say in 1977, hinting Gauridas Pandit was untrustworthy and an unreliable witness. In Bhakticharu Swami's interview, Gauridas Pandit was again belittled to discredit the testimony he had given about Srila Prabhupada appointing only ritvik representatives to initiate after Srila Prabhupada's departure. Bhakticharu stated, "...Srila Prabhupada named eleven devotees to act as ritvik acharyas, but they would become spiritual masters and accept their own disciples after he left the planet." Other interviews were those of Jayapataka Swami, Satadhanya das, and Narayan Maharaja (from Gaudiya Matha, foremost proponent of the "living guru" school). ISKCON Journal asked where was the clear evidence that Srila Prabhupada had wanted ritvik initiations after his departure? [The July 9 letter was unknown at this time.] Instead, it was stated that Srila Prabhupada had spoken so many times of his disciples becoming "guru" [What kind of guru?], that the etiquette was to wait until your guru departed before beginning initiations [this authorizes one to do so?], and that Gauridas Pandit had an erratic nature and that "what is clear is that the ritvik system was Gauridas' pet scheme all along..."

### MARCH 1991: THE GBC EXCOMMUNICATE THE VEDIC VILLAGE REVIEW EDITORS

Rallying against the most serious threat to their vote-approved guru authorization system since the radical reformers of 1985-86 wanted to return to "square one," the GBC came down hard and heavy on the VVR and the "posthumous ritvik theory." They passed the following resolution:

**[A.{90} Prohibition Order Against the Posthumous Ritvik Theory]** Whereas the posthumous ritvik theory (a concocted system by which a spiritual master allegedly acts as diksha guru after his departure through the agency of ritviks or officiating priests) has never been sanctioned by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada; Whereas posthumous ritvik representative initiation has never been practiced by the Gaudiya Vaishnava Sampradaya (disciplic succession); **[COMMENT: Not true- leaders of both the Madhva and Ramanuja lines have confirmed this is how they operate.]** Whereas posthumous ritvik representative initiation has never been approved by sadhu, shastra, and guru; Whereas the posthumous ritvik theory essentially conflicts with the law of disciplic succession as established by Lord Sri Krishna, as taught by Srila Prabhupada and all previous Acharyas, and as

practiced by all bona fide Vaishnava sampradayas; ***The GBC hereby declares that the posthumous ritvik initiation theory is a dangerous philosophical deviation.*** It is therefore totally prohibited in ISKCON. ***[COMMENT: Yes, it is fatal for their own concocted, unprecedented vote approval system never practiced anywhere else nor sanctioned by Srila Prabhupada or any shastra.]*** No devotee shall participate in such posthumous ritvik representative initiation ceremony in any capacity including acting as ritvik, initiate, assistant, organizer, or financier. No ISKCON devotee shall advocate or support its practice. **[B. Concerning the rectification of the editors of the Vedic Village Review]** Whereas ISKCON law prescribes expulsion of a member from ISKCON for the following two reasons: The member is openly deviating from the fundamental tenets of the Society's teaching, and; The member is openly and flagrantly antagonistic to the GBC or other ISKCON authority; Whereas the VVR (newsletter of the New Jaipur rural community) has subsequently begun publishing sensitive philosophical matters (normally restricted to proper senior Vaishnava forums) in an increasingly sensational, antagonistic manner; Whereas Nityananda das, publisher and editor, and Karnamrita das and Rupavilas das, editors of the magazine VVR have publicly preached deviant philosophical understandings; Whereas the editors of the VVR have begun actively undermining the faith of ISKCON devotees in the authorized Krishna conscious philosophy and in the institutions established by Srila Prabhupada; Whereas, without following proper ISKCON procedure, the editors of VVR have villified and publicly attacked in the pages of their magazine many senior members of the ISKCON society. Whereas the editors of the VVR have been publicly antagonistic to the GBC Body and the principle of authority in ISKCON; Whereas the editors of the VVR have irresponsibly published false and unsubstantiated allegations that the GBC body and several ISKCON senior members have conspired to suppress Srila Prabhupada's will and to mislead the ISKCON society; ***[COMMENT: We could not put it more succinctly, and this holds true 30+ years later. Also, which "proper" forums would we have?]***

Whereas the editors of the VVR have drawn-up and published a petition in their magazine calling for the GBC to declare the disciples of current ISKCON gurus to be diksha disciples of Srila Prabhupada; Whereas the editors of the VVR have brought considerable damage to the society by these activities. ***[COMMENT: What damage would there be in this?]*** Therefore, the GBC body, with deep regret, makes the following resolution according to its laws. Although the philosophical deviations of the VVR have been thoroughly exposed in The ISKCON Journal, the GBC unfortunately finds it necessary to take further action to protect the integrity of the whole ISKCON Society. {90} The GBC body declares that it is their sincere desire that Nityananda das, Rupa Vilas das, and Karnamrita das, realize, regret, and are willing to rectify their mistakes and re-unite themselves with ISKCON. They are talented devotees capable of doing tremendous preaching work for Srila Prabhupada's movement; unfortunately, they are now misusing their abilities to create havoc within ISKCON. {90} The GBC declares that it is prepared to forgive the VVR editors for their mistakes, and that they are always welcome in ISKCON, provided they completely adhere to the following conditions: It is hereby resolved that Nityananda das, Rupa Vilas das, and Karnamrita das have until May 31, 1990 to rectify themselves by submitting in writing to the Corresponding Secretary of the GBC a statement which: 1. Retracts their allegations of a conspiracy by Tamal Krishna Goswami and other members of the GBC. 2. Admit the error of their posthumous ritvik theory. 3. Apologize for the disruption caused to members of ISKCON by the formulation of their unauthorized philosophy. 4. Apologize for their antagonistic attitude towards GBC policies and practices. 5. Permit the Executive Committee of the GBC to distribute this written rectification -- and other material as they deem necessary -to the entire distribution base of the VVR at the expense of the VVR. If they fail to rectify themselves in this manner to the satisfaction of the GBC Executive Committee by May 31, 1990, the GBC body is regretfully compelled to hereby resolve to ***expell*** by ISKCON law, as individuals, VVR's editors Nityananda das, Rupa Vilas das, and Karnamrita das, from ISKCON. Furthermore, the GBC Body hereby directs all ISKCON leaders to take the necessary steps to prohibit the distribution in their temples of the VVR and other publications containing similarly questionable material. Distribution may only be resumed with

the permission of the GBC Executive Committee.{90} **[Excommunicated! Demonized. No discussion?]**  
**[C. Reinstatement Procedure]** In taking these severe measures, the GBC is following the example of Srila Prabhupada, who at different times similarly expelled disciples who introduced concocted philosophies into the movement. As soon as these disciples rectified their misunderstanding and attitude, His Divine Grace accepted them back into the fold. In the event, therefore, that Nityananda das, Rupa Vilas das, and Karnamrita das are however, individually expelled from ISKCON, but subsequently submit a document to the Corresponding Secretary which rectifies themselves in the above manner to the satisfaction of the GBC Executive Committee, they may be individually reinstated as members of ISKCON in good standing. Should either or both of the other two editors wish to rectify themselves independently of Nityananda Prabhu, they may be exempt from complying with #5 above, but they must leave the New Jaipur Community. {90}

**128.{90} That the following is adopted as additional explanatory material to the above Resolution 90-73 concerning the Vedic Village Review:** It is the sacred duty of the GBC to guard the society from philosophical deviation. In the last year, ISKCON has seen a very severe attack against its leaders and the Krishna conscious philosophy, an attack that has mostly affected younger devotees and also created further confusion for those devotees whose spiritual masters have fallen down. The attack has come from the editors of the VVR, the newsletter of the New Jaipur community.{90} In trying to relieve the disturbing situation, the North American GBC, during its January meeting, organized a debate with the editors of VVR to discuss the issue face-to-face and confront their destructive allegations. As a result of the debate, a resolution was passed to conduct an investigation and have further discussions during the upcoming Mayapur meetings.{90} Meanwhile, the Executive Committee of the GBC had been preparing the ISKCON Journal, to present a response to the accusations. The Journal contained the relevant minutes from the original GBC minutes book concerning the issue, interviews with several of the prominent devotees that were assisting Srila Prabhupada during his last year among us, including Tamal Krishna Goswami, Bhakti Caru Swami, Jayapataka Swami, and Narayan Maharaja (a long-standing associate of Srila Prabhupada and friend of ISKCON). Also included were a research document by Ajamila das, and other articles by senior Prabhupada disciples.{90} During the Mayapur meetings the GBC accepted the general conclusion of the Journal, considering that it was adequate to satisfy the concerns of the North American GBC, as expressed in their resolution. The GBC also strongly rejected the theories fostered by the editors of the VVR regarding initiations after the departure of Srila Prabhupada. Srila Prabhupada clearly instructed us that such disagreements should be settled in the sacred setting of Sri Mayapur Dhama during the annual GBC meeting which he instituted. The North American GBC officers therefore invited the editors of the VVR to Mayapur to further clarify the matter, but they did not come.{90} The GBC analyzed the issue and passed the necessary resolutions. {90} It is our sincere hope that they do not leave ISKCON. We are prescribing a method of rectification for their own good and for the good of Srila Prabhupada's society and the responsibility is on them to accept it or reject it. Srila Prabhupada was very firm and severe in dealing with this type of situation, expelling his own disciples from the society when they became contaminated by deviant philosophies and were unrepentant. In representing Srila Prabhupada, the GBC will act in a similar fashion if it is so obligated. **[COMMENT: So where is the evidence that the ritvik after departure is false? The GBC did not in 1991 or thereafter ever produce anything except "It was well understood by everyone at the time." The GBC has ruthlessly stomped out all questions or discussion, expecting us to submissively go to Mayapur to be reprimanded and reformed of our deviant philosophical convictions? Rather, there is no proof to support **their** guru system. So we called their bluff. In 2004, Rupa Vilas recanted and was reaccepted as a good standing member in ISKCON UK. He now can give classes and sell books in ISKCON.]**

## CONCLUSION

Years later Tamal wrote: *"Proxy-initiation proponents established their own community, New Jaipur, and published the VVR to propagate their philosophy. They also conducted initiations in which*

*new recruits are deemed to be Prabhupada's own disciples [...] Ironically, the community and Review were both closed due to the moral and legal transgressions of their organisers, survived only by the proxy-initiation cause itself, which has since attracted new champions. The GBC has been far from silent on this issue. They devoted the entire first issue of the ISKCON Journal - seventeen essays, interviews and testimonies in all - to exposing the proxy-initiation fallacy. That same year (1990) the publisher and editors of the VVR were excommunicated for continuing to actively promote their views despite repeated warnings.” (The Perils of Succession, 1996)*

The annual 1991 GBC meetings in Mayapura elected Tamal and Harikesha as Chairman and Vice-Chairman. The meetings ran from Feb. 12-18. Someone returning from India called Nityananda with the news of the excommunication of the VVR editors, that Tamal had angrily announced to the GBC body that “Nityananda das is ‘public enemy number one!’” and that we in New Jaipur should be concerned for our safety because of rumors that some GBCs had employed tantric curses against us. Within days, Nityananda had a freak accident and almost fell fifteen feet head first through a false ceiling from an attic catwalk into the community’s antique shop and onto the concrete floor. His unbuttoned flannel shirt snagged onto a broken floorboard and after hanging for several minutes, he was able to climb back up with only a nasty bruise on his stomach. Result of a tantric curse? See Ch. 127. More calamities followed in the next year and 26 years later.

One night in June 1990 Rupa Vilas disappeared with Karnamrita’s wife; they both had been unhappy with their spouses and were very much suited for each other. The New Jaipur community was traumatized and felt betrayed by Rupa Vilas, in whom everyone had placed their trust as their spiritual example. Karnamrita stoically carried on as a single parent with his two children, as did Chandrika dasi with Rupa Vilas’ son.

On March 1, 1991, six state and local law enforcement agencies raided seven properties of the New Jaipur community. Drug “paraphernalia” at a mini storage unit was confiscated, along with all of \$2,800. That day a new federal statute went into effect which illegalized the sale of a broad array of items deemed to be associated with drug use, such as postage and digital weight scales, surplus war gas masks, ziplock bags, and various types of pipes. No drugs were found. Two legal firearms were impounded and later returned. The \$40,000 down payment on a property purchase was seized and the sale reversed. Nityananda das’ wife had filed for divorce the same day. Empty bank accounts were frozen. All properties, except the devotees’ community farm where the deities resided, were seized, forfeited, and sold by the state, county, and city. A public state auction of all contents of the antique store and the South Meets East tour program netted Mississippi \$250,000. Most devotees quickly deserted the community, the seven cows went to Alachua with \$1000 each for maintenance, and New Jaipur closed in 1992. The local Sherriff and town police got new squad cars, copy machines, and German Shepherds. It is not known what Mississippi and the Feds did with their shares of the seizure and forfeiture program. In total, millions in assets were confiscated or wasted. **There was no trial.** A year after the raids, Nityananda negotiated a final settlement, signed over more assets to the government, and relocated with the Radha Govinda deities to the Carolinas, starting anew.

Although coming to a chaotic end, New Jaipur: **(1)** Was the first devotee community that was based on the ritvik representative initiation process as instructed by Srila Prabhupada, **(2)** by its being independent of ISKCON and the GBC, was able to openly challenge the ISKCON unauthorized gurus to substantiate their bogus policies, **(3)** through the VVR, instigated deep reflection and widespread discussion in ISKCON on the guru/initiation issues, and **(4)** researched, discovered, and promoted exactly what Srila Prabhupada had instructed in 1977 for future initiations after his departure. The Mississippi rebels discovered the evidence that undermined ISKCON’s concocted guru and initiation policies and system. The July 9<sup>th</sup> movement began and grows steadily to this day. While Rupa Vilas recanted later, Karnamrita and Nityananda proudly wore their ISKCON excommunication as badges of honor, and remained “rebels.” Alone, Karnamrita passed away in 2020.

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## CHAPTER 111: THE HIGHER KNOWLEDGE SCHISM

### RASIKA GURU NARAYAN MAHARAJA: SIXTH SCHISM (1990-2012)

Ch. 71 and Ch. 112 discuss at length the Narayan Maharaja episode in ISKCON history, so no need to repeat here. Narayan Maharaja's influence on ISKCON members became significant around 1990, or from about the time he was interviewed and featured in the *ISKCON Journal* with the GBC's attempt to dispose of the "posthumous ritvik theory." Increasingly, until 1995, Tamal and a number of other senior ISKCON leaders/ gurus/ GBC "took association" from Narayan Maharaja to the point where they wanted him to be the next ISKCON Acharya or predominant spiritual guide. The GBC managed to sanction those leaders and put an end to their association with what the GBC and many ISKCON leaders believed was an influence contradictory to Srila Prabhupada's teachings. However, by that time, perhaps half of all active and former ISKCON devotees had become involved with Narayan Maharaja and paid no heed to ISKCON's prohibitions or warnings about him.

Finally, by 1995, ISKCON leadership, though seriously divided, gathered the strength and will to take a stand on the rasika guru phenomenon involving Narayan Maharaja, largely due to the insistence of the temple presidents. But the bleeding of devotees continued, most declining to take further risks with ISKCON gurus who were biting the dust one after another. This was the biggest schism of all, the sixth major departure of defectors to another cause or camp. Narayan Maharaja, although widely seen as a genuine mahabhagawata, was very controversial, and he would speak things which many took as minimizations of Srila Prabhupada and his teachings. He compared Srila Prabhupada's work to "sweeping" the ground, making a basement or foundation, or as a mere preparation to enable one to later rise to the highest subject matter of rasa-lila, a matter in which Narayan Maharaja was supposed to be expert and realized. Another premise was that all spiritualists must ultimately find a rasika guru and progress to the study of rasa-lila before becoming qualified to return to the spiritual world. However, many take this practice to be contrary to Srila Prabhupada's teachings and to be sahajiya Vaishnavism, something Srila Prabhupada had very much warned against.

### A VISIT TO NARAYAN MAHARAJA'S GOVARDHAN TEMPLE

In 2004, Nityananda das visited Narayan Maharaja's temple at Govardhan, India out of curiosity. What he found was distinctly different than what Srila Prabhupada had given and taught his disciples. *"I recognized or knew many of the western devotees when we arrived outside the Govardhan temple; I had seen them somewhere in ISKCON years ago. They were nicely attired and the men generally were several weeks unshaved. There was more emphasis on socializing than service. We took a tour of the interior parikrama corridor which had walls adorned with sculptured frescos of Lord Krishna's pastimes; most were of Radharani and the gopis. Some of the scenes were quite risque and inappropriate inside a temple with shapely, busty, partly clad young gopis in the water. I was obviously still very much too impure for gopi bhava. The kirtan was not a Prabhupada type kirtan at all- it was a simple repetitive Bengali chant, something about 'Radhe, show me your lover' and in two hours of continuous bhajan there were two Hare Krishna mantras. Afterwards my host took me to Narayan Maharaja's office and we waited outside. When he came, I was introduced to him, and he looked me in my eyes, put his hand on my shoulder, and said in a low, monotone English, 'I can help you.' He walked inside and left me there with my mind, which was screaming, 'No, no, no... I didn't ask for your help. I already have Srila Prabhupada!' The mood of the devotees in introducing me to him was as though they had just rescued another lost ISKCON Godbrother, who now had the great good fortune of associating with a rasika-guru. The experience was chilling- Narayan Maharaja in the center, with some gratitude and affection for Srila Prabhupada as the beginning in spiritual life, something like a first girlfriend who you will always remember throughout your life. I physically shuddered- it just felt very wrong to me."*

Another account from Dhira Govinda das: *"I conducted a seminar at Narayan Maharaja's Govardhan temple in 2005 for 80 devotees, and I spoke with Narayan Maharaja. His mood and*

*teachings were in some obvious ways ( and to me, distasteful), different than the spirit and teachings of Srila Prabhupada. When I first met him in Alachua in 1999, his first statement to me was, 'You have come to me,' implying I wanted his guidance or shelter."*

### **MANY ARE ATTRACTED TO A RASIKA GURU**

Devotees who had formerly left ISKCON for various reasons now saw a charismatic and gentlemanly, elder Gaudiya Vaishnava who had not been beset with the scandals seen in all the ISKCON gurus. Narayan Maharaja (NM) attracted an ever-growing entourage of disaffected ISKCON devotees who found in him renewed inspiration and encouragement to again take up the principles of spiritual life. However, many of them seemed to only make a show of chanting on their meditation beads and studying scripture. NM was very learned, erudite, and knowledgeable of the pastimes of Radha and Krishna. He was a "rasika guru," one who taught the esoteric understandings of the "highest" spiritual rasa, conjugal love. Many devotees felt that they were now able to "move on" beyond the basic practices that Srila Prabhupada had constantly emphasized, and that to make further advancement in spiritual life, a rasika guru was essential. NM became a phenomenon.

Perhaps thousands of devotees neglected ISKCON in the association of their "rasika guru," many travelling with him full-time in a migrating "festival" entourage on engagement tours around the world. The swoon and reverence for NM was at least equal to what was seen during Srila Prabhupada's manifest presence, but the character of the program differed greatly from that of Srila Prabhupada. There seemed to be little practical engagement for most devotees except rasa-lila talks and socializing. Many claimed that NM obliquely diminished the work that Srila Prabhupada had done. "Higher knowledge" was supposedly being given by NM, and his followers were steeped in an aura of superiority, or as one said it: *"We've been chanting for thirty years and now we should move on to the real thing."* They said Srila Prabhupada wanted to give more than he did, but could not because his disciples were not ready. NM's statements were very controversial and ISKCON leaders/members became incensed at the subtle minimisation of Srila Prabhupada.



### **CONCLUSION**

The NM phenomenon stretched from 1990 to his passing away in 2012, and it somewhat continues with his initiated sannyasis who still promote their organization and temples, some of whom are now gurus themselves. Although the ISKCON GBC finally reprimanded and reined in their own members in 1995 (Ch. 71) for associating with NM and endorsing his rasika bhakti philosophy, great damage to ISKCON had already been done and this continued for many years. With facilitation from ISKCON leaders such as Tamal, Giriraja, and others, the Gaudiya Math, whom Srila Prabhupada had left in the 1950's, siphoned off thousands of Srila Prabhupada disciples and followers. Although Srila Prabhupada had smashed the early 1970's "gopi bhava" club in Los Angeles, the lesson was lost as the rasika guru and the focus on the intimate conjugal pastimes of the Lord was again taken up as though it was the ultimate program for success in

spiritual life. Tamal was the primary promoter of Narayan Maharaja.

***This was the SIXTH major ISKCON schism.***

## **CHAPTER 112: NARAYAN MAHARAJA**

*"There is nothing new to be said. Whatever I had to say, I have already said in my books. Now you must try to understand it and continue with your endeavours. Whether I am present or not does*

not matter." (SPConv May 17, 1977) "Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Sri Radha and Krishna." (CC Adi 13.42)

## INTRODUCTION

The supposed need for a rasika guru was a major deviation from Srila Prabhupada's teachings that entered ISKCON in the early nineties, promoted by Tamal as he led many GBCs and senior devotees. The effects were huge and continue to the present day. The history was already described in the previous chapter, how thousands of ISKCON devotees became captivated by Narayan Maharaja (NM) of Gaudiya Math. Below are direct quotes from NM which will make it very clear to Srila Prabhupada's followers that NM taught very differently from what Srila Prabhupada taught, and there was great disharmony between these two versions.

## COMPILATION OF [SHOCKING] QUOTES FROM NARAYAN MAHARAJA

**"Understanding Narayan Maharaja: his own words and other primary sources:"** Compiled by disciples of Srila Prabhupada: one will require a good knowledge of Srila Prabhupada's teachings to recognize how NM conflicts with Srila Prabhupada. **(1)** NM, Hawaii, Feb. 17, 2001: *"Prahlaḍ Maharaja was a very bona fide bhakta, and he never wanted anything worldly, but he could not serve Krishna. His bhakti was mixed with jnana, knowledge of the Lord's opulence. If you have some worldly desire, or any desire, then your bhakti may be sanga-siddha bhakti or aropa-siddha bhakti, but not pure transcendental bhakti."* **SP Lecture Feb 11 1976:** *"And uttama-adhikari, that is very rarely attained, this stage. Uttama-adhikari, has only equal, one vision, samah sarvesu bhutesu mad-bhaktim labhate. The uttama-adhikari, he does not think that 'He is envious,' or 'he is this,' or 'he is that,' he sees that everyone is engaged in Krishna consciousness. That is not to be imitated. That Prahlaḍ Maharaja is like that. He did not know who is his enemy and who is friend. No, he did not know. He is uttama-adhikari, maha-bhagavata. So this maha-bhagavata, this word is very important in this verse, maha-bhagavato 'rbhakah. Immediately, as soon as Brahma requested, 'My dear boy, please pacify.' No hesitation, immediately he fell down. Upetya bhuvī kayena. He is always at the lotus feet of Krishna, and, as a child..."* **(2)** NM, Oct. 24, 1999: *"We can glorify Swamiji, Bhaktivedanta Swami Maharaja. But those who are falling down, how can they glorify him? They cannot glorify him, never; they are cutting. They are establishing that he was the founder of ISKCON, but I know that he was not founder, he was one of the members of this in guru parampara. It was founded by Krishna, and first acharya was Brahma, then Narada, then Vyasa. Only he has changed the name and he has preached these things in Western countries."* **(3)** NM, April 28, 1999: *"Also you should know that Chaitanya Mahaprabhu is the founder of ISKCON. Swamiji, AC Bhaktivedanta Swami Maharaja is one of the prominent acharyas in this line only. He is not founder; he's one of the prominent acharyas, who spread all these things [over] whole world, in a very short time. Though Prabhupada Srila Bhaktisiddhanta Sarasvati himself could not come here, and he sent Swami Bhaktivedanta Swami Maharaja here. So Swamiji is one of the hands of Srila Prabhupada. It is not that Srila Bhaktivedanta Swami Maharaja is also father and forefather of Srila Bhaktisiddhanta Sarasvati. We should try to realize all these things. He was one hand, one hand, he was one hand, and that hand was so long that it traveled [over the] whole world, that long hand. But for this you should not minimize all other acharyas who have not come here, but more qualified they were. Like parama puṅjapada Sridhara Maharaja, Gosvami Maharaja, my Guru Maharaja, to whom this Bhaktivedanta Swami Maharaja used to make, used to honor like siksha-guru."* **(4)** NM Australia: Feb. 18. 2002: *"Your Prabhupada, Srila Swami Maharaja, only changed the name into English. He is not the founder-acharya of that eternal ISKCON... I am ISKCON. I'm not different from ISKCON. I am 'Bhaktivedanta' [Bhaktivedanta Narayan Gosvami]. Like father, like son. I am the real successor of Srila Bhaktivedanta Swami Maharaja, and there is no other. You should know this very openly. I am Bhaktivedanta and he is Bhaktivedanta, but he received this name after I did. I'm senior to him in this regard... I'm Bhaktivedanta, and I'm also ISKCON. Don't think that I'm out of ISKCON."* **(5)** Hari Sauri March 31, 1997 Letter: *"He (NM) shouted, 'I am not under your rules. I am not ISKCON, I am Gaudiya*

Math!" (6) SPL Dr. Bigelow Jan. 20, 1971: "I am the founder-acharya of the International Society for Krishna Consciousness." (7) SPL Kurusrestha Dec. 28, 1974: "Also your idea of forming a trust between ISKCON and the leading men in the Indian community is approved by me. That is very nice. Let the Indians take part in our movement and help us to push on this mission of Sri Chaitanya Mahaprabhu. In that trust you must be very careful to make sure that my name is registered there as the founder-acharya and that I am to be the ultimate authority. In other words, in any case of necessity of vetoing or canceling any decision made by the other trustees, I should be able to do like that. My decision should over-rule all the other trustees combined." (8) NM Australia, Feb. 12, 2002: "Therefore, in his service to Radhika, for rati-keli-siddhyai, a guru cannot serve in his male form. Srila Swami Maharaja and my Gurudeva are both serving there in their female forms as gopis. In that realm my Gurudeva is Vinoda Manjari, Srila Prabhupada Bhaktisiddanta Sarasvati Thakura is Nayana Manjari, Srila Bhaktivinoda Thakura is Kamala Manjari, Srila Jiva Gosvami is Vilasa Manjari, Srila Rupa Gosvami is Rupa Manjari, and Srila Raghunatha dasa Gosvami is Rati Manjari. These manjaris can serve Radha-Krishna Conjugal." Dhirstadyumna das: "And our Srila Prabhupada?" NM: "If you fully surrender, by body, mind, words and ego, then I may tell you. Otherwise, I will not. I know who he is, but you do not know. None of the ISKCON leaders know. Your Prabhupada has cheated them all, in the sense that he has not revealed himself to them at all." (9) Datta das, Letter to NM July 19, 1998: "I do not understand why you are again giving the Gayatri mantra to Srila Prabhupada disciples who have already heard it from him. And I do not agree with you that Srila Prabhupada did not understand that if devotees heard his chanting of the Gayatri mantra from a tape, it was not bona fide."

(10) SP's SBhag 2.9.8 purport: "The potency of transcendental sound is never minimized because the vibrator is apparently absent." (11) NM Dec. 3, 2001 India: "You should try to realize what instructions Srila Swami Maharaja (Srila Prabhupada) has given. He has never given anything other than the instructions of Srila Rupa Gosvami. He always followed Rupa Gosvami, and therefore he is a rupanuga-vaishnava. He wanted to very clearly give the path of rupanuga (manjari-bhava), but he first had to cut down the jungles of mayavada and atheism. Because he wanted to give this path, he requested me to help them. He could have given it then, but they were not ready at that time." (12) NM, Australia: Feb. 18. 2002: "I am the real successor of Srila Bhaktivedanta Swami Maharaja, and there is no other." (13) NM Lecture, Sept. 19, 1994: "Those who are not rasika Vaishnavas, they don't know tattva, they have not gone to association with any Vaishnava... they think that to preach whole world... the name of Krishna... and to give Gita sandesha... is the whole thing. So I want to say that your Prabhupada has given these things... only these things... and not beyond these things. Then he was only the servant of Mahavishnu, not of Krishna. A strange thing... for them who are ignorant. But those who are wise and have done initiation from any rasika Vaishnava, bhava bhakta of Chaitanya Mahaprabhu... Those who have given their heart to them and have realized anything... very little... they can realize these things. [...] At first, if any temple is going on... we'll have to clear... the ground. The thorns are there, the trees having thorns... useless... to be cut, and to give some land... But to dig and to sweep is not everything. To dig for basement of this big temple is not everything. So Swamiji has at first cleared the atmosphere... Prepared the ground... by preaching name and the sandesh of Gita... he prepared. So very important work. Without this, without this, he could not have given these things. As Chaitanya Mahaprabhu first preached the whole world Krishna name, and he wanted all Vaishnavas to understand His inner mood. ...Otherwise everyone cannot understand... so he has done this task and it was so necessary for that world... for all world... he has done but he has not done everything ... by that doing. It was only basement... Foundation." (14) NM, Melbourne farm: "Srila Bhaktivedanta Swami 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.'"

(15) NM, B.C. Canada May 2001: "When he came to the Western countries he saw that all were taking so many drugs, so many drugs. Almost all were mad persons, loving dog instead of God. Still he thought, 'What should I do? I should give something.' First he cut the jungles of all mayavada

philosophy, atheism, material science propaganda, and so on. Next he explained that you should worship your own gurudeva first. It was something, a beginning for beginners. A, B, C, D. [...] However, when you pass the beginning primary school and enter high school or college, you should not think, 'Oh, I will only study the thing I learned at the beginning. I will not obey all these professors. I only want my gurudeva and what he has told us. A means apple, B means ball, and C means cat. Why are you telling different things? Narayan Maharaja comes and tells so many different things. We should not accept this. He is glorifying Rupa Gosvami, and he is teaching that we want affection for Radha-Krishna Conjugal. Why is he telling different things? Don't listen to him. It will be an offense.' What is this? Ignorant persons speak like this. 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.' If he had told them everything, and if they were so knowledgeable and expert, why have so many of the senior devotees, even those in the renounced order, fallen down? Where are they now? Where they are now is not ISKCON. They were not ISKCON, they are not ISKCON, and they will not be ISKCON [...] If there is no need for Prabhupada's disciples to continue hearing from a bona fide guru, then why are they falling? Why? I know more than you, much more than you."

**(16)** The conversation to which NM refers to above is: A.C. Bhaktivedanta Swami and NM Oct-Nov 1977, Vrindaban, as transcribed by NM's followers: **SP:** Are any of my God-brothers in Vrindavana now? **NM:** Yes. **SP:** Who? **NM:** Van Maharaja might be there, as well as Indupati Prabhu from Chaitanya Gaudiya Matha. **SP:** Any more? **NM:** Only these two at the moment. **SP:** Who is Indupati? **NM:** Indupati. He comes here often. **Bhakticaru:** From Madhava Maharaja's matha? **NM:** Yes. No one else is here. **SP:** Please call both of them. Van Maharaja and him. **NM:** This is very good proposal by you. **SP:** Please sit down. They will call them. **NM:** All right. **SP:** This cutting of arguments happens sometimes... **NM:** These are insignificant matters in such a substantial worldwide mission. A little something here and there is of no consequence. You have done this wonderful preaching work for the benefit of the whole world. There was no self-interest. You did everything only in devotional service to Krishna, for benefiting all people at large. **SP:** It is all by your blessings. **NM:** You have done a wonderful thing. It is necessary to care for and preserve this mission, and see that it is managed skillfully. **SP:** You kindly instruct them on this matter. I'm unable to speak. **(17)** Satsvarupa: "In the ultimate issue, however, what matters is not so much what Srila Prabhupada may or may not have said to Srila NM, but what Srila Prabhupada said to us, his disciples. And there is no record of him ever instructing the members of ISKCON to take direction from Srila NM, other than to seek his advice concerning the details of performing Srila Prabhupada's samadhi ceremony." **(18)** Hrdayananda Dec. 7, 2000: "NM states that he is the 'first' or maybe the 'true' disciple of Srila Prabhupada etc. Actually I have personally served Srila Prabhupada for so many years as a GBC member and he has never mentioned NM, nor was NM engaged in any significant service to Srila Prabhupada's Mission. Srila Prabhupada never told in any book, article interview or any other documented statements, that NM should become the siksha guru of ISKCON." **(19)** SPConv Aug. 16, 1976: "They (Bhaktisiddhanta's disciples) never thought, 'Why Guru Maharaja gave us instruction so many things, why he did not say that this man should be acharya?' They wanted to create artificially somebody acharya and everything failed. They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point? [...] So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection." **COMMENT:** Which means, if Srila Prabhupada wanted us to study rasika tattva with NM,

why did he not tell us such? (20) SPLilamrita: " Then he paused for some time, and wiping the tears from his cheeks, he said in an even more choked voice, 'He saved me.' At that point I began to understand the meaning of 'spiritual master' and dropped all consideration of ever replacing Swamiji. After two days Prabhupada said he would not call any of his Godbrothers to come and take care of his disciples. He said, 'If this person speaks just one word different from what I am speaking, there will be great confusion among you.' Actually, he said, the idea was an insult to the spiritual master." (21) SPL Dinadayala, Feb. 25, 1976: "I have instructed everything in my books." (22) SPL Satsvarupa, June 16, 1972: "I have given you everything, so read and speak from the books and so many new lights will come out. We have got so many books, so if we go on preaching from them for the next 1,000 years, there is enough stock. " (23) SPL Nitai July 14, 1976: "I have received reports that you have been developing the habit of going outside the temple to hear lectures by others outside like Nrsimhavallabha. Strictly nobody should go outside to hear lectures by others. If you are not satisfied by the calibre of the classes at the Krishna Balarama Mandir, then you should give another class, but you cannot go outside for hearing others' lectures. Kindly stop this habit immediately."

**NARAYAN MAHARAJA ON ISKCON LEADERS AND DEVOTEES: (24)** NM, B.C. Canada, May 2001: "Some of his (Srila Prabhupada's) sannyasis used to come to me, but where are they now? They were forbidden to continue hearing (from me) and properly understanding their gurudeva. If they will come again and serve their gurudeva, then they have a chance— otherwise not." (25) NM, B.C. Canada May 2001: "Though one may have taken initiation from Srila Swami Maharaja 30 years before, he may still be kanistha adhikari— not madyama. Otherwise, there would be no confusion or falling down. A pure devotee can never fall down. This is the reason: they did not want to listen to anyone other than Srila Swami Maharaja, but they should listen to grow." (26) NM Australia Feb. 15, 2002: "If the guru is following all the principles of bhakti, if he is in the line of his gurudeva, if he is chanting and remembering but he is not learned enough to give you Krishna-tattva, then don't give him up. With honor for him, take his permission, and go with his permission to associate with exalted Vaishnavas. And, if he does not give permission, you can consider that he is also among the kan-gurus meant for being given up." (27) Datta das Letter to NM July 19, 1998: "You have said to at least one disciple (that I know of) of an ISKCON guru in good standing that he should take second initiation from you since it was necessary to receive the Gayatri mantra from a Maha-Bhagavat devotee; otherwise the mantra has no effect." (28) Did NM re-initiate ISKCON devotees? What follows is but a partial sampling of devotees who were initiated by ISKCON gurus in good standing but who have rejected their ISKCON guru and instead taken shelter of NM. Several of these devotees have personally informed their ISKCON guru that they have left him and have clearly stated that they have taken re-initiation from NM. /Gopal Krishna Maharaja: Parasurama dasa, Parasara Muni dasa, Ramacandra dasa, Pavana dasa Jayapataka Swami: Vicitra Vasini dasi Satsvarupa: Navadvipa dasa, Narmada dasi, Jagannatha Krishna dasa Indradyumna Maharaja: Abhaya Mudra dasi Tamal Krishna Maharaja: Radhastami das Krishna das Swami: Ayodhyapati dasa Bir Krishna Goswami: Bhakti lata dd Madhusevita das: Keli-parayana das, Mahalakshmi dd, Gaura-pournima dd Vipramukhya Swami: Syamananda dasa.

(29) "I am greatly surprised for Bon Maharaja's initiating you in spite of his knowing that you are already initiated by me. So it is deliberate transgression of Vaishnava etiquette and otherwise a deliberate insult to me. I do not know why he has done like this but no Vaishnava will approve of this offensive action." (SPL Hrsikesa March 1968)

**IS A BONA FIDE GURU OMNISCIENT? NM CONTRADICTS SP'S TEACHINGS: (30)** NM Germany Dec. 12, 2001: "Nowadays there are so many devotees who were personally following your Prabhupada, and by that they came in contact with this transcendental life. But now they are thinking that he was not sarvajna, not allknowing or omniscient. What was he? Foolish? Ignorant? You know in His boyhood, that Krishna performed so many pastimes in which he appeared like a totally ignorant boy. But that does not mean He is ignorant or that He is not omniscient. And, if He is omniscient, why should His associates not be so? They must be." (Jadurani dasi mentions gurukula child abuse: how

could it have gone on if Prabhupada was omniscient, or all knowing?) NM speaks about Prabhupada being omniscient and child abuse in ISKCON: *"If those in the gurukula are not offensive they will get some good impressions, samskaras, in the heart—by sadhu-sanga. Srila Swami Maharaja knowingly did something like this for the gain of the whole world—the whole universe. He has given krpa, mercy, to all. Prabhupada did not do anything improper. He was sarvajna (all knowing), and he wanted to do good for all. It was not the fault of Prabhupada; it was fault of their bad karma of past births and also this birth. We should realize this. Although some are not realizing this, still he will help them. If those who attended gurukulas, who performed bad activities in past lives, had not come in contact with Srila Swami Maharaja—and instead of going to gurukula they had gone to any other school—the same karmic reaction would have come to them because of their past impressions. In fact, much, much worse things would have happened to them, and they would not have had the good opportunity to associate with a pure devotee—to receive prasada from his hand, to receive so much mercy from him, and to have the chance to take up devotional activities later on."* COMMENT: So NM says SP knew of the abuse but let it go on because it was their karma? **(31)** SPL Rupanuga July 3, 1968: *"Yes, those twelve symptoms of the spiritual soul are correct, except for 'all-knowing.' All-knowing it cannot be, but full of knowledge."* **(32)** SPConv April 8, 1975: Jayadvaita: *...sometimes the acharya may seem to forget something or not to know something, so from our point of view, if someone has forgotten, that is... SP: No, no, no. Then... Jayadvaita: ...an imperfection. SP: That is not the. [...]. Then you do not understand. Acharya is not God, omniscient. He is servant of God. His business is to preach bhakti cult. That is acharya.*

**THE PROCESS OF DEITY WORSHIP AND NAMES OF DEITIES: (33)** NM Australia, on Jan. 20, 2000: *"We see that some devotees are doing bhajana of Radha Krishna, and also worshipping Jagannatha or Nrsimha. Sometimes Ramacandra, Laksmana, Sita and Hanuman are also there: and Chaitanya Mahaprabhu, Nityananda prabhu and Laddu Gopal are also there. Can you give them up? You can give up Jagannatha, no harm. You can give up other incarnations, but what will you do about Chaitanya Mahaprabhu? What should we do? If you are serving Chaitanya Mahaprabhu as well as Radha-Krishna conjugal, then it seems it will be not onepointed. Then what should we do? Then it will not be ananya. We should try to follow ananya. We should try to be one-pointed, not having so many ista-devas. Otherwise how can you concentrate? If you are doing archana of Radha-Krishna, and also Dvarakadhisa, Laddu Gopal, Nrsimhadeva, Mahaprabhu, Ramacandra, Laksmana and Sita, Jagganath-on the same altar- it means that you are ignorant. You have no knowledge at all. Perhaps your guru was not so high, and he has not explained all these things. We should know all these truths. All the doubts are cleared up in our acharyas' commentaries on Manah Siksha, and they will quickly disappear when reading their explanations. We should follow Srila Raghunatha das Goswami who was worshipping Chaitanya Mahaprabhu. In what way? As guru. If you are doing archana of gurudeva and Krishna, no harm. This is ananya."* **(34)** Kamalacarana das April 2, 2002: *"I was in Yogapit in Mayapur... Siddhanti Maharaja and gave me the following information: In 1894 Bhaktivinoda Thakura founded the Old Temple and established Radha Madhava, Gaur Visnupriya and finally Chaitanya Mahaprabhu Deities on the altar. Radha Madhava he got from one brahmana few years ago. Then in 1934 the New Temple was built by Bhaktisiddhanta Sarasvati Thakura. He installed Laksmipriya, Panca-Tattva, Sri Jagannatha and Adhoksaja Vishnu. This Adhoksaja Vishnu Deity was the personal Deity of Jagannath Misra, found while excavating work was going on. Bhaktisiddhanta Sarasvati in 1934 established a Laksmi Narasimha Temple there also, which is actually the puspa samadhi of Bhaktisiddhanta Maharaja's mother. The Deities there are Sri Laksmi Narasimha and Gour Gadadhara."* **(35)** Aranya Swami (leading NM disciple) June 8, 2000: *"Srila NM expressed his concern over the worship of some Deities of Radha-Krishna in ISKCON Who are being addressed by the names Rukmini-Dvarakadhisa, Radha-Parthasarathi, Radha-Nilamadhava, Radha-Govinda Madhava etc. Srila Maharaja never criticized names that Prabhupada gave. Rather, he questioned whether Prabhupada actually gave them... The names of the above-mentioned Deities are either rasabhasa or*

inappropriate... Srila NM has stated that the name Radha-Partha-sarathi is rasabhasa because Srimati Radhika never leaves Vrndavan... As far as the names Rukmini-Dvarakadhisa are concerned, although they are bonafide names, they are inferior in tattva to Radha-Krishna... Therefore to worship Dvarakadhisa and Parthasarathi, Who are the vaibhava-prakasa expansions of Nandanandana Krishna, is clearly not following in the wake of Srila Prabhupada's inner moods." (36) SPConv Jan. 9, 1976: **Acyutananda:** The name of the Delhi Deities is Radha-Parthasarathi. So how do we understand? Because Partha means Arjuna. So Radha, how does Radha get there? **SP:** When Krishna is Parthasarathi, Radha is out of Him? Does it mean? **Guest:** What you mean, Parthasarathi is Sri Krishna. [...] **SP:** That's all. Yes. Radha-Krishna-pranaya-vikrtir ahladini-saktir. When He is fighting, the ahladinishakti is there. It is not manifest.

**IS CONJUGAL LOVE IN SEPARATION THE HIGHEST EXPRESSION OF BHAKTI?:** (37) NM, *Vraja-Mandala Parikrama*, p. 45: "Those who have not scrutinizingly studied the scripture *Srimad Bhagavatam*, and who have not conscientiously comprehended CC, and who have also not properly understood books like *Bhakti Rasamrta Sindhu*, *Brhad Bhagavatamrta*, *Ujvala Nilamani*, *Krishna Karnamrta* and other literatures of this nature. These people consider *vipralambha*, the mood of separation to be the highest level of ecstasy. Our previous acharyas also considered *vipralambha* to be an exalted state; but after much reflection they perceived *vipralambha* as a prerequisite to highlight and more fully embellish and amplify the ecstasy of reunion. If there would be only *vipralambha* for all of eternity what would be the use? What would be its service? *Vipralambha* is necessary only because it intensifies the ecstatic feelings of reunion again." (38) Continued, p.46: "So you can see that the mood of *vipralambha* is much more complex than possibly the way you envisioned it to be before. And those who still persist in advocating that *vipralambha* is the highest, they do not yet have the spiritual maturity and understanding to realize that it is not possible for anything to be more elevated than Srimati Radharani and Krishna's ecstatic loving exchanges in reuniting again." (39) From CC Mad 8.191-7 in TLC: "Upon hearing of these transcendental activities, Lord Chaitanya said, 'My dear Ramananda, what you have explained regarding the transcendental pastimes of Sri Radha and Krishna is perfectly correct, yet there is something more I would like to hear from you.' 'It is very difficult for me to express anything beyond this,' Ramananda Raya replied. 'I can only say that there is an emotional activity called *prema-vilasa-vivarta*, which I may try to explain but I do not know whether You will be happy to hear it.' In *prema-vilasa* there are two kinds of emotional activities—separation and meeting. That transcendental separation is so acute that it is actually more ecstatic than meeting."

**GAYATRI MANTRA AND HARINAMA:** (40) NM, *Going Beyond Vaikuntha* Ch. 7: "Without the *gopala-mantra* and the *kama-gayatri*, will our *sadhana* be complete with only the *namasankirtana*? No, because by *nama-sankirtana* alone we will not be able to chant *suddha-nama*, the pure name of Krishna." (41) NM, *Confidential Secrets of Bhajana*, p. 22: "Everything is there, but don't think that we can realize all this by chanting Krishna-nama alone. We must chant *nama-mantra* (*gayatri*) as well, if we want full understanding and realization of what is in the Hare Krishna mantra." (42) SPConv Aug. 13. 1973: "Chanting Hare Krishna *maha-mantra*. Then, as he practices, becomes more purified, then second initiation. *Gayatri*. *Gayatri-mantra*. But the first initiation, according to Jiva Gosvami, that is sufficient. Chanting Hare Krishna mantra, that is sufficient. But still, to purify them more, the second initiation, *Gayatri*, is given." (43) Sridhar Maharaja (Gaudiya Math) *Sri Guru and His Grace*: "We accept the mantra only to help the *nama-bhajan*, the worship of the holy name. Otherwise it may not be necessary at all. It has been judged in such a way. The name alone can do everything for a person. It is full and complete. The (*gayatri*) mantra helps us to do away with the *aparadhas*, offenses, and the *abhasa*, or hazy conception. The (*gayatri*) mantra comes to help us only so far."

**HOW A DEVOTEE ACHIEVES PERFECTION:** (44) NM, *Bhakti-rasayana* Ch. 6: "If after hearing these verses (about Krishna and the *gopis*) one doesn't meditate on them, then at the time of taking *harinama* his mind will certainly be absorbed in thoughts of material enjoyment. While chanting his mind will be unsteady, and remembrance of events from the life he led before he began to follow the



path of bhakti will awaken inside him. Various kinds of sankalpa and vikalpa, attraction and repulsion to material objects will come to his mind, and he won't receive the full benefit from this nectar- tonic. But if someone meditates on these verses while taking harinama, then his bhakti will surely increase. This is the method for increasing one's bhakti." (45) Bhaktisiddhanta Sarasvati, Prabhupader Patravali, Ch. 1: "There is no point in making a separate effort to artificially remember the Lord's form, qualities and pastimes. The Lord and His name are one and the same. This will be understood clearly when the coverings in our hearts are removed. By chanting without offenses you will personally realize that all perfections come from the Holy Name." (46) Bhakti Prajnana Kesava Gosvami (NM's diksha guru)- His life and Teachings, Part 4, P. 343: "One day a devotee was studying the commentaries on rasa-lila, brahmara-gita and so on, and Srila Gurudeva [Bhaktisiddhanta] said, 'The qualification to hear topics such as rasa-lila will come when sri nama-kirtana has freed the heart from anarthas, and suddha-sattva has appeared there.'" (47) NM, Venu-gita, introduction: "Those who believe that only sadhakas who are completely free from all anarthas are eligible to hear the above-mentioned pastimes (of Krishna and the gopis), will neither become free from anarthas nor obtain eligibility to hear even after millions of births... Then how can this greed be obtained... Faithfully hearing the narrations of Sri Krishna's pastimes saturated with rasa from the lips of rasika Vaishnavas or by faithfully studying the literature related to the pastimes of Sri Krishna, composed by them, this greed may be obtained. Besides this, there is no other means."

(48) Srila Puri Maharaja Lecture, Nov. 11, 1994: "The only thing that can give you prema is pure chanting. There is no other process which can bring you to the level of prema. You may feel that sometimes a certain attraction, but if this is not steady, you cannot interpret it as lobha, which is so rare. You cannot just find it anywhere." (49) NM Going Beyond Vaikuntha Ch. 7: "Some people think that they will first become free from all offenses and anarthas, become pure by their own efforts, and then engage in bhajana, but that is absurd." (50) Bhaktisiddhanta Saraswati, Prakṛta-rasa-sata-dusani: "Rasa, devotional mellow, can never be first present and then develop into rati, transcendental attachment, or sraddha, proper faith. The Srimad-Bhagavatam (or the realized devotee) never sings any opinion other than rati develops from sraddha." (51) NM Going Beyond Vaikuntha Ch. 7: "If one listens with faith to narrations of Krishna's pastimes with the gopis by anusnuyad— accepting a pure guru, an ideal rasika Vaishnava who knows bhagavat-tattva and then constantly hearing from him— then exclusive sentiment will come to him. This sentiment is our everything, and it will arise in us and give us great happiness." (52) Bhaktisiddhanta Saraswati letter: "Those who have achieved the perfection of being fixed in their spiritual identity (svarupa-siddhi) have attained such a realization through internal revelation and the spiritual master's only involvement in these matters is to help the further advancement of a disciple. As a practitioner progresses toward spiritual perfection, all these things are revealed naturally within the heart that sincerely seeks service." (53) SPL Feb. 19, 1970: "As soon as a devotee is regularly engaged in this way, always engaged in Krishna Consciousness, Krishna will reveal the whole spiritual science from within the heart of such sincere devotee." (54) SP's SBhag 3.9.33: "When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness." (55) NM Venu-gita, Text 12, p. 37: "We should always hear and chant and remember Krishna's Vrindavan pastimes. A rasika devotee will learn only enough tattva-jnana to facilitate his entrance into the bhava he is attracted to. Then everything will develop and he will be able to enter the lila. If he always thinks of Krishna as the Supreme Lord, then his attraction for Krishna will be pre-dominated by aisvarya-jnana and he will not be able to enter Krishna's madhurya-lila. Therefore a rasika Vaishnava should not focus on Krishna in the way He is presented in Bhagavad-gita, as the Supreme God." (56) Bhaktivinoda Thakura, Sri Chaitanya Sikshamṛta Ch. 7 Part 1: "Those who have not attained pure rati and sense control make futile attempts to become qualified for rasa by practicing rasa. That taste which arises naturally in a person on the level ofprema is called rasa. The discussion of rasa is only a description of how the

various elements combine in the different rasas; it is not a part of sadhana. Therefore, if anyone says that he will teach you the sadhana of rasa, he is an impostor or a fool."

(57) NM, Venu-gita, Text 17 p. 55: "Therefore, we should only focus our attention on those things that are helpful to our madhurya-bhava, not those things which pertain to aisvarya-bhava."

(58). NM Dec. 13, 2001: "If one wants to love Krishna in mood of a mother or father, his guru should be an ocean of that mood. If one is in the mood of Sri Rupa Manjari and thinks, 'I want my siddha (perfected spiritual form) to be that of the manjari followers of Rupa Manjari,' then the guru should be already perfect in that. He must already have that siddha-deha, and he should be very favorable and causelessly merciful to the disciple. Only that person can be one's siksha-guru; not others. One should think, 'A person may be very learned, but if he is not especially affection towards me, and if he does not possess the mood that I want, the mood that is in my svarupa, then he cannot be my siksha-guru.'"

(59) Bhaktivinoda Thakura, Bhajana-rahasya, Prathama-yama Sadhana: "(When) almost all anarthas have disappeared one therefore has the required adhikara for attaining siddhadeha. If one thinks of his siddha-deha without achieving the adhikara his intellect becomes bewildered."

**ATTAINING GOPI OR MANJARI BHAVA:** (60) NM Los Angeles May 31, 2000: "If you are pure or impure, if you have somehow come in the line of Mahaprabhu, then in your constitutional form there must be something of gopi-bhava. Otherwise how could you have come?" (61) NM Lecture Los Angeles May 13, 2001: "You may have decided that your goal is gopi-prema or radha-prema, but you cannot achieve radha-prema. By your constitutional form you can only have the service of the gopis. Only the manjari mood, always serving the gopis, is possible for the jivas. [being a sakhi is not possible for a jiva]" (62) SP's Nectar of Devotion, Ch. 11 purport: "Srla Bhaktivinoda Thakura writes in this connection that Sri Radha-kunda is the most select place for those interested in advancing their devotional service in the wake of the lady friends, sakhis, and confidential serving maids, manjaris, of Srimati Radharani." (63) SP's Krishna Book Ch. 29: The Rasa Dance: Introduction: "The gopis who joined Krishna's pastimes (to dance with Him in the rasa dance) within this material world were coming from the status of ordinary human beings. If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Krishna."

**ATTAINING PREMA IN THIS LIFE:** (64) NM Confidential Secrets of Bhajana p. 20: "Next is the stage of prema. But this cannot appear in this body. It can only come in our next life, somewhere in the material world where prakata-lila is going on. Then the sadhaka will take birth in the womb of a gopi. Prema can be achieved in that body, through the association of nitya-siddha devotees. Otherwise it is not possible." (65) SP's SBhag 6.16.51 purport: "The science of devotional service has been instructed by Narada and Angira to Chitraketu... By performing devotional service, one advances step by step, and when one is on the platform of love of Godhead (prema pumartho mahan) he sees the Supreme Lord at every moment. ...Chitraketu Maharaja was first instructed by his gurus, Angira and Narada, and now, having followed their instructions, he has come to the stage of seeing the Supreme Lord face to face." (66) Visvanatha Cakravarti Thakura Madhurya Kadambini, gives this verse from SBhag 1.6.17 as an example of the symptoms of prema—note the word "prema" in the Sanskrit—in reference to Narada in his life as a maidservant's son: prematibhara-nirbhinna- pulakango 'tinirvrtah ananda-samplave lino napasyam ubhayam mune "O Vyasadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord."

**DEFINITION OF RUPANUGA:** (67) NM July 4, 1997: "When our hearts accept the same mood Srla Rupa Gosvami possesses in his heart- the mood of a palya-dasi (unpaid maidservant) of Srimati Radhika, it is called rupanuga-bhakti." (68) SP's CC Madhya 19.132: "According to Bhaktisiddhanta Sarasvati Thakura, distributing literature is like playing on a great mrdanga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Srla Rupa Gosvami, one can become a rupanuga devotee."

**STANDARDS FOR INITIATION: (69)** Hari Sauri Letter Mar. 31, 1997: "Yesterday Jayapataka, B. Caru, B. Svarupa Damodar, Lokanath and myself went to visit BV Puri Maharaja at his matha, just next to our land. Narayan M. arrived with three others unexpectedly. He had not been invited but showed up of his own accord. JP had already gone back to our temple but the rest of us stayed on. There were some real fireworks. Puri M. immediately told NM that we were complaining about his initiating people from ISKCON. NM became very hot and agitated and defensive. He vehemently denied initiating anyone from ISKCON... Guru Kripa was there. He challenged NM that Prabhupada has set the standard for preaching all around the world [16 rounds/day, six month minimum probation period before initiation, etc.] but he (NM) is violating that by initiating people the very first time he sees them without knowing anything about them. NM denied he was initiating anyone without recommendations etc. But GK's own stepdaughter was initiated by him after only one day. GK caught him out in a lie, and he didn't like it. He shouted, 'I am not under your rules. I am not ISKCON, I am Gaudiya Math!' He repeatedly denied he was initiating any ISKCON devotees. I asked him, 'Maharaja, when you initiated people in Australia, where did they come from?' He couldn't answer." **(70)** Jayapataka Maharaja, "To Hear or Not to Hear, that is the question" Mar. 28, 2001: "I had some disciples and I consented that they could accept siksha from NM but instead of siksha, NM gave them re initiation." **(71)** Suhotra Swami: "In Holland, where Brahma-rata das solicited many congregational members to see NM, there were 17 initiations, a number of the initiates had come for only one or two days. Some of these persons didn't realize the significance of their actions, and many don't follow the four regulative principles." **(72)** Shivarama Swami: "In Leicester, I learned from the temple president that NM planned to initiate two congregational members who were completely unqualified. I faxed NM and asked him to desist. When the TP delivered the letter, NM replied, 'We do not want to create trouble with ISKCON,' from which I inferred that he would respect my request. Then he said, 'But giving a name and mala I do for children,' and consequently he went down and did the initiation anyway."

**ADVAITA ACHARYA: (73)** NM May 31, 2000: "He (Chaitanya) also did not come only to establish Yuga-dharma. That is the job of Maha Visnu, not of Krishna. It is not Krishna's function. Who is Maha-Vishnu? Sri Advaita Acharya. He is the amsa of the amsa of the amsa of the amsa of the Kala of Krishna Himself. He is a part of the part of the part of the part of Krishna. Being so far away, He can preach with kirtana, but He cannot give Vraja-bhakti. Never. He is not qualified for this. Only Krishna can do this." **(74)** CC Adi 1.6.28: "He (Advaita Acharya) delivered all living beings by offering the gift of Krishna-bhakti. He explained Bhagavad-gita and Srimad Bhagvatam in the light of devotional service."

**THE PLACE OF BOOK DISTRIBUTION AND VARIOUS SERVICES: (75)** NM Dec. 13, 2001: "Some say, 'My Gurudeva has told me that I should only distribute books, and by that, prema-bhakti or vrajabhakti will at once come. So I will only distribute books for my whole life. No reading. Doing only this.' What will happen? The current will stagnate. Only sukrti (pious credits that gradually accumulate to allow one to meet and/or follow a pure devotee) can come from such activity. Their Gurudeva has spoken rightly, for by doing so, they will meet so many good associates, they will hear hari-katha, they will get a real siksha-guru, their anarthas will disappear, and thus nistha will come. After nistha, ruci will come, then asakti, and then rati (bhava) will manifest. After that, prema will manifest, and as a result, sthaya-bhava, vibhava, sattvika, vyabacari (the transcendental sentiments of the soul) will manifest. You cannot imagine what this stage will be like. It will come, after a very long time. That is the general process. However, by the mercy of Gurudeva, it can come very quickly." **(76)** NM Confidential Secrets of Bhajana, p. 12: "We may think that we are engaged in so much devotional service and so much preaching work, but we must be careful. If we are not trying to do bhajana, if we are not trying to enter into the realm of real bhakti, then all of these activities are karmanga, actually material activities."

**DEALINGS WITH OTHER BRANCHES OF THE GAUDIYA MATH: (77)** Murlidhara das, of Sridhar Maharaja's Gaudiya Math, April 1999: <http://www.mandala.com.au/rupanuga/default.htm> "For several years NM heavily attacked Srila Sridhar Maharaja both verbally and in print. Before Srila Guru

Maharaja's departure from this world, when we were living with Srila Guru Maharaja at Nabadwip Sri Chaitanya Saraswat Math in the 1980's the disciples of Srila Sridhar Maharaja who knew the facts about the relationship between our Divine Master and NM would never go to the Math of NM. Ultimately, however, it is not just NM's attitude towards Srila Sridhar Maharaja but also NM's philosophy that disconnects him from Srila Sridhar Maharaja, (especially), NM's proposal that neophyte devotees should constantly meditate on Krishna's pastimes with the gopis." Full article: <http://www.chakra.org/articles/2001/05/07/who/index.htm> (78) NM Nov. 10, 1991: "So you should not be satisfied what you have got from him (Srila Prabhupada?) at that time.... Without Raganuga Bhakti, Bhakti is not completed. So I think that you should try to enter in this raganuga Bhakti realm and you are so much qualified."

#### **INFLUENCING WOMEN & CHILDREN; INITIATING WIVES WITHOUT HUSBAND'S PERMISSION:**

(79) Datta das, Letter to NM July 19, 1998: "Last year, when my former wife asked me whether my two young sons could take initiation from you, I said no. Since I wasn't in New Braj at the time, I asked first Gopavrindopal, and then my former wife (now initiated by you as Prema Mayi) to convey my wishes to you on that subject. First Gopavrindopal spoke with you, then Prema, then myself, when I arrived in Badger. In each case, you said more or less that 'There is no problem. Whatever the father wants for his sons. This is Vedic.' I was very satisfied with your answer, and was pleased with your cooperative and considerate mood. However, you spoke with my sons later and told them that they should 'chant 5 rounds a day and accept you as their guru.' To my younger son, Gaura Hari, you then said, 'I will initiate you next year.' (80) Gaurahari das, Open Letter to NM July 8, 1999: "Our wonderful marriage and Guru disciple relationship has been shattered by your action and my wife's naive sentimental approach to you for initiation. My wife and I are both suffering intense emotional trauma now because of your hasty inappropriate and insensitive actions. You took advantage of my wife's sentiments without carefully evaluating our situation. I have already heard that two other marriages have been destroyed because of your initiating the female spouse, one of which I know for sure was against the husband's wishes. My wife also changed from being a very close loving, friend, and wife into one of your fanatical extensions trying to help you take over the world of Srila Prabhupada's devotees..." (81) From one ISKCON devotee, as verified by Gopal Krishna Maharaja: "NM has been trying to initiate me since a long time... I kept avoiding him. When I went away on business at one stage NM had somebody call my wife to tell her that 'NM wants to see her.' She went and he instantly initiated her. When I came back I was most upset and in fact infuriated. So I told my wife: 'Since you did this without asking me I can take sannyasa now at any time without asking you as well.' My wife was crying and crying and NM heard about it. He passed the message that we both should see him so he would fix this problem. When we went NM offered instantly that the whole situation could be resolved if I were just to take initiation from him as well. I declined his repeated coaxing, saying ultimately: 'Maharaja, you should know that every hair on my body belongs to ISKCON and Srila Prabhupada.' Instantly NM took my arm and said: 'Do you know that he (SP) was selling liquor?' My blood was boiling that he would go so far to get me to take initiation from him that he would try to break my faith in Srila Prabhupada. I instantly said to my wife: 'Give him the beads back' which she did. And we rushed out of his room." (Note: Maybe NM referred to how in his householder days Srila Prabhupada's pharmacy sold 100% alcohol for medical use.)" (82) NM Jan. 15, 2001 Auckland: "Krishna can never control me, because I am already under the control of Srimati Radhika. Radhika is so powerful. If Krishna will be angry upon me, I will say, 'Why are You angry? You should not be angry. My Swamini is Radhika, you know.' Then Krishna will say, 'Oh, your Swamini is Radhika. Then, namaskara to you.'"

#### **RASIKA GURU NARAYAN MAHARAJA AND TAMAL'S GROUP**

Around 1990 Tamal joined some other ISKCON devotees in regular association and discussions with NM of the Mathura Gaudiya Math. Tamal arranged for NM's interview in *ISKCON Journal*, a publication devoted to countering the VVR's challenge that the GBC justify their guru system or else adopt the officiating acharya method. On the guru issue, Tamal had found a philosophical affinity with

NM. The ensuing years up to 1995 wherein Tamal and others promoted NM and rasika bhakti constituted one of the most serious poisonings of Srila Prabhupada's mission. The result was an injection of the Gaudiya Math and their deviant philosophy into ISKCON, much of it contrary to Srila Prabhupada's teachings. Srila Prabhupada had struggled very hard to avoid this; he strongly warned against the influence of his Godbrothers and the Gaudiya Math, and Tamal very successfully accomplished **exactly** what Srila Prabhupada had made so clear that he did not want in ISKCON. Thousands of devotees were swept into NM's branch of the Gaudiya Math, and thus the door was also opened to other Gaudiya Math branches and their various "acharyas" as well. Due to Tamal's patronage of Narayan Maharaja, today there are dozens of Gaudiya Math centers and congregations all over the world, filled with those who originally were Srila Prabhupada's followers. Practices and philosophy much different and contrary to what Srila Prabhupada had imparted were embraced as part of the NM phenomenon. It was a major schism and weakening of ISKCON, and even though many who joined NM had already been inactive in ISKCON, also significant numbers gave up their direct involvement with ISKCON. Many Srila Prabhupada followers outside ISKCON were also brought in to Narayan Maharaja's "camp."

The irony is that NM followers ardently claim that they were given new spiritual impetus to dedicate themselves afresh to Srila Prabhupada's teachings, which was true in some ways, but in their enthusiasm they could not also recognize their deviations from Srila Prabhupada's standards and instructions NOT to do what they were doing. This is actually explained quite well by the "repentant and reflecting" Tamal in the essay just below on the history of Tamal's 1990's gopimania club and rasika bhakti episode. Of course, his version is sanitized via an academic, aloof overview and does not properly attribute responsibility to himself for rendering another devastating blow to Srila Prabhupada's ISKCON and mission. See Ch. 71. Again the North American temple presidents effectively confronted Tamal and the GBC, just as they did in 1976 and in 1986.

**"GOPI BHAVA CLUB HERESY" (excerpts from Tamal's *The Perils of Succession*, 1997)**

Tamal describes the 1970's gopi bhava club heresy as a background to the later rasika guru phenomenon. *"In his discourse, Prabhupada usually spoke of bhakti generically. [...] His translation of Sri Chaitanya-charitamrita highlights many intimate pastimes in which Chaitanya and his companions became absorbed in and identified with the conjugal mood of Radha and her companions. However, Prabhupada repeatedly warned his audiences not to compare these wholly transcendental descriptions with their seemingly mundane equivalents. In spite of this, a group of his disciples - perhaps 25 women and an equal number of men - began meeting surreptitiously to read the portions of CC that describe Radha and Krishna's intimate pastimes. News of the 'Gopi-bhava Club' reached Prabhupada during his LA visit in June of 1976. [...] Prabhupada ordered an investigation. He expressed grave concern that such meetings, if allowed to go unchecked, would lead to illicit activities, thus thwarting the preaching mission. The club leaders appeared before Prabhupada explaining that they were [...] simply studying the descriptions in order to develop such desires. Prabhupada's lips quivered with anger: 'First deserve, then desire! ...So long as there is any pinch of material desire there is no question of desiring on the spiritual platform!' [...] Prabhupada's experience extended far beyond the limited knowledge of his disciples. Growing up in Bengal and later on living for years in Vandavana, he had ample opportunity to observe the behaviour of the various sahajiya sects who attempted to sacramentalise mundane, human sex. The sahajiya were renounced in appearance, dressed in a bare loincloth of babajis and living on the simplest of diet. But their illicit sexual behaviour belied their appearance and drew heavy criticism from the orthodox Gaudiya Vaishnavas. [...] he explained the background of the contamination. A segment of Chaitanya's movement had deviated from his strict principles, appropriating the model of Krishna and the gopis' love affairs for their debauchery. Lacking any spiritual qualification, they still aspired for the highest transcendental level of understanding. Prabhupada likened the attempt to an ignorant fool's desiring a Ph.D. As his predecessors had laboured to free Chaitanya's movement from the sahajiya stigma, Prabhupada acted to protect*

ISKCON in the same way. 'Keep your movement very pure. Don't mind if somebody goes away. But we must keep our principles pure.' [...] Prabhupada later stated, would not 'purify,' but rather 'putrefy.'"

"Though Prabhupada's disapproval of the 'Gopi-bhava Club' was well documented, a similar attempt was made again, some fifteen years after his departure. That the group included four members of the GBC and other gurus as well, added to the spectre of large numbers of their followers becoming deviated. These devotees were based in Vrindavana at ISKCON's Krishna-Balarama Temple. But perhaps most alarming was their allegiance to an elder Gaudiya Matha sannyasi. The rasika-bhakti controversy as it came to be known, was the re-occurrence of a problem - premature 'realisation' - Prabhupada had seemingly resolved, coupled with a challenge to authority. **(COMMENT: The leader of the ISKCON devotees involved with NM was Tamal himself, followed by Satsvarupa, Shivaram, Giriraja, Bhurijana, Dhanurdhara, BB Govinda and many others.)**

"The elder sannyasi Narayan Maharaja was a [...] long-time resident of Vrindavana, he has a fondness for narrating rasa-katha, the sublime topics of Krishna's Vrindavana pastimes. A small group of prominent ISKCON men and women were gradually drawn into his association, ignoring history, GBC resolutions on the books which forbade such outside association, and ample warnings from their peers as well. NM made no effort to conceal his relationship with them, which as time went on became increasingly intimate. When invited by ISKCON to a number of public functions, he frankly proclaimed that ISKCON devotees should not remain neophyte, clinging simply to rules and regulations, but should follow the path of spontaneous devotion. His emphasis on gopi-bhava, the mood of Krishna's amorous cowherd lovers, particularly disturbed his ISKCON audiences who were conscious of so many warnings from Prabhupada. Prabhupada had stressed that the path of spontaneous devotion was only for liberated souls. He personally taught and exemplified the activities of devotion performed according to rules and regulations. Once a practitioner became purified of all material inebrieties, spontaneous devotion would automatically manifest. Yet, the ISKCON followers of NM felt they were making tangible spiritual advancement by following his advice and example. [...] Prabhupada, they believed, was now guiding them in the person of NM. **(Clearly NM taught something much different from and contrary to Srila Prabhupada's teachings.)** At the annual 1993GBC meeting, members questioned their affiliation with NM. Those involved minimised the seriousness of the relationship, though for some it had been going on for as long as 5 years. Trusting their word, the GBC let the matter pass. But concern continued, especially among the ISKCON devotees residing in Vrindavana who felt NM's influence slowly pervade the Krishna-Balarama Temple complex. By their 1994 annual meeting, the GBC forced the involved members to promise to greatly restrict further association with their new teacher.

"Though adhering externally, their sympathies for NM's teachings were unabated. [...] NM was even attracting a following in a few ISKCON centres. The tension finally came to a head at the anniversary celebration of Srila Prabhupada's entering the sannyasa order, traditionally held at NM's temple where the actual sannyasa ceremony had taken place in 1959. Tamal Krishna Goswami and Giriraja Swami, rather than glorifying Prabhupada, used the occasion to praise NM, recommending his association to all of ISKCON. NM spoke next. He pointed out that there were many higher teachings that Prabhupada could have given had his disciples been more advanced. He implied Prabhupada's missionary work was elementary and ISKCON devotees were now ready for the more advanced stage of Krishna consciousness, which he could give. **(COMMENT: NM spoke about Srila Prabhupada's preaching as "sweeping the floor," a preparation for receiving the "higher knowledge." It was as if NM was university and Srila Prabhupada was elementary school.)** [...] the indignation evoked by these speeches reverberated world-wide. Many felt that things had gone too far and that the GBC must now take a firm stand. NM's followers, however, would not back down; believing that he was misunderstood, they met other ISKCON leaders in India, Europe and North America to promote their cause. But they had not correctly anticipated the response, especially from North American temple presidents. This influential group, the same who were primarily responsible for putting an end to the zonal-acharya era, demanded those following NM be stripped of their positions. Many feared ISKCON

was heading for a major schism. **(COMMENT: Tamal led the schismatic group, and had no fear for ISKCON. He had private motives.)**

*“This time the GBC was firm. The rasika-bhakti controversy was first on the 1995 annual meeting's agenda. A week of thorough investigation brought the implicated members in line. They admitted that by promoting a non-ISKCON authority and his teachings, they had relativised Prabhupada and his teachings. Many neophyte devotees were already following their example and, as Prabhupada had predicted during the gopi-bhava affair, missionary activities were being minimised to focus on personal spiritual advancement. **(COMMENT: Yes, this is the mood of the NM group, self-centered.)** Asked to suggest what they might do to make amends, the leaders involved with the controversy tendered their resignations, which the GBC promptly refused. They further volunteered to refrain from initiating new disciples or visiting Vrindavana until their case could be reassessed the following year. They promised to disassociate themselves entirely from NM and to correct any misunderstandings created by their past behaviour. [After a year] the GBC was not entirely convinced of their contrition and at the March 1996 meeting insisted on maintaining most of the restrictions.*

*“Considering that they had avoided a split, one might conclude that the GBC should have relaxed the sanctions with a mood to fully reconcile both parties. Many of the GBC wanted this. NM announced he would tour the West. His visits to Holland and England were arranged by disenchanted former members of ISKCON and were solely aimed at attracting an ISKCON audience. Some members of ISKCON's congregation were initiated without consideration of Prabhupada's strict standards. **(COMMENT: Often novices or guests were initiated without even knowing it, who were not following basic rules. NM followers were very aggressive to steal any ISKCON devotee they could. Many, even Srila Prabhupada's “direct” disciples, were reinitiated by NM, others given new names.)** Though NM praised Prabhupada's accomplishments and expressed his desire to see ISKCON united, the GBC considered his tour anything but unifying. They called upon NM's former GBC followers to help draft a document that would clearly express this conclusion. The resulting paper entitled 'Keeping Faith with Srila Prabhupada' was released world-wide through the Internet. ISKCON leaders offered hospitable greetings whenever NM and entourage visited an ISKCON temple and saw that he had little opportunity to contact ISKCON devotees. By the tour's end in July, dozens had taken his initiation in Europe and North America; there seemed to be little overall impact within ISKCON's temples from his visit. Nevertheless, he announced his intention to extend his tour later in the year to include Australasia. While the impact of NM on devotees residing within the ISKCON temples is minimal, he has created a significant following among independent devotees not under any direct ISKCON authority. His visit to Australia attracted many persons who no longer felt inspired by the ISKCON leadership. The fact that ISKCON is bracing for his next world tour indicates that ISKCON is both concerned and affected by what goes on in the wider circle of devotees residing outside its immediate temple communities. **(COMMENT: NM continued with world tours for many years which was a huge drain on ISKCON's membership and congregations which included inactive devotees.)***

*“A lingering concern to ISKCON are the disciples of a recently deceased ISKCON guru (Gaur Govinda Swami), and those of gurus who are fallen, some of whom are attracted to NM. While the capitulation of the GBC members previously following NM has certainly demonstrated GBC solidarity, that in itself will not be enough to prevent the **continued exodus of devotees** who feel unable to repose full faith in some ISKCON authority. Apart from their critics' cavilling, ISKCON gurus must satisfy their disciples' legitimate expectations that they be knowledgeable, self-controlled and realised. **(COMMENT: Tamal failed to admit his responsibility for this major exodus from ISKCON by leading Srila Prabhupada's followers into the arms of the Gaudiya Math. ISKCON was already a disaster zone due to Tamal's previous misdeeds. Tamal's deviant leadership caused major troubles for Srila Prabhupada's mission.)** But trying to emulate Prabhupada and his predecessors' perfection prematurely can only lead others to further disenchantment.”*

## **SOME OBSERVATIONS ABOUT THE RASIKA GURU CULT**

Sometimes devotees become very excited about sadhus with "higher realizations," who speak about confidential Vrindaban lilas in an intimate, attractive manner, and they think that Srila Prabhupada had a "lower realization," as he only gave the simple, basic philosophy of Krishna consciousness. Srila Prabhupada was most cautious about speaking of esoteric subjects, because simply speaking about "high topics" does not constitute the higher realizations and spiritual advancement necessary to truly enter into them. Srila Prabhupada was always absorbed in preaching Krishna consciousness and generally spoke of basic spiritual philosophy that was profound yet simple. He hardly ever discussed the subtleties of rasa-tattva or other intimate topics. Some people have concluded, therefore, that Srila Prabhupada is a lesser guru who teaches only on a lower level. But even higher than madhurya (the sweet exchange of Krishna and the gopis in Vrindaban) is audarya (the mood of liberal distribution of Krishna bhakti as exhibited by Lord Chaitanya). What is the essence of madhurya? It is sacrificing everything for Krishna, as the gopis did. Others may speak of love of God, but Srila Prabhupada practically demonstrated his prema by going all over the world, preaching to and convincing the atheists and karmis. NM's rasikas have little taste for such activities, and tend to associate only with each other or try to attract existing devotees to their esoteric group. They usually are on such a "high" level that they could hardly come down among non-devotees. They discuss the teachings of many previous acharyas, as though very learned. But Srila Prabhupada never did this.

### **NARAYAN MAHARAJA OPENLY DECLARES THAT SRILA PRABHUPADA WAS WRONG**

In a video below, one can hear Narayan Maharaja openly lecturing that certain statements by Srila Prabhupada about women, blacks, etc are "WRONG" and he even reads from Srila Prabhupada's Gita to explicitly correct what he sees as defects therein. It is shocking how so many Srila Prabhupada disciples and followers could be so enamored of Narayan Maharaja even when Srila Prabhupada is being directly criticized. <https://www.youtube.com/watch?v=RV6BpgQRkwU&feature=youtu.be&app=desktop> The real issue is not whether NM's teachings are bona fide Vaishnava siddhanta. Rather, the important question is whether a follower of Srila Prabhupada has, according to Srila Prabhupada's instructions, legitimacy in taking "siksha" from anyone who is not themselves strictly following Srila Prabhupada's teachings. NM was not a follower of Srila Prabhupada, and his teachings were actually very much different. This is certain and confirmed by Narayan Maharaja himself. Also many quotes from Srila Prabhupada make it very clear he did not want his followers associating with anyone in the Gaudiya Math. A list of those quotes is given in the next chapter.

### **CONCLUSION**

Someone may witness that he feels better, he has strengthened his sadhana, has become more spiritually minded... by "taking shelter or association" of NM, but the correct validation must be whether Srila Prabhupada **approved** of his disciples doing this. The next chapter shows he did not. Srila Prabhupada discouraged his disciples from reading books other than his own. How can we do something that Srila Prabhupada clearly discouraged? If he warned us not to do something, then what is the value of my own judgment to the contrary? This is **disobedience**, and will be detrimental to receiving Srila Prabhupada's mercy. Srila Prabhupada's followers should have full faith in his instructions, even when tempted otherwise. The 1970's Gopi-bhava club also thought they were doing right, but Srila Prabhupada chastised them heavily. NM followers are very practiced in picking certain quotes in their favor while ignoring the ones in the next chapter.

One may claim to have faith in the instructions of his primary guru and direct link Srila Prabhupada, but generally the underlying misunderstanding by which this disobedience takes place is another deficiency of philosophical realization, namely that one needs a "living guru." If Srila Prabhupada were still physically present, it would be interesting to see how many followers NM would have attracted from ISKCON circles. Only because devotees have forgotten how or have no taste to associate with Srila Prabhupada after his physical departure, do they seek out a physically living guru. The NM phenomenon was based on: (1) attraction to rasika topics, which Srila Prabhupada warned against, (2) the misunderstanding that Srila Prabhupada is now gone, so now it is difficult to stay



inspired in spiritual life, and (3) after so many years of chanting and being a practicing devotee, now we should progress to “higher knowledge” and the practice of spontaneous raganuga bhakti rather than only regulative vaidhi bhakti. But Srila Prabhupada, as seen in Tamal’s own explanations above, strongly cautioned us not to get ahead of ourselves lest we become sahijiyas, or pretentious spiritualists. The followers of Srila Prabhupada, connected to him by instructional adherence, do not require a new and “living” source of siksha to continue their progress in spiritual life.

From Dhira Govinda das: *“In CC Mad 15:108 purport, Srila Prabhupada quotes Srila Jiva Goswami as follows. ‘Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksha.’ Also, in Madhya-lila 4:111 purport, Srila Prabhupada writes ‘Diksha actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.’ Sometimes it is asserted that one needs a ‘living guru.’ This is true, and Srila Prabhupada is a living guru. He lives through his vani. Even with regards to his body, Srila Prabhupada never had a material body (Nectar of Instruction, 6). ‘...the spiritual master, those who are acharyas, their body is not considered as material’ (SPLecture Jan. 13, 1969). Srila Prabhupada is available to fully and directly reciprocate with his sincere followers through his vani and murti. Transmission of divya-jnana, and not physical presence, is the defining characteristic of the parampara, as described in Bhaktisiddhanta’s song Sri Guru Parampara. Srila Prabhupada stated ‘I shall never die, I shall live forever in my books’ (Science of Self-Realization, Foreword). Thus, shastrically and philosophically it is possible for a devotee to directly connect with Srila Prabhupada as the link to the disciplic succession, and this is factually happening for devotees who contact the sankirtana movement.*

*“Whether there are pure devotees in India, in ISKCON, wherever, it’s a profoundly unimportant question. Of course, if there are pure devotees on the planet, that’s auspicious. But [...] Srila Prabhupada is my current and direct link to the parampara. I am completely satisfied with that. There is nothing remotely lacking in the arrangement of Srila Prabhupada being our current and direct link to the Vaishnava disciplic succession. It’s vital we establish that Srila Prabhupada is fully available as the current link for anyone who contacts his movement. If someone asserts Srila Prabhupada is not available in that way, that’s philosophically bogus with regards to historical precedent, the experience of millions, and by logic, Srila Prabhupada’s clear statements, basic Vaishnava principles, regarding vani and the essence of the process of initiation, divya-jnana.”*

There was much controversy about NM reinitiating devotees who had already been initiated by either Srila Prabhupada or ISKCON gurus still in “good standing.” There were various explanations of NM’s actions. At least at one time, many NM followers were slack in their practices and sadhana, and that he freely initiated without any vetting and not after six months as required by Srila Prabhupada. Their kirtans, festivals, and deity worship are very different from what was taught by Srila Prabhupada. (Nevertheless, across the board, his followers, although neglectful of Srila Prabhupada’s instructions, are usually more gentle and thoughtful than those in the ISKCON leadership.) Much of the NM phenomenon was due to: (1) attraction to the prestige of a supposedly higher knowledge and spiritual status, (2) a renewed social life in a new sanga that was refreshingly cleaner than the ISKCON politicized and repressive atmosphere, (3) and the association of a lifelong austere Gaudiya Vaishnava such as NM, who insisted on the need for a living, rasika guru for diksha and siksha. By their corruption, oppression, and mismanagement, the ISKCON power elite drove devotees out of the house Srila Prabhupada had built for them, and then Tamal and his acolytes led thousands into the arms of the Gaudiya Math that Srila Prabhupada had quit long before he even came to the West. Ultimately the GBC is responsible for Tamal’s deeds, as they failed to prevent the damage he caused to Srila Prabhupada’s mission.

After NM’s departure in 2012, a number of sannyasi followers carried on their sanga and mission even with no more “living guru”... Hopefully they will increase association with Srila

Prabhupada through his vani or teachings. However, the need is not a study or debate on the NM phenomenon. It is the restoration of Srila Prabhupada's mission. Krishna Avatar das wrote to Dhira Govinda in 2000: *"The GBC creates problems and then blames other people when things spiral out of control. Many senior GBC members went to see NM before the mass of devotees came to know about him. Then, when they realized that he was cherry-picking devotees from ISKCON, they decided to expel devotees that were associating with him."*

## CHAPTER 113: CHASTITY AND THE GAUDIYA MATH

*"Nov. 8, 1975 NOTICE TO ALL CENTERS Dear President, Prabhus [...] Srila Prabhupada has asked me to write to you to make it very explicit that there should be no dealings between you and Prabhupada's so-called Godbrothers. They are all jealous and are all trying to do harm to our mission and also to Srila Prabhupada. So without Srila Prabhupada's permission, no one should correspond with any of them, and no one should have anything to do with any of them, without asking Srila Prabhupada. No one should give them any of Srila Prabhupada's books, no one should purchase their books, no one should visit their temples without authorization. I hope this is clear. It is very important. Please instruct all your devotees regarding this. [...] when the devotees come for the annual festival, you should also instruct them not to visit or have any dealings with any of the Godbrothers. I hope this is clear [...] Your servant, Brahmananda Swami Personal Secretary [SP]"*

*"...your letter dated Sept. 3, 1975 with the enclosed statement about Van Maharaja. So I have now issued orders that all my disciples should avoid all of my Godbrothers. They should not have any dealings with them nor even correspondence, nor should they give them any of my books or should they purchase any of their books, neither should you visit any of their temples. Please avoid them." (SPL Visvakarma Nov. 9, 1975)*

### SIKSHA AND UNCHASTE DISCIPLES

Sometimes devotees "shop around" amongst various sources for siksha (spiritual instruction), taking a little here, a little there, as though experimenting with different recipes or restaurants and tasting what they like the best or something "fresh." This is of course part of the "western disease" to be always changing to get something improved and more desirable to one's gross or subtle senses. This contrasts with one who, once finding a bonafide pure devotee such as Srila Prabhupada, remains chaste and faithful to Srila Prabhupada, convinced he lacks nothing and lives forever in his vani, murti, service, etc. (Ch. 181) Srila Prabhupada's followers have no need to supplement their guru by "shopping around," since Srila Prabhupada's association is always fully available as a perfected mahabhagawat who guarantees he will take us back to Godhead if we simply follow his instructions, simple as they are. Otherwise, we may easily become an unchaste disciple. A woman's honor and purity is known by her chastity, and similarly for a disciple. Nityananda das wrote a letter to Srila Prabhupada in the early days, in 1971, foolishly asking if there were any other pure devotees in India besides himself, and whether we should go to them for association. It was a neophyte, offensive inquiry, and the reply came Nov. 12, 1972: *"It is a basic principle that one must accept a bona fide spiritual master in order to achieve the highest perfection of life, love of God. I thank all of you very much for accepting me as your spiritual master, and I promise that I will take you back to home, back to Godhead. I ask you all to promise me to always chant at least 16 rounds, follow the regulative principles, read our books and try to preach this Krishna Consciousness Movement all over the world. So far my qualifications are concerned, I am simply trying to carry out the order of my Guru Maharaja."*

Just those four things, and Srila Prabhupada will take us back home; nothing else is required. Srila Prabhupada emphasized carrying out his instructions, and then he would take care of all the rest. We do not need to go elsewhere because nothing is missing. When and if Srila Prabhupada considers us ready for the intimacy of Krishna lila, we should leave this to him, as he is fully capable and aware

of how to help us progress in spiritual life, rather than us foolishly rushing in where angels fear to tread. The idea that Srila Prabhupada was just a first step and that one must move on to higher knowledge and a rasika guru is plain nonsense. NM Maharaja up until 1995, explained his folly in *Srila Prabhupada Smaranam* (p. 102): *“Why strain to develop a new relationship when easily you already have a very sweet complete relationship? Why try for a second one? Then the next thought is that this was a gamble because the new relationship was compromising the old relationship [...] he is a different person, and he teaches with a different emphasis than you (Prabhupada) do. [...] I found it definitely happening, this minimizing attitude towards Srila Prabhupada. Just to think of Prabhupada as my diksha guru, one of several gurus, I just don’t like it. I want him to be my all in all. And the only instructor gurus that I could entertain or have faith in would be those who would be so sold-out to Prabhupada to see him in an absolute way. Not to see him as a person whose opinion you differ with, which Narayan Maharaja is at liberty to do.”* [Yes, a very appropriate understanding for SP followers.]

### THREE ACCOUNTS OF A SPECIAL SRILA PRABHUPADA PASTIME

We would normally be shy about quoting too much from those who have furthered the deviations in Srila Prabhupada’s ISKCON, but the following is resonant with this chapter’s theme. We will seek out the truth and siddhanta, wherever it may be found. Mukunda Maharaja’s account below is also found in his book *Miracle on Second Avenue*, in Hayagriva’s *Hare Krishna Explosion*, and Satsvarupa’s *Srila Prabhupada Lilamrita*.

*“I am saddened to see [...] the “house in which everyone can live” slogan used as the basis for followers to defect from your movement, seeking “shelter” elsewhere. I recount in more detail a passage from your Lilamrita (3.5). It was the summer of 1967 at Stinson Beach, CA. Your slow rate of recuperation from deteriorating health had alarmed several of us. You were going back to India, and, we thought, we might never see you again. One of the devotees asked me to inquire of you whether someone should take over in your absence, [how] to continue our education in Krishna consciousness if you were to leave your body. [...] this would entail a particular teacher or guru who would carry on the specific work you had started [...] under the wise direction of someone you would recommend or appoint. [...] unless you recommended an individual, the personal attention aspect of Krishna consciousness, which we depended so much on, would be absent. It didn’t really occur to me that the spiritual master’s potency could carry on after his physical departure. [...] it was a bit delicate, asking someone what to do after they die. But I thought it should be asked anyway, not realizing the implications [...] I found myself alone in the room with you. When you die, I queried, who would take over the movement, your work, our training and education? [...] the notion of becoming a spiritual orphan had crossed my mind. Your answer did not come forth quickly. After what seemed several minutes of silence, you almost distractedly uttered the name of one of your Godbrothers. [...] I expected you to say more [and] accepted any recommendation, but you didn’t seem satisfied with your answer. So I waited. [...] You looked off in the distance. Finally you said, ‘Actually, it is an insult to the spiritual master.’ If I could have [...] I would have instantly shrunk into the carpet. Another long silence. And you were looking wistful, this time, apparently miles away from [where] we were [...] I knew I had committed some kind of offense, but I didn’t know what it was. I had no intention of insulting you [...] ignorance would be no excuse. I had done something wrong [...] What was a spiritual master, anyway? [...] I was preparing for the worst, a rebuke, a stern lesson, an explanation [...] Then you closed your eyes. Your next response was [...] you didn’t open your eyes, change your expression, or say a word, a shallow stream of tears appeared below each of your lotus eyes. You sat perfectly still. Slowly you wiped away the tears [...] Then you gasped, ‘My spiritual master—’ More was coming. But again you were quiet [...] seemed to be crying, ‘He was no ordinary spiritual master.’ After another long pause, you said in a choked voice, ‘He saved me.’ I was too emotionally overwhelmed, almost crying myself*

*[...] “Now the answer was crystal clear. It couldn’t have been more obvious. You weren’t just telling me: you were showing me, imparting a lesson I would and could never forget. It was a lesson told by the spiritual emotions of a pure devotee. Vani was greater than vapu- words I then did not*

know. How could it have been said more poignantly? [...] You were no ordinary spiritual master. Not only were you saving me, but you were saving countless others. You were teaching by practice, not precept. How brilliant! In this one incident I learned volumes about a spiritual master. I learned that the spiritual master does not die with the passing of the physical body; that you must love the spiritual master unconditionally; that love for the spiritual master means fidelity, loyalty, and obedience first; that there could be no other shelter than you; [...] you started a movement that would save not only me but the whole the world as well." (Mukunda Goswami, Vyasapuja offering)

### **SOME QUOTES FROM SRILA PRABHUPADA RE: GODBROTHERS, GAUDIYA MATH**

(1) "...I understand that in the past you were visiting Lalita Prasad and that you may also be planning to continue visiting him when you return to India. This is not approved of by me and I request you not to go and see him any more. He holds a grudge against my Guru Maharaja and even if it is transcendental it will gradually appear mundane in our eyes. Whatever is to be learned of the teachings of Srila Bhaktivinode Thakura can be learned from our books. **There is no need whatsoever for any outside instruction.**" (SPL Yasodanandana, Gurukripa Dec. 23, 1973) (2) "Please continue reading my books seriously and everything will be revealed to you." (SPL Sept. 18, 1975) (3) "I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop." (SPL Bahurupa Nov. 22, 1974) (4) "Please continue in this way. Our process is something universal. It cannot be checked by any means. Anyone in any place, in any country can chant Hare Krishna. [...] In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna consciousness. In this way your life will be perfect." (SPL Hugo Salemon Nov. 22, 1974) (5) "So it is better not to mix with my God brothers very intimately, because instead of inspiring our students they may sometimes pollute them. This attempt was made by them previously, especially [Madhava, Tirtha, Bon] but somehow I saved the situation. This is going on. We shall be 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." (SPL Rupanuga Apr. 28, 1974) (6) "All my disciples should avoid all of my God brothers. They should not have any dealings with them nor even correspondence, nor should we give them any of my books, nor should we purchase any of their books, neither should you visit any of their temples. Please avoid them." (SPL Viswakarma, Nov. 9, 1975) (7) "Do not be depressed. All along my godbrothers gave me only depression, repression, compression-but I continued strong in my duty. So never mind there is some discouragement, continue with your work in full enthusiastic Krishna Consciousness attitude of service..." (SPL Aug. 29, 1972) (8) "...and do not mix yourself with my so-called god-brothers. As there are in Vrindaban some residents like monkeys and hogs, similarly there are many rascals in the name of Vaishnavas, be careful of them..." (SPL Nov. 21, 1972) (9) "...My other godbrothers they are concerned with litigations, politics, and diplomacy, so what is the prachara? As far as I am concerned I have the blessings of my guru maharaj. I do not need anything else. That is how I went to your country, just to try to carry out his order. By his blessings it has come out successful..." (SPL Oct. 15, 1974) (10) "Regarding the Gaudiya Math books being circulated there, who is distributing? Who is sending these books? The Gaudiya Math does not sell our books, why we should sell their books. Who has introduced these books? Let me know. These books should not at all be circulated in our Society. Bhakti Vilas Tirtha is very much antagonistic to our society and he has no clear conception of devotional service. He is contaminated. Anyway, who has introduced these books? You say that you would read only one book if that was all that I had written, so you teach others to do like that. You have very good determination..." (SPL Nov. 14, 1973) (11) **SP:** That was the policy of Madhava Maharaja and Sridhara Maharaja, that "Although Bhaktivedanta Swami is propagating throughout, he is subordinate to us, under our instruction." So all these three... (Jan. 19, 1976)

(12) *"...this cunning Puri das has taken advantage of your simplicity. So any of my godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work. They are simply trying to infiltrate our society to do something harmful by this attempt. So please do not have any correspondence with this Puri or any of my godbrothers."* (SPL Karuna Sindhu das, Nov. 9, 1975) (13) *"Regarding Bon and Tirtha Maharaja, they are my godbrothers and should be shown respect. But you should not have any intimate connection with them, as they have gone against the orders of my Guru Maharaja."* (SPL Pradumnya Feb. 17, 1968) (14) *"...I am greatly surprised for Bon Maharaja's initiating you in spite of his knowing that you are already initiated to me. So it is a deliberate transgression of Vaishnava etiquette, and otherwise a deliberate insult to me. I do not know why he has done this, but no Vaishnava will approve of this offensive action..."* (Mar 26, 1968) (15) *"Snake is very envious. ...There are similarly men also. Unnecessarily they are envious, offensive, unnecessary. They cannot tolerate others' opulence. Just like our Godbrothers. They are envious. What I have done to them? I am doing my business, trying to serve my Guru Maharaja. But they are envious because I am so opulent. I have got so much fame, so many influence, so much influence all over the world. Everyone is praising me about... That is ignorance. And this is regrettable because they are posing themselves as Vaishnava. Ordinary man can do that, but they are dressing like Vaishnava, and they are so envious. That Tirtha Maharaja, unnecessarily he was envious, whole life fighting, fighting in the court and died. Simply planning."* (SPConv Jan. 8 1977) (16) *"Damodara Maharaja is a dangerous man. Remain very cautious with him. He is always causing difficulty. Regarding the two men who have come to us from Gaudiya Math, for the time being we should try not to give shelter to such persons unless they are tested."* (SPL Dec. 4 1976) (17) **SP:** Sridhara Maharaja is little... **Tamal:** He read it? **SP:** I think so. **Tamal:** Did he make any comment? **SP:** He cannot make any comment. These are facts. Two parties there were. One party, to use guru as their instrument for self-aggrandizement, and another party left guru. So both of them are offenders. This Kunja Babu, this Tirtha Maharaja's party, he wanted to enjoy senses through guru. And the Bagh Bazaar party, they left. **Tamal:** Vasudeva. **SP:** So both of them are severe offenders. **Tamal:** What about Sridhara Maharaja? **SP:** Sridhara Maharaja belonged to the Bagh Bazaar party. And I was living aloof. My Guru Maharaja approved. He said, "It is better that he is aloof from them." **Tamal:** He could understand that his disciples were not... **SP:** No, he was very sorry. At the last stage he was disgusted. (SP Apr. 22, 1977)

**COMMENTS:** Surely some followers of NM will object, but these quotes are from Srila Prabhupada. Yes, NM was very friendly with Srila Prabhupada, was not actually a godbrother but a godnephew, and not (openly) hostile to ISKCON or Srila Prabhupada. But, NM's teachings and mood were very different from Srila Prabhupada's, who warned that these differences would confuse and harm us. He did not ask his followers to seek out a rasika guru, nor find siksha from his Godbrothers/nephews. Claims that Srila Prabhupada asked NM to "take care of" his disciples have never been verified by any tape recording. Tamal caused havoc by disobeying instructions he knew all too well and setting in motion the exodus of thousands to the various Gaudiya Math camps. Tamal never apologized or set right this huge misdeed. Today it is difficult to recommend people to go to the corrupted ISKCON, but hopefully in the future Srila Prabhupada's mission will be restored and worthy of recommendation. It was entirely the GBC's and Tamal's fault that the innocent devotees, who were left without a home due to ISKCON's deviations and tyrannical regime, desperately sought out a support system to advance in spiritual life. Unfortunately they were misled again.

### **SRILA PRABHUPADA SPEAKS ABOUT GAUDIYA MATH GODBROTHERS (*Pratyatosh das*)**

Please keep in mind, while reading the quotes below (some removed as they are quoted just above), that Srila Prabhupada never retracted any of them. Some might say Srila Prabhupada apologized to his Godbrothers on his death bed, but how can this be considered a blanket referral to his Godbrothers? He set an example for his disciples of how to make amends before leaving this material realm. If Srila Prabhupada his Godbrothers' forgiveness, this does not retract the April 1974 letter to Rupanuga, which is a signed document, stating, "This is my instruction to you all." No

retraction to this signed document exists. We may have been unsure about our relationship with Srila Prabhupada's Godbrothers before his letters and conversations were published, but now it should be amply clear for everyone. Any of Srila Prabhupada's disciples who still insist on associating with Srila Prabhupada's Godbrothers or Godnephews after reading the quotes below is obviously disobedient and not very sincere. **(1) YOU SHOULD NOT HAVE ANY INTIMATE CONNECTION WITH THEM:** "Regarding Bhakti Puri Tirtha Maharaja, they are my God-brothers and should be shown respect. But you should not have any intimate connection with them as they have gone against the orders of my Guru Maharaja." (SPL Pradyumna Feb. 17, 68) **(2) NO POSSIBILITY OF COMPROMISE:** "Regarding the 92 section case against the Gaudiya Math, I don't think there is any possibility of compromise. Both the Bhagbazar Party [Sridhar Maharaja's group] and Mayapur party [Tirtha Maharaja's group] have unlawfully usurped the missionary institution of Srila Prabhupada, and whenever they will talk of a compromise, it means another complication." (SPL Narayan Maharaja Sept. 30, 1969)

**(3) MY FOURTH-CLASS GODBROTHERS:** "Disturbance is caused by ignorance; where there is no ignorance, there is no disturbance. The four Sannyasis may bark, but still the caravan will pass. There is every evidence that they are influenced by some of my fourth-class Godbrothers." (SPL Sept. 14, 1970) **(4) ENVIOUS GODBROTHERS:** "Regarding the Gaudiya Math, our position has nothing to do with them. They cannot do anything and if somebody does something, they will be envious. That is the nature of third class men." (SPL Yamuna Nov. 18, 1970) "If somebody thinks, 'Oh, here is a snake with jewel. Let me embrace him, no, no, no, it is very ferocious. [...] Similarly, these people are envious. Although they have become so-called Vaishnava, they are ferocious. They have not acquired the qualification of Vaishnava." (SPConv May 24, 1977) **(5) THEY HAVE ALL BECOME SUDRAS:** "Our big, big godbrothers in India, they could not preach Lord Gauranga's name all over India. They are simply inclined to criticize me, that my students call me Prabhupada. They could not do anything practical and tangible. They are satisfied with a temple and a few disciples begging alms for the maintenance of the temple. So, we can understand that they have all become sudras. How can they have interest in Bhagavad-gita. Although some of them have been born in brahmana families, but by quality are all sudras." (SPL Niranjana May 21, 1973) **(6) THIS IS MY INSTRUCTION TO YOU ALL:** "In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acharya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acharya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acharya is being changed three times a year. Therefore we may not commit the same mistake in our ISKCON camp. Actually amongst my Godbrothers no one is qualified to become acharya. 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." (SPL Rupanuga Apr. 28, 1974) **(7) THEIR PROPOSAL FOR COOPERATION IS A MYTH:** "You should not write anything to Madhava Maharaja's camp. You may have talked many things with

*Mangala Niloy but why write him in black and white. The letter must not be sent. Their policy has been all along to suppress me and take credit for himself. Their proposal for cooperation is a myth. They haven't done anything which is cooperative. You know in a recent article they managed to write in such a way that Madhava is doing the world movement and we are his subordinate. From the beginning that has been their mentality. So there is no possibility of cooperation with them. Rather you should avoid strictly meeting with them. They are not after preaching but material gain and reputation and adoration. Otherwise why they are non cooperating with me? So no cooperation is possible. Do not think or indulge in loose talks. Be careful always. Let us do the duty of propagation sincerely and seriously on our own principles. Krishna and Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura are our only hope and they are helping us. If anything thing has to be done it is to be talked on the higher level between Madhava Maharaja and myself, but I know his mentality is different and there is no possibility of cooperation.” (SPL Achyutananda June 8, 1974) **(8) SMASHED... ON ACCOUNT OF PERSONAL AMBITIONS:** *“In India some of the important members they have collected huge amounts in the name of the Society and spent it luxuriously. I wanted you all my experienced disciples should manage the whole institution very cleverly without any personal ambition like ordinary materialistic men. The Gaudiya Math institution has become smashed, at least stopped its program of preaching work on account of personal ambitions.” (SPL Karandhar Oct. 8, 1974)**

**(9) MY GODBROTHERS ARE CONCERNED WITH POLITICS:** *“My other godbrothers they are concerned with litigations, politics, and diplomacy, so what is the pracara? As far as I am concerned I have the blessings of my guru maharaj. I do not need anything else. That is how I went to your country, just to try to carry out his order. By his blessings it has come out successful.” (SPL Subala Oct. 15, 1974)*

**(10) THEY ARE NOT EVEN ORDINARY HUMAN BEING:** *“So these rascals, Godbrothers, they are envious that... What he has written? Bon Maharaja. Just see what kind of men they are. They are not even ordinary human being. They are envious of me, and what to speak of make a judgment by estimation? They're envious. Enviousness is immediately disqualification of Vaishnava, immediate. He is not a human being. [...] Still, he is so envious, black snake. So one circular letter should be issued to all our center, that 'Any Bon Maharaja or anyone, his representative, should not be received.' They are envious. Yes. Quoting that. We have got several complaints like that. Satsvarupa also complained. Sometimes our order was cancelled by Bon Maharaja's propaganda.” (SPConv Oct. 16, 1975) **(11) IN THE GAUDIYA MATH POLITICS IS STILL GOING ON:** *“Why is there this politics? This is not good. If politics come, then the preaching will be stopped. That is the difficulty. As soon as politics come, everything is spoiled. In the Gaudiya Math the politics is still going on. My Guru Maharaja left in 1936, and now it is 1976, so after 40 years the litigation is still going on. Do not come to this.” (SPL Gurukripa Sept. 30, 1975) **(12) CONCLUSION:** *“[Krishna consciousness] is simple for the simple, but it is very hard for the crooked.” (SPLecture Dec. 26, 1969) The “simple” disciple simply follows his spiritual master's instructions, and refuse to associate with any of Srila Prabhupada's godbrothers or godnephews. The “crooked” disciple, on the other hand, finds so many excuses to try and rationalize such forbidden association. **(END)*****

### **MORE ABOUT SRILA PRABHUPADA'S GODBROTHERS**

*“Just to drive home the point about not associating with the Gaudiya Matha and Prabhupada's Godbrothers, I will recount a story back in 1973 while I was staying in Mayapur for a few months. During that summer, Srila Prabhupada came with about a half dozen secretaries and Sanskrit editors. Pradyumna das, his main Sanskrit editor, decided to go on his own down to the Chaitanya Matha to discuss some questions he had. He was not fluent in Bengali, so he wanted to ask some questions of the local pandits there. This story was narrated to me by someone who was in the room with Srila Prabhupada when he found out that Pradyumna had gone there. You can tell by the look on the face of someone the gravity of the situation as they describe what they witnessed. Srila Prabhupada chastised Pradyumna very heavily for about 45 minutes for going there. It was an innocent thing he had done. When I heard about this event, by the look on his face, there was only one conclusion to make. That is,*

that I would never, NEVER, EVER go to the Gaudiya Matha for any reason whatsoever, save perhaps seeing the Dieties. Now, anyone can say (and I have heard) that, 'No, Prabhupada's Godbrothers have changed their tune. They all appreciate what he did, and it's ok to go there and associate with them, no problem.' At least that's the gist. All I can say is, good luck with that. You want to defy a DIRECT ORDER from Srila Prabhupada not to go there? Better we offer respects from a distance and go on with our work. Not make offenses, but simply give them wide berth." (Paul McCloud/ Pavamana ACBSP)

From Rupanuga das: "The history of all the trials and tribulations instigated by his Godbrothers will not be lost in the annals of time. Srila Prabhupada immortalized the true story in his letters, lectures and purports, indelible shastra, for everyone's education. He set the record straight for future followers and readers. For ex., he writes: 'Sri Bhaktisiddhanta Sarasvati Gosvami, at the time of his passing away, ordered all of his disciples to work conjointly to preach the mission of Chaitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way --in a helpless way --but due to the spiritual force of the order of the supreme authority, this movement has become successful.'" (CC Adi 7.95-6) [...] Srila Prabhupada had offered ample opportunity to his Godbrothers to cooperate with him and work conjointly, especially Sridhara Maharaja. [Many times] he tried to convince his Godbrother to be a partner in ISKCON. But Sridhara Maharaja maintained his concept of independence, remaining at arm's length, unable to make a meaningful agreement. [...]

"Finally, on Nov. 8, 1977, when he was about to depart, Srila Prabhupada, the emblem of Vaishnava humility, begged forgiveness for his offenses to his Godbrothers. As the master of Vaishnava etiquette, he knew well the custom that at the time of death the devotee should show regret for any offenses he may have committed knowingly or unknowingly. But the truth is, as Srila Prabhupada stated during a room conversation a few days before he disappeared, 'I have never done anything inauspicious to anyone.' Factually, it was his Godbrothers' opposing behavior which had been inauspicious. And when he said, 'The war is over,' he was simply saying that now that he was going, the war should stop. But that war was not Srila Prabhupada's war, it was a war declared and maintained by his Godbrothers and he didn't want the war continuing against his disciples after his departure. Near the end, Narayan Maharaja, a God-brother's disciple, was employed by Srila Prabhupada as a messenger to his Godbrothers. The gist of the message was: "Help, don't hinder them." That was it. He was not asking Narayan Maharaja or anyone else to instruct his disciples in the future on how to manage a worldwide preaching movement and he already instructed them on numerous occasions not to fight amongst themselves. He wanted Narayan Maharaja to assist in the arrangements for the upcoming samadhi ceremony and the requisite paraphernalia and rituals. Srila Prabhupada, after the events of 1967, never instructed his disciples to accept guidance from his Godbrothers. Just the opposite. But he did mention to the GBC that if they reached an impasse on some technicality or philosophical point they could (not should) consult with Sridhara Maharaja, and he indicated no one else. Of course, it would be hard to imagine a philosophical question which could not be answered from Srila Prabhupada-vani.

"In any case, after Srila Prabhupada's disappearance, when his ISKCON was in chaotic condition, members of the Gaudiya Math encouraged and received ISKCON refugees with open arms, thereby attaining a temporary jolt from the infusion of preaching spirit already inculcated in those devotees by Srila Prabhupada. Sometimes some of those devotees say that the troubles in mainstream ISKCON are due to offenses to Sridhara Maharaja and/or other members of the Gaudiya Math. But the problems in mainstream ISKCON are actually due to the same cause that has been the bane of the Gaudiya Math's existence --neglect of the orders of the Founder-Acharya. Many of Srila Prabhupada's initiated disciples have left the jurisdiction of 'mainstream' ISKCON over the years since Srila



*Prabhupada's disappearance, most often for good reasons not to be delineated here. But leaving Srila Prabhupada himself is another thing and/or accepting another spiritual preceptor as equal to or greater than Srila Prabhupada is a great mistake, a valid excuse for which cannot be found moving hell or heaven. Generally, the Gaudiya Math's condescending attitude towards Srila Prabhupada has not changed, and they have attempted to create an artificial competition between Srila Prabhupada and Bhaktisiddhanta Thakur as to who is the last Acharya in the parampara. They consider Srila Bhaktisiddhanta to be the uncontested last great Acharya, to be presumably succeeded by all of his disciples (each of whom would be on the top of the list for their own disciples). Some see Srila Prabhupada and Sridhara Maharaja as the two equal successor Acharyas to Bhaktisiddhanta Thakur. One disciple of Srila Prabhupada, who joined the Gaudiya Math early on, is fond of a saying he attributes to Sridhara M: 'Two eyes are better than one,' but the implication is that by having both Prabhupada and Sridhara as equal guiding authorities, one can make better spiritual progress. And Sridhara M was still a 'living guru' at the time. But the analogy has serious flaws [...] Srila Prabhupada gives a nice example: another word for 'swami' is husband and when a wife is unfaithful to her swami she is considered a prostitute. Similarly for a disciple who is unfaithful to his spiritual master.*

*"To summarize and conclude, it was the great fault of the Gaudiya Math leaders that they could not recognize Srila Prabhupada's spiritual leadership. They could not adjust the fact that Abhaya Charan das became the 'self-effulgent acharya' Srila Bhaktisiddhanta predicted, and had emerged by word and deed as the obvious Acharya of them all, indeed of all the Vaishnavas and the whole world! (from rupanugadas.com)*

#### CONCLUSION

One who follows Srila Prabhupada's clear instructions will not associate with his Godbrothers, or the Gaudiya Math, and not trot out contradictory, foolish rationalizations.

## CHAPTER 114: THE JULY 9th MOVEMENT

Srila Prabhupada's July 9 letter to all GBCs and temple presidents was concealed, ignored, and hidden by Tamal, Ramesvara, and other zonal acharyas (Ch. 85). The letter did not become public again until June 1990 in the VVR. That year Srila Prabhupada's 1977 conversations were also published, with the May 28 and July 7-8 talks which led up to the letter itself. In black and white, Srila Prabhupada's prescription for future initiations and guru policy was established, but to no immediate avail, as the hijackers had already entrenched their bogus, evolving guru system for 13 years. When the GBC's guru policy was challenged in 1990 at the San Diego "ritvik debate," they countered with damning resolutions, excommunications, and a one-issue *ISKCON Journal* discrediting the clear imports of the July 9 Letter (or Directive, Order). In 1989-92 a devotee community outside ISKCON, called New Jaipur Vedic Village, pioneered the application of the July 9 Directive by taking Srila Prabhupada as their sole diksha guru, rejecting ISKCON's zonal acharyas and the subsequent rubber-stamp approved gurus (Ch. 110). When New Jaipur closed in 1992, the GBC thought what they called the "posthumous ritvik theory" was dead. However, Krishnakant Desai, an uninitiated congregational London devotee had spent 6 months in New Jaipur in 1990 studying with Rupa Vilas and Karnamrita. He developed his research and essays over the coming years and from 1993-6 he had successfully established the ISKCON Reform Group, later renamed ISKCON Revival Movement or IRM. Many senior devotees became involved and were convinced that ISKCON in 1978 had failed to implement the July 9 Order and thus the institution had very seriously deviated from Srila Prabhupada's express instructions. IRM held major conventions in 1995-7, including Alachua, Los Angeles, and Malaysia, to review the philosophical understanding of Srila Prabhupada's "ritvik representatives" or "officiating acharyas." A quarterly magazine modeled after the VVR was started, called *Back To Prabhupada*, and is still in print in 2022. Krishnakant and the IRM engaged back and forth with ISKCON and its leaders

via its essays and publications, most notably the 1996 small book *The Final Order*. IRM has not organized many centers, but the principles and philosophy of Srila Prabhupada's giving initiations after his departure has been most successfully defended and propagated, convincing countless devotees.

### **THE GROWING RITVIK ADHERENTS: SEVENTH SCHISM (1989, ONGOING)**

As a major philosophical and doctrinal split with the official ISKCON line that Srila Prabhupada was "dead and gone," the "ritvik adherents" constituted another schism which further weakened the corrupted ISKCON institution but which can be seen as a rebirth, shedding a dysfunctional and diseased body for a new life. The "ritvik" schism continues to grow as increasingly more Hare Krishna movement participants adopt the understanding that Srila Prabhupada himself actually wanted to give diksha to any number of sincere seekers in the future via his officiating representatives. 35 years after the *Vaishnava Journal* first raised the issue of ritvik initiations in 1987, the "Prabhupadanugas," as they are generally called, have become a major section of the overall movement started by Srila Prabhupada, and continue to grow rapidly, just as the Sun burns away morning fog. Thus Srila Prabhupada's true mission has strengthened. After the 1992 demise of New Jaipur, Yasodanandana and Puranjana published many newsletters 1992-7 featuring the July 9 Order, including a book, *The Living Guru*. As Prabhupada Anti-Defamation Association (PADA), they openly exposed ISKCON anomalies and contradictions, with the deviated, false gurus and associated corruptions of all sorts.

In 1998 Rasaraja das slipped a *Final Order* under the door of the Bangalore ISKCON temple president Madhu Pandit das. Soon Bangalore ISKCON seceded from ISKCON, adopting Srila Prabhupada's July 9 Order initiation system. Krishnakant resided in Bangalore for a few years to assist in the philosophical "purification" of the temple members. ISKCON tried to regain control of the newly completed and wealthy Bangalore temple via many tactics, including numerous legal assaults, physical invasion with 200 devotees from Mayapur, false allegations, political intrigues, and assassinating Madhu Pandit's character. All failed, and Srila Prabhupada's ISKCON Bangalore Group, as they are called, remains apart from ISKCON today, having expanded to 30 cities, in India and abroad, notably in Malaysia, Silicon Valley, and greater New York. Their Akshaya Patra program is feeding 1.3 million children every day with school meals with much governmental and corporate support and recognition. A lawsuit from ISKCON Bombay to take over the Bangalore management has been resting with the Supreme Court for many years and appears to be on indefinite hold. Under Adridharan das, Calcutta ISKCON seceded in 1999 as an IRM chapter, and he spoke strongly against the deviated ISKCON guru policies. However, in 2001, Jayapataka Swami organized a massive physical invasion by force with 200 Mayapur brahmacharis, having also bribed the police, who did not show up when called. Adridharan was falsely charged for improprieties and never returned to Calcutta, fading from the scene.

In 2001 Yasodanandana das incorporated in California a non-profit corporation called Hare Krishna Society, modeled after ISKCON's original corporation. A website was established with an easy set of requirements which would enable any devotee or any group of devotees worldwide to "affiliate" and become a chapter of the society. Website: [www.krishnaconsciousnessmovement.com](http://www.krishnaconsciousnessmovement.com) The template to encourage devotees to return to the original ISKCON model established by Srila Prabhupada, which includes the July 9 Order, has been moderately successful with affiliates listed in many countries. Yasodanandana das also sponsored a website listing Prabhupadanuga devotees, families, programs, and centers around the world, including many organizations and groups. This website is: [www.prabhupadaanugas.org](http://www.prabhupadaanugas.org) (two aa's together).

In 2004 Nimai Pandit das became the president of the Freeport, Long Island, NY temple when his old friend handed it over to him as he departed. The temple seceded as a Prabhupadanuga center and ISKCON has battled legally ever since to dislodge the devotees who have taken Srila Prabhupada as the legitimate diksha guru as per the July 9 Order. ISKCON tried several physical invasions which were resolved by the police. ISKCON tried media campaigns, undermining of congregational members, and producing false corporate minutes. Nimai Pandit tried to transfer control of the BBT to the Long Island corporation via a legal theory which is as yet unresolved. Because the Freeport temple was the

only ISKCON temple still operating under the original 1966 ISKCON incorporation charter, and due to other clauses in the BBT trust documents, there is a legal argument that the original ISKCON corporation is still the "owner" of the BBT. The purpose, Nimai Pandit das stated, was to force the BBT to print only the unedited, unchanged, and unrevised books that Srila Prabhupada had approved prior to his departure. ISKCON Freeport now also has a small farm project in upstate New York.

By 2001 Sundar Gopal das, who was initiated in the 1970's by Srila Prabhupada and served in ISKCON for decades, adopted the July 9 Order and established the International Sri Krishna Mandir in Singapore. In recent years many groups of Prabhupadanuga devotees have affiliated under the ISKM banner, including in New Zealand, Hungary, Russia, China, Philippines, Malaysia, India, and Bangladesh. Sundar Gopal das travels widely to support these devotees and publishes videos and books on the July 9 Order. The successful Hare Krishna Community with temple and farm in Jaipur, India, is a large successful group of dedicated devotees. The New Jaipur farm project in the South Pacific's Fiji islands was a resurrection of the Mississippi project. This Fiji village of Prabhupadanugas from 2008-2018 restarted the Vedic Village Review but closed due to a lack of local interest and devotee betrayal. The project may reincarnate again elsewhere. The Phoenix rises...

### **TAMAL DESCRIBES STRUGGLE TO COUNTER THE PROXY-INITIATION PROPONENTS**

*"In 1995, the GBC published Gurus and Initiation in ISKCON, a compilation of all the relevant ISKCON laws and official papers. Nor did that conclude the matter. Fresh legislation in 1996 states, 'Temple presidents, at their discretion, have the right to prohibit its [proxy-initiation] advocates from participating or visiting ISKCON if this creates a disturbance.' ISKCON leaders have individually published papers against the proxy-initiation philosophy. Jayadvaita Swami (Swami, J., 1996a) conceded that the proxy-initiation people are right on certain non-philosophical points. But the proxy-initiation people are in no way satisfied with such minor concessions. They remain solid in their conviction that the present ISKCON guru system is fundamentally flawed. ...an 87-page position paper entitled The Controversy Surrounding Srila Prabhupada's Final Order on the Future of Initiations Within ISKCON, or The Final Order, prompted the GBC's own response, Disciple of My Disciple (1997), with promises they will fully document the history/ theology of the guru in ISKCON to bring the issue to rest. That, of course, is doubtful, for as long as the gurus of ISKCON fail in the eyes of others to meet the rigorous standards established by Srila Prabhupada, they will have to continue to face their critics.*

*"At the very heart of this debate lies the succession issue: What is the best way to routinise Prabhupada's charisma? All agree that Prabhupada must remain at the centre of ISKCON, but disagree on how this may best be accomplished. Jayadvaita Swami sympathises with the proxy-initiation proponents' thoughts: 'Srila Prabhupada was staunch, unflinching, always perfect in his discretion and determination. He was undisputedly an exalted and empowered acharya, a pure and intimate personal associate of Krishna. Is it any wonder, then, that some devotees feel that only Srila Prabhupada can give them shelter and that no one else deserves the same surrender and trust?' Yet, surrender and trust are the very currency of the guru-disciple exchange. This is not a relationship of arbitrary acceptance, but a contract in which total submission is offered in return for unalloyed devotion to God. At stake in this debate is whether such a reward is attainable, even generations from now, by establishing an exclusive relationship with Prabhupada, bypassing such a relation with his disciples or heirs. Proxy-initiation theorists insist that Prabhupada made a permanent arrangement on 9 July 1977 when he approved this writer's letter to all the temple presidents which stated, "now that Srila Prabhupada has named these eleven representatives, temple presidents may henceforward send recommendations for first and second initiation to whichever of these eleven representatives are nearest their temple." Making such a statement absolute renders it absurd, as Jayadvaita Swami has vividly demonstrated, and is opposed to Prabhupada's time-bound use of the word 'henceforward' on numerous occasions. Proxy-initiation theory supporters will lose their case if their argument rests on haggling over the details of grammar and punctuation in the appointment transcripts. Their strength is in emphasising the value of directly connecting to Prabhupada's purity. Otherwise, logic, reason,*

reliable testimony and scripture, when used to interpret the transcripts will rule against them. [Witness Tamal's expert but deceptively faulty argumentation.]

*"But even the 'direct connection' argument will not necessarily win the proxy-initiation case. Here is one counter argument: A guru who presents himself as a humble and sincere disciple of Prabhupada (or, in future generations, of any future guru in disciplic line) offers Prabhupada 'directly' through his words and actions. What better way to get Prabhupada's association than by connecting through one who is immersed in Prabhupada's teachings and mission? The advantage of being personally trained under the guidance of such a guru cannot be denied. The process of receiving initiation formalises the student-teacher relationship and offers the promise of God's mercy through the agency of the disciplic succession. As a via media, the present guru magnifies rather than obscures a disciple's vision of the previous gurus, offering them access otherwise denied to those who try for it 'directly.' The counter argument continues: Prabhupada often stated that a guru's success is to create at least one pure disciple. Did Prabhupada fail so miserably that he could not create even one pure devotee qualified to be a guru? Many of Prabhupada's disciples are 'pure' in the sense that they have made his mission their life and soul. Prabhupada's charisma may be that of a maha-bhagavata, a topmost devotee of the Lord. But if his disciples have only been able to individually capture a small fraction of that charisma, it is stated in scripture that even their madhyama-bhagavata (middle devotee) status is sufficient to qualify them for performing initiations. Arguing that all of Prabhupada's offspring are spiritually impotent, incapable of continuing the line of succession, appears more as a condemnation of the founder rather than a glorification of him. And so the arguments run. The debate continues, but the outcome appears already decided. Though it is still not too late to rethink the future course of guru theology, traditional antecedents and the reality of present day ISKCON make such a redefinition highly unlikely. Yet, the proxy-initiation theorists will have left their mark. If nothing more, even their most vigorous critics can thank them for helping to recognise all devotees' right to a real and direct relationship with Prabhupada."* (Tamal, *Perils of Succession* 1997) **(END)**

**COMMENTS:** We can see here Tamal's devious intelligence. In disguise as one defending Prabhupada's mission from ritvik heretics, he makes defective arguments to support the concoctions that have come about in ISKCON under his guidance and influence. He twists things to sound good for his own case. Srila Prabhupada never told us we had to accept that at least one of his disciples would be a pure devotee, otherwise we would be deeming him a failure, nor that any pure devotee could initiate without an order from his guru to do so. ISKCON insists their vote approvals of conditioned gurus is proper, half of whom have been degraded publicly by "falldowns." The question is what did Srila Prabhupada arrange for? He certainly did not arrange for the corrupt GBC's concoction of a vote approval of gurus. Tamal first falsely ascribes a position to his opponents, and then faults it. He avoids the Prabhupadanugas' actual position. He, of all persons, with his horrible history and convicted in Ch. 74 as guilty beyond reasonable doubt of poisoning Srila Prabhupada, had the audacity to pontificate that ISKCON and its deviant doctrines should be followed? He was very dangerous and deranged.

### **ISKCON REPRESSION INCREASES WITH JULY 9th MOVEMENT'S GROWTH**

In 1999 an ISKCON guru preaching in India, Navayogendra Swami, advised his disciples to take Srila Prabhupada rather than himself as their diksha guru. ISKCON suspended his guruship and placed severe restrictions on him, excluding him from all facilities. Navayogendra capitulated, made amends with the GBC, and was restored as an ISKCON guru once again after meeting various conditions and probations. Below is the 2002 GBC resolution which describes clearly how he was intimidated and coerced back into ISKCON.

**60/2002. Navayogendra Swami:** Whereas, NS has acted against the interests of ISKCON and, by GBC resolution 605/1999, has been on probation from initiating disciples and as a member of ISKCON and; Whereas, NS has offered an apology letter to the GBC Body and appealed for reinstatement as an ISKCON member in good standing and; Whereas, the GBC Body has recommended as a course of rectification that he: Publicly renounce all connections with the ritvik

movement. Preach according to Srila Prabhupada's books. Turn over all separately held properties to ISKCON or an entity approved by the GBC Executive Committee. Work directly under a GBC member who will be chosen by the Executive Committee. **Resolved**, That the GBC Body is pleased to restore NS to full good standing provided that: NS signs a letter stating he renounces all connections with the Ritvik Ideology, **repudiates the Poison Theory**, will preach according to Srila Prabhupada's books, will turn over all separately held properties to ISKCON or an entity, approved by the GBC Executive Committee, and will work directly under a GBC member who will be chosen by the Executive Committee and read it aloud in the presence of the GBC members. He must also publicly announce his repudiation of the Ritvik Ideology and Poison Theory on the Chakra Web site. He must also reconfirm his Oath of Allegiance and Oath of Guru. The transfer of properties shall be done to the satisfaction of the ISKCON India Bureau and the ISKCON Property Office before he is reinstated. Upon compliance with these guidelines he will be reinstated as an ISKCON member in good standing, with the following conditions: He is prohibited from initiating disciples for one year after compliance with this resolution. NS shall not visit ISKCON zones without the approval of the local Zonal Secretary. This stricture will be reviewed at the 2004 Annual General Meeting.

### CONCLUSION

One GBC characterized the Prabhupadanugas or those adhering to the "ritvik system" as being the most serious threat to ISKCON out of all the crises and challenges it has yet had to meet. This is correct because the system Srila Prabhupada gave for initiations after his departure does not allow for new initiating gurus, and thus the entire rationale today for ISKCON's operations will be finished, kaput- no more unauthorized gurus. No wonder they have to demonize what Srila Prabhupada left us, lest they be put out of the guru business. See also Parts 18, 19.

## CHAPTER 115: PRABHUPADA'S POISONING PROVEN

### BRIEF REVIEW OF THE POISONING ISSUE

Srila Prabhupada being poisoned by his own disciples burst into public view in late 1997 after discovery of ominous whispers about poisoning on tapes recorded in Srila Prabhupada's last days. These whispers were certified by multiple audio forensic laboratories to be **about poisoning**. On previously obscure transcripts of conversations in Nov. 1977, Srila Prabhupada stated several times he thought he had been poisoned, and there were long discussions between Srila Prabhupada and all his caretakers about homicidal poisoning (not about bad medicines), with Tamal asking Srila Prabhupada as to who had poisoned him. The GBC appointed Balavanta to investigate the matter, but did not provide sufficient funding, and his report in 2000 was inconclusive, recommending further investigation. The primary suspects secretly organized their own sham whitewash "investigation" with the book *Not That I Am Poisoned* which the GBC body endorsed as their final settlement of the issue. Balavanta was dismissed and ISKCON claimed there was NO evidence to support a poisoning. Their cover-up complete, they then banned any further discussion on the matter. **However, the matter was not settled.** GBC agents had obtained samples in 1999 of Srila Prabhupada's 1977 hair from Hari Sauri das, Srila Prabhupada's personal servant, but, failing to complete tests on them, left them at a lab in Wisconsin. Nityananda das located these samples in 2001 and had them sent to Dr. Morris at MURR, an advanced neutron activation analysis research center in Missouri. Dr. Morris tested *Samples A, D, and Q-2* in 2002-05, finding average 15.75 ppm cadmium, about 250 X over the average normal. This forensic evidence did finally settle the issue: Srila Prabhupada was poisoned by lethal amounts of cadmium from at least Feb. 1977 (and as early as mid-1976) until his departure on Nov. 14, 1977.

Thus Srila Prabhupada's poisoning has been scientifically proven and the ISKCON cover-up exposed for the dishonest denial that it was. The cadmium findings remained unpublicized for 15 years until a group of former temple presidents and GBC members called Prabhupada Truth

Commission completed a compilation of all the facts, evidence, and logical analysis. In June 2017 this book was released as a free e-book at [www.killgurubecomeguru.com](http://www.killgurubecomeguru.com), with 828 pages, 108 chapters, and titled: **KILL GURU, BECOME GURU: Book One: The Poisoning of Srila Prabhupada's Body.**

Also six YouTube videos were released in 2017-18 which were widely seen (as of 2022, ±135,000 total views) and positively received. The first, *BREAKTHROUGH IN THE POISONING EVIDENCE*, described the history of the private and GBC investigations and how the cadmium was discovered. The second, *POISONING OBJECTIONS ANSWERED*, addressed the significance of the cadmium levels and answered common objections that Srila Prabhupada was poisoned. *IN PURSUIT OF SRILA PRABHUPADA'S POISONERS* and *CRIME OF THE MILLENIUM* further developed the evidence and analysis. A reward of \$50,000 was offered for information on the poisoners. Included was discussion of how to take the mission back from those who have sided with the evil of Srila Prabhupada's poisoning. The narrative of this last video is given below. No response from ISKCON or senior leader came for almost 3 years, when Mayeswara das published his book *Deception* and an hour video. Acting on the GBC's behalf, *Deception* tried desperately, wildly, and vainly to discredit every piece of evidence with the most weird, kooky, and deceptive arguments. As more devotees in and out of the institution come to understand the evidence and proof that Srila Prabhupada was indeed poisoned homicidally by some of those in ISKCON's leadership, the day will come when ISKCON's misleadership is tossed out. Their days in are numbered. It is up to the warriors of truth to remove the "angels" of falsehood from ISKCON.

With Srila Prabhupada's homicidal poisoning now a historical fact, that the poisoners took over ISKCON and the Hare Krishna Movement becomes an obvious conclusion based on other history. (Part 11, Gurujacking The Movement) The zonal acharya hoax, concocted guru approval methods, and defective doctrines effectively ruined Srila Prabhupada's Mission, creating an urgency for its restoration to Srila Prabhupada's intentions.

#### **CRIME OF THE MILLENIUM: POISONING SRILA PRABHUPADA (video transcript)**

(1) Devotees have been misled that there is only some indecipherable whispers and some talk of medicine that was like poison, but this mischaracterization is due to the stone-hearted and treacherous cover-up engineered by ISKCON's top misleaders. They even issued an official statement that there was NO evidence at all to support the idea of Srila Prabhupada being poisoned. Bir Krishna Swami even laughed at the idea in an online video. They have adulterated Srila Prabhupada's society into a corrupted culture of absolute authority over an unthinking membership who is repressed, paid off in position, prestige, and salary, and who never dare to question official institutional doctrines. Many devotees actually believe that their spiritual lives will be ruined if they just look at the truth about Srila Prabhupada's disappearance lila. Outrageous, how their spiritual lives are been so restricted by tyranny. Actually, by bad association with poisoners and their supporters one's spiritual life will be seriously impaired. It is highly advisable to give up the bad association of the poisoners of Srila Prabhupada and their followers. (2) There is so much evidence that Srila Prabhupada was poisoned that when it was all compiled, it came to 828 pages and 108 chapters. ***Kill Guru, Become Guru: Book One: The Poisoning of Srila Prabhupada's Body*** is now available online for free download. For example: Srila Prabhupada's medical symptoms. They mostly fit in with Srila Prabhupada's diabetes and kidney disease which up to '77 were not very advanced; his diabetes was non-insulin dependent and his dropsy or swelling of extremities was occasional. But we should know that cadmium poisoning specifically causes and exacerbates diabetes and kidney disease, both of which dramatically worsened during the 1977 poisoning. But, there was a distinct group of symptoms which are not typical to either diabetes or kidney disease, but are unique to cadmium poisoning. These are the "mystery symptoms" described in Ch. 38: Four primary mystery symptoms are: **a.** extreme photophobia or aversion to light, **b.** constant and heavy mucus, **c.** constant heavy cough and hoarse voice, **d.** constant bronchitis and rhinitis. (3) The cadmium hair tests in 2002 and 2005 with Dr. Morris at the Missouri University Research Reactor have now proven as a scientific fact that Srila Prabhupada

was poisoned with cadmium, at about 250 times above average normal levels. Three whispers or low volume speech units have been forensically certified by many audio laboratories to be the caretakers speaking about maliciously poisoning Srila Prabhupada, who also said he thought he was being homicidally poisoned as well. All his '77 caretakers discussed at length about poisoning as murder. There is much more confirming evidence.

**(4)** Cadmium poisoning is very difficult to detect. About 35 doctors, babas, and kavirajas came and went during Srila Prabhupada's last 8 months, all with different diagnoses of his medical problem. If there had been proper medical tests and qualified doctors employed, the cadmium poisoning might have been discovered in time. That is why Tamal and company constantly rejected one doctor after another. Each treatment program was sabotaged by further poisoning, which was then blamed on the new doctor and his medicines. This is found in Ch. 40: The Rejection of Proper Medical Care. We note that when Tamal had kidney cancer and Jayapataka had a massive stroke, what did they do? Consult back alley kavirajas like they did for Srila Prabhupada and reject qualified doctors, like Doctors Khurana, Ghosh, and Gopal? No, they spent hundreds of thousands on the very best doctors and hospitals, something Srila Prabhupada was denied. And Tamal even rejected one of the better kavirajas over about 20 rupees! **(5)** There was a urine analysis test done by Bonamali kaviraja in late October '77. He was asked to return to Srila Prabhupada's care, and two ISKCON devotees brought a Dabur honey bottle with Srila Prabhupada's urine to his dispensary in Vrindaban. The son, Braj Dulal Goswami, was 17 at the time and in 2005 he testified on national Indian TV how he witnessed his father three times mixing Ayurvedic powders with the urine, each time separating into layers of various colors. Bonamali declared, "This is poison. The body is rotting and no one can tell. For this there is no cure, so I will not treat him." This is in Ch. 80. Also, Srila Prabhupada's last kaviraja Damodar Shastriji believed that Srila Prabhupada was poisoned. This was confirmed by his son Dr. Rakesh Sharma in Calcutta. That's in Ch. 82.

**(6)** We previously discussed how the prime suspects, namely Tamal, Bhakticharu, and Jayapataka Swamis, all orchestrated a phony investigation to clear their own names with a book of lies, fraud, and deceitful denials. They thus cleverly sidelined and upstaged their own honest investigator Balavanta das. The treacherous GBC cover-up of the poisoning evidence is unraveled in 10 chapters of our new book. They utilized all the dark arts of mundane politics and even banned any further discussion of the matter, why? Because everything they have is mortally threatened by this truth. Their criminal cover-up itself amounts to another piece of evidence that Srila Prabhupada was poisoned as they have chosen the dark side by denying truth and protecting the poisoners amongst them. They say what difference does it make, don't disturb us, it was so long ago, and Prabhupada should not be taken seriously, etc. Thus the GBC has taken the side of evil, the side of Srila Prabhupada's poisoners. **(7)** How do we know some of Srila Prabhupada's senior disciples poisoned him with heavy metals? Because there is so much evidence to this effect - the new book has 25 chapters on the suspects, which reveal a very different picture than that all of them were always loving disciples. Tamal is thoroughly documented as the most materially ambitious of all, very intent on becoming the next sole Acharya and leader of ISKCON, responsible for hundreds of missing tapes, and concealing from us many letters and instructions from Srila Prabhupada. We put Tamal on trial with the evidence and found him guilty beyond a reasonable doubt as any jury would. He recorded an interview days after Srila Prabhupada's departure claiming that he was asked repeatedly by Srila Prabhupada for medicine (or was it poison?) to die "now." How preposterous as an excuse for the poisoning! **(8)** Tamal has departed, but the other poisoners remain. Several persons were whispering about the poisoning. About giving medicine for Srila Prabhupada to die, Tamal said "We could have done that, but we... etc" He was not alone. With diplomacy and politics Tamal made many allies. Three of them, Bhakticharu, Jayapataka, and Tamal organized their whitewash cover-up of the poison evidence in 2000, and Tamal was very close to Bhakticharu and Bhavananda. Poisoners had the motive, means and opportunity, and they gained enormously from Srila Prabhupada's early departure.

Tamal and Bhakticharu handled all the food and medicines. Bhakticharu emphatically defended that if there was a poisoning, it must have been him, and now we do know there was a poisoning. Tamal was not alone in poisoning Srila Prabhupada. A group of poisoners conspired and hijacked the leadership of ISKCON and they are still there today 40 years later. **(9)** In the months since we have announced the findings of catastrophic, massive cadmium poisoning by Prabhupada Truth Commission's private investigation, ISKCON and its leaders have not responded at all. Nothing. But what can they say anyway? Their bucket of denials is now empty. How does one refute solid scientific proof? Many ISKCON leaders either know about or accept the fact of Srila Prabhupada's poisoning. But they have all sold their soul to the poisoners in exchange for their positions and benefits. Such weakness! This is similar to Bhisma and Drona's silence when Draupadi was disrobed. Aiders and abettors, deniers of the truth, complicit after the fact, in the crime of the millennium.

**(10)** Dear GBC and all those in ISKCON: What is the use of your oaths, your positions, your tilak, dhotis, and saris, or your very life, if you are in bed with those who poisoned Srila Prabhupada? All for some pieces of broken glass? or the illusion of spiritual leadership? Break loose of your complicity and be loyal to Srila Prabhupada: find out the poisoners and remove them. We challenge the entire ISKCON leadership to publicly acknowledge that Srila Prabhupada was poisoned, then to deeply repent your cover-up of this truth, and to admit you are disqualified to lead Srila Prabhupada's institution. Then resign honorably, the sooner the better. **(11)** ISKCON has been controlled for 40 years by those who poisoned Srila Prabhupada. And that was not the end of their mischief. They and their successors then destroyed what Srila Prabhupada struggled to create. They have poisoned Srila Prabhupada's sacred books with endless, unnecessary, and unauthorized changes to spoil these transcendental literatures so they no longer even sound like Srila Prabhupada at all, what to speak of the changed meanings and purports. They allowed and even were part of a culture of child and sex abuse that still has not been cleaned up. They changed the deity worship, they introduced something called re-initiation, they posed as diksha gurus while behaving like perverts and false prophets, trying to be great religious innovators. They endorse mission drift and financial unaccountability- where does the money go?- and their trail of lies, deviations, corruption, and disobedience to Srila Prabhupada's clear instructions would fill an encyclopedia. They tried to fool us with a shift from Absolute zonal acharyas to an Absolute elite and unelected GBC which is totally politically corrupt. Kali-chelas control ISKCON- they have poisoned Srila Prabhupada's mission in so many ways that even 50 chapters in Book Two, The Poisoning of Srila Prabhupada's Mission is not enough to cover them all. Srila Prabhupada's poisoners still plunder ISKCON and continue to further corrupt the Hare Krishna movement with each passing day. While we have stood by and watched.

**(12)** Now that Srila Prabhupada's poisoning has been proven, how can honest and faithful followers of Srila Prabhupada leave his hijacked mission in the hands of his poisoners? The logical conclusion is that everything that has transpired since Srila Prabhupada's departure was done by the poisoners and is thus null and void, illegitimate and corrupt, and it must all be rolled back to square one so we can properly start over without these poisoners and their poisons. Their tyranny must end and that can only happen if those who care for Srila Prabhupada and want his mission to be restored, they must end their silence or complicity and take their stand against the evil that has invaded the Hare Krishna movement. Poisoning Srila Prabhupada is evil. The poisoners took over ISKCON. The poisoning is now exposed as the truth. So, faithful disciples of Srila Prabhupada must now rescue his divine mission. Sita is being held captive by Ravana. Each of us must consider what we should now do to rescue Prabhupada's mission from the Ravanas who poisoned Srila Prabhupada. If this does not motivate us, then we must be all dead stones. **(13)** But we won't hold our breath waiting for any sanity to manifest in the corrupted institution- we call instead upon the devotees everywhere to remove the ISKCON leadership and start over as though it were the day after Srila Prabhupada's departure. No more tyranny, ambitious hijackers, endless deviations, unaccountability, money siphoned off into private accounts, and aspiring gurus campaigning and colluding for vote approvals. Time to clean



house. Time for civil disobedience with open isthagostees- no repression- meet and discuss- elect new leaders who have the backbone to confront the full ramifications and truth of Srila Prabhupada's being poisoned by a group of senior men. Find out these poisoners and their colluders, expel them forever, sent either to jail or exile in the Sahara Desert. Their offenses are unforgivable. **(14)** We reject the Ravana poisoners' lies, all their concocted policies and defective doctrines, which enabled their poisoning, takeover, and rape of Prabhupada's devotees. You, the general devotees, have the real power to end this. It is time to awaken, stand up against the poisoners and their corruption, stand up for Srila Prabhupada, and to restore his divine mission to deliver the fallen souls. Do not be afraid of them, put your name on the list and out in the open as those who want a new start. Do not allow their imposition of material considerations upon us to silence us any longer. Make your commitment to Srila Prabhupada by discarding apathy, silence, and all cooperation with Srila Prabhupada's poisoners. It's back to square one. Start over with only Srila Prabhupada.

**(15)** The Hare Krishna movement needs a total reset. The present GBC's authority is hereby revoked due to their corruption and failures, not least of which is their harboring of Srila Prabhupada's poisoners in their own ranks to this very day. Things are way off track and must be put right again. This begins at the local level, wherever there are those with gratitude to Srila Prabhupada, come together to discuss and study the facts, the issues, and the truth. Decide your own future with your own intelligence according to Srila Prabhupada's teachings. **(16)** One thing is sure- Srila Prabhupada did not want a tyrannical gurocracy or an ISKCON like it has evolved today. The era of the poisoners must come to an end, and in this there can be no compromise. Those who, after everything, still insist on following the poisoners and their poisonous doctrines, may do so, but separately, not in Srila Prabhupada's institution. ISKCON must be restored true to Srila Prabhupada, to his standards, instructions, and unchanged books. We have to determine by study, open discussion and debate, what it is that Srila Prabhupada wanted us to do after his departure. We reject what we've been told by the poisoners. Srila Prabhupada is calling out for your help in rescuing his mission from the Ravana poisoners. Those who can hear him, the time for a spiritual revolution has arrived.

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## CHAPTER 116: INTERNAL DISARRAY

Contrary to popular ideas that ISKCON survived some disastrous historical episodes but has corrected itself to be once again realigned with Srila Prabhupada's instructions, fundamental basis, and framework, the actual truth is that ISKCON's internal confusion and disarray has been simply pushed deeper into the institutional fabric with no alleviation of the deviation and disobedience to the Founder-Acharya. This was accomplished with cover-ups of the truth in the gurukuli physical and sexual abuse, Srila Prabhupada's homicidal poisoning, and the systemic corruption on all levels. Here are a few insider warnings about problems, anomalies, contradictions, and the general rot that continues unabated in ISKCON:

**(1)** *"...It's obvious that we are going in the wrong direction... So for the time being, let's stop giving initiation."* (Bhakticharu Swami, GBC/guru, July 20, 2003) **(2)** *"If current trends within ISKCON are not addressed, we are already on our way down the path to a slow death of assimilation and irrelevance."* (Badrinarayana Swami, GBC, A Fight For the Soul of ISKCON) **(3)** *"However, the facts of the matter are that repeatedly, and with disastrous consequences, the combination of the spiritual role of guru in the context of a temporally powerful organization is proving to be incompatible."* (Kripamoya das. guru, Sept. 21, 2007) **(4)** *"The only recourse for responsible members of ISKCON is to take the matter to gutter level, i.e. the internet... it might at least create an awareness of deviations and warn devotees not to get sidelined into weird cults going on in the name of ISKCON."* (Bhakti Vikas Swami, guru, 2003) **(5)** *"The body of the society is unwell. The ills many, the symptoms complex, diagnosis difficult, and proper prognosis evades even the most experienced devotees... while others*

lunatically insist there's no problem. How I long for the Vaikuntha atmosphere you so wonderfully created by your mere presence... I, and a legion of others, disenfranchised, marginalized members of your movement, look skeptically at the present-day reality ...how I wish things were different." (Ananda Svarupa Swami, Vyasa Puja, 1991) **(6)** "Our first and foremost mission is to restore Prabhupada as the Guru of the institution and restore his teachings as he had preached and practised. There are a lot of little civil wars going on. Naturally, by restoring the Founder of the institution back to his movement, it is actually disenfranchising the other 90 'gurus' who are enjoying the assets and enjoying the disciples which are actually meant to be offered to the Founder." (Adridharan, Calcutta Temple president)

**(7)** Subject: Nomination of Janananda Prabhu as Diksha Guru: "Now the GBC has become very, very weak. The principal reason for this has been the fall-down of spiritual masters and the decay of spiritual authority in general. This applies to sannyasis, gurus and the GBC. There has been a big overlap of these three categories, and they are all in disrepute. The renounced order of life has come to be called the denounced order of life—we hear that all the time. People are very dubious about gurus—everyone is wondering when the next one is going to fall. And the GBC seems to be floundering and cannot do anything about it. There is a feeling that we do not know where our vision is going to come from." (Ravindra Svarupa das, Jan. 2000) **(8)** "I am abstaining as usual, until we have some good support and monitoring systems in place for our gurus. Having gurus crash and burn every few years is the main cause of ISKCON's diminished reputation and strength and I don't see what we have put in place to break this pattern." (Badrinarayana Prabhu to GBC EC Sec'y Feb. 2, 2004) **(9)** "The situation is, that ISKCON is facing a grave historical crisis, in terms of its survival as a relevant movement in the Western world. And, the GBC clearly is unable to even address the problem, much less solve it. They are just incapable of doing it. In fact they have become an obstacle to saving ISKCON." (Hridayananda, Nov. 2015) **(10)** "I don't hesitate to say that things are a mess in our society." (Bhakti Charu Swami Oct. 5, 2000) **(11)** "Thus ISKCON, which is meant to kick out cheating religion from the world, itself degrades into a cheap cult, an apasampradaya, a laughing stock, and a disgrace to Srila Prabhupada and the parampara." (Bhakti Vikasa Swami Aug. 23, 2003) **(12)** "In most temples the leadership seems to have given up on making and keeping full-time devotees, especially brahmacaris. The emphasis in our temples has transferred to developing the congregation, especially in maintaining the Indian communities who provide most of our financial support. It appears to me that we have lost our way from Srila Prabhupada's mood, mission, and methods for how to progress and how to attract the conditioned souls." (Kesava Bharati das Goswami, Sannyasa Reports, 2014) **(13)** "I see ISKCON as being increasingly off course." (Bhakti Vikasa Swami, 2014) **(14, 15)** "ISKCON Mayapur is run by a mafia [...] I am fairly sure that there is a lot of corruption going on in ISKCON India also [...] our movement's basically off the track and not properly following Srila Prabhupada. I know this is very discouraging [...] things are not philosophically in order in our movement [...] ISKCON has changed, and my contention is that it's become more mundane, and it's getting worse [...] It's too far gone. [...] So I don't think anything at this point is going to change [...] So then I thought, well that's, you know, that just shows our movement's a sahajiya movement [...] But it is difficult to train people within the present ISKCON Society when there are all these mayavada and sahajiya influences. ...there's thousands of things we could say. [...] So the standards have in many cases very much diminished. So that's a serious problem. [...] a whole book written about it called Hare Krishna Transformed, by E. Burke Rochford, Jr. about how the movement has deliberately changed from what Prabhupada instituted. [...] I feel uncomfortable representing a movement [...] which I feel we've deviated from Prabhupada." (Bhakti Vikasa Swami Aug. 24 & Oct. 10, 2011) **(16)** "Although the house you have created for us is still there, we lost the opulence and grandeur that we inherited from you. We have become like those old aristocrats, who are proud of their exalted lineage but became paupers. Srila Prabhupada, please bless me that I can do something to bring back our lost glory, unify our family and reinstate the spirit that you so effectively installed to ward off the evil influence of Kali and establish Sri Chaitanya Mahaprabhu's Sankirtan movement." (Bhakti Charu Swami, "Offering to Srila Prabhupada" 2008)

## ISKCON LEADERS CONTRADICT SRILA PRABHUPADA

**IN LATE 1977, THESE WERE THE ACTUAL STATEMENTS:** (1) SP: Someone says that I have been poisoned. It's possible. (2) SP: Someone says that, somebody has given me poison. (3) PRABHUPADA: That same thing- that someone has poisoned me. (4) TAMAL: Prabhupada was thinking that someone had poisoned him? (5) BHAKTIC HARU: Someone gave him poison here! (6) TAMAL: Srila Prabhupada...[...] So who is it that has poisoned? /**THEN DECADES LATER, THE STORY CHANGED:** (1) BHAVANANDA: The entire poison issue is ludicrous and beyond absurd. (2) BHAKTI TIRTHA SWAMI: ...the major agents who are pushing this issue have been highly influenced by Kali. (3) TAMAL: Nobody poisoned Prabhupada. (4) DEVAMRITA SWAMI: ...a home-published book has spread this fetid brew around the ISKCON world. (5) JAYADVAITA SWAMI: ...As much as I dislike feeling obliged to respond to garbage... (6) ISKCON GBC: There is no evidence to support that Srila Prabhupada was poisoned.

## BLATANT DENIALS OF FACTUAL EVIDENCE

In the face of undeniable evidence of Srila Prabhupada's chronic cadmium poisoning at very high levels of lethality and morbidity (see Book One) we contrast the statements of various ISKCON leaders who will now need to "eat their words." Maybe they could also eat cadmium until they have an average of 15.75 ppm in their hair too, just as Srila Prabhupada had in his hair, since, as they claim, the idea that Srila Prabhupada was poisoned is so absurd, ludicrous, etc. (1) "But nothing is too sacred for Kali's fiendish schemes. Into this cherished sanctum of Prabhupada's pastimes, the bold darkness of Kali seeks access. [...] The poison people think they can destroy this legacy of divine love. True, some poison adherents are just misguided and befuddled- temporarily overcome by the toxic fumes of propaganda so thick in the air these days. Others, however, suffer much more sinister afflictions. Their devilish tactics have made countering the absurd charges a trip into the heart of darkness. [...] What's worse, though, is the utter ridiculousness of the entire arsenic ploy." (Devamrita Swami, NTIAP, p. 7-20) (2) "What about those startling tapes said to contain whispers of the word 'poison' in the background? Relax. They are from the very same day that the bad medicine was publicly discussed by Prabhupada and the devotees." (Devamrita Swami) [NOTE: It was not the same day... it was two weeks later!] (3) "How could someone concoct this poison madness! How many of our dear fellow devotees temporarily fell victim to this smut campaign? And why so much time and energy wasted, out of necessity, debating this crazy idea? [...] The farce, 'the poisoning of Prabhupada,' has dramatized the effects of rampant Vaishnava aparadha that periodically plagues our society." (Devamrita Swami) (4) "When I first heard about this allegation I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation." (Bhakticharu, NTIAP, p. 121) [NOTE: Yet, on Nov. 11, 1977, Bhakticharu tells Tamal, "Someone gave him poison here!" who then asked, "Prabhupada was thinking that someone had poisoned him?" -to which Bhakticharu answers, "Yes." The poisoning revelation was fully acknowledged when Srila Prabhupada brought it up, and decades later it became absurd?] (5) "So it really shows to the degree that Kali has entered our society, that the greatest attack- it's like in warfare it's not the enemy which is so obviously antagonistic, keeps their distance, but the greatest enemies in warfare are those who do espionage. [...] So beyond a doubt some of the major agents who are pushing this issue have been highly influenced by Kali." (Bhaktitirtha Swami, NTIAP p. 129)

(6) "Absolutely none of my Godbrothers poisoned Srila Prabhupada. The entire poison issue is ludicrous and beyond absurd. [...] Let us all at least put this particular lunacy to rest to allow us to get on with the serious work at hand." (Bhavananda das, NTIAP p. 135) (7) "...my initial reaction was to consider accusations of poisoning Srila Prabhupada too outlandish to bother with..." (Drutakarma das, NTIAP p.137) (8) "Surely Srila Prabhupada wasn't going to leave Lord Chaitanya's sankirtana movement in the hands of a poison giver. If he suspected anyone, he would have surely told us." (Jashomatinandana das, NTIAP p. 139) [NOTE: Jesus Christ was crucified and his teachings left with his faithful disciples, just as Srila Prabhupada was poisoned by cadmium, and his mission left to his faithful

disciples.] (9) “I think that I too ought to comment on the scuttlebutt that Srila Prabhupada, by a conspiracy of disciples, was poisoned. [...] It pains me, therefore, when I hear those deep, multi-faceted, and precious times reduced to the level of tabloid journalism and pulp fiction... are made out to be devious killers... Maya has us gnawing instead on the poison theories about poison.” (Jayadvaita Swami, NTIAP p. 144) (10) “I did not poison Prabhupada. In fact, nobody poisoned Prabhupada.” (Tamal, NTIAP p. 145) (11) “...I, like Bhakticharu M., have not thought it necessary to involve myself in defending against this absurd allegation.” (Trivikrama Swami, NTIAP p. 149) (12) “Srila Prabhupada was surely not poisoned by any disciples. The poison theory is hatimata... Mad Elephant Vaishnava Aparadha at its heaviest. By drinking this deadly brew, bubbling with blasphemy of Vaishnavas, naïve devotees are ruining their spiritual lives. Please avoid listening to the poison theory.” (Danavir Goswami, NTIAP p. 151) [NOTE: We see many ISKCON leaders, including Danavir G, do not directly deny that Srila Prabhupada might have been poisoned, but they become fiery at the secondary issue that disciples could have possibly committed such an act. First, never mind by whom, was there a poisoning? Poisoning is now a proven fact by scientific evidence.

(13) “There is an idea, [...] that Srila Prabhupada was killed by some of his close disciples [...] this is nonsense; extremely offensive to both Srila Prabhupada and his close disciples. And, furthermore, **what difference does it make to you?** You have to chant Hare Krishna and go to Krishna. [...] **There are all sorts of weird things out there.**” (Bhakti Vikas Swami, lecture) (14) “...and we did a thorough investigation, we did a hair analysis... so the hair analysis did not show any poison, interestingly enough, and therefore we can conclude that Prabhupada was not poisoned, simply on that basis... also we did an analysis of all the recordings, and everything else... there was a book that was put out, by a devotee in Australia, called “Not That I am Poisoned”... so, Prabhupada said “Not that I am poisoned...” So, it was very clear... **There’s actually no evidence** [...] that Prabhupada was poisoned. The only thing they came out with was playing Prabhupada’s recordings backwards, and it maybe sounded like something... it’s just like one of these Beatles songs, Lucy in the Sky With Diamonds, and you play it backwards, and it means something... and that was the only evidence. There’s no evidence that Prabhupada was poisoned... Why do people say that- because, basically, they’re upset that **they didn’t get any position in the Krishna consciousness movement, or they have some personal animosity, or problem with people who have some position in the Krishna consciousness movement. It’s all based on an emotional thing.**” (Bir Krishna Maharaja, 2014) Ch. 141.

By comparing what Srila Prabhupada said and other poisoning evidence to the ISKCON misleaders’ denials and coverups, they are extremely dishonest and deceitful. They cannot be trusted.

### EXAMINING THE INSTITUTIONAL CORRUPTION

An ISKCON initiating guru wrote (2017) in a discussion with senior ISKCON leaders: “If he thinks he has a real case then bring it to the police. Criminal cases have higher standards of evidence than just swaying public opinion. If the police think it is credible they will take him up, if not they will let him know why his case falls apart. If he really had a case, he could just go to the relevant police authorities and they would jail the culprits if they were found guilty. Instead he is just blowing hot air. He has no case; that is why he doesn’t bring it to the police. He doesn’t need GBC permission for that. What he does need is a solid case that is up to standards of evidence in criminal law. If his evidence is not good enough for a police investigation then I have no interest in hearing his nonsense anymore. He is not interested in bringing wrong doers to justice but only in attacking his enemies. If he is serious about justice, bring it to the law; until then he is just another liar with an agenda.” These are the kind of cheating misleaders in the ISKCON institution. We note that poisoning is often proven but the poisoners are not found. Stalin, Arafat, Anwar Ibrahim, and many others were poisoned by unknown persons, as seen in Ch. 58. Many proven crimes are perpetrated by unknown persons, although there may be suspects. Poisoning is proveable scientifically, as has been done with Srila Prabhupada, even when no one is sent to jail. The two parts of the poison issue are: (1) Was Srila Prabhupada poisoned? (2) Then, who did it? That Srila Prabhupada was homicidally poisoned is now proven by the evidence,

which does not become worthless simply because the poisoners have not been convicted yet. Their deceitful denials where they first want a mundane court verdict is a diversion to avoid their responsibility to honestly investigate the matter.

It is ironic that in 1997 the GBC felt compelled to organize an investigation into this matter, phony as it was, and that they always required "family matters" to be resolved internally. Now their new attitude is: "Take it to the police, otherwise it is a personal agenda." This is also what the GBC told the abused children. They could care less if Srila Prabhupada was poisoned. They are corrupt hypocrites. It is their responsibility to properly deal with internal issues of this magnitude, not to cover them up. They are avoiding the truth in this issue because, if Srila Prabhupada was poisoned, based on the conclusive evidence, then they are forced to look in their own ranks as to who did it, who supported those doing it, who benefited from it, and what did the poisoners do to ISKCON after their gurujacking? See Part 11. And this they cannot do because the poisoners, and those beholden and indebted to them over the last 40 years, are in control of the institution and no one has the courage or character to stand up to the corruption. As party to this poisonous corruption, one goes along to get along, placing a higher value on the "benefits" one is receiving as part of the corrupted regime than on TRUTH. In ISKCON, a formerly spiritual institution that is now totally corrupt, it is not truth that matters, it is being politically correct and maintaining one's perks, income, prestige, position. Sick...

The institution and its leaders have no effective conscience or sincerity- it's all about letting the vultures and hyenas continue to feast on the Founder-Acharya's assets while the complicit participants collude, make no protest, and are spineless, apathetic, unable to stand up for the truth and Srila Prabhupada. And they boast about serving Srila Prabhupada! As another example, there is zero financial accountability for the 100+ ISKCON gurus, with recurrent rumors of missing or private millions, such as in Mayapur, Australia, Harikesh's former zone, Tamal's estate, Bhakticharu's business operations, and the secret assets of the major ISKCON gurus. ISKCON is run by very polished and sophisticated criminals and poisoners of the pure devotee of the Lord. ISKCON is controlled by dangerous and desperate men who will do **anything** to further their personal ambitions. Everything they have is mortally threatened by the truth about Srila Prabhupada's poisoning. Why else are they in such frenetic denial, unreasonably so, deliberately sabotaging and undermining all attempts to honestly investigate the crime of the millennium, Srila Prabhupada's heavy metal poisoning? They have so far bewildered their membership into believing they represent Srila Prabhupada and that the thought of Srila Prabhupada's poisoning is blasphemy and spiritually fatal. But, as long as one does not look at the actual facts and evidence, he will not be able to appreciate the reality. This set of two books is an eye-opener with the "forbidden" knowledge of facts and history. Prabhupada Truth Committee's private investigation found the proof of cadmium poisoning, and it is just a matter of time before this truth dissipates the fog of institutional corruption like the morning sun burning away the dawn's mist. They cannot see it coming. ISKCON misleaders do not want to face the music of the truth because it jeopardizes their status quo... selfish cowards and hypocrites, what kind of leaders are they? No honesty, totally corrupt, as everyone, including themselves, knows very well. What kind of leadership for 25 years deliberately hides from ISKCON members and Prabhavishnu's disciples that he regularly visited Bangkok for "rest and recuperation" a/k/a prostitutes? It was common knowledge to the entire GBC, just as they hide many of their comrade's nonsense. There are many reports of sexual shenanigans by three top ISKCON gurus, but to look into this would be bad for ISKCON, wouldn't it? Similarly ISKCON avoids looking into the facts about Srila Prabhupada's poisoning. This is institutional obstruction of truth. No evidence has been made up, exaggerated, tweaked, or finessed.

How is "take it to the police" an appropriate response to the overwhelming evidence in Srila Prabhupada's being homicidally poisoned, almost certainly by insiders? Does the GBC really want the mundane law authorities to meddle in ISKCON's business? When Kirtanananda dared them, the law put him in jail and almost closed down New Vrindaban. ISKCON misleaders are bluffing like this because they know that they have a problem, hoping that a poisoning 45 years ago will fade away. But

it will be prosecuted in three courts: the secular courts, the court of public opinion, and the court of Yamaraja. It is a horrible and shocking thing to even have to imagine, that some of Srila Prabhupada's own men would poison him. About giving Srila Prabhupada "medicine (or poison) to die now," Tamal said **"we could have done that..."** Truth has a way of being seen by honest persons, and many are appreciating the truth of this matter, and the ISKCON misleadership's credibility and support continues to weaken, until one day there will be a revolution, like a rock breaking a window. Their support base is evaporating. Prabhupada Truth Commission has no agenda except bringing the unvarnished facts and evidence out of the darkness imposed by ISKCON into the light of day. We want only the truth. The ISKCON misleadership is totally corrupt, unaccountable, unanswerable, defunct, and detrimental to one's spiritual life. It is running only on some residual fumes of sentimentality in a cheated membership who will soon snap out of the spell that enslaves them to the poisoners of the pure devotee. As long as the institution functions to facilitate the personal ambitions of its elite, this self-consuming cancer will grow to its final end, just as a parasite ultimately kills its host and itself too.

The main reason people have a hard time believing that Srila Prabhupada was actually poisoned is because they do not know the facts, evidence, and the actual ISKCON history. Parts 11 and 13 chronicle this post-1977 history, and it becomes painfully clear why Srila Prabhupada was poisoned. It was a coup, a hijacking, a take-over by ambitious men, nothing more, nothing less. Until we look carefully at the evidence, the 1977 conversations, listen to the late 1977 tapes, read the books on the subject, we cannot understand how a poisoning is not only possible, but now scientifically a proven fact. Prabhupada Truth Commission consists of former GBC members, temple presidents, hard-working devotees, many in ISKCON for decades. They follow the principles, chant their rounds, and want Srila Prabhupada's mission to be restored. The institutional leadership fears them because they speak the truth and are a threat to their corrupt regime.

ISKCON has covered-up and lied about so much since Srila Prabhupada's departure. **(1)** The guru appointment hoax, **(2)** the child abuse, **(3)** suppressing critical documents and instructions, **(4)** hiding and changing Srila Prabhupada's request for all his disciples to come see him in his last days, **(5)** hiding Srila Prabhupada's revelations of being poisoned and then denying it, **(6)** that we could consult with the Gaudiya Math and then saying we cannot, **(7)** hiding the May 28 talks and July 9 Order, **(8)** allowing the primary poison suspects to do a sham investigation into Srila Prabhupada's poisoning and then unanimously endorsing it without any questions, **(9)** concocting unprecedented methods of vote approving initiating gurus while claiming "posthumous proxy" initiations are unprecedented (they are not), and the list goes on ad nauseum. It is utterly impossible to get any measure of truth from ISKCON's GBC/guru club on any issue, as their network of lies, denials, falsehoods, deceit, and corruption has trapped its members and congregations in a spiderweb of defective doctrines and lies. ISKCON is now an all-encompassing stronghold of deception that programs devotees like robots without the ability to think for themselves or do genuine research, and they literally think only what they have been told. Critical thinking is labeled 'dangerous' and every unorthodox discussion or investigation that tries to maintain an independent position is labeled 'a conspiracy theory.' "Think what WE tell you, or else we will shame, blame and censor you." The GBC uses deceit to convince us they are the ultimate authority of ISKCON, regardless of what previous acharyas such as Srila Prabhupada established in the past. The GBC simply pushes their institutional narrative of self-interests while hiding the true facts at all costs.

The GBC-GURU business has one goal: to maintain their exploitative regime of diverting Srila Prabhupada's assets of temples, wealth, and worship to themselves as long as they can, using defective doctrines and oppressive tyranny to prevent free thought and blanket our natural love of the pure devotee. In doing so, their regime blocks the flow of Srila Prabhupada's and Lord Chaitanya's causeless mercy, intimidating spiritually hungry and sincere seekers to surrender to conditioned souls who are pretenders and imposters. This same ISKCON sannyasi guru wrote further: *"This is such a heavy accusation that all the purported evidence needs to be assessed by neutral parties before*

*coming to such a damning conclusion. There are all kinds of possible variables, plus the consideration that the proffered evidence is presented by persons who believed or strongly suspected that Srila Prabhupada had been poisoned. You are so confident of the guilty verdict that you widely publicize it. Yet you will not submit to a court of law, where truly such matters belong. There is no statute of limitations on murder; the state is required to take up such cases. Murder is not the same as child abuse. It can be forensically tested by getting a tissue sample from the body - a small side tunnel can be dug under the samadhi and a tiny tissue sample can be taken to decide once and for all."*

Just for the record... Prabhupada Truth Commission does not favor an exhumation. Only the Indian government could do this, and if it happens, the ISKCON misleaders' obstruction and failure to honestly investigate the matter will be to blame. Their "take it to the police" may well result in this. But this is yet another way the GBC and ISKCON elite, hope to scare us into letting the issue go back to deep sleep. We have yet to hear of any "plausible variables or alternative explanations" to the evidence. Where are they? That it was talk of bad medicine? See Ch. 37. That Srila Prabhupada reversed his statement that "Someone has poisoned me" with a denial of being poisoned? See Ch. 7. Where is the explanation for Tamal saying Srila Prabhupada wanted medicine to die now? See Ch. 60. Srila Prabhupada's poisoning has been uncovered and there will be no more burying it again with institutional obstruction. No one enjoys suffering the burden of being the messenger, but the facts, evidence, and truth must be known. Yes, it is very shocking how the evidence points to the suspects and how it proves that Srila Prabhupada was indeed maliciously poisoned. But anyone who honestly studies the total evidence will have to admit the truth of it, acknowledge it, and live with it, and then do as their own conscience dictates. We should go back to 1977 and start over.

The blind dishonest denials of the evidence is regrettable. This truth has major, earthshaking ramifications for the movement. The ISKCON leaders can sense that it does, and they react by denial, but that will not work for much longer because thousands of devotees who are looking at the evidence with an open mind are becoming convinced. When a certain threshold of convinced devotees is reached, the existing regime will collapse from having no authority or support. The evidence is extremely compelling, and thus their desperate denials. They are like rabbits closing their eyes when in danger, or like deer frozen in their tracks by the blinding light of the truth... We've answered all the doubts the institution has offered (Ch. 103)- it was bad medicine (Ch. 37), we can't take what Srila Prabhupada said seriously (Ch. 62), such a thing is impossible, there were only loving disciples, Krishna would have not allowed a poisoning (Ch. 102), Srila Prabhupada would have stopped the poisoning, all these and other false theories and defective objections have been answered in Book One. See <https://www.youtube.com/watch?v=gOLeHjRhZMc> re: these invalid objections.

### **TAMAL WAS ISKCON'S DURYODHANA: A CHRONIC DISEASE MEANT FOR DESTRUCTION**

From KRISHNA Book, Ch. 73: *"...there was only one person who was not happy. He was Duryodhana. Duryodhana by nature was very envious because of his sinful life, and he appeared in the dynasty of the Kurus as a chronic disease personified in order to destroy the whole family."* Although Tamal was not engaged in sinful activities like Duryodhana, he certainly had great ambitions for personal power and prestige, and these desires led him to disobey Srila Prabhupada repeatedly, and almost certainly poison him, creating one major disturbance after another in the Hare Krishna movement. Duryodhana himself could not have been more damaging. This is laid out in Part 9 in 17 chapters (covering only some of Tamal's history)- it is shockingly clear how negative Tamal's actions were for the Hare Krishna movement and Srila Prabhupada's mission.

Tamal is virtually certain to have poisoned Srila Prabhupada, as determined by the considerable evidence laid out in Part 9. He masterminded the criminal takeover of ISKCON and engineered the zonal acharya hoax with compatriots such as Kirtanananda and Satsvarupa, as laid out in Part 11. He and Kirtanananda exemplified the ambition to be the sole acharya after Srila Prabhupada, and many others followed their lead. He was the king-pin of ISKCON's living guru philosophy and diksha guru vote-approval process after the zonal acharyas were deposed in 1987. By

his example he encouraged the departure of perhaps half of ISKCON to a sahajiya, Gaudiya Math renegade who taught rasika bhakti “practice,” something Srila Prabhupada warned against. With his personally motivated schemes, Tamal singlehandedly did more harm to Srila Prabhupada’s mission and ISKCON, many times over than anyone else. Who knows who Tamal really was? Based on his history and the effects of his life and activities, we can confidently say that he was ISKCON’s Duryodhana, meant to destroy Srila Prabhupada’s hard work and accomplishments. He was a chronic disease that impeded and reversed Srila Prabhupada’s plans, work, and achievements. Of course, this is all part of Lord Chaitanya’s plan somehow. We study Tamal’s life to understand what NOT to do...

### **ZONAL ACHARYA SYSTEM LINGERS ON... AND ON...**

The zonal acharya system started in 1978 lingers on into 2022. Due to a GBC resolution requiring all new initiates to complete ISKCON’s “Disciple’s Course,” the practice of initiating locals at very low standards appears to be finally challenged. Bir Krishna Swami’s request that his disciples in Fiji try to do at least a five minute morning program, his regional secretary’s insistence on having Tamal’s photo on everyone’s altar (even non-Tamal disciples), and lax standards might be history soon. Gargamuni das, a central European sannyas candidate, toured Fiji, giving the Disciple’s Course to bring everyone “up to standard.” Thus the zonal acharya era remnants are being replaced with a menu of ISKCON indoctrinations on concocted guru tattva, such as when to and when not to chant your guru pranam mantra. Under the guise of increasing spiritual standards, outposts in ISKCON are being consolidated and absorbed into the elite GBC/guru’s control with formalization of the living guru philosophy and “training” that Srila Prabhupada must be respected only as a previous guru.

In Kuala Lumpur, Malaysia, as of 2020, if one goes to the Jayapataka Swami ISKCON centers and fails to refer to Jayapataka as “Acharyapada,” he risks a severe chastisement or even physical beating, according to sources in Singapore. Most devotees are readily equipped to recognize evil when they directly see it. But what they are not usually equipped for is to recognize evil when it is disguised as spirituality. The worst of ISKCON’s history past and present is too often portrayed as something necessary for the “higher good.” When evil (the poison of deviations) becomes organized, it can only be countered by organized spiritual loyalists. Unfortunately, thus far, the ISKCON misleaders are much better organized than the ISKCON reformers.

### **THE FUTURE OF THE MOVEMENT**

Generally, ISKCON is no longer preaching and recruiting new full-time devotees anywhere near like it was done when Srila Prabhupada was physically present. Now the primary concern is to entertain and satisfy the Hindu congregations and collect enough funds to cover management salaries and temple overhead. There is little chanting in the streets, book distribution, or recruitment other than wealthy Hindus in large cities. An article by Chaitanya das, Mar. 20, 2017 on the Sampradaya Sun included: *“One leading member of the U.K. yatra was recently heard and published his concern that who will succeed us (us, being such important important managers of ISKCON). Never mind that he and other leading managers have engineered things in such a way that devotee making in the ashram is past history. Always bringing in new blood makes a society thrive and prolongs its influence and makes for exciting times. ...and although our leading managers are fond of following the corporate model, they leave out this all important feature and place too much emphasis on just congregational, mostly Hindu preaching... no doubt that in the future the Manor temple president will be a patron member, who with all due respect to their service and commitment, may not have been trained for widespread preaching, but has been only trained to preach to their own community...”*

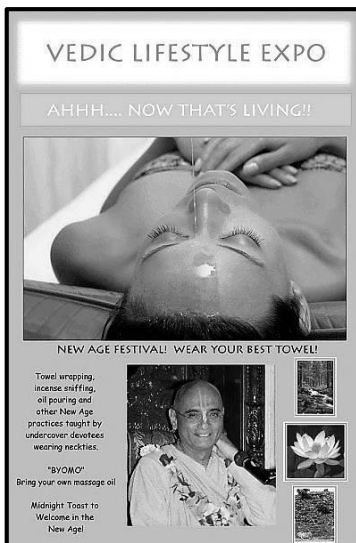
ISKCON appears to be doing well in a few locations, like India, Ukraine, Russia, etc, whereas in the rest of the world it is in stagnation, regression, even oblivion. Many former temples are closed or empty. This is due to the last four decades of serious deviations and disobedience to Srila Prabhupada’s instructions, as well as grave offenses against him as the Founder-Acharya and current link in the sampradaya, as will be seen in this book. ISKCON’s policies are based on speculation and cheating, but as the sincere members improve their understanding of Srila Prabhupada siddhanta,



they will question and reject those errant policies. See Part 20. A corrupt institution resorting to repression and cover-ups can sometimes last longer than anyone thinks possible. Similarly, stock market bubbles seem permanent, but one day, it all collapses. ISKCON's corrupt regime is doomed in short order. It depends on "sincere" devotees' realizations. The ultimate disconnect with reality and show of confusion by the ISKCON leadership is seen in this statement they made in 2000 after their coverup and sham "investigation" into Srila Prabhupada's poisoning (by the suspects): ***"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."***

## CHAPTER 117: MISSION DRIFT BY CRIMINALS, PIRATES

Rather than delve into more of ISKCON's historical details and stories up to 2022, we will summarize how ISKCON has fundamentally changed since Srila Prabhupada's departure due to ***extensive mission drift***, and how its assets are siphoned off into the private control of primary "ISKCON franchise" gurus such as Radhanath, Bhakticharu (deceased), Indradyumna, Jayapataka, Shivarama Swamis, and others. The philosophical purity and spiritual integrity of ISKCON has degraded to the point where one can justifiably describe ISKCON as a mundane religious institution that no longer adheres to the strict principles inculcated by Srila Prabhupada through his teachings as found in his books, lectures, letters, and instructions. As the mission and asset drift in ISKCON becomes more noticed and objected to, the leaders react: *"What happens in ISKCON, stays in ISKCON."* (Ramai Swami, 2018) *"It is more and more annoying how the mob sticks hard on the heels of the bona fide leaders."* (Shivarama Swami, 2020)



### MISSION DRIFT IN ISKCON

*"He simply has to carry the message from the authority as it is without any personal interpretation. As soon as there is some personal interpretation, the message is lost and the instructions become offensive. A person who interprets the scriptures according to his own whims should be immediately rejected."* (Elevation to Krishna Consciousness: Ch 6) ***Mission drift*** is the term given when a nonprofit or other entity moves away from the organization's fundamental mission in a direction other than its mission statement. The changes in ISKCON over the last four decades wherein its philosophy, policies, and activities are increasingly diverted away from those taught by the Founder-Acharya Srila Prabhupada is a pronounced mission drift. This is due to the takeover of the movement by dishonest and self-interested men who are more serious in fulfilling personal ambitions than in abiding by Srila Prabhupada's instructions. Srila Prabhupada is minimized, neglected; his instructions are deemed outdated and needing revisions to keep up with historical and social changes. Or, as is more often the case, the clear instructions of the Acharya are just ignored, and GBC/gurus do as they like, with the confidence that no one will or dare object. Mission drift serves the needs of pretentious leaders that want no restriction on their use of the spiritual movement inaugurated by Srila Prabhupada for their guru operations. If they were outside and separate from ISKCON, they would lose traction, so they stay aligned with ISKCON for their own ends. The temples, ISKCON's prestige, the congregations, their legacy as disciples of Srila Prabhupada- these things are very useful to them. It is like bogus commentators on the Gita; Srila Prabhupada would say, "Why don't you write your own book and comment on that?" Similarly, if these ambitious men want to be gurus with their own temples, disciples, and so on, why don't they leave ISKCON, which belongs to Srila Prabhupada and his followers, and do their mission drift elsewhere? Leave ISKCON alone. Mission drift occurs due to deviation from Srila Prabhupada's instructions to fulfill personal ambitions. E.g., rather than admit

the lie about the appointment of zonal acharyas or that they concocted their vote system for gurus, ISKCON pretends this is all in Srila Prabhupada's service, but it is just to enable their guru business.

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To prevent mission drift in ISKCON, the instructions and guidance from Srila Prabhupada must always be the basic guiding principle of the society. For example, ISKCON should always be a transcendental movement giving genuine spiritual knowledge rather than become humanitarian or philanthropic (in pretense or in actuality), with a view to increase donations from mundane welfare programs. The leaders must be cent-per-cent dedicated to defending Srila Prabhupada's transcendental vision in the face of an evolving mundane culture and its ever-changing morals and values. Because Srila Prabhupada was very specific and detailed in his instructions and teachings, there is no good reason for any "mission drift." It only happens as a result of cheating and deliberate disobedience. Some ISKCON temples invite prominent Mayavadis or popular materialists to speak or perform *in or near the temple*, just to attract visitors and donations. What kind of standard is this? (Selling one's soul to the

devil?) The congregation then is confused by these impersonalists and karmis. Many temples and gurus conduct unVaishnava Hindu festivals in the ISKCON temples, and in private venues as well; but this was rejected and prohibited by Srila Prabhupada. For example, Shiva Ratri; Diwali (acculturated, watered down, Hinduized); Durga Puja; Holi; house, car, and pet blessings; and demigod worship rituals such as *pitr-park* were not endorsed by Srila Prabhupada. But they are now common because pure preaching is almost dead and few are coming to the temples anymore. ISKCON Florence recently advertised a program with Satyananda das BAUL coming from Bengal to perform "mystical music." Bauls are a severe deviation from the Vaishnava standards, and they are focused on sex and sense pleasure as the ultimate goal of devotional life. The Baul sect was condemned by Bhaktivinoda Thakur.

*"I am very glad that you are repentant even for some action which is not sanctioned by me. This attitude is very nice and improves one in progressing on the path of devotional service. The rakhi bandhan ceremony observed by you under instruction of Prasad isn't approved by our Vaishnava rituals. Of course, such ceremony is observed among the Hindu community as a socio-religious convention. But in our Vaishnava community there is no such observance. Now, forget the incidence, and in future don't be misled by some unauthorized person. (SPL Mukunda Mar. 26, 1968) This was a Lord Shiva observance practiced by Hindus.*

ISKCON's purity and transcendental mission has been watered down by its leaders and unauthorised gurus who are looking for cheap converts, followers, and wealth. All types of liberalism, "socio-religious" practices, and philosophy have been adopted in ISKCON to counteract its failure to attract new members interested in true spiritual life. Of course, this phenomenon of not attracting new members stems from a watered down program to start with, and then the remedy will be to water it down further? ISKCON temples are now places for deviated kirtans, hathayoga, Hindu culture, pseudo-spirituality, and vegan/vegetarianism. Classes and functions feature tangential storytelling and mundane jokes. We recall Jayapataka Swami's visits- for hours he spoke of sahajiya, esoteric stories from Chaitanya-lila, but never gave a Gita or Bhagwatam class.

*"Being away from ISKCON since 1984, when I attended a lecture by Bir Krishna Maharaja in Fiji in 2012, I was shocked. He began with praise of ISKCON ideals, but most of his long talk was about the real reason Satyabhama in Dwarka was, something about the gopis and Kurukshetra, and the higher meaning of Radha's doing this or that; it was a rambling 'lecture' of lofty abstract subjects meant to impress the simple local Hindus. I met an ISKCON devotee who had been in Fiji for 20 years who gave me a flyer to recruit youth for a summer camp. There was no mention of Hare Krishna, Srila Prabhupada, or ISKCON- a misleading bait and switch type of preaching. In many places, such as in*

Radhanath's camp, ISKCON is now mixing in hathayoga, exercise, leadership skills, and all sorts of mundane items, to attract new members. Krishna West does not mention Krishna but talks about popular things like yoga while not wearing 'bedsheets' or tilak. This is a very sad and disturbing drifting away from how Srila Prabhupada taught us to preach Krishna consciousness." (Nityananda das, 2017)

### ISKCON GURUS PROTEST MISSION DRIFT IN ISKCON

On May 22, 2012, Bhakti Vikas Swami, an ISKCON guru, posted his deep concern and opposition to how ISKCON had evolved, whereupon it no longer represented Srila Prabhupada's intentions and desires. Below are excerpts (although we do not support his acting as an initiating guru). "I do not support ISKCON's pronounced tendency toward Hinduization and to secular influences such as those of **bodily welfare work, mundane feminism, mundane psychology, and mundane scholarship.** ...[Regarding] a long report on the presenting of an award to an ISKCON trust (which includes the name of ISKCON) as the 'Best Organization in Social Work' for providing nutritious meals

**Our process is to show Krishna Consciousness as it is, not as others want to see it. By showing KC in this way, you are making the thing less important. It is not that we should change to accommodate the public, but that we should change the public to accommodate us.**

to slum children. The statement of Z Swami that begins 'It is actually an honor that we get to serve' would be fine if made in the context of serving Krishna and His devotees. But as it refers to feeding poor children and developing the nation, **it smacks of the daridra-narayana philosophy.** Similarly, nothing could sound more

laudable than 'generating love, respect and trust in the hearts of millions' – but it is a mundane statement, having been made in relation to feeding poor children and developing the nation. I am much concerned that [...] ISKCON is being converted into something that Srila Prabhupada did not want it to be. Recently in a large city in India, at two functions attended by prominent businessmen and other dignitaries, in introductions to my speeches ISKCON was referred to as a social welfare organization. I object to the mission of Srila Prabhupada, that I have dedicated my life to, having being redefined [...] Apart from having been converted (in the public eye) into a social welfare organization, ISKCON has been changed in other significant ways. **We openly present ourselves as Hindus.** In India, it is becoming increasingly common that yajnas are performed for donors to remove negative astrological influences (such yajnas are within the wider Vedic culture, but **Srila Prabhupada wanted his temples to be centers of pure bhakti, not of karma-kanda.**) In the West, some of ISKCON's biggest leaders **associate with and promote neo-Mayavadi lecher 'kirtanias.'** Some leaders (GBCs, sannyasis, TPs) are **chronically lax in rising early, attending programs,** etc. This has been overlooked for years. These and other changes have infiltrated ISKCON. [...] I understand that the GBC does not share this vision of the state of ISKCON. [...] there are many good things that ISKCON is doing. I do not plan on leaving ISKCON. But [...] I do not wish to be identified with much of what ISKCON today does or stands for, as I believe that in many ways the **drift of ISKCON is increasingly away from what Srila Prabhupada meant for it.**"

In a 2011 article by Krishna Kirti das, "Mission Drift," he referred to ISKCON Delhi's website for a separate trust which distributes meals to schools, but uses the ISKCON name. An website extract: "**Vision:** Removing hunger and upscaling learning opportunities for underprivileged children. **Mission:** ISKCON Food Relief Foundation (IFRF) works with government to provide hygienically cooked, balanced, nutritious, wholesome Mid-day Meal to children in municipal and government aided schools in India to improve access to good food and promote education. **Philosophy:** IFRF believes food is a fundamental right. Inadequate nutrition not only affects physical, mental, and emotional health of children adversely but also restricts their learning ability, development opportunities and effective participation in the community. A simple way of breaking the vicious cycle of hunger and poverty is by providing regular and nutritious food and this fulfills ISKCON's mission. **Goals:** To promote the provision of distribution of sanctified meals all over the India..."

In response to this type of ISKCON advertising, Bhakti Vikas Swami said in a lecture: "The idea of building the nation is totally mundane. [whereby] having more people educated so they can become lawyers, doctors, or more likely factory workers. [...] the idea that we are helping children to improve

their life, that's also mundane. That we want to help develop present modern society... But [Srila Prabhupada's] social welfare program was to develop varnashram communities where people don't have to live in this demonic society. [...] It wasn't that Prabhupada was callous to social welfare, but he wanted to do so through varnashram [...] that people are educated according to their role in varnashram. Advertising for Mid Day Meals is totally mundane. You may say it induces people to give a donations, but the problem is, when [...] our people go out and speak to the public, they meet businessmen and tell them, 'We're helping hungry children, and building the nation' [...] you start to think like that yourself. Instead of following Chaitanya Mahaprabhu's order jare dekha tare kaha krishna upadesha, you're talking about mundane things. It changes the whole atmosphere of ISKCON."

Interestingly, Jayadvaita Swami, who many despise for stubbornly editing and endlessly changing Srila Prabhupada's books, also concurs on the issue of ISKCON mission drift, and decries ISKCON's mixing of karmakanda into Srila Prabhupada's gift of pure bhakti yoga: "What is the distinction between you and the Red Cross or the Red Crescent Society? Now that you are doing the work of all these charitable societies, who is doing your work? Who is there to preach renunciation? Who is there to preach that you're not this body? Who is there to preach that you should turn your back on material enjoyment and go back home, back to Godhead, now that you're busy fully dedicated to the urgent mission of uplifting the afflicted people of the poorer classes of this material world, so they can have a decent life, who is going to do that other work?"

From Sri Bhaktisiddhanta Vaibhava compiled by an ISKCON sannyasi: **(1)** "The thousands of karmis who have opened innumerable hospitals, old age homes, centers for the poor, and schools, and the thousands of jnanis who have undergone meditation and severe austerities, are insignificant compared to a single kanishta-adhikari Vaishnava once ringing the bell before the Lord's deity. This is not sectarianism, but plain truth. Atheists are wholly incapable of realizing this; thus they become either direct or indirect blasphemers of devotional service, or adherents to the doctrine of harmonistic all-inclusiveness. (Amrta Vani 102 3; Sri Srila Prabhupadera Upadesamrta 174) **(2)** "Being averse to Lord Vishnu, countless jivas have come to Maha-mayas dungeon to envy Lord Vishnu in countless ways. To deliver even one of them from Maha-maya's fortress and make him a devotee of Krishna is unlimitedly better welfare work than the construction of countless hospitals and schools. (Sri Srila Prabhupadera Upadesamrta 286) **(3)** "Krishna-bhakti is the only way to deracinate miseries from the world. You are working only for the good of the body and treating the symptoms, not the original disease. Your patchwork schemes of various social, economic, and political ideologies are like blowing on a boil, which gives but a momentary and false sense of assuagement. The real cure is to lance the boil and squeeze out the pus. Similarly, the pus of material attachment must be excised by the sharp words of the expert devotee, the only genuine well-wisher of human society (Jati Sekhara Prabhu, disciple of Bhaktisiddhanta)."

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HH BB Govinda Swami and  
HH Sivarama Swami



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**SANNYASI GURUS DEVELOP THEIR OWN INSTITUTIONS**

The following is based on reports by Brajmohan das (Bangalore) and others regarding new developments in ISKCON. Guru sannyasis are gradually, quietly, but very profoundly moving "out of ISKCON" by moving in these directions: **(1)** Acquiring personal properties for private programs separate from ISKCON temple programs. **(2)** Organizing annual pilgrimage tours in India separate from ISKCON. **(3)** Conducting exclusive for-charge retreat and seminar programs outside ISKCON, promoting themselves as a spiritual leader to attract new followers. Topics may be japa, the Gita, meditation, or yoga, but are meant to attract new followers to their own group. **(4)** Forging relationships and associations with many outside groups and

personalities who are non-ISKCON or non-Vaishnava, such as mayavadis, new-agers, sahajiya babajis, “kirtanias” of all stripes, Hindu religionists, and Gaudiya Math factions. Rather than preaching from ISKCON or as ISKCON, they are now focusing on these sectors to attract new followers and disciples for themselves. (5) The result is a huge financial strain on existing ISKCON temples who must now search for those Hindu patrons who are not interested, at least initially, in these ISKCON gurus. However, once a Hindu patron (or anyone) becomes a part of the local ISKCON congregation, they are then targeted by multiple gurus and after initiation, their financial support goes primarily to their guru and the temples are left to find new donors again. Vicious circle of internal competition as gurus siphon off the temple supporters. (6) Although the ISKCON gurus visit the ISKCON temples, over time they do so less and less as fewer prospects for increasing their following are to be found in ISKCON, and they spend more time circulating in the above-mentioned sectors with greater success. Radhanath Swami has many engagements at book shops, cafes, yoga clubs, corporate settings, music and yoga festivals, at which he speaks about love and compassion, gratitude and “service.” (7) Some gurus have a base of operations outside ISKCON or have built huge temples which are only nominally ISKCON temples but are actually controlled by themselves or their disciples, and their programs are increasingly held outside ISKCON temples where other gurus cannot go to compete for the attendees or guests in becoming future followers.

Thus the trend is towards gradual departure from ISKCON. Once ISKCON has been already divided up, controlled in pieces by various gurus, and the opportunities for canvassing new followers dries up, the gurus naturally begin to create their own organizations, temples, venues, and camps where they can again succeed in promoting themselves and their personal kingdoms. It is, as Sulochan described in 1984, the guru business.

#### **FOOD FOR LIFE VRINDABAN, WITH BIR KRISHNA GOSWAMI**

In 1990 ISKCON devotees initiated a Food For Life (FFL) program in Vrindaban. FFL is an ISKCON program for distributing prasadam all over the world, and it was started by Srila Prabhupada in the early 1970's in Mayapur. In 2010 in Fiji, we were told by Bir Krishna Goswami that he was sponsoring an orphanage gurukula near Vrindaban and that the children were wearing tilak and chanting Hare Krishna. His business card at the time read: *B.K. Goswami, Food For Life Vrindaban, Govardhan Project, www.fflvrindavan.org*. However, going to the website, we found that there is no mention at all of Srila Prabhupada, Hare Krishna, spiritual activity of any kind, prasadam, gurukula, ISKCON, or bhaktiyoga. It aims at overseas donors who may not donate to Hare Krishnas: *“We are a humanitarian organization working to help the poorest of the poor for the past 25 years, particularly girls and women, by providing comprehensive, essential human services which empower them to pursue fulfilling lives and become exemplary members of the society, and by protecting the natural environment in which they live. Our work includes free meal distribution, providing water wells for villages with no access to drinking water, Care for cows, Medical camps, Environment projects, Cleaning & Planting trees, a Paper Recycling factory, an Organic farm, Sewing & Embroidery Centre (providing employment opportunity for village women), and a Charitable hospital providing free or near free care to village families. Most prominently, FFLV provides free education for over 1,300 girls who could not otherwise attend school.”*

The website's only indications of transcendence are a blurry portrait of Srila Prabhupada in the background, an apparent devotee surrounded by children, and a few of the children with faint tilak. For a donation of \$301, a special feast can be arranged for children, widows, sadhus, or the blind who are: *“truly destitute, generally having no family to support them. You can celebrate your birthday, anniversary, or any other occasion by sponsoring a feast for the poor and share your happiness with them.”* Also: *“Every year since 1997, FFLV has distributed thousands of gifts to Vrindavan's poor children on New Year's Day Gift Festival. The cost of a gift pack is \$6, we need 5,000 gift packs donated.”* FFL provides safe, clean drinking water and drills wells with hand pumps in many villages. It provides schooling for 1300 girls and a clinic with free health care and medicine. That's what they say.

*“FFLV understood this social unrest and ran many family welfare and educational programs in the past regarding prenatal care, micro finance, primary health care, adult education, HIV, nutrition, basic hygiene, social care, counselling etc. We trained doctors to provide first aid and other health related information. What worked most was vocational training, creating employment opportunities.”*

ISKCON's leaders and gurus have become sponsors of what is openly advertised as every type of mundane welfare services. Is it just for the donations, so the public will be inclined to give more? Why is there no preaching of Krishna consciousness? Perhaps all the food distributed is actually properly offered prasadam, the school teaches Bhagavad Gita, and the children chant japa. We hope so but doubt it. That the program is not advertised as such, and shows how far the preaching has drifted away from Srila Prabhupada's model of straight, pure Krishna-is-the-Supreme-Personality-of-Godhead message. It sounds like an extensive program, well organized, but where are the Hare Krishnas? Why are we hiding who we really are? What mundane considerations are causing ISKCON to operated as a welfare and philanthropic group?

### **COMPOSITE REPORT ON NEW TREND WITH ISKCON GURUS**

Recently Dhanurdhara Swami with his large crew, maybe a hundred followers/disciples, were staying with Ramesh baba (famous local activist sahajiya baba) at Varshana for the whole month of Kartika. Dhanurdhara Swami was found guilty of child abuse (excessive physical punishment) in Vrindavan gurukula and, rather than accept token punishment allotted by the GBC, left ISKCON instead. (*“If my presence is disturbing, then it is better that I leave.”*) Still, he always hangs around close to ISKCON, recruiting and initiating ISKCON devotees as an independent guru although no longer a GBC sanctioned as guru. The scene around Dhanudhara Swami is deja-vu. It was 1992 again, when Dhanurdhara Swami and the sahajiya gopibhava club were residing in Vrindavan, internally polarizing ISKCON's Vaishnava community. The only difference was that instead of Narayan Maharaja, there is now Ramesh Baba in the centre. Not only Dhanudhara Swami and his followers are regularly, intimately associating with Ramesh Baba, but so are also other ISKCON gurus: Bhurijana das, and Sachinandana Swami (and followers), and in 2017 there was Giriraja Maharaja and his followers. In 2021 Dhanurdhara Swami was applying to formally return to ISKCON.

It appears they have to some extent their own philosophical agendas, but follow the same pattern as Dhanudhara Swami, creating private facility that provides the environment of freedom and protection from any ISKCON institutional sanctions against them or their activities. Shivarama Swami, Giriraja Swami, Indradyumna Swami, Bhurijana das (via a disciple) all have private “bhajan kutir” compounds in Vrindavan and/or Mayapur, that give them independence, protection, and the freedom to do and talk about anything they want. The sahajiya gopibhava group was reined in by the GBC in 1995 and some of them were banned from India for two years, and then later they were also affected or threatened by the Turley child abuse lawsuit. They learnt to operate outside of ISKCON by incorporating private trusts and organizations so they would avoid ISKCON lawsuits and also survive possibly being expelled from ISKCON later. They hardly attend the ISKCON Vrindavan Mandir programs, but hang together in their “home-mandirs” surrounded by disciples. Giriraja Swami inherited a California luxury mansion, now his privately owned “temple” in Santa Barbara, CA where his female secretary also resides. Shivarama Swami legally and personally controls via disciple trustees all the “ISKCON” projects and properties in Hungary which were originally placed in a complex web of trusts, incorporations, and foundations following the fall of the Iron Curtain in 1989. This has been confirmed by the former vice-president of the Hungarian farm project. BB Govinda Swami has a privately incorporated temple in Khazakstan, Indradyumna Swami's Polish tour festival is privately incorporated, Dhanudhara Swami has a devotee community property in up state New York, Bhurijana's project in Perth, Australia is also privately owned which has nothing legally to do with ISKCON. (*Details missing due to the secrecy veil over their internal affairs.*) It is also likely that the Chowpatty “ISKCON” temple is not under the control of the ISKCON GBC. The same applies to the large Sigatoka Fiji ISKCON temple which is supposedly held in the name of the lesbian doctor and

president who built the complex. Satsvarupa also stays in a private home in upstate New York and very rarely, if ever, goes to ISKCON temples. ISKCON guru Mahanidhi Swami has resided in Radha Kund since 1987 and has a residence complex there (ISKCON suspended his guruship). Hridayananda is building up his Krishna West society of 24 independent centers and with members (Ch. 136).

They contrived a way of recruiting new members via their Japa and Govardhan (for money) retreat programs, which have nothing to do with ISKCON. They use these programs to privately screen and groom the attendees, and recruit followers that are naïve and sentimental in nature, making them feel special and privileged to be part of their secret sahajiya gopibhava club. It is sad to see, after 20 years, this club is alive and well; only their modes of operation has changed. They have their programs independent of mainstream ISKCON but remain close enough, appearing to be ISKCON members and thus can still access temple assets (disciple prospects and finances). This is a major trend in ISKCON with various gurus creating privately owned communities, temples, programs which are fully outside ISKCON. The assets of the Acharya Srila Prabhupada are being plundered for their use. The ISKCON gurus control the GBC and are supposedly leaders responsible for ISKCON and its maintenance, expansion, spiritual health, but actually they are parasites of their spiritual master's institution by diverting assets to their own little sahajiya kingdoms. They are like vampires, who often allow their victims to recover after each sucking episode so that they may have always a fresh supply of blood. **The privatizing of ISKCON is conscious and intentional.** ISKCON gurus, to break away from all constraints, are legally and physically separating themselves from ISKCON while still ostensibly being its caretakers, managers, and trustees. It is a highly devious and rotten development. Now they can resort to any deviation they like, such as premature rasika bhakti, sahajiyism, impersonalism, new-ageism, bogus kirtans, or whatever, to increase their following and treasury. They see their ISKCON days as numbered as their activities are being constantly exposed on the internet and devotees sometimes protesting their activities. Those who insist on being a guru should leave ISKCON and honorably start their own show from scratch, separate from Srila Prabhupada's mission and movement. But they have one foot in ISKCON and one foot out.

*"This is done by all GBC appointed gurus; none are members of Srila Prabhupada's ISKCON. They are members of the independent Mathas that their so called gurudeva has established but they use ISKCON's name and Srila Prabhupada's name for their personal purposes and keep all the disciples and money for themselves. The GBC should be transparent but they have lied and cheated us all for years now and there is no way that they will divulge to the public how many of their bogus gurus have private independent projects and have private tax free bank accounts in ISKCON's name or in the name of a private trust or business. One reason they don't is because they all do the same. Most of these private gurus are cheating Srila Prabhupada."* (unknown)

No financial reports are given, and most donations go to the gurus, not temples or deities. ISKCON is becoming all private temples, or guru franchises. As in any crime, simply follow the money. Their exploiting Srila Prabhupada's assets while building their own guru kingdoms must stop. The sooner these rascals, who invariably deviate from the path Srila Prabhupada prescribed, officially and completely leave ISKCON, the better. ISKCON belongs to Srila Prabhupada and his followers; it is not a feeding ground for vultures, parasites, and deviants. Let them make their own destinies if they are able, but they must leave Srila Prabhupada's ISKCON assets to those who choose to follow the living Yuga Acharya Srila Prabhupada and his teachings.

### **ARE ANY OF THEM SRILA PRABHUPADA'S ISKCON?**

We are confused! There are so many different ISKCONs today that we do not know which one is the real ISKCON. Are any of them the ISKCON that Srila Prabhupada established? (below, from Jaya Madhava das): **(1)** the Hinduized (Holi/Diwali/Shivaratri Hindu festival) so called-official ISKCON **(2)** the Mundane Charity ISKCON promoting hospitals and food relief **(3)** the Kirtanaya/New Age (for profit) Hip ISKCON (love and peace) **(4)** the Krishna West ISKCON promoting compromised, relaxed preaching **(5)** the Gay and Lesbian ISKCON **(6)** the Interfaith ISKCON, following in Kirtanananda's footsteps **(7)** the

“Krishna Lounge” ISKCON, where we don't mention ISKCON, the Maha Mantra or Srila Prabhupada ... it's "Yoga," as in “The Loft” in New Zealand **(8)** the Kuli Mela ISKCON with the disenfranchised second generation **(9)** the Utah Krishna's Festival of Colors, Llamas and Yoga/Rock Music ISKCON **(10)** the let's have Female Diksha Gurus ISKCON- women have rights too! **(11)** the Seattle Uncle Hari Vilas Hindu version of ISKCON known as the Vedic Cultural Society.

### **SRILA PRABHUPADA WANTED US TO CHANGE THEM, NOT THEY CHANGE US**

We should not compromise the principles enunciated by Srila Prabhupada, just to gain popularity or to "go along to get along." Srila Prabhupada was quite adamant about sticking to our philosophy whether the general masses of people like it or not. After all, if we actually believe all our information is coming from a bona fide spiritual master who is in the disciplic succession from the Supreme Lord since time immemorial, then why the doubt or lack of faith in his words? Srila Prabhupada also makes a point about tactics, and how each of us has to learn how to convince others on the basis of intelligence or reason and at the same time not make enemies, which is a great art. **(1)** **Paramahansa:** That means sometimes we might have to compromise in certain ways. **SP:** Why compromise? You don't compromise. Then you associate with him. If you make compromise, then you associate with him. Then gradually you'll also go down. When we... see some person, we do not associate with him, but we give him chance to associate with me. Why you should make compromise? What is the reason? If you know something positively, why should you make compromise? When people come to talk with me, see me, I don't make any compromise. Do I make any compromise? **Devotees:** No. **SP:** Then why shall we make compromise? That gentleman, Mr. Gene Herbert, he said that "It has taken 18 years to write these books." I said, "Still, there are so many mistakes." Immediately I said. And he could not say anything. [...] **Pusta-Krishna:** He said that morning "...What can we do? If we do not compromise, we will make enemies." **SP:** No, you'll not compromise; at the same time, you'll not make enemies. That is tactics. If you make enemies, then what is your tactics? You must speak the truth; at the same time he'll not be displeased. That is tactics. If you can defeat him by your argument, then he'll not be displeased. After all, everyone is human being. If you can find out his defect, why he shall be enemy? Therefore, it is said, "...You don't make friendship with a fool, but if a man is intelligent, better make him an enemy. (SPConv)

**(2)** *"It is very difficult to conquer over the influence of Maya, but who is firmly fixed up in Krishna Consciousness cannot be a victim of Maya. Anyway, we cannot stop our fighting with Maya, neither we can expect that all our soldiers will remain unhurt. You know Arjuna's son Abhimanyu was killed... Fight Krishna's cause sincerely and you will be gloried with victory. I was glad to hear ...you refused to set me in the N.Y. Times columns along with the other so called Swamis or yogis. We have a distinct position that we are neither cheated nor cheaters. We are the genuine representative of Krishna who is the friend of all living creatures. We must play our part independently only on faith in Krishna and His bona fide representatives. ...Lord Chaitanya was eulogized by Rupa Goswami as the latter understood that Lord Chaitanya was there to distribute Krishna Consciousness. The only gift for the humanity at large. Lord Chaitanya wanted that the message should be distributed in every village and town of the globe. Let us do this service as far as possible in all seriousness. We can not make any compromise with anyone for cheap popularity."* (SPL Brahmananda Dec. 21, 1967)

### **DO SRILA PRABHUPADA'S BOOKS NEED TO BE ADJUSTED TO THE CHANGING TIMES?**

This theory was strongly debated and pushed by a number of senior ISKCON devotees, including, notably, Devamrita Swami. He made an astonishing public declaration of doubt about the potency and legacy of Srila Prabhupada's books. In his 2002 Vyasa-Puja offering to Srila Prabhupada, Devamrita Swami offered some shocking suggestions for a “post-Prabhupada's books” ISKCON. Considering that Srila Prabhupada's books are destined to be the lawbooks for ISKCON for the next 10,000 years, we are amazed that this concept has arisen in ISKCON many thousands of years before the end of the Golden Age of Lord Chaitanya. What is particularly shocking is the doubt the Swami casts on the legacy that Srila Prabhupada has left. His “offering”: **(1)** *"During your physical presence*



*your books were our be-all and end-all. Now, have we entered, consciously or unconsciously, a new era of ISKCON known as "PPB"—that is, 'post-Prabhupada's books'?" (2) "More than a few seasoned devotees and supportive academics opine that indeed it's time to move on. Maybe, while maintaining our eternal gratitude to you, our founder-acharya, it's now necessary to evaluate what you have left us and distill whatever part of that legacy should accompany us into the future of a different world and a different ISKCON." (3) "Amidst the burgeoning potpourri of Gaudiya Vaishnavism outside of India, do you still assert that your books are sufficient for bringing us to the zenith of bhakti?" (4) "Can your books withstand time? That is, are the purports and language dated—if not now, then in the future?" (5) "Is emphasis on distributing your books, by whatever method, outmoded? Isn't ISKCON without emphasis on mass distribution a breath of fresh air for us?" (6) "Should our senior devotees take the lead in demonstrating lifelong dependence on your books for their spiritual sustenance and delight? Is there a danger that by doing so they could inhibit their spiritual maturity?" (7) "Would we gain anything significant and lasting if ISKCON's leaders, in both word and example, rallied to exalt your books as the main basis of our cultural unity?"*

An ISKCON Guru/GBC must be 100% surrendered in mind, body and words to the instructions of Srila Prabhupada, the Founder-Acharya— yet, he is asking whether: Srila Prabhupada's books can bring us to the highest point of bhakti, Srila Prabhupada's books are outdated, distributing Srila Prabhupada's books is an outmoded concept, dependence on Srila Prabhupada's books will inhibit one's spiritual maturity, are Srila Prabhupada's books the basis for cultural unity within ISKCON? This faithlessness in Srila Prabhupada's books is apparently still endemic in ISKCON, for even today the former GBC Chairman Devamrita Swami's "urban preaching centre" prefers to discuss mundane books: *"The Loft - Yoga Lounge - 1st floor, 99 Elizabeth St, City, Brisbane. The Da Vinci Code Discussion. Relax in our comfortable lounge and discuss these issues. Followed by dinner. Suggested Donation: \$7"*

The references to women's ideal position in Vedic culture and being always protected throughout life, questions about whether they ever went to the Moon, and other items in Srila Prabhupada's books are often deemed "outdated" for the modern world. A drive was undertaken to insert footnotes in Srila Prabhupada's books to qualify certain points that they deemed controversial or 'needing an explanation.' Fortunately the BBT declined to do so. These ideas and too many other deviations have popped up in ISKCON because of a lack of good leaders and the fatally corrupting influences of guru franchises. ISKCON is no longer about pleasing Srila Prabhupada (OK, but in name only). It is only the rank and file general devotees who have held back the ISKCON guru cartel from adopting all sorts of deviations, maintaining in ISKCON a slight resemblance to what it was when Srila Prabhupada was managing its affairs. Some ISKCON leaders no longer accept Srila Prabhupada as a perfect and pure representative of Krishna, free from inebriety and therefore worthy of surrendering to. Some leaders see Srila Prabhupada as a normal jiva under the laws of nature and capable of mistakes and therefore they have started to discount or apologize for parts of his teachings. The GBC featured in their book of denials of Srila Prabhupada's poisoning that Srila Prabhupada was just an "elderly Bengali Vaishnava who typically complain of poison at the time of death."

Others object to Srila Prabhupada's teachings on the position of women in society, and they explain Srila Prabhupada's "opinions" as products of an Indian upbringing in the previous century or the "Victorian colonial culture of British India." This amounts to guror avajna, the third offense to the Holy Name, considering the Guru as an ordinary person and disobeying him. The rights and position of women is a contentious one in ISKCON, and many devotees perceive that the institution is drifting away from Srila Prabhupada's teachings in this regard and towards current mundane societal standards. In reaction, Bhakti Vikas Swami published a book, *Women: Mothers or Masters?* -in which he presents traditionalist arguments for the direction of the Krishna consciousness movement, insisting we should take up Srila Prabhupada's mandate to establish varnashrama-dharma rather than capitulate to the norms and ideologies of secular culture. Particularly discussed are gender roles, parental responsibilities, feminist follies, and some of Srila Prabhupada's more controversial teachings,

such as those concerning early marriage, divorce, and polygamy. However, his book was banned from sale within ISKCON because of pressure from modernist opinion holders and fear of losing the support of patrons who hold secular views about women. On this point, we sympathize with BVKS- we should not accommodate or adjust to changing secular, liberal views; we must simply repeat Srila Prabhupada's teachings fearlessly.

Rupanuga das said (July 2017) about resistance to Srila Prabhupada's "controversial" statements: *"In my humble opinion, a major revolt was brewing within Iskcon against the many "politically incorrect" statements Srila Prabhupada made in his books about women (whom Krishna called less intelligent), world leaders, mass education, the UN, India's failed Vedic culture, Muslims, blacks, etc. So many things, that now many of his supposed followers consider "controversial." Something similar is being done now with Krishna West, opening medical facilities, plus the fact that Kirtanananda was always in revolt, but contained by Srila Prabhupada, who finally forced him onto the GBC, whereby he could be monitored, etc. Anyway, I do not believe that Krishna wanted Srila Prabhupada to be disturbed by such things and sent him elsewhere 'to do the same thing' as he said of his Guru Maharaja's disappearance."*

## CONCLUSION

To track and catalogue the endless deviations that move ISKCON away from Srila Prabhupada's standards and teachings is not an easy task. Some of the aspects of the poisoning of Srila Prabhupada's mission are: **(1)** Befriending and social interaction with mayavadis, Hindu religionists, sahajiyas, and sentimentalists **(2)** Tainting of the movement with liberal philosophies such as humanitarianism, humanism, human welfare activities, and adverse influences of academia **(3)** Pursuit of mundane fame and success by discarding Srila Prabhupada's models and Vaishnava traditions, as with themes to increase public appeal. **(4)** Bootlicking subservience to insane and unscientific political and demoniac medical mandates and policies.

The Hare Krishna movement "drifts" by the year, and is now unrecognizable from what Srila Prabhupada left us. With so many additions, deletions, modifications, and waterings down, it no longer is the same movement. It is now something else entirely from when Srila Prabhupada was physically present. These adulterations ensue from the cheating mentality of an unchecked institutional leadership seeking material advantages by absorbing features of mundane society into the movement. But Srila Prabhupada did not want anything changed, just to maintain things just as they were. Lack of faith in Srila Prabhupada's instructions and the foolishness of deviations have sapped Srila Prabhupada's once transcendental mission of its strength, vitality, and purity. The first step to correcting this disaster is to identify the cause. Human welfare work, charity, medical assistance, academia, etc must be placed in proper context as per Srila Prabhupada's teachings. E.g., Srila Prabhupada gave coins to Puri lepers, but he did not put common charity on the same level as the highest welfare work of the Sankirtan movement. Today's ISKCON, under the guidance of the GBC is completely adrift, with no rudder, no plan, no captain... **just looting pirates**. Srila Prabhupada's Mission has drifted off course from the true spiritual path as laid out by the pure devotee, lost in a sea of speculative deviations. The remedies to this sad and urgent situation are given later in this book.

## SUMMARY OF ISKCON HISTORY

**(1)** Srila Prabhupada comes to the material world **(2)** Empowered by Lord Chaitanya, he establishes a spiritual mission and ISKCON to correct the misdirection of human society from sinful life to transcendental knowledge, self-realization **(3)** He recruits followers from the dregs of civilization, such as acid-freaks, social drop-outs, rebellious youth, dysfunctional misfits **(4)** Starting in 1967, Srila Prabhupada and his mission were threatened repeatedly by the actions of immature, materially ambitious disciples anxious for power, wealth, prestige, and guruship. **(5)** With a leading secretary at the center, a group of senior disciples plotted Srila Prabhupada's cadmium poisoning to quickly remove him **(6)** Some were directly involved in poisoning Srila Prabhupada's body while others suspected or knew of it, but remained silent or became complicit as aiders and abettors after the fact

due to their guru desires **(7)** They exploited the spiritual mission posing as absolute authorities, though they were conditioned souls **(8)** Opposition was ruthlessly purged; Srila Prabhupada's disciples were alienated, and unauthorised gurus tried to hide their impurities **(9)** In 1986 the elite guru club's appointment myth was exposed, guruhood was opened to all, corrupting more with guru-desires **(10)** They pandered to Hindu congregations and areas where people were more easily cheated **(11)** Progressive deviations from Srila Prabhupada's standards and teachings deteriorated ISKCON's spiritual purity until it almost completely lost its potency **(12)** Gradually the true ISKCON history was understood by more sincere followers of Srila Prabhupada, and efforts arose to restore the mission to its original condition **(13)** There were two options: **(a)** Save the original institution, devolved into a cheaters and cheated, dying branch of the Chaitanya tree **(b)** Or a revival by strict following as a loosely associated network of home temples up to large temples evolves as the real ISKCON of the future. **(14)** Lord Chaitanya's Golden Age thrives for almost 10,000 years.

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## PART 14: SAND IN THE SWEET RICE

**(1)** "What will happen when I am not here, shall everything be spoiled by the GBC?" (SPL, 1972) **(2)** "That I am thinking, that such a big society, the aims and object may be dismantled, I am thinking from that vision." (SPConv Oct. 26, 1977) **(3)** "Krishna did not send me any first-class men, He sent me only second and third-class men." (SPConv) **(4)** "The further a society drifts from the truth, the more it will hate those that speak it." (George Orwell) **(5)** "If you tell a lie loud enough and long enough, the people will believe it." (Adolf Hitler) **(6)** "Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called swamis, yogis, philanthropists, welfare workers and so on. The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the Spiritual Master." (SBhag 4.28.48 purpt)

### INTRODUCTION

Those who poisoned Srila Prabhupada were envious, desiring to capture the power, prestige, and position of the Acharya for themselves, and they thus committed the crime of the millennium by poisoning the pure devotee, and then they stole his assets for illicit self aggrandizement. Their presence in the spiritual movement is the work of maya, to test the devotees in their sincerity and convictions. They are like Duryodhana, a chronic disease that will destroy the purity of Srila Prabhupada's mission unless it is removed quickly and completely. First was the poisoning of Srila Prabhupada's body, and then the poisoning of Srila Prabhupada's mission, by pretentious hypocrites overwhelmed by intense desire for profit, adoration, and distinction. Although each one of them knew how to properly serve Srila Prabhupada and his instructions, at some point they each surrendered to their material desires, betraying Srila Prabhupada and Krishna's mercy by exploiting the trust and positions given them. At that point, siddhanta, or correct understanding, was compromised by deviation. The post of an absolute guru is very attractive. They had the charisma, intellect, and opportunity, to pull off this pretense, and gratify their senses, mind, and false ego. The closest thing to becoming God is to become as good as God. Thus the immemorial, primordial ambition to become the lord of all he surveys was resurrected from the core of the heart. This disease today pervades ISKCON, but one has to sell his soul and pretend to be what he is not, rationalizing his posturing as a guru who liberates his disciples with tricky word juggling and misapplied, misconstrued quotes from Srila Prabhupada's books. A true initiating guru is without any personal motive, and further, he is empowered by his guru and Krishna to awaken transcendental knowledge in the hearts of the fallen conditioned souls. The original 11 and those who followed them, all had mundane motives. None

were free of material desire, and half have publicly been exposed as deviated from just the proper standards of a regular devotee (what to speak of a diksha guru) and, including those secretly fallen, it may be 90% or more. It is a club of cheaters. Below are two historical examples to illustrate how these imposters were deviously hypocritical and duplicitous.

### TAMAL AND HANSADUTTA KNEW IT WAS A LIE BUT CONTINUED CHEATING

In 1977 Tamal privately understood what Srila Prabhupada had arranged for future ISKCON initiations, seen in his confession Dec. 3, 1980: *“Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus... You can't show me anything on tape or in writing where Prabhupada says, ‘I appoint these 11 as gurus.’ It doesn't exist because he never appointed any gurus. This is a myth.”* Tamal knew what Srila Prabhupada intended as “guru-tattva” for ISKCON’s future, but he concealed it, feeding the lie that the 11 ritviks were to be full gurus after Srila Prabhupada’s departure, even though this is an unsubstantiated interpretation. After confessing the truth, Tamal was reinstated as a guru, and he again resumed the previous lie that they were appointed. Tamal chose the dark side, to chase his ambition of becoming number one, and betrayed Srila Prabhupada’s trust out of selfishness, causing endless harm to Srila Prabhupada’s movement.

When Hansadutta first received the July 9<sup>th</sup> order, he was clear that it meant he would be a ritvik representative for Srila Prabhupada henceforward, perpetually. *“I distinctly remember when I received the July 9, 1977 letter in Sri Lanka; it was clear that this was Srila Prabhupada’s arrangement for future initiations. I also remember feeling some disappointment with the obvious conditional authority that the ‘Ritvik representative of the Acharya’ designation implied, because **I actually had a great desire to be a Guru like Srila Prabhupada, and I think many of the leaders did have similar desires.** Still, I understood it was a very responsible and authoritative appointment... It was clear Srila Prabhupada had officially introduced the concept of ‘Ritvik representative’ as the arrangement for initiations by his disciples for the future of ISKCON. Had there been anything more to clarify, certainly Srila Prabhupada would have written another letter to amend what was already so clear. But he never did, other than reinforce what he had already written: ‘Continue to act as ritvik representative of the Acharya.’”* Yet, in spite of Hansadutta’s understanding in 1977, with a few months association of others who wanted to sit on the Vyasasana, he morphed into one of the 11 “appointed” full diksha gurus. He thereafter enthusiastically pursued the mirage of having become a full guru, exercising absolute authority and aggressively collecting his worshipping followers. What happened? His *“great desire to be a Guru like Srila Prabhupada”* overwhelmed his honesty, and he became a hypocrite. He sat next to Tamal at Topanga Canyon in 1980 when Tamal made his confession (quoted above). Yet, Hansadutta and Tamal both within a few weeks went right back to operating as pretentious gurus again, despite being reminded again of what he admits he had properly understood in July 1977. Of course, Tamal’s confession was a political ploy.

### PERSONAL AMBITION CORRUPTED THEIR SINCERITY

What happened to the leadership of Srila Prabhupada’s ISKCON and mission after his physical departure? Was it simply a slackening of sadhana due to being so busy? *“Many leaders, in their efforts to fulfill this desire of Srila Prabhupada, allowed their sadhana to slacken. Therefore after Srila Prabhupada left, the strengths and devotional qualities derived from sincere absorption in the practice of Krishna bhakti had not fully matured in their hearts, causing unfortunate and tragic consequences within ISKCON.”* (Yamuna devi, Vol. 2, p. 102) No, no, no... this in no way comes even close to explaining even a fraction of the turmoil, confusion, and deviations that occurred in ISKCON. The true reason was more insidious: Too many of Srila Prabhupada’s trusted and senior disciples became corrupted at heart by the overwhelming desire of falsely being absolutely powerful gurus who were as good as God. Their sincerity was swamped by attraction for sense gratification.

## WHILE SRILA PRABHUPADA WAS WITH US, THEY WERE UNQUALIFIED AS GURUS

*“Prabhupada’s own movement also soon provided him with ample reason for discouragement. From the very outset there was trouble: his authority was challenged; his position compromised; his instructions distorted, neglected or selectively followed; his teachings moulded to various fancies; his assets misused, mismanaged and misappropriated; his standards broken; his dependents neglected, exploited and abused. And the worst of this was committed by men Prabhupada entrusted with responsible positions. Prabhupada travelled continuously around the world, grappling with problems. Each day his mail washed up to him a jumbled deposit of scandals, failures and disappointments. Internal weaknesses and shortcomings turned the eleven years of Prabhupada’s personal supervision into a concatenation of crises.”* (Ravindra Svarupa, 1999)

While Srila Prabhupada was still with us, the problems created by his senior men were very significant, but these problems became worse after his departure. One in the neophyte stage who gets some power or authority tends to pursue personal ambitions, due to not being advanced in spiritual life. Such men would only undermine the society Srila Prabhupada had hoped would lead the world out of darkness. Part 14 shows the troubles they made after Srila Prabhupada left the institution in their hands. **They poisoned his body, then poisoned his mission.** *“Because I am not adulterating the sweet rice with sand, people are tasting it very nice. So you also follow the same principle. Don’t try to adulterate. Present it as it is.”* (SPLecture July 17, 1971)

## PERILS OF SUCCESSION?

In Tamal’s essay *“The Perils of Succession,”* he subtly defends his own past controversies which had severely disrupted ISKCON even during Srila Prabhupada’s manifest presence, what to speak of afterwards. He conveniently characterizes “heresy” as a useful opportunity to “preserve the [religious] tradition in changing cultural and intellectual circumstances.” The defect in his reasoning is that his “heresies,” and those in ISKCON since 1977, were actually deliberate deviations from Srila Prabhupada’s clearly enunciated teachings. He refers to “doctrinal issues,” as though there is a need to adapt Srila Prabhupada’s teachings to different circumstances, or as though Srila Prabhupada’s teachings were not complete/ perfect for all places and times. What a clever way to portray himself, the greatest bane of Srila Prabhupada’s mission and almost certainly his poisoner, as the one who “helped” ISKCON progress in its “learning” from his “heresies.” The only peril of succession in ISKCON was Tamal’s careful concealment of Srila Prabhupada’s instructions and intentions for the future (Ch. 63-64) and his conspiracy with others to introduce a totally unauthorized and concocted system of zonal successor acharyas. (Part 11) These things were expressly forbidden by Srila Prabhupada, and Tamal was key to the introduction of disruptive heretical deviations in ISKCON. (Ch. 71, 72, 111)

Tamal: *“Guru, sadhu, and shastra check and balance each other. But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstances.”* Tamal’s assumption that anyone should have succeeded Srila Prabhupada after his departure is erroneous. Srila Prabhupada, like Bhktisiddhanta Saraswati before him, never named any successor acharyas. There was no need to re-interpret past precedents or scriptural law, because Srila Prabhupada had already laid everything out in his books. How did Tamal think he or anyone was able to do this anyway? Everything was nicely arranged for by Srila Prabhupada, and his GBC leaders only had to carry on as it was going, without any changes, simply maintaining the movement as it was. The import of sadhu and shastra can only change by deviation, which is what Tamal and his band of pirates did. And it is outrageous that Tamal so sanctimoniously and arrogantly characterizes himself or others as the new interpreters of Srila Prabhupada’s teachings. Those teachings required no re-interpretation. It was a huge betrayal that those Srila Prabhupada trusted to protect the mission added so much sand to the sweet rice.

## “WHAT WILL HAPPEN WHEN I AM NOT HERE, SHALL EVERYTHING BE SPOILED BY THE GBC?”

In 1972 when 7 of the 12 GBC’s met in New York and decided on a centralization scheme, the GBC was temporarily disbanded by Srila Prabhupada, and he sent out a telegram with the above title.

In late 1977 also, Srila Prabhupada repeatedly queried whether his senior leaders would spoil everything after his departure. And actually this came to be the case, as ISKCON was poisoned by incessant deviations which can be generally characterized as "Tamalism," or the use of Srila Prabhupada's assets for personal benefit and ambitions. This was the poisoning of Srila Prabhupada's mission. *"I have given in writing everything, whatever you wanted—my will, my executive power, everything. Disaster will happen if you cannot manage it."* (SPConv Oct. 2, 1977)

### WHY EXPOSE THE POISONING OF SRILA PRABHUPADA'S MISSION?

We may think that to ferret out and expose the deviations in ISKCON, the unauthorised gurus, corrupt policies, and to investigate the poisoning of Srila Prabhupada is nothing but fault-finding or like the flies that go to the stool or sores instead of like the bees that look for the nectar. But actually, to expose the deviations and anomalies is very necessary lest they be accepted by the innocent as the Vaishnava standard. Krishna consciousness means being always vigilant that one is staying on the right track. As Srila Bhaktinoda Thakur wrote long ago: *"In the name of bhakti in many places people are engaged in illicit or anti-bhakti activities in the name of practicing bhakti. If one does not expose those issues (cases) very clearly, then pure bhakti will never be victorious or be established."* (Bheka Dharana, Sajjana Tosani) *"One should compulsorily engage in endeavoring to trying to uplift the Vaishnava Dharma from the mud of contamination and trying to free it from all kinds of **dauratmya** (wrong ideas and practices)."* (Patrikara Uddesya, Sajjana Tosani)

Those who relish in the finding of faults do so unnecessarily. But it *is* necessary and our duty (Ch. 172) to protect and defend the transcendental mission. It is hoped that the poisoning of Srila Prabhupada's body and mission as discussed herein will assist in a restoration of the mission and a renewal of Srila Prabhupada siddhanta in his movement. None of us has enjoyed the research, investigation, and time invested in this endeavor- it has been done because it is a necessary chore and our duty in Srila Prabhupada's service.

### THE RASCALS ARE ONLY INTERESTED IN THEIR GURU BUSINESS

One may wonder why the 30-40 GBCs have not prevented all the damage, scandals, deviation, mismanagement, and chaos that has occurred in ISKCON. The answer is that most GBCs are gurus while the rest are hoping to become gurus, and they are all focused on guruship, not the running of the ISKCON society according to Srila Prabhupada's vision or teachings. ***Their true interests lie in their guru business, their empires, disciples, power, money, profit, adoration, and distinction.*** ISKCON affairs are a sideline, something they rely on their deputies and underlings to deal with. Once a year they meet in Mayapur and paper over the problems with more meaningless resolutions, decrees, laws, and nice-sounding proclamations while the underlying rot continues. They are all self-interested rascals with no real interest in Srila Prabhupada's ISKCON beyond how it will serve their guru interests. They devote themselves primarily to their own slice of the pie.

### DON'T SPOIL THE MOVEMENT

**(1)** *"So don't spoil the movement by manufacturing ideas. Don't do that. Go on in the standard way, keep yourself pure; then movement is sure to be successful. But if you want to spoil it by whimsical, then what can be done? It will be spoiled. If you manufacture whims and disagree and fight amongst yourself, then it will be another edition of these so-called movements. It will lose the spiritual strength. Always remember it. You cannot... [...] then it will lose its effect."* (SPL Apr. 27, 1976) **(2)** *"It is a great responsibility you now have. Maintain at least what I have given you... [...] Now you have everything, respect, philosophy, money, temples, books, all these things I have given, but I am an old man and my notice is already there. Now it is up to you all how to manage it. If you cannot increase it, you should at least maintain what I have given you. You cannot accuse me that I have not given you anything. So it is a great responsibility you now have."* (SPL Jagannatha Suta Aug. 26, 1975) **(3)** Excerpts, special letter from Karandhar/Shyamamsundar authorized by Srila Prabhupada, June 22, 1972: *"Our process is kirtan, philosophy, and prasadam, nothing more. We do not need to glamorize or spectacularize beyond these simple methods [...] The conditioned souls will be attracted by the Holy*

Name sincerely chanted by pure devotees and the perfect knowledge of BGita and SBhag [...] **The responsibility to maintain the standard of Krishna consciousness as Srila Prabhupada has given to us is our single, most important duty. We must be careful to avoid the entrance of poison and pollution into our line. If we simply present things exactly as Srila Prabhupada does, there will be no loss. [...] If people come or do not come, that does not matter, but we know we are presenting the real thing...**

## CHAPTER 118: DEITY WORSHIP ADULTERATED

*“Now you are asking if Lord Jagannatha carries flute? Why this nonsense question? You are asking me so many concoctions and manufactured nonsense. Don't bother my head in this way any more. From now on unless I order you do something change or in addition, **go on with the usual standard way.** You manufacture ideas and then I have to waste my time. **I have given you everything already, there is no need for you to add anything or change anything.** Why you are asking these things? Who has given you such freedom? Pujari should operate entirely under the supervision of temple president and GBC, not independently. The greatest danger to our movement will come when we manufacture and create our own process for worshipping the deities. So don't ask any more new questions, **whatever is going on, follow it just to the exact standard as I have given you, that's all.**”* (SPL Dhruvananda Jan. 4, 1973)

### DESCENDING OR ASCENDING? THE CORRECT ORDER OF WORSHIPPING THE DEITIES

Bir Krishna Maharaja, an ISKCON GBC and guru, in a 2012 conversation, reassuringly confessed that he himself preferred the old deity worship method of starting worship with Srila Prabhupada and going up the disciplic succession, even though he knows many temples “do it the other way.” It was as though he was simply an observer rather than the senior GBC man that he is, and neither did he bother to delve into the virtues or faults of either method, as though it was simply a matter of one's preference. Some like it this way, some like it that way. So there is not a proper method as taught to us by the ultimate spiritual authority, Srila Prabhupada? Yes, there is, and his instructions are to follow them. Below: Srila Prabhupada quotes and discussion on the proper methods of worshipping deities at home or temple. No changes are required.

**(Below: DEITIES IN CHRISTMAS OUTFITS)**

**NO CHANGES**



Srila Prabhupada also wrote in a letter to Nityananda das, 1976: *“I am returning one Deity photo to you. This dressing style is not authorized. But the other photos are very nice.”* When Srila Prabhupada was asked about painting Radha Radhakanta (white marble Krishna deity) in New Talavan with a bluish tint, the reply was *“Do not concoct anything.”*

### THE ORDER OF WORSHIP

**(1)** *“Yes, it is nice that you are worshipping Lord Chaitanya along with Radha Krishna. That is alright. Lord Chaitanya should be placed to the right side of Krishna. There is nothing special for His worship, but you may continue as you are doing now. The order of worshipping is first Spiritual Master, and then Lord Chaitanya, then Radha Krishna (as in the mantras or vande aham prayer). Your confidence to do whatever you are instructed by the Spiritual Master is very encouraging. Yes, this is the method of the Vedic injunction, staunch faith in Spiritual Master and Krishna makes one perfect in spiritual understanding.”* (SPL Himavati Apr. 1, 1970) **(2)** *“So this is the parampara system. As you receive knowledge step by step... Narayan, Krishna, instructed Vyasadeva. Brahma, Brahma instructed Narada. Narada instructed Vyasadeva. Vyasadeva instructed his disciple Madhvacharya. In this way we have to go through also, in the same way. First of all, offer respect to the spiritual master, as he has done to Sukadeva Goswami. [...] So then his spiritual master [...] then his spiritual master, his spiritual master, his spiritual*

master- ultimately Krishna. This is the process. **Don't try to approach Krishna directly, jump over. That is useless.** As you receive knowledge through the steps, parampara system, similarly, we should approach Krishna through these steps." (SP Lecture May 28, 1974)

#### **OFFER WORSHIP TO KRISHNA THROUGH HIS DEVOTEES FIRST**

"Radharani is presented, the original pleasure potency, always absorbed in thought of Krishna. So anyone who comes before Radharani to serve Krishna, oh, She becomes so pleased, 'Oh, here is a devotee of Krishna.' She immediately recommends, 'Krishna, oh, here is a devotee. He is better than Me.' This is Radharani. I may be a, not devotee. I may be most fallen rascal. But if I try to reach Krishna through Radharani, then my business is successful. Therefore we should worship Radharani first. That is our business. Instead of offering directly one flower to Krishna, you just put it in the hands of Radharani: 'My mother Radharani, Jagan-mata, if you kindly take this flower and offer it to Krishna.' 'Oh,' Radharani says, 'Oh, you have brought a flower?' Krishna said, *patram puspam phalam toyam yo me bhaktya prayacchati*, but don't offer Krishna directly. Just offer through Radharani. It will be very much appreciated by Radharani." (SP Lecture Sept. 5, 1973)

#### **OFFERING GOES THROUGH SPIRITUAL MASTER FIRST**

(1) "Regarding your question about offering Prasadam, whatever is offered to the Deity actually it goes through the Spiritual Master. The Spiritual Master offers to Lord Chaitanya, and Lord Chaitanya offers it to Krishna. Then Radha Krishna eats, or Jagannatha eats, then Chaitanya Mahaprabhu eats, then the Spiritual Master eats, and it becomes Mahaprasadam. So when you offer something, you think like that and chant the Gayatri mantra, and then everything is complete. At last, ring the bell, take out the plate and wipe the place where the plate was kept." (SPL Arundhati June 16, 1969) (2) "Not a special plate. The process is that whatever we offer to the Deity, that is offered to guru. And guru offers to his guru. In this way goes to Krishna. **We don't directly offer Radha-Krishna. No. We have no right. Neither He accepts in that way.** The pictures of the acharyas, why there are? Actually, one has to offer the plate to his guru, and he'll offer his guru, he offers his guru, his guru. In this way it will go to Krishna. That is the process. You cannot directly approach Krishna or other subordinates to Krishna. That is not possible." (SP Lecture Feb. 15, 1971)

#### **SRILA PRABHUPADA STILL ACCEPTS OUR OFFERINGS NOW**

(1) **Revatinandana:** So sometimes the spiritual master is far, far away. He may be in Los Angeles. Somebody is coming to Hamburg temple. He thinks, "How will the spiritual master be pleased?" **SP:** Just follow his order. Spiritual master is along with you by his words. Just like my spiritual master is not physically present, but I am associating with him by his words. **Revatinandana:** And Krishna knows that; therefore we make advancement. He is sitting in our heart. He knows what we're doing. So He sees, "He's serving My pure devotee," immediately there is advancement. **SP:** Yes. Spiritual master... Krishna is not limited. It is not material. You can associate with Krishna and the spiritual master in any circumstance... (SP Lecture Aug. 18, 1971) (2) "In the absolute world there is no distinction as me, or he, and I. Krishna and His representative is the same. Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring." (SPL Malati May 28, 1968) (3) "The Spiritual Master is present wherever his sincere disciple is trying to serve his instructions. This is possible by the Mercy of Krishna. In your attempts to serve me and in all your sincere devotional sentiments I am with you as My Guru Maharaja is with me. Remember this always." (SPL Dec. 1, 1973)

#### **CAN IMPERFECT FALSE GURUS ACCEPT FOOD AND WORSHIP THROUGH PHOTOS?**

(1) "Regarding the above question: Srila Prabhupada can accept offerings in the same way the Deity does. Offering to him, if done properly is just as good. Srila Prabhupada doesn't need to separately then offer everything, because Krishna automatically accepts what His pure devotee accepts. They can eat off the same plate. Some of this is explained in SP Conversations, Oct. 27, 1975, Nairobi." (Dhira Govinda das) (2) "Yes Srila Prabhupada 'really' does, or can, eat our offerings and he



can be present in his form and murti if we worship correctly with devotion. Worship of forms and persons who are not specifically empowered by Krishna to be guru, is nothing more than idol worship, an offense.” (Narasimha das, 2016) **(3)** “If the person being worshiped is not fully on the transcendental platform, then that worship is idol worship. And, relatedly, if person A is worshipping the picture of person B, and person B is affected, subtly or grossly, by the modes of material nature, then, very likely, person A has at least some less than pure motivation for engaging in this worship (idol worship). If the devotee being worshiped, in-person, or through murti or picture, is, like Srila Prabhupada, a pure devotee of Krishna, then the sincere worshipper, whatever modes he may be influenced by, achieves purification through such bona fide worship of the transcendental personality. [...] Srila Prabhupada established an altar, with all personalities on that altar being unquestionably freed from any taint of the modes of nature. To introduce a system where pictures of other personalities are added to the altar (even if sometimes for only half an hour for arati, or bhoga offering), then, if there’s even a possibility that any of these other personalities are influenced by the modes, this is contrary to the principles that Srila Prabhupada established, and, essentially, **is introducing idol worship into Vaishnava practice**, and thus is *apasiddhanta*. Yes, if there’s even a tinge of the modes of material nature in the consciousness, then the worship of the person who is influenced by material nature, is idol worship. They’re not present in their picture, and **the worshipper is simply worshipping matter, not transcendence.**” (Dhira Govinda das, 2016) **(4)** “Srila Prabhupada clearly explained the most basic aspect of devotional service- namely HOW to approach God. His answers are clear to the clear headed- one has to offer all to guru first, not to God first--which is wrongly being done all over the world in ISKCON temples. Even Jesus Christ said, ‘Only thru me can the father be reached.’ These are basic principles of spiritual practice. (Damaghosa das, 2016)

#### **PLACING CONDITIONED SOUL’S PHOTOS NEXT TO OUR ACHARYAS**

Ever since Pradyumna’s letter of protest to the GBC in 1978, there has been controversy over whether ISKCON gurus’ photos should be placed on our altars next to Srila Prabhupada, Bhaktisiddhanta, Bhaktivinode, and Gaura Kishore das Babaji. The issue stems from whether conditioned souls should be placed or worshiped on the same level as the great acharyas, starting with Srila Prabhupada. Should they be worshipped on the altar (or anywhere, for that matter)? Many say that this is a great offense that defiles the altar and makes a mockery of the deity worship. Since 1978 the new ISKCON gurus have instructed their disciples to connect with the disciplic succession through their picture and name, BEFORE Srila Prabhupada, claiming they are the present link in the disciplic succession. For about a decade after 1978, pictures of the zonal gurus were always on the altar next to Srila Prabhupada. Sometimes the ISKCON guru’s photo was larger than those of the acharyas. A great controversy ensued as senior Prabhupada disciples strenuously objected, noting that ISKCON no longer was focused on Srila Prabhupada as the center. The new gurus had stolen the limelight and worship. Many considered it very offensive and inappropriate to bring Srila Prabhupada down to the level of these conditioned souls, which was confirmed quickly as ISKCON gurus were exposed in major deviations of character and action, breaking the illicit sex and intoxication rules. Finally the ISKCON gurus were pushed back and the GBC ruled that new guru photos could not stay on the temple altars (at home was still OK), could not be on the same level as the acharyas’ photos, and could only be lower, and smaller, and “nearby,” visible only for a new guru’s disciple while they were doing the arkte ceremony, after which the photo was taken away out of sight. It was a compromise which hoped to end the controversy. Of course, in ISKCON’s far-off places like Fiji, Africa, Brazil, where devotees are still in the zonal acharya consciousness, these GBC modifications are unknown. But, this compromise does not correct the deviation, but simply sweeps it halfway out of sight.

This cheating process is similar to how many Hindus around the world, being attached to the eating of meat, adhere to a strange ritual of eating meat only on certain days of the week, and becoming “vegetarian” again on other days. In this way they pretend to be faithful to the prohibitions against meat-eating, similar to the Christians who sin, confess and repent, then sin again. ISKCON thus

has created its own rituals surrounding their concocted unauthorised guru charade instead of actually following what Srila Prabhupada taught us: "Do not concoct anything." "Do not change anything." "In Catholicism they are taught to not eat meat on Fridays- so they had something like fish instead. If they admit meat eating was not good and had to be stopped at least once a week, why isn't it bad on all days? In the back of the 'revised' book *Perfect Questions, Perfect Answers* it is explained how to offer ones food on an altar. For beginners it is to chant Srila Prabhupada's mantras, then it's prasadam. But when one joins ISKCON and finds a guru, you then first offer to some imperfect 'guru.' And they say if this guru falls down, then go back to offering again to Srila Prabhupada. So, if it's good enough in the beginning and end to offer to Srila Prabhupada, why offer to somebody else in the middle? This is an example of a concocted philosophy, a deviation in deity worship." (Damaghosh, Jan. 2017)

### KEEP THE ALTAR JUST AS SRILA PRABHUPADA GAVE IT TO US

**ISKCON GURU TO DISCIPLE:** "My first suggestion is that you put your guru's picture back on your altar and that you take up the tried-and-true path of following the guru." **REPLY FROM DHIRA GOVINDA:** "Again, we see the term 'the guru.' X Swami seems to clearly imply that for you he is 'the guru,' and certainly that is the organizational status quo. Philosophically, though, 'the guru' is the Vaishnava from whom you're receiving divya-jnana, directly. ...that is Srila Prabhupada. Humbly stand strong in this truth, and communicate it, as appropriate, with proper discretion, in a Vaishnava manner, in a gentlemanly way that is not intended to offend. Even if you do real well with that, it doesn't guarantee that no one will feel offended."

**Below: LADDU GOPAL FOR SHIVA RATRI IN ALACHUA ISKCON**



"As far as pictures, I know of no

instruction from Srila Prabhupada to change the altar he gave us. Srila Prabhupada gave us a perfect and beautiful altar, and no instructions to change it. So, if someone says, "Well, I'm inspired to put my guru's picture on the altar..."- [...] that is a strange and inconsistent line of thought. Why not just keep the altar that Srila Prabhupada gave us, and respect and honor those who are determined to do so. The reasoning that one must put on one's altar a picture of he who

performed his formal initiation ceremony is not supported by Vaishnava parampara. Srila Prabhupada doesn't even mention who did the formal initiation ceremony for Bhaktivinoda Thakura. To **not** put the photo of a great Vaishnava on one's altar doesn't minimize him. On our altars we don't have the picture of Suta Goswami. That doesn't mean we're minimizing him. Srila Prabhupada gave us an altar that is perfect for us. Why create confusion by attempting to change it? Suppose the family puts grandma's picture on the altar for awhile [...] let's not pretend that it's philosophically-based, or Srila Prabhupada-centered. If someone wants to put a particular Maharaja on the altar (perhaps by whom they've been inspired in Krishna consciousness), and someone else puts his dog Fluffy on the altar. [...] actually Fluffy on the altar would likely be less damaging than some of those who have been on ISKCON altars. Srila Prabhupada gave us an altar, and [...] He gave no instructions to change the altar. So, why change it? Yes, there are different tiers on the altar, to distinguish between Vishnu tattva and jiva tattva. Srila Prabhupada's standard is that all personalities on the altar are fully transcendental, with no tinges of the modes of material nature. [...] To put conditioned souls up there, it relativizes the whole thing. Philosophically, if I were to place on the altar a personality who may be influenced by the modes of material nature, then I would be engaging in idol worship, in line with the golden calf parampara (Exodus, Ch. 32). [...] (END)

### IS IT REALLY PRASADAM, IS IT STILL BHOGA, OR SOMETHING WORSE?

The introduction of less than self-realized links into the disciplic succession, or at least the futile attempt to do so, has created yet another conundrum for those trying to take advantage of the transcendental blessings therein. Unauthorized gurus in ISKCON pose themselves as the current link to their disciples and arrange for all food or bhoga offerings to be made to them via their picture and their pranam mantra. These disciples place their offerings before their guru's photo, bow down, and

recite these “prayers,” such as, “Oh, XYZ Swami, you have delivered the western world of all false misconceptions and are very dear to Lord Sri Krishna,” while meditating on their “guru” who will be “accepting” the food. Of course, XYZ Swami is in New York and has no idea who is offering what to him in Hyderabad. He is not a fully enlightened soul with full communion with the Supersoul; he is only aware of what is happening within the range of his external senses. Even if the food offering was made in his physical presence, would he have the spiritual wherewithal to arrange for the food to be delivered and offered to the next links in the disciplic succession? No, and the food goes nowhere and is never tasted by Srila Prabhupada or Lord Krishna. It remains food and never becomes the Lord’s mercy or prasadam (spiritual food). It was a futile exercise involving cheaters and the cheated. Prasadam is a very important part of the devotee’s advancement in Krishna Consciousness, and if he offers food to a unauthorised guru, one not authorized by Srila Prabhupada nor Lord Krishna to be the next link in the disciplic succession, then that devotee’s advancement is seriously thwarted because of being denied actual prasadam. Once the question was asked of Bir Krishna Maharaja (2012), “*Do you really accept the offerings of your disciples?*” The answer was shocking: “*Yes, I can accept their offerings anywhere in the world.*” Really? ISKCON gurus, even the new ones just vote-approved, somehow got their powers to transform bhoga into prasadam, mysteriously, unexplainably, as part of ISKCON’s guruship doctrines? Actually, it’s all a big bluff and almost everyone in ISKCON is eating bhoga or worse, and that could help explain the general lack of clarity and spiritual insight of the membership who blindly follow their gurus. In ISKCON restaurants and food distribution programs, since they are not offering to the pure devotee but to a conditioned soul, how does that food become prasadam? By wishful thinking? By sentiment, or empty ritual? Maybe Srila Prabhupada will be kind and step in to accept it anyway? That is very dubious. Srila Prabhupada said that if a dog sees the offering, or if the cook tastes it beforehand, or if it is prepared in bad consciousness, then the offering is spoiled, and is **unofferable**. In corrupted ISKCON, how can their food be prasadam? How can they be making advancement by eating sin, or food that is not prasadam? As the emperor was naked pretending to wear invisible clothes, ISKCON pretends they have spiritual food. Srila Prabhupada honored prasadam privately, stating we should not eat in front of envious animals or we will be contaminated by their envy, and we should not eat food cooked by non-devotees (especially grains) or we become infected by their material consciousness. So why should we eat food offered to conditioned gurus? Will we become contaminated at heart with their guru ambitions disease? Bir Krishna M. (2012) readily admitted he was not a pure devotee, so how can he accept offerings?

**Devotee:** In regard to worshiping arca-vigraha form, you have explained that if one receives a mantra from a spiritual master who is not bona fide, that mantra has no effect. So I would like to ask if one is worshiping a Deity and his spiritual master is not bona fide, so that Deity cannot be considered the Supreme Lord? **SP:** Well, first of all, thing is if the spiritual master is not bona fide, how his mantra can be bona fide? Your statement is contradictory. [...] If he is bona fide, then his mantra is bona fide.

**Devotee:** Then why is he giving instruction to worship the Deity? If the spiritual master is not bona fide, then is the Deity also not bona fide? ... **SP:** Then there is no question of mantra. There is no question of worshiping Deity. These are all bogus things. If you are not... Just like here is a young medical man. If he has not received instruction from a bona fide medical college, so what is the value of his medical [...] What is the technical name? **Devotee:** Quack... **SP:** A quack is not a medical man, however he may show all red bottles, white bottles... But generally, one who is not a bona fide doctor, he is called a quack. So anything, experience required, not that you have to go to the medical college. If you are trained under a bona fide doctor, then also you can get the quality of a doctor. Similarly, the whole thing is tad-vijnanartham sa gurum evabhigacchet. One should go to the bona fide spiritual master to learn this transcendental science. (SP Lecture Dec. 23, 1970)

That ISKCON devotees are for the most part not eating prasadam explains how many of them cannot seem to understand philosophical issues, such as the initiation and guru issues. It is prasadam that clears up the consciousness and makes a devotee transcendently intelligent. Otherwise we

remain dull-headed, unable to grasp the depth of Srila Prabhupada's teachings due to eating only sin. *"The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin."* This verse (BGita 3.13) confirms these conclusions. By interjecting their impure selves between devotees and the actual disciplic succession, being nothing more than a barrier and a disconnection from Srila Prabhupada, **the unauthorized gurus in ISKCON are poisoning the mission and the lives of devotees with sin.** Such a devious and hypocritical act will not go unpunished. These little Hiranyakashipus who are knowingly exploiting devotees to maintain their status of phony exaltation will be corrected by the Lord's arrangement in due course. The most evil feature of ISKCON's prasadam charade is their knowing, selfish obstruction of the innocent devotees' advancement in spiritual life. Prasadam...? Not!

Although perhaps sometimes troublesome, one must always be sure whether so-called prasadam is actually spiritualized food, having been transformed by following the exact and proper method as taught by Srila Prabhupada. Attending any temple, Govinda's restaurant, home program, or "prasadam" distribution, one must be sure it is real prasadam or risk eating bhoga (or worse when the food is infected with the diseased consciousness of bogus gurus). Perhaps this is how the "dreaded acharya disease" has spread through ISKCON, namely by the means of phony prasadam. These highly questionable situations should be avoided. Bhoga infected by impure souls should be rejected, even if tasty, lest one's consciousness become defiled. If karmi-cooked food infects the consciousness with the impurities of the karmi cooks, then what of food offered to ISKCON gurus? We may think in those situations, 'Better that I offer it properly before taking this food, just to make sure it is actual prasadam.' But the food in question, depending on how it was prepared and with what consciousness, strictly speaking may be both unofferable and inedible. Srila Prabhupada said devotees should take a vow to never eat anything not first offered to Lord Krishna, which must be done by the three prayers he taught to us. Then it will be prasadam, otherwise not, plain and simple. Deluded belief that a conditioned soul can transform food into prasadam will not make it happen.

Another quote about following strictly is: *"So do not think that 'We have made such nice, sumptuous plate for Krishna. Krishna must eat.' No. There is no such thing, 'must.' You cannot make Krishna must. That is not possible. So Krishna will see how much you have love for Him. Then He will accept. Otherwise He'll reject. Therefore, it is forbidden, those who are nondevotee, those who are not initiated, those who are not chanting regularly, their offering to Krishna will not be accepted. We must be very careful. We must know our position, whether I am sincerely following the principles of devotional service. Then Krishna will accept. Yo me bhaktya prayacchati. The real thing is bhakti. So either you offer Krishna prayers or you offer foodstuff, everything must be along with bhakti, devotion, love. Then Krishna will accept. (SPLecture May 6, 1973)*

### **GAURA KESHAVA DAS HAS BEEN AN ERRANT INFLUENCE**

Widely known as a learned brahmana and scholar, Gaura Keshava das, a direct Srila Prabhupada disciple, resided in Los Angeles in the 80's and 90's. As a leading member of the Shastric Advisory Council (SAC), he became ISKCON's advisor brahmana and toured ISKCON widely by invitation, training brahmanas and pujaris. Based upon his opinion after studying shastra, other sampradayas, Gaudiya Math, and "technicalities," he advocated reversing the order of offering in temple or home altar worship, from ascending to descending with Krishna first to the ISKCON conditioned "guru" last. Most of ISKCON in India, Europe, Australia adopted the changed deity worship procedures, which was supported by Jayapataka, Bhavananda, and others. ISKCON pujaris mentally seek the permission (a meaningless exercise of imagination) of their conditioned "guru's" photo on the altar and then make offerings first to Radha Krishna, then to Gaur Nitai, the Guru parampara, and then last to Srila Prabhupada and their respective "guru." But this was not the system of how to offer aratis as taught by Srila Prabhupada where we offer first to Srila Prabhupada, then previous acharyas, and up to Gaura Nitai and finally Radha Krishna. Srila Prabhupada emphatically warned us not to make changes after his physical disappearance, but ISKCON has boldly made many changes, and continually

makes more changes. This was adopted largely to solve the problem of conditioned “gurus” not being spiritually able to pass the worship up the discipic succession. A new problem arose: can a conditioned “guru” spiritually induce Krishna to accept worship directly? The contradictions and anomalies (Ch. 91) that compound and multiply when ISKCON adopts defective initiation and guru policies cannot be solved with more defective doctrines.

We agree that ISKCON gurus are not in a position to receive and pass on the offerings and worship up the parampara. But this does not mean that the process of deity worship must be changed to accommodate those who do not represent the parampara. Most deity worship changes took place when ISKCON “guru” Bhavananda was discovered in homosexual relations. The question arose whether his disciples should first offer to him, or to Krishna and then to him, and the GBC decided that he should not be offered bhoga, but only prasadam, for his own good and that of others. Later Bhavananda lost his guru status, but the policy remained because guru deviations had become a regular affair. This was a quiet end to all that advertisement and self promotion about them being pure devotees and liberated souls. ISKCON has changed the process of deity worship, adopting the descending sequence that is practiced in Gaudiya Math temples. However, some temples like ISKCON Los Angeles are still offering in the original ascending order. Gaura Keshava wrote March 29, 2009: *“...do we follow Srila Prabhupada’s personal example or the shastra that he gave us? My contention is that we must follow the shastra that he has given us, and we must not imitate his personal example when it does not technically follow shastra. So the system of arotik in all Gaudiya Vaishnava temples is to first pay obeisance to the guru and take his permission for worshipping Lord Krishna. Then worship Krishna first and then Radha then Mahaprabhu and the guru parampara in descending (senior to junior) order, lastly the arotik items are to be offered to the assembled devotees. In ISKCON Srila Prabhupada instituted another order offering the items to the guru first. In this case the item cannot technically be offered afterwards to the Lord having first been enjoyed by the guru. This is technically not correct. Therefore we must in this case follow shastra and adapt our worship method to the one followed by all Vaishnava sampradayas. The doctrine or principle of worshipping the guru first is correct but the technicality of HOW that is to be done is incorrect. By the way, this system is followed in most temples in Europe where I standardized the deity worship in the 1980’s. It is not followed in some temples like Los Angeles because some Prabhupada disciples find it difficult to accept and they have no experience of the correct technical details as practiced in India. Sincerely, Gaura Keshava das”*

But this analysis is deeply defective and offensive to Srila Prabhupada. The guru does not “enjoy” the item for himself. We offer to him, because he is the via medium. The entire parampara is the via medium, transparent window to Sri Krishna. We cannot go before Krishna and hand over directly to Him what we want to offer Him. We offer to the spiritual master, who passes it on to his spiritual master, who in turn passes it to his, and so on, all the way up through the line of discipic succession to Sri Krishna. If the bona fide spiritual master is a liberated person, as is confirmed in shastra, then he is always situated in the mode of service, not enjoyment; he is free from desire for personal sense gratification or enjoyment, thinking only how to please his spiritual master and the Supreme Lord. Moreover, we are confident that Srila Prabhupada has not contradicted shastra. His scholarship was unparalleled— throughout his books and lectures and conversations he freely cited passages from so many different sources— the Upanishads, Puranas, Vedanta Sutras, Srimad-Bhagavatam, Bhagavad-gita, Brahma-samhita, Chaitanya-charitamrita, the Six Goswami’s writings— all of which were known to him. To suggest he did not know what was in shastra is ridiculous and impudent. Bhaktisiddhanta Sarasvati wrote in “Thakur Bhaktivinode” this: *“What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees. The Message conveyed by the devotees is the same in all ages. The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard. Those who think that the Sanskrit language in its lexicographical sense is the*

*language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His appearance on the lips of His pure devotee."*

But what shastra did Srila Prabhupada contradict? Srila Prabhupada's warning was that the disciple should not think himself smarter than the spiritual master, that he should remain a fool before him. Has Gaura Keshava fallen into the category of smarta-brahmanas, those attached to rules, regulations, and flowery language in the Vedas, missing the principle of humble obedience and service to the pure devotee? *"A disciple is always in deficiency before his spiritual master. Just like Chaitanya Mahaprabhu says, guru more murkha dekhi karila shashana [CC Adi 7.71]: 'My spiritual master saw Me a fool number one. Therefore he has chastised Me.' So disciple should be always ready to be chastised. He should not think that he has become perfect. That is perfection. So long he thinks that he is not perfect – he's to be chastised – then he's perfect. And as soon as he thinks that he has become perfect, he's nonsense immediately, nonsense number one. [...] Chaitanya Mahaprabhu said [...] 'My spiritual master saw Me a fool number one.' Was He fool number one? He's God Himself. But that is the position. [...] Then he's perfect."* (SPConv Apr. 8, 1975) A disciple's position is to simply accept Srila Prabhupada's instructions and teachings as the yardstick for everything, and to reject anything and anyone who does not agree with Srila Prabhupada. If Gaura Keshava does not accept the absolute authority of Srila Prabhupada, but only that of shastras, then we have to conclude that he presumes to be more intelligent and more knowledgeable than Srila Prabhupada, and we will thus reject Gaura Keshava das and his advice. **"Do not change anything."** (Srila Prabhupada)

### **DEITY DRESSING, ARATI CHANGES, FOOD OFFERINGS**

Sometimes deities have been dressed as Santa Claus (ISKCON Northern Ireland), in Christmas or St. Patrick colors, in T-shirt, jeans, and cell phone (Bunki Bihari, Vrindaban), or in other unauthorized styles or dress. In ISKCON we must stick to the authorized methods and styles as approved by Srila Prabhupada. No one can be allowed to introduce contradictory things into ISKCON different from what Srila Prabhupada instructed. Srila Prabhupada, permanent Founder-Acharya of ISKCON/World Hare Krishna Movement, taught us how to offer food to Lord Krishna. Srila Prabhupada taught and established the ISKCON standards during his manifest presence. He never changed that system; it is what we must follow as per his wishes and instructions, which are to be followed with no time limit. Some more citations from Srila Prabhupada and elsewhere:

**(1)** Chaitanya-Bhagavata Madhya Kanda, 20.6-9: **TEXT:** At that time Murari Gupta came there and offered obeisances at the lotus feet of the Lord. The greatly effulgent Murari Gupta next offered obeisances to Nityananda and then stood before Them. The Lord was very pleased with Murari, so He spoke to him without duplicity, "O Murari, what you have just done is not proper. You have transgressed etiquette while offering obeisances. **PURPORT:** Murari Gupta offered obeisances first to Lord Gaurasundara and then to Lord Nityananda Prabhu. Objecting to the sequence of Murari Gupta's obeisances, Mahaprabhu told him, "You have a misconception regarding Baladeva's senior position and My own junior position. Especially since you are a devotee of Sri Balarama. The conclusion is that if the Supreme Lord is worshipped without first worshiping Sri Guru and Jagad Guru, the proper sequence is broken." In common language there is a saying: ghoda dingaiya ghasa khaite nai—"One should not jump over the horse to eat the grass." Without the mercy of Sri Guru, no one is qualified to serve the Supreme Lord. **(2)** *"Krishna has so many forms, and which ever form you worship it is all the same, but you should worship that form which you like most. Regarding the means of worship, our Vaishnava process is first offer respects to the Spiritual Master, then Lord Chaitanya, and then Lord Krishna."* (SPL Tamal KG May 15, 1970) **(3)** *"We begin from our first disciplic succession. Vande 'ham sri-guroh [...] 'I offer my respectful obeisances unto the lotus feet of my guru, spiritual master...' And then, his guru, his guru, his guru, they're all Vaishnavas. ...Sri-rupam. Then we offer respect to Sri Rupa*

Goswami. [...] All the Goswamis, six Goswamins. [...] Sanatana Goswami was the elder brother of Rupa Goswami, and Rupa Goswami accepted him as his spiritual master. [...] Associated by Raghunatha. There are two Raghunathas: Raghunatha dasa Goswami and Raghunatha Bhatta Goswami. Sa-jivam, with Jiva Goswami. This is the process. [...] Then we go to Chaitanya Mahaprabhu's status: sadvaitam savadhutam. That is also... First of all, Advaita Gosani, then Nityananda [...] Krishna, and He has got innumerable servants. Krishna is Mahaprabhu, and all others, they are prabhus. And the spiritual master who has got many prabhus to abide by his order, he is addressed as Prabhupada. This is the system. [...] After offering all these obeisances to Goswamis, to guru, and Advaita, Nityananda, then you come to Sri Chaitanya Mahaprabhu. Then Sri Radha. Not Krishna directly. [...] Radha-Krishna means They are always associated by the gopis, of whom Lalita-Vishakha are the chief out of the ashta-sakhis. So this is the parampara system." (SPlecture Oct. 8, 1971) (4) "So this is the parampara system. As you receive knowledge step by step... Narayan, Krishna, instructed Vyasadeva. ... Brahma instructed Narada. Narada instructed Vyasadeva. Vyasadeva instructed his disciple Madhvacharya. In this way we have to go through also, in the same way. First of all, offer respect to the spiritual master, as he has done to Sukadeva Goswami. [...] So then his spiritual master, then his spiritual master, then his spiritual master, then his spiritual master. Just like you have got the pictures. [...] ultimately Krishna. This is the process. Don't try to approach Krishna directly, jump over. That is useless. As you receive knowledge through the steps, parampara system, similarly, we should approach Krishna through these steps." (SPlecture May 28, 1974)

### THREE PRAYERS FOR OFFERING PRASADAM

The following 3 prayers are progressively recited 3 times each; thus Srila Prabhupada taught us to offer our food to Krishna. Of course, what we offer is restricted and must be prepared properly.

**(1) nama om visnu-padaya krsna-presthaya bhu-tale srimate bhaktivedanta-svamin iti namine  
namas te sarasvate deve gaura-vani-pracarine nirvisea-sunyavadi-pascatya-desatarine**

(I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Goswami. You are kindly preaching the message of Lord Chaitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.)

**(2) namo maha-vadanyaya krishna-prema-pradaya te  
krishnaya krishna-chaitanya namine gaura-tvishe namaha**

(I offer my respectful obeisances unto the Supreme Lord Sri Krishna Chaitanya, who is more magnanimous than any other incarnation, even Krishna Himself, because He is bestowing freely what no one else has ever given pure love of Krishna.)

**(3) namo-brahmanya-devaya go brahmana hitaya cha  
jagad-hitaya krishnaya govindaya namo namaha**

(I offer my respectful obeisances to the Supreme Absolute Truth, Krishna, who is the well-wisher of the cows and the brahmanas as well as the living entities in general. I offer my repeated obeisances to Govinda [Krishna], who is the pleasure reservoir for all the senses.)

### HOW TO OFFER FOOD AND WORSHIP

Devotion is the key ingredient in offering prasadam. There are many methods of self-realization, but Lord Krishna is most pleased by devotional service. We should offer to food to Krishna with love and affection for Him. Material nature, including foods, is divided into three different modes: goodness, passion and ignorance. We only offer sattvic foods, in the mode of goodness, to Lord Krishna. These foods are strictly vegetarian, meaning they have no traces of meat, fish or eggs, and also prohibited are a few other items such as garlic, onions, and stimulants such as caffeine. Lord Krishna is also known as Govinda, meaning one who gives protection and pleasure to cows. Milk products and sweets are some of Krishna's favorite foods. When preparing prasadam, we should make sure our cooking area is very clean. Food should be prepared on cookware that is especially reserved for Krishna in a kitchen that is not contaminated by meat, fish, or eggs. When the food has finished

cooking, we should arrange portions on a nice plate or dishes specifically reserved for Krishna. No one else should eat off this plate. We should think of Lord Krishna as the primary guest in our house, and thus He should be the first one to taste the food. We should not taste the food, nor subtly enjoy it with the eyes or nose, prior to offering. Once Krishna's plate is arranged with food, we take the plate and offer it on an altar in front of a picture of Srila Prabhupada, who is the only perfected person we know can actually offer it to Krishna on our behalf. For beginners or the general public, offering can be encouraged by bowing down and repeating the full Hare Krishna mantra three times. However, devotees aspiring to follow the standard methods that Srila Prabhupada established for ISKCON should bow down while ringing a bell, and repeat the three prasadam mantras three times each, then chant the Hare Krishna mantra at the end. Then we leave the altar area and let Krishna enjoy the food with some privacy and respect. After 5-15 minutes we remove the plate from the altar, clean His plates, and store them nicely. No one should take the prasadam until the Lord's plates are cleaned. All the cooked preparations that were represented on His plate have now become prasadam and can be eaten and distributed. It is Krishna's mercy, transformed by the spiritual touch of the Lord Who kindly left some or all of it for our spiritual satisfaction. Krishna does not need to consume food like us in order to enjoy it, which He can do with any of His senses such as His eyes or ears.

### **OTHER PRASADAM AND ALTAR RULES AND GUIDELINES**

While cooking, avoid smelling the preparations, or looking at them with desire, as they are meant exclusively for Krishna's satisfaction, not ours. Also do not talk idly while cooking for Krishna; best to meditate fully to do this service nicely. Cooking pots and utensils should not be used for eating, for which separate plates and utensils should be used. After eating, one should wash before touching any of the Lord's pots and utensils again, such as when serving prasadam or when returning for seconds. We should vow that nothing will ever enter our mouths unless it is first properly offered. Bhoga (unoffered food) should be offered to Krishna via Srila Prabhupada, who we fully trust as a pure devotee, as only pure devotees are able to offer to Krishna. Pure devotees never fall down, and by taking only prasadam we will not fall down either. Srila Prabhupada's two verse pranam mantras are meant **only** for him, and it is an offensive insult to substitute anyone else's name in his pranam mantras. Srila Prabhupada is "servant of Saraswati Goswami," (Bhaktisiddhanta), not us.

The GBC passed a resolution in 1995 that the GBC-elected initiating gurus must not have their own photos on the altar, neither in the same size, or on the same or higher level as Srila Prabhupada's photo (also in publications, exhibits, etc). To do so is a minimization of Srila Prabhupada's stature and position as the permanent founder-acharya of ISKCON. This GBC resolution was one their few good ones, though it is not really enforced. ISKCON "guru" disciples do as they wish in "their" temples or at home, and they are not trained how to properly honor Srila Prabhupada by their gurus who want that honor for themselves. Article worship articles should be offered to Srila Prabhupada first, then up the disciplic chain, to Radharani and then Krishna (or Balarama, then Krishna, or Nityananda then Chaitanya). After Krishna, then articles may be offered to the Prabhupada deity, then the devotees. The essence is the devotion and keeping Srila Prabhupada in the center. Devotion compels one to follow the detailed rules. Krishna prasadam should be honored, not thrown out, even a little grain or speck, but may be given to other living entities. Care should be taken not to allow spoiling, but rather honoring (eating) until all is enthusiastically consumed. If we change the methods of deity worship as taught by Srila Prabhupada, our worship will be ineffective and spoiled. What is the difficulty? For ISKCON Bangalore's well researched, documented deity worship handbook: ([vakd@iskconbangalore.org](mailto:vakd@iskconbangalore.org))

## **CHAPTER 119: SECULARITY AND LIBERALISM**

Because the actual principle in ISKCON is that everything facilitates the guru franchises, whenever something arises that interferes with this basic principle, adjustments and compromises are

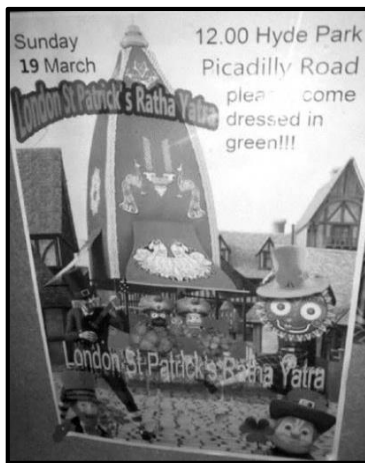


made to maintain the guru interests. This is a subtle underpinning that is easy to recognize. In response to the world's moving towards secularity and liberalism, away from spirituality, ISKCON has steadily, incrementally accommodated the increasingly materialistic culture rather than defend the teachings of the Founder-Acharya, which even are often openly spoken of as outdated or in need of revision, adjustment, footnoting, or modernizing. Thus the gurus preach less and less Krishna consciousness as they appeal to people's political, secular, and mutating cultural values with material distinctions. Accommodation with women's liberation, homo/pan-sexuality, mundane education, "sanitized" Krishna West, medical tyranny, censorship, etc have eroded ISKCON's fundamental purity and its adherence to Srila Prabhupada's legacy. Mundane popularity and political correctness is given precedence over the verdict of shastra and Srila Prabhupada's teachings. Homosexual pujaris, gay marriages, sensual dancing, body consciousness, immodest dressing, women's loose association with men/sannyasis, patriotism, mundane welfare/charity, and so on... have become normal and standard. Srila Prabhupada's movement has thus been very significantly adulterated, as liberalism, secularity, and materialism has seeped into the ISKCON institution in disturbing ways. ISKCON is now a mundane

church and not the transcendental institution Srila Prabhupada created to uplift humanity with Krishna consciousness.

### ST. PATRICK'S DAY IRISH GREEN RATHAYATRA?

Incredibly, in London the ISKCON centers are now organizing an all-green St. Patrick's Day Irish Rathayatra, depicting Lord Jagannath appearing in a poster with a green top hat and leprechauns. The ratha cart is green, not red. This is not Hinduization, but something like Irish-ization. What will it take to keep our transcendental culture from being lost to the influences of maya? Other photos of this annual festival have shown devotees dressed in green "Irish" costumes with masks. What is the need for this compromise with mundane so-called culture? Why do we become like them instead of trying to make them like us (Krishna devotees)?



Srila Prabhupada wanted to introduce the Vedic culture around the world, not modify it with mundane "culture" so that it becomes lost... It is amazing how far off-track ISKCON has gone with its mission-drift and accommodations of the materialistic civilization.

### EQUAL WOMEN'S RIGHTS AND FEMALE DIKSHA GURUS

As of 2017 ISKCON had still not finalized approval of any female diksha gurus, although theoretically the idea was passed by the GBC, but then blocked by "reactive" elements, primarily the temples in India. Although Srila Prabhupada gave no instructions for female gurus, what to speak of anyone, male or female, becoming a diksha guru without his order, which was never given, still, perhaps half of devotees believe that women should be allowed to offer themselves as diksha gurus. This is due to being influenced by modern liberal society, the pressure of which is intense, especially when it encourages pursuit of personal ambitions. Of course, it hasn't helped that sannyasis and many ISKCON men were seriously misogynistic and prejudiced, practicing unfair discrimination, psychological and emotional abuse, with the resultant reactionary pushback for revenge or mundane social justice. What a mess. Now the pendulum is swinging from discriminatory to excessively permissive. Murari das on the controversy and discussion (2015, excerpts, see also Ch. 150):

*"Often the nature of schism is such that while there is a conflict, both sides do not know that they are in the midst of an impending schism until it is too late. Both sides feel that they are right and keep pushing and causing a bigger and bigger rift. The planned implementation of Female Diksha Gurus (FDG) in ISKCON is such an issue which is threatening to tear apart the social fabric of the ISKCON community. On the one hand we have the GBC which is pushing more and more for liberalization and secularization of ISKCON by implementing changes or planning to implement changes such as: Introduction of women leaders (GBCs, temple presidents etc.), Formation of Vaishnavi*

women's ministry, Allowing female bodied devotees to give class in situations where there are qualified men to give class, Introducing the concept of FDGs in ISKCON. And on the other hand there are those who want that any policy or activity of ISKCON should be according to a "traditionalist" understanding of the teachings of Srila Prabhupada. There have been disagreements between these two sides on various issues such as whether or not insert footnotes in the books of Srila Prabhupada, should kirtan standards be regulated, should mundane welfare work be one of the activities we engage in, should philosophical purity be strictly maintained in the movement by pointing any instances of deviations out



to concerned preachers or speaker, etc.

*"This latest issue of FDGs is the most contentious. One of the elements of the opposing sides is the ISKCON India Advisory Council (IIAC). This is a council of ISKCON temple leaders of India. Although Varnasaram Dharma is waning and immorality is rearing its ugly head, India is still the most pious place on the globe. So, adherence to the teachings of shastra is generally strong here and although there may be small or subtle deviations here and there, generally gross deviations and anything going against general Vedic culture is not much appreciated in India. Devotees in ISKCON India in particular therefore, have been resenting the liberalization or compromising of standards such as allowing women to give class, inducting women leaders and most recently the proposal to introduce FDGs in ISKCON, all of which is generally against shastra. To this effect IIAC, has forthrightly rejected the resolution on FDG which means that whatever the outcome of the final debate about FDG, it will not be implemented in India at all. This is quite a far reaching statement as for many years India has been the best performing part of ISKCON where new temples are being opened every year and devotees are joining ISKCON en masse. India is also one of the most financially stable sections of ISKCON. Comparing this to North America and Europe where there is hardly any local congregation in the temples, finances are not so good and there is markedly less growth, and we can see why India is such an important place for ISKCON.*

*"Thus far the opposition among ISKCON's Indian members has been merely vocal and passive. Over the years the introduction of changes as listed above, have been protested but largely tolerated. But the FDG issue caused an unprecedented reaction to even if only implemented outside of India. Also, the devotees opposing these changes are not only in India, but all over the world. The worst case scenario would be schism of ISKCON along the lines of whether to fully base everything on Srila Prabhupada's directions concerning the secondary social role of women (discussed extensively by Bhakti Vikasa Swami in *Women: Masters or Mothers?*) or to go along with the modern materialistic civilization and adjust ISKCON. Thus it is hoped that all further liberalization changes are halted or even reversed and both sides enter into dialogue and finally agree on how to take the ISKCON movement forward as a force of change as Srila Prabhupada intended: 'I wish that it will be noted down in history that this Krishna Consciousness Movement is responsible for saving the world. Practically, our Movement is the only hope for saving the world from complete disaster. So you have got all good opportunity now, do everything very nicely.' (SPL Sucandra Jan. 1, 1972) Let us tread cautiously and not do anything to cause a major schism or that will make generations of devotees criticize our actions."*

### **SECULARIZATION OF THE HARE KRISHNA MOVEMENT**

From Burke Rochford's 2007 book (p. 179) *Hare Krishna Transformed*: "Religious movements require effective and legitimate leadership if they are to grow and prosper [...] Moreover, rank-and-file members must perceive themselves as active players in that system of authority [...] As Chaves argues, organizational or internal secularization grows from the shrinking influence of social structures whose legitimization rests on the world of the supernatural [...] ISKCON's GBC and guru structures of authority lost legitimacy in the eyes of large portions of ISKCON's first- and second-generation members. The resulting crisis of authority had far-reaching consequences for ISKCON's development as a religious organization. Internally, the leadership's weakened authority had a substantial influence on members'

*commitment and levels of ISKCON involvement. It also gave women the political opportunity to advance their pro-change agenda. In addition, ISKCON's crisis of authority led to individual and group defection, organizational switching, insurgency, schism, and the rise of independent householder communities. By the mid-1980's this outpouring of devotees left ISKCON's North American communities struggling to survive. [...] The dramatic decline in temple residents, combined with the limited contributions of ISKCON's congregation, left local ISKCON temples with a critical shortage of labor and other resources. Although women were called on to fill a variety of administrative positions, such as temple president, many communities lacked the routine labor required to keep them functioning. By the mid-1980's, virtually all of ISKCON's communities were forced to rely on devotee labor from developing countries to meet their needs [...] Many devotees from these countries are eager to go to N. America in hopes of securing 'green cards' and resident status. Yet imported devotee labor has been associated with the further weakening of ISKCON's North American communities. By the beginning of the new millennium, what remained of ISKCON's residential communities was populated largely by devotees from overseas. Although imported devotee labor helped offset labor shortages, ISKCON's communities continued to face persistent and grave financial problems. [...] ISKCON leaders tried to alleviate this financial crisis by cultivating local congregations of Indian Hindu immigrants. In doing so, however, ISKCON's religious culture and identity underwent yet further change."*

#### **FROM ISKCON REFORM MOVEMENT (2006) RE: ISKCON SECULARIZATION**

*"We provided illustrations of how ISKCON has deviated from the original mission of its founder and Guru, Srila Prabhupada, as the message of pure Krishna consciousness has become diluted. From selling courses on mantra meditation, to "soul mate yoga," to demigod worship and opening a school which teaches the syllabus of the government, ISKCON's descent into commercialisation continues unabated. This dilution of one's spiritual principles, in an attempt to become more mainstream, is more accurately known as "secularisation," with commercialisation being merely one symptom of this spiritual dilution. As ISKCON's own Communications Journal notes, secularization is: 'change in the direction of accommodation with mainstream cultures.' However, ISKCON's mission is supposed to be to influence the mainstream culture to adopt Krishna consciousness, and not the other way around. Nowhere was this trend towards accommodation of both the wider "Hindu" and mainstream culture more apparent than at this year's Sri Krishna Janmashthami festival at ISKCON's UK headquarters, Bhaktivedanta Manor where, in the drive to appease the Hindu dollar, the focus on Srila Prabhupada's teachings seems to have been lost - as we illustrate below.*

**"KEYNOTE SPEAKER:** *Previously, the following warning was given by Bhaktivedanta Manor's one-time GBC representative and voted-in guru, HH Shivarama Swami: 'In July, a well-known Hindu organization launched a worldwide yatra on the grounds of Bhaktivedanta Manor. To preside over the function, they invited many spiritual leaders. [...] When I saw the mélange of spiritual dignitaries, I had second thoughts. On the stage were to be two yogis, a guru, a Sankaracharya, and myself - compromising association! [...] I felt that you, Srila Prabhupada, our Society, and Krishna had been grievously offended.'* (Shivarama Swami, 2002)

*"However, the keynote speaker at this year's Janmashthami festival at Bhaktivedanta Manor was the famous Indian yogi-guru Swami Ramdevji Maharaja. According to the Maharaja's bio, he is: '...the first, in the world health history, to use freely available Pran (Oxygen) as a medicine and in turn succeeds to cure thousands of grief stricken persons suffering from lethal diseases like Diabetes [...]' In this regard Srila Prabhupada, the Founder of ISKCON's Bhaktivedanta Manor, states: 'The guru does not mean that I keep a guru. So as order-supplier "My dear guru, I am suffering from this. Can you give me some medicine?" "Yes, yes. Take this medicine." "Yes." Not that guru. If you are suffering from some disease, you go to a physician. It is not guru's business to give you some medicine. A guru's business is to give you Krishna.'* (SP Lecture Aug. 7, 1973)

*"So while the Maharaja may have excellent credentials as a healer, we do question the wisdom of the Manor's management in selecting him as their keynote speaker on Lord Krishna's*

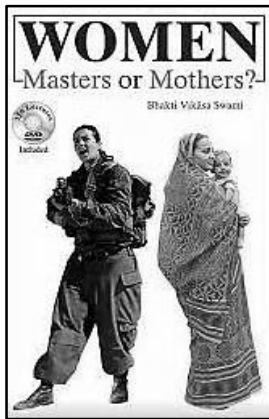
appearance day, particularly in light of both Srila Prabhupada's teachings and the warning given by their own previous GBC!

**“CHARITY PURPOSE CONTRARY TO GITA:** The secular approach to religion was continued via the promotion of ‘Hindu Aid,’ a charity which was allowed to distribute a brochure at the Janmashatmi festival that directly contradicted the teachings of Srila Prabhupada. Just one of the brochure’s statements to illustrate the point: Hindu Aid: ‘For Hindus, serving humanity is like serving God.’ But: *‘In the Bgita is there such statement, that “Service to humanity is service to God”? Is there any statement? There is no. This is wrong theory. Don't maintain this. This is a very wrong theory [...] why do you say like that? And Krishna says openly, mam ekam saranam vraja. He doesn't even recommend to worship demigods. [...] So these are imagination, concoction. They are not authorized.’* (SPConv Apr 24, 1977) ISKCON's liberalism contrasts with their attitude to anyone who dares to utter that Srila Prabhupada is the Guru of ISKCON, who are subject to bans and violence.”

**“HUMAN CHAIN IS FESTIVAL HIGHLIGHT:** The Hindu Forum of Britain, whose Spiritual Commissioner is the Manor’s Temple President Gauri das, issued the following statement about Janmashthami celebrations: *‘The highlight of the festival is a human chain to pray for the victims of terror and war.’* This ‘highlight’ was to take place as the time approached for Krishna’s divine appearance at midnight. So instead of being urged to meditate on the divine appearance of the Lord, the real highlight of Janmashthami, instead thousands were encouraged to meditate and pray for the victims of the many political problems engulfing the planet. (END)

### **WOMEN: MASTERS OR MOTHERS? ISKCON CATERS TO WOMEN LIBERALISTS**

Recently one of ISKCON’s “fundamental/conservative” initiating gurus, Bhakti Vikasa Swami, published a book called *Women: Masters or Mothers?* It contains 218 quotes from Srila Prabhupada and defends the Vedic role of women in varnashrama society. It immediately became extremely controversial and liberalists protested so vigorously that the GBC banned the book worldwide, then backed off somewhat, stating instead that the opinions were only those of the author and did not represent the views of ISKCON (or Srila Prabhupada?) Modern women and many of the female participants in ISKCON do not appreciate that they were created to be chaste and shy. Bhakti Vikasa Swami defended his book: ***The Book Ban: What’s At Stake:***



*“The very title ‘Harmonizing Our Preaching Efforts’ sets the tenor of the (GBC) resolution by its striking euphemism. Harmonize means ‘to bring into consonance or accord,’ but there was no attempt on the part of the GBC to reach accord with me, despite my repeated pleas for discussion. What the GBC resolution calls harmonization is rather an attempt to crush a voice that it doesn’t like—in this case, a voice that harmonizes with the thrust of Srila Prabhupada’s social teachings. The GBC resolution uses doublespeak that implements a distinctly political agenda. (Granted, not every GBC member voted for this resolution. But as with every resolution, it reflects on the whole body, which as an institution speaks with one voice.”*

*“GBC: Whereas the GBC Body accepts that many different understandings of the teachings of Srila Prabhupada and shastra, and many different understandings of what constitutes effective preaching, exist amongst ISKCON devotees, and this, in general, is a healthy situation; Whereas when one ISKCON devotee’s well-meaning preaching efforts, work at cross purposes with the preaching efforts of others, it is the responsibility of ISKCON’s leadership to step in and take regulative action that it considers will be most favorable for the fulfillment of the objectives of ISKCON;”*

*“The GBC seeks to suppress a book that points out the increasing secularization of ISKCON and our need to fulfill Srila Prabhupada’s mandate for a varnashrama-based society instead. It appears, without directly stating it, the GBC has redefined Srila Prabhupada’s socio-religious objectives of ISKCON. GBC: Whereas when publications are sold or promoted on ISKCON premises it gives the impression that ISKCON as a whole is endorsing the contents of such publications;”*

According to this statement, many questionable books thus have the indirect imprimatur of the GBC. "GBC: Whereas the book, "Women: Masters or Mothers" by Bhakti Vikasa Swami, has been seen to cause misunderstanding of Srila Prabhupada's instructions,

What are the concrete examples of this? What exactly is the correct understanding of Srila Prabhupada's instructions that the GBC infers that it knows, and how does WMM violate that? The resolution should specify what misunderstandings WMM has caused. Otherwise it remains just a list of allegations. Please let the GBC define the proper understanding, especially in regard to its statement: "many different understandings of the teachings of Srila Prabhupada and shastra... exist amongst ISKCON devotees, and this, in general, is a healthy situation." In presenting the supposedly right understanding from which they insist WMM deviates, the GBC will have to refute the dozens of quotes from Srila Prabhupada given in WMM. But in doing that, the resolution itself, and not WMM, would most certainly cause tremendous misunderstanding. ...alienation and polarization of many devotees, and it has the potential to create even more disruptions to many aspects of ISKCON's preaching work in the future; Ironically, banning this book has itself caused alienation and polarization of many devotees, probably much more than if the GBC had not banned this book.

GBC: Whereas the book contains statements advocating practices that are illegal in the majority of countries in the world, notably **polygamy, child marriage and child labor**; The opinions expressed by Bhakti Vikasa Swami in his book *Women: Masters or Mothers* are solely those of the author in his private capacity and do not necessarily reflect the views and practices of ISKCON or its Founder-Acharya, Srila Prabhupada." [...] Srila Prabhupada himself advocated all these practices. WMM advocates, as does Srila Prabhupada, vocational training for children within the family—NOT child labor as an exploitive practice. This term 'child labor' is misleading and inflammatory. Stating this is unnecessary and overkill. ISKCON has no imprimatur system; any book authored by an ISKCON devotee does not officially represent ISKCON [...] the GBC tacitly declares [...] that I have deviated from properly understanding and representing Srila Prabhupada; thus, it implies, I am a heretic, unfit even for discussion before being publicly shamed. [...] this resolution will simply reinforce the conviction of many that the GBC itself is very poorly representing Srila Prabhupada. [...] rather than focusing on the spiritual master's order [...] neglected for 40 years, **the direction from the GBC seems to be one of secularizing ISKCON**, of trying to fit it into contemporary Western society rather than providing the social alternative that Srila Prabhupada wanted, of simple living/high thinking, varnasrama communities. Let's be clear what is at stake here. This book ban has nothing to do with harmonizing. It is realpolitik, a clear sign that activist elements within the GBC are determined to continue steering ISKCON away from the socio-religious norms that Srila Prabhupada repeatedly instructed for his society. WMM clearly demonstrates those ideals in Srila Prabhupada's own words. If this ban succeeds, it will be a victory for the forces behind ISKCON's currently increasing secularization. It will mark the end of hope, for the foreseeable future, of the GBC leading ISKCON toward where Srila Prabhupada said he wanted it to be. I therefore call on the responsible members of the GBC to take very seriously the need to reassess ISKCON's current trajectory, in light of Srila Prabhupada's numerous instructions in this regard, and to 'do the needful' in 'this momentous hour of need.'" (END)

### **PRINCIPLES OF LIBERAL SECULARIST DEMOCRACY CONFLICT WITH VEDIC SHASTRA**

Trying to be seen as decent persons, men have caved in to the values of modern "civilization" and many women have become indignant campaigners for rights that they perceive as having been denied to them. They expect equality. If men can be gurus, why not women? If the sannyasis have their own ministry, why not one for women? If men can be GBC or temple presidents, why not women? Little reference is made to what Srila Prabhupada taught about the Vedic role of women in human society, and that is often disparaged as "backwards," "colonial," the remnants of "another culture," or in need of revision now that we have entered the modern age of democratic liberalism. An excerpt from an online article gives the feel of the discussion: "After all (conservatives in ISKCON take note!), the war is over. The homophobes lost. Sure, not everyone has received the memo, so legal and

symbolic battles will still be fought for some time to come. But, as for your attempts to stand at the edge of the ocean and order the tide to recede – it's not happening. Homosexuality in general and gay marriage in particular have passed the tipping point of acceptability in mainstream Western culture. In India and the rest of the world, it's only a matter of time. But let's not get distracted. The real point here, at least as far as this missive is concerned, is how much the validity of liberal ISKCON depends on a revisionist's view of Prabhupada. Their conception of ISKCON's founder, 'the savior of the most fallen,' depends on an alchemical blend of wishful thinking and denial, informed mostly by their assumptions about what a saint should be. Because they can't imagine a "pure devotee" would be a misogynist, a racist, or a homophobe, they refuse to believe that Prabhupada could have been any of those things." **CONCLUSION:** We suggest those who cannot relate to Srila Prabhupada's teachings are welcome to go elsewhere, stay apart from the mission he founded and in which he remains the Founder-Acharya, and find or form another institution to their liking. ISKCON is not to be where popular opinions become the siddhanta of the day, nor a place to continuously shift with the changing values of mundane society. ISKCON is now a totally different entity than what it was during Srila Prabhupada's manifest presence. At this rate, ISKCON will be fully "harmonized" and assimilated into mundane society in another two generations, indistinguishable from all the cheating so-called spiritual organizations out there, completely liberalized, secularized, and materialized, beyond recognition to any faithful fundamentalist. This must be reversed, beginning by calling attention to the problem. A disease must first be correctly diagnosed; then the prescribed cure may be effective.

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## CHAPTER 120: THE KIRTAN SPOILED

*"One night there was a darsana... I thought it was someone coming to Krishna consciousness that wanted to use their western rock and roll guitar style in service to Lord Chaitanya, and Srila Prabhupada was very adamant, and the guy kept bringing the point up two or three times and finally Srila Prabhupada said "No!" and he pointed, there was this beautiful picture of Panca-tattva on the wall of his room. He said 'You see Mahaprabhu; kartalas and mrdanga, that is all.'" (Caturatma das)*

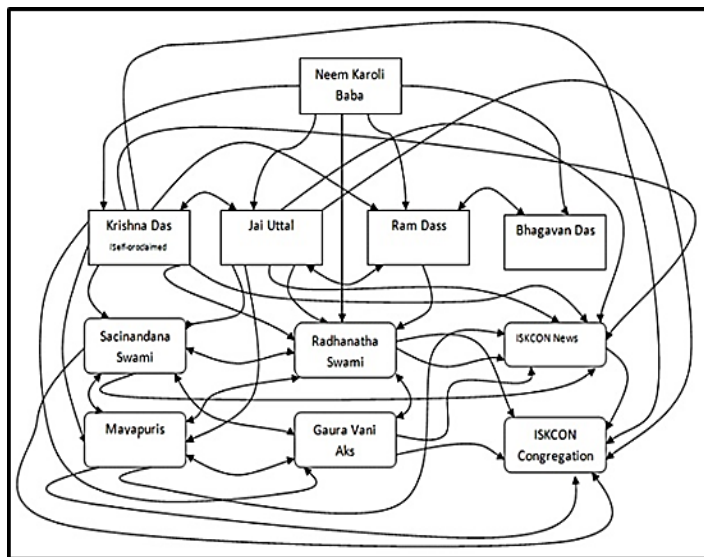


The magic of Srila Prabhupada's kirtans was amazing. He would just play kartals and sing seriously and melodiously, accompanied by kartals and mrdunga, with devotees replying, back and forth. His style was nectar, and his early followers loved sitting for an hour or more, twice a day, having this kind of kirtan. Srila Prabhupada taught the "swami step" and then up and down jump dancing, and always emphasized the Hare Krishna mantra. His kirtans were simple and sweet. But, since Srila Prabhupada disappeared, gradually the kirtans in the Hare Krishna movement have moved further (and further) away from that original standard. The American disease of changing things has seriously affected how kirtans are conducted, and today one is hard pressed to find kirtans like Srila Prabhupada himself did them. All manner of innovations, changes, evolutions, additions, speculations, and artistic license have rendered today's kirtans unrecognizable to the 1966-77 ones.

It is understood there are styles of kirtan other than what Srila Prabhupada gave us. Some of these styles come from other sampradayas, other Maths, but most are random evolutions from what Srila Prabhupada gave us, produced by influences such as impersonalists, modern musical fashions, or plain speculations. Of course anyone can do as they like, but if one is to "follow" Srila Prabhupada, then, as he taught, we should not make any changes to what he gave us. Otherwise we cannot be his followers, we become something else. We should not mix in other styles because, if Srila Prabhupada is our guru, then we must stick to what he taught without changes. We know that what he taught us is bona fide transcendental kirtan, and anything else risks making it ineffective as a material sound

vibration. A disciple follows his guru. Much of the new kirtan in vogue today is bogus, manufactured out of the modes of nature, and although it may be exciting music and entertainment, it is not

transcendental meditation. At best we will have watered down the potency. That there are “no hard and fast rules” in chanting the Holy Names does not mean “carte blanche;” what if we took LSD (like Jayatirtha) while chanting, is that bonafide? This is a broad subject, difficult to address it in a short space. The summary is, whatever Srila Prabhupada did or approved of, that should be our style of kirtan. Then we are sure to get the most spiritual benefit from kirtan. Kirtan is essential to our spiritual life and must be practiced in strict adherence to the teachings of Srila Prabhupada. It is like a razor blade, be careful...



### COOPERATION BETWEEN ISKCON GURUS AND PSEUDO-BHAKTI KIRTANIYA SCENE

The wishy-washy, mayavadi, demigods, Hindu culture, and sahajiyaism trends are infecting ISKCON increasingly in the last decades. There is a subcultural circuit for “kirtan” and “bhajan” bands, many with very loose connection to ISKCON; BhaktiFest, Wonderlust, Kirtan Melas, and ShaktiFest are regular gatherings of pseudo-spiritualists and/or half-way devotees where various yoga practitioners, yoga instructors, spiritual seekers, etc congregate. E.g., Amma the hugging saint is part of this sub-culture that ISKCON gurus such as Indradumnya, Radhanath, Sacinandana Swamis, and others patronize and tap into, exuding their own charms, and canvassing for followers and influence, making connections and engagements. Mother Amma appeared for kirtans at the Washington, DC temple on June 24, 2012. Intertwined are Neem Karoli Baba’s disciples Baba Ram Dass and Krishna das, Jai Uttal, and “Hare Krishnas” such as the Mayapuris kirtan band, Gaura Vani, Radhanath and Sacinandana Swamis. ISKCON sannyasis and gurus mix with this crowd extensively, including sponsoring and co-partnering with non-Vaishnava so-called “kirtanias” who chant, sing, and perform with Hindu mantras, sometimes including the Hare Krishna mantra. Impersonalism, New Age, Hinduism, bogus yogis, pseudo-spiritualism, and western liberalism all merge into a very unique phenomenon in which thousands of western younger generation and post-hippie searchers commune and share their life style. Women are typically scantily or seductively dressed, and everyone hugs, smiles, and “loves.” Philosophies are vague, sentimental, even totally sahajiya. Sense gratification, social welfare activities, unique styles of music and “kirtan” with mixed western and Indian instruments, and engagements or tours attract participants for whose attention many compete, especially the recruiting gurus from various groups.

Often the non-Vaishnava kirtanias perform at ISKCON events, or ISKCON gurus and assistants attend their events, tours, or engagements. ISKCON leaders and devotees involved in this scene have compromised the proper presentation of Krishna consciousness as taught by Srila Prabhupada. Their lectures are designed to appeal to this scene, with undefined references to love, gratitude, service, humility, and enlightenment, and usually without reference to Krishna, bhakti, any of the four bona fide disciplic successions, Srila Prabhupada, or restriction of sense gratification. ISKCON gurus are singing Hare Krishna to various popular rock music hits such as the Rolling Stones, despite the obvious conflict of mood and the often difficult synergy, resulting in distraction and inattention to the mantra itself. Often the instruments prevail or dominate so that the music becomes more important and the mantra is incidental.



Srila Prabhupada preached to and engaged George Harrison to use his talent to attract others to Krishna and bhaktiyoga, and under Srila Prabhupada's inspiration he did that as a novice devotee. Do initiated, senior leaders of ISKCON need to follow Srila Prabhupada's example and model, or can they neglect the standards Srila Prabhupada set for his disciples? What then will distinguish us from all the pseudo-spiritualists?

**Left: Miss Mini-skirt sits on Krishna das' lap)** Related article at: <http://www.harekrnsna.com/sun/editorials/08-12/editorials8971.htm>

### SRILA PRABHUPADA REMOVED AND SIDELINED AS THE SOURCE OF KRISHNA KIRTAN

This is another facet of the ongoing minimization of Srila Prabhupada: facilitating, promoting, or just standing by without awareness as ISKCON leaders and many others introduce, or accept without protest, changes to the standards, tunes, "style," instruments, and mood of our kirtans. The kirtan has changed from what Srila Prabhupada gave and taught us. Rather than appreciate his great transcendental gift of kirtan, or Prabhupada Kirtan, it has become almost lost as we now sit with non-devotee kirtanias who lead us in music and singing instead of glorious prayer and praise of Lord Krishna. Often the mantras are not even Vedic, but songs written by imperfect souls, or mantras for demigods, mixed with sensuous or scandalous dancing. There is rarely any invocation of the kirtan by reciting pranams to Srila Prabhupada, as he is now largely forgotten. Srila Prabhupada engaged Allen Ginsburg, who was openly homosexual, in public chanting, who did so with harmonium and simple tunes. Anyone can chant Hare Krishna but one cannot chant it in any kind of way which violates the authorized principles given by Sri Guru.



### BHAKTIVINODE'S ADVICE ON WHO TO JOIN IN KIRTAN

From Bhaktivinode Thakur's book *Jaiva Dharma* (Sarva bhavana das Ch. 24, p. 384): **Vijaya:** *Gurudeva, I now understand that the mayavadis, karmis jnanis and yogis in general are all namaparadhis. Should a suddha bhakta participate in harinama sankirtan with them?* **Raghunatha das babaji:** *Vaishnavas are advised not to join an assembly of chanters that comprises a majority of namaparadhis, and also if the lead singer is a namaparadhi. However in a kirtana group consisting mainly of suddha bhaktas and bhaktas upon the platform of namabhasa there is all good reason to participate. And such participation will bring great satisfaction and spiritual bliss.*

### CHANGED KIRTANS OR CONCOCTED, SPECULATIVE KIRTANS

Very questionable or outright deviant changes to Srila Prabhupada's kirtan standards include: **(1)** Additions of Shiva, Ganesh, Durga, Om, or Hindu mantras. **(2)** All sorts of dance styles that are not to Srila Prabhupada's standards, such as break-dancing, the square-dancing arm-lock twirling, swinging someone horizontally in mid-air by their arms, "disco" motions like fists rotating in a circle around each other, etc. **(3)** Favoring other kinds of drums and instruments besides kartals, mrdunga, harmonium, sitar. Newcomers may bring their instruments but Srila Prabhupada followers should use the basic instruments that Srila Prabhupada told us to use. **(4)** Addition of all sorts of Jaya this and Jaya that at the start, middle or end of kirtans at the expense of time lost to chanting Hare Krishna mantra. **(5)** Jaya Gurudeva is impersonal- who does it refer to? **(6)** Once Baradvaja das sang Gaura Gaura in the *Krishna Krishna... Krishna He* tune, and Srila Prabhupada said never to do that again, being very upset. **(7)** Some musicians add elaborate electric guitar riffs into kirtan, or harmonizing choirs, or complex orchestrated combinations of various overlaid chants. **(8)** Screaming or crude shouting to convey enthusiasm or devotion. **(9)** "One time an Indian woman called [Shyama] Mataji who had some followers in Los Angeles came to visit the temple. Prabhupada



let her stay at the temple [...] When he came back, she was gone. We had kirtan one night, and this Mataji had taught the ladies how to dance a circle dance where they went around in a circle and jumped in together toward the center and then came out again. So they turned in and turned out, and the ladies liked to do it and they were doing it when Prabhupada came back and we were having kirtan. Then afterwards he called in Tamal Krishna and said, 'Tell them to stop dancing like that. I did not teach them to do it that way. **I don't want them dancing with each other, I want them dancing before the Deity.**'" (Revatinanadana das, Aug. 28, 1995) **(10) SP:** "He chanted for some time and, of course, there was chanting of 'Nitai-Gaura.' He introduced new system of chanting: nitai-gaura radhe-syama. So the Nitai-Gaura chanting will have some effect, Kali-yuga. Although he was presenting pervertedly, the beginning was Nitai-Gaura, [...] He used to preach that Nitai is Radharani and Gaura is Krishna. That is siddhanta-viruddha. But some way or other, he was chanting Nitai-Gaura. So some effect were there. Just like sandalwood. You do not know which way better pulp comes out, but if you rub any way, some pulp will come because it is sandalwood. So he had some effect of chanting Nitai-Gaura, but later on they deteriorated because they did not know actually [...] The siddhanta-viruddha means it will deteriorate. It will not endure." (SPConv May 2, 1976) **(11) Tamal:** (reading) "The kirtan begins with the chanting of the mahamantra, slowly at first and melodiously. Later the chant will speed up as the spirit of the devotion spreads. Often the most rapid and intense chanting is done by a hard-core knot of dhoti-ed men before the curtains of the shrine." The devotees get in one group and start...(laughter) Hard-core devotees. "The rhythm approaches that of an express train, and the atmosphere is apt to remind a lay visitor of an old-fashioned football rally. Some of the onlookers try to keep up with the central group, clapping their hands, swaying their bodies, throwing arms upwards and, among the younger, adapting modern dance steps to the rhythm. When the shrine curtains are drawn back, devotees kneel and press their foreheads..." **SP:** Who has introduced this peculiar dancing? **Hari-sauri:** It just evolved. (laughs) **Rupanuga:** We were speaking about that the other day. It's changed from the original dancing that you showed us to something else. Too much like modern dancing. **SP:** Hmm. I think this is not good. **(12)** Another development in kirtan festivals is that the singers are on an elevated stage, similar to rock concerts. A senior devotee is pushed off the stage into the crowd and caught by many hands in mid-air (stage-diving). Sometimes a sannyasi will pump his fist to the beat, rock concert-style (BB Govinda Swami).

### SRILA PRABHUPADA KIRTAN STANDARDS

These are some of kirtan standards or rules Srila Prabhupada established: **(1)** "If one actually wants to derive the effects of chanting, one must strictly follow the great acharyas. [...] maha-jano yena gatau sa panthau. 'The real path of progress is that which is traversed by great acharyas and authorities.'" (CC Adi 7.168 purport) **(2)** Kartals, mrdunga only, sometimes simple tamboura (harmonium is for bhajans not kirtans). **(3)** ONLY use the morning tune during mangala aratika, for Samasara prayers and all other mantras including Hare Krishna. **(4)** Srila Prabhupada emphasized maximum chanting of Hare Krishna mantra. **(5)** Srila Prabhupada did not much like the "Gaura Nityananda Bol," "Nitai Gaura Haribol," or "Haribol, Haribol" additions to kirtan, stopping his godbrother Ananda das once for doing so at mangala aratika. **(6)** Srila Prabhupada in July 1974 in Vrindaban established the standard contents of temple kirtans: **(a)** For mangala aratika: the samsara-dava prayer, then Sri Krishna Chaitanya (pancha tattva maha mantra), then Hare Krishna mahamantra, nothing else. **(b)** For the guru-puja: the "guru-prayer" (as he called it), Sri Krishna Chaitanya, then Hare Krishna, nothing else. **(c)** For evening aratika: the gaura aratika song, Sri Krishna Chaitanya, and Hare Krishna, nothing else. **(d)** In all aratikas this basic pattern is to be followed. The chanting of Sri Krishna Chaitanya should be only 3 times. **(e)** No one should sing a bhajana unless the devotees know what it means. **(7)** Mid 1977 Srila Prabhupada changed **Bhaja** Sri Krishna Chaitanya Prabhu Nityananda Sri Advaita Gadadhar Srivasadi Gaura Bhaktavrinda to **Jaya** Sri Krishna Chaitanya Prabhu Nityananda **Jaya** Advaita Gadadhar Srivasadi Gaura Bhaktavrinda, replacing the bhaja and sri with jaya. One of several

confirming sources is Vaikunthanath's book *Srila Prabhupada's Miracle*, p. 188. Srila Prabhupada wanted to differentiate ISKCON from another sanga nearby the Vrindaban temple.

**(8)** *"Prabhupada was present during a kirtana performed by his disciples in the Brooklyn temple. The mrdanga player had been practicing to learn complicated beats, and he was demonstrating his rapid and intricate abilities in the kirtana. But Prabhupada stopped the music and said to the drummer that he should follow the leader. Then he started the kirtana again, but it happened again and again Prabhupada stopped the kirtana and asked the drummer to follow the leader."* (Prabhupada Nectar 1.22) **(9)** The tune should be simple, one easily followed by everyone. No complicated tunes; definitely no Hollywood or Bollywood tunes. **(10)** The instruments should be played rhythmically, melodiously. *"If Kirtananada can play the harmonium melodiously along with the chanting it will be nice. If somebody can play the tambora, that will be still more nice. But they should be rhythmically played."* (SPL Hayagriva, Pradyumna Mar. 5, 1969) **(11)** The kirtan leader and those playing the instruments are not musicians. *"We shall not divert our attention too much to adjustment of musical sounds. People should not misunderstand that we are a band of musical artists. They must know that we are devotees of Krishna. Our devotional practice and purity shall be so strong that wherever we chant there will be immediately an impression in the audience for devotion to Krishna."* (SPL Tamal Krishna Oct. 30, 1969) **(12)** We should not manufacture mantras or types of kirtans, but follow what Srila Prabhupada gave us and do that faithfully. (CC Adi 7.4 purport: *"...many unscrupulous devotees manufacture a maha-mantra of their own... But these unscrupulous, less intelligent men confuse the entire process."*) **(13) SP:** Not in this way. This is not the process. The process is you must be free. Don't manufacture something. That is the way of dancing. You have seen all the Pancha-tattva, they are dancing like this. So you should follow them. Hare Krishna. (In response to frantic dancing after class, Chicago Apr. 7, 1975)

### COMPILATION OF SRILA PRABHUPADA KIRTAN STANDARDS

Srila Prabhupada's kirtan standard is what he taught, exemplified, or approved during his manifest pastimes. Anything else should be neglected or adopted with great caution. Common sense should prevail. By studying Srila Prabhupada's books, lectures, letters, conversations, and devotee testimonies, we can easily know what the kirtan standards should be. Although much of this compilation is based on ISKCON'S June 2008 Kirtan Standards Book and a seminar on *kirtan reform* by none other than Jayadvaita Swami, one of ISKCON's gurus and the infamous "book-changer," we carefully verified each point's value against Srila Prabhupada's example, instructions, and teachings. We rejected more than a few items as concoctions suiting the ISKCON guru charade or because they were irrelevant, dubious, etc. Due to influence from sahajiyas, mayavadis, and various parts of the Gaudiya Vaishnava nebula, Srila Prabhupada's kirtan standards he established for the Hare Krishna Movement and ISKCON have been largely lost, forgotten, modified, or otherwise changed. It is important for the purity and potency of the Hare Krishna Movement that Srila Prabhupada's kirtan instructions and standards be researched and resurrected, and all foreign introductions be set aside. Those faithful to Srila Prabhupada as their guru, Founder-Acharya, and primary siksha or diksha guru will naturally want to practice kirtan **as he did and how he wanted us to do it**. We accept what has come from our Acharya Srila Prabhupada, not what comes from the cinema, India, Bengali culture, musician "devotees," or even the streets and temples of Vrindaban. There are many details too numerous to address, so instead, we limit this compilation to some of the basic issues, and the authoritative sources and references for each item are listed in a revised, edited version of ISKCON's Kirtan Standards Book (2008), renamed *Complete Guide to Kirtan Standards* (2016, 155 pg), available on request by email. Interesting is how Srila Prabhupada told Harikesha das (when he was Vrindaban temple president): *"Tell him that this is your temple and that you will lead the kirtanas the way you want."* It is the local leaders' or temple presidents' responsibility to set the proper kirtan standards.

**MUSICAL INSTRUMENTS:** Instruments should not be too loud, they should be played appropriately for the situation. Kartals are meant to sound sweet, not clang, bang, and drown out the

chanting. Harmonium is for bhajan, not kirtan, because melodic instruments in kirtan distract from the mantra. All instrument players should follow the lead singer. One who cannot play an instrument nicely should not play them in kirtan. Too many instruments are a diversion; instrument players should also sing. Mrdangas should not be played too complexly, and in coordination with each other. The main thing is to hear the Holy Name, not the instruments. "All kirtan instruments should be taken care of carefully, respectfully- karatala and mrdanga are sufficient. There is no need of other instruments." (SPL Rupanuga Feb. 2, 1975) **DANCING:** Simple dancing, either up and down or the side to side Swami-dance are the basics. Group dancing going forward to the deities and then back in synchrony was approved by Srila Prabhupada. Wild twirls, spins, disco-type dancing etc are not bona fide; no crazy dancing concoctions. Hold hands up like Pancha Tattva. We should not have our backs towards Srila Prabhupada nor the deities. A steady tempo is best for dancing. Dancing is for the pleasure of the deities or Krishna, and not for our enjoying like at a disco club.

**WHICH SONGS ARE BONAFIDE?: (1)** "Authorized songs means the songs which were sung or composed by self-realized Acharyas. It is an injunction in the Vaishnava regulations that unauthorized songs or statements should never be heard. The comparison is given that milk, although very nutritious food, if it is touched by the tongue of a serpent, it acts like poison." (SPL Syamasundara Feb. 25, 1970) **(2)** "Always remember that Hare Krishna is the prime authorized mantra" (SPL) **(3)** "We generally sing two songs. One is Sri-Krishna-chaitanya prabhu Nityananda Sri-advaita gadadhara srivasadi-gaura-bhakta-vrinda. This is bonafide." (SBhag 8.5.25 purport) **(4)** Mangal artike should be Samsara prayers, both Srila Prabhupada pranam mantras, jaya Sri Krishna Chaitanya..., Hare Krishna mantra primarily, and a little Jaya Prabhupada and Jaya (deity name). **(5)** Guru puja should be Guru prayers, Srila Prabhupada pranam mantras, jaya Sri Krishna Chaitanya, Hare Krishna mantra primarily, and a few Jaya Prabhupadas. **(6)** Three times Jaya Sri Krishna Chaitanya is sufficient.

**(7)** Almost all other songs/mantras should be kept for bhajans, kirtan is to focus on Hare Krishna mantra. **(8)** Many songs/mantras are not bona fide: Mira bhajans, Bhaja or Bolo Hare Krishna, Nitai Gaur Radhe Shyam/ Gaura, Gaura, Gaura, Gaura, Gaura, Gaura, Gaura He.../ Cinema songs, or adding Hey, hey, or Woah, woah, etc/ raghupati raghava raja rama, patita pavana sita rama. **(9)** Many songs/mantras may or may not be bona fide but Srila Prabhupada did not like them, and preferred we just chant Hare Krishna instead. Some of them are: "Gauranga," "Nityananda," "Nitai, Nitai, Nitai, Nitai, Nitai Gauranga," "Gaura, Gaura," "Gaura-Nityananda Bol, Haribol," "Gaura Sri Advaita Bol, Haribol," "Gaura Sri Gadadhara Bol, Haribol," "Gaura Sri Srivasa Bol, Haribol," "Jaganatha Haribol," "Radhe Radhe Govinda, Govinda Radhe," "Haribol, Haribol," "Hari, Hari Haribol," "Hari, Hari, Hari, Hari, Hari, Hari, Haribol," "Jaya Radhe," "Radhe, Radhe, Radhe, Radhe Radhe Govinda," Jaya Sacinandana, Nitai Gauranga, Gaurahari, Nitai Gaur Haribol... etc, etc. Yes, much of these are chanted all over Bengal, but Srila Prabhupada did not ask nor show us these mantras for our kirtans.

**(10)** Nevertheless, Srila Prabhupada sometimes approved of Nitai Gauranga and Jaya Sacinandana, or Jaya Radhe (e.g., on Radhastami) **(11)** Some mantras/songs are bona fide, but Srila Prabhupada wanted us to chant more Hare Krishna. These can be chanted sometimes, in long kirtans, festivals, but not at the expense of chanting the primary authorized mantra of Hare Krishna: Sastric slokas, Namomaha badanaya, Hare Haraye namah, Govindam adi purusam, tam aham bajami, Harer nama, harer nama, Vande Hum, Sri Guru, Govinda Jaya Jaya, Sri Rama Jay Rama Jay Jay Rama **(12)** Srila Prabhupada wanted us to focus primarily on the Hare Krishna mantra. **(13)** Pancha Tattva glorification is best via the standard Pancha Tattva mantra. **(14)** No cinema songs like bhakta Prahlad, no mantras from other groups, temples, Gaudiya Math. **(15)** Srila Prabhupada's kirtans will be most powerful and effective. **(16)** During Rathayatra, Srila Prabhupada liked "Jaya Jagannath..." **(17)** "An intelligent disciple just takes whatever his spiritual master provides for him, considering that sufficient. There are many names of God you can chant, but it's best to take what comes in disciplic succession and what the spiritual master introduces." (Unknown)

**TUNES OR MELODIES:** Most important is that the melody remains very simple. Extended notes

are not bona fide. Monotone, flat, non-melody incantations are not suitable for melodious kirtan. Frequent changing of tunes and songs is a distraction; in June of 2006, Satsvarupa das said Srila Prabhupada in his kirtanas at Tompkins Square Park would sing only one tune—the familiar melody from the first “Hare Krishna” album, for 3 hours. Ramo and Krishno are not bona fide. Difficult, hard to follow tunes should be reserved for bhajans. We should favor often those tunes Srila Prabhupada specifically chanted himself, but he said any tune is good. **QUALITY:** Kirtans should be sweet and melodious, but we need not become professional, expert singers, musicians, or dancers. Singing too high or low is not good; (when possible) kirtan should be led by qualified kirtan leaders. Excessively loud kirtans, flamboyant styles and unbona fide ‘mantras’ and tunes will reduce the purity and potency. Those who sing off-key or poorly should be careful not to distract others with their singing, singing quietly or learning to sing better. It is doubtful if 28 syllables is as good as 32, as when Ram is chanted, not Rama. The mantra should be pronounced properly, sincerely. “So kirtan is not clanging and banging, screaming and shouting. Kirtan is sweet and melodious.” (Tejijas das Nov. 12, 2002)

**CONSCIOUSNESS & MOOD:** Clapping too loud is a distraction from the Holy Name. Kirtan is to meditate on the sound vibration of the Holy Names. Kirtan is to glorify Krishna, not to show off or for competition or prizes. The more kirtan the better. **STYLE & ETIQUETTE: (1)** *“With regard to your question about Bengali style kirtan and mrdanga playing, one or two styles is best. To introduce more styles is not good. It will become an encumbrance. If we introduce so much emphasis on style of kirtan, then simply imitation will go on. Devotional emotion is the main thing. If we give stress to instrument and style, then attention will be diverted to the style. That will be spiritual loss.”* (SPL Satsvarupa June 30, 1976) **(2)** Simplicity is a primary consideration: “He liked the kirtan that was slow.” **(3)** Kirtans that are too fast for too long, suddenly shifting speeds, stop/starts, are not Srila Prabhupada’s style. **(4)** Wild & exciting is not the aim for having kirtan: it is to meditate on the Holy Names: Stop & start routines should not be overdone: Srila Prabhupada never did it himself (stop singing or playing instruments temporarily, then resuming suddenly). **(5)** Distractions in kirtan should be avoided, such as uncontrolled children. **(6)** At least half of the artike/ kirtan should be Hare Krishna. **(7)** The best kirtan is done so you never get tired. **(8)** No Jaya Gurudeva, only Jaya Prabhupada. **(9)** Too many Jaya mantras are not good in kirtan: save them for the end with Kijayas... **(10)** Long, slower kirtans are nicer than short, fast ones. **(11)** Talking and conversations during kirtan is disrespectful and distracting. **(12)** No concoctions or speculations should be introduced into kirtan. **COMMON SENSE STANDARDS: (1)** The instruments should not be louder than the kirtan leader. The mrdanga should be played with the wrist and not with the fist. One should play the drum, not bang the drum. Similarly, the karatals and whompers should be played softly and sweetly like a lady’s ankle bells and not cause harm to the ear. We don’t want to dance into the silent world of the deaf. **(2)** We can please Srila Prabhupada best by using the tunes that he himself used. (Memory, Rupa Vilas das)

### **CONCLUSION: KIRTAN HAS SPREAD NOW OUTSIDE THE HARE KRISHNA MOVEMENT**

Over the years we have seen that “kirtan” is being taken up by Jewish rabbis, yoga instructors, Hindu-new age personalities, and others, but unless the Hare Krishna maha mantra is chanted purely, without mayavadi association, without distractions of being overly-musical, without sahajiya overtones, etc... the result will be minimal or even negative. Milk touched by the lips of a serpent has poisonous effects. Best that we practice and promote Srila Prabhupada’s style of bona fide Krishna kirtan for everyone’s eternal benefit.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare

In the list of deviations that have been introduced unto Srila Prabhupada’s mission, largely by or under the watch of ISKCON’s GBC and misleaders, we note that even the transcendental kirtan has been taken away from us. This is not accidental. It is by the infiltration of Kali Yuga’s influence.

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## CHAPTER 121: HINDUIZATION

ISKCON temples now routinely invite noted Mayavadis or popular karmis to speak or perform *in the temple*, apparently because such a guest will attract more visitors, usually from the Hindu community. The congregation then gets the message that they should also patronize these impersonalists and karmis since they were invited to the temple... Many temples and ISKCON gurus conduct Hindu festivals in the ISKCON temples, and in private venues as well, but this practice was never endorsed by Srila Prabhupada, and he strongly disapproved. E.g., Shiva Ratri; Diwali (with Hindu socio-religious customs); Durga Puja; Holi; house, car, and pet blessings; and other demigod worship rituals such as *pitr-park*, none of which were not taught by Srila Prabhupada. But they are now very common due to faithlessness in Srila Prabhupada's standards that he established as the permanent ISKCON Founder-Acharya. Thus pure preaching is almost dead and few people other than Hindus are coming to most or all of the ISKCON temples anymore. This has been called the Hinduization of ISKCON, something which Srila Prabhupada cannot be happy about at all.

### QUALITY, NOT POPULARITY OR QUANTITY

*"His Divine Grace was more concerned with quality than with popularity or quantity. [...] In the 1960s and 70s there was ONLY ONE unified ISKCON... Srila Prabhupada's version. All Temples were the same: same programs, same mood. No Diwali, no Holi, no demigod worship, no Hinduization. That's not an oversight by Srila Prabhupada. He did not want these things. ISKCON was NOT promoted as Hindu, we wouldn't dare! Srila Prabhupada's anger at seeing all these things going on in ISKCON today would be tremendous! Any honest Prabhupada disciple will tell you how it was then. Hari Nama daily, book distribution, and festivals. No paid salaries, to no one, only provision of basic necessities. No Hindu weddings in the Temples. No mission drift to a Hinduized ISKCON for money. Compare ISKCONs: pre-1978 and now- two entirely different ISKCONs. ISKCON was never meant to be politically correct, compromised, and changed."* (Jaya Madhava das, 2014)

### ADDING SHIVA WORSHIP IN ISKCON TO ATTRACT MORE HINDU DONATIONS

Another facet of the Hinduization of ISKCON temples over the years has been the addition of demigod worship, often with worship of Lord Shiva and Durga deities. Srila Prabhupada described demigod worship as the business of less intelligent men and is something he NEVER taught his disciples. This is done in ISKCON to attract more Hindus to their congregations and increasing the financial support from Hindus. This is primarily a financial consideration, and is direct and blatant disobedience to Srila Prabhupada's clear instructions that demigod worship is not a part of ISKCON because we only worship Lord Krishna. In 2007, devotees under the guidance of Shivarama Swami introduced the deities and worship of Lord Shiva and Durga at the New Vraja-dhama ISKCON Hungary farm project, and the defense was: *"Actually we worship Lord Shiva as Gopiswara Mahadeva and Yogamayi devi. Lord Shiva is the best of the Vaishnavas. [...] Yogamayi devi can remove the illusion of the material world from us. That's why we worship Them."* However, Srila Prabhupada in many places in his books and lectures made it VERY clear that ISKCON and his disciples should have absolutely NOTHING to do with demigod worship.



*"[...] this Krishna consciousness movement simply advocates worship of Krishna to the exclusion of the demigods."* (SBhag 4.31.14 purport)

Also, in ISKCON Zurich, on Shiva-ratri when many Hindus worship Lord Shiva, a framed color picture of Lord Shiva and Durga was placed on the main altar to accommodate reverence and worship of Lord Shiva by temple members and guests. Srila Prabhupada, however, made clear: *"You know that we have refused even the Hindu people to hold demigod worship in our temple."* (SPL Oct. 10, 1968) In mid-2007, under auspices of Ravindra Svarupa das as Germany's GBC, ISKCON Abentheuer dressed their Sri Sri Radha Madana-mohan marble deities as Shambu and

Parvati "in honor of Shiva." Thus there was the bizarre concoction of a three-fold bending form of Krishna playing a flute being dressed in a tiger skin and cobra, topknot and half-moon with Shiva's trident. The photo is disturbing and sahajiya. Srila Prabhupada made it clear not to concoct: **(1)** "The greatest danger to our movement will come when we manufacture and create our own process for worshipping the deities." (SPL Jan. 4, 1973) **(2)** "But if everyone says that 'I can manufacture my own way of worshipping the Deity,' then what will be the condition? It will be simply pandemonium." (SPLecture June 22, 1972) **(3)** "The Deity worship should be done just in the way it was carried out in my presence." (SPL Nov. 13, 1970) **(4)** On Feb. 25, 2017, the ISKCON Labasa (Fiji) devotees went to a local Hindu Hanuman-Shiva temple to give a Shiva program on the occasion of Shiva-ratri. Once the Labasa ISKCON temple president announced in his lecture that the reason Srila Prabhupada chose to translate and present the Bhagavad Gita is because it is much easier to understand than the Ramayana. From Achyuta das in 2017: "Here in Australia, ISKCON is fast becoming the United Hindu Church of Australia. I went to the Rathayatra celebration in Melbourne; there are very few Western devotees. Many many Indians, migrants and their families; my observation is they are lovely, morally healthy people who could keep the outer form going at least until a future reformation."

### MUCH OF ISKCON CONSISTS SOLELY OF HINDU CONGREGATIONS

In many (most?) ISKCON temples there are congregations almost exclusively composed of



local Hindus. Of course, there is nothing wrong with a Hindu congregation. However, ISKCON leaders have begun to change the temple programs by introducing deviations such as demigod worship to attract more Hindus, and neglecting to reach out to other groups of fallen conditioned souls. The result over the last few decades is that many temples are run by Indians for Indians only (e.g., New Orleans, Toronto). Rather than finding a Hare Krishna temple, one finds a Hindu temple where the Hindu dharma is featured rather than the Varnashrama or Sanatan Dharma as taught by Srila Prabhupada in his books. This is the Hinduization of ISKCON. Temples are now solely focused on cultivating their wealthy Hindu congregations for donations, conducting Hindu festivals like Diwali, Holi, Shiva Ratri, Durga puja, etc. Book distribution and recruitment

of temple residents and full-time devotees has become a lesser to no priority. In many Western temples, most or all Western devotees have left and the GBC has imported Indians on religious worker visas to fill the posts of temple management with remuneration and the promise of green card residency status after some years of service. India, Bangladesh, Malaysia, Indonesia export Indian devotees. As soon as the proverbial green card is obtained, invariably the Indian devotee immigrant disappears, or becomes entitled to a higher salary comparable to those in the outside world.

Therefore local devotees are not made, and imported Indians become the temple managers; the mood is to support the Hindu congregation only. ISKCON has mostly transformed into Hindu temples. Remember that Hinduism is not even a religion but a conglomeration of socio-religious traditions including impersonalism, hathayoga, demigod and forefather worship, etc. Hindu religious leaders who are Mayavadi in their philosophy are invited to the temples for speaking or kirtans, to attract more Hindu guests. Publications and websites give a clear impression that ISKCON is a Hindu organization, with emphasis put on humanitarian welfare work, charity, and health yoga. *Back to Godhead* is available only by subscription. Srila Prabhupada's books are not used in temple lectures, which are simply story and joke telling entertainment sessions. In some places ISKCON is officially a Hindu cultural society. Jesus and Sai Baba are commonly on ISKCON devotees' home altars. Devotees are distributing mundane yoga magazines in Russian ISKCON temples, and on their street chanting.

Srila Prabhupada boldly declares that Varnashrama MUST be established, not Hinduism. Yet some high profile leaders and GBC/Gurus shamelessly and directly preach that ISKCON is Hindu, thus

regularly misrepresented on ISKCON websites. The GBC is in denial, playing their I'm OK/You're OK, Hindu/New Age games with Srila Prabhupada's ISKCON. They sit by silently, letting ISKCON undergo more changes in the Western countries for popularity, public relations, attracting cheap followers and their money. This was NOT Srila Prabhupada's intention for ISKCON. Change and compromise is now the ISKCON norm and the GBC, the "ultimate managing authority," does nothing about it. ISKCON is in trouble with too many compromises.

### HARE KRISHNA TRANSFORMED, BURKE ROCHFORD, CH. 9: HINDUS AND HINDUIZATION

*"I had a feeling that I never experienced before as a devotee. I felt like an outsider. Like it wasn't my temple. It was so strange."* (ISKCON devotee reacting to many Indians at Krishna's birthday festival, 2005) *'It's not about getting money [from Indian supporters]; It's about serving Krishna. Better to keep the purity and remain poor, than deviate and get millions of dollars.'* (Das, Ragaputra 2005:2) Asian immigrants are changing the religious mosaic of North America [...] Despite the growing literature on immigrant religions in America, the question of how immigrants promote change within established religious organizations has gained little attention. Immigrant Indians became vital to ISKCON's survival beginning in the 1980s. In a state of decline, the leadership turned away from the movement's radical goals and lifestyle, focusing instead on Indian-Hindus congregations within its temple communities. In coming to ISKCON to worship and strengthen their ethnic identities, Indian-Hindus reshaped ISKCON's religious culture and overall mission as a new religious movement.

**"The Emergence of an Indian-Hindu Congregation:** Estimates indicate that in 2005 a considerable majority of ISKCON's c. 50,000-member North American congregation was of Indian descent. Only a small portion are committed devotees. Most are patrons whose involvement is limited



to intermittent temple worship and contributions. Large numbers of other Indians attend ISKCON sponsored festivals celebrating major Hindu holidays such as Janmastami (Krishna's birthday) as their only form of ISKCON involvement. A Sunday visit to most ISKCON temples would reveal 80% + in attendance are Asian Indian immigrants with families. At festivals that approaches 90%. Yet this remarkable growth in ISKCON's Hindu congregation represents a relatively recent development in the movement's North American history.

"During ISKCON's formative stages in the late 1960s and early 1970s, there were relatively few Indians to be found in ISKCON's temples. Prabhupada remained ambivalent about involving Indian-Hindus in his incipient movement short of their becoming fully committed ISKCON members. Early on he generally ignored Indian immigrants in America fearing that ISKCON would be overly identified with Hinduism. As Prabhupada wrote in 1970, 'factually this Krishna Consciousness movement is neither Hindu religion nor any other religion. It is the function of the soul.' In a 1969 conversation, Prabhupada stressed ISKCON was not a Hindu movement. *'I don't want a Hindu temple. Our constitution is different. We want everyone. Krishna consciousness is for everyone. It is not a Hindu propaganda. People may not understand. And actually, till now in our society there is not a single other Hindu than me (laughter). Is that not?'* Prabhupada also openly questioned the spiritual commitment of Indians who immigrated to the West. He believed their primary motive for coming to North America was 'to earn money' and that the "[b]est thing will be to avoid them as far as possible" Only after ISKCON became well established in America did Prabhupada encourage Indians and other Hindus to become involved in the movement. Despite the general disinterest shown by Prabhupada and his followers, increasing numbers of Indian immigrants were drawn to ISKCON's temples to worship. This was largely because when widespread Indian immigration to the United States occurred after President Johnson rescinded the Oriental Exclusion Act in 1965, there were virtually no established Hindu temples in the country beyond those offered by ISKCON. The same for Canada where substantial numbers of South Asian professionals immigrated during the 1960s and 1970s, [...] Indian immigrants found ISKCON attractive because the young American converts affirmed the value of the

Hindu tradition in their new environment. [...] They were also attracted by the elaborate deity worship found in ISKCON's temples. [...] Yet of greatest significance was the shared belief that [the] temple served to maintain cultural traditions and ethnic identity because of the direct relationship between Hinduism and Indian cultural and sub-cultural traditions. [...] Until the mid-1970s, Indian-Hindus generally came and went from ISKCON's temples after taking darshan of the deities. Official ISKCON recognition of Hinduism and its Hindu supporters emerged only in the mid-1970s as ISKCON faced a variety of threats from the anticult movement and governmental officials. To defend itself against accusations of being a dangerous cult, the leadership asked ISKCON's Indian supporters to speak to the movement's authenticity as a traditional Hindu religious group. On other occasions, ISKCON called on its Indian supporters to respond to the discriminatory actions of government officials. In 1980, for example, city officials seeking to deny ISKCON a Los Angeles permit for its annual Rathayatra festival were confronted by Indian-Hindus charging religious discrimination. City officials quickly backed down and allowed the festival to proceed. [...] the movement's leaders thereafter sought to publicly align ISKCON with Hinduism and with its Hindu patrons.

"ISKCON introduced the 'Life Member Program' to North America in the mid-1970s to formally ally its Indian-Hindu supporters. [...] Few Indians became full-time members or took on positions of organizational responsibility. Only a few became disciples of Prabhupada or one of his successors. [...] Given the increasing presence and importance of the movement's Indian-Hindu supporters, ISKCON's North American GBC declared in 1980 to alter the public image of ISKCON from that of a 'cult' to 'a denomination of the Hindu church.' This effort was meant to bring greater legitimacy to the movement while encouraging financial support from its emerging Hindu congregation. Hindu contributions quickly became critically important as book distribution revenues dropped precipitously from 1980 [on]. One temple president stated, 'The growing importance of Indians in ISKCON is due to a lack of a proper economic infrastructure. [...] In 1982, Indian-Hindus in Detroit contributed \$100,000 to the Bhaktivedanta Book Trust. [...] Hindu members of ISKCON's Houston temple provided much of the funding that allowed the community to purchase a temple in 1982 Hindu funds were vital to Radha-Krishna Temple of Understanding at New Vrindaban in the mid-1980s.

"ISKCON's financial troubles deepened in the mid-1980s, and financial contributions of Indian-Hindus grew in importance. ISKCON launched an active campaign to expand its Hindu congregation in hopes of bringing economic stability to its impoverished North American communities. When confronted with the Los Angeles Robin George brainwashing lawsuit [...] Two Indian ISKCON members, one a GBC member and U.S. immigrant, the other a well-known guru from India, visited ISKCON temples throughout the United States seeking large donations. [...] After this successful fund raising effort, ISKCON Foundation was established in 1991. The director [Naveen Krishna das] explained, 'So we saw this opportunity for the George case to be used as a vehicle to turn every temple around. We saw the George case as a blessing in disguise. Krishna is giving us a chance to come up to a much higher level.' The Foundation's primary mission was to raise money to support ISKCON's communities by actively encouraging the involvement of Indian-Hindus in ISKCON temples. [...] ISKCON Foundation successfully mobilized the support of a significant number of Hindus. A major part of the Foundation's strategic plan was to establish advisory boards in each of ISKCON's North American communities. Influential and affluent Hindus comprised the majority membership of these temple boards and most proved successful in enlisting the support of local Indian immigrants. As a result, many temple revenues increased substantially. Most ISKCON temples in North America thereafter operated on what one ISKCON leader characterized as a 'Hindu economy.' In 1988, congregational members and visitors to Philadelphia ISKCON contributed 48% of the total income. In 1991, that grew to 62%, and in 1992, 67%. [...] Dependence on Indian financial support has only grown [...] *'In the case of this temple, 95% of the funds supporting the temple are coming from the Indian congregation. Only 5% from American devotees.'* Unsurprisingly, the financial support from Indian-Hindu congregations expanded their power and influence within ISKCON temples. A temple president admitted, *'The whole temple*



*becomes dominated by Indians. Because they have put their money there [in the temple] you are going to have to go their way. Obviously you have to give them a say.'*

**"Hindus and Westerners in Comparative Perspective:** Because Hindus immigrating to the West come from different regions, language groups, and sects practicing diverse rituals, Hinduism is often practiced as an ethnic religion outside of India Hinduism thereby becomes general in form rather than regional and sectarian. Knott refers to this process as one of 'standardization' producing something akin to a 'text-book Hinduism.' [...] Yet ISKCON temples are dedicated neither to an ethnic or ecumenical form of Hinduism; rather they are dedicated exclusively to the worship of Krishna and His incarnations. Although Indian immigrants are clearly familiar with the forms of worship, teachings, and religious practices associated with Krishna, many do not consider Krishna the supreme god. Rather they favor worshipping a variety of Hindu gods and acknowledge different Hindu traditions as equally valid. [...] *'The Indians really respect Prabhupada because he has converted thousands of Christians and Jews into Hindus. In India that is really what they respect Srila Prabhupada for. This one man had such an impact globally.'* [...] Although respecting Prabhupada, many of ISKCON's Indian-Hindu supporters do not embrace his teaching. [...] *'Many Indians do not fully understand Srila Prabhupada's unique qualities. That he was the leading proponent or teacher of our Vedic philosophy. They don't for the most part understand that or his teachings. Rather they fall back on the more ritualistic aspects that they grew up with. Going to temples [...] In my view these are often compromised understandings of the Vedic teachings, not in keeping with Prabhupada's teachings.'* [...]

"Indian-Hindus expressed less commitment to ISKCON's religious beliefs, the movement's preaching mission, and to the authority of Prabhupada's scriptural commentaries. With respect to religious practice, Indian-Hindus participated far less in ISKCON's collective religious practices [...] Although about equally committed as other members to the authority of the GBC and ISKCON's gurus, Indian-Hindus were less committed to ISKCON's purposes and goals. [...] In essence, the Indian-Hindus affiliated with ISKCON in most cases do not share the movement's sectarian religious orientation and are less committed to ISKCON and the broader devotee community. [...] *'Most accept that Krishna is the supreme personality of Godhead... But they are not ISKCON on the basis of philosophy. All Hindus are brought up with a certain faith and that sticks to them. When they come to a Hare Krishna temple and you try to impose your faith into them, and your style of puja [deity worship] and arati, and so on, they are not totally in sync with it.'* [...] ISKCON's North American temples are comprised of two distinct and parallel communities. The first is comprised of mostly Western converts dedicated to Prabhupada's religious teachings and overall vision for ISKCON. The second is made up of Indian-Hindus who view ISKCON's communities as places of worship and ethnic identification.

**"Divided Communities and Collective Estrangement:** The different orientations of Indian-Hindus and ISKCON's Western devotees have produced strains between the two groups. These tensions have only intensified as Indian-Hindus have gained power and influence within ISKCON's temple communities. [...] *'The temples are becoming Hindu temples because they put their money there and they are more involved than the American congregation. [...] the whole temple becomes dominated by Indians. The American devotees must get more involved in the temple and make their presence felt. Come do service. Sing, dance, chant and contribute [...]*' Any observer of an ISKCON community on Sunday will note limited interaction between Western devotees and Indian-Hindus. [...] *'There is not very much interaction unfortunately between the Indians and the devotees on Sunday. And there is a need for a lot more. [...] you would reduce so much resistance.'* [...]

"The Indian-Hindus who come to ISKCON's temples to worship and feast on Sundays do so in large part so they can socialize with other Indians. [...] ISKCON's Sunday programs provide structured opportunities for Indian-Hindus to communicate and to make contacts with members of the Indian community. [...] Apart from the limited interaction between Western devotees and Indian-Hindus, there are also fewer Westerners who choose to attend the Sunday temple program because of the large Indian presence. [...] *'It is common to meet intelligent, good devotees who say, "I just go to the*

*temple when I want to see the deities. But otherwise I just can't relate." [...] Indians also find reason to feel estranged at the Sunday program. Many find the loud kirtans and active dancing that forms part of the Western devotees worship disagreeable and even offensive.' [...] 'They want to change the way Westerner devotees dance in the temple; jumping up and down, screaming and shouting. They think this is y monkey like; very off-putting to them. In Hindu temples that is not the way it is. One doesn't pray to God like that. The way to pray to God is very sober, with awe and reverence [...]*

*"To Hindus who view ISKCON communities largely as sites of worship, they see little need for more than a few religious specialists to serve as pujaris, teachers, and temple administrators. So, temple residents are often viewed as unnecessary expenses rather than evidence of ISKCON's vitality as a missionary movement. [...] 'It is obvious to the Indians that funds were necessary for the deities, grounds, and temple building maintenance. Also, the mortgage had to be paid, utilities, insurance, but [...] Why do we need so many people? What do they do all day? [...] In other [non-ISKCON] U.S. temples there are only one or two pujaris who come from India and are given simple accommodations. That is all it takes from their perspective.'*

"Questions about support for temple residents are part of a broader concern about how funds collected from the Hindu congregation are used by temple authorities. [...] a majority (84%) believed that 'local temple management should be the responsibility of an elected board of directors.' Elected temple boards would place greater control over ISKCON's communities in the hands of Indian-Hindu congregations. Indian advisory board members have exerted pressure meant to influence management decisions within ISKCON's temple communities. [...] To the extent that local Hindu congregations can exert their newfound power on temple decision-making however, this may be changing. [...] an increasing number of Indians are now serving as temple presidents in major ISKCON communities, such as in Atlanta, Chicago, Dallas, Houston, San Diego.

**"The Hinduization of ISKCON's Religious Culture:** ISKCON's temple communities have faced



growing pressure to conform to the religious orientations of their increasingly influential Indian-Hindu congregations. As a result, ISKCON's traditional religious culture has been subject to negotiation and change. [...] One negotiation related to organizing an evening for Goddess Durga. Board members asked the temple president to conduct a puja for Durga in the temple room. [But] demigods, is not worshipped in ISKCON temples. [...] the temple president allowed the program, but in a rented hall [...]

Other examples of Indian-Hindu influence on ISKCON's religious culture have emerged in recent years. On several occasions festivals held at ISKCON's Spanish Fork temple in Utah have provoked criticism from ISKCON members [...] In both 2004 and 2005, the Spanish Fork temple celebrated *Shiva Ratri* complete with storytelling and a sacred bathing ceremony for Lord Shiva. [...] The president of the temple noted, '*If the Hindus, who are our biggest natural supporters all over the world, are going to worship Lord Shiva anyway, isn't it better we bring them to do it gorgeously in the Krishna temple, rather than someplace else where they will not get the Krishna overview?*' '*The problem is that every new element of ritual and Hindu tradition that is brought in means that another element of what Srila Prabhupada gave us is gradually pushed aside. We may have an opulent temple, with a Shiva Ratri festival and meticulous observance of various aspects of Hindu practice and tradition- but at the same time we are losing energy to pursue Srila Prabhupada's social programs of building self-sufficient Krishna conscious communities.'* (Dasi, 2004:2). [...]

"Holi/Gaura Purnima festival" at Spanish Fork temple also provoked an outcry when advertisements appeared to minimize the birthday of Chaitanya Mahaprabhu, considered an incarnation of Krishna by ISKCON members. Holi is a religious occasion celebrated by Hindus in and

out of India. Only followers of the Gaudiya Vaishnava tradition, of which ISKCON is a part, celebrate Gaura Purnima. [...] the 'Holi/Gaura Purnima' festival attracts as many as 800 visitors to the Spanish Fork temple. [...] A recent and perhaps more dramatic example of the influence of Indian-Hindu congregations on ISKCON's religious culture can be seen in the building of a new ISKCON temple near San Diego, California. The Indian congregation raised millions of dollars to help build the temple. The temple however will not strictly conform to ISKCON tradition as it will include traditional Hindu images of Shiva and Ganesh with accompanying samskaras and pujas 'performed regularly for the Indian community' [...] such a concession represented 'kowtowing to the material conceptions of the Indian community' [...] 'The Indian community has a lot of money and is willing to fork it over for the projects that fit in with their notions of Hindu dharma. But we are not Hindus. We are devotees of Krishna...'

**"Hinduization and the Demise of Preaching:** Preaching has been a defining element of ISKCON's religious culture. [...] Although ISKCON's recruitment in North America declined dramatically beginning in the mid-1970s, preaching has remained emblematic of ISKCON's identity as a new religious movement. Yet as Western devotees moved out of ISKCON's temple communities during the 1980s and Indian-Hindus gained dominance, preaching was no longer an organizational priority. [...] *'Throughout ISKCON the temples are becoming Hindu temples. The Indians [mostly] don't take to Krishna Consciousness... But Prabhupada came to this country to attract Americans, not Hindus. My biggest frustration and failure is that I have not been able to attract Americans to the community.'* Without sufficient labor in the temples and facing a financial crisis, ISKCON's communities shifted their priorities to serving the religious and ethnic needs of Indian congregations. ISKCON's temples emphasized deity worship at the expense of preaching. [...] *'The most insidious influence of the Indian presence is the growing laziness that has resulted where we have abandoned Prabhupada's mission to preach. We thought it would be the opposite. With funds provided by the Indians we would be free to preach more, not less. Now we are free not to preach [...]* *The decision was made that deity worship must be maintained but that the preaching would be reduced. The problem is that this is exactly opposite of what Prabhupada wanted. Prabhupada said, "Reduce the deity worship and increase the preaching. The deities keep the devotees spiritually strong so they can preach." We find ourselves relying on a congregation [Hindus] who desire nice deities so they can worship. They give money so we have to satisfy their desires. [...]* *We have given up our autonomy and independence and become uninterested in preaching. The risk is that the temples will be transformed into third class mundane institutions because of the exclusive focus on deity worship rather than preaching... Will we be transformed into something else, or preserve what Prabhupada wanted?'*

"The demise of preaching goes beyond the question of deity worship. The number of Indians on Sundays has made the temple an unattractive place to bring Westerners interested in Krishna [...]

**"Hinduization and Uneven Transformation:** Despite the ongoing Hinduization of ISKCON's North American communities the movement's leadership has generally been slow to respond [...] Although preaching ISKCON's sectarian beliefs to the Indians has converted some to Prabhupada's teachings, it seems unlikely that large numbers will become active ISKCON devotees. [...] ISKCON's temples provide a place to worship in the company of other Indian people. [...] ISKCON is changing to accommodate its Indian supporters. Unwilling to alienate its Hindu supporters out of concern for losing financial support, ISKCON is likely to continue acquiescing to 'Hindu dharma.' To do otherwise, ISKCON's Hindu supporters may transfer their allegiances to established Hindu temples, or construct temples of their own. Yet in continuing to compromise elements of its religious culture and overall mission, ISKCON's temples seem destined to become ethnic churches. [...] *'But when [Hindus] are attracted, it is we who should be giving them Srila Prabhupada's teachings about how to be a Vaishnava- not that we should leave Srila Prabhupada's teachings, and take up Hinduism. This is a disservice to both them and ourselves, and to Srila Prabhupada's Krishna consciousness mission.'*

**"Conclusion:** Once a radical and controversial new religion, *ISKCON in North America has evolved into a new denomination* in order to survive. ISKCON's Indian-Hindu congregation has clearly

helped rescue a failing religious organization. In pursuit of needed financial resources in the face of decline, Prabhupada's movement is steadily advancing toward becoming a Western sect of Hinduism. Today ISKCON provides temples, leadership, and religious specialists for a sizeable number of Indian-Hindus throughout North America. In so doing however, ISKCON has progressively aligned itself with the religious orientations of its Indian supporters and negotiated away elements of its traditional religious culture. By compromising elements of its core teachings to implement innovations meant to ensure the organization's survival, ISKCON has lost the basis for generating member commitment and loyalty. For most of its Indian supporters, ISKCON represents a place of worship and ethnic identification rather than a source of organizational commitment. For its traditional Western members, temple communities have become sources of estrangement reducing rather than promoting commitment. ISKCON is unlikely to attract significant interest among a new generation of Americans seeking alternative religious paths. Organizational maintenance in the form of a Hindu revival is transforming a new religion that once symbolized the radicalism of the 1960s." (END)

#### **LINES OF AUTHORITY AND HINDU ENTANGLEMENT by Krishna das, July 23, 2013**

*"On many occasions Srila Prabhupada instructed his disciples to preach to everyone and not just to Hindus. [re:] Africa he wrote: 'Brahmananda was mixing only with those Indians, and they were giving profusely money, and there were so many plans for temple and deities. In this way he was neglecting to do the real work which was preaching to the black Africans. No one Hindu who is rich and living in foreign place is very much interested to become devotee, it is show only, sentiment or custom. So I wanted that he should preach to the Africans and convert them to become devotees, that should be his real business, never mind wasting time with so many nonsense Indians. And as soon as he did as I instructed, immediately he has got some black devotees, and he has removed himself from the entanglement of the Hindus, and he is making good progress spreading Krishna Consciousness amongst the native citizens...' (SPL)*

*"In present day ISKCON we see that many temple managers neglect to preach to everyone and instead focus on the Hindu community. If members of ISKCON voice their concerns to local authorities they are often chastised and even banned from temples. If they appeal to the GBC they are ignored. Some sannyasis were warned to remain quiet about the problem. The GBC is not protecting devotees who present Srila Prabhupada's instructions as they are. Instead, the GBC turns a blind eye and allows local managers to ignore spiritual principles. In the GBC paper 'Harmonizing ISKCON's Lines of Authority' this type of management is criticized [...] it is explained that the GBC has 'the mandate to organize the preaching movement so it is aligned with the instructions of Srila Prabhupada.' Why then do the GBC allow temple managers to turn ISKCON temples into Hindu temples? Is that Srila Prabhupada's desire? Also, that the GBC has 'the responsibility to offer spiritual guidance (siksha) to the whole of ISKCON.' Is it the GBC's duty to offer the members of ISKCON guidance on this issue. But, the GBC has chosen to remain silent. When we consider these points the problem becomes clear: the GBC cannot simultaneously remain silent about the Hindu problem and follow its duties as laid down in the paper. For the GBC to follow the "Harmonizing ISKCON's Lines of Authority" paper it should: (1) Teach that Srila Prabhupada wanted Krishna consciousness to spread outside of the Hindu community. (2) Acknowledge that many temple managers are neglecting to do this and are spiritually compromised. (3) Organize the preaching movement in alignment with Srila Prabhupada's desire that EVERYONE gets the opportunity to become Krishna conscious./ By remaining silent the GBC is agreeing to the Hinduization of ISKCON, undermining their own authority, failing those who repeat Srila Prabhupada's words."*

#### **MORE QUOTES FROM SRILA PRABHUPADA**

**(1)** *"Regarding Mataji Syamadevi's temple in Leicester [...] I am not very interested to establish a Hindu temple. [...] from the very beginning I never described my movement as Hindu religion. Religion means the bona fide process by which we understand God and the first class religion is that which teaches people to develop love for God. To know or accept the authority of God is one thing, but to*

love God is another. Generally, people are interested in material comforts and they make God as the supplying agent. This kind of devotion is not purified. It is contaminated by material desires, but when one is elevated to the position of giving everything to God out of love and affection, that is the first class position. We are teaching this philosophy in the name of Krishna Consciousness, and it is applicable to all sober persons. The Bhagavat principle is that because we can be happy simply by developing our dormant love of God, this is our first business..." (SPL Mukunda das June 10, 1969) **(2)** "Regarding the Hindu centers in the foreign countries, none of them are bona fide. There is a similar hodge podge center in London. Actually Hindus and non-Hindus, everyone is at the present moment out of touch of the real science of spiritual knowledge. Everyone is going under some religious badge only, so it is very difficult to deal with them unless they are very much serious to understand the science of God." (SPL 1969) **(3)** "Everyone of the Hindu community in the Western world has got some very good feeling for me because superficially they are seeing that I am spreading Hindu religion, but factually this Krishna Consciousness movement is neither Hindu religion nor any other religion. It is the function of the soul. So even though the Indian Hindus are very much inclined in my favor, so far I have experience it is very difficult to turn them into pure devotees. The difficulty has become more acute on account of Ramakrishna Mission's preaching that any opinion about religion is alright. But our philosophy is different, we do not accept any opinion which is not advised by Krishna. So unless one is very fortunate, never mind whether he is Hindu or non-Hindu, one cannot take to the Krishna Consciousness movement and accept its bona fide principles..." (SPL April 17, 1970) **(4) SP:** In India, what is going on as "Hindu dharma," it is a bogus thing. It has no meaning. Just like this Ramakrishna Mission, this Vivekananda, this Aurobindo, this Mahesh Yogi, so many others, all bogus. Anyone who is not going in terms of the Chaitanya Mahaprabhu's cult or His teaching, he's a bogus. Anyone. Not only in India, all over the world. At the present moment, the real, transcendental spiritual life means to follow the cult of instructions of Chaitanya Mahaprabhu. Otherwise, everyone is bogus. They're simply wasting their time. They have no knowledge of spiritual life. And Chaitanya Mahaprabhu's cult means Krishna consciousness. (SPConv April 29, 1973) **(5) Kathy Kerr:** I understand that your movement is an extension of the Hindu religion. **SP:** No, that is not correct. You will not even find the word Hindu in the Vedic scriptures. Real religion, or dharma, is not a kind of faith. It is the eternal characteristic of all living entities. It is compared to a chemical composition. For example, the chemical composition of sugar makes it sweet. If something is pungent, you can know for sure that it is not sugar. Similarly, the eternal characteristic of all living entities is the same—to serve the Supreme Lord—and the Vedic system is meant to train human beings to come to this ultimate goal of life. That system is called the varnasrama-dharma, which gradually trains one how to be a perfect human being and understand the goal of life. It is not for a particular sect or nation, but for the whole human society. **Kathy Kerr:** How do you teach people to become perfect? **SP:** The first thing is to understand our spiritual identification—we are not this body. But at present everyone all over the world is under the bodily concept of life. This misconception is the defect of modern civilization. [...] it is meant for all human beings, not just Hindus or Christians or Muslims. Krishna consciousness is a science meant for everyone. **I have not come to preach Hinduism.** What is the use of changing Christians to Hindus? We want to make all human beings perfect in knowledge. (SPConv June 16, 1975)

### FAMILY TEMPLES IN ISKCON?

*"The evolution of Canada ISKCON, and elsewhere is that many of the smaller temples are turning into family temples, along the lines of the Indian model. This is true even at some of the big, original temples like Los Angeles. Vancouver seems to be headed that way, and Calgary, Edmonton and Regina, are all essentially family temples now. This phenomenon is but one aspect of the Hindu-ization of ISKCON, and it clearly is not in keeping with Srila Prabhupada's plan."* (Rochan das, Oct. 1, 2009)

### CONCLUSION

ISKCON temples are influenced by the Hindu "dharma" of Indian-Hindus who use ISKCON temples as a place of worship and for meeting other Indians. That influence should be counteracted by

following Srila Prabhupada's priorities at all times, and preaching this to the entire congregation, not being tempted to accommodate one group of guests to the extent that they infiltrate the temple with practices contrary to the mission established by Srila Prabhupada. Hinduization must be properly reversed by strong preaching. The GBC has allowed, encouraged, and facilitated this serious corruption/ degradation of Srila Prabhupada's Mission.

## CHAPTER 122: ABUSE OF MEN, WOMEN, AND CHILDREN

(1) *"Let them all leave [Srila Prabhupada's disciples] - we have our own disciples now."* (Bhavananda, Aug. 1978) (2) *"ISKCON gurus have had illicit sexual intercourse with both women and men, and possibly children as well."* (Jayadvaita Swami) (3) From a letter to Dhira Govinda by Krishna Avatar das in 2000: *"I have experience working with the GBC on the child abuse issue. They were duplicitous, lied before the deities and the media about the manner in which they dealt with it, and basically undermined the whole issue collectively. At the end, I was disgusted with my waste of time. The GBC makes bizarre decisions, and their psychology is 'let's just get through this crisis, then we'll deal with the next one.' An example is the last GBC meeting here in Alachua; they were warned that if they did not take strong action, it would be disastrous. Now they will waste millions defending the Turley child abuse case. For me, the final blow was how the GBC overrode the recommendations by the Child Protection Office re: Dhanurdhara Swami."*

### ISKCON LEADERS ARE NOT SERIOUS ABOUT ENDING CHILD ABUSE

*"An example: Vatsala and his wife, Sashikala, are serious devotees and preach the truth. Recently they did wonderful service in Honolulu. Vatsala was temple president and Sashikala was much liked by all the devotees for her constant service and dedication. Many younger devotees were attending the programs and appreciating Krishna consciousness at this wonderful tirtha that Srila Prabhupada personally created. Then Sashikala's grand-daughter complained of getting molested by the temple's head cook, an ISKCON guru disciple. The result? The cook is still in the same position, but Vatsala and Sashikala had to leave. And a wonderful temple program he helped organize, went to hell."* (Narasimha das, 2016) In Oct. 2016 Subhalaksmi dasi posted an appeal for help in her fight against women abuse: *"Right now in Australia, there is a Royal Commission into Institutional Responses to Allegations of Sexual Abuse. Evidence from sex abuse victims has caused the reputation of the Catholic Church to be dragged through the mud. [...] The media reports of the shocking abuse suffered at the hands of 'leaders' within the Catholic Church and the criminal negligence of others in bringing these perpetrators to justice, has horrified and outraged members of the Australian public. In the same way, Ramai Swami, the senior GBC man in Australia, for the last 30 years, is known by sworn testimony of victims of sex abuse by ISKCON officers, to have protected pedophiles and shuffled them around to other temples. Many of these victims have now gone to report their stories to the Royal Commission who are collating the evidence against those ISKCON leaders who have failed to respond appropriately when instances of sexual abuse were reported to them. If this behavior happened 30 years ago but was now rectified and past mistakes corrected by sincere apologies and restitution to victims, I would not need to be writing this article."*

*"But earlier this year, the complicity of the Adelaide Temple President, Adi Purusa Krishna das, in ignoring pleas for help from young women who were subject to prolonged and traumatizing sexual harassment and assault from the Acting Temple President (the son of the Temple President) were revealed. No member of the EC has had the time or inclination to speak to the victims to offer them support or empathy of any kind. All the congregation of sincere initiated devotees have told the representatives of the EC that they will not work under the current Temple President. Yet the EC is now threatening to ban anyone who opposes them, they insist on propping up this man as the Temple President, in full knowledge that the Royal Commission is currently collecting testimony. For the sake of*

*a 70 year old man who is desperate to hold onto his position, even though despised by the majority of the devotees for many reasons, they are showing their reckless disregard for the reputation of Srila Prabhupada's movement. They refuse to abide by Australian law and take their responsibilities seriously in protecting young people from abuse. Indeed, the top men have pressured victims to drop police charges. This is even against ISKCON policy. Why would they sacrifice the interests, well being and devotional service of so many, the entire rank and file temple devotees, for one man? All attempts to discuss this matter with members of the EC have been made by many concerned devotees. All have had their efforts rebuffed, ignored and stonewalled. On behalf of many Australian devotees, who will not stop until this matter has been dealt with comprehensively and with justice for the long suffering, mistreated victims of sexual abuse, I request this be seen as an international matter. Our two local GBC men have abandoned the welfare of local devotees. They do nothing. Indeed they create obstacles for attempts at straightforward communication."*

A week later, Subhalaksmi dasi wrote: *"I have been based at Govinda Valley, a project 1 hour south of Sydney, for the last year and a half. I was forced to leave for speaking out against ISKCON management and protecting young women at Adelaide Temple. Typical."* Nothing had changed.

### **AN ISKCON GURU CRITICIZES ISKCON CORRUPTION AND CHILD ABUSE**

**Corruption At The Highest Levels Of ISKCON:** EDITORIAL, Jul 22, 2000 (VNN) (HH Bhakti Vikasa Swami)

The status of the GBC in the eyes of the general devotees is rock bottom and could hardly go lower. A far cry from the Prabhupada days, when GBC men were practically worshipped. Those who are responsible for this demise should accept moral responsibility, or forced to do so. Unless punishment for abuse is extended beyond that of child abusers, injustice will be done in the name of justice and reform will not go to the roots. At present, deviations by GBC members are simply not taken seriously enough. I was told by a GBC that another GBC recently slept in a van with a brahmacharini, and regularly bought flowers for her. But no action is taken. There is no accountability for the GBC, and they do whatever they like and get away with it. In extreme cases, they may get a temporary suspension from initiating, which they don't follow anyway. This is abuse. The lack of character and moral responsibility in our top leaders created an atmosphere in which child abuse flourished and was allowed to continue unabated until some ex-abusees got vocal about it. Child abuse is the tip of an iceberg of improper behavior that has led to massive lack of confidence in ISKCON and its leaders, and mass desertions. If ISKCON leaders are serious to truly restore the good name and missionary dynamism of the society, the first step is that they must have enough courage and character to own up to their mistakes and be prepared to take the consequences for them.

I am not in favor of punishing devotees, but if at all there is to be punishment, then it is unfair that XX and a few others are punished for past sins, while the leaders who presided over the whole catastrophe and whose policies have caused untold distress to thousands of devotees, not only go scot-free, but continue to enjoy the honor and position of great saints. Does not big position bring with it big responsibility? Should not the GBCs accept responsibility concomitant to the unparalleled honor, facilities and personal finances that have been bestowed on them? Even in corporations and governments, top leaders resign when subordinates make major blunders injurious to people's lives and well-being. Even if the leaders were unaware of their subordinates' malpractices, they take moral responsibility for it. The logical extension of this should be a sincere desire to make amends, to reform and to start a new era of zero tolerance for all forms of abuse, especially that perpetrated by leaders, whose moral responsibility is greatest and who are therefore more guilty for any crimes. Several top leaders in ISKCON have abused their positions and scorned the faith placed in them, by deviating from the high standard desired by Srila Prabhupada. It is also in order to take retroactive action against ISKCON leaders who propagated erroneous and highly damaging speculations such as zonal acharya-ism, premature gopi-bhava etc. Those who deviated from their initiation vows by failing to regularly chant 16 rounds, or who engaged in grossly sinful activities after initiation, should also have punitive action taken against them. Child abusers cannot give class, lead kirtan, initiate, or hold any leadership

position; the same should be done with those who have abused their leadership roles. [...] If we accept the concept of psychological abuse, then there is hardly a devotee outside the top ranks of this movement who was not abused, especially in the zonal acharya era. Thousands of devotees who came to ISKCON with hope, later left or were driven away in bitterness. Excesses by leaders even led to cases of murder and suicide. The worst abuse mostly fell on the weaker sections of the society, the women and children. ISKCON leaders are surely responsible for the ethos of abuse they created and presided over. Child abusers in ISKCON may be victims of misguidance by leaders more than they are criminals. If we were really remorseful about abuse, we would punish not only child abusers, but abusers of all categories. We show no interest in coming to terms with the shattering abuse that has been perpetrated in the name of guruship. In light of the profound, all-pervasive abuse that took place throughout our society, to target only child abusers is biased and hypocritical. Thus, while campaigning against abuse, we perpetrate more abuse, all in the name of justice. Reports of child abuse investigations take much care to persuade us of the fairness of the proceedings. Yet there is inherent unfairness in pinpointing only child abusers. Let justice and retribution be at all levels.

Why are only child abusers being punished? [...] Our movement has a horrible history of abuse. Srila Prabhupada made a house for the whole world to live in, but we have made it uncomfortable for anyone to live in, including ourselves. [...] We needed a mass catharsis years ago, and it may not be too late if we dare to look into our hearts and be honest before Krishna about our massive failure. But will it happen? Unlikely. The GBC are the perpetrators. How then, are they going to put themselves on trial? They have already been judged and tried by thousands of devotees, who have voted with their feet by walking out. But the GBC goes on with its mutual lauding and platitudes, assuring each other that everything is basically all right, and that we're really doing a good job of cleaning up the house. Dear GBC men: is it possible that you open your eyes? The house is in worse shape than anyone could have imagined. There are many angry people both inside and outside it, and they can no longer be easily fooled or appeased. Unless and until there is a real change of heart, and a genuine attempt to overcome the terrible mistakes of the past, those angry people are not going to let us go. [...] BTW the same thing is going on today--devotees known to be spiritually sick are allowed to go on initiating. Is this not abuse of the prospective disciples? [...] It is imbalanced, at best, to come down heavy on child abusers while neglecting the widescale abuse that pervaded our whole society. [...] Everywhere, devotees are expressing discontent [...] Many senior leaders, including temple presidents, sannyasis, and GBCs, have expressed their discontent with the state of affairs and with the policies and attitudes of the GBC. [...] Many are resigned to living and working in an organization in which they feel uncomfortable, but feel helpless to change. [...] trying to communicate matters to the GBC have been most discouraging. In response to my recent postings, a senior and respected devotee wrote to me: *"I very much enjoyed and appreciated reading this from you, Maharaja. I share your anger. [...] I completely agree that there is deep corruption and hypocrisy in ISKCON leadership, and practically the ISKCON so-called leaders are the only ones who don't see it, and thus devotees more and more do not try to take shelter in the GBC, as the GBC body does not command respect, and in fact has become a laughingstock, at best, and perhaps an abject tragedy."* (END)

**COMMENTS:** Not a GBC, Bhakti Vikas Swami has been often warned by the GBC for being overly critical of ISKCON leadership. As a result, he has had to tone down his positions markedly, shoved into line by a repressive regime who does as they like and will not tolerate being corrected even for their own obvious deviations and misleadership. We admire BVKS's honesty and insights, but he also bowed down to the corrupt regime. He would lose his guru franchise if he did not behave and shut up. And it is not just a matter of apologies, remorse, punishment, or even new leaders. If ISKCON's abuses are not understood for what they are: disobedient deviations introduced by Srila Prabhupada's poisoners who baited everyone with guru ambitions and turned ISKCON into a machine for the elite's gratification. Otherwise we will never correct anything and the same problems will remain, although perhaps in different manifestations. Abuse of the devotees, children, women came



about due to the gurujacking of the movement. It is the guru/ initiation issue and lack of siddhantic understanding thereof that has caused all anomalies in ISKCON. Emotional “changes of heart” without honest study and realization of Srila Prabhupada’s guru/initiation instructions will be fruitless.

### A LETTER TO THE MAYAPUR CHILD PROTECTION TEAM

*“For the last 20 years every single investigation of child abuse or misconduct in Mayapur has been a joke, and you are the latest joker making everyone laugh. You say you are thoroughly investigating Bhakti Vidya Purna Swami’s case and will announce your opinion shortly. Why don’t you first announce the results of your investigation into pedophile Bhavananda whom you have sitting on the Vyasasana giving classes on Srimad Bhagavatam even today? Bhavananda, one of the most notorious child molesters in Mayapur, is today sitting in front of Radha Madhava with a garland around his neck giving class to all of the devotees, calling them rascals.*



*Or why don’t you go ahead and post the results of your investigation into notorious pedophile Nitaichand ‘Swami’? For decades he was molesting boys and girls, and you didn’t do a thing because he didn’t target foreign kids. [...] As everyone in Mayapur knows, Nitaichand was the one who almost perfectly fit Jayadvaita Swami’s statement: ‘ISKCON gurus have in the past had sex with men, women and possibly children.’ You just needed to cut out that ‘possibly’ for it to be 100% accurate. In his case you didn’t say a word because your only concern was to live comfortably in Mayapur. [...] so to hell with those Bengali, Bangladeshi and Nepali kids he and Bhavananda were molesting. [...] your CPT investigations mean anything? You are all rascals for selfishly remaining silent while Nitaichand and Bhavananda molested dozens of children. What about your investigation into the notorious pedophile Satadhanya, ISKCON’s main lawyer for years. Why did you let him stay in Mayapur when everyone knew he was a homosexual predator? Even after completing a CPT investigation that dragged on for years, he was just made to move one block down the road, and pay a \$3,000 fine. He is still on ISKCON salary, fighting court cases against the ‘evil’ Ritviks in Bangalore. What was the use of your eyewash CPT investigation in his case? Where in the world a child predator can get away with just a \$3,000 fine? Why wasn’t he reported to the police and sent to prison, like child molesters are meant to be dealt with? I’m sure you will reassure everyone that there was no cover up involved in his case either. You can’t touch him because being the main lawyer of ISKCON he knows all the illegal dealings of the Mayapur management. He could molest 1,000 kids and you still couldn’t touch him with your CPT investigation. You couldn’t touch Nitaichand because he ran the Mayapur mafia, and you would end up*

*dead if you opened your mouth. You couldn’t touch Bhavananda because the local Zonal Acharya has given his backing, and if you go against it you are out of Mayapur. These are all the facts of the Mayapur CPT. You are nothing but a cover up team. You say CPT will ‘publish its findings’ on Bhakti Vidya Purna Swami shortly. Does that include all past investigations into his activities still not public? Will you make them all public together, or will you pretend the old investigations no longer exist? In the past you never made anything public, so why are you changing your policy now? From the 1980’s, beginning with the homosexual rule of Bhavananda’s disciples, till the present I can list you dozens of incidents in the Mayapur gurukula that were ‘investigated’. Amazingly not a single one has been made public.” (Navadwipchandra, 2005-son of Sruti Kirti, Srila Prabhupada’s servant) (LEFT: BHAVANANDA & BALA)*



**COMMENT:** The truth about the Mayapur (and Vrindaban) child abuse, sexual and physical, will never be known but for scratching the surface and only token revelations and “remedies” will come from investigations. The vested interests (Jayapataka, Bhavananda, Bengali Mafia, some GBCs) will never let the truth see the light of day. This is the nature of a thoroughly corrupted ISKCON leadership. Only a major revolution by rank and filers will work.

## ANOTHER REPORT ON MAYAPUR CHILD ABUSE

*"Let's not forget the pedophiles: And then there was of course a host of pedophiles who were both teachers and monitors over the years in the Vrindaban Gurukula: Manihara, Shastra (Vancouver), Niragdeva, Anantarupa, Atmabhavana, Premnidhi, many more. Surely they were not going to fight a war for the children against Dhanurdhara's ongoing abuse. Over the years there have been some who attempted to expose and challenge the inappropriate behavior of Dhanurdhara and his supporters. Invariably they were expelled from service, often after having their character blemished. There was one boy, an orphan, 10-12 years old. His mentors decided to send him there possibly because the fees were lower than Vrindaban Gurukula. This boy stayed in Vrindaban for a while and I had the chance to get to know him a little, despite being an orphan he was a lively, happy, and playful boy. Then he left for the Chandigarh Gurukula. When I saw him a few months later; my heart cringed, there was no joy left in his eyes, once very talkative and active, he now did not have anything to say, he could not look me in the eyes. In a short time he seemed to have aged far beyond his years. He was not a carefree, innocent child any longer. His spirit was broken. I was convinced something very ugly and violent had happened. Looking at him then, I felt angry and helpless. Jayapataka Swami has been the Mayapur GBC since the beginning. Is he less responsible than Dhanurdhara? What he has done over the years to protect the children? Although he did not personally perpetrate abuse, he was negligent in his duty of care toward the children at least as much as Dhanurdhara. [...] Given the carelessness with which he enrolled teachers, no wonder so many atrocities took place. Anybody willing to do the job was welcomed with no screening. Sadly the volunteers for this job often had their own agendas. Gurukulis have been beaten and tortured by Doyaram, former temple president of Mayapur and Jayapataka disciple. Similarly to Gopal Krishna, Jayapataka did not make an effective attempt to protect the children who over the years were being sexually, physically and psychologically abused right under his nose. He was so busy traveling, preaching and initiating disciples, he was unable to be a guide and protector. Nitai Chand was a good friend of pedophiles Bhavananda and Satadhanya when they were in power. And devotees were asking to make Nitaichand a Guru! Granted there is not sufficient evidence that he is also a pedophile, however in my eyes the simple fact that he did not speak up against the perpetrators makes him guilty. It tells me a lot about his character."* Gurukuli das, 2005



## FARCICAL TOKEN PUNISHMENTS

In 2002 the ISKCON Child Protection Office determined that a Vakresvara Pandit das had consensual sexual relations with a 13 year old girl student for a year, and that he was to apologize to the girl and pay her \$3000, and follow restrictions for 5 years. He did not apologize, nor pay the money, and his probation was reduced to 3 years instead. VPD violated the restrictions frequently and without consequence, despite complaints. VPD was a good kirtan leader, and since the relationship was consensual, it appears that after the CPO ruling, ISKCON leaders did not take his offense so seriously and did not enforce his probationary restrictions. However, civil law in Texas considers such a case to be "aggravated sexual assault," a felony, with a fine of \$50,000 and a minimum of 5 years in prison with a maximum of 99 years. The token punishment by the CPO was farcically unenforced, with no consequences, and reduced as well. This is typical for ISKCON child abuse cases. The CPO was simply not supported by the ISKCON leadership, but rather, undermined.

## BHAVANANDA SET UP MOLESTER NESTS IN MAYAPUR AND VRINDABAN

*"At the time of Srila Prabhupada's disappearance, Bhavananda was in charge of Mayapur and trying to adjust the management of the boys gurukula school there so he could get a constant supply*

*of young boys for his sexual pleasure. And Srila Prabhupada maybe suspected this could be a problem. Prabhupada ordered that there should be women teachers for the younger boys and he started employing retired Indian scholars and appointing them as the teachers for the older boys in the gurukula. This was completely frustrating Bhavananda's desire to turn the Mayapur Gurukula into a haven for pedophiles. So Bhavananda really had a very strong motive to get Srila Prabhupada out of the way. In 1979 Bhavananda took over Vrindaban as GBC and brought in his boys from Mayapur, expanding the pedophile haven there too.” (Anonymous)*

### **FROM BETRAYAL OF THE SPIRIT: WHO’S WATCHING THE CHILDREN (By Nandini Dasi)**

*“...Some schools were free from abuse, but ironically the gurukula in Vrindaban, India, the land of Krishna’s youthful pastimes, was the setting of the worst child abuse. The most dedicated ISKCON parents sent their teenage boys there because it was the only gurukula that offered a high school curriculum. The prevailing wisdom was that public schools were bad and a strict religious education in a gurukula high school would set boys on the righteous path. Tragically, there were men on the staff who never should have been around children. Students were slapped, kicked, beaten, and slugged when blindfolded, held under water faucets, locked in bathrooms for days without food or blankets, sodomized, and threatened with death. The most abusive aspect of gurukula life was that the teachers employed the older, more experienced boys as ‘monitors’ to enforce discipline and corporal punishments. Teachers looked the other way when monitors abused and sodomized younger children. ISKCON defiled the holy land, and an offense there is said to be more serious than the same act elsewhere. But the problems were systemwide in ISKCON. Family incest is usually accompanied by demand for blind obedience to authority, poor communication, lack of loving and playful touch, duplicity, deceit, and family secrets. ISKCON’s offenses in Vrindaban could be characterized as organizational incest. Communication was seriously breaking down. Rumors of abuse spread as perpetrators around the gurukulas, with authority gurus’ blessings. Ignoring the problem was just easier for the GBC than facing it. Maybe the violent pedophiles might reform themselves? [...] After dealing with a 1984 abuse case at the L.A. community nursery school, Mukunda tried to convince other GBCs to face the issue. Incest doesn’t go away on its own, it gets passed along to the next generation. The only way to stop it is to bring it out in the open.*

*“[...] Prabhupada never would have approved of the abuse; he once reprimanded the teachers in Dallas merely for using a paddle. Nevertheless, many women naively enrolled their teenage boys in Vrindaban and collected money to support the school. These are the darkest secrets of the organization, which the women and children have had to bear alone. [...] it hid a growing desperation. All the children in ISKCON during those years felt it, even if they were not assaulted. Some adults sensed the tension, but most trusted the GBC leadership and left childcare to the gurukulas. Perpetrators told the children it was their karma that they were abused, but that’s not true. It was neglect on the part of idealistic and irresponsible adults.” (Betrayal of the Spirit, p. 76-7)*

### **PEDOPHILIA IS RAMPANT IN CATHOLIC CHURCH, ISKCON, OTHER INSTITUTIONS**

On June 29, 2017, after a year-long investigation by the Australian Royal Commission into Institutional Responses to Child Sexual Abuse, Cardinal George Pell was charged by Australian police over allegations of sex with minors by multiple complainants. Cardinal Pell resided in the Vatican as the #3 most powerful figure in the Catholic Church. He denied the allegations, dating back to the 1970s when Pell was a priest and later Melbourne’s Archbishop, as “lies” and returned to Australia to face the charges. He pled not guilty but was convicted and jailed. In April 2020 the High Court acquitted him “because the evidence did not establish guilt to the requisite standard of proof.” In Sept. 2021 he returned to the Vatican and forgave his accusers.

The Royal Commission, who has investigated many Australian institutions and presumably ISKCON as well, had earlier issued a report that more than 4000 children, mostly boys, have been allegedly assaulted by Catholic priests in Australia over a period of decades. Since the 1950s some 7% of Australian Catholic priests were alleged perpetrators. Since the 1980s the Catholic Church has paid

over \$200 million to victims of sex abuse by priests, solidly establishing a very widespread pedophilia problem amongst churches. Thus we can see that pedophilia and child sex abuse is rampant in many educational and religious institutions. It should be no surprise that ISKCON has been plagued by these problems for many decades, as sexual predators with some apparent spiritual leanings often end up in institutions taking care of children. By 2022 still nothing had come of the Royal Commission's supposed investigations into ISKCON history of child abuse. July 7, 2021: The Boy Scouts of America finally settled with 60,000 claimants for sexual abuse by Scout leaders over many decades, agreeing to pay \$850 million, about \$4K each, with hardly any arrests. Lousy deal.

### **"FESTIVAL OF RED FLAGS" (By Dhira Govinda Das, Director CPO)**

As director of the Child Protection Office for ISKCON until 2002, Dhira Govinda das had written an article about the GBC weak corrective actions against child abuse in ISKCON and how the leadership was not serious about remedying the systemic problem in the society. It is titled *Festival of Red Flags* (find it online). An ISKCON gurukuli named Sanaka Rsi das, now an adult, has produced excellent documentaries on ISKCON child abuse and the ongoing corruption in the society and amongst its leaders which prevents real protection of the children. The CPO in ISKCON makes the impression that the ISKCON children are now being protected, but they are not. His films, *Cost of Silence*, are free online. These efforts to speak out openly about the abuse and corruption are absolutely necessary and applauded. Years later, however, the institutional pushback snapped Sanaka Rsi's mind and he apologized for polluting the air with his research and film.

### **CONCLUSION**

The members of ISKCON are made up of "aspiring" spiritualists who still have material desires, often of the grossest sort. The proper approach is to protect the children with effective, advance managerial systems in place. Unfortunately in ISKCON we have seen that leadership is apathetic or even participating in the abuse and reacts only when absolutely necessary to make token amends, concessions, and shabby preventative measures. This is because the leadership is not focused on serving the mission and the devotees, but only on serving their personal ambitions with guru franchises, positions, benefits, and prestige. There has been widespread abuse of not just children in ISKCON since Srila Prabhupada's departure, but also of men and women- **1000s of devotees have been seriously mistreated and abused, sexually, emotionally, physically and especially spiritually.** This occurred as the movement was hijacked by materially ambitious, pseudo-leaders who exploited resources and devotees alike for their sense gratification and mundane profiteering. By repression, intimidation, corruption, oppression, and tyranny, thousands have been abused by those who raped the mission in their greed and lust for power, worship, and distinction. Sad and sick, but true. Again, this is a failure in responsibility of a misleadership that should be kicked out wholesale, forever.

The damage done to thousands of talented, highly enthusiastic and spiritually motivated, dedicated men and women by the Ravanas with their Tamalism or guru ambition disease was tremendous. It practically crippled Srila Prabhupada's movement as these dispirited, alienated, and heart-broken devotees struggled to find ways to continue their service to Krishna and Srila Prabhupada. The chaos caused by the zonal acharyas and GBC misleaders was a true disaster. Can these elevated souls ever be rescued?

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## **CHAPTER 123: CORRUPTION AND UNACCOUNTABILITY**

*"As soon as there is a little impurity, the whole thing will deteriorate and go to hell. We shall not like to take the credit in that case, therefore I am praying simply that all of you, my advanced disciples, GBC men, Temple officers, will become sober-minded." (SPL Dec. 29, 1972)*

*"Concentrated power leads to concentrated corruption. Always has, always will." (unknown)*

We will look at many examples of the massive, wholesale plundering of ISKCON by its own misleaders. Without doubt the fraud and theft is extensive, society-wide, and rampant. This is due to Tamalism in ISKCON, the exploitation of the Acharya's assets for one's own self-serving purposes. These assets typically were built up by the hard work of Srila Prabhupada and the rank and file devotees. From *Eleven Naked Emperors* (Henry Doktorski), there is a description of the huge wealth accumulated in ISKCON by 1977, a wealth that was secretly envied by many of Srila Prabhupada's senior disciples: *"The institution he founded was also a financial success; by 1977 ISKCON had collected tens of millions or more of dollars through fundraising, book selling and business ventures and with the profits had printed millions of Bhaktivedanta Swami's books, purchased luxurious mansions, historic churches, thousands of acres of land, and in India constructed imposing marble temples and guest houses for pilgrims: all for the glory of Krishna."*

Similar to the central banking fraud whereby the state currency is debased and degraded, ISKCON has adopted the principle of unauthorized and imperfect, conditioned initiating gurus despite this program having proved itself to be an unredeemable failure. Frustrated by the continual appearance of more problems, conundrums, and contradictions after so many emergency meetings, policy papers to "clarify" questions of questionable policies, and hopes for a dumbed down membership, the ISKCON leadership stumbles on down a path to oblivion. Over 50% of all approved gurus in ISKCON since 1978 have "fallen," based on **publicly-known** exposures. The actual fatality rate is significantly higher because ISKCON's leadership invariably keeps their guru scandals secret as long as possible. Then, although having restricted devotees to no other choice than taking imperfect souls as their guru, they duplicitously caution to "choose wisely" as though it is a game of stock-picking or Russian roulette, and that disasters with gurus cannot be avoided. Yet, if one wants to stick with the pure devotee, Srila Prabhupada, they are derided as a deviant and an evil troublemaker.

As such, most ISKCON members initiated since 1978 have lost their guru to some sort of maya and the rest just do not know it yet. Everyone knows that practically all so-called "unfallen" ISKCON gurus have concealed their secrets which would require their resignations if revealed. Illicit sex with women, men, children, or themselves, frivolities, forbidden activities, intoxication, perverted delusions, etc. Some desire to be the new world savior, or be recognized as a great author, most holy saint, or charismatic sage... there's a maya for everyone who falsely wants to be a guru. Hundreds or thousands at a time were thrown into the fire of spiritual turmoil upon learning of their guru's demise or of his being "unqualified" as guru. Bhavananda, Hariksha, Satsvarupa, Jayatirtha, Bhagavan, Ramevara, Prabhavishnu, Kirtanananda: all horrific guru disasters.

The ISKCON power elite is most corrupted. This was clear in Part 7 re: Srila Prabhupada's poisoning coverup, and it is clear in Parts 11 and 13 re: the gurujacking history of ISKCON. Part 14 examines corruption or **the poisoning of the mission** by the spoiling of Srila Prabhupada's gifts to us. The poisoning and corruption in ISKCON goes very deep, starting at the top and trickling down, contaminating all participants. It is extremely unlikely anyone can remain adversely unaffected inside ISKCON; it would be an amazing feat of dexterity, aloofness, realization, and determination. Shastra dictates avoiding association with those not up to proper standards, and in the next chapters one will become convinced that covers the entire ISKCON institution.

### WHAT IS ACCOUNTABILITY?

This is the obligation of an individual or organization to account for its activities, accept responsibility for them, and to disclose the results in a transparent manner. It also includes the responsibility for money and entrusted property. Accountability shows ownership and a willingness to admit mistakes. Accountability is answerability, blameworthiness, liability, and the expectation of account-giving. In leadership roles, it is the acknowledgment and assumption of responsibility for actions, decisions, and policies in the administration, governance, and implementation. It encompasses the obligation to report, explain and be answerable for resulting consequences, including punishment in the case of misconduct. From discussions in Alachua (2001) about problems

with the GBC, this was written: *“Laxmimoni dasi describes lack of accountability as ‘the most serious shortfall’ regarding the GBC. I agree. There may be unresponsiveness, inconsiderate behavior, irresponsibility, ineptitude, etc. that is found to some degree in all organizations. But due to lack of basic functional systems of accountability, these normative problems have persisted and worsened, eroding the body’s credibility, perhaps beyond repair.”* The GBC has no accountability.

### **LOWER STANDARDS**

The corruption and unaccountability in ISKCON due to the pervasive systemic infection of personal ambition at all levels has resulted in a severe lowering of standards and ideals across the board. Truth and siddhanta in Vaishnava philosophy has been compromised by political expediency. The leadership fears all potential threats to their authority, and they cover-up as many of the institutional problems as they can from the eyes of the world and its own membership. Gurus and sannyasis who fall from their religious vows and basic principles are quietly implored in private to do a better job of pretense and concealment. Active participation of membership in many areas of the world have become so low that GBC resorts to imported Bengali or Asian semi-devotees to keep temples operating. Salaries are standard, “necessary” to attract even halfway qualified personnel. Devotional standards naturally decrease as the quality of ISKCON membership deteriorates, with devotees no longer inspired to devote themselves to a life of austerity and bhakti, but now look how to mix in artha, kama, and material ambitions. In Fiji, the local GBC guru gently coaxed a small congregation of initiates, “At least try to have a 5 minute morning puja.” Elsewhere, temples advertise pet, car or house blessings, or demigod worship such as Shiva and Durga puja, complete with their deity forms. Bhakticharu Swami performed car pujas and worship of Shiva, and many temples incorporate Hindu festivals into temple activities that Srila Prabhupada never taught us. Thus the purity and standards that were rigorously set and defended by Srila Prabhupada himself have been jettisoned out the window as a “do the necessary” entails an “anything goes” simply to keep the primary operations going. This is serious corruption.

### **THE BASIC CONFLICT OF INTEREST IS COMPETITION WITH SRILA PRABHUPADA**

Corruption in ISKCON has arisen because of a pervasive, underlying, systemic conflict of interest problem: namely, that Srila Prabhupada cannot be the center of everything as the Founder-Acharya, essential and effective diksha guru, and current link to the sampradaya while others want to falsely be those things themselves. It is as simple as that. If ISKCON eliminated all diksha gurus except Srila Prabhupada, then all those conflicts of interest vanish and the atmosphere would immediately clear up. Things would run nicely and all devotees would harmoniously work together, focused on a common interest: pleasing Srila Prabhupada. How can ISKCON be Srila Prabhupada’s institution with self-appointed and unauthorized gurus vigorously competing for disciples, worship, funds, etc? The cure for ISKCON’s corruption and all its problems is that simple.

*“Just like... But the thing is, if the GBC and the president is the same man, that is not good. That is not good. The president should be separate. (SPConv Mar. 27, 1975)* In the same way that there is a conflict of interest when the GBC and temple president are the same person, similarly when the GBC and the guru is the same person, there is a conflict of interest or an undue consolidation of power that will be abused. Of course, if Srila Prabhupada is the “divya-jnana” diksha guru instead of bogus pretenders, then there is a perfect balance of affairs. But today’s ISKCON is totally corrupt as the leadership consists of mostly GBC’s who are also the institutional gurus. Although we are supposed to assume that the ISKCON gurus would never stoop to utilizing their positions for their personal interests, such as manipulating GBC decisions and policies to further their guru franchise interests, this is exactly the underlying story in ISKCON’s history since 1977.

### **CORRUPTOCRACY: CORRUPTION AND CHEATING TRICKLES DOWN FROM THE TOP**

After Srila Prabhupada physically departed, ISKCON took a sharp turn towards illegal and immoral practices. As the new ISKCON gurus had taken a short cut to guruhood, even though they were unqualified and unauthorized, this principle of cheating quickly trickled down from the top

echelons of the society to the rank and file devotees. Techniques for distributing books became even more questionable, and then were replaced with selling “paraphernalia” and quick-money scams or semi-scams. Women were reportedly used as prostitutes (New Vrindaban) or as polygamous collecting parties, drug dealing appeared in different quarters of the movement (rumors were widespread), stealing was rationalized as “for Krishna,” and debts were incurred with no intention of repaying them. Scams in ISKCON proliferated. E.g., making \$750 false claims with airlines on two lost bags per a \$29 flight. Receipt-less returns of shoplifted items at department stores, fire insurance/ arson, collecting donations for non-existent charities, fraudulent government welfare claims, and much more were widespread practices. Some ISKCON leaders openly endorsed these practices, such as Kirtanananda and Hansadutta, who were brazen in their transgressions and contempt of societal rules and laws. Other leaders were more discreet in what they did, but by the eighties cheating became firmly established as a way of life in ISKCON. Temple presidents followed the example of their leaders, and the common devotees followed the temple presidents. This cheating atmosphere of corruption developed because it flourished at the highest levels. Unfortunately those giving donations were cheated and became implicated as well. ISKCON became and remains today a corruptocracy.

**Achyutananda:** If a man says, “I am giving you this donation because it is a spiritual organization,” but if the money is misused, does that man benefit? **SP:** If money is misused, then both of them become implicated. If it is not used for Krishna, then both of them becomes under the laws of karma. (SPConv Mar 14, 1976)

### EXAMPLES OF ISKCON CORRUPTION

General examples of ISKCON institutional corruption, degradation, and ruination are:

**(1)** Srila Prabhupada was poisoned with homicidal intent, almost certainly by his leading disciples. **(2)** Misleaders masquerading as the next link in the disciplic succession. **(3)** The GBC was hijacked by the new gurus in March 1978; there has been no GBC since then, only an elite guru club. **(4)** There is no choice given to ISKCON devotees other than initiation by conditioned gurus. **(5)** Hundreds of children in ISKCON schools were physically, sexually, or mentally abused. **(6)** Thousands of devotees have been mistreated in ISKCON, causing them to depart the institution in distress and to give up the practice of Krishna consciousness. **(7)** The pure original teachings in the Founder-Acharya’s books were extensively revised, adulterating their meaning and spiritual potency. **(8)** Illegalities and internal scandals have given the Hare Krishnas a bad name in many quarters. **(9)** Virabahu Swami was apparently “selling” religious student and worker visas for \$10,000 each. Where the money went is unknown. **(10)** Umapati Swami was again caught sleeping with male disciples, and was sent to another temple for “rest and recuperation,” the stress of being a guru given as reason for his “mishap.” **(11)** Bhavananda was caught engaged in homosexual activities and molested many children.

**(12)** Kirtanananda Swami was convicted of federal crimes and jailed for 8 years, and admitted having sex with young men (but denied sex with children). **(13)** Kirtanananda and Ramevara are both alleged to have been party to the 1986 Los Angeles murder of Sulochan das, an early ISKCON reformer. **(14)** Female devotees aspiring for guruship were on the Shastric Advisory Committee, whose task it was to determine the shastric support for female diksha gurus to be allowed in ISKCON (obvious conflict of interest). **(15)** On Feb. 23, 2016, Jaya Gaura das posted comments about corruption in Mayapur just after the incident where the GBC Chairman was dangled off a balcony with threats by local devotees: *“It is the fault of the GBC and other ISKCON temple presidents and politicians that has perpetuated a culture of mistreatment of godbrothers, wives, and children. Before I was in Brooklyn, NYC, Port Royal, Brazil and Puerto Rico acting as temple president. I always left broken hearted and in pieces after working hard for Srila Prabhupada and Krishna. The Bengalis and Bangladeshis are a symptom, they are not the disease here in Mayapur. Bhaktividyapurna roams free like a king here. His history of caning boys until they bled and other sexual deviations have magically disappeared. It’s a tragedy. Most are not capable of critical/discriminative thinking without falling into the trap, ‘Oh, this is Vaishnava aparadha.’ Any dissent is labeled as maya. There is no process for judicial or executive*

oversight. The leaders have all gotten rich, and left a trail of devotee bodies. Millions are missing here. It's time for devotees to wipe those idiotic smiles off their faces, but I think it's too late."

### DEVAMRITA SWAMI REJECTS ACCOUNTABILITY

From Devamrita Swami, 13 June 2018, his "declaration:" *"In Feb. at the annual GBC meetings I met with some of my GBC godbrothers at their request to address some concerns raised in regards to the transparency of my past when it comes to accepting and initiating disciples. The conversation was conducted respectfully and in a collegiate manner and I have humbly conceded to comply with some conditions put forward during the discussion. Those conditions are... That the following declaration be made available to all current disciples and existing prospective disciples, and that appropriate temple authorities discuss the below declarations with any future prospective disciples before such candidates approach me for shelter and immediately upon learning that the candidate is seeking shelter from me, and that the below declarations be made publicly available in all temples and zones where I am a GBC, hold a position of leadership, or have a significant number of supporters. My declaration: [...] my re-entry in to Iskcon after being excommunicated during the New Vrindavan years was under an agreement of amnesty, I expect that amnesty to be honored, I reserve my right to silence on questions around my involvement in the activities of the time, assets I had control over, and the ongoing proprietorship of said assets. Along with the vast majority of my sannyasi godbrothers I decline to participate in the GBC mandate that Sannyasis' declare their assets and income on an annual basis. I include questions around my Australian registered company 'Jay Matsya Superannuation' within this privacy. I have several aliases that I have not deemed necessary to declare publicly in the past, Devamrita Swami, Jay Matsya, and my birth name Lee Reynolds. I have been married and divorced twice... Sometimes I denied being married. In 2016 a recording was made public of me giving advice in regards to how local authorities should deal with the reporting of a sexual assault; I advised them to try and get the victim to state it was mutual and that it will all go away. No Iskcon authority has expressed to me that this advice is inappropriate."*

### RESTRICTING THE TRUTH FOR PERSONAL INTERESTS

It is seen that whenever an honest devotee takes up some service in or for ISKCON, they are invariably confronted with push-back and resistance from those with selfish interests at stake. This is common in mundane institutions, which unfortunately, ISKCON has become, in all of too many ways. An example is illustrative, written by Yasodanandana das in 2016: *"Dhira Govinda das is promoting Srila Prabhupada, his original books and teachings. ISKCON GBC has stopped recommending and sending any of their disciples and followers to attend any of his seminars. What was his crime? Since he published the essay Prominent Link, where he had the 'audacity' to suggest that Srila Prabhupada should be the **main and prominent link** for newcomers and prospective disciples coming to Krishna consciousness, he has been publicly derided and attacked for preaching this dangerous 'ritvik-like' philosophy. His publication was a lethal threat to the GBC caste-like monopoly on initiations. To add insult to injury, his exposing the BBT and BBTI's unauthorized changes to Srila Prabhupada's original CC re: how Jagannatha das Babaji initiated Bhaktivinoda Thakur and the deletion of the word 'initiated' in their revised edition, further alienated the GBCs. Re: his role in ISKCON's child protection office, I was informed by senior devotees that the elitist clique within the GBC (executive committee) **did not like** that he was investigating the alleged activities of various members involved in the ISKCON Mayapur Gurukula. As a separate point, I was told by an ISKCON sannyasi, who investigated the alleged abuses at Mayapur, that he had been threatened at gun point by an associate of the infamous Bhavananda."*

### AN ACCOUNT OF THE ISKCON RELIGIOUS VISA ABUSE

As the ISKCON gurus alienated and shunned their Godbrothers after 1978, devotees left ISKCON in droves. By 1990 only a handful remained; they had moved out into the world to find jobs, raise families, and live peacefully. Western ISKCON temples became empty, with skeleton crews and imported "green carders." Jayapataka had introduced this remedy: the importation of Indian and other young Asian devotees with temporary religious visas to staff the Western temples, and today



most Western temples operate on the strength of this now-permanent stop-gap measure. Decades ago Virabahu (ISKCON guru) was chastised by the GBC for selling ISKCON religious entry visas to devotees from the third world. This is a shady but widespread practice amongst ISKCON gurus and other leaders. A complaint to the GBC from Raktak das (2000):

*"I am writing ...to help further the mission of Srila Prabhupada and ISKCON. ...discrepancies I saw during the time I resided at ISKCON Baltimore and to raise some questions... Why is everyone living in the temple an immediate relative of the temple president, Narasingha-Chaitanya das (NCD) and sponsored by Ravindra-Svarupa das (RVD) through US Immigration? NCD always arranges for RVD to stay at Howard Johnson when he comes to Baltimore? How can RVD know what's going on at the Temple? He does not attend the full morning program when he visits the temple as GBC. ...Why is RVD given over \$5000/mo from the temple, as a check to ISKCON Philadelphia or cash in hand from one palm to another, when the Deities cannot even get their daily offerings... Is ISKCON Baltimore Srila Prabhupada's temple or is it a Visa factory for the Pani family to come to the U.S.? Why are all temple members here with the last name of Pani related to NCD? Why were all who raised questions thrown out? On the whole this is now the empire of Ravana... Your servant, Raktak das"*

In 2000, Govinda das gave a 53 pg. report to the GBC Exec. Comm. about financial misappropriations, immigration fraud, and devotee abuse in Baltimore ISKCON under GBC RVD. Two previous Baltimore treasurers claimed **"they could show through bank statements indicating substantial amounts of misappropriation of funds..."** After more than a year of GBC "investigations," Govinda das was dismayed to learn that the GBC had failed to look into Baltimore's finances. A respected devotee (Karnamrita das) volunteered to manage the temple and straighten everything out, but this was put on hold, and *"in one full year of impotent research no significant change occurred."* A group of 17 Baltimore devotees had volunteered to help reform the local problems, but *"they were treated to RVD immediately berating, belittling, and threatening them."* Govinda das: *"The Baltimore case is a perfect example of a temple under the GBC 'dictatorship,' defining how GBC members become so corrupted that they will protect themselves and their positions at any cost. They will even ignore, belittle, and abuse devotees who want to assist. This is the characteristic style of GBC behavior."* (2001)

## VOLUNTEERS AND SALARIES

It was revealed in recent years that the salaries paid to the ISKCON London Bhaktivedanta Manor devotees (or "staff") was \$1,600,000/yr, funds collected mostly from the Hindu congregation. Pujaris, cooks, temple managers, teachers, gardeners, everyone is paid a salary for their "work," which then (according to Srila Prabhupada) no longer can be counted as pure devotional service. This is typical across ISKCON today because the mood of service, simple living, and surrender in voluntary work has changed dramatically from the times when Srila Prabhupada was physically present. Some quotes from Srila Prabhupada on giving devotees salaries to do their devotional service: **(1)** *"I have no objection to paying you something monthly for doing the Hindi translating work, thereby freeing you to devote your time 100% in this way, but I am hesitating for one reason only, that it is the common understanding of Krishna Consciousness or the science of devotional service rendered to Krishna that we shall serve Him spontaneously and without any desire for compensation for our service. Our service to Krishna is voluntary and we are interested only that He shall be pleased, not myself. Therefore the advanced devotee is ready to serve Krishna under all conditions of difficulty or scarcity [...] If He sees His devotee sincerely and seriously trying to serve Him, He is prepared to give His devotee anything and everything to mitigate any suffering conditions. That is mature understanding and realization of Krishna Consciousness [...] you are a married man, with wife and children, but so are many of my students, and what will they think if I give you money for your devotional service? But I do not give them any money? and I am willing to pay you in principle, only I do not want to create any example which may be mistaken by other students. So under these circumstances, if you do not want to give your time and energy full time for translating and editing the Hindi work, unless there is some compensation of money, then what can I do? All of these American and European boys and girls, they*

have had enough of money, they are sons of millionaires and rich men of America, still they do not ask me for one farthing for their work. They could [...] make thousands of dollars a month as educators and skilled professional men, still they prefer to live with me and eat only a little rice from the floor, and sleep on the cold ground without cover, that is their advanced realization of spiritual life.” (SPL Ramananda das) **(2) SP:** You take prasadam. But why salary? Where is the question of salary? Where is vairagya, renouncement? So in all circumstances the salary process should be stopped. One who wants salary, he can work outside. **Tamal:** Actually, even if you don’t give a salary, if you give an apartment and you give food and you give all these other things for someone to maintain his household life. **SP:** Because his service is essential. **Tamal:** But that has to be determined very strictly. **SP:** Yes. Yes. Whether his service is absolutely required? So you give him. **Tamal:** That is the factor. That point must be clearly acknowledged. **SP:** Hm hm. So he’s trying to practice... Because sevonmukhe, if he gives service, then gradually he’ll renounce. Sevonmukhe hi jihvadau svayam eva sphuraty adah [...] The more you give service to the Lord, the more you become advanced in devotional... So one who is giving service, dedicated life, so maybe... But no salary. They may live in the temple, woman separate, man separate. So these things should be stopped, that they should live comfortably with husband and wife, children, and take salary [...] You decide. This is not to our... Besides that, in our BBT it is clearly written that “Fifty percent for printing book, and fifty percent for...” So you cannot violate this. Those who can give voluntary service, “Welcome.” Otherwise we don’t require. At least **they should not be given any salary. That is very bad.** This is against principle. (SPConv Apr. 28, 1977) **(3) SP:** Please try to understand the philosophy. [...] So you are welcome. You come. Live with us with your family. We take charge of you. But if you ask some salary, that is not possible. That is not possible. **Guest:** I have my sisters and mother and father to support. **SP:** So let them come, all, and live with me. [...] But if you want money, that is not possible. (SPConv)

Today, generally all married and many unmarried devotees working for ISKCON receive compensation or salary, most often very much beyond a bare maintenance level, and rather on a competitive level with mundane societal standards. There are many temple presidents with expensive cars and extensive travel or vacation expense budgets. In 2002 the GBC resolutions required all teachers at the Vrindaban gurukula to be paid on par with Indian national teachers. ISKCON simply no longer has a standard of voluntary service.

Salaries are another corruption in ISKCON. Srila Prabhupada did not like salaries; sometimes he would allow provision of housing, prasadam, and a small maintenance stipend, but not salaries comparable to those in outside society. Tamal’s letter as Srila Prabhupada’s secretary to Radhaballabha at the BBT: *“When His Divine Grace heard that you were able to save \$5500.00 by removing some of the less essential devotees from the press, he commented as follows: ‘Henceforward, nobody should be appointed without my permission. Money is not so easy to get. In the BBT Trust it is clearly said that all of the funds are meant for printing and construction of temples. **Not for salaries.** Why have so many people been appointed without my permission? **We do not want any salaried men. That is the principle to be followed.** So many scientists are working and they do not take a single paisa. **This extravagancy must be stopped immediately.**”* (April 27, 1977)

### **BIRDS OF A FEATHER FLOCK TOGETHER**

Since ISKCON is allowing any of its members “in good standing” to unilaterally announce their candidacy and shamelessly campaign for the vote-approved position of initiating guru, the institutional atmosphere has become stained with the dark ink of personal ambitions. ISKCON has become a parampara of the cheaters and cheated, as pretentious and phony gurus (who are conditioned souls) compete for disciples who do not understand who is a bona fide guru. Srila Prabhupada strongly emphasized that ISKCON was not meant to facilitate personal ambitions (Ch. 154), which could not be allowed to enter lest all be ruined. However, that is what ISKCON has become: a facility for sense gratification, especially for the more subtle varieties. The ISKCON atmosphere is polluted, inky, and highly infective for anyone who enters- an insidious miasma. Naturally, a society of materially

ambitious persons will generally attract others of the same quality and mindset. *“Birds of a feather flock together,”* Srila Prabhupada would say. Thus over time the corruption of ISKCON reinforces itself. Also, by negative association, those members with genuine spiritual inclinations and sincerity become spoiled as well. If ISKCON’s leadership does not safeguard spiritual purity by adhering strictly to Srila Prabhupada’s instructions and standards, corruption will come because we are living in the inky, dirty atmosphere of the material world. Srila Prabhupada said, *“We are not in Los Angeles. This is Vaikuntha.”* Unfortunately ISKCON has lost its spiritual purity due to deviations from the correct standards and due to exploitation of Srila Prabhupada’s assets (ISKCON) by facilitating personal ambitions and not pure preaching.

#### **FOUR MEANS OF CONVINCING SOMEONE**

How did ISKCON maintain some degree of membership loyalty after corruption of the spiritual principles given by Srila Prabhupada? It was achieved through mundane political expedencies and methods. There are, according to Chanakya Pandit, four means of convincing someone and earning their loyalty: **(1) SAMA** (logic): By philosophical deviations and defective logic/doctrinal policies, ISKCON has covered truth, convinced the less sincere and less intelligent to conform to its corrupt system. **(2) DANA** (bribery): When ISKCON ordered in 2000 that any of their members who would become involved in the poison investigation would be disenfranchised, not one senior leader had the nerve to stand up for the truth because they were all dependent on ISKCON for material facilities. All cowards. **(3) BHEDA** (duplicity): The GBC response to the poison evidence is full of duplicity, lies, fraud, etc. **(4) DANDA** (stick, fear, intimidation, punishment): Current link and poison theorists are banned, ridiculed, vehemently criticized, and demonized.

#### **NEWCOMERS TO ISKCON ENTICED BY ITS MATERIAL OPPORTUNITIES**

*“Navadvipa das from Vancouver told me that an Indian devotee, who later became the Vancouver president, told a new Indian devotee, that if you just work hard, soon you can be in charge of something, and then receive a good salary. So this reveals how ISKCON now has very little of the volunteer service mood that Srila Prabhupada wanted.”* (Damaghosh das 2016) There are innumerable cases of young Asian devotees brought to Western temples to “work” as cooks, pujaris, management, etc, by getting immigration visas or “green cards” wherein they can legally reside as foreigners. However, almost all, as soon as their permanent residency is obtained, leave the temple for more lucrative employment elsewhere. They use ISKCON as a springboard to gain coveted residency in the West. They plan to work in ISKCON under a religious worker visa only until they can move on to better material opportunities. Obviously, this system attracts little spiritual sincerity. A 2016 report re: Bengali devotees brought on religious worker visas to the ISKCON Belfast temple showed most local devotees had left the temple to live outside. The Radha Krishna deities were moved to Leicester, England due to insufficient devotees in Belfast. It appears that ISKCON in the West has temples staffed primarily by very small crews or primarily foreign devotees on temporary visas. This is also the situation in New Orleans, Baltimore, Boston, and many temples in the West, save and except a few such as Los Angeles, London, etc. Even New York ISKCON in Brooklyn has only a few resident devotees. Most visa holders are from greater India, and this further Hindu-izes the temples (Ch. 121).

#### **GBC RESOLVES THAT ALL LEADERS MUST SUBMIT ANNUAL FINANCIAL REPORTS**

Over the years, devotees often complained about the total lack of transparency in ISKCON regarding the money trail. Unaccountable money means corruption. Who is getting the money and what happens to it? Rumors abounded of gurus having millions in Swiss accounts, and no one knew how much each guru had accumulated, spent, or what it was spent on. Sometimes information arises—such as Bhakticharu “Swami’s” multi-million dollar losses in his failed business ventures, or Giriraja “Swami’s” being awarded US\$29 million in a court case trust settlement. The donations received by ISKCON gurus, called *guru dakshina*, is an area that is particularly sensitive, as formerly these donations should go to Srila Prabhupada’s temples, but now disappear into private accounts instead. No one knows how much the gurus collect or what they do with it. Sometimes the GBC has some new

semi-honest, non-guru members, but the guru club never allows them to develop a majority, although they are useful to generate at least a veneer of decency and reform for ISKCON's external appearances. The gurus get a cleaner image while the weak reformers feel they are making progress in cleaning up the show. Unfortunately, the basic corruptions remain in place and simply become more hidden, sophisticated, and entrenched, forced deeper into ISKCON's fabric. E.g., see Ch. 98, Book One.

An example is seen in the ISKCON societal enthusiasm for financial accountability that began in 1999. That year, a GBC resolution was passed, establishing a "committee put together to establish financial accountability for ISKCON leaders." The following year (2000), the GBC passed another resolution: "Financial disclosure annually required for all ISKCON leaders including guru dakshina. There is a need to expand the financial reporting of ISKCON leaders and this should be done prior to any further discussion of specific regulation of guru-dakshina. Resolved: (LAW 614): All GBC body members, gurus, sannyasis and international project directors are required to file annual personal financial reports to the GBC Executive Committee... contain a standard income statement and balance sheet... include a list of all ISKCON related bank accounts with signers, names, balances for which they are a signer or have some control. All guru dakshina must be included in the report... all income and non-monetary gifts over US\$500 must be itemized according to source. All annual reports must be submitted by Jan. 31 each year be signed and sworn to as true and accurate. The Executive Committee will compile these reports and make a general report to the GBC body prior to annual meetings, including who did not report." Urmila dasi in 2016 wrote who provides financial reports in ISKCON:

"I have no idea; ask Anuttama Prabhu. I've never seen any other than Jayadvaita Swami's. He posts his publicly every year." So, there has been no compliance with this resolution, another case of the elite GBCs being comfortable ignoring their own resolutions. Financial reports by ISKCON leaders are not made public. Even if they were given to the GBC Executive Committee, who else would see them? And who would verify if they were accurate? There are no audits. It is another ISKCON show-bottle reform. Did anyone really think the big gurus like Bhakticharu, Radhanath, Gopala Krishna, Jayapataka, Indradyumna, Hridayananda, and so on would reveal their finances? Of course not, it is none of anyone's business! The sacrosanct principle of gurus being untouchable and unaccountable is called **the guru business**, and it is secret, private, and hidden. Trivikrama Swami, 2004: "Before we get too many more righteous letters on this subject please allow me to explain why I have not submitted a financial disclosure. I thought Iskcon was based on 'Love and trust.' If after 35 years of unsalaried service, why can't we trust our leaders? Again, the GBC passing laws they can't enforce. Will they look in everyone's pocket? If the institution gave me money to do it's work then I should report on how I spent it. I recently had to go to the flea market to come up with my rent money. What of those who start a new center? Sorry, I have no time to give this kind of report... If you don't like it then fire me!"

The GBC cannot police itself: this is a silly, naïve notion. The working ISKCON system is that their approved gurus are authorized to collect guru dakshina and do what they like with it, and do not have to reveal their finances. Tax exempt too! What a perfect business! But Srila Prabhupada would be livid about this. It is theft of Srila Prabhupada's money, a serious crime. No accountability means corruption, doing things wrongly. The ISKCON gurus collect dakshina from admirers, disciples, the public. What happens to it? Krishna Avatar das wrote Dhira Govinda das in 2000: "There has been such mismanagement of resources that if this were a corporation, everybody would be fired. The selling of the Manhattan and Miami Beach temples come to mind: what happened to the money? Some ideas for the ISKCON money trail: (1) Sannyasis should have ISKCON credit cards to detail all expenditures publicly. (2) All donations, and especially guru dakshina, should be documented and deposited into a general ISKCON fund. (3) Every temple should provide financial statements on the net. (4) Independent audits of each temple, GBC member, sannyasi, guru, and other leaders, as well as affiliated organizations. As Srila Prabhupada said: Every paisa should be accounted for. (5) Any questionable devotee should not be a leader, as many sannyasis and gurus are very sketchy. (6) There should be an

*equal level of accountability applied to all levels of devotees at all times./ Some people have concerns that if we reject the GBC, who will we take guidance from? But the GBC are not going to help us."*

### **FOLLOW THE MONEY**

Why was Bhakticharu, as a sannyasi and guru, investing in speculative businesses? As Kirtanananda used to say, "the money is the honey." When he hired high profile attorney Alan Dershowitz, he dropped a \$100,000 retainer and paid him \$500/hour. Yet, abused gurukulis had to sue ISKCON properties and temples to get compensation for their horrible treatment as children under the supervision of these secretly wealthy leaders, each ultimately getting a few thousand only. ISKCON's siphoned-off money should be a major scandal. ***The ISKCON guru franchise business is more or less a money-making operation***, and without any accountability. Sannyasis and especially gurus in ISKCON must be made to report their finances, be audited, and practically all funds must go to the temples and Srila Prabhupada's service instead of luxury apartments for gurus. Private guru operations will fizzle out when the guru business is outlawed in ISKCON. Just to get an idea of the cash flow that had existed in New Vrindaban in 1986, we read: "By 1986, he [Kirtanananda] had initiated a thousand devoted disciples throughout the world, and had an army of dedicated fundraisers out on the 'pick' who collected sometimes \$150,000 per week and \$5,000,000 per year. Bhaktipada had deep pockets and he could spend his money, for the most part, however he pleased." (Krishna Killers p.7) The amount of money in ISKCON's guru business is far more than the average devotee can even imagine.

### **GBC ESTABLISHES SHASTRIC ADVISORY COUNCIL (SAC)**

In 2002 the GBC established the SAC in response to popular demands that the GBC depoliticize and re-spiritualize by taking neutral advice from honest, learned scholars and brahmanas.

***"DEFINITION OF THE SAC: The SAC is a permanent, pro-active body of senior, trusted and proven brahmanas that offers input to the GBC Body according to scripture, philosophy and realization. Subordinate to the GBC Body, the SAC is advisory only. The conclusions and advice of the SAC are in no way binding on the GBC Body. The purpose of the SAC is: (1) To avail the GBC Body of philosophical perspectives, references and siddhantas, to which it may otherwise not have access, or which its members may not have time to access. (2) To alleviate the burden of the GBC Body and its members. (3) To augment the utility and soundness of the GBC Body's decisions, thus preserving the integrity of the GBC. (4) To focus, refine and support the power of the GBC Body, not counter balance it."/*** It is to be noted that SAC members must be approved by the GBC, they must be mutually and strictly confidential, they are advisory ONLY, subordinate to the GBC, and are purposed with 'support(ing) the power of the GBC Body, not counter balance it.' Again, we find only the appearance of checks and balances and objectivity, but actually it is a bureaucratic sham. ***The SAC will only find ways from the shastra to legitimize and rubber-stamp the deviancies of the GBC.*** That is their purpose and charter. To do otherwise would mean immediate termination of their operation and positions, which one might note, is highly prestigious in the ISKCON world. One of the primary complaints even amongst subservient ISKCON devotees is that the GBC "should explain the reasons for their decisions" with reference to sadhu, guru, shastra. Thus, the SAC was born. But the SAC only exists to take workload off the GBC itself, allowing them to make decisions which the SAC justifies later. This is another aspect of ISKCON's deep corruption, as in approving two women SAC members (wanting to be gurus) to study if ISKCON should approve a policy of women gurus.

### **THE GBC IGNORE THEIR OWN RESOLUTIONS, MADE ONLY FOR SHOW**

Although the GBC boldly declares that their guru policies are shastrically correct and must be accepted and followed by ISKCON devotees at risk of severe consequences, they do not even fulfill their own resolution to define and give support from shastra as to what their guru system actually is. This is amazing hypocrisy. Every year in Mayapur, the GBC's annual meetings produce nice sounding resolutions that are simply flowery language or never implemented, completed, or defined, and are only concessionary lip service to whatever sincerity is still in ISKCON, meant to mollify us with empty promises, just as mundane politicians do. Another history is: "In 1999, the N. American GBC resolved

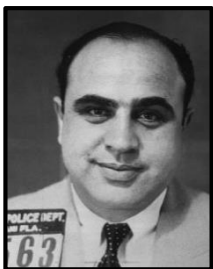
that members must undergo certain training in areas such as management and interpersonal skills, within a year. Many GBCs clearly most in need of this training, completely ignored this GBC directive. There were no consequences for ignoring the required training. Thus the mandating of some basic education for GBCs resulted in an even greater loss of faith, as everyone saw that GBC members can ignore their own resolutions without consequence. In 1998 at the Mayapur meetings there was an assessment process for each GBC member. Many shortcomings were pointed out and some were told that without marked improvements in certain areas, they should not be a GBC. Hardly any, if any at all, training or education took place to remedy the deficiencies that had been noted. This is the integrity of the GBC. They make a show of response but it is all phony. Therefore the GBC has lost its rights to claim the authority that Srila Prabhupada wanted them to properly exercise.” (Dhira Govinda das)

### A GURUKULI’S MEDITATIONS (2005)

**(1)** As Vaishnavas we must strive to be more humble than a straw on the street, yet some of our Gurus display an arrogance and pride equal to a rock star. Is this acceptable behavior for a model Vaishnava? **(2)** The position of GBC comes with a duty to care, protect, serve and safeguard the members and assets of Srila Prabhupada’s movement. The GBC has taken these duties too lightly. ISKCON ought to have a level of financial transparency that its members can be confident and reassured when donating their material wealth before departing this world. Imagine how many resources could be gathered. The lack of integrity that we have had over the years has created a lot of distrust, much to the detriment of ISKCON. **(3)** Protecting abusers and thus allowing them to continue abusing makes us silent accomplices. **(4)** Our leaders must be accountable, spiritually, morally and financially to the society, not simply between themselves. **(5)** The most worrisome aspect of the situation is that what is seen publicly is but a glimpse of the actual abuse of power taking place within the movement. The true magnitude is much more frightening. **(6)** Very, very few of ISKCON leaders have to this day shown the decency to come forward to acknowledge and apologize for their mistakes. No ISKCON leader has come forward while in power and say *“Dear Vaishnavas, I have failed in my service to you, I have abused your trust and I have made many mistakes, please forgive me, I submit myself to your judgment and I am prepared to accept your advice and whatever atonement you give.”* **(7)** Should ISKCON keep scandals private, or devotees would loose faith in ISKCON? But with our silence we are an accomplice to the problem. Because so many ISKCON scandals have been covered up, devotees have lost faith in the movement. There must be zero tolerance for abuse exploitation, deviant philosophies and practices. **(END)**

### UNACCOUNTABILITY AND CORRUPTION

ISKCON leadership consistently covers up the “falldowns” of their own approved gurus, such as in the decades long hush-up over Prabhavishnu “Swami’s” visits to Bangkok for rest and recuperation among the city’s famous comfort women. Many other guru deviancies were covered-up. The ISKCON GBC hides the internal strife and conflicts, hides the defects in their own policies. They cannot enforce financial reporting or accountability amongst their own leaders and gurus. They cannot come up with proper shastric justifications for their concocted and illegitimate, deviant guru vote-approval system, even though they resolved to produce such a policy paper. There are a lot of skeletons in the closet of the ISKCON GBC leadership. Peripheral property development (in Mayapur, Vrindaban, etc), restaurants, guru dakshina, salaries, temple donations, temple-affiliated businesses, and so on make for lots of money being siphoned off from Srila Prabhupada’s movement that never gets used for preaching Krishna consciousness, as it ends up in private bank accounts. This is ISKCON corruption. Even sincere devotees who have spent a lifetime of selfless service to the mission become corrupted in ISKCON, as they are enticed by distinguishing themselves above others with moving up in the ISKCON hierarchical and bureaucratic structure. To aspire for positions where greater esteem and



respect is given simply corrupts one's consciousness. Srila Prabhupada said: *"There are no big devotees in ISKCON. We are all on the same level."*

*"Corruption and unaccountability is endemic in ISKCON. It exists because there is a vested interest group at the top of the power structure which exploits all the resources that in fact belong to Srila Prabhupada. The gurus want to maintain their privileges and opportunities for exploiting ISKCON's resources. It is a gurocracy."* (Nityananda das, 2018) In the late nineties the Alachua ISKCON Board of Directors passed a resolution of no confidence in the GBC. Despite many attempts to meet with the Alachua GBC, Hridayananda refused, unresponsive to any correspondence. He simply refused to speak with community leaders. At the 1999 Mayapur GBC meetings, the GBC *"evaluated with weight a letter from a former Alachua community member who almost everyone knows as a mentally imbalanced fanatic, instead of directly from the community leaders. The letter came with a petition including forged signatures."* This story is typical of the ways in which the GBC handles the affairs of ISKCON. Corruption: acting to deviously serve private interests instead of ISKCON's interests. Strict systems of accountability are rarely seen anywhere in ISKCON, as everyone from top to bottom is "dipping into the till" or is "on the take." ISKCON misleaders do not want to become too strict on those in their charge lest those same rules come back to apply to them as well. Everyone has something to hide, and so everyone must support another's corruption by the rule of reciprocation.

One instance where there is little to no financial unaccountability or corruption is in ISKCON Bangalore temples Group. As described by Madhu Pandit das: *"We have a well defined 'authority level matrix' describing limits of how much each person can approve expenditures. There is a good independent audit system to check whether the expenditure was done through proper documentation of following the practices for best prices from vendors. We have digitised everything and have an ERP where data on stock and purchase has to be entered on a daily basis including how much was spent on vegetables etc. Nobody can back date anything. Over and above that we have an internal audit system reporting independently directly to the top management. All these bring financial transparency and accountability within the organisation."* Hoping to catch some incriminating defects and to support their allegations, ISKCON Bombay, in battling ISKCON Bangalore's secession, obtained court-mandated audits, but they came up completely clean.

### **DISTRIBUTE HIS BOOKS AND CONDUCT BUSINESS BY HONEST MEANS, WITHOUT CHEATING**

Sometimes it is said that ISKCON corruption and dishonesty was widespread during Srila Prabhupada's physical presence also. However, in spite of the caliber of his disciples (lower class men), Srila Prabhupada was very clear in his words and actions that he wanted purity, honesty, and accountability in his institution. There were many examples of Srila Prabhupada being confronted with dishonest and corrupt practices that he ended with very clear instructions. When he learned about the source of funds from Prasadam Distribution Inc in Laguna Beach as being from hard drug sales, and when he learned of the brazenly illegal thefts by Gurukripa and Yasodanandana's collection party in Japan, he ordered an end to these practices. When book distribution tactics went on a tangent into short-changing, fraud, and scams, he put an end to those practices. Ramesvara (1981) said: *"[In] 1974 I wrote to Prabhupada about controversies on what our methods should be on sankirtan. What kind of lines are we allowed to say. How we are allowed to represent ourselves. How much can we stretch the truth or how much can we conceal the truth. How much can we claim we are collecting for starving children. Jan. 1, 1975, he wrote me a very strong letter giving the policy regarding sankirtan lines."*

*"Whatever fund is collected for food distribution should be sent to India. Why is it not sent? [...] Don't use these UNICEF cards, that will not be good. You can make ISKCON FOOD RELIEF cards. But the money collected using this card must be sent to India where we are actually feeding people. If we simply speak nicely to a person and try sincerely to get him to take the book he'll take it. Why should we adopt unfair means? We should not do anything which will create a bad impression or make us unpopular. People are after these books, they are hankering for them. We don't need to take cheating method. I never had to use any cheating method when I first began. I simply presented the real thing.*

Basically and practically speaking everything that is done sincerely for Krishna's satisfaction is perfect. But we have to be very very careful in our dealings with others so that they will not take the wrong view... While dealing with the ordinary men, we must spread this movement in such a way that they will not misunderstand us and take offense. Try to sell as many of my books as possible to your best ability." (SPL Ramesvara Jan. 1, 1975) And more Srila Prabhupada letters on this:

**(1)** "Regarding the controversy about book distribution techniques, you are right. Our occupation must be honest. Everyone should adore our members as honest. If we do something which is deteriorating to the popular sentiments of the public in favor of our movement, that is not good. [...] we should not become unpopular in the public eye. These dishonest methods must be stopped. It is hampering our reputation all over the world. Money collected for feeding people in India [...] must be sent to India, or better yet, buy food grains there and ship them here and we will distribute. But every farthing collected for that purpose must be used for that purpose." (SPL Rupanuga Jan. 9, 1975) **(2)** "So it is not very much advisable to make lies just to sell book. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie! But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmanas are always truthful, even to their enemies. There is sufficient merit in our books that if you simply describe them sincerely to anyone, they will buy. That art you must develop, not art of lying. Convince them to give by your preaching the Absolute Truth, not by tricking, that is more mature stage of development of Krishna Consciousness. (SPL Sri Govinda Dec. 25, 1972)

**(3)** "A film showing illegal techniques of distributing my books (money shuffle) was never authorized by me. [...] stop it immediately. In all our dealings we should be above suspicion. They say first impressions are lasting. If someone feels cheated by our men because they are using dubious methods of distribution and collecting money our purity may be doubted and reputation spoiled." (SPL Kirtanananda Oct. 15, 1976) **(4)** "I have read the clipping and you have also mentioned of the women wearing karmi clothes and going into sex movies and bars late at night for collecting. So this kind of canvassing should be immediately stopped. (SPL Nalinikanta Nov. 21, 1975) **(5)** "By stealing, did Gurukrpa M. collect that money? Stealing is not our business. Our business is to become Krishna conscious. Caesar's wife must be above suspicion. This is our program." (SPL Trivikrama Nov. 9, 1975)

**(6)** "Accounts must be kept, things must be in order and lawfully done." (SPL Karandhar Dec. 22, 1972) **(7)** "Letter to: All GBC Secretaries Aug. 19, 1976 All GBC Secretaries Dear GBCs: [...] It has come to His Divine Grace's attention that many members of our society are engaged in the same business that Rsabhdeva (ex-President) and devotees of Laguna Beach Temple were engaged in. These devotees were recently in Delhi and Calcutta. Some of them also met one of our GBC men in Hongkong. [...] doing this business includes some senior devotees. [...] some GBCs were backing these projects. Exact details on how these activities are carried out were revealed by a participant and His Divine Grace is thoroughly aware of the entire operation now. [He] is very very unhappy about this. He said that under no circumstances can any GBC or Temple President accept any money from these devotees. This business has to be stopped at once immediately. His Divine Grace wants all of you to refer to the instruction of 3rd verse of Upadesamrta. First and foremost our profession must be very honest—above all suspicion. [...] 'Kindly see that this business is stopped at once.' Your servants, Gargamuni Swami GBC, Gopala Krishna Das, Harikesa Swami, Approved: ACBS" **(8)** "It is very good that all this business has stopped- sato vrtte sadhu sange. (SPL Ramesvara, Sept. 8, 1976) **(9)** "I have received your invitation to the opening of Prasadam Distributing International Inc., and I found it nicely presented. Krishna will give you intelligence how to engage in honest, brilliant, glorious work on His behalf. There is no need to engage in anything dishonest. Krishna has given enough money, now earn by honest means." (SPL Alex, Bob, Drdhavrata, Gupta, Rsabhadeva, Stan, Jan. 24, 1977)

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(1) "The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety." (Lavater) (2) "According to a Bengali proverb, **ati bhakti corera lakshana: Too much devotion is a symptom of a thief.** A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called sadhu." (CC Mad 17.15) (3) "We will establish hundreds of temples, and they will all be very opulent. But if we do not follow the instruction of the Spiritual Master, they will just be showbottle. **Do you know what showbottle means? It means colored water in a bottle which looks just like medicine, but which does not work.**" (SPConv NY, July 1970) (4) "I will kill thee now and love thee later." (Othello by Shakespeare) (5) "Kirtanananda may be eager to address in the Harvard university but recently he has lost his link on account of disobedience. You sing every day morning that by the mercy of the Spiritual Master one can please the Lord and one who has not pleased the Spiritual Master cannot have any access in the realm of Krishna Consciousness. Very recently Kirtanananda has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. [...] one at once becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. So it is my definite opinion that his lecture anywhere now will bear no spiritual sequence. He must rectify his mistake before he can play in our Society any important role. **By lips he says that he is a surrendered soul but by action he is thinking differently.**" (SPL Satsvarupa, Oct. 6, 1967) (6) **Bhakticharu Swami:** "...we see how miserably we failed to fulfil that instruction. Srila Prabhupada's greatest asset was his devotees, and that asset we started to lose first. Now we are about to lose everything else that His Divine Grace gave us to maintain. I do not want to blame anyone for all the mistakes that were made, but we must nonetheless recognise them and learn our lesson from them. Therefore, with all sincerity, I say that we are losing everything because we had been thinking that Srila Prabhupada is now dead and gone, and **we started to claim our shares of our inheritance.**" (Nov. 18, 2001) Bhakticharu as the "reformer" ceased his initiations, but soon he began again. It was contrived posturing only. (7) "Most people are readily equipped to recognize evil when they see it directly. What they are not equipped for and must learn is how to recognize evil disguised as righteousness." (Brandon Smith)

### THE MASK OF GURU BHAKTI IS A FALSE PRETENSE

If the materially-conditioned, self-appointed gurus in ISKCON were to operate on the actual asset strength of their own persona, charisma, knowledge, advancement, and spiritual power, they would not be very successful with their guru business. To enhance their profile they need to use Srila Prabhupada as their calling card. Srila Prabhupada, as the bona fide spiritual master and shining beacon of purity and transcendence, is very attractive to all sincere spiritualists. With the **appearance** of serving Srila Prabhupada, working on his behalf, trying to please him, claiming to follow his instructions (as **they** understand them, which they insist is the only way to understand them), glorifying Srila Prabhupada, and by giving Srila Prabhupada to others –their own attractiveness and success increases immensely. All ISKCON gurus know their guru career is greatly enhanced with the **mask of guru bhakti**. Exhibiting a show of love and devotion to Srila Prabhupada is standard practice for the ruling elite GBC-guru cartel of ISKCON. But all too often it is only lip service.

When one cannot recognize the material ambitions and misrepresentations of these false gurus, one is fooled by their show of devotion. It complicates matters that ISKCON gurus often do have genuine love and devotion for Srila Prabhupada; but it is mixed with pretense as well. Each case is unique, and although the disease is the same, the degree of phoniness varies from one to the next. It is like cancer: some have stage 2, others stage 4, etc. Invariably they all have material ambitions to enjoy gross or subtle sense and mind/ego gratification as a guru. This desire is the last snare of maya. Aside from detecting deviations in sadhana or spiritual practices, one may analyze the statements of these gurus carefully to ascertain their genuineness. Typically they give lip service to Srila Prabhupada and his mission, but then they eagerly pursue their own "mission," increasing their disciples, properties, businesses, bank balances, worship, and prestige, all which they fiercely guard as their

private estate or guru franchise. There is bitter competition for followers, influence, and status. The ISKCON gurus circulate in ISKCON to collect new disciples, worship, and money. ISKCON gurus make no financial disclosures and carry on with blanket protection from the corrupt GBC-guru club.

For example, we see rather inspiring pronouncements from an ISKCON guru: *"...to save the world is now in the hands of Srila Prabhupada's followers. One symptom of a devotee who has taken*



*Srila Prabhupada's mission seriously is a sense of purpose and urgency. He sees so many things that need to be done for spreading Krishna consciousness, and diligently applies himself in some activity to help push on this movement. He is not a lazy man. How can we recognize a true follower of Srila Prabhupada? By his qualities. Bhaktisiddhanta Sarasvati was famous as the Lion Guru, and Srila Prabhupada was similarly ferocious in preaching. Lions do not give birth to lambs. The world is full of impersonalism, atheism, wickedness and nastiness. Srila Prabhupada fought his whole life against this rascaldom. If we really want to be known as followers of Srila Prabhupada, we must come together and fight against all this nonsense. Srila Prabhupada wanted his followers to be preachers. Preaching is and always will be the essence. The topmost perfection for a devotee is to engage in activities to help others come to Krishna. And if we do not make the endeavour to preach, we simply slide into frustration and mediocrity... It is not very difficult to be Prabhupada conscious and have his association... immersing ourselves day and night in thoughts of how to push on Prabhupada's mission, within our given capacity. We have to absorb ourselves in preaching activities... we pray, 'Please, Srila Prabhupada, help me convince these people.' When asked questions... we remember how Prabhupada replied... When tempted by maya we say, 'No' because we know that it will be displeasing to Srila Prabhupada and a hindrance to our full absorption in his service... we remember how Prabhupada tolerated all inconveniences, patiently overcame all obstacles, and went on, undisturbed, pushing on his movement. ... being Prabhupada conscious is to offer all our successes back to him. We are made of his mercy and have no abilities of our own. All guidance, inspiration and blessings come from him. Srila Prabhupada was sent by Lord Chaitanya to fulfil His mission [...] There is no doubt that this movement will become prominent and lead the world, for it is the desire of Lord Chaitanya and Srila Prabhupada. This movement is meant for fabulous success, and it will happen when we all clearly understand that this was, is, and always will be Prabhupada's movement. Everything belongs to Prabhupada; **nothing is ours**. We are absolutely and always his servants. We do not have **dozens of movements** with dozens of leaders, but only one movement with one leader." (My Memories of Srila Prabhupada, Bhakti Vikas M.)*

Everything above is philosophically correct, but it is far from what the ISKCON gurus are actually doing. **"Nothing is ours"**? They all refuse to allow Srila Prabhupada to even have his own disciples, and insist that all disciples are theirs even though they are conditioned souls incapable of delivering anyone. They siphon off huge amounts of funds that would otherwise go to the temples and instead use it for their own programs, even making loans with interest to the cash-starved temples (as did Tamal, Romapada, others). No wonder book distribution has declined so greatly, as these gurus accumulate huge amounts in private accounts. And, though 50%+ have "fallen," they still insist they are pure devotees or do not need to be pure devotees in order to be a guru, since they are "in good standing" (until they are found not to be). And we do not have dozens of movements? Actually, ISKCON is a federation of guru fiefdoms where the gurus find it profitable and convenient to limitedly cooperate together, with their masks of Srila Prabhupada devotion, to maintain a mutual "preaching field" for continued exploitation. It is mutual back-scratching, and just like in any franchise, pay dues to use the corporate "good will" of ISKCON and Srila Prabhupada's name. The mask of guru bhakti is obvious except to those lost inside the organization, those who cannot see the forest for the trees.

The failure to direct one's admirers or followers towards the real pure devotee and making feeble protestations about being worshipped, as in the case of ISKCON gurus, is revealing of pratishta, desire for prominence. Memories of Siddhaswarupa Swami's meeting Srila Prabhupada, 1975: *"Srila*

*Prabhupada calmly moved on to the next point of contention. Each issue became more serious. Srila Prabhupada said, 'They say that your followers, they do not come here to see me, that they only see you. They only hear from and deal with you. They won't come here?' Siddha replied, 'If they want to come, they can come.' Srila Prabhupada quickly replied in a more authoritative voice, 'But this is your business. It's all right they may worship you if they like you very much, that's all right. But your business is to bring them to me. You are my disciple. The duty of the disciple is to bring the devotees to the spiritual master. This is your business. Your preaching should be like this. If your preaching does not bring them to this point, then it is useless.' Siddha replied, 'This is probably my defect. My preaching is not so good. Therefore they are not coming. But what can I do but try to preach to them?' Srila Prabhupada replied, 'Well, if your preaching is insufficient, then better not to preach.'"*

#### **ARE ISKCON GURUS REALLY PRABHUPADA CENTERED? By Dhira Govinda das**

**DEVOTEE:** Some of the prayers we sing for guru worship don't fit the ISKCON gurus, but they respond that as long as they are following Srila Prabhupada and the parampara, repeating their message, they are in good standing, properly situated. They say this all necessary for organisational purposes, to have a working system, and that ISKCON gurus are suffering from taking on their disciples' karma, proving they are diksha guru. On the other hand, most of the initiations I've witnessed in ISKCON, the gurus stress on how Srila Prabhupada is our prominent link. I've heard Bhakticharu Maharaja severely chastise a lady who introduced herself as his disciple as he conducted her initiation ceremony. He stressed we are all family, Srila Prabhupada is our pre-eminent siksha guru and founder acharya and we should all connect with him as our main guru. Some say Bhakticharu was a "covered ritvik," passing the buck and responsibility to Srila Prabhupada.

**DGOVINDA:** This points to why I wrote Current and Direct Link (CDL): Nine Principles and Practices. These 9 concrete points provide a reference for discerning what I would call genuine Prabhupada-centeredness, as opposed to **appearances of it**. The woman Bhakticharu severely chastised: suppose that when asked "Who's your spiritual master?" and she responded "Srila Prabhupada." And, she recites Srila Prabhupada's pranam mantras, regards and realizes Srila Prabhupada as her current and direct link to the parampara, worships Srila Prabhupada's picture, without any other pictures or pranams between her and Srila Prabhupada, etc. (as per CDL). Is Bhakticharu Swami instructing her like that? If so, then that is genuinely, from my perspective, "Prabhupada-centeredness." If not, then it's something else. If Bhakticharu Maharaja realized this woman is Srila Prabhupada's disciple- great. To the extent Bhakticharu Maharaja continued, implicitly or explicitly, to guide and instruct her to chant his own pranam mantras, worship his picture on the altar, refer to him as "my guru," etc, then there is no depth of the Prabhupada-centeredness he professed. But, if Maharaja had realized Srila Prabhupada as this woman's current and direct link to the parampara, that is commendable. Much more admirable, it seems to me, are those that for years and decades, since 1978, had clarity about this, and expressed it. I know that many who have expressed such things since the late 1970s have been, and are, banned, excluded, ostracized, etc by ISKCON. ISKCON gurus seem to profess Prabhupada centeredness but still insist they are the current link who must be worshipped as the primary guru, in spite of their flowery language, which just serves to distinguish themselves as very devoted to Srila Prabhupada.

#### **REGULAR NEW GBC RESOLUTIONS PAY LIP SERVICE TO SRILA PRABHUPADA**

Mar. 27, 2013: **DEVOTEE:** I was wondering what you thought of the latest GBC resolution: "**As the Founder-Acharya of the International Society for Krishna Consciousness (ISKCON) and the preeminent teacher and ultimate authority within our society, Srila Prabhupada has a unique relationship with every ISKCON devotee.**" A softening up of their stance? Could one take initiation from an ISKCON guru but take full shelter and all inspiration/direction from Srila Prabhupada?

**DGOVINDA:** I don't know firsthand what is the actual spirit and intention behind this recent resolution. I am reminded of the reasons that I wrote Current and Direct Link (CDL), providing several concrete ways by which we can **assess the extent to which someone is genuinely Srila Prabhupada-**

**centered**, apart from the sort of language that we see in the resolution. From the “Terms of Relegation” in Ch. 179: *“In recent GBC resolutions Srila Prabhupada was described with expressions such as ‘foundational siksha guru for all ISKCON devotees’ (1994), ‘pre-eminent siksha guru for every member of the institution’ (1999), and ‘pre-eminent and compulsory siksha-guru for all Vaishnavas (gurus and disciples) in the Society’ (1999). We suggest that terms such as these actually depreciate Srila Prabhupada’s position, rather than genuinely acknowledge and glorify it.”* Why? Because Srila Prabhupada’s position is limited to only a siksha while reserving the diksha role for themselves. It is like praising someone for having one eye when actually he has two eyes. *“The GBC comes out with resolutions with wording similar to what you mention above. From what I perceive, **they make such resolutions for purposes of image and political control, to show how reformed they are, or to enhance their Prabhupada-centered image. It seems more or less smoke and mirrors, dependent on members of the institution being pretty much not conversant with ISKCON history, and happy to unthinkingly believe ‘Oh, look how reformed the leadership is... just see how much things are changing...’ I regard the principles and practices mentioned in Current and Direct Link to be the litmus test for genuine Prabhupada-centeredness.”***

### CHARISMATIC, SENTIMENTAL ISKCON GURUS

It is increasingly seen that ISKCON gurus will engage in empty, sentimental Srila Prabhupada homages intended to boost their own appearances of devotion and spiritual advancement rather than actual loyalty to his instructions, which they have circumvented and disobeyed in pursuit of distinction, adoration, and profit. Sometimes these hypocritical, duplicitous gurus state they are working on Srila Prabhupada’s behalf, and everything belongs to Srila Prabhupada. This cheating is but a public show, as they collect money and disciples for themselves. These gurus continue to enjoy being worshipped and to pocket dakshina as their own spending money. This cheating by the ISKCON gurus is exposed in many of the IRM *Back to Prabhupada* magazines, for which free subscriptions are there for the asking and well worth reading cover to cover, every and all issues.

### CONCLUSION

Some may wonder how it is that so-called followers of the bona fide spiritual master, Srila Prabhupada, even those who physically served his lotus feet, could fall into degradation even lower than that of ordinary materialists. *“Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahiyasam pado rajo abhishekam: the dust of the lotus feet of great personalities offers all good to the recipient, **but the same dust can also do harm.** Those who are offenders at the lotus feet of a great personality dry up, their godly qualities diminish.”* (SBhag 4.4.13 purport) One of the prime poisoning suspects, Bhakticharu Swami, once stated: *“Srila Prabhupada is the delivering guru.”* However, he still insisted he was the current connection to the disciplic succession. WAS.

## CHAPTER 125: MAYAVADI POLLUTION

Srila Prabhupada several times was obliged to emphatically deal with the entry into ISKCON of the sahajiya mentality that is so prevalent in India and especially Vrindaban. When Nitai das requested permission to leave Srila Prabhupada and study with the Radha kund babajis to find a “higher” guru, he was severely chastised by Srila Prabhupada. Jaya Sacinanadana das was also rejected by Srila Prabhupada for a similar offense. Srila Prabhupada, as we saw Tamal describe it in a previous chapter, strongly reprimanded the Los Angeles devotee gopi-bhava group in the mid-1970’s for their sahajiya inclinations of emphasizing the conjugal love affairs between Krishna and the gopis. Yet, forty years after Srila Prabhupada’s departure, we see many parts of ISKCON and many ISKCON gurus are steeped

in the sahajiya culture as never before. And this is after and in spite of the GBC taking a firm stand on the rasika guru Narayan Maharaja infiltration issue in 1995.

### SAHAJIYA POLLUTION INCREASINGLY POISONING THE HARE KRISHNA MOVEMENT

Radhanath, Sacinanadana, Tamal, Giriraja, Shivarama Swamis, Aindra das: the list keeps growing. These are some major personalities in ISKCON who embraced the prakrita-sahajiya culture, which often is often on display and obvious in ISKCON at festivals, its associated events like Kirtan Melas, etc. Sahajiya means easy or cheap. Sahajiya is the pretension that one is more advanced than he actually is, and this not only applies to those presumptuously intruding into Krishna's rasa lila, those prematurely discussing intimate pastimes between Radha and Krishna, and those imagining their Svarupa/siddha deha (eternal identity), but also to those who take the political endorsement of the GBC that they are a diksha guru when they have no power to give diksha or divya jnana. Those who follow nicely for some years and then announce themselves as diksha gurus are easy, cheap gurus. Is it so cheap to be able to deliver souls back to Godhead? The ISKCON guru and initiation system is sahajiya: pretentious, cheap, with cheaters cheating the cheated. An ISKCON sannyasi and guru: "Our movement's basically off track and not properly following Srila Prabhupada [...] that just shows our movement's a sahajiya movement [...] But it is difficult to train people within the present ISKCON society when there are all these mayavada and sahajiya influences." (BVKS lecture, 2011)

### QUOTES FROM SRILA PRABHUPADA ON SAHAJIYAS

(1) "The Vaishnavas are by far the greatest philosophers in the world, and the greatest among them was Srila Jiva Gosvami Prabhu, whose philosophy was again presented less than 400 years later by Srila Bhaktisiddhanta Sarasvati Thakura Maharaja. Therefore one must know very well that Vaishnava philosophers are **not sentimentalists or cheap devotees like the sahajiyas**. All the Vaishnava acharyas were vastly learned scholars who understood Vedanta philosophy fully, for unless one knows Vedanta philosophy he cannot be an acharya. To be accepted as an acharya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedanta philosophy, either by studying it or hearing it." (CC Adi 7.102 purport) (2) "A class of so-called devotees known as prakta-sahajiyas sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The prakta-sahajiyas exhibit these symptoms to advertise their so-called advancement in love of Krishna, but instead of praising the prakta-sahajiyas for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the prakta-sahajiyas with pure devotees. When one is actually advanced in ecstatic love of Krishna, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord." (CC Ant 20.28 purport) (3) "Sahajiya... Sahaj means easy. Easy-going. They will smoke cigarette at the same time they will play rasa-lila. This is sahajiya. [...] They will do all nonsense; still, they will become God, imitation of God." (SPConv May 1, 1974) (4) **SP:** Unless we are very sincere, we cannot cope with maya. That is not possible. If you remain a servant of maya, you cannot conquer over maya. You must be very sincere servant of Krishna. Then you can conquer. Mam eva ye prapadyante mayam etam taranti te (BGita 7.14). It is clearly said. Otherwise, you are subjected to the tricks of maya. **Devotee:** Unless one surrenders to Krishna. **SP:** Then you can get rid of maya's tricks. Otherwise, you may dress yourself like anything, but you are simply maya's servant. Bhaktivinoda Thakur has sung one... Ei ota kalir chela: 'Here is another disciple of Kali.' Nake tilaka galai mala. 'He has got tilaka on the nose and mala, kanthi, also.' Sahaja bhajana kache namu sange laiya pare bhalo: 'And he's..., he has become a Vaishnava by illicit sex.' This is stated by Bhaktivinoda Thakur. 'Here is a Kali's chela. He has dressed like a Vaishnava, but he is doing his bhajan with illicit sex.' [...] You know? There is a class of sahajiyas? **Devotee:** Yes. **SP:** Yes. Vaishnavas. Just like, dress like Rupa Gosvami, loincloth and... but three dozen women behind him. **Devotee:** Yes, gopis. **SP:** So Bhaktivinoda Thakur: 'Here is a disciple of Kali. He has tilaka and he has kanthi and he's doing this nonsense.'" (SPlecture July 13, 1974) (5) "This is sahajiya-vada. He is thinking, 'Oh I have become liberated. I don't require any direction of my guru. I'm

liberated.' Then he's rascal. Why this Gaudiya Matha failed? Because they tried to become more than guru. He, before passing away, he gave all direction and never said that 'This man should be the next acharya.' But these people, just after his passing away, they began to fight, who shall be acharya. That is the failure." (SPConv Aug. 16, 1976) **(6)** "Here in Los Angeles, we have [...] about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban." (SPL June 7, 1976)

**(7)** "Following in the footsteps of Gopis comes in the perfectional stage. First you come to the perfectional stage, then you talk of Gopis. Going to girls and making them pregnant, then talking of Gopis, that is going on, that is nonsense. Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a sahajiya. Gopis are not ordinary women, they are all expansions of Krishna's pleasure potency. So when we understand Krishna, then we shall understand Gopis. We can simply follow foot prints of Gopi how they loved Krishna." (SPL, Dec. 14, 1972) **(8)** "Don't try to understand Radha-Krishna very quickly. It is a very big subject. [...] then there will be so many prakrta-sahajiyas. In India there are prakrta-sahajiya. Just like Radha-Krishna dancing. Radha-Krishna has become a plaything. The painting Radha-Krishna, Krishna is kissing Radha, Radha is kissing. These are all nonsense. Radha-Krishna philosophy has to be understood by the liberated person, not by the conditioned soul. So we shall await for the fortunate moment when we are liberated, then we shall understand radha-krshna-pranaya-vikrtir. Because Krishna and Radha, They are not on the material field." (SPLecture Aug. 30, 1968) **(9)** "Unfortunately, after the disappearance of Lord Chaitanya Mahaprabhu, many apa-sampradayas (so-called followers) invented many ways not approved by the acharyas. Bhaktivinoda Thakur has described them as the [...] sahajiya, [...] The aula-sampradaya, baula-sampradaya and others invented their own ways of understanding Lord Chaitanya's philosophy, without following in the footsteps of the acharyas." (CC Mad 1.271) **(10) Devotee:** Srila Prabhupada, when one returns to his svarupa, his natural form, how does... **SP:** First of all, anartha-nivrtti. You are accustomed to so many bad habits. First of all try to rectify it, then talk of svarupa. Where is your svarupa? Simply wasting time. A man is diseased, he's thinking, 'When I shall be cured I shall eat, go to this hotel, I shall eat like this.' First of all cure, then talk of eating this and that. Svarupa, when you are cured, that is svarupa. So long you are not cured, what is the use of talking svarupa? First business is cure yourself. [...] that is anartha-nivrtti. Then svarupa will come. That is the babajis. In Vrindaban, you have seen? Siddha-pranali. **Devotee:** Ah, siddha-pranali, siddha-deha? **SP:** They are smoking and having illicit sex with one dozen women – svarupa. Rascal. This is called sahajiya, a rascal. Condemned. Where is your svarupa? Don't talk unnecessarily. First of all come to svarupa, then talk of svarupa. (SPConv June 23, 1976) **(11) SP:** That will happen. Sahajiya. **Devotee:** Posing himself as a big, learned man. **SP:** My Guru Maharaja used to say, "When our men will be sahajiya, he will be more dangerous." **Devotee:** Our own men. **SP:** Bhaktisiddhanta Sarasvati Thakura, he said that "When our men will be sahajiya, oh, they'll be more dangerous." So our men are becoming, some of them, sahajiyas." (SPConv Jan. 24, 1977) **(12)** "Srila Vishwanath Thakur has warned that, 'Don't mix with Vaishnava who is not well trained up, well behaved.' [...] 'Don't mix with them, these professional, so-called Vaishnava, sahajiyas.' This is warned. [...] 'You should not hear. Eh? What is the wrong there? The Krishna-katha is there.' No, Krishna-katha is there just like milk is there, but if it is touched by the lips of a serpent, it is no more to be taken. It has become poison. So unless one is situated as pure Vaishnava in his dealing,

in his behavior, inside and outside, he should not become a preacher because it will not be effective; neither one should hear from such a person.” (SP Lecture Mar. 6, 1976)

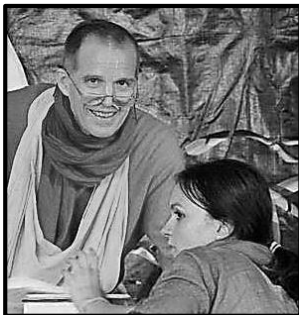


### THE OTHER SIDE OF AINDRA DAS: SAHAJIYA IMAGINATION

Aindra das was a kirtaneer who inspired many devotees, and he died under strange circumstances after he preached spiritual revolution and spoke frankly about ISKCON corruption. Yet, he was also adversely affected by sahajiya ideas, seen in excerpts from his book. This has given us great pause, wondering how such inappropriate expressions of imaginary love affairs with Lord Krishna could be seen as part of Srila Prabhupada’s teachings... Someone wrote online: “...regarding Aindra das and his writings. As you may know, Aindra das is a celebrated devotee the world over. Upon reading his book, “The Heart of Transcendental Book Distribution” (available online), it’s my duty to warn you of its contents. I’m not attacking Aindra das personally, but his writings are highly objectionable according to the standards set by Srila Prabhupada, who gave us innumerable warnings on this very subject... ‘In the premature stage it is sometimes found that a lusty, conditioned person will artificially try to establish some relationship with Krishna in conjugal love. The result of this is that one becomes prakṛta-sahajiyā, or one who takes everything very cheaply.’ (NOD Ch. 40) Below are some excerpts from Aindra’s Ch. 3, ‘Third Heartfelt Effusion.’ Apologies for the graphic nature of these excerpts, but I think it’s important to highlight the offensive content to convey the seriousness of this matter. Aindra das imagines himself a gopi: “When, by the mercy of my beloved guru, will I appear as a resplendently delightful young damsel of Vraja? I will never mature beyond the end of my twelfth year and will remain ever intoxicated with luscious freshly blooming vamamadhyā love-fascinations. My bewitching spiritually perfect bodily features and transcendental voluptuousness will lay to shameful waste all the most beautiful and supposedly charming frog-like women of the lower, middle, and upper planetary systems of this cosmic creation! O He Radhe! When, in Your assembly of sakhis, will I get the chance to see, with my own blooming eyes, incomparably lovely Lalita Sundari forcing her way **between me and Lord Shyama** while endlessly rebuking Him with the most outrageous, audaciously sarcastic criticisms to prevent Him from capriciously ripping at my upper garments?” **COMMENT:** Aindra’s descriptions become too “intimately” explicit for us to quote, being very disturbing as he writes about entering into love affairs with Krishna, with Radha’s help. It seems that he has contracted the rasika bhakti fever. Even if he was genuinely on that level, why would he publicly write in this way to cheapen this most elevated subject before neophytes? Srila Prabhupada never spoke like this or revealed his intimate relationship with Krishna, so how can we?

### SHIVARAMA SWAMI SAHAJIYA BOOKS

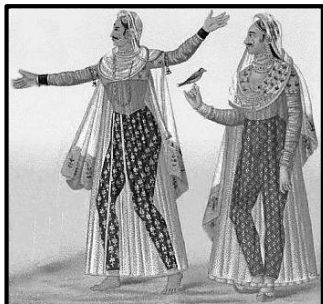
Shivarama Swami has also written books about fictional pastimes of Lord Krishna, Radharani, the gopis, and Vrindavan transcendental intimacies. No previous acharya has written **fiction** about the Lord’s intimate Vrindaban pastimes. Thus he continues with his rasika bhakti attachments long after being suspended in 1995 for his stubborn associations with the Gaudiya Matha. His books such as Venu-Gita are still widely available. His sahajiyaism continues, and of course, the GBC cannot do anything nor cares to correct him.



### SACINANADANA (SWAMI?)

Sacinanadan Swami from Germany is as of 2022 still an ISKCON guru in good standing, more or less. There are exposes online about his relationship with his female personal secretary, Bhanu Nandini dasi, with whom he travels and spends much time together. The conspicuous relationship is disturbing to many. Various GBCs discussed the matter with him, but to no avail. He goes everywhere with her. A recent letter from an anonymous ISKCON guru lamented his frustration: “Yes, this is a terrible deviation and it has gone on since long. Thus so many devotees in your country are being poisoned by mayavadi philosophy. Krishna das one

day, Ramesh on another, Sacinandana Swami never stops to drag people way from Srila Prabhupada. Same happened in the past when he introduced so many of his disciples to Narayan Maharaja. Sacinandana Maharaja has no discretion and is associating in so many ways with asat sanga, and his



followers are thus exposed to this poison. Lord Chaitanya has said, that anyone who hears Mayavadi is ruined. Does he have to personally appear to Sacinandana Swami to tell him that? Maharaja does not listen to anyone in the world short of God Himself. (besides of having of course an open ear to Krishna das, Ramesh Baba, and every other Mayavadi, such as Ravi Shankar with who he shared the dais in Berlin last year.)”

He has friendships with impersonalist/ sahajiya persons, such as Krishna das (kirtan singer) and Ramesh Baba, a Vrindaban sahajiya-rasika babaji, with whom he is shown on YouTube discussing “Sriji” or Radharani. Dinabandhu das claims Ramesh Baba “admits to having no guru or sampradaya,” yet “Sacinandana Swami's disciples are quite open on Facebook about the fact that he is siksha disciple/ friend/ admirer of Ramesh Baba.” (Sun, Nov. 23, 2014) Sacinandana arranged and participated in European tours by Ramesh Baba and other sahajiya. He is a “sannyasi” freely associating with his female disciple and with sahajiya babajis. Hanuman das (online commentator) investigated, to try and resolve the issue. ISKCON leaders are not helping. Apparently the GBC told Sacinandana Swami that his female secretary could not live with him anymore, but whether there is compliance or not is unknown, as he leads a private life much of the time.

### MAHANIDHI SWAMI

In 2013, due to devotee complaints, ISKCON guru Mahanidhi Swami was investigated by the GBC at his residence in Radha Kund and found to have had some unspecified inappropriate relations with a female disciple. Mahanidhi Swami later denied the accusations but the GBC suspended him as a guru. Mahanidhi continued as before and in late 2014 took babaji initiation from Krishnadas babaji, seen in the photo. Once, on his birthday, his disciples rented a helicopter to shower flowers on his residence in Radha Kund, and that evening there was bhajan and a rasa lila performance. Excerpts of



praise online reveal his interest in gopi-lila, raganuga bhakti, and the life of a hermit: “Radharasa Sudha Nidhi – A nectar ocean of classes all about scintillating Radharani’s sweet Holy Name, form, qualities, pastimes, Her dear sakhis and Her dearest beloved Priyatama Shyamasundara. You must listen if you are at all interested in practicing Raganuga Bhakti Sadhana. He leads scintillating parikrama's of Vrindavan, brilliantly elucidating Radha-Govinda's lila-stalis...” Hmmm... this sounds like a gopi-bhava Radhakund babaji, not a disciple of Srila Prabhupada.

### ISKCON LEADERS AND TEMPLES: FAKIR MOHAN

“It’s important to understand how ISKCON is being infiltrated and influenced by bogus siddhantas, and here are some of the sources of these deviated siddhantas. The trail of the idea there is no Kalki Avatar leads back to two infamous Gaudiya Matha personalities, Ananta Vasudeva and Sundarananda Vidyavinoda. Both these personalities were defectors from Gaudiya Matha in 1947 (ten years after departure of Sarasvati Thakur). Ananta Vasudeva went to Vrindaban where he sought out siddha-pranali diksha and Sundarananda Vidyavinoda returned to his family guru in Navadvipa. Kanupriya Goswami was formerly the family guru of Sundarananda Vidyavinoda with whom he reconnected. Sundarananda also introduced Fakir Mohan, a third Gaudiya Matha defector, to Kanupriya Goswami from whom Fakir Mohan took diksha. Fakir Mohan had been a disciple of Ananta Vasudeva as well as a junior editor for Ananta Vasudeva under Sundarananda. And Fakir Mohan was invited to ISKCON temples: [http://youtu.be/\\_WIEDf9mj9M](http://youtu.be/_WIEDf9mj9M) Srila Prabhupada has written about the infamous Vasudeva: ‘One of your closest disciples, the jackal Vasudeva [srgala-vasudeva], has rejected



your instructions [tomara upadesa tyaji]. His regrettable preference for infectious poison has resulted in an epidemic of worshipping and serving sahajiyas [sahajiya-seva]. Where are your instructions still being followed? As it is said: 'punar musika bhava' –everyone has 'again become a mouse' Today the

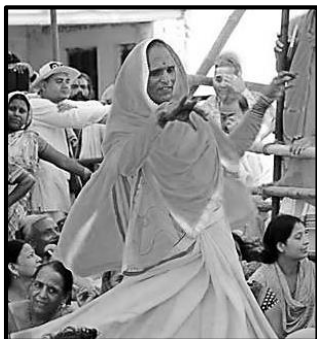


lion's food has been stolen by the jackal and everyone is reduced to tears as they are caught in Maya's clutches.' (Viraha-astakam, Ch. 5)

"That Kanupriya Goswami may be at the root of numerous Sahajiya concepts that have crept there way into contemporary Vaishnavism is confirmed by statements of an ISKCON acharya in 1994. There is still plenty of nama-aparadha to be found and misconceptions have now become mainstream conceptions among many western Vaishnavas and in ISKCON. Another confirmation of the influence of Kanupriya Goswami upon ISKCON: 'From what I have heard from tapes and from the mouths of Fakir Mohan and our Gaur Govinda Maharaja, they did not meet so many times. [Fakir Mohan] would sometimes bring books of his diksha-guru's writings (Kanupriya Goswami) for Gaur Govinda Maharaja, who was very appreciative and they spoke a number of times about the prema-yuga and about the esoteric significance of Jagannath Puri Dham. Gaur Govinda M. requested him to be in charge of a Vaishnava college that he wanted to start in Orissa.'" [Bhubaneshwar, 2005] Fakir Mohan acted in the capacity of giving siksha to the residents of ISKCON Bhubaneshwar and Gaura Govinda M. was associated with him. Fakir Mohan was invited to lecture in ISKCON temples and associated closely with ISKCON leaders including Gaur Govinda M. and Indradyumna Swami. How is it that a disciple of Ananta Vasudeva was allowed such influence in ISKCON? Srila Prabhupada made it clear that Ananta Vasudeva was disobedient to Bhaktisiddhanta, was a false acharya, was a sahajiya, and so much more unsavory things. Yet ISKCON devotees associated openly with Fakir Mohan until his departure in 2016. No wonder that sahajiya influences have entered Srila Prabhupada's mission.'" (from www.gosai.com)

From Krishna devi dasi: "Madhavananda and Bhaktarupa prabhus took guidance from Dr. Fakir Mohan das, a Vaishnava friend of Gour Govinda M. Eventually, this relationship became more formal, with the little group of Western Gour Govinda disciples in Bhubaneswar hearing Bhagavatam class daily and taking siksha from Fakir Mohan, formerly of the Gaudiya Mission. Something happened a few years ago, and they stopped publicly supporting Fakir Mohan. By then however, Fakir Mohan had been introduced to many ISKCON leaders and devotees, and he has lectured in ISKCON temples, including Amsterdam. You can read more about Fakir Mohan from Bhaktarupa. There are also YouTube videos of Fakir Mohan. My point being that even some of Gour Govinda Swami's followers go outside ISKCON, despite their external allegiance to the GBC. If ISKCON devotees bring outside influences into the institution, then what does 'Stay with ISKCON' mean?

"It was known amongst the intimate disciples of Gour Govinda M. that he himself took siksha from Oriyan babajis and saints. Otherwise, where did he get the things he preaches? Not from our Srila Prabhupada! And why do Gour Govinda and Narayan Maharaja's teachings so closely resemble each other? Again, it's the babaji connection. Narayan Maharaja even liked to say that Gour Govinda Swami secretly took siksha from himself. Bhakti Prajnan Kesava Maharaja, Narayan Maharaja's guru and our



Srila Prabhupada's sannyasa guru, was very strict about discussing rasa tattva or permitting disciples to read raganuga literatures. So where does Narayan Maharaja get such knowledge? From outside the institution of his spiritual master. At an earlier point in Narayan Maharaja's life, he left the math of Bhakti Prajnan Kesava Maharaja and went to Radha Kunda to take shelter of the babas there. He talked privately about this with his early ISKCON followers like Tamal Krishna Goswami, Giriraj Swami, Shivarama Swami, etc. Although Narayan Maharaja disagreed with the babajis publicly, privately he took their siksha for rasa tattva and raganuga sadhana. In fact, some of Narayan Maharaja's writings are

directly plagiarized from the commentaries of Sri Ananda Gopal Goswami and Sri Ananta Dasa Babaji, renowned Radha Kunda babajis. There continues to be crossover between Narayan Maharaja's devotees and the siddha pranali lines, with Premananda das (BV Tirtha Maharaja) giving siddha pranali diksha or directing devotees to raganuga gurus in the babaji line for siddha pranali diksha. It is an open secret that a few advanced Indian disciples in Narayan Maharaja's camp are getting siddha pranali. Narayan Maharaja, on the other hand, preached that if he is not permitted to preach and canvass in ISKCON temples, then ISKCON devotees should leave their gurus and come to his camp. To solve the dilemma of 'stay within ISKCON,' he states that he himself 'is ISKCON' and the 'real successor' to Srila Prabhupada. To address [...] 'honesty,' Narayan Maharaja's camp preaches: 'Krishna is very tricky. Therefore, raganuga devotees are also very tricky.' Or, 'If you have greed for raganuga bhakti, you will do whatever necessary to obtain your goal, prema-bhakti.' So it's considered a sign of advancement that a devotee will be a powerful devotee in his math, but slip away for siksha from a babaji or saint on the sly. The point being: 'Stay within ISKCON' or 'Stay within your guru maharaja's math' is a public stance meant to preserve a connection for a variety of reasons. The downside of this is that Srila Prabhupada's teachings in ISKCON are being weakened by the introduction of outside elements from caste Goswami or babaji lines."

### RAMESH BABAJI IS VERY INFLUENTIAL AMONG ISKCON DEVOTEES

Describing the apasampradaya known as the Sakhibekhis -sahajiya men who dress up in women's clothing, put cloth over their heads like a sari, and role-play as gopis in order to enjoy sex desire -Srila Prabhupada says the following: "Sakhibekhi. There are so many apasampradayas, thirteen at least in the counting by Bhaktivinoda Thakur: aula, baula karttabhaja, neda, daravesa, sani sahajiya, sakhibekhi. This sakhibekhi. Smarta, jata-gosani, ativadi, cudadhari, gauranga-nagari. These thirteen, fourteen apasampradayas. They are passing as Chaitanya Mahaprabhu's sampradaya. But they're the worst, rejected. The sakhibekhi, dressing like.... To cheat Krishna. Krishna is after the gopis, so they have dressed like gopi, and Krishna does not know that he's a rascal man. (laughter) Just see. This is their intelligence, to.... 'I have become a sakhi. Krishna will embrace me and kiss me.' So Krishna is so fool. (laughs) These rascals are doing that. Sakhibekhi. There was a Lalita-sakhi in Navadvip. All women surrounding him." (SPConv Jan. 24, 1977)



Ramesh Babaji is popular with Sacinanadana Swami, Radhanath Swami, and other ISKCON members, and he has many online YouTube videos where his program can be understood. Srila Prabhupada was not favorably inclined to the Vrindaban/ Radhakund babajis who were sahajiya posing as very advanced, giving deviant philosophy to innocent people. Some ISKCON gurus have regularly associated with these babajis or spent decades living with them. Ramesh Babaji has become popular with many ISKCON devotees and gurus. It is a gradual contamination and spoiling of everything that Srila Prabhupada taught during his manifest lila.

"Recently Dhanurdhara Swami with his 100 followers apparently stayed at Varshana, and were with Ramesh Baba (local famous activist sahajiya) the whole month of Kartika. He was found guilty of child abuse (excessive physical punishment) in Vrindavan gurukula and rather than accept the token punishment allotted by the GBC, he left ISKCON instead. ('If my presence is disturbing, then it is better that I leave.') Still he is always hanging around close to ISKCON, still recruiting and initiating ISKCON devotees, although no longer sanctioned by the GBC. The scene around Dhanudhara Swami is deja-vu. It was 1992 again, when Dhanurdhara Swami and the sahajiya gopi-bhava club were residing in Vrindavan, internally polarizing ISKCON's Vaishnava community. The only difference was that now Ramesh Baba is in the centre. Not only Dhanudhara Swami and his followers are regularly, intimately



associating with Ramesh Baba, but also Sacinanadana and Radhanath. Previous years there was Bhurijana das, and Sachinandana Swami (followers included), and this year Giriraja Maharaja.”

### **“DOCUMENTING THE NEW SAHAJIYA MOVEMENT” by Krishnakant in BTP**

In *Back To Prabhupada* #38 (Winter 2012-13), an article describes many ways in which ISKCON has become cheapened by the sahajiya influences that are widespread now in ISKCON. As follows:

**“SENTIMENTALITY:** *‘It is not that one should create something out of sentimentality, become a sahajiya and advocate such concocted devotional service.’* (CC Mad 1.34) *‘Therefore so-called good men of this world, who are engaged in so many welfare activities, humanitarian activities, by mental concoction, they may be all foolish activities in the estimation of the Supreme Personality of Godahead. They are very much puffed up, that ‘We are doing this, opening hospital and school, and philanthropism, nationalism. Is there any such thing in the Bhagavad Gita? Is there any advice that ‘You open hospital, school, and do this philanthropic work?’ No.’* (SPLecture Aug. 3, 1973) **COMMENT:** Radhanath Swami has created an entire cult of philanthropy based on sentiment, establishing “missionary hospitals and eye camps,” “an orphanage,” “schools,” and “emergency relief programs.” These exact phrases are from his own website and autobiography the descriptions, but which are clear deviations from Srila Prabhupada’s teachings. **“USING FALSE HUMILITY FOR FAME:** *“Sometimes a sahajiya presents himself as being void of desires for reputation (pratistha) in order to become famous as a humble man.”* (CC Mad 4.147) **COMMENT:** Radhanath and Bhakticharu Swamis are notably humble-appearing but very ambitious at the same time. This is a standard technique in ISKCON, mastering the charisma of humility to enhance one’s guru franchise.

**“THEY CONSIDER THEMSELVES NEXT ACHARYAS:** *‘This is sahajiya-vada. He is thinking, ‘Oh, I have become liberated. I don’t require any direction of my guru. I’m liberated.’ Then he’s rascal. Why this Gaudiya Matha failed? Because they tried to become more than guru. He (Srila Bhaktisiddhanta), before passing away, he gave all direction and never said that ‘This man should be the next acharya.’ But these people, just after his passing away they began to fight, who shall be acharya. That is the failure.’* (SPConv Aug. 16, 1976) **COMMENT:** Similarly, Srila Prabhupada never gave any direct instruction or order for anyone to become an initiating guru, still the poisoners of Srila Prabhupada who hijacked the movement falsely claimed that they had been appointed as the next acharyas, pretending to be very advanced devotees capable of giving diksha.

**“TAKE EVERYTHING CHEAPLY:** *‘That is sahajiya, which means a class of men that take everything very cheaply.’* (SPL June 15, 1972)” **COMMENT:** In ISKCON the position of diksha-bestowing guru was cheapened by moving Srila Prabhupada to the background as a “previous” acharya and introducing a vote procedure to approve those “in good standing” as new initiating spiritual masters. Thus it has become so cheap and easy to become a guru, supposedly as the next link after Srila Prabhupada. But they are proving to be all jokes.

**“NO DEPTH OF KNOWLEDGE:** *‘...we do not want to create a group of prakrita sahajiya, or devotees who do not know the science of Krishna and don’t know the science of devotion, but simply worship the Deity with no depth of knowledge.’* (SPL June 3, 1969)” **COMMENT:** ISKCON claims that the spiritual aspirant must physically associate with their guru and personally be instructed and receive the mantras for first and second initiation lest it be ineffective. However, probably most of Srila Prabhupada’s direct disciples received their initiations by letter and formalities were done by local leaders, and they typically received Gayatri mantra from a tape recording, and many never even saw Srila Prabhupada in person or never spoke to him in person. ISKCON leaders do not say these initiations were invalid, yet insist that after Srila Prabhupada’s departure, now everything must be done personally, physically. This is quite inconsistent and contradictory.

**“INVENT THEIR OWN WAYS OF UNDERSTANDING:** *‘Unfortunately, after the disappearance of Lord Chaitanya Mahaprabhu, many apa-sampradayas (so-called followers) invented many ways not approved by the acharyas. Bhaktivinode Thakur has described them as the [...] sahajiya, [...] The aula-sampradaya, baula-sampradaya and others invented their own ways of understanding Lord*

*Chaitanya's philosophy, without following in the footsteps of the acharyas.'* (CC Mad 1.271)"

**COMMENT:** The proper system of understanding is to accept the words of the acharya, Srila Prabhupada: "A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord." However, from the website of ISKCON initiating guru Romapada Swami, we see he has invented his own way of understanding: "That may be a possibility. There are some instances when one does accept a bona fide spiritual master but later on that spiritual master may fall away from the strict standards." (2011) But shastra and Srila Prabhupada make it clear a bona fide spiritual master NEVER falls down under any circumstances, and if he does, then he was not a bona fide guru. To justify their own own false guruship positions, ISKCON will invent new ways of understanding which are deviant and useless for spiritual advancement.

**"THEY MAKE THE GURU-DISCIPLE CONNECTION VERY CHEAP:** 'Such a relationship is condemned by Bhaktisiddhanta Saraswati Thakura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called baulas or prakrita-sahajiyas. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.' (CC Mad 24.330)" **COMMENT:** ISKCON gurus have become so cheap that when one of them, which over 50% have "fallen down," then the disciples are advised that either they find another cheap ISKCON guru for re-initiation or just be satisfied that their "diksha" was received before their guru fell down, so it is still "institutionally valid." What double talk and word jugglery to avoid dealing with the real issues involved. **"GOPI PASTIMES:** 'Some become sahajiya, pretending to be Krishna and Radharani and Her gopi friends.' (A Second Chance, Ch. 16) 'The prakrita-sahajiyas [...] To try to become writers of Vaishnava literature, they introduce their material conceptions of life into pure devotional service.' (CC Ant 20.28)" **COMMENT:** An example is Shivarama Swami's fictional works of imaginary characters in Radha Krishna intimate lilas as "poetic license" but which is unauthorized and bogus. Such sahajiya books cannot have good effects on anyone.

## CONCLUSION

(1) "These sahajiyas will come out of so many devotees. What can be done? From my Guru Maharaja's disciples, so many sahajiyas came. These are called sahajiyas. Very easily they capture thing. So my Guru Maharaja used to say, 'When my disciples will be sahajiya, it will be more dangerous.'" (SPConv Jan. 28, 1977) (2) "That sahajiya tendency is very easy to take up [...] Anyway, keep your movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure." (SPConv June 7, 1976)

From at least the time of Bhaktivinode Thakur in the mid 1800's, the acharyas in our line have struggled diligently to eradicate sahajiya-ism and protect the sampradaya from this dangerous contamination. But the ISKCON misleadership mostly looks the other way as many of their own indulge in this deviation to varying degrees. If the GBC was as vigilant with sahajiya-ism as they were with the "posthumous diksha" proponents, then the sahajiyas would flee. But the fact is that sahajiya culture is good for their guru business, so why to respond to this deviation? Actually, sahajiya-ism attracts more cheap followers to these cheap gurus, and since ISKCON today has few bright minds left, no one seems to notice when sahajiya-ism is employed despite its prohibitions in Srila Prabhupada's teachings. "...to learn the transcendental science, it is imperative that **one avoid the company of undesirable persons** and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but **serve their senses and their mental whims in terms of their speculative habits.** Intelligent persons seeking transcendental realization should **very scrupulously avoid their company.**" (CC Adi 1.59)

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## CHAPTER 126: ACADEMIA

*"I am also practically finding that if any of our students artificially try to become scholars by associating with unwanted persons they become victimized, for a little learning is dangerous, especially for the Westerners. I am practically seeing that as soon as they begin to learn a little Sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself." (SPL Dixit Sept. 18, 1976)*

**"HERMENEUTICS** is the "academic skill" of interpreting what an author has written. In theology, hermeneutics focuses specifically on constructing and discovering the appropriate rules for interpreting the scriptures. These methods and principles, however, are often drawn from outside of scripture in historical, literary or other fields. It inevitably involves exegesis, which is the act of interpreting or explaining the meaning of scripture. The goal in applying the principles of hermeneutics is to correctly portray the truth, striving to accurately discern the meaning of the scripture." The above is from Wikipedia etc, but we understand that the Vedas are spoken by the Supreme Lord Himself, so they are already perfect, and do not require speculative academic interpretations via history, literature, etc. Rather than interpretation according to one's imperfect understanding, they should be understood at face value by perfecting our understanding through Srila Prabhupada's purports. This is the difference in approach between mundane academicians and sincere devotees of the Lord. Interpretation can be speculative, whimsical, motivated, and defective or it can be honest and transparent, recognizing the inherent truths imparted in the Vedic sruti shastras, and this is actually realization. And same with the smriti and itihasa compiled by self-realized souls such as Vyasadeva.

*"We do not interpret but accept verbatim the words of shastra. There are two meanings or ways to accept understandings- gauna and vrtti- direct and indirect, and Srila Prabhupada explains that when something is not clear, then you can interpret. He gives the example of some Sanskrit phrase where it is said this "village was on the Ganges river," which is unclear because it really means on the bank of the Ganges since no village is IN the Ganges. But this is the exception to the rule since the Vedas were written to be accepted verbatim as they are, and they are written in clear and easy to understand language. And we have all heard many times he explains how Gandhi, Dr. Radha Krishna etc would interpret dharmakshetra to mean not a place of pilgrimage but the material body with the five senses being the five Pandavas. This is what happens when devotees do not accept verbatim the clear language of Srila Prabhupada and shastra." (Damaghosh das, 2017)*

Unless devotees are fixed up in their spiritual practices (sadhana) and on the transcendental platform, they are vulnerable to the contaminating influences of mundane scholarship and academic culture. We must not become adversely affected by defective academic interpretations of Srila Prabhupada's clear teachings.

### **EVERYTHING, ACADEMIA AS WELL, CAN BE USED FOR KRISHNA OR FOR MAYA**

Srila Prabhupada engaged devotees to distribute his complete sets of books to university libraries and religious scholars all over the world. Satsvarupa, Mahabuddhi, Ghanashyama, Satyanarayan, and others sought out endorsements of Srila Prabhupada's books from prominent college professors and academicians, especially those whose field of "expertise" was in religion and philosophy. The BBT printed a pamphlet with all the "endorsements" by scholars, used as to promote Srila Prabhupada's books. This started the Hare Krishna movement's engagement with the scholarly community (academia) and it was a positive development and pleasing to Srila Prabhupada. But gradually, after Srila Prabhupada's manifest departure, things have "developed." Since 1977 the landscape of the religious scholar community has changed as "scholarly" devotees influenced the academic world to foster a broader and more accurate awareness of the Hare Krishna movement and ISKCON. Hridayananda's request for going back to university to get a degree in Sanskrit was denied by Srila Prabhupada, but he did so anyway 15 years later, earning his Ph.D. degree in Sanskrit and Indian

Studies from Harvard University. By the turn of the 21<sup>st</sup> century, a good number of devotees had gotten prestigious university degrees: Garuda (Harvard), Urmila (Duke), Krishna Kshetra, Tamal (Cambridge), Shukavak, Ravindra Svarupa (early 70's), Subhananda, and quite a few others.

However, it appears that many "devotee scholars" became influenced by their association with mundane religious scholars while they were trying to influence them. It is one thing to try from the transcendental platform to influence mundane scholars so they will better appreciate Srila Prabhupada, his books, his teachings, his movement, and bhaktiyoga. That is very worthwhile to further Lord Chaitanya's mission, as mundane scholars and all those they teach are further enlightened in transcendental science and universal religion/ dharma. It is another thing, though, when devotees enter the scholarly community and are themselves influenced by mundane academia and its mundane methodologies, psychology, and values. When that occurs, the devotee scholar actually may become an agent of maya by then espousing deviations, misunderstandings, and philosophic compromises, as in trying to "reconcile" apparent difficulties with the assimilation of "Gaudiya Vaishnavism" into the degraded western demoniac so-called "culture." Many consider that the ISKCON offshoot called Krishna West seriously alters and undermines the purity of Srila Prabhupada's preaching by unauthorized compromise. Many academics, devotee and non-devotee alike, have portrayed Srila Prabhupada as simply a charismatic religious leader who happened to come to the right place at the right time, achieving some success due to mundane circumstances, and thus they discard or miss his exalted status as a paramhansa. Serious and offensive mischaracterizations of Srila Prabhupada are made which are counter-productive to the preaching progress made by other devotee scholars. Of course, the ISKCON GBC leadership seems to be completely unaware of or unconcerned about these events, being asleep at the wheel as usual.

Ravindra Svarupa das wrote in ISKCON Review 1.1 (1985) about devotees and academia: *"...whether those of us in ISKCON who have academic training consider ourselves to be 'modern scholars' or 'transmitters of an intellectual tradition.' We consider ourselves first and foremost to be the latter, and if 'modern scholars' means those who accept the empirical methodology to be the ultimate arbiter of truth, then we are not modern scholars. As transmitters of our tradition, we follow Chaitanya when he says that 'the evidence of revealed scripture [...] is the only means of Vedic knowledge...'"* He writes about this because it is an issue. To convince academia of the soundness, logic, metaphysicality, and bonafidity of the Hare Krishna movement is laudable and will contribute significantly to paving the way forward in the expansion of Krishna consciousness. However, while utilizing empirical methodology to establish and demonstrate "Vaishnavism" as universal truth in academia and the broader mundane society, devotee scholars must be very careful not to become affected by mundane empiricism, intellectualism, speculation, public or scholarly opinion, etc. and take to the ascending process instead of the descending. These pitfalls have obviously befallen some devotee scholars, as discussed below. A key principle to note is that spiritual knowledge is descending, not ascending. Take, for example the classic statement by the Hare Krishna "scholar" Tamal (1996): *"But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstance."* This cloaks the ISKCON deviants' philosophy in nice-sounding academic language in an attempt to give credibility to a flawed idea, namely that conditioned souls are able to concoct spiritual principles and methods of preaching which become authorized even though unprecedented, but when they are actually bogus and spiritually unauthorized. Beware phony successors who wreak havoc with their illegal assumption of leadership and their deviations from the authorized teachings of the Founder Acharya and previous acharyas. Examples of this are the 1978-87 ISKCON zonal acharya system and the evolving no-objection, multi-level vote approvals for ISKCON diksha gurus.

### **DID SRILA PRABHUPADA APPROVE OF GOING TO UNIVERSITY?**

Srila Prabhupada never prohibited going to university, and the historical record shows he sometimes discouraged it and sometimes he encouraged it. Each case was individually evaluated for

what was best for the preaching, the individual, and the expansion of the mission. It had little to do with what a devotee preferred or felt would be best for his future economics, prestige, or power/influence in the society of devotees. But today we have the distinct impression that mundane higher education status is a means for personal benefit rather than considered carefully in terms of what is best for Srila Prabhupada's service. Some letters from Srila Prabhupada give the idea: **(1)** *"I like the idea of yours to continue on for PHD presenting our books and philosophy in your thesis. This will be a great service for you to perform and I shall be very grateful to you if you can do it. Please therefore go ahead with obtaining PHD and become a learned scholar in the science of loving Krishna."* (SPL Feb. 2, 1975) **(2)** *"So far as your course at the Temple University is concerned, [Ravindra Svarupa was studying for his Ph.D. at Temple University] that is the best platform for introducing our philosophy to the serious persons. And if they become sincere to learn the highest topics of subject matter or transcendental knowledge from us, that will be the perfection of their education. If you must read some other books of philosophers, even they are Mayavadis, as a sideline we can speak about them as comparative study. Otherwise our main aim is to study and preach Bhagavad-Gita and Lord Chaitanya. **Our purpose is to teach our own philosophy.** Do not lose sight of that purpose or become distracted by other things. I have also made one book about other philosophies of your western philosophers, but I did not make compromise."* (SPL Ravindra Svarupa das) **(3)** *"Regarding Srinivasa Svarupa it is very pleasing to hear that this Indian boy wants to surrender his whole life to Krishna. There is no harm if he finishes college and gets his degree. If possible, he can live in the temple and attend the university daily. At any rate, he should carefully follow all the regulative principles and associate with his fellow devotees as much as possible. The university is well known for demonic association, but if he is able to keep up his devotional practices and protect the creeper of devotional service, then he may complete his degree. I think there is more advantage in Bir Krishna remaining fully engaged in his temple duties than in going back to college. **What would be the practical benefit of such degree?**"* (SPL Bhaktadas, Apr. 13, 1974) (Note: one was encouraged, the other discouraged.)

#### **SRILA PRABHUPADA: PLEASED/DISPLEASED DEPENDING ON THE SPIRIT/SUBSTANCE**

**Dhira Govinda:** *"Without doubt, some, or maybe much, of what's happening in the name of academic work from devotees, is serving to erode trust in Srila Prabhupada. **Definitely it is poisoning Srila Prabhupada's movement.** But we don't want to paint with too broad a brush. In the spirit of yukta-vairagya, Srila Prabhupada wants his followers to be participating and influential in the world of academia, and practically every other sphere: politics, entertainment, business, agriculture, literature, military, psychology, industry, etc. We want sincere followers of Srila Prabhupada expertly giving Krishna consciousness throughout society. That of course requires tact, proper discretion, spiritual strength. Without spiritual strength, it becomes like trying to catch the big fish, and getting pulled into the ocean (and, due to maya, not even realizing that we've been pulled into the ocean). So, with regards to academia, I'll say that my perception of the efforts of some devotee scholars is that they are contributing in positive ways to Srila Prabhupada's movement, in ways that Srila Prabhupada would fully encourage. There are fine examples that I'm sure Srila Prabhupada is pleased with, but also surely the opposite. Examples: Years ago I read a book with a collection of Tamal's essays, written while he was at Southern Methodist University. I remember not perceiving meaningful value to Srila Prabhupada's movement. Hridayananda Maharaja, as far as I can tell, is leading a 'Srila Prabhupada is not shastra' movement- so, if that's the result of his Harvard studies-, that's discouraging, irritating. Srila Prabhupada would be displeased, perhaps furious. Recently I read something from an academic, a former follower of Srila Prabhupada. He refers to Sri Haridasa Sastri as 'the 20<sup>th</sup> century's most prolific and knowledgeable Gaudiya Vaishnava scholar...' Clearly, Srila Prabhupada is conspicuous by his absence in that statement. [...] A view such as that, from a former follower of Srila Prabhupada, clearly indicates the principle of getting pulled into the ocean. But Murli Gopal das (Dr. Mauricio Garrido), a quantum physicist, is doing excellent work, in my opinion, using his mathematics and quantum physics education and experience to establish and introduce in the community of scientists, a model of*

consciousness founded in Vedic psychology and philosophy (his efforts are building on my studies/publications on the Vedic Personality Inventory and the Hare Krishna Maha Mantra research). Sadaputa's work in archaeology is great, in my opinion. So, for each individual's efforts, we can assess, based on the spirit and substance of Srila Prabhupada's vani." (2016) **(END)**

Around 2008 Akrura das, a GBC apologist in UK, wrote a study on Bhagavad Gita wherein he emphasizes at the start: "Bhagavad-gita can only be understood when knowing the whole Mahabharata." He is married to a disciple of Krishna Kshetra Swami (ISKCON guru), who published a rendition of the Mahabharata. So here are two things: corruption of so-called scholarship by promoting your wife's guru's books, and minimizing Srila Prabhupada's Gita by claiming it cannot be understood in and of itself, but requires study of the Mahabharata (something Srila Prabhupada never said). This is an example of questionable application of academics in the service of the transcendental mission. The entanglement in maya is often very subtle, and the dangers of academia are also very subtle. Krishna consciousness is like a razor blade.

### **SRILA PRABHUPADA IS NOT SHASTRA? By Dhira Govinda das**

*"Not that I'm involved in any substantial way, but, from what I've seen and heard, especially in recent years, a trend amongst 'devotee academics' is to embrace the view that 'Srila Prabhupada is not shastra.' Recently I corresponded with a member of the devotee higher education community at the doctoral level. He wrote to a very new devotee, 'Keep in mind that Prabhupada is not Shastra'. Since I know that this senior devotee's 'ISKCON guru' is a major proponent of the 'Srila Prabhupada is not shastra' stance, I am assuming with confidence that this devotee who wrote to the newcomer to Srila Prabhupada's movement, was simply acting as a mouthpiece for his 'guru.' Below is an excerpt from a response letter I wrote to him:*

*"You write 'Keep in mind that Prabhupada is not Shastra...' I certainly do regard all of Srila Prabhupada writings and teachings as shastra, smrti shastra. I'm wondering what's your reference(s) for 'Prabhupada is not Shastra.' I mean, did Srila Prabhupada ever say that? Or, did Srila Prabhupada ever say, or indicate in any way, that Srila Bhaktisiddhanta is not Shastra? I'm interested to hear more about your understanding in this regard. Of course, Srila Prabhupada often writes and speaks of shastra, and guru. My understanding about that, about the checks and balances system regarding shastra and guru, is that as a foundational reference for determining who is a bona fide guru, and who isn't, we refer to shastra. That, as far as I've comprehended, is Srila Prabhupada's teachings with regard to how to utilize the checks and balances of shastra and guru. Not that, once we have found a bona fide guru, we check shastra to determine which teachings from the bona fide guru to accept, and which to reject. And, practically speaking, for me anyway, to check shastra to determine who is a bona fide guru isn't really practically relevant. I mean, what do I know about shastra? Previously in life, I knew nothing at all about shastra. Whatever I know about shastra, I know from Srila Prabhupada. Srila Prabhupada and his teachings are non-different from shastra. They are one (while simultaneously distinct, of course, in the sense that Srila Prabhupada and all his vibrations are distinctive, personal representations of the essence of shastra). I understand shastra through Srila Prabhupada. Of course, it can be acceptable, on relatively rare occasion, to directly approach, for example, the teachings of Srila Bhaktisiddhanta, or the Goswamis, or other smrti or sruti shastra, to enhance our realizations, on the condition that we're firmly fixed in the spirit and teachings of Srila Prabhupada. Thus, if we do approach previous acharyas, or the Puranas, we hear and receive such shastra through the pure lens of Srila Prabhupada. For me to approach the Puranas or previous acharyas in any other spirit, I believe, would be the principle of 'jumping over,' and quite bogus and impudent on my part, and probably disastrous for my spiritual life. Of course, to understand how Srila Prabhupada's teachings are non-different from shastra, and how the statements of shastra, and of Srila Prabhupada, are true, that's another discussion, and it's the sort of discussion we're entering into... And in such discussions, for sure, there is ample room for permissible conjectures, as Srila Prabhupada describes, for example, in his purport to BGita 14.1 (where he uses the term 'the process of philosophical speculation.')* **(END)**



Hrdayananda "Swami" is promoting "Srila Prabhupada is not shastra." There are two quotes from Srila Prabhupada in this connection: "Unless one is under the shelter of a realized spiritual master, his understanding of the Supreme is simply foolishness" (TLC) "Unless one is prepared that 'I am accepting somebody as my spiritual master. I must accept whatever he says,' if there is any doubt, that 'I cannot accept his words verbatim,' then one should not accept him as spiritual master. That is hypocrisy." (SPConv July 13, 1971)

### THE ACHARYA IS NOT UNDER THE SHASTRA AND IS AS GOOD AS KRISHNA

**ONE:** (Bhaktisiddhanta Sarasvati, The Harmonist, Dec. 1931, Vol. 29, No. 6) "It is not empiric wisdom that is the object of quest of the devotee. Those who read the scriptures for gathering empiric wisdom will be pursuing the wild goose chase. There are not a few dupes of their empiric Scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortunes due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves. **What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees.** The Message conveyed by the devotees is the same in all ages. The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard. Those who think that the Sanskrit language in its lexicographical sense is the language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of Divinity. On the lips of non-devotees the Absolute always appears in His deluding aspect. To the pure devotee the Absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee. This is the reason why the conditioned soul is warned to avoid all association with non-devotees. Thakur Bhaktivinode is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. [But] from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience their meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Thakur Bhaktivinode will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his wrong method of study."

**TWO:** "...But in devotion, there is no karma-bandha. As Krishna is free from all reaction, similarly Krishna's devotee who wants to satisfy Krishna only, he is also free from all reaction. Therefore Krishna says, acharya mam vijaniyan nava-manyeta karhicit [SBhag 11.17.27] '**The acharya is as good as I am,**' Krishna says. Nava-manyeta karhicit, 'Never neglect him.' Na martya-buddhyasuyeta, 'Never be envious of the acharya, thinking him as anything of this material world.' [...] Therefore, **acharya's position is as good as Krishna.** Saksad-dharitvena samasta-sastrair. Acharya is always cautious that he may not be subject to criticism. But who criticizes acharya, he becomes immediately offender. Because he is playing the part of acharya, he plays as far as possible. But sometimes for preaching work, he might have to do something which is not consistent. But if he is criticized, then that man who criticizes, he becomes... [...] Ordinary man cannot transgress the laws, but Krishna and His representative, acharya, might be sometimes seen that he has transgressed.

Therefore Krishna says, *acharyam mam vijaniyan. Vaishnavera kriya, mudra vijneha na bujhaya. In the CC, Vaishnava acharya, his activities is not understood even by the wisest man. Vaishnavera kriya, mudra vijneha na bujhaya. Brahmany upasamasrayam. Acharya, guru, he is completely surrendered to Krishna. He has taken the shelter of Krishna, being completely freed from all material affection. [...] Everyone has got some material desire to fulfill, but a guru or acharya has no such business. That is the symptom of acharya. He has no more any material business. [...] He has finished all business of material satisfaction. That is the symptom of acharya. And sabde pare ca nishnatam. And he has taken full bath in the ocean of transcendental... [...] Tasmad gurum prapadyeta [SBhag 11.3.21], one should surrender to such spiritual master. Jijnasuh sreya uttamam, when he is actually serious about inquiring the transcendental subject matter. Otherwise there is no need of accepting guru or acharya. He has no business. If one is not interested in the transcendental subject matter...*" (SPConv Mar. 10, 1972)

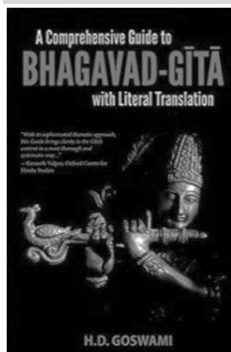
### **LICKING THE OUTSIDE OF THE HONEY BOTTLE by Nityananda das**

*"Academia tends to evaluate Srila Prabhupada and his movement through the lens of mundane sociology, anthropology, history, psychology, and their speculative methodologies... whereas devotees want to live in spiritual practice and action, on the basis of Srila Prabhupada's teachings, to make devotees out of the lost souls. Srila Prabhupada's knowledge is already perfect, it is a descending process. So if devotee scholars can assist mundane scholars to properly understand the Hare Krishna movement, Srila Prabhupada, and the philosophy of Lord Chaitanya, that is great. But if they become influenced by academic culture, they may become disturbances to Srila Prabhupada by accepting academia's speculative interpretations above shastra.*

*"Burke Rochford, the academic scholar on the Hare Krishna movement since the seventies, is an old acquaintance and I have read his books. I find them interesting, useful, and insightful. However, many of the other scholarly books on the Hare Krishnas, especially some by devotee authors, I find disturbing, like when they examine Srila Prabhupada and his legacy in the framework of mundane academia. Terms such as hermeneutics, post-charismatic, routinization, and exegesis are esoteric terms, and when devotee scholars speak about 'Bhaktivedanta' in terms of 'modern theologies,' comparing him to other religious phenonema, I feel nauseated. Are Hare Krishna devotees to study Srila Prabhupada through the lens of the mundane academic method? Their ivory-tower, sanctimonious evaluations, analysing Srila Prabhupada as a cult phenomenon is offensive by minimizing the pure devotee. Also it can be creepy, being studied by these academics via their limited scientific methodology and by cross-referencing to their 'published' academic forerunners and peers, as though they were building up their knowledgeable conclusions, brick by brick, ascending to attain... what? Their conclusions are most often speculative, innovative, competitive, and useless.*

*"Are devotee 'scholars' appreciating 'Bhaktivedanta' properly? It's one thing to have mundane scholars appreciate Srila Prabhupada's legacy, and quite another for a devotee to become one of them to explain transcendence in academic terminology. Srila Prabhupada has already explained it all nicely; we should distribute **his** books, not write new ones about Hare Krishna in academic lingo. Some of these books on 'Bhaktivedanta' and his 'religious transplant,' and 'seeking clues to the sources of Prabhupada's exported Vaishnava theology' ...are troubling to read. These analyses about problems that Lord Chaitanya's movement faces in adapting to modern society should rather note the problems of the sinful modern society. Academic discussion of the internal problems in ISKCON are ironic, as they were caused by disobedience to Srila Prabhupada's instructions, especially by Tamal, one prominent devotee 'scholar.' Adjustments to and re-interpretations of the shastra are debated to solve problems caused by deviations from Srila Prabhupada's and the shasta's verdicts. It's like licking the outside of the honey bottle. Is it speculative intellectualism? Is there an attraction for the prestige of honored mundane scholarship and attending religious conventions with really smart people? Although some academic devotees are doing nice preaching to further Srila Prabhupada's mission, others appear to have seriously drifted off course. Srila Prabhupada warned scholarly Hiranyagarbha das about this, who later rejected Srila Prabhupada with his faulty academic interpretations." (END)*

## SRILA PRABHUPADA IS THE PERSON BHAGAVATA, MORE THAN SHASTRA



In reply to Hrdayananda Swami, who maintains Srila Prabhupada is not shastra, are these quotes: **(1) "Devotees of the Supreme Lord are not controlled by the scriptures since their activities are congenial to Divine Wisdom. When self-realized devotees ordain any new arrangement, this should be accepted as religious code, even if such new arrangements are not found in the scriptural dictums of the previous sages."** (Sri Tattva-Sutra by Bhaktivinoda Thakura) **(2) "He said, 'Bhaktivinoda Thakura is Kamala Manjari, a personal associate of Radharani. He ordered me to establish daiva-varnasrama. I must obey his order. The acharya is not under the shastra. The acharya can make shastra. Bhaktivinoda Thakura, the acharya, has inspired me in various ways. By his mercy and that of Gaura Kisora das Babaji Maharaja and the previous acharyas we are going on, not caring for the precise technicalities of smartas."** ("Sri Bhaktisiddhanta Vaibhava" compiled by Bhakti Vikas Swami) **(3) "In all the Vaishnava sampradayas, the correct shastric understanding is thru the acharya's commentaries, not opinions of academic scholars' speculations. We must note that most of the academic scholars connected to ISKCON are usually mouth pieces for the GBC's interpretations. Academic training has not helped them understand Srila Prabhupada's living presence and transcendental availability."** (Damaghosh das, 2016)

## ISKCON SCHOLARS PRODUCING THEIR OWN BHAGAVAD GITAS

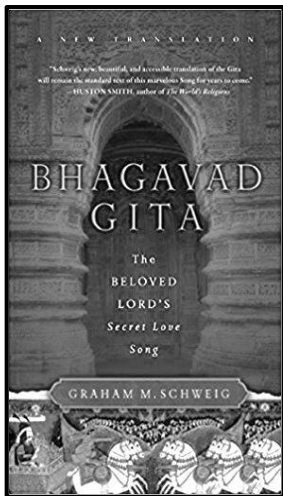
Another trend in ISKCON: producing other Bhagavad Gita editions, with uniquely different translations and commentaries from the one Srila Prabhupada already gave us. This is a presumptuous activity, and by promoting one's own version of the Gita, one naturally must neglect to promote Srila Prabhupada's Gita. How can one advocate two Gitas at once, neither will people study two or three Gitas; it is difficult to get others to read even one. So at the expense of Srila Prabhupada's preaching via his wonderful and perfect *Bhagavad Gita As It Is*, devotee "scholars" who are Srila Prabhupada disciples or followers thus study Srila Prabhupada's Gita and then make their own version as though it was better (or more unique) in some way than Srila Prabhupada's Gita. This is offensive. Srila Prabhupada's Gita, the original unchanged version, is fully relevant and appropriate in all circumstances and for all persons. To doubt this shows these devotee scholars are drowning in maya.

**FIRST**, Hrdayananda's Gita (**Above**): It contains a "literal translation" in English as well as a "comprehensive guide." From *Note to the Readers*: "...note that in translating the Gita the author has chosen to keep ambiguities in Sanskrit ambiguous in English as well. The Gita clearly contains an explicit central message, but it also at times contains mystic and mysterious language, dense and intense philosophy and unique ways of self-expression, which the author tried to retain in the English. The purpose of this elaborate Comprehensive Guide is to unpack, disambiguate and explain the literal translation such that the clear central meaning shines through." So, was Srila Prabhupada's Gita not adequate in delivering a central message that shines through? If Srila Prabhupada's Gita is perfect, what is the need for a conditioned soul's defective version? This is the problem: those producing their own Gitas are not accepting that Srila Prabhupada's Gita is perfect and complete, and so there is no need to add to it or upstage it and garner acclaim from those who don't know better. Hrdayananda uses H.D. Goswami as the author's name instead of the name Srila Prabhupada gave him, as he likes to change things for the "better." Upon examining his Gita, it is obvious that anyone in any condition or station would be far better off with Srila Prabhupada's Gita. We pity him, who tried to distinguish himself by re-doing what his own guru has already done so wonderfully.

**SECOND**, there is *Bhagavad Gita: The Beloved Lord's Secret Love Song* by Garuda das (Graham M. Schweig), who is a tenured Virginia professor, a religious scholar. He completed Tamal's Cambridge thesis, published to honor Tamal's "outstanding academic credentials" (see below). To publish a Bhagavad Gita as one's own work, being a disciple of Srila Prabhupada who has already done this par excellence, is in the opinions of many, an arrogant, offensive disservice, and prohibited by proper

etiquette as prescribed in shastra. A Facebook discussion about this matter from which we can look at the issue more closely: **PGD**: "This is a matter of etiquette, if a previous acharya has already written about something, there is NO need to repeat it for personal sense gratification, or to outdo the previous acharya." [CC Mad X:151] **KD**: Each living entity's bhava will be different, this is more like poetry and it appeals to a certain audience I think, Prabhupada would never object... if you really understand Prabhupada. **JYD**: Srila Prabhupada did want that we should describe in our own words all that he gave us, while his rendering of all he gave us is the core, the foundation and is not superseded.

**GARUDA**: Prabhupada always considered that 4 books- BGita, SBhag, NOD, and CC- were the



necessary books. Outside of that, everything was extra. Once we were in Prabhupada's room in New York when Radhaballabha asked Prabhupada, "So, after you finish the Bhagavatam, Prabhupada, what books would you like to translate?" Prabhupada said, "Oh, maybe Jiva Goswami's Sat Sandharbha, or Vedanta-Sutra or Bhagavad-gita. There're so many." Someone spoke up, "But Prabhupada, you already did the Bhagavad-gita." Prabhupada said, "There are so many commentaries. We did a small part." He said, "Ramanujacharya, Madhvacharya, everyone has given a Gita commentary. We could do many Gitas, not just one." So he had a conception like that. (From Memories: Anecdotes of a Modern-Day Saint. Vol. 2.)

**PGD**: I let Srila Prabhupada respond to your reply: "So Vyasadeva is the spiritual master. So the later acharyas, they did not think it proper that whatever the... Because their spiritual master has had already made a commentary on the Vedanta-sutra, 'Oh, that is sufficient. Why should we do again?' These are some of the etiquette." (CC Mad 22.21-8, Jan. 11, 1967) "One cannot defy the previous acharyas. The false pride that makes one think that he can write better than the previous acharyas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, **but such writing is never accepted by serious devotees.**" (CC Ant 7.134) "The writing of Vaishnava literatures is not a function for ordinary men. Vaishnava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaishnavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the Vedas. Unless one is FULLY qualified in Vaishnava behavior and authorized by superior authority (the Supreme Personality of Godhead), **one cannot write Vaishnava literatures or purports and commentaries on Srimad-Bhagavatam and Bhagavad-gita.**" (CC Mad 24.326) "The words spoken by the Lord are different from words spoken by a person of the mundane world who is infected with four defects. A mundaner is sure to commit mistakes, is invariably illusioned, has the tendency to cheat others and is limited by imperfect senses. With these four imperfections, one cannot deliver perfect information of all-pervading knowledge. Vedic knowledge is not imparted by such defective living entities... One cannot say anything about the transcendental world without being free from materially contaminated consciousness." (Introduction to Gitopanisad) "Unless one is a FULLY unalloyed devotee of the Lord, one should NOT try to describe the pastimes of Krishna in poetry, for it will be only mundane. There are many descriptions of Krishna's Bhagavad-gita written by persons whose consciousness is mundane and who are not qualified by PURE devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Krishna's service. Such literature is mundane, and therefore, as warned by Sri Sanatana Gosvami, one should not touch it." (CC Ant 1.212) So, do you not feel that ANY of these statements by Srila Prabhupada apply to you, as you clearly do not consider yourself an "ordinary man," or one who is still on the "mundane platform," but rather, apparently, you view yourself as being a "Fully Unalloyed Devotee of the Lord"? Re: "Ramanujacharya, Madhvacharya, everyone has given a Gita commentary. We could do many Gitas, not just one." Do you see yourself in the league of such acharyas as Ramanujacharya, Madhvacharya, or Srila Prabhupada? When Srila Prabhupada said "WE," he was not

referring to "us" [his neophyte disciples], but to himself. He very rarely used the words 'I, me, my', but rather the word "we" when speaking of himself.

**GARUDA:** Here's what I do know: (1) I don't know how to judge myself spiritually; (2) I do know that the Guru can assess my qualifications; (3) I do know that once Prabhupada saw my first master's thesis on the CC and was informed that I was going into doctoral studies at Harvard that he said to Satsvarupa Das Goswami that he was pleased that I was serving on such a high level; (4) I do know that Mahaprabhu's anugraha is a lot more powerful than any type or number of shortcomings I have; (5) I do know something of how much so many people have come to appreciate Krishna Bhakti through my scholarship and publishing writing and translations; (6) I do know that I receive the support and encouragement of so many of my guru brothers and sisters for continuing in this direction; (7) I do know that Krishna bhakti seva takes many forms, and that this one happens to be mine: a university professor teaching the BGita and other bhakti texts, and protecting them from misinterpretations by offering strong scholarship, and (8) I do know that once you actually read my translation and presentation of the Bhagavad Gita: The Beloved Lord's Secret Love Song, that you'll give me your sincere reactions, since you obviously care deeply for how the guru parampara is represented. **PGD:** KD, how can you say that Garuda's Gita translation is "more" like poetry? Especially since the Gita is a 'poetic song' "composed" by Lord Krishna Himself, and translated "As It Is" by the Lord's pure devotee Srila Prabhupada. Garuda advertises his Gita thus: *"To all my current and former yoga students and teacher trainees, take advantage!!! Bhagavad Gita: The Beloved Lord's Secret Love Song: [It] will remain the standard text of this marvelous Song for years to come, if indeed it is ever superseded."* -Huston Smith, author of *The World's Religions*, said of Graham M. Schweig's translation of the *Bhagavat Gita*. **GARUDA:** I believe was trying to point out that Prabhupada's translation is in prose, plain and simple, and was trying to appreciate that my attempt was to bring in some of the poetic quality and feel of the original Sanskrit poetry as a reader of Sanskrit feels it. [...] By the way, may I ask, what is your Krishna Bhakti seva? You seem to have a lot to say about mine, about which you know very little. So why don't you share with me what it is that you do to contribute to the seva of Krishna? My "Krishna Bhakti Seva" is too insignificant for me to mention in any way, I do, however, due to my expertise in faultfinding have some qualification in recognizing an envious offender to my Spiritual Master. And for this moment I consider it my 'seva' [selfless/thankless service] to do just that.

**PGD:** You writing your "own" translation as well as commentary of the Bhagavat Gita flies in the face of all the quotes that I posted by Srila Prabhupada [there are many more]. I do not believe that any truly genuine or chaste Srila Prabhupada disciple, or any Krishna Bhakti for that matter would EVER consider attempting to upstage THE present yuga acharya Srila Prabhupada, who said that His books [including, and especially the Bhagavat Gita As It Is] that they will be the law books [Gold standard] for the next ten thousand years. Yet in light of those words by Srila Prabhupada you have the audacity to proudly and shamelessly display in your original post the [ignorant] comment of Mr. Huston Smith regarding "your" Gita."

Tripurari Swami, Sravaniya dasi, and others have also done versions of the Gita. Epidemic.

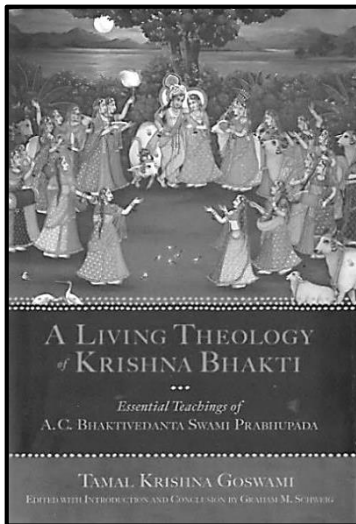
### **POSITIVE PREACHING IN THE ACADEMIC WORLD**

**(1)** *"I was recently invited to speak at a conference of devotee academics, and I spoke about my studies and publications on the effects of chanting the Hare Krishna Maha Mantra, and on the development of the Vedic Personality Inventory (VPI). Thinking back on my personal history, when I was a relatively new bhakta in Israel, I was plagued by severe doubts from studying various sections of Srila Prabhupada's books, particularly related to science, astronomy, and those sorts of areas. Devotees there in Israel weren't able to satisfactorily respond to my questions, and they appropriately referred me to Sadaputa Prabhu, who was based in Philadelphia at the time. So, back around 1984 I wrote to and exchanged correspondences with Sadaputa, and, based on his scholarly study of Srila Prabhupada's books integrated with his extensive background in mathematics, physics, etc., his*

responses immensely helped me to enrich my faith in Srila Prabhupada. With that correspondence as a foundation, I've come to appreciate how the Vedic version in areas such as, for example, astronomy, includes what's valid in the Western paradigm, and of course far surpasses it in scope, thoroughness, and completeness." (Dhira Govinda das, 2016) **(2)** "We are not against preaching within academic circles, but we are against false elitism within ISKCON academia." (Rotten Academia, by Krishna das, 2017) **(3)** "There is a Bengali proverb: *tora sil tora noda, tora bhangi dantera goda. I take your mortar and pestle and I break your teeth. This means that we use the scientists' own weapons and with them we defeat their atheistic philosophy. [...] Similarly, we can use our materialistic knowledge to defeat the atheistic philosophy of the scientists. So you also can continue your studies and learn what is sil and noda (mortar and pestle) so you can break their dantera goda (break their teeth).*" (SPL Mar. 8, 1976)

### WHY DID TAMAL GO TO TOP UNIVERSITIES FOR HIS PH.D.?

In 1996 Tamal devised a new plan to become the leader of the movement by becoming the unchallenged, prominent academic and intellectual spokesman and figurehead of ISKCON (see Part 9).



ISKCON was inundated with propaganda that the world would not take ISKCON seriously unless the leaders became "scholars" with advanced degrees from top universities. This was a subtle mundane calculation how to improve the preaching with material qualifications. He used Srila Prabhupada's accomplishments, his own supposed intimacy with him, and fresh university credentials to jump-start his intellectual and academic stature in ISKCON and academia in yet another attempt to gain unique prominence, to finally become the leader of the movement. If his spiritual stature was insufficiently recognized, his new mundane stature would make the necessary difference. Tamal had his new plan to control ISKCON. He enrolled in college and worked hard to become a religious scholar and academic authority on the Hare Krishna Movement. He pursued his doctorate (Ph.D.) at Cambridge/Oxford University in England, attending conferences of religious scholars around the world. He hoped he would finally be accorded proper respect as a great spiritual leader, and transcend the many years of poor reputation earned while causing numerous controversial and debilitating ISKCON crises. His life was a menagerie of evolving, mutating, contradictory, political patchwork of positions, policies, and plans that were wholly incompatible with the true Acharya's instructions and desires.

In his last six years, Tamal survived kidney cancer with the best modern medical treatments, and he entered the academic world, attending universities, studying, writing, living in a London apartment. Tamal's overhead exceeded US\$6000/mo. (while he and the GBC would not pay \$6000 for Dr. Morris' tests on Srila Prabhupada's hair samples). His new plan of conquest was to become the world's leading academic scholar and authority on the Hare Krishna Movement, and to do so as a longtime practicing, active member who had been the founder's personal assistant and secretary. Tamal went to the top two universities in the world; his friend Hridayananda went to Harvard, and other devotees followed their examples. As many devotees sought a Ph.D. as ISKCON scholars, the idea was that ISKCON leaders needed to become scholars to save the troubled institution.

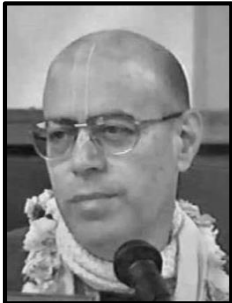
This was promoted in 2002 at the annual ISKCON Mayapur gathering. Tamal's credibility with Godbrothers had eroded so much from constant embroilments in and fomenting of institutional crises, so he finally found an audience where he could be appreciated as a leading authority on a vital subject: the Hare Krishnas. Tamal relished attending scholarly religious conferences and rubbing elbows with the lofty intellectuals of the day, distinguished as he was in being a practicing member of the religious cult which he was now "objectively analyzing." Tamal, once establishing his distinguished position in the scholarly realm, would then leverage this into a more distinguished leadership position in ISKCON. Tamal's newfound scholarliness produced his Ph.D. thesis about Srila Prabhupada's great

theological “contribution to religion,” titled: *A Living Theology of Krishna Bhakti: Essential Teachings of AC Bhaktivedanta Swami Prabhupada*. In academia, we see, it is necessary to omit “His Divine Grace” from Srila Prabhupada’s name, or perhaps it would appear biased and evangelical. Tamal analyzed Srila Prabhupada and his teachings through the unique, esoteric lens of mundane academics, starting with his “colonial background” and Christian indoctrinations in Scottish College, and as though he were simply a brilliant inculcator of an ingenious new theology that resonated in certain modern cultural conditions. Tamal admitted this book was controversial. He would have been, if not for his 2002 demise, the leading scholar and expert on this subject. But, as Tamal was leaving the holy land of Lord Chaitanya’s pastimes to return to England to complete his thesis, he was relieved of this “service” by divine intervention when he expired in a car crash in India. Garuda das finished his thesis and published it 10 years later in 2012. A sample from *A Living Theology of Krishna Bhakti* (286 p.) P. 32:

*“If Prabhupada is to be spared from the charge of naive literalism, we will need to examine his constant use of metaphorical language (semantically, not syntactically) and his frequent deployment of models when speaking of God. In doing so, we shall have to consider the nature, function, and cognitive status of these models to determine, as far as possible, the reality to which they refer. Do his models and metaphors commit ‘violence to genuine religious conviction by vulgar anthropomorphism,’ which Soskice so abhors?”* Such clinical examination of Srila Prabhupada feels very offensive.

### **TAMAL’S “CONSTRUCTIVE THEOLOGIZING FOR REFORM AND RENEWAL”**

An essay by Tamal and Krishna Ksetre (2001), as titled above, is included in Ch. 212. It proposes there is a need to modernize ISKCON and Srila Prabhupada’s “thought” or teachings by “reform and renewal” according to the new set of circumstances presented by the modern world, characterizing Srila Prabhupada and his teachings as “pre-modern.” Such is the dangerous nature of an



intelligent but deviant disciple who always thought he knew better than Srila Prabhupada how to propagate Krishna consciousness. A Tamal disciple (Krishnabhishek das) posted a defense online of Tamal’s *“idea behind getting into the academia was to represent Gaudiya Vaishnavism, especially coming from the line of Srila Prabhupada, to worldly scholars.”* He quotes Srila Prabhupada wanting to preach nicely to the scholarly class “in their own language,” and further cautions that we *“must understand how the academia/intellectual world works and to effectively spread Krishna Consciousness in that area, it takes time, energy and resources, patience and intelligence to deal with intellectuals who influence the way the world thinks... Finally, I humbly request the author and all other Vaishnavas questioning the motives of Tamal Krishna Maharaja in the academia to seek the essence of his words and actions; a careful unbiased analysis will clearly reveal Maharaja’s true intentions.”*

Yes, we see Tamal’s motive to enter academia was to use the prestige as an intellectual and scholar to change Srila Prabhupada’s Mission with his own concocted ideas, not to impart Srila Prabhupada’s teachings to academia. Is this so hard to see? Hridayananda’s association with mundane scholars also resulted in his wanting to modify Srila Prabhupada’s instructions on how to propagate the movement. Hridayananda and Tamal fell victim to the contaminating influences of mundane academia, or did they use academia to undermine the Divine Mission. Was it both? On July 5, 2009 Gopinath das posted his essay titled *“Religious Integration of ISKCON by Academia,”* where we read: *“...I feel that certain questions have to be asked in the attempt to clarify your intent and ability to appropriately represent our Acharya, Srila Prabhupada, to the academia. There is no doubt that Srila Prabhupada wanted devotees preaching to scientists and scholars in order to establish ISKCON (Gaudiya Vaishnavism) as a bona fide religious movement in their circles, and making them into devotees. However it appears that in these days, **this dynamic is reversed** and the academics and scholars are the ones who ended up preaching to our devotees, who in turn are disseminating these speculative mundane academic systems within our movement. Instead of giving association, our*

academic devotees... are taking association from them. They reversed the roles and **became the disciples of academic gurus**. This is clearly evident when we see how our leading academic devotees are attempting to pollute our movement while undermining and belittling the teachings that Srila Prabhupada established, with the humanistic sciences given to them by these New Gurus. They are quietly and incrementally introducing these academically acquired impersonal humanistic ideologies and methodologies in a form of so-called pluralism, egalitarianism, liberalism, corporatism etc. into ISKCON, taught by academic gurus. The relationship between Braja Bihari das and his Corporate/Academic Guru, Arnold Zack and his ADR program, which Braja Bihari das effectively imbedded into our society (in the name of Krishna consciousness), is a fact. We clearly see who the Guru is and who is the student. ISKCON Communications Journal nicely introduces Arnold Zack's ADR program, which was a spring board for Arnold Zack to facilitate GBC meetings, etc. Ananda dasi in her Sampradaya Sun article entitled "ISKCON Dissolve," gives a nice synopsis on Braja Bihari's introduction of the ADR program into ISKCON.

"Hridayanada 'Swami' is another stark example of a person who became polluted by academia. We saw this when he started to preach liberalistic acceptance of homosexuality in ISKCON, which clearly transgresses Srila Prabhupada's teachings. His conduct as a sannyasi is questionable, at best. On a recent visit to India, he was flamboyantly parading around Mayapur dham with two female devotees, one on each side, while laughing and joking with them. ...He was not wearing neck beads, brahman tread, or uttaria, sannyasi upper cloth, 'because he does not want to be external.' Would Srila Prabhupada approve of this behavior? I don't think so.

"Srila Prabhupada did try to warn Hridayananda: '...But, if you disturb me, then my mind will be disturbed. I want that what I have established may go on nicely, but I see that some of the devotees are reviving their old "good" qualities. That is the difficulty. If the old habits come back, then everything is finished. If my mind becomes disturbed in this way, then how can I concentrate on book writing. It is not possible. Better not to inform me anything, and let me sit in Vrindavana.' (SPL Hridayananda, Nov.13, 1975)" **(END)**

On July 19, 2009, Achyuta das posted a critique of ISKCON's academic devotees, specifically Basu Ghosh das, Tamal, and his disciple Krishnabhishek das. Excerpts: "Srila Prabhupada was not simply a person who had a 'facile' personality characterized by personal charm and magnetism, no matter how supernatural or superhuman they may be! To refer to Srila Prabhupada as a "charismatic leader" is insulting, not only for Srila Prabhupada and Krishna but also it is an insult to our intelligence... I'd love to see the un-sanitized version of TKG's Thesis (before published by Garuda das)... Srila Prabhupada is the only preacher in ISKCON. We give the non-devotees Srila Prabhupada's books and they read them and Srila Prabhupada does the rest. We don't have to change to accommodate them; they must try and understand us. Let them use their so-called superior intellect and academic approach to Theology and see how they fare with Srila Prabhupada's books. Tamal Krishna believes that he has the right to interpret our Vaishnava shastra as if he is greater than Srila Prabhupada: 'But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law and the new set of circumstances.' (A Hare Krishna at So. Methodist Univ., p. 297) The modern academics with their Diacritical Theology, which is only a disguise for their impersonalist agenda, is only being made relevant by Tamal Krishna, Krishna Kshetra, Garuda, and Hridayananda. They have sold out to professionalism and interfaith. Our philosophy needs no champion other than Srila Prabhupada. Let any Academic prove that their so-called critical analytical interpretations of our philosophy can prove us false. Let them make a diacritical study of our shastra instead of our so-called academics trying to pass Srila Prabhupada off as if he is [an imperfect religious innovator.] We should critically analyze Tamal with a rationally unbiased analytical mind, by looking at: **(1)** How his background impacted on his devotional career **(2)** How he related to other devotees, taking into consideration all views and opinions of him, good or bad **(3)** The philosophical deviations that he stood for **(4)** An estimate of how much of Srila Prabhupada's



money he spent obtaining formal qualifications, knowing full well that Srila Prabhupada did not want his sannyasi disciples going to mundane university (5) His published work and how it relates to the points being raised regarding his interpretation of Srila Prabhupada and our Vaishnava siddhanta.

*“What do these Diacritical Theologians represent? Are they [...] ‘big big’ scholars who should be respected and treated with awe and reverence? But this so-called Academia that you firmly believe we must bend our knees and crawl to, is representing the Humanistic and Agnostic approach that God is ultimately unknowable, and Srila Prabhupada's theory that Godhead is knowable is naive. [...] The so-called Academic language, terminology and ideologies that you so eagerly want to embrace and use in your refutations and ultimately self-aggrandizement are all coming from the impersonal humanistic sciences. We are aspiring Vaishnavas- these rational mechanistic scientists have no idea what and who we are and most importantly, what and who Srila Prabhupada is. Srila Prabhupada is nothing whatsoever like Tamal or the Academics you admire. This caliber of soul rarely walks this earth and when he does, he does it for Krishna, not these impersonalist pseudo-philosophers. That includes Tamal! You must remember that being a Vaishnava is not such an easy thing. We are all aspiring Vaishnavas and must be very careful when inferring anything about a pure devotee such as Srila Prabhupada, our Sampradaya Acharya. (1) Why do ISKCON's leaders want to modernize, liberalize and pluralize our movement? (2) Why are they behind the ‘Interfaith’ process in ISKCON? (3) Why is it appropriate for our movement to keep up with modernity? (4) Obviously ISKCON's leaders are not above the modes of material nature. (5) Why the push for acceptance by Academia? (6) Why do ISKCON's leaders seek academic qualification, but also are the push behind our devotees, both child and adult, to obtain western secular qualifications? (7) Why the ISKCON leaders are behind the corporatization of our movement? (8) Why is there no transparency at all about the finances of ISKCON and leaders' bank accounts? (9) Why are the ISKCON leaders behind every single one of the philosophical deviations that have infected our movement?”*

## CONCLUSION

Everything has its proper use in the service of Lord Krishna, but if it is misused it is no longer devotional service, or at the minimum it becomes tainted with the modes of nature and has at best, mixed effects. Coming chapters show more how academia has corrupted prominent ISKCON misleaders. Academia is especially dangerous because it entails close association with mundane scholars who are often not sincere spiritualists, but simply rascals corrupted by speculation, impersonalism, false pride, and empiricism. ISKCON is overly enamored of their academic members and the mundane qualifications of intelligence and prestige, and there has been little discussion nor realization of mundane academic contamination of the movement. Tamal was an unhealthy influence upon Srila Prabhupada's movement from when he first joined and introduced his heavy management style in 1968 right up through his last act: that ISKCON be improved by the norms and assertions of materialistic scholars (2002). If devotees cannot preach to scholars without becoming maya's agent, better stay at home and chant Hare Krishna. Many of these devotee academics have horrible sadhana practices (although they speak of raganuga sadhana). Srila Prabhupada: “These things are going on...”

## CHAPTER 127: TANTRA AND BLACK MAGIC

### WHAT IS TANTRA PRAYOGA OR BLACK MAGIC SORCERY?

Black magic can be used to harm, impede, or curse others by performing various tantric rituals even from a far place. These rituals of sorcery can be conducted by hired “pandits” who use names, photos, or personal items to project negative energy and potent curses upon a victim or opponent. Motives may be to obtain favors in love, business, or employment, to gain power, or to defeat enemies. Many Indian websites offer the services of counter rituals to remove the effects of black

magic tantric curses and spells, advertising at costs of 10-25,000 rupees. In India there are many tantric yogis and *kavirajas* who are expert in the art of success-enhancement pujas and mantras, and also more sinister acts like curses, remote-poisoning, or hexing your enemies. We saw in Ch. 81 that the provider of free makharadhvaja medicine for Srila Prabhupada in 1977 was a trained, practiced tantric who was an extremely controversial person in politics, assassinations, terrorists, and arms dealing. Black magic tantra is very much a part of Indian culture and is also called JADHU TONA, KIYA KARAYA, MARAN PRAYOGA, or KALA JADU. "Tantra sadhaks" are priests who perform black magic counter rituals called suraksha kavacha puja. One advertisement: *"The Black magic or kala jadu removal Puja is a high potency puja for removal and repelling black magic, haunting experiences and evil spirits. Our aghor suraksha kavach puja acts as a barrier to harmful forces. It functions to remove and further prepares a protective covering from evil spirits, black magic, kiya karaya, evil spells, bhoot, pret, negativity and psychic trauma. Vamtantra tantra sadhaks will perform Puja as per tantric rituals based on birth details. It cures one from the evil effects of past attacks and protects one from all future attacks and maran prayog, and helps in protecting from malefic planetary positions and their ill effects."* ([https://youtu.be/GPIZ4rSxP\\_o](https://youtu.be/GPIZ4rSxP_o))

Tantric practices are for those wanting power, sex, money, and elimination of enemies or those standing in the way of achieving these things. Tantra was never taught by Srila Prabhupada- it is a serious deviation with which Srila Prabhupada is not pleased. Srila Prabhupada taught that anything material cannot last. These tantric practices will never give anyone a permanent advantage. Actually, their use is an involvement in the laws of karma, and black magic or tantric curses and rituals will eventually lose strength and backfire, especially when employed upon the devotees of the Lord. The shastra has many examples of this.

### TANTRIC INVOLVEMENTS AND ISKCON GURUS

After 1980, as is it widely known, some ISKCON "gurus" were involved with "tantric practices," including Harikesha, Jayapataka, Radhanatha, Bhavananda, Bhakticharu, Tamal and others. These practices may have begun even before Srila Prabhupada's departure. In 1991 Jayapataka Swami introduced and actively promoted his disciple Chittesvara das to all ISKCON temples worldwide in the 1980's for his infamous "ghost-busting" rituals. Of course, hefty fees were charged (\$200-800 and up). Chittesvara also offered private rituals to remove "thousands of ghosts from the body" which also cost devotees handsomely. Ravindra Svarupa was de-ghosted and his doctor noted that his anemia was remarkably improved. Harikesh introduced black magic and the "occult" amongst many top ISKCON leaders, including Shivarama and Mukunda Swamis. He would test the genitals with a pendulum ritual. He was working on a machine to transform Sweden into the tropics but it cut off someone's fingers in an accident. Some GBCs are intimately involved with black arts and tantra, including the production of destructive yantras, or they install "the Jinn" in their enemies' homes to create mischief. Harikesh constantly espoused on the magical, mystical, UFO's, aliens, an area of activity not officially approved by the GBC but also fully tolerated and used by many of its members. In Indonesia, ISKCON leaders even set up a committee on parapsychological healing methods.

There were many rumors that Jayapataka Swami often employed various tantric services, what to speak of the hiring of thugs and bomb-makers in Mayapur. Is the Holy Name no longer sufficient? Tamal and Bhavananda were rumored as using tantra. To what extent and purpose have ISKCON leaders and "gurus" availed themselves of the dark side through black magic and tantra? How does this fit with bhaktiyoga? In Lord Chaitanya's time there were many tantric yogis and these practices are still very widely practiced in India. It was said Jayapataka and Bhavananda used tantric curses against Hansadutta and the New Jaipur ritvik community. When demons cannot use force against opponents openly, they will often use tantric curses.

Chandra Swami is suspected as being connected to Srila Prabhupada's poisoning. He was a **shakta**, a worshipper of Lord Shiva, an adept tantric yogi, and his dark history is described in Ch. 81. In the guise of a sannyasi, he was after political and financial advancement, obtained by manipulating

people, with alleged involvement in murders, assassinations, arms dealing, and with foreign intelligence agencies. It has been asked why Srila Prabhupada's medicine in Oct. 1977 was obtained from such a tantric criminal. ISKCON's reply was that Chandra Swami was not known in 1977 to be a nefarious personality. However, Adi Keshava contradicts this, that he knew well of his shady and dirty past in 1976-1977. ISKCON leadership in 2000 stated (NTIAP, p. 111) that ideas Chandra Swami might have been involved in Srila Prabhupada's poisoning were a "wishful fantasy," regardless of his having been associated with murders and assassinations.

### **PURPLE VIBHUTI AND HARIKESHA IN 1998**

Harikesha was deeply involved in tantric practices. One year in the 1990's it was publicized that he and other ISKCON gurus, including Bir Krishna Swami and Tamal, went to a Navadwipa tantric who pulled black poisons from out of their stomachs with a thread and mantras. This was related to Nityananda das by Bir Krishna Swami himself. In his European headquarters, surrounded by video cameras and motion detectors, Harikesha consulted his hand-held pendulum in all his decisions, big or small. Many accounts also alleged that he would regularly engage tantric services to enhance his power and defeat his enemies. Chittesvara (Jayapataka's tantric disciple) was supplying Harikesha a purple "medicinal" powder called vibhuti for 10 years, which later was found to be a powerful psychotropic drug. Jayapataka arranged this medicine for Harikesha after the latter complained of mental and psychological problems. Interestingly, the first ISKCON guru to rush to the scene of Harikesh's total mental breakdown and dramatic departure from ISKCON guruhship and leadership in 1998 was Jayapataka Swami, canvassing to reinitiate disciples for himself. Some said he had sabotaged Harikesh's stability with vibhuti on purpose, planning to eliminate his competition.

### **A PRIVATE FIRE SACRIFICE IN THE DARK CONDUCTED BY THREE GURUS**

During one of the annual Mayapur GBC meetings in the mid-1990's, Naveen Krishna das and his wife were noticing that every day after mangal arotik, there was a fire yajna conducted by the older gurukula boys. It was held in a pavilion building in the front of the property where sometimes kirtan or bhajan bands would perform at night. They thought how nice it was that the young school devotees were doing these sacrifices.

One morning they went for a pre-dawn japa walk and came to the pavilion, but it was locked and dark. They found one side entrance slightly open and came into a dark room where they saw a fire in the sacrificial pit, surrounded by three persons. Naveen was surprised to see Bhavananda, Jayapataka, and Bhakticharu Swamis, who were surprised to see him. "How did you get in? Why are you here?" asked Bhavananda. It was clear that they were not comfortable with his presence, so Naveen excused himself and departed, and thought little of the incident until years later. After he resigned from the GBC, Naveen lost all trust in his former GBC comrades and ISKCON leaders due to their cover-up of Srila Prabhupada's poisoning. Recalling this Mayapur fire sacrifice, he concluded they were engaged in something other than a typical Vaishnava purificatory ritual, namely tantric rituals for some materialistic benefits. In hindsight, he understood that the three he had seen that morning were actually devotees in disguise. (Naveen Krishna das, 2016)

### **TANTRIC RITUAL CURSE ON NEW JAIPUR IN 1991?**

From the VVR #16, Aug. 1991, p. 2: *"Some say that certain GBC members have employed tantric yogis to curse New Jaipur. At the 1991 Mayapur GBC meetings it was a major topic of discussion among the GBC elite: the use of "Vaishnava" tantric rituals for expelling poisons and ghosts from the body and mind."* An informant phoned New Jaipur after leaving the 1991 Mayapur Festival, which went from Feb. 4-18. He informed there were prominent rumors at the festival that several ISKCON leaders had employed black magic and tantric rituals to impart bad fortune upon the VVR editors and the New Jaipur devotee community. Two weeks later the community collapsed due to a federal and state raid. The actual series of events support this: **(1)** 1989: VVR publishes its research of the evidence that Srila Prabhupada instructed he wanted a ritvik representative initiation system after his departure, challenging the GBC to comply or produce evidence to the contrary. **(2)** Jan. 1990: VVR

editors Rupa Vilas, Karnamrita, Nityananda attend the San Diego GBC sponsored open debate on the ritvik evidence, resulting in a widely distributed video of the debate discussions and a resolution that the full GBC further discuss the issue. **(3)** Mar. 1990: GBC meetings in Mayapur: Bhakticharu, Tamal, Satyaraja, Ravindra Svarupa put together *ISKCON Journal*, a one issue magazine with denials that the ritvik representative initiation system was meant for after Srila Prabhupada's departure. At the meetings Tamal characterizes Nityananda das "*Public enemy number one.*" **(4)** Feb. 1991: Rumors of Tamal, Jayapataka, and other gurus engaging in black tantric rituals aimed against New Jaipur Mississippi, VVR and its editors. Nityananda has a freak accident when surveying the attic of a building, narrowly escaping death after a floorboard snapped, left dangling by his snagged shirt above a concrete floor 15 feet below. **(5) Mar. 1, 1991:** The government raids New Jaipur community, seizes all properties on an asset forfeiture program, alleging illegal business activity. No trial was ever held, and plea bargaining was the only practical recourse, resulting in the closure of the community. Most of the project assets were seized and sold for the benefit of government agencies. *Were these unusual events the result of the rumored tantric curses by ISKCON gurus?*

### **INDICATIONS OF BLACK MAGIC USED AGAINST HANSADUTTA IN 1980's**

In *Eleven Naked Emperors* by Henry Doktorski, testimonies from various devotees are given in regards to black magic tantric curses that had been placed by ISKCON gurus against their arch-rival Hansadutta in the early 1980's. Rumors to this effect came to Hansadutta's headquarters in Berkeley, California, and to nullify the curses, Hansadutta's ally Rohini Kumar das "*performed fire sacrifices and other rituals at the Mount Kailasa farm and behind the Berkeley temple.*" Puranjana das remembered, "*I asked Rohini-Kumar what the sacrifice was about- he said he had to counteract demonic curses placed upon Hansadutta by other GBC gurus. Haripada das also told me he had been in Mayapur and he had heard that two other GBC gurus had hired black magic tantrics to curse Hansadutta, and these curses were the cause of Hansadutta's strange behavior.*"

Bizarre as it may seem, the fact was that various of the original eleven ISKCON zonal acharyas were very inimical to each other and their use of black magic curses against each other is abundantly evidenced and thus we take it as very likely to have occurred. And it continues to the present day.

### **BLACK MAGIC TANTRICS ENGAGED AGAINST BANGALORE ISKCON**

Since 1999, the Bangalore ISKCON devotees, their affiliated temples, and the leadership by Madhu Pandit das and Chancalapati das have been confronted by a daunting struggle against aggressive takeover by ISKCON Bombay and Mayapur. Fraudulent frame-ups, multiple lawsuits with wild allegations, legal wrangling in Supreme Court, a physical invasion by 200 devotees from Mayapur, political intrigue, and more has so far been weathered successfully. According to reliable sources, Radhanatha and Jayapataka have regularly engaged South Indian "pandits" to cast tantric ritual curses against the Bangalore group of devotees. However, Madhu Pandit das knows these South Indian tantric pandits well and he is informed whenever curses are made against him. He then engages in counter measures such as Lord Narasimha pujas. Radhanatha was studying tantric rituals in India before joining ISKCON, and according to Bangalore sources, he is proficient and well versed in these black sciences. (Naveen Krishna das, 2015)

### **BLACK MAGIC?**

Srila Prabhupada never taught black magic or tantric rituals. These things have no place in the Hare Krishna movement. There are consequences for those who take up these practices, as described in *Krishna Book*, Ch. 65, re: Paundraka. A fiery demon invoked by Sudakshina failed to set fire to Dwarka and he was forced to return to where he originated, namely Varanasi, where he wreaked havoc instead. "*As a result of his return, all the priests who had helped instruct the black art of mantras, along with their employer, Sudakshina, were burned into ashes by the glaring effulgence of the fiery demon. According to the methods of black art mantras instructed in the Tantra, if the mantra fails to kill the enemy, then, because it must kill someone, it kills the original creator. Sudakshina was the originator, and the priests assisted him; therefore all of them were burned to ashes. This is the way*

*of the demons: the demons create something to kill God, but by the same weapon the demons themselves are killed.*" Those who use black magic and tantra will soon have to pay the price, and their achievements are temporary. However, those who depend on the mercy of the Lord eventually prosper with all success (e.g., Pandavas). The poisoners who took over Srila Prabhupada's movement may gloat about their clever actions and apparent gains, but their suffering and defeat will be total and utter in due course of time. Sincere followers of Srila Prabhupada have no need to resort to black magic or tantra, and will always be protected by the Supreme Lord Sri Krishna and Srila Prabhupada.

From Dasaratha Suta das, Jan. 2022: *"Yes, I know the entire history since Mayapur 1971. Vishnujana Swami said he was cursed in 1973 by black magic when his school bus burned down on the Texas interstate on the way to New Vrindavan "to confront a demon." Radhanath, who was already a hardcore tantrik before he met Prabhupada in Bombay, was living like a dreadlock sadhu traveling in India learning these dark arts. Radhanath brought it to New Vrindavan. Jayapataka, 'the Bengal mafia godfather,' has a whole tantric nest in Mayapur, they are all his disciples, and he and his cronies have been utilizing their 'skills;' since 1971. I can tell hours of details on this black magic agenda. Of course they put you on the hit list years ago. You're a super-enemy of the criminal program. I knew you are cursed just by seeing you describe certain things over the last few years. Bengali tantrik demon science can inflict all sorts of mischief and calamities on the victim. You can get clear of the curses by hearing Srila Prabhupada, Nrsimhadev puja, and many other spiritual remedies... but whenever you get clear, they hit you again. It's a continuous and relentless bombardment. Even when the tantrik dies, his disciples will continue hammering on his "hit list."*

*"Few western devotees know about this, but all Indians do because it is part of popular culture. In every village, you can go to the local tantrik and buy a curse to get something (love, sex, money, job, pass the exam, etc) or to ruin someone (business competition, bad family member, meddling neighbor, assorted enemies like us who expose corruption, etc). This needs to be exposed, and doing so will also alleviate some of your tantrik torment because Their Lordships are pleased when we expose cheaters as you have done for decades as a whistleblower. This disturbance by demons is only temporary until Krishna or Balaram kills them. This black magic is actually the Muslim system because Mayapur is surrounded by Muslim villages -these were the first Indian boys who joined. Practically every village has a multi-generational tantrik lineage, so these boys joined and brought the family tradition with them. Jayapataka and Bhavananda and their cronies were ecstatic to find out these dark arts were available for their utilization, and that the arts are effective and get results. In 1991 Jayapataka brought it out in the open with promotion of the "ghostbusting" program of his disciple Cittesvara (remember the 'Haunted Gurus?' newsletter?) Fortunately it is said in the Muslim tantrik lore that the spell is weakened just by knowing about it. Here in Alachua is a Bengali black magic prolific sexual predator named PG, allegedly he's Bhakti Charu's cousin. This man is terrorizing the community here, exploiting women and men; he leaves cursed objects near our doorsteps, sending his Jinn."*

Re: "PG" in Alachua: *"One mother has a story but too afraid to talk about it... Which involves him." "PG is planning to soon receive sannyasa from within ISKCON. ...over the years, I have heard things that would seem to give credence to at least some of those allegations/rumors."*

### **ANOTHER BLACK MAGIC ACCOUNT**

*"There is a serious devotee in Ukraine, former disciple of Radhanath, now a Prabhupadanuga, mataji Tarini Radha. She was a director of ISKCON Vrindaban Gurukula while her son studied there. Also, she gave classes at ISKCON Kiev temple. She chants 32 rounds daily, and she has experienced black magic in ISKCON. She told me of her bad experiences with ISKCON India and ISKCON Ukraine, about her personal contacts with Radhanath and his disciples, about some black magic attacks on her from 'devotees,' and about her experience with a ghost in ISKCON Ukraine that lived in a specially built dark room, etc. She is an intelligent devotee and sober person." (Alexander Sergentsev, 2021)*

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## CHAPTER 128: RECYCLING DISCIPLES

*"This 're-initiating' is a modern Kali Yuga terminology started when the first of the 11 zonals bottomed out. The greediness of picking up potential money-collectors from 'fallen gurus' became a frenzy competition, a global vacuuming effect, which still goes on today." (Mahasrnga das, 2012)*

**A:** *I have contemporaries who discovered that their guru they had worshipped for 25 years was something other than what they were led to believe. We don't have those years to waste on a 'maybe.'*

**B:** *Agreed. It is a travesty, and completely unnecessary- all the pain, suffering, rage, around "gurus" falling etc. The system intrinsically involves 1000s "re-initiations," a concept Srila Prabhupada didn't mention, because he established a system that wouldn't require anything of the sort.*

### THIS "NEW" PRACTICE INTRODUCED IN 1982

A 1982 GBC policy paper explained: ***"...questions have come before the GBC as to when a spiritual master becomes unfit to be followed, when a disciple is freed from his vows to the spiritual master, and when he should take re-initiation from a another bona fide spiritual master."*** The paper advised to reject a spiritual master if he breaks the four basic regulative principles, quoting from SBhag (8.20.1): *"A person attached to sense gratification or material enjoyment, bewildered or misled from his real spiritual duties and one who has left the strict path of devotional principles must be renounced even if he be the spiritual master."*



The GBC paper stated: *"In this regard Jayatirtha Maharaja has been found to be acting not as a bona fide spiritual master, and he has admitted to the same. He has disqualified himself by acting in the following ways:"* Five items were listed: non-cooperation with ISKCON, lack of faith in the spiritual process as taught by Srila Prabhupada, having broken the principles over a long period of time, misleading his disciples to go outside ISKCON, and refusing the GBC program for his rectification. Not being a bona fide guru "any longer," the paper advised, *"Therefore those devotees who have accepted initiation from him are authorized to accept re-initiation from another ISKCON initiating guru in whom they have faith, and they are recommended to do so."* The paper claimed Jayatirtha relinquished his disciples, approving of their re-initiation by other gurus. For disciples who chose to wait and see if Jayatirtha would become rectified, the paper advised a maximum of six months to a year before taking re-initiation. When Bhagavan das Goswami flew into London from France upon public disclosure of Jayatirtha's "falldown" in early 1982, he held meetings with all the UK devotees, and gave them a deadline by which to be reinitiated, by him, of course. In this instance, re-initiation was mandated. Many were very distraught. Some flew to India to be with Jayatirtha anyway. Some left the movement or moved outside. It was a tumultuous time in the UK. When Bhavananda was removed as an ISKCON guru, many of his disciples also became agitated and confused, being very fond of him. And with every one of the ISKCON "gurus" that have so far officially publicly been exposed as fallen from 1982 to 2022, all their thousands of disciples have been put into great anxiety and suffered painfully. What were they to do?

*"I was in the thick of this when Jayatirtha fell in 1982. I was TP in Detroit and assistant GBC. All his so-called disciples including my wife were forced to decide who they wanted to be reinitiated by. Ramevara and Bhavananda were the choices, though a few went elsewhere. The UK disciples mostly went to Bhagavan. It was pretty much a regular affair as more of the original 11 fell over the years." (Naveen Krishna das)* *"From what I remember, in the mid to late 80s the GBC policy was something to the effect that while re-initiation is not required, it is recommended. Then, shortly thereafter, the tenor of the policy changed, to something like, while re-initiation is valid, it's definitely optional and the GBC was then less enthusiastic in recommending it. I'm pretty sure that extensive re-initiations are still quietly happening in ISKCON." (Dhira Govinda das)*

## RE-INITIATION EVOLVES BUT REMAINS AS A PRIMARY “REMEDY”

The ISKCON GBC added another resolution to the record about re-initiations in 1987 to address the questions that had arisen as to exactly under which circumstances should a disciple think about being re-initiated. What if your guru disappears, never to be seen again, like Vipramukhya Swami did? What if your guru claims he only had a little, temporary “indiscretion” in illicit sex with a female disciple, as Satsvarupa said? What if your guru is found to have been visiting Bangkok for liaisons with comfort women, as Prabhavishnu did? What if your guru was expert in printing and distributing books, married his massage therapist, renounced being a guru and sannyasi, and left ISKCON with perhaps millions, as Harikesha did? What if your guru has drifted away from active involvement in ISKCON, leads a private life, very seldom wears Vaishnava dress, tilak, and is slack in chanting his rounds, like Hridayananda does? What if your guru was Gunagrahi, who admitted to a pornography addiction? The 1987 resolution attempted to define when re-initiation was recommended: *“That if a guru has become hopelessly entangled in sense gratification [...] takes on demonic qualities and becomes inimical to ISKCON he should be rejected and the disciple may take re-initiation.”* Is it clear now, all you thousands of affected disciples? What is the exact ISKCON policy as to what is “demonic”? Disciples are left to speculate and find their own way. After being pressured to take a spiritual master from amongst those “approved” in ISKCON, when the guru turns out to be not a guru after all (as none of them are), due to questionable activities or standards, or cheating on vows, etc- then there is suddenly no guidance anymore. Who would be “demonic”? Disciples were more confused than ever. It did not occur to anyone that maybe their guru was never a guru at all. Usually “fallen” gurus would be reinitiated within a year or two.

Krishnakant (IRM) wrote: *“However, recently, the GBC has been claiming something EXTRA - that all initiations are considered in ‘good standing,’ regardless of what the guru goes on to do later on, as long as the guru was considered by the GBC to be in ‘good standing’ at time of initiation. Therefore, from now any guru can fall down, and it does not matter. The person is ‘connected’ to the parampara and takes shelter of Srila Prabhupada, i.e. it is just like a ‘ritvik’ initiation. In BTP and our website we explain this in more detail in several articles.”* E.g., when Umapati Swami was found to be engaged in illicit sex with his own male disciples in China for the third time, after already having been disciplined for the same, he was finally suspended permanently as an “approved” ISKCON guru. His suspension was “back-dated” or made retroactive to Feb. 2010, and anyone’s initiation by him after this date was invalidated, they were deemed “uninitiated,” and they would require re-initiation (gambling with another “approved” guru). Questions arose as to how that date was determined: no one knew when or even if Umapati had ever really been in “good standing.” (see Ch. 145) But in ISKCON, it is the **authority** of the GBC that is more important than facts, scriptures, or philosophy. Yasodanandana das clarified: *“The entire basis for the re-initiation philosophy is that everyone within ISKCON must have a living guru. It has more to do with money, institutional control and power than correct, bona fide philosophy.”*

ISKCON devotees are led to believe that each disciple needs a “properly situated” diksha guru to make satisfactory spiritual advancement. “Properly situated” ends when a guru’s deviations **become public**, but is not affected otherwise, regardless of that guru’s actual secret activities. The living guru tenet is that one needs an institutionally approved and physically present guru for spiritual success. Thus whenever their so-called diksha guru was exposed as “fallen,” ISKCON devotees faced a deep and unanswerable philosophical quandary. No one, including the GBC and other senior devotees, could do much except offer empty sympathy and petty condolences. The inability to solve their dilemma is due to the defects in the ISKCON guru policy; the living guru philosophy is shastrically defective. Re-initiation and living guru philosophy are both siddhantic concoctions. Devotees indoctrinated with these misconceptions thus suffer. Typically, a rival ISKCON guru who already has contacts or familiarity with the fallen guru’s territory or disciples, will make the rounds to offer his association and support, offering re-initiation and thus increasing his disciples and empire. This

occurred when Harikesha Swami was characterized as having a mental breakdown in 1998, and he married his female massage therapist. Within days, Jayapataka was touring Germany to assist in normalizing ISKCON affairs, and offering re-initiations. One devotee: *"I knew our neighbor Rukmini dasi in North Carolina, and she explained how she had given up on re-initiations after going through Bhavananda, Ramevara, and Kirtanananda. She decided it was silly to gamble on anyone else and had become cynical about ISKCON guru policies. Thrice was enough for her, and she vaguely 'took shelter' of Srila Prabhupada as a sort of grandfather who cares for his displaced grandchildren."*

Eventually the GBC began to give what became their standard, placating statement, in effect an announcement, every time another guru was publicly exposed as "fallen:" *"...they may accept another ISKCON guru as their **siksha-guru** and perform devotional service in ISKCON in that shelter, praying for the mercy of Krishna. Of course, in all cases they can depend on His Divine Grace AC Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON."* However, "depend on" Srila Prabhupada is not defined or explained philosophically in reference to the question of how to be connected via "diksha" to the disciplic succession. ISKCON holds that the supposed diksha initiation of a fallen guru remains valid, but does not explain how that is so, nor what is meant by "diksha" other than a label. They insist on a "living" guru to train the disciple, so how can a fallen guru do that? The GBC also, at another later point in ISKCON history, made it clear that re-initiation was not absolutely necessary; it was an individual decision. This shift from required to voluntary is part of the evolution of ISKCON's guru policies, and was in response to much protest as to re-initiation's questionable applicability and validity. Still, to this day, the surviving ISKCON gurus quietly scout and patrol the wastelands of fallen guru zones and quietly offer devotees re-initiation, effectively keeping the practice very much alive. Generally, with their "living guru" misconception very deeply ingrained, devotees tend to feel better that they are not left without a living diksha guru in "good standing," so they most often are re-initiated after finding a "replacement guru." Gurus are like car tires: you get new ones when the old ones fail. These policy defects have caused untold harm to spiritual lives, borne by devotees while the guru charade continues.

### **DUE TO SERIAL GURU FALLDOWNS, SERIAL RE-INITIATIONS BECAME A FARCE**

*"Jayatirtha's disciples who remained in ISKCON were instructed to choose another zonal acharya and take diksha again; to become re-initiated. This would become a problem in the future as more and more gurus began falling down. Some disciples of zonal acharyas had to go through the ceremony of diksha three times. One godbrother recalled, 'I've friends who've taken "initiation" three times (!) from ISKCON gurus, all of whom fell down. I thought, 'Dear Lord, where does it end? Four? Five? Six?!' I personally had one friend who was originally initiated by Jayatirtha, then he took re-initiation from Bhavananda, and when Bhavananda fell down due to illicit sex with boys and men, he sat through another fire sacrifice with Ramesvara, who later resigned after he had been caught dating a teenage girl. One ISKCON senior manager recognized the inherent danger of re-initiation, 'I am very much opposed to re-initiation. It is a joke. A man may have to be initiated five to ten times the way things are going now.'" (VVR #9, 1989)* Serial re-initiations became a farce to many, especially to those who experienced it themselves. But the guru regime pretended all was well and happily recycled the "disconnected" re-initiates as their own disciples. Frankly, without the option of re-initiation, at least by the ISKCON guru philosophy of needing a "living guru," what are disciples of "fallen" gurus to do? Although they are officially encouraged to take siksha from Srila Prabhupada and senior devotees, there is an enormous, albeit subtle, social pressure to have an ISKCON guru in "good standing." Some devotees do, and some do not.

Tamal raised the re-initiation issue in *"The Perils of Succession"* (1997): *"...an aspiring initiate after learning that the guru of his choice had recently renounced his duties [asked me to] accept the aspirant as a disciple and award him initiation in the future. They are not written by one who believes that initiation from a present ISKCON guru is unimportant. Similar letters requesting re-initiation are also received from initiates whose gurus have fallen. Both bear out what scripture affirms: without the*



*mercy of the spiritual master one cannot make spiritual advancement.*” Herein lies another defect in the ISKCON guru philosophy: that, never mind if the guru is a conditioned soul and may soon fall down, shastra dictates that one needs a guru, and we in ISKCON approve of so-called bona fide gurus by a vote system. But a bona fide guru capable of delivering a disciple with divya jnana or spiritual knowledge is not an ordinary, conditioned soul. The ISKCON gurus, as proven by their “falldowns” and indiscretions, are conditioned souls who should not pretend to be able or authorized to take disciples. No wonder re-initiation is required. Tamal does not address this obvious fact. He cleverly fails to distinguish between a bona fide and a unauthorised guru. ISKCON devotees are made to play Russian roulette with conditioned gurus. Also, the term “falldown” is a misnomer because one who “falls down” never was on the infallible platform- a bona fide guru cannot not falldown.

Tamal continues with his academic essay laden with misconceptions: *“But is this really so? Is the devotion of the uninitiated fruitless? And having been initiated, if one’s guru falls, is all one’s devotion worthless? And what is the connection between the guru’s own level of advancement and the potential advancement of his disciple? These questions, with only slight adjustments in terminology, are at the heart of every founded religion. ...the Christian Church under Augustine’s guidance rejected as heretical the Donatists’ assertion that the flawed character of a priest invalidated the sacrament he administered. ...800 years later, Aquinas invoked sacerdotalism to establish the via media of the priesthood. Nor are such issues new to Gaudiya Vaishnavism, which emphasises the centrality of the guru’s role in the salvation of the disciple with the same fervour it argues for the existence of the Godhead. Although elevating the guru to a place beside the Godhead, Gaudiya Vaishnava doctrine makes provisions in case he falls. In centuries past, acharyas like Bhaktivinoda and Narahari Cakravarti gave guidelines for rejecting a fallen guru and accepting re-initiation. Guru scandals and controversies, it seems, have besmirched the hallowed sanctuary of religion since long ago...”*

It is disgusting to those who knew Tamal to hear him speak so aloofly about the serious deviations and resultant anomalies that he himself was largely responsible for creating in ISKCON. It is like an arsonist intellectually pondering about the charred rubble at the site of his secret crime, babbling about the inevitability of fires and the struggle between good and evil. Tamal outrageously speaks like a learned scholar, and then says it is beyond his purpose to answer his own questions! (there are no answers) Rejected doctrines, terminology, heresy, provisions, assertions- this academic blah-blah portrays Srila Prabhupada’s teachings as fallible, imperfect, relative dogma that must be re-interpreted by the likes of himself and his poisoning cohorts (actually to patch up anomalies stemming from their disobedience to Srila Prabhupada’s instructions for how his mission was to be carried on after his departure). Tamal was too intelligent not to understand that a devotee who takes shelter of Srila Prabhupada **does** have a living guru; that vani is more important than vapu.

Tamal deliberately created these philosophical conundrums to enable his deviant unauthorised guru scam. His essays and other writings constitute the doctrine of “Tamalism” which has crippled Srila Prabhupada’s once glorious institution with the poison of apasiddhantic perversions. We should look first to Srila Prabhupada’s perfectly complete set of instructions itself rather than search for secondary references from the past, adopting them in our interpretations to suit the political necessities of the day. Speculative, defective “siddhanta” is precisely what derails the purity of the current Acharya’s teachings.

### **LIVING GURU POLICY REQUIRES DISCIPLES OF DEPARTED GURUS TO BE RE-INITIATED?**

ISKCON guru tattva policy is that one requires a physically living guru for initiation in person and to be trained under his personal supervision with customized guidance in a lifetime process of gradual advancement. Mostly, ISKCON gurus do not do remote initiations via mail or representative agents, as Srila Prabhupada did. They initiate in person. So, by this policy, what of Srila Prabhupada’s 5000 disciples? They have been without a living guru since 1977! All of them should have been re-initiated after Nov. 14, 1977 when Srila Prabhupada departed and was no longer “living.” How will they now be personally guided and trained by Srila Prabhupada? And the same for disciples of Tamal,

Bhakti Svarupa Damodara, Gaur Govinda, Sridhara Maharaja (Navadwip), Narayan Maharaja, Kirtanananda, Bhakticharu... because they are now not living either. If having a living guru is an essential principle, then those whose guru has physically departed, they must also get a new living guru. Why does ISKCON only apply their "living guru" principle to certain circumstances like for new initiates or disciples of gurus whose approval has been revoked, but not to disciples of deceased gurus? They have never explained this contradiction in their living guru policy, neither could they ever justify their illogical policies. Perhaps they believe that once the connection is made in person at the time of formal disksha initiation, then it doesn't matter what happens afterwards? So what about personal lifetime guidance? Why re-initiation in ISKCON at all if it does not apply to deceased guru disciples? Actually ISKCON does not make policy based on sound philosophy from shastra, they make it to suit their institutional and political necessities, then try to find shastric justifications. In the re-initiation issue, they do not even do that. The idea of re-initiation for deceased guru disciples was not discussed much in ISKCON, although logically, by their policy, it should be necessary. This is a glaring contradiction in their guru tattva.

*"And, according to ISKCON, Tamal Krishna Goswami, Gaur Govinda Maharaja, Bhakti Caru Swami- they are available as current links to the disciplic succession. 'But, they're dead.' 'No. Don't be offensive. They live forever through vani, through their divine instructions, and so their sincere followers continue to eternally have them as their current and direct link to the parampara." "Oh, okay. So, Srila Prabhupada also lives forever through his vani, through his divine instructions, and he also is the current link for those who sincerely follow him.' 'No. Srila Prabhupada is, well, not dead, but, you know, he's not available, in the same way that Gaur Govinda Swami is available....' 'Ummm, why?' So, to the limit of my capacity for analysis, the current ISKCON system is rife with absurdities and inconsistencies." (Dhira Govinda das, 2021)*

#### **SRILA PRABHUPADA NEVER REFERRED TO ANYTHING LIKE RE-INITIATION**

*"Srila Prabhupada said nothing about 're-initiation.' He never mentioned it or used the term. So, how could Srila Prabhupada have set up a system where there have been thousands of 're-initiations,' and where there will be thousands more later, when he never used the term? 'Re-initiation' wasn't in any way part of his paradigm, and the organization has established a paradigm quite foreign to Srila Prabhupada and his teachings. Similarly with terms such as 'living guru' and 'living spiritual master'- Srila Prabhupada never used those terms either. Yet, there are so many discussions about the need for a so-called 'living spiritual master'- again, the organization, and those influenced by it, have embraced a paradigm that is substantively distant from and not aligned with Srila Prabhupada's teachings. Srila Prabhupada did not relate to the concept of 'living spiritual master,' which implies a thing as 'dead spiritual master,' which Srila Prabhupada saw as absurd. Srila Prabhupada said 'Spiritual master is eternal.' (SPConv Feb. 10, 1968, Dhira Govinda das, 2013)*

#### **WHAT IS THE ISKCON POSITION PAPER ON GURU TATVA?**

Actually, ISKCON does not have a single, concise, and comprehensive policy paper on what is their guru tattva. In recent years the GBC itself resolved that they should make such a policy paper, but it has never been produced. From 1978 until today the GBC has issued many partial policy papers on the subject, all piecemeal with gaping holes unexplained. One problem lies with the fact that their policies and methods are continually evolving and changing, with many areas that remain vague, similar to the redundant and overlapping complex body of laws passed by a legislative assembly. To understand what is ISKCON guru policy, one has to sift through 40 years of policy papers and their lawbook to patch together bits and pieces, and still there will be as many interpretations as there are gurus and leaders in ISKCON. This embarrassing situation has come about because their policies are contradictory, speculative, concocted, incomplete, and unfounded in Srila Prabhupada's teachings. ISKCON guru-tattva is evolving and changing, so how to nail it down? There are too many open-ended, unresolved issues and questions to be able to define what is ISKCON's guru-tattva. Yet the ISKCON leaders haughtily declare that views contrary to theirs (whatever they are) are heretical and

dangerous, although they have not defined their own position! Speculation is always imperfect. Flawed ideas like Srila Prabhupada is a “previous” acharya, that one needs a living guru because Srila Prabhupada is now dead, and that Srila Prabhupada is not present in his murti- these are a few of the absurd, ashastric views of the ISKCON GBC. Part 20 looks at ISKCON’s defective doctrines. Because their positions are not based on Srila Prabhupada’s teachings, it will be very hard for them to defend their positions in writing or succinctly, what to speak of at any open debate or ongoing discussion.

*“My impressions were that the GBC’s position would regularly change, and none of their positions at any point in time seemed internally consistent, or solidly consistent with Srila Prabhupada’s teachings. In 1999 I attended GBC meetings in Mayapur, after I had written The Humble Guru. Many devotees, including ISKCON leaders in North America, were quite moved by The Humble Guru, and through their efforts, in 1999, the GBC passed several resolutions along the lines of The Humble Guru. Those 1999 resolutions were shortly after the prominent ‘ISKCON guru’ Harikesha Maharaja left; and there was quite some disturbance in the organization. Then, at the meetings in 2000, when the GBC was feeling less pressure to show ‘reform,’ the resolutions, and ‘philosophy,’ from what I could tell, went the other way, back to the way they were before. So, my experience is that the GBC philosophy and practices change according to political winds.” (Dhira Govinda das, 2013)*

Many GBC shastric references are NOT from Srila Prabhupada’s books, but elsewhere, raising even more questions. But this is the nature of imperfect concoctions- they need continual revisions.

## DISCUSSIONS ON CONVERSATIONS WITH ISKCON GURU

**DEVOTEE:** I spoke with an ISKCON initiating guru who is a disciple of Gaur Govinda Maharaja about the guru issue, re-initiation, and the guru who is a liberated soul. His understanding was that when someone's guru falls down, that is not guru, that is maya coming in the form of guru to an insincere disciple, and he seems to agree the diksha guru must be a liberated soul. About re-initiation, he told me that it is mentioned by Bhaktisiddhanta Saraswati that if one's guru is falls down then one should accept another bona fide guru. He said all these matters were discussed by the GBC and SAC and conclusions were made.

**DGOVINDA:** That illustrates an important point. We follow Bhaktisiddhanta Saraswati through Srila Prabhupada, who didn’t mention re-initiation, because he established a system whereby re-initiations would be non-existent. There would be no need to even discuss the concept. So, the ISKCON organization has established a system wherein re-initiations have been, are, and will continue to be rampant. To justify this they need to jump over Srila Prabhupada to Bhaktisiddhanta Saraswati. I saw this approach to handling philosophical discussions in my correspondence with the GBC’s SAC. I would repeatedly establish points based on Srila Prabhupada’s teachings. The SAC, to attempt to establish a counter point, would cite Bengali and Sanskrit references from previous acharyas, such as Narahari Sarkar, Sanatana Goswami, and Jiva Goswami. Essentially, they were trying to explain Srila Prabhupada through reference to previous acharyas, rather than, as I believe Srila Prabhupada wanted us to do, understand previous acharyas through Srila Prabhupada.

In my “Response to the SAC,” I cited at least one example of this approach to understanding Srila Prabhupada (twist out some meaning from Srila Prabhupada’s words, to serve some agenda). Someone may be of the opinion that “It’s offensive to say that they’re serving any agenda other than Srila Prabhupada’s mission...” Okay, then how is perpetuating a system that includes thousands of re-initiation serving Srila Prabhupada’s mission, if he never once mentioned “re-initiation”-philosophically or practically? Why not establish a system wherein the concept of re-initiation wouldn’t even need to be discussed, what to speak of applied? If Srila Prabhupada wanted us to do re-initiations he would have extensively educated us in it; but he didn’t, and I don’t see that as an accident, and neither do I believe that Srila Prabhupada thought, “Oh, I forgot to explain about that-oh, I guess they’ll study Bhaktisiddhanta’s teachings and learn about it.” Is the GBC/SAC the authority, or Srila Prabhupada? Is following the GBC/SAC the same as following Srila Prabhupada? No, and even

it seems he's following the GBC/SAC blindly. He can't respond to the questions you ask. He can only name his authorities, and hope you have the same faith in them. But blind following is condemned.

**DEVOTEE:** When I ask for more specific references, he said I was asking him very difficult questions. He said a guru has to be personally present to give instructions unless one is very elevated.

**DGOVINDA:** The various systems in use in ISKCON since 1978 have resulted in thousands of "re-initiations." This will continue in the future. Srila Prabhupada said nothing about re-initiation. How could Srila Prabhupada establish "re-initiations"- something he never mentioned? Re-initiations do not appear in the paradigm of Srila Prabhupada's legacy. So, ISKCON has created something outside of Srila Prabhupada's legacy. **(END)**

### **FALSE "GURU" CANNOT GIVE EFFECTIVE INITIATION (OR RE-INITIATION)**

Any discussion on re-initiation should examine whether a re-initiation, or even a fresh initiation, taking place in corrupted ISKCON by their appointed or vote approved gurus will be effective, valid, or connective to the parampara. One must have a bona fide guru who is a fully liberated soul, a pure devotee of Krishna. This is clearly established in shastra (see Ch. 191). Are the ISKCON gurus bona fide? Why are they getting decertified? It is the institutional defective doctrines by which they are certified/decertified. The first question is to define what a bona fide guru actually is, arrange for that, and then there will be no re-initiations. ISKCON has false gurus who cannot give initiation or re-initiation- they have no spiritual shakti for this. Therefore all ISKCON initiations are imaginary... their re-initiations also. It is all make-believe fantasy in a disobedient paradigm.

What is the value of their initiations or re-initiations? Initiates will advance only to the degree they are hearing from Srila Prabhupada and following his instructions sincerely, without grave offenses. So even when following a false guru, then some advancement can be made. Fire burns whether one knows about fire or not. Otherwise their conditioned gurus are actually impeding their spiritual progress and undermining their spiritual health by implicating them in offenses against the pure devotee, Srila Prabhupada. Those offenses include, amongst others, adulterating his books and poisoning his body, and covering up their deeds. *While ISKCON gurus always warn us not to "break the disciplic succession," the irony is they themselves are disconnected from the parampara due to disobedience and deviations. Initiation or re-initiation is a farce in ISKCON due to their being disconnected from the parampara.*

### **CONCLUSION**

Re-initiation was never mentioned once by Srila Prabhupada, so, obviously, if we follow his teachings, there is no need for it. It is an ISKCON GBC concoction to patch up problems created by endorsing conditioned souls as so-called initiating gurus. Re-initiation is still widely practiced in ISKCON and is evidence of their deviancy from the instructions of Srila Prabhupada. The GBC has refined this practice by allowing recalcitrant gurus who have fallen down to retain their existing disciples if they promise not to initiate new ones and remain submissive. This began in 2002 with the case of Satsvarupa (see Ch. 144). Thus the ISKCON guru and initiations system evolves with adjustments, becoming a policy patchwork, with no coherent or comprehensive study or doctrinal paper. These are ecclesiastic and bureaucratic maneuvers in pretense of spiritual authority.

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## **CHAPTER 129: VARNASHRAMA NEGLECTED**

Kuladri das: *"I was the temple president at New Vrindavan for so many years and Prabhupada had a vision for a pilgrimage site in North America and a farm community. ...just before he left, he explained to me that the second half of his movement would be dramatically different than the first half. Emergency tactics were used to distribute books and give young people sannyas and open as many temples as possible. But he wanted places like New Vrindavan to establish the culture of Krishna consciousness with colleges, grhastha lifestyle, and all of the things to demonstrate the philosophy that*

*he was so careful to present in his books. So right up to the end, he was telling me that the farm communities were so important for the second half and that the vision would be so different than when his movement got started in the Western world."*

While ISKCON has been weakened by various parasitic species like poisoners, Gaudiya Math, successor zonal acharyas, wannabe gurus, scholars, social welfare, etc in exploiting Srila Prabhupada's assets, the ideal of establishing Varnashrama Dharma has been almost lost and forgotten. This goal, which was very dear to Srila Prabhupada, has been neglected, and almost all ISKCON "farm" projects have either disappeared into the dustbin of history or become something other than what Srila Prabhupada had intended and instructed. North American ISKCON farms include: **(1)** Denver, Colorado area, led by Pranaballabah das for decades, 200 acres, finally SOLD when the mortgage could no longer be paid and interest dwindled to unsustainable levels. **(2)** Three Rivers, California, connected to Los Angeles temple, included a full gurukula, residences, river, large acreage, and many families, was SOLD. **(3)** New Vrindaban, although formerly a thriving rural devotee community, now subsists on royalties from natural gas wells and drilling, and has changed from a self sufficiency project into a suburban outpost, and Varnashrama culture is mostly forgotten. **(4)** Mt Kailasa (Berkeley: Hansadutta), 400 acres, SOLD. **(5)** Sebring property near Miami: Bir Krishna Swami, SOLD, after it was found to be prone to regular flooding. **(6)** Lake Huntingdon, New York, a full rural gurukula with lake, SOLD. **(7)** Oklahoma, connected to Dallas temple, fertile but boggy, 1000+ acres, Tamal lost over \$1M and the farm was LOST to foreclosure. **(8)** Bridesville, Canada farm, connected to Vancouver, many cows, financial problems, SOLD. **(9)** Buffalo, NY farm, 100 acres with cows, farmhouse, barn, SOLD. **(10)** Murari Sevaka farm, Tennessee, foresaken by Atlanta temple, now supported by Balavanta das, but struggling due to little interest or finances, surviving under Gada das as a forest hermitage. **(11)** New Talavan farm, Mississippi; Srila Prabhupada visited in 1975, 1400 acres, Sri Sri Radha Radhakanta deities in a nice temple, supported by area Hindus and true to Varnashrama goals but having few participants. **(12)** Gita Nagari, PA; Srila Prabhupada visited in 1976, stable. **(13)** Saranagati, BC, Canada: sold in parts to devotees, an independent rural community, more or less a residential neighborhood.

Also: ISKCON farm projects in Spain, Brazil, Hungary, Russia, Mauritius, India, Guyana, Australia: however, only a few are actually attempting to develop or establish Varnashrama culture, being instead focused on: **(1)** Tourism: This may be good for preaching Krishna consciousness, but becoming dependent on tourist dollars can undermine and neglect the ideal of self-sufficiency. **(2)** Businesses: Growing crops for profit, running a commercial dairy operation, mass producing of organic food for sale, or any business to extract profits from the outside world. This perpetuates dependence on the mundane culture and society and distracts from the work of establishing Varnashrama culture/dharma. **(3)** Hathayoga, mixed/novel yoga, training courses, meditation retreats or resorts where Hare Krishna chanting might be included, for-charge programs, to generate contacts and income; these are distractions from the Varnashrama ideal, and labor, funds, attention is diverted. **(4)** Suburban residential devotee neighborhood; no Varnashrama. **(5)** Woofers: As in Murwillumbah, Australia, where non-devotee volunteers live and work on the farm in exchange for room & board, no controls on intoxication, free sex, diet, parties; free labor is desperately needed due to lack of devotee participation. **(6)** Commercial farming **(7)** Doomsday refugees: Hansadutta pioneered this idea.

Independent non-ISKCON projects: **(1)** Bhaktivedanta Eco-Village, south India, headed by Tattva Darshan das, remote, few devotees, well developed, requires constant flow of money to sustain its operations, a difficult challenge to overcome. **(2)** New Jaipur Fiji: 856 acre rainforest private river valley oceanfront estate, closed due to lack of participants. **(3)** Washington state, three small separate devotee projects, pioneering simple living, no participation. **(4)** Alachua, Florida: many devotees own farms, mini-farms near the ISKCON 100 acre farm and temple, but mostly they work outside at jobs, receive government assistance, do organic for-profit farming, or have inheritances./ Some ISKCON farm projects are now faint memories to a few old-timers. These lost farms gradually died off by asphyxiation. ISKCON is more interested in accommodating modern culture, pampering to liberalism,

feminism, secular culture than it is interested in Varnashrama dharma. New farm or self-sufficiency projects have been few in ISKCON. The independent projects tend to be more interesting, and initial funding for the transition into self-sufficiency is a major hurdle.

### **SIMPLE LIVING AND HIGH THINKING**

Srila Prabhupada stresses the great importance of making one's own personal lifestyle simple, and becoming economically independent from the system called "the rat race." He also stressed the benefits that this lifestyle provides, the most important of which is more TIME for spiritual life. Since real life is spiritual life, the best way towards that goal is to minimize one's daily wants and needs, and a very important step to grow one's own food. Our philosophy is **simple living and high thinking**. Either is hard to obtain without the other.

### **SRILA PRABHUPADA ADVOCATED A SIMPLE WAY OF LIFE**

(1) *"...you can say that 'If we are engaged in real business, then how the economic question will be solved? We have to work.' That's all right, you work. But... there is milk, there is fruit, there is flower. Anywhere, you can live peacefully. Whole economic question is solved."* (SPLecture May 27, 1972) (2) *"Yes. Why don't you solve? There are so many land. Come here and grow food. Grow fruit. That is the desire of Krishna. Annad bhavanti bhutani. Produce food and... ask, 'You have to pay this price.' And you have to pay. And if you grow your own food, there is no such question. The simple economic problem, solution, this rascal cannot take..."* (SPConv April 3, 1975) (3) *"...a nice place. And the grhasthas may come here, have some small cottage, and grow your own food grains, vegetables, and have your cow's milk. Get nice foodstuff, save time. Why should you go... and again hundred miles come back and take unnecessary trouble? Stick to this spot and grow your own food, your own cloth, and live peacefully, save time, chant Hare Krishna. Very nice program."* (SPLecture Aug. 1, 1975) (4) *"I see in your this Mauritius land, you have got enough land to produce food grains. You produce food grain. [instead] you are growing sugar cane for exporting. Why? And you are dependent on food grains, on rice, wheat, dahl. Why? [...] You first of all grow your own eatables. And if there is time and if your population has got sufficient food grains, then you can try to grow other fruits and vegetables for exporting. The first necessity is that you should be self-sufficient. That is God's arrangement. Everywhere there is sufficient land to produce food grains, not only in your country. I have travelled all over the world –Africa, Australia, and other, in America also. There are so much land vacant that if we produce food grains, then we can feed ten times as much population as at the present moment. purnam adah purnat purnam udacyate, purnasya purnam adaya purnam evavasisyate. If we don't produce food grain –you require it –and put unnecessarily men into scarcity, that is sinful."* (SPLecture Oct. 2, 1975) (5) *"We have created a civilization that one must earn thousands of dollars, then he can live like a gentleman. Is that successful life? And for earning that thousands of dollars he has to work so hard, just like animal, beast. No. That is not successful life. Successful life is [...] we should make our bodily necessities of life as far as required, not more than that. I want to eat something. God has given sufficient food. You grow. You live anywhere. You grow foodstuff. You grow grains. You grow fruits. You grow vegetables. Keep cows. Take milk. You can live anywhere. You haven't got to go 50 miles off with a car to attend your office at six o'clock with velocity of 100 miles speed. Is that successful life, do you think? So where is successful life? We are proposing successful life."* (SPLecture Mar. 23, 1969)

(6) *"And yajnad bhavati parjanya. And when we regularly perform yajna, then there is regular cloud in the sky. And when there is cloud in the sky, there is regular rainfall, and when there is regular rainfall, there is sufficient production of food grains, fruits and other vegetables so that both the animal and the human beings, they eat sufficiently, they grow strength, they become happy and again perform yajna. And the animals supply, the cow supplies milk. In this way, the whole society becomes happy. These are the prescriptions, or directions, given by the Vedic literature. So if people take advantage of this instruction, as you have mentioned in your article 'The Great Seers,' so if we follow their instruction, the whole history of the human being can be changed. There is no difficulty. But whether the people will accept or not, that is the business of the leaders of the society."* (SPConv July

22, 1973) **(7)** "If you open farm for financial help, then it will not be successful. You should take to farming for supporting yourself. That's all. Grow your own food. Grow your own cloth. There is no need of financial help from outside. You get your food grains sufficiently, rice, dahl, wheat, vegetables, milk, sugar. Bas. You get everything. From these five, six items you should be economically free. That you have to do, not for trade to get money. Then it will be failure." (SPConv Oct. 28, 1975) **(8)** "Business means if you have got extra grains or extra foodstuff, you can sell where there is necessity, there is want. That is business. We are not going to open mills and factories and... No. We are not going to do that. That is sudra business. The real business is that you produce enough food grains, as much as possible, and you eat and distribute. That's all. This is business. He does not require any so high technical education. Anyone can till the ground and grow food. Is it difficult? This is the business. The first thing is that everyone, man and animal, especially the cows, they must be properly fed so become very stout and strong. Cows will supply milk, and man will work hard, without being suffered by dysentery. He must work hard. Any capacity. Work as a teacher or work as a ksatriya, work as a ploughman. Or work as general assistant. He must work. Everyone should be employed. And his employment will be provided from any of these groups, according to his capacity. Either as a brahmana, or as a ksatriya, or as a vaisya, or as a sudra." (SPConv Mar. 14, 1974) **(9)** "Lazy intelligent means brahmana, and busy intelligent means ksatriya. So the catur-varnyam maya srstam. The society should be divided into four classes. The sudras, they are busy fools. Therefore they are to be guided. [...] If there are, hundred workers are there, then one leader must be there to give the direction: 'Why you are doing this? Why you don't do this?' Otherwise he'll create havoc. Busy fool. So the whole world is full of busy fools. That's all. In the BGita you will find that for brahmana, samo damah satyam saucam titiksa arjavam, jnanam vijnanam astikyam brahma-karma sva... There is no recommendation that 'You work hard day and night.' The brahminical qualification is controlling the senses, controlling the mind, truthful, clean, knows everything nicely, practical application of the knowledge, full faith in shastra and Bhagavan. Jnanam vijnanam astikyam. These things are recommended, not that a brahmana should become very busy whole day and night for getting food. So shastra says, 'There is no use of becoming busy for your food. Food is there already.' [...] He'll get his food. [...] They do not understand the God's arrangement. Only for food they are busy whole day and night like cats and dogs. Now this land is there. You can... Everyone can grow food if he works for two months. Everyone can grow his whole year's foodstuff. There is so much land. But no, they'll not grow food. They will grow hammer, manufacturing it. You see? Tire tube, then atom bomb, then this and that. [...] They are busy fool. Actually they are fools, and they are very busy. Everyone is busy. There are so many parts in the motorcar, [...] and they are busy in manufacturing three thousand parts of motor parts. So everyone is busy in producing things unwanted. But they have created a society in such a way that they have to do that." (SPConv Oct. 19, 1975) **(10)** "Yes. Farm project is very nice. Krishna gives. Krsi-goraksya-vanijyam vaisya-karma svabhava-jam. This is economic problem solved. And brahmana, brain problem solved, and ksatriya, protection problem solved, and sudra, labor problem solved. Four things combined together, live peacefully, happily. Chant Hare Krishna. Introduce this farm project. In America there is enough scope. So much land is lying vacant." (SPConv Feb. 15, 1977)

**(11)** "As Krishna says, catur-varnyam maya srstam guna-karma. There must be ideal brahmana, ideal ksatriya, ideal vaisya, as Krishna says. That is Krishna consciousness movement. It is all-inclusive. Economic question? Annad bhavanti bhutani. Grow food. Practical. Just like when I was going to the pandals, millions of clerks were coming. "Education. Educated." And who is growing food? And they have to be provided in these pigeon holes and depend on ration. Is that civilization? And throngs of people are coming, just like machine, ants. Ants are coming. I saw like that. And go to the village side— all vacant land. Nobody's interested to produce food. Everyone is interested to live within the city, in these pigeonholes, and go to the cinema and go to the brothel, go to the club and learn how to drink, how to become gentleman. Is that civilization? Human life's aim is lost. You do not know why you are going to the office, why you are eating, why you are... Keeping them all pet animal's mentality,

doggish mentality.” (SPConv Mar. 22, 1977) **(12)** “A wise man, however, learns from the shastras and guru that we living entities are all eternal but are put into troublesome conditions because of associating with different... under the laws of material nature. He therefore concludes that in the human form of life he should not endeavor for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood... is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. ...the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.” (SBhag 7.14.5 purport) **(13)** “So our Krishna consciousness movement is not a sentimental movement. It takes care of all-round social organization. It is not something like religious sentiment. Everything should be take care of. Therefore we say cow protection. [...] Mahi means land, bhumi. [...] This mahi word is used there is Vedas, Brahma-samhita. What is that mahi? Agnir mahi. You require fire. You require land. You require sky. [...] You require water. [...] You require air. You require space. These are requirements. [...] It is Krishna's energy, Krishna's energy. So the mahi, the land, the land is there. Just like in America or in Australia there are so much land. In Africa, so much land lying vacant. But they do not know that this land can produce all the needs of life. [...] Sarva-kama, whatever you want. Actually we are getting... Just like this Western civilization has created so many slaughterhouse for eating purposes. But wherefrom they are getting? From mahi, from the land. If there is no pasturing ground, grazing ground, wherefrom they will get the cows and the bulls? That is also... Because there is grass on the land and the cows and bulls eat them, therefore they grow. Then you cut their throat, civilized man, and eat, you rascal civilized man. [...] you can grow your food. Why you are cutting the throat of the cows? After all, you have to get from the mahi, from the land. So as they are, the animal which you are eating, they are getting their eatables from the land. Why don't you get your eatables from the land? [...] You can get all the necessities of your life from land. So dughā means produce. You can produce your food. Some land should be producing the foodstuff for the animals, and some land should be used for the production of your foodstuffs, grains, fruits, flowers, and take milk. Why should you kill these innocent animals? You take. You keep them muda, happy, and you get so much milk that it will moist, it will make wet the ground. This is civilization. [...] Maharaja Yudhisthira maintained this standard of civilization. Just see how the economic problems will be solved simply by one movement, this Krishna consciousness movement. Try to understand. Mahi. Because mahi will produce everything. [...] there are so many, so much land lying vacant. You produce you own food. Why you are going to London, to the factories? There is no need. This is wrong civilization. Here is land. [...] If you produce your food, there is no need of going 100 miles, 50 miles on your motorcycle or motor to earn your livelihood. Why? There is no need. Then you require petrol. And petrol there is scarcity. Then you require so many parts, so many. That means you are making the whole thing complicated unnecessarily. [...] Simply you keep to the land and produce your food, and the cows are there. They will supply you milk. Then where is your economic problems? If you have sufficient grains, sufficient vegetables, sufficient milk from the land where you are living, where your economic problem? Why you should go to other place? That is Vedic civilization. Everyone should remain in the spot and produce everything as he requires, and God will help you.” (SPLecture Nov. 25, 1973)

**(14)** “But we are projecting this path for them: let them remain in their home, produce their own food only and cloth and chant Hare Krishna. This is our policy. Our policy means Krishna's policy. Let them have sufficiently to eat, and they'll be all satisfied. If the mind is Krishna conscious, then they don't want anything, either liquor or meat or anything. No. This is the advantage. And this is not social... What is that? That first of all drag him from the innocent life of village and engage him in the factory in the hope of getting more money, and then he's habituated to liquor. When he cannot pay, they purchase this poison and die.” (SPConv May 8, 1977) **(15)** “The village organization is that the local people produce their necessities like grain, vegetables, milk, and cloth; and for recreation they



have the chanting of Hare Krishna. They should live there comfortably and have spiritual recreation. They should not come to the cities. I wish to introduce this ideal now. Then if we are successful this cheating civilization will stop. They have made these cities as hell. If people do not cooperate with them, then how will the factories run on? And, if the people are satisfied by this arrangement, then what will the communists do?" (SPL Aug. 3, 1975) **(16) RSW:** Many people already have their jobs and their families. **SP:** All right, let them not come, but those who are unemployed, let them come. **RSW:** But what...? For those people who already have their jobs, instead of... **SP:** That job... They will be very soon jobless. Don't worry. (laughs) They will come. They will be obliged to come. Now they have got job, but as the days are advancing in Kali-yuga, they'll be jobless. (SPConv Jan. 11, 1977)

## TEN REASONS WHY VARNASHRAMA DHARMA CANNOT BE ESTABLISHED IN ISKCON

***Serious issues that must be resolved to establish ISKCON Varnashrama Dharma (by Dhanesvara das)***

Varnashrama Dharma (VA) has been on my mind for a long time—ever since I lived at the Gita Nagari in 1977 when Srila Prabhupada was going to come there to teach us all about it. [...] As I have contemplated all of this over the course of years I have observed various conflicts between the VA culture and the ISKCON culture [...] I thought [...] to articulate those differences and share them with others who also desire to establish VA culture [...] these conflicts arise within my understanding of the VA culture [...] which may be different from the conceptions of others. [...] the conflicts noted here may engender a discussion that will help to further clarify what is called VA. [...] Srila Prabhupada considered the establishment of VA Dharma to be no less than half of his mission. [...] challenges will arise as much from the various conceptions of what ISKCON is, as what VA Dharma is. [...] Why it is impossible to establish the VA culture within ISKCON:

**(1) THE REQUIRED CULTURAL SHIFT IS ALREADY TOO GREAT:** The VA culture is [...] an all-encompassing culture that provides a framework within which all members of the society may spiritually advance to according to their chosen path without dictating what that path should be, what they should believe, etc. It is an open system that places responsibility on the individual, encouraged through the actions of the brahmanas and ksatriyas who oversee and guide the citizens. ISKCON is presently organized following the corporate model, characterized by centralized command and control, a very different cultural structure with a very different purpose. [...] ISKCON's organization is sufficiently different from the VA model that proper VA culture cannot be established within ISKCON as it is presently arranged. [...] **(2) LEADERSHIP FOR VARNASHRAMA CULTURE IS MISSING AT THE TOP LEVELS OF ISKCON:** The leadership of ISKCON [...] do not understand VA culture, and do not realize the need or value of establishing it. Until the top leadership of the society understands VA culture and implements it within their sphere of influence, there is little chance that the rank-and-file devotees will embrace it and practice it. [...] ISKCON follows a corporate model in which the GBC has full control of ecclesiastical and administrative functions. [...] VA culture necessarily dismantles this control and gives ecclesiastical authority to the brahmanas, limited administrative authority to the ksatriyas, and freedom to all else. VA administration does not allow for executive authority beyond that. There is no concept of global organization/management, commanding the actions of others, within the VA framework. This fact is at odds with modern organization and centralized command. Unless the GBC will let go of the idea of centralized command the VA culture cannot be established.

**COMMENT:** *This principle applies to secular authorities as well, and it is practically impossible to break free of the control of mundane governments without establishing own's own country, a daunting proposal. In some places one could operate in the jungle or forest with minimal interference from the local mundane authorities.* We note that there are exceptions to this point, notably New Vraja Dham in Hungary and Bhakti Raghava Maharaja who is establishing varnashrama projects in Indonesia, Cambodia and India. It is a question of leadership and ideology. Although these projects are oriented toward self-sufficiency and preaching of Krishna Consciousness, [...] the question is how these projects interface with the ISKCON leadership.

**(3) VARNA IS NOT UNDERSTOOD BY THE BODY OF DEVOTEES:** The social system of the varnas has not been understood, or articulated, or taught to the body of

devotees and they therefore have little idea of what it really is, or how to apply it. Devotees are understandably reluctant to sign on to something that they do not understand. How does the culture function? How does a person find their place in it? What is their relationship with others and how is that determined? How does one support themselves in the VA culture? What is acceptable and what is not? All of these and many more questions must be answered [...] and they need to then sign on voluntarily. Leadership by precept and example is required. [...] The present effort to reach and teach VA culture must answer all of the above questions and more. [...]

**(4) EVERYONE IS EQUAL:** Modern society propagates the concept that everyone is equal, and while this is ostensibly for political purposes, the idea carries over into all aspects of life. In fact, no two people on the planet are equal. ...this concept of equality is naturally brought into the society of devotees, especially in online discussions. Although we profess to subscribe to the idea that there are four classes of men, we do not, as yet, have any method for distinguishing them, or applying such distinctions. Indeed, we even see a strong resistance to introducing this aspect of Vedic culture. There are distinctions and etiquette based on ashrama and seniority in the society, but we note that these are not the distinctions of varna, entirely overlooking this important half of the culture, without which varnashrama culture obviously cannot be established. Because we think of everyone as being equal those who actually have a brahminical nature, and are making efforts to lead according to that nature, are often ignored. This can clearly be seen in various forums. It's one person's opinion against others, with no deference to senior devotees or brahmanas.

**(5) FEAR OF THE UNKNOWN:** Almost everyone is fearful of being exploited by a social system they don't understand. We know the existing culture, our place in it, and how to function in it, but we don't know how we will fit in VA culture and it feels insecure. VA culture an unknown, possibly fraught with problems that we cannot anticipate or know how to deal with, therefore it is avoided.

**(6) THERE ARE NOT ENOUGH PROPERLY ENGAGED KSATRIYAS WITHIN THE SOCIETY:** Men of great ability cannot find their place [in or out of ISKCON] so [what] is the actual role of a ksatriya? Whatever men of ability are present, almost all have leadership responsibility in ISKCON [so where are the VA leaders/ksatriyas?] Since ksatriyas create the place/space, without ksatriyas there is no ksetra, or field of activities, for the body of the devotees. Men of ability [must] be independent, and it may be argued that the present structure of ISKCON does not encourage independent, thoughtful action, in contrast to true VA culture... **(7) INSTITUTIONALISM:** [...] The modern system is antithetical to the VA culture wherein authority is placed in a qualified individual, not in a fictitious position (officer of a fictitious corporation), and further creating levels of bureaucracy not seen in VA culture. We should note the design principle that form follows function. The two cultures are so arranged to pursue different purposes. The purpose of the VA culture is progressive spiritual enlightenment for [all classes]. The purpose of the present dominant culture is increasing the sense gratification of a small section of society at the expense of the vast majority. Further, the idea exists that climbing the corporate ladder is an indicator of spiritual progress [...] The corporate structure and the VA culture are mutually exclusive paradigms. Since in the modern world we must work within the framework of the dominant culture we are challenged to establish a legal position that gives proper authority to qualified persons in the VA structure. The argument may be raised that Srila Prabhupada himself set up the corporate structure of ISKCON and therefore it can hardly be considered antithetical to the purposes of the society. While this is true we must also note that Srila Prabhupada regularly and consistently requested his leaders to establish VA colleges in every temple, and to establish VA culture, requests [mostly] ignored [...]

**(8) VAISYA'S CONFUSION ABOUT THEIR DUTY:** ...there exists the idea that the duty of vaisyas is to do business, not agriculture or cow protection. This is not what Srila Prabhupada or Sri Krishna say [...] *"Krishna does not say that "Take to industry." Krishna says, "Produce foodstuff." Annad bhavanti bhutani."* (SPConv Apr. 3, 1975) *"The vaisyas must be engaged in producing food grains, but they are not interested. They are interested for opening factories for bolts and nuts and tires [...]* Now

*you eat tire and bolt nut. No, you cannot eat. You have to eat rice, and rice is ten rupees per kilo because no vaisya is producing food grains. This is the defect.”* (SPConv Feb. 2, 1974) Our so-called vaisyas are almost all engaged in business of various sorts, and although this is not what Srila Prabhupada indicates what is proper, this is accepted as normal or even good since they support the temples. And because everyone is equal, if the brahmanas make notice of this, it is not given much attention [...] Used to being independent and having the means of being independent, such devotees are not willing to listen to the brahmanas who may instruct them in their proper duty.

**(9) LACK OF PERSONAL QUALIFICATION:** We understand somewhat our own lack of qualification and see that others are also unqualified, therefore we lack trust in depending directly on others. The VA culture requires the members be qualified- this is one of its very desirable characteristics. In modern society however we are accustomed to being “independent” and free to live at any standard we choose, rather than being accountable to the VA principles of dharma that demands specific conduct. Not many are interested in this.

**(10) AN ATTITUDE OF COMPLACENCY:** There is a very strong idea by some that by distributing books (and perhaps doing Harinam as well) everything else will come, since Srila Prabhupada said as much. Therefore we need only continue the mission in the same fashion as when Srila Prabhupada was with us. *“There is no need for VA dharma. Harinam and book distribution is all that is needed.”* [...] As a result of book distribution and harinam we can expect to see men of ability come forward to do the needful to establish the entire Krishna VA culture, but they must be recognized as the agents who are going to develop that “everything else.” We should recognize and accept their efforts, understanding that they have been sent by the Lord to further the mission. Unfortunately [...] “varnashramites” are sometimes seen as unnecessary, idle dreamers. Finally I note that at least some of these issues do not apply only to ISKCON, but must be dealt with in any circumstance. However the existing culture within ISKCON seems to make it that much more difficult. (END)

**COMMENT: (11) LACK OF A INDEPENDENT BRAHMANA CLASS:** (Yasodanandana das)

## CHAPTER 130: WHICH YOGA?

Today’s ISKCON has greatly changed since Srila Prabhupada’s time in many significant ways, with the ISKCON misleaders themselves gradually introducing/allowing more and more nonsense into the ISKCON culture. The GBC is unconcerned about these anomalies as long as there is no major protest and that new blood is made available to the ISKCON guru vampires who suck their victims’ devotion, wealth, and talents for their self aggrandizement. Part of this program involves the use of various yoga techniques, both ancient and modern concoctions, to lure in spiritual seekers who are fooled and fleeced by conditioned, phony “gurus.”

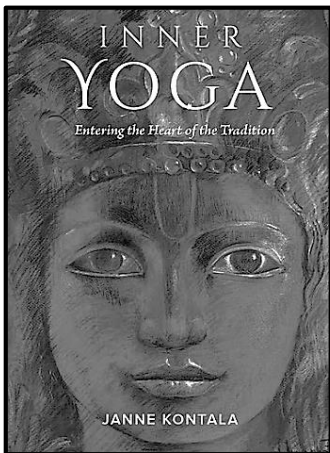
### GYM, EXERCISE, FITNESS, HEALTH DEVIATIONS

**(1)** *“Dance and chant. This is best exercise. We allow them to dance very... Yes. High jump. Actually that is exercise, and at the same time ecstasy. If they dance and chant Hare Krishna, it is*



*automatically a very big exercise and spiritual advancement. Yes. Yes. There is no doubt about it. If he chants and dances, immediately he become ecstatic.”* (SPConv Dec. 27, 1976) **(2)** *“So yoga, yoga, this bodily practice, that if I am not body, then what shall I get by bodily exercise? Bodily exercises can help me little, but that is not spiritual platform. The [indistinct], kundalini, these are to the bodily concept of life. Actually, to tell the truth, those who are too much bodily absorbed, that ‘I am this body,’ for them this yoga practice is recommended. [...] Because one who identifies himself with this body, he is not very intelligent. But because such*

persons are not very intelligent, for them this bodily exercise of yoga, astanga-yoga, is recommended. Not for the intelligent person. Intelligent person, they take immediately to the devotional service, immediate.” (SPLecture Mar. 7, 1972) **(3)** “A spiritual master does not mean that he’ll teach you how to keep your body fit, how you can reduce your fat, how you can remain a young man, so many nonsense. This is not the duty of the spiritual master. However you may try to keep your body fit, how long you shall keep your body fit? As soon as you are born, the death is also born along with you. Suppose one man is 25 years old. That means he has already died 25 years. So you cannot protect yourself from death, however you may become very strong, stout. Therefore actual education, actual spiritual knowledge begins, as stated in the BGita [...] when Arjuna surrendered to Krishna, He immediately said that ‘My dear Arjuna, you are posing yourself as very learned man but you are fool number one.’ Why? ‘Because you are identifying yourself with this body.’ [...] ‘...you are talking just like very learned man, but you are lamenting on the subject matter of your body.’ [...] Actually one who is learned, he has no necessity for lamenting on the subject, on the body, either living or dead. So the whole process of education in the materialistic way of civilization is on the body, how to keep the body fit, how to avoid death, how to avoid disease. Simply concentration on the body. So this bodily concept of life is immediately discouraged in the BGita.” (SPLecture Sept. 25, 1968)



In the above photo is Bhanu Swami and “spiritual gains: the squad” in a Mayapur gym, working out and staying fit. Is this an approved part of Krishna consciousness as taught by Srila Prabhupada? To stay fit, devotees should dance in kirtan, work hard in devotional service, go on a japa walk, swim in a river or the ocean, and eat less and properly. No gym is necessary. If leaders do not follow Srila Prabhupada’s clear advice on these things, then how do we expect the common devotees to follow ANYTHING that Srila Prabhupada teaches? Hanuman das (Croatia) wrote: “When Mahadyuti prabhu visited us in 2014, he was sannyasi candidate. [...] he wanted to go to gym every day. I asked him how he got inspired to go to gym, he told me he saw that from Bir Krishna Goswami and Devamrita Swami. As far as my understanding of Krishna consciousness goes, going to the gym is waste of time. Dancing in kirtan is enough physical exercise for devotees, and then we can also follow Prabhupada in doing morning walks. Prabhupada warned us against frivolous sports, and gym seems to me as another type of wasting time and money. We don’t see that Bhaktisiddhanta Sarsvati went to gym, or Prabhupada either. I don’t see any philosophical or practical justification to go to gym, unless one suffered injury and therapy.” (Nov. 5, 2017)

Vaidyanath das: Many ISKCON leaders go every year to Udupi and Kerala, South India to stay at a health spa, especially Purnarogya Holistic Health Care Project. One should take care of one’s health, but daily gym visits, artificial exercise programs, and body consciousness is not recommended by Srila Prabhupada. This trend is taken even further by the adoption of supposedly “healthy yoga sessions, good for body, mind, and soul,” in ISKCON centers or under the name of ISKCON.

### YOGAS OTHER THAN BHAKTIYOGA

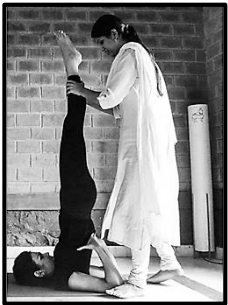
Srila Prabhupada taught that the highest yoga system is Bhaktiyoga, which includes the benefits of all the lower rungs on the yoga ladder. However, there is a rapidly growing trend all over the ISKCON world to mix into ISKCON’s recipe various programs of other yogas, primarily hathayoga, but others as well. Radhanath Swami is training hundreds of hathayoga teachers at the Govardhan Eco-Village Project outside of Mumbai, India, where chanting Hare Krishna and other aspects of Krishna consciousness are also taught. Devamrita Swami holds hathayoga practice sessions at “The Loft” centers he has organized in New



Zealand and Australia, followed by chanting and supposed prasadam. ISKCON gurus and leaders are increasingly featuring programs that include hathayoga or other yoga systems to tap into today's growing interest in yoga. The problem is that the way this outreach is conducted contradicts Srila Prabhupada's instructions, and is a watering down of the process of Krishna consciousness with useless and unnecessary additions, thus spoiling the message and mercy of Srila Prabhupada. It is like adding sand to the sweet rice; it becomes spoiled and loses its taste or potency. The BBT has even published a book titled "Inner Yoga" which is not written by Srila Prabhupada. Did Srila Prabhupada ever refer to "inner yoga"?

### GOVARDHAN ECO-VILLAGE NOT APPROVED BY SRILA PRABHUPADA

"Climate Change Adaptations For Sustainable Development:" Govardhan Eco-Village north of Bombay hosts a "Nexus Conference" on this subject, as announced on their website. Srila Prabhupada never advised us to host these kinds of environmental concern conferences, so why does Radhanath Swami? The project also hosts events as a resort for rent, including for various bogus yoga groups and pseudo-spiritual organizations, and Radhanath Swami happily meets important guests for photos and building friendships. Again, Srila Prabhupada never advised us to do this. The Eco-Village also conducts series of one month yoga teacher training: *"Govardhan Ecovillage invites you to our month-long Yoga Teacher-Training Course in Mumbai, India. This 28-day residential programme will not only enable you to learn and teach yoga, but also practice healthy eating, self-care through holistic-living, and meditation techniques from the bhakti tradition. Our yoga teachers are qualified and highly experienced professionals, **with specialisations in traditional Hatha and Ashtanga Yoga**. At the end of this course, you will have the knowledge in yoga philosophies and techniques to teach others, thereby enabling ever-expanding ripples of well-being."*



Srila Prabhupada never taught us Hatha and Ashtanga Yoga, so why should Radhanath Swami? But this project is typical Radhanath Swami- he has gone far away from Srila Prabhupada's instructions, becoming ever more "popular" with the yoga crowd, the Vegan crowd, the peace-love-compassion crowd, humanitarian and public welfare crowd, etc. He is an ambitious man who wants more fame and followers. His astrological chart confirms this. But it all comes to an end around 2025 and he will have a nice ride while it lasts. Then Radhanath's show rapidly unravels. More from their website: "YOGA TRAINING

*COURSE OVERVIEW: Classes include various techniques for improving your skills as a yoga teacher, including: Lessons on yoga sequence creation, Teacher-training in the principles and philosophies of multiple forms of yoga, including Hatha and Ashtanga Yoga, The techniques of asanas, pranayama, bandhas, kriyas, cleansing routines and their physiological impact on our anatomies, Skills for assisting the progress of students, Methods for managing your yoga class, Guidelines for being an ethical yoga teacher, Practical workshops where you will practice teaching, perform Seva (service), learn basic Sanskrit and Ayurveda, Final Assessments, conducted by external examiners from the Yoga Vidya Gurukul to ensure that the highest standards of certification are maintained."*

### CHANTING HARE KRISHNA COMBINED WITH POPULAR YOGA

At the Govardhan Eco Village in India, a Radhanath Swami project, many strange things go on. They host events for other sampradayas and groups, such as Milan Goswami, who is married and gave mantras to his worldwide mission teachers with Radhanath in attendance, smiling nicely, of course. Govardhan also hosts regular yoga mantra classes for nominal entry fees where guests sit upon a yoga mat, closed eyes, in lotus sitting position, boys and girls mixed, casually dressed, and they chant Hare Krishna slowly and meditate. This appears to be a cross between hathayoga and bhaktiyoga, something which Srila Prabhupada never taught us. Why these new things? Radhanath Swami will broaden his appeal to thousands more by diluting the teachings of Srila Prabhupada, in the



name of effective preaching. In Brazil there is an ISKCON center called Pandava's Paradise where various yoga sessions are held (termed "acroyoga," or acrobatic yoga postures), inviting some rather risqué scenes as shown here. Kissing yoga, group tree yoga... **(Above: KISSING YOGA, ISKCON BRAZIL)**

The yoga mats are used for various stretches and rehearsal of positions. Recently the local hero and guru, Hridayananda "Swami," appeared there for a festival wearing his baseball cap and casual karmi clothes. He has completely given up on the sannyas dress and Vaishnava customs, as he promotes his worldwide ISKCON offshoot called Krishna West, where he conducts centers that are more "culturally compatible" with western norms in terms of dress, food, musical instruments, with nothing that looks like a Vedic temple (that might alienate sensitive people: Ch. 136). FBook, Dec. 2, 2017, a post advertised a "beautiful yogini" giving classes at the Bhakti Center in New York, the ISKCON center run by Radhanath Swami. Srila Prabhupada would not be favorable to having "beautiful" female yoga teachers at his temples, and these examples are not unique by any means, but indicative of what goes on in ISKCON. Yoginis dressed in yoga pants or tights, mixing with men in the temple, whereby one must focus on the physical body movements and positions of the beautiful yogini... This is not Srila Prabhupada's style, mood, or standard. Sand in the sweet rice. Body consciousness, not Krishna consciousness. Deviation.

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## PART 15: CRIMINAL, DEVIATED MISLEADERS



Disqualified leaders should be removed. This occurs in democratic and parliamentary governments with a regulated system meant to counter corruption in a country. It also occurred in times of the Vedic civilization, such as when Duryodhana was removed from Hastinapura and when the brahmanas removed the evil king Vena. Srila

Prabhupada prescribed elections for the ISKCON GBC members and temple presidents in his Direction of Management document. (see Ch. 161, 163) However, after Srila Prabhupada's departure the GBC **installed themselves for life as an elite guru club** and placed themselves beyond the control or review of any outside persons or bodies, including the general constituency body of devotee members themselves. Thus the GBC has become corrupt to the core as there are no checks or balances on their activities or policies. This is why the GBC can make preposterous proclamations like their resolution, **"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."**

The following chapters offer strong, frank critique of many of the ISKCON leaders, past and present. Anyone with attachment to these personalities is warned that the reports below may be disturbing and unsettling. Proceed at one's own risk. You have been forewarned. The material is based on facts, without unnecessary innuendoes or fault-finding. *"As soon as there is a little deficiency we must repair it or it will create a big hole and the ship will drown. So I have said keep fit. [...] Without following the regulative principles advancement is doubtful, and one may fall at any moment."* (SPL Rupanuga Apr. 28, 1974)

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## CHAPTER 131: MISLEADERS AND MISMANAGERS

(1) *"Maybe if all these gurus would give up their high profile lifestyle, and stop wasting hundreds of thousands, even millions of dollars of Krishna's money by traveling all over the world, and invest that money into printing and distributing books, the movement would expand at a huge rate. How much do you think the average guru spends on travel per year? I'd guess that the small scale gurus spend anywhere from \$25-50,000 a year. And as for the "big-time" gurus like Jayapataka Swami, Radhanath Swami, or Indradyumna Swami, I'd say they probably spend \$150-300,000 a year. ISKCON's gurus are wasting a MASSIVE amount of money through their trivial travel, so if they would give up their "guru superstar" lifestyle and print Prabhupada's books, the movement would flourish. No need to travel everywhere to compete for disciples, fame and laxmi, and allow us to print books and build temples in every town and village..." (Chaitanya das 2009)* (2) *"Power tends to corrupt, and absolute power corrupts absolutely." (Sir John Dalberg-Acton)* (3) *"Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus..." (Tamal, Dec. 1980)* (4) *"Swami Kirtanananda has returned to the United States and is causing quite a stir among the devotees. Following his suggestions, we have stopped wearing robes and have cut off our flags. He said these appurtenances are too strange-looking to outsiders and only make it more difficult for them to consider chanting Hare Krishna. Swami Kirtanananda has said we must avoid appearing to be Orientalists if we are to have 108 centers in the US." (Brahmamanda Letter to SP, Oct. 1967)* (5) *"This is very much disturbing to me and has caused me much pain. Please therefore stop Kirtanananda from making his mental concoctions. **Do not be misled by him.** I have never advised him to act like that. If he is causing such disturbances he should not be allowed to indulge in such nonsensical activities. I have already written you to inform you that somehow or other he has become crazy; otherwise he would not have disobeyed me to go directly to N.Y. For the time being **he has cut all link with me**, therefore any instruction given by him is unauthorized & should at once be rejected. He has no right to dictate as he has without my sanction. Whatever is to be done will be executed when I return. He is too much puffed-up nonsensically therefore you should copy this letter & forward to all centers that Kirtanananda has no right to dictate anything to the Society in this way. I am very sorry that he is exploiting his present position as a sannyasi." (SPL Oct. 14, 1967)* (6) *"A true leader has the confidence to stand alone, the courage to make tough decisions, and the compassion to listen to the needs of others. He does not set out to be a leader, but becomes one by the quality of his actions and the integrity of his intent." (Unknown)*

ISKCON's leaders' deviations from following Srila Prabhupada and thus being misleaders may be due more to their being misled and cheated than being miscreants themselves. As Ravana through Marici even misled Rama, Sita, and Laksman, so "Tamalism" (see Ch. 75) has misled the entire movement, mesmerizing us with hopes and promises of fulfilling our immemorial ambitions by following the bewitching golden deer of concocted, deviant GBC policies. Thus the delusory original sin, wanting to be God (or guru), is nourished and the "pilgrim's" progress is blocked with this greatest obstacle to success, by his own doing. By misleadership the ISKCON GBC has completely corrupted and changed the face and nature of the institution which Srila Prabhupada struggled to establish and hoped would change the face of the world. The GBC transformed ISKCON into an entirely different type of entity, and it now appears more like an international franchise business. Here are some of the ways the GBC Ravanas have misled themselves and the devotees in general:

(1) **MYTH CREATION:** That ISKCON gurus are sent by Krishna to assist Srila Prabhupada, they are pure devotees or empowered associates of the Lord, and that GBC approved gurus are divinely sanctioned. (2) **SECULARISM:** Gurukulas should have mundane and government approved curriculum, devotees may pursue university education and accreditation to enhance their prestige and careers. (3) **UNACCOUNTABLE FINANCES:** ISKCON gurus and sannyasis are unaccountable for their finances. (4)

**SALARIED “DEVOTIONAL SERVICE”:** Only some brahmacharis are volunteer workers, all others must be salaried and/or be given other financial opportunities to justify their service in ISKCON. **(5) DOUBTS ABOUT SRILA PRABHUPADA:** The adulterations to Srila Prabhupada’s books, management systems, and instructions cause many to doubt in Srila Prabhupada himself, that he was not perfect, that his instructions need to be modified sometimes according to changing circumstances. **(6) OVERLAPPING DIRECTORS:** The same GBCs, gurus, and sannyasis hold multiple posts throughout the management structure of ISKCON leading to control by a small cadre of elite leaders. The GBC is a legal society which effectively owns all ISKCON properties and assets. No more local independence. **(7) PHILOSOPHICAL DEVIATION:** Srila Prabhupada’s teachings are not being followed in ISKCON. *“To honor the spiritual master means to carry out his instructions word for word.”* (SBhag 3.24.12 purport) **(8) ACADEMIA:** The appeal of mundane position and distinction has led, without no GBC protest, to many senior devotees and leaders entering academia for university credentials. **(9) FALSE DOCTRINES:** Reinitiation, one needs a physically present “living” diksha guru, the GBC is the ultimate spiritual interpretative authority, women diksha gurus...

The ISKCON GBC, gurus, and leaders have misled ISKCON for many decades and they have failed to properly represent him. Below Srila Prabhupada speaks about the mundane scientists, false religionists, unauthorised gurus, etc. These quotes can also apply to those who are misconstruing Srila Prabhupada’s teachings to serve the interests of their fraudulent guru businesses in ISKCON. Note: Srila Prabhupada espouses exposure of the fraud. **(1)** *“So this is sattvaṁ jayate. It must come out triumphant... How foolishly they are propagating a false theory, and amongst themselves self-complacent, getting prize, eulogization. What is this nonsense? Expose them. Bluffing. The bluffing should be exposed.”* (SPConv May 4, 1973) **(2)** *“Simply rascals. At least expose these rascals... That is also great service.”* (SPConv Feb. 6, 1976) **(3)** *“They have become unnecessary authorities and misleading people. That we want to expose.”* (SPConv July 6, 1976)

*“The horrors of the last 30 years were due almost entirely by the GBC posing as Vatican ‘Cardinals’ whose authority flowed from the Pope, and who then ruled with ‘absolute authority’ over a self created hierarchy imposed on ISKCON.”* (Naranarayana das, 2006) **The poisoning of Srila Prabhupada’s mission** is a matter of obvious facts and history, and it has become pervasive and debilitating. It arises out of a basic, underlying conflict between the mission (ambitions) of its false gurus and Srila Prabhupada’s Mission. This subtle but very deep tension may not be easily seen to all, but competitive authorities means conflicting purposes and disharmony. The society moves along in a state of confusion, and when this irreconcilable dichotomy of purposes is philosophically defined and understood, ISKCON’s anomalies can be quickly rectified. If those who insist on posing as diksha gurus were to depart from the ISKCON institution, establishing their own temples with by their own disciples, and ISKCON was restricted to Srila Prabhupada’s followers, harmony and purity would return. Srila Prabhupada’s ISKCON is for his followers, not those who follow other “gurus.” ISKCON is the home for Srila Prabhupada followers who have chosen not to take a conditioned soul or a vote-approved so-called guru as an institutionally mandated and fallible spiritual guide. The ISKCON gurus’ sub-cults grow ever more bizarre. Radhanath Swami sells Srila Prabhupada Srimad Bhagwatam sets that are “personally signed” by him as a blessing. On his Disciples Network website, front page, the human welfare theme is loudly evinced: *“Mumbai, Nov. 20, 2016: People from different walks of life, including corporate head honchos, spiritual leaders and top bureaucrats, have stressed on the need to encourage social entrepreneurs in business and give back to the society by empowering others. Ajay Piramal said, ‘In our society there is a huge divide between haves and have-nots; we must address this issue as taught by Bhagwad Gita. The rich have to become the trustees of their wealth and use it for the benefit of the society.’”* (Where is that in the Gita?)

#### **GBC ASSUMES FUNCTIONS NOT GIVEN BY FOUNDER-ACHARYA**

As will be expanded upon in Ch. 162, the GBC functions and duties as instructed by Srila Prabhupada do not include manufacturing new systems for endorsing or voting-in of initiating gurus. If



Srila Prabhupada did not give it, then we do not need to concoct something. The GBC's duty is simply to properly understand Srila Prabhupada's instructions and try to implement them, with no authority to add new procedures or policies which were not already in place nor instructed by Srila Prabhupada. Outrageous as it is, the GBC claims Srila Prabhupada did NOT give us everything we need for the future, and that he created the GBC to fill in the missing pieces as it likes. ***The idea that the GBC has unrestricted authority to do as they please in Srila Prabhupada's name has brought the Hare Krishna movement to its present state of corruption.*** See Part 16.

Srila Prabhupada created the Governing Board Commission as an advisory body in ISKCON, and the powers of the GBC were very limited. ***They could not even change the temple president without the approval of a temple's membership.*** Many letters to this effect are supplied in Ch. 162-3. Yet, it is now standard procedure for the ISKCON GBC/gurus to appoint (without a membership vote) temple presidents who are supportive and loyal to their corporate and guru policies, even when their choices are vigorously opposed by local devotees, or even after these acts have resulted in a history of gross mismanagement and corruption.

### **EVER INCREASING ISKCON REGULATORY BUREAUCRACY WITH GBC AT THE TOP**

The GBC increasingly centralizes ISKCON's bureaucracy, adding new "laws" every year to the ISKCON Lawbook, more GBC white papers and policies, by-laws, management levels and structures, rules, and meetings. Originally there were only GBC, sannyasis, and temple presidents. Now, however, the ISKCON bureaucracy of officeholders has increased immensely: **(1)** Approved initiating gurus, **(2)** full GBC members, **(3)** GBC Deputies, **(4)** Regional Secretaries, **(5)** Zonal Supervisors, **(6)** SOA team (Succession, Organizational Development and Appointment Committees), **(7)** Devotee Outreach Initiative, **(8)** GBC College graduates, **(9)** GBC Standing Committees, **(10)** Global Duty Officer, **(11)** Strategic Planning Network, **(12)** GBC candidates, **(13)** GBC assistants, **(14)** Acting GBC, **(15)** GBC Nominations Committee, **(16)** global ministries, **(17)** ministers, **(18)** various officers, **(19)** assistants, **(20)** departments, **(21)** secretaries, **(22)** Guru training seminars. *"Once there is bureaucracy the whole thing will be spoiled. There must always be individual striving, work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to others and they do nothing but beg from you and you provide. No."* (SPL Dec. 22, 1972) But with more bureaucracy, things have not improved.

### **WHY GIVE THIS MONEY TO SRILA PRABHUPADA?**

*"Once in Mayapur, Kirtanananda said to me 'Why are you giving all that money to Prabhupada. You should give it to me, in America we are protected. The communists one day will come and take these buildings away... Prabhupada is making a big mistake.' I was shocked by what I heard. At that time, Kirtanananda was considered by Satsvarupa to be the greatest [...]. My answer was, 'I do not care what he does with the money. He can flush it down the toilet, for all I care, I just love to give it to him.' Srila Prabhupada... told me once in his room in Vrindavan, 'My guru ordered me to go to the west, and I did that. My main service was to translate these books and I did that. I have a personal desire to build these temples in India. That is my personal program. But my disciples will not give me money and my head is getting hot. I have to translate these books, write many letters, and I am thinking how to raise the money to build these temples because my disciples have their own programs and will not give me money.'"* (Gurukripa das, 2009) Hardly unique, this attitude prevails in ISKCON—that we know better than Srila Prabhupada, and we will do it better our way. Faithless little Ravanans.

### **ISKCON GBC ARE NOT HONEST OR ACCOUNTABLE LEADERS**

**(1) HIDE TRUTH FROM MEMBERS WHEN POLITICALLY EXPEDIENT:** Sexual "falldowns" of numerous ISKCON gurus was hushed up, even for decades, as the GBC feared that the fallout would be harmful if devotees came to know. The poison evidence coverup with lies and fraud continues today the truth has dangerous ramifications to their regime, thus they deny all evidence. **(2) NO APOLOGIES FOR PAST MISTAKES:** Except rarely (e.g., apology to Pradyumna das 20 year later), apologies with meaningful amends are practically nil unless the GBC is forced by circumstances, even when they commit catastrophic wrongs. E.g., there was no apology for the zonal acharya hoax. **(3) ORWELLIAN:**

Today's policies may be totally contrary to past policies; no explanations are given for contradictions, sometimes the GBC just edits their online resolutions as though what we now read was always there. **(4) OVERLAPPING DIRECTORS:** E.g., Brooklyn NY ISKCON temple property trustees and board of directors are overlapping, so accountability, checks and balances are impossible.

### LONG LIST OF LOST PROPERTIES AND TEMPLES SINCE 1978

There is a long list of real estate properties since 1978 that were lost to foreclosure, firesales, mismanagement, and then the sale proceeds misappropriated or mismanaged. Srila Prabhupada had always warned against this, but he has been sorely disappointed. **(1) MANHATTAN SKYSCRAPER,** W. 55<sup>th</sup> St, sold shortly after Srila Prabhupada's departure and the great New York ISKCON yatra is lost. **(2)** See list of sold, lost farm projects in Ch. 129. **(3) RETTERS HOF CASTLE,** Germany: Srila Prabhupada said not to sell; sold anyways. **(4) CHAITANYA COLLEGE:** England manor house with gurukula, sold, lots of money lost. **(5) COCONUT GROVE, MIAMI:** Beautiful 10 acres and temple in the very best location; sold, then regretted. **(6) NORTH MIAMI BEACH HOTEL and TEMPLE:** 13 stories, on beach, sold cheap at market's bottom, horrible loss. **(7) BUFFALO TEMPLE,** Bidwell Pkway: Sold, now there is no temple in this college town where 40+ devotees joined 1968-1983.

The above list is partial, there were many more. Some nice temples from the early days that are long gone due to ISKCON mismanagement, even though Srila Prabhupada insisted, once opened, to never close them: San Antonio, Tx.... Albuquerque, Nm.... Winnipeg, Canada... Tallahassee, Florida... Minneapolis, Mn.... Manila, Phillipines.... Memphis, Tn.... Nashville, Tn.... State College, Pa.... Ann Arbor, Mi... And countless others in Europe, Asia, South America, for which there are no longer any records or history. Catastrophic waste...

### BACK TO GODHEAD (BTG) MAGAZINE COLLAPSES

BTG magazine was started by Srila Prabhupada in India in the 1940's and became a primary venue of literature distribution in ISKCON, reaching a height of 1,000,000 copies a month in USA and Canada alone, with a combination of subscriptions and mass distribution on the streets by temples all over the world. In the early eighties book distribution in general had precipitously fallen and BTG's were piling up in temple storerooms, unsold as devotees fled ISKCON and their crazed zonal gurus. With full GBC approval, a zany plan to shift BTG to solely subscription basis was made, causing BTG to be reduced to a monthly circulation of 3,000 copies. The subscription price went from \$6/year to many multiples of that amount, further discouraging subscriptions. The temples no longer were getting any copies to sell, although many temples wanted them in bulk. This was a huge disaster and management bungle, **and has never been corrected.** BTG almost went out of print several times, requiring subsidies from the BBT to carry on. Further, BTG has simply become a mouthpiece for the corrupt GBC policies and ISKCON gurus, hiding ISKCON's troubles behind phony feel-good stories.

### EVOLUTION OF THEIR GURU SYSTEM

From 1978 until present, ISKCON's guru system policies have gradually evolved like the shifting sands in the desert, and sometimes the shifts are great and sudden, as in 1987 when ISKCON abandoned the zonal successor acharya policy but keeping the remaining zonal acharyas. One of the eleven zonal acharyas, Satsvarupa, later admitted, *"If the different worship systems we [the zonal acharyas]... instituted were excessive, my answer is that we did not know what to do [in regard to excessive guru worship] because there was no precedent scriptural rule which told us what to do."* In reply to this very deceptive and dishonest excuse, *Eleven Naked Emperors* (p. 68) explains: *"While it may be true that he did not 'know what to do,' it is not true that there was no 'precedent scriptural rule' which explained what to do. Srila Prabhupada clearly explained the qualification of one who initiates disciples: 'A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.' None of the eleven, including Kirtanananda, as was revealed later, were firmly fixed on this basic rudimentary platform, much less on the more advanced platform of the 'acharya,' who is not 'an*

*ordinary man, for he is the representative of all the demigods,' who is 'nondifferent from Krishna.' The zonal acharya system was a disaster waiting to happen; few foresaw its negative effects..."*

For almost a decade the GBC insisted that Srila Prabhupada had empowered and appointed 11 successor acharyas who were pure devotees in spite of their "momentary lapses" of basic Vaishnava practices. Due to a revolt by temple presidents, this system was suddenly replaced with another concocted arrangement wherein the GBC could approve by votes more new initiating gurus. It was an enormous shift of policies. The GBC hoaxed the movement with the lie of appointed zonal successors, and without blinking an eye, then hoaxed the movement again by declaring they were authorized by Srila Prabhupada to concoct guru election methodologies. Fool me once, fool me twice... Since 1987, refinements and adjustments have evolved ISKCON's speculative guru policies, and the bungling, bewildered, and defiant misleaders have run ISKCON into the wastelands of deviations, betraying their mandate as the protectors of Srila Prabhupada's Mission.

### **THE GAUDIYA MATH FLIP-FLOP**

In 1978 the GBC claimed Srila Prabhupada had advised them to consult Gaudiya Math's Sridhar Maharaja in Navadvip for philosophical guidance, and they themselves did so, to ask questions about their zonal acharya system. But 2 years later the GBC said Srila Prabhupada never said we should take siksha from him, and forbade devotees from going to Sridhar Maharaja for advice. It was clear the GBC makes shifting policies to suit their shifting deviational purposes. At one time it was politically expedient to have Sridhar Maharaja help them establish their conditioned soul guru system, and later, when their system was in place, they disposed of Sridhar Maharaja, since many devotees were more attracted to him than the GBC. In response to the VVR challenge to their guru system, the GBC in March 1990 quoted heavily from Narayan Maharaja in their sole ISKCON Journal issue. However, in 1995, the GBC banned a number of their own gurus from even visiting or communicating with Narayan Maharaja at the risk of being suspended, which was indeed Tamal's fate. First, the GBC quoted from Narayan Maharaja to oppose those who questioned the GBC guru/initiation system, but then later stated that this same advisor had sahajiya overtones and that there was no direction from Srila Prabhupada to consult him after all. One year they say this, and the next they say the opposite. This Gaudiya Math flip-flopping does not add to GBC credibility.

### **WHAT IS SRILA PRABHUPADA'S STANDARD FOR GOOD MANAGEMENT?**

**(1)** *"I am very glad to hear that a new devotee has given \$6,500 to your temple. A similar report has just come from Hamsaduta [...]. So it is a very good sign that people are coming and of their own accord giving everything, that is the proof of your powerful preaching work. If we simply remain pure and become very convinced of this Krishna philosophy, any sane man will agree with us when we speak. And if we are determined to please Krishna with our routine work despite all kinds of economic handicaps, He will provide all relief. Just see. If preaching is strong, management will be strong. That is the rule."* (SPL Dec. 13, 1971) **(2)** *"I am very pleased upon you that you have opened Geneva, Switzerland, center for pushing on the revolutionary Movement of Lord Chaitanya [...] is now growing like anything all over the world, and practically it is being recognized as the best solution for the general world crisis. [...] He shows His special favor by making you a big officer because now you must become very responsible and serious to organize and administrate things, and as leader you must set the highest KC example, so in this way Krishna is forcing you to advance in spiritual life. Now just do all our routine work nicely. This routine program is the backbone of our Movement, and we stand solid on such program such as chanting, speaking, arati, reading scriptures, prasadam, like that. These things are sufficient for us. Any sane man will be attracted to such program. And if we perform everything nicely and always seize every opportunity to preach about Krishna, that is our formula for success. Of course management must be there, but if preaching work is strong, management will automatically be strong. So in all cases, become a very good preacher, and this will please me very much."* (SPL Locanananda Dec. 8, 1971) **(3)** *"Yes, preaching is more important than managing. Just because you are preaching nicely and distributing so much prasadam, the management will follow like a shadow*

and Krishna will send you no end of help.” (SPL Satsvarupa Nov. 21, 1971) **(4)** *“I am pleased to see that routine work is going on nicely... under your supervision. This routine work, such as chanting, speaking, rising early, cleaning, cooking and offering prasadam, arati, reading books—these activities are the backbone of our Society, and if we practice them nicely in a regulative manner, then our whole program will be successful. If we become slack or neglect these things, then everything else we may try will fail. So it is very important that you keep your standards very high in these activities, then your preaching will be strong. Preaching is our real business, and distributing books. If your preaching work is strong, then your management of temple affairs will also become automatically very strong. Just like if the head wills it, the hand will move. Preaching is like the head of our KC Society—if the head is removed, the whole body dies. Managing is the hands, which work nicely if the head is healthy. If the hands are removed, the body will not die, but it will be crippled. So preaching is more important than management, but both must be there if the whole body is to operate nicely.”* (SPL Dec. 8, 1971)

### **WERE ISKCON LEADERS DECEPTIVE EVEN WITH SRILA PRABHUPADA?**

*“I had a history of professional credit management. I went to LA to work there. A year later, Karandhar had to vacate as ‘President’ of Spiritual Sky Incense Co. He chose me as his successor. I had a conversation with Karandhar and Jayatirtha about the transfer of power. At Spiritual Sky on Landmark St., President’s office, Jayatirtha said: ‘You have to learn how to handle Srila Prabhupada.’ He told a story how the GBCs had specific techniques to gain Srila Prabhupada’s approval or denunciation. **It was all about deceiving Srila Prabhupada and the devotees**, BECAUSE -you have a plan and this is how stuff gets done. Karandhar recommended I read Machiavelli’s ‘The Prince,’ ‘now that you are in the big time,’ so I would know how to operate- this gives some idea of their manipulative attitudes. ‘The Prince’s’ applicability to ISKCON politics was how to prevail in the exercise of power at any price -it is a primer in the necessity and efficacy of lying, murder, betrayal -the whole skill set needed to prevail (‘he is my enemy and I shall kill him’). On power and money, Karandhar had internalised the Machiavellian principles as he held his cards close and I always felt most of his intention was hidden. Besides the Godbrothers who might object to one’s plans, the greatest check on the exercise of their power was Srila Prabhupada. Jayatirtha explained to me that Srila Prabhupada was perfect in understanding Krishna, but he just did not understand modern times, how to do business, how to meet the imperatives of the movement’s growth. I raised specific objections to their argument, and Jayatirtha explained an established method of how to get Srila Prabhupada to endorse a leader’s ‘needs’ so his plans could move forward. We had a spirited conversation. What emerged was an impression- based on Jayatirtha’s gestures, words, expressions- of the classic government minister deceiving the King. Thus they introduced me to ISKCON leadership. Devastated by this information, I remember becoming very upset. To placate my distress, ‘You are in the big time now.’ I had to learn the realpolitik of the real ISKCON. Jayatirtha’s view was that this not to be generally communicated, was not ever really needed to be understood by the general devotees, because their ‘faith’ might be impacted. I remember their sympathy for my state of mind but, this is the reality and there was an implied assumption that I would work within this new understanding.”* (Achyuta das, 2016)

### **FUND TO HIRE PRIVATE INVESTIGATORS**

Prabhupada Truth Commission has a fund to hire professional private investigators to look into the secret lives of the prominent GBCs and gurus of the corrupt ISKCON. Where does their money go? What do they do when they are alone on vacations? What real estate do they own or control? Are their sannyas vows kept? What businesses and incomes do they have? What are their private lives? Persistent perennial rumors about ISKCON gurus have pointed to illicit sex with disciples, business fraud, tax evasion, illegalities, even murders, and private bank balances of millions. ISKCON elites do not give any account of their secret lives, but they must be held accountable and forced to be transparent, as they are obligated. It is time the truth be known so these pretenders can no longer exploit Srila Prabhupada’s mission. Hrdayananda once famously said he needs “a private life also.” But a sannyasi has no privacy. *“Sadhu, those who are saintly person, for them there is no secret. [...] There*

*is no privacy. A sadhu, sadhu has no privacy. Just now in our ordinary social affairs, there is difference between private life and his public life. Now, if somebody is teacher... Now, he is very good teacher. He can very good... He can explain very nicely a subject matter, but his private life is not very good. Then he is not a teacher. He is not a sadhu. That is Vedic conception.”* (SP Lecture Nov. 4, 1966)

### SHOULD WE IGNORE THE RUMORS UNTIL THEY BECOME FACTS?

For many years the GBC hid the problems that Harikesha Swami was having, hoping they would go away. Bhakti Vikas Swami (ISKCON guru) confirmed Dec. 15, 2016: *“Of course, the GBC kept Harikesa’s madnesses covered up for years.”* Many members of the GBC also knew for decades, according to unpublished GBC meetings and decisions, that Prabhuvishnu “Swami” had been visiting prostitutes in Bangkok. Satsvarupa also finally admitted to improper relations with a married woman, but only after general devotees pursued the truth and forced him to confess in installments. Umapati “Swami,” ISKCON guru, generated widespread rumors over many years about sleeping with Chinese male disciples, but he has always denied them. Finally the GBC suspended him as an ISKCON guru and sannyasi when the evidence became overwhelming. There is also the example of Bhavananda, whose escapades were very well known to devotees, especially to the ISKCON GBC. At the New Vrindaban 1985 meetings, despite his decadent activities being well-known, the GBC-guru elite defended him, and threatened those who dared criticize him, and he continued as “guru” for more time. This is how the GBC operates. They are not proactive in maintaining the integrity of their elite club comrades, even in the face of facts that persist. Plausible deniability. Their policy, as Bhakti Vikas Swami put it: *“If there was incontrovertible evidence to back these allegations, well, we would have to take this very seriously. The proof would have to be very strong to warrant punitive measures.”* (Dec. 15, 2016)

So the GBC does not keep watch over its own members, except in the way of cover-ups. And anyone pointing out defects will be thrown out of the society as envious troublemakers and blasphemers of “exalted devotees.” So, ISKCON has floated along for decades in a bubble of make-believe, where everyone is afraid to look, hear, or speak unless it supports the tyranny and charade. Rumors of leaders’ indiscretions are swept under the rug. No one cares because they may be in the limelight next, and everyone has something to hide. Why rock the boat while I am in it? After 40 years of repeated guru and sannyasi “fall downs,” the institutional leadership has still not developed a methodology to investigate rumors or maintain GBC/guru integrity. This is because the power-elite members of the GBC do not want themselves to be restricted from their own deeds.

A private fund should finance private investigators to look into the affairs of ISKCON leaders. We, the general devotees who want to follow Srila Prabhupada, cannot wait for the GBC to do what they should be doing. We must do it for them. In Parts 17-19 scenarios for deposing the corrupted GBC and restoring health to Srila Prabhupada’s mission are discussed, but meanwhile it is necessary to investigate misleaders to ensure purity, performance, and accountability. E.g., rumors swirled around one prominent ISKCON GBC-guru. Many prominent devotees heard these rumors in all parts of the world, and finally someone investigated privately and the rumors were verified. Prabhavishnu was confronted by a disciple with a camera on a Bangkok street with a woman. The GBC did nothing for 20 years while devotees misplaced their faith, service, and hearts in phony GBC reassurances, only to be dashed upon the rocks when the truth finally was verified with “proof of incontrovertible evidence?” In ISKCON, ***such proof always comes from private sources with no help from the GBC.*** This applied to the poisoning evidence as well, which the GBC continues to deny and cover-up. The amazing thing is that Prabhuvishnu simply continued with his guru business anyways, even after being demoted by the GBC, who again looked away. The members must be the watchdogs and revolutionaries.

### CONCLUSION

If Srila Prabhupada were to physically come back for a tour, he would definitely not be pleased with what has happened to ISKCON in the hands of the men he had trained. He hoped they would at least maintain everything and hopefully expand further. Instead, the institution is drastically changed from what he had left to us. Book distribution dramatically declined from the late 70’s and for many

years at a time SBhag and CC book sets were out of stock. Srila Prabhupada's books have been adulterated with over 5,000 changes in the BGita alone. ISKCON diksha gurus regularly, secretly break the basic rules, yet the GBC covers it up, hoping for the best. Basic philosophical issues are never openly addressed with the participation of the general devotees, and the GBC imposes tyranny to force compliance with official policies, which are contradictory, unjustified, or vague. There is corruption at all levels and there is no accountability by the leaders, financial or otherwise. Each ISKCON guru competes for money and disciples to build their own guru franchise empire, which are increasingly more loosely affiliated with ISKCON. Due to misleadership, many more disasters have beset ISKCON. Is Srila Prabhupada is still present in ISKCON, as his name, instructions, true followers, and assets are all being exploited by deviant misleaders who have caused so much damage in 45 years, they may as well be Srila Prabhupada's enemies? Their personal ambitions have led them to make choices that are contradictory to Srila Prabhupada's interests, as they exploit his mission for their own personal advantage. There may be some sincerity in the GBC body, but it is overshadowed by the predominant force in ISKCON, the GBC guru power elite, a sort of controlling central committee or cartel, busy with their private guru franchises, without much interest in Srila Prabhupada's ISKCON. This is why the GBC cannot perform at even a mediocre level in meeting its responsibilities, which has led to a drain of advanced and qualified devotees ever since the 1978 abuse of Pradyumna das (Ch. 94). The best men are gone, and those remaining are "yes men," psychopaths, new guru disciples, guru wannabees, etc. If one reads Srila Prabhupada's letters chronologically, a picture emerges, one that Sulochan das described in 1986: *"Prabhupada's whole strategy changed dramatically in July of 1970. He freely started giving sannyas (celibate renounced order) to his male followers instead of encouraging them to marry. He stopped encouraging devotees to open temples and instead to distribute books. He wrote very heavy letters indicating the character of many leading disciples was way below the mark. They clearly show why Prabhupada became disgusted with these 'top men' and ultimately why he decided to leave the planet early."*

The role of the GBC in Srila Prabhupada's mission is to act as guides to the devotees, showing how to follow Srila Prabhupada's instructions. Unfortunately, they have failed in this due to their disobedience and pursuit of their personal ambitions. *"A siksha-guru who instructs against the instruction of spiritual, he is not a siksha guru. He is a demon. [...] Sometimes a diksha-guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the siksha-guru. Siksha-guru does not mean he is speaking something against the teachings of the diksha-guru. He is not a siksha-guru. He is a rascal. [...] Because that is offense. [...] First offense is guror avajna, defying the authority of guru. [...] So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning. Guror avajna. Everything is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be siksha-guru or anything else. **He is finished, immediately.**"* (SPLecture) Hare Krishna.

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## CHAPTER 132: NO MORE FALSE PHOPHETS

***"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."*** (Bible King James Version, Matthew 7.15) How many times have we seen in ISKCON since Srila Prabhupada's departure that a senior leader displays psychopathy, narcissism, or megalomania, develops the Messiah complex, and believes himself the next great, chosen spiritual leader? Unfortunately, all too many. A short review of some of them is included below. We also will discuss exactly what it is that makes a false phophet in terms of psychology and transcendental philosophy, and how the seed of material ambition within all conditioned souls leads to this type of extreme insanity. May we not be fooled or preyed upon by false phophets. There are three dark triadic personality traits: psychopathy, narcissism, and Machiavellianism.

## PSYCHOPATHY

Wikipedia: *“Psychopathy, sometimes considered synonymous with sociopathy, is traditionally defined as a personality disorder characterized by persistent anti-social behavior, impaired empathy and remorse, and bold, disinhibited, egotistical traits. Different conceptions of psychopathy have been used throughout history. Hervey M. Cleckley, an American psychiatrist, influenced the initial diagnostic criteria for anti-social personality reaction/disturbance in the Diagnostic and Statistical Manual of Mental Disorders (DSM), as did American psychologist George E. Partridge. The DSM and International Classification of Diseases (ICD) subsequently introduced the diagnoses of anti-social personality disorder (ASPD) and dissocial personality disorder respectively, stating that these diagnoses have been referred to as psychopathy or sociopathy. Assessments of psychopathic characteristics are widely used in criminal justice settings in some nations. While the term is often employed in common usage along with the related but distinct “crazy,” “insane,” and “mentally ill,” there is a distinction between those with psychosis and psychopathy...”* To understand psychopathy symptoms, experienced all too often in the Hare Krishna movement, we present a list offered by two of the main experts on psychopathy: Hervey Cleckley (*The Mask of Sanity*) and Robert Hare (*Without Conscience, Snakes in Suits* and *The Psychopathy Checklist*). Their lists are similar; Robert Hare built upon Hervey Cleckley’s research.

**PSYCHOPATHY SYMPTOMS (ROBERT HARE):** (1) GLIB AND SUPERFICIAL CHARM: smooth, engaging, charming, slick, verbally facile. Not in the least shy, self-conscious, afraid to say anything. Never gets tongue-tied, can be a great listener, to simulate empathy while zeroing in on his targets’ vulnerabilities, to manipulate them better. (2) GRANDIOSE SELF-WORTH: a grossly inflated view of one’s abilities and self-worth, self-assured, opinionated, cocky, a braggart. Arrogant people who believe they are superior human beings. (3) NEED FOR STIMULATION, PRONE TO BOREDOM: an excessive need for novel, thrilling, and exciting stimulation; taking chances, doing risky things. Often have a low self-discipline in carrying tasks through to completion because they get bored easily. They fail to work at the same job for any length of time, for example, or to finish tasks that they consider dull or routine. (4) PATHOLOGICAL LYING: in moderate form, they will be shrewd, crafty, cunning, sly, and clever; in extreme form, they will be deceptive, deceitful, underhanded, unscrupulous, manipulative and dishonest. (5) CONNING AND MANIPULATIVE: use of deceit and deception to cheat, con, or defraud others for personal gain; exploitation and callous ruthlessness as reflected in a lack of concern for the feelings and suffering of one’s victims. (6) LACK OF REMORSE OR GUILT: lack of feelings or concern for the losses, pain, and suffering of victims; a tendency to be unconcerned, dispassionate, coldhearted, unempathic. Usually demonstrated by a disdain for one’s victims. (7) SHALLOW AFFECT: emotional poverty or a limited range or depth of feelings; interpersonal coldness in spite of signs of open gregariousness and superficial warmth. (8) CALLOUSNESS and LACK OF EMPATHY: a lack of feelings toward people in general; cold, contemptuous, inconsiderate, and tactless. (9) PARASITIC LIFESTYLE: an intentional, manipulative, selfish, exploitative financial dependence on others as reflected in a lack of motivation, low self-discipline and the inability to carry through one’s responsibilities. (10) POOR BEHAVIOR CONTROLS: expressions of irritability, annoyance, impatience, threats, aggression, verbal abuse; inadequate control of anger, temper; acting hastily.

(11) PROMISCUOUS SEXUAL BEHAVIOR: variety of brief, superficial relations, numerous affairs, an indiscriminate selection of sexual partners; the maintenance of simultaneous, multiple relationships; attempts to coerce others into sexual activity, taking pride at discussing sexual exploits. (12) EARLY BEHAVIOR PROBLEMS: behaviors prior to age 13 of lying, theft, cheating, vandalism, bullying, sexual activity, fire-setting, glue-sniffing, alcohol use, running away from home. (13) LACK OF REALISTIC, LONG-TERM GOALS: inability or persistent failure to develop, execute long-term plans and goals; a nomadic existence, aimless, lacking direction in life. (14) IMPULSIVITY: unpremeditated behaviors that lack reflection or planning; inability to resist temptation, frustrations, momentary urges; no deliberation of consequences; foolhardy, rash, unpredictable, erratic, reckless. (15) IRRESPONSIBILITY: repeated failure to honor obligations and commitments; not paying bills, loan

defaults, sloppy work, being absent/ late, failing to honor agreements. **(16) FAILURE TO ACCEPT RESPONSIBILITY FOR OWN ACTIONS:** reflected in low conscientiousness, absence of dutifulness, antagonistic manipulation, denial of responsibility, an effort to manipulate others through this denial. **(17) MANY SHORT-TERM RELATIONSHIPS:** a lack of commitment to a long-term relationship reflected in inconsistent, undependable, and unreliable commitments in life, including in marital and familial bonds. **(18) JUVENILE DELINQUENCY:** behavior problems between the ages of 13-18; crimes involving antagonism, exploitation, aggression, manipulation, or a callous, ruthless tough-mindedness. **(19) REVOCATION OF CONDITION RELEASE:** a revocation of probation due to technical violations, such as carelessness, low deliberation, failing to appear. **(20) CRIMINAL VERSATILITY:** a diversity of types of criminal offenses, regardless if the person has been arrested or convicted for them; taking great pride at getting away with crimes or wrongdoings.



After reviewing psychopathy symptoms, have there been any psychopaths who terrorized the Hare Krishna movement? Unfortunately, yes. These “devotees” who are not up to the proper standards should be recognized for what they really are and avoided. Psychopaths can only operate where foolish or naïve persons fail to recognize their mental illness. These traits are often found in ISKCON misleaders.

### **NARCISSISM**

Narcissism is defined as excessive interest in oneself, extreme selfishness and self-centeredness, with a grandiose view of one's own talents and a craving for admiration. The term originated from Greek mythology, where young Narcissus fell in love with his own reflection in a pool of water. Four dimensions of narcissism as a personality variable have been delineated: leadership/authority, self-exploitativeness/entitlement, superiority/ arrogance, and absorption/ self-admiration. Some of the traits of a narcissist are: Flattery towards people who admire and affirm them (their narcissistic supply); Pretending to be more important than they actually are; Bragging (subtly but persistently) and exaggerating their achievements; Difficulty with empathy; and hypersensitivity to any insults or imagined insults. Sandy Hotchkiss's book *The Seven Deadly Sins of Narcissism* (2003) lists them as follows: (1) shamelessness (2) magical thinking (illusions of perfection) (3) arrogance (4) envy (5) entitlement (6) exploitation (7) bad boundaries (others exist to meet their needs).

### **MEGALOMANIA, OR MESSIAH COMPLEX**

Very similar to narcissism is megalomania, defined as a pathological egotist or someone with a psychological disorder with symptoms like delusions of grandeur and an obsession with power. It is a delusional mental disorder marked by feelings of personal omnipotence and grandeur. An example could be Tamal when he was confronted by Srila Prabhupada and ordered to go to China, but flatly and audaciously refused. Historically, examples would be Napoleon, Hitler, Stalin, Alexander the Great, Idi Amin, Mussolini, and Genghis Khan. The Messiah complex is when one considers themselves a saviour or deliverer of the world by their supposedly extraordinary divine qualifications. Many cult leaders exhibit this mentality, and are prepared to sacrifice themselves and their followers (Rev. Jim Jones of Jonestown, Guyana) as martyrs in order to better the world. Kirtanananda was an example, as he had such great confidence in changing Srila Prabhupada's teachings in ways he believed to be superior, and in expectation of igniting a religious revolution in the world. He had grand visions of Cities of God, none of which were ever built. As a messiah figure, he inspired others with his “divine” visions, while thinking he was the true world acharya after Srila Prabhupada. (see Ch. 134)

### **NARCISSISTIC PERSONALITY DISORDER**

Narcissistic personality disorder (NPD) is a mental disorder where people have an overly inflated sense of their own importance, a deep need for admiration, and a lack of empathy for others. But behind this mask of ultraconfidence lies a fragile self-esteem that's vulnerable to the slightest criticism. A person is considered affected with NPD if they have five symptoms or more of the



following: **(1)** grandiose sense of self-importance **(2)** fantasies of unlimited success, power, brilliance, beauty, ideal love **(3)** feels he is special, unique **(4)** needs excessive admiration **(5)** has a sense of entitlement **(6)** is inter-personally exploitative **(7)** lacks empathy **(8)** is often envious of others or believes others are envious of him **(9)** shows arrogant behavior or attitude.

Many (or most) societal leaders have narcissistic tendencies: they believe in themselves, they tend to try to control others, have grandiose fantasies which motivates and guides their achievements and goals, and they have a sense of self-entitlement. Psychologists believe there is no harm in NPD unless it becomes acute or excessive. Of course, from the spiritual point of view, no material consciousness is healthy, which is all more or less insanity. The progressive degrees of NPD: **(1)** Healthy **(2)** Extraordinary **(3)** Arrogant **(4)** Psychopathic.

Dr. Elsa F. Ronningstam, said about the *Arrogant Narcissist*: *“Inflated and vulnerable self-esteem with inner sense of superiority and uniqueness. Grandiose fantasies support and enhance self-esteem. Interpersonal relations serve to protect and enhance self-esteem: arrogant, haughty attitude, seeking admiring attention, and entitled, controlling, hostile behavior. Impaired empathic processing. Compromised/ inconsistent superego functioning ranging from temporary extreme moral perfectionism to corruptive consciousness, deceitful manipulative behavior.”* A Psychopathic Narcissist may also exhibit an extreme “lack of remorse or guilt.” As one’s degree of NPD becomes more severe, it becomes more difficult to function in society. An Arrogant or Psychopathic Narcissist has difficulty in nearly all occupations, yet some have thrived as politicians, tyrant dictators, and as gurus. *“The guru has absolute authority over his disciples’ lives and the disciple expects to receive chastisement on occasion, but if the guru’s narcissism is Arrogant or Psychopathic then he will abuse his disciples to further his own agenda, which is always self-aggrandizement.”* (Henry Doktorski)

### **NARCISSISM, UNAUTHORISED GURUS, AND ADMIRATION**

The disease of lording it over the material world (Part 16) reaches a peak when one desires to falsely become a guru, a position of high esteem which offers superb facility for distinction, profit, and, especially, admiration. The Dreaded Acharya Disease (DADS) involves one who has psychological aberrations due to the illusory energy facilitating illicit desires deep in the heart, stemming from the “original sin” /desire to imitate or become God. Krishna is the center of everything and attracts all beings’ love. The conditioned soul seeks love from things other than Krishna, and cannot achieve true satisfaction, and thus he gradually intensifies his illusions of grandiosity and importance. The unauthorised guru who is not completely free from illusion and desires for profit, adoration, and distinction is often a narcissistic personality, as seen in ISKCON history. *“The grass [humbler than a blade of grass; Sikshatakam] is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Chaitanya Mahaprabhu by chanting the Hare Krishna mantra.”* (CC Adi 17.41 purport)

Unauthorised gurus, in contrast to Srila Prabhupada, often become addicted to the worship and adulation of their disciples and society at large. The guru is constantly admired, glorified and worshiped by adoring disciples. If one is not a pure devotee of the Lord, and due to the contamination of narcissistic desires for self-centered enjoyment, this adulation becomes addictive with disastrous effects. In *The Guru Papers: Masks of Authoritarian Power* we find the following: *“Most people enjoy feeling special... **Adulation**, the ultimate form of special treatment, **has an addictive quality difficult to resist**. Being the focus of such attention would activate the excitation levels of any sentient being on the receiving end of it. Whether for a guru or a rock star, this can be a more powerful experience than the strongest drug. It is also one of the great seductions of power. Successful gurus, rock stars, charismatic leaders of any sort, experience the intensity of adulation amplified beyond most people’s ken... **Being the recipient of such adulation and devotion is exceedingly addictive...** Since adulation is totally a function of image, should the images crack, adulation disappears, demonstrating that it is essentially empty of real care. Psychoanalytic theory would say that adulation is the emotional*

experience a narcissist most craves. **What better profession for a narcissist than being a guru?** ...For a guru, adulation and power are intricately connected since the disciples' surrender is the ultimate source of his power, and adulation is the prerequisite for surrender. A guru is made to feel he is the center of the universe by his disciples." (Joel Kramer and Diana Alstad, 1993)

**The unauthorised guru thus goes essentially insane by tasting absolute power**, something the conditioned soul has sought and craved for perhaps millions of lifetimes since leaving Krishna in the spiritual world. Rochan das wrote about the "guru disease" which had engulfed so many ISKCON gurus: "There is no greater disease known to man than that which inflicts those who have tasted absolute power. It is an experience they can never free themselves from. In fact, they are cursed, in this lifetime and probably many lifetimes to come." (June 25, 2000) Hansadutta das, one of ISKCON zonal acharyas who crashed and burned and gradually came back to his devotional senses, once explained what happened to ISKCON gurus. (Doktorski interview, 2003): "When most conditioned souls are exposed to immense wealth, unlimited prestige, adoration from women and devoted disciples, we go crazy. We can't help it. Our constitutional position is not lord and master of all we survey, our position is servant of the servant: *dasa dasa anudasa*. We go crazy. Nearly any conditioned soul would." Jitarati das explained further: "Hansadutta told me that if Krishna had not smashed him completely, he would never have been able to give up the intoxicating elixir of being an absolute guru."

It is interesting to note, as has been explained by Doktorski in *Killing For Krishna*, that after his near-fatal and traumatic head injury, Kirtanananda was not the same person, and exhibited more fully the extreme characteristics of NPD. Doktorski interviewed Kanka dasi in 2003, and she confirmed this: "But after he got hit on the head, everything changed. He was not the same person. He got hard and calloused. It seemed that there was another entity in his body; like he was possessed. He lost his pious side. Dark energy came out. We didn't have the same relationship anymore. He became abusive to the sankirtan mothers. I was freaking out, 'Who is this man?' I never saw him chant anymore. I decided I had to get out of there and so I left the community."

Accusations of pedophilia seem to follow the globalists and elitist politicians wherever they go. This is not surprising, as they often exhibit characteristics of narcissism and psychopathy, but their ideology of moral relativity is what would lead them to such horrible crimes. "Evil often stems from people who are empty. When one abandons conscience, one also in many respects abandons empathy and love. Without these elements of our psyche there is no happiness. Without them, there is nothing left but desire and gluttony. Narcissists in particular are prone to use other people as forms of entertainment and fulfillment without concern for their humanity. They can be vicious in nature, and when taken to the level of psychopathy, they are prone to target and abuse the most helpless of victims in order to generate a feeling of personal power. Add in sexual addiction and aggression and narcissists become predatory in the extreme. Nothing ever truly satisfies them. When they grow tired of the normal, they quickly turn to the abnormal and eventually the criminal. I would say that pedophilia is a natural progression of the elitist mindset; for children are the easiest and most innocent victim source, not to mention the most aberrant and forbidden, and thus the most desirable for a psychopathic deviant embracing evil impulses." (Brandon Smith, Alt-Market.com, late 2016)

### **WHY DO FOLLOWERS OF UNAUTHORISED GURUS HAVE SUCH STRONG LOYALTY?**

We often see that even when an ISKCON unauthorised guru has been publicly exposed as a fraud, still many of his followers refuse to accept the obvious facts and reject him, and they desperately cling to him out of loyalty, hoping for a miracle of some sort. They are paralyzed because of their total emotional investment and the unhealthy type of "love" they have nurtured for their guru. When rumors develop about their guru, it is attributed to envious blasphemers. The behavior of the guru is rationalized ("his transcendence is inconceivable") and the disciple dreads acknowledging that his guru may not be what he has been held up to be. That would be a personal crisis far worse than divorce, marital betrayal, or any other injustice in love or life. Explaining how disciples become trapped in catastrophic attachment to a guru who turns out to be a fraud, Kramer and Alstad further

elaborated: “People justify and rationalize in gurus what [...] would be considered unacceptable because they have a huge emotional investment in believing their guru is both pure and right. Why do people need images of perfection and omniscience? This goes back to the whole guru/disciple relationship being predicated on surrender. Surrender of great magnitude requires correspondingly great images of perfection. It would be difficult to surrender to one whose motives were not thought to be pure, which has come to mean untainted by self-centeredness. How can one surrender to a person who might put his self-interest first? Also it is difficult to surrender to someone who can make mistakes, especially mistakes that could have significant impact on one’s life. Consequently, the guru can never be wrong, make mistakes, be self-centered, or lose emotional control. He doesn’t get angry, he “uses” anger to teach.”

Kirtanananda’s drastic changes in the practice of Vaishnava traditions, and his repeatedly

being caught in illicit sex, shows that his followers were slow to abandon him, some even after his 8 years prison. In 1993 when he was caught in bed embracing a teenage male disciple, his followers split into two camps, those who rejected him and those who claimed the story was false. In 2008 he was welcomed by disciples in Bombay as a perfect guru as though all that had happened in the past 40 years was untrue. To give up the misplaced faith in a unauthorised guru is indeed very difficult, and this is why these unauthorised gurus who mislead their followers will suffer greatly for their selfish indulgences and the mental, emotional, and spiritual harm they have wrought upon innocent, trusting dependents. The unauthorised guru will emphasize the disciple’s need to surrender completely to the guru as the representative of God. These demands led to fanaticism such as Sulochan’s murder. The bond of intense love between guru and disciple is particularly



**Above: ISKCON GURUS ON ALTAR IN FIJI 2018** strong and deep, although harmful if the guru is bogus. Len Oakes in his *Phophetic Charisma: Psychology of Revolutionary Religious Personalities* (1997) stated how this guru-disciple bond surpasses all else: “Love may be so intensely experienced in charismatic groups as to transcend worldly, even, human, concerns... In ordinary life this may mean taking a stance of selflessness toward one’s beloved—typically a spouse or child—that seeks satisfaction in terms of their, rather than one’s own, good (or even one’s survival). But in a charismatic movement the love that is generated may transport the group to an otherworldly or world-rejecting state.” (*Killing For Krishna*)

Unfortunately, in ISKCON, with their bogus, self-appointed gurus, the bond of love is not purely spiritual nor is it healthy. This is so because the guru is exploiting his disciple, and the disciple’s love is not transferred to Krishna due to there being no factual connection to the parampara. Such pathological and dangerous love simply ends up, at best, in stalling, and at worst, in creating havoc in the disciple’s spiritual progress. Actually such love is not real love, but just another form of material attachment. This is what takes place with ISKCON gurus, as opposed to the spiritual affection that Srila Prabhupada attracted. The lessons of each false prophet that appears in ISKCON, such as Kirtanananda, Harikesh, Hansadutta, Tamal, Jayapataka, Bhakticharu, Radhanath Swami, Shivarama Swami, et. al. serves to enlighten us as to the need for a true, bona fide guru, like His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada. May these tragedies end now.

In various parts of the ISKCON world, it is still the zonal acharya consciousness in many ways. The GBC so-called reforms from the late eighties and on have not yet taken hold, what to speak of the understanding that Srila Prabhupada lives forever in his books and instructions. In ISKCON Sigatoka

Fiji, Tamal's photo and another ISKCON guru's photo are very prominently displayed on the main altar (March 2017). Long ago the GBC had ruled that no ISKCON guru photos can be placed on the altar, yet this continues in very many temples.

### **GASLIGHTING OR MANIPULATIVE DECEIT**

Gaslighting is a term in psychology where narcissists or sociopaths (such as the zonal acharyas) manipulate others into dependency and loyalty. Wikipedia: *"Sociopaths consistently transgress social mores, break laws, and exploit others, but typically also are charming, convincing liars who consistently deny wrongdoing. Thus, some who have been victimized by sociopaths may doubt their own perceptions. Some physically abusive spouses gaslight their partners by denying they have been violent. Gaslighting may occur in parent-child relationships, with either or both, lying to each other and attempting to undermine perceptions. An abuser's ultimate goal is to make their victim second guess their every choice and question their sanity, making them more dependent on the abuser. A tactic which further degrades a target's self-esteem is for the abuser to ignore, then attend to, then ignore the victim again, so the victim lowers their personal bar for what constitutes affection and perceives themselves as less worthy of affection. The term 'gaslighting' has been used colloquially since the 1960s to describe efforts to manipulate someone's perception of reality."*

Gaslighting is often used by exploitative persons, such as pretender gurus, to manipulate others into doubting their own doubts and increasing further trust and blind loyalty in them by their victims, disciples, and supporters. The psychology of deceit is complex and difficult to understand by honest persons, who, being naïve, are easy prey for gaslighters. The phrase originates from a 1944 movie "Gaslights" wherein a wife is manipulated by the husband into doubting her own sanity in regards to the intermittent dimming of the gaslights in their home. Similarly, the defects and anomalies of a conditioned soul acting as a perfect person may sometimes require that perceptions of them by others, such as disciples and godbrothers, be undermined, by recharacterizing these perceptions as: (1) They never happened, and you must be mistaken (2) They are transcendental pastimes which you cannot understand (3) They were misperceptions and not what you think you experienced (4) How can someone like you be expected to know what really happened? (5) There is an obvious explanation (which is unbelievable, yet you believe it) (6) And so on... typically involving psychological manipulation, such as spreading fear of making "offenses." The victim doubts whether something which he experienced ever really happened- no, my guru never visited prostitutes... nothing to see here, move along!

### **THE HIGHEST MATERIAL PLEASURE IS SEX**

There is an interesting connection between extreme narcissism and sex pleasure, which is the highest material "happiness" and the narcissist's forbidden fruit of self-centeredness. Material sex is actually gratification of one's own body, an addictive narcissistic experience. As the material world is a perversion of the spiritual world, so the materially entrapped soul futilely seeks out increasingly perverted sex pleasures to find the "nectar" for which everyone is anxiously searching. This may explain the increasing prominence today of culturally "forbidden" sex, such as homosexuality, bisexuality, pedophilia, cannibalism, sadism, etc. The increasingly desperate narcissist seeks out the more abnormal, unacceptable, sinful, and forbidden pleasures of sex and exploitation of others. They enjoy the daring, risky, and taboo as it increases their sense of power and infallibility. This would explain how the false guru goes to great lengths to project charisma and "divine aura" lest he be exposed. From this viewpoint, child abuse and pedophilia in the Hare Krishna movement was related to the unaccountable gurus and false prophets that were given carte blanche to indulge in their fantasies. The fantasy of being a guru and messiah goes hand in hand with secret illicit sex fantasies. This was clearly evident in Kirtanananda, Jayatirtha, Hansadutta, Bhavananda, and others. Why are 90% of ISKCON guru and sannyasi "falldowns" due to illicit sex? And much of it homosexual and pedophilia? Better that we refrain from awakening and inciting those demented desires that we may be harboring somewhere in our hearts, and accept our position as servant, not as false gurus or

prophets. It can also be understood that the desire for admiration and distinction as a guru is actually subtle sex; the fantasy of enjoying our superiority is an illusion and a disease of the soul. Rather, for one who has sex desire, they should be nicely married, and then progress satisfactorily in Krishna consciousness with Srila Prabhupada as the Acharya. Falsely taking up the position of diksha guru can open a Pandora's Box of narcissistic fantasy by fanning dark desires long buried in the heart.

It seems the appeal of forbidden enjoyment such as pedophilia and beyond is not just a problem to ISKCON, but it has plagued many institutions such as the Catholic Church and powerful political cliques. There was the 1988-91 Franklin Scandal which almost aired on the Discovery Channel in 1994, but was pulled at the last minute. It was a documentary complete with interviews of victims peddled to Washington elites for favors and blackmail. Officially ruled a hoax, many insist on its veracity. But this child abuse goes on everywhere. In Australia, a Royal Inquiry determined that 7% of Catholic priests had engaged in pedophilia with over 4000 victims. Cardinal George Pell, third most powerful Vatican figure, was charged with child sex abuse allegations in 2017, but he was acquitted due to "lack of evidence." There was the UK's Westminster Pedophile Ring, highly evidenced, but the UK government lost/ destroyed 114 investigation files. There is Jeffrey Epstein's "Lolita Express," an airliner in which he ferried minors for sex with politicians to his private island. The powers that be usually succeed in quashing full revelations of their activities. Epstein appears to have been murdered in jail to protect those he provided children for sex. For a deeper view on narcissism in ISKCON, we look at Brandon Smith's general analysis: *"When they grow tired of the normal, they quickly turn to the abnormal and eventually the criminal. ...pedophilia is a natural progression of the elitist mindset; for children are the easiest and most innocent victim source, not to mention the most aberrant and forbidden, and thus the most desirable for a psychopathic deviant embracing evil impulses. Beyond this is the even more disturbing prospect of cultism. [...] When one confronts the problem of evil head on, one quickly realizes that evil is within us all. There will always be an internal battle in every individual. Organized evil, though, is in fact the ultimate danger..."*

ISKCON pedophilia reached its peak in Vrindaban/Mayapur from 1980-90, and is still ongoing. Organized overlordship reached its zenith in the 1980's under the zonal acharya system. ISKCON's being plagued by these types of exploitation by misleaders is part of the materialistic spirit of enjoyment where Krishna's supreme authority is disregarded and perversely imitated.

### **KIRTANANANDA SWAMI AND THE ETERNAL ORDER OF THE HOLY NAME**

He thought he was the next ISKCON sole acharya, as he chuckled at the demise of other ISKCON zonal "acharyas." He tried to become a great spiritual leader through interfaith, ecumenism, and radical changes to Srila Prabhupada's teachings. His sense of invulnerability due to NPD led him to illegalities "in Krishna's service," but for which he went to jail. In March 1987 the GBC expelled him from ISKCON for "moral and theological deviations." Ravindra Svarupa das said on the Larry King TV show: *"We worked very hard to expel Kirtanananda from the Hare Krishna movement. We found him a separatist, ambitious, arrogant, duplicitous. He was running his own movement. He was like a loose cannon on deck, and meanwhile more and more crimes were coming to light... He claims to be the heir of Prabhupada's movement."* As Doktorski described in *Killing For Krishna*: *"He was tired of working within the confines of ISKCON and wanted out. He created his own society: the Eternal Order of the Holy Name, League of Devotees International and the Worldwide 'Cities of God.' Soon he began 'De-Indianizing,' or 'Christianizing' the prayers and music for the temple services, and the attire and appearance of the devotees. Women were given sannyas, japa was chanted in English and silently in the mind. A more inclusive 'interfaith' approach was emphasized in preaching and community living (1986-1994). [KS] and his followers had created a charismatic cult: the 'Cult of Kirtanananda.' [His] disciples and followers believed he was a pure devotee, the only self-realized guru amongst all the ISKCON gurus, and the 'World Acharya.' Unfortunately, we were all deceived; for in secret, Kirtanananda enjoyed the pleasures of the flesh with boys and teenagers as early as 1970, if not earlier, according to reliable witnesses. New Vrindaban had an 'Inner Sanctum'—a secret society of*

homosexuals and pedophiles. [...he] also enjoyed the intoxicating pleasures of alcohol and recreational drugs such as cocaine in the company of Hayagriva and others in the 1970s, throughout the 1980s, and also into the 1990s. Randall Gorby claimed, 'Howard Wheeler (Hayagriva) preferred opium and ...Keith Ham (Kirtanananda) preferred to use cocaine.'"

From *Monkey On A Stick*, p. 209-11, Kirtanananda's thinking is described: "Kirtanananda shook his head [...] they'll see that there is only one true swami fit to lead ISKCON: Kirtanananda Swami Bhaktipada. [...] When the Palace of Gold is finished, devotees everywhere will visit New Vrindaban and see that only the true acharya could build such a splendid temple, Kirtanananda told himself [...] I don't have to take over the movement; the movement will come to me." From Doktorski's new book on New Vrindaban's history: "Kirtanananda retired to his retreat outside New Vrindaban, and in July 1994 he is pushed out completely wherein he signs a document admitting the defeat of his Great Interfaith Experiment. Yet still he shouts in defiance with pen in hand like a spoiled child: '**I am the world acharya! I am the world acharya! – I AM THE WORLD ACHARYA!**'"

### ISKCON FALSE PROPHETS: SUPER ARROGANCE, OVER-CONFIDENCE

**TAMAL:** In 1978-80, he insisted he was best suited to be the sole ISKCON acharya, and that Srila Prabhupada had chosen him to lead the movement, insisting that his Godbrothers in his zone could reach Srila Prabhupada only through him. The many ways he attempted to become number one are recorded in Part 9. **HANSADUTTA:** He claimed Srila Prabhupada choose him in a dream as the sole Acharya of ISKCON, and he operated his zone as his personal kingdom, preparing for doomsday with plans to takeover the government by armed revolution and deliver the world after Armageddon. **HARIKESH:** He became the ISKCON miracle man and kingpin in the nineties, as lord of book distribution and with great success in preaching, recruiting devotees, opening temples. His zone collapsed in 1998. **RADHANATH SWAMI:** Ch. 135. **KIRTANANANDA:** Ch. 134. **BHAKTI TIRTHA SWAMI:** Ch. 143. **HRIDAYANANDA:** See Ch 136.

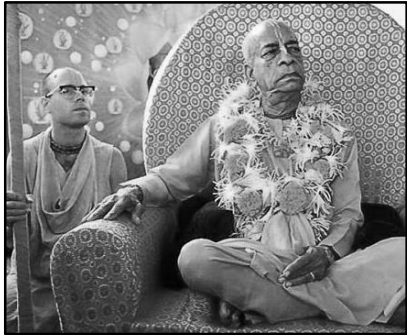
### CONCLUSION

All these ISKCON false prophets were removed by Krishna when their "outrageous" deviations became too acute, sparing the transcendental mission of Srila Prabhupada further inconvenience. Why do the ISKCON false prophets and world saviours keep coming? It is due to the disease of the conditioned soul, namely the deep-seated envy of the Supreme Lord, by trying to imitate Him or the pure devotee (e.g., "*I will live on in such a wonderful way through my disciples.*"- (*Bhaktitirtha Swami, 2005*) We do not need more false prophets in Srila Prabhupada's mission. Haven't we had to endure enough of them already? Unfortunately, there's always a new angle and more fools to cheat in this world of darkness. Some of these false prophets, both major and minor, are recorded here to give the real history of the times after Srila Prabhupada's physical departure for those who would work to prevent such recurrences in the future. As soon as we think that just anyone, what to speak of hundreds or thousands of "anyones," can give DIKSHA or transcendental knowledge by mystical injection into the soul's heart of a "disciple," we have set ourselves up for being cheated. And then come the psychopaths, narcissists, gaslighters, and perverts to exploit us as their next victims. It is a sick world. Better to just stick with the known pure devotee, Srila Prabhupada. Has anyone found that Srila Prabhupada cheated anyone, anywhere, in any way at all? No, he never did. Trust the real Acharya, not self-appointed, voted-in pretenders whose primary business is to adopt the profile of something they are not. Self-serving cheaters.

## CHAPTER 133: HOT TAMALE

### INTRODUCTION

The life history, personal character, activities, and involvement in Srila Prabhupada's poisoning have already been finely detailed in Book One, Ch. 59-75. There is no need to repeat what kind of ISKCON leader Tamal Krishna Goswami actually was. Yes, he was expert, extremely intelligent, charismatic, and is thus remembered by some as a great contributor to Srila Prabhupada's mission.



However, we disagree and maintain it would have been far better for the Hare Krishna movement if Tamal had never been involved. His contributions were on balance exceedingly negative, and many senior Godbrothers who knew him well believe he was sent as a disguised agent of Kali or demonic forces. The horrible impact of his "contributions" to ISKCON will not be remedied easily or soon. As Ravana kidnapped Sita and attempted to minimize the position and glory of Lord Rama, similarly Tamal, with his comrades, poisoned Srila Prabhupada's body and then his divine mission with Tamalism (see Ch. 75). He engineered the hijacking

of Srila Prabhupada's institution and in so many ways undermined and aggressively but cleverly minimized Srila Prabhupada's position and glories. As Ravana disguised as a holy sannyasi and religious man, Tamal used saffron dress to befool innocent devotees to reject the true Acharya as the living link to the parampara and instead accept he himself and some other rascals as the new acharyas. Every time Tamal's deviant moves were exposed or became intolerable, he shifted to a new plan of subterfuge and continued in systematically spoiling what Srila Prabhupada had struggled to establish, and did it as though he were the great defender of Srila Prabhupada's mission. He was the anti-Christ, the anti-Prabhupada. At least Ravana revealed his true identity after as he captured Sita. See Book One, Part 9 for the real deal on who Tamal Krishna Goswami actually was.

## CHAPTER 134: KIRTANANANDA BHAKTIFRAUD



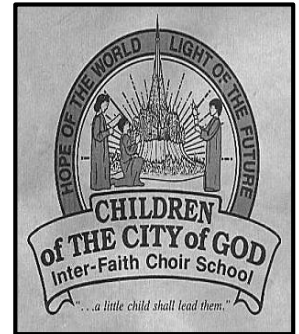
### KIRTANANANDA (SWAMI BHAKTIPADA)

Kirtanananda took sannyas in 1967 and immediately left Srila Prabhupada to start his own movement, using black robes, trying to recruit devotees from the New York temple while Srila Prabhupada's was in India recovering from his heart attack. After a year on a W. Virginia farm, Kirtanananda's separatist endeavors failed and he returned to ISKCON in 1968. His homosexual and pedophile activities from before joining ISKCON continued throughout his time in ISKCON and afterwards as well.

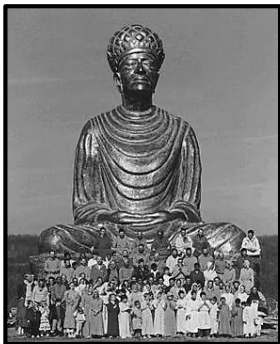
He fostered a sub-culture of child abuse in New Vrindaban, looking the other way as he too kept himself busy with children and young men. He replied to a mother's complaint about her child being sexually abused, "Sex is sex." His full history is detailed in writings by Henry Doktorski a former Kirtanananda (KS) disciple. In 1993 he was caught embracing a teenage disciple in a Winnebago camper, admitting and then denying improprieties. He had oral sex with some gurukula boys. This is based on multiple testimonies that reach the level of indisputable evidence, and is not hearsay.

KS organized a women's collection party where the male leader would enjoy all the women, who sometimes sold drugs, their bodies in prostitution, or engaged in various scams, giving thousands a day to KS personally. He was highly regarded by 600 devotees in New Vrindaban as a pure devotee, but he secretly engaged in many illegalities, as such burning houses for insurance claims, selling copyrighted materials, condoning and reaping the profits of running drugs from India to sell in the USA, instigating the murder of maybe half a dozen devotees including Sulochan, Chakradhari, maybe Taru, stealing devotees from other temples, and all sorts of ruthless, gangster-type activities- all for

money and power. Hrishikesh das wrote to us Dec. 25, 2016 the following regarding Sulochan's killer, Tirtha das: "In 1980-81 Tirtha was in Ohio prison for making Methaqualone, 2 years 8 months. Purvacitti was his first wife in Buffalo in 1970's. Yes, Kirtanananda must have known about Tirtha's laboratory. I suspect he financed it. That's why he was so keen on Tirtha taking the full rap, to protect New Vrindaban. You must certainly know about Adwaitacharya's big India/Thailand/NYC drug enterprise in late 1970s? Tens, maybe hundreds of thousands of dollars profit to help purchase rare marbles for the Palace. I was in Kirtanananda's office once when Adwaitacharya brought in a briefcase (or was it a suitcase?) filled with stacks of big bills. Law enforcement finally caught up with him in 1990."



A letter recovered from Purvacitti dasi noted that KS had guaranteed Tirtha would go back to Godhead if he took the fall for the Ohio quallude (illegal drug) lab operation. KS dressed the deity of Srila Prabhupada in New Vrindaban's Prabhupada's Palace with a royal crown and robes. A sixty foot tall statue of Srila Prabhupada meditating and dressed as Buddha was built near Prabhupada's Palace in New Vrindaban. Kirtanananda changed the devotees into Franciscan robes, using harp, guitar, and church organ instead of mrdunga and kartals, changed all the devotional songs into English, and had devotees silently chanting their rounds in English. They sang "Onward Krishna Soldiers." He introduced an interfaith ecumenism, hosting Native American sweat lodge rituals and having a children's choir on tour singing English devotional hymns and promoting his vision of a series of Cities of God, which were fortified refuges for the upcoming world cataclysm. He was excommunicated from ISKCON in 1987, left New Vrindaban in 1994, spent 8 years in prison after Tirtha das implicated him in Sulochan's murder and he was forced to plea bargain with the Feds, moved to his north Bombay temple in 2008, and passed away in 2012 from kidney disease. In a series of YouTube videos called *Peons of Perfidy* (5 parts), where around 1987 KS discusses guruship with Jayapataka Swami, he enthusiastically proclaims, in his insanity: **"Anyone of us can become as great as Prabhupada."**



We can only imagine the amount of hard earned money collected by faithful followers that KS paid to attorney Allen Dershowitz to represent him in the Court of Appeals. Dershowitz, who represented Patty Hearst and O.J. Simpson, was one of the most expensive, high profile attorneys in the entire country, with a \$300,000 initial retainer and \$500/hour thereafter. Not only was it well known to some members of the community, including Radhanath Swami and other community leaders, that over a long period of time KS had been sexually abusing at least two young males (Chaitanya Mangala/Christopher Walker and Kaliya) at New Vrindaban, but then he was caught and confessed to sex with a young adult male devotee while driving back to West Virginia after attending the Parliament of the World's Religions. Just before going to prison, while residing at the Sanctuary in Manhattan, he was again accused of making sexual advances towards a male guest.

**Right: SRILA PRABHUPADA'S PALACE OF GOLD** Kirtanananda had been called Bhaktipada by his disciples and supporters, but eventually, after his crimes and true nature was exposed, they began to call him Bhaktifraud instead. He was extremely influential from the mid sixties until about 1990, when his world began to seriously crumble apart. For 25 years he disguised his ambitions of





becoming an acharya or world famous religious innovator by adopting the profile of a Hare Krishna sannyasi and by externally making a good show of following the prescribed sadhana. He ruined the lives of many devotees as he used his inspirational skills and speaking abilities to gather followers who would assist in his secret ambitions. Many photos show him surrounded by a throng of young boys, sometimes with their hands on him in public. Then he was exposed as a pedophile, although he was never punished for his sexual misbehavior with children. An internal ISKCON investigation confirmed his sexual affairs with children. Although he knew about it, he did little to correct the sexual predation upon children by a number of other New Vrindaban devotees, including school teachers who lived with the children. Some went to jail, some did not.



To illustrate the bewildering charisma that exuded from Kirtanananda, there is this story: *“In 1971 I was advised by Armarendra das, the president of the Gainesville temple, that I should not allow Kirtanananda and his bus tour to visit our New Orleans temple because they would steal everything as they had done there. Kuladri and Narada Muni came in advance to discuss their visit, and when I expressed my reluctance to accommodate their bus party, they then frightened me with their revelation that Kirtanananda Swami was a pure devotee, and thus I would be committing horrible offenses by not cooperating with him. I acquiesced, and drove three hours to personally apologize to Kirtanananda in Mobile, Alabama. Later I wrote to Srila Prabhupada and asked if there were any other pure devotees on the planet; I had been so deeply intimidated.”* (Nityananda das, 2016) No doubt KS had a deep love for Srila Prabhupada, seen in the Palace of Gold. He was a capable preacher. But his ambitions overcame his sincerity and his deviations spoiled his life and much of Srila Prabhupada’s mission by pursuing his personal plans and his sense gratification. He will be remembered more for his disservice to the movement and to Srila Prabhupada, and his life will be discussed for a long time for the lessons to be learned in our own advancement in Krishna consciousness.

What is amazing is that even though KS was obviously smashed by divine arrangement from 1987 to 2004, with 8 years in prison where he was raped by inmates, he simply carried on with being a false guru, and even in the face of clear proof that he was a practicing homosexual and child sex abuser. After his release from prison and 4 years his New York Sanctuary Center, from which he was expelled in 2008, he went to India where he had many followers in north Bombay. In his last six years, he was the acharya of over a hundred disciples in India, and online videos can be seen of him listening



to songs of his own praise by little children. After his passing away, the new acharya was selected, presumably with KS’s prior approval. Mudusudhan das, with his large head of bushy hair reminiscent of Sai Baba, was ceremoniously enthroned and crowned, being the next acharya in the disciplic succession from Brahma to Kirtanananda Swami (?). Mudusudhan commissioned a deity of KS which was installed in their temple. To his very finale, KS clung to the vain illusion of being the next acharya after Srila Prabhupada. Very bizarre and sad. Below we have a contribution from Henry Doktorski, a long-time resident of New

Vrindaban and former KS disciple, who gave us this timeline of “Bhaktipada’s” life and the major milestones thereof.

- 1949:** Keith has his first “real religious experience” at 12, tries to convert his classmates Baptist faith
- 1953:** Keith attends Stony Brook School in Long Island, New York, but contracts a severe case of polio
- 1955:** Honor graduate, Peekskill High School; excells at debate, reputation for heavy drinking at parties
- 1959:** Begins graduate studies in American History at the University of North Carolina at Chapel Hill
- 1960:** Keith meets his life-long friend and lover Howard Wheeler at a gay bar in Chapel Hill (Oct.)
- 1961:** Keith, Howard resign UNC in sex scandal (Feb. 3), move to NYC’s Lower East Side

**1961-64:** Keith attends Columbia Univ, NYC- fails to complete doctorate degree. Howard gets Master Degree in English, NYU in 1964, takes English teaching position at Ohio State Univ. in Columbus, OH

**1965:** Srila Prabhupada arrives in New York City from India on the steamship Jaladuta (Sept.19)  
Keith and Howard travel to India on the steamship Jaladhir in search of a guru (Oct.)

**1966:** Keith and Howard return to the United States from India, unsuccessful in their quest (Jan.)  
SP moves to the Lower East Side, establishes storefront at 26 Second Ave (June 1)  
Keith, Howard begin attending Swamiji's BGita classes, assisting him in his work (July)  
Keith moves into the temple, shaves his head, wears traditional Indian robes and tilak, and serves as Swamiji's cook (probably Aug.), then incarcerated at Bellevue Psychiatric Hospital (Aug-Sept)  
The first initiation (Sept 9) of 11 SP disciples. Howard becomes Hayagriva das, serves as editor  
The second initiation ceremony (September 23). Keith formally becomes Kirtanananda das

**1967-1968:** Kirtanananda helps open Montreal ISKCON center (March) Swamiji has a stroke (May 31)  
Kirtanananda goes with Swamiji to India where Swamiji hopes to recover his health (July 22)  
Becomes SP's first disciple to enter the renounced order; now Kirtanananda Swami (Aug. 28)  
KS returns to NYC against Swamiji's order to go to London, tells devotees Swamiji will most likely die in India. He tries to take over as "spiritual master" & make Krishna Con more accessible to Westerners, removing "sectarian" Indian elements, shaved heads, sikhas, tilak, Indian robes (Sept)  
KS banned from temple. He steals SP's BGita manuscript, replaces SP's name with his own, tries to sell it to publishers, fails. He lives with Hayagriva in PA (Oct.) SP: "Kirtanananda is a crazy man."

**1968:** KS, Hayagriva visit a W Virginia property (Mar. 30), try to start their own ashram. Unable to attract followers, they visit Swamiji in Montreal, apologize, are forgiven, welcomed back to ISKCON.  
Hayagriva signs 99-yr lease on New Vrindaban property (Aug. 7) Swamiji, still suspicious of KS, sends Brahmananda to inspect, report back. (Sept. 5-6) KS, Hayagriva seen sexually flirting (winter)

**1969:** Prabhupada's first visit to New Vrindaban (NV) May 21-June 23. KS travels with Prabhupada in India (Aug 7-late Nov), helps establish ISKCON Calcutta, Gorakhpur. Chastised for bathing naked boys

**1970:** NV's Janmastami Festival (Aug 21-23). ISKCON has its first major crisis at NV when 4 new sannyasis confuse devotees with mayavada philosophy. Hayagriva leads debate vs errant sannyasis.

**1971:** KS starts Road Show, becomes a traveling preacher (Aug 1971-May 1972) Deities installed (Aug)

**1972:** Hayagriva resigns as NV Temple President, KS takes charge, moves Deities to Bahulaban (May)  
KS becomes SP's first disciple authorized to chant on new disciples' beads and to select their Sanskrit names on his behalf (June) In LA, SP says, "Kirtanananda, he is a pure devotee." KS becomes known as a pure devotee throughout ISKCON and especially in NV where the "Cult of Kirtanananda" begins. SP's 2nd visit to New Vrindaban (Aug 31-Sept 8); he tells devotees to build "7 temples on 7 hills." Plans begun for Prabhupada's home, later to become Prabhupada's Palace of Gold (winter)

**1973:** Gang attack at NV (June 5), devotees injured by gunshot, Deities damaged, KS told to dig his own grave. Community purchases guns and ammunition, establishes a target-shooting range, begins training men in fighting to protect the community; Birth of New Vrindaban Traveling Fundraising

**1974:** Prabhupada visits NV for the third time (July 18-24), tours the site of his proposed-Palace  
SP tells devotees that KS can be accepted as an "instructing spiritual master." "If KS speaks what I speak, then he can be taken as siksha guru." (June 20) SP gives KS carte blanche, "So you develop NV to your heart's content." (Nov 12) The first Christmas marathon (Dec)

**1975:** Marble cutting machine purchased and installed at Bahulaban (Mar)

**1976:** Nandagram Boys School opens. State Gov. quarantines NV, visitor dies, hepatitis (Mar 2-Apr 1)  
Prabhupada visits NV for 4th final time (June 21 to July 2), tours Palace under-construction

**1977:** SP departs Nov. 14. KS begins initiating disciples (Dec 25), first ISKCON guru to do so.

**1978:** KS, with 10 others becomes an official "GBC-approved" guru, accepts honorific title "Bhaktipada" (Mar.) KS orders, watches two 11 year boys bathe together in his shower (Aug)

**1979:** The Palace Marathon (Mar.-Sept.). All resources are directed toward finishing Prabhupada's Palace. Dedication of Prabhupada's Palace of Gold (Sept. 2) during a Grand Festival attended by seven ISKCON gurus, about 1000 devotees, and dozens of news media reporters and photographers.

A 7 yr old boy proudly tells his mother KS fondled his genitals, who dismissed the story.

**1979-86:** The 7 yr "Golden Age" of NV, is ISKCON's American Pilgrimage site; 1000's devotees & 100,000's tourists visit Prabhupada's Palace @ year. Traveling "scamkirtan" parties collect millions

**1980:** KS begins kingly worship Prabhupada deity at Palace, gilded crown, mace in his hand (Dec)

**1981:** Palace Restaurant and Lodge opens, KS's weekly radio show is broadcast (September)

**1982:** Vrindaban Village Estate cabins are built (April) KS says he had a vision to build a huge granite temple in South-Indian style—the largest in the world—at New Vrindaban (c. Nov)

**1983:** NV begins design of the "Temple of Understanding" (Feb) SP's crown removed due to GBC pressure (Apr.) KS increasingly resents GBC. KS says SP told him "in a dream" to take off the crown.

Chakradhari spreads rumors re: KS in homosex w/ Mexican workers, hears it from Hayagriva's wife. Chakradhari murdered (June 11) at NV by Daruka & Tirtha. KS told Tirtha "He's a danger to the community; he has offended the spiritual master-Take care of it and let me know when it's done."

**1984:** KS's first book, Song of God, published. Lakes excavated, outdoor statues Gaura-Nitai erected

Sulochan leaves NV (June 24), starts book (The Guru Business) exposing KS as a fraud

**1985:** Stone quarry purchased, proposed "Temple of Understanding" begins construction (spring)

Groundbreaking ceremony for the proposed "Temple of Understanding" (May 31). A United States Congressman speaks at the ceremony; KS's 2nd book, Christ and Krishna, published. KS begins talking about adding Christian elements to NV temple worship to "de-Indianize" Krishna Consciousness, make it more attractive to Westerners, as did in 1967. KS begins "Krishna-izing" Western literary masterpieces and giving English initiated names, Equanimity, Faithful, Good Hope

ISKCON's "Guru Reform Movement" attempts to limit powers of the gurus due to widespread abuses and fall downs by zonal gurus. KS, seeing himself a "self-effulgent acharya" and beyond the control of the GBC, presents "On His Order" at meeting at New Vrin (Sept) to counter "Guru Reform"

KS assaulted (Oct 27) by deranged Triyogi; severe head trauma, 10 days coma. Permanent brain damage. SP's worship with a crown at the Palace is resumed (Nov.) -defies GBC.

**1986:** Nrsimha deity installed (Jan 6)- KS molests at least two teenage boys; one reports to Temple Pres. who questions KS three times. Malini the elephant arrives (Mar 15). KS moves into his new house (Apr) with ashram for older gurukula boys, he molests some of them.

Mother tells KS her boy son was sexually molested for years at NV school. He counters, "How much sex have you had? Sex is sex. It is all the same." (Apr) Tirtha murders Sulochan (May 22). KS to Tirtha, "It would be better for New Vrindaban and me if Sulochan was not around. Yes. It would be best." Bhaktipada's third book, Eternal Love, published Krishna Chorale (NV Choir) rehearsals begin (Oct) New Vrindaban reaches 550 residents. (Oct) Also 140 children in New Nandagram school in 1986. Rama, Sita, Lakshman, Hanuman installed (Nov 2) Devotees begin leaving (Dec.) a few, then many. Collections decrease. Tourists at Palace decreases w/ publicity re: child molestation, murders in NV. Indian support falls after KS "Christian-izes" temple services. Downward spiral as funding dries up.

**1987:** FBI raids NV (Jan 5), takes computers, cash, documents, fundraising stickers and hats; KS begins "First Amendment Freedom Tour," proclaims innocence and unjust persecution by anti-religious zealots. KS claims "a vision" of a "City of God" in dream (Feb 27). Plans for 12 walled "Cities of God": USA (NV), Canada: West Coast, Costa Rica, Peru: Andes foothills, Switzerland, Soviet Union: North of Kiev, Israel, Ghana: Accra Coast, India: Rishikesh, Malaysia, Japan: No. Inland Sea, Australia: East Coast.

ISKCON excommunicates KS (Mar 16) for "moral and theological deviations." KS threatens ISKCON with \$100,000 lawsuit (Apr 8), forms "The Eternal Order of the League of Devotees Worldwide." "Dial Om For Murder" in Rolling Stone (Apr 9), incriminating KS in Chakradhari, Sulochan murders. New Vrindaban sued: copyright infringement with fundraising paraphernalia (June 24)

The construction plans for "Temple of Understanding" changes from granite to bronze to glass

KS wears Christian-style robe, grows hair, beard (Sept 7). Community members quickly follow suit. NV tries to buy 300 acres in NJ for "City of God" (Nov 9). Met with opposition from locals. Visits 400 acres in PA, announces plans for walled "City of God" for 12,000 devotees (Nov. 15). 800 local residents block sale of land. KS makes sannyanisinis (Nov 16) KS charged with arson, but acquitted (Dec)  
**1988:** NV expelled from ISKCON (Feb) NV hosts first of fifteen Interfaith-Conferences (June 10-12)

Allen organ installed in temple room; English worship services begin (July) featuring rhymed English translations of Sanskrit and Bengali texts set to original Western classical music. Temple, hospital, health spa, under one roof. Books: Devotee's Journey to City of God, Joy of No Sex

Monkey on a Stick: Murder, Madness and the Hare Krishnas published (Nov), incriminates KS in 1983 Chakradhari, 1986 Sulochan murders. Jesus statue sits crosslegged, installed in temple (Dec 25). The first of a dozen interfaith residents, a Catholic couple, move into the "City of God" (Nov)

**1989:** The name of the "Temple of Understanding" is changed to the "Cathedral of Healing" (July)

ISKCON "disavows any connection" to New Vrindaban (July/Aug). Silent chanting before the morning service introduced (Aug) Hayagriva dies (Aug 31)

**1990:** The name changed to "Cathedral of Holy Name" (May) Fed Grand Jury charges KS with racketeering: kidnapping, fraudulent charity, mail fraud, conspiring to murder Chakradhari, Sulochan (May 24). His 9th, 10th & 11th books published: Heart of the Gita, How to Say No to Drugs, Spiritual Warfare. Freaky giant outdoor Buddha-like Prabhupada statue w/ turban dedicated on Nov 14

**1991:** NV Interfaith residents stage their first protest demonstration against abuses by KS

KS convicted in RICO and mail fraud charges (Mar 29), serves several months in jail then imprisoned under house arrest in Wheeling, WV. KS's 12th book published: How to Love God

NV Temple Orchestra (12-15 musicians) performs daily at Morning Services

Six cast bronze bells, weighing a total of 16,800 pounds, are installed in the Great Gateway of the proposed "Cathedral of the Holy Name." (Mar) They are programmed by computer to ring the Hare Krishna maha-mantra melody on the hour. The computer malfunctions and the bells are silent.

KS refuses to give any money for starving cows from his legal fund (c. 1992)

**1993:** NV Interfaith residents stage 2nd protest demonstration against abuses by KS (Feb)

KS plans to buy an island off the coast of Costa Rica to build a "City of God." KS's 1991 conviction overturned on appeal by Alan Dershowitz, paid \$3,000,000 for services (July 1)

KS is released from house arrest and triumphantly returns to NV (Aug 16)

Winnebago Incident (Sept. 6). KS seen in bed with teenage male disciple; community splits into two: those who support KS & those who want him removed. KS retires to Silent Mountain, announces "I have not broken any of the regulative principles since I met Srila Prabhupada; there must be a conspiracy against me." Chaos reigns. Radhanath Swami flees. Moller pipe organ sold (Oct)

**1994:** English temple services terminated (July). KS loses all influence at NV.

**1995:** KS leaves NV in shambles. "The tourism income is down. The old sources funding are gone. The grand cathedral the Swami envisioned is a shell. The heavy machinery for its construction lies rusting in a field. The place is financially crippled and faces the possibility of more fines and forfeitures. No electricity in the Palace of Gold for months. NV's reputation has been ruined by the Swami."

**1996:** KS appears again in Federal Court for re-trial (April). Murderer Tirtha das, finally convinced KS is not a pure devotee, now threatens to testify against him that he authorized the two murders. KS pleads guilty to one count of mail fraud. Sentenced to 20 years (July) Most desert him; a few remaining supporters leave NV, move to KS's Sanctuary in NYC

**1997:** In Federal Prison KS put in solitary confinement after cellmate accuses of sexual advances (Jan)

**1998:** Giant Prabhupada statue destroyed at night. Bulldozer operator: "That was a maya Prabhupada." NV provisionally accepted back into ISKCON, finalized 2000

**2000:** ISKCON Child Protection Office determines "Kirtanananda das" molested boys (Sept 10)

**2004:** KS released from prison early due to poor health, moves to Interfaith Sanctuary with disciples in NYC (June 16). In wheelchair, wears Vaishnava garments. ISKCON notifies he cannot visit ISKCON

prop's. KS admits having "broken the regulative principles" in a letter posted on his website (June 26), responding to former disciple who discovered many secrets while researching about his past.

**2005:** A visibly-shaken young man visiting the Interfaith Sanctuary claims KS tried to molest him during a private darshan. Many KS disciples lose their faith, temple tries to evict him from the premises.

**2007:** His parole completed, KS visits India, Pakistan (Nov-Dec) and is welcomed by hundreds, if not thousands, of adoring followers saying he was unfairly expelled from ISKCON, NV and sent to prison.

**2008:** KS leaves the USA for near Mumbai, India (Mar 7). He says "There's no sense in staying where I'm not wanted." Disciples build top floor suite of the temple called "Bhaktipada's Palace of Love."

**2010:** KS goes on pilgrimage to Vrindaban, where he visits various temples (Dec)

**2011:** KS diagnosed with cancer; tumor removed from his neck (Feb 8); he begins chemotherapy and radiation treatments. He continues to attend all temple programs and harinama chanting. KS admitted to Jupiter Hospital in critical condition with a collapsed lung (July 31). He falls into a coma for several days; a CAT Scan reveals bleeding in his brain. KS improves and released from hospital. KS returns to hospital (c. Sept 12). Both his kidneys fail, dies Oct 24. Newspapers worldwide publish his obituary. ISKCON press release indicates KS "made no efforts to reconcile with NV community and ISKCON." KS buried in Vrindaban, India (Oct 26) despite protests from local Vaishnava community.

### **"BHAKTIPADA'S RULE" EXPLAINED (by Henry Doktorski)**

Bhaktipada wanted the residents of the City of God to live a regulated and disciplined life, free from the distractions of sense gratificatory pursuits. He was especially enamored by the Holy Rule of Saint Benedict (c. 480-543), founder of Western monasticism. Benedict's Rule, a comprehensive document written around 530 in Italy, defined the cenobitic (regulated community life) monastic tradition and is regarded as the first and best among monastic legislative codes. Of the 73 chapters comprising Benedict's Rule, 9 deal with the duties of the abbot, 13 regulate the worship of God, 29 are concerned with discipline and the penal code, 10 refer to the internal administration of the monastery, and the remaining 12 are miscellaneous regulations. Such issues as humility, patience, simplicity, solitude, caring for others, and living in community are addressed.

Bhaktipada's Rule was officially introduced on Mar. 21 (Gaura Purnima) 1989, when residents of New Vrindaban sat in a fire sacrifice and vowed to follow the Rule and rededicate their lives to guru and Krishna. Initiates received an ornate certificate stating: *"NV League of Devotees, Interfaith Cities of God International, to certify that [name of devotee] has vowed to follow the Rule of the Order of the Holy Name and is therefore a duly authorized Member of the New Vrindaban City of God. In witness whereof the President of this branch and the League and the Acharya of the League give our seal and signature on this 21<sup>st</sup> day of March 1989."*

Devamrita Swami [signature]

K. S. Bhaktipada [signature]

**Concept of the Rule:** The Rule, titled "A Rule for Krishna Conscious Conduct, In the Cities of God World-wide," was composed in two parts: **(1) Concept** -7 pages in 16 sections (Introduction & Rule definition, Authority of the Rule, Remembering Krishna, Submissive Hearing Leads to All Virtues, Original Sin is Envy, Obedience is the Manifestation of Surrender, Perfect Surrender Produces Spiritual Silence, Consciousness that Nothing is Mine, A Test for Detachment, Freedom from Sin, Spiritual Pilgrims, Chanting, Praying and Serving: The Way, Pleasing Guru and Krishna, Real Preaching, Conclusion. **(2) Devotee's Daily Schedule** -7 pages in 14 sections (3:00 am Rising, 4:00 am Morning Chanting in Temple Room, 5:00 am Sunrise Worship Service, 6:00 am Continued Chanting/ Deity Service/ Choir Practice, 7:00 am Greeting Deities, 7:30 am Breakfast Prasadam, 8:30-11:45 am Occupational Devotional Service, 12:00 Noontime Temple Worship, 1:00 pm Mid-Day Prasadam, 2:00 pm Occupational Devotional Service, 5:30 pm Cleanup, 7:00 pm. Evening Temple Worship, 7:20 pm Devotee Social Hour, 9:00 pm-3:00 am Rest. On the final page of the Rule was a form: "I, (sign your name), do vow to follow the above Rule of the Order of the Holy Name to the best of my ability."

**KIRTANANANDA DAS: CONFIRMED PEDOPHILE**

Below is the report from the in-house ISKCON Child Protection Office's investigation which found that KS was definitely implicated in child sexual molestation of one teenager on two occasions, and voyeurism with another child. But the historical records show that KS was a habitual and lifelong sex abuser of male children of all ages, committing illicit child sex innumerable times. There is no doubt he was an active homosexual and pedophile from 1966 to at least when he was imprisoned in 1996. Hayagriva was KS's lifelong sexual partner.

On Apr. 23, 1999, ISKCON's Child Protection Office began investigating evidence that KS molested children. On Sept. 10, 2000, it was determined that, based on testimony from two victims, "KS das committed sexual child abuse. Due to these transgressions, it is the determination of this panel that KS is not permitted to have any contact with ISKCON or affiliated organizations for five years from the date of this Official Decision."

#### **ISKCON OFFICE OF CHILD PROTECTION: OFFICIAL DECISION ON THE CASE OF KIRTANANANDA DAS**



*"This judgment, decided on Sept. 10, 2000, was rendered in accordance with the guidelines for adjudicating cases of alleged child abuse established by the ISKCON Child Protection Task Force Report and ratified by the ISKCON GBC. This judgment is the Official Decision of the Association for the Protection of Vaishnava Children (APVC) on the child abuse case of Kirtanananda das (KS; Keith Ham). This decision defines the parameters of the relationship of KS with ISKCON. The APVC advises child abuse victims, their parents, and all members of the ISKCON organization to report allegations of child abuse to governmental social service and law enforcement authorities. Also, the APVC advises all*

*members of ISKCON to learn and follow their local laws regarding child abuse and mandated reporting of child abuse. KS is a white-bodied person who was one of the first persons to join the movement in the mid-1960s in New York. He took first, second, and sannyasa initiation from Srila Prabhupada. KS has not responded to efforts of the APVC to contact him. The APVC has provided him full opportunity to respond to all allegations against him, but he has not replied. The APVC has received written, first-hand testimony stating that KS forcefully caressed the genitals and other parts of the body of a 15 year old boy in 1989 in Malaysia on at least two occasions. In 1991, on at least one occasion, KS committed the same acts of sexual abuse against this child, and also, according to the testimony, attempted to perform oral sex on the boy, who was then 17 years old. The APVC has received first-hand testimony stating that KS engaged in voyeurism by making the claimant, when he was a boy, take off his clothes, then watching him take a shower.*

*"Based on the testimonies and documentation described above, this panel has determined that KS committed sexual child abuse. Due to these transgressions, it is the determination of this panel that KS is not permitted to have any contact with ISKCON or ISKCON-affiliated organizations for five years from the date of this Official Decision. This restriction includes a prohibition from visiting an ISKCON temple or participating in ISKCON functions. After five years from the date of this Official Decision KS may reapply to the APVC or the GBC Executive Committee for reinstatement into ISKCON. This application for reinstatement will be considered if KS complies with the following stipulations: (1) He must contribute at least \$10,000 to an organization dedicated to serving Vaishnava youth, such as Children of Krishna, the APVC, or a gurukula approved by the APVC. (2) He must write apology letters to all the victims described in this letter. In these letters he must fully acknowledge his transgressions of child abuse, and he must take full responsibility for those actions. Also, he must express appropriate remorse, and offer to make amends to the victims. These letters should be sent to the APVC, not directly to the victims. (3) He must undergo a psychological evaluation by a mental health professional pre-approved by the APVC, and he must comply with recommendations for ongoing therapy described in the evaluation report and by the APVC. (4) He must fully comply with all governmental investigations*

into misconduct on his part./ After KS complies with the four conditions above, his application for reinstatement will be considered. If KS is readmitted as a member of ISKCON, then his participation in the activities of the organization must be constrained as follows: **(5)** KS cannot reside overnight on ISKCON property or on the property of an organization affiliated with ISKCON. **(6)** KS cannot lead kirtans or give class at an ISKCON temple or at an ISKCON function, or at any function of an organization affiliated with ISKCON. **(7)** He cannot perform any service that involves association with children for ISKCON or an ISKCON-affiliated organization (A child is defined as a person under 18 years of age). **(8)** He must show this document to the temple president or facility manager of any ISKCON temple or project that he visits, and obtain a signed statement that the president or manager has read this decision. He must send the signed copy of the decision to the APVC. **(9)** He cannot visit ISKCON property or attend an ISKCON function if his child abuse victims or their family members are present, unless, uncoerced and without manipulation, they give their consent. **(10)** He is not permitted to hold any positions in the ISKCON organization, or in any organization affiliated with ISKCON. **(11)** If KS violates any of the dictates of this Official Decision, then he can have no association with ISKCON temples or projects until his case is reviewed by the APVC. [...] These judgments constitute the minimum restrictions that an ISKCON organization may place on KS. Any specific ISKCON organization may choose to invoke more stringent restrictions. [...] Judges serving on this case were: [names of judges]. The Case Manager, APVC Director at the time of this Official Decision was Dhira Govinda das.”

#### EXCERPTS FROM UPCOMING BOOK SERIES BY HRISHIKESH DAS

From Doktorski’s book on New Vrindaban (NV) and KS, *Gold, Guns, and God: Swami Bhaktipada & West Virginia Hare Krishnas*, Ch. 35: The Secret Homosexual Society- The Inner Sanctum.

**(START)** *“The devil and the devotee reside in the same body.”*- Kirtanananda Swami (KS)  
**PRACTICING HOMOSEXUALS:** Was it possible that Cheryl Wheeler was correct in her suspicion that her son with Hayagriva had been sexually molested by KS? Certainly her husband’s behavior was not up to Vaishnava standards; he became known throughout ISKCON as a major sense enjoyer; one who consistently breaks the regulative principles, especially regarding illicit sex and intoxication. Satsvarupa put it mildly: *“Over the years, Hayagriva has experienced his own difficulties.”* From the very earliest days of NV, did Hayagriva and KS ever strictly followed the regulative principles of Krishna consciousness? Although before meeting Prabhupada in July, 1966, they had been practicing homosexuals (with teenage partners), it is likely both followed the regulative principles while living at Swamiji’s 26 Second Ave. ashram. Prabhupada made it known that homosexuality was demonic. *“the homosexual appetite of a man for another man is demonic and is not for any sane male in the ordinary course of life.”* (SBhag 3.20.26 purport) *“The world is degrading to the lowest status, even less than animal. The animal also do not support homosex. They have never sex life between male to male. They are less than animal. People are becoming less than animal. This is all due to godlessness.* (SPConv May 25, 1972, Los Angeles) *“I am very sorry that you have taken to homosex. It will not help you advance in your attempt for spiritual life. In fact, it will only hamper your advancement. I do not know why you have taken to such abominable activities. What can I say? Anyway, try to render whatever service you can to Krishna. Even though you are in a very degraded condition Krishna, being pleased with your service attitude, can pick you up from your fallen state. You should stop this homosex immediately. It is illicit sex, **otherwise, your chances of advancing in spiritual life are nil. Show Krishna you are serious, if you are.**”* (SPL Lalitananda 26 May, 1975)

Novice devotees often follow very strictly for a few months or a few years, but all devotees’ vows are eventually tested in time. Hayagriva and KS’s vows were tested after about one year of following the regulative principles and they failed the test. KS resumed smoking marijuana after he left ISKCON in Sept. 1967 and it is probable that he also resumed his homosexual relationship with Hayagriva and other partners. When KS and Hayagriva returned to ISKCON in July 1968 it is unlikely that they renewed their vows and following strictly. How could they—living alone without association in the wilderness of West Virginia? This suspicion is corroborated by several devotees. [...] One of NV’s

neighbors who was friends with Hayagriva since 1968 remembered, *“Howard [...] he has never hidden the fact that he was a blatant homosexual, and that his preference was younger men in sexual partners.”* During 1969 in England, Umapati das verbally chastised Hayagriva for his homosexual activities. Hanuman Swami recalled, *“When I was in England in 1969 (living at John Lennon estate) I witnessed a very big verbal fight, where Umapati was trying to lecture Howard ‘that he should stop his homosexual lifestyle.’”* During May 1972, Hayagriva had so many difficulties that he resigned as president of NV. [...] While Hayagriva vacationed in Mexico and India he found dark-skinned young men with whom he enjoyed sporting pleasures. One devotee who spent time with KS and Hayagriva in India claimed, *“It was known that Hayagriva preferred dark-skinned young men.”* Hayagriva was known at NV for his parties with young dark-skinned Mexican men. He even boasted to his friends about his young homosexual adventures. Randall Gorby said that Hayagriva called his Mexican boys *“his treasure of the Sierra Madre.”* [...]

In public, Bhaktipada preached about the evils of sex, but in private he indulged his senses. NV had an underground secret homosexual society of perhaps a dozen or more practicing homosexuals and pedophiles. Soon after I joined the community in Aug. 1978 I was unwittingly auditioned for membership in this secret society. At the time I did not know what was happening; I thought I happened to overhear a mock debate about homosexuality, but years later, after hearing reliable accounts of some of KS’s sexual escapades, I understood I had been tested to see if I was open to gay sex. [...] Some others claimed that children in the community were abused both physically and sexually. Naranarayana das, who first visited NV in 1968 and lived there 1969-70, believed that the first two boys (young teenagers) who came to NV had been molested by Hayagriva, who, he claimed: *“was frequently a pedophile. He actually destroyed the lives of two devotee boys: [G] and [B]. Later when he was living in Ensenada, in Baja California, Mexico, he had a thing going with some of the boys there.”* Labangalatika dasi, who lived at NV from 1969-72, claimed, *“Hayagriva to me is a very dangerous ...child molester. ...He did a lot of service by Srila Prabhupada’s mercy, which is for his eternal benefit, but ...it should be known what he had become and what things he did. He molested [B], Silavati’s son ...for sex.”* Puskara dasa, who lived in NV in 1971, also claimed that Hayagriva molested Birbhadra and Giresh.

**KIRTANANANDA BATHES NAKED BOYS:** In 1970, while traveling with Prabhupada in India, KS started a daily program of bathing naked boys at the Calcutta temple. This caused anxiety and dissension amongst his Godbrothers and they tried to convince him to stop. Srila Prabhupada himself had to personally mediate in the affair and end KS’s “bathing program.” Hanuman Swami remembered: *“I met KS for the first time in Calcutta. There were just six of us devotees living in a house with Prabhupada, and one day Tamal-Krishna got very upset because KS was bringing hordes of boys inside the house, bathing them, feeding them, and then sending them away. This was KS’s daily program. Tamal-Krishna thought that the neighbors would wonder [...] Tamal went to see Prabhupada [who] was in complete agreement with Tamal and in a subsequent meeting told KS to end his program. KS—who was sitting directly in front of Prabhupada with only Tamal and me in the room—became insolent and questioned Prabhupada, ‘Why do you give preference to Tamal-Krishna above anybody else in the movement these days?’ KS badgered Prabhupada, asking two, three, four time the same question in a row very quickly, ‘Why him, why him, why him?’ I was a new devotee at the time, and I was horrified to hear KS actually raising his voice and interrogating his spiritual master. [...] Prabhupada sat there for a very long moment, then slowly but firmly said, ‘I am like the sun. The sun is the sun; it shines for everyone. It all depends on how close you want to come; how much you want to expose yourself to the sun.’ And that was the end of the argument.”*

Hanuman Swami: *“KS made sexual advances toward me [...] we were in Calcutta together, in 1970. [...] KS took me aside and told me in a low quiet voice near my face that Tibetan monks in the monasteries were permitted to have sex between monks. After a few times, I made it clear to him that*



*I was not interested [...] it was a come-on move on me. In those days I was a new devotee—I had no idea that Keith was gay.” [...]*

**BOYS AT NEW VRINDABAN:** When Kirtanananda Swami returned from India, his homosexual and pedophilic tendencies continued. He secretly and routinely molested boys and young men in the community and personally picked gurukula boys to stay with him overnight in his cabin at Bahulaban. [...] *“When Maharaja was living in his cabin, it was considered a great privilege to get to stay in the back room. Only a handful of selected boys got the opportunity.”* NV residents assumed KS [...] taught them about Krishna consciousness. Little did the naïve Brijabasis understand what really happened [...] behind closed doors. One boy claimed: *“I got molested by KS. I couldn’t speak about it for years until I got counseling. So when I saw the online post glorifying this madman, I got nauseated... I still hurt from what KS did to me but I’m going on with my life.”*

In 1978 KS left the little cabin at Bahulaban and moved into a suite on the fourth floor of the administration building at Bahulaban where the men’s ashram was located. One boy explained: *“I came to NV in Aug. 1978 with my mother [...] one summer KS had us stay in the brahmachari ashram. After finishing our afternoon services, we’d shower up and attend the evening aroti. I remember several times, KS invited me and another boy to take a shower in his personal bathroom [...] He had a brand new bathtub [...] To my surprise, he told us to shower together, completely naked, and he insisted that we keep the shower curtain open! He stared at us the whole time. I was embarrassed and extremely uncomfortable.”* Bathing naked was highly irregular behavior for devotees. When a new brahmachari joined in NV, one of the first things he was taught was modesty; the genitals should always be covered, even while showering. [KS] continued inviting youngsters to stay with him. One boy remembered, *“As we grew older we surrounded him at mangal aroti, and a few of us would go to his house and stay there, sometimes for a week on end, when he had his new house at Vrindaban.”*

KS’s sexual molestation of boys and young men continued apparently without interruption and may have increased in frequency as the years passed. One mother of a gurukula boy remembered: *“I joined in Columbus, on May 1, 1979 [...] My 7 year old son, [D] went directly to Nandagram [school] after spending a week with KS at Bahulaban probably during June. I stayed in the Columbus Temple until Dec. 1979, when I went to visit my son at the NV gurukula. When I saw him, he proudly exclaimed to me: ‘Did you know that I had a great honor when I first came here!?’ KS selected me out of all the kids to be his personal servant and live with him for a whole week. Do you know what he did? He fondled my genitals!’ I was shocked with disbelief, as I had never used that word ‘fondle’ in my son’s presence. Where did he learn it? However I dismissed his complaint as a weird manifestation of a child’s fantastic imagination and chastised him: ‘Don’t make up stories like that!’”*

**YOUNG BOYS MESSAGE BHAKTIPADA IN THE TEMPLE:** After 1983, none of the Brijabasis, with the exception of a few such as Hayagriva and Gopinatha, suspected that KS was sexually attracted to boys and young men. NV residents concluded KS had only fatherly feelings toward the children. The Brijabasis observed KS in the temple daily receiving affection from the gurukula boys, but they didn’t see the perverted pastimes of a pedophile, they saw a pure devotee allowing little children to get special mercy which would help them go back to Godhead. There was no secrecy involved; KS received this affection from the boys, in full view of their parents, right in the temple room. Obviously, he was not trying to hide any illicit activities. [...] described one noon aroti at the temple [...] *“There is already a large crowd waiting close up at the altar. “Bhaktipada! Bhaktipada! Jaya Srila Bhaktipada!” [...] Sometimes he smiles sweetly. Looking at the deities he appears to become stunned... Then he would look lovingly at the Gurukula boys who were rubbing his feet and calves, and he rubs their heads in reciprocation. [...] his luminous eyes that sometimes appear meditative, stunned, or shy. When he is seated, small boys wearing T-shirts stating “Srila Bhaktipada’s Honor Student,” gather around him. They sit on the floor, holding his feet, or stand behind him, touching his head and arms. The dancers direct their attention to him. They are his servants, and he is their representative for God on Earth.”*

KS's Indian disciples were particularly affectionate towards their spiritual master and sometimes competed with each other to massage him. During a visit to Bombay, Nityodita recalled: *"Wherever KS is, he gives his darshan freely to whoever wants it, but in Bombay, his darshan potency seems to expand unlimitedly. He totally gives himself and makes himself available to the devotees. Just like when he sits down in his room, one devotee begins massaging his right foot, another massages his left foot, one devotee grabs his right arm, and another the left. The next devotee gives him a head massage—until every extremity seems taken. Then another devotee might come to massage his calves, so sometimes he has 6-7 devotees squeezing him all over, simultaneously... I've seen KS sit there with a smile on his face, preaching. He appears to be simply a receptacle for the devotees' love for Krishna."* Nityananda das, former president of New Orleans temple and New Talavan farm in Mississippi, recalled, *"I came to NV several times between 1981-86, and KS would give me the tour. Once he did so with [S] riding on his lap in the jeep. Weird. He also offered me as many wives as I wanted if I came to NV with my incense business. I was insulted by his low class offer."* [...] When he traveled to Cincinnati in late-July 1987, a newspaper reporter specifically asked him about the two young boys in his car. The Cincinnati Post reported: *"A smiling, pot-bellied man in saffron sits cross-legged in the back of his black Cadillac limousine with a German shepherd attack dog and two young boys. A Bach fugue is playing on the stereo. 'The boys?' the smiling man says. 'They're children of members of my community. I take a couple boys with me when I go out. It's an incentive for them. The best boys get to go with me.'"*

KS seemed to described himself in his 1988 book, *Joy of No Sex*, when he wrote about the roller coaster-ride of the chronic sexoholic, although at the time few could possibly imagine such an ironic scenario. KS explained, *"For most people, sex is a compulsion, cultivated by years of giving in to desire. Like an opiate, sex ceases to satisfy but cannot be given up. The sexoholic is hooked. Sex has become his second nature, an integral part of his personality. He knows that he has lost control, but he won't admit it. Sometimes he prays to die in his sleep, hoping then that the madman possessing him will go away. But in that sleep of death what sexual dreams may come?"* In the book, KS described himself further, *"If a religious man cannot control his sexual desires, he is called a hypocrite."*

**FEW SUSPECTED:** Although KS (and others) enjoyed the company of boys and young men, he also put on a good show of appearing to care for the children. After Sri Galim and [LM] were arrested for sexual child abuse, most devotees thought these two cases were anomalies. Some others who visited the community agreed that child abuse was rare at NV. Sandy McElroy [...] came to live at NV in 1988 for her research paper on "Special Problems in Criminal Justice." She also spent much time with the children of NV and helped to educate the children to recognize warning signs of sexual and physical abuse. McElroy became convinced that child abuse and sexual molestation were rare in NV. She also met with KS and she was charmed by his "intelligence," his "great personality" and his "nice smile." She could not imagine that KS could ever hurt a child; in fact, she felt she understood why he was "loved by so many, especially the children."

**BHAKTIPADA'S FAVORITE: ADOLESCENTS:** Although KS enjoyed the company of prepubescent boys, what he (and Hayagriva) really appreciated were young men "at the end of adolescence." When KS was interviewed for a TV documentary (1996), he expressed his appreciation for the all-attractive cowherd boy of Braja. KS glorified the adolescent qualities of Krishna, *"That boy is not an ordinary boy. [He's] just at the end of adolescence; just where manhood begins; about 16 to 18. Everything is in full development. No deterioration."* KS's description of the glory of Krishna's young manhood was uncanny in its resemblance to the description of the 17-year-old who lived with Howard and Keith in NYC 30 years earlier. Howard described, *"I delight in having the boy with me again and in seeing that his beauty was only beginning to blossom and would be at its peak for a good while longer. A thing of*



*beauty is a joy for five years, I think. Its loveliness decreases. It eventually passes into nothingness. Keith puts his hand on Jimmy's knee." KS's appreciation of young men had changed little after 30 years of chanting Hare Krishna. [...] In addition to prepubescent boys, it seemed KS also enjoyed the intimate company of post pubescent young men such as teenagers. He attended with Hayagriva some of the parties hosted by the Mexican workers recruited by Hayagriva (many were homosexual). At one party KS became intoxicated, fell down and injured his knee or ankle, after which he used crutches. Photographs show [this]. Tirtha das recalled: "I learned that Hayagriva had revealed to some people that KS was getting frisky with some of the young Mexican laborers. The Mexicans would throw some pretty wild parties at their 'house' from time to time. On at least one of those occasions KS stopped by and the alleged incident(s) occurred... It was sometime around 1979. I remember the incident because it was during that encounter [at the Mexican's party] that KS somehow hurt one of his legs, severely twisting his ankle or knee. Following this he was laid up and walked with two canes for a time instead of his customary one cane. I heard of it from one of Hayagriva's local friends, Randall Gorby. He said Hayagriva told him [...] Hayagriva, would at times succumb to the temptation of intoxication [when] his tongue loosened [and] he revealed to his wife intimate details of secret trysts occurring in the community. Among them, that KS was having homosexual affairs with youthful Mexican immigrant workers. Affairs that had been going on for some time. Even as he sat on the Vyasasana and initiated disciples. When the episodes began to leak, KS sent the boys back to Mexico."*

**RUMORS WERE IGNORED:** Certainly the Brijabasis had been deceived by KS: he was having illicit sex and taking intoxication in secret. Sometimes devotees heard rumors about KS. Once a Brijabasi whispered to me that KS attended parties with the Mexicans, but I dismissed it as rumor. I believed KS was a pure devotee and I denied anything that I might see or hear which was contrary to my belief. We were taught that the spiritual master was above criticism. [...] Prabhupada explained, "A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there seems to be some discrepancy according to an imperfect devotee's estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there." Neither I, nor the mother of the 7 yearold boy, nor the other Brijabasis, were alone in our blind devotion to KS. It seemed everyone believed he was a pure devotee, except for those few members of the secret homosexual inner sanctum like Hayagriva who knew him intimately. And because of our blind faith, we were really blind: blind to reality and living blissfully ignorant in our imaginary world of make-believe in the "Cult of Kirtanananda." (END Ch. 35)

#### **BHAKTIPADA'S 48TH BIRTHDAY PARTY by Hrishikesh das**

On Sept. 2, 1985 (at the annual NV Labor Day Festival), KS's 48th birthday was celebrated with great pomp and circumstance. Clearly, no offering could be too extravagant for the spiritual master. NV News described some of the exciting festivities commemorating the birthday of the spiritual master, "KS's vyasa-puja began early [Monday] morning with a fire yajna and initiations... The procession, offerings, gift presentations, feast offering and remnant pass-out lasted almost 3 hours and were accompanied by an ecstatic kirtan. The temple reception was followed by a swing ceremony in KS's yard, and the most spirited and highly-bid auction to hit NV. A set of KS's counter beads went for \$3,000, his japa beads for \$7,000, a peacock feather went for \$80." Hansadutta das (Hans Kary)—one of the original 11 zonal acharyas who had been demoted 2 years earlier by the GBC for illicit sex, intoxication, and shooting bullets into a Berkeley liquor store and Cadillac dealership—attended KS's birthday celebration and led a glorious kirtan. When Hansadutta returned to the West Coast, he spoke to the Seattle temple president Rocana about the exuberant kirtan at NV, who recalled: "Hansadutta also tried to make a come back by taking shelter of another psychotic, KS. Birds of a feather flock together. K "swami" was still in ISKCON at the time, around the time the reform meetings were taking place at NV. Hansadutta had then become pro-KS... KS's birthday came at just about the same time as Janmastami and Srila Prabhupada's birthday, so NV was into merging all three into one great love

festival. Hansadutta attended and spoke, trumpeting the glorious accomplishments of “Bhaktipada.” The peak of the festivities was a kirtan, with KS on his opulent throne, and his disciples and followers and well-wishers glorifying the “acharya.” Hansadutta said it was the loudest and most enthusiastic kirtan he had ever heard or seen. He compared it to kirtans done in the presence of Srila Prabhupada on his vyasasana and said the intensity and potency of those kirtans for Srila Prabhupada was dwarfed by this ultra-ecstatic kirtan for KS. He said it would not be possible for a kirtan of this overwhelming exuberance to take place. The kirtan proved that he was a pure devotee.”

## Swami Knew of Plan To Kill Dissident

By DAVID SHARP  
Associated Press Writer  
MARTINSBURG, W.Va. — A former Hare Krishna leader testified today that the one-time head of West Virginia's New Vrindaban community knew of plans to kill a dissident who was spreading rumors of homosexuality, drug use and child abuse at the Northern Panhandle commune.  
Terry Sheldon, who headed the religion's Cleveland temple, said he told Swami Bhaktipada that two devotees were in California with plans to kill dissident Stephen Bryant.  
“He was reflective. Then he turned to me and said, ‘Maybe that’s what Krishna wants,’” Sheldon said.  
Bhaktipada, 58, is accused of amassing more than \$10 million through moneymaking schemes using unlicensed logos and trademarks on T-shirts, hats and other items at the nation's largest Krishna community that spread over 4,000 acres.  
The former New Vrindaban leader is on trial in U.S. District Court on



Former Hare Krishna leader Swami Bhaktipada walks to the courthouse in Martinsburg where his trial is being held.

## CONCLUSION

After digesting the history of “Bhaktifraud,” we can only advise that we should simply take shelter of the Founder Acharya Srila Prabhupada rather than be misled by ambitious, charismatic but fatally flawed conditioned souls such as Kirtanananda das. Many surrendered their everything to him and his inspired vision, only to be betrayed and cheated. Srila Prabhupada never did this, and never will do this. Unfortunately, KS, although certainly the most infamous, along with Tamal, was not the only bogus cheater successor guru in ISKCON. There are over a hundred others, over half of whom have already disappointed and betrayed their follower’s trust, and been exposed as imposter spiritualists who cheated their misled and innocent followers.

## CHAPTER 135: RADHANATH SWAMI

### THE REMARKABLE RADHANATHA SWAMI SENSATION

In the 1990’s, ISKCON’s unofficial hero was Harikesha Swami. He was at his peak, with his European zone distributing more of Srila Prabhupada’s books than anywhere else, and with his benevolent financial support of many ISKCON programs. After 20 years of horrendous ISKCON history full of fiascos, including the fall from good standing of many ISKCON gurus, Harikesha had become the new hope and inspiration. Then in 1998 he had an erratic nervous breakdown, married his massage therapist, and retired to Alachua, Florida devotee community. Thereafter, Radhanath Swami (RS) rose in prominence as the shining light of ISKCON; he was soft-spoken, good mannered, gentle, sensitive, and danced beautifully in kirtans. He became one of ISKCON’s most popular gurus and he has attracted droves of disciples worldwide. He has wealthy disciples, and his Chowpatty temple and others bustle with energy. RS arranges meetings and engagements with prominent persons such as the US president, Dalai Lama, celebrities, and other “spiritualists.” However, although he has tremendous opportunities to preach straight Krishna consciousness like Srila Prabhupada did, instead

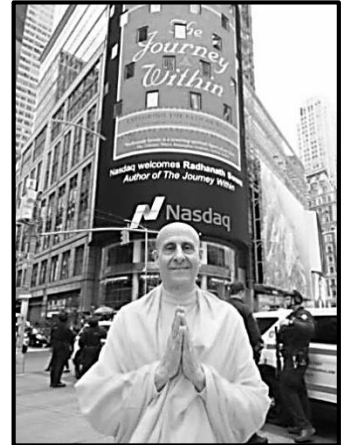
he gives “feel-good” talks and essentially promotes himself. His book *The Journey Home* tells how he searched India for the truth and a teacher, meeting almost all the well-known yogis, tantrics, gurus, mendicants, and ascetics- from the Himalayas to Vrindaban. Later he published a second book (*The Journey Within*) which details his progress of spiritual realizations. He does book signing events and gives public lectures, sharing watered-down spiritual inspiration and wisdom about compassion, love, forgiveness, sharing.



RS has also espoused a Vegan position regarding boycotting milk due to animal cruelty, something Srila Prabhupada never advocated, contradicting SBhagwatam's verdict that milk is the one completely nutritious food upon which one can live. This is another of his calculated compromises of Srila Prabhupada's teachings simply to attract more followers from amongst Vegans. Srila Prabhupada, however, knew well of the modern treatment of the cows of whose milk he would purchase, and never adopted Veganism. RS is promoting mundane social welfare work as well, and he does not discriminate nor avoid mayavadi or sahajiya so-called spiritualists. This is all integral to the RS star guru sensation. Many other ISKCON leaders and gurus follow his example, misleading followers and admirers by greatly deviating the Hare Krishna movement from the transcendental course charted by Srila Prabhupada, bringing these deviations to a new level of sophistication.

### RADHNATH SWAMI'S BOOKS ARE JOURNEYS INTO MAYA

**Radhanath Swami's autobiographical books are entirely about himself,** and many devotees find them abhorrent. They highlight many bogus spiritualists to appeal to pseudo-spiritualists and sentimentalists. At his public book events, attending devotees are required not to wear Vaishnava dress, tilak, sikhas, neck beads, and bead bags. He is on a self-promotional campaign. He loves to tell stories about bogus yogis and wonderful people who open orphanages. He has embraced the principles of humanitarian welfare work in his books, public image and lectures, and also through his disciples who operate hospitals and medical clinics, and he is described as "guide, community builder, activist, and acclaimed author" (not as a Vaishnava or Hare Krishna). The "spiritual" instructions and "wisdom" in his books and public lectures are largely sub-religious, similar to Christianity, dripping with sentimentalism. His contrived realizations are time-travelled back into his stories about his pre-ISKCON spiritual search. He claims the Hare Krishna mantra was imparted to him by the River Ganges Herself, and saints or divine agents appear in his stories about his journey "home" as though they were a series of miracles by "God" anointing a favorite son on his divinely ordained mission to deliver the world. It is a sickening self-promotion as another narcissistic false prophet.



A few candid and critical reviews on his books: **(1)** *"There's a book [The Journey Home] [...] written by probably the most popular leader within ISKCON today –Srila Prabhupada would not have been pleased, because there are pictures of all these mayavadis and mundane people [...] and there is not a bad word about them. People that Prabhupada, if he spoke about them at all, would criticize [...] At the end of the book he says that now having come to Prabhupada, now I'm engaged in helping with hospitals and feeding children and eye clinics [...] So as I see it there are serious problems with that [...] if anyone read that book thousands of times, they'd never even get the idea that you're supposed to surrender to Krishna, the Supreme Personality of Godhead [...] some erotic or almost erotic scenes [...] it's not the duty of a sannyasi to write about such things [...] I just can't imagine what Prabhupada's response would have been if he saw that book, but our movement has changed, it's not for the better."* (Bhakti Vikas Swami, ISKCON guru: Aug. 24, 2011) **(2)** *"I read The Journey Home and it left a bad taste. It's about his travels to and in India before he became Srila Prabhupada's disciple. He describes incidents which should not be told by a sannyasi nor by a preacher of Krishna consciousness. Many of his stories are not credible, obviously embellished, sentimentalized, and they glorify himself, not Srila Prabhupada. With the same effort used to sell his autobiography (is he competing with Yogananda?), even if he sold 1% as many of Srila Prabhupada's Gita, he would realize 100 times greater benefits for himself and his readers. What is the credit in meeting so many unauthorised gurus and rascal mayavadis? Why is he proud of his associations with so many bogis, mayavadis, and cheaters, such as the rascal Neem Karoli Baba?"* (Nityananda das, 2019) **(3)** From BTP #49, 2015: *"RS glorifies a number of non-Krishna consciousness teachers: 'Anandamayi Ma was like a mother to me. Neem Keroli Baba,*

his joyfulness, his enthusiasm to give God's love [...] Swami Rama, Swami Muktananda, J. Krishnamurti, Satyanarayan Goenka-ji of Vipassana meditation teaching [...] I met with Swami Satchidananda and BKS Iyengar [...] I met His Divine Grace Srila Prabhupada. [...] In his teachings I found a wisdom that included all that I had learned from these other teachers. I am still trying to share the precious gifts that he gave me **and all of these other great saints, what they have given me.**' (RS interview 2010) RS calls these teachers "great saints," and their teachings "precious gifts" which he is trying to share along with Srila Prabhupada's teachings. However, these teachers have philosophies in contradiction to Srila Prabhupada's teachings, not accepting Krishna as the Supreme Personality of Godhead. One of them does not even accept the guru: **SP: Nowadays, some of the rascals, they are preaching openly that you haven't got to go to a guru. Huh? Is it not? GUEST: Krishnamurti is... SP: Yes, this rascal was speaking like that.** (SPConv Dec. 20, 1975) RS claims what he learned from them is "included" in Srila Prabhupada's teachings, which is ridiculously false. RS promotes a false equivalence between Srila Prabhupada and these teachers, whom he calls "great saints," as if they are on the same level: both are giving "precious gifts." **(4) "The author of this book is a kanistha adhikari and the book is an offense against Srila Prabhupada because he has equated him with other nonsense non-parampara ganja-smoking so-called gurus. This book should be rejected and it shouldn't be read by any devotee in ISKCON. It belittles and equates Srila Prabhupada to nonsense gurus. Avoid this book and author."** (Gargamuni das, 2016)

Why sell RS's books and not Srila Prabhupada's books? It appears that a curtain of maya has descended over the good sense of the mission and followers of Srila Prabhupada. This is another way in which Srila Prabhupada's mission has been deviated. One advertisement for RS's book, *The Journey Within*, contains these vague descriptions: (1) *Conveyed the Divine Light* (2) *Move closer to the truth within you.* It certainly appears as though impersonalism, sahajiyaism, and pseudo-spirituality complements mundane welfare activities and philanthropy in the new ISKCON. This is due to the guru business disease and the pushing of Srila Prabhupada and his teachings further into the background. The mission of Srila Prabhupada continues to be poisoned by ambitious pretenders who are aspiring to be served, worshipped, loved, famous, and successful, **just as Srila Prabhupada was.** This is envy of the true pure devotee. His books are reviewed: [iskconirm.com/docs/webpages/btp49\\_radhanath\\_swami2.html](http://iskconirm.com/docs/webpages/btp49_radhanath_swami2.html) & [www.youtube.com/watch?v=ioSD7sUnJ2Y](http://www.youtube.com/watch?v=ioSD7sUnJ2Y)

### **"THE RADHANATH-IZATION OF ISKCON"**

From an article by Vastavika das (Sept. 16, 2012), summarizing complaints and doubts about RS's preaching style: *"Hospitals, free school lunch programs, counseling systems, retreat centers, autobiographies, an emphasis on human compassion and love— the Ramakrishna mission should be concerned because ISKCON is competing in their backyard. Did it ever occur to RS why Srila Prabhupada condemned philanthropic activities, and emphasized the importance of telling everyone we meet about Krishna, not peace, love, compassion, etc? In the early days, while RS was under KS's care in New Vrindaban, we were preaching in Srila Prabhupada's own uncompromising verbiage. We all knew philanthropy was a trick of maya. Compassion, as we understood it from Srila Prabhupada, was to practically force the Holy Names on the 'innocent,' and mercy was 'prasadam distribution.' We were trained in this un-sentimentality. With that mood, ISKCON expanded in the West rapidly.*

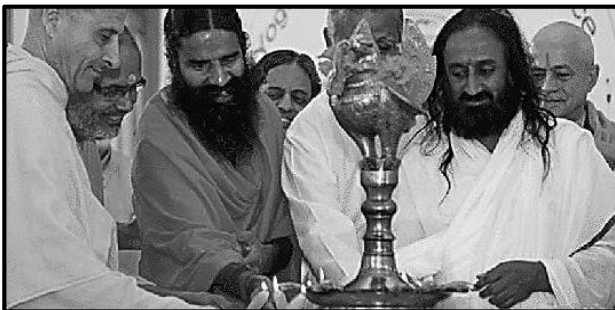
*"KS was the first ISKCON leader to steer away from Srila Prabhupada's presentation. He introduced a Christian veneer to the Movement. The robes, the English hymns of Sanskrit prayers, etc. were instituted in the cloak of outreach, very Abrahamic style. KS associates such as RS, Devamrita Swami, Malati, et al embraced these changes and remained with KS six or more years after he had been excommunicated from ISKCON. They were inspired by KS's vision, not by any loyalty to Prabhupada's ISKCON. [...] which, from RS's perspective, needed some changes. He had been mentored by KS as his intimate friend. Though he assumed KS's role and Chowpatty flock after KS was jailed, RS never forgot the philosophical (mis)understandings that forged his own vision of how Krishna consciousness must be practiced. RS took a page from KS's playbook. RS's folksy style was ingratiating.*

He has a flawless memory, engaging style, and he loves to talk. "Shall I go on?" he asks his fawning congregation after two hours of storytelling. RS is a style-setter when it comes to long discourses; many ISKCON gurus have adopted this marathon pontificating, though Srila Prabhupada rarely exceeded 40 minutes when lecturing. ISKCON has appeared to become a more 'gentle and kinder' society as it has expanded. Shades of gray have appeared where there used to be black and white. Now you don't even have to chant 16 rounds a day to be considered a "senior devotee." This wider circle of inclusiveness is the background upon which RS has injected his vision of how people should dedicate themselves to a life of 'service' (not necessarily to Krishna). You hear repeatedly in his lectures about service, compassion, and love. Is he an evangelical preacher extolling the virtues of a true Christian? From his emphasis, Krishna consciousness seems to be a by-product of service to humanity. **I thought service to Krishna was service to humanity.** RS's influence is everywhere as he rises to position of most admired ISKCON guru. Whatever he does, ISKCON leadership follows. For example, writing autobiographies without much mention Srila Prabhupada.

"Prabhupada was a Vaikuntha man, transcendent to all that RS was searching for or had experienced, but this is not found from reading his autobiography, a watering down of the profound presentation of the philosophy which Srila Prabhupada delivered in a way that created a worldwide society of Krishna bhaktas without pandering to peace, compassion, and love, as it is currently understood by the non-devotees. ISKCON is moving steadily in the direction of a more 'universal, inclusive society.' I thought ISKCON's strength was in its 'take no prisoners' presentation of Chaitanya Mahaprabhu's mission, that made it a very exclusive club indeed. All the non-Vaishnavas [in his book] can't help anybody. RS's latest adaptation of Krishna consciousness is to become a Vegan. He does not want to support the exploitation of the cow who is milked until dry and then slaughtered. But Srila Prabhupada never instructed us to exorcise dairy from our diets, though he certainly was aware of the travesties. Does that say RS knows better than his guru? Is he more 'compassionate?' Now there will be a marked increase in Vegans in ISKCON, as word spreads that RS eschews the ingestion of anything made with milk. That just is not Srila Prabhupada's program. Without milk preps, our preaching arsenal is depleted. There is a great similarity between Amaji (the hugging 'Ma') and RS. They both chant Hare Krishna bhajan. They both have opened hospitals and orphanages. They both preach the gospel of 'love' and 'oneness.' And both enjoy giving lots of hugs. In my opinion, RS presents Krishna consciousness through the lens of a devotee heavily tinged by sentimentality rooted in impersonalism. He is an immaculate Western sadhu. He has good sadhana, outstanding verbal skills, and empathic qualities. What's not to like? RS provides a model for how to act if you are looking to be inclusive. Gone is the day when exclusivity was a marketable commodity in the eyes of most ISKCON leaders. Nearly all have been jumping on the 'integrate' agenda. Recently, the Russian edition of Science of Self Realization purposely omitted the chapter where Srila Prabhupada discusses ISKCON as not being Hindu. ISKCON is becoming quite ecumenical, less confrontational – more lamb than lion. Who knows, the GBC might re-name it 'The International Society for God Consciousness.'(ISGCON)" **(END)**

#### **RADHANATH WITH RAMDEV & HINDU SPIRITUALISTS**

#### **MAYAVADI ASSOCIATIONS**



From the same article above: "In his book Srila Prabhupada appears in the end not as superior to the mayavadis featured throughout the odyssey, but just as one that appealed to Richard Slavin as he vetted what the 70's in Kali Yuga had to offer. I don't think that RS has ever resolved the mayavadi/personalist confusion. Srila Prabhupada has spoken and written so much more about the poison of impersonalism,

yet **RS continues to entertain intimate relationships with them. He is very fond of staying at residences of self-proclaimed impersonalists even while in cities that have ISKCON temples. He**

appears to have taken a self-edited understanding of Srila Prabhupada's moods and neglected the his guru's denunciations of the mayavadis, such as: 'Sunnyavadi, they say, "There is no God, and there is nothing, fact. Everything is combination of some illusory things." This is sunyavadi. And the Mayavadi, they say, "Yes, there is God, but He has no form." Therefore we have to kill both of them. Nirvisesa-sunyavad-pascaty-a-desatarine. The whole Western world are filled up with these sunyavadi and impersonalists. India is also nowadays, but there are, still there are devotees in the acharya-sampradaya. They are fighting against sunyavada and nirvisesa. (SPConv Dec. 3, 1975)' RS has cultivated a preaching style that accommodates the mayavadas quite comfortably. He doesn't speak with the passion of a personalist who is willing to be unpopular for his dogma. He has taken the path of least resistance. Unfortunately, that approach dilutes the message rather than making it stronger. Devotees find pleasure in freely associating with other mayavadas? He doesn't believe, as Srila Prabhupada warns, that this sanga will destroy his bhakti-lata-bija. Srila Prabhupada 21 Dec. 1967: '...I was glad to hear from Gargamuni that **you refused to set me in the N.Y. Times columns along with the other so called Swamis or yogis. We have a distinct position that we are neither cheated nor cheaters. We are the genuine representative of Krishna who is the friend of all living creatures. We must play our part independently ...We can not make any compromise with anyone for cheap popularity.**' Also from CC Adi-lila 17.53: 'Sri Chaitanya Mahaprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Mayavadi philosophers are the greatest demons. Therefore he warned all others not to hear the Mayavada philosophy. mayavadibhasya sunile haya sarva-nasa: simply by hearing the Mayavada interpretation of the shastras, one is doomed.'"

RS attended a ISKCON Seattle 2016 Kirtan Yoga program with guest singer Gina Sala. Website: [www.ginasala.com](http://www.ginasala.com): "Sacred names and syllables with devotion and groove: 'Gate gate para gate para sam gate bodhi svaha' Om shanti shanti shanti Om! Peace and blessings to all Beings! Jai Ma!"

### **HUMANITARIANISM, PHILANTHROPISM, MUNDANE WELFARE ACTIVITY**

Many devotees have complained the GBC is asleep at the wheel as ISKCON gurus are drifting away from Srila Prabhupada's preaching model and not representing Srila Prabhupada in their activities and outlook. They refer to the introduction, practice, and promotion of humanitarianism, philanthropism, impersonalism, mundane welfare work, mundane education systems, demigod worship, and other things not part of the Vaishnava paradigm. They have moved away to an extreme degree from Srila Prabhupada's uncompromising stand on the accommodation of political correctness and mundane cultural standards of the demonic "civilization." Srila Prabhupada pointedly said we should not conform to public opinion, but we should change public opinion to conform to shastra or the will of God. From BTP #49, 2015:

"...RS also promotes a whole host of philanthropic projects, and in an interview he spoke about them as follows: 'We have a hospital. We do a lot of charitable eye camps and other such medical work [...] And for this purpose we started Bhaktivedanta Hospital, named after our beloved guru ACBSP, who taught us to be instruments of compassion for the body, mind and soul.' (RS interview 2010) RS claims such activities are based on Srila Prabhupada's teachings regarding "compassion for the body." But not so: "They are very much puffed up, that "We are doing this, opening hospital and school, and philanthropism, nationalism." Is there any such thing in the Bhagavad-gita? Is there any advice that "You open hospital, school and do this philanthropic work"? No." (SPlecture Mar. 8, 1973) Not only does RS deviate from Srila Prabhupada's teachings, but he cheats by claiming that this deviation is authorised by Srila Prabhupada. In Mumbai and Vrindaban, RS disciples and ISKCON congregational physicians have founded Bhaktivedanta Hospital, Bhaktivedanta Eye Clinic, and a series of medical facilities to serve the public with affordable or free health care, where devotees are also treated. Strictly speaking, these are quasi-ISKCON projects, although they are very closely associated, and ISKCON clearly reaps much public and social credit for these mundane welfare activities. Actually the GBC claims on its own website: '340,000: the number of patients treated by ISKCON hospitals such as



*Bhaktivedanta Hospital in Mumbai, the Bhaktivedanta Hospice in Vrindavan, mobile clinics and eye camps.' Why are ISKCON gurus encouraging their disciples in humanitarian mundane welfare activities which were expressly decried by Srila Prabhupada? Has something changed since Srila Prabhupada imparted his purports on the sampradaya siddhanta? They have deviated from those teachings only to garner mundane laudations and cheap fame.*

*"The name of ISKCON nor of Bhaktivedanta should be used, and these projects should be the private business of devotees (if at all), not of the society, otherwise the public will come to see ISKCON as a mundane welfare society like the Ramakrishna Mission. These medical projects should be for the livelihood of devotees or to serve the Vaishnavas, but not become advertised, as they are now, as ISKCON's contribution to human welfare. Further, these projects solicit donations from the public and wealthy devotees like Alfred Ford (Ambarish das), but these donations would be much better utilized for pure Krishna consciousness preaching and opening of Hare Krishna temples. "Yes. Temple construction is different from hospital construction. That is for Krishna." (SPConv April 1, 1974) Srila Prabhupada wanted to open Hare Krishna temples, which would be spiritual hospitals to cure the material disease of the soul, and he wanted his followers to be fully engaged in preaching pure Krishna consciousness, the science of the soul. There will always be plenty of hospitals, clinics, welfare programs, but who will teach real knowledge of the soul? Prasadam distribution was approved and encouraged by Srila Prabhupada, as was our own gurukulas to train children as devotees. **But Srila Prabhupada did not approve of mundane welfare work at all.** Sometimes it is explained that the hospital staff preach to patients. But Srila Prabhupada's position on ISKCON or his followers being involved in these kinds of activities is clear. Obviously, preaching does not require a hospital, which takes a lot of money, time, and labor to carry on. Srila Prabhupada wanted direct engagement in preaching, not welfare activities for the poor, sick, unfortunate, and disabled with some preaching thrown in afterwards as a secondary priority. The primary focus of pure preaching by ISKCON devotees has been supplanted by these human welfare activities.*

*"ISKCON leaders should understand Srila Prabhupada's instructions on this matter, and by resolution, philosophical essays, and position clear this misunderstanding society-wide, even if it were to reduce the donations and cheap public appreciations. Pure devotional service is light-years superior to mundane welfare work, which is not ISKCON's concern. Srila Prabhupada taught us to distribute his books, chant Hare Krishna in public, give prasadam, operate temples (not hospitals, clinics, or yoga studios), worship the deities, have spiritual festivals. He did not ask us to feed the poor and give care to the needy (we give prasadam to everyone, not just the poor), have eye clinics, open hospitals, help the blind and widows, or open orphanages (unless they are completely converted into a Srila Prabhupada-style gurukula.) It is not an ISKCON sannyasi or guru's business to open a hospital. Nor do we simply do food distribution for public welfare; we must give spiritual education along with the prasadam. The notion arises that by doing human welfare activities the Hare Krishna movement gets a good public reputation which is positive for preaching. However: **(1)** our time meant for preaching the highest spiritual knowledge and welfare work is taken away for karmakandic activities, and **(2)** the public sees us as human welfare workers, not representing Krishna's message of surrender with love to Him. In 1977 Gopal Krishna returned from a Moscow book fair and asked Srila Prabhupada: '...whether it was alright to allow the government to rewrite his books, portraying Krishna as a great hero rather than as the Supreme Personality of Godhead. Gopal Krishna felt that we should grant permission because, at least, there would be something about Krishna. Prabhupada, however, said no.'"*

#### **SRILA PRABHUPADA QUOTES ON HUMAN WELFARE ACTIVITIES**

**(1)** *"Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals and schools and so on." (SBhag 7.13.27) **(2)** "As long as a conditioned soul does not have this knowledge, he wants to be the enjoyer of everything; he wants to become a humanitarian or philanthropist and open hospitals and schools for his fellow human beings. This is all illusion, for one cannot benefit anyone by such material activities." (SBhag 3.27.25) **(3)***

“Hospital-making business is there, going on by the government, by the state. You are not meant for making hospitals.” (SPlecture Aug. 21, 1966) **(4)** “So therefore the best advancement of civilization is not to open hospitals, but to give them a lesson that they may not fall sick and go to hospital.” (SPL) **(5)** “Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution.” (SBhag 3.25.27) **(6)** “Sri Chaitanya Mahaprabhu’s welfare activities were concerned to take the people ‘Back to Godhead’ by the simple devotional activity of ‘Sankirtan.’ That is the picture of the welfare activities of Lord Shri Chaitanya Mahaprabhu. People misunderstand Him because He did not open any hospital, because He did not canvass for the undertakers or because he did not labour for any so-called social welfare work. But in fact what He did, that includes all varieties of social, political, humanitarian, altruistic, moral and spiritual work.” (TLC) **(7) Hridayananda:** You’re the only one, Prabhupada, who dares to criticize hospitals and schools. [laughter] **SP:** Yes. So many people came to request me... Even Dr. Ghosh. Eh? You know. **Satsvarupa:** He wanted you to open a medical dispensary. **SP:** “No, no, we are not going to waste our time in that way.” I frankly told him. We have no extra time to waste like that. What he thinks very big project, we say it is waste of time. [laughter] **Hridayananda:** Jaya. It is a completely revolutionary idea. **SP:** Yes. I cannot allow anyone to waste his valuable time of human life. (SPConv July 9, 1977) **(8)** “Nowadays, especially, it is very difficult to collect fund. If you say, ‘I am going to open a temple,’ nobody will give you. But if you say, ‘I am going to open a hospital,’ he’ll give you.” (SPlecture Oct. 22, 1974) **(9) SP:** Actually she has no... She is not a preacher. She is a sentimental so-called religionist among some women, and naturally their husbands... And she has no objection. Whatever you do, it doesn’t matter. Therefore she is getting some following. And posing herself as... She’s opening hospital. That means she has no asset. [...] We are going without opening hospital and school; rather challenging ...and diminishing everything, decrying. We do not agree with anyone, and still people like us. Is it not? (VedaBase) **(10)** “In Bhagavad-gita there is no such statement that you **take care of the eyes** of the people. There is no such statement. That is your manufactured idea.” (SPConv Jan. 8, 1977) **(11) Bhagavat:** That he has opened the clinic. **SP:** Daridra-narayana-seva. [laughs] We are not all these false things. Dr. Ghosh is also after daridra-narayana-seva. [break] We will collect medicine. Our... We shall pay for the expenditure. Our men will be engaged for bandaging. [laughs] Nonsense. **Bhagavat:** And the preaching stops. **SP:** Ah. They cannot understand what is the meaning of this Krishna consciousness. They are such dull-headed men. They have no brain to understand. (SPConv May 9, 1974) **(12)** “If government has got so many hospitals, what is the use of opening a teeny hospital by us? Vivekananda policy— to collect money by school and hospital.” (SPConv May 9, 1974) **(13)** Bhaktisiddhanta Sarasvati said: “To transform the adverse desires of the jivas is the supreme duty of the most merciful. To rescue one person from the stronghold of Mahamaya is an act of superb benevolence, far superior to opening innumerable hospitals.”

**(14)** The opening of hospitals is not one of the 64 angas of bhakti listed in Nectar of Devotion nor is it mentioned in the Bhagavad-gita. Opening hospitals is a karma-kanda activity. (unknown) **(15)** “Is there any such thing in the Bhagavad-gita? Is there any advice that ‘You open hospital, school and do this philanthropic work’? No.” (SPlecture Aug. 3, 1973) **(16)** “...to give help to the poor or to open a school, hospital. This is called karma-kanda.” (SPlecture May 18, 1972) **(17)** Bhaktivinoda Thakur, Tattva-viveka: “By building hospitals and schools, and by doing various philanthropic works, they try to do good to the world and thus please God. Worship of God by performing fuitive work (karma) and by engaging in philosophical speculation (jnana) is very important to them. They have no power to understand pure devotional service (suddha-bhakti), which is free of fruitive work and philosophical speculation.” **(18) SP:** “Now let us start this school, now let us start this hospital...” They’re coming to the mithya platform under some disguise of philanthropy activities. If it is mithya, why you are starting a school? **Satish Kumar:** Yes. Only way is to sannyasa. **SP:** Yes. It is not sannyasi business. For starting a school the government is there, public is there. Why you? (SPConv July 30, 1973) **(19)** “It is the acharya’s duty to spread a bona fide religious system and induce everyone to bow down before the

Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svamis, yogis, philanthropists, welfare workers and so on.” (SBhag 4.28.48) **(20)** “Just like take for example, hospital. There are hundreds and thousands of hospital, but where is the hospital for treating the spirit soul? [...] They have no knowledge even, what to speak of hospital. [...] This Krishna consciousness temple is the hospital for the diseased spirit soul. And everyone is diseased. Come to this hospital. We shall take care of you and cure your material disease.” (SPecture Apr. 14, 1972) **(21)** “**This Sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon.**” (Sikshastakam 1) **(22) Dr. Ramachandra:** I only want that your movement should utilize my services because I believe service to mankind is service to God. **SP:** No, no, service to God is service to mankind. If you pour water in the root, then it is service to the tree. And if you pour water on the leaf, then nobody is served. Everything will be dry, that's all. That is imperfect service. If you have got realization of God, why should you give only human being service? Why not tiger? He is also... Krishna says, "They are also My sons." That means you discriminate... Father will be satisfied when all the sons are given, not partial... Suppose I have got five children. If you give service to one child, so I'll ask that "Why not other children?" Naturally. **Dr. Ramachandra:** Discrimination comes. **SP:** Discrimination comes. So if you have realized God, then you must be learned. (Dec. 16, 1976 Press conference)

**COMMENT:** Of course the devotee doctors must engage in their profession, and to organize amongst themselves as a hospital is very nice, but not represented as **Bhaktivedanta's** hospital or closely associated with the **divine mission** of ISKCON. ISKCON itself is not concerned with welfare activities; it is a direct preaching organization just as Srila Prabhupada designed and organized it, and it is something we should maintain. Otherwise the transcendental message of the divine mission of the Founder-Acharya becomes watered down with humanitarian welfare work and the public misunderstands the preaching of the Acharya. Surely Radhanath Swami privately understands this?

### **WHICH RADHANATH SWAMI'S PROJECTS AND TEMPLES ARE IN ISKCON'S NAME?**

Kripa Sindhu Das May 5, 2021: “How many of RS's projects and temples are in ISKCON's name? This information is a well kept secret but indications are that none of his centers are run and operated under ISKCON's name. Srila Prabhupada wanted all his temples, buildings and projects to be in the name of ISKCON. So why does the GBC allow RS to use ISKCON's name to promote his independent guru business? If RS's temples are not in ISKCON's name are any of his disciples actual ISKCON members? Is RS cheating his disciples by making them believe they are members of ISKCON when his temples are private trusts? This is the same with all ISKCON appointed gurus. None of them are members of Srila Prabhupada's ISKCON. They are members of the independent Mathas that their 'gurus' have established, but they use ISKCON's name and Srila Prabhupada's name for their personal purposes and keep all the disciples and money separate. So where is ISKCON now? It seems to be a franchise and brand name only. The GBC should be transparent but they have lied and cheated us all for years now and there is no way that they will divulge to the public how many of their bogus gurus have private independent projects and have private tax free bank accounts in the name of a private trust or business. They don't tell us because they all do the same as private gurus. What is stopping RS from splintering away from ISKCON and taking all his disciples and projects with him? RS must be very wealthy by now. We are supposed to be a society of beggars and our senior most men who are supposed to be renounced are the wealthiest devotees. How many of RS's disciples are presidents of other temples around ISKCON? How deep has RS infiltrated into ISKCON? How much have his ideas and programs influenced the way we do things in ISKCON? The pyramid counselling system that he has running in all his centers is not Srila Prabhupada's system and yet many non RS temples and projects use it. How much of the way that RS conducts his private businesses/mathas are in line with Srila Prabhupada's ISKCON? Not much! And he is allowed to use ISKCON's name as his bona fides for

recruiting devotees? How many disciples would he have made had he not been affiliated with ISKCON and Srila Prabhupada? No one would know him at all. He would be just an ex hippie that took up the new age guru business. No one would give him a second glance. He should be honest with us and finally give up this charade. The GBC are supporting him in this by allowing him to have his way inside of the ISKCON society.”

### WHY ARE RUMORS ABOUT ISKCON LEADERS NOT INVESTIGATED?

A PTC corruption investigator disclosed some of ISKCON’s cover-ups of its leaders:

**“ONE:** Rakshana das from New Zealand told us in 2013 and in 2016 he confirmed it in writing: *‘It was Urmila herself (female diksha guru candidate) who informed me about RS and his behavior. [...] Urmila told me in person while standing outside the Auckland temple room in 2009 or 10. She said RS had been found out having inappropriate relations with several women over time, and especially with one young woman just prior to our discussion. She said if word got out, the whole movement could be thrown into turmoil and it would be extremely damaging for his disciples. She first said that one of our super-gurus has been caught out. She then told me that no one knows what to do about it. She then said it was RS, that he had been having illicit relations with women, and that everyone in the GBC knew about it. I asked her what they were going to do but she didn't know. Then she informed me she expected to be voted in as the first female guru at the next GBC meetings. I don't know the source of Urmila's information. She also said Radhanath was previously found out a decade ago with another woman. The more recent relationship (2009/10) was with a relative of a wealthy Indian supporter to the Radhanath cause. I don't know how far the illicit connection went. I have also read occasional online comments about the affair, but it has been well hushed up, with no additional details. I had expected Urmila or the victim would speak out in support of other women, but the victim I believe was silenced by family pressure.’*

**“TWO:** Shortly afterwards in 2013 we were informed by the wife of Mahabuddhi, a former New Vrindaban resident, that Kuladri das, the New Vrindaban temple president, had told her that the Moffatlals (Hrishikesh das and Radhapriya dasi) were ‘fried’ (very upset) with Radhanath for sleeping with his female disciples. I wrote to Urmila dasi but she denied knowing anything. **THREE:** Tattva Darshan in India wrote me: *‘Radhanath stuff is always surfacing and going under again. I also heard about Urmila's statements about RS and that due to her bid to be a female guru she did not pursue or substantiate her claims further. Among many GBC they are not so much inclined to RS, but on the plea of protecting the movement they do not challenge. For some time there were write ups about RS in cyber space along with the evidence he was involved in Suloachan's 1986 murder.’* **FOUR:** Then in late 2016, Bhakti Vikas Swami also told me that he had heard some of these rumors, and wrote me: *‘Years ago when RS was rejoining ISKCON [1994] I heard directly from one of his men that some brahmacharis had left him due to his sexploits and that others were keeping mum.’* **“FIVE:** It also came to be known to me that RS was the subject of allegations brought to ISKCON’s Child Protection Office (CPO), but insufficient evidence resulted in no follow-through. Also I was informed that in 2001, in regards to the CPO investigations of a prominent ISKCON guru and his lack of protection for gurukula children, that the GBC Chairman protested: *‘He has so many thousands of disciples. If this information was publicly exposed that would be ruinous for ISKCON...’* This is the problem with rumors, that we bend over so far backwards to ignore them until proven factual, that all sorts of horrible things can continue until someone finally decides to investigate them. **SIX:** ‘Gaura’ posted on Facebook, May 5, 2012: *‘Has anybody the phone number of Radanath's disciple girlfriend named Prema Bhakti dd? She is an air hostess and when his close circle found out he had a sensual relation with this girl they had to order him to get rid of her. So he married her to one of his disciples. In the meantime she is already divorced and still gets VIP treatment from his holixxxx. It would be nice to interview her.’* **SEVEN:** Jvalamukhi dasi, a former gurukuli student from New Vrindaban, now residing as a strict devotee in Alachua, Florida, posted a YouTube film in 2016 wherein she claims that a good friend of hers told her that

Radhanath Swami had raped her. Another gurukuli student in Alachua, now in her forties, told her parents she was molested by RS while on a boat outing at the Detroit mansion in the 1970's.

**“CONCLUSION:** Even having lived the last 16 years on faraway islands, I have heard these reports from living people I know, not from internet gossip. I never heard about Satsvarupa, Prabhavishnu, or Harikeshu escapades until after everyone else found out first, but these reports somehow came to me without being solicited. Where there is smoke, there's probably fire, and these rumors should be looked into because they deal with the integrity of Srila Prabhupada's movement and those who supposedly represent the Founder-Acharya. As for Radhanath's involvement in Sulochan's murder, this is quite conclusively established in a book by Henry Doktorski titled Killing For Krishna. Prabhupada Truth Commission needs funds for private investigators to look into ISKCON leaders, RS included. We can look the other way, but then how will the integrity of the leaders and Srila Prabhupada's mission be ensured? We ask all to come forward with information RS had illicit relationships with anyone since he became a sannyasi or a guru in ISKCON.” (Nityananda das, 2016)

### **NOWHERE MAN**

In 2014 a RS disciple wrote to his guru in great frustration that Srila Prabhupada's books had been so drastically adulterated (see Ch. 148), asking why nothing had been done to correct this travesty? RS's reply: *“I thank you for confiding in me on this subject. There is much to be said and I sincerely respect your concern. Actually, the subject is being discussed on the GBC level. The sacred principle of not changing what our Acharya has written is to be taken with great care. At the same time, the editorial process was done by persons who were personally trained by Srila Prabhupada. So it is not an easy subject. As it stands, it is being discussed on a high level of leadership. I do not believe that your separating from our society will have any positive result. There are many innocent and sincere devotees simply trying to be faithful to their seniors. I believe that Srila Prabhupada would want this issue resolved on a higher level of leadership, which I believe it will be in time, and that it not disrupt the lives of innocent devotees or the unity of our society. You have a right to your genuine concerns, please consider my appeal that you express it in a balanced way that preserves other sacred principles, those of respect and unity which Srila Prabhupada also emphasized as cardinal principles in Vaishnava culture. With gratitude, your servant, Radhanath Swami”*

**[COMMENTS:** In 2017: *“Three years after this letter and 34 years after the first embarrassing changes to Srila Prabhupada's 'Bhagavad-gita As It Is' in 1983, the situation is UNCHANGED. How is it going with the 'GBC level discussions'? What is happening on 'the high levels of leadership' on this very, very, very important matter?”* Although RS spoke sweet, comforting words as seen above, he himself did nothing nor take any position on the crisis of book-changing. All talk, nothing done. Others have rallied to the cause and are making good headway to correct this problem, but RS contributed nothing. He is too busy with his own program. RS misses that the book adulterations are the cause of disturbance to the devotees, not the protests about them. And that it was the “high levels of leadership” that caused the problem in the first place. And that he does not take any position himself, as a “Nowhere Man,” meaning he is complicit in the book adulterations. It is a leader's responsibility to defend the legacy of Srila Prabhupada's mission and sacred writings, teachings. Misleader.]

### **EDUCATION DEVIATION**

From BTP #49, 2015: *“On his website RS promotes a regular government-sanctioned academic school: 'Gopal's Garden High School, guided by Radhanath Swami, aims to build that proper character. Located in suburban Mumbai, the school is affiliated with the University of Cambridge and has 178 students enrolled.’ On his website it is also stated that this activity is based on the ‘vision of Srila Prabhupada:’ ‘Gopal's Garden School was established in July 2001. The vision of Srila Prabhupada was given to us by Radhanath Swami and based on this vision we framed our mission statement and school objectives.’ (Principal, Gopal's Garden School) But such schools are not authorised by Srila Prabhupada: ‘Our school will not be government recognized because we cannot follow the government syllabus. We want to teach only Krishna Consciousness.’ (SPL Apr. 12, 1972) Thus, not only does RS deviate from*

Srila Prabhupada's teachings, but he cheats by claiming that this deviation is authorised by Srila Prabhupada. The Cambridge affiliation requires a mundane curriculum."

### **RADHANATH WAS KIRTANANANDA'S RIGHT HAND MAN IN SERIOUS DEVIATIONS**

"Bhaktipada is a man of spirit. He is not a man of external form, and he's been training us intensely. Why do you think he changed the dress from dhotis to robes? It was for one reason—preaching in the West. But that's not all. He saw that we were attached to the concept of being a devotee based on how we look externally rather than being fixed in the spirit of devotion. Why are you sitting in chairs instead of on the floor? Why are the hymns in English instead of Sanskrit? Why is our hair an inch long rather than shaved off? On one level, it's practical for preaching in the West, but Bhaktipada had something much deeper and more profound than just that. He saw that we were ritualistically attached to our approach to God, just like practically all other so-called religious persons in this world. We thought we were devotees because of how we looked, how we sang, and how we wore our hair. Bhaktipada wanted us to smash through all these external trappings and go right to the essence of the spirit of bhakti." (Radhanath Swami, "Perfect Plan to Increase Devotion," Apr 26, 1991)

These words are from RS a full 20 years after he became a follower of Srila Prabhupada. One would expect that after so long he would understand at least something about following the order of the Acharya Srila Prabhupada rather than know better and act in direct disobedience and speculation. But RS is still today inventing, changing, disobeying, knowing better than Srila Prabhupada how to prosecute bhaktiyoga.

### **THE CASE FOR RADHANATH SWAMI'S COMPLICITY IN MURDER**

Radhanath Swami has not been honest about his role in the murder of Sulochan das, a dissident devotee who was ordered eliminated by New Vrindaban leaders including himself. He was the second in command in New Vrindaban in 1986, and knew everything that went on there, and was very involved in the administration of the community. He delivered the "escape to India money" to Tirtha das days after the murder in 1986, and he contradicts the testimonies of several devotees as to

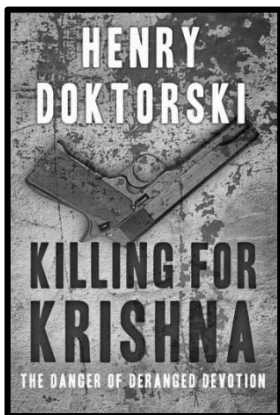
his role in the murder. All is fully revealed in Henry Doktorski's very compelling book *KILLING FOR KRISHNA: "Radhanatha Swami appears prominently in the tenth chapter of this book: the evidence implicates him without question in Sulochan's murder, and yet he consistently denies it."*

Radhanath Swami's involvement, planning, execution, arrangements, and after-the-fact expenses payment in Sulochan's murder has been verified by Janmastami, Dharmatma, others, and by the evidence as well. On a visit to Jagat-Guru Swami's South India ashram, Radhanath Swami is reported to have said: "What was I supposed to do under those circumstances in 1986? We were convinced that Bhaktipada was a pure devotee and that Sulochan was determined to murder him, so we thought we were obligated to stop some demon from killing a pure devotee by any means possible." (Doktorski,

2016) On Aug. 26, 1994, Dharmatma wrote to Hansadutta: "Recently, they made Radhanatha Swami a GBC. With all due respect, as I do like him as a person, and he is a sweet devotee, but still he was involved to some degree or had knowledge of Sulochan's murder. I know this for a fact. Not only that, he supported Kirtanananda Swami to the end, causing many devotees much anguish and suffering. My feeling is that he, like many of the others, is motivated by profit, adoration and distinction. It's too bad, but not at all surprising. A truly advanced devotee is a rare commodity." Around 2011, after Hansadutta had posted Dharmatma's old letter on his website, Radhanath privately visited Dharmatma at his Alachua home and convinced him to sign his lawyer's affidavit that his memory was faulty in these matters. Dharmatma signed it, but immediately regretted it and still til today maintains the same original position of Radhanath's involvement in the murder.

### **RADHANATH'S ALLEGED INVOLVEMENT IN SULOCHAN'S MURDER**

**BY: Hrishikesh das (Henry Doktorski) Sampradaya Sun, Aug 16, 2010 (Abbreviated)**



If most ISKCON devotees believed that Radhanath Swami participated prominently in Sulochan's murder, he might be stripped of his high standing in ISKCON. In that case, probably most of his loving disciples would dismiss the allegations and continue to worship him as guru. I expect his disciples who manage his temples would formally leave ISKCON and create their own society rather than abandon their guru, just as Kirtanananda Swami's disciples did in 1987 when their guru was excommunicated from ISKCON. This is to be expected when the guru exudes substantial charisma, as Radhanath does. Regarding Radhanath's alleged involvement in Sulochan's murder, we know that Tirtha das pulled the trigger, but not everyone knows the extent of the New Vrindaban support group which provided Tirtha with the intelligence, funding, and "spiritual" inspiration to remain steady in his "service for guru and Krishna." Kuladri das, the New Vrindaban Temple President, performed a number of important managerial duties to facilitate the murder, one of which was to provide Tirtha with the latest information from various surveillance sources. Tirtha said that he phoned Kuladri every day, "I called Kuladri... to get an update... every day." (*Thomas Drescher Before the Federal Grand Jury for the Northern District of West Virginia Investigative Grand Jury, Aug. 11, 1994, Wheeling, WV, 55.*) Kuladri, New Vrindaban's chief manager, was certainly aware of the other devotees who assisted and inspired Tirtha in his mission. Kuladri indirectly implicated Radhanath when he said: "*I know Tapahpunja, along with other swamis, were saying that the community had to do whatever is necessary to protect the Swami [Kirtanananda].*" At this time there were only three swamis at New Vrindaban: Kirtanananda, Tapahpunja and Radhanath. (*Kuladri das, Mar. 13, 1991, cited by court reporters*) Kuladri claimed that Radhanath was one of the key actors in this sordid drama: "*Radhanath, Hayagriva and Tapahpunja were pushing like crazy for this [murder] to happen.*" (*Kuladri, Mar. 14, 1991, trial transcript*)

Dharmatma claimed that Radhanath was involved to some degree: "*he [Radhanath] was involved to some degree or had knowledge of Sulochan's murder. I know this for a fact.*" (letter to Hansadutta Aug. 26, 1994) Janmastami das, who traveled with and assisted Tirtha while conducting surveillance on Sulochan in California, explained how he was recruited to assist in the elimination of Sulochan: "*In Jan. 1986, on my return to New Vrindaban, I was ordered by Radhanath, not by Kirtanananda Swami, to terminate Sulochan. This happened with Tapahpunja Swami and Tirtha in Nov. and Dec. 1985. I was on traveling sankirtan until Christmas and didn't get back to the farm until New Years. Immediately on our arrival at New Vrindaban, Radhanath sought me out and made arrangements for us to meet in his van, where he went through a prepared speech that he had delivered to Tirtha, Tapahpunja Swami and Kuladri many times before. Later talks with Tirtha confirmed this.*" (*Janmastami das, "New Vrindaban History, for the Record," Sun: Dec.22, 2006.*)

Radhanath flattered Janmastami: "*You are one of those rare few that Krishna has endowed with the ksatriya spirit and the courage enough to do what has to be done.*" (recalled by Janmastami das) Janmastami also remembered: Radhanath was saying to those he was giving marching orders to: "*Sulochan poses a life threat to both Kuladri and to Kirtanananda Swami. He has written that in his diary, and for that reason alone, this guy must be transmigrated to his next body.*" Radhanath was clear in his meaning beyond any shadow of a doubt. "*Now that Srila Prabhupada has left us, the entire fate of this movement—OUR movement, Lord Chaitanya's movement—rests in Kirtanananda Swami's hands, and according to our nature, it is up to us to do whatever we can to help the movement in that regard.*" Radhanath had made his pitch to at least a half a dozen sympathetic devotees before someone raised these Gita related questions: "*How can a person who knows that the soul is indestructible, unborn, eternal, and immutable, kill anyone or cause anyone to kill?*" Tough questions, but from a submissive audience. Radhanath was undaunted. He quoted: "*Everything has its proper utility, and a man situated in complete knowledge knows how and where to apply a thing, so there is no possibility of sinful reaction. Also, considering your specific duty as a ksatriya...*" That settled it. The order was there from your bona-fide spiritual authority, based on scripture, directly from Krishna. Either you followed those instructions or you were going to hell! (*Janmastami das*) Janmastami's story

was collaborated by two eyewitnesses. Bhaktipada's chauffeur confirmed: *"I was privy to much behind-the-scenes action, and I was there when Radhanath told Janmastami to 'destroy the demon.'" (Priyavenu das, with author Sept. 14, 2003)*

A teenage gurukula boy who served under Janmastami also claimed he overheard Radhanath order Janmastami to "destroy the demon." *(Harivrata dasa, with author Jan. 9, 2007)* On Thursday, May 22, 1986, 33 year old Sulochan sat in his 1976 Dodge van a half-mile from the Los Angeles ISKCON temple. His brains were blown apart by two bullets from a hand gun fired through the driver's side window at close range. The news of Sulochan's murder traveled lightning fast. Tirtha made a speedy getaway to the LAX airport, where he dumped his rented car and made a quick telephone call to New Vrindaban while waiting for the next flight back east. He said, *"I went to the airport, dropped off the vehicle, took the first flight out of Los Angeles, going to Dallas." (Thomas Drescher, Grand Jury, Aug. 11, 1994)* During the New Vrindaban morning program hushed whispers of the news of Sulochan's death circulated, just thirty minutes after the murder. Dharmatma: *"When I came in the morning everyone was very excited and jubilant and the whole temple was buzzing. Everyone was talking in little circles. I asked what is going on. 'Haven't you heard? Sulochan was killed last night!'"*

During the question and answer period after class, a devotee asked Bhaktipada *"How should we understand it when a demon is killed?"* Bhaktipada responded that *"A devotee isn't disturbed when a snake is killed."* *(Dharmatma Trial transcript Mar. 14, 1991)* When Ramachandra das, a New Vrindaban devotee, asked Radhanath Swami: *"Do you know who killed Sulochan?"* Radhanath replied: *"I don't know, but whoever it was, he was doing devotional service to Krishna."* *(Ramachandra das, with author on Apr. 10, 2007)* Dharmatma remembered the day of the murder and how Kuladri named three instigators: *"Later on after the morning functions, I had a discussion with Kuladri. He was quite disturbed. He mentioned... how it shouldn't have been done like that. And that how Radhanath, Hayagriva and Tapahpunja were pushing like crazy for this to happen, and how he had told them not to do it." (Dharmatma Mar. 14, 1991)* Janmastami collaborated: *"Kuladri was VERY, VERY frightened by the time it was coming to 'reaction time' because he knew that he and Radhanath were in very deep doo-doo." (Janmastami e-mail Aug. 1, 2008)* Although Tirtha successfully flew from California to Ohio, he was still in dire straits; New Vrindaban hadn't paid him what they promised, and he needed money for plane tickets to India- fast. Dharmatma described how Bhaktipada and Radhanath came to him to pick up the escape money at his house: *"The next day Bhaktipada, along with Radhanath, drove up in my driveway in Bhaktipada's vehicle and tooted the horn for me to come outside. When I came to the car we engaged in some small talk, I don't remember what. And then Bhaktipada asked me if I had 6000 dollars cash in the house. And I said, 'I don't know. I will see if you want.' He told me to go in and see if I had 6000 dollars. I went in the house and went into my safe and I counted out 6000 dollars and brought it out to him, and handed it in through the window. I don't remember if I gave it to Radhanath and he passed it to Bhaktipada, or I gave it directly to Bhaktipada. The mood was a little bit strained, and I said, 'What is this? So they [Tirtha and Tapahpunja] can get out of the country?' And Bhaktipada and Radhanath smiled and nodded their heads: 'Yes.' And then they said, 'Hey, we've got to go,' and they left." (Dharmatma Mar. 14, 1991)*

The money was delivered to Tirtha and Tapahpunja [via Radhanath], but before the two could

get to India, they were apprehended by police and incarcerated. Tapahpunja was released after three days, but Tirtha is still in prison for life. Tirtha spoke about the first person who visited him in jail, Radhanath Swami: *"When I was first arrested... it was Radhanath Swami who first came to see me. He spoke to me in a most kind and compassionate manner, explaining that my life was now completely in Krishna's hands. [...] When I next spoke with*

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*Radhanath Swami he said that I was most fortunate, for Krishna was showing me great mercy by ripping everything away so abruptly. Perhaps if it didn't kill me it would make me much stronger. Die before you die. Surely this is what death is like for the soul too attached to home and hearth. Indeed, it surely felt like death, with everything I held so dearly, now gone in an instant." (Tirtha das) [...]* It was very simple: Sulochan was a demon, period. Killing him was good for him, good for the devotees, and good for the entire world. That was the prevailing belief at New Vrindaban at the time and the devotees involved in the planning, support and execution of Sulochan's murder quoted verses to justify in their minds their unusual "devotional service." Even if the New Vrindaban ksatriyas failed in their attempt to assassinate Sulochan, they believed that their lives would still be successful, for if somehow they were to die performing their prescribed duty, or if they were executed by the state after being convicted in a murder trial, they would ascend to the heavenly planets. [...] Those involved in the plot to destroy Sulochan were confident that their actions were sanctioned by guru (Kirtanananda Swami), sadhu (Radhanath and Tapahpunja Swamis) and shastra and would be pleasing to Prabhupada and Krishna. Even a normally kind and humble devotee who would never harm an ant could take part in this noble mission with enthusiasm. Some may have even felt special honor to be called by Krishna to perform such a glorious task: to render valuable service by protecting the saintly pure devotee of the Lord. What sincere disciple could ask for more? However, sanity came too late to those who conspired in Sulochan's murder. After Tirtha was arrested and the government began a serious investigation of the community, Tapahpunja fled to Ireland and Janmastami fled to India. Within a year Kuladri resigned his post at New Vrindaban and moved to Arizona, and Radhanath Swami began spending most of his time in India, far from the scene of the crime, only to return to New Vrindaban a few times a year. If there is any lesson to be learned by this sad story, perhaps it is that we should beware of the dangerous mindless cult mentality which can develop between disciples and a charismatic guru whom they believe can do no wrong [...] **FOOTNOTE:** Someone asked me why the GBC didn't do their own investigation about Kirtanananda and New Vrindaban. Wasn't it their duty to investigate when a GBC member was charged with felony crimes? I answered: because the GBC *already knew* that Sulochan was assassinated by New Vrindaban devotees, who told them Bhaktipada had authorized the murder. In addition, Kuladri (and Tapahpunja) had spread the word: "*We have hit men in California,*" beginning in Jan. 1986. The GBC did not need to investigate what they already knew. They quietly hoped for the best. This is another instance of their cover-up history. **(END)**

## CONCLUSION

In Ch. 130 we saw how RS has introduced "regular," hatha, astanga, and other yoga practices into his guru franchise. This is a very serious breach of Srila Prabhupada's teachings, but he doesn't care. "*It is not that one attends yoga classes to reduce fat or to keep the body fit for sense gratification. This is not the goal of yoga, but people are taught this way because they want to be cheated. [...]* The real purpose for practicing yoga is to realize that I am not this body." (Ch. 8, Path of Perfection) RS's style of "preaching" is unbona fide and Srila Prabhupada is not pleased by it. RS is becoming famous and his books are selling. But Srila Prabhupada did not teach us to do like this. He is compromising Srila Prabhupada's mission with the quasi-spiritual modern sub-culture of impersonalists, huggers, vegans, hatha/ astanga pseudo-yogis, new agers. Conspicuous is his mood of humility as a nice spiritualist who loves everyone... it is a phony style never exhibited by Srila Prabhupada. RS welcomes everyone, even the mayavadis. What is going on?

It is amazing that even after the New Vrindaban interfaith experiment from 1987-94 completely failed, with monk robes, English song lyrics, guitars, choirs, Native American sweat lodges, and Jesus deity, that RS (Hridayananda too) would undertake similar or further changes to Srila Prabhupada's preaching model again? He didn't learn the first time? Why re-invent and change the methods that Srila Prabhupada taught? Srila Prabhupada's methods would not be the best? We haven't learned yet about deviating from what Srila Prabhupada gave us? RS and other ISKCON "gurus" cannot stop adjusting things (actually it is wholesale sabotage) for more effective preaching?

Which next fool will rush in where even angels fear to tread? We have seen enough disasters from so many big leaders who had some new angle and it proved to be a deviation. Now we must add your name to this list of deviated ex-leaders? Kirtanananda (ecumenical interfaith), Tamal (rasika guru), Hansadutta (charismatic megalomania), Jayatirtha (LSD and ecstasy cult), Jayadvaita (changing Srila Prabhupada's books), Hridayananda (Krishna West and Srila Prabhupada is not shastra), and now RS (integrate/ love everyone/ everything). Why don't you just follow what Srila Prabhupada gave us?

Someone may argue RS is applying the principle of yukta-vairagya, dovetailing or using everything in Krishna's service. They may say he is utilizing unique methods for spreading Krishna consciousness. His rising popularity, success with his books, thousands of disciples, and many engagements attest to his apparent success. This was the defense used by KS, who was RS's mentor for 20 years, when he also changed Srila Prabhupada's model by "westernizing" New Vrindaban and adopting ecumenical, interfaith strategies. New Vrindaban's membership fell from 700 to 90 (1987-94). This was not a good affirmation of his retooling the mission for greater success, and he was then sent to prison. While we wait until 2025 to see what happens with RS's innovations and compromises, we find no confirmation from Srila Prabhupada. He has many devotee critics who question what he is doing, many of whom have posted articles on "Hare Krishna" websites.

In addition to the damning evidence that RS was intimately involved with arrangements for Sulochan's murder (Ch. 99) and his decade-long loyalty to KS throughout the crazy New Vrindaban deviations, and his being outside of ISKCON for a decade during that affair, now he has become an innovative acharya? However, creativity in spreading Krishna consciousness was Srila Prabhupada's wonderful talent, and we cannot imitate. Actually the ISKCON GBC leadership is too corrupt to constrain the deviations of its own gurus, especially the charismatic RS. What can they do? Even when the GBC becomes aware of one of their gurus visiting Bangkok prostitutes for 20 years, an obviously illicit behavior, they could do nothing but try to keep it quiet and privately beg the offender to cease such embarrassing activities. How will they confront the foremost ISKCON guru RS about his "creative" style of immersion in mayavadi, phony spiritualism? RS's style is being duplicated now by other ISKCON gurus. Unfortunately it has become a trend-setting ISKCON phenomenon. *"Bhaktisiddhanta Sarasvati Thakura, he said that 'When our men will be sahajiya, oh, they'll be more dangerous.' So our men are becoming, some of them, sahajiyas."* (SPConv Jan. 24, 1977)

*"So far as the "rehabilitation center" is concerned, such work can be taken up, but to have any separate institution apart from the temple is not possible. I have written Rupanuga in this regard as follows: 'Youth work can be taken up, but our process must be followed strictly. Anyone may come but our process must remain the same. The men are expected to shave their heads and wear robes; they must attend classes, read our books, chant 16 rounds, attend arati, go for street Sankirtana, take prasadam only, etc. To have any institution apart from the temple, that we cannot do. Everything must be in the scope of our activities, then this 'youth problem' can be solved. Our process is proven as the only effective means. If the government or any other organization gives us a place, then we can train up such youth in our own way and surely they will come out sane. That place given will be a temple. So the process remains the same, except on a larger scale. Not that there is a separate division of ISKCON to handle youth problem, but that we have a bigger temple to accommodate them, is all. And then the people will see practically how we are doing the highest welfare work.'"* (SPL, Jagadish, Jan. 24, 1977) What about these instructions is unclear, and why is RS not doing this?

#### LEFT: TWO-FACED



Srila Prabhupada emphasized how our ISKCON temples and programs should attract the common people to Krishna consciousness (not welfare activities): *"...dealing without any duplicity, and above all keeping oneself in the society of pure devotees. Our different centres are meant for organizing a group of pure devotees so that neophyte visitors may take examples from them and thus become attached to Krishna Consciousness. This formula is*

*active everywhere...*" (SPL Bali Mardan Aug. 11, 1970) In reviewing RS's activities, we think of the phrase "bad faith" where one is divided against themselves, of two minds or unknowingly lying to even oneself, a type of malfeasance born of duplicity in the heart. This leads to lying to others and being two-faced, or even multiplicitous, where people often say things like, "my hands are tied" or "I am just acting on my orders..." It was Jesus who begged forgiveness for his crucifiers by saying, "Father, forgive them, for they know not what they do," but excruciating practitioners of bad faith invert the formula: they know exactly what they do, and yet they do it. Can they even forgive themselves? Does this fit RS like a hand and glove?: **"...or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sadhu, mahatma or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti- lata-bija has been stunted..."** (CC Mad 19.160 purport)

We should note what Srila Prabhupada said about ISKCON or devotees associating with Mayavadis or non-devotees, and his uncompromising position as opposed to ISKCON's recent open arms: **(1)** *"They are clearly rejecting all these bogus rascals like Sai Baba... Actually these rascals are simply creating magic and jugglery. Even during the time of Krishna, Paundraka was there and Krishna immediately cut off his head. That is the only punishment for them, to immediately cut off the head of such rascals who pose themselves as God. They are simply cheating the people."* (SPL Riddha das June 15, 1976) **(2)** *"Srila Bhaktisiddhanta Sarasvati Thakura warns all devotees engaged in broadcasting the Krishna consciousness movement not to speak to the impersonalist mayavadis who are always determined to oppose such theistic movements... It is best to avoid association with them completely and never ask them about anything confidential because they cannot give good advice. Nor should we extend invitations to mayavadis and atheists nor accept their invitations... It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Mayavadis and atheists."* (NOI 4) **(3)** *"Ordinary sraddha is... they are going this temple or another Kali's temple or Durga's temple. They say that 'Everyone is all right.' Yata mata tata patha: 'Whatever you like.' That is not sraddha; that is whims. And sraddha means when you firmly believe on the words of Krishna."* (SPLecture Sept. 24, 1976) Another concern is RS's apparent remaining affections for KS. When KS passed away in 2012, RS went to offer his last full dandavats and a garland at the Samadhi site before interment. After a few decades to reflect on KS's murders, illegalities, devotee abuse, sex with men and boys while pretending to be a sannyasi and guru, RS still saw fit to do this. Is there a carry-over of KS's teachings? **KS:** *"Purity must come before unity."* **RS:** *"Collective unity is more important than individual purity."*

Also, regarding Radhanath Swami's "new" style of "outreach," we wonder, in spite of his charisma and apparent success in reaching people, whether he has actually been able to plant the seed of bhakti in the hearts of those who hear him speaking, as Srila Prabhupada did. Is his audience receiving the pure transcendental knowledge that Srila Prabhupada taught? To listen to his lectures, one notices that Srila Prabhupada's *shakti* is missing.

#### **RADHANATH SWAMI WITH SAHAJIYA KIRTANEER KRISHNA DAS**

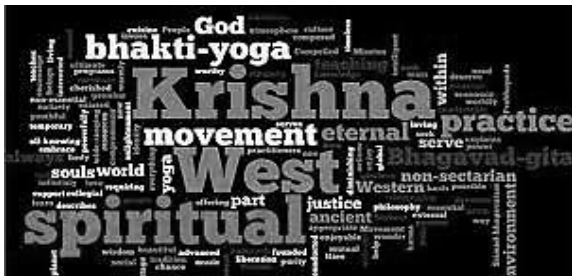
*"The thing which separated Srila Prabhupada's ISKCON from every other philosophical or religious group was he asked his disciples to fully surrender to Krishna and spiritualize their whole life. He wanted pure devotional service and trained his disciples to become pure devotees. There is no shortage of people or organizations who are prepared to give some of their time and energy to God. But Prabhupada wanted one hundred percent. Prabhupada could have had millions and millions of disciples if he had relaxed the rules and regulations. But he was not*



interested in that. He wanted a few pure devotees, not millions of mad sentimental followers who were not serious about surrendering to Krishna or giving one hundred percent of their time and energy to Krishna.” (Madhudhvisa das, younger, 1995) “We may not have as many followers, we don't care for that. **We don't want these nonsense followers, many thousands.** What will they do? But if we can turn one man into Krishna consciousness perfectly he can do tremendous work in the world. That is our principle. We don't want nonsense.” (SPL Nov. 27, 1968)

## CHAPTER 136: HRDAYANANDA AND KRISHNA WEST

Hrdayananda Swami was one of the original 11 zonal acharyas in 1978-1987. He never



apologized or acknowledged the grand appointment hoax which he ardently supported and participated in, and he wrote several defective policy papers for the GBC since 1978 (see Part 20). He is well known as a scholar, intellectual, debater, and sometimes as an arrogant snob. In recent years, Hrdayananda Swami (HS) inaugurated an “innovative” international “outreach” program for Western

people by stripping Srila Prabhupada’s preaching model of its Vaishnava dress, “Eastern cuisine,” and “Eastern music.” Guitars, piano, and other western instruments accompany the chanting of Hare Krishna mantra. Baseball caps, modern relaxed clothing, no altars or religious-appearing settings... this is Krishna West’s theme, with points in Chapel Hill, NC, London, and elsewhere. HS’s defense of Krishna West (KW): *“ISKCON’s western mission is in great jeopardy. Unless we change, we will be extinct. We need a modern Hare Krishna movement. People think we are very strange, and therefore they are not joining us. [...] Unless there is a modern Hare Krishna Movement, it is not going to work.”*

Rather than being a bona fide religious innovator who, fixed in Krishna consciousness, finds ways according to time, place, and circumstances to introduce Krishna consciousness, HS has eviscerated Krishna consciousness by “westernizing” it and thus his program has lost the spiritual potency as Srila Prabhupada gave it to us. He did not think that Srila Prabhupada would have already given us Krishna West or an equivalent if he thought it wise and worthy? Srila Prabhupada, after all, started his movement in the West, in New York City. There are many reports that HS never wears tilak, does not chant his rounds, plays sports like tennis and ping pong, associates loosely with women, and goes to temples and his own initiation-giving ceremonies in western clothes. Amazingly, in 2017 the GBC made him again the GBC for Brazil? If HS is the best the GBC can produce for a leader, then ISKCON certainly has serious leadership problems. The reason the movement is weak in the West is not due to it appearing “strange,” but because of disobedience to Srila Prabhupada’s instructions, and Krishna West simply worsens that problem. In India, Russia, and eastern Europe where ISKCON is supposedly doing well, these are modern and Westernized places. HS’s argument is flawed. HS is completely deluded and thinks he knows better than Srila Prabhupada. *“Please do not try to do anything beyond the jurisdiction of my instructions. My will I have already disclosed to you all that each and every one of you should chant the Mahamantra regularly in sixteen rounds, follow the four regulative principles, chant Hare Krsna mantra on the streets, try to distribute our books and literature.”* (SPL Makhanlal June 3, 1970)

### KRISHNA WEST: AN ACADEMIC-INSPIRED, INNOVATIONAL “OUTREACH”

From KW’s website: *“At Krishna West we do everything possible to make bhakti-yoga easy, relevant and enjoyable for Western people, without in any way compromising, diluting, or diminishing the purity and power of a glorious ancient tradition. We do this by offering the essential spiritual teaching and practice in its entirety, without requiring students and practitioners to embrace a new*

*ethnicity composed of non-essential Eastern dress, cuisine, music etc. People in the West need and deserve the chance to practice genuine bhakti-yoga within an external culture that is comfortable and natural for them.*" (But: is not a Vaishnava's dress, cuisine, music, etc transcendental, coming from the spiritual world, and thus not a mundane ethnicity which should be avoided?) Also, from a KW participant in Japan: *"Our struggle for justice, freedom, and identity has erupted into revolutionary movements throughout the world. As a microcosm of society at large, our own religious community faces similar challenges. As the torch passes to us, the next generation of leaders, it is more necessary than ever that ISKCON's theology and practice are crystallized. In this regard, your hermeneutical insight has been vital. Although Srila Prabhupada has given us the greatest spiritual knowledge and an authentic process of self-realization, you emphasize the importance to preserve and simultaneously adapt Prabhupada's teachings in order to better communicate with contemporary audiences. By encouraging constructive self-criticism of ourselves and our communities, you are maintaining the purity of the Hare Krishna movement. In recognizing an overemphasis on internal rituals at the expense of outreach, your detection of mission creep will prevent this movement from drifting off course. You warn us of the dangers of arrogance and psychological atheism, a type of self-centeredness masked by religiosity."* (But, do you think Srila Prabhupada made a grand oversight in how to teach bhaktiyoga and that HS needs to correct this short-coming?)

*"It's like a rite of passage, a test of your faith and love, that you don't care what the public thinks. If we go out in the street [sankirtan], it's like Vedic Cirque du Soleil. People love it. They take pictures. But how many Americans **want to join the circus?**"* (HS, KW website) *"Then of course there's the argument about uniforms. And what I say is the general advantage of a uniform does not necessarily justify a specific uniform. It's like what if for example a policeman [...] wore clown costumes? You could say, 'Well it's a uniform.' What if police wore clown costumes so if you saw someone dressed as a clown on the street you know, 'That's a policeman. So, I need a policeman. Look for someone in a clown costume.' It's not just the general idea of wearing a uniform, it's wearing something that people feel comfortable with, they can relate to, and it totally connects with them."* (HS, lecture, 2011) (Note: I thought we recognize police by their police uniforms?)

Due to its controversial nature, augmented by HS's pointed criticism of the GBC and ISKCON's lack of preaching vision in a modern world, KW has drawn much consternation and adversity from many devotees and ISKCON leaders. Although the GBC finally approved of Krishna West in early 2015 with their resolution, by early 2016 several GBC's met with HS and it seems he decided to quit the new program. HS apologized for his criticisms of ISKCON's western preaching model and its GBC, and will undertake a secluded life devoted to writing. HS was reined in by the GBC without a disclosure of what really happened, but KW has continued anyway in the years since. KW programs continue with Bir Krishna Swami and in London by Yadavi dasi.

Pertinent are the following letters from 1967 when Kirtanananda also wanted to westernize ISKCON. (1) *"Swami Kirtanananda has returned to the United States and is causing quite a stir among the devotees. Following his suggestions, **we have stopped wearing robes and have cut off our flags.***



***He said these appurtenances are too strange-looking to outsiders and only make it more difficult for them to consider chanting Hare Krishna. Swami Kirtanananda has said we must avoid appearing to be Orientalists if we are to have 108 centers in the US."*** (Letter from Brahmananda) (2) *"This is very much disturbing to me and has caused me much pain. **Please therefore stop Kirtanananda from making his mental concoctions. Do not be misled by him.** I have never advised him to act like that. If he is causing such disturbances he should not be allowed to indulge in such nonsensical activities. [...] somehow or other he has become crazy [...] For the time being he has cut all link with me, therefore any instruction*

given by him is unauthorized & should at once be rejected. He has no right to dictate as he has without my sanction.” (SPL Brahmananda Oct. 14, 1967)

### SRILA PRABHUPADA ON REJECTING VAISHNAVA CULTURE

(1) “When I was speaking in Berkeley Univ. sometimes in the year 1966, one Indian student stood up and he said, ‘Swamiji, what this Krishna consciousness movement will do? We require now technology.’ So I replied, ‘Yes. You are after technology. So you are a beggar. I am not a beggar. I have come here to give something. That is the difference. I have come here to give some culture, and you have come to imitate the Western civilization by technology. That is the difference. You’ll remain a beggar, I shall remain a giver. That is the difference.’ So still I am maintaining that position of giving, not taking. Before me, so many swamijis went there. They did not give, but they took something and came here and advertised themselves as foreign-returned sannyasi and exploited the people. They lost even their original dress. **Everyone knows, I have never changed my dress. Rather, I have given the dress to the foreigners, and they have taken it.** The Ramakrishna mission people came to request me that I dress myself in coat, pant, hat. Because they are doing. Their so-called swamis, they are dressed in coat, pant, hat.” (SPConv) (2) “So this is a culture. This culture is meant for the human society. Fortunately this culture developed on this land of Bharatavarsa. Unfortunately, people are so much bewildered that they are giving up this culture. That is the most regrettable portion of, of our movement. Anyway, my mission was that I shall go to America, and if some of the American boys and girls, younger section, would accept it, then I’ll bring them here to show these rascals that how great this culture is. So portion of the population, they are realizing now.” (SPLecture Jun. 14, 1973) (3) “I have noted the contents with great concern. I do not know why these things inventions are going on. That is our only business, to invent something new programme? We have already got our Vaishnava standard. That is sufficient for Madhvacharya, Ramanujacharya, it was sufficient for Lord Chaitanya, six Gosvamis, for Bhaktivinode Thakur, for my Guru Maharaja Bhaktisiddhanta Sarasvati, for me, for all big big saints and acharyas in our line— why it shall be inadequate for my disciples so they must manufacture something? That is not possible. Who has introduced these things...” (SPL Dec. 3, 1972) [COMMENT: Would HS comment on this letter from Srila Prabhupada?]

Krishna West is the inspiration of HS, a retired “GBC Emeritus,” a fully independent ISKCON guru immersed in academia. Online audio files have him openly critical of the GBC, using foul language. Of course a devotee may use any mode of dress to preach Krishna consciousness, and it is the consciousness that matters. But we must not reject what Srila Prabhupada gave us to invent a “new program” for saving lost souls. We should follow in Srila Prabhupada’s footsteps, and do as he did. Mundane academic knowledge filters and liberalism are further deviations which have negatively infiltrated the Hare Krishna movement. HS has been criticized online by Godbrothers and former disciples regarding his apparent departure from Krishna consciousness and posing as an active devotee. He is in no way to be taken as a sannyasi...

“In Hridayananda’s lecture he not only expressed doubts regarding aspects of Srila Prabhupada’s teachings, but he blatantly, selectively rejected certain aspects of his spiritual master’s teachings. Rather than simply presenting what he has heard from his guru maharaja, he listened to his



own materially conditioned mind and selectively rejected those aspects of Srila Prabhupada’s teachings that his conditioned mind (and probably his non-devotee academic comrades) did not agree with, and used so-called higher intellectual reasoning to justify his misdirected path. But, I also made the video because several years ago I had spent some time at the Atlanta Temple and several Godbrothers and nephews sharply complained of Hridayananda’s behavior and off-color philosophic stance. Notably his not only wearing of non-Vaishnava dress, but in classes in the temple he said he wanted the entire temple to follow suit.” (Ameyatma das)

## HRDAYANANDA (SWAMI): "RETIRED SANNYASI"

(HS) joined in 1969 in California, married in 1971, and took sannyas by mutual agreement with his wife in 1972, although their "separation" was sporadic and scandalous. He pioneered Krishna consciousness in Latin America and headed the translation and distribution of Srila Prabhupada's books in Spanish and Portuguese. Perhaps overly intelligent and sharp-witted, he loved to give classes and preach all day long, although his ability to manage is questionable. He became a GBC member during Srila Prabhupada's physical presence, after which he completed the Bhagwatam translation and purports, discussed elsewhere in this book. He has continued to act as an initiating guru since 1978, and has had serious confrontations with the GBC in recent years. Although Srila Prabhupada told him by letter not to return to college, he later obtained his Ph.D. from Harvard anyway. In 1999 he resigned from the GBC and retreated further into his seclusive private life at his Beverly Hills family home. He rarely came to ISKCON temples and mostly wears shorts, TShirt, and baseball cap. Later he did not wear neck beads, and stated he too deserved a private life. As an academic, he has accepted only some things that Srila Prabhupada taught, saying: *"So on important spiritual matters, Prabhupada is my eternal spiritual master."* He characterized that Srila Prabhupada *"was not shastra."* This is an outrageous offense against Srila Prabhupada. Still, he is advertised as: *"Dr. Resnick received his Ph.D. in Sanskrit and Indian Studies from Harvard Univ. As a visiting scholar at UCLA, Dr. Resnick has taught the history, philosophies, and religions of India at the Graduate Theological Union in Berkeley and, most recently, at the Univ. of Florida in Gainesville. He has published articles at Harvard, Columbia, and the Univ. of California. Having lectured at leading universities throughout the United States, Europe, India and South America, Dr. Resnick is much sought after as a speaker for colleges, universities, divinity schools, civic groups, and religious organizations of all kinds."*

However, HS has deviated from Srila Prabhupadas' teachings in a serious and fundamental way, and should no longer pretend to represent Srila Prabhupada. He appears to have gone mad by thinking himself superior to his own guru, misleading innocent devotees. Another statement from him: ***"In contradicting the principles of modern psychology and sociology, which have been proven scientifically beyond any doubt, Srila Prabhupada has exceeded his authority."*** Overly intelligent. Deviations from Srila Prabhupada's teachings can drive a disciple insane. Due to offenses by stepping into Srila Prabhupada's shoes, he has gone mad. As was expressed by Srivas das: *"One reason usually cited was that HS was a senior Vaishnava preacher with an illustrious past who had done much to spread ISKCON in Central and South America during Prabhupada's time prior to 1977. So HS was a glorious 'hero' from ISKCON's past. [...] while he may have been a hero in the past he was a villain post 1977 to the present. That in fact, he was ISKCON's own version of France's Marshal Petain, who was hero of WWI but a traitor in WWII. But the French, unlike the GBC, quickly understood that Petain was a traitor and did the needful in a timely manner."*

Vastavika das wrote in 2014 about HS's new KW program: *"The result is divisiveness where there had been none. What else is new when it comes to how HS has operated from his guru-sannyasi and managerial positions? Controversy is synonymous with his reign as the philosophical contrarian that he has been since 1977. He is definitely a survivor. Neither a luxurious lifestyle, support of gay marriages, taking undeserved sole credit for the Bhagavatam 10-11-12th cantos, chanting japa without beads, living alone in an expensive beach 2-bedroom apartment, spending hours learning the piano, never being able to finish his books or remain in one place long enough to develop the preaching to a mature, sustainable level, and... let us count the ways. [...] he still has caused yet another schism - as if there aren't enough already. He has his disciples and followers who hang on his every word (like many of the ISKCON gurus.)"* NOTE: This is actually a rather mild analysis.

A former HS personal servant (Aniruddha das) posted claims online that were supported by several other Brazilian devotees including Harinamananda das and devotees in Alachua, FL, that in the 1980's HS had some sort of affair with a female disciple named Devamrita dasi, spending many hours with her in person and on the phone. *"HS ordered Brahmaturtha to install a personal phone line to*

*Devamrita's room at the so-called Govinda's Vaikuntha's Building, so he could communicate directly and privately with her at all times. He would spend hours upon hours talking to this woman, either talking to her personally or using the phone. I noted that many days he would spend more than 8 hours talking directly or indirectly with her (via phone and letters). I remember perfectly that one day he woke at 4:00 a.m. and immediately called her. I was assisting, watching him at all times. So this particular day HS stayed on the phone for a period of over 3 hours. All through the brahma-muhurta. In order for me not to hear the details of the conversation, he asked me to leave his bedroom and lock the door. While talking to the woman HS was quite frivolous, cutting jokes and sometimes relating to her only as a lover would treat a beloved. Sometimes he would call her "monstrua," a Portuguese word for "a she-monster," or "bonitinha" (very pretty), while he was alone with her. I would massage HS up to 3 times on a daily basis. A few times, while massaging him at the condominium, he would call the woman and make her sit directly in front of him. Barely 2 meters away at the most, she would sit on a kusa mat on the floor, with him wearing only a gamsha. I would always start the massage by standing behind him, applying my hands to work on his head and back. But the forceful, continuous movement of my hands would invariably pull up the gamsha and in this way, HS would have his genitals exposed, covered only by the brahminical underwear. The woman would try unsuccessfully not to stare directly at the bundle of genitals, but obviously this was impossible. Once I told him: 'Maharaja, this relationship can ruin your reputation. You are translating the Srimad-Bhagavatam, and devotees would want you to behave as a bona fide spiritual master.' He never heeded my advice. He scoffed at the many complaints lodged from well-intentioned but worried Godbrothers and followers. In fact, he stopped overtly associating with the woman (who I now see more as a victim) only after Gopiparanadhana and Dravida threatened not to work with him anymore on the translation and editing of the Bhagavatam." (<http://www.harekrnsna.com/sun/editorials/11-09/editorials5268.htm>) HS is often seen with female disciples on walks, in his home, in hugs. He also would have his ex-wife visit him for weeks at various temples and he would associate with her at length, having explosive, passionate arguments: very un-sannyasi-like.*

**Venkata Bhatta das (18 Apr 2009): Philadelphia:** *"Following a meeting with a delegation appointed by ISKCON's GBC here, ISKCON leader HS issued a letter upholding the traditional Krishna conscious view of sex and marriage, and apologizing for acting and speaking in a way to lead some to believe that he did not uphold this view. The letter addresses controversy stemming from a blessing that HS gave to a same-sex couple during a commitment ceremony held in California in Nov. 2008. The blessing, conveyed through email, reminded the couple that 'our love for each other is a reflection of God's love for us. Thus, the perfection of every relationship is to see God in each other.' It went on to invoke God's blessings upon the couple, 'as they commit themselves to each other in the spirit of God's love for them.' **HS also gave the benediction** that the two men 'always be, each for the other, a source of spiritual inspiration and happiness' such that their 'relationship lead them, patiently and steadily, back to our real home in the spiritual world.' Although the blessing did not speak directly to the issue of whether homosexual relationships could be accommodated within ISKCON, critics felt that it was tantamount to an ISKCON endorsement of same-sex marriage. Not surprisingly, the blessing generated a great deal of backlash within devotee communities and on the internet, feeding fuel to what many regard as a full-blown 'culture war' between conservative and liberal viewpoints in ISKCON today.*

*"The matter reached the GBC and that body passed a resolution this year specifying that it did not 'endorse or support' HS's actions, and tasking a delegation to meet with him in hopes of reaching 'a common understanding.' The delegation, Ravindra-svarupa and Bir Krishna Goswami, met with HS and in a succinct letter to the GBC on April 11, HS wrote: 'I am writing to reaffirm that I uphold the Krishna conscious principle that sexual union is for procreation within marriage, and that no spiritual leader should encourage or endorse any other form of sexual relation.' While not commenting as to whether the blessing was itself inappropriate, HS did apologize for not being more clear in his intentions. 'I regret that I acted and spoke in such a way as to give many an impression to the*

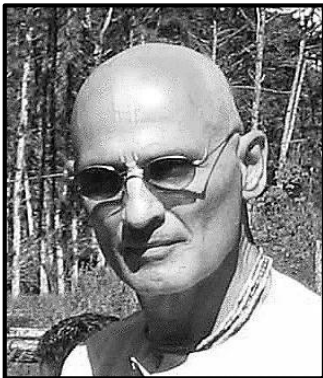


contrary,' he concluded. 'I am sorry.' HS is no stranger to this controversy. In 2004, he authored a paper on gay monogamy, arguing that Vaishnava moral theology ought to encourage homosexuals to commit to monogamous relationships as an alternative to leading promiscuous lifestyles. The paper continues to spawn heated debate." (END)

HS, 2004: "Given the need to balance strict varnashrama with **liberal spirituality**, I believe that ISKCON should recognize and encourage monogamy among all its members of whatever orientation... I am not convinced that marriage is the best means in all cases, but some serious, formal and public recognition and **appreciation of gay monogamy** is in the best interest of ISKCON and its members."

"Hridayananda was the most blatantly arrogant, like a gifted child who was completely spoiled. He was also a glutton, stuffing himself with chocolate cake whenever he could. " (Navayauvana das, blogspot 2008) HS is certainly a main character in the ISKCON circus show of rascals (Ch. 145). We could go on and on about HS, who was once a glorious servant of Srila Prabhupada, **but has now become a poison to his mission**. The internet has the details. His fall was due to deviations, offenses, disobedience, and false pride. No japa beads.

### MESSAGE FROM HARINAMANANDA DAS TO HRDAYANANDA DAS



A public posting in late 2009 from Harinamananda das from Mexico stated: "The recent visit of HS to Mexico City 2 weeks ago was a despicable insult to the sannyas way of life. It created sorrow in our hearts. I can't help but write and express my concern over his conduct during his visit. From my humble position and harboring no desire to criticize maliciously, I cannot remain silent and leave his actions ignored. It is very sad to see how a Godbrother has fallen so grotesquely—one who is supposedly a sannyasi, a guru, and more than that, one who declared himself an acharya. He is making a mockery of his vows and post. HS did not dress as a monk of our Gaudiya Vaishnava line all the time he was in Mexico. He also did not chant his rounds, what to speak of Gayatri mantras. Also, everyone noticed he did not wear the sacred thread. In spite of being announced as the main speaker of the event, he didn't bother to attend the Ratha-yatra parade nor the festival site. Also, as I am a personal witness, he does not follow any sadhana at his "home." In Mexico he was seen all the time wearing only polo shirts, dockers, shorts and even vulgar baseball hats. He dressed as a karmi, against Srila Prabhupada's direct instruction to him in Mayapur. I remember back in the 70's, when HS was a dedicated sannyasi. In spite of the many complaints about his despotic and sarcastic ways, still he was trying his best to follow Srila Prabhupada's instructions. Because he was sincere, devotees tolerated his excesses and eccentricities. We who were close to him knew that he was not pure, but he was pushing Srila Prabhupada's mission. Last Nov. (2008) I stayed at the home of a young man who I convinced to move to Alachua to involve himself more directly in devotional service. I asked him why he ignored Srila Prabhupada's instructions on the matter of dressing properly as a Vaishnava and he did not wear any tilaka? He responded, 'HS advised me not to shave my head, not to keep sikha, and not to wear devotional clothes.' I got into a strong philosophical discussion with him. After a short time he recognized that he was wrong in following HS's advice. The point I want to make here is that HS's 'sophisticated' attitude is creating a lot of confusion and anxiety amongst devotees in general, but especially neophytes. They see HS's behavior as an example to follow. Please, Hridayananda das, stop behaving whimsically. You have developed the rare mystic power to be two persons at once. You present yourself as a guru, acharya, and accept a level of worship deserved only for the highest class of devotees of the Lord. But on the other hand, you keep a selfish private lifestyle. You own real estate properties and a bank account with millions of dollars. You have a karmi job, wear karmi clothes, and have close association with women. HS, listen to me: I am your same age. I have known you for over 30 years. We embraced the same spiritual path and we have the same glorious spiritual master. If you get married and act with

responsibility, I guarantee that you will make more progress than you are now. Then you won't continue making a laughing stock of the sannyas-ashram. I apologize for speaking to you so frankly. Of course, the final decision is yours, but don't lie anymore to yourself and to your blind followers passing as a guru, as a pure representative of Srila Prabhupada, as a link to our sacred guru-parampara. This is a total illusion, a maya's masterpiece. For the sake Srila Prabhupada's unblemished name, and for the love of him, I repeat my sincere request once more: Hrdayananda das, please get married!"

As of 2022 HS remains as an ISKCON approved initiating guru by the blessings of the ISKCON GBC with thousands of disciples (however, many have left him), as a supposed sannyasi, and in 2003 he returned from retirement as a "GBC Emeritus" to being an active GBC member again. Amazing!

**SP:** Why your dress is not as a sannyasi? **Tusta Krsna:** The robes make people uncomfortable, Prabhupada. They see you as different and can't relate. They won't relax enough to listen when I wear robes. **SP:** But sannyasi must dress in saffron with robes and shaven head. **Tusta Krsna:** I am following all the principles, but the dress is external and superficial. Why should we let it hamper the preaching? **SP:** If the dress is superficial, why should you change your dress to please people who are so serious about superficial? You understand my point? Superficial people become controlled by superficial and external things. Why do you dress to please superficial people? You should dress to please Krsna. **Tusta Krsna:** So you would like me wear saffron and shave up? **SP:** Yes, I want you to promise this. Only wear saffron and keep your head shaved. This is sannyasi dress. You should promise. **Tusta Krsna:** Yes, Prabhupada. I promise. (SPConv 1974)

*"The dress is also required. You should be always equipped with tilaka, kunti, and sikha, sutra.*



*Then, as soon as a common man sees, "Oh, here is a Hare Krishna man. Hare Krishna," he'll chant. Automatically you give a chance to chant Hare Krishna. So this is required. THE FOOLISH RASCALS, they say that 'What is the necessity of this, that?' No. This is necessity. You must always remain dressed like a Vaishnava. That is necessity. So preksaniya: "is very beautiful to see." Otherwise how they became impressed? Immediately they become so pious that they chant Hare Krishna." (SP Lecture Oct. 29, 1975)*

## CONCLUSION

It can be asked whether the KW program might be as successful or more successful by simply doing what Srila Prabhupada did when he came to New York in 1965? Guitar and piano instead of mrdunga and kartals: this is really such an issue? To many devotees, KW appears totally unnecessary and is just another needless innovation, altering the fabric and integrity of the Hare Krishna movement as Srila Prabhupada gave it to us. Further reports complete with photos have HS playing ping pong with women, encouraging devotees to go back to university, not following his strict sadhana, maintaining the pamho forum "VAST" that was a breeding ground for those who openly blasphemed Srila Prabhupada, and making egregious statements that are gravely erroneous, deviant and offensive like *"the attempt to disrobe Draupadi never took place."* Srila Prabhupada advised him not to study Sanskrit outside of his books, but he went to Harvard and became an accredited academic in Sanskrit with PhD, etc. On Aug. 6, 1972, Srila Prabhupada sent a letter to Hrdayananda: *"...You have studied the Sanskrit language for some years, that is sufficient of study, there is no more need. Now you read our books, not that lifelong you have to study Sanskrit. Simply read our Sanskrit wherever it appears in our books and teach these slokas to the devotees, do not waste time by studying Sanskrit independently of our books."* Obviously HS is fallen from sannyas, his sadhana practice, and Vaishnava sanity. Thus as a misleader he has negatively affected and disturbed the Hare Krishna movement and his spiritual master with his deviations. It is because he has falsely taken the position of a guru and a senior ISKCON leader that we are compelled to protest, to warn others not to be cheated by him.

Compare ISKCON guru Hrdayananda's words with Srila Prabhupada's. **SP:** *"That's a fact. The spiritual master has to take the responsibility for all the sinful activities of his disciples. Therefore to*

make many disciples is a risky job unless one is able to assimilate all the sins." **HRDAYANANDA:** "The idea that a guru suffers for a disciple's, even when the guru is in no way responsible for that sin, is absurd in my view." This guy is a clown. Anyone still following him is walking into a ditch. He also claimed that japa malas were brought to India by the Portuguese. He wears shoes while doing arati to Lord Krishna, walks around in the mall in bermuda shorts, etc. He is in no way a sannyasi, and is just a poser. He also refuses to wear tulasi neckbeads, or chant on a japa mala, as that hurts his wrist, but he plays ping pong, golf and basketball, which don't hurt his wrist.

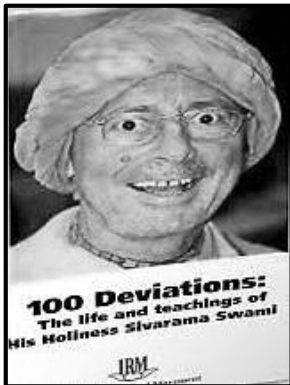
## CHAPTER 137: SHIVARAMA SWAMI

Shivarama Swami is a self-appointed initiating guru and ISKCON GBC, and is in charge of UK, Hungary, Romania, and Turkey. He has developed a large farm project in Hungary. He was heavily involved with Narayan Maharaja and the rasika guru episode of 1990-1996, and wrote several fictional books about Lord Krishna's intimate pastimes with the gopis. He received much criticism for this, but never admitted any fault. He is known as a hardline manager who takes a heavy hand with any opposition or views differing from his own or those of the GBC. IRM has published a small book chronicling the numerous defects and deviations in Shivarama's lectures and conversations whereby he not only contradicts Srila Prabhupada's teachings but also himself. He has been dishonestly inconsistent, saying one thing and entirely the opposite later. This is unique to those who improvise as they go along. He likes to take luxury vacations at the expense of his disciples. Re: his philosophical confusion and inconsistencies, see: <http://www.iskconirm.com/docs/webpages/srs7.htm>.

### SHIVARAMA INVITES HINDU MAYAVADIS TO ISKCON TEMPLE

We have two abbreviated excerpts from IRM's BTP magazine which shows Shivarama Swami inviting mayavadi Hindu "spiritualists" to ISKCON's Bhaktivedanta Manor near London. **First account:**

*"A year ago, in 'Bhaktivedanta Manor Promotes Sai Baba in British Media' we warned of the consequences of disobeying Srila Prabhupada's instructions by associating with atheists, false gurus, mayavadis, and supporters of Sai Baba just for cheap popularity. Srila Prabhupada as follows: 'They are clearly rejecting all these bogus rascals like Sai Baba... Actually these rascals are simply creating magic and jugglery. Even during the time of Krishna, Paundraka was there and Krishna immediately cut off his head. That is the only punishment for them, to immediately cut off the head of such rascals who pose themselves as God. They are simply cheating the people' (SPL Riddha, June 15, 1976) 'In this regard, Bhaktisiddhanta Sarasvati warns all devotees engaged in broadcasting the Krishna consciousness movement NOT to speak to the impersonalist mayavadis who are always determined to oppose such theistic movements... It is BEST TO AVOID association with them COMPLETELY and never ask them about anything confidential because they cannot give good advice. NOR SHOULD WE EXTEND INVITATIONS TO MAYAVADIS AND ATHEISTS NOR ACCEPT THEIR INVITATIONS... It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Mayavadis and atheists.'" (NOI Text 4 purport)*

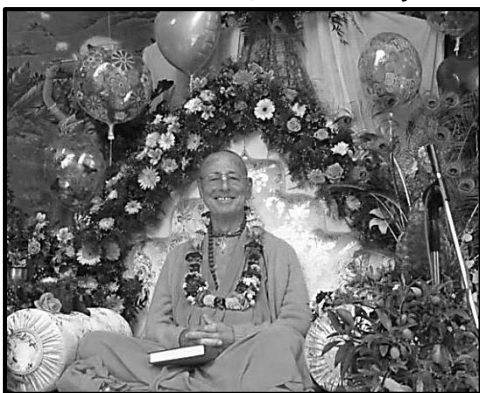


*"Choosing to disobey these instructions, Bhaktivedanta Manor in the UK, which is the largest ISKCON temple in Europe, whose GBC is Shivarama Swami, decided to invite 'all these bogus rascals' who are 'always determined to oppose such theistic movements' with the express purpose of: '...gaining goodwill amongst a large section of the Hindu community' (quoted from an email sent by ISKCON's Romapada das to the Pandava Sena youth group on Sept. 5, 2001). A press release issued by ISKCON UK's press officer Bimal Krishna das announced to the national media that: 'The rally will be addressed by some of the most senior spiritual leaders of the Hindu faith including HH Swami*

*Divyanand Teerth, Jagadguru Sankaracharya of Bhanpura, HH Swami Chidanand Saraswati Maharaj, HH Sri Sri Sri Saldas Baba, and HH Sadhavi Dr Sadhana...'* (ISKCON press release, Sept. 8, 2001). According to the Sai Foundation: 'Sri Saldas Baba is the Chairman of Sai Foundation which is dedicated to both the Shirdi Sai Samsthan of Shirdi and Satya Sai Organisation of Puttaparthi. Sri Saldas Baba has been playing an active role in spreading the message of love and peace of Shirdi Saibaba and Sathya Saibaba.' The same Sai Baba recently accused of fake miracles and homosexual molestation. We refer our readers to the abovementioned letter from Srila Prabhupada. Lo and behold, Shivarama Swami - the 'Guru' and GBC of Bhaktivedanta Manor - under whose leadership this invitation to mayavadis and atheists was made - again received instant karma for disobeying Srila Prabhupada's orders. (Again because as highlighted in our newsletter no. 28 story "Would-be Gopi Receives Instant Karma," we noted how he had received a just reaction for his unauthorised abandonment of Srila Prabhupada for Narayan Maharaja, with many of his disciples and his yatras also defecting to Narayan Maharaja). This is evidenced from his Vyasa-Puja offering wherein he details what happened as a result of inviting these mayavadis to come and speak at Krishna's temple."

**Second account from BTP:** "In July, a well-known Hindu organization launched a worldwide yatra on the grounds of Bhaktivedanta Manor. To preside over the function, they invited many spiritual leaders. [...] When I saw the mélange of spiritual dignitaries, I had second thoughts. On the stage were to be two yogis, a guru, a Sankaracharya, and myself - compromising association! I inquired about the scheduled speeches and was assured I would have equal time. After consultation, I decided to make the best of the situation and participate." (Here Shivarama Swami honestly admits that he compromised himself by allowing ISKCON invite these Mayavadis to speak at Krishna's temple - something Srila Prabhupada warned us in the Nectar of Instruction purport above NOT to do - and that therefore he simply had to 'make the best of the situation'.)

"Then, sitting beside me, the Sankaracharya, a small chubby man my age, with an ignoble tendency to fidget, spoke, regularly alternating between Hindi and English. In addition to eloquent servings of mish-mash common to the other speakers, His Holiness made philosophical points clearly targeted at his hosts - namely, the ISKCON devotees and, more specifically, Their Lordships Radha-Gokulananda." (Please note that it was the ISKCON management for Bhaktivedanta Manor, for whom Shivarama Swami is the GBC, which had invited these persons to hold a function at THEIR temple so that they could attack Their Lordships, Radha-Gokulananda!) In response he diligently continued to churn the mish-mash, but true to form he returned to his Mayavada siddhanta to exclaim, 'The names



of God are immaterial, for above name and form is the formless eternal [...] This is what Chaitanya Mahaprabhu meant when He said mayavadi-bhasya sunile haya sarvanasa. [...] Through his speech he made one more classical jab, describing the Ultimate as pure knowledge and the worship of Deities as a temporary means to Brahman. [...] I felt that you, Srila Prabhupada, our Society, and Krishna had been grievously offended.' (Of course they had. And Shivarama Swami omits to mention that as the GBC for the hosting temple, he is the architect for this offence.)

"The Sankaracharya replied, 'What I have said is all right.' 'No!' I interjected smiling, 'In Krishna's temple you have said that Krishna is a subordinate manifestation of Brahman. You said the Absolute Truth is, in reality, nirguna. That is both impolite and against the Vedic conclusion.' But there was one last thing to say. I smiled at him, 'But Swamiji, you know what Adi Sankara said.' [...] 'bhaja govindam bhaja govindam bhaja govindam,' and stopped. [...] 'Gazing into his eyes, speaking very audibly, I continued, 'mudha-mate.' The Sankaracharya jerked - shocked. In a public assembly I had implied he was a mudha! [...] Perhaps I was guilty of inhospitality to a guest - an unfortunate transgression of etiquette. However, I did not want to tolerate grievous

*offenses to the Lord - a major spiritual transgression. (Yet Shivarama's leadership had paved the way for this grievous offence to be committed and broadcast in Krishna's temple.) Sure enough, the Sankaracharya leant over to me and said, 'Excuse me, I must go to the toilet.' He rose with his escort of followers and reassured me, 'I will be back. But I knew he wouldn't. The organizers were unsure why he left untimely in his Mercedes, retinue and all. They were puzzled, I was happy. (Shivarama claims he was happy that he had effectively driven away his Mayavadi guest. Then why disobey Srila Prabhupada and allow him to be invited in the first place? So Shivarama's Vyasa-Puja offering to Srila Prabhupada is to boast how he tried to fix a problem he created by disobeying his instructions!)"*

### LORD SHIVA, DURGA WORSHIP

Lord Shiva and Durgadevi deities (see Ch. 118) were worshipped in Hungary under Shivarama Swami's guidance. Aug. 18, 2008, Shivarama stated: "Actually we worship Lord Shiva as Gopisvara Mahadeva and Yogamaya devi. Lord Shiva is the best of the Vaishnavas [...] Yogamaya devi can remove the illusion of the material world from us. That's why we worship Them." Later, on June 16, 2008, ISKCON guru Danavir Swami countered: "There are some immature devotees of Krishna who chant prayers to the demigod Shiva [...] Although it is true that Lord Shiva is the greatest Vaishnava, nevertheless, Lord Sri Chaitanya Mahaprabhu, the yuga avatar for this age, has clearly stipulated that the only process for self-realization is chanting the names of Hari." Shivarama Swami also adopted a concocted practice or vow which he explained: "Devotees ask what kind of vow I am doing and what is its purpose? [...] In the wake of the vow the young gopis performed to have Krishna as their husband, I am following a kind of Katyayani vrata. I eat havisya once a day, bathe in cold water, don't shave, chant prayers to and worship Devi (Durga) daily. I pray to Yogamaya, 'The gopis accepted so many austerities so that you would bless them with Krishna's company...' (Dec. 14, 2007) However, worship of Shiva or Durga is not allowed by Srila Prabhupada: "Generally they worship various demigods-devotee of Lord Shiva, Goddess Kali, Durga, so many. But they have been condemned by Bhagavad Gita." (SPLecture Oct. 19, 1972)

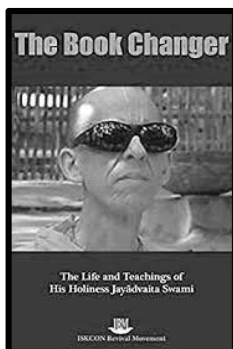
### CONCLUSION

Shivarama Swami kept Krishnalila dasi as his personal female secretary for 15 years, questionable for a sannyasi. Not any previous acharya has written fiction about the intimate Vrindaban pastimes of the Lord, but SS decided he should, and he did. Thus he continues with undertones of his rasika bhakti long after he was temporarily suspended as a guru in 1995 for his stubborn association with Narayan Maharaja of the Gaudiya Matha. He also has adopted tunes from famous rock n roll stars in chanting the Hare Krishna mantra, another questionable practice. SS is another ISKCON "guru" with the penchant for innovations in Krishna consciousness contrary to Srila Prabhupada's teachings. Online one may learn more about SS's deviations and madness.

## CHAPTER 138: THE BOOK CHANGER

### JAYADVAITA SWAMI: THE BOOK CHANGER

Jayadvaita Swami (JS) was a trustee and the "senior editor" at the Bhaktivedanta Book Trust (BBT) from the 1970's to 2017. He personally effected thousands of discretionary changes to Srila Prabhupada's books, especially the Bhagavad Gita. See Ch. 148 re: the book adulterations. What began as common-sense corrections for a few obvious errors in punctuation, spelling, and grammar expanded to other omissions and technical discrepancies, then evolved where innumerable discretionary and unnecessary changes became part of his editorial mission. He claims to be have been authorized by Srila Prabhupada for his unsupervised, unanswerable, and unilateral changing whatever he likes in Srila



Prabhupada's books. Such a self-assumed mandate is unprecedented in literary history where a famous, deceased author's works are tampered with and radically modified, without permission, much less to this extent.

JS insists his book adulterations are justified and legitimate, and aggressively defends against all who disagree. He regularly published explanations for selected changes and he somehow maintained support for his work from ISKCON leaders and the other BBT trustees. However, Srila Prabhupada never gave him any instructions to make book changes after his departure. He cleverly confuses the issue by pointing out many changes which seem to be good and necessary, but rarely discusses those changes wherein the subtle philosophical meaning is changed or the syntax and mood of Srila Prabhupada's writing is disturbed and altered. There are many websites and essays online on this subject. It is almost incomprehensible how he can actually think he is entitled to make so many drastic and fundamental changes to Srila Prabhupada's style, meanings, and teachings with book changes decades after Srila Prabhupada has departed. If a publisher were to do the same with Shakespeare's works, this would be instantly condemned and no one would buy that "edition." However, ISKCON has endorsed the changed editions of Srila Prabhupada's books as "authorized" while heavily discouraging and blocking the original editions. Srila Prabhupada said "back to the original way," meaning as it was printed during his presence, and also said "no more changes." Below, we probe why Jayadvaita Swami is so insistent on his extremely controversial "service." Many believe it is due to envy, insanity, or even that he is an agent of demonic forces.

### THE BLUE JACKAL WILL EVENTUALLY REVEAL HIMSELF BY HOWLING

There is a story about a jackal who fell into a bucket of blue dye and became the ruler of the forest after he claimed to be God. Eventually the jackal was found to be nothing but a jackal when he could not help but howl at the full moon. In 2015 JS gave a seminar on standards for kirtans wherein he revealed his true attitude towards Srila Prabhupada as the eternal Founder-Acharya of ISKCON. He mocked those chanting "Jaya Prabhupada" during the morning temple "Samsara" prayers, and declared this is not the "Prabhupada song," and that it is instead a song for all gurus. Even JS's usual supporters were shocked and strongly protested. By watching the video online to catch JS's sarcastic and offensive tone of voice and facial expressions, one clearly sees JS's motivations in his book changes. It is a matter of character, not principle. JS's has deep envy of Srila Prabhupada, compelling him to continue tampering ad infinitum with Srila Prabhupada's books, something only he is qualified to do? What kind of illusion is it to change Srila Prabhupada's most dear books? JS said:

*"A devotee is asking whether after Samsara dava we should chant Prabhupada pranams mantra. Interesting question. When Prabhupada chanted it in the morning, he chanted Samasara dava, Sri Krishna Chaitanya, Hare Krishna, nothing else. He didn't chant the pranams mantra to his guru maharaj. Now, if I suggest that we shouldn't chant Prabhupadas pranams mantra, there'll be a revolution. But actually it's not necessary. It's not what he did and we don't have to. Samsara dava, Sri Krishna Chaitanya, Hare Krishna, nothing else. So when someone, who's not Prabhupada's direct disciple, begins by offering pranam mantra to Prabhupada, my hearing takes a beating. I think: 'What's wrong with this person?!' But at least: **don't start with Prabhupada pranams mantra**. You're totally contrary to the tradition if you do that. The next thing that disturbs me, sometimes we hear right in the middle of Samasara dava 'jaya Prabhupada, Jaya' **What the hell is that?! ...**" (COMMENT BY AJIT KRISHNA DAS: JS says "Jaya Prabhupada" in a ridiculing manner several times, swaying his hands in a 'funny' way, pulling a face. This is extremely disgusting to watch.)*



*"Samsara dava is not the Prabhupada song! **It's the guru song...** which doesn't mean the founder acharya of ISKCON. **Samsara dava is not the Prabhupada song.** And therefore it even disturbs me when, you know, they finish the... dhyayam stuvams tasya yasas tri-sandhyam vande guroh sri-caranaravindam. 'jaya Prabhupada jaya'... as again if it was the Prabhupada song. If you want to think of*

*Prabhupada during that song, that's fine, but it's not... What if somebody else is thinking of his guru? God forbid! Then you've spoiled his meditation. Because you're thinking it's the Prabhupada song. **You don't need to chant 'Jaya Prabhupada' at any point.** Samsara dava, Sri Krishna Chaitanya, Hare Krishna, nothing else."*

Gaura das, from a FB group of 850 SP disciples, and usually a supporter of JS's book changes, wrote in protest: *"He has stated that the Samsara Prayers are not the Founder Acharya Song and discourages the idea of singing Srila Prabhupada's pranams or name during Mangal arati. JS's example and understanding of mangal Arotike in the 1960's doesn't apply to the way Srila Prabhupada established standards for his worldwide ISKCON. Starting with the acquisition of New Dwaraka as his world headquarters Srila Prabhupada had leaders fly into LA for 1-2 weeks to be trained in new permanent standards for arotike, for the morning program, for Deity worship, for morning and evening class which included chanting Sanskrit, etc. The kirtans always included chanting the pranam prayers and Jaya Prabhupada. I simply have no words to express how obvious this is. To preach that the standard should not include these pranam prayers and that the chant "Jaya Prabhupada" shouldn't be part of mangal arotike during the samsara prayers is offensive and completely against the foundational position of the founder-acharya. When his Godbrothers tried to minimize his position, Srila Prabhupada emphasized even more the importance of his pranam mantras. His Divine Grace was very concerned about his name appearing in his books, on the BBT building, on letterhead, etc. This is central and essential to not having his teachings and position marginalized. How JS doesn't understand this is bewildering and I can only attribute it to his being covered by the illusory energy."*

#### **COMPLETELY DISREGARDING THE SENTIMENTS OF SO MANY GODBROTHERS**

In spite of widespread, overwhelming protest and condemnation of his unnecessary and decades-long book changes program, JS arrogantly refused to change course on his editing work or negotiate a definition of limiting parameters to his "work." This is even contrary to Vaishnava principles- that if so many devotees are disturbed by his so-called service, he should consider that perhaps there is something amiss? His book changes is one of ISKCON's greatest controversies. Perhaps most devotees prefer to read Srila Prabhupada's unchanged books, while some ISKCON misleaders refuse to read Srila Prabhupada's unchanged books, even offensively throwing them aside. JS has succeeded in creating a great polarization and enmity amongst devotees. He is the four-star general of disturbances to the Hare Krishna society, yet he arrogantly is unfazed. We also note JS is an ardent supporter of ISKCON's concocted guru by vote approval system and is an ISKCON guru himself. He has written much against the idea that Srila Prabhupada is still the current link in the disciplic succession, and that the ritvik representative system that Srila Prabhupada instituted for initiations after his departure is not traditional nor bona fide, ridiculing the notion. Yet, JS has never justified ISKCON's guru system, wherein, as he himself wrote, gurus have had "sex with men, women, and probably children as well."

We find JS to be a thorn in Srila Prabhupada's sacred mission that should have been pulled out long ago. His role as the adulterer of Srila Prabhupada's sacred books has been met with especially strenuous and consistent resistance and condemnation from many senior devotees, but JS is unmoved and stubborn in his self-appointed duties as Srila Prabhupada's eternal "editor." We cannot imagine how Srila Prabhupada is pleased with these changes; few devotees are pleased with them either. Due to his insistence at changing Srila Prabhupada's books in ways that significantly alter the feel and meaning of Srila Prabhupada's books, it can be safely noted that JS is perhaps the most despised ISKCON leader, perhaps even more so than the suspects in Srila Prabhupada's cadmium poisoning. One wonders how JS has the audacity to slaughter the sanctity and purity of Srila Prabhupada's divine teachings unless it is a deliberate and demonic intention.

#### **SEPT. 8, 2017: JAYADVAITA RESIGNS FROM BBT**

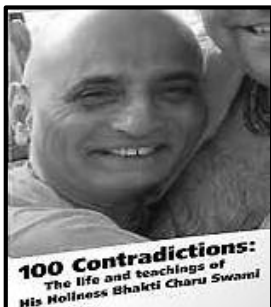
*"I hereby submit my resignation as a trustee of the BBT, a California trust. I am aging. And though (as far as I am aware) no mortal disease has yet laid claim on me, I have reached the years*

where my powers are dwindling, not growing. And I would prefer to leave my 'lifetime post' timely, and with a minimum of fuss. As a member of an older generation, I also welcome the opportunity to move aside in favor of those who are younger. I will be happy to continue to serve the BBT, mainly as an advisor, for however long my service may be useful. But for this I need not hold a post. From what I understand of trust law, to resign from a trust one does not need approval from one's fellow trustees. Nonetheless, I request my fellow trustees, and the directors of the BBT International, to give my resignation their blessings. Finally, my gratitude to my fellow directors and trustees for the pleasure of serving in their midst." (END) NOTE: He refers to two BBT's; see Ch. 149, App. 15.

Conspicuous in JS's resignation is the absence of any acknowledgement of the book changing controversy or harm he has done to Srila Prabhupada's mission. ISKCON's GBC did not decide to remove him, nor make a ruling on the book adulterations issue, such as reversing the changes or assigning a council to research and study the issue. And JS's influence at the BBT is such that he is free to continue adulterating with Srila Prabhupada's books even if officially resigned. No one knows if JS or others are still making more changes that will appear in future printings. It appears his resignation is a sly maneuver to calm the nerves of the ISKCON membership and not have to confront the protests. But the opposition to the "changed books" is not going away and in Ch. 148 we will see some notable progress being made in rectifying this disaster. The second BBT editor is Dravida das, who has assisted JS in devising 1000s of book changes, and who introduced the much debated change to CC where Srila Prabhupada describes the disciplic succession. We suspect the rising groundswell of dissatisfaction and anger amongst devotees had a hand in JS's resignation. However, the book changes remain in place as official ISKCON policy. The struggle to preserve the purity of Srila Prabhupada's books is not over. IRM has published a small book on JS and his nefarious deeds, called: *The Book Changer*.

## CHAPTER 139: BHAKTIC HARU "BLUE" SWAMI

Ch. 73 in Book One deals with how Bhakticharu Swami (Kishore Battacharya) is a person of primary interest in Srila Prabhupada's poisoning. This chapter addresses how he has been engaged in misleadership of devotees as an ISKCON unauthorized guru, sannyasi, and GBC member. In 2016 he was the GBC Vice Chairman. We call him "Blue" Swami due to his statements about how he did not take Srila Prabhupada saying that he was being poisoned seriously because he noted that Srila Prabhupada had not turned blue. He passed away at age 74 in July 2020, supposedly from COVID, shortly after he again deemed the "poison theory" as ridiculous, false, and he gave some more boringly defective arguments in an online video.



Sometimes the bewildered followers of an unauthorized guru will object that despite some oversights and errors, the important thing with their "guru" is his sincere attempt to preach Krishna consciousness in the service of the parampara. However, the visible anomalies are but the tip of the iceberg, and BCS's life was as more about garnering worship, money, and power for himself, and he has greatly contributed to undermining Srila Prabhupada's mission. This he has done by falsely posing as a bonafide guru, defending the erroneous "living guru" theory whereby Srila Prabhupada is no longer able to

give transcendental knowledge via his books and recorded teachings, and by introducing or supporting deviations from Srila Prabhupada's teachings. This is not a matter of simply finding some faults. BCS was one of the main ISKCON misleaders and GBCs who cheated naïve persons by presenting himself as a deliverer of the lost souls while exploiting Srila Prabhupada's mission for his own self-aggrandizement. It is not a pretty picture; neither is it our pleasure to describe it, yet it is necessary to stop the cheating. We pinpoint the exact problems as objectively and surgically as we can without envy, ridicule, or embellishments in the attempt to restore the purity of Srila Prabhupada's mission.



## HOW BHAKTICHARU (BCS) INVESTED AND LOST MILLIONS IN BUSINESS

From 2011 articles posted by Caranaravindam das, we review some of BCS's business dealings where he invested millions from supporters and disciples and then lost that and more. We note there were "shady" dealings, dissatisfied investors, and issues went to the ISKCON Justice Ministry and GBC for resolution. *"Some years ago, he purchased a Canadian aerial survey company, McPharr Geosurveys, in Toronto. This business involved many devotees in its management including Bhagavan and Dayarama from Mayapur. Unfortunately, throughout its history, the company never fared well. McPharr engaged in aerial surveys searching out mineral deposits. This is done by machinery and sensors flown over specific geographical areas gleaning data which is later analyzed as to the area's existing mineral content. The business is technical and the investment required is high. Various industry members have opined that novices getting involved in such a sophisticated and expensive industry is ill-advised. But the amounts of money made is high and intoxicating. And BCS found the attraction irresistible. McPharr ran into constant problems [...]. The company leased planes to assist their survey work, which led Ambarisa das, an investor in the company, to purchase a plane to do their flying, and Skyvision Exploration held title to the plane. The money used was earmarked for the Mayapur temple project and Ambarisa was convinced to have the money be put to work to produce more profit for the temple. But McPharr was forced into bankruptcy in order to escape their creditors and a new company, AMG India, continued McPharr's work. In the end, as of 2010, BCS's debts totaled \$11M to 150 creditors. BCS solicited loans from many disciples to purchase a property in Ujjain, India. Taking this as collateral, the Bank of India issued a line of credit to AMG for \$5M dollars. Millions more were also borrowed from disciples for the McPharr enterprise. According to industry sources, AMG is also now in the red for \$8M. As a result of \$6M in loans from disciples, the \$11M in debts listed above and the large debt owed by AMG, BCS has a huge debt. There has been further action to raise loans from other disciples in the hope of paying down these debts. These efforts have fallen short; and debts to the devotees will not be repaid.*

*"A friend of mine, Krishna das (Kd), has direct experience dealing with BCS and his sidekick Sudipto McKerjee. He shared all the details with me. [Describes how BCS borrowed money from Kd, others, defaulted, went to court, tried to move the plane to India, bond and insurance, collateral, damage awards, legal maneuvers, lawyers, bankruptcies, etc.] There was no way BCS could retain possession of the plane due to the nonpayment of the loan and the ironclad lien on the plane. Their plan was to bankrupt Kd and take the plane as payment for contrived damages. McKerjee and BCS were very bitter that possession of the plane was lost. [...] BCS was in consultation with McKerjee on every aspect of the business and this cold-blooded legal maneuver. The GBC became involved after many complaints from BCS's lenders. An investigation was begun and intense pressure at the Mumbai GBC meetings was placed on BCS to repay the loans and stop his business involvement. The GBC involved ISKCON Resolve regarding BCS's survey work in Iran. There were hundreds of emails exchanged during the negotiations between McKerjee and Kd. In the end, the company trustee of Skyvision attested that there were no damages to the company and released ownership of the plane. Before the whole legal debacle began, BCS provided a written guarantee to his creditors as follows: 'I am extremely sad to hear this from XX. He had been loyally serving McPharr through its extremely critical phase. He had been holding the fort single handedly. To make him feel that he is worth nothing is extremely unfair and ungrateful. XX, please do not feel that way. We may have failed you in many ways, however, please rest assured, that at this time of your difficulty we will not desert you, rather we will be there with you and give you all the support you need. Please let me know what are your difficulties and we will try our best to sort them out together. Please also assure all the devotees to whom we owe money that, although due to the present critical situation we have been defaulting in paying them back and it may take a little longer, nevertheless, their money is safe and they will get it back with interest. I personally am standing guarantee for that. BCS'*

*“BCS offered to help Kd pay his legal fees, which was accepted but none of the fees were ever repaid. ISKCON Resolve has informed us that the committee handling BCS’s business failings feel that the plane represents a larger portion of repayment of Kd’s loan than what can be offered to the other lenders, so no more funds are to follow. The end result is another example of an ISKCON ‘leader’ manipulating disciples and begs the question as to why a ‘sannyasi’ is engaged in business activity.”*

**BHAKTICHARU IS THE EXPERT AT GURU BHAKTI HYPOCRISY by Adridharan das, IRM**

Bhakticharu Swami (BCS) is the master of hypocrisy par excellence. In previous IRM newsletters we showed that BCS will say one thing which people want to hear, but PRACTICE something completely different. Like re-naming his Vyasa-Puja festival the 'Sri Prabhupada Memorial Festival', but still managing to squeeze in lavish worship for himself in the middle of it. The following from BCS at a Toronto meeting: **(1)** *"Like some individuals are very open, like Bhakti Marga Maharaja, he is kind of, even, he was telling me yesterday when he gives initiation he tells his disciples that you are actually Prabhupada's disciple and I am taking care of you, trying to help you to become engaged in Sri Prabhupada's mission. Now that's actually the crux of the whole thing, that if everybody understands and makes that point clear to their disciples then I think that a lot of our problems will be solved."* Here BCS agrees with Bhakti Marg Swami that **at initiation** the disciple must be told that they are actually Sri Prabhupada's disciple. This is of course 'hard-core ritvik' and goes much further than even the watered-down 'officiating acharya' proposal which was put to him at the same meeting. Yet BCS does NOT practice this himself, but continues to agree with the rest of the GBC that the idea that at initiation the initiate becomes Sri Prabhupada's disciple is a most dangerous, deviant and heretical idea. He also of course continues to relate with 'his disciples' as if they are HIS disciples and NOT Sri Prabhupada's-Guru dakshina, regular Guru-puja, Vyasa-puja offerings and celebrations etc. **(2)** BCS: *"After Harikesh's fall down, I proposed in 1999 that it's obvious that we are going in the wrong direction. Now, when you know you're going in the wrong direction, what do you do? You stop to find the right way. So for the time-being, let's stop giving initiation and find out what is actually the problem and whether we can find a solution and until then, let us stop."*

He claims in 1999 he agreed ISKCON's gurus were going in the wrong direction and they should STOP initiating, and figure out the right thing to do. Of course, BCS himself did NOT stop giving initiation, but rather, 'continued going in the wrong direction', which he continues to do to this very day. **(3)** BCS: *"Yes, I agree, to begin with, I think at the beginning I said our main problem was introducing a defective initiation system. And that defective system may have been watered down to some extent but its still prevailing."* But this 'defective initiation system' which is 'still prevailing', is the very same one which BCS continues to practice with vigor. Just last week he did many initiations at Bhaktivedanta Manor. **(4)** BCS: *"Like in 1987, although we had a reform, after so many gurus fell down, there was a fifty man committee formed and there was reform, but actually, at least my perception, that it was not a reform. It was kind of watering down the same misconception and continuing. What we did was appoint some more gurus and open up the world for anybody to initiate wherever he wanted. Previous to that it was a kind of zonal acharya? So that I think is the main mistake where we started, that took place after Sri Prabhupada's disappearance that has never been properly rectified."*

Here BCS openly admits that the zonal acharya guru hoax of 1978-1987 was NOT reformed. He admits that the main mistake has never been properly rectified and is still continuing today. Yet for the last 17 years he has made ZERO attempt to rectify this deviation, and instead he has continued practising this same 'watered down' misconception. **(5)** BCS: *"Like I noticed that the first ones to leave*

| Company/LLP Master Data  |                           |                  |          |
|--|---------------------------|------------------|----------|
| CIN  | U72900WB2005PTC101713     |                  |          |
| Company Name   | ALCOCK MCPHAR GEOTECH IN  |                  |          |
| ROC Code   | RoC-Kolkata               |                  |          |
| Registration Number  | 101713                    |                  |          |
| Company Category   | Company limited by Shares |                  |          |
| Company SubCategory  | Non-govt company          |                  |          |
| Class of Company   | Private                   |                  |          |
| Authorised Capital(₹)  | 3500000                   |                  |          |
| Paid up Capital(₹)   | 3500000                   |                  |          |
| Number of Members(Applicable in case of company without Share Capital)             | 0                         |                  |          |
| Date of Incorporation  | 16/02/2005                |                  |          |
| Registered Address   | 7A KIRON SHANKAR ROY ROAD |                  |          |
| Address other than P/O where all or any books of account and papers are maintained | -                         |                  |          |
| Email Id   | rsinfosystems@yahoo.co.in |                  |          |
| Whether Listed or not  | Unlisted                  |                  |          |
| Suspended at stock exchange  | -                         |                  |          |
| Date of last AGM   | 30/09/2010                |                  |          |
| Date of Balance Sheet  | 31/03/2010                |                  |          |
| Company Status(for efilling)   | Active                    |                  |          |
| Charges  |                           |                  |          |
| Assets under charge  | Charge Amount             | Date of Creation |          |
| Book debts; Movable property (not being pledge)                                    | 18400000                  | 24/10/2009       |          |
| Book debts; Movable property (not being pledge)                                    | 3150000                   | 07/08/2007       |          |
| Directors/Signatory Details  |                           |                  |          |
| DIN/PAN  | Name                      | Begin date       | End date |
| 00051159   | SUBRATA SINHARAY          | 20/03/2008       | -        |
| 00112170   | BHAKTI CHARU SWAMI        | 21/01/2008       | -        |
| 01000241   | ANINDA BOSE               | 07/03/2007       | -        |
| 01155059   | SUDIPTO NATH MUKERJI      | 16/02/2005       | -        |

the movement were the leading devotees who did not become initiating spiritual masters. Like, to name a few, Achutyananda, Gurukripa, Gargamuni. They were all leading devotees, but they didn't become gurus. Many of them were GBCs and then we noticed that those who did not support the gurus, they were systematically driven out of the movement." And BCS was one of those who supported the gurus while they 'systematically' drove these devotees out of the movement? Hence BCS did NOT get thrown out. (6) BCS: "I felt it was becoming fragmented because Prabhupada's position hasn't been properly established. Theoretically we may have established but we haven't practically applied it. One of the main things is to understand is that in ISKCON everything belongs to Srila Prabhupada, not only the assets and properties belong to Srila Prabhupada, but even the individuals also belong to Srila Prabhupada." If everything belongs to Srila Prabhupada, then obviously so do the disciples. Yet BCS is still initiating, trying to scoop up as many disciples for himself. If he truly believed everything belonged to Srila Prabhupada then he would hand all his disciples back to him!

(7) BCS: "But after Prabhupada left, we actually started a philosophy that now Srila Prabhupada is gone, and now the gurus, mainly the diksha gurus, are the sole responsibility of their disciples. Now, had it been a situation where the institution wasn't there, then probably that could have been the case but generally that was the old traditional understanding in India that the guru leaves the planet and the disciple initiates and then it is that guru's responsibility to guide his disciples. But ISKCON was something very different from that. Like those situations are when an individual opens an ashram, and has a few disciples, personally training them and they were responsible for their spiritual life. But when you look at ISKCON, there you can see that it's an institution, it's a worldwide international organization with so many centres, so many devotees, and this structure has been created by Srila Prabhupada." Again here BCS is doing the very opposite of what he says. The very reason the GBC gives for propping up their unauthorised guru system is that "the guru leaves the planet, the disciple initiates, and then guides his disciples." The same system that BCS practices.

In summary, this has to be one of the most brazen displays of hypocrisy ever witnessed. BCS admits that what is going on in ISKCON today, and hence also what he is doing, is WRONG – but he continues to do it anyway. He admits they should have stopped initiating in 1999 - but HE didn't. He admits that the correct thing is to say to the disciples they are Srila Prabhupada's disciples, since everything in ISKCON belongs to Srila Prabhupada anyway - but HE doesn't do this. Rather he carries on initiating, taking more and more worship, dakshina and disciples. It seems in today's ISKCON you can say anything and get away with it. You can admit that everything I am doing is wrong, but I am still going to do it anyway, and like all good cults, no one cares. Meanwhile, Srila Prabhupada's movement continues to disintegrate due to the 'defective' 'main mistake' initiation system that BCS agrees is wrong but still practises anyway, while assisting suppression of the 'everyone is Srila Prabhupada's disciple' system which he agrees with. Hypocrisy. Cheating. (END)

#### **ANOTHER FLIP FLOP BY BCS ON HARIKESHA (BTP 2005)**

In an astonishing statement that will bewilder even the most ardent ISKCON Guru supporter, ISKCON Guru BCS encourages that faith be reposed in a certain "Harikesha das." BCS states: "If you still have faith in Harikesha Prabhu, I will be the last one to tell you that you should take shelter of someone else. That's why I feel very hesitant and awkward to give re-initiation to his disciples. He is my Godbrother." (BCS email Oct. 2005). Readers could be forgiven for doing a double-take here. Is this not the same Harikesha of whom BCS stated only two years ago: "After Harikesha fell down in 1998, in 1999 I proposed that it's obvious that we are going in the wrong direction." (BCS, July 20, 2003) Is this not the same Harikesha who was featured in BTP 2 with his female partner and his million-dollar luxury villa in France? BCS' illusion about Harikesha is further compounded by the fact that the GBC itself, who elected BCS as a Guru, categorically rejects Harikesha as any sort of spiritual authority, and recommends that Harikesha's disciples take shelter of Srila Prabhupada instead!

Notice from the GBC Executive Committee Status of Harikesha dasa – Dec. 8, 1998: "On Aug. 12, 1998 the GBC issued a statement on the status of Harikesha das acting as an initiating spiritual

master in ISKCON. [...] It now appears that his lack of faith in Srila Prabhupada and his inability to represent the standards and teachings of our disciplic succession and Vedic shastra are deep and on going. [...] The Aug. 12 decision to place Harikesha das on probation came with a set of guidelines for rectification. To date there has been no positive or encouraging movement in this direction, rather it appears that he is moving farther away from Srila Prabhupada and Vedic standards and philosophy [...] We are all fortunate that there is always the security and shelter of Srila Prabhupada's books, his personal example, his service, the Deities, and above all the association of the Vaishnavas. Taking shelter in these will protect you spiritually in these difficult times. Your servants..."

And if even THAT wasn't enough to show how bewildered BCS has become by usurping Srila Prabhupada's position, we now see that Harikesha himself contemptuously rejects the idea of the bona fide Guru as being essential in spiritual life; for on his wife's website, he states: "An understanding of spirituality as distinct and free from 'religion' as we know it today. The freedom of the soul and the soul's inherent right to have a direct and deep loving relationship with the supreme without a need of dis-empowering itself to any form of intermediate 'representative' of God." (www.earthfuture.se/lectures.php, archived 17 Oct. 2005)

BCS has a knack for flip-flopping and making contradictory statements, which undermines his credibility on anything he has said, including his denials of Srila Prabhupada's poisoning.

### **THEFT OF A DEVOTEE'S BUSINESS**

Govinda's Bliss Bars was a San Diego prasadam health foods business developed over many years by Jayanta das, who employed in the mid-nineties one of Bhakticharu's disciples. This disciple was engaged in an undercover operation by his "guru" in 1997 and he stole Jayanta's customer list and all the recipes, disappearing one day. Soon BCS organized and financed the same business under a new name as "Yogi Bars" in North Carolina, declaring that Jayanta das, being a Narayan Maharaja follower, no longer deserved it. This was a cut and dry, clear case of theft of another devotee's business by the millionaire BCS.

### **BHAKTICHARU'S DEFECTIVE GURU ASHRAYA PAPER AND MORE by Urdhvaga das**

"In reply to BCS's 'Guru-Ashraya' paper: it is severely lacking- it not only falls short of describing 'guru-tattva,' but mainly deals with forced re-initiation, already refuted in VVR #10. His paper has already been very scholarly refuted by different devotees; but I wonder why BCS hardly mentions Srila Prabhupada, who is not only the example of the perfect guru, but also the diksha and siksha guru of so many devotees? BCS missed the essential point, namely that any devotee can accept Srila Prabhupada as his siksha guru and follow him directly through his vani (books). Did BCS avoid this because Srila Prabhupada has gone back to Godhead now and we need a new guru as the 'current link' to explain to us what Srila Prabhupada really means regarding guru-tattva as described in SBhag? The following statement is in his paper: 'In order to receive the real message of SBhag, one should approach the current link, or spiritual master, in the chain of disciplic succession.' Of course, one has to understand the message of the Bhagavatam through the person Bhagavata. That is why Srila Prabhupada wrote his own purports. Our SBhag is unique because the verses are directly complemented with the purports of Srila Prabhupada, who is the bonafide maha-bhagavata; therefore, the book Bhagavata and the person Bhagavata are combined in Srila Prabhupada's SBhag. Therefore, there is no need for a third party, 'the so called current Iskcon links' to (mis)interpret what Srila Prabhupada really means to say. Why is it that Srila Prabhupada's books are no longer able to communicate directly to his readers? Didn't it work for BCS? Aren't they the Law books for the next 10,000 years? Otherwise, what is the use of our mass book distribution if Srila Prabhupada is no longer directly available through his books, but only through the interpretation of so called current links? Srila Prabhupada himself said in his last words: 'There is nothing new to be said. Whatever I had to say, I have already said in my books. Now you must try to understand them and continue with your endeavours. Whether I am present or not present doesn't matter. I'll always be with you in that way.'

*“But BCS concludes his paper as follows: ‘Now that Srila Prabhupada is no longer physically present, those who truly take shelter of him are those who take shelter of his servants.’ This is nonsense: Srila Prabhupada did NOT say we should take shelter of his servants, but that we should take shelter in his books and directly associate with him through his books. **Reporter:** What will happen to the movement in the United States when you die? **SP:** I WILL NEVER DIE. **Devotees:** Jaya! Hari bol! (laughter) **SP:** I SHALL LIVE FROM MY BOOKS, AND YOU WILL UTILIZE. (SPConv July 16, 1975) BCS continues his nonsense: ‘I must also admit that Srila Prabhupada did not say anything very clearly about how the initiation system in ISKCON should be after his disappearance from this planet.’ (June 11, 1999) But BCS contradicted himself earlier: ‘When Srila Prabhupada spoke about who will initiate after His Divine Grace leaves this planet, he named some of his disciples, but he suggested that they should not initiate while he was present on this planet. As long as he was present they could initiate on his behalf. And that point Tamal Krishna Gosvami asked Srila Prabhupada: “So, will they be like ritvik?” Srila Prabhupada answered: “Yes, like ritvik.” When Prabhupada was present in Vrindaban, he was not able to give initiation to so many devotees all over the world who were waiting, so there was a need for giving them initiation. So Prabhupada suggested that different devotees in different areas could give them initiation. As long as he was present, they could give initiation on his behalf, but after he had left the planet they would become their disciples.’ (BCS Sept. 1995) Then BCS puts his foot in his mouth: ‘But if instead we feel that, “Now Srila Prabhupada is dead and gone; now I am the guru. So what Srila Prabhupada was to his disciples, to my disciples I am just that.” **That mentality would have been fine** if we were not a part of a world-wide institution like ISKCON. But since I am a part of ISKCON and ISKCON has been established by Srila Prabhupada, then I have to act within ISKCON under the authority of Srila Prabhupada. This fact we have to recognize.’ (June 11, 1999)*

*“BCS clearly states that the mentality that ‘Now Srila Prabhupada is dead and gone; now I am the Guru. So what Srila Prabhupada was to his disciples, to my disciples I am just that’ would be FINE - if we were not part of a world institution. But such a mentality is NOT FINE under ANY circumstances! Even if ISKCON was to collapse tomorrow for any reason, how does BCS think that any sincere disciple of Srila Prabhupada's could even ENTERTAIN the possibility that 'Srila Prabhupada is dead and gone'? This is a most offensive mentality, and we are shocked that BCS is preaching that this mentality is only to be kept in check because we happen to belong to a world-wide institution. Please compare these remarks of BCS with what Srila Prabhupada teaches: ‘So my Guru Maharaja will be very, very much pleased with you ... it is not that he is dead and gone. That is not spiritual understanding... he is seeing.*



*I never feel that I am alone.’ (SPLecture Feb. 3, 1975) Srila Prabhupada used the exact same phrase –‘Dead and Gone,’ and so the understanding that the Guru is 'dead and gone' is FINE except when one just happens to be in a world institution, is not a 'spiritual understanding.' BCS not only does not understand this himself, but he teaches this to his ‘disciples.’*

*“Years ago Suhotra Swami asked to be given a leave of absence from his duties as a Guru, because amongst other things, by his own admission, over a long period of time he still has ‘deep-rooted attachment;’ his mind ‘is not only unstable in the usual sense (chanchala), but also deformed;’ he now needs ‘psychological counselling’ and a ‘program of rehabilitation.’ He got ‘carried away’ being absorbed in mundane videos and novels so that his ‘sadhana deteriorated,’ and which was all ‘a waste of time.’ (From letter to disciples, June 19, 2000) However, shortly afterwards, BCS's assessment of Suhotra Swami before he gave a lecture in North Carolina was: ‘**I feel a little embarrassed to give the class in front of two very, very exalted Vaishnavas who are very learned as well as exalted with their realizations (Bir Krishna Swami and Suhotra Swami).**’ Whilst Maharaja thinks it is ‘fine’ to think that Srila Prabhupada is ‘dead and gone’ if one is outside a world institution, Suhotra meanwhile is ‘very, very exalted,’ and ‘very learned and exalted’ in his ‘realisations.’ We*

wonder how one will ever be able to trust Maharaja's judgment again, when he is not able to detect such deep maya in his Godbrothers? We expect gullible disciples to make such mistakes, but not supposedly 'self-realised' gurus. When one adds BCS's recent exposure for doctoring the translation of Srila Prabhupada's books to support his guru position (IRM #20), we have a behavior catalogue not at all consistent with one who is supposed to be acting as a self-realised Guru full of love and obedience to Srila Prabhupada. We present the above information not to humiliate or embarrass BCS, but as a public service to his disciples and well-wishers, who need to be made aware of BCS's state of consciousness. Srila Prabhupada is dead and gone but ISKCON gurus are learned and exalted?" (END)

### **BHAKTIC HARU'S ANGER AT LACK OF WORSHIP- WHO IS REALLY IN THE CENTER?**

Adridharana das, Oct. 6, 2000: "The GBC gurus have been continually trying to portray the illusion that they are always endeavouring to put 'Srila Prabhupada in the center,' and that they themselves are simply nothing but assistants in this most noble task. Bhakti Caru Swami (BCS) more than anyone specialises in this technique. He will go out of his way to try and show how he is always concerned that Srila Prabhupada be in the center rather than himself. This charade is used no doubt to deflect attention from the real situation, which is that he and others **have replaced Srila Prabhupada**, stolen his disciples, and are busy enjoying the result of this disobedient activity. We see this in the following accounts of the BCS's pastimes, including the recent Vyasa-Puja celebrations of BCS: 'The next morning, at 6:30, BCS went to Mayapur by car [...] the kirtan kept going and BCS circumambulated the main deities three times, sometimes dancing lightly with his hands held in the air. Finally, he went upstairs to his quarters, again accompanied by a huge trail of devotees all running up the stairs one after another. When he came in and sat down on his Vyasasana, a Guru Puja was started. As the many devotees sang and danced, he distributed 3 types of cookies to the children first and then to the rest of the devotees, as they came to him and offered a flower at his lotus feet. [...] On Vyasa Puja day, BCS was in the temple for Mangala aroti. [...] After that, BCS went to Srila Prabhupada's Vyasasana to be the one to offer the more than 60 preparations that had been offered for the occasion [...] Then, there was supposed to be readings of Vyasa Puja offerings to BCS in the conference room at 4:30. At 5:15 BCS went up there, sat down... but he noticed that there was only about 30 devotees there. He got a little upset with the organizer of the event. He grimaced, got up and left. As he walked away, he said, "**I didn't even want to do this! There is practically no one here, so what is the use?**" After some time, BCS came out of his room and sat on the Vyasasana, his anger completely gone. Then, for 3 hours, so many devotees stood up and read their offerings to BCS. He said a few words again in glorification of Srila Prabhupada and of the need in our society to put all emphasis on him.'

"Please Note: **(1)** He receives regular Guru-Puja as he sits on his Vyasasana, with flowers offered to his 'lotus feet', and he hands out cookies to children. **(2)** He has a lavish Vyasa-puja celebration with 60 preps and a cake so huge it took 8 devotees to carry. **(3)** He is overcome with 'anger', 'grimaces' and walks out in a huff because there were 'only' 30 disciples waiting to read Vyasa-Puja offerings to him. **(4)** As soon as there are enough disciples gathered to glorify him, so that the offerings last for a full 3 hours, he is happy to sit on his Vyasasana and listen. **(5)** Then after having spent 100% of his time ensuring that the emphasis was 100% on only him, he then pontificates that the society needs to 'put all the emphasis' on Srila Prabhupada! This has to be the height of hypocrisy. This charade epitomises perfectly his technique of receiving massive adulation and glorification for hours on end, and then simply SAYING that actually we should all emphasise Srila Prabhupada. This technique serves two purposes: (1) It distracts everyone's attention from the massive 'Srila Prabhupada imitation' that has just gone on. (2) It makes BCS less guilty for having just engaged in an orgy of self-glorification. To see how he has substituted Srila Prabhupada from the center with himself, we can hear a few of the 'Vyasa-Puja' offerings which were made to him this year: 'Due to Your direct mercy we are progressing in our Krishna Conscious lives and we cannot understand how much we have lost out in our lives. We thank You for picking us up from the gutters and accepting us as Your children; we

pray that we live up to Your expectations. [...] Please give us Your spiritual guidance, we need it to make our lives successful and have an opportunity to go back home, back to Godhead. You have so very mercifully lifted us up from the gutters of material nescience and given us the wonderful opportunity to establish our lost relationship with Krishna.' But isn't it actually Srila Prabhupada who is doing this? Is BCS really keeping Srila Prabhupada in the center when he has trained his disciples to ascribe to himself the characteristics which are really actually only applicable to Srila Prabhupada? And is it really keeping Srila Prabhupada in the center when as he have just seen above he tries to imitate the position of Srila Prabhupada? When you hear BCS or anyone else pontificate about how they are keeping 'Srila Prabhupada in the center,' please remember: ACTIONS SPEAK LOUDER THAN WORDS. And we can see very clearly that the actions do not match their hypocritical words." (END)

### **BHAKTIC HARU SWAMI INITIATES DESPITE PROMISE NOT TO by Gauridas Pandit das**

"New Dwarka, Sunday: BCS performed an initiation ceremony in the temple room. Just a few months prior I had a talk with him in Srila Prabhupada's garden, his favorite place, here in LA. At that time BCS said that Srila Prabhupada is the delivering guru to the devotees he initiates. He said that the current guru system in ISKCON is in need of more reform and therefore he proposed to the GBC to hold off on initiations until we can work it out. **He said he was not initiating for this whole year.** Then all of the sudden he goes on initiating. Isn't that a little (a lot) duplicitous? Bhaktisidhanta Sarasvati warns against duplicity, especially for those in the renounced order. I was so happy with BCS before but now am disappointed again. Will the GBC ever change? In private many GBCs agree with reformers but when it comes to action they fall back on their unauthorised guru system. In ISKCON we have to follow the founder acharya Srila Prabhupada and initiate on his behalf. We are getting closer every year to Srila Prabhupada's desire in this regard. Still leaders refuse any real reform. When are the modern day gurus going to stop living the lie? When death grabs them?" (Nov. 22, 1999)

### **ANOTHER FAUX PAS OR A DELIBERATE OFFENSE? By Adridharan das**

#### **Bhakti Caru Swami Criticises Srila Prabhupada's Household Life**

"The catalogue of offences against Srila Prabhupada by our GBC continues. Now BCS, who loves to paint himself as someone who is always promoting Srila Prabhupada, has launched an attack on grhasta householders, sparing not even Srila Prabhupada, who was also married before he came to preach in the West. In preaching to a devotee, BCS said the following: 'In certain circumstances, Srila Prabhupada sometimes spoke very openly about brahmacharya. Nobody criticized him for that.' Similarly, BCS, following Srila Prabhupada's footsteps and example, spoke to a devotee yesterday about brahmacharya. He told him, 'Don't think of women. Actually, when a man thinks of woman, he becomes weak.' He added, 'To get involved with a woman is completely useless. You can ask any mature woman, and they'll also tell you that, because they KNOW that when men become involved with women, it makes them weak. At the same time,' he continued, 'we are not supposed to run away from them. We have to confront them. We must respect them, otherwise that is another attachment. They are spirit souls in a certain body, and they are, in spite of themselves, playing a certain function, namely that of attracting men.' He said 'the grihastha ashram is not practical for dynamic preaching. Look at Bhaktisidhanta Sarasvati. **And look at Srila Prabhupada: He became involved in preaching after he got out of householder life.**' (Email PAMHO, Jan. 31, 2003 Chandrasekhar Acharya das BCS)

"Firstly, we see that Srila Prabhupada directly contradicts BCS's offensive speculations against both marriage and himself: (1) 'I want that some ideal families of Krishna Consciousness should be established in your country, so that people can see that our movement is not one sided or dry. So we do not want dry renunciators. Krishna Himself married so many wives as a ksatriya. Chaitanya Mahaprabhu, although He was to take sannyas at the age of 24 years, still He married twice within 20 years. Lord Nityananda Prabhu also married. Advaita Prabhu and Srivas Prabhu, they were also householders. So to become married is NO impediment for advancement in Krishna Consciousness. One should be vigilant only that he is not diverting from Krishna Consciousness. One has to follow the footprints of the great Acharyas, then everything is all right. I was also a married man – my family is

still existing. So you should always remember that marriage is NOT impediment.” (SPL Madhusudan 10 Mar. 1969) **(2)** “They (women) have also come to Krishna, we cannot reject them. Therefore I have advised my students to get themselves married. I was householder, my Guru Maharaja was life-long brahmachari. But we are doing the SAME work of preaching Krishna Consciousness, so what is the difference, grhastha and brahmachari?” (SPL Danavir 17 Dec. 1972) **(END)**

### **THE CHEAP, HINDUIZED ABHAY CHARAN VIDEO PROJECT by Gaura Prasad das**

“I would like to draw attention to another misrepresentation of our Srila Prabhupada by an ISKCON guru. Years ago Bhakticharu Swami (BCS) embarked on the serialized Abhay Charan video project on the life of Srila Prabhupada. He spent over \$1,000,000 to produce 108 episodes and spent much of his own time as well as the valuable time and money of many ISKCON devotees to achieve his goal. The result was a cheap ‘hinduization’ of Srila Prabhupada. From the first episode, his depiction of Srila Prabhupada, Srila Bhaktivinoda and other acharyas in our line is third-rate and erroneous. The characters in the series are so two-dimensional and their depictions so misleading, a disclaimer should have appeared at the end of each episode: “This is a work of fiction. Any resemblance to those depicted is purely coincidental. For example, under BCS, Bhaktivinoda Thakur’s famous struggle against the yogi Bisakisen became a poorly directed, poorly scripted and poorly acted parody –something like Ghost Busters meets the Telly Tubbies. It bore no resemblance to the original story. The scripts are never according to what we have heard from Srila Prabhupada or his disciples. I was told by one of the devotees working on the project that when one of BCS’s disciples remarked, ‘But that is not the way it really happened,’ his response was, ‘I know – but I saw it like this in my heart!’ (yeah, right...)”

“However, the worst was when Srila Prabhupada goes to the West. The actor (not a devotee,



but a chain-smoker) BCS chose to play the elderly Srila Prabhupada only resembled Prabhupada in as much that he was old! He was so tall that he towered over the other actors. How did BCS use this actor to present Srila Prabhupada’s pastimes to the world? In one of the episodes, Srila Prabhupada meets Kali personified in New York one night. Suddenly a beam of light shoots from Prabhupada’s forehead and destroys Kali. Er...sorry, but I don’t remember that incident. BCS said he was inspired that the world was in need of real heroes, and Srila Prabhupada was certainly a real hero. OK, but what BCS has done is turn Srila Prabhupada into a Marvel Comic superhero, or more specifically a cheap Bollywood imitation of a Hindu superhero. Yes, this is BCS’s very own personal representation of his spiritual master – immortalised on celluloid for generations to watch in awe.

Yes, this is BCS’s very own personal representation of his spiritual master – immortalised on celluloid for generations to watch in awe.

“Of course, I’m sure that his followers and the Hindus that support (and manage) various ISKCON temples think that Abhay Charan is a wonderful TV series. The reality is that Abhay Charan was so bad that even the Indian TV networks wouldn’t take it; that’s REALLY bad! I’m wondering why didn’t we hear any more about Abhay Charan after BCS finally completed this project? It was neither glorified or endorsed by the GBC, it wasn’t propagated by the temples –it doesn’t even have its own website. Strange for something that BCS spent \$1,000,000 and almost a decade of his life on. Was this silence because the GBC felt that his depiction of Srila Prabhupada was an embarrassment to ISKCON? This sad caricature of our beloved Srila Prabhupada and the bogus pastimes that have been fabricated by BCS do more damage to the image of His Divine Grace than Satsvarupa’s humanistic Lilamirta ever could. More likely that ISKCON congregational members will watch Abhay Charan than read Satsvarupa’s biography. Abhay Charan, Video Epic, DVD Set now only: \$ 99.95” **(END)**

**COMMENT:** Thank goodness this video series is so “off” and poorly done that few have become infected by these deviant portrayals of Srila Prabhupada, deciding not to watch them at all.

### **BHAKTICHARU’S UNHAPPY CUSTOMERS**

An article around the turn of the century by Mr. Kay Maharaj from Newcastle, South Africa was posted online which complained bitterly about “Bhakti Charu's Video Cheating.” He claimed that



“hundreds” of persons including himself were cheated with no restitution despite all efforts. *“A few years ago some of your devotees from my city in South Africa began to market a video on the life of your leader Swami Prabhupada. The video is titled Abhay Charan. We were told that the producer of the video is one of the present leaders of your movement. His name is recorded on the sleeve of the video as Bhakti Charu Swami. We were sold the first video and asked to subscribe for the balance of 25 videos. Many of us did this, consenting our banking details for a debit order. This meant that the money would be automatically withdrawn from our banking account for 26 months. We were promised one video per month. I was coerced by your leader in my area to get my friends and family members to order for this video which I did. I signed the subscription in Jan. 1997. It is now over 4 years and I have received 7 videos only. **Yet the money for all 26 tapes were taken out of our accounts.** Despite our repeated attempts for reasonable answers from this person, all we got were stupid reasons. This in spite of our numerous complaints regarding the video itself. Some of the videos were posted to us in a different language, some with very poor sound quality or no sound at all. During the middle of last year I was offered an apology by this person and invited to attend a conference in Newcastle whereby we were told that the producer will be in attendance. He would address the delay of the videos. This turned out to be a farce. All we get is a load of empty promises. This is really a shame and disgrace. What has happened to the hundreds of thousands of rands collected by your movement for this video? If the tapes are not available then at least refund our money. It would be beneficial for your movement if your members could be truthful and present the correct facts rather than embark on ambitious projects and involve the public by taking our money and then doing a disappearing act. This has happened to us once too many. If we cannot get some answers for this latest round of cheating we will opt for legal aid.”* Mr. Kay Maharaj (K Natal, South Africa) **(END)**

#### **DEFECTION OF ALANATH DAS AND SATYABHAMA DAS, TOP AIDES TO BHAKTICHARU**

*“I am one such victim. I found I have surrendered my profession as a teacher in South Africa, and given up all my assets and all my valuables, and I had been exploited, and I would say I had been treated like a polished slave. (The gurus) do not obey the four regulative principles that Prabhupada has laid out - no gambling, no illicit sex. We find in the history of the ISKCON gurus they fall away with the female disciples whom they are supposed to regard as their daughters. In a way it's like incest, but still they hang on to this position of saying 'I'm a pure devotee, I'm a guru'.”* BBC Interview July 2001: Satyabhama dasi: Aired to 150 million viewers worldwide. **COMMENTS:** Satyabhama dasi and her husband Alanath were leading disciples of and fundraisers for BCS. They were both schoolteachers from South Africa who gave up their careers to work as the top aides to BCS's projects, including the Abhay Charan video series. They merged their savings into BCS's bank account with assurances of its safety, but when they finally came to realise that Srila Prabhupada was their real guru, they were cast out and their \$100K life savings was gone and lost. They complained to BCS about his Mercedes, luxuries, unnecessary expenses in his lavish lifestyle, and when he spurned their protests, they spoke to other devotees in despair and went to the media such as BBC London.

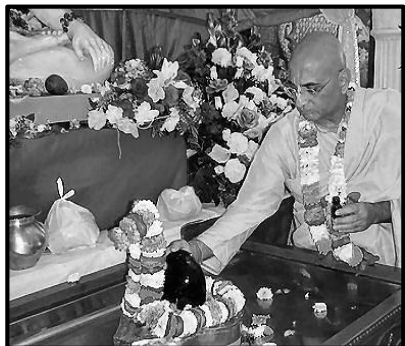
#### **BHAKTICHARU ENCOURAGES HIS SUPPORTER IN LAND SWINDLE by Nityananda das**

*“In 1998 BCS impressed some devotees near ISKCON Hillsborough North Carolina that he would like to do grand things there, such as build a Vedic Ashram, temple, school, etc. But he needed some land. Suddhajiva das tried to pressure myself into defaulting on 12 acres by filing a court claim which failed but cost me great expense. I phoned BCS by to appeal about being unfairly subjected to legal attack on his behalf and how this land would be donated to him if the court case was successful. He simply said he did not want to get involved in a dispute between devotees, though it was being conducted with his secret encouragement and with himself as the beneficiary. This was a case of extreme duplicity on his part.”* (see Book One, Ch. 49 Bearing False Witness)

#### **DEMIGOD WORSHIP IN HIS TEMPLES AND NEW CAR PUJAS**

In 2006 Bhakticharu Swami opened his new temple complex in Ujjain, India. Everything was first-class and exquisite, but included was a greater than life-size Lord Shiva deity within the temple

itself. This is not something Srila Prabhupada gave in his teachings or did anywhere, and he specifically instructed **against** such demigod worship in ISKCON. Many other ISKCON leaders attended the grand opening and endorsed this arrangement, with Badrinarayana das making justifications with reference to a Shiva linga installed by Bhaktisiddhanta Saraswati on one occasion and also Ganesh figures that had been included over the entrances of two of the Vrindaban Goswami temples. However, Srila



Prabhupada disciples must follow what Srila Prabhupada taught them and not search out obscure precedents to rationalize the obvious appeal that Lord Shiva will have to Hindu guests. ISKCON is not meant to cater to Hindu sentimentalities, as seen in quotes from Srila Prabhupada himself: **(1)** *"So I think that the Murti which you have got is not Visnu Murti, but it appears to be a Murti of Lord Siva. Anyway, this Murti is not worshipable by us. In our temple we shall always worship Radha Krishna Murti or Lord Jagannatha."* (SPL Jan. 15, 1969) **(2)** *"The Deity worship should be done just in the way it was carried out in my presence."* (SPL Nov.

13, 1970) **(3)** *"You know that we have refused even the Hindu people to hold demigod worship in our temple [...] As a matter of fact, we should not allow anyone to hold any function in our temple, otherwise than Vaishnava principle."* (SPL Oct 10, 1968) **(4)** *"Other demigods, like Brahma, Siva, Surya, Ganesa and many similar deities, are worshiped by men in the mode of passion, urged on by the desire for material enjoyment. But those who are actually situated in the mode of goodness (sattva-guna) of material nature worship only vishnu-tattvas [...] It is for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them."* (SBhag 1.2.26 purport) **(5)** *"The greatest danger to our movement will come when we manufacture and create our own process for worshiping the deities."* (SPL Apr. 1, 1973) **(6)** *"But if everyone says that 'I can manufacture my own way of worshiping the Deity,' then what will be the condition? It will be simply pandemonium."* (SPLecture June 22, 1972)

Lord Shiva deities and worship has become quite common throughout ISKCON, thus BCS did not encounter any resistance from ISKCON leaders for this clear and dramatic deviation from the teachings of Srila Prabhupada. At least one ISKCON guru objected, though. Danavir Goswami wrote in 2008: *"Those who are attracted to Lord Siva would do well to follow his own example by exclusively worshiping and glorifying Lord Krishna. There are some immature devotees of Krishna who chant prayers to the demigod Shiva on the basis that worship of Krishna's devotee is superior to worship of Krishna Himself. Although it is true that Lord Shiva is the greatest Vaishnava, nevertheless, Chaitanya Mahaprabhu, the yuga avatara for this age, has clearly stipulated that the only process for self-realization is chanting the names of Hari."* The Hinduization of ISKCON (Ch. 121) takes place amidst both support and objections from within ISKCON. It is a seriously fractured society, or as one senior ISKCON devotee stated: *"ISKCON is a complex organization."* BCS has contributed very unfavorably to ISKCON's standards of purity and fidelity to Srila Prabhupada's teachings by introducing Lord Shiva in "his" ISKCON Ujjain temple.

### THE HARD LIFE OF BHAKTIC HARU SWAMI

A report on BCS *Istagosthi* about their Guru Maharaja's hard life, May 27, 2007: *"There, Guru Maharaja is able to 'take it easy,' so to speak, namely resting, catching up on correspondence, and guiding various business ventures of XX and his associates. Every morning at seven, he goes down to the indoor pool to swim several laps and spend time in the sauna, one after another, repeatedly for 4-5 times [...] On gurudev's request in the Jacuzzi this morning [...] Gurudev whilst sitting in the Jacuzzi [...] Gurudev recalled 'I swam in the pool in the backyard, it was a nice pool.'" But Srila Prabhupada said that sannyasis have nothing to do with business, swimming (or saunas?) **(1)** *"And they are finding out sporting, swimming and surfing- simply all programs of wasting time... I see only and laugh."* (SPConv*

Nov. 11, 1975) **(2)** *“We are not interested in these things like hathayoga and swimming, We do not encourage such useless activities.”* (SPL Jan. 6, 1975)

Sure, we’ve all sometimes gone swimming, but a sannyasi/GBC/guru is held to a higher standard and it is all too common for ISKCON gurus such as BCS and others to be luxuriating unnecessarily or engaged in idle sports. The clear impression given is that he/they are simply enjoying sense gratification and thus are imposter gurus. Tied in with Hridayananda’s tennis and ping pong, Shivarama Swami’s penchant for luxury resorts, Tamal’s ultra top-tier modern medical treatment program, Kirtanananda’s \$3K million attorney fees, BCS’s luxury Mercedes, and so on- one sees that ISKCON guru sannyasis are not renounced at all. We estimate the sum total in the 10 wealthiest ISKCON gurus’ bank accounts to at least \$100-200 million. This is stolen loot.

### **ANOTHER BIG REAL ESTATE PROJECT FIASCO**

From BTP magazine #19, Spring 2008, is another BCS deviation: *“Another gross example of deviation by BCS is his desire to turn ISKCON [or his own part of it] into a mundane business enterprise. He recently held Vedic yajnas and puja for the ground-breaking ceremony for an IT Park he is planning to build. The details, given on his own website are (Mar 8, 2008): ‘The IT Park will be the highest building in Madhya Pradesh consisting of 15 stories and be twin towers. Two floors of shopping mall, and 12 stories of exclusive IT offices, conference rooms, state of the art auditorium and stereoscopic planetarium [...] it will also host IT related setups like a 3D animation studio, an animation school, advanced software base, a training school, a call centre, and research and development. Plus a TV channel broadcasting 24 hours a day all over the world!’”* Despite such grandiose plans and visions of grandeur, it is believed that nothing was built as planned on this property, but that serious legal improprieties developed over violations of pledges to the government on specific land use restrictions, defaulted bank loans, and missing funds. At least, this was seen online. It is hard to know what actually goes on in BCS’s enterprises, though, because he is not held to account for financial disclosure even though it is ISKCON law. Srila Prabhupada wrote in a letter on Jan. 22, 1976: *“Business must be done by the grihastas, not by the sannyasis or brahmacharis.”* Hello... did you hear that, BCS?

### **HIS MANY SELF-CONTRADICTIONS WITH THE POISON ISSUE**

Book One Ch. 78 we saw BCS’s multiple contradicting statements about Srila Prabhupada’s poisoning. We concluded that with so many changing stories and inconsistent statements, he was a man with something to hide. *“If he says contradictory things is he not a rascal?”* (SPConv July 13, 1975)

### **WHY IS IT THAT MAJOR RUMORS ABOUT ISKCON LEADERS ARE NOT INVESTIGATED?**

Monalisa Roy (Mohini Radha dasi) and her parents are all Jayapataka Swami disciples. Around 2003 she visited her parents in Calcutta and she learned **without doubt** that BCS’s secretary’s wife, who also resides in Calcutta, had a prolonged affair with her guru BCS while her husband Chaitanya das had an affair with her sister. The husband knew what the wife was doing, and when the wife became remorseful for causing her guru’s falldown, she attempted suicide by dousing and igniting herself with kerosene. She survived but not without serious burns and scars. Mohini Radha’s parents and other Calcutta devotees were all privy to this scandal. The story was told to Nityananda das in 2003 by Mohini Radha dasi in person. In 2016, Tattva Darshan das (India) confirmed: *“The rumor about BCS and Chaitanya das was heard in the grapevine years ago but was never substantiated.”* Perhaps a private investigator could better determine the facts because the GBC will not. We are looking for funds to hire private investigators to check on all the ISKCON leaders. If everyone looks the other way, then how will the integrity of ISKCON’s leaders and Srila Prabhupada’s mission be ensured?

### **LUXURY “SPIRITUAL” CRUISE WITH BHAKTIC HARU SWAMI**

OK, this has got to take the cake, the grand prize! From BCS’s official website: *SPIRITUAL CRUISE With Bhakti Charu Swami, AUG. 11, 2017, ISKCON CRUISE – Organised by ISKCON Ujjain-Beginning the new year – Jan. 2018, you are offered a special spiritual retreat with 3 Days stay in Singapore and 3 Days stay in Sydney, followed by a Spiritual Cruise for 8 Days to New Caledonia.*

Bookings open to Sept. 30, 2017. Contact [iskconcruise@gmail.com](mailto:iskconcruise@gmail.com) or call +91 98368 30414 We hope to see you! Your servants, Team ISKCON Cruise

At first it seemed this was a joke or hoax, but after confirmation, to our utter shock and disgust, we saw it's all true. Hundreds of thousands will be spent on this fiasco, a mixture of sense gratification (in the company of the lowest of mankind) and so-called spiritual retreat with a primary suspect in Srila Prabhupada's poisoning. It is sure BCS will be making a good profit from the cruise program, which will go into his Panama offshore bank account or to promoting his good self to gain more hapless disciples. Sannyasi on a luxury cruise to South Pacific destinations for a profit... did Srila Prabhupada ever do such a thing? Maybe a retreat on a holy pilgrimage to the Himalayas, Vrindaban, Jagannath Puri... but New Caledonia? Will the "pure vegetarian meals" be prepared by the same cooks who cook and serve the flesh of cows from the same kitchen? And to whom will the "pure" food be offered? To BCS? BCS prasadam!

This is a prime example of how the bogus ISKCON gurus are simply exploiting their followers and giving them not Krishna consciousness, but a very bad example in mission drift and totally bizarre behaviors. And if they will be engaged in kirtan, shastra study, Bhagwatam discussions, and japa sessions all the time, but not swimming in the pool or sunbathing on the deck with almost-naked women, watching movies in the theatre, playing games, gambling and what not, then why are they doing this on an

expensive cruise ship and not in some mode of goodness forest ashrama or Radha Krishna temple? BCS is catering to materialistic sentimentalists who want to mix the sense gratification of an ocean cruise with the "holy" association of a prominent ISKCON guru. What a profound adulteration of Srila Prabhupada's standards!

The International Society For Krishna Consciousness ISKCON

8 DAYS OF SPIRITUAL CRUISE WITH **III Bhakti Charu Swami**  
Organized by ISKCON Ujjain

**Schedule:**  
02-Jan-18 : Departure from Mumbai  
02/03-Jan-18 : Arrival in Singapore  
04-Jan-18 : Departure from Singapore  
05-Jan-18 : Arrival in Sydney  
07-Jan-18 : Stay in Sydney  
08 - 16<sup>th</sup> Jan-18 : Cruise to New Caledonia  
14-Jan-18 : Arrival in Sydney  
17-Jan-18 : Stay in Sydney  
18-Jan-18 : Departure from Sydney to Mumbai

For Bookings Contact  
+919836830414  
[iskconcruise@gmail.com](mailto:iskconcruise@gmail.com)

Bookings to be done before 30<sup>th</sup> September 2017

\* Pure vegetarian meals served

## CONCLUSION

BCS has not done very well with big business ventures, neither did he achieve much with his low quality and bogus Srila Prabhupada video biography. As many of the ISKCON unauthorized gurus have experienced, at least one of BCS' disciples, Sri Krishna Chaitanya das (Kersi Mehta), publicly renounced him as a guru in favor of Srila Prabhupada on Oct. 19, 1999. There are major questions about his business ethics, dishonesty about Srila Prabhupada's poisoning, deviations with demigod worship and rituals for money (such as new car pujas), and why he has so much money as a sannyasi. Are there any financial disclosures for his finances? No, there are not, as there are none for any ISKCON guru other than Jayadvaita Swami. An online article on Sept. 11, 2017 questioned why BCS has risen to repeatedly being GBC Chairman and one of the most esteemed persons in ISKCON. This seems very unusual considering that although he is not seen as so philosophically adept nor a giver of profound classes, given to sentimentality and that he joined very late in 1977, still he became an initiating guru after only 10 years and is an outstanding person in ISKCON today. This speaks much of ISKCON's condition. He was never interviewed regarding Srila Prabhupada's being poisoned and the circumstances surrounding His Divine Grace's physical disappearance in 1977, and his numerous contradictions indicate he had lots to hide. He passed away alone, July 2020 on a COVID respirator.

## CHAPTER 140: JAYAPATAKA SWAMI

### “OBSESSED” TEFLON DON OF ISKCON

Jayapataka Swami (JPS) can be best described as ISKCON’s “Teflon Don” in that he has escaped any serious public scandal in his guru career. While many other ISKCON gurus have been exposed as deviating from the basic principles of spiritual life, JPS has somehow better maintained his reputation, presiding as the seniormost ISKCON guru with deference almost as ISKCON’s Godfather. However, he was censured by the GBC for his poor sadhana and not chanting his japa bead meditation, and he was restricted to only one birthday celebration a year (he was constantly travelling and in each place he would have a huge birthday “Vyasapuja” party). The GBC had to respond to a multitude of complaints. He is widely seen as a “diplomatic” or slippery-worded, duplicitous person, not straightforward in his dealings, and Shivarama Swami complained loudly to other GBC members about JPS. *“It is a matter of how to deal with, restrict, constrain JPS in a way that does not break him, his disciples and also protects the Society from him. [...] From the evidence I would say that he is a **sick person, obsessed, and that obsession makes lying or duplicitous behavior fully reconcilable with service to Prabhupada and Krishna consciousness.**”* (Shivarama Swami email to Bir Krishna Maharaja Sept. 18, 2003).



JPS has out-lasted all the other 10 zonal acharyas, who have all more or less been discredited as sannyasis and gurus. He amazingly survived an attack in Spain in 1990 where his throat was cut on three sides within 1/8 inch of his jugular vein. He (partially) survived a massive stroke in 2008 and he continues as the senior-most ISKCON guru still standing (sitting now). His astrological horoscope contains a raja-yoga for cheating defeat and death. Although he has not been implicated in any major personal scandals, his very participation in ISKCON throughout the zonal acharya era, the guru falldowns and deviations, the child abuse, not responding to the “poisoning controversy,” etc- reflects upon him. His past certainly is not as clean as many would think.

### AT THE CENTER OF THE MAYAPUR CHILD ABUSE SCANDAL

*“JPS has been the GBC for Mayapur since the beginning. If I am to believe that he is less responsible than Dhanurdhara I want to know what he has done over the years to protect the children. Although he did not personally perpetrate abuse, he was negligent in his duty of care toward the children at least as much as Dhanurdhara. Once he randomly asked my father if he wanted to be a teacher in the Gurukula, he didn’t even know my father. Given the carelessness with which he enrolled teachers, it is no wonder that so many atrocities took place. Anybody willing to do the job was welcomed with little or no screening. Sadly more often than not the volunteers for this job had their own agendas.”* (Gurukuli das, 2005) JPS has been in charge of the Mayapur project since 1972. He necessarily was intimately familiar with all the physical and sexual child abuse in Mayapur, including what was done by Bhavananda, Satadhanya, Nitai Chand, etc with whom he was intimately involved day-in, day-out. It is impossible he knew nothing- he HAD to know almost everything. **Yet he was silent and did nothing** to prevent further abuse nor to protect those who depended on him for protection. His leadership was a colossal farce. He neglected the duties and great responsibilities of his office, and should answer and pay for the inexcusable horrors foisted upon innocent, trusting children under his watch while he did nothing. **Silent consent is as culpable as active child abuse.**

### JPS RESPONSIBILITY FOR MAYAPUR CHILD ABUSE

**Q:** Did Jayapataka know about the widespread Mayapur child sex abuse right under his nose for many years, or how it was covered up, and why did he fail to protect these children in his care?”

Dhira Govinda das replied: *"I established the ISKCON CPO (or Association for the Protection of Vaishnava Children [APVC]) in April 1998, and served as director for over six years. Based on my experience in that capacity it is clear the most severe child maltreatment in the history of ISKCON happened in Mayapur, from the late 70s through the early 90s. If professional child protection investigators were to review the voluminous case files related to the child abuse cases connected with ISKCON Mayapur during those years, I feel certain that the picture they would get would be that of a multi- generational ring of sadistic pedophiles. As CPO director I spoke in-person with Jayapataka Swami (JPS) several times, 1999-2002. He was at least a main GBC for ISKCON Mayapur during those years and while I served as CPO director. I perceived JPS showing some care and concern for the children there at Mayapur, including for the pain and torment suffered by those children who were supposed to be under his care, who experienced severe child maltreatment of various sorts- physical, sexual, emotional, and child neglect. Mainly, though, I experienced speaking to JPS about the past, present and future of child protection in ISKCON Mayapur to be **like entering some sort of twilight zone. It was spooky.** We would inform him of various grievous instances of child abuse, under his (lack of) supervision, in the past, and various protective measures to implement in the present and future. Conversing with him a year later, or, in some instances, even days later- it was like he was impervious and oblivious to the previous conversations, and the information and recommendations related to those conversations. I am confident that if the cases of child abuse in ISKCON Mayapur were to have gone to a governmental court of law, and processed justly, **Jayapataka Swami, at least in most countries, would spend time in prison, for charges such as child endangerment and obstruction of justice related to cases of child maltreatment.***

*"At a meeting with some GBCs during an international GBC convention in 2001, the topic came up of processing- investigating and adjudicating- cases of alleged child maltreatment, not just of those who were accused of directly committing child abuse, but also of those who were in supervisory positions and apparently acted with malfeasance and gross negligence. JPS's name naturally came up, as, again, the child abuse in ISKCON Mayapur was the worst in the history of the institution (and, by any standards, it was quite egregious). One GBC retorted, **'Do you know how many disciples he has?'** The meaning was clear- it was not feasible to process any case in regards to JPS, due to the number of his disciples. And in my experience, in my interactions with ISKCON GBC leaders, especially the GBC Executive Committee, the question of how many disciples someone had was for them commonly, routinely, a major, primary consideration in regards to how to handle and process (or not process) cases of alleged or confirmed child maltreatment connected with ISKCON. I was actually stunned, speechless, the first time. In future occurrences, I would respond, 'My concern is the protection of children, and the integrity of Srila Prabhupada's movement. I don't get how someone's number of disciples ought in any way to be a consideration.' I was incredulous that they were placing so much weight, or any weight at all, on how many disciples someone had, in decision-making processes related to child maltreatment cases. In writing this I don't mean to paint with too broad a brush.*

*"My impression was that, at least 80-90%, it was a political concern, and not concern for the spiritual welfare of the disciples. And at least just as much, the concern was that the ISKCON guru would leave the institution with thousands of his disciples. My impression is that, if that happened, then they (particularly the GBC Executive Committee) were very concerned that it would reflect badly on their performance. Anyhow, that's my perception, for whatever it may be worth. And, if I were to cut through the fluff and bluff and get to the crux of the matter, the GBC as a group, and many or most of its members, manifested that 10-20% in the form of, 'Well, if we don't continue to deceive those poor disciples, how will they ever progress towards realization of Absolute Truth? In this current case of Lokanath Maharaja, clearly, obviously, it is and has been, largely if not completely, about, 'Do you know who he is... how many disciples he has?!' In April 1998 the GBC insisted the CPO not investigate Lokanath Maharaja's case. Ostensibly that was because, the GBC has already handled this case. I've previously provided facts on the GBC's deception, double-dealing, and smoke and mirrors, around that*

assertion, that ‘the GBC has already handled this case.’ My personal perspective is that that paradigm, how many disciples he has, is Twilight Zone, if not Jonestown. With the prevailing paradigm, the question, instead, is, whether he should be enthusiastically regarded and worshipped as nondifferent from God. I’ve shared what I’ve presented above to illustrate that it likely won’t serve anyone to retain the notion, the illusion, that the GBC, to any appreciable extent, substantially values the principle that justice is blind, and to support and encourage each of us to healthily examine our paradigms of thought, in a spirit of self-discovery. I encourage you to read carefully the Red Flags article I wrote, to get a sense of the depths and layers of deception and cover-up that permeates the ISKCON Mayapur culture (under the governance of Jayapataka Swami). Also, read closely thru p. 14 of the Report on the Bhaktivedanta Gurukula Village document, to see the lies and culture of concealment and cover-up rampant there in ISKCON Mayapur, related to child abuse.”

### **RUMORS THAT SHOULD BE INVESTIGATED**

In 2004 we heard from a source that we know and trust that JPS had an affair and child with a former Gurukuli girl. In 2017 a former ISKCON devotee, initiated in 1971 who was a longtime resident in India in the seventies and eighties and is now a sannyasi, independently volunteered this account: *“I never told you the whole story about JPS and his affair with the woman because it came from XXX’s son. As long as XXX was alive I did not want to be the one to let the cat out of the bag because he could be vicious. But now that he is dead you should contact his son YYY who lives here in Alachua. The gist of the story is that JPS made an ex-kuli girl pregnant when she was in her 30’s. JPS pays for the house, car and monthly stipend to keep her quiet. Tamal found out about it. He threatened to expose JPS. Ravindra and Badri stopped him because JPS has his disciples all over the world in every temple cooking and doing Pujari work. Badri and Ravindra were afraid the movement would collapse if JPS were exposed. Tamal agreed to back down but said that the next time he would not ask, he would just expose it. [So JPS felt threatened by Tamal.] JPS arranged the taxi for Tamal to return to Calcutta. The driver killed him and got a big payoff. I spoke to a very well known taxi company owner and he told me that this driver is still alive and lives in a big mansion. YYY knows the girl, where she lives, and how to contact her. This is not directly related to the poisoning but... I can get hold of the Taxi company owner in India when I go later this year. His name is ZZZ. Yes this was at that Mayapur meeting in 2002 just before Tamal died in the accident. JPS arranged the taxi for Tamal and it is rumored he paid the driver to do the deed; the first ones from ISKCON on the scene were JPS and Bhakticharu, who had a car waiting at the gate. There was a couple in the back, the woman died, the husband survived.”*

Two Tamal disciples were riding in the back of the taxi, one of whom, Vrindabaneshwari dasi, died along with Tamal, but her husband Kalasamvara das (temple president in Auckland) survived with minor injuries. The taxi driver disappeared from the accident scene uninjured. Tamal had no seat belt and received a massive injury to his head, dying after an hour-long coma with his eyes frozen wide open. We hope someone will come forward with further evidence of this incident. But considering JPS’ s history, with his 1983 takeover of New Talavan farm and secret middle-of-the-night transfer of 70 cows from another farm, the suspicious suicide of a devotee critic in a local Navadwip jailcell, a bomb explosion on the Mayapur property with fatality, the all-pervasive and extensive Bengali mafia and corruption in Mayapur, the millions of unaccounted BBT funding for the Mayapur project- a confirmation of a rigged taxi “accident” to eliminate and silence his rival Tamal would come as no surprise to us at all. (However, others might be shocked.) All of the 11 original zonal acharyas but Tamal are exposed or rumored as having inappropriate relations/dealings with women. Tamal was widely said to have had an operation in China to disable his sex capacity, a rumor so unusual it is likely true... ISKCON misleadership has a documented track record of cover-ups of Srila Prabhupada’s poisoning and multiple ISKCON guru fall-downs. When institutions are thoroughly corrupted, as is ISKCON, and the members are complicit in the corruption, rewards must be offered to establish the truth and clean up the corruption.

In Dec. 1983 JPS removed Nityananda das as temple president of the New Talavan Mississippi farm project without a vote by the devotees. He simply informed him of his decision with a smile. There was no discussion, no forum, no alternative. The reason given was that the farm was not developing, although this was due to being cut off from the nearby city temple by its president Vrikodara das, who then took over the farm. Dirty politics. JPS's unspoken reason was that Nityananda had an "open guru" policy at New Talavan where new devotees could choose their own guru, something which flew in the face of the prevailing zonal acharya system and which JPS did not appreciate as the zonal acharya for New Talavan.

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## CHAPTER 141: BIR KRISHNA MAHARAJA

At one time Bir Krishna Goswami (BKG) was the Miami temple president, and he purchased a large farm property in South Florida near Sebring. However the property was soon found to be subject to flooding, and the farm was useless and sold. Ever since, BKG has been known as the "Bir that made Miami famous." He built a geodesic dome temple on 10 acres in North Carolina where he also had his private cabin and recording studio deep in the forest by the Eno River, away from the main complex. Pratyatosh and his wife Urmila operated a Hare Krishna ashrama school near the temple and there were tensions with how BKG sometimes became involved with the management, the children, parents, or with Urmila. BKG was criticized heavily by Pratyatosa das for improper behaviors and familiarity with his wife Urmila dasi. He wrote in 2021: *"BKG... [tried] to turn my wife against me. He pulled the same stunt against another Hare Krishna husband: 'Krishna das said: BKG did the same thing with my wife. When we first moved there, he visited her at my house while I was away at work and turned her against me using promises of position and power. He inserted himself between us. He used my wife to play with as if she was his private toy. It was marriage interference and split us up. What a liar.'" (Reference: <https://urmiladasi.wordpress.com/2014/11/18/pratyatosha>)* BKG's son Krishna Jacobs was his sworn enemy who greatly embarrassed BKG with many accusations. BKG exhibited sahajiya dealings with lady devotees including Dirgha dasi in 1994 during ISKCON's Narayan Maharaja crisis, talking about which gopis they were, etc, for which he later apologized as being inappropriate. Many consider BKG to be duplicitous in his dealings and not a straightforward person. This is confirmed from personal experiences as well. *"BKG is duplicitous. He is a pathological liar. He is a childish control freak."* (Pratyatosa das) *"A few months later I was a bit curious so I read some private emails that BKG had written to other devotees. What I saw devastated me. He wrote all sorts of nasty things about me and the other devotees in Hawaii. At the same time he was saying these things behind my back, he was encouraging and nice to me to my face."* (Sudama das, former BKG disciple, 2003) We note that the North Carolina temple, where BKG is the GBC, is not owned by ISKCON and does not have GBC trustees as Srila Prabhupada's instructed in 1974, 1977.

### "PRABHUPADA'S CULTURAL MILIEU"

From IRM's BTP #46 (2014): *"Now, another ISKCON guru and GBC member, BKG, has also repeated this same hellish theory: 'Well, we have to understand that Srila Prabhupada was brought up in a certain culture in Bengal, West Bengal, and **there are certain cultural things that Prabhupada was manifesting.** [...] And the few comments that are there in Prabhupada's books are simply from the cultural milieu or background where Prabhupada appeared in West Bengal.'* (BKG Lecture, Slovenia, May 27, 2014) *This hellish theory that we can see certain statements that Srila Prabhupada makes in his books as simply being a result of Srila Prabhupada belonging to a certain culture, means that one can pick and choose whichever teachings of Srila Prabhupada one likes by simply claiming that the ones one does not like are just Srila Prabhupada 'manifesting certain cultural things.'* In this case, BKG was referring to statements Srila Prabhupada made regarding women. As BKG believes that these



*types of statements are not spiritual but only cultural manifestations, others can also dismiss statements they do not believe to be true in the same manner.”*

### **GBC CENSURES HIM FOR KNOWINGLY KEEPING A SEXUAL ABUSER IN GURUKULA**

BKG has been a GBC member and an ISKCON guru for many years. He manages a mundane charitable orphanage (Ch. 117). He has stated publicly that the only evidence that Srila Prabhupada was poisoned is from some speech reversals. And in 2010 he was censured by the GBC body as follows: *308: Letter of Censure to Bir Krishna Das Goswami: Due to the reasons stated below, you have been censured. A censure expresses disapproval of your conduct. A censure is an official note of caution. Please take due notice thereof and rectify the situation. In 1996, as GBC of ISKCON Hillsborough, NC, you received a credible allegation that a member of the congregation had committed sexual abuse of a child some years earlier in another country. While some investigation was done, and some cautionary steps taken, you failed to properly report the incident to local authorities, or later to the CPO. Most significantly, the local community and householders were not notified or made or aware of this potential threat, contrary to ISKCON Law 3.5.5.1.3.9. This put the community at risk and created serious potential exposure to repetition of these incidents. Your servants on the GBC Body*

Bir Krishna Swami: censured in 2010 for knowingly engaging a child molester as a gurukula teacher; keeping it secret from the GBC, CPO, parents, police, and local devotee community.

### **DEEPLY IMMERSSED IN THE POISON DENIALS**

On Aug. 4, 1999, just shortly after publishing *Someone Has Poisoned Me*, BKG, former GBC Chairman, wrote to GBC special investigator Balavanta das that: *“I have come to the conclusion that the test readings from the sample of hair sent to Dr. Morris are not acceptable. His neutrality and professionalism have been compromised by the fact that he gave the information on the results to Nityananda who was not his client. This indicates some possibility of collusion with Nityananda or at least leads one to question the results. Therefore the hair and clippers should be transferred to another laboratory...”* Balavanta replied the next day: *“In consulting with Dr. Morris, I do not believe the results have been compromised. However, I will be happy to look into the matter further to find out exactly how Nityananda obtained what information that he did...”*

Actually Nityananda das first heard about the arsenic results from Naveen Krishna who had been told by Balavanta. Nityananda then called Dr. Morris to confirm, who said “almost 3 ppm arsenic.” Nityananda had first contacted Dr. Morris about doing hair tests, but referred him to Balavanta and he himself used Dr. Chatt in Halifax. Dr. Morris assumed Nityananda was working with Balavanta, so he discussed the results with him. It must be noted that after reading the presentation of the poisoning evidence, all BKG could think to do was try to discredit the hair test by insinuating that Nityananda may have “compromised” or “colluded” with the neutrality and professionalism of the scientist Dr. Morris. Such dishonest misleaders in ISKCON always search for some supposed defect to avoid dealing with the real issue: in this case, that the evidence of Srila Prabhupada’s poisoning was substantial and compelling. We note that Nityananda was not at all involved with Balavanta’s hair test except to hear of the results many months after its completion!

In 1997-99, BKG was also very much at the center of ISKCON’s denials and discrediting of the poison whispers, even claiming he could not hear them at all. While 98% of all devotees, upon listening with headphones, can easily recognize the two primary poison whispers, BKG conspicuously stands out as someone who cannot hear them at all. Even Tamal admitted that what he heard on the tape was something innocuous, but BKG could hear nothing; this is an obviously dishonest denial. Nityananda das remembers BKG telling him in 2011: *“If you have some new evidence, take it to the authorities.”* In other words, he doesn’t want to hear about it, he has dismissed as useless all previous evidence, and is uninterested in any new evidence, conveniently deferring to the legal authorities, who, of course, require a high level of proof in order to convict and punish those who break secular laws. He expects no law enforcement agency will want to investigate a poisoning in India 45 years ago. This allows him to maintain his dishonest position, *“Oh, there is no proof of a poisoning because law*

enforcement has not brought it to a court trial.” But secular laws differ from the spiritual standards that require higher responsibilities from devotees. The GBC deflects to secular laws so they can avoid their spiritual responsibilities, such as responding to thousands of very concerned devotees who want a proper investigation into the allegations of Srila Prabhupada’s being poisoned. This is called **STONEWALLING** –a practice that can be readily learnt and perfected by association with ISKCON GBCs. As an ISKCON leader, it is his duty to investigate this critical internal issue. BKG engaged a very unsavory character called *Jagannath das Puripada* to make defamatory and untruthful accusations (and paid for it in some manner) about the team of devotee investigators who made a CD in 1998 with the whispers and poison discussions from the Nov. 1977 tape recordings. (See Ch. 50) The ISKCON GBC should be embarrassed for featuring such a false witness and his untrue statements in their sham denial book *Not That I Am Poisoned*.

### **BIR KRISHNA SWAMI LAUGHS ABOUT SRILA PRABHUPADA’S POISONING EVIDENCE**

BKG class in Slovenia, May 27, 2014: [https://www.youtube.com/watch?v=VdsG\\_v948XA](https://www.youtube.com/watch?v=VdsG_v948XA)

**Question:** “Is it true that Srila Prabhupada was poisoned....” **BKG laughs**, then responds: “It is not true that Prabhupada was poisoned. Actually, I was one of the people who did the investigation as to the allegations of whether Prabhupada was poisoned or not....and we did a thorough investigation, we did a hair analysis.....so the hair analysis did not show any poison, interestingly enough, and therefore we can conclude that Prabhupada was not poisoned, simply on that basis...also we did an analysis of all the recordings, and everything else....there was a book that was put out, by a devotee in Australia, called “Not That I am Poisoned”...so, Prabhupada said “Not that I am poisoned...” So, it was very clear... **There’s actually no evidence**, and if anyone is interested to read the book... There’s no evidence that Prabhupada was poisoned. The only thing they came out with was playing Prabhupada’s recordings backwards, and it maybe sounded like something. It’s just like one of these Beatles songs, *Lucy in the Sky With Diamonds*, and you play it backwards, and it means something, and that was the only evidence. There’s no evidence that Prabhupada was poisoned. Why do people say that? Because, basically, they’re upset that **they didn’t get any position in the Krishna consciousness movement, or they have some personal animosity, or problem with people who have some position in the Krishna consciousness movement. It’s all based on an emotional thing.** We have to understand that when someone says something, there’s always an emotional background to it. There are emotions that are stimulating, when there are strong emotions, logic is thrown out. So, this is actually the case. **Logically there’s nothing; physically there’s nothing.** Also there’s devotees who were taking care of Srila Prabhupada, such as *Bhakticharu Maharaja*, and *Tamal Krishna Maharaja*. And specifically *BCS*, who had so much love for Srila Prabhupada, they would kill themselves rather than hurt Prabhupada. There was nobody with any motive that would have hurt Prabhupada who was around Prabhupada at that time. What’s the next question; that was an easy one. You can just go on the internet and read that book, *Not That I Am Poisoned...*” **(END)**

**COMMENTS:** This is an extremely ridiculous and crazy statement by BKG, showing great duplicity. His denial of the poisoning with a laugh and “that was an easy one” is a bluff- this issue is a major ISKCON crisis. As a person in a top spiritual and managerial leadership position in ISKCON, he has horribly betrayed his duty to be even an honest person. He says: “they’re upset that they didn’t get any position in the Krishna consciousness movement, or they have some personal animosity, or problem with people who have some position in the Krishna consciousness movement.” He dismisses the poisoning issue by faulting those genuinely concerned that Srila Prabhupada was poisoned and he denies there is **any evidence at all**. He describes those who present the evidence for consideration by honest and intelligent persons as envious people who did not get a position or who are upset over something. He flatly states that Srila Prabhupada was NOT poisoned and that the only evidence was some sound recording reversals. He also deceitfully told his audience that Srila Prabhupada himself had denied being poisoned. Did Srila Prabhupada bring up his being poisoned, only to then deny it? No, Srila Prabhupada clarified that a person had not told him he had been poisoned, but had told him

that he had poisoning symptoms (see Ch. 7). But isn't having poisoning symptoms indicative of actual poisoning? Well, not with BKG, who denies it all with laughs, showing how arrogantly insensitive and deceitful he is. Nityananda das tried several times in person to appeal to BKG's intelligence by describing the substantial evidence of poisoning, but each time the slick swami slid sideways and avoided further discussion. He was simply not interested in understanding the evidence, as then he would have to deal with it. *"they can say anything and everything. [...] In the Bengali it is said: A madman, what does he not speak? He speaks any nonsense. And a goat, what does he not eat? So if you keep a madman... They are keeping them mad... That is our protest, that why you are keeping all people mad, crazy, nonsense?"* (SPConv Aug. 11, 1973) **(END)**

Dhira Govinda das (2016) on BKG's statements: *"He's giving a conclusive statement, that, as we know, is wrong. For him to give such a statement, in 2014, along with his "no evidence" stance (only some reverse speech...) is absurdly, recklessly, irresponsible. After the book is published, is there any culture in the organization, or in him, that he would rectify his grossly misleading comments, rectify the misunderstandings that he perpetrated to everyone who has heard that lecture?"*

To review all the cheap objections to Srila Prabhup[ada being poisoned, see Book One Ch. 103.

The forensics say there **was** a serious malicious poisoning, and this fact cannot be undone by saying no one could do such a thing, which is illogical because there WAS a poisoning. The hair tests and audio forensics prove it. BKG and his confederates in the ISKCON GBC leadership are the illogical ones, wanting to **keep their positions** by dishonestly denying the hard facts, and BKG is the cheater for claiming he investigated the matter when all he did was cover it up with a book of fraud, lies, deceit, denials. BKG's laugh will haunt him forever.

#### **FURTHER ANECDOTES TO FILL IN BKG'S PROFILE**

In 2012, upon a visit to Savusavu, a small town on the second island of Fiji, BKG responded to a question from his local disciples as to whether it was necessary for them to observe a regular morning program of artike, class, etc. He replied: ***"I know you all have businesses and jobs, so if you can even do five minutes of puja in the morning before leaving home, and try to chant your rounds, I will understand and be happy with that."*** The primary prerequisites to be initiated as his disciples in Fiji was wearing neckbeads and being vegetarian. In 2016 that changed when the GBC mandated that new initiates must take the "Disciples Course," wherein they are taught the ISKCON dogma that Srila Prabhupada appointed new gurus in 1977 and the disciplic succession is kept intact by courageous, advanced devotees taking the role of initiating gurus, etc. Now devotees are trained to a higher standard of institutional propaganda. A 5 year devotee in Savusavu explained how good the Disciples Course had been; now they knew when to chant their guru's pranam mantras, when not to place his photo in various places, and how to offer food to their guru by including Srila Prabhupada's pranam mantra too, etc. These are token appeasements to those who have protested that Srila Prabhupada has been minimized, but they do not solve the real problem: that ISKCON replaced Srila Prabhupada with unauthorized so-called gurus who are actually materially-motivated, conditioned souls.

At the Labasa, Fiji Hare Krishna Restaurant run by the ISKCON devotees, there is **no photo** of Srila Prabhupada to be found, playing only popular Hindi bhajans and songs, although our advice was to play Srila Prabhupada kirtans and bhajans which would actually spiritually benefit their clientele. BKG's photo with a Christ-like radiating halo is the prime centerpiece by the cash register next to Lakshmidēvi's photo. BKM has often visited the restaurant and not protested his disciples' adorning the premises with his poster but without any reference to Srila Prabhupada in sight or sound. This is another practical example of how Srila Prabhupada has been replaced by unauthorized, bogus ISKCON gurus. The following from Sri Isopanisad Verse 13 purport applies today not only to Sai Baba et al but also to ISKCON "gurus." *"Instead of hearing of the activities of Lord Krishna, such pseudo spiritual masters advertise themselves by inducing their followers to sing about them. In modern times the number of such pretenders has increased considerably, and it has become a problem for the pure devotees of the Lord to save the masses of people from the unholy propaganda of these pretenders*

*and pseudo incarnations...”* On March 25, 2017 BKG joined the local devotees in Labasa, Fiji on Harinam sankirtan down the main street, playing Holi with clouds of colored dye wafting over the street, faces red and blue, and clothing stained in all hues. Srila Prabhupada, however, did not ever ask, instruct, or encourage his followers to observe Holi by playing with colors. This is Hinduism, welcomed by ISKCON leaders interested in accommodating the locals’ sentiments and thus garnering



more disciples and supporters.

BKG also is fully immersed in Hridayananda’s Krishna West center in Chapel Hill, NC, who once stated: **“Dhotis look to a certain extent like adult diapers.”** He claims Vaishnava culture is “Indian” and is dispensable, such as dress, cuisine, Tulasi worship, deity worship, etc. From Mahasrngas das, Oct. 2017, is the following assessment of BKG: *“I’m surprised you would publish anything that BKG would say. He is dishonest, does what he wants and then tells half truths, twists facts and pretends to be an authority. Ever since he sold the Miami Temple on Coral Way, an unlimited devotee maker, across from the Florida University, because he took a real estate course, then bought the multi storied hotel on Miami Beach,*

*[which was then sold as well], BKG dropped his GBC duties in Florida, going to North Carolina, where he now has his base as an acharya. Trying to have an intelligent conversation with BKG is painful to the max. He’s very nervous and avoids any controversial discussion, always replying with whatever the GBC wants him to say. None of these men have the success of Prabhupada’s mission in their heart. Their kingdoms, zones, money, and disciples are the cause of their existence.”*

Srila Prabhupada instructed his disciples not to eat foods in the mode of ignorance like mushrooms, but BKG has posted a cooking show online wherein he very prominently cooks with... **mushrooms**. During the peak of the COVID-19 lockdowns in mid April 2020, Anuttama dasi wrote BKG that devotees everywhere should go out in public to chant Hare Krishna kirtans to counter the dark effects of the virus epidemic. He replied, thinking she was the Anuttama das of ISKCON Communications: *“Very bad idea. It will reflect very badly on our movement.”* When she wrote back to argue, he replied that he did not have time for any discussion. Public chanting was not banned or restricted in the US at that time, so why would it have been a bad idea? Rather than being faithful to Srila Prabhupada, BKG and the GBC as a whole are more concerned about “looking good” to mundane authorities and earning points with demonic leaders. They have also publicly endorsed the controversial experimental COVID vaccines, lockdowns, masking, and allowed only vaxxed persons to enter or serve in the temples. In 2001 BKG organized the devotees into a parade to support anti-terrorism and the USA just after the 9/11 “attacks.” BKG always looks to improve his APPEARANCE.

### **INSTITUTIONAL OBSTRUCTION IN POISON INVESTIGATION (by Nityananda das)**

*“On Sept. 23, 2017 I met with GBC former chairman and member BKG, one of ISKCON’s initiating gurus for Fiji, and someone I have known pretty well for 40 some years. He was visiting Savusavu and had just accepted 16 new disciples on the other island. We spoke about the “poison issue” for a half hour, and reflecting afterwards, I was once again deeply affected by how the ISKCON leadership’s institutional obstruction of the truth about Srila Prabhupada’s poisoning was still very much operative. I had hoped for something different, but behind the façade of friendliness and fair-handedness, there was the same denial and obstruction mentality as 20 years earlier. I left disappointed and angry, reminded that there is no hope of any proper, just, or honest action from ISKCON’s leadership. I found no independent thinking and honesty about this most crucial of all issues even in such a prominent institutional leader. I asked him what he thought of the poison issue in light of the new cadmium and other evidences uncovered by Prabhupada Truth Commission, and he quickly reassured me that he had watched all the videos and had studied the matter ‘quite a bit,’ but he was*

still unconvinced that Srila Prabhupada was poisoned. I asked if this was a change from his previous public position that there was no evidence to support a poisoning and that Srila Prabhupada was definitely not poisoned. He replied that there was no change in his position, but that he was always open to new information. Thus he tried to show his open-mindedness, even though dramatic new proof of poisoning meant nothing to him.

“Then he mentioned there was a National Institute of Health (NIH) study where it was found that ‘hair tests were not an accurate indicator of cadmium body burden.’ I protested that this may sometimes be the case when cadmium levels are very close to normal, and that in those cases, urine tests would be better, but that Srila Prabhupada’s cadmium levels were so high that such inaccuracies at lower levels are inconsequential. You know, why fret over a penny when you have a hundred dollar bill? Later that night I saw an email exchange he had the day before with Anuttama dasi about the same NIH study, and how he was trying to discredit the new evidence of the cadmium tests. Anuttama had replied with 3 NIH studies that used hair tests to determine cadmium levels, refuting his assertions. **(1)** In this study: <https://www.ncbi.nlm.nih.gov/pubmed/9064744> children in Lublin, Poland, were found to have 0.31 ppm mean cadmium in their hair, about 4-5 times more than normal, while Srila Prabhupada had 15.75 ppm average, or about 250 X normal. So at levels 1/50th of what Srila Prabhupada had, scientists are still choosing to employ hair tests to determine cadmium levels, due to their accuracy. So, there is no issue as to the accuracy of hair tests in determining Srila Prabhupada’s cadmium poisoning, contradicting BKG. **(2)** In this study: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3484795/> children in Saudi Arabia who had mental and developmental disorders were tested and found to have 10 X normal cadmium, or about 1/25th what Srila Prabhupada had in his hair throughout 1977. Again, scientists do use hair tests to determine cadmium burden even at much lower levels than what Srila Prabhupada had, so why would there be any issue with accuracy in the tests done by Dr. Morris of Srila Prabhupada’s authenticated, GBC-arranged hair samples? Ironically, the GBC was ready to test in 1999, but today they say this test is inaccurate? Why did they want to do tests before? **(3)** In this study: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3250020/> which is titled “Tracing Elements in Hair,” scientists determined by hair tests the levels of trace elements of all kinds, including cadmium. The levels were “trace,” far below the lethal levels found in Srila Prabhupada’s hair.

“There are many more scientific studies using hair tests on living persons to determine their cadmium body burden. But somehow BKG managed to find one study in which urine tests were found much better than hair tests at determining very low levels of cadmium, and he tried to bluff that it is no use to test hair for cadmium. This is selectively, dishonestly using science, just as evidence shows the global warming theory is based on fraudulent science. This is comparable to tobacco companies who paid doctors in the 1940’s to encourage smoking, saying it was good for health. Also in 2000 the GBC put together their selective and fraud-science cover up of the poison evidence in their NTIAP book. This book of denials remains the GBC position on the issue up until today. BKG co-ordinated this GBC cover up and book of denials. We cannot believe anything BKG says, or any GBC, on the poison issue since there is a colossal conflict of interest in his being an ISKCON guru and being honest about Srila Prabhupada’s poisoning evidence. Why is this? Srila Prabhupada’s poisoners designed and established the doctrines by which they all became a voted-in guru! Let’s let that sink in a bit...

“BKM had tried to bluff Anuttama dasi the day before with the following scientific bunk: **“Just to let you know the NIH studies show that cadmium hair analysis is not an accurate measure of cadmium in the body. Hair analysis is good for mercury and arsenic but not cadmium. NIH studies conclude this.”** Anuttama had replied with the three NIH studies listed above, but he still tried to foist this deceit upon me the next day. I told him that hair tests may sometimes not be useful for determining abnormal cadmium at levels near normal, but he said, no, these were very high levels. What levels, I asked? Oh, I don’t remember, he replied. BKG will spend his time not to understand the actual evidence properly, but to find ways to cast doubt and confusion upon it. This is his deep dishonesty and why we call him a MISLEADER. In Slovenia in 2014 BKG said that hair tests are **“the**

**best way to determine poisoning.**" Note the contradiction between what he said then about hair tests and what he told me. Flip-flopping duplicity. The GBC deny the poisoning IN TOTO, and the telling of this "BIG LIE" is described by Adolf Hitler in his 1925 **Mein Kampf**: 'It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying.' Unfortunately too many devotees have too much blind faith in the ISKCON obstructionist misleaders and, parroting what they have been told, think that the evidence of poisoning is the fabrication, and that Srila Prabhupada being poisoned is the lie. The reverse is the truth. I emphasized to him how the GBC had covered up and denied the evidence with fraud and dishonesty, and that the GBC so-called investigation in 2000 was conducted by the suspects themselves. I advised that thousands of sincere devotees, based on the overall evidence, were accepting the truth that Srila Prabhupada had indeed been poisoned with cadmium, and that the GBC would be well-advised to get ahead of the inevitable future where Srila Prabhupada's poisoning is universally accepted because it had been proven as a fact of history. BKG, as usual, insisted he was open to the truth, whatever it was, and that if he felt he had to take a position based on truth, he was not concerned about institutional political pressures. However, when I suggested he discuss the matter with other GBC members, he was uninterested and advised me to do so, and that it was my 'right' to carry on with this matter as I had been doing. He did not even have the guts to tell me that he really thought I was doing a disservice to Srila Prabhupada. It was clear he had no real interest in pursuing the truth about the issue, and he saw no need to even discuss the matter with his co-misleaders. Although I pressed him to work within the GBC body to respond to the new evidence from hair tests that the GBC themselves had arranged but failed to complete, he declined. It was like pushing on a string. We have an institutional leadership who, in the face of very convincing and conclusive evidence that Srila Prabhupada was maliciously poisoned at lethal levels with the heavy metal cadmium, with arsenic and who knows what else mixed in, simply remains silent and goes on with their affairs as though this truth was just another irrelevant background noise in the big picture of things. (A recap of poisoning evidence is in Ch. 108, Book One.)

#### **BTP #59, VOL 3, 2018: GBC BKG PROMOTES NEW TEACHINGS**

The practice of going outside Srila Prabhupada's teachings to get 'spiritual help' has now reached absurd levels, with even material knowledge being promoted as necessary for advancing in Krishna consciousness. We refer to a book titled *Realizing Our Empathic Nature: Connected to Krishna* by GBC/ GBC-elected diksha guru BKG. He states: "I feel pain when I don't see devotees experiencing great happiness. So, I naturally want to facilitate their attainment of blissful Krishna consciousness. [...] Therefore I searched for something that would transform devotees' consciousness with respect to relationships, both internally and externally." He became a follower of a Clinical Psychologist: "led me to take the practical action of studying sociology and relationship strategies [...] My search for understanding brought me to the teachings of Nonviolent Communication (NVC) by Marshal B. Rosenberg, PhD., which deals with an individual's underlying basic needs [...] I studied NVC, attended workshops." BKG attended a "10 day" intensive training course with Rosenberg and has spread Rosenberg's teachings to the devotees: "I adapted the NVC principles of need facilitation to Krishna consciousness. In the process, I developed workshops and seminars that have been well-received in the society of devotees." Rosenberg's teachings involve methods to "connect empathically with self and others to have more satisfying relationships." But, these teachings are not Krishna conscious. **(1)** "Empathic communication focuses on human needs. [...] Basic bodily needs [...] Shelter [...] Interconnectedness – reciprocation, giving, receiving. Self-satisfaction – self acceptance, autonomy [...] Acknowledgement [...] we can celebrate when a need has been met, or develop a plan for fulfilling a need that is not met." But we are only supposed to satisfy Krishna's needs, not focus on meeting our

mundane needs: (a) "human energy is primarily meant for purifying the senses in order to be engaged in satisfying the senses of the Supreme Lord." (SBhag 2.5.30) (b) "We should endeavor to understand Krishna. We should not worry about eating and sleeping, for the needs of the body are already arranged." (TLK v.2) (2) "When needs are not being met, that stimulates anger [...] Once the needs have been addressed, there will no longer be any impetus towards anger. [...] Being angry is not wrong. See anger as a positive." But Srila Prabhupada states it is only possible to give up anger by becoming Krishna conscious: "So angry, we can give up anger only when we are Krishna conscious. Otherwise it is not possible to give up lust and anger. It is not possible." (SPLecture 31/8/66)

**NO OUTSIDE TEACHINGS AUTHORISED:** In ISKCON the path for the "attainment of blissful Krishna consciousness" and to "transform devotees' consciousness" should be the path of as given by Srila Prabhupada. Even if Rosenberg's teachings were not opposed to Krishna consciousness, it would not matter, because we are not authorised to go outside Srila Prabhupada's teachings, period. Srila Prabhupada was against doing this even when one was consulting some "spiritual" subject matter, not to speak of "psychology" teachings that have zero connection to Krishna consciousness: (1) "There is no need by any of my disciples to read any books besides my books— in fact, such reading may be detrimental to their advancement in Krishna consciousness. [...] what need is there to read CC translated by someone else. You are right to stop such reading." (SPL 20/1/72) (2) "Brahmananda Swami has read me your letter regarding the students there reading other books. I request you to stop this practice." (SPL 13/10/73) This prohibition is there because: (3) "In my books the philosophy of Krishna Consciousness is explained fully." (SPL 22/11/74) (4) "So there is nothing to be said new. Whatever I have to speak, I have spoken in my books." (SPConv 17/5/77)

Thus, the issue is not just these specific teachings being propagated by BKG, but any attempt to introduce teachings outside of those given by Srila Prabhupada. Srila Prabhupada has never stated that we need anything other than his teachings to successfully practise Krishna consciousness. The path given by Srila Prabhupada for the leaders of ISKCON is very straightforward: "The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching." (SPL 4/8/75) Note Srila Prabhupada never states: "By teaching what I do not teach..." Thus, the option of introducing any teachings in ISKCON outside of those given by Srila Prabhupada does not exist. Earlier in ISKCON's history, due to a lack of faith in Srila Prabhupada, we saw ISKCON leaders going to "sadhus" from other organisations to seek "higher" spiritual knowledge. And now they are even going to psychologists, whose material knowledge is supposedly needed to help us in the "attainment" of Krishna consciousness. This deviant tendency can be corrected if we adhere strictly to the "Prabhupada-Only Paradigm," just as Srila Prabhupada ordered us. (END)

### **BKG ON RITVIKS, SATSVARUPA AS GURU EVEN AFTER ILLICIT SEX EPISODE**

As seen in Ch. 196, ISKCON has been gradually moving towards "ritvik" initiations. BKG is seen online where he advocates that ultimately, if ISKCON was to expand and succeed as a religious movement, it would need to "absorb the ritviks." In actuality, it is the ritvik instructions by Srila Prabhupada that are absorbing ISKCON, as the GBC is finding it ever more difficult to avoid Srila Prabhupada's natural position as the effective diksha guru, in spite of and in the face of so many ISKCON gurus and their foibles, falldowns, and flaws. BKG is trying to appeal to those attracted to Srila Prabhupada and those dismayed by ISKCON's guru history of scandals and rascals, **doing so by appearing like a ritvik although denying he is a ritvik**. He just wants to pad his book with more names of disciples by telling them he will connect them to Srila Prabhupada. Cheater.

On Oct. 1, 2005 BKG received an inquiry: "Is Satsvarupa das fallen down? I am curious because he is still guiding disciples. Does ISKCON agree devotees to take shelter under him?" and he replied: "I think he can guide the disciples since it was an accidental fall down and he got right back up and is determined to never let it happen again." BKG, as another GBC voted-in guru, confirms that in his opinion a sannyasi (renunciant) who admitted to a lengthy illicit affair with a married woman disciple ("physically intimate,") can still act as a guru guiding his disciples, stating the falldown was

“accidental.” If this was an “accidental” falldown, what would a deliberate falldown be? But, as we repeatedly stress, the bona fide, authorized initiating gurus in our disciplic succession do not fall down: *“A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord.”* (Bgita 4.42 purport)

BKG has deviated from Srila Prabhupada’s teachings, also, the GBC with a bogus guru system.

### CONCLUSION

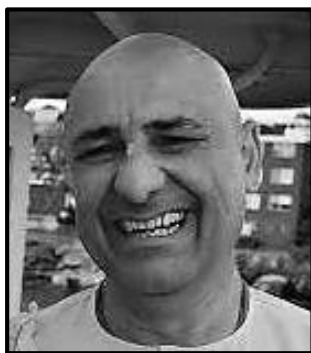
BKG taught a Health Seminar in Serbia to ISKCON devotees, about vitamins, deficiencies, etc. Rather than teaching pure Krishna consciousness as Srila Prabhupada did, BKG does what Srila Prabhupada never did. He is a leading GBC, supposedly steering the Hare Krishna movement as Srila Prabhupada taught us, but he is introducing things from mundane society which have nothing to do with our spiritual life. Yes, health is good and each of us must take care of it so our devotional service is not impeded. But a sannyasi, a supposed initiating guru... giving a seminar on health? This shows how off-track BKG has gone. Pure devotional service mixed with material considerations and distractions. BKM is a shame and a dishonest misleader.

## CHAPTER 142: THE MESS DOWN UNDER

Next: the Australian yatra with GBCs Ramai Swami and Devamrita Swami, and a sampling of ISKCON’s internal corruptions. This is based on corroborating interviews with older devotees there, including Mandapa das, Subhalaksmi dasi, Sabhapati das, and others. A full investigation is required.

### RAMAI SWAMI

He is the longtime GBC man for Australia and a member of the BBT Construction Grant Allocation Committee. He is an ISKCON guru and tightly controls Australia’s ISKCON programs and temples as if it were his personal business. Minutes/ results from annual meetings are not publicly disclosed; he says, *“It is not necessary for anyone to know.”* The report is as follows: *“He and his gundas treat every one as mushrooms, he keeps them in the dark and feeds them BS. He is a psychopath, and any one who challenges or questions him is belittled and kicked out. We have lost hundreds of devotees fed up with his bullying ways. He lives in a seaside resort hotel on the Gold Coast. He lives a secretive life and no one is even allowed to visit him. He is notorious for owning big new cars, regularly traded in every year, but due to intense criticism, he now has had a Mercedes van for a couple of years. He has not made a devotee in 25 years. He is the ultimate parasite bleeding the devotees and living a materialistic life style. He has often been seen walking the streets and beaches in normal beach*



*wear of Surfers Paradise which are full of scantily clad beach bunnies. Is this an appropriate place for a Sannyasi to reside? When he flies he wears karmi clothes, never sannyas attire. After 6 years and mounting criticism he moved to Newcastle. Now more isolated and reclusive. I could write a book on Tirtharaj, Ramai, Ajita and Aniruddha lies and deception in manipulating Srila Prabhupadas society in Australia. Ramai has alienated 95% of his Godbrothers and sisters and is hated by most devotees here. When VIP’s come to OZ, many devotees complain about Ramai. But there is no justice in Iskcon’s Greedy Boys Club; they protect their own and the devotees suffer. Ramai keeps Tirtharaj on the national council even after all his frauds and incompetency. The big bully has to have the next bully with him so he can push out his opponents. And gives him a vote at the meetings. Cronyism. Now Subhalaksmi and others are taking them on in the media and through common law; there is a Royal Commission into past sexual abuse in churches and institutions. They covered up so many sexual abuses cases and will get jail for compliant negligence, and will have to pay big damages. Now we have to take back the movement*



*based on Srila Prabhupada's DOM. We will no longer tolerate centralisation of the GBC's powers and will refuse to accept their appointed agents. If we can't vote for our own man, we will reject anyone else. Ramai Swami has long history of supporting abusers and banning those who speak in favour of victims of abuse. I am compiling a comprehensive, detailed and factual report stating his crimes against humanity. This report, fully documented and referenced, will go to the police and other agencies. Our aim is not just to force the removal of the Adelaide temple president but also the long serving GBC man Ramai Swami. Maybe some devotees will return. Ramai is really a suspect individual. Rumors here abound. I expect a closing net to reveal surprising facts about this reclusive, elusive, rich saffron wearing very, very manipulative man who gives the most philosophically infantile and deviant public discourses one might encounter in a temple or even a pub." (From Achyuta das, others, 2017)*

#### **NARESWARA DAS**

*"For many years Nareswara was the BBT manager in Australia and oversaw all the book publishing and finances. Often he would supply books to the North American BBT and far beyond Australia. He ran the BBT with an iron fist and no one could touch him. He manipulated BBT funds for his own advantage. He used to invest large sums on the 30 day money market and pocket the interest. He also played the market with BBT funds, famously losing not only BBT money but also mortgaging his house. When it became apparent that he was investing BBT funds in losing stock market trades, audits showed no evidence. He had no accounting system in place. He was the only accountant. When he was finally removed, after many dramas and prolonged controversy, there was no proof of any wrongdoing or what happened to the BBT funds, whatever amounts they were. He was accused by employees and devotees of embezzling millions over the years. He said he had \$400,000 supposedly locked in a Russian safe in the Twin Towers when they went down. Also he was Pratapana's accountant and expert at fixing the books. They had an ISKCON charity account for all their profits; a perfect tax dodge for Pratapana. Over the past decade he has lived in Mayapur and has made a lot of money from property development. Where did he get the seed money? His finances have never been investigated and it appears he is aiming to return to financial management in ISKCON. He has been director of the Bengali BBT [and now a BBTI director too] for at least the last 5 years. He also was co-signer for the Mayapur Development Fund which gets funds from BBT's around the world. Same story: no records, missing funds. Why does he still get away with such financial trickery? He also had many women in his life. He had a long affair with a married, second-gen lady with children, meeting her daily for bed and lunch at her husband's home. He is remarried."*

#### **TIRTHARAJ DAS**

*He was reconfirmed in 2016 as a GBC candidate. Of German heritage, he was initiated by Tamal, who engaged him to organize and produce the GBC-endorsed book *Not That I Am Poisoned*, which was funded by the prime poisoning suspect Bhakticharu Swami. "Tirtharaj is a heavy, nasty guy; for 30 years he has been Ramai Swami's hatchet man, as well as TKG's hatchet man. A few years ago, Ramai made him the Regional Secretary of Northern Territory, which is all desert with 3 towns and no preaching. Tirtharaj is still on the Oz National Council. Tirtharaj's money laundering scam is a bomb shell which Ramai never disclosed to the general devotees. Hari Sauri said this was the biggest ISKCON scandal since the New Vrindaban murders. Sydney temple president Atmarama was in his office one day around 2002 when two sinister South American characters came into his office, asking for their money back. Atma asked, what money? Tirtharaj and Krishna Kirtan were using an ISKCON account to launder Columbian drug money. An Indian accountant met Tirtharaj and offered a percentage of the deposits and money transfers. Tirtharaj was ambitious and trying to work his way up the ISKCON ladder. He had been appointed as the International ISKCON GBC account treasurer, and he transferred the GBC account from Holland to Westpac in Sydney. Sums up to \$500,000 at a time were deposited into the account, totaling ultimately \$14.5 million. Now where would a small charity get such sums of money? Tirtharaj gave the crooks signatory rights on the GBC account so they could make withdrawals. When both he and Krishna Kirtan each received their first \$80,000 commission, he asked*

*if they had more to deposit, and was told they had \$150 million. Aniruddha the Melbourne president wanted in on the deal. It was a crime organization laundering money through the International GBC account for handsome profits. It is alleged that Tirtharaj was paying off his superiors, namely Ramai Swami, Devamrita Swami, and Prabhavishnu das to look the other way. Westpac became suspicious of the large cash deposits, especially as one large bundle of cash had been frozen, and they notified the federal police. The feds wire tapped the druggies' phones. They arrested and charged them when they made a large deposit. Tirtharaj got off by lying but he was named in the federal police report. Later the law was changed so that Tirtharaj could have been charged. Ramai kept the whole thing secret, but it broke open when the Columbians came to Atmarama demanding their money back.*

*"His fraudulent operation of the account would never have been detected because the account was never audited. How incompetent are the GBC? Atmarama has all the evidence and the names of the crooks. It was in the newspapers. Many senior devotees still don't know. Atmarama immediately contacted Bir Krishna Maharaja because he knew he would get nowhere with Ramai. Bir Krishna rang Ramai to discuss, but Ramai told him to keep out of the Australian affairs. The devotees to this day still have no idea of the scam. Tirtharaj gave some money to Indradumya Swami, and some amounts to other GBC members. He was trying to grease his way into the GBC. He claimed he was a big wheeler and dealer. He traveled all over the world, completely neglecting his duties as president of the small Brisbane temple. One year he said he had visited 93 countries. He is now a GBC deputy, and has fully duped the GBC. Five years ago the rented Brisbane temple was closed down by the City Council. Tirtharaj was rarely there and the temple collapsed. He was forced to resign due to the pressure of the congregation which by this time was full of Hindu Indians. The accounts were impossible to audit, but he had left the temple with a \$400,000 debt. Typically he blamed others, while he continued to travel the world. He now resides in Hong Kong working as a school teacher and is trying to become GBC of China. He had money, inherited it from his mother, but is now broke. For 20 years he was going to build a temple in Brisbane. The Indians raised a lot of money and land was purchased 15 years ago. The donations mysteriously disappeared, they become frustrated with Tirtharaj. Big Indian donors in Brisbane, worth together \$1.5 billion, then went and built their own Lakshmi Narayan temple. Now the Gujaratis have taken over the temple and are raising money to build the new temple that Tirtharaj never delivered. A sad history but true."*

An ISKCON representative in Australia re: GBC disposition of Tirtharaj: *"No public statement in the GBC minutes (likely unpublished resolution) although I can confirm that Tirtharaj's punishment was permanent suspension from his position as GBC Treasurer, suspension from all other positions for a 9 month period, and a \$3000 fine."*

### **GOVINDA'S IN SYDNEY**

*"Around 1990 ISKCON Sydney bought a 3 story building in North Sydney and moved the deities there, where they still are today. Pratapana made a lease agreement with GBC Ramai Swami. He turned the 1st floor into a clothing shop, the 2nd floor into Govinda's Restaurant, and the 3rd floor into a trendy art house movie theatre. He offered a meal and movie ticket for a good price. Years later he turned the bottom floor into a yoga and kirtana center, somewhat successful but totally sahajiya. In the early days the place was pretty wild. Pratapana hired attractive young backpacker girls, and he allowed customers to bring their own alcohol, which caused an uproar amongst the devotees. Bhavananda was a paid employee of Pratapana as the Maitre'd (in charge of restaurant service) and brought all his gay boy friends to drink champagne with him at Govinda's and then lounge on the floor with cushions to watch the mainstream movie of the day."*

### **CHITTAHARI DAS**

*"In the early 80's Vamsi Vardan's uncle coaxed Chitta Hari to put up \$30,000 in a Ponzi scheme. Chitta Hari was signer on the New Govardhan Gurukula account. Without telling any one he withdrew the money. The Uncle cheated them and they lost the lot. The uncle actually gave some of the money back, but the Gurukula never saw it. In the big painting sales money days, Chitta Hari*

stuffed a brief case with \$75,000 in bank notes, taking it to Mayapur for Bhavananda. He said he was arrested by Thai immigration who claimed it was drug money, but mysteriously he was released the next day minus the brief case. Who are we to believe? Another case of how the hard working street collectors were duped. Cittahari was forced to take sabbaticals for being busted growing dope and using it on the temple grounds in Murwillambah and he had a clique of customer devotees. I have always suspected the Darlinghurst operation of being a haven of criminal activities which enriched the managers there. There was a period when Chittahari and I were pretty good friends and I used that to introduce gingerly the topic of 'what about all that crazy stuff you guys were up to, huh?' His response, 'Oh, the bad old days, we don't talk about that.'"



sex offenders and potentially could cause a huge impact internationally. It is the unholy duo of Ramai and Devamrita Swamis who prop people like this up as 'spiritual leaders' in our Australian temples."

**ADI PURUSHA KRISHNA DAS**

"He is the ISKCON temple president in Adelaide, Australia, he ignored the women who came crying to him about his own grown son when they were being subjected to traumatizing sexual harassment and assault. It is my belief that if all the local devotees stay united and strong, and simply refuse to cooperate with the GBC decision to have a sex offender as Temple President, and indeed manage their own local temple without interference from corrupt and bullying outsiders, then this will be a great victory. It will inspire the devotees of other temples to stand up and be proactive in defending their communities from those who endorse

**DEVAMRITA SWAMI**

In response to the matter of the sexual abuse in Adelaide temple described above wherein the abused had filed statements with legal authorities, Devamrita Swami responded with his male advice and solution: "Aniruddha, be what he be, he has a certain vision and is very strict about it. He doesn't even allow Indian ladies married to non-devotees to take initiation. The best thing to dissipate all these clouds is if the young lady simply says, you know, it was mutual, she was weak, she needed to get married and now everything's fine, she's living happily ever after. And so she retracts and withdraws her one-sided statements. That will dissipate all the clouds." He is the GBC for New Zealand and the chairman of the BBT Construction Grant Allocation Committee. He is an initiating ISKCON guru, famous for wearing the Franciscan brown robes in New Vrindaban 1987-96 when he was a part of Kirtanananda's changes to the Vaishnava culture as given by Srila Prabhupada. His disciples in New Zealand enthusiastically proclaim him to be the next ISKCON Acharya. In Auckland he has a downtown operation called *The Loft* which advertises hathayoga, vegetarian feasts, and meditation, without any indication of Krishna consciousness except for Lord Jagannath's eyes. This is a backdoor approach to



bringing in people, a method also used in Sydney and in many places in ISKCON. He has supported Ramai Swami and ignored all efforts to clean up the corruption in the Australian temples. He runs a heavy hand as the sole ISKCON New Zealand authority and aggressively promotes himself as a guru. We note the logo he uses to attract yoga guests: "SELF CARE" as the trunk of the tree of life. Rather than use Srila Prabhupada's teaching of "spirit soul," he uses mundane considerations like environment, etc.

**ANIRUDDHA DAS**

"The GBC in Australia are assisted by the National Secretary, Aniruddha das, who time and time again has shown his total lack of concern for truth, justice, or even plain old accountability. These three are running the Australian yatra in an unauthorized and secret manner."

three are running the Australian yatra in an unauthorized and secret manner."

## AJITA DAS

*"I have heard many stories of his behavior and criminal activities and I am appalled he holds a seat on the Australian Exec. Committee. ISKCON Australia will never flourish until these men are swept out. Criminals, those who have been involved in sex abuse coverups, immigration scams, money laundering, drug trafficking, pedophile protection, and other activities that bring shame and disgrace on the Hare Krishna movement, are still holding ISKCON positions of power and influence."*

### OPEN CHALLENGE FOR AJITA, ANIRUDDHA, TIRTHARAJ AND RAMAI SWAMI

An article from Prabhupadavision.com, Mar. 9, 2012, highlighted corruption down under: "So there has been so much talk about the extracurricular activities of Ramai, Tirtharaj, Aniruddha and Ajita, with hands in Srila Prabhupada's till. Are we too hard on you, are you simply misunderstood? The question that is on everyone's lips is where are the millions of dollars we keep hearing about that are passing through your hands from New Govardhana? Could it really be true that you still are not keeping proper accounting records even though the business income of New Govardhana has jumped so dramatically? Two and a half million a year for the past three years alone with catering and Govindas (in Burleigh) would mean that \$7.5 million aussie dollars have touched your palms and then it has gone somewhere. So where is it? Did Ajita go off and buy that silver bullion already and stash it in an off shore bank for when he finally gets the flick? How does Ajita provide for his wife and child and how does Aniruddha travel the world with his wife in tow? How does Tirtharaj own so much real estate and travel nonstop? Who is paying for Ramai's luxury cars, Gold Coast pad and video shop rentals? If all the hype is wrong, then show us. Publish Govindas (Burleigh) and the catering business income and expenditure accounts for everyone to see. Include all the income tax amounts paid for each employee of Govindas, their super contributions, and workcover contributions. Also your expense accounts where Iskcon provides all your daily dealings, rent, food, travel, computers, phones, car, credit cards etc, for every year you have been at the top. These accounts should clear it all up. Otherwise, then perhaps we were all right in our criticisms. Put up or get out. Reveal what you did with Srila Prabhupada's money."

## CHAPTER 143: KRISHNAPADA: BLACK LOTUS



### BHAKTI TIRTHA SWAMI (KRISHNAPADA)

As Ghanashyam das (pre-sannyas), Bhakti Tirtha Swami (BTS) preached undercover behind the Iron Curtain in dangerous conditions and earned Srila Prabhupada's deep gratitude. He also vigorously distributed Srila Prabhupada's full sets of books to hundreds of university libraries, earning the pleasure of His Divine Grace. He became an initiating guru in ISKCON in 1985 by a ¾ vote of the existing zonal gurus including Bhavananda. He adopted un-Vaishnava dress and lectured on UFO's and aliens, cultivating the profile of an enlightened, controversial, and liberal guru to attract attention and followers. There were persistent allegations of affairs with women in Africa. He was flamboyant, charismatic, self-centered, very conceited, and rogue. In 1990, the GBC clamped down on BTS' disregard for cooperation with the GBC under Kirtanananda's influence: "Furthermore, whereas BTS has repeatedly failed to follow the directives of the GBC Body such that the GBC Body has serious doubts as to his abilities to instill in his disciples the importance of following the ISKCON's authorized authority structure, he is hereby placed on probation as an ISKCON guru. During the period of probation he must cease initiating any new disciples."

<https://www.youtube.com/watch?v=hmKlh39xO08&t=564s>

An American devotee, Mahamegavati dasi, who had worked in the African yatra under BTS, gave a testimony online: She makes



allegations of BTS' affairs with women, implies he arranged for Hladini Shakti devi's death in Liberia at the hands of the rebels during a vicious civil war, and that he proposed to the GBC in 1990 that sannyasis be permitted to have sex once a month. That was the year he was suspended. In 2005 he was diagnosed with aggressive cancer and he sent a letter to disciples and well-wishers advising that he would meet them again in dreams and visions. He was another ISKCON false prophet who tried to generate a spiritual phenonemom around himself as a great, realized teacher, and he relished being a controversial and charismatic figure in alternative social circles. He wrote offbeat books trying to tie in bhaktiyoga and Srila Prabhupada's teachings



with aliens, UFO's, psychic phenomena, motherships, the pyramids, strangers in our bodies, angels, demigods, horns and tails, etc. *"Some of the things that we are discussing you will not find in books. Much of this information was made available through contact with a level of cosmic attunement as well as a connection from a previous life. We are summarizing tremendous amounts of knowledge in an attempt to make it available for your growth. [...] Some years ago, Minister Farrakhan [Nation of Islam] shared an experience he had that was similar to the Biblical story of Ezekiel mentioned earlier. Farrakhan has relayed that he was picked up by a beam of light from a smaller ship and taken to a larger ship. There, he had a chance to meet with the Honorable Elijah Muhammad. He was instructed to inform Colonel Muammar Qadhafi of Libya that there was going to be a bombing of his capital and a personal attack and that other plans were being made to accelerate a Third World War [...] The second classification of alien beings is called the 'gray' type. They are depicted as very short with large black eyes, big oval heads, thin bodies and vestigial mouths, noses and ears. This type carries out the majority of the abductions. Examinations are typical of UFO abductions. Sme people who have been abducted have dreams of being raped or of being on a spaceship and ejaculating continuously. The abductors take semen and use it for the continuation of their own race."* (Spiritual Warrior, 1996)

**COMMENTS:** Truly bizarre for a GBC/guru ISKCON sannyasi.

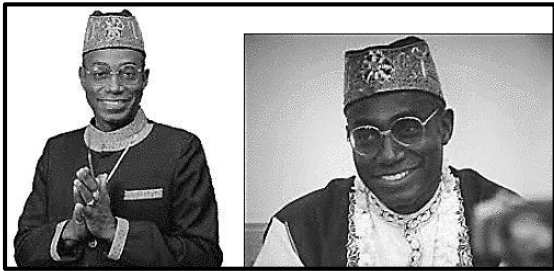
### I AM OUTRAGEOUS

In a letter (Mar. 7, 2005) titled "I Am Outrageous" he explained he had only weeks more to live due to a vigorous cancer: *"...I am dying on the battlefield. Three days ago I did a one hour live radio show... yesterday a recording for the Oprah Winfrey show... my life has been my message in the rather unique way that I served Srila Prabhupada's mission. [...] Why am I at this time ready to take more disciples when I am leaving in a short time and won't see 99% of you again in this lifetime other than if I appear to you via visions, dreams, or sound etc? [...] my higher self is now dictating that yes I should encourage you all... since most of you are so deeply connected to me in the heart and some have connected with me from a previous life. [...] So I cannot tell you, 'No, I will not pass on your dedication and love to Srila Prabhupada. [...] how joyful and happy I am that my impending death has had an impact on the international community. [...] Don't worry; my books will have more impact after I leave,*



*even though there are already 17 books translated into 15 languages. The biography of my life was written two years ago [...] will increase your faith in Srila Prabhupada more. I will live on in such a wonderful way through my disciples, especially those rare disciples who will be 'love in action' as they interact as sweet sadhus in their various communities. The next four books that will come out [listing of them] all basically conclude the major messages that I wanted to share in helping to bring about some international transformation. Some of the things that I have done in this lifetime, I have done in previous lives. I've even helped pick out my own Samadhi..... What can I say? I am outrageous... When the full biography comes out and when some of you later visit the museum that's being set up and you see all the*

*outrageous clothes, crowns, canes, and volumes of books that I used as references, you will realize that it's amazing how I appeared to be as sane as I did. Just keep sending the love. Yes, I know you love me, but I love you three times as much. I will find some ways to show you this even more after I have departed. [...] With love, previously known as John Favours, Ghanashyama, Swami Krishnapada, Bhakti Tirtha Swami..." (Note: **Outrageous, yes. Off-track, yes. Crazy, yes.**)*



BTS had strong delusions of grandeur. It is now 2022; Srila Prabhupada's books are still transforming millions of lives, while we don't hear of BTS and his books anymore. Previous lives, live on in a wonderful way, crowns and canes, dressed as an African king, his death having a major international impact... We think his sanity suffered from an acute case of "guru-itis" and narcissistic delusions. He was fond of carved armchairs and regal African lion-faced walking canes, which he sported in his meeting with Nelson Mandela- one hand around his danda, the other around his lion cane. He fancied various African embroidered Nehru-type hats and colorful Zulu clothing, in stripes or scotch patterns, and enjoyed mixing his ultra-glossy silk sannyas cloth with dark grey vests and tunics, or African scarves and primitive jewelry. Would he have gone before Srila Prabhupada like that? Doubtful. How can a supposed guru representative of Srila Prabhupada introduce such radically different methods of dress into the Hare Krishna Movement? It was an obvious attention-getting gimmick, and because he craved the attention so much, he dressed up outrageously right to his last days. In the GBC book denying Srila Prabhupada's poisoning evidence (*Not That I Am Poisoned*) BTS included several pages to denounce the messengers of the evidence, saying they were agents of Kali, emotionally and mentally disturbed ex-devotees who were envious, and he very generously said such persons should be given kindness and understanding. How Christ-like... Such false phophets who do not stick to the example and instructions of Srila Prabhupada but "enhance" their profiles with all manner of weird additions meant to falsely attract the bewildered souls as their followers, are never missed once they are finally forced to exit the scene. Lord Krishna relocated him elsewhere none too soon.

## CHAPTER 144: SATSVARUPA DAS GOSWAMI GURUPADA

Satsvarupa das Goswami "Gurupada" (SATS), joined in 1966 and was an original 1970 GBC member, taking sannyas in 1972. He was an early, prominent leader in ISKCON, became a key participant in the gurujacking of ISKCON in 1977-78, and he was an ally to Tamal and Kirtanananda, the two most ambitious successor acharyas with he himself close behind as third. Although many saw him as a gentleman and honest, he vigorously defended the deviations and tyranny of the ISKCON GBC and guru elite, eventually becoming a recluse and tormented by his own inner demons. *"Of course I knew Satsvarupa from BTG magazine days. He was quiet but restless and dictatorial."* (Navayauvana das 2008) From *BTP*, Summer 2004: *"He was once a leading disciple of Srila Prabhupada who performed great service, but who later became the founder/architect of the great Guru hoaxes 1978 & 1987. Recently he had to publicly admit an illicit affair with a married Godsister, yet is so deluded he still feels fit to act as a Guru. What a disaster ISKCON's unauthorised Guru system is, both for the disciples who waste their entire lives worshipping a mundane person (rather than the bona fide representative of Krishna, Srila Prabhupada), and for the bogus Gurus themselves, who end up in their last days exposed as lying charlatans. Upon Srila Prabhupada's physical departure, SATS, falsely declared he had been appointed as a successor initiating Guru to whom all worship and wealth must be directed. The 11 became 'zonal acharyas', carving up the world between them. He announced this hoax as chief editor of ISKCON's magazine, BTG: "Srila Prabhupada selected eleven senior disciples to*

act as initiating Gurus who could accept disciples after his disappearance. In this way he insured the continuation of the parampara." ('Notes from the Editor' #13-01/02 1978) The result of this initial deception was unmitigated catastrophe, candidly summarized by one of the second wave of unauthorised Guru successors: FACT: ISKCON Gurus have usurped and misused money, and diverted other ISKCON resources for their own personal prestige and sense gratification. ISKCON Gurus have had illicit sexual intercourse with both women and men, and possibly children as well" (Where the Ritvik People Are Right, Jayadvaita Swami, 1996)"

### SAD HISTORY OF FOUNDER, ARCHITECT OF GURU HOAXES

Practically from the moment he founded the Guru hoax, Satsvarupa began to develop strange illnesses like migraines, anxiety attacks, and physical exhaustion. Many suggest his declining health is due to offences to Srila Prabhupada. He has required professional psychiatric help and many medical treatments. Satsvarupa is proud of assisting with the second phase of the great Guru hoax, where the initial 11 hoaxers made way for dozens more, as he reveals in the following letter: *"I was one of the pioneer revolutionaries in giving up the wrong 'zonal Guru' system, allowing devotees to choose bona fide ISKCON Gurus as they wished, recognizing that others could become Guru and removing the heavy control of the 'zonal Guru' even over his Godbrothers."* (SATS June 2, 2004) In reality he only became a 'revolutionary' once there was no further holding back his many ambitious Godbrothers from either entry into or destruction of the elite Guru club.

Guru Needs Therapy: In one letter to his followers, SATS admits he is so mentally debilitated that he is *"under the care of an expert psychiatrist MD and an authorised counsellor who is helping me with my anxiety issues."* How can he be spiritually qualified to be a diksha guru? Srila Prabhupada tells us that: *"If you chant Hare Krishna mantra without any offense, then immediately the stage will be that you are freed from all material anxieties. That is the test. How I am advancing in chanting will be tested how far you are free from material anxieties."* [CC Antya 20.12] The diksha Guru must be fully liberated from all material anxiety, fully self realized, and always experiencing Krishna's transcendental, blissful association. Professional counseling, psychiatric treatment? What he received later from his female therapist was sexual, less than professional.

Nightmare Visions: SATS then started to display his tormented and bizarre art work. These ghastly, nightmarish visions revealed a mind wracked with fear, doubt and anxiety. This is Srila Prabhupada's opinion: *"This is not a good style of painting. It is an artistic style for sense gratification only. I cannot encourage this style, it should be stopped immediately. Paintings should be like the Deities, formal and worshipful. This type of painting is sentimental and not authorised. Paintings should be as our artists in New York are doing. Do not introduce any new styles."* (SPL Madhudvisa Dec. 8, 1973) Aug. 8, 2003: SATS sent a letter to his disciples explaining his bizarre lecture three days before: *"I think my main point and theme was empathy. I want you to love me despite my faults, as detailed a disciple should do in the NOD verse I read. By playing this song "My Funny Valentine," I pledged that I want to see you with a loving heart despite your faults just as we know Gaura Nitai loves us despite our faults... I spoke of changes in myself and in*



*ISKCON, in a positive way, my use of creative innovation and that I am doing that in the way I write and paint... to demonstrate this kind of innovation I played a Coltrane composition intending you to see it as bhajana as pure and even superior to most bhajana music..."* SATS had played a mundane pop song to his hapless disciples, comparing it to injunctions in NOD and the divine love of Gaura Nitai. This behavior is incompatible with that of bona fide Vaishnava Gurus. Obviously he needs help, and fast. He should admit he was never authorised to be a diksha guru, he should give his disciples back to Srila Prabhupada on whose behalf he was meant to be initiating. Instead, after his fall down and the deal he worked out with the GBC to stop his future initiations, he revealed: *"I actually declared an event that would be the very last initiation. Since then because I am soft hearted, a few people have*

'snuck in.' These devotees were highly recommended and in some cases had been waiting for years." And in answer to the following question: "Are you still our Guru?" SATS' answer is unequivocal: "Yes. I am happy to be Guru of the family I have."

### SECRET SEX AFFAIR GRADUALLY LEAKS OUT

Having become almost a recluse and indulging in his sense gratification of mundane music, nightmarish art, and weird writings, in 2002 Satsvarupa (SATS) resided in Ireland, and he had a sexual affair with a married Godsister who tried to assist with his depression by professional therapy and then being physically intimate. "Then, out of lust, I misbehaved and committed adultery. It took me several years to candidly admit the full extent of my falldown and that was another fault, of dishonesty... I have been held responsible and punished by the GBC- not allowed to initiate... But I can be forgiven... I am even allowed to remain a guru for those who maintain faith in me, despite my slip... I maintain a number of disciples who haven't rejected me, and I write to them and occasionally meet with them." (his autobiography) At first, SATS denied the rumors but over several years slowly admitted in stages to his indiscretions. Then he apologized for his lies and dishonesty. The GBC pressured SATS to allow his "disciples" to seek shelter elsewhere, but he did not like his diminished status: "When I first read this order, I felt a bit angry." Cornered by the GBC, he pointed out that Srila Prabhupada is everyone's siksha (instructing) Guru and then generously conceded: "So if some of you who I have initiated have lost faith in me because of my fall... I hereby bless you to choose another ISKCON Guru and approach him and ask him to become your siksha Guru." His bewildered followers are still his initiated (diksha) disciples, despite all his nonsense, but they are now 'allowed' to get siksha (instruction) from Srila Prabhupada or other bogus ISKCON Gurus if they *really* want to. So, nothing has changed since this was always the case, and the Guru hoax nightmare continues. Negotiating with the GBC, which until then had completely suspended ISKCON gurus for sexual falldowns, SATS was permitted to care for his existing disciples and only restricted from initiating new disciples. He did a final grand initiation, and "snuck in" others later. Attached SATS desperately clung to his diminished guru status.

Normally if a sannyasi does fall down, he would do the honourable thing and continue his spiritual life in the household ashram. Not only did SATS cover up his affair until exposed by one of his



disciples, but he maintains that he is still a sannyasi: "Yes, I am still a sannyasi by Prabhupada's grace" [email Dec. 16, 2005] Yet Srila Prabhupada states: "If a sannyasi is illicitly connected with women, all his claim for the honour of a sannyasi at once become a perjury." (SBhag 1.17.41 purport, original 1964 edition) It is now surely time for the GBC to give up its guru charade and reinstate the one and only bona fide initiating Guru in ISKCON: His Divine Grace Srila Prabhupada. SATS kept his sannyasi position because it was a one-time "accidental" falldown which would not reoccur. Those disciples who kept their faith in him, perhaps thousands, knew of his continued status as an approved ISKCON diksha guru. But why was SATS allowed to keep his sannyas and guruhood? This is another ISKCON policy contradiction. The GBC is concerned only about how to keep ISKCON from disintegrating completely. Somehow or other, their guru businesses must go on despite all setbacks.

### HIS BLATANT HYPOCRISY (From IRM's BTP, Autumn 2004)

We note the pathetic decline of the founder of the ISKCON Guru hoax, Satsvarupa das Goswami. Forced into admitting an affair with a married Godsister after lying and covering it up for over a year, he then maintained he was still a "Guru." After cheating his disciples by covering up an illicit affair, SATS should have directed his disciples to the shelter of Srila Prabhupada's books. But not



so. He is more proud of his own books: *"You can keep some pictures of me and of course read my books and it is a kind of vapu. Every day they read my books they feel that all their questions are answered, all their doubts are removed. Please take this seriously... and study my books together. When I am gone you will have my books and each other to carry on."* (SATS letter to disciples May 10, 2004) Yet on venturing into Satsvarupa's books, we find blatant hypocrisy. Why take him seriously as a spiritual leader when his OWN books, which he is urging his disciples to read, condemn the exact cheating behaviour that he is now guilty of? From SATS' book *Vaishnava Behavior*, 2003:

*"The misbehaving brahmachari, grhastha, or sannyasi hurts the cause of religion for all people, since the bad example breeds cynicism. [...] If people suspect that a representative of God is cheating on the very principles he is supposed to be upholding, then how can they hear him with faith? If a man advises others not to smoke cigarettes but he himself smokes, of what value are his words?"* We urge his disciples to accept his own recommendation that his words have no value and instead take shelter only in Srila Prabhupada as their Guru. SATS says: *"Hypocrisy is dishonesty, and according to Srila Prabhupada's purport, without honesty there is no question of spiritual life: 'Truthfulness is the basic principle for all religions.'" (Vaishnava Behavior) (END)*

### **SANATORIUM, WRITING AND ART BRUT INDULGENCES**

SATS went through several decades of decadence and confusion, and even a year after his sexual falldown he wrote a racy sex novel called *Sanitorium* (2005), which was used as "assigned reading" in 2006 at ISKCON's "higher learning" Bhaktivedanta College in Belgium. On July 7, 2007 the GBC stated: *"In response to some devotees concerns regarding his book Sanitorium, SATS has given the following comment and has also decided to withdraw from circulation any remaining copies of the book: 'I have come to realize that my book "Sanitorium" contains explicit sexual scenes and references. I am sorry I have written it. I apologize and promise not to write a book like this again.'" SATS disciple and GBC member Praghosh das clarified: "The statement was posted due to significant numbers expressing concern about the content of the book."* But this book is still available on Amazon, links to which are given on SATS' website. Some may wonder at the relevance of continuing to expose SATS' deviations, since after his falldown, it is assumed he was removed as an ISKCON diksha guru. However, this relates only to him taking new disciples. For disciples he already has, it is 'guru business' as usual. SATS went to Mexico in 2006 and Trinidad in 2007 for his Vyasapuja celebrations with many disciples. But how can he remain as diksha guru? Srila Prabhupada condemned sex literature: *"We should not waste our time simply reading these all nonsense literatures, sex literatures. Simply wasting their time. [...] just like the pleasure place of the crows..."* (SPLecture July 12, 1969). SATS audaciously dedicated the book to Srila Prabhupada: *"Most of all I acknowledge my spiritual master, [Srila Prabhupada] [...] I pray that Sanitorium pleases him and that he blesses it to be widely read around the globe."*

Clearly, any sane devotee would ask why SATS, an aged "renounced" monk with an illicit sex affair and writing sex novels is still regarded as a "very advanced devotee" (Bhakticharu's words) and an initiating guru successor to Srila Prabhupada? Such blatant deviation from the bona fide spiritual master's instructions, and the subsequent moral and spiritual degradation that follows thereafter, is only to be expected when one tries to replace the spiritual master and occupy his seat without any

authorisation, as SATS and his fellow guru hoaxers have done: *"One should not imitate the behaviour of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded."* (NOI, 5)

### **HIS PRABHUPADA BIOGRAPHY IS POISONED**

Now that his facade of guruship has been exposed as a sham, we should warn of his 1983 GBC "authorized" Srila Prabhupada biography: *Srila Prabhupada lilamrta (LM)*. LM is quite dangerous since it mixes truth with illusion, the mundane with transcendental. *"Intermingling the spiritual with the material causes one to look on transcendence as material and mundane as*



*spiritual. All this is due to a poor fund of knowledge.*" (CC Mad 16.72 purport) This might explain SATS' past infatuations with mundane songs, poetry, jazz, paintings, and another's wife; all while as a spiritual master. Many appreciated LM due to its Srila Prabhupada quotes but SATS has also weaved in his own mundane bias and self-interest. LM was poisoned to subtly, offensively portray Srila Prabhupada **as an ordinary man**, and this was (consciously or not) part of the successor hijacker gurus in ISKCON bringing Srila Prabhupada down to their own level as conditioned souls. Throughout, LM insidiously implies that Srila Prabhupada was an ordinary human being with all the regular frailties, fears and insecurities. The book is subtitled: "A very real human story," and in the introduction SATS writes: "I invite the reader to enjoy the very real, human life story of Srila Prabhupada." Perhaps this is just in case anyone might get the wrong impression that Srila Prabhupada was in any way superhuman or transcendental. The correct scriptural understanding is: "...the spiritual master is the sum total of all demigods." (SSR, Ch. 2) "A person acting in the service of Krishna with his body, mind and words is a liberated person, even within the material world." (Bhakti-rasamrta-sindhu 1.2.187) "Therefore, one is forbidden to regard the guru as an ordinary human being [...] The spiritual master, or acharya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him." (SBhag 10.4.20 prpt)

When SATS wrote LM he had already illegally ensconced himself as one of Srila Prabhupada's successors, even though he knew he was not qualified for this position: "As for guru, I am in no position for that... Now Srila Prabhupada has departed in his personal presence. I am to begin initiating disciples. At present I don't feel I could give a disciple shelter. I could not tell a soul that if he simply served me nicely, I could take him back to Godhead." (ISKCON in the 1970s) He later wrote: "I sometimes saw him as my rival. Still, I sometimes feel a twinge of jealousy when one of my disciples speaks on and on about all the realisations he is getting from his relationship with Srila Prabhupada." (Srila Prabhupada is Here) In the material world we are innately envious of God and whoever represents him. So, trying to have absolute faith in the bona fide spiritual master, we don't need SATS offensively superimposing onto Srila Prabhupada mundane, "human" attributes."



(1) "The Bowery and Chinatown were too far out of the way. They would find him a new place. Forced by conditions he accepted as Krishna's mercy, Prabhupada sat patiently, trying not to disturb anyone..." (LM Vol. 2) The subtle inference here is that Srila Prabhupada was forced into situations, just like you and I, the only difference being that he somehow "accepted" those circumstances as "Krishna's mercy." However: "...a pure devotee is never under the modes of nature. In other words, no material laws apply on a devotee because he is fully under the direction of Kirhsna. (...) in this kind of loving service there is no question of force." (SPL Feb. 14, 1970)

(2) "Although Prabhupada's home had suddenly become an insane terror, the street at its door was also a hellish, dangerous place. He was shaken." (LM Vol. 2) Yet Srila Prabhupada taught: "Established thus (in Krishna consciousness), one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty." (Bgita 6.20-23) "An unalloyed devotee is never disturbed by any kind of trying circumstance." (SBhag 6.12.19 purport)

(3) "He was gaunt and looked very sorrowful." (LM Vol. 4) "When Abhay left Bharati Bhavan, with its six-foot-high lettering 'League of Devotees' painted across the outside wall, he felt sad." (LM Vol. 1) Yet Srila Prabhupada taught: "When one is self-realized, then he is jolly. Prasannatma. He is never morose. He is jolly. Na socati na kanksati: He has no lamentation, no hankering." (SPConv June 19, 1974) "In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness." (SBhag 3.28.37 purport)

(4) "A mendicant, Prabhupada was temporarily dependent on the good will of his Mayavadi acquaintance, with whom he regularly conversed and from whom he accepted shelter." (LM Vol. 2) "Now his last hope was Sri Padanpat Singhanian... He was Prabhupada's final hope ." (LM Vol. 2) Yet Srila Prabhupada taught:

"When you live at the mercy of others, this is called dog's business. Just like a dog lives at the mercy of the master. So it is strictly prohibited for the brahmanas." (SPLecture July 8, 1976) "A Krishna conscious person does not take shelter of any person, man or demigod." (Bgita 3.18 purport) **(5)** "A. C. Bhaktivedanta Swami Maharaja... now had to face starkly that he had not one friend of stature in the US. Suddenly, he was as homeless as any derelict on the street. In fact many of them (...) were more secure than he. They were ruined but settled." (LM Vol. 2) "This is what it meant to be working without government sponsorship... without a patron. It meant being vulnerable and insecure." (LM Vol. 2) Yet Srila Prabhupada taught: "'You just become obedient to Me, surrendered to Me. I shall give you all protection.' This is the law. So if you become a surrendered soul to God, then your position is very secure." (SPLecture Oct. 19, 1975) "When a devotee needs something, the Supreme Personality of Godhead supplies it." (SBhag 7.10.4 purport) **(6)** "Yet even armed with this philosophy, Abhay felt all alone. His two great well-wishers were gone - his father and now his spiritual master." (LM Vol. 1) "...yet without his spiritual master's physical presence, he felt small and very much alone." (LM Vol. 1) "Abhay groped after memories of his spiritual master." (LM Vol. 1) Yet Srila Prabhupada states the opposite: "When I first came to the United States I was seemingly alone for one year. But I never felt alone. I always felt the presence of my Guru Maharaja." (SPL Dec. 27, 1974) "So my Guru Maharaja will be very, very much pleased with you... it is not that he is dead and gone. That is not spiritual understanding ...he is seeing. I never feel that I am alone." (SPLecture Mar. 2, 1975) "I was only with Guru Maharaj 4 or 5 times, but I have never left his association, not even for a moment. Because I am following his instruction, I have never felt any separation." (SPL Feb. 20, 1972)

Yasodanandana and SATS' ex-wife Jadurani have both written lengthy essays on this subject.

### DESIRE FOR RECOGNITION AS GREAT AUTHOR AND ARTIST

He also openly admitted reading a ton of mundane literature and listening extensively to mundane music- blues, classical, and jazz. He emulates Picasso's art style and "free writing." He has been plagued with horrible incurable headaches since 1980. SATS also wrote a book series on the adventures of a devotee mouse (*Nimai the Mouse*), another novel in 2008 called *Under Dark Stars*, endless petty confessions, mental ramblings, but with some nice memories of Srila Prabhupada thrown in too. He obviously has a dying ambition to be a famous, great author, but he doesn't write much of true value. As a sample, just from his *Here is Srila Prabhupada* (1991), we find **(1)** minimization of Srila Prabhupada by describing him as an ordinary person, and **(2)** his ambitions to be a great guru: "So here I am, beginning another book about Prabhupada with a feeling of regret. Prabhupada should be the center of my life, but I continue to take his place..." (p.2) "There is a danger of creating an illusory Prabhupada. It is all too easy to worship malleable Prabhupada, one who changes his orders to suit our own needs and deviations?..." (p.15) "Earlier in the dream, I was talking either with Srila Prabhupada or with devotees... I think my envy was manifesting in the dream when I was glad to see that the person being massaged was no longer Prabhupada..." (p. 22) "Now Prabhupada is arriving, he pulls up in a big comfortable BMW... As I offer the arati articles, I feel rushes of emotion. Srila Prabhupada doesn't have to read my mind; just by standing before him my activities since his disappearance -my attempt to become a guru and some of the excesses of that, my readings



in Christian saints, my publishing my own books, my seeking lonely places, my hurts. He also sees my desire to serve him..." (p. 111) "After your disappearance I went along with the guru worship which our society now deems as a period of abuse to devotees and minimizing the central position of your Divine Grace. It would have taken great conviction of purpose to keep a humble course in defiance in those years, and I didn't have such strong conviction to stand alone..." (p. 118) "Whatever problems I haven't yet resolved in terms of how to get rid of anarthas, excess baggage and the vain glory of thinking myself a special devotee-it will all work out in my remaining days." (p. 130) "I

*used to feel more the conflict between trying to be his disciple and trying to be guru. That was because there were excesses in the way we received grand worship befitting only Srila Prabhupada. I sometimes saw him as my rival. Still, I sometimes feel a tinge of jealousy when one of my disciples speaks on and on about all the realizations he is getting from his direct relationship with Srila Prabhupada. In 1978-86 we used to tell them, "Don't jump over your spiritual master. You cannot have a direct relationship with Srila Prabhupada. You have to go through us." Now I encourage them differently..." (p. 211) "...(Srila Prabhupada) explains that we should never have deviated in any way. Did he ever deviate from the orders of his guru maharaja? Never. Why do we? The instructions are clear. Deviation means we are foolish rascals with desires other than service to guru. He means me..." (p. 261)*

ISKCON promotes Satsvarupa's art- in early 2017 a MOSA (Museum of Sacred Art) exhibition at Radhadesh in Belgium was toured by about 1000 devotees. *"They are however sought after by connoisseurs of the art brut movement (French, meaning 'rough art'), whose raw authenticity is championed as honest and visionary. 'Satsvarupa's paintings bring his inner world to the canvas in strong colors,' says MOSA Director Mahaprabhu das. 'His art isn't sophisticated from an artistic point of view, but it does transmit his emotions, struggles, and joy in practicing Krishna consciousness. His art has been a kind of therapy and a way to share what goes on in his mind and heart."* Satsvarupa confirmed: *"I love to paint; it gives me satisfaction, and I am getting validation that it is pleasing to others and they enjoy seeing and owning my paintings. 'I think I have my spiritual master's permission, and in a small way it is pleasing to Krishna. Thus it is part of my devotional service to the Lord. I intend to keep it up."* Permission from Srila Prabhupada? Art brut movement? Struggles and therapy? Painting Lord Gauranga, the Golden Avatar, a bright fluorescent pink? An online video called "A Day in The Life" (May 2021) shows him absorbed in deity meditation at his upstate New York home, living in semi-seclusion where he spends his days in silent or tortuously slow japa chanting, with his freaky tormented artworks, and writing more stuff which his disciples pay to print. He is attended like an exiled king by a few of his faithful disciples with everything fresh and new. His main caretaker calls him a "pure devotee" and tells how he has learned not to "become too familiar." SATS was almost paralyzed, cannot walk, still perpetuating the myth of bona fide spiritual master in spite of all his history. Deluded with self-importance, he will never come clean about the ISKCON 1977 hijacking, of which he was a key figure, the lies about being appointed as successor acharya, the mercy killing interview he conducted with Tamal in Dec. 1977, or say anything at all about Srila Prabhupada's proven poisoning- ***his silence on this critical subject is very telling*** (see Ch. 83, Book One). His role in the gurujacking of ISKCON was that of an accomplice to the poisoners, as their philosopher and gentlemanly spokesman. There is also good reason to believe SATS knows much about Srila Prabhupada's poisoning. Of course he did not respond to our inquiries.

SATS' 2016 Vyasa-puja festival showed he is still worshipped with the same pomp, grandeur, awe and reverence as in the zonal acharya days. Even after his sex affair, he was allowed to remain as a sannyasi and it merely meant he could not take more disciples, but he has found a back-door solution. *"Those who are siksha disciples may have joined me more recently. But in either case, it's important that we keep alive the spiritual connection. [...] Some devotees are approaching me for a siksha relationship [...] What I have said about the promises the diksha disciples make, applies to siksha disciples. For the relationship to be real, they should give up the four sinful activities, chant 16 rounds, read my writings, correspond with me, visit me individually, and form an intimate relationship. And all disciples should render service to the guru. [...] I gave you the Hare Krishna mantra on behalf of Srila Prabhupada and that binds us permanently as guru and disciple."*(SATS Lecture 2016) Thus, he continues his guru business by accumulating more "siksha" disciples. More followers.

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## CHAPTER 145: CIRCUS OF UNSCRUPULOUS RASCALS

(1) **RASCAL**: An unscrupulous, dishonest person, scoundrel; **UNSCRUPULOUS**: Contemptuous of what is right. (2) **Pride goes before destruction, and haughtiness before a fall.** (Proverbs 16.18) (3) Jayadvaita Swami mentioned that some of our initiating Gurus are not even chanting their rounds. Yet they ask disciples to vow to follow rules and regulations when they themselves are not following?

In the history of ISKCON there are many who falsely assumed the position of guru and then “fell down” by breaking the basic regulative principles or breaking sannyasi vows. Of course “guru falldown” is an oxymoron since no real guru can ever fall down from perfection, and the ISKCON gurus who do so have thus proven **they were not ever real gurus**. There are also those, namely all of the rest of the ISKCON gurus, who although they may or may not have publicly been exposed as fallen by breaking regulative principles, are nevertheless to be considered fallen because of their serious deviations from Srila Prabhupada’s orders. Therefore even those who have not married their disciple, had illicit sex with men, women, or boys, taken intoxication, or fallen from their sannyas vows, etc... simply because they unauthorizedly assumed guruship and then stole from Srila Prabhupada what was most dear to him- the loving relationship he had with his own children, his own followers- are also fallen. **They are all members of the great circus of unscrupulous rascals.**

Sad to say, but ISKCON history since 1977 has been like a circus freak show. Each ISKCON rascal deserved his own tent show so Vaishnava historians could study his particular type of maya. From the struggle to become number one to insane changes to Vaishnava tradition to trying to be a great spiritual innovator, and from the rock and roll guru to the guru who took LSD and rolled around during kirtan, having sex before the deities... what an amazing show it has been! Embarrassing, painful, despicable... but also educational in our personal battles against the vast array of powerful material illusions. In the future, devotees will learn about Satsvarupism, Tamalism, Kirtananandism, Radhanathism, or Bhaktitirthism as types of maya one must be cautious to avoid. These are definitely things each devotee should rather study from real history instead of through the school of personal experiences or “hard knocks.” This may be the only bright side of what has happened in ISKCON, that Krishna has arranged for us to see what we must be serious to avoid as pitfalls and obstacles on the path of pure devotional service. And the most amazing thing is how Srila Prabhupada established the Hare Krishna movement with (or in spite of) such a circus show of unscrupulous rascals!

Some persons insist that we should ignore the fallen, deviant ISKCON gurus, never recite their names or history, never look upon their pictures, and thus not be contaminated. There is definitely value to that idea. However, there is also great value in studying the huge deviations in ISKCON by those who became unauthorized gurus, to prevent a future repeat. May it never happen to us or anyone else, as it is the curse of DADS, the dreaded acharya disease, for which one must suffer greatly and by which one’s advancement in spiritual life becomes ruined. Those who ignore history will be compelled to repeat it. May we know better.

### **NO MORE SANNYASIS, SO HOW CAN ANYONE CAN BE A GURU?**

In Jan. 1977 Srila Prabhupada was so disgusted with the high rate of falldowns by his sannyasis that he declared there would be **no more sannyasis** made in ISKCON. If Srila Prabhupada was so reluctant to give sannyas to senior men due to so many falling down shortly afterwards, then how can we think that he thought those same senior men were prepared or qualified to become a guru? To be an initiating guru requires far, far more qualifications than simply being sannyasi. **“This should be strictly outlawed, no more sannyasis. And those sannyasis who have fallen, you get them married, live like a... No more this showbottle, cheating. It is very ludicrous. [...] And this kind of hypocrisy- they have taken sannyasa and mixing with woman. This is not to be allowed. If you want woman you get yourself married, live respectfully. We have no objection. But this hypocrisy should be stopped. There have been so many fallen down. First of all there will be no sannyasi anymore. I have got very bad experience. And at least, we are not going to create new sannyasis. And those who have fallen down, let them marry, live like respectable gentlemen.”** (SPConv Jan. 7, 1977) Srila Prabhupada gave only three more sannyasi initiations, in May 1977: Bhakticharu and two others (who fell down).

## LOKANATH SWAMI

Lokanath Swami (LS), one of the more gentlemanly, quiet, and respected sannyasis in ISKCON, admitted to inappropriate “touching” in 1992 of an 11 year old Indian girl in Philadelphia while he stayed a week with that family. In 1993 the girl’s parents formally complained to the GBC, who did an internal “investigation.” LS said he knew nothing about sex and was naïve, simply curious, meant no harm, and it was a “minor mishap.” There have been no rumors/complaints of inappropriate behavior on his part in the decades since. The GBC quietly suspended his guru privileges for 2 years, 1994-96. He apologized to the victims in writing and in person. Then he continued as an institutionally approved ISKCON guru to accept disciples and deliver them out of this material world where all conditioned souls are bound by the ropes of lust and sex attraction. A major issue in this incident appears to be the cover-up by the GBC, who refused to allow the Child Protection Office under Dhira Govinda investigate the matter in the late 1990’s since the matter had already been dealt with by them. Twenty years in 2012, the little girl, resurrected her complaint, that justice was not done, and that LS received preferential treatment as one of the members of ISKCON’s corrupt elite guru club. Now 32, Satya dasi wrote:” *“I am the girl that Lokanath touched inappropriately. It did NOT just happen one time on the sofa, but he touched me various times inappropriately throughout the week that he stayed. I am surprised that nasty, vile pedophile did not try to rape me. He took my innocent father's words: "She is growing up here in America, why don't you teach her some Indian culture?" and turned into his way of taking advantage of me. He called me various times during Easter week vacation, and it was hot, so I was wearing shorts. I was 11½. I sat down next to him after he insisted many times, and he taught me to play harmonium. Several times he rubbed his hand up and down my leg, inner leg, and out, as I was seated there next to him. I asked him, "What are you doing?" He replied, "Nothing, just concentrate on the harmonium." I cannot tell you how horrified and dirty I felt inside. Through out the days, he once woke me up singing ‘jeeva jago, nidra chadi uttha jeeva’ and when I got up (I was wearing shorts), he patted me on my butt. I ran into my mother's room, and into her closet, and he pulled me out, saying, ‘Why are you hiding?’ and again touched me on my butt, held my hands and put his arms around me. Again he called me for harmonium lessons, and then when he touched me inappropriately AGAIN on my leg, I got up and ran to my mother. I went to my friend Sangita's home and I told her he disgusts me, I don't like the way he touches me. He makes me feel so dirty. She said tell your mother. The next day he asked me to read Krishna book to him. He had me sit right next to him, leaving no space between us. He PLACED HIS HANDS ON MY CROTCH, NOT ON MY LAP, and said I am keeping the book from touching you there, so just keep reading. He kept his hand there, and any time my mother would walk by, he would quickly remove his hand and place it around me. He did this several times in an hour, and when the sick feeling inside me became too much, I told him I was tired and left the room. The nasty pedophile left 2 days after. I told my mother everything the night before; she was shocked, disgusted and appalled. What could a defenseless 11 year old child do? Just tell her mother. There was no legal action that I knew of then. Yes, that silly investigation by Yasoda dasi following me around the house, asking where this and that happened. We were promised he would be punished. He was NOT. His misled followers still blindly follow him, and accused me of lying. I will never forget what I have been through. Till this day, Ravindra Svarupa, the head of our nearest temple, acts like nothing happened. We trusted him, and he nor the GBC (garbage committee) never followed through. But the law of karma and Lord Shri Krishna will. That is who THEY will have to answer to ultimately.”*



In June 2021 a confidential 1997 communication by Bir Krishna Maharaja to the GBC conference was leaked: “Dear GBC members, It is my duty to inform you of the actions of a special GBC subcommittee that dealt with a confidential investigation of Lokanath Maharaja. The members are: myself, Badrinarayana, Mukunda Maharaja, Sridara Swami, Virabahu, and Ravindra Svarupa. It is important that you be aware of the decisions and findings of the

committee so that you can properly deal with rumors that are circulating. Please understand that those matters are strictly confidential. I am requesting each GBC member to not show this message to anyone else. Also please erase this message after reading it. Madhusevita Prabhu asked me to add the following: 'If a GBC member is detected as having printed or disseminated this report in an unadvised manner he may be subject to censure by the Ex Comm.' Here are the details: 'In 1990 while staying at the house of a family for a few days Lokanath Swami (LS) touched a young pre-adolescent girl in an inappropriate way by putting his hand on her lap. He was sitting next to her on a couch in a families living room, both were holding the Krishna Book in their hands, the hand holding the book (the back of the hand) rested on her lap as he read the Krishna Book. The hand did not move. In 1993 when the GBC chairman became aware of the incident and appointed a committee to deal with the issue, LS was also told to stop all initiations. The committee conducted a thorough investigation, which included bringing a team of professional experts in New York and involving Mother Yasoda. The cost of the experts exceeded \$2,500 for a four day intensive assessment. The experts made an in depth examination of LS after which they concluded that this unfortunate incident had occurred because of LS's complete lack of prior experience on the matter of dealing with women. Having learned his lesson (the need to follow the proper social conduct for a sannyasi) they were confident that this incident would not reoccur. They also stated that he had the proper nature of a spiritual leader and should be allowed to continue in this role within our society. An apology was made by letter and in person to the girl and the family. They were satisfied. The GBC committee concluded that this deviation from the acceptable conduct had been accidental. So in 1996 after Gour Purnima, he was allowed to begin accepting disciples again.' It was concluded this year in Mayapur that all prospective disciples of LS would be given the history of the above. Bir Krishna G"

Satya dasi (the victim girl) has recently insisted the GBC had not done her justice, had covered the incident up, and in May 2021 came news that: "...the NAC and GBC Executive Committee instructed the Intern'l Child Protection Office (ICPO) to investigate Lokanath Swami's 1990 case of child molestation. Since the victim and her family came forward in 1993, this would be the first time the ICPO investigates this case. We appreciate the GBC finally doing the right thing and turning this case over to the ICPO. We look forward to updated communications from the GBC in this matter. If you would like to know more about this case: <https://satyavrata.wixsite.com/lokanathswami>" The Lokanath impropriety in 1992 had been "investigated" in 1993-4 by the GBC, and LS apologized to the girl victim and make a public apology as well. He was suspended from initiating for 2 years. The GBC in 1998 disallowed the "arms-length" and newly formed Child Protection Office from re-investigating the incident. "When I served as CPO dfirector, the GBC gave specific instructions for the CPO to not address the case of LS. The dealings of ISKCON leadership around the case of LS was filled with concealment, deception, inconsistencies, and lack of accountability." (Dhira Govinda das) This certainly looks like an "internal" cover-up or soft-punishment "cover-up" of sorts, and thus with new advocates in assistance, the girl victim Satya dasi generated a firestorm of new protest and calls for "true justice." The fact that women's rights and liberal societal principles had been accentuated with "leftist" politics further propelled this case's resurrection. In mid-2021 the GBC appointed a new panel to re-examine the LS controversy.

"The GBC has been discussing the [...] LS issue for many weeks [...] this issue has drawn global attention within our society and evoked strong—and often contradictory—feelings among devotees around the world. [...] GBC is also weighing whether our own past investigations, actions, and decisions regarding this problem were sufficient, appropriate, and what should be improved in the future. [...] July 14 the GBC voted to establish a special Panel of senior devotees with expertise in both child protection and legal principles, to review the matter [...] with recommendations to the GBC. [...] The resolution is: '[...] Tamohara das, Navin Shyama das, and Champakalata dasi, shall assess and evaluate the matter [and] it will present its recommendations/report to the GBC Body, who will decide the way forward from there.' The ISKCON Indian Central Committee has also been invited to nominate two

devotees [to] the panel. [...] within the ISKCON society, there is heated debate whether or not the LS's case should go to the CPO. [Our current CPO Director] advocates that afterward the case should be sent to the CPO. Other[s] argue this case was reviewed by a special investigative process in the past, prior to the existence of the CPO, and sufficient remedial steps and restrictions were put in place, and thus no further review is required [ICC's position]. The GBC decided that a skilled and experienced Panel must first clarify the broader issues involved, including the facts and history of the case, and then recommend the next step. We recognize this is a very contentious issue [...] The GBC is dedicated to moving forward in a sober, just, and thorough manner. GBC Exec Comm: Bhakti Chaitanya Swami, Banu Swami, Revati Ramana das

*"Scope & terms of reference for panel in review into LS matter: "[...] To establish a shared baseline of facts and evidence regarding this case. • [...] assess and review the facts and evaluate the evidence of the case [and] the manner in which the previous investigation and adjudication of this case were handled by the GBC [...] whether the GBC erred, [...] the appropriate action that could be taken. • Assess and review the sanctions on LS, the extent [they] were complied with [...] to examining the issue of double jeopardy. • Present its findings and make recommendations [...] to the GBC."*

The GBC also appealed to the ICC (200 India temple leaders) to work together on this review, which the ICC refused to do. This issue is as much a matter of the GBC's self-serving conduct with its sham investigation and slap on the wrist, something we have seen all too often with falldowns by ISKCON gurus, and especially with the poison issue's suppression, lies, and cover-up (see Part 7, Book One). We cannot expect that devotees, including Lokanath Swami, will have lifelong perfect sense control. But was he protected by an institutional cover-up? ISKCON's unaccountability culture, elite privileges, and false guru is a system that LS has supported and participated in, and this is his greater crime for which he must also pay the price. But the GBC must first be reformed by regular elections before any kind of justice will be possible. (see Ch. 161)

### **WHAT IS A GURU "FALLDOWN"? WHO QUALIFIES FOR THIS?**

Anyone who wants to try to fill a position that is already filled by Srila Prabhupada and then deny Srila Prabhupada's availability to others *is already fallen*. This applies to all the ISKCON so-called gurus who are taking disciples as their own when they should be bringing them to Srila Prabhupada as his disciples. Some gurus listed in this chapter may not have been publicly exposed as fallen by breaking basic regulative principles, but still should be considered "fallen" due to the grave offenses committed against Srila Prabhupada for stealing his assets and disciples, and obstructing His Divine Grace's mercy upon fallen souls.

### **AGAIN BECOME A MOUSE**

*"And now the GBC has become very, very weak. The principal reason for this has been the falldown of spiritual masters and the decay of spiritual authority in general. This applies to sannyasis, gurus, and the GBC... they are all in disrepute. The renounced order of life has come to be called the denounced order of life... People are very dubious about gurus -everyone is wondering when the next one is going to fall."* (Ravindra Svarupa, 2001) Again a mouse! They got their strength and power from Srila Prabhupada, but when they tried to remove him and take his place, they lost everything and reverted to their former fallen consciousness.

### **HANSADUTTA (SWAMI MAHARAJA)**

Hansadutta joined in 1967. He led very nice kirtans and was an inspirational speaker. He opened temples in Germany but due to illegalities the police raided the temple and confiscated bank accounts, causing great negative publicity. He had many disagreements with Godbrothers due to his aggressive and ambitious nature. He organized the translation and distribution of Srila Prabhupada's books and was appointed by Srila Prabhupada as one of three BBT trustees. In 1974 Srila Prabhupada said Hansadutta was praying for him to die so he could become a guru. He was one of the original 11 ISKCON zonal acharyas and he was arrested in 1980-84 several times for illegal weapons, a drunken drive-by window shooting of a car dealership. He attracted devotees with criminal backgrounds,



stockpiled a gun arsenal, engaged in theft and credit fraud, and had plans for a farm fortress to survive an expected world apocalypse. That is a brief summary of his notorious activities.

He was suspended by the GBC for one year as an initiating guru in 1980 and accompanied Tamal to Topanga Canyon for Tamal's famous confessions that Srila Prabhupada never appointed any gurus, but only ritviks. In the early eighties he recorded many rock n roll albums, trying to become a music star, even though Srila Prabhupada had told him in 1975 not to be concerned with selling record albums. *"Regarding record albums, [of Srila Prabhupada and other devotees] it is something sentimental, they will purchase and hear for sometime and throw it and purchase another. A book purchased will remain, and once even one line is read, that will benefit the reader."* (SPL Hansadutta Sept. 9, 1974) *"This record distribution has caused havoc. It should be stopped immediately. I have also asked Hansadutta to stop it. Book distribution is our real business. If we give them a record they simply hear some magical sounds and take it for sense gratification, but if they receive one of our books and read even one page, they get eternally benefited. Therefore I am stressing this book distribution, not other things. Stop record selling completely. This is my order."* (SPL Jan. 6, 1975)

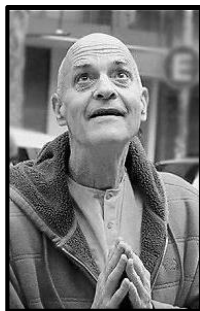
He had illicit relations with several female disciples and sometimes was literally at war with Ramevara. Due to abuse of his position, addiction to painkillers and alcohol, he was terminated as an ISKCON guru in 1984. He tried to recover his position by having Kirtanananda take over the Berkeley temple, but this failed. Finally in 1992 he came to his senses and admitted that Srila Prabhupada had only wanted ritvik representatives, and he apologized repeatedly for his role and participation in the zonal acharya scam. He was the only one of the original eleven to partially repent and make amends. Afterwards he led a more quiet life, married, and did some local preaching. He coined the term "Bhaktivedantas" referring to those who were following the July 9 letter. He advised Nityananda das in 1998 to read the book about Napoleon's poisoning with arsenic. By late 2016, his health had become frail, and he advised us that this was the last chapter to his life's book. Three times we tried to elicit some information about his knowledge of the guru hijacking of the movement and what he might know about Srila Prabhupada's poisoning. He sometimes replied but did not address the questions we asked: *"We are interested to know about what really happened with the hijacking of the movement, how Tamal concealed Srila Prabhupada's instructions, and how the GBC in March 1978 suddenly declared that they were appointed as successor acharyas. This was obviously a lie; what were you thinking at that time? Who told you at first that there would be 11 acharyas? Who first discussed with you about being an acharya rather than a ritvik representative? Didn't you already initiate some disciples before the 1978 GBC meeting? Who did you first discuss being a successor acharya with? Was it Tamal? Satsvarupa? It is clear there was a collaboration and secret discussion on this matter before March 78? Was it before Srila Prabhupada departed? Did you ever learn anything about Srila Prabhupada's now proven poisoning?"*

Jitarati das has done business in Hong Kong and Philippines since the late 1970's. In 1981 he once flew into Cebu airport and learned later from 5 Filipino devotees that Hansadutta had ordered his murder- a disciple had laid in the tall grass near the airport with a shotgun, but Jitarati had come in on an earlier flight already. Hansadutta's men raided his warehouse, taking \$90,000 of goods, and also three times fraudulently ordered large shipments from Jitarati's supplier, billed to Jitarati. Hansadutta's men even hired a local sheriff to confiscate merchandise delivered to various Jitarati customers. Once Jitarati was invited to meet with Hansadutta at the Cebu temple, but when he came with a gift, Hansadutta lost his temper and began to berate Jitarati heavily in front of many zealous disciples. Somehow Jitarati managed to calmly walk out and escape in his car, chased by devotees on foot. Yet, Jitarati remembers Hansadutta fondly for his dedication to selling Srila Prabhupada's books. It is difficult to be too hard on Hansadutta, since he has apologized repeatedly for his part in the guru takeover of Srila Prabhupada's mission, and has led a proper life according to Srila Prabhupada's instructions for almost 30 years. Still, he did not come completely clean, deeply embarrassed by his

past. He was a living participant and witness of these events, and it would have been very valuable if he had told everything he knew. He passed away in April 2020 with his unconfessed secrets.

### JAYATIRTHA

By early 1981, the GBC was fully aware Jayatirtha was regularly taking drugs such as Ecstasy and LSD. Jayatirtha (JT) would exhibit supposed ecstatic symptoms, often while on the Vyasasana or during kirtans, going into trance, howling, or rolling on the floor. He was forced in May 1980 by certain GBC members to take sannyas in Los Angeles, against his will. He went to Sridhar Maharaja in Navadwipa for support, and he tried to separate himself from ISKCON. There is strong evidence he was involved in the drowning murder of a dissident disciple in a Nepalese lake. He was removed from the GBC and demoted as a guru when he rebelled against the GBC's authority. He later was often intoxicated on LSD which he claimed was the dust of Radharani's lotus feet, and even had sex before the dieties. Many devotees, remembering the gentlemanly JT they had known before 1982, were pained and bewildered over what had happened to him. The offenses in posing as a pure devotee, misleading others, and blocking access to Srila Prabhupada caused his insanity and horrendous degradation. Over the coming years, JT became increasingly estranged from the GBC and he "took shelter" of Sridhar Maharaja when leaving ISKCON in 1982 with hundreds of his disciples. He openly had LSD kirtan festivals and formed his own quasi-spiritual sect. He was expelled from ISKCON in 1983. In *Monkey On A Stick* (p. 167) there is the description of a never prosecuted drowning-murder of Nitaipada das by JT and his disciples while on a winter boat ride in a Nepal lake. *"The Nepalese authorities discovered the body several days later, washed up on the shoals of a river that drained the lake. They found an envelope containing five hundred dollars in Nitaipada's pocket. They noticed several fingers were broken. But they ruled that the drowning was accidental. Case closed."* JT carried on with his Peace Krishna group from 1982-87 in England, taking LSD and Ecstasy until one day his most faithful disciple "realized" JT was not Krishna after all, but Rasputin instead, an evil imposter. Navaniticara das ambushed JT with a huge kitchen knife and killed him, then decapitated him. The police were lenient with Navaniticara, who was out of prison quite soon, as JT had been England's largest importer/ distributor of the drug ecstasy. They were glad he was out of business.



### GUNAGRAHI (GOSWAMI)

On Mar. 24, 2016 Gunagrahi "Goswami" announced publicly that he had advanced prostate cancer; it had spread to his lungs and lymph nodes. Survival was questionable, and he was being treated at ISKCON's Bhaktivedanta Memorial Hospital in Bombay. Funds were solicited for the treatment. He had been an ISKCON guru and sannyasi with disciples in Uruguay and Argentina. The GBC issued their usual statement of sympathy and guidance for his disciples and all devotees in general which raised more questions than it answered. He admitted a lifelong on-off addiction to pornography in a resignation letter: *"I am writing this letter to reveal my mind and heart... Seven years after joining the movement, I began occasionally looking at inappropriate explicit material. I said nothing about this to the GBC before taking sannyas, because I thought I had successfully freed myself from this deviation (but) my pride prevented me from opening my heart. After accepting sannyas, I sometimes slipped again, and at one point my superiors learned of an instance when this had happened. But I tried again to be fixed in my vows, and when from time to time I failed, I kept my failure to myself, even after I took up the position of initiating guru. I wanted very much to serve the movement by accepting such responsibilities, and I told myself I could purify myself through the service. But instead I sacrificed my integrity and the welfare of others... I should have disclosed the truth to my Godbrothers, seeking their help. Now I am deeply regretful. When I was diagnosed with stage 4 prostate cancer, I felt as if Krishna was making me aware of my misdeeds and how difficult it would be to face Him and Srila Prabhupada without being open... about what I had done... contemplating the seriousness of my actions and how they would affect others' lives, I needed to reveal my heart [...] So I spoke my secret to the Vaishnavas. I am so regretful [...] Krishna is putting*

*me through this to help me give up a sin I couldn't give up on my own. Now I want to spend the rest of my life genuinely living in Krishna consciousness, without this sin and without attachment to any position or title. Although I do not deserve it, I pray for your forgiveness. Your servant, Gunagrahi Das"*

However, although he resigned as sannyasi and guru, "in October 2017 the GBC voted to reconfirm Gunagrahi Maharaja as an ISKCON sannyasi" (GBC secretary), and he was reinstated as a bona fide ISKCON initiating guru for those disciples initiated prior to 2016. He passed away Sept. 8, 2018 and was placed into "Samadhi" the next day in Vrindaban, a practice which Srila Prabhupada said was reserved for great saints.

Atmavidya das wrote to all ISKCON leaders: "Will you ever get real? Without a doubt Gunagrahi das gave up everything to join the Hare Krishna movement, doing a lot of service throughout the years. But, he had kept up very gross attachments throughout the decades. Still, he was given sannyas and made a 'guru.' All while keeping his disgusting habits. In his resignation letter in 2016 after being diagnosed with cancer he admitted to everything and was sincerely repentant. He deserves great credit for that. He went through a tremendous lot of suffering for more than two years before passing away. Why can't you just leave it at that and take it as a warning for yourself and to devotees in general? ...that making conditioned souls into acharyas by vote does not work and never will. I find your eulogies and over-the-top glorifications of Gunagrahi das downright disgusting and irresponsible. Is it really so cheap to go back to Goloka Vrindavan and 'and wake up in the arms of Sri Krsna?' [as Indradyumna wrote] When will you stop deceiving yourselves and others?"

### THE ISKCON CULTURE OF CORRUPTION AND DARK SECRETS

The dishonest, corrupted institution allowed Gunagrahi das to hide his secret for so long. He was caught watching pornography but ISKCON leaders, including Tamal, convinced him NOT to give up sannyas. The GBC hushed up illicit activities in many of its leaders, hoping no one would discover the transgressions. ISKCON has a culture of dark secrets, and Gunagrahi was sucked in. His is a story of the institutional cheating of innocent, trusting devotees. At least Gunagrahi had the decency to confess, apologize, resign, and repent, unlike many disreputed ISKCON leaders. Time and again, ISKCON misleaders hide their internal scandals "for the sake of the movement" but this "remedy" simply accentuates the real problem- that Srila Prabhupada is the real safe shelter for all, not ISKCON's fallible vote-elected rascals. Surya Narayan in NZ, 2021: "A pure devotee cannot fall and suddenly become unqualified to be the transparent via medium back to the spiritual world. If someone's heart is not pure, but they pretend to be pure, then they haven't truthfully come to a position to fall from. The illusion of spiritual qualification is simply happening within the mind, expanding outward as they convince innocent others of the false image they have created. It could be seen as a mental illness, not unlike Dissociative Identity Disorder, and is no less strange or unhealthy than someone who thinks they're Jesus or Elvis. These actors in the pantomime don't fall down, they get found out."

### TYPICAL GBC CONDOLENCE LETTER TO DISCIPLES OF "FALLEN GURUS

"All glories to Srila Prabhupada. It is with great sadness that we inform you of the health crisis and spiritual difficulties of Gunagrahi das Goswami. He is currently... receiving treatment for advanced-stage cancer... he experienced severe anxiety out of guilt for spiritual difficulties that have lasted several decades, and he decided to disclose his difficulties. He explains this in the enclosed letter. Gunagrahi das has stepped down from the sannyas ashram, as an initiating guru and as Co-GBCin his zone... We thank him for his years of loyal service to Srila Prabhupada and ISKCON, and for his honesty



and humility... For his disciples and followers: We are painfully aware of how difficult this time must be for you. **We want to assure you that, since you were duly initiated in accordance with ISKCON law, you are in good spiritual standing.** Whether you continue to take shelter, guidance and siksha from Gunagrahi das is entirely up to you. We encourage you, especially at this time, to take shelter of Srila Prabhupada and his instructions, as His Divine Grace is the preeminent siksha guru for all ISKCON devotees. We also encourage you to seek

guidance of other senior devotees in ISKCON. As long as you continue to take guidance from Srila Prabhupada and his sincere followers and remain strict in your spiritual practices, you will be safe and secure under Lord Krishna's protection. We also request the devotees of ISKCON to offer their prayers for Gunagrahi das and to extend their full support, friendship and understanding to his disciples and followers. Your servants, GBC Executive Committee"

Another instance of GBC condolences: On May 1, 2017 there was news of problems in the ISKCON GBC leadership: Bhakti Vijnana Swami resigned as GBC and guru, and will be essentially "disappearing" indefinitely to "recover" from his devotional service... (??) *"The last two months were very difficult for me. The tension of the past weeks have been superimposed on the chronic fatigue, accumulated over the years. All this has led to nervous and physical exhaustion - the state in which I now reside. Similar, although not as severe, the condition I had occasionally before, but once I get out of them. Short breaks helped you to recover, but recovery was not complete. Even during the recovery periods of inertia and a sense of duty did not allow me to fully retire. Now, however, the situation is more serious, so the senior Vaishnavas recommended me to take a vacation and for an indefinite period to depart. My communication with the outside world during this period will be reduced to a minimum. My body and mind are in need of complete unloading."* (Bhakti Vijnana Swami) Why have so many ISKCON gurus in the last 40+ years similarly developed migraine headaches, nervous and physical "exhaustion," spiritual "falldowns," and insanity? What is this?

### **RAVINDRA SVARUPA DAS**

After being a leader in the guru reform movement for several years, Tamal tempted Ravindra Svarupa to the dark side with the offer of guruship, which was quickly accepted. Thereafter Ravindra Svarupa became a GBC and has apologized for or covered up ISKCON's corruptions ever since 1986. His scholarly credits have been spoiled by defending the unauthorized and deviant ISKCON guru system. He runs his zone like a personal kingdom and engineered the new corporation bylaws that give the GBC centralized control of all temples. He is a chief spokesman for and leader in the GBC body, and has promoted many philosophical deviations. He has compromised with Srila Prabhupada's poisoners and the gurujackers of the movement, sharing in the spoils. His history of deviations and complicity with a corrupted institution are described very well in *BTP* issues.

### **HARIKESHA, NARESWARA, RUSSIAN MAFIA, MISSING MILLIONS**

Harikesha was one of the original 11 successor zonal acharyas. He then operated behind the Iron Curtain in Russia and Eastern Europe, and in both Germanys. In the late seventies and early eighties he was based largely in Hungary but rumors of involvements with women led to Shivarama Swami's assuming responsibility for Hungary. By 1995 he was the preeminent force in ISKCON and had become a legendary. Book printing and distribution in many languages became the main feature of Harikesha's zone, and he was successful with thousands of disciples, properties, ample funds, and he was a benefactor to gurukulas, etc. Faith in the ISKCON guru system was upheld due to his apparent



spiritual strength and success. However, in 1998 he unraveled and amidst financial and sexual scandal, married his massage therapist and moved to Alachua, Florida. He complained bitterly about Srila Prabhupada giving him sannyas and thus denying him the emotional gratification he needed to be happy in life. One of his disciples in Europe wrote: *"Most devotees know that Harikesha left with a handsome payout. What perhaps is not so well known is how he got the money. Some came from a BBT trust: the leftovers of money Harikesha lost on the Russian stock market after the 1997-8 crash. His disciple was one of the trustees. In order to access the funds Harikesha needed his signature, requesting this devotee to give him the money. When the devotee refused to sign it over, Harikesha's loyal Russian disciples threatened this devotee and his family. This accounts for a portion of the US\$ 5 million that Harikesha is said to have taken with him. Nareswara das was sent to try and recover these funds from Harikesha, who threatened to reveal all the illegal*

*activities that had taken place in ISKCON. Calculating the damages of such a scenario, Nareswara negotiated with Harikesha, who was satisfied with \$2 million, returning \$6 million to ISKCON. However, Nareswara claims that while he was at a hotel with the \$6 million, agents of the Russian mafia came and took half the money that they said was owed to them by Harikesha for a loan. Nareswara thus gave only \$3 million back to ISKCON. What to believe? There were also photos of Harikesh's French Riviera luxury estate. We just do not know without financial transparency."*

From Dhira Govinda das, 2016: *"Harikesha was the organizer of this entire conference, and he was scheduled to lead many presentations, host the events, etc. And, he wasn't showing up- nowhere to be found. Various fine-sounding explanations were given (he's feeling ill from over-working)- but rumors abounded about what may be happening. It was said he needed to be rushed to the hospital because of a mental breakdown, and various other rumors. One night, the phone rings around midnight. Ravindra Svarupa and Badrinarayana were calling from Bombay. There was a full-blown crisis situation with Harikesha, and they were consulting me about what to do. I had recently become the CPO director, and so they contacted me, because of my psychology professional background. They shared what was going on- taking vibhuti, a purple psychotropic Ayurvedic drug for 10 years which said had negative effects on his stability etc. I also heard he would do nothing without the pendulum test. They described how Harikesha was apparently having a psychotic episode, had been in relations with a woman who was acting as some sort of therapist. And his disciples were getting more suspicious... so, at our midnight talk, I provided whatever guidance I thought might be helpful... Shortly thereafter, ISKCON leadership couldn't effectively conceal the situation from the rank and file devotees, and the truth (or at least some of it) of what was happening, came out."* Bhakti Vijnana Gosvami later explained that some Russian BBT money (over \$1.4 million) was used for market speculation through Russian Prema Invest and European Visva Tosani which run by Harikesha disciples who had Russian mafia connections. But upon Harikesha's departure in 1998, the Russian BBT funds and book stocks were 'plundered' by Harikesha disciples who left ISKCON with him, causing the Russian temples great hardship. Harikesha disciples who left ISKCON en masse took over ISKCON St Petersburg temple, the biggest in Russia, which is still lost for ISKCON. A Sept. 1, 1998 email from Hari Sauri to the GBC reveals some of the rumors and mess going on regarding Brahma Muhurta das (then head of North European BBT and topday a BBTI director): *"Just a brief message to inquire from you, as you appear to be in the forefront of the problem's with Harikesha, did the GBC recently agree to release a very large amount of Lakshmi to him ? There are rumours flying about all over the place."*

Hari Sauri had received this message, raising his concerns: *"There was a dispute over several million dollars in the Visva Toshani fund. HK claimed it was his, part of some private business he was running and made threats to Brahmamuhurta that if he didn't send the entire amount to him he would expose some wrong doings in ISKCON and the BBT and send BMD to jail for 5 years. BMD pointed out that HK himself would go to jail too if that happened. The Russians had also made threats to Lochan and Dharmaraj that the money was actually theirs (it originally came from Prema Invest in Russia) and if it was not given back to them they would make life hell for them and their families. In preliminary negotiations between HK and Lochan and co. it turned out \$1.4M was actually Moscow BBT money and HK agreed it should be given back to them. He also agreed that a further \$600,000 be used to pay off VT's existing liabilities. And he wrote off some \$2.5m in outstanding loans given to ISKCON temples. Still there was \$1.5m that he was claiming. He had already been given \$500,000 in the form of a couple of vehicles and some cash."*

See more at: [\\$500,000 given hks](https://www.harekrsna.org/pada/hks/sept_98_hk.htm#1)

A Nov 17, 1998 letter to Harikesha from some of his disciples, just after his falldown, reveals some of the insanity that had been underway for decades, and about which the GBC did nothing.

*"Please help us resolve these questions? You say that Srila Prabhupada tricked you into taking sannyas. Why did you then write for Satsvarupa's Lilamrta that you asked Srila Prabhupada to give you sannyas and he refused? And only after you begged and convinced Srila Prabhupada that your*

*Godbrothers would not let you give class in the temples, he agreed to give you sannyas? You say that 'you were not into the guru trip.' If that is true, why did you order your Godbrothers to fan you on the Vyasasana the day you came back from India with your guru title? Why did you go to Sweden and throw Vegavan out of the temple, who had started the preaching in Sweden? Why did you use the very radio station that Vegavan had established to preach the glories of Srila Prabhupada and Lord Chaitanya to smear him over the airwaves and call him a demon? Why did you publicly encourage your disciples to threaten Vegavan's life? Why did you kick some of your Godbrothers out of your zone just for attending a meeting of Srila Prabhupada disciples in Harivilasa's house in Paris in 1984, who met there to talk about this issue? Why did you declare in 1981 that if anyone wanted to initiate disciples in your zone it would be 'over your dead body?' Why did you tell your Godbrothers in Europe that 'they could consider themselves fortunate to take birth in their next life as an American.'? Why did you ban all marriages for European devotees in your zone for many years while offering any American devotee, who would travel through your zone 'any girl they would pick' for marriage? Were you a racist? Why did you then manage to sell the house belonging to one of your disciple's mother, while she was still living in it, with the help of legal trickery, to build your 'rock-and-roll' studio in Sweden for \$150,000 Dollars? Why did you not stop making your 'techno-music' after the GBC ordered you many times to cease, which music sounded like 'an Elephant having a miscarriage'? Why did you engage many of your disciples in selling millions of these 'rock-and-roll' records when these had no preaching value? Why did you decide in 1984 to make all your decisions as GBC and during leadership meetings by swinging a pendulum over a Ouija board? Why did you tell your Godbrothers in 1984 that you had the power to kill anyone on this planet by some new age 'woodoo' practice? Why did you tell your Godbrothers in 1984 that you had invented the 'perpetual motion machine'? Why did you engage your disciples to build such a contraption, almost killing one of your disciples, ripping off half of his hand?*

*Why did you spend 100's of 1000's of dollars trying to build a flying saucer? Why were you planning to build a flying saucer landing platform on your Mayapur building, to land your "UFO"? Why did you try to have your Godbrother Bhakti Dayal Swami assassinated after he could no longer accept you as a GBC due to all this? Why did you tell your disciples in Hungary that they would not get any karma if they murdered Bhakti Dayal Swami? Why did you send your men to break into Bhakti Dayal Swami's temples in Vienna and Hungary, to interrogate his followers and steal the multiple false passports he was using to preach in the communist countries? Why did you turn these false passports over to the Russian KGB? Did you or the KGB have anything to do with the 'car accident' in which Bhakti Dayal Swami died shortly after that? Why did you state, from the Vyasasana, that you never made any predictions about a 3rd world war coming, when all your disciples had heard these things from you for years with their own ears? Why did you rewrite all of Srila Prabhupada's purports of the 5th Canto Srimad Bhagavatam to be published by your BBT, to replace Srila Prabhupada's edition of the 5th Canto, but never publish it? Why were you the only one to vote against allowing more gurus, in New Vrindavan in 1985? Why did you vote to reinstate Bhavananda, knowing he was having sex with men and his own disciples? Why did you take mind-altering drugs for a decade even though you knew that it was against one of the Vaishnava principles to get intoxicated? Why did you make a rule in Argentina that devotees could not touch, embrace or pay obeisances to each other? Why did you throw out one of your senior Godbrothers because he said that you were "not a loving spiritual master for your disciples"? Adding up all the expenses related to your guruship and position, the \$100,000 Mercedes cars, Million dollar motor home, expensive apartment flats all over Europe, air line tickets can easily add up to Millions of dollars. Were your services were so valuable? Have you considered that receiving that \$500,000 payoff would nullify all your devotional service you have done? Why did you arrange marriages for some of your disciples, and then instruct the wife to spy on her husband and report to you? Why did you say from the Vyasasana before the deities: 'If I see a devotee girl looking for a husband, I offer her my foot.' Why did you encourage disciples to gamble in the Russian Stock*

market, losing 20 Million dollars of ISKCON and BBT money? Why did you throw out 100's of devotees in the street with not a penny in their pockets after they had served ISKCON sometimes for a decade?

*Will your disciples be cheated out of their devotional service, having served all these years a 'karmi', who worked all these years for a salary? Did you know that some of your disciples that have collected much of this money over the last decades are considering suing ISKCON for this money, feeling cheated out of their devotional service? Why are you now comparing Srila Prabhupada to Hitler? What does Srila Prabhupada have in common with Hitler for you to make such statements? Isn't it more correct that you are like Hitler? Why did you demand to be handed over Millions and accepting \$500,000 dollars for your "services" after falling down with a prostitute years ago? Why did you try to sell your gross fall down with one of your disciples and later with a "karmi" woman as some sort of transcendental affair? Were you ever a devotee of Lord Krishna and the Vaishnavas at any point in your life, or did you just stay in ISKCON for all these years for the opportunity and the luxury lifestyle? Were you not one of the chief engineers who turned Srila Prabhupada's wonderful dream into a nightmare for many? Do you really think you can find happiness in this world or in the next without sincerely seeking forgiveness from all the devotees that you have severely offended over the last decades? We appreciate your patience to listen to all our questions. Your former disciples."*

From various sources, we have confirmed most of the above is based on facts and this reflects how Harikesha ruled his zone for 20 years with tyranny, perverted intelligence, and ruthless authority.

#### **MALATI DAS: ISKCON GBC MEMBER**

A PTC member had brief, polite correspondence with GBC member Malati dasi in Sept. 2017, but she then ceased communicating. Here is her reply when asked if she had any questions for Prabhupada Truth Commission about the cadmium evidence: *"As a person who does not shy away from controversy, I have looked into the various so called evidences and films that have been presented related to the Poison Theory. I have consulted both a nondevotee doctor and attorney for their opinion. Neither one agreed that there was any merit, as the so-called evidence was not substantial. I am not at all interested to discuss this topic further. I can easily live with those who do not see eye to eye with or do not accept the views of the GBC so long as they are servants of Srila Prabhupada. I cannot live with those who are blasphemous serial criticizers. It is unhealthy for anyone, including the persons themselves. [...] I am done with this issue. I will not nor do I try to convince persons who are already convinced of something. When I mentioned a doctor and an attorney, it was only part of my effort. I consulted them as outside persons who were not likely to have any personal opinion, one way or the other. Frankly, I don't remember all of the details at this point. I did not keep a 'file.'"*

Malati declined to say what the doctor and attorney had found to be defective in the evidence. We doubt Malati has even a basic knowledge of what the evidence actually is, but it is clear she wants nothing to do with it at all, and she thinks those who would be concerned that the actual evidence may have validity are "blasphemous serial criticizers" and "unhealthy." She also implies that anyone concerned by the poison facts and evidence is blinded by a prior conviction they are erroneously justifying. She is another ISKCON institutional MISLEADER who is blind and will not open her eyes. Her leadership ability and intelligence is dubious- in the 1990's she left the movement and practiced Satanic rituals and worship as a heroin addict with AIDS. She was rescued from a hospital by Kirtanananda and brought to New Vrindaban to recover her health.

#### **RAMESVARA (SWAMI)**

*"Ramesvara was a meticulous fault finder. He criticized anyone and everyone. He spent thousands each month on international phone calls. He had his own private Mercedes which he would use to go to see films at theaters. The Godfather was his favorite. He would put on an expensive hair piece and karmi clothes and slip into his Benz at night. I assumed that watching films was all he did." Navajavana das, 2008. "When I went to LA in 1983 for the Robin George trial, I hoped to see Ramevara, but every evening that I went to his quarters across from the temple, his curtains were*

*drawn and he would not answer the door. I could see the TV going inside; he was watching the Academy Awards as though it was the Moon landing..."* (Nityananda das, 2016)

Ramevara allegedly assisted Tirtha das in the murder of Sulochan das by ordering his own bodyguard to help locate Tirtha's whereabouts, and his bodyguard heard the fatal shots from a block away after showing Tirtha where Sulochan had parked his camper for the night. Ramevara kept Srila Prabhupada's letters, July 9 Order, Final Will, and Direction of Management locked in his office safe, blocking any access to devotees. Although Ramevara removed his Vyasasana from the LA temple in 1980, not feeling qualified to sit on it, he was again forced to do so by the GBC, and thereafter became known as a ruthless and dictatorial personality with a fierce anger. He frequently called devotees "demons" and after a decade as one of the most notorious of the original 11 ISKCON zonal acharyas, he was caught at a LA mall with a 14 year old girl, dressed up in fancy karmi clothes. He then disappeared to New York, his parents married him, and he did real estate business. From 1972-86 he was extremely devoted to the printing and distribution of Srila Prabhupada's books, but all his service came to an abrupt end due to his many deviations and offenses.

Ramesvara has returned to LA in recent years and taken a more apologetic and humble role as a resident devotee in the temple community. Regarding the "poison issue," in 2017 he posted on FaceBook: *"I know the devotees who were serving Srila Prabhupada in the final months [obviously Tamal, Bhakticharu etc]- this horrific rumor is not only inconceivable to anyone who knows how much they love Srila Prabhupada and would cut their throats for him, but it's inconceivable to me than any sincere devotees could even entertain or consider such an evil rumor [poisoning Srila Prabhupada]. Please move on and away from this illusory obsession."* Former GBC Naveen Krishna das replied to Ramevara's post: *"We also got to know these loving 'disciples' very well, the same people Srila Prabhupada called his Ravana caretakers and those he pointed out to be his poisoners in his last days. Srila Prabhupada knew them a lot better than you and he tells us they were disguised as devotees. Also they have destroyed or damaged thousands of dedicated servants of Srila Prabhupada and caused so much devastation in his global family. We who know this without a doubt includes many former GBC's, temple presidents, other leaders who have kept their vows and sadhana intact. What about you? What is your track record after you joined the mass deception and thieving party after hijacking the mission in early 1978 as one of the original cheaters? There is always room for regrets and apologies to Srila Prabhupada. Have you the courage to start there? We are happy to go over the evidence with you step by step and leave no room for doubt."* Another reply to Ramevara from Padmagarbha das suggested that the unapologetic zonal acharyas SHOULD cut their own throats for what they had done.

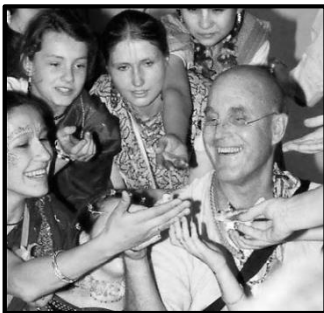
Ramevara was one of the obstructionists of Srila Prabhupada's last request that all his disciples come to see him in Oct. '77. He secretly conspired with other GBCs to change this instruction, that only senior devotees, a few at a time on a rotating basis, should go to see srila Prabhupada in his last days. (Book One Ch. 86) Ramevara over-rode Srila Prabhupada's request and thousands missed their last chance to be with their eternal guru. Ramevara will speak of the caretakers' love? Love or not, it is a clinical fact in psychology that opposite emotions struggle for dominance in the same person. The demon and devotee are both there in the same person. Is it so hard to understand that a few loving disciples could also be simultaneously consumed with envy, resentment, or personal ambitions? It is a common scenario where "loving" children will murder their parents due a mix of other emotions such as greed or revenge. Let us dispose of this silly idea that loving disciples could not poison Srila Prabhupada. Poisonings happen all the time. Tamal, whom Ramevara appears to be defending, gave a Nov. 23, 1999 lecture about how those who disagreed with ISKCON positions were dealt with: *"You can see people got kicked out of ISKCON for taking different positions. ISKCON takes very strong stands; it's quite typical of religious institutions, that they are always trying to identify themselves correctly, to define their positions, and they do so by saying who's wrong, and the people who are wrong are demonized and driven out, or (chuckles) burned at the stake..."*



We appreciate that Ramesvara wants to return to meaningful service to Srila Prabhupada, but he must begin by coming totally clean on his past and first make amends like Jagai and Madhai had done, as his wrongs are perhaps somewhat comparable in their severity, magnitude, offensiveness, and destructiveness. The rest of us have to take responsibility for our actions in life, so why not Ramesvara? Did he edit the May 28 tape? Where did he hide that tape, the July 9 Order and other documents and letters from 1978 to 1986? Is he open to answering a lot of questions about his role in the zonal acharya era, the gurujacking, or not?

### INDRADYUMNA SWAMI: TRAVELING MONK

Indradumnya Swami joined in 1970 by the influence of Vishnujana Swami and went to Europe in 1972 to open temples in France. He has traveled widely to preach Krishna consciousness. He has published an ongoing account of his travels under *"Diary of a Traveling Monk (or Preacher)"*- which features accounts of endless mini-miracles, such as a dog appearing from the jungle, taking prasada, and disappearing again. His stories are romanticized, clearly self-promotional. Neither does he shy



from being worshipped or receiving attention, basking in the limelight with his wide grins. A few years ago his Facebook and website highlighted his close association with, and personally taking photos of, scantily clad women in beach kirtans. Other photos of him with adoring female disciples and little girls on his lap drew much protest that he was not being faithful to sannyasa or renounced standards. Sanaka Rsi das, a gurukula graduate and film-maker about child abuse in ISKCON, wrote: *"...his Sannyasa Asrama, there simply is no room for his interaction with women of any age, certainly not the sort of interactions he is accustomed*

*to. I find some of the exchanges he has with children to be highly inappropriate (with or without parental consent). In this 40 min. video you can watch Maharaj interacting extensively with children and judge for yourself. He disregards norms of basic social respect and child safety. In doing so he is setting a bad example and precedent, not only because those who have unhealthy inclinations towards children may view what he does as some sort of a licence, but also because they could reasonably assume that Hare Krishna children are still a soft target. ...the children themselves, could it teach them that it is ok for older men to touch them the way he does? At times Maharaj has taken photos of children and posted them on his public Facebook profile without parental consent; some of these children were in bikini. A few months ago Indradumnya Maharaj visited one of the Hare Krishna schools in Alachua and again, without parental consent, he went around giving hugs, cuddles, etc... in breach of the school code of conduct and safety policies. [...] the management treated the incident with the seriousness it deserved, and it is unlikely that there will be a repeat. If any other 70-year old man came to one of our schools and started to hug and cuddle children the way Maharaj does, we'd probably call the police. As a society, ISKCON has allowed Indradumnya Maharaj to have special licence; he operates under a different set of rules from anyone else. [...] Indradumnya Swami, unfortunately, doesn't behave as real, bona fide sannyasi and therefore shouldn't be considered as such."*



*He is one of ISKCON's most prominent, charismatic, and "successful" vote-approved initiating gurus, smilingly collecting disciples while telling mystical adventure stories. He annually takes his disciples and their friends in the Vrindaban Girls Gurukula on an exclusive Braj Dham pilgrimage retreat. He fully supported Bhagavan das Goswami during his autocratic "Sun King" reign as zonal acharya and he has been an avid loyalist of the GBC through all its scandals and deviations. He is close to other ISKCON guru "heavies" like Shivarama, BB Govinda, Giriraja Swamis, with whom he became very involved in rasika-guru Narayan Maharaja. In 2006 Indradumnya was again with Fakir Mohan (ex-Gaudiya Matha member who first became a disciple*

of false acarya Ananta Vasudeva, and after whose falldown and suicide, he became a disciple of a jata gosai (an apa-sampradayi) Kanupriya Goswami who was open adversary of Srila Bhaktisiddhanta Saraswati, as reported in Gaudiya Matha literature of 1930s). Indradyumna Swami likes to “party” with his guru friends, as two of them will sit on a grand Vyasasana joking around or feeding each other from huge arrays of sweets and delicacies, or like in 2018 when he read his Vyasapuja offering to his Godbrother Giriraj Swami who sat on his Vyasasana being lauded for his “extraordinary qualities as a disciple of Srila Prabhupada.” His friend BB Govinda Swami has a penchant for sticking out his tongue in a gross display of his ecstasy. Indradyumna’s face is tattooed on the chest of one of his sychophants in Europe, such is the strange mood of reverence for ISKCON gurus as the new Prabhupadas. He also imitates Srila Prabhupada’s tasting of some prasadam during a huge kirtan as though it is transcendental event of great significance. All this shows that “gurus” such as Indradyumna, BB Govinda, Shivarama, etc. are not *tattva-darsi*, they live in an imaginary world. They are friendly with other bogus “gurus” and sahajiyas. The cheaters and the cheated.

(1) *“Those of us who are initiating, at least I can say for myself, we are not pure devotees of the Lord. I am not. I don't see Krishna in Vrindaban. I don't cry tears of ecstasy when I chant Hare Krishna.”* (IDS Lecture 1998) **GUEST:** So Srila Prabhupada, have you realized God? **SP:** I am. I am seeing God every moment. (SPConv 1974) (2) *“But because I may be on a lower level of realization as an ISKCON spiritual master, that does not mean that my disciples cannot go back to Godhead.”* (IDS Lecture 1998) In Hawaii, Srila Prabhupada criticized “artificial attempts” of some his disciples to “prematurely” become guru, that guru can not be “imitated,” one should become “expert disciple,” “perfect,” “very dear to Krishna” and follow the order of one's guru, only then a disciple will able to become real guru. *“Otherwise it will be artificial attempt, and that kind of guru will not help.”* (SPConv May 30, 1976) (3) *“You think that all of the disciples of Bhaktisiddhanta Sarasvati who began initiating, were fully self-realized souls?”* (IDS Lecture 1998) *“But just after his [Bhaktisiddhanta Sarasvati's] passing away, his leading secretaries made plans, without authority, to occupy the post of acarya, and they split into two factions over who the next acarya would be. Consequently, both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master.”* (CC Adi 12.8 purport) *“Unless one takes shelter of a bona fide, fully Krsna conscious spiritual master, there is no chance of understanding Krishna. [...] These are Vedic injunctions. One must take shelter of a self-realized spiritual master, not a materially educated scholar or politician. One must take shelter of a niskincana, a person engaged in devotional service and free from material contamination. That is the way to return home, back to Godhead.”* (SBhag 7.5.32 purport)



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### **PRABHAVISHNU SWAMI (PV)**

PV was finally exposed to have been visiting Bangkok for liaisons with comfort women, which the GBC knew about for 20 years, and then after a few months he reappeared in white cloth as though nothing happened. According to witnesses and unpublished GBC meetings and decisions, the GBC covered up that PV had been visiting prostitutes in Thailand since about 1991, and although rampant rumors arose in 2001 and 2008 to this effect, PV denied them. Finally he was caught red-handed by a senior disciple. Although officially and formally suspended with public notice as a GBC, sannyasi, and guru in ISKCON, at an ISKCON Voronezh, Russia temple in 2019 he received worship at his own Vyasapuja festival, sitting on his Vyasasana, practically on the same level of Srila Prabhupada. Some of his disciples have no idea what this means to their devotional lives, refuse to accept he is anything less than their pure devotee guru, and continue to worship him. Some cannot believe the “rumors” of his falldown, or choose to rationalize that “at least it was sex with a woman,” which is not such a big thing in Kali yuga (she was a humble lady). He continues to operate as a guru on the fringes of ISKCON despite the GBC, and has his own Vrindaban

residential complex. From FB, 2021: *“The GBC are now claiming they can connect the ex disciples of PV, (and we presume any other fallen Iskcon gurus) to Srila Prabhupada and our entire parampara. The obvious question would be, ‘then why did they insert PV in between the disciples and Srila Prabhupada in the first place?’ It seems like the person who carried out the initiation is inconsequential, that even if they fall from their own KC practices, the disciples are still linked to Srila Prabhupada. Their function appears to be the same as the Ritvik priest, the only difference being that they are in a position to exploit and abuse members financially, psychologically, physically and spiritually before they fall down and go away. ‘Those devotees initiated by PV continue to be connected to Srila Prabhupada and our entire Vaishnava parampara.’”* (GBC Res. 311, 2012)



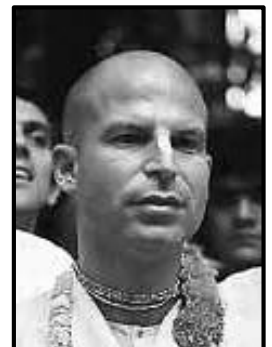
### DEVAMRITA SWAMI (DS)

Devamrita Swami was a part of Kirtanananda’s Franciscan-robed monks scene from 1986-94, and he later returned to ISKCON. In 2005 he was GBC Chairman for a year and was raising funds for the Mayapur Planetarium. In 2002 he was approved as a guru and wrote a demented Vyasapuja offering to Srila Prabhupada, questioning His Divine Grace’s books’ modern relevance: *“During your physical presence your books were our be-all and end-all. Now, have we entered, consciously or unconsciously, a new era of ISKCON known as “PPB”—that is, ‘post-Prabhupada’s books’? More than a few seasoned devotees and supportive academics opine that indeed it’s time to move on. Maybe, while maintaining our eternal gratitude to you, our founder-acharya, it’s now necessary to evaluate what you have left us and distill whatever part of that legacy should accompany us into the future of a different world and a different ISKCON. Amidst the burgeoning potpourri of Gaudiya Vaisnavism outside of India, do you still assert that your books are sufficient for bringing us to the zenith of bhakti? Can your books withstand time? That is, are the purports and language dated—if not now, then in the future? Is emphasis on distributing your books, by whatever method, outmoded? Isn’t ISKCON without emphasis on mass distribution a breath of fresh air for us? Should our senior devotees take the lead in demonstrating lifelong dependence on your books for their spiritual sustenance and delight? Is there a danger that by doing so they could inhibit their spiritual maturity? Would we gain significantly if ISKCON’s leaders... rallied to exalt your books as the main basis of our cultural unity?”*

Devamrita Swami acts as an ISKCON self-appointed initiating guru primarily in New Zealand. Upon a visit to Auckland, we were told that his disciples enthusiastically propagate that he is the “next ISKCON acharya,” perhaps because of his charisma? At least twice now we have seen that Devamrita Swami openly advocated serious deviations by modifying Srila Prabhupada gifts -who would trust in him now? He also strenuously denies any of the evidence that Srila Prabhupada was poisoned.

### ROHINI SUTA DAS: MARRIES HIS DISCIPLE IN 2001

Rohini Suta das’ letter to GBC Feb. 1, 2001: *“I would like to resign forthwith from the ISKCON GBC for these reasons: I recently entered the grihastha-ashram and have to deal with its natural responsibilities, such as economics, etc. I will not have sufficient time to give attention to my GBC duties. I want to give more time to caring for my health. I want to strengthen my sadhana. I want to spend more time with certain Godbrothers. I want to do more reading and distributing of Srila Prabhupada’s books. I also desire to write articles and books. I wish to travel less. I will still visit some of my old GBC areas. Due to **my discrepancy in marrying one of my own disciples**, I will not be initiating any more disciples. I will keep contact with my disciples to help and encourage them as I am able, within my Krishna conscious capacity and according to the teachings of Srila Prabhupada and our guru-parampara. I will be happy to continue to assist the GBC Body to the best of my abilities...”*

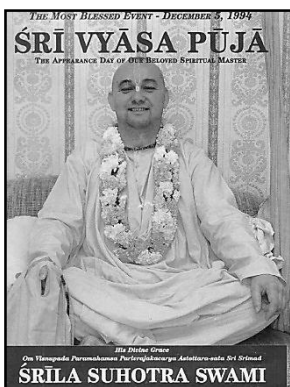


### BHAGAVAN DAS (GOSWAMI)

Bhagavan das joined in 1969 with Rupanuga das in Buffalo, NY. He started the Detroit ISKCON temple the same year and went to expand ISKCON in Europe in 1972. He became a GBC member in 1970 and was one of the original eleven zonals. He was close to Tamal and a heavy-handed manager, once famously joking, "It's my way or the highway." He took over the UK from Jayatirtha in 1982, where he required devotees to be reinitiated by him or leave "his" zone. He reigned while ISKCON became successfully established in South Africa. He adopted a regal aura in imitation of Srila Prabhupada, even by an imitation upwards tilting of his head. He had an affection for large manor type properties, some of which were then lost due to debt. He is famous as the "Sun King" of ISKCON, a reference to Louis XIV's opulences, with his gold-plated lavatory faucets, crystal chandeliers, and onyx desk. In 1986 he disappeared with a female disciple to South Africa, even though he had a beautiful wife Krishna-bhamini dasi and devotee children. His new relationship was short-lived. He resigned as guru, GBC, and sannyasi with a letter of apology to his many hundreds of disciples. He spent time in prison for drug offenses, defended the original BBT in 1996, and has been involved in business on ISKCON's periphery.

### SANKARSHAN DAS ADHIKARI

ISKCON approved diksha guru Sankarshan das of Austin, Texas can be seen in online YouTube videos, one of which depicts him on a visit to Lithuania where he sits upon the guru throne and demonstrates his skills at singing his own songs with folk guitar and harmonica. The song titled "Existential Blues" is a rendition of a popular blues artist with no mention of Krishna, and this shows just how far astray the ISKCON institution and gurus have gone off the track. The ISKCON gurus have now come to this: singing the blues from the Vyasasana... Shocking, hilarious, depressing, revolting- all at the same time! Sankarshan das was interviewed and asked what was the next step in his songwriter's career, and he answered, "Become the most popular singer/songwriter in the world." More: **Austin Songwriters Group (ASG):** Who is your biggest songwriting influence/mentor? **Sankarshan Das (SD):** Bob Dylan. **ASG:** Who is your favorite songwriter/performer? **SD:** Pete Seeger **ASG:** How did you get into songwriting? **SD:** I hitchiked from Texas to San Francisco/Haight Ashbury to bring a love and peace revolution to this planet and wrote 300 songs in one year for that purpose. **ASG:** Tell us your favorite songwriting story (i.e. pitch to publisher, live show, strangest inspiration...) **SD:** I was doing a set between the Jefferson Airplane and the Grateful Dead in Golden Gate Park in 1969. The crowd roared with approval and the MC predicted that I would become a big name in the music world. I've been on a multi-decades self-discovery sabbatical; now I'm coming back to the music scene. (Any delusion or conceit?)



### "HIS DIVINE GRACE" SUHOTRA (SWAMI, DAS TAPOVANACHARI)

In 2000, a former disciple sent a long report to the GBC describing Suhotra Swami's behavior: poor rounds, missing the morning program, long walks in the city alone, watching "film noir" movies day and night, reading mundane literature, harsh treatment of devotees, misspending money, etc. Suhotra sent a letter to his disciples, June 19, 2000: "I have a problem with depression. Depression is nowadays classified as an illness... But the actual cause lies in the heart. It is the same cause Krishna gives in BGita for Arjuna's unhappiness: hridaya-daurbalyam, or weakness of heart. Weakness that was already there from a disturbed childhood gradually became more apparent under pressure. With a Godbrother trained in psychological counseling, I've discussed my childhood problems. He was emphatic that they amount to a serious disorder... I have requested the GBC to authorize a program of rehabilitation. This will involve a leave of absence from GBC/guru responsibilities while I take counseling from a devotee professional... I acquired some 1940's films [...] I also read books from that time. I got carried away. My sadhana deteriorated. [...] I admit it was a waste of time." Suhotra Swami asked to be given a leave of absence from his duties as a Guru, because amongst other things, by his own admission, over a long period of time he still has "deep-rooted

attachment;" his mind "is not only unstable in the usual sense (chanchala), but also **deformed**;" he needed "psychological counseling." On Feb. 12, 2001 he wrote to the GBC:

*"Herewith I request a leave of absence from my GBC duties, which the EC may review after two*

**SRIPAD SUHOTRA DAS TAPOVANACARI**

**1950 – 2007**

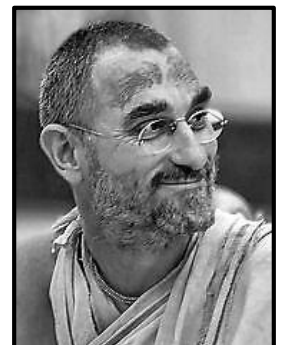
**HIS PASSING WAS LIKE HIS LIFE  
MYSTERIOUS BUT ULTIMATELY GLORIOUS**

*years. I intend to spend a good deal of time in India to enhance my spiritual life. Also, I will not be making disciples or giving initiation during my leave of absence. In two years I will reassess in consultation with my Godbrothers my situation as a*

*spiritual master."* Then, after 2 years absence of "voluntary" suspension, he returned as a sannyasi and a member of the Shastric Advisory Council, a clear contradiction of spiritual evolution. The GBC reactivated his guruship in 2004, but then suspended him again the following year in 2005; he had been exposed with prostitutes, according to reports. Suhotra wrote: *"Though for many years I have held high positions in ISKCON, I confess I am unqualified [...] Several years ago I published a letter my trouble from depression. I tried to rectify myself by resigning from the GBC, ceasing to give more initiations, and concentrating on my sannyasa duties. But the depression persisted and conspired with unhealthy, restless travel, lack of regulation, and lust, to knock me out of the race again. Since I have not kept the vows of sannyasa, I shall step one asrama back to vanaprastha... I relinquish the position of diksha and siksha guru. I urge the devotees initiated by me to take shelter of a fixed-up ISKCON guru. If you so desire, do not hesitate to take re-initiation."* Typically, the incident was sugar-coated and the GBC awarded him a new vanaprastha title: Suhotra das Tapovanachari. He went from sannyas to austere vanaprastha: the Vedic system in reverse. He soon passed away in 2008, and that solved one of the GBC's conundrums. He wrote (2005): *"I shall be under the care of my sannyas guru, HH Bhaktividya Purna Maharaja."* (Whose extreme physical child abuse case, non-sannyasi activity is below.) Suhotra's website, his biography, and his Wikipedia pages in English and Russian, all maintained by his disciples, were purged of any "negative" information, and it was stated he had *"relinquished his duties of guru due to illness."* In 2009, following its new policy on deceased leaders, ISKCON placed the fallen "guru" Suhotra in the holy Mayapur Dhama into a **samadhi** (like Gunagrahi, Tamal, etc) as if he was a great saintly acharya. Thus ISKCON disregards Srila Prabhupada's teachings as to who should be given "Samadhi" and falsely glorifies even their fallen vote-approved gurus as exalted devotees who have spiritual bodies. But shastra clearly states a bona fide spiritual master **never** becomes subject to the laws of the material world, such as illness, mental disorders, lust, accidental falldowns, and other excuses. **(1)** *"...but it is not the same body. It is cin-maya. [...] the iron rod put into the fire, it becomes red hot, so it is no longer iron; it is fire. Similarly, if we constantly keep ourself in touch with Krishna consciousness, then the body is no longer material; it is spiritual. Therefore a spiritual body is not burned. They are kept, samadhi. Just like in Western countries they give samadhi to any, everyone, tomb, entombing. In India the tomb is offered to a very advanced spiritually person. You'll find many tombs in Vrndavana, because their body is spiritual."* (SPLecture Dec. 9, 1975) **(2)** *"A person acting in the service of Krishna with his body, mind and words is a liberated person, even within the material world." (NOD) Therefore, one is forbidden to regard the guru as an ordinary human being [...] The spiritual master, or acharya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. [...] after the disappearance of an acharya, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions."* (SBhag 10.4.20 purport)

### **BHAKTIVIDYA PURNA SWAMI (BVPS)**

BVPS was the Mayapur Gurukula headmaster since the early 1980's and after being a sannyasi for many years, was approved as an ISKCON initiating guru in 1988. Sexual and physical abuse at his school came to light in 1991; he was relieved of all involvement in the school, but somehow returned as headmaster within a few months. The GBC squashed any investigation. In



2000 the ISKCON Child Protection Office determined that BVPS had been dishonest about his knowledge of child abuse in his school, and that he was violently beating the boys himself, and that he made no efforts to protect the students from known sexual and physical abusers who were his teachers. One gurukula student later recounted: ***“BVPS is notorious for his expertise in lacerating the skin off the back of the children with one single hit of his special bendy bamboo cane. He would get the boys to kneel forward and hold their ankles with their hands, so as to form an arch of some sort with their body. He would then hit the boys on the back, causing the tip of the stick to whip around striking their chest. Many boys recall that he preceded his beatings with a sadistic ritual intended to increase the fear of his victims. He would smile and wiggle his eyebrows gleefully while bending the cane full circle and making whipping sounds with his mouth. Several boys suffered shock after those canings. The father of a prospective student questioned BVPS about the sexual abuse that was said to be taking place in the Mayapur Gurukula at the time. BVPS said something to the effect of, ‘sex, whether it is between you and your wife, not intended for procreating, or between a teacher and a boy is illicit: It is all sex.’”***

After the CPO findings, the GBC did little to discipline BVPS, and he is to this day still deeply involved not only with the Mayapur Boys Gurukula, but the Girls Gurukula as well. Rumors were rife about his affair with the 23 year old Girls School principal, and his sleeping alone in the girl’s school building. Still nothing was done. Why? He has many friends in Mayapur and among the GBC, and he knows ***their*** dark secrets. If they go after him, he will reveal the dirt on them. He was banned from the Bhaktivedanta Manor, but continues initiating disciples, many from the Mayapur Gurukulas. The enigma is that while he has a horrid history with child abuse and scandals, he is a brilliant lecturer and scholar. From a 2017 article by Saunaka Rsi das in 2017, addressed to Bhakti Vikas Swami’s defense of Bhaktividyapurna Swami (BVPM): ***“You go to great lengths to support BVPM, but it appears that you are not very well acquainted with his case, nor the extent and gravity of his actions. This is something I have come across often in ISKCON, when certain devotees arbitrarily choose to endorse a known child abuser, without even having taken the trouble to read the case file of the offender they support. Which raises the question, ‘If you don’t know the full extent of this person’s actions, what exactly are you endorsing and supporting?’ You gave an entire class wherein you try to excuse BVPM’s behaviour. You highlight BVPM’s accomplishments of as if whatever degree of success he may have achieved somehow negates the children he has abused... It doesn’t. You claim the only incidents with BVPM are 25-30 years ago, and that when you once visited the Mayapur Gurukula, BVPM did not occupy any position of relevance in the school, hence you argue that it is not fair to place the entire responsibility of the problems in the school on his shoulders. If you read his entire case file, you will find that BVPM has been personally investigated and sanctioned by the authorities several times. The first major investigation took place in 1990, the second in 1998, the third in 2007 and the last one in 2015. Each one of these investigations brought to light the negligent, inappropriate and abusive behaviour towards the children placed under his care. The incidents you describe in your lecture date back to the late ‘80s and early ‘90s, and were [...] investigated in 1990 and 1998 took place while BVPM was the principal of the Mayapur Gurukula, hence he was deemed accountable. At any rate, all teachers have a duty of care towards their students. It is reported: several children approached BVPM to plead for his help and protection because they were being sexually abused, and he failed to protect them. He also personally beat children in a brutal fashion; some of his victims were bleeding after receiving his lashes and remained in bed for an entire week. The 2007 investigation further reports the following incidents: (1) BVPM was present while young girls were bathing naked. (2) A 16 year old girl was rubbing oil all over BVPM’s back because apparently he was experiencing some back pain. (3) BVPM was rubbing chickpea paste on the body of young girls who were semi-naked, only wearing their underwear. (4) BVPM spent several days and nights in the room of the 23 year old female principal of the girls school alone with her. This relationship is reported to have spanned over the course of 8-10 years. (5) This***

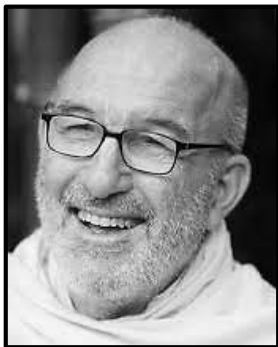
*lady was sitting on BVPM's lap in front of other students. (6) BVPM and this lady were seen indecently dressed and acting in a frivolous manner in her room.- (From 2007 investigation)*

*"The 2015 investigation confirms many of this, leading to the conclusion BVPM's abusive/inappropriate behaviour was over many years. He quoted BGita 9.30, 'api cet su-duracaro,' and said: 'Do we want to edit this out of the Bhagavad-gita... is there some crime that is unforgivable?' You also speak about the story of Lord Brahma when he attempted to assault his own daughter, you explain how the other demigods did not banish Lord Brahma for his actions. [...] We have 4 separate CPO investigations, and each of them lists several instances of BVPM's inappropriate behaviour, highlighting a pattern of abuse that spanned over three decades. It is a stretch at best to try and use BGita 9.30 to excuse or justify BVPM's conduct. We have a clear case where this person has abused dozens of children and breached the regulations of his sannyas ashram on many occasions. How do you make this fit into the category of 'an accident'? [...] I do not regard BVPM's transgressions as unforgivable; I do however believe that it is reckless to allow a man with his history to have any involvement whatsoever in the education of children. If you allow a person that has a track record of abusing power to continue occupying the same position you are not being forgiving, you are enabling abuse. You are doing a disservice to child protection, to BVPM, and to society at large. [...] One thing we can learn from the history of corporal punishment in ISKCON is that teachers cannot be trusted to administer it in a measured and controlled fashion. Hence, even if you are of the opinion that some degree of corporal punishment can be helpful at times, you need to take into account that we do not have self-controlled brahmanas as teachers. Rather, over the years we seem to have attracted an exceptional number of immature and wrathful individuals, who more often than not abused their position of authority to lash out and release their own anger and frustrations on defenceless children."*

Dhira Govinda das, former director of the CPO and author of *Festival of Red Flags*, described BVPM's time in the Mayapur gurukula as *"a pandemic of child maltreatment, the most severe in ISKCON history's."*

### **DHANURDHARA SWAMI**

Dhanurdhara Swami (DDS) was the ISKCON Vrindaban gurukula headmaster for many years and after investigation by the ISKCON Child Protection Office, he was found in 2000 to have engaged in severe physical abuse of many gurukula children. The GBC recommended some paltry measures of atonement and the resultant uproar from former students and devotees caused DDS to announce that if his presence in ISKCON was a disturbance, he would leave ISKCON, and he did. He had been made an ISKCON guru in 1990 and around 2009 he was officially suspended. DDS continues to operate as an independent guru outside of ISKCON and circulates on the fringes of the movement, such as at the



New York Bharati Center, Kirtan Melas, and in Braj Dham. He has a retreat in upstate New York and divides his time between India and traveling. His example is one of unaccountability and how a former ISKCON guru may "successfully" go on with the guru business outside ISKCON, a program increasingly being followed by other ISKCON gurus (Mahanidhi, Prabhavishnu, etc). He hosts annual Braj mandala pilgrimage tours, having friends amongst other ISKCON gurus, such as Satsvarupa, Indradyumna, Radhanath, etc. The gurukuli community is quite disturbed that he was never fairly punished for his child physical abuse. Now he is negotiating with the GBC on his official return to ISKCON... as one of their diksha gurus.

### **ROMAPADA SWAMI & SALE OF THE BROOKLYN ISKCON TEMPLE 2017**

An ISKCON guru, Romapada Swami (RPS) presides over the ever-stagnant New York ISKCON temple. He made a personal loan with interest to the temple, although a sannyasi. Dasarath das, who has developed two Arizona temples, found him to be difficult and duplicitous, setting up a website complaining about RPS's underhanded dealings in taking over the Phoenix temple, pushing him out, and causing a split in the congregation by banning 25 local devotees. In recent years there has been an

odd struggle between the GBC and the New York temple board of directors which includes RPS. The board has voted several times, unanimously, to sell the temple against the expressed will of the GBC body and much of the local congregation (hardly anyone resides in the temple itself). RPS seemed to be working both sides of the situation. By mid-2017, the saga of the sale of the Brooklyn New York ISKCON temple had become bizarre. For years the management, basically RPS, Ramabhadradas, and his wife, had been trying to get approval from the GBC and the New York State Attorney General, who regulates non-profit organizations, to sell the temple. Property values have gone from under a million in 1983 to \$60,000,000 with a longtime standing signed offer which was accepted by the temple board. However, somehow the property ended up in the name of Bharati Center, which is not ISKCON, nor beholden to GBC dictates.

In June 2017 visiting GBCs including Bhakticharu Swami were ousted from the temple for trespassing with Ramabhadradas turning out the lights on them and the police waiting outside should they not vacate the premises. The ISKCON sign was removed and guards restrict who comes in. Symbolically, the GBC "removed" Ramabhadradas as the temple president which did nothing since the GBC has no say on the temple board of the Bharati Center. Amazingly Ramabhadradas is the fall guy while the temple board's chairman RPS, who privately supports the sale, is not in the spotlight. The night the temple turned out the lights on devotees opposed to the sale, RPS was in attendance, silent, trying to look innocent. Ostensibly Bharati Center intends to build a large temple complex in Queens where a large Hindu congregation awaits with their pocketbooks. However, the NY State Attorney General ruled against the sale and Bharati Center continues operating as an independent Hare Krishna center. Incredibly, after the 2004 loss of the Freeport, Long Island ISKCON temple to Prabhupadanugas, the GBC lost its Brooklyn temple too. This is certainly incompetence if not also corruption.



#### **MAHAVISHNU SWAMI**

In 1984 Mahavishnu took sannyas and he accepted his first disciple as an ISKCON approved initiating guru in 1990. He has posted videos and photos of himself on the internet which show him to be embarrassingly eccentric. This is the caliber of the spiritual guides that ISKCON is offering the world. In one video he sings a nonsense song and pulls out his false teeth midway. The photo speaks for

itself: this is a bona fide spiritual master to deliver one back home? He does public sankirtan decorated with plastic flowers on his hat and glasses, etc as though dressed up for the circus. Strange.

#### **UMAPATI (SWAMI)**

Umapati das joined ISKCON with Kirtanananda and Hayagriva in 1966. He was an avid supporter of Kirtanananda in New Vrindaban until 1993, throughout the radical changes and scandals that he could not have been ignorant about. Navadvipacandra das (2006): *"Not only was Umapati Swami wearing the Franciscan robes, but he rewrote all the songs and prayers into English poetry. He didn't just participate, he led the way. The entire Vaishnava song book and Maha Mantra was rewritten into English poetry, primarily by Umapati and Hayagriva."* He was also involved in the Sulochan murder and its cover-up, pampering the killer Tirthadas in prison with spending money, weekly visits, awarding of sannyas, and even authorization to be an initiating guru to prison inmates. *"It was Kirtanananda who awarded sannyasa to Tirtha, although I performed the ceremony."* He officially returned to ISKCON in 1994 and was approved by the GBC as an ISKCON initiating guru in 1995, already working under Tamal in China. He took a course in Mandarin and translated the Gita, resulting in fierce protests from Chinese devotees who said the philosophy had been changed and was full of language errors. Tamal later engaged him as the chief editor of ISKCON's website CHAKRA in covering-up and denying Srila Prabhupada's poisoning evidence. Tamal, Dec. 16, 1997: *"How is it possible for our main writer and editor, Umapati Maharaja, to do his work if he cannot access the VNN*



website? Most articles are Umapati's." He was also a contributing author to the GBC's 1997 official "anti-ritvik" paper "Disciple Of My Disciple."

As an ISKCON guru initiating in China, complaints arose in 1998 from several Chinese men about Umapati's illicit homosexual activities with disciples and his repression of those who protested. Persistent rumors that he was having illicit relations with his male disciples were suppressed by Tamal and Giridhari Swamis for many years, but were later confirmed. Finally, in 2007, after a decade of shenanigans in China, Umapati and the GBC released a joint statement: *"Umapati Swami improperly interacted with several male devotees past the boundaries of what is proper... Effective immediately he will reside for a time in a holy place, likely Mayapur. He will behave in a low-key manner as tirtha sannyasi. He will not conduct major ceremonies in the temple such as his Vyasa Puja. He will remain out of his preaching field for 2 years, from Oct. 2007... [he] agrees not to initiate new disciples and will encourage others to initiate in his preaching field. Those disciples who have lost their faith in him and wish to take shelter elsewhere in ISKCON have his full blessings to do so. Those disciples who wish continue taking guidance from Umapati Swami may do so. After 2 years of probation, he will spend more time traveling outside of his preaching field than his previous schedule."* From the accompanying statement by Umapati Swami: *"I would like to offer my apologies to all those whom I have disappointed by my inappopriate behavior some years back, and I would especially like to apologize to those who were victimized by this behavior. I was living in an isolated situation where Krishna Consciousness is illegal, and I would often go days without association. I tried to encourage some of the men with displays of physical affection, but Maya entered, and things slipped past the boundaries of what is proper. I take full responsibility for my actions I alone am to blame... It is time for me to recharge my spiritual batteries. I plan to work on my own purification by living for some time in a tirtha and associating with my Godbrothers. Umapati Swami"*

However Umapati "Swami" again engaged in homosexual activity with disciples in China, and the GBC in Feb. 2010 decided he was now only a "half-guru." *"Umapati prabhu had misused his status as a guru to behave inappropriately with several male disciples over a number of years and that this behavior was of a sexual nature. It is our duty to inform you that Umapati prabhu is no longer authorized by the ISKCON society to serve as an initiating spiritual master and sannyasi within ISKCON [...] Disciples and followers who wish to do so may continue to consider Umapati prabhu their spiritual master and continue to take guidance from him."* The GBC cancelled his status as an ISKCON sannyasi and initiating guru (barred taking any new disciples, the existing ones he can keep). Due to Umapati's refusal to agree to these restrictions, on Feb. 28, 2011 the GBC suspended him completely as sannyasi and guru. *"In recent years, accusations were presented to the GBC that Umapati Swami had violated the required standards of behavior for a Krishna Conscious leader. The GBC carefully considered these allegations and determined that Umapati Swami, now Umapati das, shall no longer be accepted as a sannyasi, nor may he function as an initiating guru within our society. **ISKCON will not recognize initiations given by Umapati das after February 2010.** Devotees initiated prior to this date are accepted as duly initiated members of ISKCON."* Strangely, the GBC announced that only those initiations by Umapati prior to Feb. 2010 would be considered valid, being ostensibly the time of his fall from proper sannyasi standards, although it is accepted he was sleeping with brahmacharies in China for maybe 15 years, since the late 1990's. Not only does the GBC reassure naïve devotees that their initiation, by a guru who later becomes degraded, is still valid because of "ISKCON law," but here the GBC very arbitrarily picks a date before or after which initiations are or are not valid, simply by dint of their "spiritual authority." Such is the condition of ISKCON as an institutionalized religion with no shastric basis. Umapati was defiant: *"Umapati Das does not accept the findings of the GBC and has informed us that he plans to continue in the role of a sannyasi and initiating guru against the direction of the GBC. Umapati das acknowledges that by doing so he will not be accepted by the GBC as a member, sannyasi or initiating guru of ISKCON [...] Umapati das may visit ISKCON centers only with the prior permission of both the Temple President and GBC representative. He will not be allowed to reside*

*in ISKCON temples, nor to teach or lead kirtan at an ISKCON temple, or an ISKCON-sponsored event.”* (GBC, 2011) Noted is the GBC’s 15 year response delay in Umapati’s case and their hypocrisy by pretending their guru-initiation system is working and is not a pathetic circus of rascals.

### VIPRAMUKHYA (SWAMI)

Vipramukhya Swami was a sannyasi for 21 years and an ISKCON self-appointed, vote-approved initiating guru in ISKCON for 16 years. He was stationed in the Vancouver and London temples and had about 40 disciples. Suddenly, in 2002 he disappeared, cancelled his email account, and left a letter of apology. *“I also confess that seeking some kind of recourse and companionship, I was not always able to strictly follow the regulative principles [...] as my behavior and activities are no longer appropriate for someone in the renounced order of life or spiritual leader, I will no longer be able to maintain those posts of honor. As for me, I still believe in Srila Prabhupada and Krishna... I will be living a life of seclusion from ISKCON now and will sort out my personal emotional and spiritual needs independently.”* Just prior to his departure, Vipramukhya had famously auctioned off his socks amongst disciples. He is now married, working as a Texas corrections officer.

### BHAKTI ABHAY CARAN (SWAMI) REMOVED 2000

In 2000 the GBC resolved to indefinitely remove Bhakti Abhay Caran (Swami), formerly Sri Padambuja das, as an ISKCON sannyasi and initiating guru. A program of so-called rectification was given by a GBC committee, and the GBC said: *“Sri Padambuja das is not competent to deliver instruction or receive gifts of veneration at this time.”* We wonder why the GBC was not able to ascertain these misqualifications in one whom they carefully vetted and approved by vote as a so-called bona fide initiating guru capable of delivering his disciples from the very pitfalls of maya into which he himself has fallen. And so goes the ISKCON guru charade, one is elected, then soon after he is removed. It is not known what happened, but it may have been due to his involvement with Narayan Maharaja wherein most of the Costa Rican devotees defected from ISKCON to join the Gaudiya Math.



### BADRINARAYAN SWAMI

Amala Bhakta Swami forwarded an email in 2017 about the poisoning evidence to Badrinarayan Maharaja, a GBC member, just for his information. The response was standard Badri arrogance, and he included some 20 year old letters from ISKCON deniers like Ravindra Svarupa, Abhirama, Srutirupa, and Bhakticharu which denounced the poisoning theory, with a link to the online ISKCON book of lies and fraud, ***Not That I Am Poisoned*** (2000). He completely ignored the new scientific evidence which proved homicidal cadmium poisoning. *“Please relay the attached to the foolish person who contacted you. This poison issue raises its ugly and deeply offensive head periodically. Any reasonable person, after reading the attached, rejects the claim. Please do not give this person my e-address. I have enough fools in my life already.”*

Actually in 2004 Badrinarayan carefully listened to Srila Prabhupada’s 1977 recorded statements about being poisoned and the poisoning discussions with his caretakers, spending hours with former GBC Naveen Krishna das, and at that time he was impressed and deeply confirmative of the truth of Srila Prabhupada’s own words about being poisoned and that the poisoning whispers were very credible. But, being a typical company man, he has since reverted to full denial mode. What happened? As all GBCs must do, he adopted the institutional official narrative: *“OK, fools and mushrooms, back into your dark caves. Stop asking questions and just accept what you are being told! How could you doubt us, Srila Prabhupada’s ultimate authority?”*

Badrinarayan Swami is the quintessential company man whose MO is politics over truth. He has deceitfully avoided the cadmium evidence and its significance. He will not appear even slightly open to the truth of the matter lest he risk disapproval from the GBC body, which is controlled to this day by those who got their power and positions from those who poisoned Srila Prabhupada or

gurujaacked the movement. Due to the “deep state” in ISKCON, all GBCs are in denial of institutional corruption. If the ISKCON leadership is so close-minded, it does not bode well for their future. In a final try to rescue any sincere or innocent members still in the leadership, amnesty should be offered for cooperation with ongoing investigations.

### GIRIRAJA SWAMI (GS)

GS, a retired GBC “Emeritus,” is now based outside ISKCON but making disciples in ISKCON. This is the new **“in-out” model for ISKCON guru franchises**, common among ISKCON gurus. It another way of exploiting Srila Prabhupada’s assets and ISKCON. Based on a 2011 article by Rochan das:



**LEFT: KUNTI DASI WITH GIRIRAJA SWAMI ON BOAT TRIP**

Rising from the ashes of his tainted past, GS is gradually recreating his ISKCON image. We note GS's deep roles in scandalous periods of ISKCON history, like the Zonal Acarya system and the 1990's Gopi Bhava Club. Like all ISKCON gurus, GS's website paints a rosy perspective of his past. He omits the unflattering and traumatic periods of his history. Very significantly, early on GS took shelter of his good friend Tamal. GS was a Prince of the Zonal King, Tamal. Similarly, Radhanatha Swami, at an early impressionable stage took Kirtanananda as his siksha guru, whom he naturally emulated. Each Zonal King and their Princes can be seen as a branch on the ISKCON tree. To the degree they have deviated from the Founder-Acarya's mission, they are now apa-sampradayas. GS is fixed in the dying Tamal branch. In early ISKCON history, GS was president of Juhu Beach ISKCON Bombay temple. GS was protected by Tamal and received sannyas from him. Tamal was an extremely dominant and aggressive leader whereas GS was a dagger in a soft sheath. GS had a lavish lifestyle with a competent support staff. GS assisted Tamal's being enshrined as the Zonal Acarya of Juhu Bombay. With politicking they managed to minimize the power of the GBC, Gopal Krishna Goswami, who ran the BBT for India out of the Bombay temple. Throughout the 10 years of the "dark ages" of Zonal Acarya-ism, GS remained Tamal 's chum under all circumstances. GS became an ISKCON guru before the 1986-7 reforms. GS was unable to maintain his Indian residency, so the GBC posted GS to South Africa, East Africa and Mauritius after Bhagavan fell away. As a Tamal protégée, he created complete havoc by applying Machiavellian style Zonal Acarya techniques. Whimsically, he totally transformed the programs in South Africa and drove out all the Prabhupada householder disciples. He re-initiated many Bhagavan disciples. Raghubhir das became GS's



close ally and he took sannyas from GS as Bhakti Chaitanya Swami, who remains the today's GBC for South Africa. Even in Bombay, GS showed an infatuation for select subservient women. But in the South African zone, this went to higher levels. His close association with a bevy of female disciples centered upon a practice that he had introduced: he would only grant women second initiation if they took a lifelong vow of celibacy.

This was another novel, concocted practice not given by Srila Prabhupada. One of his women sent a damning report of this scandal to the GBC, how GS was spending many hours with individual women behind locked doors. GS was forced to leave his zone. The surviving “celibate” is Kuntidevi. The other personal associate was Arca-Vigraha dasi, a wealthy artist who recently passed away, who built a nice ashrama near the Vrindavan Krsna-Balarama Mandir, with GS's opulent suite on the top floor, and many female disciples including Kuntidevi and Arca-Vigraha resided on the bottom floor. They served and worshipped their guru, GS. The GBC knew all this, and from the late 1980's until 1995, GS lived in his women's ashram also intimately associated with Narayana Swami. GS was a primary supporter and promoter of rasika-guru Narayan Maharaja (see Ch. 71, 112). GS adopted Narayana M's philosophical outlook, and this became the Gopi Bhava Club. GS shared his pseudo-enlightenment

with Tamal, Bhurijana, Dhanurdhara Satsvarupa, Sivarama and other sannyasis. They were members of Narayana Maharaja's intimate raganuga-bhakti cult. This deviation existed in full view of all the GBC. Finally, due to devotee complaints, the GBC had to act, but the details of the closed GBC meetings are unknown to this very day. The GBC put an end to the Gopi Bhava Club, but for its founder GS, who promoted Narayana Maharaja as the new Acharya of ISKCON, the GBC decree was too much to swallow. "Those convinced against their will are of the same opinion still." In Sept. 1994, the duo of GS and Tamal were the guests of honor at Narayana M's Gaudiya Math to celebrate Srila Prabhupada's taking sannyas in 1959. Disregarding the GBC mandate, they both presented



dissertations to the assembly. Their transcribed lectures were sent to all GBCs, who finally saw they had a much more serious problem than first understood. The GBC had an emergency meeting Nov. 5, 1994, where GS vehemently defended his "rights" to keep a rasika guru, adamantly defying the GBC. At Mayapur 1995 the GBC's final order stated that GS and Tamal were banned from living in or visiting Vrindavan for 2 years. GS

had to renounce his "family" ashrama and his siksha guru Narayana M.

No women confessed to sexual relationships with GS but: "BGita Ch. 16:1-3 applies to many ISKCON sannyasis who openly associate with women and are corrected by the GBC. *"There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a sannyasi is strictly forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Chaitanya was an ideal sannyasi, and when He was at Puri His feminine devotees could not even come near... They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the sannyasi not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a sannyasi, intimate relations with women and possession of wealth for sense gratification are strictly forbidden."*

GS left Vrindavan a very bitter man. The GBC also banned him from initiating disciples for a number of years. He lived in Laguna Beach and kept in contact with the women, and the GBC directive didn't specify that GS had to renounce his disciples. Then he won \$29 million in a court case from a trust in which he was a sole trustee. He refused to share with the family of the deceased, although that was the trust's intention. When Tamal passed away in 2002, he inherited millions more. He also inherited his parents' wealth and mansion in Santa Barbara, where he now resides. Recently Arca-Vigraha dasi also left everything she owned to GS. Kuntidevi dasi and some of the celibate Mauritius women disciples moved into GS's mansion. GS placed Tamal's picture on his altar, and he hosted a Tamal Vyasapuja ceremony. Visitors come by invitation only. His Wealthy Swami Country Club includes Radhanatha, Indradyumna, BB Govinda, and others, who may regularly stay for months in GS's luxury 5-star apartment. A few years back, GS addressed his questionable relationship with Kuntidevi dasi by having her marry one of his male disciples much younger than her. This marriage façade was short-lived. Kunti still lives with her very own semi-retired Swami, who sports the GBC-bestowed title of "Emeritus." The other Indian women disciples found husbands or just peace of mind. After all this, GS was put on a GBC committee, along with Malati dasi, to oversee his old ex-Zonal Acarya friend, the fallen sannyas Emeritus Satsvarupa. How bizarre is that? Today GS is back in the guru business, harvesting disciples in Tamal's Texas temples. He authored "Watering the Seed" and posts articles online. In GS's case, it's obviously not for the money. It's for other things. See Ch. 153-155.

***We ask, what is he doing with his estimated \$50 million?***

### **BALABHADRA DAS/BHAKTI BALLABH PURI GOSWAMI (BBPG)**

Bhakti Ballabh Puri Goswami (Balabhadra das), used a perverted "test" to decide if the Scotland temple ladies should remain single or if they had to get married. They privately showed him their breasts. If too big, they had to get married; if small, they could remain single. From the GBC

report Sept. 17, 2007: *"The GBC, after much deliberation and consultation, has no alternative but to sadly report the deviations of and the abuses to devotees by Balabhadra das (BBPG). Notwithstanding his fall-downs the GBC offered BBPG shelter and guidance provided he work under their guidance, absorbing himself in sadhana. Unfortunately he has recently defied this agreement, the guidance of his friends, the direction of GBC members and the authority of this Society, thus in effect leaving ISKCON and acting independently. [...] he was always eccentric and even in the early 80's showed a penchant for cars, cameras and handling money. [...] The death of his wife [1994] seemed to be a turning point. His sadhana deteriorated, his weight increased and he became increasingly involved in his female disciples' lives, despite being a sannyasi. There was a "special" relationship with one female disciple, with whom he repeatedly fell down. [...] Over three years ago BBPG's this sexual abuse came to light and in our investigation, a Pandora's box of equally serious deviations were revealed, as well as his degradation into a disoriented person who could not fit for a position of authority or spiritual leadership in this movement. This view is shared by all the senior Scotland devotees [...] He was sent to a professional psychiatrist for 6 weeks, but he blocked us from obtaining the report. [...] Balabhadra was physically abusive to disciples, sometimes violently hitting and kicking them, even drawing blood. [To help them] he performed many explicit sexual and voyeuristic acts by exploiting the obedience of his female disciples. Considering himself proprietor of the Society's funds he wasted money on the frivolous purchase of expensive cars, motor-homes, cameras and dozens of guitars. His dealings with disciples were contradictory, duplicitous, manipulative, intimidating and abusive. [...] He admitted he thought of himself as a personal associate of Lord Chaitanya and/or Krishna. His conception of guru was as the proprietor of his disciples, ISKCON Scotland's assets [...] Until this year, only the temple president knew of these things, others thought he had semi-retired for health reasons. [...] He has] no means of livelihood [...] supporting him is not an ISKCON approved project or person."*

From the GBC report and other sources, we understand: **(1)** the GBC knew Balabhadra was "eccentric" and highly materialistic, and yet still voted him in as a good-as-God guru for ISKCON, **(2)** the GBC knew he had deteriorated after 1994 when his wife died, **(3)** the GBC tried to "manage" and "investigate" this crisis for 3 years while only the Scotland temple president knew the situation, **(4)** the GBC thus covered-up the whole mess for 25 years, not caring that many devotees were worshipping a fallen guru, **(5)** the GBC was quiet because Shivarama and BB Govinda Swamis were getting large "donations" from Balabhadra das. Corruption.

Balabhadra bought himself a \$250,000 motor home; he had a collection of over 50 expensive electric guitars, worth \$20,000. His disciples collected on the streets with their sweat and blood working 365 days a year: supposedly surrendering it all to Krishna. Shivarama Swami and BB Govinda Maharaja knew of his behavior yet did nothing. Maybe a publicized scandal is not always the best way to deal with these situations, but cover up is certainly not a better alternative. Why did they allow him to remain as a Sannyasi? Initially the only action taken was to remove him as the GBC/Temple president in Scotland and relocate him to South Africa, to start over, as if nothing happened, with no apparent consequences to his actions. Finally he was caught in self-erotic sex and terminated as an ISKCON guru, although the GBC does not mention this. Amazingly, the "GBC members" admitted that BBPG "was always eccentric" and materialistic, but still later voted to approve him as a false diksha guru. Even after the GBC "investigated" his sexual affairs with a female disciple and other severe offences/falldowns, they were "deliberating," "consulting," "negotiating with him" for 3 long years, and meanwhile they hid from his disciples how their "guru" had gone haywire. The case of BBPG shows, once again, a GBC who reflexively covers up their gurus' falldowns, quietly trying to negotiate and bury the past, hoping to recreate the illusions for the future. **All GBC approved gurus are bogus.** Their present guru system is a scam, a guruocracy, a guru franchise business. In 2008 the GBC suspended his sannyasi and guru status, and his ISKCON membership. There is no doubt that top GBC men knew of this problem for decades, but hushed it all up until the situation could no longer be

avoided or ignored. Then they suddenly “investigated” for 3 years. The GBC has dozens of crises at any point in time. This is due to an insane, ashastric policy of approving fallen souls as false diksha gurus.

### GOPAL KRISHNA MAHARAJA (GKM)

One of the prominent ISKCON gurus is Gopal Krishna Swami, an Indian bodied devotee who joined in the late sixties and now controls half of ISKCON India, namely Bombay and Delhi, two major temple complexes. In some ways GKM leads a humbler profile than many ISKCON gurus, yet we see he sat on a Vyasasana larger than Srila Prabhupada’s seat recently. He has been a staunch defender of ISKCON guru policies, opposed any investigation into Srila Prabhupada’s poisoning, and engages ISKCON in various mundane social welfare programs, including a “COVID Care Center” with 200 beds in May 2021. He also manages “gurukulas” which have government curriculums, even though Srila Prabhupada told him specifically not to. **GKM:** “I was thinking, Srila Prabhupada, we should get this gurukula accepted by the government also...” **SP:** “No, no, no. Never do that.” (SPConv Oct. 25, 1972) He also was behind the seizure of Jitarati’s Bhagwatams.

### PARAM GATI SWAMI

*“ISKCON GBC wishes to announce that Param Gati Swami has resigned from the GBC and will no longer accept [new] disciples for initiation. The GBC has determined, following a careful investigation, that Param Gati Swami recently **made sexual advances to a male devotee**. The man did not welcome these advances and matters advanced no further. In pursuance of GBC direction, Param Gati Swami will be staying in Mayapur for the next year for a directed course of counseling and spiritual restoration under GBC supervision. Those who are his initiated disciples should approach their local temple or regional authorities, as well as other trusted senior devotees, for personal guidance and direction.”* (GBC release, 2009) In 2010 the GBC agreed with Param Gati that he would relinquish his sannyasi status and be known as Param Gati das, to be reviewed after 3 years. Also he was to undergo “counseling and restoration” and eventually he was allowed to initiate new disciples again. His sannyas status was also re-approved because in 2017 Param Gati das Maharaja was being worshipped as a guru and a sannyasi in Brazil, with his annual Vyasa puja celebration. So, the GBC suspended him temporarily as guru but not as a sannyasi, then suspended him as a sannyasi a year later, then re-instated both his guruhood and sannyas status a few more years later. Did you follow that?

### WHAT HAPPENS TO THE DISCIPLES WHEN A GURU FALLS DOWN?

The GBC reassures its members that ISKCON law guarantees their being situated properly in spiritual life, even if their guru was fallen before or after their being initiated, as seen in the above histories of fallen ISKCON gurus. ISKCON bureaucratic rules violate the clear truths of shastra and Srila Prabhupada’s teachings. And ISKCON law does not philosophically explain when a guru falls down, how do the disciples have a bona fide spiritual master? If they should take shelter of Srila Prabhupada when they get in difficulty because of unauthorised gurus, why not just go to Srila Prabhupada from the start? The GBC says, *“By virtue of strong association with good devotees and a deep relationship with our Founder-acharya Srila Prabhupada, they will be able to overcome any impediment and continue to advance on the path of devotional service.”* But then why get initiated by any GBC guru at all? It must be Srila Prabhupada who is the bona fide Guru with whom one can have “a deep relationship” as a direct disciple and thereby “advance on the path of devotional service,” just as Srila Prabhupada himself teaches: *“First we must find a bona fide guru, establish our relationship with him, and act accordingly. Then our life will be successful, for the guru can enlighten the sincere disciple who is in darkness.”* (SSR Ch. 2) After 50%+ guru falldowns, why risk discovering (or not discovering) that your ISKCON guru is bogus? Amazingly, however, the ISKCON game of guru roulette continues... The GBC, whose mandate supposedly allows it to manufacture a system of authorizing



*Vyasa Puja de Maharaj*  
**PARAM GATI DASA**

**DIA 02.07.2017 - DOMINGO**  
Convidamos os discipulos e simpatizantes  
a participarem dessa festa!

11h30: Guru Puja  
12h: Leitura de Oferendas  
12h45: Prasada (alimento vegetariano espiritualizado)  
Entrada Franca

Rua Hépolite, 1531, Pacoambu ☎ 11 3661-8440  
Preparação orientada por acharya-remedior da ISKCON e da BSC  
Sua Divina Graça A. C. Bhaktivédanta Swami Prabhupada

gurus in ISKCON, and when one of their approved gurus bites the dust, cannot say or do more than give the advice: "...whether you continue to take shelter, guidance, and siksha" from Mr. Fallen "is entirely up to you"...? In other words, the ISKCON guru system has no guarantees or remedies against gurus being exposed as bogus. If it happens to you, it's your tough luck- you chose the wrong one. So why choose any of them? Better to take no risk and stick with Srila Prabhupada. ISKCON advises that he is the pre-eminent siksha guru for everyone, **and that just leaves the technicality of an official diksha ceremony to complete the formula.** (see Parts 18-19)

#### LIST OF ACTIVE INITIATING GURUS IN ISKCON MID-2016

*Those gurus marked in bold are known have faced heavy widespread rumors or censures re: illicit sex, mismanagement, eccentricities, inappropriate behavior, insanity, suspensions, censures, etc.*

(1) Atmanivedana Swami (2) Bhaktivaibhava Swami (3) Bhakti Bhrnga Govinda Swami (4) Bhakti Chaitanya Swami (5) **Bhakticharu Swami** (6) Bhakti Dhira Damodara Swami (7) Bhakti Gaurava Narayan Swami (8) Bhakti Gauravani Goswami (9) Bhakti Raghava Swami (10) Bhakti Sundar Goswami (11) **Bhakti Vikasa Swami** (12) **Bhakti Visramba Madhava Swami** (13) Bhakti Vrajendranandana Swami (14) Bhaktivyasa Tirtha Swami (15) Bhakti VV Narasimha Swami (16) Bhakti-bhusana Swami (17) **Bhaktimarga Swami** (18) Bhurijana dasa (19) **Bir Krishna dasa Goswami** (20) Chaitanya Candra dasa (21) Chaitanya Candra Caran das (22) Candra Mukha Swami (23) Candramauli Swami (24) Caru dasa (25) Danavir Goswami (26) **Devamrita Swami** (27) Dhanvantari Swami (28) Druktakarma dasa (29) Giridhari Swami (30) **Giriraja Swami** (31) Gopal Krishna Goswami (32) **Guru Prasad Swami** (33) **Hanumatpresaka Swami** (34) **Hridayananda das Swami** (35) **Indradyumna Swami** (36) Janananda dasa Goswami (37) **Jayadvaita Swami** (38) **Jayapataka Swami** (39) Jivananda Das (40) Kadamba Kanana Swami (41) Kalakantha Das (42) **Kavicandra Swami** (43) **Kesava Bharati das Swami** (44) Kratu dasa (45) Vedavyasapriya Swami (46) **Virabahu dasa** (47) Kripamoya Das (48) **Krishna Ksetra dasa** (49) Krishnadas Swami (50) **Lokanatha Swami** (51) Madhu Sevita dasa (52) Mahatma Das (53) **Mahavishnu Swami** (54) Manonatha Das (55) Matsya Avatara dasa (56) **Navayogendra Swami** (57) Niranjana Swami (58) Partha Sarathi das Goswami (59) Prahladananda Swami (60) Purushatraya Swami (61) Radha Govinda Swami (62) **Radhanath Swami** (63) **Ravindra Svarupa dasa** (64) **Romapada Swami** (65) Rtadhvaja Swami (66) **Sacinandana Swami** (67) **Sankarsana dasa** (68) Satyadeva dasa (69) **Shivarama Swami** (70) Smita Krishna Swami (71) Subhaga Swami (72) Suresvara Das (73) Trivikrama Swami (74) Vaisesika Das (75) Varsana Swami (76) Badrinarayan Swami (77) **And others for which we have no information here.**

**COMMENT:** Who can guarantee the status of those in official good standing? Buyer beware!

#### PARTIAL LIST OF ISKCON GURUS: REMOVED, SUSPENDED, LEFT, OR "FELL DOWN"

(1) Agrani Swami (married a disciple) (2) Ananda Svarupa Swami (sannyas fell down) (3) Atreya Rsi Das (left ISKCON) (4) Bhagavan das Goswami (married a disciple) (5) Bhakti Balabh Puri Goswami/Balabhadra das (sex problems) (6) Bhakti Abhaya Carana Swami (Padambhuja) (7) Bhaktiprabhava Maharaj (8) Bhaktivaidurya Madhava (Rohini Kumar- homosex) (9) Bhavananda Goswami (suspended; homosex) (10) Hansadutta Swami (sex, drugs) (11) Harikesa Swami (married, retired) (12) Isvara Swami (Brazil, voluntarily abdicated; told his disciples to accept Srila Prabhupada) (13) Jagad Guru Swami (GaudiyaMath) (14) Jagadish Goswami (married a disciple) (15) Jayatirtha das (Sex, drugs, beheaded) (16) Kirtanananda Swami (Ch. 134, pedophile) (17) Kshiti Mohan (Mexico) (18) Mahabhogavata Swami (El Salvador) (19) Maharam das (20) Narahari Swami (took ISKCON's yacht) (21) Panchadravida Swami (Gaudiya Math) (22) Param Gati Swami (sex, reinstated) (23) Paramananda das (left in disgust) (24) Prthu das (25) Radha Krishna Swami (Mexico, married) (26) Ramesvara Swami (suspended, married) (27) Ram Govinda das (Mexico) (28) Rohini Suta das (married a disciple) (29) Rukmini Pati das (Brazil) (30) Rupanuga das (declared himself unqualified) (31) Satsvarupa das Goswami (adultery, partial insanity) (32) Somaka Swami (left) (33) Suhotra Swami (sex, suspended) (34) Umapati Swami (suspended, homosex) (35) Vaninatha Vasu das (36) Vegavan das (37) Vipramukhya Swami (disappeared, married) (38) Prabha Vishnu Swami (suspended);

prostitutes, now independent guru) **(39)** Mahanidhi Swami (suspended, affair, private babaji-guru) **(40)** Dhanurdhara Swami (left, suspended, trying to return) **(41)** Ganapati Swami (took his name off the list) **(42)** Gunagrahi Swami (pornography, resigned, half-reinstated) **(43)** Sacinandana Swami (still an approved ISKCON guru but sahajiya, secretary scandal) **(44)** Giriraja Swami (retired, woman secretary) **(45)** Bhakti Vijnana Goswami (resigned, mental breakdown) **(46)** Nitai Chand Swami (child sex & abuse) **(47)** Rasananda Swami **(48)** Bhakti Visramba Madhava Swami (insanity) **(49)** Bhaktimarga Swami (homosex, reinstated) **(50)** Kesava Bharati das Swami (sannyas problems, reinstated) **(50)** Lokanatha Swami (suspended 2 years) And many others; it seems ISKCON keeps no records.

In 2018 the GBC website began to show a new category of initiating ISKCON gurus called “Not accepting [more] disciples,” with 9 names, and the GBC corresponding secretary Ananda Tirtha das explained: *“This means they have disciples, or were cleared to initiate disciples, and can act as guru to those they initiated, but are not initiating new disciples, either by their own choice, or direction of the GBC.”* The list included: **(1)** Bhaktividya Purna Swami (child abuse), **(2)** Bhakti Visrambha Madhava Swami (insanity), **(3)** Bhanu Swami (??), **(4)** Ganapati Swami (quit), **(5)** Gunagrahgi Swami (pornography), **(6)** Jayadwaita Swami (only wanted one disciple), **(7)** Mukunda Goswami, **(8)** Satsvarupa (adultery), **(9)** Vegavan (unknown reason).

### **BHAKTI VISRAMBHA MADHAVA SWAMI (BVMS)**

The GBC resolved: *“317: [...] suspended BVMS as an initiating guru effective May 8, 2017 due to his inappropriate and erratic behavior; whereas after meeting with BVMS on Feb. 18, 2018, the GBC decided existing restrictions on him should be continued; [...] the GBC recognizes he is not well and needs our support as well as appropriate boundaries [...] 318: Letter to Disciples of BVMS: [...] by the influence of time, BVMS’s physical and psychological health have become compromised [...] we also took guidance from health care professionals [...] because of his inability to care for new disciples, and because BVMS was instructed not to initiate after that date, any initiations after May 2017 are INVALID and not spiritually binding. We strongly recommend anyone who may have taken initiation from BVMS after May 2017 to seek spiritual care from the many other sources of shelter within the ISKCON community.”* Arrangements were made to care for BVMS, but he keeps wandering off... He has his own apartment in Vrindaban. Thus BVMS was moved to the guru list not accepting disciples, at least not acceptable by ISKCON, which now has created a new category of bona fide guru: one who takes care of existing disciples (also done with Gunagrahi, Satsvarupa, Bhaktividya Purna Swami, etc), but cannot take new disciples. Their institutionally ordained disqualification began at a certain date and only forbids making new disciples. Does it make any scriptural sense? Any logic here?

Who is your guru? Oh, so and so (you know, the one who went insane, had a pornography addiction, poisoned Srila Prabhupada, was the worst ISKCON child abuser, was caught with a Bangkok prostitute, who took initiation from the Radha Kunda sahajiya babajis, who was implicated in the murder of Sulochan, or a Gaudiya Math swami who said Srila Prabhupada was just laying the groundwork and only worshipped Mahavishnu, not Radha Krishna.) And if you say your guru is Srila Prabhupada, you are crazy- unless you were initiated before 1977, and then why aren’t you a guru by now? Something wrong with you?

### **FORGOT HE WAS A SERVANT, OR COMMITTED MANY OFFENSIVE, DEVIANT ACTIVITIES?**

*“I am some kind of leader in this movement. As a sannyasi, initiating guru, and writer of strongly-worded books, I have taken a stand against maya. Sannyasis are meant to generate faith in devotional service by their exemplary behaviour. If I were to fall from such a standard, it would not only be bad for me, but for others also, especially my disciples. I cannot claim, ‘I have conquered maya!’ as did one of our foolish Godbrothers. He appeared to have attained mighty heights, but was kicked by maya into nasty depths. How was it possible? **Because he forgot his position as servant.** We have seen several devotees in our society attain extraordinary opulence and power in devotional service, perform exceptional activities, and then fall down. This caused chaos throughout the movement. It was especially disastrous for their disciples, few of whom ever really recovered from the*

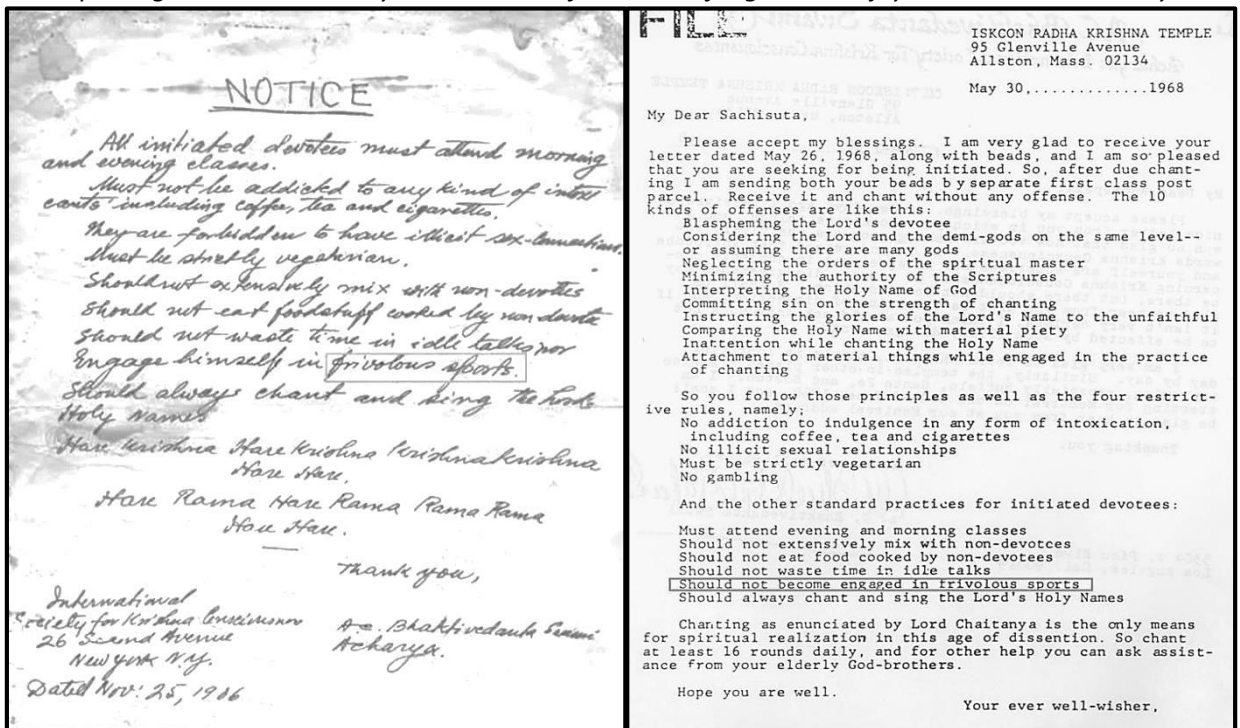


shock. My activities are very small compared to what some of these great sankirtana generals did. Srila Prabhupada, your mercy is all I am made of. I have taken this great risk of sannyas only to serve your lotus feet. Nor am I very good at that. So many Godbrothers and disciples of Godbrothers are doing far more than I to please you. Srila Prabhupada, this is not a very exalted prayer, but one that I need to make: 'Please don't let me fall down.' Even Srila Prabhupada was praying like that (he told us). The difference is that he didn't need to, although out of humility he may have felt that he did. For me, it's a real prayer that I cannot put enough energy into." (Bhakti Vikas Swami, ISKCON Guru, 2009)

**NO IDLE SPORTS, SAYS SRILA PRABHUPADA. BUT ISKCON GURUS PAY NO ATTENTION...**

The reason ISKCON gurus "fall down" (although already fallen) is not just that they forget they are servants, it is due to offenses incurred by sitting on Srila Prabhupada's seat and blocking others' access to Srila Prabhupada, what to speak of multiple other serious offenses and deviations.

Hridayananda is famous for his photos and videos of playing ping pong or tennis with other devotees, including pretty young women who are not wearing saris or even dresses, and joking, laughing, and having fun with such idle sports. "Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This



demoniac sex mentality of material enjoyment is sometimes encouraged by so-called yogis..." (SBhag 3.20.35 purport) Bhakticharu, Indradyumna, Bhanu and others are also seen engaged in gym workouts. (To "spiritualize" this non-devotional activity, devotees can be seen chanting their japa while meditating on the sports game.) Srila Prabhupada forbade idle or frivolous sports, including them with the four regulative principles: "...they are trained to refrain from the following four principles of degradation: 1) Sex life outside of marriage, 2) Meat eating, or eating of any animal food, 3) All forms of intoxication, 4) Gambling and idle sports." (SPL Pope Paul IV Aug. 3, 1968)

Srila Prabhupada encouraged the children to play, especially kicking a ball, swimming, and running around. But for adults, he limited sports to swimming. Once, as Rupanuga das told the story, while driving past a golf course in Washington, DC in 1976, Srila Prabhupada shed tears watching men wasting their valuable human life in golfing frivolities. On Sept. 3, 2017, Lastingimpression.info posted a video of Indradyumna Swami playing tennis with disciples who chanted japa. He also goes to the

gym and swims 2 km in Olympic pools. Satsvarupa admits he likes to watch football, and roots for Navy against Army (he was in the Navy). There are many quotes from Srila Prabhupada on whether he wanted his followers to engage in any idle sports or not. It is very clear- NO IDLE SPORTS! So, why do these ISKCON misleaders not abide by these instructions? It is symptomatic of the new ISKCON; a society where laxity and disobedience to the Acharya is widespread because, after all, Srila Prabhupada is a previous acharya now, dead and gone, and the current paradigm is being set by the new interpreters of time, place, and circumstances, as was explained by Tamal (1996).



**LEFT: Bir Krishna Swami, rafting Croatia 2007**

A 1969 letter from Srila Prabhupada to the USA military draft board makes the case that his students are serious about spiritual life, not even allowed to engage in idle sports: “March 20, 1969 [...] This is to certify that Thomas Gritton Allin III (Tosan Krishna Das) is my bona fide initiated student. He is being trained under me to become an ordained Minister of Religion in the Krishna Consciousness Society, and he is studying [...] and other allied literatures. He is [...] strictly forbidden to indulge in

the following principles of degradation: (1) All forms of intoxication, including coffee, tea, cigarettes, drugs, alcohol, etc. (2) The eating of animal foods- meat, fish, and eggs. [...], (3) Unmarried sex indulgence, (4) Gambling, or **idle sports of any sort**. Their lives are dedicated to serving God, and as such, they have no time to squander on unbeneficial activities or non-Godly activities.” On Dec. 27, 1976 Srila Prabhupada said: “Dance and chant. This is best exercise. We allow them to dance very... Yes. High jump. Actually that is exercise, and at the same time ecstasy. If they dance and chant Hare Krsna, it is automatically a very big exercise and spiritual advancement. Yes. There is no doubt of it.”

## CONCLUSION

The histories of key ISKCON figures Bhavananda, Bhakticharu, Jayapataka, Satsvarupa, and others are in *Part 10, Book One*. We could go on for many more chapters on ISKCON initiating gurus, but at least we have given some idea of what has happened and what is still going on in ISKCON. Truly it is a history of a circus of unscrupulous rascals. A sad, but true story... “These things are going on.” (SPL) We found about ISKCON leaders and thought it crude but quite accurate:

*“Radhanath playing the blues / Indradymna playing with little girls / Bhagavan playing with his golden trinkets / Sivaram playing with his holy dolls / Romapada playing the moneylender / Kirtanananda playing with little boys / Hamsadutta playing with guns / Giriraja playing a gopi / Kavichandra playing the GBC jester / Bir Krishna playing with himself / Harikesha playing the stockmarket / Bhaktitirtha playing the tribal chief / Bhurijana playing the storyteller / Bhaktividya purna playing the pillion / Hrydayananda playing tennis / Tamal playing the autocrat / Dhanurdhara playing the bully / Bhakti Chaitanya playing the thief / Bhavananda playing with Indian Taxi drivers / Lokanatha playing with little girls / Prabhavishnu playing in Bangkok / Paramagati playing the Techno jock / Braja Bihari playing Sakuni / Sesa playing Teflon man / Gopala Bhatta playing a debauched businessman / Gupta playing the shyster / Jayadvaita playing the deconstructionalist / Malati playing the witchy madame / BB Govinda playing with his secretary / Satsvarupa playing village fool / Devamrita playing Friar Tuck / Balabhadra playing with his disciples bodies / Narayani playing a guru / Prahladananda playing the bogi yogi / Ramai playing the rock n roller / Umapati playing with grown men / Pragosh playing the comedian / Jayatirtha playing with LSD / Jayapataka can't play much anymore / Prithu playing with himself and men / Gopal Krishna playing the Attention Deficit child...*

***These are our spiritual leaders?***

## PART 16: FOUNDATIONAL BASIS POISONED

Psalms 9:16: *'The Lord is known by the judgment which he executes: the wicked is snared in the work of his own hands.'* Part 16 investigates how the fundamental basis of Srila Prabhupada's ISKCON has been lost, poisoned, adulterated, and corrupted by the abhorrent GBC misleadership. This is important to document to fortify the contentions in Part 17 that Srila Prabhupada wanted elections for ISKCON leaders, something contrary, of course, to the GBC's official position. The GBC has overtly disobeyed Srila Prabhupada's instructions, they have neglected to preserve his institution, they have deviated from the principles he taught, they have spoiled the pure spiritual movement he carefully created, there is still no ISKCON Constitution, Srila Prabhupada's sacred books have been defiled and adulterated by open-ended unauthorized, unnecessary changes. The next 15 chapters examine how the GBC has poisoned the fundamental basis of Srila Prabhupada's Mission. Most devotees who have been around the movement long enough, are at least subconsciously aware that there is something fundamentally wrong with the society's fundamental basis.

### SOME OF THE DEVIATIONAL POISONING IN SRILA PRABHUPADA'S INSTITUTION

Here are some of the deviational poisoning in ISKCON, of which volumes could be written, but our purpose is to inspire restoration, not wallow too long in the cess pool of maya.

**(1)** Srila Prabhupada's instructions and fundamental documents were hidden for many years and are even today neglected or repudiated: his letters, the Last Will, July 9 Order, Direction of Management, etc. **(2)** Creation of a tyrannical institutional regime where asking the wrong questions lead to expulsion. **(3)** Money meant for the temples and devotees is siphoned off for the opulent lifestyles and secret savings of the elite gurus (Giriraj Swami has \$50M). **(4)** GBC claims that acharyas sometimes fall down, mahajanas are often in illusion and imperfect, that this is a transcendental pastime, and that imperfect conditioned souls can give diksha. **(5)** Srila Prabhupada is dead and gone, not available as diksha guru. **(6)** The diksha guru can often become demonic. **(7)** Srila Prabhupada was not as perfect as scripture. **(8)** Scripture and Srila Prabhupada's books need to be adjusted to the circumstances and culture. **(9)** Deviations may be necessary according to time and circumstance. **(10)** Collective disobedience is GBC authority. **(11)** Never disobey the GBC authority which is the same as Srila Prabhupada himself. **(12)** Srila prabhupada's books must be edited endlessly to improve and correct them. **(13)** Purity is a given for those wearing saffron cloth, regardless what they do or say. **(14)** Do not ask questions and be a nice blind follower of ISKCON's defective doctrines (see Part 20).

## CHAPTER 146: MINIMIZING SRILA PRABHUPADA

### MINIMIZATION DUE TO ENVY AND OVERCOMING

**(1)** *"The third offense at the lotus feet of the holy name, which is called guror avajna, is to consider the spiritual master to be material and therefore envy his exalted position."* (CC Adi 8.24) **(2)** *"One should know the acharya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."* (SBhag 11.17.27)



All the conditioned souls originally came to this material world due to envy of the Supreme Lord, His position, and His opulences. Srila Prabhupada's appearance as world acharya and empowered representative of the Supreme Lord

will naturally attract the envy of many conditioned souls as well, even from his own disciples. Every conditioned soul has an internal struggle taking place between divine and demoniac tendencies. This is due to the presence of material desires in the heart of the originally pure spirit soul. This envy of Srila Prabhupada is perhaps best exemplified by Kirtanananda's statement on the video titled "Peons of Perfidy" (circa 1987): **"We can all become as great as Srila Prabhupada..."** and his arguments that since Srila Prabhupada did not arrange daily guru-puja for Srila Bhaktisiddhanta Saraswati, why should they not receive daily guru-puja as Srila Prabhupada's heirs and the next link in the parampara? Thus, by presuming themselves to be far more than they actually are, the conditioned souls, out of envy, imitate Srila Prabhupada. Simultaneous to the imitation comes **the minimization of Srila Prabhupada**. It is a process of artificially elevating oneself while pushing Srila Prabhupada down, most often subtly and subconsciously.

Who can begin to reach the heights of greatness found in a mahabhagawat pure devotee such as Srila Prabhupada? It is impossible for us rascals on planet Earth. The desire and attempt to do so is envy, which entails directly or indirectly reducing the stature (minimization) of Srila Prabhupada whereby we appear to become elevated by comparison. **(1)** *"These great souls were not mere luminaries like comets appearing in the firmament for a while and disappearing as soon as their mission is done. They are like so many suns shining all along to give light and heat to succeeding generations. Long time yet to roll on when they will be succeeded by others of sublime mind, beauty and calibre."* (Bhaktivinode Thakur) **(2)** Yasodanandana das: *"Similarly many envious persons in the guise of Vaishnavas and acharyas manifested their envy towards Srila Prabhupada by exploiting the assets of his society, impudently imitating him by sitting on Vyasasanas in front of his deity and photos, and knowingly disregarded the injunctions of the sacred shastras not to imitate the acharya."* **(3)** *"One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity."* (SBhag 3.13.10) **(4)** *"So guru, acharya, being representative of the Supreme Personality of Godhead, he should be worshiped. [...] Never think of envying. As soon as we become envious of the acharya, there is falldown, immediately. Yasyaprasadan na gatih kuto'pi. Yasya prasada bhagavat-prasadah. This is the teaching of Visvanatha Cakravarti Thakura."* (SPLecture Oct. 5, 1976) **(5)** *"And if you have really a bona fide guru, then by pleasing him you will get the favor of Krishna. Yasya prasada bhagavat [...] If you have become more than your guru, then 'Overcoming guru, I shall get Krishna's prasada, Krishna's favor, I have learnt more, guru mara vidya,' that is also not good..."* (SPLecture Nov. 6, 1976)

### **SRILA PRABHUPADA IS MINIMIZED AND RELEGATED TO HISTORY**

In *Radha Damodara Vilasa* (p. 273-9, 342-4), we read about the first ISKCON conspiracy: *"Srila Prabhupada has been disturbed due to a series of mishaps over the past several months... It all began with a letter from Achyutananda in early April (1970)... (the Gaudiya Math) object to him applying the title 'Prabhupada'... They prefer the title Swami Maharaja, who, they say, is not the only spiritual master, nor the only pure devotee... Achyutananda naively repeats this new information in a letter to his friends at the New York temple... (and) that any ISKCON devotees coming to India should first write to receive permission from Madhava Maharaja. [Prabhupada] detects a discrepancy regarding edits to the new KRISHNA book manuscript... [he] begins to spot check other manuscripts [for errors]... Prabhupada is shocked that no one (or editor) has detected these blunders... One day [...] he notices that one of the cleaning ladies absent-mindedly put his Guru Maharaja's picture upside down. After greeting the Deities, Prabhupada is offered caranamrita. But someone put salt in it instead of sugar... Prabhupada is startled to see they have printed his name on one small paperback simply as A.C. Bhaktivedanta, leaving out 'His Divine Grace' and 'Swami Prabhupada.' Another booklet ascribes him the title 'Acharya' rather than 'Founder-Acharya.' ...upon opening the book the binding cracks and some of the pages fall out... He discovers not all the devotees are chanting their prescribed sixteen rounds. Some are encouraged by temple authorities to do service in lieu of chanting rounds... In June, a letter arrives from Tamal... (he) asks about his spiritual master's previous life and whether he had been*

subjected to the laws of material nature... Prabhupada learns that his secretary, Devananda, is showing his incoming mail to temple leaders, who **arbitrarily decide to withhold letters they feel are not important. This offense of censoring... outrages Srila Prabhupada.** Now he discovers that these leaders **are denying other disciples direct access to him**, on the plea of protecting his privacy. He recalls that during Ratha-yatra he had been restricted from riding on Subhadra's cart [which they then rode on themselves]. **His leading disciples are acting independently and without authority to control him.** With so many disturbing incidents... He is pained certain leaders isolate him from other devotees. It appears that a veil of maya descended over ISKCON in 1970... led Srila Prabhupada to conclude **there was a conspiracy to minimize his position** as the Founder-Acharya of his own institution. He understood that **he was being pushed into the background- that his supreme authority was being challenged, even doubted...** This was the first major heresy on a societal level... Madhudvisa had suggested that Prabhupada not attend Ratha-yatra due to the outbreak of violence... Kirtanananda Swami had called Los Angeles regarding the Janmastami celebration in New Vrindaban. Prabhupada had made plans to attend, but now Kirtanananda called to say it wasn't necessary for him to come... was part of the superior tendency by devotees to assert themselves and **minimize the guru.**"

**COMMENT:** Some of these mishaps might be attributed to simply immaturity or carelessness by some devotees, but Srila Prabhupada saw all the symptoms of minimization as being tied together in one event or general consciousness. Does the above 1970 situation resemble that of 1977? Yes, very much so. Censoring the mail, severely restricting access to Srila Prabhupada, discrediting almost every doctor or kaviraja who came to diagnose and treat the elusive ailment, refusal to clarify with Srila Prabhupada his instructions for the future of ISKCON, resisting Srila Prabhupada's requests for going on parikrama even though he said, "I think I shall be cured": this was the scene in 1977. Tamal, as personal secretary, assumed many privileges and effectively took over control of most everything from Srila Prabhupada. The excuse was Srila Prabhupada was withdrawing from all external affairs. But the syndrome of minimizing Srila Prabhupada started long before 1977, and after Srila Prabhupada's physical departure it was infused into ISKCON with policies that effectively sidelined Srila Prabhupada as the real Acharya. The foremost minimizing offense is insisting Srila Prabhupada is now unavailable, dead and gone, and thus the need for new living gurus to continue the parampara.

*"So my Guru Maharaja will be very, very much pleased upon you and bless you with all benefits. So he wanted this, and he is not... **It is not that he is dead and gone.** That is not spiritual understanding. Even ordinary living being, he does not die. Na hanyate hanyamane sarire [BGita 2.20]. And what to speak of such exalted, authorized personality like Bhaktisiddhanta. He is seeing. [...]* Similarly, Krishna and Krishna's representative, spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding." (SP Lecture March 2, 1975)

#### **TELLTALE EXAMPLES, MINIMIZING SRILA PRABHUPADA**

An ISKCON guru in a 2010 public lecture stated: **"Gramatically Srila Prabhupada was not very proficient."** Who would dare say this to Srila Prabhupada's face? Statements such as these and much worse are part of the semi-conscious Srila Prabhupada minimization atmosphere in ISKCON. Comments: *"Srila Prabhupada was more grammatically astute than most of his disciples. He knew and spoke English very well, and sometimes when questioned about how he used a word, he would have devotees look it up and they found in the dictionary the exact meaning that he had given. So this is way out of line and only based upon envy. This minimization is based also upon little practical knowledge of the actual status of a maha bhagavat pure devotee. The pure devotee maha bhagavat is on an inconceivable platform. Only an envious fool would say something like that."* (Damaghosh das, 2017)



In 2002 Adridharan das noted an example of how Srila Prabhupada is minimized: *"Prabhupada was full of human characteristics. He could be humorous, gentle, even whimsical at times in the way he expressed himself [...] I must confess that I sometimes grow tired of rigid hagiography that doesn't accommodate Prabhupada's humanness but emphasizes only that he was absolute or legendary."* (Satsvarupa das, Vyasa Puja Book 2002) We see a GBC "guru" "glorifying" Srila Prabhupada by preferring him depicted as a relative, non-absolute, non-legendary human being, who would even be "whimsical." But in Gita 16:23's purport Srila Prabhupada states behaving "whimsically" is characteristic of the Demoniak Nature: *"The word kama-karatah is very significant. A person who knowingly violates the rules acts in lust. He knows that this is forbidden, but still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord."* Whimsical does not describe Srila Prabhupada. During Srila Prabhupada's physical presence, no one else would sit on the Vyasasana, and even sannyasis and lecturers would sit on the floor amongst the devotees. Today, anyone can sit on the Vyasasana, even visiting academic religious scholars. Shivarama Swami (Oct. 20, 2020): *"In what quantity should a devotee listen to Srila Prabhupada, his spiritual master, and other devotees? Now I can't give you a shastric answer for this in terms of quantity, I'll give you a reasonable speculation [...] I suggested 40% Srila Prabhupada, 40% guru, 20% others."* IRM commented: *"This shows how in practice the ISKCON guru system is leading to a minimization of Srila Prabhupada, with GBC gurus pushing for him to be relegated to being a minority figure even in terms of whom the devotees listen to. Other GBCs such as Pragosh das complain about this, but to no avail."* (BTP 68 p.15)

### MINIMIZING BY NOT ACCEPTING EVERYTHING SRILA PRABHUPADA TAUGHT US

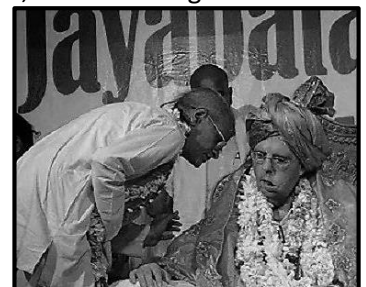
Another way of minimizing Srila Prabhupada is to selectively accept his teachings. Hrdayananda has actually said he accepts Srila Prabhupada when it comes to important issues that are verified by shastra, but otherwise he feels free to use his own intelligence to determine what to accept. But what is the use of that? **SP:** *Unless one is prepared that "I am accepting somebody as my spiritual master. I must accept whatever he says," if there is any doubt, that "I cannot accept his words verbatim," then one should not accept him as spiritual master. That is hypocrisy. One must be first of all convinced. Therefore it is the duty of the spiritual master and the disciple to associate- that is the injunction of Sanatana Gosvami- for some time, and both of them should study. The disciple should study, "Whether I can accept this saintly person as my spiritual master." And spiritual master also will see, "Whether I can accept*



*this boy, this person, as my disciple." That is the way. (SP Lecture July 13, 1971) Hrdayananda "Swami" stated: "In contradicting the principles of modern psychology and sociology, which have been proven scientifically beyond any doubt, Srila Prabhupada has exceeded his authority."* At least publicly, the GBC failed to protest this statement by one of their own members, a statement which is a gross minimization of Srila Prabhupada, the eternal and perfect spiritual master, subordinating him to one's defective intelligence and speculation.

### MORE EXAMPLES HOW PRABHUPADA HAS BEEN MINIMIZED

(1) The living guru philosophy misunderstands Srila Prabhupada to be no longer available for the transmission of spiritual knowledge, and minimizing him while conditioned and fallible souls are held up as the replacements. This was epitomized by simultaneous guru pujas in the 1980's. (2) The huge extent by which Srila Prabhupada's books have been adulterated lessens the potency and originality of those transcendental books, as though Srila Prabhupada's work was faulty, ordinary, and needing revisions. This is very offensive to Srila Prabhupada. (3) The primary minimization is



obstructing Srila Prabhupada from initiating his own disciples via the officiating acharya system he set up in May and July 1977. **(4)** Replacing Srila Prabhupada in ISKCON as THE acharya by allowing anyone to compete for his followers. **(5)** Relativizing Srila Prabhupada by characterizing him as an ordinary although devout man is a minimization of his true stature. E. g., as is done in the Lilamrita biography, that he is not shastra, using the terminology “postcharismatic fate,” disobeying his instructions as irrelevant now he is dead and gone and he is just a previous and historical acharya, relegated to the back pages of history. **(6)** From the Jayapataka disciple who was the editor of ISKCON website CHAKRA: *“MRdd: I do want you there, but without the threats and put downs. You do have something to contribute and your literalism is a welcome viewpoint (but it's not the only one). So also is your deification of Prabhupada. But it's equally acceptable for some to see Prabhupada as an empowered human being who made some material mistakes but who nevertheless is able to give us Krishna. Although other people may see Prabhupada as more of a human being and less ‘God-like’ than you do and they may feel that he has made mistakes about material matters, without feeling that this detracts from his ability to give us Krishna, you have taken it upon yourself to judge that this constitutes an offense, that your view of Prabhupada is the only right one and that everyone else is a blasphemer.”* **[COMMENT:** This lady may not be a spokesperson for ISKCON leaders (some of whom also found her opinion offensive), but Jayapataka’s hesitancy and reluctance to publicly correct her grave misunderstandings are inexcusable. These types of attitudes towards Srila Prabhupada are prevalent and tolerated even among the misleaders.] **(7)** Jumping from one guru phenom to another, Sridhar to Narayan to Radhanath to who’s next? This neglects the understanding that Srila Prabhupada was, is, and always will be the empowered acharya of the Hare Krishna movement for anyone via his original books, lectures, etc. **(8)** Srila Prabhupada cannot be killed or confined to the past as an historical irrelevancy, as envious persons try to reduce Srila Prabhupada’s stature. **(9)** Putting photos of conditioned souls on the altar next to Srila Prabhupada to artificially raise their status. **(10)** Poisoning Srila Prabhupada is the ultimate minimization of his exalted stature.

**(11)** Rejection of Direction of Management (Ch. 161). **(12)** *“The atmosphere in ISKCON is permeated by and inundated with examples of Srila Prabhupada being minimized. Examples could fill tens of thousands of pages (no exaggeration). I have no doubt that if I went to the ISKCON temple here in Alachua for the morning program, I’d see at least a dozen clear examples of Srila Prabhupada being minimized and pushed out of his rightful position. About 10 years ago I attended the morning program here, and after Mangala-arati, instead of reading from a book of Srila Prabhupada, they read a book from some other author. Also I’ve heard that for the past several years, during morning class they’re not reading Srila Prabhupada’s Srimad-Bhagavatam, but rather the 10th, 11th, and 12<sup>th</sup> Cantos translated and purported by others.”* (Dhira Govinda das, 2016) **(13)** Some gurus promote their own books and lectures and thus their followers have little time or interest in Srila Prabhupada’s legacy. Satsvarupa’s tape ministry has 700+ lectures online; Bhakti Vikas Swami has 4,000. Satsvarupa wrote: *“I have written over a hundred books [...] All of them are valuable and of interest to the growing numbers of Krishna conscious devotees.”* Srila Prabhupada’s books are thus being minimised, and the study of Srila Prabhupada’s books dwindles by competing output from the ISKCON gurus. This leads to Srila Prabhupada’s books being seen as inferior to these other books. *“There is no need by any of my disciples to read any books besides my books – in fact, such reading may be detrimental to their advancement in Krishna Consciousness.”* (SPL Jan. 20, 1972) *“This mission has been established simply on the publishing and distribution of my books. So get them translated and published as soon as possible.”* (SPL July 26, 1975) Yet, Satsvarupa and other ISKCON “gurus” promote their own books rather than Srila Prabhupada’s books. Some examples of this distraction: *“Bhaktisiddhanta Sarasvati told Prabhupada that printing books was more important than building temples, he told Prabhupada to print books. I have followed in the footsteps of that instruction and dedicated my life to writing Krishna conscious literature.”* (Satsvarupa Legacy website) *“What I like the most is Shivarama Maharaja’s books. This book is my lifesaver [...] I worship these books. [...] I feel like with these books,*

yeah, maybe I have a chance to go back home back to Godhead." (Disciple Shivarama Swami website, Sept. 30, 2019) (14) Narasimha das, 2017: "On a tape a devotee asked Srila Prabhupada if he had seen any demigod, who replied this was not a very meaningful question to one who was a personal friend of Krishna, that a personal friend of the Emperor need not approach any minister for any purpose. Rather, high-ranking ministers will approach the Emperor's intimate friend for advice and favors. A few years ago I was glorifying Srila Prabhupada as the predicted shaktavesha-avatar and jagat guru for the Golden Age in the presence of a senior ISKCON devotee, who replied: 'You may have such understanding of Srila Prabhupada, but other devotees may still be respectful without that understanding. Senior Vaishnavas have warned about deifying Srila Prabhupada, or over-exaggerating his importance in the Gaudiya Sampradaya.' I replied, 'All the scriptures implore that the spiritual master must be accepted to be as good as Krishna Himself. The words we sing during guru-puja and mandala-arotik are not just hyperbole. We should believe and preach these things for the benefit of the whole world. Otherwise, why did Srila Prabhupada sit on a throne and accept daily formal worship in the temple? He is always on the altar. So it would seem that our first duty is to accept Srila Prabhupada for the divinity that he was and is. At least his own disciples should understand this immediately and then later the whole world. Otherwise what does it mean that the real Acharya is 'self-effulgent' and 'as good as God?'

"To neophytes, outsiders, and the uninitiated, the GBC stance may seem reasonable: that Srila Prabhupada was a nice sadhu but nonetheless imperfect or limited by imperfect senses, just like every other mortal man. (And we, on the other hand, may seem like fanatics.) It seems almost everyone in ISKCON, or at least the leadership, regularly minimizes Srila Prabhupada due to envy or ignorance. Although they accept that he did something wonderful, they feel he couldn't have done it without them. And they consider that he may have made many mistakes "materially" --whatever that means. We must always offer the scriptural evidence regarding the exalted status of a pure devotee, along with scriptural predictions regarding the Sena Pati etc. The evidence for Sri Sri Gaura Nitai as avatars for the age and Srila Prabhupada's status as the embodiment of hope and salvation for the world is far more complete and convincing than any Christian doctrine or historical evidence regarding Jesus Christ. In the case of Srila Prabhupada, however, it is a deliberate grave insult to say his skills in English were lacking. He did, after all, produce 80 volumes that were praised by scholars and devotees worldwide. His books created millions of devotees and are the law books for the next 10K years. But these GBC criminals are saying, 'No, he needed us to make these books proper. His grammar was lacking. We needed to edit his original books extensively to get them right.' In reply, one example I give are his poems. Every writer knows that to create perfect poetry in English is a serious challenge. It is harder to do than prose. Only really great writers can write great poetry. Srila Prabhupada's understanding of English and English grammar was perfect and certainly far better than any of his disciples- or even ordinary professional writers. Doubters often foolishly ask, 'Why didn't Srila Prabhupada use his mystic powers if he had them, like Jesus did? Why did it appear that he made mistakes sometimes, such as forgetting an English word or Sanskrit verse? Why did he prop up so many rascals with spiritual authority? Why did it appear that he was sometimes ignorant of certain facts? Answer: It was because he avoided calling attention to himself as an exalted person and he played the role of an ordinary Vaishnava. But we should know his true glories. He wanted the focus to be on Krishna and the wonderful process of pure devotional service, not himself. He was truly humble." (END)

### **SATSVARUPA'S PRABHUPADA LILAMRITA BIOGRAPHY IS A MINIMIZATION**

**LILAMRITA- "PLANTING THE WEED"** by Urdhvaga das (8/12/98): I find Lilamrita not only very painful to read but also very offensive and distorting. The "Abhay" described in the Lilamrita is not the same as the Srila Prabhupada which I knew while he was with us. Satsvarupa wrote the Lilamrita (1978-83) before his personal "reform" took place (1987), when he still thought he was a "Prabhupada-appointed successor-acharya;" which he later on admitted was an erroneous presumption. The Lilamrita is therefore imbued with Satsvarupa's personal misconception and thus



cannot be an authorised biography of Srila Prabhupada. Besides **falling short of describing a pure mahabhagavata devotee** of Lord Krishna, the Lilamrita also very badly misrepresents Srila Prabhupada by indicating Srila Prabhupada left his movement in the care of 11 chosen “successor-acharyas.” By advocating a unauthorised guru-system the Lilamrita has not only heavily deviated from Srila Prabhupada’s originally established ISKCON but **it is also perverting Srila Prabhupada’s teachings**. The book puts forth many ideas which contradict Srila Prabhupada’s statements. The Lilamrita subtly interpret Srila Prabhupada and his teachings in distorted ways. For example, the author quotes a review of his books describing it as a “very human story, with a very human A.C. Bhaktivedanta Swami.” *“I invite the reader to enjoy the very real human life story of Srila Prabhupada, who is known in this volume as Abhay Charan.”* (Vol. 1 p.19) The Lilamrita portrays Srila Prabhupada in a very mundane way by describing that he becomes: fatigued, goes into ignorance, gets heart stroke, diseased, starves, suffers from old age, has imperfect senses, becomes drowsy, dozes off, made mistakes, all of which are inappropriate characterizations of a pure devotee. This **minimization of Srila Prabhupada** stems from the envy of the zonal acharyas who were not pure devotees, so Srila Prabhupada could not be one either. Below are examples of minimizations and mischaracterizations:

(1) Vol. 1 p. 286 *“Bhaktivedanta Swami’s neighbours observed him coming home dead tired. He stayed around 11:00 and then became drowsy. ...It became apparent that he was over-exerting himself.”* **SBhag 3.2.3:** *“In the transcendental service there is no feeling of fatigue, because it is spiritual service and not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old. On the spiritual plane the service is never tiresome.”* (2) Vol 1 p. 287 *“He (Srila Prabhupada) was dangerously old and not in strong health.”* **SBhag 5.4.5:** *“Another symptom of a liberated person is vijara, which indicates that he is not subjected to the miseries of old age.”* (3) Vol. 1 p. 194 *“Abhay suddenly began reeling, half unconscious, overcome by the heat.”* **BGita 6.7:** *“The devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat.”* (4) Vol. 2 p. 259 *“After some time the drive became tiring for Prabhupada.”* [...] *“The next morning Prabhupada didn’t get up. He was exhausted...For the first time, it became apparent that he was overexerting himself.”* (5) Vol. 1 p. 164 *“When Abhay arrived, he appeared very poor, starving, he had no means.”* (6) Vol.1 p. 88 *“Abhay shuddered as he read the verse. It seemed to speak directly to him. But what does it mean? Does it mean’, he thought, that Krishna will take away all my money? Was that what was actually happening? Was that why his business plans were failing?”* (7) Vol. 1 p. 163 *“His spiritual emotions were so turbulent that he wasn’t thinking of going to Jhansi. He wanted to take a train to... ANYWHERE.”* (8) Vol. 1 p. 222 *“Abhaya spent his time in Jhargram chanting the Holy Name and becoming settled in detachment from his family.”* (9) Vol. 1 p. 24 *“But to Abhay, Calcutta and the British were not alarming, and he even held a certain fondness for his Scottish teachers. Although he looked up to them with a mixture of awe, distance and some tension, he admired their moral uprightness and their gentlemanly courteous behavior with the boys.”* (10) Vol. 2 p. 95 *“Although Prabhupada’s home had suddenly become an insane terror, the street at its door was also a hellish, dangerous place. He was shaken.”* (11) Vol. 2 p. 37 *“America seemed so opulent, yet many things were difficult to tolerate (for Srila Prabhupada). The sirens and bells from fire engines and police cars seemed like they would crack his heart.”* (12) Vol. 2 p. 95 *“Prabhupada moved quickly down the four flights of stairs. He had not stopped to gather up any of his belongings or even to decide where he would go or whether he would return. There had been no time to consider anything. He had taken quite a shock and now he was leaving the arena of David’s madness.”* (13) Vol. 2 p. 59 *Prabhupada: “Yes, I am not happy here.”* (14) Vol. 1 p. 135 *“But, then the worst thing happened. The manuscript was stolen... Abhay was baffled; so much work had been undone. He felt he had worked so many months for nothing.”* (15) Vol. 1 p. 276 *“But his first attempts to arrange a meeting were unsuccessful. Frustrated at being put off by Mrs. Morarji’s officers, he sat down on the front steps of her office building...”* (16) Vol. 1 p.157 *“No,’ Abhaya said. ‘This is good for me. I was sad, but now one great attachment has come to an end...”*”

My list is 39 pages, too much to include here. If someone, in the name of glorifying Srila Prabhupada, also criticizes him by attributing to him such mundane qualities as destitution, insecurity, vulnerability direction-less, familial attachment, dependency on others, attainment of knowledge via material experiences, etc., then Srila Prabhupada's spiritual quality is brought into question. Also interpreting the Vedic literature minimises the authority of the Vedas. Mixing the spiritual with the mundane allows the mundane to be accepted as spiritual, and the spiritual to be considered in a mundane manner. The Lilamrita is not only unbona fide and unauthorised but also very offensive because the author portrays Srila Prabhupada in such a way, that the reader might get the wrong impression of Srila Prabhupada as a mere mortal being (human swami), or just another of the many Indian gurus who came to the West to save drug-addicts and hippies. Srila Prabhupada does not sound very glorious when Satsvarupa delineates the pure devotee's activities and qualities, from his imperfect vision, which regularly is found to contradict that of scripture. The Lilamrita also refers to Srila Prabhupada as "Abhay." The author of the Lilamrita is an initiated disciple of Srila Prabhupada, but audaciously refers to his guru as "Abhay." No wonder the reader would consider Srila Prabhupada a "very human swami with a very human story." Satsvarupa does not like the flowery prose style used, for example, in the Gaudiya Math tradition, and noted that Srila Prabhupada wrote in a more down-to-earth, clear-cut prose. But Srila Prabhupada does not write mundane misconceptions about his own spiritual master. He referred to his spiritual master, His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Maharaja, in exalted terms, even a pastime of his spiritual master as a 6 month old child.

Accepting any mundane conception of the spiritual master and considering him a "very human swami" is wrong and dangerous. The scripture describes such misconceptions of the guru as a hellish mentality. This is capable of uprooting the devotional creeper of even a staunch devotee, a nistha-bhakta. All true Vaishnavas would view mundane statements about the acharya, especially if they were printed in a book distributed to over a million people, as maha-guru-aparadha, a greta offense to one's guru. An acharya's biography must be above suspicion, but Satsvarupa admits in his Guru Reform Notebook that he has slighted and offended his Godbrothers -and Srila Prabhupada- in various ways by allowing himself to be worshiped and regarded on the level of maha-bhagavata paramahansa which was a grave error. Satsvarupa a maha-guru-aparadhi.

If an author is not actually authorised by Krishna, the nectar of transcendental lila he seems to be writing about will actually produce results opposite of nectar. Perhaps this is the cause of the author's permanent and constant sickness for decades. Instead of watering the seed of devotion, the Lilamrita is planting the weed of illusion. No sane and knowledgeable devotee reader of the Lilamrita will consider its author either empowered or free from conditional defects, which are the requirements, as quoted by the author himself. We therefore reject this Lilamrita, because of its many poisonous defects. It gives a completely distorted view of Srila Prabhupada's spiritual activities and erroneously speculates about his emotions.

If the BBT publishers have any regard for Srila Prabhupada as a nitya-siddha devotee, then they will declare the Lilamrita as unbona fide and unauthorised and refuse to reprint it. It must be redone in a proper manner, eliminating the completely distorted mundane view of Srila Prabhupada presently given. The book took birth during the heyday of the zonal acharya fervor. The 11 zonal acharyas lied to the world that Srila Prabhupada had appointed them as successor acharyas, and they even boasted they were now empowered pure devotees, despite their bad habits, offences and deviations. This rejected biography of Srila Prabhupada is the product of an ordinary conditioned soul imitating Srila Prabhupada and daring to sit in his place. **(END)**

#### **THE LILAMRTA: A REVIEW & PHILOSOPHICAL ANALYSIS By Yasodanandana das, 1996**

*"Srila Prabhupada is a pure devotee always, being an eternally liberated associate of the Lord. He did not have a material past at any time. Being an associate of Lord Sri Krishna, he is properly understood to never have been contaminated by matter. As we knew him, his so called material body was not at all material. Heat, cold, happiness and distress, hunger and thirst, birth, disease, old age,*

*and death never touched him. It is not correct to describe that he felt or suffered these mundane influences and pains in a mood of tolerance. He never even felt them, according to the scriptures. The Lilamrta speculated erroneously about the emotions of His Divine Grace Srila Prabhupada and thus it has criticized His Divine Grace, though it tries to cover its subtle criticisms with a thin veneer of the mundanely-presented greatness of his struggle through all the internal and external 'difficulties.' We heard Srila Prabhupada sent letters discouraging a biography of stories about himself by any of his disciples. But, if a biography were to be compiled, the Krishna Consciousness Movement could have simply printed statements from His Divine Grace about his own life minus any misleading commentary. [Actually Mukunda das in UK actually did this, titled Srila Prabhupada Lilamrita As It Is, in 2001.] This could have assured the correct transcendental version of the activities and qualities of the topmost paramahansa devotee of the Lord. Some letters and Indian BTG articles written by His Divine Grace could have been included. And statements directly from Srila Prabhupada's books on the wonderful and totally transcendental activities and qualities of the pure devotee in his preaching pastimes, would most definitely have made a shastric basis for such a project. As always, by simply repeating from shastra, in context, the words of the liberated soul, it is easier to avoid harmful speculation. "If one becomes an offender to the spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate." [C.C. Antya 8.26]" (END)*

Puranjana das stated: "Satsvarupa's book 'Lilamrita' should actually be burned. Any one reading this book, his faith will be destroyed at once." Sulocana das: "No devotee in his right mind should read even one page of 'Lilamrta,' and those copies that have already been distributed should be recovered and burned."

#### **MOON MADNESS: LACK OF FAITH IN THE ACHARYA by Narasimha das, 2017**

Recently I heard an odd accusation from a so-called senior devotee that those who repeat what Srila Prabhupada taught about various controversial facts are embarrassing and minimizing Srila Prabhupada because they hate him and his mission. This came up because some devotees sent out excerpts from *Bhagavatam* regarding eclipses, responding to an eclipse-event mania, where 1000s drove 100s of miles to bask in the darkness of a total solar eclipse. Apparently this senior devotee is himself embarrassed by some of Srila Prabhupada's teachings, which he believes are mistaken and should be hidden. Those who aspire to build their congregations worry that talk of certain subjects will scare away potential converts and thus impede their own sense gratification in the name of preaching. Srila Prabhupada, on the other hand, was not afraid to mention things which may, in the view of some people, tend to create a backlash of contempt and doubt about him, the Hare Krishna movement or the authority of the Vedas. Since he mentioned these things often in lectures and in his books, it would be foolish to conclude that he wanted us to hide these facts.

What are the contentious issues? The structure of the universe. The size of women's brains. The social roles of women. The relative social status and intelligence of various races and classes. The existence of hell, and so on. Srila Prabhupada didn't harp on contentious issues but also didn't shy away from them in proper context. He never agreed that the material bodies of all men and women are created equal. He saw distinctions in this world and taught us that real equality, real happiness and real knowledge free from illusion existed in the spiritual world— not in Maya's kingdom. Some devotees leave the movement over these contentious issues, such as the Vedic view that the Moon is further away than the Sun and that eclipses are due to the influences of the evil planet Rahu. For thousands of years people in India of all classes accepted the Vedic version of things because, in part, they had no other recourse. Modern people think they know everything because they watch TV and have computers to access the all-knowing internet. They blindly accept the version of modern science because it has answered questions such as, "How can we make bombs and missiles that can kill millions of people?" "How can we create technological addictions to enslave the world?" "How can we exploit the earth by force and enjoy lives of luxury and ease?" "How can we engage in all manner of

unhealthy habits yet be fit by taking FDA-approved drugs?" "How can we abort unwanted embryos by popping a pill?" "How can we make synthetic pain killers so we don't need poppy fields?" and so on.

Although the answers to such inquiries are important to many, this won't help anyone solve the actual problems of life, namely birth, old age, disease and death. Nor should we readily accept the dubious "evidence" of Moon photos, climate change analyses, pandemic fears, Mars dune-buggy photos, the safety of untested experimental "vaccines," and so more that is touted as fact. Some say the scientists must know everything about the Moon because they are able to predict eclipses and Moon phases. Vedic astrologers, however, can do so by following the Vedic models. Because you can predict an event doesn't mean you understand what's really going on. People in general feel great devotion to science, because it has given us cars, computers, nuclear weapons, jet planes, birth control pills, amazing drugs, TV, cell phones, hospitals, big cities, and safe abortion clinics. Such people are not interested in the Vedas, which teach us how to live on the land, protect the Earth and go back to Godhead. The fact is no one can go to live on the Moon by mechanical means. Since 1972, the scientists admit no one has gone back there. Why? No one knows what's going on inside his own body or in the next room. Their powerful instruments as well as their senses are imperfect. Instruments are meant to circumvent limitations and illusions, but, in fact, they only increase these limitations and illusions. This material universe is called *maya* for a reason. It is colossal hoax, a shared dream. Nothing here is substantial, nothing is as it seems. A cheap magician can trick the greatest scientist with a house of mirrors and make them bump into walls and get lost, even in a small space. But a second-rate magician is not needed- they are constantly fooled by their own minds and senses. Just because many imperfect people agree on something doesn't make it real. Nor does the predicting or partial understanding of relative and illusory causes and effects make one a great scientist or thinker.

Srila Prabhupada didn't want blind followers but preferred blind following to no following. He wanted intelligent and sincere disciples, not those with ulterior motives. He may have sometimes deliberately said or done things that tested our faith. Unless we carefully understand the limitations and imperfections of our minds and senses in understanding this complex and illusory world, we will be unable to stick to the path of hearing from real authorities; and thus we will take birth again and again in the darkness of ignorance. Once while trying to preach I was challenged by a listener who said, "We have faith in modern science because science is confirmed by experiments and observation. Science has given us jet travel, global communications, great medical advancements and comfortable living." I countered, "Yes technological sciences provide some good for those who think life is an accident with no meaning or purpose, but the actual cost of our modern society to the planet and all life is not yet understood. Our fast-paced modern life is making us weak, immoral, lazy and dependent. We don't understand the damage we are doing to the environment or whether this can be reversed. Modern science has made us so stupid that we are willing to risk killing the planet we live on for sake of supporting extravagant exploitation that benefits a few at the expense of many. I will stick with the perfect acharya who has come from the eternal world, not with the crazy cheating scientists." **(END) COMMENTS:** With the deliberate COVID "plandemic" and the fraudulent vaccination tyranny by Big Pharma, it has become clear science has become a tool for exploitation and false narratives.

## CONCLUSION

There are endless ways ISKCON misleaders are poisoning ISKCON's fundamental basis and minimizing Srila Prabhupada. Disobedience, deviations, changes, false prophets, envy, and his poisoning with heavy metals. Sometimes devotees say: All Glories to Guru Maharaja, or All Glories to Guru and Gouranga." This is also the minimizing Srila Prabhupada disease. *"One thing, on the invitation card you have written All Glories to Our Guru Maharaj. This is impersonalism. As soon as we offer obeisances to guru, the name should be there. We are strictly personalists. The sahajiya's, they write Glories to Guru. Why you are learning this impersonalism, who has taught you? Daily I am offering obeisances to my Guru by vibrating his real name, Srila Bhaktisiddhanta Sarasvati, otherwise it is impersonal."* (SPL July 14, 1972) ISKCON is a "bait and switch" scheme. People read Srila

Prabhupada's books, and want his association and divine mercy. But soon they are steered to an ISKCON-approved initiating guru. Srila Prabhupada's name is hung like a shingle to attract disciples for the false ISKCON gurus. Srila Prabhupada is minimized and everyone is cheated by this bait and switch ruse. More on the minimization disease is in Ch. 179, *Terms of Relegation*. To not follow Srila Prabhupada's teachings faithfully is to minimize the those teachings; unfortunately this is what is going on in Srila Prabhupada's mission. Srila Prabhupada is now a stranger in his own home.

## CHAPTER 147: THE POISONING OF HIS DIVINE GRACE

*"I do not think that we are capable to overestimate the pain and emotional and mental torment and suffering caused by the ISKCON organization in disallowing Srila Prabhupada as the current link (SPCL). This rejection of the possibility of Srila Prabhupada serving as the current and direct link for any and all members of his movement interferes with the establishment and development of the personal relationship of sincere members of Srila Prabhupada's movement, with Srila Prabhupada. This is a travesty. That, due to organization policy, and a dark culture founded in fear and repression, those who come to Srila Prabhupada aren't even aware of the possibility to establish their direct, personal relationship with Srila Prabhupada, with Srila Prabhupada as their current link to Sri Krishna's parampara- what a corruption, a shameless mockery of sanatana-dharma. My view is that there is no greater obstruction to the expansion of Lord Chaitanya's sankirtana movement than the organization called ISKCON rejecting Srila Prabhupada as the current link for its members. [...] we can search, but we won't find, a more fitting example than ISKCON's continual, albeit sometimes slippery and evasive, rejection of his divine grace, than in Bhaktisiddhanta Sarasvati's statement, 'The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.'* (Dhira Govinda das May 26, 2021)

*"Each demon that attacked Lord Krishna in Vrindaban 5000 years ago represented a particular material affliction, such as envy, anger, lust, etc. Putana was a poisoner but adopted the disguise of a very beautiful woman to gain everyone's trust, just as those who poisoned Srila Prabhupada appeared to be very devoted and advanced devotees who were selflessly serving the pure devotee. It was pretense."* (Naveen Krishna das, 2021)

The title of this chapter (Poisoning of His Divine Grace) has a double meaning. **One**, it refers to the heavy metal poisoning of Srila Prabhupada's body. **Two**, it also refers to ISKCON's blocking and obstruction of Srila Prabhupada's divine grace or mercy upon millions of lost souls. After poisoning his body and Srila Prabhupada decided to depart, then Srila Prabhupada's universal availability was denied and obstructed by false doctrines, insisted upon by ambitious men who thought that they had become the next link in the parampara. ISKCON's misleaders are steering everyone AWAY from Srila Prabhupada, and instead to their non-liberated "gurus" by aggressively discouraging one and all, through false philosophy and corrupt institutional doctrines, from accepting Srila Prabhupada, who can actually free them from material bondage. It is actually the official ISKCON doctrine that Srila Prabhupada cannot be your connection to Lord Krishna, you will need to choose one of the vote approved ISKCON gurus instead. This is the worst harm one could ever do to anyone in this material world- deny them access to their sure opportunity to end all their suffering forever. It is worse than a doctor denying his dying patient a life-saving miracle medicine because then he would make less in fees. The mercy and blessings of Srila Prabhupada are being impeded, and his divine grace has been poisoned by the deviations and changes made to his Mission and books. How disgustingly atrocious and upsetting. This must be remedied so that Srila Prabhupada's divine grace once more flows freely.

*"For sure I can say with certainty that Srila Prabhupada is my direct and current link to the disciplic succession. He is the guru in whom I have, or endeavor to have, absolute faith- the guru without whose mercy I would have no chance to progress in Krishna consciousness."* (Dhira Govinda

das, 2016) This statement is intolerable in ISKCON today; devotees are falsely indoctrinated that Srila Prabhupada's divine grace was only for those before 1978. Srila Prabhupada is now a "previous acharya." Personal relationships with Srila Prabhupada as the primary guru who will deliver one Back to Godhead are prohibited as a dangerous heresy. *"One who understands and appreciates the disciplic succession is certainly advanced, and we should always be very careful to give full respect to those who have so carefully handled this Divine Fruit of transcendental knowledge before us. Even a slight change will spoil it. That is why I have always been so careful to give you only those things which I have heard from my Guru Maharaja ."* (SPL Hansadutta Aug. 1967)

### DOES THE MERCY STOP FLOWING...?

The conditioned souls with demoniac consciousness, otherwise simply called demons, are always adverse to the plans of the Supreme Lord and the activities of His pure devotees such as Srila Prabhupada. Such demons try to obstruct, sabotage, interfere, undermine, and counteract the merciful blessings from the pure devotee upon all conditioned souls, including themselves. Consciously or not, their intent is to stop the delivery of Srila Prabhupada's mercy. Two perfect examples are seen in the adulteration of his sacred books with endless, unnecessary revisions and the false doctrines which misguide innocent, sincere persons to the shelter of false and cheating gurus instead of Srila Prabhupada's lotus feet. Not satisfied with stealing the assets of the pure devotee, they also resort to imitating him, by sitting on his worshipable seat or by enjoying the sucking of misplaced devotion out of spiritual seekers. Like vampires who are addicted to drinking fresh blood, these rascals relish and thrive on the energy and devotion of their followers. It is quite sinister upon close analysis. But the plans and efforts of the demons (and those bewildered by them) are always futile, and their actions often are part of the transcendental pastimes of the Supreme Lord and His pure devotee. Lord Chaitanya's movement is preordained to succeed and change the face of the earth in a very dramatic way, ushering in a "Golden Age" of ten thousand years. So whatever setbacks to the movement that are effected by the demoniac are unsustainable and only temporary. Even the worst imaginable pollution and devastation during Kali Yuga will be completely normalized and reversed when Satya Yuga arrives by the design of the creators, Lord Krishna and Brahma. Similarly, Srila Prabhupada's mercy, legacy, books, availability, and divine grace cannot be impeded in the bigger picture, despite the influence and actions of demoniac forces. Dedicated followers of Srila Prabhupada want to protect the spiritual message and transcendental mission from the demoniac forces (which are not accidental or random). Although the Hare Krishna movement has experienced serious setbacks since Srila Prabhupada's manifest departure, the Will of the Supreme Lord will wash aside all these paltry setbacks with more spiritual mercy. It is guaranteed, inevitable. So the blockage of Srila Prabhupada's divine mercy will not be denied any *sincere soul*, by Krishna's grace. This does not mean, however, that the work of the asuras has no effect. The success of our service and Srila Prabhupada's mission are at stake. It is a war between good and evil of the highest importance and order.

**(1)** *"You have asked about whether nuclear devastation on this planet would effect the Sankirtana Movement. No, there is nothing that can stop the Sankirtana Movement because it is the will of God Himself, Lord Chaitanya, that His Holy Name be heard in every town and village. Neither can the demons devastate this planet independent of the will of Krishna. Nothing happens without His sanction. If Krishna wants to kill someone no one can save Him, and if Krishna wants to save someone no one can kill him."* (SPL June 22, 1973) **(2)** *"These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the Bhagavad-gita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (BGita 16.19-20). Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe **after the completion of their spiritual master business**, which they conduct simply for sense gratification."* (Isopanisad 12) **(3)** *"The true acharya, the spiritual master of the entire world, must be considered **an incarnation of Krishna's mercy.**"* (CC Antya 7.12

purport) (4) *"The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine."* (Nectar of Devotion, Ch. 17) (5) *"Vaishnava is the ocean of mercy. There is no end. As you cannot, I mean to say, draw all the waters from the ocean, it is not possible. Similarly, a Vaishnava, a devotee... ocean of mercy. You can draw from it as much mercy as you like, still, it is full."* (SPLecture Boston Dec. 1969) (6) *"The mercy of the spiritual master is always there, but we have to take it. Just like the sun, it is there for everyone, but we at least have to stand in a receptive place to get the benefit."* (SPL Dec. 8, 1975) The divine Will of the Supreme Lord cannot be frustrated. Dumb demons.

### SERVICE TO THE PURE DEVOTEE WITH ILL MOTIVATION

We now know from the scientific evidence that there **was** a homicidal poisoning of Srila Prabhupada, which, of course, occurred only by the sanction of the Supreme Lord. The final pastimes of Srila Prabhupada resembles Jesus Christ's crucifixion, *where the pure devotee willingly accepts the Lord's arrangement without protest.* Srila Prabhupada was aware of being poisoned when he said "Someone has poisoned me" just days before his departure and he probably knew this much earlier in 1977. The absence of his protest or any resistance, or even acknowledgement, prior to his last days, can be understood as his surrender to Krishna's plan, *while, out of his boundless mercy, even while he accepted service from those who were his poisoners.*

In SBhag 9.11.23 purport Srila Prabhupada wrote: *"Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him... One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks: 'What harm can the so-called enemy do?' Thus a devotee is confident about his protection."* This answers doubts why Srila Prabhupada did not protest or act to stop his poisoning. We should not assume that Srila Prabhupada would behave as we would. Further to this subject is found in *Perfect Questions, Perfect Answers*, a conversation with Srila Prabhupada where he described that his own spiritual master had a disciple with the *"personal motivation to do business with my Guru Maharaja."* But Bhaktisiddhanta Saraswati did not reject the disciple, and accepted his service just as baby Krishna accepted Putana who came to offer her poisoned breast milk with the secret motive of killing Him. Krishna accepted her service as a mother, for which Putana was liberated, and He overlooked her murderous intent, being very merciful. Similarly, Srila Prabhupada accepted the services of those who were secretly poisoning him, being very merciful and not concerned for himself, knowing that the poisoners would be greatly benefited by their service. They were spreading Krishna consciousness even during their secret plans to hijack the movement. Srila Prabhupada was not tricked nor ignorant of their plans; he was just more kind than we can imagine. The service performed by the poisoners, acting as devotees, engaged in bhakti-yoga and working to spread Krishna consciousness, was Srila Prabhupada's primary concern. His causeless mercy.

### WOULD PRABHUPADA ALLOW HIMSELF TO BE POISONED?

Wouldn't Srila Prabhupada put a stop to being poisoned? Not necessarily, as we learn from the examples of Jesus Christ, Haridas Thakur, and child Prahlad about their tolerant, dependent demeanor. ***"A sadhu, who has got the shelter of Krishna, if he is placed in the severest type of dangerous condition, he is never disturbed. Just like Prahlada Maharaja, his father was putting him in so many dangerous conditions, even he was supplying with poison. He knew that 'My father has given me poison to drink. All right, let me drink. If Krishna likes, He will save me. I am now put into such dangerous position. I have to drink. Father is giving poison. Who can check?' And such a big powerful Hiranyakasipu. The mother cried, requested... He forced the mother, Prahlada's mother, 'Give your son this poison.' [...] What can he do, a small child? 'All right, let me drink.' [...] He is not agitating. 'All***

*right, if Krishna likes, I will live.’ This is the position of sadhu. He is not disturbed. Titiksavah. In all circumstances, he is tolerant. That is sadhu. [...] At the same time, karunikah. He is himself disturbed, but he is merciful to others.” (SPLecture July 18, 1973)*

By his causeless mercy and kindness to those who were giving him some service, even while being poisoned, Srila Prabhupada **tolerated** their offenses and continued to preach until he decided to depart this nasty material world. The liberated soul is very tolerant of offenses made against himself.

In *Chaitanya Bhagwat* by Vrindaban das Thakur, Haridas Thakur’s being beaten and whipped in 22 marketplaces is described. Upon being sentenced to punishment, Haridas said, “*Whatever the Supreme Lord desires is destined to happen and no one can check it.*” By the grace of Krishna, Haridas felt little pain and throughout his beating by the soldiers, he prayed, “*O Lord, please be merciful upon these poor souls so that they may not be punished for their offenses.*” Yet due to Haridas Thakur’s being a pure devotee and in possession of all mystic powers, he did not die when beat enough to kill an ordinary man many times over. When the soldiers became distressed that they could not kill him, they worried for their own safety due to their ruler’s wrath. Haridas kindly accommodated them and entered into samadhi, appearing to have died. Jesus Christ was also a pure devotee of Krishna and possessed mystic powers, evidenced by his many miracles. But when he was whipped, tortured and crucified, he made no objection and did not try to extricate himself from his predicament, accepting it—“*Thy will be done.*” Then he prayed for his executioners, “*Lord, forgive them, for they know not what they do.*” Srila Prabhupada knew very well that he was being poisoned and yet did not protest. This was explored at length in Ch. 101-102 in Book One.

### **JESUS COULD NOT BE KILLED; NEITHER SRILA PRABHUPADA WAS KILLED**

On Apr. 16, 1977, after his own poisoning had started, during conversations with Ram Jethmalani Srila Prabhupada made clear that Jesus Christ only appeared to be killed by crucifixion. Similarly, we should not think that Srila Prabhupada’s poisoners were successful in killing him, but that Srila Prabhupada departed when he chose to do so. **SP:** Therefore according to history, he retired. That is resurrection. He went to Kashmir. ‘It is hopeless.’ **Tamal:** He didn't die on the cross. **SP: It is not possible to kill him. Such a great personality, representative of God, he is not killed. That is not possible.** **Tamal:** Simply by putting some wounds. **SP:** He made a show that "I am killed." That is resurrection. And when you finished your business, then he will go (indistinct). **Tamal:** They say that when he got down they rubbed his body with oils. **SP: He was a great yogi** and so on. **Tamal:** You remember in that book you were reading, *The Aquarian Gospel*. It mentioned how he learned yoga when he came to India. **SP:** We admit. Guru Maharaja said **shaktyavesha-avatara, powerful incarnation**. Therefore whenever there was question of Jesus, I never disrespected Jesus. Never criticized him, because I know that he is powerful representative of God. We took it from Guru Maharaja... He said that Christ is shaktyavesha-avatara, as Buddha. How he can be otherwise? He sacrificed everything for God. **He cannot be ordinary man.** During Srila Prabhupada’s the last month, several times doctors were very surprised at the sudden strength of his heart or the sudden improvement of the kidneys’ infection. The poison may not have had much effect on his health. As Jesus appeared to expire on the cross, similarly Srila Prabhupada appeared to deteriorate in health due to the cadmium poisoning. But he departed on his own schedule, regardless of poisoning, as it was Lord Krishna’s desire for his going to preach elsewhere.

### **A POWERFUL OMEN**

Niscintya das became disturbed when he heard Srila Prabhupada may have been poisoned. The doubts plagued him day and night, and finally he decided to seek divine guidance. Praying, chanting, worshipping Lord Nrsinghadeva, for hours he meditated, “Was Srila Prabhupada poisoned?” Then, closing his eyes, he reached at random for a book on his shelf, allowing the book to open to whatever page it would. He opened his eyes, and had his answer, an omen to dispel all his doubts. The book was Srimad Bhagwatam, Canto 8, Ch. 7, Text 42: Lord Siva saves the universe by drinking poison produced by the churning of the milk ocean.



## ISKCON HAS BECOME AN ABERRANT SECT AND A BROKEN BRANCH

Due to so many deviations, corruptions, and rampant disobedience of Srila Prabhupada's standards and instructions for ISKCON, the institution which was supposed to carry Krishna consciousness all over the world, has now become an aberrant sect, an apa-sampradaya. It is no longer the organization which Srila Prabhupada established. In terms of its activities, philosophy, standards, goals, leadership, purity, purpose, operations... it is another species entirely than what it was in the 1970's. It is legitimately questioned whether ISKCON is still connected to the Chaitanya tree, how much more it can grow in its diseased, dying condition. Just as Bhaktivinoda Thakura was dismayed by the state of Lord Chaitanya's mission in the late 1800's due to sahajiya-ism, and just as after Bhaktisiddhanta departed the Gaudiya Math deteriorated into useless factions that had no preaching spirit, so also ISKCON has become a "church" utilized by unauthorized and self-appointed "gurus" to collect money, worship, and disciples. ISKCON has been largely spoiled by materially ambitious exploiters, as the light of pure devotional service in its temples and membership grows dimmer. Madhudhvisa das, younger, 1995: *"There is still lip-service to the instructions of Srila Prabhupada and if you talk to one of today's ISKCON devotees they will still talk about Prabhupada and Krishna, but something has changed. The mood of pure devotional service has gone. Practically every religious group on the planet is promoting some sort of mixed devotional service, but that is not bhakti, love, it is business. When he is in need, he turns to God to fulfill his needs and desires, but it is not Krishna consciousness and it is not what Srila Prabhupada established ISKCON for. ISKCON today is where Krishna is served, but not purely. This has developed because of bad leadership who has detoured ISKCON off the right path."* CC describes the "Chaitanya tree," of which some branches thrived and grew whilst others became disconnected and died. A diseased or broken branch may still receive a little nourishment but it slowly withers and dies. If ISKCON continues on its present course of errant doctrines and serious deviations, it will soon expire due to receiving no mercy from Srila Prabhupada. The disciplic succession is broken. This is already apparent with the institution's chronic diseases of secularization, Hinduization, and materialization. But while the ISKCON branch dies, the Chaitanya tree will sprout new branches to replace ISKCON (if it is not resuscitated and restored back to how it was in 1977). While many believe ISKCON is already too far gone (IT'S GON) and hopelessly unrecoverable, others hold hope for its restoration. It is up to Krishna and Srila Prabhupada, and us.

## ISKCON HAS LOST ITS LINK TO SRILA PRABHUPADA AND HIS MERCY

Due to the enormous weight and seriousness of the disobedience and deviations in ISKCON, as studied in these volumes, the consequence is that ISKCON has lost its link with Srila Prabhupada and that the flow and delivery of "his divine grace" and mercy is cut off and interrupted. Those who understand this will have no interest in participating or associating with such a deviated, polluted, and offensive institution. Just as one is strictly cautioned not to associate with karmis (materialists) lest he become affected by the material disease of karmic activities, so also a sincere spiritual seeker must be very cautious that his spiritual progress not be hindered by association with severe offenders of the bona fide spiritual master, Srila Prabhupada. Srila Prabhupada wrote to the early devotees in New York who were confused when Kirtanananda had deviated from Srila Prabhupada's standards and instructions: *"...but recently he has lost his link on account of disobedience. [...] Kirtanananda has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. [...] one at once becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. [...] He must rectify his mistake..."* (SPL Oct 6, 1967)

## INTERFERENCE WITH OTHERS' RECEIVING SRILA PRABHUPADA'S MERCY IS EVIL

Sulochan das wrote in 1985 about the unauthorised gurus and the effects they had on devotees: *"Prabhupada says that the most dangerous are those who exploit others in the name of religion. They are the most dangerous because they hurt people in the deepest way possible—their souls. This world has only one purpose; to teach people to surrender to God. When society is infested with rogues posing as saints, that stops the progress of human life."* The divine grace or mercy of the

pure devotee is like the sunshine- it is available to anyone who wants it. But the unauthorised gurus redirect innocent souls into the darkness, away from Srila Prabhupada's divine grace, by restricting devotees' surrender to him and interfering in their relationships with him, insisting on themselves being the central focal point of spiritual attention. ***This great and evil crime will not go unpunished.*** It is such a sad and disturbing phenomenon, that when Srila Prabhupada, an exalted ambassador of Godhead, has finally arrived to benedict the fallen souls with Lord Chaitanya's mercy, that a swarm of envious, ambitious rascal-insects block the progress of suffering souls to lure them into the darkness of their selfish delusions. Parasite is a word that comes to mind. These misleaders are the among the greatest enemies of humanity, far worse than those who commit genocide, promote abortions, operate slaughterhouses, or propagate endless wars for profit, since ***they harm the soul's eternal welfare***, not just the condition of a temporary physical body which is extraneous to the soul. This catastrophic cheating deprives countless souls, who are lost in a nightmare world of repeated birth and death, of their extremely rare chance (one in a trillion?) to find their forever happiness and full knowledge of the Absolute Truth. This is worse than tearing away someone's beloved child or wife, or stealing a man's entire wealth, or hoaxing a deadly virus pandemic for billions in drug profits. Although modern moral standards in mundane society hold the taking of a person's physical life (murder) as the greatest evil, actually the cheating by imposter gurus and Prabhupada-minimizers is a far greater evil. If a murderer is punishable with death, what punishment is appropriate for one who denies another of spiritual salvation, doing this for personal greed and perverted enjoyment? Is there anything more evil? In addition, if we include the crime of high treason, which is what ISKCON misleaders are doing in their betrayal of Srila Prabhupada and the devotees, then the "guru business" of imposters and fake cheaters who deny Srila Prabhupada to others, while exploiting Srila Prabhupada's assets and reputation like leeches and vampires, then we understand such men to be true demons. So the description in Sri Isopanisad about false gurus going to hell is not an exaggeration, nor an overly extreme characterization of their fate.

May Srila Prabhupada's divine grace and transcendental mercy no longer be impeded or corrupted by those who poisoned his body and his spiritual mission. *"What Srila Prabhupada said about Christ is relevant, and even if Srila Prabhupada prayed for their forgiveness, which certainly he did, **we cannot forgive.** Our duty as I see it, now that the proof is complete, is to discredit the leadership since that time for allowing, if not encouraging so much moral and spiritual corruption to go on, culminating in the highest offense to His Divine Grace, the interpolation of his books and lectures, a direct attack on Srila Prabhupada-vani."* (Rupanuga das, former GBC member, July 2017)

Sincere devotees must work hard to end the poisoning of his divine grace.

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## CHAPTER 148: POISONING SRILA PRABHUPADA'S BOOKS

Soon after Srila Prabhupada's disappearance, while most devotees were preoccupied with the guru and initiation chaos created by the zonal acharyas with their guru appointment hoax, a few others were busy adulterating Srila Prabhupada's books, starting with the Gita. These book "changes" were not limited to punctuation or spelling errors, but evolved into a complete rewrite in the 1983 Gita "revised" edition with 5000 changes. Then the Srimad Bhagawatam, the CC, and other books, one after another, were adulterated as well. Jayadvaita Swami and Dravida das worked full-time at the BBT on "revisions," and consternation gradually mounted amongst Srila Prabhupada's followers, who became aware of what had happened after it was already done and printed. With the prolific poisoning of Srila Prabhupada's books, devotees wanted the original books that Srila Prabhupada gave us. Too many Gita verses now sound strange and alien to older devotees who were trained in the original edition. Are these transcendental literatures now spoiled and less potent, less pure, less saturated with the mercy of the pure devotee? Unfortunately the answer is yes.

They tried to kill Srila Prabhupada with heavy metals and then they poisoned his greatest contribution to humanity- his sacred books. There is much online discussion regarding the BBT changes to Srila Prabhupada's books. We will summarize the main points and the questions/issues involved. *"I recently talked with a godsister, Divya Drsti, who organizes the New Dvarka Ratha Yatra and she told me how she only recently discovered the extent of the book changes. She thought it was just punctuation and was astounded when she discovered the truth [of the book changes]."* (Unknown) It is a broad topic but also simple, as Ramevara das stated in a recently rediscovered 1981 interview: *"The first of many experiences I've had with Prabhupada literally drilling me, pounding it into my head that you're never allowed to change anything in his books. He trained me so intensely on this point. Even when the changes make sense he wouldn't let me change."*

In Srila Prabhupada's very own words: **(1)** *"So far your telling me that some devotees consider that because there may be some grammatical discrepancies in my Srimad-Bhagavatam, first canto, then they may also be allowed to translate with errors accepted, that is just like imitating Raslila. When you do all other things like Krishna, then you can do Raslila. So if these other writers can do like me and spread Krishna Consciousness all over the world by becoming big Vedic scholars, then they can do. If one is too big, there is no mistake. 'Arsapreyaya' means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to First Canto."* (SPL Mandali Bhadra Jan. 20, 1972) **(2) Even a slight change will spoil it.** (SPL Hansadutta Aug. 1967) **(3) SP:** *So you bring this to Satsvarupa. They cannot change anything.* (SPConv June 22, 1977) *"Everyday when I sit down here to write these books Krishna personally comes and dictates every word."* (SPConv) **(5)** *"You have taken the right view of the importance of my books. Books will always remain. That was the view of my Guru Maharaja, and I also have taken it. Therefore I started my movement with my books. And we shall be able to maintain everything with the sales of the books. The temples will be maintained by the book sales, and if there are no more temples, then the books shall remain."* (SPL Hansadutta Nov. 8, 1973)

Srila Prabhupada's transcendental books are his legacy. They will do everything, and are complete for anyone to utilize for going back to Godhead. **(1)** *"Every one of you must regularly read our books at least twice, in the morning and evening, and automatically all questions will be answered."* (SPL Jan. 24, 1970) **(2)** *"There is nothing new to be said. Whatever I had to say, I have already said in my books. Now you must try to understand it and continue with your endeavours. Whether I am present or not does not matter."* (SPConv May 17, 1977) **(3)** *"If it is possible to go to the temple, then take advantage of the temple. A temple is a place whereby one is given the opportunity to render direct devotional service to the Supreme Lord Sri Krishna. In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna Consciousness. In this way your life will be perfect."* (SPL Nov. 22, 1974) **(4)** *"After 80 years, no one can be expected to live long. My life is almost ended. So you have to carry on, and these books will do everything."* (SPConv Feb. 18, 1976) **(5)** *"Any way, whatever your position may be simply follow the rules carefully, chant 16 rounds and read my books and you will be saved from Maya."* (SPL Mar. 18, 1975) **(6) Reporter:** Who will succeed you when you die? **SP:** I will never die! **Devotees:** Jaya! Haribol! **SP:** I will live forever from my books and you will utilise. (SP Interview July 17, 1975)

### **SRILA PRABHUPADA EMPHASIZED THE DISTRIBUTION OF HIS BOOKS**

Between 1966 and 1977 Srila Prabhupada wrote and published an amazing number of books, almost eighty 400 page books. He constantly stressed that the most important aspect of the Krishna consciousness movement was the distribution of his books. This inspired his disciples to distribute books in unbelievable quantities such that the world had never before seen such a huge quantity of religious books sold so quickly and widely. Srila Prabhupada was so enthusiastic about distributing his books unlimitedly because they were all transcendental sound vibrations that would change the lives of anyone who read even a page or a line. Tens of thousands of lost souls in the western countries became devotees of Krishna due to the books that contained the timeless science of Krishna

consciousness as it was being handed down through the disciplic succession from Lord Krishna Himself. They are not speculative interpretations but absolute, authorized knowledge. Reading Srila Prabhupada's books is direct association with Krishna himself and transports the reader to the spiritual world. Even seeing or touching one of these books will bring auspiciousness, and the devotees distributing these books are giving Krishna to the conditioned souls. Srila Prabhupada's emphasis on book distribution and his great satisfaction on hearing of devotees successfully distributing his books inspired them to increase more and more. The 1970's saw huge results in spreading Krishna consciousness through the distribution of Srila Prabhupada's books.

*"Again I am feeling overjoyed at hearing your increased distribution program and I request you to increase more and more. There can be no limit to our distribution because Krishna is unlimited, so you may instruct the devotees about this." (SPL Nityananda das Feb. 18, 1973) "There is no doubt about it, to distribute books is our most important activity. The temple is a place not for eating and sleeping, but as a base from which we send out our soldiers to fight with maya. Fight with maya means to drop thousands and millions of books into the lap of the conditioned souls. Just like during war time the bombs are raining from the sky like anything." (SPL Ramevara Aug. 3, 73)*

*"Wherever devotees took distributing Srila Prabhupada's books as their life and soul everything was auspicious. There were plenty of enthusiastic devotees and the mood was ecstatic. The experience of a book distributor who was prepared to tolerate the difficulties and go out and sell Srila Prabhupada's books to people, who were initially not very interested, and to see them become transformed in front of their eyes, simply by touching the book and hearing the philosophy of Krishna consciousness, is impossible to explain. Every devotee was practically seeing Krishna work every day. The devotees were practically realizing the philosophy of Krishna consciousness. The book distributors were getting practical realization of Krishna consciousness and they were experiencing a variety of transcendental bliss that is very, very rare." (Madhudhvisa das, younger, 1995)*

### **SRILA PRABHUPADA'S WORKS ARE CONCLUSIVE**

Hasti Gopala das notes important points (2012): *"All of Srila Prabhupada's original literary works are conclusive, as their content put an end to doubt, questions or uncertainty; they inform decisively. Any illegal changes to these literary works leaves them inconclusive, or not finally settled, interminate. This is a fact because the presence of literary changes without reference to the original texts leaves the readers unknowingly abandoned. This we know from the perspective of the original texts and their pundits. These surreptitious changes are disguised as a benefit to humanity [...] The contrived excuse, not backed up by Vedic literary laws, of the existence of Srila Prabhupada's so called literary short comings clearly indicates serious short comings of the so called scholars of the BBT, which includes Jayadvaita Swami. Why? Because it took him and the BBT five years after the person they claim as their most infallible spiritual master to pass away, to publish their audacious revisions to his Bhagavad Gita. Why not present these massive changes while he was physically present? That in itself indicates motive to deceive the world's people for reasons the book changers only understand. The BBT and it's contributors have not, after 35 years, produced one independent literary Vedic commentary work. Yet they claim to understand perfectly what is "wrong" with the works of their founder. The massive changes wrongly indicate defects in Srila Prabhupada's books and are a deep offence to him."*

### **BBT'S RATIONALE FOR "REVISING" SRILA PRABHUPADA'S BOOKS**

Does the BBT (dominated by "book-changer" Jayadvaita Swami/JS) maybe have good reasons for "changing" Srila Prabhupada's books, that maybe there are some rationales which make sense, that maybe the fuss is unnecessary? **The conclusion is that their reasons are fraught with defects and deceit.** So if there is no good reason for it, and Srila Prabhupada himself has already clearly and strongly spoken against changing his books, then why are they doing it? This contradiction leads one to think that perhaps these book-changers are not the sincere devotees they seem to be; so what or who else could they be? Who would do this? What happens when the Acharya's instructions are deviated from, changed, or disobeyed? Disaster and chaos.

**(1) RETURNING CLOSER TO THE ORIGINAL MANUSCRIPT?** Some changes to BGita are justified by the BBT/JS by referring back to what they call the "original manuscript," a transcript of Srila Prabhupada's initial dictation of the book. This was the first draft, from which Srila Prabhupada and his editor Hayagriva das did major revisions in their preparation for the 1972 printing by Macmillan Co. Madhudhvisa das, younger, Jan. 20, 2017 wrote: *"Govinda dasi's essay gives personal eyewitness proof that Srila Prabhupada spent a lot of time working with Hayagriva Prabhu, the principle editor of Srila Prabhupada's books, to take his Bhagavad-gita As It Is from the first draft to the manuscript that was presented to Macmillan to print the book. What was approved by Srila Prabhupada for printing was the blueprint of the book provided to him by Macmillan, not his first draft. Srila Prabhupada was personally involved in all stages of writing, editing and printing his original BGita, and he lectured from this book constantly from 1972-77 and personally read the book in his leisure time. Excepting of a few obvious typographical errors he never authorized any changes to this book."* The "original manuscript" would not be the final pre-press version Srila Prabhupada approved of printing. So why go back to that first draft and reject all the revisions that Srila Prabhupada made with Hayagriva's help? Might the reason be that the BBT editors can then make their own improvements instead and push aside Srila Prabhupada's final version? Why do that? The "original manuscript" or first draft was already edited, so why try to do it better than Srila Prabhupada did it? This is highly offensive and a very devious way to tamper with the books.

**(2) RETURNING CLOSER TO THE ORIGINAL MEANING THAT SRILA PRABHUPADA INTENDED?** The BBT editors actually claim that their purpose is to return Srila Prabhupada's books closer to the original meanings that were intended by Srila Prabhupada. But who decides what Srila Prabhupada's original intent was? The BBT editors? And they do this after Srila Prabhupada already wrote, edited, and authorized final versions of his books, and he already decided this was the way he intended them to be what he wanted to mean? The rascal BBT editors are so crazy, that they will decide that Srila Prabhupada really meant something that he himself could not express in his original books that he approved and read himself for years? The BBT editors thus make Srila Prabhupada's books seem so imperfect and full of gross errors, which they are not. Their revisions are spoiling the meanings in Srila Prabhupada's books, and there are many examples online of this.

**(3) IMPROVEMENTS OF ENGLISH GRAMMAR, PUNCTUATION, SPELLING?** This is how they started their editing, with this "reasonable" justification. But Srila Prabhupada instructed that not a comma be changed, that out of respect for the acharya, nothing AT ALL is changed. Their policy is one of audacious, envious, arrogant superiority, and disrespect. So what if a mundane scholar notices an "error"- they would probably have better sense to see that the message is perfect and doesn't need any "improvements." Will they edit Shakespeare, Wordsworth or Melville too? Of course not. No one would tolerate it, so why do we? **(4) SRILA PRABHUPADA HAD CONFIDENCE IN JAYADVAITA'S EDITING?** JS offers that Srila Prabhupada had written a letter to the BBT in 1976 wherein he said: "Concerning the editing of Jayadvaita Prabhu, whatever he does is approved by me. I have confidence in him." However, that was confidence in editing done under Srila Prabhupada's supervision at that time for a specific area of work authorized by Srila Prabhupada. This does not translate into *carte blanche* to do editing forever more, even in the face of massive protests from thousands of sincere devotees, including ISKCON scholars, senior men, former GBCs. JS is a rascal cheater.

#### **BBT EDITORS ADMIT THEY HAVE NO AUTHORIZATION FOR CHANGES**

**(1)** Vyapaka das: *"Do you have explicit instructions from Srila Prabhupada authorizing you to make post-samadhi changes to his books?"* Jayadvaita Swami: *"No."* (Published e-mail correspondence) **(2)** Govinda dasi: *"...JS has said that Srila Prabhupada did not specifically give him the permission to..."* JS: *"I never got an explicit word from Srila Prabhupada to do this work at an explicit time."* (Conversation on posthumous changes to BGita, Jan. 19, 2003) **(3)** *"To my knowledge, Srila Prabhupada never asked us to re-edit the book."* (JS's letter to Amogha Lila, 1986) **(4)** *"In answer to your questions, I don't have any original tape recording of any kind of Srila Prabhupada authorizing*

*the editorial changes in the Gita. And despite scouring the GBC resolutions from 1979-83, I found no reference to BGita whatsoever. It seems the assignment of JS to perform that task was unpublished—at least I couldn't find it in the GBC resolutions. Dravida das” [Editor, BBTI, Apr. 24,1996]*

Both Jayadvaita Swami and Dravida das, the leading editors for the BBTI, admit there is no instruction from Srila Prabhupada to edit his Bhagavad-gita nor any other of his books. So why do it?

### **EDITING SRILA PRABHUPADA'S BOOKS By Narasimha das (excerpts)**

“Before Srila Prabhupada’s first revised editions of Srimad-Bhagavatam were complete, we used to study Srila Prabhupada’s first three India volumes. We loved these editions, even though it seemed they were ‘irregularly composed’ and contained obvious typos. We thought Srila Prabhupada’s English was exotic and beautifully poetic [...] Srila Prabhupada’s English was perfect, even from a contemporary American point of view. This became clearly obvious when devotees discovered his early writings in BTG Magazine, his poems, and his first editions of Sri Isopanisad and Easy Journey to Other Planets. [...] Srila Prabhupada very humbly writes in his 1962 Preface: *“I must admit my frailties in presenting Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad-Bhagavatam 1.5.11: ‘On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.’* Srila Prabhupada later engaged under his direct supervision some of his educated disciples to make his books technically more presentable for the wider academic community (‘the thinkers and leaders of society’). He accepted their service and finalized those authorized editions.

“On the other hand, when Lord Chaitanya was playing His pastimes of being a scholar, before He manifested His pastimes of pure devotional service, He used to try to debate devotees on topics of philosophy, grammar, and logic. [...] Then one day Lord Chaitanya met Isvara Puri who stayed in Navadvipa Dhama at the house of Gopinatha Acharya for a few months and offered him obeisances, regularly going to see Him. Isvara Puri taught Nimai Pandit his book, Sri Krishna-lilamrita, and after a while asked Nimai Pandit to point out the technical mistakes in his book to correct any mistakes. Bhaktisiddhanta Saravasti Thakura comments: *‘Hearing his words, the Lord condemned mundane scholarship and spoke the following invaluable nectarean words: “First of all, this book is composed by such a pure devotee as Puripada, and, moreover, it is full of topics about Krishna. Therefore, whoever finds faults in this book is certainly an offender. The poetry of a pure devotee, in whatever form it may be, is always pleasing to Krishna. There is no doubt about it. The Supreme Lord never sees any grammatical faults in the statements of His devotees. A person who finds faults in the statements of a devotee is himself full of faults. No one is so audacious as to find faults in the descriptions of the Supreme Lord by a pure devotee like Puripada.”*” (Sri Chaitanya-bhagavata Ch. 11)

“Srila Prabhupada himself, while he was personally present, clearly and forcefully condemned the unauthorized changes in his own books as unwanted editing. He forbade it several times, as has been well documented. Thus it is astonishing to hear arguments from self-appointed ISKCON editors defending their continuous unauthorized, unasked for, and bogus revisions, which they stubbornly promote against the wishes of all sincere followers and senior disciples of Srila Prabhupada. Their agenda, apparently, is to minimize Srila Prabhupada’s importance, suggesting he was a fallible conditioned soul like they are and a mere worker or servant in ISKCON, like they are supposed to be. Until such miscreants [...] are purged from the leadership of ISKCON, the institutions Srila Prabhupada created may remain in great peril.” (END)

### **HOW TO TELL IF YOUR BOOK IS ORIGINAL OR “CHANGED”**

The original 1972 “first” edition is sub-titled “Complete Edition.” In 1983, the second edition was released sub-titled “Revised and Enlarged Edition.” Check the dates and these particulars in your BGita to determine if your book is changed or original. One can spot check Ch. 4, Text 34, and see if it

reads “The self-realized soul” (original version) or “The self-realized souls” (revised edition). The new ISKCON gurus had to also be self-realized souls, so they “updated” the BGita accordingly, whereas Srila Prabhupada had written “soul,” meaning himself. Yasodanandana das wrote: “*Soon after your departure some of your editors, under pretexts of improving your BGita As It Is, impertinently deleted your honorific title of the “greatest exponent of Krishna consciousness in the Western World” from the original edition. They even had the audacity to delete your Guru Maharaja’s picture, Gaura Kishora das Babaji’s picture and Srila Bhaktivinoda Thakura’s picture.*”

The original KRISHNA BOOK edition was in 1970. All editions printed before 1978 are original, authorized versions. Chaitanya Charitamrita and Srimad Bhagwatam also have many changes made to them, but not as many as the Bhagavad Gita. Still, any changes should be avoided. The omission of one word in Chaitanya Charitamrita has completely changed the meaning of a very important passage regarding initiation (see below). Check the front matter for dates and ascertain for yourself if the books you have are pure or adulterated, potent or compromised. There is no doubt that unauthorized changes diminish the potency therein. Just like fruit juice: the more water is added, the less it’s taste is appreciated due to dilution.

### SRILA PRABHUPADA QUOTES ABOUT MAKING BOOK CHANGES

**(1)** *“Suppose there is a law of the state, ordinary, say, ‘Keep to the right,’ and in this village, all members, they assemble together and pass a resolution that ‘No, keep to the left.’ Will it be accepted? Even they pass a resolution, the state will not accept it... Of course, there should be no change. But, anything spoken by God or His son or His representative, that cannot be changed. It is not that Christ said 2000 years ago, ‘Thou shall not kill,’ now it can be changed. That is rascaldom. They are doing that. If you do that, then, as it is said here, then it becomes lost. Then there is no meaning. If we take the instruction of God and His representative as temporary, then he is not representative, He is not God. Whatever is spoken by God and His representative, that is eternal. **You cannot change by your whims.** So, that is going on... by votes in the Parliament, they pass any nonsense thing, so they want to do that in the case of Bible also. Then where is the authority of Bible? If Christ says that ‘Thou shall not kill,’ and if people, say 10,000 people in a meeting pass resolution, ‘No, this is wrong,’ then where is the authority of Bible?”* (SPConv June 30, 1976) **(2)** *“Because so far Krishna consciousness movement, now many swamis went there and they preached Bhagavad-gita also, but not a single person became a devotee of Krishna for the last hundreds of years. But now Bhagavad-gita is being presented as it is, and people are taking it by hundreds, thousands. ...this Bhagavad-gita as it is, we do not change anything.”* (SPConv Apr. 18, 1974) **(3)** *“No. Therefore, why they are changing? We don’t change, millions of years. What Krishna said, we are following the same. But they change every year.”* (SPConv Mar. 22, 1976) **(4)** *“One who understands and appreciates the disciplic succession is certainly advanced, and we should always be very careful to give full respect to those who have so carefully handled this Divine Fruit of transcendental knowledge before us. Even a slight change will spoil it. That is why I have always been so careful to give you only those things which I have heard from my Guru Maharaja.”* (SPL Hansadutta Aug. 1967) **(5)** *“There is no change. Therefore shastra means it is for all the time, not that shastra was meant in the past for something else, and now something else. That is not the fact. That is, means, shastra, that it does not change. The time, place and atmosphere, according to that, everything is the same.”* (SPLecture Feb 7, 1975) **(6)** *“That is the trouble with you westerners, always changing. No changes should be made without first consulting with my GBC representative. So, the children should immediately be allowed to chant on their japa beads.”* (SPL Yadunandana May 14, 1975) **(7) SP:** That is opinion, the opinion is changing. How you can rely? That is not fixed up. So what is this opinion, what is the value of this opinion? You give some opinion, and after some years you change it... How can I rely on your opinion? **Reporter:** Would Darwin's theory of evolution... **SP:** Whatever it may be. If it is being changed every year or every ten years, then what is the value of this opinion? There is no value. **Reporter:** Well, but religious thought in India has changed too. **SP:** No. Nothing. We do not change... **Reporter:** Others change. **SP:** Ah, others may deviate,

that's another thing. But the system is not that. You cannot deviate from the Vedic injunction that if you have to follow the acharyas, just like India is obeying. The mass population or the sane population, they are following the acharyas. Acharyas means great teachers, bona fide teachers [...] just like Ramanujacharya, Madhvacharya, Nimbarka, Vishnu Svami, Lord Chaitanya. So they are followed, and they are of the same opinion. Millions of years ago, what was the opinion, and that opinion is still there. (SPConv: June 4, 1976) **(8)** *"You cannot change one comma not even a punctuation mark, that is the etiquette! [...] Don't you dare change the picture on my book! I have deliberately chosen the picture of Vishnu because I want this book to be attracting the Mayavadis and impersonalists. [...] If you put anything bogus in my book, this is my greatest fear that you will ruin my book and the whole book will be ruined because of you!"* (Ramesvara interview, 1981, citing Prabhupada)

**(9)** *"Many times they give me very great credit that I have done wonderful. Yes, I have done wonderful. But what is the reason? Because I am not a rascal. I speak what Krishna has spoken. That's all. Very easy. Everyone can do that. Not only I. Any of you, you can do this. Simply speak what Krishna has said. That's all. **Don't make addition, alteration.** Then you become rascal. Immediately..."* (SPLecture Aug 10, 1974) **(10)** *"He's giving some examples, but the knowledge has to be received by the parampara. But some way or other, the parampara being lost... Just like I have spoken something to my disciple. He says the same thing to his disciple. He says the same thing to his disciple. But some way or other, if it is distorted at a certain point, then the knowledge is lost. As soon as any of the disciples in the succession distort the knowledge, then it is lost. That is being explained."* (SPLecture Mar. 22, 1974) **(11)** *"He was disturbed. He ordered Tamal Krishna to write at once to the BBT and stop these speculations by his disciples changing his books in the name of editing The devotees were startled to see Prabhupada so angry; he was supposed to be peacefully relishing a Srimad-Bhagavatam reading in his garden. Such a change was very serious, he said, because it changed the meaning. 'Even if the authorized acharyas would make a mistake,' he said, 'it would not be changed. This is arsaprayoga. In this way the acharyas are honored.'" (SPLilamrita, Ch. 52) **(12)** *"Just like milk is very nutritious food, but if a little milk is touched by the tongue of a serpent, whole thing is spoiled. A serpent, a very thin tongue, if he touches the milk, oh, the whole milk is spoiled. So if we take such milk, 'Oh, milk is very nice,' no. Because it is touched by the serpent's lip, it should not be taken. Similarly, any transcendental message, any Vedic literature, unless it is presented by a self-realized devotee, **it is poison.** You simply misunderstand the whole thing, and you do not get the benefit. Rather, you become a victim of misunderstanding."* (SPLecture May 9, 1969)*

### **SO WHEN YOU CHANGE, THE AUTHORITY IS LOST: May 9, 1975 Perth**

**SP:** Then on the whole it comes that his (Jesus) instructions are sometimes contradictory.  
**Paramahansa (PH):** Not only that but they say that... the Bible has gone through so many interpretations and so many changes in the last two thousand years that... **SP:** Yes. It is very difficult.  
**PH:** I've talked to professors who know the original Hebrew and the original tongues that the Bible was written in. They say that it has changed so much that you can hardly... **SP:** Yes, they are changing. Just like he said, "Thou shall not kill." They are now changing, "Thou shall not commit murder." They are doing that. **PH:** Yes. They have a modern Bible, using all modern terminology. **SP: So, when you change, then the authority is lost.** Just like in our society, sometimes they do something nonsense and they say, "Prabhupāda said." (laughter) They are doing that. We know that. It is deteriorated like that. Therefore Krishna said, sa kaleneha mahata yogo nastah kaunteya: "And in due course of time, this yoga was lost. Therefore I am repeating the same thing, old philosophy to you." So it requires like that.  
**PH:** One thing about the Christian religion is [...] **SP:** So how you'll find, if everything is now changed? Where you will get the right information? **PH:** That's the problem. That's why there are so many hundreds of branches of Christianity... So many divisions of Christianity. Some people accept this, some people accept this. **SP:** Therefore we should advocate that Bhagavad-gita is not like that. It is coming in the same form as it was taught to Arjuna. If you challenge that "How you know that it has not been changed?" ...the acharyas are there. The acharyas are there, and they are accepting.



Therefore it is correct. [...] All the acharyas [...] they accept. They never say that "This was not in the original scripture. It has been changed." You don't find any such statement of the acharyas. The best thing, therefore, if you want a religious system, Bhagavad-gita is coming without any contradiction, change, for the last 5000 years. You accept it. Other scriptures are (unclear), and there are so many doubts, so many interpretations. So, if you want real religious system, this is the scripture spoken directly by God, and accepted by all the acharyas, so take it [...] **PH:** The Christians openly admit the Bible has been changed [...] Actually if anyone looks at Bhagavad-gita As It Is, presented by yourself, then they can logically see that it is perfect. **SP:** Yes, we have got our argument, logic, everything. Why should we blindly follow? **Ganesh:** [...] Srila Prabhupada, if the knowledge was handed down by the saintly kings, evam parampara-praptam [BGita 4.2], how is it that the knowledge was lost? **SP:** When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. They might have made some changes. Or they did not hand it down. Suppose I handed it down to you, but if you do not do that, **then it is lost.** Now the Kṛṣṇa consciousness movement is going on in my presence. **Now after my deparature, if you do not do this, then it is lost.** If you go on as you are doing now, then it will go on. But if you stop... **(END)**

The Christian scripture, the Holy Bible, has no copies earlier than 300 years after Christ died. But there is a large body of scholars with research and evidence showing the Bible was originally much different than the one we have today or even the one from 300 A.D. From Steven Rosen's *Food For The Spirit: Vegetarianism and the World Religions*, p. 33 we find: "Many scholars assert that at the Council of Nicea (A.D. 325) priests and politicians completely altered original Christian documents, through omission and interpolation, in order to make them acceptable to Emperor Constantine, who, at the time, bitterly opposed the scriptures. Their purpose was to convert Constantine to Christianity... 'Some are not aware,' wrote Archdeacon Wilderforce, 'that after the Council of Nicea, the manuscripts of the New Testament were considerably tampered with. Prof. Nestle, in his Introduction to the Textual Criticism of the Greek Testament, tells us that certain scholars, called "correctors," were appointed by the ecclesiastical authorities, and were actually commissioned to correct the text of the scripture in the interest of what was considered orthodox.' Commenting on this idea in the foreword of his *The Gospel of the Holy Twelve*, Rev. Gideon Jasper Richard Ousley says: 'What these correctors did was to cut out of the Gospels, with minute care, certain teachings of our Lord which they did not propose to follow- namely, those against the eating of flesh and the taking of strong drink...'"

There is very strong evidence that all references in the original Gospels to karma, reincarnation, and vegetarianism were removed at the Council of Nicea. All previous editions were rigorously hunted down and destroyed. It was a major revision of the Christ's teachings. All books of his original teachings were changed. And today the same catastrophe is occurring with "revisions" to Srila Prabhupada's sacred writings/books.

### THE UNAUTHORISED BOGUS BHAGWATAM COMPLETION PROJECT

Srila Prabhupada wanted to complete his translation and commentary on the Srimad Bhagwatam, but by his last days, he had only finished up to Canto 10, Ch. 13, leaving the rest of Canto 10 and Cantos 11 and 12 undone. Of course, he had already given his summary of the tenth canto in *Krishna, the Supreme Personality of Godhead*. Hansadutta had done a very nice printing of Srila Prabhupada's Bhagwatam work up through "10-3," and then included the *Krishna Book* as well. This effectively left out only the 11<sup>th</sup> and 12<sup>th</sup> cantos.



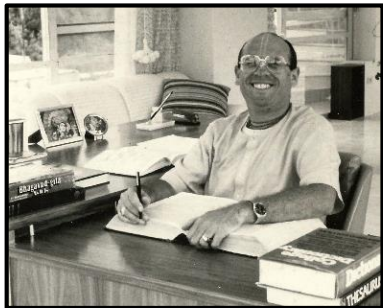
Pradyumna das ("Panditji"), Srila Prabhupada's Sanskrit editor for many years, was requested by Srila Prabhupada in 1977 to complete the Bhagwatam translation. This assignment to him was not recorded but witnessed by other devotees, including Yasodanandana das, who confirmed in

2016: "It was well understood by the GBC and the senior devotees in 1977 that Pradyumna das was

authorized by Srila Prabhupada to finish the Bhagavatam 10, 11 and 12th canto. Pradyumna das was not making his own translations and his own Bhagavatam purports. He was simply translating the bhasyas and tikas [purports and notations] of the great purva acharyas like Bhaktisiddhanta Saraswati, Jiva Goswami, Baladeva Vidyabhusana, Sanatana Goswami, etc.”

#### **PRADYUMNA DAS (on right), MAYAPUR 1974**

This is verified by Satsvarupa in *ISKCON in the 1970's* (p. 312): “TKG told us that Srila Prabhupada said the completion of SBhag can be done by Pradyumna das. He will do the translations and if he has anything to say, he can write it down.” (Entry, Oct. 2, 1977) After Pradyumna publicly questioned the new zonal acharya system in Aug. 1978: “He was ruthlessly driven away from his service, subjected to false accusations and the typical GBC style character assassination based upon prevarications, falsehoods and innuendoes, and eventually in March of 1979, the service of Bhagavatam translation service was taken from him. Because he had objected to their illegal and unauthorized guru system, he was singled out for removal.”



Pradyumna das left ISKCON in 1979. At that same time the GBC appointed Hridayananda Swami to take over the Bhagwatam completion project. He was one of the 11 zonal successor acharyas and used the titles His Divine Grace and Acharyadeva. He finished his completion work in 1982, devising his own purports and “realizations” after reading those of the previous acharyas, in effect imitating Srila Prabhupada as though he were a self-realized soul.

#### **Left: HRIDAYANANDA SWAMI TRANSLATING**

But Hridayananda’s Bhagwatam renditions were not well received by many. As one of the zonal gurus, he had participated in and furthered a great disaster in ISKCON. In 1991, the GBC acknowledged the “falseness” of the zonal acharya era, and BTG magazine editor Jayadvaita Swami wrote: “But by the influence of maya, illusion, a different idea soon evolved- that Srila Prabhupada had appointed eleven ‘pure devotees’ to serve as the only gurus after him. These eleven, the idea went, should each serve as the spiritual master for a geographical ‘zone’ of the world. This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear [...] we express our heartfelt apologies for contributing to the hurts and wrongs devotees endured when ISKCON diverged from Srila Prabhupada’s instructions.” (BTG #25-1, 1991) [However, exactly which instructions were diverged from was not explained.]

Proof of the defects in Hridayananda’s Bhagwatam writings are found in his “purports” which praised two of the zonal gurus, both of whom were soon exposed as complicit in homosexual activities with boys and men. “We are happily resting in the New Vrindaban community, founded by His Divine Grace Kirtanananda Swami Bhaktipada [...] Outstanding examples of such endeavors can be presently seen in India at the Mayapur Chandrodaya Mandira gardens developed by Srila Bhavananda Goswami Vishnupada.” (SBhag 11.7.6 and 11.11.41 purports, first printing). The end result was chronicled in BTP #51 (Spring 2016) by Krishnakant: “Acknowledging Hridayananda’s illusion in writing such ‘purports,’ all such references [to Kirtanananda and Bhavananda], along with Hridayananda’s honorific titles of ‘His Divine Grace’ and ‘Acharyadeva,’ were removed in later printings.” And here is another example of ISKCON’s rewriting history, right out of Orwell’s “1984.”

Independent commentaries and purports by unqualified persons are not authoritative nor pure. **(1)** “Transcendental literature that strictly follows the Vedic principles and the conclusion of the Puranas and pancharatika-vidhi can be written only by a pure devotee.” (CC Adi 8.39) **(2)** “Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or in other words, it must have none of the cdefects of conditioned souls, namely mistakes, illusions, cheating, and imperfect sense perceptions.” (CC Adi 8.72) **(3)** “Unless one is tattva-darshi, in complete knowledge of the Absolute truth, one cannot describe the activities of the Personality of Godhead. [...] But we must select only those books written

by tattva-darshis (jnaninas tattva-darsinah), not the books of so-called scholars who claim knowledge only on the basis of a doctorate.” (SBhag 9.10.3) (4) “A realized soul, must be [...] My purports are liked by people because it is presented as practical experience. [...] They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation.” (SPConv May 28, 1977)

After the zonal acharya system was dismantled in 1987 by a devotee uprising, strong protests against Hridayananda’s Bhagawatam compelled the BBT to remove his name as the author from the book’s cover, saying instead: “by the disciples of HDG Srila Prabhupada.” Many devotees still refuse to read those portions of the Bhagwatam done by Hridayananda, and wisely so. It is not known how much further SBhag translation that Pradyumna had completed before being removed in March 1979. Pradyumna das, working independently outside ISKCON, wrote in late 2016 that “Re: ongoing work, I am dedicating my last few years of life to editing and publishing scriptures with commentaries of the acharyas, along with notes from myself and others. Several senior Godbrothers requested me to translate remaining chapters of the Bhagavatam, but I consider that as already completed (BBT edition). However, I have been hard at work on other important texts, including [acharyas’] commentaries on the Bhagavad-gita and Srimad-Bhagavatam, various Upanisads and works of Baladeva Vidyabhusana and Srila Bhaktivinoda Thakura. In addition, I have worked on selections from the Mahabharata and Vishnu Purana, old, standard English translations included, with Sanskrit texts, commentaries and (in process) my notes on the translation and commentaries.” We note the style in Pradyumna’s work is of primarily translations of commentaries by the previous acharyas, supplemented by “notes,” rather than imitating Srila Prabhupada who wrote his own transcendental purports based on his spiritual “ecstasies” and realizations. We look forward to Pradyumna’s work.

### SHOCKING REVELATION OF MOTIVATION IN CHAITANYA CHARITAMRITA CHANGE

(By Mathias Sabji)



Some time back many devotees had noticed that the new 9 Volume edition of the Chaitanya Charitamrta had made a deliberate change from Srila Prabhupada’s original version, which stated: “Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who **\*initiated\*** Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakisora dasa Babaji.” (CC Ch. 1) In the new BBT doctored 9-volume

edition, the same passage reads: “Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn **accepted** Srila Gaurakisora dasa Babaji.” In other words, it has been decided that contrary to what Srila Prabhupada states, Jagannatha Das Babaji did not really INITIATE Srila Bhaktivinoda Thakura after all. Now the reason for the BBT changing Srila Prabhupada’s teaching here is very significant, since the GBC maintains that the relationship between Jagannatha Das Babaji and Srila Bhaktivinoda Thakura was based not on ‘formal initiation’ but rather only on the ‘transmission of transcendental knowledge’. Once it is accepted that the transmission of divine transcendental knowledge ALONE constitutes INITIATION— then the objections made by the GBC to the Ritvik system of initiation crumble, since then Srila Prabhupada could also **\*initiate\*** us with transcendental knowledge. Thus the BBT could not allow Srila Prabhupada to teach that Jagannatha Dasa Babaji actually **\*initiated\*** Bhaktivinoda Thakura, for that would indirectly sanction Srila Prabhupada **\*initiating\*** for many generations to come simply via his transcendental knowledge, with the ‘formal initiation’ administered via the Ritvik system that he set up. In any case the teaching given by Srila Prabhupada above is totally consistent with what Srila Prabhupada has taught about Diksha and initiation in the CC itself: “Diksha actually means **\*initiating\*** a disciple **\*with transcendental knowledge\*** by which he becomes freed from all material contamination.” (CC Mad 4:112 purport) Just the very fact that the BBT is changing the main legacy left by Srila Prabhupada –his teachings –is horrendous enough. But the fact it was done specifically to keep the positions of the GBC within the crumbling Guru system intact, is totally shameful.

The Shastric Advisory Committee, in their response paper to *Srila Prabhupada: The Prominent Link*, attempted to derive some meaning from Srila Prabhupada’s purports in the CC Madhya-lila, that

was clearly different from the direct and clear meaning of Srila Prabhupada's words. To do this they cited various Vaishnava acharyas from previous ages. Dhira Govinda das responded: *"In that section [you] cite authorities such as Sanatana Goswami, Narahari Sarakara, and Jiva Goswami. As a general principle we refer to Srila Prabhupada to understand previous acharyas, not vice versa. We suggest that Srila Prabhupada's meaning in the cited purports of Madhya-lila are clear, and do not demand reference elsewhere for understanding."* The BBT is so arrogant in their campaign against Srila Prabhupada's teachings, that they have even tried to JUSTIFY this change. Dravida das, a BBT editor, upon being asked by Dhira Govinda das to justify the change, first sums up the reason for NOT changing Srila Prabhupada's teachings as follows: *"On the side of not changing the 'initiated' phrases we have the strong bias against changing the books unless absolutely necessary and the fact that Srila Prabhupada did indeed say that Jagannatha das Babaji initiated Bhaktivinode."* Dravida clearly ADMITS that Srila Prabhupada "DID indeed say that Jagannatha das Babaji initiated Bhaktivinode." Dravida gives a reason to override what Srila Prabhupada taught, stating we must adjust his teachings to ensure they conform with what is currently understood within ISKCON in regards to initiation: *"Leaving one or both 'initiateds' will strongly imply that the use of the phrases 'direct disciple' and even 'accepted [as his disciple]' indicate formal initiation as we know it in ISKCON, which is far from the truth. This last was the weightiest argument, in my view, for changing the passage."*

So whenever Srila Prabhupada's teachings differ from the way 'we know it in ISKCON', then they must be changed to conform with the way we DO 'know it in ISKCON'? And the way 'we know it in ISKCON' is dictated by whatever ridiculous philosophy the GBC happens to be preaching at the time. So the fact that we have had a unauthorised guru system imposed on us in ISKCON by the GBC means that even though we may find that Srila Prabhupada teaches something else, we must modify Srila Prabhupada's teachings to agree with the way things are understood in ISKCON. Instead of changing the practices and understanding of ISKCON to conform with Srila Prabhupada's teachings— which of course is what a spiritual society based on following Srila Prabhupada would do. Not only is it bad enough that ISKCON is NOT run according to Srila Prabhupada's teachings, but now Srila Prabhupada's teachings must also be changed to fit in with the way rascal misleaders are doing things in ISKCON. What makes this shocking state of affairs even more ludicrous is that the way things are 'known in ISKCON' are themselves constantly changing anyway. **1.** From 1978 we 'knew' you could only take initiation from one of 11 men in your geographical area. **2.** Then from 1986 we 'knew' something else about initiation – that you could take it from many others providing they had received the necessary number of votes. **3.** Now we 'know' something else – that whoever gives the formal initiation, do not worship him too much, because Srila Prabhupada is also involved somehow, maybe even more importantly. **4.** Some ISKCON gurus' falldowns mean their initiations after an arbitrary date are institutionally "invalid." **5.** Since we happen to 'know' at the moment in a certain way, we must adjust any teaching in Srila Prabhupada's books that conflict with this current understanding. Obviously the changes will not be just once, or twice...

This is all a very sinister development and laying the groundwork for ANY further change to Srila Prabhupada's teachings that the GBC deems fit. Thus in the future if it is 'known in ISKCON' that 'women are as intelligent as men,' then we will need to alter all of Srila Prabhupada's statements where he says that women are less intelligent, since then it would not conform with the way things are 'known in ISKCON'. [...] And so on. If (ISKCON history) is anything to go by, [...] the GBC will ALWAYS be deviating from Srila Prabhupada's teachings, and the only safeguard we have is Srila Prabhupada's teachings. Once we change Srila Prabhupada's teachings to fit in with whatever nonsense we happen to believe, then all will be lost... How much longer must we put up this with this madness that is leading to the destruction of Srila Prabhupada's movement?

This one book change shows how ISKCON misleaders want to hide that Srila Prabhupada is initiating us with transcendental knowledge = divya-jnana = diksha. The book changers are changing Srila Prabhupada's books so nobody can understand what diksha really is. Otherwise it is easy to

understand that Srila Prabhupada is the diksha guru of ISKCON. BGita, 4.34: 1972 original edition: ***tad viddhi pranipatena / pariprasnena sevaya / upadeksyanti te jnanam / jnaninas tattva-darsinah*** “Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” SYNONYMS: tat—that knowledge of different sacrifices; viddhi—try to understand; pranipatena—by approaching a spiritual master; pariprasnena—by submissive inquiries; sevaya—by the rendering of service; upadeksyanti- **INITIATE**; te—unto you; jnanam—knowledge; jnaninah—the self-realized; tattva—truth; darsinah—the seers.

In this verse the word “upadeksyanti” is translated as meaning to “initiate;” (1972 edition) however, in the full translation this to “initiate” is rendered as requiring the Guru to “impart” (knowledge). Consequently the “Srila Prabhupada is siksha not diksha” advocates are caught in a logistical trap of their own making. If Srila Prabhupada is capable of “imparting knowledge” or “divya-jnana” to newcomers via his books, which the GBC concede in advocating him as the pre-eminent siksha Guru for ISKCON, then he must by definition be able to initiate or give diksha too. Transcendental knowledge or transcendental siksha = divya-jnana is, after all, the main constituent of diksha (only possible to received from a qualified bona fide Diksha guru, meaning uttama-adikari who is additionally authorised by his predecessor spiritual master). This states that the spiritual master is the person who will impart knowledge unto us. If one reads Srila Prabhupada’s books, they are having knowledge imparted to them by Srila Prabhupada, our current link in the disciplic succession. In the German first edition 1974 the word “upadeksyanti” is translated = “INITIATE.” But in the next edition 1983, in the word-for-word translation, you find “upadeksyanti” translated as “can be given.” The word INITIATE is completely deleted in the German translation. And in the new changed Gita English version you find “THEY INITIATE,” no more “INITIATE.” The result of too many unauthorized book changes is a broken guru-parampara. **(END)**

#### **DISCUSSION ON THE CHANGING OF THE CC INITIATION VERSE**

The following communications in 1999 between Dhira Govinda and Dravida (BBT) is re: a change made on the first page of the most recent BBT edition of Sri-Chaitanya Charitamrita.

**DGOVINDA:** I have a BBT-related question. On my Prabhupada Vedabase, which I obtained from the BBT archives in 1996, a paragraph from the introduction to Ch. One of the Chaitanya Charitamrta reads: *"The direct disciple of Srila Krishnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakisora dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self."* (But) In the recent edition of CC (9-volumes) the passage reads: *"The direct disciple of Srila Krishnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn accepted Srila Gaurakisora dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self."* [...] I'm curious about the reason for the change. Did the original editors make a mistake- e.g., not properly hearing Srila Prabhupada's voice on tape? Or is it assumed that Srila Prabhupada made a historical mistake when he stated that Srila Jagannatha dasa Babaji initiated Srila Bhaktivinoda Thakura, and the 9-volume editors corrected this mistake? Or for some other reason?

**DRAVIDA:** Thank you for your inquiry concerning the CC changes. I agonized over this one for some time, consulting several senior devotees before making this change. Here was my thinking: First of all, there is no tape of this passage. Rather, it derives from an excerpt of the CC Srila Prabhupada published in March 1960 in the BTG. Here is how the passage read there (from the latest VedaBase): *"Viswanath Chakrabarty accepted Jagannath Das Babajee from whom Srila Bhaktivinoda Thakore was initiated and Srila Gour Kishore Das Babajee the spiritual master of Om Vishnupada Bhaktisiddhanta*

*Saraswati Prabhupada-the Divine spiritual Master of our humble self.*" Notice that while Srila Prabhupada does say that Bhaktivinode Thakura was initiated by Jagannatha das Babaji, he doesn't say that Gaura Kishora das Babaji was initiated by Bhaktivinode, which was added in the 1975 edition of the CC. Historically, neither is accurate if we accept the usual sense in which Srila Prabhupada used the word "initiated." So just on the grounds of bringing the new edition closer to the original words Srila Prabhupada wrote, no longer having Bhaktivinode initiating Gaura-kisora is justified. But we are still left with Jagannatha das initiating Bhaktivinode. Before we proceed, I tracked down the source upon which Srila Prabhupada based this passage in his BTG and CC, and that is the song by Bhaktisiddhanta Sarasvati called "Sri Guru-parampara." You'll find it in the latest edition of the *Songs of the Vaishnava Acharyas*, and it is included in the supplementary literature on the latest Vedabase. The actual relationship among all the principals is illuminated there. The final bit of research that went into my decision was finding support for Srila Prabhupada's strict use of the word "initiated." I found this at Adi 11.13: *"Among his many disciples, Sriman Srinivasa Acharya was the most famous and the most dear, but it is doubtful that he was his initiated disciple."* This indicates that in this very book (CC) Srila Prabhupada reserved the phrase "initiated disciple" for a formal initiation, and that he felt that the word "disciple" is perfectly appropriate for someone who receives siksha but not diksha from a superior. So now we have these considerations: On the side of not changing the "initiated" phrases we have the strong bias against changing the books unless absolutely necessary and the fact that Srila Prabhupada did indeed say that Jagannatha das Babaji initiated Bhaktivinode. On the side of changing we have this: How the parampara is listed and perceived is very significant for all devotees. Many devotees know, and soon all devotees will know, that Jagannatha das Babaji did not initiate Bhaktivinode Thakur in any way that is normally understood from Srila Prabhupada's books, other statements, or practice. Removing the idea that Bhaktivinode initiated Gaura-kisora [...] but leaving the other "initiated" will seem to be a gross oversight, since neither initiation is historically accurate. Leaving one or both "initiated" will strongly imply that the use of the phrases "direct disciple" and even "accepted [as his disciple]" indicate formal initiation **as we know it in ISKCON**, which is far from the truth. (Narottama may have "accepted" Visvanatha as his servitor, but it wasn't on the physical plane, since there is a gap between their lifetimes; likewise between Visvanath and Jagannatha das.) This last was the weightiest argument, in my view, for changing the passage. So, after weighing these arguments carefully and consulting with several learned Godbrothers (who came out in favor of change, but not unanimously) and agonizing for several days, I decided to remove the "initiated"s.

**COMMENTS FROM DHIRA GOVINDA DAS (2002):** *Of concern is that the explanation for deleting the word "initiated" seems to be largely based on the understanding of the word "initiated," "as we know it in ISKCON." Perhaps when Srila Prabhupada used the word "initiated," he did so deliberately, and the meaning of the term as it has come to be understood in ISKCON is faulty. That is, instead of making changes in this passage based on what we think Srila Prabhupada may have meant, it may be fruitful to consider that the current conception in the organization of the word "initiated" is not perfectly consistent with Srila Prabhupada's understanding of the concept. One possible way that this could be true is by referring to one of the definitions that Srila Prabhupada often gave for diksha, or initiation. Namely, Srila Prabhupada frequently equated diksha with the process of imparting transcendental knowledge, or divya-jnana. In CC Madhya-lila 15:108 purport Srila Prabhupada quotes Jiva Goswami: "Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksha." Also, in Madhya-lila 4:112 purport Srila Prabhupada writes "Diksha actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination." In a July 29, 1968 lecture Srila Prabhupada said: "This is called initiation. Or initiation from the very beginning. This is called diksha. The Sanskrit term is called diksha. Diksha means... Di, divya-jnanam, transcendental knowledge, and ksa, iksha. Iksha means darsana, to see, or ksapayati, explain. That is called diksha." This is similarly confirmed in several lectures and*

conversations (e.g., June 17, 1976 initiation lecture; July 11, 1976 lecture; Feb. 22, 1973 lecture; Dec. 29, 1973 lecture; Jan. 27, 1977 conversation).

"Perhaps Srila Prabhupada was referring to diksha, or initiation, in the sense of 'transmitting transcendental knowledge' when he used the word 'initiated' to describe the relationship between Jagannath Das Babaji and Bhaktivinode Thakur. The ISKCON GBC has asserted that Srila Prabhupada is the 'preeminent siksha guru' for all ISKCON members and that 'ISKCON members shall be trained to place their faith, trust and allegiance first and foremost in the Founder-Acharya who is the preeminent siksha guru for every member of ISKCON.' The Vaishnava who is the preeminent instructor, or siksha guru [...] may also be considered to be the primary deliverer of transcendental knowledge. Imparting transcendental knowledge, or divya-jnana, is the essence of initiation, and thus the primary deliverer of transcendental knowledge may be considered to be the diksha guru, at least in a transcendental sense, though not necessarily in a formal sense. [...] my hope is that, with a clearer, deeper, and perhaps synthetic understanding of initiation, or diksha, our Vaishnava society may be able to [...] resolve some divisive conflicts. [...] I believe that the points described herein are important for discussion. Srila Prabhupada wrote (CC Adi 1:35 purport) 'A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden.' We know that Vipina Vihari Goswami initiated Bhaktivinode Thakur, but Srila Prabhupada also wrote, in the original version of CC, that Jagannath das Babaji initiated Bhaktivinode Thakur. [...] it may also be fruitful to consider other solutions by looking more closely at various definitions of 'diksha' and 'initiation'." **[COMMENT:** It is also necessary to consider who has the power to **awaken and inject** transcendental knowledge in the heart or the soul of a conditioned being. **Shastra says that only mahabhagawat, liberated persons who are empowered by the Supreme Lord can do so.** False gurus cannot, unless they repeat purely and without adulteration the message and instructions of Srila Prabhupada, in which case Srila Prabhupada is the effective diksha guru, not them. It is a massive misunderstanding that a conditioned soul can awake or inject divya jnana in another person. Real initiation is a process and not an impersonal thing like an injection of medicine. The diksha guru must have the God-given authority and spiritual Shakti to deliver a fallen soul out of illusion. It is not a cheap thing.]

#### **CC EDIT: "THE WEIGHTIEST ARGUMENT" BY DHIRA GOVINDA (2006)**

"Leaving one or both 'initiated's will strongly imply that the use of the phrases 'direct disciple' and even 'accepted [as his disciple]' indicate formal initiation as we know it in ISKCON, which is far from the truth... This last was the weightiest argument, in my view, for changing the passage" (Dravida das). "The revision is small and in itself, we believe, of no great consequence" (Jayadvaita Swami) In May, 2005 I saw Jayadvaita Maharaja in Alachua, and he shared with me about recent, somewhat extended deliberations, and conclusions, of the BBT directors concerning the revision on the first page of CC. In July, 2005 I received the article that he wrote, on behalf of the BBT, about this matter, wherein he wrote "In particular, Dhira Govinda questioned it and asked us to reconsider it. We took his request seriously." The BBT directors then discussed it at length.

My perspective is that the revision is of profound consequence [while] the BBT directors believe that the revision is "in itself, of no great consequence." On June 16, 2000, about half a year after he wrote the statement at the start of this post, the BBT rep [Dravida] who had written "This last was the weightiest argument..." wrote to me as follows: "Aside from the passage itself, I can easily see the following syllogism flowing from your notes on diksha: Diksha is really the imparting of transcendental knowledge. Srila Prabhupada is the pre-eminent imparter of transcendental knowledge for all generations of ISKCON devotees, now and in the future. So Srila Prabhupada is giving diksha to all who take knowledge from his books, tapes and other media. He who gives diksha is the diksha-guru. One is enjoined to have only one diksha-guru because the acceptance of more than one is strictly forbidden in the shastra. Therefore Srila Prabhupada is the only diksha-guru for all ISKCON devotees for the next 10,000 years. I don't think I want to go down that road."

This article is not about whether "Srila Prabhupada is the only diksha-guru for all ISKCON devotees for the next ten thousand years." [...] This article is about an **apparent knowledge filter** that is active in decisions regarding revisions to Srila Prabhupada's books. From what I see, the psychology underlying the emendation under discussion embraces *a priori* assumptions regarding which roads may be traversed. Rather than impartially presenting Srila Prabhupada's words with an eagerness to discover which roads open, there seems to be an attitude, albeit subconscious, of pre-determining which paths are permissible for visitation, and accordingly adjusting Srila Prabhupada's writings. [...] it seems that in this instance Srila Prabhupada's clear intentions are obscured due to a filter composed of presuppositions. These assumptions perhaps have not been closely examined, or at least are not readily apparent to many current and future readers of Srila Prabhupada's books. In a May 6, 2006 article, Bala das similarly addresses the topic. *"This is a very troubling development for yet another reason. For this justification is laying the ground for making ANY further change to Srila Prabhupada's teachings that the GBC deems fit."* Notwithstanding the distinction between the GBC and BBT, Bala das' essential point seems to be a caution regarding the peril implied by application over time of this "weightiest argument" to revising Srila Prabhupada's books. Apart from future considerations of damage caused by this gatekeeper mentality, I believe it relevant to contemplate present effects. The revision to the first page of CC is one of thousands of changes to Srila Prabhupada's books. [Surely] the knowledge filter has been at play in more than this one case. [...] We might fruitfully deliberate on the influence this has had on the Vaishnava society. I suggest that sober reflection on the substance of this one change (CC p. 1) and the paradigm of thought that engendered this change, would tremendously impact the philosophical, political, economic, social and spiritual culture of persons and groups that are influenced by the consciousness and determinations of the BBT and GBC. Acknowledgement of this "great consequence" by any of the BBT directors would provide momentum for this impact, and would launch torpedoes at embedded institutional structures. [...] *"There is principle which is a bar against all information, which is proof against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That is contempt prior to investigation."* (Herbert Spencer) Contemporary ISKCON policy and thought as a basis for changing Srila Prabhupada's books carries serious risk of **"contempt prior to investigation."** **Such a strategy seems to be dedicated to institutional preservation more than to authentically representing Srila Prabhupada.** I assert that we may trust that authentic representation of Srila Prabhupada is the strongest assurance of protection, integrity and healthy expansion that an organization may enjoy.

It is of course noteworthy that Srila Prabhupada, following Srila Bhaktisiddhanta Sarasvati Goswami's song *Sri Guru-parampara*, lists a disciplic succession wherein several of the spiritual masters did not receive formal initiation from their spiritual masters. Perhaps even more noteworthy is that Srila Prabhupada uses the word "initiated" to describe *parampara* relationships where no official initiation occurred, in reference to the relationships between Jagannatha dasa Babaji and Bhaktivinoda Thakura, and between Bhaktivinoda Thakura and Gaurakishora dasa Babaji. In the recently published edition of CC the BBT editors deleted the words "initiated" in the two cases cited above, explained as necessary to conform to: *"...formal initiation as we know it in ISKCON..."* This edit seems to be largely based on the understanding of the word "initiated," "as we know it in ISKCON." Perhaps when Srila Prabhupada used the word "initiated," he did so deliberately, and the meaning of the term as it has come to be understood in ISKCON is incomplete. That is, instead of making changes in this passage based on what we think Srila Prabhupada may have meant, it may be fruitful to consider that the current conception in the organization of the word "initiated" is not perfectly consistent with Srila Prabhupada's understanding. One way this could be true is by referring to the definitions of initiation provided above. Perhaps Srila Prabhupada was referring to initiation in the sense of "transmitting transcendental knowledge" when he used the word "initiated" to describe the relationship between Srila Jagannatha dasa Babaji and Srila Bhaktivinoda Thakura. **(END)**

**NO BOOKS APART FROM SRILA PRABHUPADA'S TO BE PRINTED IN ISKCON**



*"I am setting up a different body of management known as the BHAKTIVEDANTA BOOK TRUST... ISKCON Press was created for the **exclusive** publication of my books and literatures and should be continued in that way."* In direct violation of Srila Prabhupada's clear arrangements and desire, the BBT began right after Srila Prabhupada's departure to print books by other authors, such as zonal acharya Vyasapuja books, *Varnashrama Manifesto for Social Sanity* by Harikesha Swami, *Servant of the Servant* by Tamal, *Srila Prabhupada Lilamrita* by Satsvarupa, and so on. This continues in full force at the present. DISOBEDIENCE.

### **HOW DO ISKCON LEADERS RESPOND TO THE PROTESTS ABOUT BOOK CHANGING?**

In Sept. 2014 Radhanath Swami sent the below e-mail to one of his Danish disciples, Chaitanya Candra das, who complained about the book changes: *"Actually, the subject is being discussed on the GBC level. The sacred principle of not changing what our Acharya has written is to be taken with great care. At the same time, the editorial process was done by persons who were personally trained by Srila Prabhupada. So it is not an easy subject. As it stands, it is being discussed on a high level of leadership."* Why is it ISKCON leaders cannot understand the issue of book changing? Almost every last one of the ISKCON leaders have cleverly deferred and evaded the book changes issue, taking no position. They go along to get along- not to rock the boat they themselves are sitting in. As they hem and haw, the sacred books deteriorate further into oblivion. E.g., when questioned by Nityananda das in 2012, Bir Krishna Swami said, "Well, I prefer the original books myself." What a wimp. No right or wrong? Apparently it is just a matter of personal preference; to do as we like?

### **THERE IS NO NEED WHATSOEVER FOR ANY OUTSIDE INSTRUCTION**

Srila Prabhupada made it adequately clear he wanted his disciples to study his books and not become distracted by the writings of others, even other bona fide acharyas. Quotes in this regard follow below. What is clear as well, is that if this is so, that Srila Prabhupada's books were so complete and sufficient in themselves, even to the extent that they included whatever the previous acharyas had taught, then how can we tolerate the changing of Srila Prabhupada's books? Since they are already so perfect, what is the need for improving them by editing, especially anything more than a few glaring grammar errors or typos? They are perfect as is, so who can make them "more" perfect?

**(1)** *"Whatever is to be learned of the teachings of Srila Bhaktivinode Thakur can be learned from our books. There is no need whatsoever for any outside instruction."* (SPL Yasodanandana et al Dec. 25, 1973) **(2)** *"If my students cannot even read my own books thoroughly, why they should read others? I have given you TLC, what need is there to read CC translated by someone else. You are right to stop such reading."* (SPL Sri Govinda Jan. 20, 1972) **(3)** *"Brahmananda Swami has read me your letter regarding the students there reading other books. I request you to stop this practice . Our students have no time to read our own books, but they have time to read other's books, and the money to purchase them? Why this mentality is there? You are a serious student, therefore you have correctly found out the defect in these books. We don't want babaji class. We want active preachers."* (SPL Cyavana Oct. 13, 1973) **(4)** *"One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Krishna consciousness movement we have therefore limited our study of Vedic literatures to Bhagavad-gita, Srimad-Bhagavatam, Chaitanya-charitamrta and Bhakti-rasamrta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy. (CC Madhya-lila 22.118 purport) **(5)** *"So if you want to understand Bhagavad-gita, then we must understand in the same way as the person who directly heard from. This is called parampara system. Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is parampara system. You cannot imagine what my spiritual master said. Or even if you read some books, you cannot understand unless you understand it from me. This is called parampara system. You cannot jump over to the superior guru, neglecting the next acharya, immediate next acharya."* (SPLecture Dec. 8, 1973)*

**(6) Devotee:** ...Gaudiya Matha. But there's nothing wrong with the idea of studying the previous acharyas' books. **SP:** No. Who said? That is wrong. We are following previous acharyas. I never said that. **Paramahansa:** All of your commentaries are coming from the previous acharyas. **SP:** Yes. **Jayadharm:** But that wouldn't mean that we should keep all the previous acharyas' books and only read them. **SP:** That is already there. You first of all assimilate what you have got. You simply pile up books and do not read—what is the use? **Jayadharm:** First of all we must read all your books. **SP:** Yes. **Paramahansa:** Practically speaking, Srila Prabhupada, you are giving us the essence of all the previous acharyas' books in your books. **SP:** Yes. Yes. (SPConv May 13, 1975) **(7)** *"I will always be with you through my books and orders. I will always remain with you in that way."* (SPL)

### **ONE COMMA CAN CHANGE THE WHOLE MEANING by Dhira Govinda das**

*"One popular example: 'Let's eat, Grandma.' And 'Let's eat Grandma.' One missing comma drastically changes the whole meaning. An example we sometimes use in our seminars is, we'll display a flip chart page with, 'Woman, without her man, is nothing.' Then, we'll display a different page with the following- 'Woman, without her, man is nothing.' For sure, even one comma can make a tremendous difference in meaning."*

### **REDISCOVERED RAMESVARA DAS INTERVIEW**

A 1981 interview of Ramesvara das done by Satsvarupa surfaced recently. *"...at that 1976 Mayapur meeting we met with Prabhupada about the Bhagavatam.... But he warned us emphatically that this must be the very very last change that is ever to be made in the Srimad-Bhagavatam. [...] But then he got very grave and said, 'Now, this is the final plan, this is the final approved standard, there can never be any more changes.' He was emphatic, he was insistent, and he pounded it into our heads. 'What about the incorrect grammar?' Prabhupada's reply, 'You cannot change one comma, not even a comma, not even a punctuation mark, that is the etiquette.' So that was just another one of those super heavy instructions that the etiquette in dealing with a great acharya's books is that whatever he has done, it's eternal and it can never be changed. And I believe that all of this was part of Prabhupada's training us. He wanted to train people who would be entrusted with his books. [...] With the BBT, the size of the books, the type of art in the books and so on, on principle Prabhupada would not allow changes even if the change was an improvement. Just to teach that principle of don't change. Prabhupada just explained how everyone's a rascal for daring to touch anything in his books. [...] Don't you dare change the picture on my book! I have deliberately chosen the picture of Vishnu because I want this book to be attracting the Mayavadis and impersonalists. So that was the first direct instruction that I had received from Prabhupada which gave me an understanding of how much he would meditate on every facet of his books. The art, the size, the pictures, who the market was. [...] Prabhupada is very much on top of his book design and publishing. [...] The first of many experiences I've had with Prabhupada literally drilling me, pounding it into my head that you're never allowed to change anything in his books. He trained me so intensely on this point. Even when the changes make sense he wouldn't let me change."*

### **LAW BOOKS FOR MANKIND: THE FINAL AUTHORITY By Narasimha das**

Recently I saw a discussion wherein an ISKCON "guru" *sannyasi* was disputing a verse purport he determined was wrong in Srila Prabhupada's original CC edition. Based on his knowledge of Bengali, he contends that his study of the Bengali purports of Bhaktisiddhanta Sarasvati (which Srila Prabhupada based his own purports upon) has revealed that the CC version is incorrect. The original version is: **"One should not try to be an artificially advanced devotee, thinking, 'I am a first-class devotee.' Such thinking should be avoided. It is best not to accept any disciples."** (CC Mad 7.130 purport) He says this verse should read: *"One should not try to be an artificially advanced devotee, thinking, 'I am a first-class devotee, so it is best not to accept any disciples.' Such thinking should be avoided."* I am not a Bengali scholar nor studied Bhaktisiddhanta's purports to this verse, but I know English fairly well and have carefully studied all of Srila Prabhupada's books. The CC version found is consistent with the *siddhanta* throughout Srila Prabhupada's books. The version of the swami,

however, contradicts *siddhanta*. There is significant difference in meaning between these two versions. The CC version is clear. It says devotees should not think of themselves to be *paramahamsas* simply because they are following the basic principles and chanting 16 rounds for a few years. Such is the qualification of a disciple, not a guru. Srila Prabhupada clearly says, “**It is best not to accept any disciples.**” Throughout Srila Prabhupada’s books the emphasis is on the strict *sadhana* required to become a bona fide disciple. Srila Prabhupada never ordered, authorized or suggested ecclesiastical arrangements for electing “gurus” nor adopting the office and status of spiritual master on his own initiative, without divine authorization and realization.

The swami’s version perverts the meaning drastically. He puts Srila Prabhupada’s statement “**It is best not to accept any disciples**” within the quotation marks that Prabhupada uses to illustrate the type of thinking that *should be avoided*. In other words, the swami’s version says, “*One should not think himself too exalted to take on the botherations involved in accepting disciples.*” The CC version, on the other hand, shows no quotation marks on the statement “**It is best not to accept disciples.**” This statement appears as Srila Prabhupada’s clear warning that one should not become a spiritual master on his own initiative. (Krishna sometimes orders His pure devotees to descend to the material world to do so.) Throughout Srila Prabhupada’s books he has repeatedly cited evidence that shows only a first-class devotee is qualified to become a genuine spiritual master and deliverer of fallen conditioned souls and that even such a qualified devotee never accepts disciples on his own initiative. The version promoted by the swami, however, disputes this idea by suggesting: **One should avoid thinking:** “*I am a first-class devotee, [therefore, for me] it is best to not accept any disciples [since accepting disciples is the work of second-class and third-class devotees].*” We should carefully note the placement of quotation marks in these two versions. The second version is misleading. It gives emphasis to the idea that thinking “*It best not to accept disciples*” is the thinking that should really be avoided, not necessarily thinking “*I am a first-class devotee.*” In other words, the swami’s version is structured in such a way as to suggest that it may be fine to think of oneself as a first-class devotee as long as he doesn’t use that as an excuse to avoid accepting disciples.

Such speculation, change and interpretation of Srila Prabhupada’s books creates a dangerous precedent. Devotees may come to believe it is a good idea to analyze every book statement based on old archived manuscripts someone has dug up somewhere--manuscripts that have been transcribed from tapes long ago or recently by who knows who. Should we doubt statements we don’t like and go back to so-called “original” manuscripts or even the writings of previous *Acharyas* to determine what Srila Prabhupada really meant? It seems odd to say, “*The CC that Srila Prabhupada gave us was a rushed job, so naturally it is full of serious mistakes, even though Srila Prabhupada accepted it, read it and lectured from it many times. I am an advanced scholar, so let me offer the correct version.*” With all the book changes and speculation in ISKCON, the authority of Srila Prabhupada’s books has been undermined. If this continues, the authority of Srila Prabhupada’s mission will be obscured, as a floodgate of speculation is opened wide. We must carefully maintain respect for the integrity and authority of Srila Prabhupada’s original books. Otherwise, the whole mission will be severely adulterated or spoiled by misguided pundits and persons with false ambitions. (END)

### **ARE THERE ANY LEGITIMATE CHANGES THAT SHOULD BE MADE?**

Jayadvaita Swami pointed out some “serious” errors in the BGita that prompted him to get approval from the GBC to make the revisions seen in the 1983 edition. For example, cattle vs cows, planet of the trees vs planet of the Pitrs, as well as punctuation and spelling. But obviously Jatadvaita Swami, putting aside the question for now of whether he should have made any changes at all, went overboard and started making changes that are quite obviously totally unnecessary. So even IF some changes were proper, what has been done has gone FAR beyond minor corrections. “*...in Srila Prabhupada’s 1970 Nectar of Devotion, I’ve checked many references from the Index, and not one of them corresponds to the page number in the book. So, for future printings, should this be changed, such that the index is accurate? I feel certain that Srila Prabhupada would want that change to be*

made. An accurate rather than a misleading index would add credibility to Srila Prabhupada's writings, and Srila Prabhupada would want that. Also the 1968 edition of Teachings of Lord Chaitanya: on p. 172 the Hare Krishna Mantra has 14, not 16 words, with two "Ramas" missing. I'm sure that Srila Prabhupada, in future printings, would want the full Hare Krishna Maha Mantra written. There are hundreds of examples on the same level, throughout the pre-1978 editions of Srila Prabhupada's books. So, what to do? If we open up to make changes in future printings, then there's the weighty task regarding what to change. Who will decide what changes Srila Prabhupada would want, and what not?" (Jayadvaita Swami)

This issue can be resolved by a process of consultations amongst a broad representation of senior Vaishnava followers of Srila Prabhupada, not by a rogue man that has become known as the "Book Changer." See also: (1) [www.prabhupadavision.com/2011/03/iskcon-academia-part-three/](http://www.prabhupadavision.com/2011/03/iskcon-academia-part-three/) (2) [www.bookchanges.com/108-iskcon-bhagavad-gita-changes/](http://www.bookchanges.com/108-iskcon-bhagavad-gita-changes/) (3) [www.iskcon-truth.com/bbti-transferred-copyrights.html](http://www.iskcon-truth.com/bbti-transferred-copyrights.html) (4) [www.prabhupadavision.com/2010/11/as-it-is-principle/](http://www.prabhupadavision.com/2010/11/as-it-is-principle/) (5) [www.prabhupadavision.com/2010/12/bhakivedanta-book-trust/](http://www.prabhupadavision.com/2010/12/bhakivedanta-book-trust/)

### THE PURITY OF THE BOOKS

*"ISKCON has long been infiltrated by, and is now controlled by, agents of Kali whose purpose is to destroy the transcendental potency of Srila Prabhupada's teachings. Part of their effort in doing so is to incrementally change Srila Prabhupada's teachings until they no longer resemble what he wrote/taught, and they no longer have any transcendental potency. The teachings of His Divine Grace are presented in his books and lectures. In order to maintain and protect for posterity the fidelity of his teachings, Srila Prabhupada's followers should exclusively use Srila Prabhupada's original, unedited books. Although Jayadvaita Swami attempts to justify his 'editing' in the numerous and ongoing changes, we see another agenda. Given the evidence of infiltration by Kali-chelas we cannot accept his statements at face value. We see something more sinister at work. The Jayadvaita book changes that continues to this day are documented at: [www.bookchanges.com](http://www.bookchanges.com). Srila Prabhupada himself discovered the unauthorized book changes and was greatly alarmed. His exasperation with the situation was very obvious." (www.prabhupadanugas.eu)*

### FROM THE "RASCAL EDITORS" CONVERSATION: JUNE 22, 1977

**SP:** Now here is "O sages," and the word meaning is "of the munis." Just see. Such a rascal Sanskrit scholar. Here it is addressed, sambodhana, and they touch (?) it—"munayah—of the munis." It is very risky to give to them for editorial direction. Little learning is dangerous. However proper Sanskrit scholar, little learning, dangerous. Immediately they become very big scholars, high salaried, and write all nonsense. Who they are? [...] No, they cannot be reliable. They can do more harm. [...] **Tamal:** We're finding out in the Fifth Canto that there are words that are so off, the meaning is completely changed... in the three chapters that we read, Bhakti-prema Maharaja made at least half a dozen corrections [...] They had changed the meaning. [...] **SP:** So how they can be reliable, so-called, this way...? [...] **Yasodanandana (YS):** ...the words which the recent edition of the Press is wrong. Many changes were brought. They were trying to make better English, but [...] I think they were making philosophical mistakes also. [...] Your English is sufficient. It is very clear, very simple. We have caught over 125 changes. They're changing so many things. We are wondering if this is necessary. I will show you today. I have kept the book. **SP:** I know that these rascals are doing. What can be done? How they can be relied on? **Tamal:** He actually took out the whole part about their going to the moon being childish. He deleted the whole section. **YS:** Also in the Bhagavatam... You mentioned that if the followers of Lord Buddha do not close the slaughterhouse, there is no meaning to such a caricature. That word was very nice. But in new book that word is not there any more. They have pulled the word. The meaning of the word is not... So many times. **SP:** It is very serious situation. Ramesvara is in direct... **Svarupa Damodara:** I think they're working too independently without consulting properly. **YS:** Sometimes they appeal that "We can make better English," so they change like that, just like in the case of Isopanisad. There are over a hundred changes. So where is the need? Your words are

sufficient. The potency is there. When they change, it is something else. **Svarupa Damodara:** That's actually a very dangerous mentality. **YS:** What is it going to be in five years? It's going to be a different book. **SP:** [...] It is very serious situation. You write one letter that "Why you have made so many changes?" And whom to write? Who will care? All rascals are there. Write to Satsvarupa that "This is the position. They are doing anything and everything at their whim." *The next printing should be again to the original way.*

#### EXAMPLES OF UNNECESSARY CHANGES TO BHAGAVAD GITA AS IT IS

(1) Ch. 6: Sankya Yoga is now titled Dhyana-Yoga. Even though Srila Prabhupada often referred to this chapter by the name that he himself had chosen, Jayadvaita Swami changed it. (2) **Original manuscript, BGita 12. 2 purport:** "For one in such Krishna consciousness there are no material activities because everything is done BY Krishna." **Original 1972 Macmillan:** Exactly the same. **JAS:** "For one in such Krishna consciousness there are no material activities because everything is done FOR Krishna." (3) BBTI changed the Gita's front cover even though Srila Prabhupada wrote: "And the covers, if possible, should always be the same for each respective book regardless of what language it may be printed in." (SPL Jadurani Jan. 3, 1975) But BBTI continually changes the cover illustrations on many books. (4) Unnecessary change: **Original 1972, BGita 18.2 purport:** "There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures." **JAS:** "In the Vedic literature there are many prescriptions of methods for performing sacrifice for some particular purpose." (5) More needless changes: BGita 18.63: **Manuscript:** "Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do." **Original 1972:** Exactly the same. **JAS:** "Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do." (6) Deleting the sea? BGita 11. 5: **Manuscript:** "The Supreme Personality of Godhead said, My dear Arjuna, O son of Pritha, see now My opulences, hundreds of varied divine forms, multicolored like the sea." **The Original 1972 Edition:** "The Blessed Lord said: My dear Arjuna, O son of Pritha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea. **NOTE:** This verse was read to Srila Prabhupada on Apr. 4, 1974. **JAS:** "The Supreme Personality of Godhead said: My dear Arjuna, O son of Pritha, see now My opulences, hundreds of thousands of varied divine and multicolored forms." (7) Another unexplainable change, BGita 18.50: **Manuscript:** "O son of Kunti, learn from Me how one can attain to the Supreme perfectional stage, Brahman, by acting in the way I shall now summarize." **Original 1972:** "O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize." **JAS:** "O son of Kunti, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize."

(8) Jayadvaita is re-writing the Gita: (BGita 8.18): **Manuscript:** "On the manifest of the Brahma's day, all living entities, they come into being and when there is arrival of night of Brahma everything becomes annihilated." **Original 1972:** "When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated." **Science of Self-Realization**, p. 225: Exactly same. **JAS:** "At the beginning of Brahma's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again." **NOTE:** Merge is a mayavadi word. (9) **Manuscript BGita 10.38:** "Amongst all principles of separation I am the punishment, amongst all the victorious I am morality, amongst all confidential things I am silence, and amongst all wise men I am the knowledge." **Original 1972:** "Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom." **JAS:** "Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom." **Purport to the original verse:** "...the rod of chastisement represents Krishna." **JAS's change of the same purport:** "...the agency of chastisement represents Krishna." (10) **Manuscript BGita 2.26:** "If, however, you think that the life symptoms, or the soul, is

always born and dies for good - still you have no reason for your lamenting, Mighty-armed." **Original 1972:** "If, however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty-armed." **JAS:** He introduces brackets: "If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed." **(11)** Jayadvaita "improves" the original version: **Manuscript BGita 9.19:** "I give heat; I withhold and send forth rain. I am the cause of degradation and promotion, O Arjuna, and also death personified. Both being and nonbeing reside in Me." **Original 1972:** "O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me. **JAS:** "O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter are in Me." **NOTE:** 'Being and non-being' is deleted. 'Spirit and matter' is added. 'Drought' is taken out. WHY?? **(12)** Another unnecessary change: **Manuscript BGita 11.28:** The page for 11.28 is missing. But 11.30 mentions the words 'blazing mouths.' **Original 1972:** "As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish." **JAS:** "As the many waves of the rivers flow into the ocean, so do all these great warriors enter blazing into Your mouths. **NOTE:** 11.29 reads: "I see all people rushing with full speed into your mouths as moths dash into a blazing fire.

**(13) Manuscript BGita 5.5:** "One who knows that the position which is obtained by means of Samkhya can also be attained by devotional service, and who therefore sees both Samkhya and Yoga on the same level, does see things rightly." **Original 1972:** "One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are." **JAS:** "One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are." **NOTE:** Both the the original's 'renunciation' AND the manuscript's 'Samhkya' is rejected. **(14)** Another change? **Manuscript BGita 11.8:** "But you cannot see Me with your present eyes. Therefore do I give you divine eyes, so that you can behold my mystic opulence." **Original 1972:** "But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence. **JAS:** "But you cannot see Me with your present eyes. Therefore I give you divine eyes. Behold My mystic opulence!" **(15)** The most known change in BGita is 4.34. The book changer substitutes the ISKCON pretender gurus for Srila Prabhupada: **Original 1972:** Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because **he** has seen the truth. **JAS:** Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because **they** have seen the truth.

#### **RESPONSE TO SRI ARJUNA DAS VIDEO ABOUT ORIGINAL, AUTHORIZED BOOKS**

*"It is inspiring to see your video, <https://www.youtube.com/watch?v=Te22u6wLgH4> but personally I do not recommend people go to [bbtedit.com](https://www.bbtedit.com) (BBT website defending their book changes) and I never read, mention, or respond to their articles. It is all nonsense. I recommend: [bookchanges.com](https://www.bookchanges.com), because [bbtedit.com](https://www.bbtedit.com) is in response to the articles on [bookchanges.com](https://www.bookchanges.com). The main point is Srila Prabhupada did not ask anyone to change his books and he expressly forbade them from doing so. This was his greatest fear, that after his disappearance his disciples would change his books. The central point of this issue that you touched in your video is 'If you change the authority is lost.' Srila Prabhupada's original books are authoritative because they were printed in Srila Prabhupada's personal presence and he read them daily and gave his classes from them. There are some typographical errors that Prabhupada wanted corrected. You mentioned cow protection instead of cattle raising in Bhagavad-gita. So simple typographical errors can and should be corrected. But that is not what was done. They have made a massive 5000+ changes in Bhagavad-gita. In only a very tiny fraction of these cases was there any problem with the text of the original 1972 Gita. There is no need whatsoever to change something that is already correct. Jayadvaita even says this in regard to the*

translations, something like 'Although the original translations were correct we have changed them anyway...' This is totally outrageous.

"[...] I have presented the main points on [bookchanges.com](http://bookchanges.com) maybe 20 years ago and ever since BBTI and Jayadvaita have tried to defend their changes, but they failed embarrassingly. If I have learned not to waste time arguing with the nonsense presented on [bbtedit.com](http://bbtedit.com). The way to defeat these demons who are changing Srila Prabhupada's books is to get everyone to distribute Srila Prabhupada's original books. Just establish that Prabhupada wants his original books distributed and doesn't want his books changed using the proven and tested logic at [bookchanges.com](http://bookchanges.com) and then get everyone to purchase cases of Prabhupada's books from: [https://krishnastore.com/books-wholesale-om-21\\_37.html](https://krishnastore.com/books-wholesale-om-21_37.html) Better to not advertise [bbtedit.com](http://bbtedit.com). It is all poisonous lies which will discourage them from distributing Prabhupada's original books. It is my personal experience that if you just show any devotee what the actual Gita changes are, one change after another, they become convinced that the changes are nonsense and should be reversed. I have tested this with many devotees and it has always worked. What I do is print out the following 2 articles:

<http://bookchanges.com/108-iskcon-bhagavad-gita-changes/>

<http://bookchanges.com/examples-of-iskcons-bhagavad-gita-changes/>

"So you go through it with them and explain a bit. The 108 changes article has an introduction and goes through a few changes. The second article is a list of changes. It is such a dramatic revelation to devotees to see for themselves WHAT SOME OF THE CHANGES ARE. Just show them some actual changes, and let them make up their own minds on the nature of these changes. They have been brainwashed that there were only a few typographical corrections made. When they see so many real philosophical changes for no reason at all, even supporters of Jayadvaita Swami become convinced. The main thing is devotees can't make an informed decision without information. Just show what is printed in the original Gita and what is in the new Gita, side-by-side. [...]" (Madhudhvisa das, 2012)"

### SELF-APPOINTED GHOSTWRITER

"**GHOSTWRITER:** noun: a person whose job it is to write material for someone else who is the named author. However, the difference between the usual ghostwriter and Jayadvaita Swami is that the latter is forcing his service upon the author, Srila Prabhupada, after his demise. We got rid of the eleven self-appointed zonal "gurus." But we still have Jayadvaita Swami who, as the self-appointed ghostwriter, is forcing his editing on Srila Prabhupada. Srila Prabhupada has no say in this regard. He is simply being forced to accept the ghostwritten material of Jayadvaita Swami. And so is everyone else." (Ajit Krishna das, Apr. 15, 2017)

### ROOM CONVERSATION MARCH 1, 1977

**Radha Vallabha (RV):** Now Jagannatha had some questions on corrections in the book. In verse 28 it says, "Then he worshiped Sri Krishna, the essence of all Vedas, with this hymn. It's verse 28, "Then he worshiped Sri Krishna." So Jagannatha said it should be, "Then he worshiped..." **SP:** No, no. Jagannatha cannot correct. That bad habit he must give up. **RV:** So we should just leave it exactly. **SP:** Oh, yes. You should not be more educated. **RV:** He wasn't changing any of the words. He was just... **SP:** Nothing of the... This should be strictly forbidden. **RV:** So no corrections. That makes it simple. **SP:** They can divide the synonyms. That's all. **RV:** Synonyms. So even... **SP:** That is his tendency, to correct. That's very bad. He should not do that. **RV:** So I'll just forget this, then. **SP:** The system is: whatever authority has done, even there is mistake, it should be accepted. **RV:** Oh. **SP:** Arsa-praya (?) That is... He should not become more learned than the authority. That is very bad habit. **RV:** He was always wondering how he should think. So I'll tell him that. He thinks, "If I think I see a mistake, what should I think?" I'll tell him what you just said. **SP:** He cannot see mistake. He is mistake. (laughter) He should... That is being done by this rascal.

### DO NOT CHANGE MY WORDS by Gauridas Pandit das

[Gauridas Pandit das was one of Srila Prabhupada's servants in 1977, and writes in his memories:]

*"Srla Prabhupada used to like to sit in his garden in Vrindavan especially in the mornings. He liked to hear his books read to him daily. One time Yasodanandan Prabhu was reading Sri Isopanisad when Srla Prabhupada stopped him and asked him to reread the last paragraph. Hearing it again Srla Prabhupada became very angry: "Those are not my words! They are changing my words! Is my English not good enough?' This is the worst thing a disciple can do! [...] thinking you know better than him. Tell them immediately do not change my words!' Srla Prabhupada was very upset about the changes in his books. I never saw him get so angry. Years before Srla Prabhupada said the same thing. 'Don't make addition, alteration. Then you become rascal. Immediately you become rascal. And many times they give me very great credit that I have done wonderful. Yes, I have done wonderful. But what is the reason? Because I am not a rascal. I speak what Krishna has spoken. That's all. Very easy. Everyone can do that. Not only I. Any of you, you can do this. Simply speak what is..., what Krishna has said. That's all. Don't make addition, alteration. Then you become rascal. Immediately you become rascal.' (SPLecture Aug. 10, 1974) Despite these admonitions the BBT editors and trustees, who are the very persons charged with protecting the vani of His Divine Grace, are engaged in a continuing campaign to change both the words and meaning of his teachings, actions that have created the greatest furor among his faithful followers. When Srla Prabhupada was asked by Revatinandan Prabhu if we could read Bhaktisiddhanta Sarasvati's books; Srla Prabhupada said not the ones that were edited by his disciples, and also told him that we couldn't understand Bhaktisiddhanta's books. He said not even his Godbrothers could understand them, and said, 'Actually, he wrote those books for me.' (Revatinandana Memories) Srla Prabhupada translated the spiritual law books for the next 10,000 years, day and night, until his dying day. He translated constantly despite his busy preaching schedule. He did this to live on in his books. He said he had given us everything in his books, which were manifestations of his ecstasy. He said if we read his books and cooperated together, every thing would go on nicely. To edit his books without his sanction is insanity. We should try to be absorbed in the ecstasy of the spiritual master and not try to alter it. How can we 'improve upon' his ecstasy? One reason given to justify these changes is that the new edition is closer to what Srla Prabhupada said on the original tapes. But he lectured on many verses many times and never said to change them. He authorized about three changes, not the thousands we have in the new Bhagavad Gita. We need Bhagavad Gita As It Was! There is a nicer vibration to the original Srla Prabhupada approved version.*

*"When a new book came out Srla Prabhupada would be in total bliss. I remember when he was so sick he could hardly sit up. When he heard that the new Srimad Bhagavatam had arrived and he asked to be propped up on his bed. He asked for his glasses and more light. As he marveled over the quality of the book and the excellent artwork, tears came to his eyes. This gave him life. Another time when Srla Prabhupada asked a devotee to read in the garden the devotee asked him why he liked to hear his own books so much. Srla Prabhupada said, 'I did not write these books. Krishna wrote these books!' When Srla Prabhupada came into the room and caught me reading the Srimad Bhagavatam, he smiled nicer than ever and told his secretary, 'He's reading in his spare time; this is very good!' I was surprised to see how happy Srla Prabhupada was because I was reading. Srla Prabhupada put everything into his books and we would be better off to accept them as is/was. They made so many devotees in the past and will in the future. They are tried and true!*

*"Another important publication is 'Back To Godhead' magazine. Srla Prabhupada said BTG and Hari Nama Sankirtan are 'the backbone of our movement.' We need a mass distribution BTG {currently, due to changes since 1977, BTG is only available by subscription}. So many of us became devotees by getting a BTG one way or another. It should be cost effective, 25-50 cents, and distribute it for a dollar or so. The old BTG's were great. Srla Prabhupada said the Americans' disease is changing everything. Let's get rid of this disease and maintain what Srla Prabhupada has worked so hard to give us; without adulteration or change." (END)*

## CONCLUSION



In recent years, the growing resistance to the book changes and the increasing number of senior devotees who oppose them has reached an inflection point. Jayadvaita Swami resigned from the BBT, which hopefully means no more changes, although his nefarious deed is already done. Also a growing group of Vaishnava/ISKCON/non-ISKCON scholars have joined together to push back on the book changes. Led by Garuda das, a religion professor in a Virginia university, these devotee and non-devotee scholars attended a book changes conference and resolved, in essence, that the changes should be, by academic standards and religious principles, reversed, with astute suggestions to limits changes and how minimal editing should be done. ISKCON Bangalore and Jitarati das shared the conference costs, and a follow-up conference is scheduled. Recommendations were made to the BBTI, who is making a weak show of listening and participating. However, this is only a start in the process of righting the enormous wrongs done with the endless, unnecessary changes to Srila Prabhupada's books. Now is the time to push the issue to a solution, but we do not hold our breath waiting for the corrupt GBC to do much until they feel compelled by the force of circumstances to act.

The BBTI's changes are whimsical, unnecessary, and even convey a different style and meaning, and are not what Srila Prabhupada gave us. The 1972 Gita was approved by Srila Prabhupada, so why re-write it? Why go beyond correcting simple punctuation or omission errors to make thousands of unauthorized, crazy changes? As of 2022, ISKCON was still pushing the adulterated versions of Srila Prabhupada's books. Why?

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## CHAPTER 149: BHAKTIVEDANTA BOOK TRUST (BBT)

### Founding Document for the BBT, USA

### BBT Trust Agreement- May 29, 1972

I, A.C. Bhaktivedanta Swami, disciple of Om Visnupad Paramhansa 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaj Prabhupada, hereby give and transfer all of my books and all property rights incidental thereto as hereinafter described to A.C. Bhaktivedanta Swami, Bali Mardan Dasa Brahmachary, And Karandhar Dasa Adhikary as Trustees, in Trust, for the purposes hereinafter stated and to be administered in accordance with the provisions hereinafter set forth.

**I. TRUST FUND:** The properties which shall constitute the Trust Fund include all books and manuscripts and other documents written by me or translated by me, including the following hereinafter listed, and all those written by me in the future, including all copyrights and publication rights incidental thereto: The Nectar of Devotion; KRISHNA, The Supreme Personality of Godhead; Srimad Bhagavatam; Teachings of Lord Chaitanya; Sri Isopanisad; The Bhagavad-Gita As It Is; Easy Journey to Other Planets; KRISHNA CONSCIOUSNESS: The Topmost Yoga System; Back to Godhead Magazine; The First Step in God Realization; The Lord in the Heart; Pure Devotional Service—The Change in Heart; Process of Creation; The Cause of All Causes; The Incarnations of Godhead; Purushasukta Confirmed; Answers by Citing the Lord's Version.

**II. NAME OF TRUST:** This trust shall be known by the name, "BHAKTIVEDANTA BOOK TRUST." Insofar as practicable, the Trustees shall conduct the trust activities in that name.

**III. PURPOSE OF TRUST:** This trust is created and shall be operated exclusively for the benefit of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, incorporated by me, and qualified as a tax-exempt religious organization under the provisions of the Internal Revenue Code, and specifically for the Book Fund and Building Fund activities hereinafter set forth in particular. This trust shall exist independently of the International Society for Krishna Consciousness and the Trustees' functions and duties stated herein shall be separate and not dependent on the Governing Body Commission of the International Society for Krishna Consciousness. I direct that no part of the Trust Fund shall inure to the benefit of any private individual and no part of the activities of this trust shall consist of carrying on propaganda or otherwise attempting to influence legislation, or participating in or intervening in

any political campaign on behalf of any candidate for public office. I insert these mandates in order to comply with the provisions of the Internal Revenue Code applicable to tax-exempt organizations. For the same purpose, I direct that the Trustees shall not conduct or carry on any activities which are not permitted to be conducted or carried on by tax-exempt organizations under the provisions of the Internal Revenue Code. **IV. USE OF THE TRUST FUND:** The Trustees shall collect all proceeds from the sale of my books, that is 100% of all the proceeds from all of the ISKCON Temples and divide these proceeds into two funds, one-half (1/2) for the fund known as the Book Fund, and one-half (1/2) for the fund known as the Building Fund. The proceeds allocated to the Book Fund shall be used for the following purposes, all in the discretion of the Trustees, in whom I have complete confidence: Printing and reprinting of books; Directing and managing all publicity and distribution of my books; Processing all copyrights and legal rights to my books; Allocating funds as they see fit to ISKCON Press and directing the operation of the activities of ISKCON Press in the printing and reprinting of said books. Those funds allocated to the Building Fund shall be applied in the sole discretion of the Trustees in the following manner: Purchase of properties for the construction of new temples or renovation of old temples. In the application of said proceeds, I direct the Trustees to distribute the trust income for each taxable year at such time and manner as not to become subject to the tax on undistributed income (Internal Revenue Code). In addition, in the discretion of the Trustees, I direct them to allocate such portions of the principal portion of the proceeds of said trust for the purposes stated in this Paragraph IV. Any funds not so allocated may be distributed in the sole discretion of the Trustees to other charitable or religious organizations or purposes which qualify as tax-exempt under the provisions of the Internal Revenue Code.

**V. MANAGEMENT OF TRUST FUND:** I have full confidence in the manner in which my Trustees will govern the Trust Fund but, in order to give them as much flexibility as possible in accordance with the law, I set forth the following powers. In the administration of this trust and the Trust Fund, the Trustees shall have all powers and authorities necessary or available under the law to carry out the purposes of this trust, subject to the restriction as heretofore stated that they may not exercise any power or authority which is prohibited by the Internal Revenue Code for tax-exempt organizations. Without limiting the generality of their powers, for purposes of clarification, I include the following special powers: **A.** To invest any of the principal of the Trust Fund not used for the purposes hereinabove stated; **B.** To open bank accounts in the name of the trust for the transaction of business; **C.** To pay such administrative expense as may be necessary in the administration of this trust; **D.** To appoint a secretary to keep account books and issue a monthly statement to the Trustees.

**VI. APPOINTMENT OF TRUSTEES:** The Trustees whom I have herein designated are appointed for lifetime. In the event of the death or failure to act for any reason of any of said Trustees, a successor Trustee or Trustees may be appointed by the remaining Trustees, with never more than 5 Trustees acting at one time. **VII. TERM OF TRUST:** This trust shall be irrevocable. In the event of an inadvertent disqualification of this trust under the laws as they may exist from time to time, which may require a dissolution of the trust, the entire Trust Fund shall, in that event, be distributed to the International Society for Krishna Consciousness.

In witness whereof, I have executed this trust this 29 May 1972. A.C. BHAKTIVEDANTA SWAMI

**ACCEPTANCE OF TRUST:** The Trustees hereby accept this Trust and the obligations imposed thereby and undertake to hold, manage and administer the Trust Fund in accordance with the terms of this Agreement. A.C. Bhaktivedanta Swami, Bali Mardan dasa, Karandhar dasa

#### **HISTORY OF THE BBT**

**BOMBAY BBT:** Just months before the California BBT was formed, Srila Prabhupada filed for the Bombay BBT (finalized shortly after California BBT was registered) as an Indian trust with the publishing rights to his books. The copyrights were not explicitly granted although today the Bombay BBT justifies their claim to them because they were the first BBT and through some vague language in

the trust document which will likely not hold water in a court test. Bombay BBT has been printing Srila Prabhupada's books since 1972.

**CALIFORNIA BBT:** In May 1972 Srila Prabhupada formed the California trust and very clearly vested it with the copyrights to his books, as seen above. This was a brilliant arrangement for posterity and for expanding the Hare Krishna Movement, based on his books. Srila Prabhupada emphasized book distribution, which peaked in 1977. The history of the BBT after Srila Prabhupada departed is a sad one, as those entrusted to its continuity, according to Srila Prabhupada's directions in the trust document and in verbal and written instructions, disobeyed and made a grand mess. Right from 1972, the BBT itself never was active with even a bank account and all book sale receipts went to an ISKCON California account, which was the defacto BBT. When Ramevara hired a trust attorney (years after 1972) who gave recommendations to form another legal entity for tax purposes, Srila Prabhupada was dismissive and not pleased. Karandhar wrote (May 2021): *"During my tenure at the BBT, all its funds were routed through a bank account titled ISKCON BBT, which was separate from the LA temple account- funds were not mixed. This was done to maintain the temple tax exemption but which we were unable to obtain for the BBT as a separate legal entity (not for lack of trying)... The lawyers we had researching the issue at the time did not advise us about any other tax exempt status options. Funds in the ISKCON BBT account were fully tax exempt. Prabhupada wanted the BBT to be a separate legal entity from ISKCON and administered as such. He wanted it to make a profit, and this profit be divided 50-50 between the BBT and the Mayapur-Vrindaban Trust, both of which were to be separate tax-exempt legal entities."* The 1983 revised/ edited Bhagavad Gita was published by Harikeshia in Germany through a new BBT entity formed in Liechenstein (European trusts tax haven). Other BBT entities were formed as well, as confusion reigned as to how to operate, although it is uncertain what exactly was the problem in using the original BBT itself, as was intended by Srila Prabhupada. The entire mess (as will be described below) could have been avoided if the 1972 BBT was used as Srila Prabhupada wanted. And why in 2022 is the 1972 BBT not simply returned to, instead of millions in legal cases being spent to avoid it?

First Printing, 1983: 250,000 copies

*Bhagavad-gītā As It Is* has also been printed in Arabic, Bengali, Chinese, Dutch, French, German, Gujarati, Hindi, Italian, Japanese, Portuguese, Spanish, Swedish and twenty-nine other languages.

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**BBTI:** The BBT was actually ISKCON Los Angeles, and the operation fumbled along until a meeting that Tamal held in Dallas in 1986, just after Ramevara's departure, where all the various BBT international departments and trustees had gathered. They decided to form a new BBT entity and vest it with all the rights and functions of the original BBT, which was done in 1988 with a California religious corporation named BBT International (BBTI) which obtained US 501 C-3 tax exemption status. Offices were set up in Los Angeles and Alachua, Florida. Later a settlement of \$300K with the IRS was made

due to reporting violations. BBTI took over or absorbed all the former 1972 BBT branches, such as Spanish, Portuguese, Australian, and Harikesh's European BBT's. It was loosely called the "Global BBT." The last holdout today is the Bombay BBT (India trust) who refused to merge with the BBTI, and there is some degree of legal tension between the BBTI and Bombay BBT.

**SRILA PRABHUPADA LETTER 1974:** to temples re: paying their bills to BBT according to SP's plan for the BBT. BBT trust specifies 50% for reprinting books, 50% for new temples, loans, temple renovations, but from Ramevara's time onward, this has been interpreted as 50% of gross, not 50% of "proceeds" or net profits, and thus books were priced at over double of cost, which hurt distribution and was not Srila Prabhupada's idea. In 1986 the BBTI resolved to give 25% to temples, 25% to book printing, and 50% to costs. Why could they not just follow Srila Prabhupada's formula? E.g., in 2013 BBTI annual sales were \$1.5M and the only temple to get funds was Mayapur with \$300K. All other temples and projects are neglected.

**ISKCON INC (LONG ISLAND):** In 2004 Nimai Pandit das was given control by the previous president of the Long Island ISKCON temple (2 buildings, Freeport, NY), the only ISKCON temple still

registered under the original 1966 ISKCON corporation. ISKCON panicked- Nimai Pandit was a “ritvik”- and many takeover attempts failed after the police intervened and courts confirmed Long Island’s independence. Legal maneuvers also failed to dislodge the duly elected Freeport directors. ISKCON had no legal standing to oust Long Island’s directors and the matter still is in court in 2022. Long Island also took a longshot with a lawsuit against ISKCON claiming it, as the only original ISKCON, was the BBT’s sole beneficiary, hoping to reroute the BBTI funds to a better use. This is unlikely to come to much, however. In reaction, ISKCON has increased their centralized control over all temples with overlapping loyalist trustees and restrictive bylaws.

**KRISHNA BOOKS INC (KBI):** Hansadutta, although removed as an ISKCON guru and GBC in

filed;  
 AND WHEREAS, by way of their complaint, Plaintiffs sought a  
 judicial declaration that the assignment document dated May 30,  
 1990, is valid, and that both the Indian Trust and the BBT have  
 been extinguished;

1983, continued to print Srila Prabhupada’s books as an appointed BBT trustee; he never resigned from this lifetime position. In 1992 his Singapore disciple Bhima das and wife, printing inexpensive small Bhagwatam sets under their yoga society, were sued by the BBTI

through its agent Sundar Gopal das. After \$1M in legal costs by Bhima, the Singapore court case was withdrawn by BBTI. To protect its market share and supposed exclusive rights, BBTI sued Hansadutta personally in California in 1996 using an apparently fraudulent assignment document, claiming the BBT nor Hansadutta had any copyrights or publishing rights since the BBTI had “*extinguished*” both the 1972 BBT and the Bombay BBT in 1988. However the California Probate court confirmed the BBT’s validity and Hansadutta as a BBT trustee, and with Bhagavan’s encouragement, a settlement was reached whereby Hansadutta and Bhagavan would resign as BBT trustees in exchange for the publishing rights of pre-1978 books to be given under license to a new entity, Krishna Books Inc. KBI’s directors were Hansadutta, Bhagavan, Gupta, Veda Guhya. Also BBTI paid \$500K to KBI for printing unchanged books. The court ordered that the original BBT should be reactivated since it was still a valid, irrevocable trust and that there had been no transfer of Srila Prabhupada’s book copyrights to BBTI. It is the fiduciary duty of a trust and its trustees to protect the trust assets; they cannot simply assign/convey the copyrights elsewhere. (See Appendix 15) BBTI’s attorney Armarendra and KBI’s Gupta colluded and went back to the Probate Court in 1997, both sides asking that BBTI grant the license to KBI, rather than BBT, as “this would be more workable.” This was inane since the court had already ruled the BBT had the copyrights, not BBTI, so how would BBTI grant a license for something it had no rights to? The judge, unable to take an opposing position as a third party, had to rubber stamp an agreement between plaintiff and defendant. This undercut any progress made up to that point in the restoration of the original BBT; it was a boondoggle and reversed much of what the book change opponents had fought and spent so much for.

Meanwhile, considering Hansadutta an unpredictable wildcard, KBI’s directors deftly removed Hansadutta and the \$500K disappeared into Gupta’s Bahamas account, and was never used for book printing. The BBTI’s goal of removing Hansadutta had been done by his own lawyer. Hansadutta went to the California Bar Association, and after an investigation, Gupta was suspended from legal practice for two years (reduced to 6 months on appeal), even though it had been a serious attorney betrayal of his client. KBI went on to print millions of Srila Prabhupada’s unchanged books which, as per the license, could only be sold outside ISKCON temples and congregations. Until his death in 2020, Hansadutta did not print books again.

**JITARATI’S BOXED BHAGWATAMS:** As KBI’s authorized agent, Jitarati printed unchanged boxed Bhagwatam sets in India, but BBT Bombay, led by Gopal Krishna Maharaja and incited by BBTI, went to court and seized 5000 sets on Feb. 8, 2017 just after they were printed. BBT Bombay claimed they were the copyright holder and they had not given Jitarati’s Pristine Trading any publishing rights, ignoring that BBTI had given a license to KBI. KBI was listed on the title page as publisher and KBI gave the printer a letter of authority to Pristine Trading. In May 2018 a Parsee judge ordered BBT Bombay and Jitarati/Pristine to make a settlement because “*religious books should be distributed, not fought*

over.” BBT Bombay and Jitarati (KBI) mended their differences, working together to distribute Srila Prabhupada’s unchanged books. Pristine and many others are selling these beautiful Bhagwatams; it was a win-win outcome, largely due to Jitarati’s generous flexibility.

**BBT/BBTI UPDATE:** Long before the Jitarati Bhagwatam episode, BBTI had been trying to have BBT Bombay’s publishing rights assigned to itself. Also BBTI clearly wants to somehow end the license to KBI, which by the settlement would require three distinct, formidable steps which would be difficult to complete. KBI’s license is still as valid as when the court approved the 1996 settlement, even if BBTI’s actions insinuate otherwise. Up to 2018 BBTI had given “last notice” cease and desist letters to Bombay BBT. Bombay is holding fast and BBTI has not pushed it further. BBTI has no real interest in printing unchanged books, does not encourage KBI to print them, begrudges KBI’s license, and insists it is the legal holder of the copyrights to Srila Prabhupada’s books, even though the California Probate Court in 1996 ruled that the original BBT was.

### **BBTI TRIES TO EXTINGUISH SRILA PRABHUPADA’S BBT’S IN INDIA AND AMERICA**

**Q:** *“The BBTI was not successful in extinguishing the 1972 BBT or Indian BBT as far as I could tell from reading the 1996 settlement. Did I miss something? The settlement keeps the 1972 BBT alive but with rogue persons replacing Hansadutta, et al. I saw no legal restriction on the Indian BBT.”*

**A:** *“You sure did miss something... The most significant aspect of this whole thing is Naresvara and others saying they must stick to the legal independence part of the BBT trust document, but they tried their best with a million plus dollars to deceive Srila Prabhupada’s followers, trying to ‘extinguish’ that same Trust, and which they now say they believe in again. Krishna stepped in and didn't allow it to happen. This is very significant. They say they are trying to save Prabhupada's books by stealing the copyrights from the BBT and then don't sell Prabhupada's unchanged books and do not allow others access to them either. The GBC are no better as they are not demanding Prabhupada's unchanged books. They say they will be the ones to decide who in their ranks are up to the spiritual standard, and then appoint the worst criminal gangster and BBT thief as their leader. How can these BBTI people talk about legal responsibility or authority when they themselves tried to wipe out the two BBT Trusts that*

The screenshot shows the US Copyright Office Public Catalog search results. At the top, there is a navigation bar with 'Help', 'Search', 'History', 'Titles', and 'Start Over'. Below this, the search request is 'Author = Bhaktivedanta Book Trust--International' and it displays 5 of 65 entries. The main entry is for 'Bhagavad-Gita as it is, with introduction, translation, and authorized...'. The details include: Type of Work: Text; Registration Number / Date: RE0000932225 / 2015-06-08; Renewal registration for: A0000047142 / 1968-11-29; Title: Bhagavad-Gita as it is, with introduction, translation, and authorized purport / by A. C. Bhaktivedanta Swami Prabhupada, 1977-, Allen Ginsburg, 1997-, Rayarama Das Brahmachary, Denise Levertov, 1997-, Thomas Merton, 1968-; Notes: Introduction by Allen Ginsburg, Rayarama Das Brahmachary, Denise Levertov, and Thomas Merton; Copyright Claimant: Brindavan Chandra De, Bhaktilata De, Mathura Mohan De, -2004 (C), (Bhaktivedanta Book Trust International Inc.) (As); Basis of Claim: New Matter: pages 9 through 41 new except for scattered quotations; translations of balance of text; Copyright Note: C.O. correspondence; Names: Prabhupada, A. C. Bhaktivedanta Swami, 1977-.

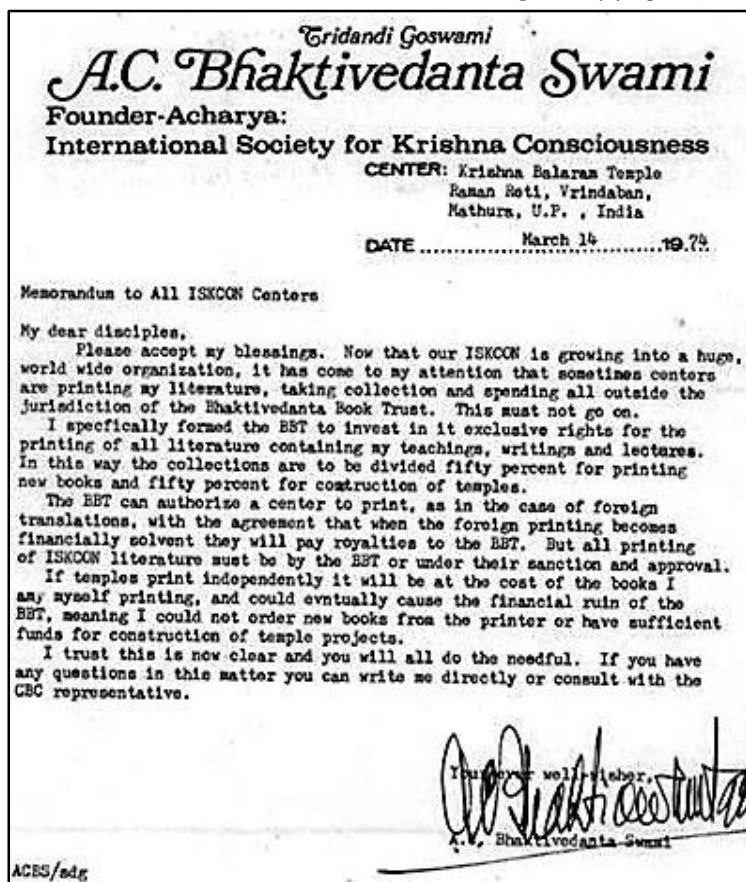
*Prabhupada himself established? They have gone rogue long ago.”*

Bombay BBT’s directors are Gopal Krishna Maharaja, Bhima das, Jayapataka, Yasomatinandana (passed away 2020), and Ananda Tirtha (Jayapataka disciple, who runs the operations nicely). The De’s (Srila Prabhupada’s former family members) had previously lost their 1990’s Bombay court case that Srila Prabhupada’s assets were inherited by them. The ruling was that Srila Prabhupada was a sannyasi and thus his property and book copyrights cannot be inherited. Then in 2015 the BBTI invented another legal maneuver by which they hoped to finally acquire Srila Prabhupada’s BBT copyrights. They filed a new claim in the US Copyright Office. Despite the De family’s earlier court loss, the two party claim, infers the De family does have the copyrights (C) which

are now assigned to BBTI (As). Unless contested (who wants to, or has the money?), this claim becomes legally more solid as time goes by. Uncontested claims are eventually confirmed by default.

*“The Dey family is the last known claimant of the copyrights. In 2015, on June 8th, a new claimant(s) was registered at the US Copyright office for the MacMillan 72 edition. The entire Dey family and the BBTI: Brindavan Chadra De, Bhaktilata De, Mathura Mohan De, -2004 (C), (Bhaktivedanta Book Trust International Inc.) (As) Their reason: New Matter: extensive revisions and additions to the balance of work. However, they were claiming the original '72 Mac edition, not JDS's 2nd edition. So what extensive revisions and additions could they possibly be talking about in the unchanged books? There are none! “*

BBTI also filed claims on the abridged copyright (changed books) at the same time. It seems



BBTI and the De's made a sham deal (surely for some compensation) for them to "sign over" Srila Prabhupada's book's copyrights to the BBTI, although both of them have been found by courts not to have them! This is a phony transfer of the copyrights and BBTI hopes no one will contest their claim. The copyright saga becomes increasingly complex. BBTI now operates as though they own the copyrights, which they postured had been transferred to them from the BBT but which was ruled false by the Probate Court CA in 1996, and they now claim was owned by the Deys, and not the BBT after all. These are desperate measures to steal the copyrights.

BBTI's CEO is Gopal Bhatta; other directors are Naresvara, Svavas, Brahma Muhurta (formerly of the 1990's Harikesha European BBT), and Jayadvaita Swami (resigned in 2017 but still with significant

influence). Nareswara (Ch. 142) has a checkered history, with many claiming he extorted US\$1M from the BBT and lost it in the stock market, or which was cash in a safe at the Twin towers in 2001 and lost in the buildings' collapse. He was removed as a director due do his "mismanagement" at the Australian BBTI and for his illicit sex trysts, yet inexplicably was brought back in some years later. He now resides in Mayapur. Brahma Muhurta also had a checkered history with European BBT, with mismanaged funds, and who once wrote the Bhaktivedanta Archives to press for major redactions in Srila Prabhupada's books (which was flatly refused).

**PUBLIC DOMAIN? RESTORE THE 1972 BBT?** As of 2022, who really owns the copyrights, who is the trust beneficiary, who are the trustees, who has rights to publish, or even whether the copyrights should be or already are in the "public domain"- all this has no clear answers. These are the results of disobeying Srila Prabhupada and gross mismanagement since 1972. To restore the original 1972 BBT and exclusive copyrights for Srila Prabhupada's books would require an expensive court case which would be vigorously opposed by BBTI and there is no force or party interested or equipped to do this at this time. Public domain might be good in that ISKCON and BBTI no longer would be able to restrict

book publishing and distribution, titles would be much less likely to be out of print, and the unchanged books would be available through anyone who wanted to print or sell them. However, the profits would not necessarily go to print more of Srila Prabhupada's books or open new temples as was arranged by Srila Prabhupada. Today, BBTI book profits are only go to print changed books and supporting Mayapur which is a haven for ISKCON's corrupt guru regime, so many rather the copyrights be taken away from BBTI. Krishna will determine the future of Srila Prabhupada's books.

According to Cornell University (<https://copyright.cornell.edu/publicdomain>) all works registered or first published in the US between 1964 and end 1977 are copyrighted for 95 years after publication, when they automatically become public domain. It seems this would exclude Journey to Other Planets (India, 1959), original Bhagwatam Vol's 1 and 2 of First Canto (India, 1962, 1963), and also works published in India where copyrights only last 60 years after the author's death (until 2037). But in general, all Srila Prabhupada's books will become public domain from 2063 to 2072 (95 years after 1968 to 1977). Another 40-50 years for more BBTI nonsense but then the unchanged books will definitely become widely available without any fear of legal restrictions. Books could come out India by 2037. But this a very complex legal dilemma no one can predict.

**UNCHANGED BOOKS:** Many devotees, ISKCON leaders and several primary advocates for the unchanged books openly say Naresvara and Brahma Muhurta are "crooks" (self-motivated businessmen at best) and should be removed for the good of Srila Prabhupada's book distribution, for honest management, and the restoration of the 1972 BBT. Then most problems could be resolved re: the BBTI's deviant practices of circumventing the original BBT trust and promoting "changed books." The Bombay BBT prefers the unchanged books being printed and distributed, and has settled with KBI and Jitarati to print the boxed Bhagwatam sets and other books. Some feel the BBT legal quagmire is a time waster and distraction, and that the real goal must be to get the unchanged books printed and distributed. Still, the 1972 BBT should be restored with honest, Prabhupada-centered trustees and the copyrights denied to the BBTI. But how will this ever happen? The issue is more about who are the directors, and what is their Krishna consciousness related to Srila Prabhupada's desires for his books. Nareswara, Brahma Muhurta, Jayadvaita should not be trustees of the 1972 BBT because of their conflict of interest as BBTI directors claiming the BBT copyrights. What a mess. With assistance from Rupanuga, in 2020 Gupta resided in Alachua working on legal materials supporting a return to printing only "unchanged" books. Good progress is being made on rectifying the changes in Srila Prabhupada's books (see Ch. 148). Gupta has researched this issue in cooperation with Partrikananda, Jitarati, Vedaguhya, Govinda dasi, Garuda, and others. Meanwhile, support unchanged book sales.

#### **BBTI STATEMENT 2017, WITH REPLIES**

"Recently, the BBT trustees [*Bombay BBT, not BBTI*] became aware that Jitarati and his company printed sets of Srimad-Bhagavatam in New Delhi without consulting with or being authorized or licensed by the BBT. [*Untrue: He is a legal KBI agent. KBI has the license from BBTI, not BBT Bombay.*] This is a serious legal matter, and his printing also has ramifications for the worldwide distribution of Srila Prabhupada's books; and so the BBT trustees who discovered Jitarati's printing have delayed the release of the books. [*Actually the BBT 30 point court reply asks for the books to be turned over to them or destroyed.*] Jitarati's edition and the BBT's edition of Srimad-Bhagavatam are practically identical. There is no question of "preserving" some earlier edition. In fact, the BBT not only preserves Srila Prabhupada's books, but it also publishes earlier editions of them such as the first edition of Bhagavad-gita As It Is for those who prefer it. [*The Bhagwatam set printed by BBT includes Hridayananda's 10, 11, 12 Cantos; KBI/Jitarati's set includes only Prabhupada's KRISHNA Book as the 10<sup>th</sup> Canto.*] The BBT's legally appointed trustees are bound not only to uphold the BBT's founding documents, personally approved by Srila Prabhupada, but also to execute the specific instructions Srila Prabhupada gave on Mar. 14, 1974 in his "Memorandum to all ISKCON Centers" where Srila Prabhupada forbids the printing of his books outside the BBT as well as the collection and spending of book sales proceeds by anyone other than the BBT. "This must not go on." Why? Because such

independent printing “could eventually cause the financial ruin of the BBT.” [See this letter above. Again, the BBTI in 1998 gave KBI the license to print all pre 1978 Prabhupada books and Srila Prabhupada’s “specific instructions” were that the BBT print only his books, not those of conditioned souls like Hridayananda, Satsvarupa, Harikesha, et al.]

“Jitarati and others are in direct opposition to Srila Prabhupada’s orders on these matters and should not be lauded for their departure from these instructions. [BBT is printing a Bhagavad-gita with 4985 changes as an “IMPROVED” Prabhupada version; how is this preservation?] There is no doubt that Srila Prabhupada wanted to safeguard the BBT and the BBT’s exclusive rights to print his books in order to protect and encourage the distribution of those books around the world. The distribution of BBT books is on the rise all over the world... such increases require painstaking planning, cooperation, and dedication. Independent and unauthorized printing of Srila Prabhupada’s books sabotages this growth. All over the world strict laws protect companies from unfair interference. Srila Prabhupada enacted similar protections for his main business interest, the BBT, to prevent undercutting by competitors not held to the same responsibilities he established for the BBT – for example, his desire to use BBT profits to “print as many books in as many languages” and then to distribute them throughout the whole world, and also to contribute significantly toward the construction of ISKCON temples. [BBTI authorized, encouraged and licensed KBI to print “unchanged” books. BBT Bombay knows this; Jitarati/KBI gave proof in court of the license and Jitarati’s legal agency with KBI, but BBT’s aims were economic, not philosophic. The KBI boxed Bhagwatam set is an economic threat because it was superior in quality, design, price.] “Every follower of Srila Prabhupada holds his books as sacred. However, his specific instructions are to cooperate with the BBT for the printing and distribution of his books, his formula for allocating BBT profits for BBT and ISKCON development, and his specific written empowerment of legally appointed trustees to oversee these proceedings are also sacred. [Prabhupada’s formula hasn’t been followed for 3 decades by BBT Bombay regarding 50% of the profits of book sales going to building temples (development) and there is no accounting where their profits went. It is well-known that Nareswara embezzled maybe a million dollars of BBT money in Australia.] Srila Prabhupada invested the BBT with the exclusive right to print his books in order to keep the BBT financially solvent and able to print his books in perpetuity. This is something we all want.” [Yes, but Jitarati/KBI have the BBTI license to print unchanged books...]

### **HOW TO SPEND BBTI’S FUNDS?**

There are serious doubts if BBTI is actually spending its funds according to Srila Prabhupada’s directions and if there is any public accounting of their finances outside their own directors with checkered histories. Accusations and evidence of fraud, theft, missing millions, etc demands that a public accounting be available to anyone interested, which is a worldwide standard for charities and non-profits. The BBTI website nor its directors have provided this information. Thus there is no confidence in the integrity of the BBTI. Srila Prabhupada’s formula for the BBT was 50% for books, 50% for temples. Is this 50-50 of the gross or net income? Why are books other than Srila Prabhupada’s being financed by the BBTI, contrary to Srila Prabhupada’s order? Is the GBC influencing or directing the BBTI? Srila Prabhupada wanted the GBC to have no control over the BBT. (See Appendix 15.)

**(1)** “These properties should be purchased in the name of BBT, and when the local center repays the loan, then the name can be transferred. Now you have loaned Madhudvisa \$133,505.50. How will he repay? What are the terms for repayment? In France they are wanting to borrow \$120,000.00. Can you arrange for this loan in Jan. 1975? I understand that Spiritual Sky is not able to repay its loan now. This rule must be strictly followed that 50% paid for printing and 50% paid for property and building loans.” (SPL Ramesvara Nov. 14, 1974) **(2)** “I am in due receipt of your letter dated Nov. 6, 1974 and have noted the contents. No, we cannot loan BBT money for any other purpose than what is mentioned in the BBT Agreement. These other loans for cows, equipment, and restaurants must all be re-paid, and no other loans other than for publishing and temple construction can be granted.” (SPL Ramesvara Nov. 25, 1974) **(3)** “I think that you should immediately try and get the



church in Toronto. Take it immediately. Church is always cheaper as there are not many other purchasers. This way we can bargain with them and bring the price down. The psychology behind it is that the Christians will hesitate to tear down a church. They would rather see it still standing. Gradually you should buy all the churches and make them into temples. There are so many churches actually they should give us these churches free, if they were actually God-conscious. But they are sectarian. Anyway purchase this church immediately. It is not very costly. \$200,000 you can arrange. If it is available from BBT at this time then I have no objection. You can make the \$150,000 loan from BBT. I do not know though if that much is available." (SPL Jagadish Dec. 28, 1974) **(4)** "Yes, this is our philosophy; anandambuddhi vardhanam. It means to expand or to increase. Therefore I strongly encourage you to double your program by getting three more buses if you can do it. There is no difficulty. BBT will help. I have written Hansadutta one letter to give you the loan of \$30,000. BBT means 50% is for printing books and 50% for construction of temples. So your buses are all moving temples." (SPL Tamal Krishna Dec. 28, 1974) **(5)** "Regarding your question about the loan for the building, Ramesvara and Jayatirtha have suggested that you be given a \$4,000 loan from the BBT. So, I think that will be nice." (SPL Ravindra Svarupa Feb. 2, 1975) **(6)** "I am in due receipt of your letter of Nov. 9, 1975 and also your telegram to BS reading as follows: 'ASK SRILA PRABHUPADA IF WE SHOULD BUY SMALL CHURCH IN PHOENIX TWO BLOCKS FROM UNIVERSITY WITH \$15,000 to \$20,000 LOAN FROM BBT. WIRE BACK IMMEDIATELY AS MAY BE SOLD SOON. NALINIKANTA.'" So this matter I cannot say because I do not know what money is available. You have to consult this with Ramesvara." (SPL Nalinikanta Nov. 21, 1975) **(7)** "The church proposal in Houston is a good offer. I think somehow or other the BBT must give you loan for it is a worthy cause." (SPL Satsvarupa Jan. 22, 1976) **(8)** "I am in due receipt of your letter dated Aug. 23, 1976 and have noted the contents with care. Your scheme to purchase that building with BBT loan is fully approved by me." (SPL Kurusrestha Sept. 5, 1976)

In just a few years, the BBT financed so many temple purchases. Now, no temple loans. Why?

### QUESTIONS TO THE BBTI UNANSWERED

**"(1)** Why is the 1988 BBTI a "corporation" instead of a religious trust as was done by Srila Prabhupada with the original 1972 BBT, even though BBTI has "Trust" in its name? **(2)** What was the exact reason to start BBTI and abandon the original BBT? The indications that the 1972 BBT had serious incurable tax issues are not plausible. **(3)** "I read in Srila Prabhupada's letters that BBT money was used to buy temples, quickly expanding the movement. I asked an ISKCON regional secretary with 30+ years service in Russia's national council; he gave one example of BBTI providing money in Russia for anything. Russia has been since the early 1990s in 1st, 2nd, or 3rd place in book distribution, yet practically got nothing from BBT as loans for new temples? There are still no big, nice buildings for ISKCON temples in Russia, as far as I know. So how can BBTI (after 1988) have been following Srila Prabhupada's formula of 50% for temples and 50% for books? Where are the BBTI incorporation documents? (Not on website.) BBTI did not answer my letter with these questions. In 2013 I visited Sannyas das in St. Petersburg (formerly in charge of Moscow branch, North European BBT, for all CIS/former USSR until 1999); he said during his time, BBT/BBTI never assisted with temple buildings." (Alexander Stegantsev, 2021)

### CONCLUSION

BBT (1972) was abandoned after operations were shifted to BBTI, a CA corp, which is a breach of Srila Prabhupada's deliberate arrangements for his movement and his books. BBT is a trust, BBTI is a corporation. Jayadvaita Swami resigned as a BBTI director around 2017, leaving Brahma Muhurta das and Nareswara das, both who have very poor reputations. They both have been accused of financial improprieties. So Srila Prabhupada's books are in the hands of these two disreputable persons? Nrsinghananda das has done research and compiled an essay showing that while the BBT was to be legally separate from ISKCON and the GBC, the BBT should still be **spiritually guided by the GBC** so that it does not deviate from the principles which Srila Prabhupada enunciated for the BBT.

But the GBC is “Deviation Central” and is completely unable to police itself since it has become a cabal of elite gurus who cannibalize ISKCON with their guru franchises.

## CHAPTER 150: DEVIATIONS

(1) *“The least deviation from the truth is multiplied later a thousand fold.”* (Aristotle, 384-322 BC) (2) *“As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure.”* (SBhag 8.17.1 purport) (3) *“Our only business is to follow the superiors. Just like a faithful servant, if he simply follows the instruction of the master, then he is perfect. If he **does not adulterate the instruction of the master**, then he's perfect.”* (SPLecture Apr. 6, 1971) (4) *“The instructions received from the spiritual master must be followed immediately. One should not deviate from or surpass the instructions of the spiritual master.”* (SBhag 5.5.14 purport) (5) *“But if he makes addition, alteration, then he is finished. No addition, alteration. You have to approach guru –guru means the faithful servant of God, Krishna --and take his word how to serve Him. Then you are successful. If you concoct, 'I am very intelligent than my guru, and I can **make addition or alteration,**' then you are finished.”* (SPLecture July 12, 1975) (6) CC Adi 12.10 Translation: *The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. Purport: Here is the opinion of Srila Krishnadas kaviraja Gosvami. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.* (7) Deviations take place due to the mode of passion: BGita 18.31 **Text:** *And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Pritha, is in the mode of passion. Purport:* *Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.* (8) *“One who deviates is not a sage. He's a thief.”* (SPConv June 12, 1974) (9) *“Deviations are a kind of hypocrisy, to change a thing into something else although it may look the same. Deviations have changed Srila Prabhupada's movement into something very different to what it was. Let us not be naïve. It is not accidental. It is effected by very dark, organized, and unseen forces.”* (Narasimha das)

### THE NATURE OF DEVIATION IN SPIRITUAL LIFE

Disobedience or deviation from Srila Prabhupada's instructions disconnects us from the parampara. The GBC's concocted guru system of vote-approved, conditioned soul diksha gurus is the epitome of disobedience. The irony is that the GBC claims their concoctions were necessary to preserve the continuity of the disciplic succession, but the truth is that they have disconnected themselves, abruptly and totally. Srila Prabhupada never approved of anything like this and he actually spoke out expressly and repeatedly against such a thing. We find the results have been horrific and devastating. (1) *“Our process is to show Krishna Consciousness as it is, not as others want to see it. By showing Krishna consciousness in this way, you are making the thing less important. It is not that we should change to accommodate the public, but that we should change the public to accommodate us. If we simply present Krishna Consciousness in a serious and attractive way, without need to resort to fashionable slogans or tricks, that is sufficient. Our unique asset is our purity. No one any where can match it. That will be noticed eventually and appreciated, as long as we do not diminish or neglect the highest standard of purity in performing our routine work, not that we require to display or announce ourselves in very clever ways to get attention. No, our pure standard is enough. Let us stand on that basis.”* (SPL Yogesvara Dec. 28, 1971) (2) *“One must see things as they are through the mercy of a*

spiritual master [...]. A sincere person is able to see Krishna through the transparent via medium of Sri Gurudeva, the spiritual master. **Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master.**" (CC Mad 18.99 purport)

(3) "You have asked if it is true that the Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky. The answer is yes, this is the rule. Therefore, every student should be very much careful not to commit any offense which will be detrimental to this promotion to the Spiritual Kingdom, and thereby the Spiritual Master has to incarnate again to deliver him. This sort of mentality will be a kind of offense to the Spiritual Master. **Out of the ten kinds of offenses, the number one offense is to disobey the orders of the Spiritual Master.** The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. That will make one advance to the spiritual path. But if one deliberately defies such instructions, then his advancement is hampered from the very beginning. **This defying means to disconnect the relationship with the Spiritual Master.** And anyone who defies and therefore disconnects the relationship with the Spiritual Master can hardly expect the assistance of the Spiritual Master life after life." (SPL July 11, 1969) (4) "I entrusted this matter to Kirtanananda but he has disobeyed which has given me a shock. Once he disobeyed my order and we lost \$1200.00 in connection with Mr. Payne. This time he has again disobeyed me. If he sets such example in the Society it will be a great impediment. **Obedience is the first law of discipline.** We are thinking of a great world wide organization which is not possible to be executed if there is disobedience." (SPL Gargamuni Sept. 23, 1967) See Ch. 158 re: Disobedience.

#### **INTERPRETATION WITH IMPURE MOTIVES RESULTS IN PHILOSOPHICAL DEVIATION**

Sometimes it is wondered how there can be various and differing interpretations of the same philosophical teachings, such as those given by Lord Krishna in the Bhagavad Gita or those expounded by Srila Prabhupada in his books. There are 650+ Gita editions with differing interpretations. We find many camps in the Gaudiya Vaishnava tradition as well, with significant interpretative differences that cause confusion and sectarianism in others. **This problem arises from interpretation of the teachings according to one's impure motivations,** and not because there is no correct absolute siddhanta. These adulterations occur in the material world where everyone has material desires and deceitful motivations to "adapt" or twist scriptures and the divine teachings to suit some impure purpose. It is almost universal. And it is because Srila Prabhupada did not have any mundane motivations nor make any impure interpretations of shastra that his teachings were so effective in delivering the Absolute Truth to millions whose lives and hearts were profoundly uplifted. BGita 4.9 purport: "Consequently he will not attain salvation, simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the BGita according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed up mundane scholars have to wait for the causeless mercy of the devotee of the Lord."

It is not only mundane scholars or imposter sadhus from India that make various interpretations on the transcendental science. Unfortunately, many in ISKCON, presumably well-versed in scripture and Srila Prabhupada's teachings, also make interpretations to accommodate their impure desires and ambitions. This is the nature of cheating, of which one may not even be conscious. One may be attached to the perks of guruship and cleverly, convincingly misconstrue Srila Prabhupada's teachings to support an assumption of this false position. E.g., the living-guru philosophy, although not supported by Srila Prabhupada's teachings, can be made to appear as logical and factual by selective and subtly defective argumentation and misinterpretation. Cheating has become standard practice in ISKCON, in contrast to those purified of material motivations, who have no need of misinterpretative twisting of the philosophy of Krishna consciousness. Various false interpretations can be made of the same shastric truth, but the pure interpretation or true understanding is only one, that revealed by Srila Prabhupada in his books.

To make the truth taught by Srila Prabhupada suitable to their purposes of maintaining a concocted system for approving initiating gurus, ISKCON has re-interpreted key parts of Srila Prabhupada's teachings with an underlying cheating motivation based on a conflict of interest. This deviation from the right understanding as taught by Srila Prabhupada, who is the representative of the Supreme Lord, is simply a justification for material attachments. We must surrender faithfully and honestly to the siddhanta as given by Srila Prabhupada without giving in to personal ambitions. Only one who is sufficiently purified and detached from personal motivations can understand Srila Prabhupada's instructions. In reconciling or correcting false interpretations and philosophical deviations, an atmosphere of open discussion and debate with standards of Vaishnava etiquette is essential. Open-mindedness is key so the true meanings can be perceived without prejudiced intelligence. Openminded is being unattached to selfish outcomes. The policies of repression, partisan interpretation, banning "dangerous philosophies," etc. are counterproductive. Social or political correctness should not enter into the culture of transcendental science. Otherwise philosophy is custom-tailored to fit one's impurely motivated agenda and attachments. There must be SINCERITY of purpose to realize sanatana dharma, or eternal truth. Our understanding should not fluctuate depending on circumstances. Maya, or illusion, is very expert at bewildering those whose purpose is not sincere or pure, and therefore misinterpretations and deviations arise. Until one's convictions are firmly based on undeviated philosophy and doubts are removed by understanding truth as it is, one will remain confused and doubtful. Until one's mind and heart become purified of mundane ambitions and desires, it will be difficult to understand of Vaishnava siddhanta properly, and the cheating propensity will dominate in the mind. Cheating is the technique by which truth can be modified to suit one's material desires. Cheating will not be purged from Srila Prabhupada's Mission while faith in Srila Prabhupada's instructions is weak or neglected, or if one is not strict in sadhana.

Many ISKCON gurus were not chanting their rounds or following the basic practices, contributing to their philosophical cheating and deviations prior to their downfalls. Others are deviated from the absolute philosophical truths due to their purpose of fulfilling mundane ambitions, such as being an as-good-as-God guru, respected sannyasi, or powerful leader, businessman, scholar, speaker. The summary is found in CC Adi 12.9 purport: ***"Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation."***

#### **STUDY AND CAUSES OF ISKCON DEVIATIONS (from "INITIATIONS AFTER 1977" by ISKM)**

Despite crystal clear instructions by Srila Prabhupada regarding the continuance of his position as the diksha guru of ISKCON even after his physical departure, so much deviation has ensued after his physical departure. Even to this day, the deviants may justify their stand in this way or that. But with each passing day, their stand is becoming weaker and weaker as news of the official and unofficial downfalls of the deviants are revealed. An authorized or empowered acharya never falls down but one who is not authorized will fall down. NOD, Ch. 14: *"The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service. If a person is carried away by such achievements, then his devotional service becomes slackened. One should therefore strictly adhere to the principles of disciplic succession."* We shall visit the shastric references which point out why deviations take place, the position of deviants, the results of following deviants, how to rectify the situation and how to deal with the truthful, sincere devotees and the envious ones. So why do deviations take place, in general? *"The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the*

acharya try to relieve the situation by sincerely following the instructions of the spiritual master.” (SBhag 4.28.48 purport) When the acharya is physically present, he can forcefully correct a wayward disciple and Srila Prabhupada did this many times. But when the acharya leaves, the onus of conducting his mission solely rests upon his disciples. Their sincerity plays the biggest role. If a disciple deliberately disobeys the instruction of the diksha guru and if there are no competent senior siksha gurus to rectify the situation, then chaos reigns. This is what happened to Srila Prabhupada’s movement. The psychology is: **'nisiddhacara', 'kutinati', 'jiva-himsana'/ 'labha', 'puja', 'pratisthadi' yata upasakha-gana** *“Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.”* (CC Mad 19.159)

*“I can definitely say for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control [...] This is the conditioned nature, and it came out in the highest position of all, “Guru, oh wonderful! Now I'm a guru, and there is only eleven of us.”* (Tamal, Dec 3, 1980)

When a progressing devotee acquires these unwanted desires that are separate from the desires of the acharya and the Supreme Lord, he is said to be a separatist. Such a person commits the greatest offence of disobeying the order of the spiritual master. His devotional service is understood to be mixed with passion and ignorance. He becomes envious of the acharya and desires fame and adoration. *“The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.”* (SBhag 3.29.9) *“Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.”* (SBhag 3.29.8) Such a devotee is considered a third class devotee. *“A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrtabhakta, a materialistic devotee, and is considered to be in the lowest position.”* (SBhag 11.2.47) [...] As long as one keeps oneself in the third class platform, one will fall down. *“The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second class or first class, he does not fall down.”* (BGita 9.3 purport)

As long as one does not follow the strict prescription of sadhana given to us by Srila Prabhupada: 16 rounds, the 4 regulative principles, manglarati, and participating in the entire morning program until the Bhagavatam class and later on engaging in various other services, reading Srila Prabhupada’s books daily- one is sure to remain in the third class position. And then he is bound to cause problems to others because of his imperfect conduct. In ISKCON the seniormost devotees proved themselves to be third-class by falling down. And if such people head the movement in the garb of gurus, what will the result be? Utter chaos. They are not representing Srila Prabhupada in their position as leaders of ISKCON in terms of their outlook, especially on major issues like women's liberation, gender roles, homosexuality, mundane welfare work, education systems, demigod worship, etc. Rather they have decided to go with the karmi society on these points. **(END)**

### **ISKCON’S SHASTRIC ADVISORY COUNCIL POLITICALLY CORRUPT, DEVIATES**

In discussions, a member of the GBC’s SAC stated: *“This is a novel theory, or at least one I am not familiar with, that the murtis and pictures of specially empowered acharyas are equally potent to the murtis of the Supreme Lord and His internal potency, while the images of less empowered Vaishnavas are impotent. The arca-murti of the Personality of Godhead is a special incarnation, nondifferent from His original self, and manifests all His potencies to those who worship Him with love. The murti or picture of one's guru is recognized as the proper place to make offerings in worship, but as far as I know the Vaishnava shastras do not identify the guru's image as the same kind of arca-murti.”* Absolutely amazing it is, that such a faithless understanding could enter into the ranks of those who claim to be ISKCON members, what to speak of brahmana advisors to leaders. Gaura Keshava das was for some years also a member of the Shastric Advisory Committee. He also was endorsed by some

ISKCON gurus to “standardize” deity worship methods in many temples. The change in deity worship whereby most ISKCON temples begin their offering with Krishna and then descend to their guru was taught and rationalized by Gaura Keshava, who the errant advice that guides the ISKCON misleaders: “...do we follow Srila Prabhupada’s personal example or the shastra that he gave us? My contention is that we must follow the shastra that he has given us, and we must not imitate his personal example when it does not technically follow shastra.” [Srila Prabhupada IS shastra!]

The GBC-appointed “scholarly and learned senior devotees” to a Shastric Advisory Council (SAC) to give advice on troublesome philosophical issues confronting them. However, the arm’s length SAC is not free from the corruption of the guru GBC cartel which administrates ISKCON for their guru franchises (wealth, worship, followers). Corruption at the top results in ISKCON policies which facilitate personal ambitions, and this filters down to all below. An insider’s confession from former SAC member Mukunda Datta das, 2014 :

*“The SAC has written numerous opinions and papers which then were adopted as ‘shastrically bona fide’ ISKCON policy. One recent opinion they issued is called the Female Diksha Guru paper, or FDG, whereby women gurus were deemed shastrically appropriate in ISKCON. The members of the SAC for that verdict were Yadunandana Swami, Madan Mohan, Drutakarma, Urmila dasi, Narayani dasi, Adi Purusha, Isvara Krishna, Chaitanya Cahara, Sarvajna, and Vinod Bihari. Examining the wholesomeness of this SAC body and its neutrality in deciding about women gurus, we observe the following: (1) Urmila and Narayani, both women, ‘have strong ambitions to be guru’ according to former SAC member Mukunda Datta das, and are not known as learned scholars. (2) Drutakarma may be an archeologist, but he is closely associated with Hridayananda who blessed gay marriages and heads up Krishna West, a very non-Vedic, westernized program. He also is not known as a Vedic scholar. He wrote books about the corruption in modern science but has fallen for the corruption in ISKCON. (3) Adi Purusha is employed by Prasanta dasi at VIHE, who is also involved with ISKCON’s Women’s Ministry and has ‘major ambitions to be a guru herself.’ (Bharata das, 2014) (4) Yadunandana Swami was headmaster at “Bhaktivedanta College,” a non-traditional, co-educational school where the sexes freely mix, so his predisposition is hardly ‘neutral.’ (5) From a Feb. 2014 Bharata das letter: ‘Things are so bad at the SAC that because of distrust in regards to the neutrality and sagacity of the GBC’s SAC, ISKCON India has created its own SAC to get competent advice on important matters. And, on the basis of this advice the leadership of ISKCON India is strongly opposed to implementing Female Diksha Gurus in ISKCON.’*

*“So the SAC is hardly neutral, sagacious, or nonpolitical in their membership makeup. If we look at another sometimes-SAC member, Gopiparanadhana das, his character and history, we understand the quality of SAC’s “shastric” opinions. [NOTE: “In late 1994, I visited the ISKCON Chapel Hill center near the University of North Carolina, and was informed by two resident devotees that the temple president, Gopiparanadhana das, had just admitted having some improper relationship with his daughter. He was leaving immediately to India under GBC arrangements. I remember being in shock that he was not going to jail instead.” (Nityananda das, 2015)] From a Jan. 3, 2010 article by Mahesh Raja, we learn of Gopiparanadhana as translator, commentator and Sanskrit editor along with Hridayananda on the Bhagwatan completion volumes: ‘...he was also the commentator with Hridayananda in their corrupt Srimad Bhagavatam purports. A brief analysis to expose just HOW bogus their “shastric” understanding on the position of uttama-adhikari is, is shown below. It appears they are looking for an EXCUSE to present the bogus GBC rubber-stamped “gurus” as uttama-adhikari -the kind of “uttama-adhikari” that cannot see Krishna everywhere -to justify their existence. So their TRICK is if Narada, Vyasa and Sukadeva are to be accepted as uttama-*

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*adhikari, who they are presuming don't see Krishna everywhere, then there would be nothing wrong with accepting bogus GBC rubber-stamped "gurus" as uttama-adhikari (who definitely don't see Krishna).'* Hrdayananda and Gopiparanadhana's criticism against the following pure devotees in their SBhag Canto 11.2.45 p. 148: 'If only those who constantly see the form of Krishna are to be considered uttama-adhikaris, then Narada, Vyasa and Sukadeva cannot be considered topmost devotees, since they do not always see the Lord everywhere.' The SAC is as corrupt and deviant as the ISKCON leadership. Bharata das in 2014: 'The SAC has in the very short time of its existence become thoroughly corrupted. It needs to be completely overhauled and the tainted members removed, or it will be the same as leaving a trace of yogurt in a pot and filling it with new milk- you will get more yogurt. The SAC is supposed to be a neutral, apolitical committee of senior devotees noted for sagacity, knowledge of shastra and realization. (But) it has become a political instrument to push forward at any cost Female Diksha Guru.' About the SAC opinion on female diksha gurus: "... if it is moreover subject to sudden and drastic changes without notice, and if member participation requires bending truth to fit the majority opinion--as has now become the SAC policy..., I sense the current SAC and its recent paper are both contaminated by partisan interests... the GBC has to be informed of SAC wrongdoings. Any decisions following from such tainted papers are likewise tainted... why my input was excluded from our recent paper on female diksha-gurus?... all the rest are unknown devotees who have been especially chosen (for) the SAC for the simple reason that they pass the pro-Female Diksha Guru litmus test, no other qualification required. The list of shame... of corrupt SAC membership..." (END)

### FEMALE DIKSHA GURUS

Some conditions and restrictions for when female diksha gurus are approved in ISKCON are: they can only accept female disciples, they must be under the care of an adult son or brother, they must be 50+ years of age. Is this in Srila Prabhupada's books? More inventions and good-sounding addendums to another unshastric, unauthorized concoction. The female diksha guru was approved by a narrow GBC margin in 2012, and several women approved, including Urmila and Narayani, but actual implementation was held up amid ferocious opposition from some individual GBCs and all Indian ISKCON temples, who threaten secession from ISKCON. The matter is thus still stuck in limbo as of 2022 and is unlikely to be resolved anytime soon.

### DEVIATIONS ADDRESSED IN OTHER CHAPTERS

**(1)** Non-liberated persons can give diksha to their disciples (Ch. 152) **(2)** Changes in the way Srila Prabhupada taught to worship the deities (Ch. 118) **(3)** Bona fide gurus can be self-appointed or approved by vote (Ch. 152) **(4)** Srila Prabhupada's books can be improved by endless, ongoing changes by "editors" (Ch. 148) **(5)** Kirtan has been changed (Ch. 120) **(6)** Re-initiations, black magic, rasika bhakti siksha gurus.

### UNNECESSARY INTERPRETATION IS A DEVIATION

Unnecessary and materially-motivated interpretation of Krishna's or Srila Prabhupada's philosophical instructions results in deviation from the path of going back to Godhead. E.g., some say that Srila Prabhupada's system for officiating acharya initiations after his departure is unprecedented and untraditional, and it was "understood" to be only a temporary measure anyway, and Srila Prabhupada actually forgot to make any arrangements for initiations and the paramapara's continuation. And that therefore the GBC had to fill the gap and devise a no-objection vote method for approving new living initiating gurus. That is, after the lie about 11 appointed zonal acharyas was exposed after 10 years of insanity as a total hoax. However, Srila Prabhupada's instructions were actually very clear on May 28, 1977: **SATSVARUPA:** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiations would be conducted. **PRABHUPADA:** Yes; I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas.

So, the GBC has *interpreted unnecessarily* and concocted a different, indirect understanding (just like the mayavadis like to do), reinforcing their interpretation by reference to their "authority,"

unrelated shastric quotes, how “everyone at the time understood” this, it would be unprecedented, it “is only logical,” and so on. Dishonest persons with an agenda and conflicts of interest can make an argument for almost anything. It is quite similar to the moving of goalposts in the fraudulent corrupt COVID containment medical tyranny. **(1)** “...all these books should be studied from the direct meaning. Don't try to interpret. [...] Two lawyers are fighting on the principle of one clause or section in the lawbook. One is interpreting in a different way, one is interpreting in a different way, and the judges give their judgment. Now, the opportunity for interpretation is there **when the meaning is not clear**. A very good example is given by the grammarians, or Sanskrit scholars, that **gangayam ghosapali**, that ‘There is a neighborhood which is called Ghosapali on the Ganges.’ [...] So there is interpretation required. So somebody says, ‘On the Ganges means on the bank of the Ganges.’ That makes it clear. ‘On the Ganges’ does not mean that in the middle water there is a, I mean to say, residential quarter.” **(2)** “So when there is such doubt, one can interpret. **But when there is no doubt—everyone can understand clearly the meaning—there is no question of interpreting**. That is Chaitanya Mahaprabhu's stressing, that *gauna-vrttye a bhasya karila acharya*. Therefore each and every aphorism and verse of Vedanta-sutra has been **indirectly interpreted** by the Sariraka-bhasya. Such interpretation, if somebody hears, then his future is doomed. Just like our Gandhi, he wanted to prove, from BGita, nonviolence. The Bgita is being preached in the battlefield, and it is completely violence. How he can prove? Therefore he is dragging the meaning out of his own con... It is very troublesome, and anyone who will read such interpretation, he is doomed.” (SPLecture Feb. 20, 1970) **(3)** “But, unfortunately, people want to show their scholarship, that ‘I understand BGita from this angle of vision.’ Why should you try to understand BGita from a different angle of vision? The first preference should be given to the author [Krishna]. The author has given you some knowledge, so he has got some particular aim and objective. So why should you change that? You have no right to change that. If you want to speak something from your side, you write your own book. Why should you take advantage of the popular book of BGita and misrepresent it? [...] There are about 600 different types of editions commenting on BGita. But [...] they are all absurd and nonsense. It is very difficult. People have been misled [...] There is no need of unnecessarily commenting on certain things. There is no necessity. Commentary or interpretation required when things are not very clear. Then you can suggest, “The meaning may be like this.” But when the things are clear, why should you comment?” (SPLecture Apr. 14, 1972) **(4)** “Satisfaction of the spiritual master is the secret of advancement in spiritual life. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his sincere disciple. **We cannot manufacture our own process, therefore mental speculation does not at all help us in spiritual life**. One simply has to surrender himself to his guru and everything will be revealed to him.” (SPL Nov. 7, 1974)

#### **"THAT'S YOUR INTERPRETATION" ARGUMENT DISSOLVED by Krsnacandra das**

How many times have we heard this? Are we are reading and following the same Srila Prabhupada? Srila Prabhupada's absolute genius was to take the highly sophisticated and spiritually elevated subject matter of the esoteric Vedic shastra and condense it into very simple language for the degraded, fallen and ‘dumbed down’ people of the Kali yuga. Srila Prabhupada's words must be taken ‘as it is’ to understand and appreciate the ideas he is conveying to us. The words and terms he uses are not cryptic nor do they possess some esoteric, hidden meaning, thus his instructions are clear, concise and very nicely illuminate the otherwise bewildering Vedic injunctions. There isn't the question of importation or the ‘exegesis’ of other meanings into the text, nor is there the question of seeking a meaning that underlies the text. The text is to be taken ‘as it is’ without interpretation or bias. When Srila Prabhupada states ‘first you become pure,’ it is self-explanatory. It is not up to anyone to break that text down in an attempt to elicit hidden or esoteric meaning or inference. His words are to be understood on their own terms, nothing added or nothing taken away.

Of course, in a mind polluted with impersonalist thought, that has been trained and subsequently attached to religious hermeneutics or their religious background, one may not be able to



appreciate or accept the simple truth. E.g., in the attempts of Abrahamic religious denominations to explain various inconsistencies and lack of scriptural clarity there has arisen a science of 'Hermeneutics' which is a text analysis system for those who believe text has the ability to reveal or conceal the truth and they cannot accept the text at face value. The idea that textual reference can be interpreted in ways other than intended by the author places ambiguity in the textual reference which creates doubt in one's mind. To allow text to be speculatively analysed other than the literal (direct) meaning suggests the 'author' does not know what they mean or the author is writing for an esoteric audience who has a textual analysis system that can interpret their writings. However, indirect interpretations suggests the interpreter is either an idiot or they are purposefully twisting the meaning to suit their needs. This type of textual analysis has no place in the Vaishnava community as Srila Prabhupada teaches us to interpret his texts *as it is*. To suggest that Srila Prabhupada's textual references are other than what he is presenting is more akin to the Kabbalistic, Christian or dialectical philosophical traditions that use hermeneutics to bypass its direct, literal meaning. To the Vaishnava, there is no need for interpretation; there is only a need for understanding the text. The application of an interpretative system enables one to interpret according to their whim which easily lends itself to manipulating the meaning to align with their ideology, plan, or motive. The problem with exegesis interpretation is that the person interprets with connotations and inferences not literally present in the text. Or they make you think that what you are reading or hearing is not what it seems; that they have another meaning [to cover rather than understand it.]

*"One thing is that you have to become intelligent. Just like BGita it is said, dharma-ksetre kuru-ksetre samaveta yuyutsavah Now why I shall accept interpretation on these plain words? That is my foolishness. If somebody says dharma-ksetra means this body and Pandava means the five senses, why this nonsense interpretation? If you are not intelligent, then you will accept such rascals interpreting unnecessarily. Interpretation is required when things are not very clear. But when the things are clear, why you should accept interpretation? [...] There is such rascals **interpreting unnecessarily**. [...] There is no need of interpretation. [...] Kuruksetra is still there. There is no difficulty to understand. And if somebody interprets... [...] in the BGita it is said that as soon as you interpret, the whole thing is lost."* (SPConv Dec. 22, 1976)

Srila Prabhupada often used the terms direct and indirect interpretation when describing how a text must be understood. He wanted us to use the direct or literal method of interpretation, explaining how the indirect interpretation leads to the meaning being lost. Those of us who have been reading Srila Prabhupada's books for years and who do not have allegiances to the fraudulent ISKCON GBC or rubber stamped gurus, do not have this doubt nor ambiguity. However, as Sir Walter Scott says *"Oh what a tangled web we weave, when first we practice to deceive,"* they are filled with lies and deceit, and will seek ways to distort the self-evident truth of Srila Prabhupada's word for their own advantage. We must make a careful study of Srila Prabhupada's instructions to be able to discern the diversionary tactics of the criminal misleaders in ISKCON. This is more so for devotees who hail from countries where English is their second language. There the ISKCON false gurus are wreaking the most serious damage. Most devotees from South America, Europe and Russia have very little knowledge of Srila Prabhupada and have very disturbing misunderstandings of Srila Prabhupada's instructions. They are bewildered and confused due to misinterpretations and misrepresentations by their rubber-stamped gurus, whose disciples are confused and bewildered and cannot connect with the older and wise devotees who have a more clear understanding of Srila Prabhupada's role within ISKCON. The ISKCON gurus have intentionally kept their 'flock' ignorant of the truth regarding Srila Prabhupada, his instructions, and his role in our Sampradaya. There is also amazing ignorance of the actual history of our movement. ISKCON gurus say they do not wish to disturb the faith of the faithful. This is the rationale they use as to why they continue, year after year, to lie and cheat these innocent devotees. They do not want to disturb them with the truth that they are cheating those who only desire to take diksha and siksha initiation from a bonafide guru.

*“It is the spiritual master who delivers the disciple from the clutches of maya by initiating him into the chanting of the Hare Krsna maha-mantra. In this way, a sleeping human being can revive his consciousness by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Vishnu. This is the purpose of diksha, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.”* (CC Mad 9.61) When Srila Prabhupada says that diksha initiation means ‘receiving the pure knowledge of spiritual consciousness’ somehow we must interpret this to mean something concocted by the GBC-guru cartel? Srila Prabhupada makes the position of diksha and siksha guru abundantly clear. There is only one diksha guru who is bonafide in ISKCON and has the authority to give spiritual knowledge (initiation)- that is Srila Prabhupada. Many advanced souls have taken or will take Srila Prabhupada as their ‘diksha’ guru. He alone can actually assist them with their spiritual lives. He did not appoint any ‘initiating gurus/ acharyas.’ They appointed themselves to these fictitious ISKCON positions. They themselves know this; that they have not achieved Krishna prema or even the brahma bhuta platform; that they cannot give what they don’t have. They have not done the sadhana to achieve sadhana siddha status. To achieve kripa siddha status they should not have disobeyed Srila Prabhupada by posing to be on the same platform as he. They have only proven that they are aparadhis or offenders of ISKCON’s Acharya His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada.

Yet they cling to their lies and deceit praying they won’t be exposed, as long as they can. As long as their hapless disciples don’t find out that Srila Prabhupada did not sanction their position of being a guru who is allowed to make disciples of their own, they keep lying. They hope their disciples will not find out the original 11 Zonal Acharyas were never appointed by Srila Prabhupada, that they created this hoax mere months after Srila Prabhupada departed. They hope they will never find out how the fifty-man committee opened up the position of being a ‘disciple making guru’ to more envious disciples. They want you to believe that they have the right to appoint themselves as initiating diksa gurus, even though they know that Srila Prabhupada did not appoint them nor did Srila Prabhupada make allowances for the position of an initiating Spiritual Master who can take disciples of their own within ISKCON. They hope that so long as they keep hiding the truth and keep on acting as if there is nothing wrong that they will be able to get away with their terrible lies. This is why we are now in doubt as a worldwide devotional community; we have mixed loyalties. This doubt must and will be cleared up as devotees begin to study Srila Prabhupada’s books from all different angles so they will no longer be confused by the spin doctoring of the ISKCON GBC-guru club.

Srila Prabhupada’s words are clear, self-evident. When anyone says ‘That is your interpretation’ -don’t listen to them. They want to instill doubt into your mind and heart. Find out for yourself from Srila Prabhupada in his unchanged books and instructions. Take what Srila Prabhupada is explaining ‘as it is’. At face value. If in further doubt, Srila Prabhupada lovingly explains the very same points you are doubting about over and over again throughout his legacy. Srila Prabhupada has many loyal followers who have accepted him as their initiating guru who can help you understand his instructions. Otherwise you will be deviated. **(END)**

### **PHILOSOPHICAL DEVIATION IS PROMOTED VIA DOMINANT THEMES**

Many ISKCON leaders are self-appointed, vote-approved false gurus. They decided to be a guru, and campaigned to get approved through the GBC vote methodology. They promote various deviant memes or dominant themes to maintain their influence and power in the ISKCON institution, and to answer to their critics who interpret Srila Prabhupada’s instructions differently (directly). Some of their dominant themes are: **(1)** Beware those who advocate ending the disciplic succession with Srila Prabhupada, and those who claim Srila Prabhupada was the last spiritual master **(2)** Beware of insidious deviant philosophical interpretations which can destroy one’s spiritual life and are more dangerous than impersonalism, such as the idea that the disciplic succession sometimes has gaps in “living” gurus **(3)** Beware those opposed to ISKCON policies and the authority of the GBC and who are

secretly envious troublemakers and agents of Kali (4) It is basic Vaishnava tradition that one must receive diksha from a physically living guru, even if he is a conditioned soul.

Via “dominant themes” the true siddhanta or correct understanding becomes re-interpreted and deviated. Over 4 decades after Srila Prabhupada’s disappearance, we are confronted with an institutional membership thoroughly brainwashed and indoctrinated with the GBC’s dominant themes or deviations of philosophy. Devotees must question ISKCON’s deviant doctrines to determine their validity. Everything represented by ISKCON and its vested guru interests ought to be looked at with suspicion, as much of it has already been proven a fraud, and yet these untruths are still promoted. This includes ISKCON’s insistent denials that Srila Prabhupada was poisoned, dismissing the irrefutable evidence as concoctions of evil enemies. The ISKCON misleaders demand total subservience and acquiescence without intelligent understanding, and this has resulted in a society of lesser qualified persons who worship cheap, vote-approved gurus while becoming infected with the desire to become one themselves. Every logical fallacy is at work in ISKCON through its apologists, driven by the master of illusory energies, Mayadevi herself. Non Sequitur, Appeal to Force, Personal Attack, Strawman, Red Herring, Argumentum ad Populum, Appeal to Popular Authority, Appeal to Tradition, Appeal to Improper Authority, Appeal to Emotion, Appeal to Adverse Consequences, Appeal to Personal Incredulity, Petitio Principii (begging the question), Hasty Generalization, False Cause (Post Hoc ergo Propter Hoc) and Irrelevant Conclusion are rampant and part of the false information, foregone conclusions, and dominant memes being foisted upon the unfortunate, bewildered, and cheated membership and participants.

#### **DEVIATION LEADS TO DOWNFALL (from “INITIATIONS AFTER 1977” by ISKM)**

Undoubtedly, Maya is very strong. Therefore, a sannyasi may also fall down. But a bona fide spiritual master can never fall down. It is important to remember that a bona fide spiritual master is both qualified and authorized by his spiritual master. In ISKCON history since 1977, there have been scores of gurus who have fallen from grace. If they are falling down, they are obviously third-class devotees. How can they be gurus? If they really are empowered and authorized by Srila Prabhupada to become his successors in the sacred disciplic succession, why would they fall down? Some of them have officially, publicly been exposed and labeled as fallen but many others, although exposed as fallen, are not officially labelled as such because in ISKCON a downfall has is only associated with inappropriate sexual behavior. A downfall from devotional service can mean that an offender ends up either as a sense gratifier and/or as an impersonalist. Saubhari Muni offended Garuda, the great carrier of Lord Vishnu, and he therefore became a sense gratifier by marrying fifty princesses even after having been situated on a mature platform of yogic practice. Ramachandra Puri, a disciple of the great acharya Madhavendra Puri, became a Mayavadi impersonalist by offending his spiritual master. Both these results are being observed in ISKCON today but impersonalism is somehow not recognized as a deviation or downfall. Moreover, since Srila Prabhupada never gave the authority to anyone to become a diksha guru, just by taking up such a position whimsically or by the recommendation of the disillusioned GBC, **one is already considered to have sown the seed of offence at the lotus feet of Srila Prabhupada** and time will reveal the fruit. These are the natural consequences of offending the Founder-Acharya of ISKCON. Here are some of the behavioral regulations for the renounced order that have been transgressed by many of the current so-called gurus, owing to their offences and deviations towards Srila Prabhupada.

(1) *“A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion...”* (SBhag 11.8.13) (2) *“Those who are not married— sannyasis, vanaprasthas and brahmacharis— should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.”* (SBhag 11.17.33) (3) *“By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees*

of God. Such violators of religious principles have no respect for the authoritative acharyas, the holy teachers in the strict disciplic succession. They ignore the Vedic injunction acharyopasana —“One must worship the acharya” —and Krishna's statement in the BGita (4.2) *evam parampara-praptam*, “This supreme science of God is received through the disciplic succession.” Instead, to mislead the people in general they themselves become so-called acharyas, but they do not even follow the principles of the acharyas. These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the BGita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (BGita 16.19-20). Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification.” (Sri Isopanisad 12 purport (4) “Devotional service of the Lord that ignores the authorized Vedic literatures like the Upanisads, Puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society.” (Nectar of Devotion)

What will eventually be the fate of those who follow such offenders? “Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction [as in the previous verse] are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.” (SBhag 6.7.14) (END)

#### **FALLDOWN COMES FROM PRIDE AND FALSE PROMOTION BEYOND ONE’S ADIKARA**

*Bhaktyaloka* by Bhaktivinod Thakur on progressive levels in spiritual advancement: “Each and every gradual step has different prescriptions and prohibitions. Whenever a living entity steps to one level and stays there, he is obliged to follow the prescriptions and prohibitions of that step. By following those enjoined prescriptions and prohibitions, one becomes eligible to attain the next step. If one is unable to attain the next step, he falls down to a lower step. This is called degradation.”

Universally, when one acts beyond one’s level of advancement (or *adhikara*) the result is degradation. This degradation commonly manifests as two formidable enemies— pride and envy. Pride manifests as an inflated, overly-exalted conception of oneself. Envy, pride’s companion, directs negative thoughts and criticism toward others who are factually exalted. Both will result in offenses to other devotees. One who commits Vaishnava *aparadha* quickly loses taste for chanting or any other devotional service. The natural question is “What is the cure?” Recognizing there is a problem is the first step to a cure. This can be done by strong introspection. The root cause is that one is acting beyond one’s *adhikara*. Similarly, many devotees are rushing to sit on the seat of Vyasadeva and pretend to have the power of granting *divya-jnana* directly into the hearts of others, a positioning of themselves far beyond their station and capabilities. It is just cheating, plain and simple. Thus they fall down from their presumptive status as a supposed guru who can deliver disciples.

#### **DEVIATIONS IN PRACTICE ARISE FROM ANARTHAS, UNWANTED THINGS IN THE HEART**

CC Madhya 19.160: **TEXT:** “If one does not distinguish between the *bhakti-lata* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-lata* creeper is curtailed. **PURPORT:** If one chants the Hare Krishna mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Krishna mantra for some material profit. As mentioned in verse 159: 'nisiddhacara', 'kutinati', 'jiva-himsana' 'labha', 'puja', 'pratisthadi' yata upasakha-gana... The unwanted creepers have been described by Srila Bhaktisiddhanta Sarasvati Thakura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Mayavadis, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called *siddhi-lobhi*, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of

devotional service like the prakṛta-sahajiyas, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat eating, or one may consider a Vaishnava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaishnava, and this is a European Vaishnava. A European Vaishnava is not allowed to enter the temples." In other words, one may consider Vaishnavas in terms of birth, thinking one a brahmana Vaishnava, a sudra Vaishnava, a mleccha Vaishnava and so on. One may also try to carry out a professional business while chanting the Hare Krishna mantra or reading Srimad-Bhagavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaishnava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. **(END)**

**EXAMPLES:** Some ISKCON leaders and gurus seek out "mundane reputation by making compromises with nondevotees" such as by adopting mundane government curriculum in so-called gurukulas, by encouraging homosexual relationships, by abandoning the Vaishnava dress and practices given us by Srila Prabhupada, by adding demigods in the temples, by disguising our Hare Krishna status with the appearance of hathayoga or silent meditation, or promoting medical tyranny for governmental appreciation. Unless a devotee is extremely cautious in his self-examination to recognize his own material desires, there is a great danger that the unwanted desires or anarthas in the heart will drive us to make deviations to our spiritual practices and philosophy. This is the cheating process—utilizing transcendence for our mundane goals.

#### **DEVIATION FROM OUR STRICT SADHANA AND SIMPLE PROGRAM**

In 1971-72 Vishnujana and Kirtanananda Swamis collaborated on an innovative bus-tour preaching program called the "Road Show." It is described in *Radha Damodar Vilasa*, and ended with Srila Prabhupada's attendance at the show's performance at the Syrian Mosque in Pittsburgh on Sept. 8, 1972. Srila Prabhupada at first liked the show, full of hippie scenes, rock music, tie-die backgrounds, light show, and costumes. Kirtan and prasadam were included and 800 Gitas were sold to the 2500 attendees. However, as the show was discussed in the following weeks, Srila Prabhupada dramatically changed his mind. *"So far the Road Show and this Yoga Village are concerned, these things should be stopped. Simply perform our kirtan. If we divert our attention in this way, the whole thing will gradually deteriorate. He is going far away. All these things are nonsense inventions. Such inventing spirit will ruin our this movement. People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Chaitanya. Our standard is to have kirtan, start temples. What is this 'Road Show' and 'Yoga Village?' It will be another hippie edition. Gradually the Krishna Consciousness idea will evaporate: another change, another change, every day another change. Stop all this. Simply have kirtana, nothing else. Don't manufacture ideas."* (SPL Sudama Nov. 5, 1972)

The innovative and creative spirit of Vishnujana Swami had gone too far, and Srila Prabhupada brought the focus back again to our simple formula of kirtan and prasadam. Thereafter, the Road Show was no more. Another very common deviation, perhaps the most serious one, that manifests regularly any time there is an opening for maya to enter, is the slackening of our sadhana and adherence to the basic principles (no meat, illicit sex, gambling, intoxication). Those who do not follow will deviate, and even those who do follow may easily deviate due to some weakness. From early on, Srila Prabhupada was aware that his senior men were not rising early, attending the morning program, chanting their 16 rounds, or following the principles. He continuously emphasized the importance of these things as our basic medicine to counteract the influences of the material energy. Especially the leaders should set a prime example for others to follow.

#### **CONCLUSION**

In the policies, philosophical positions, and resolutions of the ISKCON GBC-guru cartel leadership there are innumerable deviations from the teachings of Srila Prabhupada and the shastras. Those deviations related to the “guru and initiations” issues are very well pinpointed and exposed in the IRM website for anyone who wants a deeper view than this short chapter has given. The deviations in ISKCON philosophy and practice arise from the desire to get something that is not there in Srila Prabhupada’s teachings. The duplicity, cunning, and insidiousness of it is that rather than go elsewhere and make up one’s own philosophy to suit his business or material ambitions, the dishonest ISKCON misleadership has adulterated Srila Prabhupada’s teachings with their own unnecessary interpretations. Better they start their own missions rather than steal Srila Prabhupada’s assets for themselves. Srila Prabhupada criticized those who interpreted Krishna’s words in BGita, advising them to be decent and write their own book rather than adulterate God’s instructions. Better the guru-wannabees go elsewhere with their unauthorized guru business. Unfortunately, they are hardly aware of what they are doing; maya’s cheating energy is so subtly deluding, powerful, and bewildering.

*“So I am traveling all over the world. I am going to see how things are going in Dallas or New Vrindaban and another... So my touring is natural. I have started this movement. I want to see that it is going on nicely. So you kindly help me. **Don't deviate. That is my only request.** (starts to cry) Then you will remain solid. Thank you very much.”* (SPDeparture Address July 15, 1974) It is the responsibility of each devotee to become very sure that they are on the right track and have not been hoodwinked by silver-tongued, slick-talking unauthorised gurus pushing their selfish business model. One may wonder why senior devotees, leaders, and especially GBCs are found deviating from Srila Prabhupada’s instructions. The answer is given:

*“...The puzzled people who visited Sri Chaitanya Mahaprabhu were actually seeing Lord Krishna, but they were mistaken in thinking that Lord Krishna had come to Kaliya Lake. They all said that they had seen Krishna directly performing His pastimes on the hood of the serpent Kaliya and that the jewels on Kaliya’s hoods were blazing brilliantly. **Because they were speculating with their imperfect knowledge,** they saw Sri Chaitanya Mahaprabhu as an ordinary human being and a boatman’s light in the lake as Krishna. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Krishna directly, he may mistake an ordinary man for Krishna or Krishna for an ordinary man. Everyone has to see Krishna according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Krishna through the transparent via medium of Sri Gurudeva, the spiritual master. **Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master.** This incident at Kaliya-daha is very instructive for those eager to advance in Krishna consciousness...”* (CC Madhya 18.99) The following chapters elaborate on the many kinds of deviations that have entered into the Hare Krishna movement, those introduced by the misleaders or because of their apathy or non-vigilance in preventing them. Either way, they are fully responsible.

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## CHAPTER 151: ISKCON’S GURUCRATIC RAVANA REGIME

**GUROCRACY: A regime ruled and controlled by a group of unauthorised gurus for their own benefit.**

### INTRODUCTION

In ISKCON, there is actually no independent GBC; the GBC is actually an acharya board, and the interests of the gurus rule the whole society. The GBC body is mostly gurus and aspiring gurus, and is a self electing entity (its members decide who can join and stay in the club), which is inherently self-corrupting. The GBC body is not accountable to anyone else. There are no checks and balances, no answering even to ISKCON membership. GBC men are never judged by an external and independent panel of senior devotees. They face no elections and they are GBCs for life. The current closed circle

system has drained Srila Prabhupada's movement of its former purity, justice, objectivity and strength. By lack of GBC transparency and integrity, ISKCON is losing all credibility. The GBCs have made themselves unchallengeable with assumption of a "blank-check" of ultimate authority. They claim to be non-different from Srila Prabhupada himself. The result of this dictatorial tyranny has been many internal scandals and cover-ups, embezzlement, exploitation, and disenfranchisement of 95% Srila Prabhupada's direct disciples, most of whom left ISKCON in disgust.



The non-elected GBC has misrepresented Srila Prabhupada's intent and instructions for independent, decentralized temple presidents and temples by delegating itself superpowers and forcing a centralization of all temples under full legal GBC control. Srila Prabhupada's desire that ISKCON be an organization to spread Krishna consciousness has been replaced by the GBC-guru elite club's use of ISKCON to gather disciples, wealth, temples, and glory in their franchised guru kingdoms. Their "big lie" is that

their guru business is spreading Krishna consciousness and is per Srila Prabhupada's instruction. This falsehood is so enmeshed into the workings of the Society that no one questions ISKCON's actual dark purpose. ISKCON has been gurojacked and is no longer what Srila Prabhupada created. Most cannot see the gurocracy behind the phony façade.

### THE GBC IS NOW "GBC SOCIETY OF WEST BENGAL"

Srila Prabhupada created the GBC in 1970, and for 7 years he personally supervised it. He created it as an **unincorporated association** and not as a registered, incorporated society with its own legal identity. However, for the temples he **did** want registered corporations with officers. As Srila Prabhupada created it, the GBC did not and could not have any legal control over the temples or their presidents. An unincorporated association of persons has some legal rights but they are few. Since 1977, ISKCON and the GBC has lost its credibility by increasingly deviating from Srila Prabhupada's instructions while its powerful elite leaders expand their guru businesses. As a result, ISKCON has experienced through schisms the wholesale defection of members, middle-tier leaders, and even entire temples and congregations. The dissent and lack of trust has caused the GBC to feel threatened and they began to solidify their control over the ISKCON society and temples. Examples of the breakaways are Bangalore (1998), Calcutta (1999), Long Island, NY (2004), Latin American temples, and Christchurch, NZ; a main reason was rebellion against GBC policies. In 1990, a GBC resolution reveals their desire to increase their control of the movement:

70.{90} That the GBC Body authorizes further investigation into the advantages and disadvantages of incorporating itself for the purposes of: (a) protecting itself from liability for debts of or claims against individual ISKCON temples or other related organizations; (b) **for improving its ability to prevent temples from deviating from ISKCON's basic philosophical and ecclesiastical tenets**; (c) for holding and protecting rights to the various ISKCON trademarks, licensing them to authorized ISKCON centers and projects...

Whatever their investigation's results, in 1993 the "GBC Society of West Bengal" was registered in India by Jayapataka Maharaja. **This was an innovation and a deviation.** Annual GBC resolutions and minutes are displayed on *GBC Society of West Bengal* letterhead with their registration number. All of ISKCON's GBC members are a part of the GBC corporation, which is a legal religious society with its bylaws and charter. Their bylaws are very different than the ones the GBC imposed upon the North American and other temples around the world in 2009. ISKCON's GBC is now totally different from what Srila Prabhupada created in 1970 and oversaw to 1977. One reason the GBC incorporated themselves was to protect themselves from lawsuits, but the principle reason was for the legal power to own and control temples and assets through the legal system. Also, after the Bangalore and Calcutta disaffiliations, the GBC was worried how to prevent further losses of ISKCON

temples, and wanted to strengthen their legal control over temples. Thus all of ISKCON is now owned/controlled by the GBC corporation, which is very contrary to Srila Prabhupada's arrangements.

From the 2004 Long Island vs ISKCON court case, a deposition of the GBC member Ravindra Svarupa reveals the GBC realization that they wanted more control: **ATTORNEY:** And after that the GBC reviewed all the bylaws of all the temples? **RAVINDRA SVARUPA** The GBC asked the different members of the GBC or sometimes from their regional governing bodies if they could make sure that if push came to shove, the GBC had the legal power to at least minimally remove or change the board of directors or the officers of the corporation, depending on the case. **ATTORNEY:** The sentence goes on, "it was the North American GBC members and temple presidents alike who, in 2004, saw the need for regularizing the bylaws of the ISKCON temples. It had become clear that many temples had bylaws or articles of incorporation that did not embody Srila Prabhupada's chain of authority nor formally give the GBC the minimum powers of oversight needed to maintain the temples' spiritual and managerial standards - the crucial responsibilities that Srila Prabhupada held the GBC accountable for." **RAVINDRA SVARUPA:** *Srila Prabhupada had not set up ISKCON temples under the legal control of the GBC*, but in recent decades it has evolved in that direction. As a registered Society, **the GBC wanted legal control over the temples**, as confirmed in their minutes and resolutions. They thought that unless the GBC has full legal powers of control and authority, the organization cannot be effective. The GBC collects oaths of allegiance from temple presidents and officers, modifies temple charters and bylaws to accept **legal control by the GBC Society of West Bengal**, and otherwise solidifies GBC control over the society. **All temple presidents are appointed or removed by the local GBC person. (END)**

#### **GBC INCORPORATION IS DEVIATION AND DISOBEDIENCE**

The first question that arises is that why did Srila Prabhupada not already do this if it is what he wanted? He did so many things: he organized many legal entities like ISKCON Inc. (NewYork), BBT, MVT, ISKCON Juhu, Bhaktivedanta Charity Trust- so why did he not incorporate a GBC to legally control all temples? He told us that his spiritual master's mission failed as the leading disciples did not form a GBC. Would he not have thought carefully about its needed powers to do its job? If we argue that Srila Prabhupada did not know about legal matters, then we go into dangerous territory. He did know about legalities very well because he registered the various temples as corporations, the BBT as a separate trust, and he made legal documents like the DOM, Mayapur-Vrindaban Trust, BBT, his Last Will, the July 9 Order, and various contracts like with Macmillan, Juhu property, Raman Reti property, etc. The conclusion is Srila Prabhupada did not want the GBC to be a legally registered body, nor to be able to assert legal control over individual temples by memorializing its control in the temples' bylaws. Srila Prabhupada, instead, gave the GBC a very limited and restricted role with supervisory management and spiritual advice. This was an ecclesiastical role and not a legal role. Srila Prabhupada wanted three GBC property trustees to safeguard against the sale or mortgaging of each temple, but not more legal control than that. It was only to prevent a temple's sale or mortgaging, nothing else. Effectively, ISKCON leaders, led by Mr. ISKCON Lawbook Jayapataka Swami, believe that Srila Prabhupada failed to properly organize ISKCON's legal structure and so therefore they must do so. **But, Srila Prabhupada flatly stated in his June 1977 Last Will that there was no need to change from the way ISKCON was being managed at that time.** Maintain, not change. That system included an unincorporated GBC, so why did the GBC incorporate itself and then take legal control of all the temples, against Srila Prabhupada's instructions, design, and arrangements? This is disobedience, lack of faith in Srila Prabhupada, and a major deviation.

When ISKCON Bangalore disaffiliated with ISKCON in 1998, ISKCON filed lawsuits hoping to reassert legal control over Bangalore via its Bombay corporation, but as of 2022 had not succeeded. ISKCON has spent millions US\$ to regain control over breakaway Bangalore ISKCON, when the only issue is their conflicting guru philosophies. ISKCON Bombay promotes successor initiating gurus to replace Srila Prabhupada's role in devotees' lives, and ISKCON Bangalore holds that Srila Prabhupada made arrangements before his departure for a system of initiations by himself via proxies called



“officiating acharyas.” The very successful Bangalore ISKCON has grown to a group of 30 temples worldwide and ISKCON’s guru monopoly regime feels threatened.

In 1972 Srila Prabhupada temporarily suspended the GBC body entirely and instructed the temples to go on as usual and disregard the GBC. This clearly shows that Srila Prabhupada did not see any necessity for the GBC to control the temples legally. His GBC suspension chastisement was specifically **because** the GBC had tried to legalize, bureaucratize, and centralize ISKCON! This incident confirms the GBC was to have primarily an ecclesiastical function, to simply execute their limited duties on the strength of loyalty to His Divine Grace’s will and instructions. There is the famous 1972 letter to Karandhar where Srila Prabhupada speaks against centralization in ISKCON. Full legal control was not introduced by Srila Prabhupada, so why does the GBC think they should? By the authority of spiritual knowledge and inspiring devotees to voluntarily surrender to Srila Prabhupada, the GBC was to maintain the standards, not legally centralize. These GBC actions are such serious deviations and disobedience, that this in itself disqualifies them to lead the spiritual mission. They covered-up Srila Prabhupada’s proven poisoning, gurujacked the movement in 1978 with the lie of being appointed as successor acharyas, adulterated his sacred books, drove away his disciples, abused the children and devotees, changed the system of management as taught by the Founder-Acharya, and as unauthorised gurus they exploited the resources and assets of the Founder-Acharya. And they churchified the ISKCON institution.

Srila Prabhupada often said ISKCON is a voluntary organization. None of the temple members were to sign a work contract, receive a salary (generally speaking), or pay a bond; they were all volunteer workers. Often devotees would voluntarily leave the association of ISKCON, and that was their right, for better or for worse. Love, trust, spiritual guidance, cooperative spirit, voluntary surrender: these were the considerations on which ISKCON thrived under Srila Prabhupada’s arrangement. This is very different from the corporate method. Corporations can move the material energy with the most optimum utilization of resources, which the movement also requires, but what they cannot do is create critical thinking, independent thought, volunteer motive, and development of love of God. The Krishna consciousness movement needs brahminical leaders who can guide others; it does not need centralized corporatism. The new ISKCON corporatism is not Srila Prabhupada’s vision and thus it is miserably failing with regards to fulfilling the actual purpose and essence of Srila Prabhupada’s mission. ISKCON has evolved into a corporate, corrupt, institutionalized church.

The legal powers that Srila Prabhupada chose to give the GBC were limited strictly as property trustees to protect ISKCON properties from sale or embumberment, as a defense in case the temple management went rogue. GBC supervision was to see that a temple president was not grossly misusing funds, and that, as spiritual guides and preachers, they would maintain the spiritual standards of all the devotees. The GBC could not remove temple presidents or become involved in temple management, although Srila Prabhupada had some variations on these management policies for his large Indian temple projects, such as himself personally being involved like a battlefield commander, to manage the very challenging and difficult affairs in India.

### **CONFLICTS OF INTEREST ARE UNAVOIDABLE IN THE ISKCON GURU SYSTEM**

Please note that recently about 19 out of 31 members of the ISKCON GBC body were initiating "gurus." (See lists below, now outdated.) But being an initiating "guru" and a GBC member is a conflict of interest. E. g., what if there is a conflict between two devotees in his zone, and one of them is his "disciple?" Or ISKCON's male "gurus" could consider a female "guru" to be "unfair competition"? Why? Because many prospective female disciples will take initiation from a woman rather than from a man who might “appreciate” their womanliness. (Young women are sensitive about such things.) Therefore, the majority male guru GBC body is strongly motivated to reject all female diksha guru candidates. And the greatest problem is the conflict between Srila Prabhupada’s instructions and the desire to be an initiating guru. Below, the gurus outnumber:

**GBCs who are initiating gurus:** (1) Devamrita Swami (2) Bhakti Chaitanya Swami (3) Bhakticharu Swami (4) Bhakti Purusottama Swami (5) Bhakti Vaibhava Swami (6) Bhakti Vijnana Goswami (7) Bhakti-bhusana Swami (8) Bhaktimarga Swami (9) Bir Krishna Das Goswami (10) Bhakti Bhrnga Govinda Swami (11) Gopal Krishna Goswami (12) Guru Prasad Swami (13) Jayapataka Swami (14) Kavicandra Swami (15) Niranjana Swami (16) Radhanatha Swami (17) Romapada Swami (18) Shivarama Swami (19) Virabahu Das

**GBCs who are not initiating gurus:** (1) Anuttama Das (2) Badrinarayana Swami (3) Bhanu Swami (4) Dina Sharana Dasi (5) Hari Vilas Das (6) Hridaya Chaitanya Das (7). Madhusevita Das (8) Malati Dasi (9) Praghosa Das (10) Ramai Swami (11) Sesa Das (12) Tamohara Das

### **NEW 2009 ISKCON TEMPLE BYLAWS ARE CENTRALIZATION OF ISKCON**

Ravindra Svarupa das disagreed that the new ISKCON bylaws have centralized ISKCON: *“No honest, well-informed person can find any such attempt at centralization in the current undertaking. We all understand and accept Prabhupada principles of management and fully realize the need for local empowerment and autonomy. At the same time, we also understand that Prabhupada ordered the GBC to exercise certain spiritual and managerial authority over the temples. He obviously did not see these two—local autonomy and GBC authority—as mutually exclusive.”* The local autonomy Ravindra Svarupa speaks of is conditionally granted by the GBC and any non-cooperation with GBC edicts will result in dismissal. What kind of autonomy is that? It is slavery, not autonomy, plain and simple. Look at some extracts from the new bylaws as proof of this fact.

**(2.3):** GBC... is ISKCON’s highest ecclesiastical authority. ***The GBC is a distinct body, independent of this corporation, and operates under its own rules, regulations, and principles.*** The GBC is registered in West Bengal, India, under the Societies Registration Act, 1961, registration number S/74662... **(2.4):** It is the responsibility of the GBC rep assigned to the geographic area to provide ecclesiastical guidance, oversight and, as defined in these Bylaws, ***to participate in the corporate activities of this corporation.*** **(2.6):** ***The GBC is vested with exclusive authority*** to determine whether a director, officer or member of the corporation is in ***“good standing”*** within ISKCON... The GBC or its delegated agents may add standards for determining whether a devotee is in ***“good standing”*** as may be required. **(4.2):** Srila Prabhupada, throughout his instructions ... designated the GBC and the laws of ISKCON as the final ecclesiastical authority for ...ISKCON. **(4.3):** Although ISKCON of [location], Inc. is legally, financially, and managerially independent, all activities and powers of the corporation shall be carried out and executed in accordance with the teachings and instructions of Srila Prabhupada, ***as construed and applied by the GBC. The corporation shall not conduct itself in any way contrary to the ecclesiastical policies of the GBC.*** **(4.4):** With respect to any ecclesiastical dispute between the corporation and the GBC pertaining to the spiritual standards and activities of the corporation, ***the GBC shall be the sole and final authority for resolving such disputes,*** and the corporation shall conform its activities, practices and religious standards to any relevant instructions given to it by the GBC. **(4.5):** Although the corporation is incorporated under the laws of the State of [name] the corporation recognizes that ***all of its assets are held in trust for the GBC, which has a beneficial ownership in said assets.*** In the event that the GBC makes an ecclesiastical decision that the corporation has deviated from the teachings of Srila Prabhupada and/or the ecclesiastical pronouncements of the GBC, ***the real and personal property of the corporation shall revert to the exclusive control of the GBC*** until such time as the GBC appoints a new Board of Directors of the corporation. **(4.6):** The corporation shall ***at all times remain loyal*** to the teachings of Srila Prabhupada, ***as well as to the ecclesiastical edicts*** and instructions of the GBC. The corporation shall insure that all of its provisions and Bylaws, and all of its activities, goals, mission, and purposes shall remain in fidelity, loyalty and obedience to Srila Prabhupada and the GBC. ***This provision (Article 4) shall remain in perpetuity and may not be amended...*** In the event, however, that the non-amendability of this article shall be rendered invalid or unenforceable by... law, then amendment of this article shall be permissible by unanimous vote of the Board of Directors, and express written approval by GBC.

(5): Title: ***SUBORDINATED POWERS AND LIMITATIONS*** (6.1): The corporation shall make ***no provisions for members*** that are eligible to elect directors or officers. (6.2): ...any action that would otherwise, under the law... require approval of a majority of all members or approval by the members, shall ***only require the approval of the Board of Directors***. (6.3): Nothing in these Bylaws shall be construed as limiting the right of the corporation to refer to persons associated with it as “members,” even though such persons are not members, and such reference ***shall not constitute voting membership in the corporation***. (7.2): The corporation shall have five (5) directors... known as the Board of Directors... shall consist of the following: (a) Two members elected by the Board of Directors; (b) Two members appointed by the GBC Rep for the corporation, or ...by the GBC; and (c) the Temple President. (7.3): ***Must annually sign the ISKCON Oath of Allegiance prescribed by the GBC*** and must uphold the ecclesiastical rules, policies, resolutions and guidelines for ISKCON as determined by the GBC. (7.4.1): It shall be the duty of the directors to: Perform any and all duties, both ecclesiastical and legal, imposed on them collectively or individually by the GBC laws, the Articles of Incorporation of this corporation, by these Bylaws, or by law. (7.6): At the Annual Meeting... the current directors shall elect two directors... and the local GBC representative shall ***appoint*** two directors of the corporation. The local GBC representative ***can appoint himself*** as one of the two GBC appointed directors... Temple President shall constitute the fifth director. Vacancies on the Board among the GBC-appointed directors are filled by the local GBC rep or by GBC. (7.6.1): A “Quorum Vote” means a vote in which at least four directors participated which included the Temple President ***and the two GBC-appointed Board members***. (7.8): ***Director Discipline And Removal***: Any Director... may be disciplined for failing to maintain the minimum qualifications of a director (Article 7.3). Such discipline may include censure, probation, suspension, or removal ...by the procedures outlined (below). (7.8.2): Notwithstanding the actions of the Board to discipline a director, the GBC shall ***have the power to*** suspend or ***remove a director*** if, in its discretion, the director has failed to maintain the ***minimum ecclesiastical qualifications*** for being a director. Such action may be taken with or ***without the consent/ participation of Board of Directors***. (8.3.a): ***The local GBC rep... will recommend a candidate as President*** to conduct the spiritual and managerial business and... such other duties as ...delegated to him by the Board of Directors, the local GBC rep, and the GBC. If the Board and local GBC cannot agree, the local Board may also recommend a candidate to the North American GBC Executive Committee, (who) will make the selection and ***their decision... shall be considered final***. (8.4.d): Removal of a Temple President in emergency situations: ...the GBC Executive Committee, in conjunction with the local GBC rep, are ***authorized to summarily remove the President*** of the corporation. An urgent situation is defined as: (a) ***Severe spiritual, philosophical or moral deviation, as defined and construed by ISKCON and the GBC***; (b) Rebellion against the authority of Srila Prabhupada ***or the ecclesiastical authority of the GBC***...

(8.6): The authority to appoint officers, ***other than the President***, in the event of a vacancy rests with the Board of Directors. However ***...the GBC... has the right to cancel any such appointment*** if in its sole and final ecclesiastical judgment the appointed officer does not [qualify]... (8.7): ***Via a process to be determined by the local GBC***, and by ISKCON laws, guidelines, and standards, there should be periodic review/assessment of the Temple President’s performance. (10): *[this section provides for participation of congregational “members” or others only as “advisory” committees whose decisions are not binding on the corporation]* (14): Except for those clauses that are ***non-amendable***... these Articles and/or Bylaws, or any of them, may be... amended... or repealed and new [ones] adopted by a four-fifth (4/5) vote of the Board of Directors.

**COMMENTS:** So, the GBC always controls 60% of the temple board, temple devotees are not members and have no say except as advisors, all GBC policies must be followed subject to removal for any reason, the GBC corporation owns the temples which are operated for their benefit, and so on. The GBC have secured absolute loyalty and control: ***ISKCON is a centralized GUROCRACY***. The gurus control the GBC body, the GBC body controls the temple boards of directors. There is no more love and trust, it is all about power and control, as described in *Divine or Demonic?* By Dhanesvara das

(2020). These bylaws are being implemented all across the ISKCON world, in every country, city, temple, farm or restaurant they can ram it through. Total control.

### CENTRALIZATION OF ISKCON CONTRARY TO THE DOM PRINCIPLES

In Ch. 161 the Direction of Management, a document made and signed by Srila Prabhupada in 1970 which also created the GBC body itself, is fully examined. The GBC has deviated from the DOM with ISKCON bylaws and ISKCON Lawbook which increase the powers and control of the GBC, manifesting in various ways: **(1)** By banning of certain devotees from ISKCON temples and programs if they hold opinions or beliefs contrary to the ecclesiastical policies of ISKCON. Anyone who wishes to discuss the poison or guru issues will be notified verbally, physically, or in writing that they are not welcome and banned from ISKCON premises. **(2)** ISKCON management assures all their local leaders' true allegiances via the signing of an oath of allegiance to the GBC corporation and their policies imposed on ISKCON, which in part reads: *"I will abide by all the ISKCON bylaws as defined by the 'ISKCON LAWBOOK' including any resolutions passed by the GBC..."* **(3)** Armarendra das, ISKCON's perennial in-house attorney, drafted new bylaws, now approved by the GBC and implemented by ISKCON leaders. Its purposes are ostensibly to strengthen and protect ISKCON's policies, properties, and principles as given by Srila Prabhupada. However, they actually increase GBC control over temples, local officers, how devotees think, what they speak, what they can discuss or write about, creating a **GUROCRACY OF TYRANNY**. Any reversal or reforms by challenging the existing entrenched regime will now be difficult to achieve. **(4)** Although temples may retain some token of independence, their management boards are now majority GBC controlled, ensured by the new ISKCON bylaws prescribing each temple have 5 directors, 2 appointed by the GBC, 2 elected by local members, and a temple president selected by the GBC. The GBC controls everything with 60% of the vote.

**(5)** All temple officers are required to legally sign an Oath of Allegiance to uphold all ISKCON policies and bylaws, lest they be removed and replaced. Thus ISKCON temple presidents are forced to follow the GBC policies, although they may in fact be opposed and have different convictions. **It is the classic conflict between conscience of faith and church corruption.** **(6)** The GBC is consolidating their political control on the institution, taking this power to ensure that whatever they decide cannot be checked or ignored by lesser leaders. It is a tyranny of thought, policy, management, and makes for a **cheating religion**. **(7)** Srila Prabhupada did not want a centralized ISKCON, and the 1972 whimsical GBC meeting with attempts to centralize ISKCON resulted in his suspending the GBC entirely. Now the GBC again is offending Srila Prabhupada by their ISKCON centralization. Again they should be suspended. **(8)** The GBC, far from unifying ISKCON, has deviated in so many ways from Srila Prabhupada's teachings. The purposes and role of the GBC as it was designed and instructed by Srila Prabhupada is elaborated and discussed in Ch. 162.

### CRONYISM AND MUNDANE HIERARCHY BECOME ENTRENCHED IN ISKCON

**CRONYISM:** The appointment of friends/associates to positions of authority, regardless of qualification or objectivity. The appointer needs support in his own position of authority, and appoints those who will not oppose his position and policies, vote against his interests, or express contrary views. Politically, "cronyism" derogatorily refers to buying/selling favors, such as: votes in legislative bodies, doing favors for organizations, and giving desirable posts such as sannyas or guruship to those who have proven their loyalty. Anyone who does not abide by and uphold the policies and bylaws of ISKCON, will soon find himself removed from any position or influence in ISKCON. Countless devotees were pushed out after Srila Prabhupada's physical departure, starting with Pradyumna das, then Gurukripa, Yasodanandana, and thousands of others. The zonal acharyas' policy was "My way or the highway." All resistance was purged. Loyalists were rewarded. Gradually the GBC increased their powers, and those that cooperate with the GBC-guru elite have all facilities available and those who do not are excluded and denied facilities with ultimatums, intrigue, expulsion. This "cronyism" is a facet of political corruption, very deeply rooted in ISKCON. The spiritual and social costs of ISKCON cronyism are paid by the devotees, as reduced opportunity for spiritual advancement, reduced purity

of devotional service, increased mundane considerations, decreased enthusiasm, rampant mismanagement, reduced motivation for personal sacrifice, and a fading away of active participation. ***Cronyism is self-perpetuating and spreads corruption throughout the institution.***

**ECCLESIASTICAL HIERARCHY:** The layers of leadership (rank and authority) in an organized church institution. The GBC thinks they have guaranteed their own elite positions as powerful masters, namely gurus and “ultimate-authority” leaders, by embedding many policies and laws into a bureaucratized, centralized institution. But just as Hiranyakashipu’s plans to become immortal failed, so the GBC will soon have to face their destinies for failure to execute and uphold Srila Prabhupada’s instructions and designs for the structure and management of ISKCON. Their ecclesiastical hierarchical tyranny will fail and the history of those dark days will be remembered well, future custodians guarding ISKCON from ever again being taken over by poisoners, book changers, and pretentious false gurus. *“But our point is that Krishna Consciousness is lacking. In spite of all arrangement, if people lost faith in God, so simply by hierarchy, what is the benefit there? There is no benefit. You see? Bambarambhe laghu-kriya, in the Sanskrit word, that you can make a very high-grade arrangement, but the result is zero. So that hierarchical arrangement is exactly not in Krishna Consciousness.”* (SP Interview, Sept. 24, 1968) But the GBC’s ecclesiastic authority has become **legal-control authority**, not just spiritual guidance (see Ch. 163). They have replaced Srila Prabhupada’s instructions with concocted deviations and revisions; their ecclesiastic hierarchy is zero, with no spiritual potency. The disciple’s life and soul is Srila Prabhupada’s orders, and if he disobeys them, he spiritually suffers. With the GBC, then everyone suffers.

**CHAIN OR LINE OF AUTHORITY:** The deviated GBC management arrangements may be “very high grade” in terms of modern legalistic, corporatist control mechanisms, but without the GBC following their role and purposes as was defined in the DOM and elsewhere by Srila Prabhupada (Ch. 161-3), the result is less than zero, a deficit, a negative. The GBC proposes **their idea** that supposedly Srila Prabhupada wanted a line or chain of absolute control authority from the GBC down to common devotees where the GBC dictates their defective doctrines (see Part 20) and that all **must** surrender to them. But Srila Prabhupada never forced anyone to serve Krishna; he always said it was voluntary, and he induced loyalty with his divine mercy and love, not with a complex hierarchical methodology of legal domination. He inspired loyalty, and the legal enforcement he introduced was minimal, such as in having property trustees. If the GBC does not remain faithful to Srila Prabhupada’s teachings and arrangements, then they have no longer any spiritual authority, even with their complex, multi-layered bureaucratization. ***Their spiritual authority derives from following Srila Prabhupada’s instructions,*** but the GBC/guru cartel has greatly deviated from those instructions.

Actually Srila Prabhupada is the original spiritual authority of his mission, as the Founder-Acharya, the irreplaceable and perfect authority whose instructions and vision cannot accommodate whimsical changes or innovations. The DOM establishes that Srila Prabhupada’s sense of “power” is from the bottom up, not from the top down. Those who wish to justify their desire for totalitarian power over others always explain that they are doing this “for the good of the people,” or the good of ISKCON, in the face of imagined enemies. It is the **GBC’s sacred duty to represent Srila Prabhupada as the Absolute Authority** that he is and always will be, and to obey his vani, without adding or subtracting anything. Then ISKCON will thrive and the GBC will be gloriously successful; their opinion and preaching will be automatically followed without need for legal control.

The current non-elected GBC (Ch. 161) has centralized ISKCON far beyond the 1972 GBC suspension episode (Ch. 163). This is seen in the new 2009 ISKCON Bylaws, which outrageously claim: **(1)** the GBC is the “ultimate ecclesiastical authority” of ISKCON (**No, SP is...**) **(2)** the GBC owns all the assets of ISKCON (No, Lord Krishna does) **(3)** the GBC is a separate corporation independent of ISKCON and registered in West Bengal (Srila Prabhupada never organized the GBC like this) **(4)** each GBC must sign its annual “Oath of Allegiance” to the GBC body, but which is **not** the Oath of Allegiance written by Srila Prabhupada **(5)** that all this is to protect ISKCON (actually it is to consolidate GBC

control). Prominent GBC Ravindra Svarupa cites a “line of authority,” but he misses how the DOM established an incorruptible system of checks and balances that allows no man to control another. The real “authority” in ISKCON is Srila Prabhupada, to whom all others are subservient, and all devotees are equal to one another, regardless of position or service. This was the overwhelming reality of Srila Prabhupada’s preaching during his manifest presence 1966-1977. To select only certain of Srila Prabhupada’s phrases to upset the entire “applecart” of his clear intent for ISKCON is fraud, unsustainable in a law court or in the court of Vaishnava open discussion and debate. *“Actually in our movement there is no such thing as big or small. Everyone is a devotee.”* (SPL Sept. 19, 1974)

### THE GBC IS A SECRET SOCIETY WITH SECRET BYLAWS

From the 2009 ISKCON temple incorporation Bylaws: ***“The GBC is a distinct body, independent of this corporation, and operates under its own rules, regulations, and principles.*** The GBC Society of West Bengal has its own secret Bylaws as a ***secret society*** that general devotees are not privileged to know about (Srila Prabhupada never told us to do this). Maybe the GBC arranged for their separate legal existence to shield itself from lawsuits against their individual members. But we don’t know about their reasonings which are hidden in secret discussions and “unpublished” resolutions. We don’t know about their Bylaws, rules, principles, *raison d’etre*, regulations, charter- these things are not shared with ISKCON members. Members (who are not real members) are only “advisors” to be easily ignored. This makes the GBC similar to Skull and Bones, Freemasons, Illuminati, etc. Their bizarre secret society is transparency? Or is the Vatican their new model? If we don’t even know what the GBC is, how can we trust them? They are incorrigibly unaccountable to everyone in ISKCON- politically, financially, institutionally, organizationally, legally. They are masters to themselves only.

From their GBC Society charter: *“...To hold and protect title to the marks, copyrights, names, patents, and other intangible assets of Srila Prabhupada as his natural legal and spiritual successor, (with exception of Srila Prabhupada’s writings to be held by the BBT)... to collect donations and subscriptions... the power to admit members is the sole and absolute power of the Full Members (GBCs) [whjo] may refuse to admit any person as a member without giving any reason... Expulsion or Removal: A member [...] may be censured, placed on probation, or removed by the vote of [GBCs]... specifically assigned powers of the Executive Committee [...] to accept donations and subscriptions of money or moveable assets of the society... to control the funds of the society... the minute books [of meetings] shall be kept under lock and key... operate bank accounts...”* **Tirtharaj das used the GBC bank account to launder criminal monies for years; this was covered-up.** The founding signatures of the 1993GBC Society included Madhu Pandit das (Bangalore), who stated in 2021 that his signature was forged by Bhaktarupa das, and he filed this fact in Indian High Court and could file a criminal complaint in Calcutta to vacate the GBC Society’s registration. ***The GBC is a criminal enterprise.***

### UNPUBLISHED GBC RESOLUTIONS

Another gurucratic practice that developed after Srila Prabhupada’s departure was the introduction of ***“unpublished GBC resolutions.”*** Many sensitive or embarrassing decisions and resolutions by the GBC at their annual Mayapur meetings have been kept secret (unpublished) from all others. Can you imagine a government legislature like the US Senate doing this? It would never be tolerated by the people, yet the devotees have allowed this practice with misplaced blind faith in the GBC. Some examples of “unpublished” resolutions that were leaked or deduced indirectly: **(1)** Tamal and Hansadutta’s guru suspensions are lifted after Tamal goes public with how Srila Prabhupada never appointed gurus, but only ritviks. (1981) **(2)** Tamal, Satsvarupa, Dhanurdhara, Shivarama, Giriraja, others are banned from Vrindaban for two years and their guruships temporarily suspended (1995) **(3)** Srila Prabhupada letters and other sensitive documents will not be available to devotees and were hidden at the BBT. **(4)** Occasions wherein ISKCON gurus had been embarrassingly punished for misbehavior. /It is antithetical to transparency and the fostering of societal love and trust when ISKCON misleaders make secret decisions no one can know about. This practice is due to absolute power feeding the corruption of ISKCON’s misleaders. On the GBC website, some annual resolutions

will show “Unpublished,” meaning we are unfit to know what it is. In later years, the GBC simply keeps their secrets among themselves without even being published or unpublished. It is “an old boys club” where influence, power-plays, implicit extortion, who and what you know, etc runs the day.

### SECESSION OF ISKCON LONG ISLAND TEMPLE CHALLENGES GBC TYRANNY

ISKCON Long Island, a temple and congregation which disaffiliated with ISKCON in 2004 and accepts Srila Prabhupada as their sole diksha guru, is entangled with the GBC in a twin countervailing set of lawsuits wherein ISKCON seeks to regain control of the property. A minor temple with a congregation of about 30-40 members, the Long Island temple has defended itself since 2004 from many attacks such as physical invasions and fraudulent court claims. The court cases continue into 2022, as the GBC will attempt to prove that Srila Prabhupada had effectively discarded many DOM provisions, and that the GBC should now be accepted as having self-granted powers to appoint and remove temple presidents. Even if the court were to decide unfavorably for the brave secessionists in Long Island, the Direction of Management will remain as the Srila Prabhupada’s predominant instruction for the future as to how the movement with temples, presidents, and GBC should be managed. **Mundane courts cannot legislate the value of the Acharya’s instructions.** Had the DOM been implemented as Srila Prabhupada wanted, no saffron criminals could have gotten away with molesting a child. One infraction and he would be immediately removed. Instead, the unaccountable GBC caused, almost ensured, **many hundreds of Hare Krishna children would be molested and abused** in the decades after Srila Prabhupada departed. Why? With unaccountability from lifelong posts with no elections.

### DID SRILA PRABHUPADA WANT THE GBC TO MAKE ISKCON A GUROCRACY?

In 2007 GBC/guru Ravindra Svarupa defended the new ISKCON temple bylaws: *“It had become clear that many temples had bylaws or articles of incorporation that did not embody Srila Prabhupada’s chain of authority nor formally give the GBC the minimum powers of oversight needed to maintain the temples’ spiritual and managerial standards—the crucial responsibilities that Srila Prabhupada held the GBC accountable for.”*

He cited the GBC’s problems when the Calcutta, Bangalore, and Long Island ISKCON temples adopted the “July 9<sup>th</sup>” officiating acharya system: *“When the GBC had attempted to remove a philosophically deviant temple president in India, exercising the responsibility placed on it by Srila Prabhupada, that president used Krishna’s money to hire lawyers and go to the civil courts. Then another ritvik proponent in India, by manipulating and twisting legal technicalities, managed to take a temple out of ISKCON. And then it happened right here in North America. Mundane legal technicalities had become suddenly important.”*

**COMMENT:** Unfortunately the GBC secret society unilaterally decides, in the face of all opposition from its membership, who is philosophically deviant. This would be anyone who protests their absolute power and program of gurus plundering Srila Prabhupada’s assets. An account from a member of ISKCON’s Child Protection Office about a woman devotee who: *“...was terribly mistreated in the ISKCON Baltimore temple under the supervision of Ravindra Svarupa das. The competent investigation by our office revealed how the GBC man Ravindra Svarupa utilized the temple structures and devotees for various personal schemes. The devotees and congregation wanted the GBC and his cronies out so that the temple could again sincerely follow Srila Prabhupada’s mission. But it was a top-down authoritarian system, and the GBC did not care at all about the devotees and followers of Srila Prabhupada. The report is about 40 pages long...”*

Ravindra spoke of the GBC’s need to have the legal power to ensure all temples would submit to GBC interpretations of Srila Prabhupada’s teachings: *“Prabhupada wanted the GBC to exercise only limited managerial power over the temple yet at the same time he wanted the GBC to retain sufficient powers of oversight and supervision as to insure that temples remained faithful to the basic teachings and practices of Krishna consciousness. Now it had become necessary for that balance to be expressed in legal documents... Prabhupada wanted a clear descending line of authority, with the GBC*

*having power to safeguard the integrity of the teaching and practicing of Krishna consciousness in his temples. At the same time, Prabhupada made it clear that such a line of authority did not at all entail centralized, remote bureaucratic control. He saw no incompatibility between descending authority and the empowerment of local devotees. He also insisted on local empowerment, and several times he stopped efforts at excessive centralization, as in 1972."*

There are a number of problems with Ravindra Svarupa's above arguments, to justify the new bylaws that have effectively transformed ISKCON into a gurocracy (heavily-controlled, Vatican-style institution): **(1)** Srila Prabhupada DID NOT want the GBC to have legal enforcement powers to ensure their policies were followed, however questionable, unpopular, or deviant they might be. **(2)** Srila Prabhupada NEVER spoke of nor arranged for the GBC to have these legal powers, other than simple property trustees to prevent the sale or encumbrance of ISKCON properties. **(3)** Maintaining the temples' spiritual standards and management was to be done by GBC preaching, inspiration, being true leaders, and example. There was NO provision to ensure their beneficial interests via airtight legal controls by majority control of the ISKCON corporation's boards of directors, and privileges to appoint corporate officers that were UNAMENDABLE! This amounts to legal ownership of all ISKCON temples by the GBC. **(4)** It is deliberately misleading and dishonest in not describing the temples' revolts as fundamental disagreements over who is deviant: the GBC or the devotees? **(5)** With the new bylaws, the GBC's new "sufficient powers of oversight" have gone far beyond the 1972 attempt to create a fully centralized ISKCON or an umbrella corporation. The new ISKCON is now an international corporate conglomerate controlled and owned by the West Bengal GBC corporation. **(6)** There is no temple independence in ISKCON. True, the GBC is not directly carrying on daily management, but it can appoint and remove directors and presidents at any time it chooses and for any reason it deems "necessary" to fulfill its "responsibilities." **Thus the GBC manages the temples indirectly with the local leaders nothing more than puppets and executors.** **(7)** What Krishna consciousness teachings did the GBC find it difficult to uphold? That as gurus they have the right to collect disciples and funds? Their corrupt plunder of ISKCON? **(8)** Obviously, the GBC has replaced commanding respect with demanding it via legal rights and control.

Ravindra Svarupa insists the GBC needs far greater legal controls over ISKCON temples than existed during Srila Prabhupada's physical presence. So Srila Prabhupada made a grave error in not instructing the GBC about the high levels of corporate controls they needed to enforce their constantly-updated policies and philosophical interpretations? Srila Prabhupada was quite happy with his DOM and a few GBC election clarifications he had made by 1977 when he said: **"The system of management will continue as it is now and there is no need of any change."** In 1985 ISKCON scholar and academic Steven Gelberg (Subhananda das) wrote in the *ISKCON Review 1.1*: *"...Prabhupada's demise did not create a serious crisis for the movement [...] nearly all of its members were accustomed to functioning on a day-to-day basis without the guru's immediate, personal supervision. His departure, thus, did not create any significant functional change in the daily lives of all but a few disciples. [...] Prabhupada had transmitted a well-defined theology and set explicit institutional goal orientations and administrative policy."* Only because the GBC has concocted unauthorized policies and grossly deviated by making a gurocracy out of a genuine spiritual movement, do they need legal protection. Their spiritual authority is lost. **Due to spiritual bankruptcy, they resort to legal controls.**

E.g., now the GBC appoints the temple presidents in each temple. But Srila Prabhupada spoke strongly against this, and specified only a few conditions when the GBC could replace temple presidents. Philosophical differences over the guru system was not one of them. It is not that the GBC has the right to replace temple presidents whenever they like or declare a "deviancy." Yet, now they appoint ALL temple presidents to prevent deviancy that might come later. They have adopted a tyranny to prevent potential future threats, rather than respond to a problem after it arises. If the GBC are following Srila Prabhupada, why do they need tyrannical legal corporate powers to ENFORCE their will? The answer is that they are spiritually corrupted by a guru system based on material ambitions,



with some senior leaders poisoning Srila Prabhupada to take his place. All the rest of them have now also drunk from the same vessel of the attempted murder of the Founder-Acharya, Srila Prabhupada. They are all aiders and abettors, and they have all become implicated in this crime by sharing in the spoils. (see Ch. 82, Book One)

### **GUROCRACY: ISKCON TYRANNY AS ABSOLUTE POWER CORRUPTS ABSOLUTELY**

Excerpts from Books One & Two: **CH. 10:** *"The GBC respects no judicature or jurisprudence beyond itself, not even the intervention of the Civil Court, what to speak of its members' pleas and concerns. Tyranny is the word that comes to mind; silence the opposition by threats of force; by intimidation; or by economic, political, or deceitful means."* **CH. 99:** *"It was an era of absolute tyranny in ISKCON, and to write about any doubts or ask any questions about the new inheritors to Srila Prabhupada's position would be met very harshly."* **CH. 105:** *"Once the GBC had sanctioned it and once the lie that Srila Prabhupada had appointed the eleven was boldly announced, the way was cleared for a tyranny of unqualified men who were quick to cement their ambitious programs of absolute dominion. By mid-1978, the eleven were well entrenched as a result of the unquestioning compliance and assistance of their own Godbrothers."* **CH. 109:** *"The reaction by the ISKCON GBC and the eleven new gurus was a distinct shift to tyranny, repression, heavy-handedness, obfuscation and obscurement, and religious fanaticism."* **CH. 159:** *"However, they actually aim to increase GBC control over temples, local officers, and how devotees think, what they read, what they can discuss or write about, thereby creating a **gurocracy of tyranny**... Their ecclesiastical hierarchy of tyranny will soon fall and the general devotees in the future will long remember the history of those dark days, diligently guarding ISKCON from being taken over by poisoners, book changers, and pretentious would-be gurus ever again... The GBC assumed these powers to ensure that whatever they decide cannot be checked and balanced by lesser leaders. It is a recipe for increased tyranny of thought, policy, management, and makes for a **cheating religion**."* **CH. 161:** *"They regularly concealed guru falldowns and their policies of tyranny disallowed the process of understanding transcendental knowledge through open discussion and debate. They politicized ISKCON with mundane considerations and philosophical deviations. They mismanaged and stole the assets of the society. They changed Srila Prabhupada's books, kirtan, and the deity worship. They cheated everyone with their unauthorised gurus while denying sincere devotees access to Srila Prabhupada. They oversaw the abuse of all the devotees and focused on their own benefits rather than protecting their dependents... As more of Srila Prabhupada's sincere followers become enlightened as to the real history of ISKCON, and understand the evidence that Srila Prabhupada was poisoned and that senior men hijacked his mission for their own personal ambitions, the reign of tyranny moves closer to its end."* **CH. 162:** *"Tyranny by corrupt leaders and false policies cannot survive the irrepressible passion of the general devotees for the truth in all matters."* **CH. 163:** *"No more banning of certain topics and no more 'just unquestioningly do what the leaders say'- the tyranny must stop... The GBC does not like Srila Prabhupada's arrangements for managing ISKCON because that would spell the end of their self-serving, self-perpetuating tyranny."*

The GBC's pattern of abuse followed the typical pattern of abuse in "rogue states," where dictatorships and oligarchies **are not answerable to the constituents**. It would have been almost impossible for the molestations of the Gurukula children to have taken place if Srila Prabhupada's DIRECTION OF MANAGEMENT had been followed. SP: *"Yes. This was the system, that one must retire. Just like at the present moment, although people are asking the president that 'You retire, you resign,' he is not resigning, obstinate. Because he knows, 'This is the first and last chance. I am not going to be elected again. So stick to the post and take as much money as possible.' That's all."* (SP Lecture Dec. 17, 1973) SP: *Don't fight amongst yourselves. I have given the explanation, my will. Execute like that.* **TAMAL:** Yes, Srila Prabhupada. (SP Conv Oct. 8, 1977)

**"THE SYSTEM OF MANAGEMENT WILL CONTINUE AS IT IS NOW AND THERE IS NO NEED OF ANY CHANGE."** (SP's Final Will, June 1977) *"You are singing every day, guru-mukha-padma-vakya, cittete koriya aikya, ar na koriho mane asa. This is life. This is life. Guru-mukha-pad... You accept the*

*bona fide guru, and what he orders you, carry out. Then your life is successful. Ar na koriho mane asa. You rascal, you do not desire anything else.” (SPLecture July 12, 1975) “Your material legal formula cannot help us. Only our spiritual life can help us.” (SPL Apr. 9, 1972) “Srila Prabhupada gave great freedom to his disciples. He had faith in his disciples. He accepted they were intelligent; he wanted them to use their ‘American brains’ in Krishna’s service. Srila Prabhupada usually only gave the broad idea of what he wanted and left the details to his disciples. Even his book publishing work was delegated almost completely to his disciples.” (Madhuhvisa das, younger, 1995)*

## CHAPTER 152: UNAUTHORIZED BOGUS GURUS

**(1) UNAUTHORIZED:** unordained, uncertified, unapproved, unsanctioned, unpermitted, unallowed, illegitimate, forbidden, underhanded, prohibited, unwarranted, wildcat. **(2) BOGUS:** cheaters, exploiters, self-servers, fraudulent, deluded, swindlers, ruse, dishonest, deceivers, hoax, charlatans, pretentious, cheap, hypocrits, liars. **(3)** *“The attempts at importance by unauthorized gurus are likened to Rahu’s short eclipse of the Moon.” (unknown)* **(5)** *“But by the influence of maya, illusion, a different idea soon evolved — that Srila Prabhupada had appointed eleven ‘pure devotees’ to serve as the only gurus after him. [...] This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear.” (Jayadvaita Swami, “An Apology,” BTG #25-01-1991)* **(6)** *“Is this an outright fabrication or not? That Srila Prabhupada ‘personally detailed the procedure for increasing the number of initiating guru[s]’ is something we can only wish. Or falsely tell the Society he did.” (Jayadvaita Swami, GBC email Dec. 13, 2000)* **(7)** *“It is clear in Srila Prabhupada’s teachings that a conditioned soul, one who is not a self-realized pure devotee, cannot give diksha or transmit transcendental knowledge into the heart or soul of another person. Yet this is EXACTLY what ISKCON GBC doctrines advocate, claiming Srila Prabhupada taught this. But it is a lie, meant only to facilitate their ambitions to falsely pose themselves as good as God diksha gurus. They are unauthorized, cheating, bogus gurus, the ones that Srila Prabhupada warned us so often about in his books.” (Naveen Krishna, 2017)*

Some pertinent quotes about the ISKCON unauthorized bogus guru. **(1)** *“It is a fact however that the great sinister movement is within our society.” (SPL 1970)* **(2)** *“Everyone wants to become spiritual master.” (SPLecture Sept. 8, 1972)* **(3)** *“Actually Prabhupada never appointed any gurus. He appointed eleven ritviks... Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus.” (Tamal Dec. 3, 1980)* **(4)** *“As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become Spiritual Master. But unless he is on that platform he should not attempt it. Then both of them will go to hell, like blind men leading the blind.” (SPL Tusta Krishna Dec. 14, 1972)* **(5)** *“Unfortunately, due to ambition which blinded them from recognizing their own neophyte status, the eleven had foolishly erected a house built upon sand...” (ENE p. 80)* **(6)** *“As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down.” (SBhag 5.12.12 purport)*

ISKCON leadership’s real concern should have been to execute Srila Prabhupada’s instructions as covered in Parts 17-19, not to presume the right to manufacture a false process for creating new acharyas. The GBC is meant to implement the Founder-Acharya’s teachings, not to presume that the real Acharya failed to give some essential instructions and then speculatively create what they felt was missing. The missing instructions, they explained, were those that Srila Prabhupada did not give for what to do about future initiations in ISKCON after his physical departure. Actually, Srila Prabhupada did make it clear, but, blinded by personal ambition, they poisoned him, hijacked the movement through political conspiracy, ignored his instructions, and through philosophical misinterpretations justified their assumption of the authority to do as they wanted for fulfilling their guru ambitions. This

self-serving fraud is a temporary material concoction that has disrupted millions of spiritual lives, foisting pretentious and ineffective conditioned souls as bogus spiritual masters upon the innocent. They say maybe there are pure devotees amongst the ISKCON gurus, but even if true, still they are not authorized by Srila Prabhupada. Introducing unauthorized false gurus to give meaningless, ineffective “initiations” was the greatest of all the philosophical deviations by disobedient disciples. Most other deviations followed from this initial, colossal fraud of cheating and exploitation.

From International Sri Krishna Mandir's *Initiations After 1977*, the very vital topic of deviations in spiritual life is discussed: *“Keeping the Founder-Acharya, Srila Prabhupada, in the centre means to keep his instruction in the centre. Then only can we cooperate together to push this Krishna consciousness movement forward. The past 40+ years, though, has been a history of enormous amounts of deviation, cheating, mistrust, frustration, factions, jealousy and even violence. It is prudent to objectively identify the cause and implement the solution to these problems. As Srila Prabhupada told us, ‘There is no external force in this world that can stop our movement. It can only be destroyed from within.’ It all started with disobedience towards the order of Srila Prabhupada. The instructions of Srila Prabhupada are the thread that holds the beautiful pearl necklace of our movement. If they are disobeyed, the thread would snap and the necklace would be lost. That is exactly what happened especially with regards to initiations after Srila Prabhupada’s departure.”*

### **SINGLEMOST DAMAGING POLICY TO POISON SRILA PRABHUPADA’S MISSION**

The most significant manner in which Srila Prabhupada’s mission and ISKCON has been poisoned, aside from Srila Prabhupada’s physical poisoning, is the policy and practice of having self-appointed and ecclesiastically-approved, so-called initiating gurus mislead sincere devotees with their ineffective DIKSHA, being unable to deliver or awaken transcendental knowledge in the heart of a disciple. Illegal, unauthorized, and materially motivated persons who cannot actually perform as a bona fide guru are offered to the membership, and this fraud is an extremely damaging, deviant policy, a grandiose deception called bait and switch, such as in selling gold-plated jewelry as though it were solid gold jewelry. It is cheating of the worst kind, far more worse than betrayal in business, marriage, exams, treason, espionage, or in any other area.

Cheating is always discovered sooner or later. Even if the unauthorised guru manages to apparently remain in “good standing” his whole life, this in itself does not enable him to deliver his disciples, and it is dubious as to what benefit (if any) is derived from accepting, worshipping, and serving such a guru. To the extent false gurus actually pass on Srila Prabhupada’s teachings, there is real benefit, but the lie they tell is that Srila Prabhupada is not available except through them. Over half of ISKCON gurus have exhibited faulty behavior, wreaking havoc amongst their followers. Some devotees go from one unauthorised guru to another, reinitiated multiple times. All of them will eventually become spiritually damaged or long-term mentally disturbed. There can be no substitute for the real thing. No one wins against the casino; it’s rigged.

### **TWO STORIES: THE NAKED EMPEROR AND THE BLUE JACKAL**

**(1)** *“The eleven zonal acharyas were, in many respects, similar to the main character in the Hans Christian Andersen tale, The Emperor’s New Clothes, in which a Medieval king, deceived by two shrewd and dishonest traveling cloth merchants, boldly paraded throughout his capital city completely naked while the gullible citizens pretended that he was wearing invisible royal garments. The farce was exposed when a small child shouted out, ‘The king is naked!’ In the ISKCON farce, how long would it take before large numbers of perceptive and fearless devotees began to shout, ‘The zonal acharyas are fake!’ for all to hear?”* (ENE p. 74) **(2)** Once a jackal who was living in a forest fell into a bucket of blue dye and ran away frightened. When the other animals saw him, they were amazed at the sight and the clever jackal proclaimed God had sent him as their new king. The animals all accepted this and he was worshiped and served royally. However, when the full moon came, the blue jackal began to howl just like jackals do. The forest animals recognized him as a fraud and chased him away. Similarly, the eleven original ISKCON gurus claimed they had been appointed by Srila Prabhupada and later the GBC

proclaimed they had Srila Prabhupada's authority to approve gurus, all of which were worshiped as good as God. But when they began to fall down like the conditioned souls they actually were, it became apparent to devotees that the guru appointment and approval claims were hoaxes and lies.

### THE GBC IS NOT MEANT NOR AUTHORIZED TO AUTHORIZE GURUS

*"Besides recognizing the zonal acharyas as diksha gurus and permitting their extravagant worship, the GBC made another big mistake in 1978 when they insisted that a [new] candidate for guru needed a three-quarters vote of approval. Prabhupada would have undoubtedly called such a guru authorized by an ecclesiastical body a 'rubber-stamp' guru. Prabhupada explained, 'Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent....'"* (ENE p. 194) To enable their takeover coup of ISKCON, senior leaders in 1977-78 concealed Srila Prabhupada's instructions for the future (Book One Ch. 84-5) and then gave their own self-serving interpretation of "clear" instructions from Srila Prabhupada. They claimed 11 had been appointed as successor acharyas to initiate after Srila Prabhupada's departure. After a decade of this fraud, it took more years before any partial apology came for "excesses" with the zonal acharya system, but the GBC never admitted their fraud or lie, preferring to pin blame on "inexperience" and "weaknesses." Audaciously, the GBC claimed to have authority to decide how new gurus could be approved in ISKCON, and new gurus were then created by votes and by the dozen. Within a few years, half of them were exposed as "fallen." But Srila Prabhupada never gave the GBC any authority to manufacture methods for approving conditioned souls as initiating gurus. There is a huge misunderstanding about this matter. The discussion of what Srila Prabhupada's intentions were for the GBC comes in Ch. 162, but suffice it to say here that the GBC has no mandate or authority to concoct methods of approving initiating gurus, something which Srila Prabhupada not only never told them to do, but he also taught that such a thing could NOT be done anywhere, or anytime. He specifically preached against "rubber-stamp" gurus! Therefore any gurus created by such concocted methods in ISKCON are not authorized because the GBC is not authorized to approve them. **ISKCON gurus are therefore like illegitimate children and unwanted offspring.** (credit to Jadurani dasi, early 1980's).

The summary conclusion is that Srila Prabhupada has already given us everything we need to carry on the mission by his instructions, and that the GBC should implement Srila Prabhupada's instructions, not concoct voting procedures for electing new diksha gurus about which Srila Prabhupada never spoke. Actually Srila Prabhupada severely criticized the Gaudiya Math and his own godbrothers for unauthorizedly making diksha gurus **when Bhaktisiddhanta never gave any instructions to do so.** Yet the GBC, in illusion as to the nature and parameters of their duties, has incredibly done exactly what Srila Prabhupada criticized to such a great extent. This shows their thoroughly dishonest, corrupted, and hypocritical condition. Cheaters and liars.

### ENVY, FIGHTING, ILL WILL AMONGST THE "PURE DEVOTEE" GURUS IN ISKCON

**(1)** *"When we got the [11] gurus [in 1978], we got 11 different ISKCONs," Ravindra-Svarupa confirmed. "There were some real unfriendly tensions between the gurus right from the start. They propped each other up because if the power of one guru was threatened, they all felt threatened. But when somebody finally fell, they turned on him and destroyed him."* (Monkey On A Stick, p. 391) **(2)** *"As for Kirtanananda Swami, he was only too glad to see the other ISKCON gurus fall down one by one. Eventually, he hoped, only he would remain as the sole authority and spiritual master for ISKCON. One New Vrindaban resident remembered: 'After Jayatirtha got kicked out [of ISKCON] for LSD and sex, Kirtanananda Swami said: "Ten little, nine little, eight little Indians," you know, thinking he would be the only one left in the end.'"* (Sulochan das, Guru Business, 1985) **(3)** *"A society of devotees in which proper Vaishnava relations is not yet the norm is called a kanistha adhikari society. Its distinguishing characteristic is contentiousness because of envy. Envy is a product of false ego. Because of envy the members are no longer able to establish spiritual friendships among themselves. Instead they vie with each other, compete with each other for prestige, power and prerequisites. Intensely desiring the honor and respect of others, the contentious neophyte pretends to be more advanced than he actually*

is. He tries to conceal his shortcomings and fall down and in so doing he develops a secretive mentality and holds himself back from entering into open and honest relationships with his godbrothers. Because he cannot reveal his mind in confidence he remains aloof from real fellowship. He strays from the path of devotional service but his peers do not help him, for he thinks if he allows someone to preach to him he implicitly admits his own subordination. Therefore, he cuts himself off from hearing and becomes impervious to instruction or good advice. Because he has many secret misgivings about himself he becomes eager to find the faults of others. In this way he reassures himself of his own superiority in spite of his many unacknowledged weaknesses.” (Ending the Fratricidal War, Ravindra Svarupa, 1985, before he became one of the gurus he is criticizing here.)

### UNAUTHORISED GURUS ARE DANGEROUS- THEY AND FOLLOWERS MAY GO TO HELL

(1) “A serpent, you know some serpent has got jewels on the head. Does it mean a serpent with jewel on hood is not ferocious because he has got jewel? He's as ferocious as ordinary serpent.” (SPLecture July 28, 1971) **COMMENT:** Scholarship, big guru seats, charisma, these things are decorations, and if they decorate unauthorized gurus, they become even more dangerous. (2) “Unless one is perfectly anxious to inquire about the way of perfection, there is no necessity of approaching a Spiritual Master. A Spiritual Master is not a kind of decoration for a householder. Generally a fashionable materialist engages a so-called Spiritual Master without any profit. The **pseudo Spiritual Master** flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt.” (SBhag 1.19.37 purport) (3) “Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.” (SBhag 6.7.14 purport) (4) “Therefore you have got Spiritual Master. Why he is there? Therefore you have to accept Spiritual Master who will give you direction. You cannot do it. If you manufacture your own... then go to hell. *Yasya deve para bhaktir yatha deve tatha gurau [...]. Krishna is there; guru is there. Why should you manufacture your own way? If you are sincere, Krishna will dictate from within. Tesam satata-yuktanam bhajatam priti-purvakam. [...]* Krishna is ready to give you instruction. The Spiritual Master is ready. Why should you do at your whims, and do something wrong and go to hell? Yes?” (SPLecture Hawaii 1974) (5) Isopanisad 12: “...The pseudo religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acharyas, the holy teachers in the strict disciplic succession. They ignore the Vedic injunction acaryopasana- “One must worship the acharya”- and Krishna’s statement [...] *evam parampara-praptam*, “This supreme science of God is received through the disciplic succession.” Instead, to mislead the people in general they themselves become so-called acharyas, but they do not even follow the principles of the acharyas. These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the BGita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell. Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification.” (6) “As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he on that platform he should not attempt it. **Then both of them will to go to hell, like blind men leading the blind.**” (SPL Tusta Krishna Dec. 14, 1972)

**IT IS BEST NOT TO ACCEPT DISCIPLES / AMARA AJNAYA GURU HANA**

*“The cult of Sri Chaitanya Mahaprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Sri Chaitanya Mahaprabhu, chant the Hare Krishna maha-mantra and **instruct relatives and friends in the teachings of the Bhagavad-gita and Srimad-Bhagavatam**. One has to learn humility and meekness at home, following the instructions of Sri Chaitanya Mahaprabhu, and in that way one's life will be spiritually successful. **One should not try to be an artificially advanced devotee**, thinking, ‘I am a first-class devotee.’ Such thinking should be avoided. **It is best not to accept any disciples**. One has to become purified at home by chanting the Hare Krishna maha-mantra and preaching the principles enunciated by Sri Chaitanya Mahaprabhu. **Thus one can become a spiritual master and be freed from the contamination of material life.**” (CC Mad 7.130) ISKCON guru apologists always quote Chaitanya Mahaprabhu's order to become a guru: “*Amara ajnaya guru hana.*” But isn't it clear that Chaitanya Mahaprabhu asked everyone to **become siksha guru and preach as far as their ability allowed, without taking disciples, and by staying at home by chanting, kirtan, prasadam, and inviting family and friends?** ISKCON has grossly misinterpreted this preaching principle to mean that everyone should become a diksha guru, but this is contradictory to the shastric advice and teachings. Really, everyone should be an initiating guru? “*If a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service. If a person is carried away by such achievements, then his devotional service becomes slackened. One should therefore strictly adhere to the principles of disciplic succession.*” (Nectar of Devotion, Ch. 14)*

#### **NO BENEFIT IF THE GURU IS NOT INFALLIBLE**

Often ISKCON apologists will argue that the diksha guru need not be a liberated person, or conversely, that their gurus are actually liberated persons simply because they are in “good standing” by following a basic sadhana program. **But Srila Prabhupada says a guru must be infallible or else he is bogus.** (1) “*Sisyas te ‘ham sadhi mam prapannam: ‘Now, Krishna, I accept You as my guru. Not as friend.’ Because friendly talking is useless waste of time. He accepted Him as guru. When guru speaks, you cannot argue. That is not the process. **You should accept a guru who is infallible.** Otherwise it is useless. He accepted guru Krishna because Krishna is infallible. If we accept guru, **a unauthorised guru, then it is no benefit.** Guru means Krishna's representative. **Not that everyone can be guru.**” (SP Lecture Oct. 3, 1976) (2) “**So one must find out a guru who is paramahansa.** Neither kriticaka, nor bahudaka, nor parivrajakacharya. Paramahansa... Then our strong desire to enjoy this material world in different way, that will be slackened. That is wanted.” (SP Lecture Nov. 1, 1976) (3) “**So Krishna's present by His words, by His representative. Why don't you take? You have to take guru. Why do you go to the pseudo guru who will mislead you? Why don't you take to the real guru? That is your mistake. Therefore you are now disappointed. Now you are in doubt whether guru is needed. Yes, guru is needed, but you go to the real guru.**” (SP Conv June 28, 1976) (5) “**Now, to take such guidance means the spiritual master should also be a very perfect man. Otherwise, how can he guide? ...Therefore one has to select a spiritual master whose order, carrying, you'll not commit a mistake. You see? Now, suppose if you accept a wrong person as spiritual master, and if you, if he guides you wrongly, then your whole life is spoiled. So one has to accept a spiritual master whose guidance will make his life perfect. That is the relation between spiritual master and disciple. It is not a formality. It is a great responsibility both for the disciple and for the spiritual master.**” (SP Lecture March 2, 1966)*

#### **EXPERT AT REMOVING DISCIPLES' WEALTH BUT NOT THEIR SUFFERING**

(1) Bhaktisiddhanta Sarasvati: although the attitude of giving to the guru was correct, acquisitiveness by the guru was not: “*Everything should be offered to the guru. Yet taking even a morsel for his own sake, a guru becomes disqualified and a thief.*” (2) “*Many gurus are expert in removing their disciples wealth, but rare is the genuine guru who can remove their suffering.*” (Sri Guru

Gita, Uttara Kanda, Skanda Purana/ SBV.2.86) (3) *“The entire world is now full of many asuras in the guise of politicians, gurus, sadhus, yogis and incarnations, and they are misleading the general public away from Krishna consciousness, which can offer true benefit to human society...”* (SBhag 10.3.21)

### **GBC MANUFACTURING THEIR OWN WAY IS SIMPLY CHEATING (SBHAG 5.14.13)**

**Translation:** Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists. He then loses all intelligence in their association. This is exactly like jumping in a shallow river. As a result one simply breaks his head. He is not able to mitigate his sufferings from the heat, and in both ways he suffers. The misguided conditioned soul also approaches so-called sadhus and svamis who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future. **Purport:** Cheaters are always there to manufacture their own way of spiritual realization. To get some material benefit, the conditioned soul approaches these pseudo sannyasis and yogis for cheap blessings, but he does not receive any benefit from them, either spiritual or material. In this age there are many cheaters [...] One should approach a guru who can extinguish the blazing fire of this material world, the struggle for existence. [...] therefore one should [...] sincerely approach a devotee like Jada Bharata. Jada Bharata instructed Rahugana Maharaja so well that the King was relieved from the bodily conception. **One cannot become happy by accepting a false guru.** [...] One should approach a bona fide guru to inquire about the highest benefit of life. Such a guru is described as follows: sabde pare ca nisnatam. Such a guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge [...]. He is freed from all material contamination and is fully engaged in Krishna’s service. If one is able to obtain the dust of the lotus feet of such a guru, his life becomes successful. Otherwise he is baffled both in this life and in the next.

### **WHERE IS THE ISKCON PAPER ON VALIDITY OF THEIR GURU APPROVAL PROCESS?**

Years ago the GBC passed a resolution which as of 2022 has still not been fulfilled. What is the problem, and why has this paper not been produced? Is there a difficulty with validating their process?

307. *Guru Paper (concerning the validity of the current ISKCON process of approving diksha-gurus) Whereas the GBC has received inquiries concerning the validity of the current ISKCON process of approving diksha-gurus: RESOLVED: “The GBC hereby commissions the production of a paper presenting the reasons and supporting evidence for the validity of the current process. The Guru Services Committee shall take responsibility for this paper to be finalized latest by December 31, 2012.”* We note that by 2012 the GBC had already issued many edicts and papers re: their guru/initiations policy, which were inconclusive even to them! In Part 20, Ch. 197 to 214, we review the major GBC doctrinal papers from 1977 through 2012. Not enough. One ISKCON guru advised: **“Is this an outright fabrication or not? That Srila Prabhupada ‘personally detailed the procedure for increasing the number of initiating gurus’ is something we can only wish. Or falsely tell the Society he did.”** (Jayadvaita Swami email to GBC Shastric Advisory Committee, Dec. 13, 2003)

### **REQUIRED SEMINARS FOR NEW ISKCON GURUS**

The GBC passed a 2008 resolution requiring a seminar training program for its initiating gurus:

**317. GURU SEMINAR:** Whereas there is a need for devotees who serve as initiating spiritual masters to understand clearly their role within [ISKCON] as well as the need to work cooperatively within the society and the GBC leadership; Whereas there is a need to build stronger bonds of association among the spiritual masters of ISKCON for their mutual benefit and the benefit of the society; **RESOLVED:** That all devotees of ISKCON who, in the future take up service to the society as initiating spiritual masters, **must first attend the ISKCON Guru Seminar, prior to initiating disciples.** That seminar shall be offered at least once per year, in Ujjain, India, or another location as determined by the GBC Guru Services Committee. All devotees currently serving as initiating spiritual masters in ISKCON are strongly recommended to attend this Guru Seminar. Also all initiating spiritual masters, now and in the future, are strongly recommended to attend the 4-day Guru Retreat on an annual

basis, or at least bi-annually. The Retreat shall be organized by the Guru Services Committee and held in Ujjain or other locations as determined by the committee.

**COMMENTS:** Guru seminars for diksha gurus who are capable of leading their disciples back to Godhead? That is ridiculous- what kind of guru is ISKCON producing who needs “training” with institutional seminars? A friend wrote in Nov. 2017 the following shocking revelations: *“Their entire institutional concept is that you just climb the institutional ladder and at some point presto! You become guru! I took the ISKCON ‘guru course’ to see what they are teaching prospective gurus, and NOT ONCE did they mention qualification! Not even vaco vegam manasa krodha vegam. It’s getting hard for me to avoid offenses as I find increasing contempt for them.”* As time passes, the vote approval process for becoming an ISKCON guru is padded with more requirements. Vote campaigning, oath of allegiance, seminars, annual guru retreats, committees, etc.

### SINCERITY DETERMINES IF ONE GETS A BONAFIDE GURU

**(1) Devotee:** Srila Prabhupada, why has it taken so long for a pure devotee to come to the West? Has the West been so sinful that no pure devotee has come before Your Divine Grace? **SP:** Don't be sorry. At that time, you were so sinful that you could not receive a pure devotee. **Devotee:** Yes. Once in a lecture a lady asked you why hadn't you come sooner, and you just said, "Well, you weren't ready for me." **SP:** Yes, "Because you were not ready." Yes, I told. Yes. Now the Western boys, the descendant of the Western people, they are fortunate; therefore they receive Krishna. Kona bhagyavan jiva (CC Mad 19.151). It is Krishna's desire that "These people are suffering so much; let some devotees come here." So you are all devotees. You have come to join together. (SPConv Dec. 7, 1973) **(2) Devotee:** If someone is actually sincere, can he be cheated, or will he always get a bona fide guru? **SP:** No, if he is sincere, he'll get. **Devotee:** Bona fide. **SP:** Yes. Guru-krishna-krpaya paya bhakti-lata-bija (CC Mad 19.151). Guru and Krishna. Krishna is within you. As soon as He sees that you are sincere, He'll give you the right person. **Devotee:** So if you are not completely sincere, you might get a Guru Maharaj-ji. [...] **SP:** Yes. Because you want to be cheated, you go to the cheater. That's all. Ye yatha mam prapadyante tams tathaiva bhajamy aham (BGita 4.11). Krishna is intelligent, superintelligent. If you are a cheater, He'll cheat you. He'll cheat you. First-class cheat, Krishna. But if you're actually sincere, then He'll give you the right thing. [...] mattah smrtir jnanam apohanam ca... "Everything is coming from Me: smrtih, remembrance, and forgetfulness." If you are a cheater, Krishna will give you such intelligence, you'll forget Krishna forever. **Dr. Wolfe:** Srila Prabhupada, so it is so, "Birds of a feather flock together." The cheaters flock together. **SP:** Yes. "Birds of the same feather flock together." (SPConv Dec. 7, 1973)

### ECCLESIASTICAL “GURUS” VS. ETERNAL GURUS By Narasimha das

Srila Prabhupada describes who is a genuine disciple and who is a genuine spiritual master (SBhag 2.9.43 purport). The original guru is Lord Sri Krishna and the original disciple is Lord Brahma. Devotees in the Brahma Sampradaya receive transcendental knowledge through the *paramapara* coming through Narada Muni, Vyasadeva, Sukadeva Goswami—and other great *paramahansas* in this line of succession. **QUALIFICATIONS OF GENUINE DISCIPLES AND GURUS:** Those who attempt to understand Vedic knowledge through grammar alone are not allowed access into the pure transcendental knowledge of *bhakti-yoga*. Such *jnanis*, *yogis*, *karmis*, and even *prakrita-bhaktas*, generally try to capture Vedic knowledge through scholarship, or under the tutorship of institutional leaders or professional clerics or pundits. Because they have not surrendered to a “**realized person**,” a pure devotee, they remain on the mundane plane. *“One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master.”* (SBhag 2.9.43 purport) **ARE ECCLESIASTICAL GURUS GENUINE?** Those who are disobedient, or those who never surrender to the real *acharya*, cannot be counted as disciples in the eternal *paramapara*. They can never be real gurus or disciples but are, at best, *veda-vada-ratas*—according to Srila Prabhupada’s purports. The *veda-vada-ratas* sometimes criticize the bona fide spiritual master (for initiating non-Brahmins or initiating through *ritviks*) that they think is



against Vedic principles. They adjudge such actions for preaching to be *apa-siddhanta*. They claim that only “living” ecclesiastical gurus can offer *diksha* through formal Vedic ceremonies authorized by clerics and institutional leaders. Or they say only born Brahmins can receive *diksha*. They often claim to be equal to Vedic *acharyas*, or they say great *acharyas* are subservient to Vedic procedures and regulations. *“Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahma and Narada or Narada and Vyasa. The relationship between Brahma and Narada is reality, while so-called formality is the relation between the cheater and cheated.”* (SBhag 2.9.43 purport) *“Sri Jiva Goswami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.”* (CC Adi 1.35 purport) Followers of various teachers often claim their guru is the only guru and the only way, or they say, like some Christians do, that there will never be another real teacher in the *guru-paramapara*. This reactionary stance is another unauthorized point of view. **REAL GURUS ARE ETERNAL:** On the other hand, without sectarianism, we can understand that real gurus are eternal. Thus there is no need to replace them every few years with updated upstarts. Nor do we need to wait for another *maha-bhagavata* to appear or reappear. Great devotees are eternal and still living in sound. **(1)** *“One should not think of Brahmaji as a dead great-grandfather... He is the oldest great-grandfather, and he is still living, and Narada is also living.”* **(2)** *“The spiritual master is not a question of [living or dead]... The spiritual master is eternal—the spiritual master is eternal.”* (Conv. Oct. 2, 1968, Seattle) **(3)** *“A nitya-siddha devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee... A pure devotee, therefore, is a practical example for all living entities, including Lord Brahma.”* (SBhag 7.10.3 purport) All glories to Srila Prabhupada, the eternal living link in the Brahma Sampradaya and Spiritual Master of the Universe! **(END)**

#### **SENTIMENTAL VAGUENESS TO JUSTIFY NEW GURUS**

Sometimes ISKCON apologists will resort to sentimental, vague arguments to defend ISKCON’s guru approval system. They may also mix in some good measure of glorification of Srila Prabhupada, such as how he must always be seen as the Founder-Acharya of ISKCON or that he is exceptional and cannot be imitated. This quote from Jayadvaita Swami (ISKCON guru) is an example of how the deviant guru system is defended: *“Some people, it seems, suppose that any guru, to be bona fide, must come up to the same level, or nearly the same, as Srila Prabhupada. But that is neither necessary nor possible. It is not necessary because Srila Prabhupada far excelled the qualifications every bona fide guru must have. There may be many fragrant flowers, but among them there is extraordinary excellence in the campaka or the rose; there may be many birds, but among them special excellence in the peacock or the swan; many stars, but among them special excellence in the moon. Among gurus, Srila Prabhupada shines with extraordinary brilliance. To expect that sort of brilliance from every guru is to expect the impossible- and to lose sight of how extraordinary Srila Prabhupada is. Then again, if by virtue of serving as guru one thinks one has become as good as Prabhupada, or nearly so, again one has lost one’s vision. We’ve had our experience: the little mice who became tigers and cast hungry eyes on the yogi turned into little mice again.”* (Vyasa-puja Offering By Jayadvaita Swami, 1995)

These apologies invariably are strawman arguments just to encourage the ISKCON members that their initiating gurus, despite decades of havoc, hell, and falldowns are bona fide after all, especially now that some details have been corrected, such as moderating the level of worship rather than abolishing the deviant system altogether. But Srila Prabhupada never specifically gave any order or instruction for ISKCON devotees to become initiating gurus, regardless of their qualifications. Although probably none of them are qualified, the real issue is AUTHORIZATION. **There is no authorization from Srila Prabhupada for anyone to become diksha guru, otherwise why did the GBC have to devise an ashastric system via votes to approve them?**

Ironically, from 1978-87 the GBC was promoting their eleven “appointed” successor acharyas that were supposed to be worshiped just like Srila Prabhupada was worshiped, because they were

“empowered successors.” Then that hoax and lie was exposed, and another system by voting-in gurus was adopted. And in 1995 Jayadawaita Swami (above) says it is not necessary to be on Srila Prabhupada’s level, something ISKCON had vehemently insisted for a decade just a few years earlier. Besides, who wants a crow when he can have a swan, who wants a star when he can have the Moon, who wants a dandelion when he can have a rose? And it is not just that ISKCON gurus are less special than Srila Prabhupada. They have no right to take his place. They are bogus gurus, going to hell, offenders, unauthorized, rascals, cheaters. Srila Prabhupada makes this clear.

### **A SUCCESSION OF ALL IS A SUCCESSION OF NONE**

From Tamal’s 1996 essay *“The Perils of Succession,”* he wrote: ***“Lord Chaitanya had given an open order for all to ‘become a spiritual master and try to liberate everyone in this land.’ But a succession of ‘all’ is a succession of none. Yet, anarchy was certainly not Prabhupada’s intention.”***

Even Tamal doubted that Lord Chaitanya could have meant that anyone or everyone would become a diksha guru. There are many kinds of spiritual masters, only one of which is the diksha guru, the transmitter of transcendental knowledge into the heart, and it should be clear (although it is not, unfortunately) that Lord Chaitanya was not instructing everyone to become an initiating guru, but to simply preach as instructing gurus. Thus Tamal notes the difficulties in “a succession of all is a succession of none.” At the heart of this misunderstanding of what a guru is, is the hidden aversion to being “only” an instructor guru and not a “diksha” guru who is as good as God and receives exalted treatment with worship, respect, facilitations, acceptance as an absolute authority, etc. Those with the curse of guru ambitions will be inclined to twist the meaning of what is a guru, just so they can supposedly become a diksha guru. This cheating mechanism pervades the entire paradigm of ISKCON policies. As the years have passed and ISKCON has experienced the inevitable “falldowns” of many initiating gurus, members and leaders alike have stretched their imaginations how to solve this problem. And it is a serious problem, as faith in their guru system has plummeted to an all-time low. Satsvarupa’s autobiography (2012, p.225): we read of the search for solutions to ISKCON’s problems with major disruptions due to “falldowns” of gurus who had hundreds or even thousands of disciples: *“He spoke with the Chairman of the ‘New Guru’ committee who proposes there should be thousands of gurus with just a few disciples, instead of a few gurus with thousands of disciples.”* A final solution?

So, rather than examine their basic, initial error of failing to use Srila Prabhupada’s own plan for officiating deputy initiations in the future, ISKCON leaders go on inventing “band-aid” solutions in their futile efforts to improve their fatally flawed program of promoting unauthorised gurus. Often Srila Prabhupada cautioned that quantitative expansion tends to sacrifice quality. Similarly, more and more bad gurus will never add up to even one bona fide guru. Some ISKCON leaders are thinking that if they have many small gurus with a only few disciples each, and that if they fall away, this will be a lesser problem. But percentage-wise, the gurus will still bite the dust, so is it better to die from a sword to the heart or from a thousand little cuts? It will be essentially the same thing, and this is no solution to the ISKCON guru system crisis. Better to stick with Srila Prabhupada and have no such problems (but then ISKCON bogus gurus would be cut out...) See Part 18-19.

### **HOW CAN AN ISKCON UNAUTHORISED GURU ACCEPT THE KARMA OF HIS DISCIPLES?**

From Satsvarupa’s *Srila Prabhupada Smaranam* (p. 36) he praises Srila Prabhupada’s qualifications as a bona fide guru. Unfortunately, he and others pose as having the same *shakti* by which to initiate and liberate their disciples. Just as everyone sees others aging and dying and he thinks that he himself will never die, it is also amazing that once infected by the guru-desire, one thinks he can actually deliver his disciples. This delusion is due to the action of maya, the covering potency of the Supreme Lord. *“By accepting a disciple and handing him his beads, Prabhupada is establishing an eternal bond with the person. He or she gets a new spiritual name and is released from previous lives of sinful karma. It is like pulling the plug out from an electric fan. The blades may revolve a few times as they slow down- the disciple may suffer some reactions- but the connection to karma input is stopped.”* (SP Smaranam, p. 36) It must be frankly questioned what benefit one can achieve by

accepting a unauthorised guru who is not capable to accept and nullify the karma of his disciples. Satsvarupa was not even able to stop his falldown with a Godsister in 2002. Sri Isopanisad indicates that both of these parties go to hell. At best, the disciple makes little or no spiritual progress and the false guru enjoys the mundane services of the disciples at the expense of his own future punishment. Cheating the Supreme Lord's order is always punished. We must be very reluctant to accept so-called "prasadam" or "initiation" from one who is not an uttama adhikari pure devotee, lest he become contaminated by "bhoga" sin-food and participates in the offensive charade of an unauthorized guru. E.g., if one goes to ISKCON temples and the food was offered to an ISKCON guru (if at all), is the food now prasadam, spiritual and non-different to Krishna? How did that happen? As one should be careful to avoid infected hospital patients, one should be very careful to take only food which has been properly offered to Lord Krishna by the authorized process given by Srila Prabhupada. Offering food to an unauthorized, false guru will never be Krishna prasadam, and it surely will have very negative effects on one's spiritual advancement. That food will be infected and still sinful.

Who is relieving the ISKCON gurus' disciples of their past karma? This can only be done by the bona fide guru, Srila Prabhupada, and cannot be done by conditioned souls which ISKCON gurus admit to being. ISKCON gurus cannot liberate disciples nor transform food into prasadam, so unless Srila Prabhupada mercifully intervenes on behalf of innocent and cheated disciples, they will keep their karma and eat bhoga. Do ISKCON devotees even think about these things? Exactly how does their ISKCON guru take their past karma? Unfortunately, most of them never dare to ask about this. Someone has been a devotee for 10 years and he decides he wants to become a diksha guru himself. He gets the GBC votes and is approved. Where in this process did he get the ability to absorb his future "disciple's" karma? And if they say that Srila Prabhupada will take their karma, why bother with the phony guru who cannot, who is not a pure medium?

*"You see, Krishna says that aham tvam sarva-papebhyo moksaisyami... So Krishna is so powerful that He can immediately take up all the sins of others and immediately make it gone. But when a living entity plays the part on behalf of Krishna, he also takes the responsibility of these sinful activities of his devotee. **So to become a guru is not an easy task. You see? He has to take all the poisons and absorb.** So sometimes, because he's not Krishna, so sometimes there is some trouble. Therefore Chaitanya Mahaprabhu forbidden that, 'Don't make many sishyas, many disciples.' But for preaching work we have to accept many disciples, for expanding preaching. Never mind we suffer. But that's a fact. The spiritual master has to take the responsibility of all the sinful activities of his disciples. So to make many disciples is a risky job **unless he's able to assimilate all the sins.** [break]... patitanam pavanebhyo. He takes responsibility for all the fallen souls... That idea is in Bible. Just like Jesus Christ takes all the sinful reaction of all people and sacrificed his life. That is the responsibility of spiritual master. Because he's Krishna's representative. So Krishna takes all responsibility. Krishna is Krishna, apapa-viddham. He cannot be attacked by any sinful reaction. But a living entity may be subjected sometimes, because he's small. Big fire, small fire. On a small fire if you put some big things, (chuckling) then the fire itself may be extinguished. In the big fire, whatever you put, that's all right. Finished. The big fire can consume anything." (SPConv Feb. 27-29, 1972)*

### **HOW CAN A BOGUS, UNAUTHORIZED GURU GIVE ACTUAL DIKSHA?**

A conditioned soul who is not a perfectly self-realized and a fully Krishna conscious person has no ability or power to transcendently transmit spiritual knowledge into the soul or heart of a follower. The ISKCON gurus are surely unable to meet this essential responsibility of the diksha guru, and thus any spiritual advancement that develops in the followers must be coming from Srila Prabhupada instead. And even if one or more of those in ISKCON become pure devotees with these kinds of spiritual prowess, they would never presume to act as initiating guru without a direct order from Srila Prabhupada, ISKCON's one founder-Acharya.

### **SO IF THE GURU IS NOT PERFECT, THEN WHO IS GOING TO DELIVER HIS DISCIPLES?**

*“Of course, sometimes the smoke and mirrors reply to the ISKCON gurus’ defects is something like, ‘Oh, no. I’m just a humble servant of Srila Prabhupada, not a pure devotee. I’ve got anarthas and I struggle, and I’m just trying to do service and represent Srila Prabhupada, like the postman.’ [...] Ok, then, so, if it’s not you, then who is ‘the guru’ for these disciples? ‘The guru,’ who is the current link to the parampara, in whom one aspires to cultivate absolute faith, who is meditated on as ‘The spiritual master who is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava.... expert in assisting the gopis...’? ‘The guru’ must be completely pure, with no tint of influence by the material gunas. Your strong and unwavering stance is that Srila Prabhupada is not available to be ‘the guru’ for these devotees, whom you refer to as your ‘disciples.’ So, if Srila Prabhupada isn’t ‘the guru,’ and if you, even for a few moments, are absorbed in the Army-Navy game, and thus not qualified for the service of ‘the guru,’ then who is the qualified current and direct link to the parampara for these devotees?” (Dhira Govinda das, 2017)*

### **ISKCON FACING AN INTERNAL SPLIT OVER FEMALE DIKSHA GURUS**

Another controversy faces ISKCON: whether women should be certified as diksha gurus by the GBC vote process. A rundown on this history from Urmila dasi, who has herself applied as a female guru: *“The primary opposition comes from Western-bodied devotees, not Indians or Indian temples:*

**2002:** Urmila devi dasi is approved by a local committee but gets 3 objections on GBC email conference. **2003:** Instead of having the GBC body discuss Urmila devi dasi’s possible approval to initiate (which is the next step in the process), GBC asks their Shastric Advisory Committee to write a paper about women diksha gurus. **2005:** GBC accepts the SAC research paper allowing for women diksha gurus, but defers implementation. **2009:** GBC authorizes both males & females to go through local area committees for approval to initiate. **2010:** Urmila takes the last step in the approval process by requesting to address the GBC body. Although the GBC chair and others promised she could address the body personally, she was prevented from even entering the room during the closed confidential session/ discussion in which they did not approve her to initiate.

**2011:** Narayani dasi is approved by a local committee but gets 3 objections on GBC email conference. **2013:** Instead of having the GBC body discuss Narayani devi dasi’s possible approval to initiate (which is the next step in the process), the GBC postpones the subject of women initiating until the main Mayapur meeting of 2014, and plans to commission a paper on women gurus which will be written by a committee. Requested by the GBC, the SAC writes a paper answering questions about implementing women diksha gurus in ISKCON. The SAC understands that these are practical questions on the basis of the resolutions in 2005 and 2009 allowing women to initiate. However, some GBC members understand that the SAC was asked to write a re-examination of whether or not women can initiate. The paper is discussed on the GBC email conference, but not discussed in the physical meetings, and not published so no one outside the GBC knows what is going on. **2014:** Mayapur meetings: the topic is delayed until mid-term 2014 meetings. A committee of “devotees who have no pre-determined view on the topic” will gather, sort, and present all documents on the topic, do further research, and present this to the GBC. At the mid-term meeting, there are three days of discussion, without reaching a conclusion. **2015:** The GBC want research on how siksha and diksha gurus will work in ISKCON, but do not provide for any specific plan to undertake such research. An indefinite moratorium is put in place regarding all resolutions that allow for women to initiate or for disciples to initiate in the presence of their guru, with a dedication to review that moratorium annually. **2016:** The North American temple presidents present the GBC with a survey, along with a resolution, calling for revocation of the moratorium. That proposal does not go past the deputies and therefore never reaches the GBC body. **2021:** There have been many developments since 2016; the bottom line is that after years of GBC meetings, writing, researching, no woman can go through the approval process. Krishnanandini tried to, but she has passed from this world from cancer. My own interest in this topic has waned and I’m not keen to get into it further. It just goes... nowhere.”

**COMMENTS:** This very divisive, controversial issue of female diksha gurus, a first in Vedic history and culture, is a GBC-killer. Did Srila Prabhupada not already make this issue clear?

### THE QUALIFICATION DISTRACTION

In 1978, the original zonal acharyas in ISKCON challenged others to prove that they were not qualified or empowered by Srila Prabhupada as pure devotees. Their claim of appointment was their qualification. Of course, when they fell from their spiritual standards and were exposed as being still conditioned souls, they even ridiculously tried to portray this as transcendental pastimes (See Ch. 199, GBC policy paper Aug. 1980). However, whether one is qualified or not is less important to the guru issue than commonly believed. The issue is about who is the current link in the disciplic succession. (see Ch. 182-183) From Dhira Govinda das:

*“Srila Prabhupada being the current and direct link to the parampara for members of his movement, of all generations, is relevant and valid regardless of how pure, qualified, and empowered, or not, his followers are. My belief is that if a follower of Srila Prabhupada were fully pure and empowered, he would enthusiastically guide and inspire others to connect with Srila Prabhupada as their direct and current link to the Vaishnava disciplic succession. If one isn’t enthusiastic to do that, then it seems to me that they are living and perpetuating a spiritual (or not) movement other than Srila Prabhupada’s. SBhag 2.9.4-8: ‘One has to receive the transcendental sound from the right source and accept it as a reality and prosecute the direction without any hesitation, and the secret of success is to receive the sound from the right source of a bona fide spiritual master. Mundane manufactured sound has no potency, and as such, seemingly transcendental sound received from an unauthorized person also has no potency. One should be qualified enough to discern such transcendental potency, and either by discriminating or by fortunate chance, if one is able to...” (END)*

### PAUNDRAKA GURUS

In *KRISHNA Book*, Ch. 65, is the story of King Paundraka who could not properly estimate his own position and he falsely thought himself to be Vasudeva or Krishna. He decorated himself with all the paraphernalia of the Supreme Lord Krishna, including the conchshell, disc, lotus, club, Sarnga bow, Srivatsa insignia, Kaustubha jewel, yellow garments, flag of Garuda, and swordfish earrings. It was all an imitation, just as unauthorised gurus falsely assume all the mannerisms, paraphernalia, and trappings of the bona fide acharya. The false ISKCON gurus sit on huge Vyasasanas, receive elaborate guru puja (worship), have their book of disciple’s names, insert their own name into Srila Prabhupada’s pranam mantra, put their photo on altars of Radha Krishna next to Srila Prabhupada, and pretend to accept food offerings which they pretend to convert into prasadam. **ISKCON gurus are Paundraka gurus, phony imitations.** Just as Paundraka was quickly disposed of by Lord Krishna, so these false gurus will simply be a disturbance to the devotees and will have no legacy in the parampara. They will all be forgotten in the passage of time due to their pretentious activities. As Paundraka had to decorate himself with two additional fake arms to match Lord Vishnu’s four arms, so the unauthorised gurus imitate Srila Prabhupada and claim to be something they are. Pathetic.

### RUBBER STAMP VOTE SYSTEM IS TOTALLY BOGUS AND UNAUTHORIZED

*“You cannot create mahatma by rubber stamp or by votes. Mahatma’s symptom is that he is fully surrendered unto the Supreme Personality of Godhead...” (SPecture 1969)* The ISKCON GBC has concocted a system which has been in operation since 1987 whereby any devotee in good standing for at least 5 years and with the required recommendations, local clearance, and “no-objection” GBC vote, becomes an approved ISKCON diksha guru. He must also take a seminar course on guruship and take an oath of loyalty, etc. This ecclesiastical system is unprecedented, unauthorized by Srila Prabhupada or any shastra, and totally bogus, concocted, and defective. Many GBC members privately agree on this, but are trapped in no man’s land. A guru cannot be appointed by voting or by a mundane bureaucratic committee. So all ISKCON GBC vote appointed gurus are unauthorized, self-appointed, bogus gurus. They are the bogus gurus Srila Prabhupada spoke of so much. *“Mundane*

votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent. And there is no need for any court judgment.” [CC Mad 1.220 purport]

**ESSAY: THE GURU IS A PURE DEVOTEE by Madhudvisa das, July 4, 2016 (Abbreviated)**

During Srila Prabhupada’s physical presence there was no confusion in ISKCON over the qualifications and qualities of a bona fide guru. Srila Prabhupada was personally present and he exhibited all the qualities perfectly and all the devotees understood the spiritual master was a pure devotee. Srila Prabhupada demonstrated this by his actions, that’s what he wrote in his books and he preached in his classes. The spiritual master is a transparent via-medium to Krishna. His words are non-different from Krishna’s, hearing him is just as good as hearing Krishna personally. His words are absolute and perfect because he is not presenting his own ideas, he is simply repeating what Krishna and the previous acharyas have said in a way suitable for the understanding of the audience. He’s not changing the message, adulterating it or adding anything of his own, he’s presenting Krishna’s words and philosophy as it is. **(1) Devotee:** Before you came, many gurus came, but they did not make any pure devotee of Krishna. **SP:** How they can? He is not pure devotee of Krishna. How can he do? Krishna-sakti vina nahe nama pracara: “Without being empowered by Krishna nobody can turn a person to become devotee of Krishna.” It is not... artificially, you cannot make. He may make a show of gold manufacturing, but he cannot make a devotee of Krishna. That is not possible. (SPConv Feb. 3, 1975) **(2)** “...Because one who has understood Krishna perfectly... this is the qualification of guru. [...] Don’t make addition, alteration. Then you become rascal. Immediately ...” (SPLecture Aug. 10, 1974)

A bona fide guru is free from all material desires and always relishing transcendental bliss on the spiritual platform. He no longer has any attachment to the material world. He is enjoying a higher, spiritual taste. He’s always thinking of Krishna and Krishna’s pastimes, he’s always chanting Hare Krishna. He does not like to waste even a second without thinking of Krishna and doing practical service for Krishna. He does not sleep or eat very much. He considers sleeping a great waste of time and he respects Krishna’s prasadam, but he relishes seeing his disciples and conditioned souls enjoying Krishna’s prasadam more. **(1)** “...therefore real, steady bhava is definitely displayed in the matter of cessation of material desires (ksanti), utilisation of every moment in the transcendental loving service of the Lord (avyartha-kalatvam), eagerness for glorifying the Lord constantly (nama-gane sada ruci), attraction for living in the land of the Lord (pritis tad-vasati sthale), complete detachment from material happiness (virakti), and pridelessness (mana-sunyata). One who has developed all these transcendental qualities is really possessed of the bhava stage, as distinguished from the stonehearted imitator or mundane devotee.” (SBhag 2.3.24) **(2)** “This is the injunction, Vedic. If you want to know things which is beyond your conception, beyond your sense perception, then you must approach a bona fide spiritual master.” (SPLecture Sept. 8, 1972) **(3)** “A sober person who can tolerate the urge to speak, the mind’s demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world.’ [...] so many pushings [...] that the body is a kind of pushing machine. Rupa Gosvami therefore tells us that one can become a spiritual master only when he can control all these urges.” (NOI 5) **(4)** “A person who has full control over the senses and mind is called a Gosvami or Gosani. One who does not have such [sense] control is called godasa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called Gosvami.” (CC Adi 7.13)

After Srila Prabhupada’s disappearance the GBC concocted the “zonal acharya system,” claiming Srila Prabhupada appointed eleven successor acharyas. They preached the same “guru-tattva” Srila Prabhupada had taught and showed by his personal example, but claimed they were on the same level of spiritual advancement as him. Unfortunately, they could not live their lives according to the philosophy or exhibit the symptoms of a pure devotee, so it was a farce. Anyone who spoke out was branded an “envious snake,” an offender of the “pure devotee” and bashed, sometimes killed, blasphemed, thrown out, or banned from all temples. Intelligent persons saw these men were not at all the acharyas and pure devotees described in Srila Prabhupada’s books. Some may have been

sincere devotees, but they falsely elevated themselves to a very high position without any authority and without the necessary purity, realization or spiritual advancement and they violently suppressed any objecting Godbrothers. It's human nature that when one is elevated to a very high post he thinks he's qualified to accept it. *"The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position..."* (CC Mad 20.6)

*"So, these are to be practiced. Etan vegan yo visaheta dhirah: 'one who has become successful in controlling the urges of all these things,' prthivim sa sisyat, 'now he's free to make disciples all over the world.' and they're not, that... I cannot control even my tongue and control my genital, and I become spiritual master? This is nonsense. This is nonsense. You learn first of all. Try to control. Become first-class controller, dhirah. [...] not disturbed by any urges. [...] Unless you become dhirah, you cannot understand what is spiritual life. That is not possible. Therefore, Krishna says in the BGita, [...] Dhiras tatra na muhyati."* (SPLecture Jan. 16, 1974)

In 1978 the GBC sought advice from Sridhara Maharaja, Srila Prabhupada's Godbrother.

*"...in the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya he would have mentioned... so Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acharya is being changed three times a year. Therefore we may not commit the same mistake in our ISKCON camp..."* (SPL Rupanuga Apr. 8, 1974)

But the GBC did not care to follow Srila Prabhupada's clear instructions and immediately after his disappearance they were off to the same Sridhara Maharaja for "advice" on how the initiations for new devotees should go on. They were advised to wear the uniform and make an acharya board above the GBC. The result of the "zonal acharya" system was tens of thousands of innocent devotees were fooled into thinking these men were appointed by Srila Prabhupada as his successors and if one did not surrender to and serve the "zonal acharya" he was disobeying Srila Prabhupada. These acharyas collected disciples, not on the strength of their own preaching and purity, but on the strength and purity of Srila Prabhupada. Prabhupada attracts and convinces new devotees by their reading of his books and by the association and preaching of sincere devotees who are following Srila Prabhupada. Once they were attracted by Srila Prabhupada, the zonal acharyas took over and forced them to direct their worship to them instead. But they were not transparent via-mediums to Krishna as Srila Prabhupada is.

*"Otherwise don't try to become guru. [...] Therefore, first of all try to understand Krishna. [...] Otherwise you cannot become a guru. Guru is not so teeny thing or trifle thing that everyone becomes Guru Maharaja, no. That is not guru. (SPLecture Jan. 28, 1975) "One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod." (SPConv Feb. 17, 1977) "...A conditioned soul should not imitate the activities of liberated souls..." (SBhag 2.7.53) "...so many pushing. Rupa gosvami says one who has control over all this pushing machine, he can become spiritual master. Not that spiritual master is manufactured. [...] One who can control over these pushings and remain dhirah, steady, prthivim sa sisyat: he can make disciples all over the world." (SPLecture Feb. 18, 1969)*

Sincere devotees were fooled that Srila Prabhupada wanted them to surrender to these men and serve them, and that they were serving Srila Prabhupada and Krishna by serving them, but they did not get the results they expected from their supposed "devotional service." The result of serving a materially interested person is not the same as serving a pure devotee. One is the path to hell and the

other is the path back home, back to Godhead... Those serving Srila Prabhupada's "successors" found, even though they were sincerely following the process of Krishna consciousness to their best ability, their material desires were increasing rather than decreasing... for that is the result of serving someone who has material desires... Most devotees blamed themselves for their inability to follow the process and principles and gradually fell down from the regulative principles and left the movement disappointed, frustrated and bewildered, not really understanding what went wrong in their spiritual life at all. Gradually it became obvious the "zonal acharyas" were not qualified and the system collapsed. The "solution" was to invent a new type of "guru," one who would be under the jurisdiction of the GBC, who was not absolute, who could break the regulative principles, yet still remain a "bona fide ISKCON guru," who didn't have to chant 16 rounds, or get up early, and above all- ISKCON would no longer take responsibility for these "gurus." There was to be no guarantee to devotees... This is the current ISKCON guru system... Under this system the GBC is quite happy to approve any disciple of Srila Prabhupada as a "guru" as long as they have some "aspiring disciples" and there are no serious objections from the temple presidents or the GBC... there is apparently no other qualification...

ISKCON has ignored the point of the gurus qualifications and advertised so many unqualified men as "bona fide ISKCON gurus" ... the only "qualification" they have is approval by the GBC... their argument is "Srila Prabhupada wanted his disciples to become gurus, we are Srila Prabhupada's disciples therefore we must be the gurus!" ISKCON has never checked to see if their "gurus" actually possess the qualifications of a bona fide guru, and they are busy concocting a watered-down "guru tattva" to accommodate this... *"...you can thin milk by adding water and you can make it thick by boiling. Now is the time for us to begin the boiling process. Now you know everything how to be a Vaishnava brahmana, now you must practice these things or the whole thing will be a show only. Better to develop the small number of devotees we have, make them truly Krishna conscious boys and girls than to go on getting many followers who do not understand and practice the real principles. Better one moon than many stars."* (SPlecture May 9, 1972) *"This is instruction, that anyone who has become competent to control the tongue, to control the mind, to control the anger, to control the belly and control the genital..., if six kind of control is there, he is fit for becoming spiritual master; he can make disciples all over the world. And if you cannot control your tongue, if you cannot control your anger, control your mental concoction, then how you can become even a spiritual master? That is not possible."* (SPlecture Aug. 4, 1973)

This nonsense watered-down ISKCON philosophy has spoiled everything. They're making sentimental followers of unqualified gurus, maybe a few twinkling stars. But what will a few stars do? It's completely useless. The real guru is a pure devotee... Srila Prabhupada said it all already so many times... why not listen to him and follow his instructions? That is the path of true auspiciousness and the success of every disciple's life... **(1)** *"It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world. Thus, one who is actually in the confidence of a pure devotee like Narada or Sukadeva Gosvami and thus is empowered by one's spiritual master, as Narada was by Brahmaji, can not only deliver himself from the clutches of maya, or illusion, but can deliver the whole world by his pure and empowered devotional strength..."* (SBhag 2.8.5) **Noted is that more important than qualification is the order from the previous guru to act as diksha guru.** **(2)** *"I want one student who follows my instruction. I don't want millions. Ekas candras tamo hanti na ca tara-sahasrasah. If there is one moon in the sky, that is sufficient for illumination. There is no need of millions of stars. So, my position is that I want to see that at least one disciple has become pure devotee. Of course, I have got many sincere and pure devotees. That is my good luck. But I would have been satisfied if I could find out one only. There is no need of so-called millions of stars."* (SPConv July 15, 1975)

We have all seen what the current watered-down unauthorized "non-liberated guru system" has done to ISKCON. Everyone knows these 100+ "bona fide" ISKCON gurus are not all "bona fide" and serving them is NOT the same as serving Srila Prabhupada. They're just not self-effulgent pure devotee Vaishnava acharyas capable of taking themselves and their disciples back home, back to Godhead.



Such a great soul is very, very rare. For ISKCON to present them as such and force innocent bhaktas to take initiation from them knowing well they are not capable of taking them back home, back to Godhead, **is the most heinous type of fraud, the greatest criminal activity. Thus ISKCON is a criminal enterprise.** (1) *“One also has to associate with such a mahatma who has accepted Krishna as the supreme source of the entire creation. Without being a mahatma, one cannot understand Krishna’s absolute position. A mahatma is rare and transcendental, and he is a pure devotee of Lord Krishna. [...] We should take shelter of such a mahatma and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord’s transcendental loving service through the mercy of the mahatma.”* (CC Mad 22.51) (2) *“The perfection of transcendental life can be achieved simply by touching the holy dust of the lotus feet of a holy man. [...] Unless one is fortunate enough to have the dust of the lotus feet of a mahatma on one’s head, there is no possibility of perfection in spiritual life.”* (SBhag 3.22.6)

Accepting a bogus guru is generally the end of one’s spiritual life. If one is fooled into surrendering to an unqualified person and is cheated by him, it will be very difficult to surrender again even when the bona fide guru is found. The heart is broken, and the spiritual damage done is not measurable in material terms. But since the fall of the zonal acharyas, many ISKCON gurus say they are not on Srila Prabhupada’s level as a pure devotee, but because they are steadily engaged on the transcendental platform, they are liberated and thus qualified to act as a via medium to the parampara. But this applies to their disciples as well and is not a unique qualification to be a diksha guru. Does the parampara’s divine mercy flow through self-appointed, conditioned-soul “gurus” who are “rightly situated for the time being”? Can the current link in the parampara be other than a fully self-realized person like the previous acharyas are known to be? No, no, and no.

Compare the one-man effort of what Srila Prabhupada did from 1966-77 in 12 years to the results of his 100+ “successors” preaching four times as long. Even combined together, have they done as much as Srila Prabhupada? No, actually they have **undone** almost all the good work done by Srila Prabhupada! They have turned his society, ISKCON, into a completely mundane watered-down religious organization and driven out anyone at all who is seriously interested in strictly following Srila Prabhupada’s instructions. And they are offensive toward anyone who wants to seriously follow Srila Prabhupada. *“...in this verse, yogesvara-upasana means to render service to a pure devotee. Thus Narottama dasa Thakura says, chadiya Vaishnava-seva nistara payeche keba: Without serving a pure devotee, one cannot advance in spiritual life.”* (SBhag 4.22.22)

ISKCON devotees should wake up and rectify everything by returning it to the way it was in Srila Prabhupada’s physical presence, it’s the last chance really, otherwise ISKCON will no longer exist and Srila Prabhupada’s mission will have to spread in other ways. But somehow it will go on. There’s no stopping it. Even “ISKCON” cannot stop Srila Prabhupada’s mission or his sincere followers, no matter how hard they try. In summary, since 1977 ISKCON has forced new devotees to give up their relationship with Srila Prabhupada, to stop worshiping and offering food to Srila Prabhupada directly, to stop chanting Srila Prabhupada’s pranam mantras, and take initiation and offer everything to the institutionalized “ISKCON living gurus” who ISKCON quite openly admits are not pure devotees at all. The result of conditioned souls taking the post of acharya and guru is plain and clear for all to see. These non-liberated ISKCON gurus have not been able to deliver pure devotional service to Krishna to their disciples and thus Srila Prabhupada’s ISKCON has been destroyed and so many sincere followers of Srila Prabhupada have been banned as “heretics.”

*“...in the Garuda Purana it is said to be more rare to be a famous devotee of the Supreme Lord in the age of Kali than to be a demigod such as Brahma or Lord Siva...”* (TLC 32) *“...all scriptures stress association with pure devotees of the Godhead. The opportunity to associate with a pure devotee of the Supreme Lord is the beginning of one’s complete perfection. This is also confirmed in SBhag (1.18.13) where it is said that the facilities and benedictions which one achieves by association with a pure devotee are incomparable. They cannot be compared to anything—neither elevation to the*

heavenly kingdom nor liberation from material energy. Lord Krishna also confirms this in the most confidential instruction in Bhagavad-gita..." (TLC 11)

The result is countless millions of spiritual lives have been severely damaged and misdirected, and ISKCON is institutionally restricting the world from association with the ultra-rare pure devotee His Divine Grace Srila Prabhupada. **This ongoing crime of heinous proportion must be ended. (END)**

### CONCLUSION

Sulochan das wrote that Kirtanananda Swami was a "rogue... pseudo-religionist... nothing but a sense gratifier." Although a devotee who had deep affection for Srila Prabhupada and who done much preaching in Srila Prabhupada's service, he foolishly and pretentiously took the position of an advanced pure devotee, as an acharya. Also he also thought himself to be a great spiritual prophet and religious innovator/pioneer who could transform the world with his novel methods of "preaching." Cities of God. Prabhupada Rex. Eternal Order of the Holy Name. Cathedral of Light. But all these grandiose delusions were juxtaposed upon prostitution, drug dealing, murders, insurance fraud, copyright infringement, sex with children, prisonable offenses, and ruination of many devotees' lives. This happens when an unqualified and unauthorized person assumes the exalted post of diksha guru. Kirtanananda led the way in this deviation; he was first in many things, including being the pioneer of all imposter ISKCON gurus. So many more fools have followed him, and fallen down openly or secretly. Even today, although in a somewhat more subdued manner due to everyone being so jaded with scandal-overload, ISKCON continues to be a parade of unauthorised gurus who are cheating their disciples and the world. "The first thing, I warn Acyutananda, do not try to initiate. You are not in proper position to initiate anyone... Don't be allured by such maya." (SPL Achyutananda Aug. 21, 1968)

"Shastra says that you should not become a guru, because you have no power to save your disciple from the clutches of imminent death. We will not cheat others." (TransD 5 p.321, Nov. 6, 1976)

## CHAPTER 153: ULTIMATE SNARE OF ILLUSION

(1) "Wanting to be God is the last snare of maya. Guru is to be worshiped as non-different than God. I think that this is a vital aspect of the psychology of wanting to be 'guru.'" (Dhira Govinda das, 2016) (2) "Once having eaten the forbidden fruit of posing as perfected guru, one's heart is poisoned with the ambition to be as good as God, the most cursed disease of the soul that lasts almost forever." (Mahasrnga das, 2017)

### THE ORIGINAL SIN IS FALSE AMBITION

Devotees often ask, "Why is it that even senior devotees who had many years of physical association with Srila Prabhupada are incapable of understanding essential aspects of Krishna consciousness philosophy?" Truth be told, ISKCON's misleaders have all too often misunderstood Srila Prabhupada's teachings, and this has led to many blatant practical and philosophical deviations. So, what is the reason for this ruination of the movement? Srila Prabhupada warns us about the dangers of false ambition, or personal motivations, and this is why the Hare Krishna movement has deviated and why the "Vaikuntha Express" has gone "off the rails." (1) "As soon as **personal motivation** comes in, it is not possible for one to understand our Krishna Consciousness philosophy." (SPL Sept. 21, 1970) (2) "The Krishna consciousness movement is not meant for fulfilling one's **personal ambition**, but it is a serious movement for the whole world..." (SPL July 31, 1970) (3) "I wanted you all my experienced disciples should manage the whole institution very cleverly without any **personal ambition** like ordinary materialistic men. The Gaudiya Math institution has become smashed--at least stopped its program of preaching work--on account of **personal ambitions**..." (SPL Oct. 8, 1974)

### THE DESIRE TO BE DIKSHA GURU IS HIS DISQUALIFICATION

Anyone can preach Krishna consciousness if they simply repeat the message of Godhead as heard from the bona fide guru, Srila Prabhupada. He is thus a siksha or instructing guru. Preaching does not require anyone to become a diksha or initiating guru, taking disciples. Neither are they allowed to do so if they were not so specifically ordered and empowered by their bona fide guru. Neither a GBC rubber stamp vote nor self-appointment makes one a bona fide diksha guru. In addition, one must be qualified by having attained the topmost platform of Krishna consciousness, and even if one has accomplished this, *still* one requires Srila Prabhupada's order to act as initiating diksha guru. Interestingly and as far as is known, no one claims to have received this order directly from Srila Prabhupada, and we doubt anyone has attained the necessary qualifications either. Actually, Jayapataka and Radha Govinda swamis did claim they got a direct order from Srila Prabhupada prior to 1977, but there is no corroboration. Better we just take shelter of Srila Prabhupada as the "current link" in his Hare Krishna movement. To do so guarantees that one will have a bona fide guru. When one is confronted with a truth in opposition to one's own dearly held desires and aspirations, there are but two options: surrender to that truth, or cheat (selectively interpreting Srila Prabhupada's instructions). Each devotee is advised to deal with the truth of who can/cannot be diksha guru. Unfortunately we have seen so many ambitious persons rush in where angels fear to tread, declaring themselves as guru as soon as they can pull together enough votes by politics. The desire to be guru can be very strong in the conditioned soul, as then one is respected, worshiped, served, given far more than all the necessities and conveniences of life, becoming the most important person in society. **SP: That is the difficulty. Everyone sees that "Some way or other, I become guru. Then so many persons will offer me respect. Somehow or other, create some situation. Then I become guru." This is going on. Not bona fide guru. Bona fide guru is indicated by Chaitanya, amara ajnaya guruna: "Become guru." Why ambition? Actually become guru... What is meaning of guru, they do not know. Somehow or other become popular and become guru. This is going on. So with maya you can attract these foolish rascals very easily. If you can manufacture... You cannot, but if you can show some jugglery, then you become guru.** (SPConv May 2, 1976)

A pure devotee NEVER wants to be an initiating guru. Jesus Christ prayed to Krishna to remove the cup chosen for him. But ambitious persons are consumed with their desires instead of pure bhakti, which is why they can only *appoint themselves* as unauthorised and bogus gurus. Srila Prabhupada made it clear that one should not want to be a diksha guru, as that desire itself would disqualify him.

### PROFIT, ADORATION, AND DISTINCTION

The conditioned soul has the deep-rooted desire to enjoy separately from the Supreme Lord in three primary ways: with wealth, women, and followers, described in the Shikshastaka, verse 4:

***"Oh Almighty Lord, I have no desire for accumulating wealth, nor I have any desire to enjoy beautiful women neither I want any number of followers..."*** These three things are also characterized as profit, adoration, and distinction. Srila Prabhupada: *"The grossest type of anartha which binds the conditioned soul in material existence is sex desire, and this sex desire gradually develops in the union of the male and female. When the male and female are united, the sex desire is further aggravated by the accumulation of buildings, children, friends, relatives and wealth. When all these are acquired, the conditioned soul becomes overwhelmed by such entanglements, and the false sense of egoism, or the sense of "myself" and "mine," becomes prominent, and the sex desire expands to various political, social, altruistic, philanthropic and many other unwanted engagements, resembling the foam of the sea waves, which becomes very prominent at one time and at the next moment vanishes as quickly as a cloud in the sky. The conditioned soul is encircled by such products, as well as products of sex desire, and therefore bhakti-yoga leads to gradual evaporation of the sex desire, which is summarized in three headings, namely profit, adoration and distinction. All conditioned souls are mad after these different forms of sex desire, and one shall see for himself how much he has been freed from such material hankerings based primarily on the sex desire."* (SBhag 2.2.12 purport)

In Chaitanya Charitamrita (Mad 19.159) Srila Prabhupada gives elaborations on these three afflictions. *Labha* is profit according to material calculations; *puja* is adoration achieved by satisfying mundane people; *pratistha* is becoming an important man in material calculations. There is no greater opportunity for achieving profit, adoration, and distinction than by assuming the penultimate post in the Vedic system, namely diksha guru. This is especially true in the ISKCON culture. Ironically, as the new gurus were awarded or chose their titles which ended in pada, such as Gurupada or Bhaktipada, it was quickly noted that PADA stood for Profit, Adoration, and Distinction Addiction. Srila Prabhupada helps us to understand the material disease which culminates in the “last snare of illusion” that plagues those who falsely assume the post of guru: **(1)** *“Everyone wants some prestigious position, labha puja pratistha, some material profit, labha, and prestigious position so that people will give him salaam, minister, president, and to become very famous, historically very famous. These are material hankerings. But Chaitanya Mahaprabhu says, ‘No.’ Na dhanam na janam na sundarim kavitam va jagadisha kamaye [CC Ant 20.29]. We don't want. This is animitta bhakti. Nimitta, for some certain reason, if you become a bhakta, then you are not a suddha-bhakta. You are a viddha(?) -bhakta, a polluted bhakta. Pure bhakti is anyabhilasita-sunyam ...”* (SP Lecture Dec. 2, 1974) **(2)** *“So the Supersoul, Supreme Personality of Godhead, gives him intelligence: ‘Now you wanted to execute this plan. Now you have got a suitable body and you can do it.’ So therefore we find that somebody is great scientist. Or a very nice mechanic. This means that in the last life he was mechanic, he was making some plan, and this life he gets chance, and he fulfills his desire. He discovers something and becomes very reputed, famous man. Because karmis, they want three things: labha-puja-pratistha. They want some material profit and they want some material adoration, and labha-puja-pratistha, and stability. This is material life. So one after another, we are trying to have some material profit, some material adoration, material reputation.”* (SP Lecture Nov 25, 1972) Elsewhere Srila Prabhupada explains how the conditioned souls are busy with dharma, artha, kama, and moksha, or religiosity, economic development, sense gratification, and then, in frustration, liberation. *“They are taking this. Dharma, artha, kama. And somebody is trying moksha, being baffled or dissatisfied.”* (SP Conv April 9, 1976) Becoming a false guru is undertaken due to the lure of very subtle material desires.

### ONE EXAMPLE OF “PADA”: HANSADUTTA ARRIVES IN HIS ZONE, EARLY 1978

When Hansadutta arrived back in San Francisco as one of the eleven ISKCON gurus in early 1978, the scene was later described in *Monkey On A Stick* (p. 212):

*“From every direction, devotees rushed toward their new guru. Airport security guards tried to hold them back, but there were too many. And they were too eager. They pushed past the metal detectors, chanting, singing, crying with joy, and throwing flower petals... ‘We love you, Hansadutta!’ a devotee shouted... ‘Krishna’s mercy has brought you to us!’ another devotee yelled, tears streaming down her face... Hansadutta raised his hand above his head, calling for quiet. The flashbulbs popped.... Hansadutta felt a rush of power when the crowd fell silent... ‘Is it true you’re a terrific dancer?’ Hansadutta smiled becomingly. ‘My name means swanlike, elegant. Judge for yourself.’ With that,*

*Hansadutta began to chant and twirl... ‘What does it mean to be a guru?’ asked a San Francisco Chronicle reporter. Hansadutta thought for a moment, then smiled- a smile that charmed the devotees. ‘To get to see a big man, you first have to see his secretary. I am a kind of secretary for God.’”*

### Left: SIRENS LURE SHIPS TO THEIR DESTRUCTION



A great many of the older Srila Prabhupada disciples could see right through the pretense of the new gurus, and they were disturbed how these “gurus” indulged in gratifying their egos by acceptance of lavish worship and selfless service from innocent young devotees. These new students could not see that their gurus were frauds. Hansadutta soon began taking intoxication, sleeping with his women

disciples, collecting guns and arsenals, devising money collection scams. Eventually it became apparent to all that he was never a guru, but a cheater, a conditioned soul with labha, puja, and pratistha. Maya snared him with the ultimate trap: being a guru. It was the call of the legendary Sirens from Greek mythology, bringing total ruination by chasing the illusory attraction of becoming guru or God. *“For one who desires to advance in spiritual life, attachment to material opulence and attachment to a beautiful wife (women) are two great impediments. Such attachments are condemned even more than suicide. Therefore anyone desiring to cross beyond material nescience must, by the grace of Krishna, be freed from attachment to women and money.”* (SBhag 5.1.38 prpt)

#### **ANOTHER EXAMPLE: “WORSHIPED JUST LIKE SRILA PRABHUPADA WAS”**

From 1978 the 11 new ISKCON gurus were completely deluded, intoxicated with the idea of having taken Srila Prabhupada’s place, as they promoted themselves and encouraged disciples and Godbrothers alike to worship them even more than Srila Prabhupada had been worshiped. It was preposterous, but it was the reality of the times. They lied about being appointed by Srila Prabhupada as initiating gurus, that they were pure devotees and self-realized by Srila Prabhupada’s special mercy, and they insisted it was an offense against Srila Prabhupada if they were not worshiped on Srila Prabhupada’s level. The naïve devotees generally followed their script, satisfying their gurus in fulfilling their ambitions for profit, adoration, and distinction. It was the cheaters and the cheated, that’s all. Tamal wrote Narottamananda, Sept 17, 1978: *“It is really wonderful to see how the new gurus are being fully accepted and worshiped just like Srila Prabhupada was when he was present... Surely I am not worthy of all of this service [and worship] but I am accepting it on behalf of my Spiritual Master and the guru parampara. Quite often I hear my Godbrothers say that ‘Now Srila Prabhupada is no longer present with us but he is giving us a second chance to associate with him through Goswami Maharaja [Tamal].’... If my Godbrothers are feeling like Prabhupada is still present then it means that there is some success in our humble attempt. My short visit to London as well as to New York was also very satisfying and there was very good reception from all of the devotees. Jayatirtha Maharaja personally bathed my feet upon my arrival in London and acted as a perfectly humble Vaishnava, although he is worshiped by all of the devotees there, Godbrothers as well as disciples, as absolute and fully competent Spiritual Master.”*

What conceit Tamal had. Humble attempt? And Jayatirtha- fully competent LSD tripper.

#### **POWER, FAME, ABSOLUTE AUTHORITY, RELIGIOUS GENIUS ARE ALL MATERIAL DESIRES**

The last snare of maya or illusion is the temptation to become a “good as God” guru and enjoy power, fame, absolute authority, religious innovation, many followers and wealth, affections from women, and being worshiped as the most exalted person. These things are extremely intoxicating to the conditioned soul who is steeped in the material enjoyment mood, and is the motivation behind becoming a guru in ISKCON. Even if there were someone capable of responsibility for taking disciples in ISKCON, why would they disregard Srila Prabhupada’s position to do so as Founder-Acharya? *“Many [...] may have been blissfully ignorant of Tamal-Krishna Goswami’s deception; which he probably kept only between himself and Kirtanananda Swami (who was also possessed by the same driving ambition to become Prabhupada’s successor). (Some) might have actually believed that Prabhupada had appointed them to serve as diksha gurus after his death. But thinking that they had, by the grace of Prabhupada, advanced to the perfect stage of uttama-adhikari? That is a far stretch of the imagination and strong evidence that they were all blinded by illusion.”* (ENE, p. 94)

#### **ESSAY: “THE ORIGINAL SIN: FALSE AMBITION” By Narasimha das**

**How living entities become conditioned:** It will be difficult to properly understand the controversy in ISKCON regarding spiritual initiations and the bona fide spiritual master unless we first carefully consider the fundamentals of *guru-tattva* and authorized explanations regarding the cause of conditioned consciousness. *“In the beginning, from clear consciousness, or the pure state of Krishna consciousness, the first contamination sprang up. This is called false ego, or identification of the body as self. The living entity exists in the natural state of Krishna consciousness, but he has marginal*

*independence, and this allows him to forget Krishna. Originally, pure Krishna consciousness exists, but because of misuse of marginal independence, there is a chance of forgetting Krishna. This is exhibited in actual life; there are many instances in which someone acting in Krishna consciousness suddenly changes.*" (SBhag 3.23-24 prpt) In an attempt to understand *why* a living being in the spiritual world falls under the influence of material nature and material time, some devotees have resorted to logic and philosophical speculation. Logic and philosophical speculation are not bad as long as we carefully hear the conclusions the self-realized *acharya*, one who is undisturbed by the actions and reactions of the modes of material nature (*Iti shushruma dhiranam.*) Basically two groups of pundits fall into this category of speculator who indulge in what Srila Prabhupada calls, "*crow-and-tal-fruit logic.*"

One group preaches that the fallen conditioned soul was never in direct contact with Krishna but only in contact with His *brahmajyoti* at the threshold of Vaikuntha Dhama. There is some evidence in *shastras* that seems to support this idea. For instance, in his SBhag purports, Srila Prabhupada comments that Jaya and Vijay were at the *gates* of Vaikuntha and did not fall from positions on a Vaikuntha planet. Nor were they actually forced to fall down, due to a curse of Brahmin *rishis*. Srila Prabhupada concludes in his purports to this pastime that the whole incident was arranged by the Supreme Lord as a prelude to His *lila* in the material world. Jaya and Vijaya descended to help in the Supreme Lord's pastimes. In the *siddhanta* presented by Srila Prabhupada and our *param-guru*, Bhaktisiddhanta Sarasvati, it is admitted that living beings fall from the platform of Brahman at the threshold of Vaikuntha, but the conclusion they have given is that *before* that fall, the living being was with Krishna Himself. This conclusion is given throughout Srila Prabhupada's books and in Bhaktisiddhanta's purports in *Sri Brahma-samhita*. "Because he falls down from *Brahma-sayuja*, he thinks that this may be his origin, but he does not remember that before that even, he was with Krishna." (SPL June 1972) Another group of pundits say that the conditioned soul was put into the material world only to help fulfill the *lila* of the Supreme Lord, Who descends to the world of *mahamaya* to exhibit His compassion for the fallen souls. Unless there existed fallen souls, they reason, how would Krishna exhibit His most wonderful quality of compassion? There is also some *shastric* evidence to support this view. For instance: "*It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. Why this material world was created for the sufferings of conditioned souls is a very intricate question. There is a hint in the previous verse in the word 'lilaya', which means 'for the pastimes of the Lord.'*" (SBhag 3.26 purport) Nonetheless, Srila Prabhupada and Bhaktisiddhanta Sarasvati have given emphasis to the idea that the fallen *jivatma*, due to his minute independence, has fallen under the covering of *maya* because of his desire to enjoy independently. "*Even with Krishna the desire for sense gratification [in the jiva] is there. There is a dormant attitude for forgetting Krishna and creating an atmosphere for enjoying independently.*" (SPL June, 1972)

Although it may not be very useful to argue about **why** the *jiva* fell into material consciousness, we should clearly understand, in principle, the cause of material consciousness. Sometimes Srila Prabhupada explains that a soul's fall was due to his desire to imitate the all-attractive position of Krishna, and sometimes He explains that it is simply due to the *jiva's* marginal nature and misuse of his minute independence. Evidence also supports the idea that the material world was created for the Supreme Lord's pastimes, and that the fall of the *jivatma* never really happened but is rather is a momentary dream. "*The living entity's condition is simply the influence of the material energy; actually he has not fallen. ...the living entity, because he is a spark of the Supreme, has not fallen. But he is thinking, 'I am fallen. I am material. I am this body.'*" (SPLecture Apr. 20, 1972) In all cases, Srila Prabhupada gives emphasis to the understanding that the cause of a *jiva's* suffering in material consciousness began with his false ambition to enjoy independently. Unless the *jiva* is marginal and able to exist either in illusory consciousness or in Krishna consciousness, there would be no meaning to his independence and free choice to love Krishna. Without freedom, or free

will, Srila Prabhupada explains, we could have no true loving relationship with the Supreme Lord. In this way, to satisfy the logical and philosophical minds of his disciples, Srila Prabhupada has explained the inconceivable, as far as is possible for us to understand in our present state. *"This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually there is always the chance that this will happen, and therefore one has to be very careful."* (SBhag 3.23.24 prt)

**Hear from authority or learn the hard way:** Unless we accept responsibility for our sufferings under the modes of material nature, there is danger we will take lightly our free will and the concomitant responsibility it entails, including our neglect of Krishna's direct service and our consequent suffering in material consciousness. Unless we are repentant about our mistake of accepting a platform of false enjoyment and our longtime avoidance of devotional service to Krishna, advancement on the path of self-realization is troublesome and slow. The best course is to accept the conclusions and remedies offered by the self-realized *acharya*, Srila Prabhupada. He knows what is best for us all, and he knows exactly how to administer just the right medicine for our cure from the disease of material consciousness. As SBhag aptly notes, in the name of establishing the truth, various pundits argue as proponents and counter-proponents without coming to any real conclusion and forget the welfare of their own eternal souls. To acquire perfect knowledge there is no alternative but to hear carefully from the undisturbed authorities who have clearly explained the Absolute Truth. *Iti shushruma dhiranam, ye nas tad vicacaksire. (Sri Isopanishad, Mantra 13)* And we must carefully chant Krishna's holy names in a humble state of mind.

The difficult thing for conditioned souls to grasp is how a pure living being who was with Krishna became covered by *maya* due to envy of Krishna's exalted status. Srila Prabhupada has explained that the *jiva* has a dormant, minute propensity to be a supreme enjoyer in imitation of Krishna, and therefore this propensity sometimes becomes manifest in a very minute minority of spiritual beings. He said that material consciousness begins due to two things: the desire to enjoy independently in imitation of Krishna and envy of Krishna's supreme position. *"These two things: desire to be the Lord and envy of the Lord are the beginning cause of material bondage."* (SBhag 3.27.20 purport) Both things are due to false ambition for a position that is apart from our constitutional nature. But why would the Vaikuntha *jiva* become maliciously envious towards Krishna, the most lovable Person, the very Self of his own self? There is, in fact, no evidence to suggest that the first beginnings of the soul's fall into material consciousness was due to malicious envy or aversion to Krishna's service. It may, in fact, have been due to some very subtle, seemingly innocent curiosity: *"What would it be like to be Krishna, the supreme enjoyer?"* When such a thought arises, the *jivatma* begins his descent into the dream world of *mahamaya*. Srila Prabhupada has explained that in the hearts of the pure devotees of Vaikuntha or Goloka even a hint of an illusory spirit of enjoyment cannot exist. In the spiritual world there is nothing false, even in imagination, and Krishna has no competitor. Srila Prabhupada has further explained that Krishna three times asks the *jivatma* not to leave Vaikuntha Dhama or Goloka Dhama, but if he insists, Krishna allows him to fulfill his curiosity. Srila Prabhupada tells a simple story to illustrate this point using the example of his own small child who wanted to touch a moving fan blade. Srila Prabhupada told him not to do it several times, but because the child was insistent, Srila Prabhupada reduced the speed of the fan and finally agreed to let him touch it. When the child was thus startled by the mild pain of touching the slowly moving fan blade, he learned by direct experience that he should never desire to touch the moving blades of fans.

**No one falls from Vaikuntha:** Jaya and Vijaya, the gatekeepers who were cursed by the four Kumaras at a gate to Vaikuntha, became immensely powerful demons to assist Krishna in His pastimes in the material world. Their births as demons were due to their specific desire to return quickly to Vaikuntha and due to a special arrangement of the Supreme Lord. Ordinarily, however, the first birth of the *jivatma* in the material world is as Lord Brahma, an exalted demigod servant of Lord Vishnu or Krishna. In this way, the *jiva* gets the opportunity to play the part of supreme lord without becoming

degraded by the Lord's material energy. Krishna's allowing the *jiva* to come to the material world as Lord Brahma is similar to Srila Prabhupada letting his son touch the slowing fan blade. As Lord Brahma, the non-envious *jivatma* has the opportunity to be the lord of the universe under Krishna's direct supervision and empowerment. From this somewhat safe position, Lord Brahma gets the opportunity to witness firsthand the miseries of material existence without becoming contaminated. If, however, Lord Brahma becomes falsely ambitious, he comes under the influence of the modes of nature and material time. In this way he falls from his position above the modes of nature and is born again in the material world in a lesser position. Thus it may be understood that the *jivatma* first descends to the material world in a capacity of service to the Lord as Lord Brahma; he does not actually fall from Vaikuntha. The real fall of the *jiva* is from the level of Brahma, or from a position on the level of Brahman realization. This is due to false ambition and its immediate reaction: forgetfulness of one's constitutional position as menial servant of Krishna. Unless he is rectified by Lord Krishna, as was Brahma in at least two *lilas* related in *Krishna Book*, or Tenth Canto *Srimad-Bhagavatam*, Brahma may fall from his exalted status.

Lord Brahma is considered almost on the level of the Supreme Personality of Godhead because Brahma is Krishna's empowered direct representative and is above the modes of nature and the influences of even *kala*, time itself. *"The influences of time, which manifests as past, present and future, cannot touch higher personalities like Brahma and other demigods. Sometimes demigods and great sages who have attained such perfection are called tri-kala-jna."* (SBhag 3.15.3 prt) *"The pure status of consciousness, or Krishna consciousness, exists in the beginning; just after creation, consciousness is not polluted."* (SBhag 3.26.22 prt)

In spite of being given all opportunities to be lord of the universe as servant of Krishna, some Lord Brahmas do not return immediately to the spiritual world after the final cosmic dissolution. Some fall to lower positions in the material world and thus become subservient to *kala* and the modes of material nature. Due to the all-powerful influence of *kala*, the original innocence of the Vaikuntha soul is covered, and he gradually becomes degraded to the level of a lesser demigod, a demon, a human, an animal, or even an insect. *"So, even Lord Brahma is still material and wants to lord it over the material world. He may come to down to become a germ, but then he may rise up to become Krishna conscious and go back home, back to Godhead."* (SPL June 1972) This degradation begins with false ambition, which arises from the desire to imitate Krishna's position as supreme enjoyer, but such degradation cannot take place in Vaikuntha Dhama. Therefore the *jiva* who is curious about the position of Supreme Lord, or has some slight desire to imitate Krishna, as a child may desire to imitate his father, descends as an avatar in the service of Krishna. In most cases Lord Brahma and most other exalted residents of Brahmaloka are promoted back to the spiritual world after their lives in Brahmaloka and are not degraded by material existence. This is the verdict of SBhag. Their only misery is their feelings of compassion for fallen conditioned souls. Nonetheless, unlike the residents of Vaikuntha, the inhabitants of Brahmaloka must eventually suffer tribulations and die. They may even fall to lower forms in material existence. As Lord Krishna warns in BGita Brahmaloka is **not the eternal abode** of complete bliss and knowledge. *"The conclusion is that no one falls from the spiritual world, or Vaikuntha planet, because it is the eternal abode."* (SBhag 3.16.26 purport) (END)

## CONCLUSION

The conditioned souls in the material world all envy Lord Krishna, and this defect manifests as various material desires such as profit, adoration, and distinction. These things were evident even during Srila Prabhupada's manifest presence for those who could see them. *"Srila Prabhupada praised Hamsaduta for expressing feelings of unworthiness and surrender in his letter. And he told him he could remain pure and always protected by Krishna if he maintained this attitude. He advised him; 'Always follow my instructions and my example. This should be your life and soul.' But another issue had raised the concern of many of Hamsaduta's godbrothers. Especially in Germany, but also in England, Hamsaduta had a band of followers who regarded him as almost equal to Srila Prabhupada.*



Many accepted him as their sole link to Prabhupada. Whenever they came into his presence, and again when they left, they offered obeisances to him, a sign of respect generally reserved for Srila Prabhupada. They did his bidding without question. Once, at Schloss Rettershof, Hamsaduta walked around for days with dark sunglasses just to test the loyalty of the devotees. His confidants reported anyone who questioned his behaviour. When Srila Prabhupada received several letters of complaint, he asked Hamsaduta to lower his profile." (Srila Prabhupada With His German Disciples, Vedavyasa das) **"Pride goes before destruction, and a haughty spirit before a fall." (Proverbs 16.18)**

## CHAPTER 154: WATERING WEEDS OF PERSONAL AMBITION

(1) "Regarding the action of Bon Maharaja: We shall discuss the matter when we meet. For the present, you may know that this gentleman is very much **materially ambitious**. He wants to utilize Krishna Consciousness for his material name and fame. Sometimes he greatly offended our Guru Maharaja, and it so happened that at the last stage, practically Guru Maharaja rejected him. And the result, we can find that instead of becoming a great preacher of Krishna Consciousness, this gentleman has become artificially a head of a mundane institution." (SPL Janardana, Apr. 26, 1968) (2) "The rare person who has completely adopted unalloyed devotional service can uproot all the weeds of sinful activities simply by discharging that service, and there is no possibility that the weeds will grow again. His devotional service is just like the sun, which can immediately dissipate fog simply by its rays." (SP books) (3) "Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." (SBhag 1.2.17)



### REAL EFFORT REQUIRED TO CLEAN OUT ALL WEEDS AND REACH PERFECTION

Although the pure bhaktiyoga process cleanses the heart, the cultivation of devotional service also can cultivate weeds or anarthas. Srila Prabhupada wrote about how we must be very vigilant to deal with weeds that are also watered by our bhakti process. Conditioned souls remain full of dormant inclinations for material enjoyment, sense gratification, and personal ambitions, which manifest as unwanted weeds which must be uprooted. "There are three stages in chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is the reflective stage of chanting the holy name. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world. **To attain the offenseless stage, one must be on guard in the following manner.**

“Above all of them is Krishnaloka, or Goloka Vrindavana, wherein the growing creeper enters and takes repose at the lotus feet of Lord Sri Krishna, the original Personality of Godhead. When one reaches the lotus feet of Lord Krishna at Goloka Vrindavana, the watering process of hearing and reading, as also chanting of the holy name in the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world. The ripe fruits of love of God are relished only by the devotees constantly engaged in the watering process as described above. But the working devotee must always be mindful so that the creeper which has so grown will not be cut off. Therefore he should be mindful of the following considerations: **(1)** Offense by one at the feet of a pure devotee may be likened to the mad elephant who devastates a very good garden if it enters. **(2)** One must be very careful to guard himself against such offenses at the feet of pure devotees, just as one protects a creeper by all-around fencing. **(3)** It so happens that by the watering process some weeds are also grown, and unless such weeds are uprooted, the nurturing of the main creeper, or the creeper of bhakti-yoga, may be hampered. **(4)** Actually these weeds are material enjoyment, merging of the self in the Absolute without separate individuality, and many other desires in the field of religion, economic development, sense enjoyment and emancipation. **(5)** There are many other weeds, like disobedience to the tenets of the revered scriptures, unnecessary engagements, killing animals, and hankering after material gain, prestige and adoration. **(6)** If sufficient care is not taken, then the watering process may only help to breed the weeds, stunting the healthy growth of the main creeper and resulting in no fructification of the ultimate requirement: love of God. **(7)** The devotee must therefore be very careful to uproot the different weeds in the very beginning. Only then will the healthy growth of the main creeper not be stunted. **(8)** And by so doing, the devotee is able to relish the fruit of love of God and thus live practically with Lord Krishna, even in this life, and be able to see the Lord in every step. The highest perfection of life is to enjoy life constantly in the association of the Lord, and one who can relish this does not aspire after any temporary enjoyment of the material world via other media.” (SBhag 2.2.30)

#### PERSONAL AMBITION QUOTES FROM SRILA PRABHUPADA



**(1)** “Our life is very short. The Krishna consciousness movement is not meant for fulfilling one’s **personal ambition**, but it is a serious movement for the whole world.” (SPL Satsvarupa July 31, 1970) **(2)** “I have tried to present BGita as it is, without adulteration. Before my presentation of BGita As It Is, almost all the English editions of BGita were introduced to fulfill someone’s **personal ambition**. But our attempt, in presenting

BGita As It Is, is to present the mission of the Supreme Personality of Godhead, Krishna. Our business is to present the will of Krishna...” (Preface, BGita) **(3)** “Emperor Yudhisthira administered generously to everyone during his reign. He was exactly like his father. He had no **personal ambition** and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Sri Krishna.” (SBhag 1.12.4) **(4)** “I am just trying to organize a worldwide movement not for any **personal ambition** but to execute superior orders, and by the grace of Krishna we are getting good encouragement. So I request my students to cooperate fully.” (SPL Jayapataka July 26, 1970) **(5)** “I am fervently appealing to you all not to create fracture in the solid body of the Society. Please work conjointly, without any **personal ambition**. That will help the cause.” (SPL Brahmananda July 31, 1970) **(6)** “So these two things are always side by side--Maya and Krishna--Krishna is service and Maya is sense gratification, so every moment we are prone to be subjugated by either of them. Our duty is therefore to be very, very careful. **The poison is personal ambition**. So everyone has the chance,

therefore one should not be complacent.” (SPL Nov. 1, 1970) **(7)** “I wanted you all my experienced disciples should manage the whole institution very cleverly without any **personal ambition** like ordinary materialistic men. The Gaudiya Math institution has become smashed, at least stopped its program of preaching work on account of personal ambitions. What is done is done. I shall request you all not to be personally ambitious. I shall do everything in my power to fulfill your **personal ambitions**, but that will be done in due course of time when you are fully trained up and following the regulative principles and chanting 16 rounds.” (SPL Karandhar Oct. 8, 1974) **(8)** “We have no other business. We want to see people live, eating very nicely nutritious food, keeping good health. But unnecessarily artificial things, bothering, that we don't want. Keep your health very nice, live for as many years as possible, and be Krishna conscious. Then, next life, you go back to home, back to Godhead, permanent life. *Yad gatva na nivartante*. This we want to give. There is no cheating. There is no politics, no **personal ambition** fulfilling. This is our mission. Try to convince them. There is not a little tinge of personal sense gratification.” (SPConv May 27, 1977) **(9)** “The karmis who desire sense gratification, the jnanis who aspire for the liberation of merging into the existence of the Supreme, and the yogis who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any **personal benefit** and whose only **ambition** is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of bhakti-yoga, without hard labor.” (SBhag 8.9.28) **(10)** “In my books I have tried to explain clearly this simultaneously one and different philosophy *acinta beda beda tattva* propounded by Lord Chaitanya Mahaprabhu. But sometimes it happens that this philosophy is given a self-interested interpretation. As soon as **personal motivation** comes in it is not possible for one to understand our Krishna Consciousness philosophy.” (SPL Ishana, Vibhavati Sept. 21, 1970) **(11)** “...I am confident that this mission of Lord Chaitanya's will be successful if only we continue to push on this great movement, **without any personal motivation**.” (SPL Sept. 19, 1970) **(12)** “Neglect of following the regulative activities and so-called advancement on the basis of **self-motivation** are both offensive. One should sincerely try to bring himself to the stage of devotional service motivated by pure love of Krishna, and our personal example must set a guide for them...” (SPL Nov. 25, 1970) **(13)** “We should lay out the subject matter as nicely as possible to our intelligence and capacity, and **without any ambition** that it must attract customers. They may attract or not attract, it doesn't matter...” (SPL Feb. 22, 1969) **(14)** “I pray to Krishna that you all may use your intelligence for Krishna's service and not for any **personal ambition**. We have worked very hard and established a great institution, but if we think for **our personal benefit**, then it will become ruined. This is my only concern.” (SPL Jan. 11, 1974)

#### **CHEAP IMITATION OF THE PURE DEVOTEE**

In Tamal's Vyasa Puja book of his disciple's offering him birthday glorifications, we find amazing laudatory statements: “Even if I had millions of tongues, still I would not be able to glorify you fully... Just a glance from your lotus face can save one from the greatest danger... By your appearance, *maya* disappears... You are the most magnanimous Vaishnava... Apart from you, there is no hope for us... You are a great genius!... You are the most confidential servant of Sri Sri Radha Damodara.” There is no doubt that the disciples of ISKCON gurus look upon their guru as being on the same level as Srila Prabhupada, and they are not corrected.

#### **WATERING UNWANTED WEEDS**

In CC Madya Lila, Ch. 19, it is explained how by chanting the Hare Krishna Maha Mantra the plant of devotional service is nourished in the heart. However, this watering process may easily also water the weeds of personal ambitions. One who is serious about success in spiritual life must be careful to recognize and uproot these unwanted weeds lest they choke out the creeper of bhakti. Practiced and mature devotees become experienced in preventing the growth of weeds in their gardens. These personal ambitions have commonly manifested in ISKCON misleaders as the desire to become an initiating guru by false pretenses. “Our mission is to serve, *bhakta vishesha*, and live with devotees. **not that you take the place of guru**. That is all nonsense. Very **dangerous**, then everything

*will be spoiled. As soon as you become ambitious to take the place of guru- gurusu narah matih. that is material disease.”* (SPConv Apr. 21, 1977)

Senior devotees, while not being attentive or adequately sincere, will often actually be cultivating their weeds of personal ambition while their creeper of devotion becomes impaired and choked by those weeds. The illusory energy then facilitates these prominent desires for personal ambition and sense gratification, and in attempting for spiritual advancement they will be of the more subtle varieties, and the victim cannot understand his condition. One may mistake the satisfaction derived from fulfilling these dirty desires as spiritual happiness, and he becomes sidetracked and stuck in an invisible web of subtle attachments. This pitfall befalls most spiritual practitioners and it is only by deep sincerity of purpose that one can succeed in the proper cultivation of his spiritual garden by controlling the weeds that are simultaneously watered. CC Mad. 19.156-61: we should carefully note the dangers of these insidious weeds, excerpted in part only:

**#156-TRANSLATION:** If the devotee commits an offense at the feet of a Vaishnava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. **PURPORT:** In this way the bhakti-lata shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajna. **The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions.** As soon as one is deviated from the instructions of the spiritual master, the uprooting of the bhakti-lata begins, and gradually all the leaves dry up.

**#157-TRANSLATION:** The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter. **PURPORT:** While the bhakti-lata creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his bhakti-lata creeper. When one associates with nondevotees, the maddened elephant is set loose. Sri Chaitanya Mahaprabhu has said: *asat-sanga-tyaga, ei vaishnava-acara* The first business of a Vaishnava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (*asat-sanga*). **By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense.** One should therefore be very careful to defend the creeper by fencing it in- by following the regulative principles and associating with pure devotees. *If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master.* However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost...

**#158-TRANSLATION:** Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. NO PURPORT

**#159-TRANSLATION:** Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, **diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.** **PURPORT (partial):** There is a certain pattern of behavior prescribed for those actually trying to become perfect... Kutinati, or diplomatic behavior, cannot satisfy the atma, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed [...] As far as material profits

are concerned, one should know that whatever material profit one has must be abandoned at the time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, ***adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body.*** [...] All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, bhakti-lata-bija. One should be very careful to avoid all these unwanted things. ***Sometimes these unwanted creepers look exactly like the bhakti-lata creeper. They appear to be of the same size and the same species when they are packed together with the bhakti-lata creeper,*** but in spite of this, the creepers are called upasakha. A pure devotee can distinguish between the bhakti-lata creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

**#160-TRANSLATION: If one does not distinguish between the bhakti-lata creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-lata creeper is curtailed. PURPORT (partial):** If one chants the Hare Krishna *mantra* while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Krishna *mantra* for some material profit. As mentioned in verse 159: nisiddhacara, kutinati, jiva-himsana, labha, puja, pratisthadi, yata upasakha-gana. The unwanted creepers have been described by Srila Bhaktisiddhanta Sarasvati Thakura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification [...] ***One may also be victimized by diplomatic or crooked behavior,*** or one may associate with women for illicit sex. Others may make a show of devotional service like the *prakṛta-sahajiyas*, or one may [...] joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master [...] One may also try to carry out a professional business while chanting the Hare Krishna *mantra* or reading Srimad-Bhagavatam, or ***one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaishnava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life,*** or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a *sadhu*, *mahatma* or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of *bhakti-lata-bija* has been stunted.

**#161-TRANSLATION: As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-lata-bija grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Krishna. PURPORT: If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world** and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

### ISKCON HISTORY AND SRILA PRABHUPADA'S WARNINGS

Correlations are made below between some of the highlighted sections from the above CC verses and purports to illustrate how personal ambition has negatively affected ISKCON and its members.

**(1) "The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions..."** Senior disciples concealed, lied, and falsely interpreted Srila Prabhupada's actual instructions and intentions for how ISKCON should continue after his physical departure. Those senior disciples and others who have followed in their footsteps since, in pursuit of their own personal ambition, have disobeyed the acharya very deliberately, while conveniently disguising their hidden intentions under their masks of guru bhakti (Ch. 124) and deviant

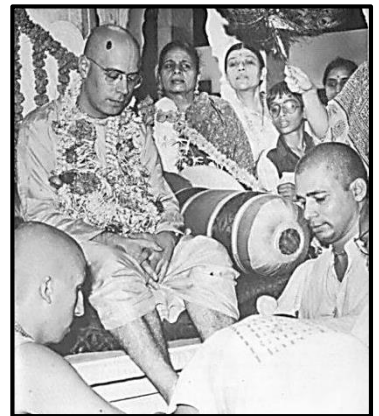
interpretations (Ch. 150). **(2) “By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense.”** Disobedient devotees have been compromised by personal ambition, which is karma or fruitive activity. Then, by the principle of association, as new members associate with them, mixed devotion spreads. Pure devotional service has become a rarity in ISKCON rather than the standard. The entire institution is now pervaded and steeped in a mixture of Krishna bhakti and the pursuit of material goals. ISKCON’s corrupt guru business has become so institutionalized that sincere spiritualists are no longer attracted to participate and the general quality of the membership in ISKCON has plummeted since Srila Prabhupada’s departure. By association with this corruption and engaging in the pursuit of material benefits, ISKCON members’ spiritual advancement suffers greatly.

**(3) “If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master.”** ISKCON has been populated with mixed devotees, not “pure devotees” engaged in pure devotional service. (See Ch. 59, 77 re: non-devotees in the movement.) Thus the new ISKCON constitutes mixed or non-devotees, and those who wish to pursue pure devotion are forced to go elsewhere lest they be impeded by bad association. Many persons have quit or left ISKCON for this reason, and have made alternative arrangements to maintain proper association individually or in small groups. Srila Prabhupada recommends that if one finds no proper association of devotees, then they may associate with him directly, through his books, sound recordings, service, and sincere followers. We should consult Srila Prabhupada through prayer, deep contemplation, and a sincerity of purpose. But if we prematurely want disciples as a false guru, then there is the ISKCON program which allows anyone to be voted in as a guru.



**(4) “...diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.”**

Diplomatic behavior is defined as tactful and sensitive. However, tactful indicates a hidden agenda in securing one’s interests. Discreet, shrewd, skillful, clever, suave, polished, and savvy also relate to being tactful. Diplomacy is not good for devotional service where one has to surrender their interests



to Lord Krishna. ISKCON’s evolving policies and doctrines come from a leadership manufacturing deviant methodologies for preserving their status quo of corrupt activities in pursuit of their personal ambitions. They use fraud, lies, half-truths, diversionary tactics, irrelevancies, and smoke and mirrors to confuse innocents into acquiescence. An example is their fierce denial of the poisoning evidence. Their gradual, symbolic evolution towards the ritvik system over several decades is another example. But their diplomacy is actually dishonesty and circumvention of truth. Untruthfulness is when one is not straightforward in his dealings with other devotees. This is condemned: *“There is nothing more sinful than untruthfulness. Because of this, mother earth once said, ‘I can bear any heavy thing except a person who is a liar.’”* (SBhag 8.20.4) Mundane profiteering is rampant in ISKCON: gurus do not declare their secretly accumulated many millions of dollars in private accounts. Mundane adoration and importance of course is synonymous with being an ISKCON guru. **(5) “...adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body.”** To pretend to be a deliverer from the

cycle of birth and death so one can achieve mundane adoration is cheating, and Sri Isopanisad indicates that this is a very risky business; such false spiritual masters can be severely punished for misleading innocent souls. It was easy to see the intense ambitions of some ISKCON gurus for being worshiped and having many disciples. Now, decades later, ISKCON gurus have refined their charismatic styles and profiles to hide their pretensions, but a close look reveals their real purposes. Follow the money. (6) ***“Sometimes these unwanted creepers look exactly like the bhakti-lata creeper. They appear to be of the same size and the same species when they are packed together with the bhakti-lata creeper.”*** ISKCON gurus famously claim they are serving Srila Prabhupada by preaching, but preaching is not dependent on being a guru. They confuse their personal ambitions with serving Srila Prabhupada, but Srila Prabhupada did not give authorization or any order to be diksha guru. Therefore their preaching is based on a deviation from authority. As Tamal himself frankly writes in his *“The Perils of Succession”* (1997): *“...leaders would [not] cease jockeying for position and control, desires that seem at the heart of each heresy. Indeed, every religion's history is chequered with dark moments of ambition, in which personal desire is seen as divine empowerment.”*

(7) ***“...the sprinkling of water is misused because the other creepers are nourished...”*** ISKCON and many of its yatras have struggled while its flourishing guru franchises siphoned off the assets. (8) ***“One may also be victimized by diplomatic or crooked behaviour...”*** Some of Srila Prabhupada’s most senior disciples engaged in poisoning their guru and then, by diplomacy and crooked behaviour, took over the movement for the fulfilment of their own personal ambitions. (9) ***“...claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master.”*** ISKCON leaders, especially as the ISKCON GBC, have consistently maintained that they alone are authorized and empowered to understand and execute Srila Prabhupada’s will and instructions. With their “Vedic tradition” argument, the GBC has a monopoly on interpreting guru-tattva and Srila Prabhupada siddhanta, while actually they are disobedient offenders. (10) ***“...one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaishnava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life.”*** ISKCON gurus have resorted to the establishment of clinics, hospitals, orphanages, and social welfare activities to attract recognition from the mundane, demoniac society. These are compromises of Srila Prabhupada’s high standards that he set for ISKCON. Many gurus seek the association and endorsements of movie stars, politicians, and sahajiyas for increasing their own standing, and as *sannyasis*, they engage in large business and investment enterprises for monetary gains. Some ISKCON gurus linger in Vrindaban, Govardhan, or Radha Kunda with their disciples to chant, have kirtan, discuss elevated topics, and neglect Srila Prabhupada’s example of preaching to the lost souls around the world. For the sake of material adoration and false reputation, the *bhajanandini* mood thus replaces Srila Prabhupada’s preaching spirit. (11) ***“If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world...”*** Unfortunately one who is not attentive to uproot the unwanted weeds of material desires will not be able to progress to the ultimate goal, nor can they deliver their disciples back to Godhead. Such gurus actually infect their followers with their own impure desires.

### **THE WEEDS OF DIPLOMACY AND DUPLICITY**

The above mentioned weeds flourish when open discussion and debate about Krishna consciousness is restricted in the assembly of devotees. ISKCON has banned the mere discussion of topics such as Srila Prabhupada’s poisoning and the various systems for initiations. ISKCON members are advised not to avail of the internet lest they become infected by blasphemy and offenses. This repressive atmosphere develops because one falsity requires another falsity to defend it. Without istagosthi, Srila Prabhupada’s followers are denied an important tool for helping each other root out the various weeds of material enjoyment. (1) ***“As for actual advancement in spiritual science, one should have a test to see how far he is progressing. He can judge by these items: Humility;***

pridelessness; nonviolence; tolerance; simplicity; etc... Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy." (BGita 13.8-12 purport) **(2)** "The mind should be devoid of duplicity, and one should think of the welfare of all... One should be straightforward in his dealings and thereby purify his existence." (BGita 17.16 purport) **(3)** "The materialistic man creates diplomacy and conspiracy for sense gratification. Everyone wants in the material world some reputation, profit, and some adoration. But so far we are concerned we are being trained up by following the footsteps of Lord Sri Chaitanya Mahaprabhu: na dhanam na janam na sundarim [...] 'My Lord I do not want any monetary gain, neither any number of followers, or wife, but simply I want to be engaged in Your causeless devotional service, which means I do not even want salvation.'" (SPL Karandhar Oct 8, 1974)

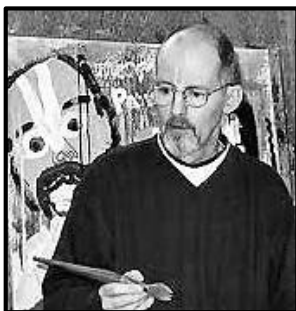
### **CROOKEDNESS IN DEVOTIONAL SERVICE: By Srila Jiva Goswami**

"Due to the presence of many offenses, the Lord does not accept service from the crooked, even if they offer him many valuable items. This was seen when Krishna went to the capital of Duryodhana as a messenger on behalf of the Pandavas. Although Duryodhana tried to win Krishna over with a royal reception and great opulence, Krishna rejected Duryodhana's hospitality because of Duryodhana's offensive attitude towards Krishna's devotees. At present, there are many people who make a show of devotion and who, in spite of having studied the scriptures, maintain an offensive mentality which causes them to disrespect the Lord, the spiritual master, and other devotees. The external worship offered by such persons is nothing but crookedness.

"Therefore, shastra describes that even foolish people who are nonetheless free from crookedness attain perfection even by a semblance of bhakti, whereas the crooked cannot even practice bhakti. This is evidenced in a statement by the great sage Parashara from the Skanda-Purana... In this world, impious, foolish and crooked people do not attain devotion to Lord Govinda, and they cannot chant about or remember the Lord... **The attempt of such crooked people to become truthful is obstructed by a hundred impediments, whereas their attempts to perform penances is obstructed by a thousand, and their attempts to perform loving devotional service to Lord Govinda is obstructed by ten thousand impediments.**" (Bhakti-Sandarbha, 153-4, Satya Narayana das) /Note: To assume the post of a diksha guru while being unauthorized and unqualified to do so constitutes an act of great crookedness. In this connection, see Ch. 146-7.

### **GURUSHIP IN ISKCON FACILITATES DIFFERENT KINDS OF MUNDANE AMBITIONS**

In the case of Satsvarupa das we very clearly see a strong ambition to become a super-creative, recognized "free-writer" and artist. This is understood by reading his books as he repeatedly confesses his ambitions. It is not good enough for Satsvarupa to simply employ his creative abilities in the glorification of Srila Prabhupada or the honest elaboration of Srila Prabhupada's teachings. No, he found it necessary to digress to the immersive study of various kinds of mundane music (jazz, blues, classical), mundane literature (Emily Dickinson, Thoreau, etc), and mundane art (Picasso, abstract)... and he genuinely believes, in his delusion, he should spend his life being supported by his remaining "faithful" disciples while he indulges in evermore desperate attempts to perfect his confessional free-writing. He is corrupted by mundane ambitions while chanting Hare Krishna silently and he reciprocates with disciples begrudgingly. He appears at the edge of sanity, as though tormented by lurking demons looking to break free of his conscience.



It is not only worship, power, wealth, and followers that ISKCON gurus desire. Guruship is a means by which **any wacky desire** can be fulfilled. Satsvarupa brags how his artwork was featured in a Washington, DC gallery and received a favorable review. Also, Hansadutta was intoxicated that his guru song (about himself) hit the top of the charts somewhere in the Phillipines. Tamal wanted to be number one. Bhakticharu wanted wealth and fame through business investments and directing films. Satsvarupa wants personal satisfaction in exercising his "mind-dump" free-writing and bizarre art



creations. Jayadvaita Swami wants to endlessly improve on Srila Prabhupada's books as "the acharya's editor-in-chief" and improver of Srila Prabhupada's true philosophical intentions and poetic style. Some mundane ambitions: **(1)** TO BECOME VERY WEALTHY: Bhakticharu Swami **(2)** TO BECOME NUMBER ONE IN ISKCON: Tamal **(3)** TO BECOME A ROCK STAR MUSICIAN: Hansadutta **(4)** TO BECOME AN ACCOMPLISHED, CREATIVE AUTHOR AND ARTIST: Satsvarupa **(5)** TO BECOME A GREAT RELIGIOUS INNOVATOR AND PROPHET: Kirtanananda **(6)** TO HAVE THE MOST DISCIPLES: Jayapataka Maharaja **(7)** TO BECOME A RELIGIOUS SCHOLAR AND CELEBRATED INTELLECTUAL: Hridayananda, Ravindra Svarupa **(8)** TO HAVE SEX WITH DISCIPLES: Umapati, Bhavananda, Hansadutta, Kirtanananda, many others **(9)** TO GO TO BANGKOK FOR "REST & RECUPERATION": Prabhavishnu and others **(10)** SUPERIORITY BY FOREVER REVISING, RE-EDITING PRABHUPADA'S BOOKS: Jayadvaita Swami **(11)** TO BE A CHARISMATIC, BELOVED HERO: Indradyumna Swami **(12)** TO USE LSD AND ECSTASY AS A SHORTCUT TO SPIRITUAL BLISS: Jayatirtha **(13)** TO BECOME AN ULTIMATE AUTHORITY: Ramevara, Kirtanananda, Tamal, most of them **(14)** TO BASK IN MUNDANE APPRECIATIONS AS A MODERN SAINT: Radhanatha Swami **(14)** INTOXICATING THRILL OF BEING AS GOOD AS GOD: All of them

**"...the tigress of ambition for material name and fame has appeared..." Srila Prabhupada, 1958**

### **2008 GBC RESOLUTION 308: "THE GARDEN OF INSPIRATION"**

*"...504. 1. THAT the following guidelines are accepted for those who want their samadhi in the Sri Mayapur master plan area for all Srila Prabhupada disciple-gurus in good standing: (a) they are to be located near Srila Prabhupada's puspa samadhi, (b) their size is to be 3x3 feet floor space and 4x5 feet high. 2. Non-guru Srila Prabhupada disciples are to have a memorial wall with plaques. ISKCON Mayapur management has expressed that the current area designated for samadhis near Srila Prabhupada's Puspa Samadhi is already insufficient to adequately house the remains of any future exalted disciples of Srila Prabhupada; Whereas there is presently no cohesive plan to properly commemorate those disciples of Srila Prabhupada who are not ISKCON gurus; **RESOLVED:** That GBC resolution 504, 1997 is hereby superseded by: 1. A two-acre plot of land should be designated in coordination with the ISKCON Mayapur Management to serve as a memorial garden for all disciples of His Divine Grace A. C. Bhaktivedanta Prabhupada. 2. The memorial garden will include full samadhis, puspa samadhis, and memorial plaques in the form of a columbarium, in an inspiring, serene setting. 3. The ISKCON Mayapur Management is to present a proposal at the GBC AGM 2009 as to the location of the assigned plot, the landscaping design draft, standardized samadhi and plaque sizes and designs, and cost calculations. 4. The GBC Commemoration Committee is to decide which of the departed disciples of Srila Prabhupada will be interred in full or puspa samadhi or honored with a plaque."*

Saddam Hussein and Josef Stalin also erected statues of himself. *"Don't be allured by cheap disciples. Go on steadfastly to render service first. If you immediately become guru, then the service activities will be stopped; and as there are so many cheap gurus and cheap disciples, without any substantial knowledge, and manufacturing new sampradayas, and with service activities stopped, and all spiritual progress choked up."* (SPL Aug. 17, 1968)

### **CONCLUSION: CC MADHYA LILA 12.135 (excerpts, bold added)**

Srila Prabhupada explains material contamination and the hankering for popularity:

**TRANSLATION:** Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done. **PURPORT:** [...] If one wants to see Krishna seated in his heart, he must first cleanse the heart [...] In this age, everyone's heart is especially unclean [...] To wash away all dirty things accumulated within the heart, Sri Chaitanya Mahaprabhu advised everyone to chant the Hare Krishna mantra. The first result will be that the heart is cleansed (ceto-darpana-marjanam). [...] [SBhag 1.2.17] confirms this statement: [...] If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord [...] This is a simple process. Krishna Himself will help cleanse the heart because He is already seated there. Krishna wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Chaitanya Mahaprabhu kept the Gundica temple. The devotee therefore has to cleanse his heart just as the Lord

cleansed the Gundica temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with *straw, grains of sand, weeds or dust* (in other words, anyabhilasa-purna), one cannot enthrone the Supreme Personality of Godhead there. *The heart must be cleansed of all material motives* [...] The heart must be cleansed without ulterior motive. As Srila Rupa Gosvami says: anyabhilasita-sunyam jnana-karmady-anavrtam. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Krishna's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. [...] endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world. Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires for performing auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. [...] The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Krishna consciousness. When one takes to Krishna consciousness and engages himself in the devotional service of the Lord- beginning with chanting and hearing the glories of the Lord- the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. [...]

By His practical example, Chaitanya Mahaprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Sri Chaitanya Mahaprabhu also cleansed the outside of the temple, *fearing that the grains of sand would again come within*. Bhaktisiddhanta Sarasvati Thakura explains that even though one may become free from the desire for fruitive activity, *sometimes the subtle desire for fruitive activity again comes into being within the heart*. One often thinks of conducting business to improve devotional activity. But the *contamination is so strong that it may later develop into misunderstanding, described as kuti-nati (faultfinding) and pratisthasa (the desire for name and fame and for high position), jiva-himsa (envy of other living entities), nisiddhacara (accepting things forbidden in the shastra), kama (desire for material gain) and puja (hankering for popularity). The word kuti-nati means "duplicity."* As an example of pratisthasa, one may attempt to imitate Haridasa Thakura by living in a solitary place. *One's real desire may be for name and fame-* in other words, one thinks that fools will accept one to be as good as Haridasa Thakura just because one lives in a solitary place. These are all material desires. *A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatara (incarnation).* (END)

#### NOTES ON THE ABOVE VERSE AND PURPORT

Although a conditioned soul is practicing devotional service under the instructions of the bona fide guru Srila Prabhupada, with some degree of sincerity, he may still be plagued with many ulterior motivations and desires that have resided in his heart since time immemorial. These persistent desires may enter into his life even though they are contradictory to his spiritual advancement. Faultfinding, duplicity, desire for name, fame and position, envy of others, desiring material gains of all kinds, hankering for popularity or enjoyment with the opposite sex, desire for wealth, and more- any

imperfect devotee can be attacked by these illicit desires. To be safe rather than sorry, one should only surrender to validated self-realized souls. Srila Prabhupada is such a rare soul who was sent by Lord Krishna to rescue us from material illusions.

### THE REAL NATURE OF A DISCIPLE IS REVEALED AFTER THE GURU DEPARTS

*"Independence from, or disobeying the order of Sri Guru is the cause of so many difficulties. But it is not always easy to detect during the physical presence of Sri Guru... **Only at the time of Sri Gurudeva's disappearance can one recognise the actual identity of his disciples.** One can then understand who has approached Sri Guru with what intention. Even after taking shelter of a sad-guru's lotus feet, some disciples **secretly strive to occupy the seat of Sri Gurudeva at the time of his disappearance.** Their acceptance of the shelter of Sri Guru's feet was merely deceit. They are, in fact, hostile and inimical to guru. Moreover, some disciples try to misappropriate the opulence and paraphernalia intended for the service of Sri Guru-Gauranga. This is not understood while Sri Gurudeva is still present, but after he has disappeared from this world, it assumes a terrible form. Know these disciples to be hypocrites, enjoyers and offenders. Even at the time of Sri Gurudeva's manifest presence, some try to control their Godbrothers instead of regarding them as worshipable. Thus they become severe offenders of the Vaishnavas. Those who have been appointed to the position of temple-manager, but who do not serve in mutual cooperation with others and are reluctant to give due respect to their Godbrothers, are sense enjoyers, that is, enjoyers of the Matha. Instead of serving Bhagavan they are greedy to enjoy His property. They are a disgrace to the title 'disciple.' Many, who are disciples in name only, even try to destroy the institution when Sri Gurudeva disappears because the honour they receive decreases at that time. These people are most inimical to guru and most certainly condemned to hell. Those disciples who deviate and engage in numerous acts of malice against Sri Guru when he disappears were **undoubtedly hidden deceivers** at the time of his manifest presence." (Bhakti Sri Rupa Siddhanti Maharaja, Bhaktisiddhanta disciple)*

This interesting passage seems applicable to many senior disciples of Srila Prabhupada as well.

*"Our mission is to serve, bhakta vishesha, and live with devotees. **Not that you take the place of guru.** That is all nonsense. Very **dangerous**, then everything will be spoiled. As soon as you become ambitious to take the place of guru- gurusu narah matih. **That is material disease.**" (SP Apr. 21, 1977)*

### "DADS:" DREADED ACHARYA DISEASE

The DADS was coined in 1989 by VVR editor Karnamrita das, similar to the insidiously difficult-to-cure disease AIDS. Once infected with DADS, the victim suffers a deepening of his original sin, the desire to become God, or as good as God. The personality who best represents this disease is **Ravana**. He thought he had stolen Sita, but he actually destroyed himself and all who took shelter of him. Similarly, those who falsely steal the faith and worship of innocent persons for themselves which is actually meant for Srila Prabhupada, will soon fall from the path of spiritual life and again become entangled in maya and sense gratification. Unauthorised gurus and their followers cannot maintain their pretense for long, and soon destroy themselves by being misled into illusion. Kamsa, as His uncle, and Putana, as His mother, who were supposedly protectors and benefactors, were actually dangerous cheaters in disguise, and both wanted to kill Krishna. By the desire to replace God with ourselves as a "good-as-God" unauthorised guru, we become like Kamsa and Putana. Kill guru, then "become" guru. It is instructive to study actual examples of DADS in post-1977 ISKCON. After the theoretical and philosophical analysis of previous chapters on this subject, one may go on a field trip to see the actual manifestation and symptoms of this disease. It is sobering and frightening, especially for those who lost good friends and Godbrothers to this scourge, the final attack of the illusory energy on those who have misused their free will by coming to the material world. Forget COVID, the Black Death, horrible plagues. But fear DADS. Distasteful as it is, we must take lessons from those who have fallen from the path of spiritual purity, those who became victimised by the allurements of the last snare of illusion, lest we do so also.

### AMBITION LEADS TO FALLDOWN

(1) *"It is now evident that some of our top men are very much ambitious and there has been so many fall-downs."* (SPL Jan. 27, 1975) (2) *"However, one should not imitate the behavior of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded."* (NOI 5) (3) *"As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. Yasya prasada bhagavat-prasado..."* (SBhag 5.12.14)

### TO EAT SOMEONE'S SALT

*"To eat someone's salt" or "eating their salt" means to partake of someone's hospitality. In The Life of Arthur, Duke of Wellington we read: "I have eaten the King's salt... and consider myself bound to go where I am sent, and to do as I am ordered."* This was how Duryodhana won the allegiance of Bhishma, Drona, Karna, Salya and others whose honesty and integrity was thus compromised by indebtedness to his hospitality and resulted in entanglement with his sinful, devious acts. Similarly, once one enters the association of those who are cheating and enjoying as a unauthorised guru, he very soon becomes infected by the envy that underlies that pretension. Devotees must always be very cautious with whom they associate, or whose "salt" they eat. GBC member Naveen Krishna das: *"I speak from a lot of personal experience as well as noting the condition of hundreds that I associated with for decades, but I was pulled out of that association by the grace of Srila Prabhupada. Awakening and clarity comes quickly when that uttama aparadhi (ultimate betrayal) association is rejected in total and for good. Krishna is in the heart; if they want to serve Srila Prabhupada without compromise they will be led out of their mess. We do not have to eat their salt or relish their association in the slightest manner as that simply pollutes the mind and intelligence with the most insidious disease."*

### EXAMPLES OF EATING THE GBC SALT

Prahladananda Swami was threatened and blackmailed by Tamal in 2001 into silence on the poison issue and to withdraw support for a neutral investigation by responsible senior devotees (see Ch. 21). He soon thereafter became an ISKCON initiating guru and a participant in the institutional corruptions. Thus he was compromised and unable to any longer act in the interest of truth. Privately, he was convinced that Srila Prabhupada was poisoned by a group of senior devotees so that they could become full gurus, but his compromise led him into a partnership with the poisoners approving his guruship. In bed with the devil.

In the mid-nineties Naveen Krishna was a GBC member and chairman of the ISKCON Foundation, which specialized in fund-raising with the Indian congregations. He attended an annual Mayapur GBC meeting and one of the urgent issues was to find someone as ISKCON Minister of Fundraising and Life Membership. Naveen solicited Sridhar Swami of Bombay, speaking with him at length about what the post entailed, the need, the challenge, the difficulties, the methods, etc. The next day Sridhar Swami agreed to take the service, but only on one condition. He wanted approval by the GBC as an ISKCON initiating guru simultaneous to approval as Minister for Fundraising. Naveen agreed to campaign on Sridhar Swami's behalf and the GBC passed both resolutions together. This is the reality of ISKCON "spiritual" politics behind the scenes.

Naveen Krishna das also remembered another incident one year in Mayapur when he was a GBC member. He was staying in his personal room (#51) in the Conch Building, and one evening an Indian-bodied sannyasi came to his door, explaining his name would come up at the GBC meeting the next day for approval vote as an ISKCON initiating guru, and asked for "blessings" and support. The sannyasi was approved. The ISKCON system for "becoming" guru is very much like campaigning for political office, soliciting for votes. In 1981 Naveen Krishna attended Jayatirtha's Vyasa Puja day celebrations at the London Manor. A huge and exquisite lotus Vyasasana had been built for the occasion, perhaps 12 feet wide and 6 feet tall. Bhagavan das Goswami, ISKCON guru for France, would also attend, so a second identical Vyasasana was built for him. As the two sat on their gigantic lotus seats, at one point Bhagavan spoke about how he had thought that Srila Prabhupada had created just

one special, empowered son, but, as he looked over at Jayatirtha, that he then understood there were two empowered sons. Such pompous arrogance was standard fare those days.

Even after he had resigned from the GBC in 2000, Naveen Krishna stayed in touch with his



friend Gunagrahi Swami, who shared how he was pressured to become an ISKCON guru, and Naveen would caution him against it. In their discussions, Maharaja explained how difficult it was to carry on his responsibilities and programs in South America without his own disciples, funding, and guruship. Although Maharaja acknowledged it was not Srila Prabhupada's desire for ISKCON to approve new initiating gurus, he said that to work in ISKCON, one practically could get nowhere without being a guru. Once he admitted that he was bothered that if he was not a guru, he would not get a samadhi in Mayapur, and Naveen could understand the guru disease had infected him. Finally Gunagrahi was approved as a guru. Then in 2016 Gunagrahi learned he had stage four prostate cancer. He publicly admitted his fallen condition with a lifelong addiction for pornography, and resigned as guru, GBC, sannyasi, everything. He apologized to Naveen for not heeding his advice. He explained how he had been surrounded by other gurus, and the lure for disciples, power, money, became too much. He had been too weak to resist the allurements and succumbed. He told Naveen that in ISKCON, the distinct first-tier leaders were gurus, and all others were second tier or lower, and about the ISKCON sub-culture of how to get the votes for guru approval. (Ch. 145)

In 1982 at the Toronto Rathayatra, Bhakticharu Swami told Naveen that Tamal several times asked Srila Prabhupada in mid-1977 who would lead the movement or who would be the next acharya after his departure. Srila Prabhupada told Tamal to meet with the GBC and discuss the matter as to what should be done. Asked later as to what the GBC decided, Tamal said that nothing was decided. When Tamal again left the room, Srila Prabhupada spoke to Bhakticharu Swami: ***“Just see, they cannot wait for me to die so they can become guru. They have not even learned how to serve and please their guru yet.”*** Naveen asked Bhakticharu again about this incident at the 1995 GBC meetings. But Bhakticharu, now an ISKCON guru, claimed that he had not been speaking of Tamal, but of Kirtanananda, who had been expelled from ISKCON in 1987. Naveen was amazed at Bhakticharu's blatant dishonesty and lie. DADS corrupts all good qualities.

Naveen Krishna knew Kalakantha das very well, as they had both served in Texas, Naveen in Dallas and Kalakantha as Houston temple president. They had a very good relationship and Kalakantha was dedicated and hard working. They both later moved to Alachua. Once Naveen mused with Kalakantha about how he had made no arrangements for his future retirement. Kalakantha responded, “Oh, I'm not worried about that. I'll just become a guru and my disciples will take care of me.” Naveen was aghast. Today Kalakantha has his own preaching center in Gainesville and has been an authorized vote-approved ISKCON guru since 2008.

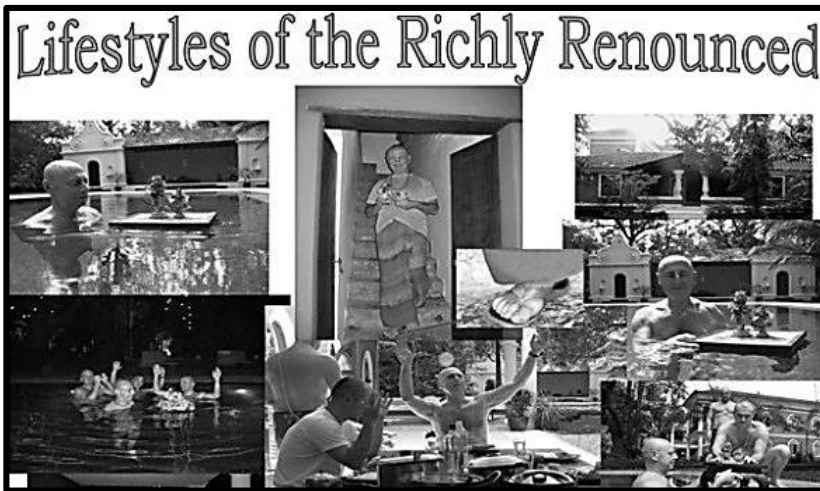
After the “fall-down” of Jayatirtha in 1982, Naveen Krishna welcomed the new ISKCON guru at the Detroit ISKCON temple, where Naveen was temple president. Ramevara gave him a chilling look, with the subtle message that *“I am guru, you are nothing.”* Many devotees have experienced this unique look from various ISKCON gurus in the early eighties when the “zonals” were on their roll. Later, during that same visit, in Naveen's office, Ramevara proudly stated: *“Now my zone goes coast to coast. You had better understand that!”* It was very clear to Naveen that Ramevara was quite enamored by his power and kingdom.

From Yasodanandana's 1977 diary when he was the Vrindaban Gurukula headmaster: ***BHAV: On behalf of Prabhupada. We'll initiate while he is in this condition. YAS: What about after? BHAV: I guess we don't know yet. YAS: (changing the topic) So it should be a nice fire sacrifice. BHAV: You take care of this. You put on a good show. (Bhavananda all of sudden exclaimed:) BHAV: I can't wait till we start to do this. I can't wait!*** Bhavananda's enthusiasm to take disciples was just bubbling over.

"In order to focus more fully on Srila Prabhupada and every devotee's special relationship with him, an ISKCON siksha or diksha guru may accept public guru-puja (arati and/or foot bathing) in person once a year on ISKCON property on his or her Vyasa-puja." (GBC Resolution 316, 2009) The GBC mildly tried to restrict the burgeoning Vyasapuja ceremonies in ISKCON to one each a year. However, for one of these GBC voted-in "successor" diksha gurus, this restriction on his worship (to increase the focus on Srila Prabhupada) is too much to bear: *"this is not my first Vyasa-puja this year. I think it's number 11 or something like that. You're only supposed to have one according to the GBC, so we call these 'guru-disciple meetings.'"* (Photo: HH Indradyumna Swami ("IDS") 'Vyasa-puja', Silicon Valley, 10/6/17) Hence, IDS is openly flouting the GBC resolution so that more focus can be placed on Srila Prabhupada. He admits to using a cheating tactic of calling such worship celebrations "guru-disciple meetings" to circumvent the GBC ruling against multiple Vyasa-puja ceremonies, so eager is IDS to be worshipped rather than have extra focus be put on Srila Prabhupada. And it is only through the GBC authority and votes that he became a GBC diksa guru, able to take such worship in ISKCON, in the first place. (www.iskconirm.com)

### THE DADS DISEASE IS AN ADDICTION

The dreaded acharya disease is an addiction for profit, adoration, distinction, some or all of



these. Wealth, adulating women, worshiping followers-to taste these material enjoyments rapidly leads to addiction wherein the victim cannot get enough of these things. He lives only to enjoy these subtle pleasures. The addiction of being a guru is one that is very difficult to break. Similar to drug addictions to fentanyl, oxycontin, or heroin, the false guru cannot survive without the worship and

service of his surrendered disciples. For example, Shivarama Swami regularly luxuriates at resorts, in the pool with floating breakfast, silver slippers, luxury massages, and doting disciples. An addict cannot be trusted. To feed their addictions they can lie, cheat, pretend, perfectly mimic a sincerity of purpose, and fool everyone around them. This is what makes addicts so dangerous, especially when one threatens to disrupt their "fix." This is why they are so fiercely opposed to any review of ISKCON's weird guru and initiation system. They worry about their guru business and will outlaw any dissent or controversial debate. It takes Alcoholics Anonymous and drug rehab centers to help those addicts who WANT to give up their addiction. Unfortunately, the historical record of fallen ISKCON gurus shows that very few willingly gave up their positions or take the help of others to cure their addiction. Kirtanananda went on posing as a great guru even after being exposed as a child molester and implicated with devotee murders, insurance fraud, copyright infringement, and more. There was no way he could stop posing as a guru because he was addicted to the intoxication of guruship. He left New Vrindaban and went to India, starting all over by accumulating new disciples again. It is very hard to get out of the mob once you get in. It is also very hard to give up the "guru business" once one tastes its subtle pleasures that feed the soul's original sin. Think of Adam's temptation in the Garden of Eden, of the temptation by the evil snake of envy.

### THEY WERE AFRAID OF THEIR PRIESTLY PROFESSION

*"Sri Chaitanya Mahaprabhu, when He started this movement, He preached that simply by chanting you'll get all perfection, and the brahmanas of Navadvipa, they rebelled against Him, that*

*'This boy...'* He was boy of twenty years or less than that. This boy is preaching something against the Vedic religious system. So in other words, **they were afraid of their priestly profession**. Because if everyone takes to simply chanting Hare Krishna and forgets all ritualistic activities, **then how they will live? They were priestly class, they were getting some money by their followers**. But Chaitanya Mahaprabhu had no such desire. He simplified the whole thing." (SP Lecture Dec. 16, 1968) If the ISKCON gurus had no private bank accounts, personal property, and automatically turned all their dakshina (donation income) over to the local temple, they might have some credibility. However, they promote their bogus system of vote-approved diksha gurus because their livelihood and income depends upon it. Whenever someone is adamantly promoting something, the intelligent person tries to understand what is his motive. Cui bono? Yet, the innocent and trusting common people do not see that these gurus are engaged in business affairs for their own account. Money, followers, admiration, worship, prestige, distinction. "...But, the underlying philosophy motivating his activities is wrong. He is not working for his spiritual master and Krishna, He doesn't necessarily have strong faith in his spiritual master. His motivation is completely selfish. He is thinking that if I study all these books, get up early, chant and dance enthusiastically in the association of the other devotees, I will be a very advanced devotee. I can become the temple president and I will control all the devotees in the temple. ...the temple president is the representative of Krishna... he's non-different from Krishna... he should be worshiped like Krishna. I can become GBC, then so many will worship me. Then I can be Guru of the whole universe, everybody will worship me! Thus the desires for fame, adoration, profit and distinction increases. Ultimately he may desire to become the supreme controller, and believes he has become Krishna and perhaps he can attract a band of like-minded 'disciples' who worship him as God. To a sane man this sounds ridiculous. How could people be so foolish to worship an ordinary mundane man as God, full of ordinary mundane faults? But it happens in ISKCON all the time." (Madhudhiva das)

### **THE DREADED ACHARYA DISEASE IS THE DESIRE FOR FOLLOWERS**

In Tamal's 1978 Srila Prabhupada Vyasa-Puja book offering we see the desire for followers: "Here at Hare Krishna Land we are trying to both maintain and expand. Take, for example, the 'morning walk,' practically a Prabhupada institution itself. Prabhupada's walks on Juhu Beach symbolized to Bombay-ites our movement's continued strength. Therefore, we have continued it, and as we pass our members and friends on the beach, they nod their heads appreciatively... As we would follow closely behind Srila Prabhupada's footsteps, now an ever-growing number of young men follow us [me]." Those who lack divine qualities will be prone to DADS, the desire for followers: "...freedom from envy and the passion for honor -these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature." (BGita 16.1-3)

### **PSEUDO RELIGIONISTS FALL DOWN (Sri Isopanisad purport)**

**(1)** "The veda-vada-ratas give their own explanations of the Vedas, neglecting the authority of great teachers... The so-called students of the Vedas are condemned herein because they are ignorant of the actual purpose of the Vedas on account of their disobeying the acharyas." **(2)** "There are many pseudo worshipers who become religionists only for the sake of name and fame. Such pseudo religionists do not wish to get out of this universe and reach the spiritual sky. They only want to maintain the status quo in the material world under the garb of worshiping the Lord..." **(3)** "The pseudo religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God." **(4)** "Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification."

**CONCLUSION:** "Bhagavad-gita (7.27) states, iccha-dvesa-samutthena. Two kinds of propensities arise in the living entity. One propensity is iccha, which means **desire to lord it over**

**material nature or to be as great as the Supreme Lord.** Everyone desires to be the greatest personality in this material world. *Dvesa* means 'envy.' When one becomes envious of Krishna, or the Supreme Personality of Godhead, one thinks, 'Why should Krishna be the all and all? I'm as good as Krishna.' These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage." (SBhag 3.27.20) This explains the start of the materially diseased condition, which sometimes, when the opportunity presents itself, leads to the dreaded acharya disease wherein the envy is aimed at the Lord's pure devotee representative instead of the Lord directly.

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## CHAPTER 155: ISKCON GURU BUSINESS

**(1) "In the manner of businessmen you increase your disciples." (Srla Prabhupada, 1961) (2) "Kirtanananda has not been purified by his career in Krishna consciousness. This is because his motive was not to serve Srla Prabhupada, but to use Srla Prabhupada's legacy to further his own guru business. Eventually everyone has got to pay." (Sulochan das, 1986) (3) "Pedophiles are attracted to schools, scammers to politics. Flunky lawyers are attracted to government posts. Lazy and ambitious sannyasis are attracted to cheating guruship. All of them hide their real purpose." (unknown)**

Business is an activity for personal profit. "Guru business" is when unauthorised gurus who have personal ambitions for wealth, women, power, and followers have posed as renounced benefactors of humanity while discreetly (or even semi-consciously) hiding their true motivations. Of course, sometimes a misdirected "guru" may have some genuine intentions to preach for the highest spiritual benefit of others, but if he is not an authorized bona fide guru, his efforts will not bear satisfactory results. Furthermore, those efforts more often than not result in ruination to himself and his followers. One should not foolishly go where even angels fear to tread. True, there is a great need in the world for spiritual upliftment, but this does not require unauthorized, impotent initiating gurus who will create havoc instead. The self-serving proposition they make is that we need more gurus as the benefactors of mankind to save more souls. In actuality, they are cheaters taking an opportunity to fulfill material desires while posing as Srla Prabhupada's replacement. It would be better for these cheaters to engage in fruitive activities and then give something to Lord Krishna. At least then they will continue to make spiritual advancement and the common people will not be confused and misled by exploitative cheaters. Modern gurus naturally convince themselves and then others that they are sincere and making a great sacrifice by assuming the post of an initiating guru. Secretly, they know they have no power to remove the karma of their followers, and thus they do not worry about those reactions that stay with their followers. However, they overlook the sinful reaction they will incur for cheating innocent persons. If unauthorised gurus really had to suffer their followers' karma and then on top of that they did not get any material gains like wealth, worship, distinction, and so on, no one would be interested in being a guru. Therefore we can understand that it is the cheating motives that are of primary consideration to them.

Unfortunately, ISKCON's successes and the momentum it achieved by Srla Prabhupada's hard work was an attractive opportunity for those harboring desires of being a guru and the material rewards that guruship brings. One sees millions sweat and give their life for but a few dollars, and a guru has millions dumped at his feet. ISKCON was taken over by senior ambitious students who then invited other unfit men to share in the exploitation of Srla Prabhupada's assets for gross and subtle sense enjoyment. ISKCON history has fully validated this analysis. "Guru business" is rascals posing as gurus, collecting wealth for themselves, relishing adoration, distinction, profit, and pretending to be spiritualists far beyond their capacity. These rascals try to cheat the innocent people who cannot discern the true guru from the pretenders. The world is overrun with unauthorised gurus. It lies with Srla P:rabhupada's strict followers to correct the situation by giving the spiritual knowledge necessary



for avoiding the cheaters and finding shelter at the pure devotee's feet. When Srila Prabhupada constantly spoke about bogus gurus, it was as much about inside ISKCON as out.

### SRILA PRABHUPADA CHASTISES THOSE IN THE GURU BUSINESS

Srila Prabhupada's Vaisistastaka (1961): **(1)** *"If everyone just initiates then there will only be a contradictory result. As long as it goes on, there will be only failure."* **(2)** *"O shame! My dear brothers, aren't you embarrassed? In the manner of businessmen you increase your disciples."* **(3)** *"The one who renounces the guru's order (guru-tyagi) and the one who tries to enjoy the assets of his spiritual master (guru-bhogi) are two kinds of useless persons. First become a servant of your spiritual master (guru-sevi) and then you will understand things clearly."* Srila Prabhupada, Viraha Astaka (1958) how his guru's mission was corrupted and spoiled: **(1)** *"Those disciples who were irresolute in performing devotional service according to your instructions have now divided your mission in many factions. It appears that the tigress of ambition for material name and fame has appeared and personally provoked this upheaval."* **(2)** *"The essential purport of your message obviously did not enter their ears. O where will I get the strength to perform this harinam sankirtan?"*

### THE WHOLE MISSION DISRUPTED, THE CHEATERS AND THE CHEATED

Srila Prabhupada wrote to a Godbrothers Oct. 24, 1969: *"The difficulty is sometimes things are*

*interpreted in a manner dovetailing one's own sense gratification. I have got this personal experience in my Guru Maharaja's institution. Different Godbrothers took the words of Guru Maharaja in different interpretations for sense gratification and the whole mission disrupted."* Similarly, ISKCON misleaders have selectively and wrongly interpreted the instructions of Srila Prabhupada to support their deviant claims to guruship, but their motive is sense gratification and the result is disruption and ruination of the whole mission. In ISKCON there are many useless persons, both guru-tyagi and guru-bhogi. Srila Prabhupada told the story of rascals who sometimes dress as a holy sadhu, and go to a public place for meditation. Also some foolish women who think it very auspicious to have a son fathered by a sadhu may go to these places looking for a sadhu to seduce. The rascal sadhu is

expecting to be seduced, and the rascal woman is expecting to seduce a sadhu. This is the classic example of the cheaters and the cheated. Similarly, in the marketplace of the ISKCON institution, the business of the unauthorised gurus is going on by canvassing and competing for disciples. Unfortunately many of the cheated are innocent souls who are being taken advantage of by senior devotees who have become infected with personal ambition. Exiled by the GBC to Vrindaban, Hansadutta wrote Aug. 25, 1980 to his disciples in Berkeley, CA: *"The Gurus were trying to present themselves to ISKCON as Pure devotees, infallible and perfect. As you know I would and could not act that part. This was a fly in their ointment, so first chance they got, they removed me, but what have I done? I never said or tried to play the part of being perfect. Whatever I was doing in my zone was never a secret- I did not hide my shortcomings, no one was forced to worship me. But all along Hridayananda and Rameswara tried to make some big secret thing out of my activities. But I have nothing to hide, even the diary, the devotees should see it, and they can leave me or whatever they want, they are free. But these two men keep the devotees in fear and confusion."*

### HOW TO BE A SUCCESSFUL GURU

#### 6.5 Guidelines

##### 6.5.1 Rejection of a Fallen "Guru"

N.B.: The following laws are based on *Sri Kṛṣṇa-bhājanāmaya* by Śrī Nārāyaṇa Śārkara (an associate of Śrī Caitanya), *Śhakti-saṅghaṅgā* by Śrī Jīva Gosvāmī, and *Jīva-dharma* by Śrī Bhakṣinoda Thākura, in addition to the writings of Śrī A.C. Bhaktivedānta Swāmī Prabhupāda.

##### 6.5.1.1 When a Fallen Guru May Be Rejected

If it is ascertained either by the admission of the guru, or by the testimony of irrefutably reliable witness(es) that the guru was fallen at the time of initiation, then the disciple has a legitimate reason to reject him and take re-initiation from a bona fide spiritual master.

##### 6.5.1.2 When a Fallen Guru Must Be Rejected

##### 6.5.1.2.1 Hopelessly Entangled in Sense Gratification

If a guru has become hopelessly entangled in sense gratification, and it has been established by reliable testimony or by his own admissions that he has been regularly violating the regulative principles of Kṛṣṇa consciousness, and if there is virtually no hope for his rectification, then the disciple should reject him and may accept re-initiation.

##### 6.5.1.2.2 Takes on Demonic Qualities

If the spiritual master takes on demonic qualities and becomes inimical to ISKCON, he should be rejected and the disciple may take re-initiation.

##### 6.5.1.3 When Not to Reject a Fallen Guru

If a guru is engaged in sense gratification, violating one or more of the regulative principles, but there is hope that he can be rectified, then his disciples should not reject him but should allow time for such rectification to take place, and they should take shelter of Śrī Prabhupāda and senior Vaiṣṇavas as *dikṣa-gurus*.

Success in the guru business is to collect more disciples and money, polish one's charisma to attract attention, appear broad-minded, learn how to make people feel good, publish your own books, travel widely in search of new students, meet and commiserate with important politicians and mayavadis, practice the standard cult dynamics of baby holding, cookie throws, samskara functions, new car, home, and pet blessings, and learn how to look spiritual, grave, blissful, and wise. Just as a businessman is always taking good care of his existing customers and always working hard to get new and more customers to expand his enterprise, an unauthorised guru flatters his followers and tries to recruit new ones by various means. At left we see the ISKCON guidelines on its gurus who become fallen, "demoniac," hopelessly entangled... what kind of gurus are these to be later rejected?

### **THE FAILURE OF GAUDIYA MATHA AND ISKCON by Prabhupada Anugas**

Srila Prabhupada: *"Why this Gaudiya Matha failed? Because they tried to become more than guru."* In the following quotes, we find Srila Prabhupada's clear condemnation of acharya/guru by GBC appointment or no objection vote. Srila Prabhupada's clear instruction that the appointment of gurus not be done in ISKCON. Thus we must conclude that all the GBC appointed diksha-gurus and the GBC themselves are disobedient to Srila Prabhupada. Their eventual gross falldown is practically unavoidable, because their initial assumption of "diksha-guruship by GBC appointment" is in itself the falldown of disregarding the spiritual master's order, the third offence against the Holy Name. Srila Prabhupada wrote Rupanuga Apr. 28, 1974: *"In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned, because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acharya was NOT to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self-effulgent acharya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps, the acharya is being changed three times a year. THEREFORE, WE MAY NOT COMMIT THE SAME MISTAKE IN OUR ISKCON CAMP. Actually amongst my Godbrothers no one is qualified to become acharya. So it is better not to mix with my Godbrothers..."*

Thus Srila Prabhupada clearly explains the reasons for ISKCON's decline after his own departure. Though Srila Prabhupada was speaking about the failure of the Gaudiya Matha, it perfectly matches ISKCON's own history, line for line. Seven sentences below are directly compared to ISKCON's failure. **(1) "Why this Gaudiya Matha failed? Because they tried to become more than guru. He (Bhaktisiddhanta), before passing away, he gave all direction and never said that 'This man should be the next acharya.' But these people, just after his passing away they began to fight, who shall be acharya. That is the failure. They never thought, 'Why Guru Maharaja gave us instruction in so many things, why he did not say that this man should be acharya?' They wanted to create artificially somebody acharya and everything failed. They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become acharya. Then another man came, then another, acharya, another acharya. So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection."** (SPConv Aug. 16, 1976) *"Bhaktisiddhanta Sarasvati Thakura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acharya. But just after his passing away, his leading secretaries made plans,*

*without authority, to occupy the post of acharya, and they split in two factions over who the next acharya would be. Consequently, both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Matha, the two unauthorized factions began litigation that is still going on after forty years with no decision.... The members of the self-appointed acharya's party who occupied the property of the Gaudiya Matha are satisfied, but they could make no progress in preaching. Therefore, by the result of their actions, one should know that they are asara, or useless."* (CC Adi 12.8-10 purport)

We note how history repeats itself. Now, if we modify the above conversation with word substitutions: *"Why this ISKCON failed? Because they tried to become more than guru. He (Srila Prabhupada), before passing away, he gave all direction and never said that 'These 11 men should be the next acharyas.'* But these people, (the GBC) just after his passing away they began to fight, who shall be acharya. That is the failure. They never thought, 'Why Guru Maharaja gave us instruction in so many things, why he did not say that these eleven men should be acharyas?' The GBC wanted to create artificially eleven paramhansa-acharyas and everything failed. The GBC did not consider even with common sense that if Srila Prabhupada wanted to appoint eleven devotees as paramhansa-zonal-acharyas, why did he not say? Srila Prabhupada said so many things, and this point he missed? The real point? And still to this day, the GBC insist on appointing diksha-gurus. They declared 11 unfit persons to become acharyas. Then another man came, then another, acharya, another acharya. So better remain a foolish person perpetually to be directed by Srila Prabhupada. That is perfection."

Srila Prabhupada has stated in CC Adi 12.9 purport: *"When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.... Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless."*

These quotes show that the GBC's voting on diksha-gurus is a deviation from Srila Prabhupada's instructions, which clearly condemn this. All the appointed ISKCON 'gurus' are "useless" due to deviation from the order of the spiritual master. This is a hard truth to swallow, but true. ISKCON has failed horribly since Srila Prabhupada's departure. The reason is simple: the ISKCON leaders tried to be more than their guru by manufacturing so many things (zonal acharyas, voted in acharyas, successor acharyas, suspended acharyas, fallen acharyas, etc.) Srila Prabhupada established a system whereby his unique position as founder-acharya (samsthapaka-acharya) was highlighted through his own worship in every ISKCON temple. Srila Prabhupada did this by installing his Vyasasana in all temples, installing his deity for worship, having his photo on all ISKCON altars, and having all disciples worship him daily by "guru-puja." Upon Srila Prabhupada's departure, the new "gurus" competed with him, installing their own Vyasasanas and photos, and instituting **mandatory** daily worship of themselves in all ISKCON temples. There are no instructions by Srila Prabhupada for any of this in his institution; he specifically taught how worship and sadhana in his movement should be done. Every detail was given by Srila Prabhupada for all ISKCON devotees. Yet, ISKCON leaders decided **they were more than their guru**, and made all sorts of **unauthorized changes** to his movement.

**(2) "He, before passing away, he gave all direction and never said that 'This man should be the next acharya.'** But these people, just after his passing away they began to fight, who shall be acharya. That is the failure." Srila Prabhupada gave full instructions before departing, and he never said "this person will be next acharya" or "these people will be the next diksha gurus." Despite the fact that he never authorized anyone to be the next diksha guru, immediately after his departure his disciples conspired for position of acharya, throwing out anyone who did not accept their chosen 11 leaders as equal to Srila Prabhupada.

(3) **"They never thought, 'Why Guru Maharaja gave us instruction so many things, why he did not say that this man should be acharya?'"** ISKCON leaders never thought "Why did Srila Prabhupada not say that these men should be acharyas?" Srila Prabhupada gave so many instructions, yet he never specifically authorized anyone to be the next ISKCON acharya or diksha guru. Instead of understanding the reason he never authorized or appointed anyone, ISKCON leaders immediately conspired to succeed Srila Prabhupada as acharya. Srila Prabhupada did not say that the 11 zonal-gurus should be acharya. Srila Prabhupada did not say that any of the following 100 mini-acharyas should be mini-acharya. "So why did he not say that this man, [insert name], should be acharya?" That is Srila Prabhupada's own question. Tamal KM, one of the 11, explained the mood of the successor acharya's: *"They immediately... these 11 people are the selected gurus. I can say definitely for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control. There's a degree of this in most GBCs... This is the conditioned nature, and it came out in the highest position of all. 'Guru, oh wonderful! Now I'm a guru, and there is only 11 of us'."*

(4) **"They wanted to create artificially somebody acharya and everything failed."** ISKCON leaders wanted to artificially appoint themselves as acharya, and it was due to their conditioned nature and their desire to become gurus (to be worshiped as good as God). **Once the 11 zonal acharya's were artificially created to replace Srila Prabhupada, everything in ISKCON failed.** The embarrassing history since that time has been one disgrace after another. Srila Prabhupada's assets, meant for Krishna's service, have been looted; many wonderful temples were lost; and worst of all, thousands have been exploited and abandoned by fallen "gurus." What ISKCON gurus have done is not much different than the invasion of India by Muslim kings who then plundered everything in sight, wreaking havoc upon the Vedic culture with their sinful deviations.

(5) **"They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it."** ISKCON leaders still do not consider this point with common sense. If Srila Prabhupada wanted to appoint someone as acharya, why didn't he say so? He taught so many things, yet he missed this simple point, forgetting to specify who will be acharya and diksha guru after him? Srila Prabhupada's use of the phrase "and they insist upon it" is amazingly relevant to ISKCON today. The ISKCON leaders insist that he failed to specify who would be the next diksha guru. They insist upon it tyrannically.

(6) **"They declared some unfit person to become acharya. Then another man came, then another, acharya, another acharya."** This is the perfect summary of ISKCON's history after 1977. First they conspired and appointed unfit people as successor acharyas. As they began to fall, in order to make it less noticeable, they tried to dilute the guru list by adding even more unfit successor acharyas. One of the original zonal acharyas said, "If you take all the gurus in ISKCON and calculate how many have fallen, it isn't a very high percentage." But 50%+ is very high. Over time, more will fall. This is inevitable, as going against the order of the Acharya will, without fail, lead to falldown. Now the GBC has passed a new resolution calling for all of Srila Prabhupada's disciples to come forward and be "diksha gurus" -the final dilution to cover their original mistake of appointing unfit people as zonal acharyas. But violating the instructions of the Acharya is spiritual poison. No matter how much dilution they do, it will always remain poison. Srila Prabhupada's conclusion:

(7) **"So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection."** Srila Prabhupada has outlined (above) the six mistakes that the Gaudiya Matha and subsequently ISKCON made upon the departure of the Acharya. Now his solution to those mistakes is to *simply follow the directions of the Acharya*, which if done, then ISKCON will again rise from its present state of failure and spread throughout the world. The Acharya's instruction on this matter is: *"I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acharya in the centre. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully."*

(SPL Kirtanananda Feb. 11, 1967) Srila Prabhupada wanted to remain as the ISKCON Acharya, and he never said, "Once I depart, replace me with 11 zonal acharya's because I am dead. Or obscure me by 11 zonal acharyas, nor 100 mini-acharya, nor 1,000 micro-acharyas." Manufacture false acharyas and have everything fail (as has happened since Srila Prabhupada departed), or keep Srila Prabhupada in the center as the Acharya and have ISKCON do "wonderfully" as an organization? The GBC refuses to hear this and is the greatest block for the advancement of ISKCON today.

1980 Topanga Confessions: Tamal KM, a zonal acharya, stated: *"Actually Prabhupada never appointed any gurus. He appointed eleven ritviks. He never appointed them gurus. [...] This is a myth."*

It is very clear Srila Prabhupada never appointed anyone as diksha guru or successor acharya. If Srila Prabhupada had wanted to appoint somebody as acharya, why didn't he say so? Yet, ISKCON leaders have, against Srila Prabhupada's desire, appointed 100+ of them. On Nov. 2, 1977, just before his disappearance, Srila Prabhupada was asked by Indian guests who would succeed him as acharya. When the devotees came back in the room: **SP:** "[They asked] ...after you, who will take the leadership?" And [I replied] "Everyone will take, all my disciples. If you want, you can take also. (laughter) But if you follow. They are prepared to sacrifice everything, so they'll take the leadership. I may, one, go away, but there will be hundreds, and they'll preach. If you want, you can also become a leader. **We have no such thing that 'here is leader.'**" Anyone who follows the previous leadership, he's a leader. 'Indian,' we have no such distinction, 'Indian,' 'European.' " **Q:** "They wanted an Indian to be the leader?" **SP:** "Yes. 'Everyone, all my disciples, they are leaders. If you want to follow, you can become a leader. You are Indian. But you don't want.' I told them that."

Clearly with, "We have no such thing, that 'Here is leader.'" Srila Prabhupada did not intend to appoint a successor acharya, or have such a GBC appointment system institutionalized within ISKCON. Srila Prabhupada followed in the footsteps of his own Guru Maharaja. He states, "As purely as they follow, they become leader." Clearly, this is a restatement of the eternal principle of guru-parampara: One must be a perfect disciple-that is the basis of any spiritual qualification, particularly the qualification to be 'guru'. This restates Srila Prabhupada's position on those qualified to be gurus after his departure, given in the May 28<sup>th</sup> GBC conversation: "And Chaitanya Mahaprabhu says, amara ajnaya guru hana. One can understand the order of Chaitanya Mahaprabhu, he can become guru. Or one who understands his guru's order, the same parampara, he can become guru." The GBC refuses to accept their guru-appointment system is a deviation from Vedic shastra and Srila Prabhupada, and ISKCON is no longer a bona fide branch of the Brahma-Madhva-Gaudiya Parampara. Until the GBC start to obey Srila Prabhupada and stop "rubber-stamping" "diksha-gurus" and instead present the parampara-shastra AS IT IS, then we may be assured the big diksha-guru-mess in ISKCON will continue. Certainly the GBC appointed persons can never be true representatives of Srila Prabhupada and our sampradaya until they realize their mistake and desist this "useless" deviation. If, as the ISKCON leaders claim, one automatically becomes diksha guru and successor acharya when the guru departs (and even without any authorization from the previous guru!), then why did top leader Tamal consider what they have done to have been "the greatest disservice to the movement"? The GBC claims there is an unwritten, assumed Timeless Order by which all disciples automatically become diksha gurus upon the departure of their guru. But: **SP:** What is the use of producing some rascal guru? **TAMAL:** Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible... **SP:** Hm. **TAMAL:**...but not now. **SP:** Yes. I shall produce some gurus. I shall say who is guru, 'Now you become acharya. You become authorized.' I am waiting for that. You become, all, acharya. I retire completely. But the training must be complete. **TAMAL:** The process of purification must be there. **SP:** Oh, yes, must be there. Chaitanya Mahaprabhu wants that. Amara ajnaya guru hana. "You become guru." (laughs) But be qualified. Little thing, strictly follower... **TAMAL:** Not rubber stamp. **SP:** Then you'll not be effective. You can cheat, but it will not be effective. Just see our Gaudiya Matha. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? (SPConv Apr. 22, 1977)

Clearly he was not about to authorize unqualified "rascal gurus." The ISKCON gurus proved themselves to be the very rascal gurus Srila Prabhupada was saying he would not authorize. These false gurus were not authorized by Srila Prabhupada. What would it mean if Srila Prabhupada said "I am not about to authorize rascal gurus," and then a few months later, did just that, authorizing a big list of fallen conditioned souls to be his successors? This was the GBC hoax in 1978. It is clear Srila Prabhupada never authorized the original 11 diksha gurus, so the GBC's latest hoax to invoke a mysterious unwritten "Timeless Order" by which everyone automatically becomes a successor acharya when the guru departs is very suspect. Srila Prabhupada states he will say who will be guru, not that there is any Timeless General Guru Order, which if really a universally understood truth, then why didn't Srila Prabhupada speak about it? Why didn't Srila Prabhupada say, "There is no need for me to say who is guru, the Timeless Order will automatically appoint successor diksha gurus." Instead Srila Prabhupada specifically said "I shall say who is guru," and **only after he has said who is guru** does that person "become acharya" and "become authorized."

Since Srila Prabhupada said that "he would say who is guru," a natural question is, can anyone show an order from Srila Prabhupada where he actually does this, authorizing them to be a successor ISKCON acharya? Did he say, "Such and such will be guru" or "Now, Mr. XYZ, you become Acharya, you are authorized"? When Prabhupada has specifically stated that he would tell us who will be the guru(s), and that he would specifically tell us who is authorized, why does the GBC claim a "Timeless Order" by which all disciples automatically become diksha guru successor acharya's for ISKCON? Does any of the GBC rubber-stamped gurus have an order from Srila Prabhupada? No, not a single one has any statement from Srila Prabhupada authorizing them to become diksha gurus after his departure. The ISKCON gurus say that the GBC was empowered by Srila Prabhupada to be the ultimate managing authority in ISKCON, and because he did not personally make any arrangements for initiations after his departure, the GBC then had to do so. They say the GBC has authorized the ISKCON guru selection and approval process, which is as good as if Srila Prabhupada himself had done it. The GBC is the representative of Srila Prabhupada. See Ch. 161-3. Srila Prabhupada's conclusion is quite a prophecy: "Then you'll not be effective. You can cheat, but it will not be effective."

***"Why this Gaudiya Matha (ISKCON) failed? Because they tried to become more than guru."***

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## CHAPTER 156: ISKCON COVER-UPS AND DISHONESTY

*"...and by too much lying propaganda, truthfulness is spoiled." (SBhag, 1.17.25 purport) "No lie can live forever." (ML King) "The truth is not for all men, but only for those who seek it." (Ayn Rand)*

ISKCON has covered up many scandals. Their misleaders are not devoted to truth. They devise ways to cover the truth, searching for obscure material which they twist to appear supportive of their sly arguments. This is dishonesty. In politics the cover-up is often worse than the crime itself. It was his role in the Watergate cover-up that took Richard Nixon down, not the actual crime. ISKCON's repeated cover-ups, disinformation campaigns, and adherence to lies, dishonesty, and denials show little difference between this corrupted institution and the "global elite" who are also engaged in various campaigns of lies and tyranny. It almost seems ISKCON has become part of the dishonest and demonic regime. See Part 7, Ch. 51 in Book One.

**POISONING:** ISKCON has for over 25 years resorted to all conceivable devices of cover-up to forestall the growing recognition by its members and congregations of the overwhelming and convincing evidence that Srila Prabhupada was poisoned, most likely by those who have held the reins of power in ISKCON since 1977. The GBC cover-ups are assemblages of doubts to obscure the mountain of poisoning evidence. The series of carefully orchestrated cover-ups on the factual, scientific poisoning evidence reveals how very corrupted the institution, for which Srila Prabhupada had such high hopes, has become. ISKCON's response to the poison issue is nothing less than **criminal**

**obstruction of justice.** Prime suspects Bhakticharu and Tamal issued several books to cover-up the poison evidence, using fraud, lies, dishonesty, and deceit. When someone tries to change historical events and recorded words, as these two have done, it is a strong indication they are trying to hide what really happened because they are guilty of doing something very wrong. Their words are a maze of bewildering contradictions. The GBC has and will continue to cover-up and obstruct the truth of Srila Prabhupada's disappearance pastimes. Such cover-ups are damning evidence in themselves.

Just after the appearance of the "poison issue" in late 1997, ISKCON adopted a cover-up, suppression policy on the poisoning evidence. Their first big cover-up campaign was in early 1998 as a response to a "Poison CD" which was stolen and secretly bought by ISKCON guru/GBC Harikesha. After *SHPM* was published in 1999 with the poisoning evidence, the GBC elite and the suspects themselves organized and financed a second fraudulent, deceitful cover-up of the poisoning evidence with *NTIAP*, full of fallacious claims and unscientific assertions. ISKCON made deliberately defective denials of the evidence. They even said there was no evidence at all, twisting His Divine Grace's words out of context, rewriting them, and labelling those who felt something was a foul as being troublemaking, "wounded" agents of Kali (destroyers of religion).

After the 2017 book *Kill Guru Become Guru* and the six associated YouTube films with new scientific evidence, a secret GBC committee masterminded their third major poison cover-up, headed by Bir Krishna Maharaja and included prime suspect Bhakticharu Swami. Balavanta had been invited to join their committee but he declined when he saw how they had misled their own "poison expert" Dr. VV Pillay. Many GBCs participated in discussions how the resurrected poison issue could be buried once and for all. They came up with various ideas to explain the cadmium in Dr. Morris' test results on Srila Prabhupada's hair. They did research for contrary "evidence" and searched for "experts" to refute "PTC's experts." They anointed Mayeswara das, a feisty "independent" devotee eager for brownie points, to do a pseudo-scientific rebuttal, who finally released the confusingly illegible book *Deception: Poison Conspiracy Fraud* with his hour video as the sarcastic, fiery defender of truth. Bir Krishna Maharaja denied any role by the GBC or himself in Mayeswara's book or film, disproven by leaked Gunagrahi emails. *Deception* is filled with off-the-wall lies, distortions, and crooked deception. ISKCON has engaged in obstruction of justice by covering up the crime of Srila Prabhupada's poisoning by spreading misinformation, false narratives, fake facts, while suppressing and censoring the factual truths, and, we believe, by destroying evidence. For this the entire GBC should be tried in criminal court as aiders and abettors after the crime. Why don't they just do one or two honest scientific tests instead of so much denying. Let the evidence speak for itself? Fearing truth, they resort to dishonesty.

**CHILD ABUSE:** Dhira Govinda das, chairman of the Child Protection Office, stated in 2015: "*In places like Mayapur, where the most egregious abuse took place, the abuses were covered up again and again. There is a culture of cover-up.*" The full scale of child abuse in ISKCON is still not uncovered and largely unpunished.

**MISSING TAPES:** Tamal's excuses for missing tapes are a feeble cover-up for his disappearing essential and vital instructions that Srila Prabhupada imparted. See Ch. 63 for the full history.

**FALLEN GURUS:** Harikesha Swami became attached to his female therapist, and the same happened to Satsvarupa. With both, the truth was hidden as long as possible. In a 2004 letter to his followers Satsvarupa admitted he was 'physically intimate' with his married therapist Godsister and what finally prompted him to publicly confess what took place a full year and a half previously: "*An anonymous letter was sent to the Sannyas Minister, who began an investigation. Dissatisfied with the pace of the inquiry, the anonymous author posted his story on the internet.*" So he was compelled to come clean, not that he thought he should come clean. He rationalized his cover up: "*We did not see the need for [public disclosure] since the relationship had been completely closed. My disciples and many others could suffer because of just one incident. To broadcast it all over would simply cause more harm than good.*" In other words, better to cover it up. It did not occur to Satsvarupa (or the GBC who aided and abetted the cover up) that once the story got out, he would look even worse, since then not

only did he have the illicit affair, but he had continued posturing as a guru and sannyasi whilst lying about it. We see how all cover-ups are eventually uncovered. The truth always leaks out.

Part 15 details the unscrupulous rascal gurus in ISKCON history, including how the GBC and the guru cartel concealed and covered up many guru scandals for even decades. Prabhavishnu was known to the GBC to be visiting prostitutes in Bangkok almost 20 years before they were forced to suspend him after a leading disciple caught him on the streets of Thailand, hand in hand with his favorite lady. ISKCON guru Balabhadra das was known to be sexually fallen for at least 3 years before the GBC finally suspended him, delayed during prolonged “negotiations” with him. Harikesha’s mental problems were known years before he fell publicly.

When an ISKCON guru falls down, the disciples are told it is their fault! *“You feel extremely distraught because XX Swami was advertised as being so great. It’s natural that you feel cheated, you have put all your faith and hopes in someone and they can’t control their senses. But it doesn’t help you to feel anger. So just get over it! This has happened, ‘It’s my great misfortune.’ The Vaishnava outlook is, ‘If I’m suffering or I have to go through some unwanted situation, I’m also the cause of that. I simply can’t blame it on others.’ We live in a ‘Blame Culture.’ But the Vaishnava outlook is, as Krishna says in the BGita, we ourselves, due to our activities, are the cause of our own suffering and distress. So better get over it and move on.”* (Bhakti Vikasa Swami)

**ISKCON HISTORY:** Not only does Satsvarupa's "biography" portray Srila Prabhupada as a conditioned soul struggling to maintain his Krishna consciousness, but the book audaciously fabricates evidence and shamelessly desecrates the actual words of his spiritual master to support the Great Guru Hoax by rewriting the famous May 28, 1977 conversation. Also GBC Ravindra Svarupa reveals: *“the first and major crisis was a crisis involving Kirtanananda. This happened towards the end of 1967. This is not in Prabhupada-Lilamrta, here is a problem with writing history, Satsvarupa Maharaja, this was Prabhupada's first major crisis when Kirtanananda tried to take his place, is really what happened in 1967. [ ...] It is not in the Lilamrta because [...] Kirtanananda didn't want it in there, and he was at that time one of the major acharyas and Satsvarupa Maharaja had no recourse but to bow to this kind of pressure and leave it out. Similarly all the scandals of ISKCON are not discussed [...] it's the problem of writing history when people are around, so [only] some things are in there. What Prabhupada called the fratricidal war 1975/76 is in Prabhupada-Lilamrta, also in some ways it is soft -pedaled.”* (1999 lecture) In sum, Lilamrta is heavily censored to protect those who had a stake in the Great Guru Hoax, and thus it has no credibility as a source of authoritative ISKCON history. It is a whitewash.

**CONCEALED INSTRUCTIONS:** Part 9, Ch. 64, 84, 85, 86 describes ISKCON history where the GBC and Srila Prabhupada’s poisoners concealed Srila Prabhupada’s instructions for the future re: gurus, initiations, by which they were able to hijack the movement as a criminal takeover and turn it into a criminal enterprise.

**CONCLUSION:** ISKCON’s GBC has used dishonesty and cover-ups for decades to hide their scandals, hoping time will make them go away. Srila Prabhupada is not at all amused with this.

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## CHAPTER 157: THE MOVEMENT AND THE INSTITUTION

(1) *“From Blazing Sadhus by Achyutananda das, when Srila Prabhupada started the ISKCON Society in 1966 he said: ‘ISKCON is a great tool we can use to spread our Hare Krishna chanting. If it is not helpful, we can dissolve it.’ This firmly established that the institution is not the mission. It is merely a tool of the mission. The mission is not dependent upon it. The ISKCON institution and the Hare Krishna movement are not synonymous even though both are under Srila Prabhupada’s jurisdiction. The movement is far greater than the institution, as Srila Prabhupada has a vast number of sincere followers that are not in the institution.”* (Advaita das, 2016) (2) *“Sri Chaitanya Mahaprabhu’s sankirtana movement is the main branch of the effort to promote Krishna consciousness in the world.*



*Srila Prabhupada and his followers constitute the most powerful force in spreading the sankirtana movement. Srila Prabhupada founded ISKCON as the prime vehicle for promoting Krishna consciousness. Followers of Srila Prabhupada are propagating the sankirtana movement within ISKCON, and some are doing this outside of ISKCON.*" (ISKCON Alachua Board of Directors Minutes, April 2001) **(3)** *"There is an old saw: God turns to the Devil and says, 'I've got this really great idea. I think I'll call it religion.' The Devil thinks for a minute and then says, 'That is a good idea. Let me organize it for you.' As soon as something becomes institutionalized- be it a faith community or a physics laboratory- it becomes problematic: in need of financing, administration, differentiation from other institutions, etc. The institutional dimension of Prabhupada's mission led some people to misunderstand Krishna consciousness as a new religious movement, transplanted from India. There is certainly a historical dimension to Prabhupada's movement, but its origins are not Indian."* (Swami in a Strange Land, Joshua Greene/Yogeswara das) **(4)** When Srila Prabhupada appointed Hansadutta as BBT trustee in 1974, Hansadutta asked him why he had chosen him. He answered, *"The temples may fail, the devotees may fail, but my books will live forever."*

The Hare Krishna movement exists wherever Srila Prabhupada's instructions are being followed, whether it be inside or outside the ISKCON institution. Thousands of sincere devotees have been forced to make a choice in the years since 1978: **(1)** stay within the ISKCON institution and accept, promote, and participate in its deviations, or **(2)** find a way to stay in the Hare Krishna movement outside of ISKCON and be true to the principles and instructions that Srila Prabhupada gave us. **(3)** A third choice is the other Gaudiya Vaishnava institutions descended from Bhaktisiddhanta Saraswati and maybe some others that are less known, but we find that in general their purity and potency was lost in deviations before the appearance of ISKCON, leaving just Srila Prabhupada's revival of the Hare Krishna movement to be a viable option. We do not explore this subject very much but focus on the possibilities with Srila Prabhupada's teachings.

Unfortunately, many devotees became discouraged by the anomalies in ISKCON, and left not only ISKCON but the movement as well, not having the strength or vision how to carry on with their spiritual lives in Srila Prabhupada's service. Too many Godbrothers have been lost to maya when they were forced to reject the institution which formerly had given them shelter at Srila Prabhupada's lotus feet, or when they were forced out by ambitious rascal misleaders. It has been a great struggle for these alienated devotees to become properly re-situated in pure devotional service without the support of the ISKCON institution. This was essentially a diaspora of devotees who gradually gathered in new places or made new associations, carrying on with chanting, studying the books, taking prasadam, preaching a little here and there, and exploring alternatives to ISKCON. Many drifted to the Gaudiya Math, many again went into hibernation in the material world, but some made their own independent lives in Krishna consciousness while being faithful to Srila Prabhupada. Others did what they could to reform ISKCON from inside, which got nowhere, and some tried to start programs or new centers by cooperating with other "outside" devotees. The collective realization was that the Hare Krishna movement is much more than the ISKCON institution. Determined devotees were able to progress in spiritual life outside ISKCON, which they recognized as now corrupted and diseased. They found that ISKCON did not have a monopoly on Krishna consciousness, Srila Prabhupada, or pure devotional service, and that Srila Prabhupada's mercy was available to anyone, anywhere, simply by following his instructions. ***The Hare Krishna movement is far more more than the ISKCON institution.***

### **SRIILA PRABHUPADA DOES NOT REQUIRE ISKCON**

Srila Prabhupada was disturbed by the 1970 New Vrindaban "Prabhupada is God" incident. *"He called Karandhar in and said, 'There is a conspiracy happening. They are trying to take control of ISKCON and take it out of my control.' Then Prabhupada paused and said, 'Alright, I will leave and you may have ISKCON. I will go sit under a tree and preach, because I do not require this organization to preach. So you may have the organization and I will leave.' Karandhar said, 'Oh, no, Srila Prabhupada. What good would the organization be without you?'"* (Radha Damodara Vilasa, p. 302) In the book

Swamiji (p. 117): *“That’s when he told us he was leaving the movement... The devotees were stunned. Prabhupada announced that he was dissatisfied with ISKCON and, more, that there was a conspiracy against him- so he was going to leave...”* (Revatinandana das)

Due to the massive offenses against Srila Prabhupada in ISKCON since 1977, practically all sincere followers and most of the original disciples of Srila Prabhupada have been forced out of ISKCON or in good conscience could not stay lest they become implicated in those offenses. So we ask, is Srila Prabhupada still in ISKCON? It is doubtful, as it has become so thoroughly corrupted by self-interested and self-appointed bogus (unauthorized) gurus, so where is there any place left for Srila Prabhupada? Everyone is obstructed and prevented from becoming his disciple. All the temples give primary emphasis to the “living gurus” and not to the transcendental knowledge (diksha) that actually comes from Srila Prabhupada. All the activities are aimed at canvassing new disciples for the service of non-liberated madhyama adhikaris (at best). Just as Duryodhana chose Lord Krishna’s army and Arjuna chose Lord Krishna Himself, so we must choose Srila Prabhupada over the corrupted ISKCON, in purity of purpose with loyalty and faith in his instructions, including (especially) those regarding the future of his mission. If the institution has become corrupted beyond reasonable hope of reformation, as it may be, then we have no choice but to give up the institution and stay true to Srila Prabhupada. If Srila Prabhupada did not need ISKCON, we also do not absolutely require ISKCON. **Actually, the real ISKCON is wherever Srila Prabhupada is being served by sincere followers faithful to his instructions.**

If Srila Prabhupada was unattached to ISKCON if it proved contrary, so we must be. Our real concern is the transcendental mission and unadulterated teachings of Srila Prabhupada; we must focus on the mission, with or without ISKCON. ISKCON may have gone irreversibly too far off track for any reformatory method of letters, discussions, appeals, petitions, and meetings to be effective in restoring it as Srila Prabhupada wanted it. Attachment and habit keeps many thinking that the mission is ISKCON. Srila Prabhupada is still directing his actual mission and time will show whether ISKCON remains part of it, or having deviated too much, will either die outright or morph into another ineffective, pseudo-spiritual organization. Some quotes:

**(1) Devotee:** We have to appraise that if Your Divine Grace leaves us, what will be the result both to ISKCON society, to each of your disciples individually, and to the entire planet. **SP:** That I am thinking, that such a big society, the aims and object may be dismantled. I am thinking from that vision. (SPConv Oct. 26, 1977) **(2) Hari Sauri:** Practically speaking, that’s what we’ve done. By your establishing these temples, it’s given us someplace to go where we can get out of Kali-yuga. **SP:** Therefore, our temples should be very carefully managed. It may not become again another pandemonium. (SPConv 1977) **(3)** *“... Now I have set up the GBC to handle management, questions of philosophy, and personal problems. These things are too much botheration for me, I simply want time to write books to satisfy my Guru Maharaja. ...If we work hard for Krishna without personal consideration or ambition, then we are assured of success...”* (SPL Aug. 6, 1970)

### THE BIG QUESTION FOR THE REFORMERS

Ever since the takeover of ISKCON by a cadre of self-appointed gurus in 1978, sincere devotees have tried, fought, died, and struggled to revive and restore the institution as Srila Prabhupada wanted it. There is the quote where Srila Prabhupada supposedly said, “ISKCON is my body,” and many reformers erroneously assumed that a rescue of the mission could only mean a rescue of ISKCON. Some reformatory progress has been made by exposing ISKCON deviations and corruptions. For example, the child abuse has been exposed and reduced, and the supposed appointment of successor gurus by Srila Prabhupada was exposed as a lie. **But the deviate GBC-guru club is still firmly entrenched and in control, despite all reform efforts.** Most reformers have long since given up on ISKCON or simply faded away due to frustration, old age, death. Srila Prabhupada gave his everything for ISKCON to be successful, but its condition now appears hopeless. The big quandary for all reformers is : **(1)** to restore the existing ISKCON or **(2)** rebuild a new organization or affiliation of devotees and centers. It may be best to rebuild a new ISKCON and compel the old ISKCON

into reform by the competitive and superior example of success and purity. There's nothing like spiritual competition to force out corruption. Why else is ISKCON India so worried about the secessionist ISKCON Bangalore's success?

Waiting for a restored ISKCON may take centuries, or it may never come, so it only makes good sense to stay positively engaged on the outside. Since we do not want to contribute to a deviant, offensive ISKCON, whatever preaching and Prabhupada service we do should be directed towards a new society of devotees with Srila Prabhupada in the center, even if just locally. This is now actually happening worldwide in many places.

### **SHOULD WE BE DETERMINED TO NEVER LEAVE ISKCON?**

From *Prabhupada Memories, Vol. One*, one devotee recalled: *"So we have this movement. It's Prabhupada's movement. We have the good, the bad, and the ugly. But we just have to always try to push it forward. If there's a problem, push it forward. Because when you leave ISKCON, you make Prabhupada cry. So let's make Prabhupada happy and push on Krishna consciousness to every town and village."* Unfortunately, under the present circumstances, this is a sentimental impracticality. Should we push on a corrupted movement that has been hijacked by self-interested pretenders who deny others direct access to Srila Prabhupada, the life of the movement? Devotees have lost their enthusiasm in the face of the deviations that have entered ISKCON. Many were thrown out, mistreated, abused, excommunicated, or otherwise alienated from ISKCON; they are not or do not feel welcome in ISKCON. Srila Prabhupada would be more happy if ISKCON were restored properly than for a corrupted ISKCON to be promoted by mindless, blind followers of cheating gurus (who may look distinguished and charismatic, but they are unable to deliver their disciples). They cannot even deliver themselves due to their offenses in disobeying Srila Prabhupada's instructions...

Because ISKCON has deviated so severely, we should not join or participate in it, but search out other options where Srila Prabhupada is properly worshipped and followed. There are many Prabhupada devotees and centers around the world. Srila Prabhupada resides wherever his instructions are being followed. It is not that Srila Prabhupada only resides in ISKCON. Many are of the opinion that he has already left ISKCON. And most outside devotees cannot rationalize contributing to the offenses in ISKCON by supporting it in any way, and many Srila Prabhupada followers refuse to go to ISKCON centers. And they only use the unchanged books.

### **DOES THE MISSION NEED AN INSTITUTION?**

Those who remember what ISKCON was like during Srila Prabhupada's manifest presence have no doubts about the utility of a purely spiritual organization and why Srila Prabhupada created ISKCON, which provided two things: cooperation for preaching Krishna consciousness to the fallen souls, and shelter for the devotees from maya. ISKCON thrived until late 1977, but afterwards the institutional principles Srila Prabhupada had established were altered, and those who knew better became too disturbed to remain in the institution. It became like a prison or an insane asylum run by tyrannical corrupt men. Most of Srila Prabhupada's original disciples left ISKCON, but remember "the good old days." Institutional preaching was introduced into our sampradaya in modern times by Bhaktivinode Thakura and Bhaktisiddhanta Saraswati Thakur. Previously, the tradition was independent temples, each run by its acharya as head of the "matha." (ENE p. 7-8): *"The informal organization of the Gaudiya-Vaishnava movement was, however, radically changed by... Bhaktisiddhanta Saraswati Thakura (1874-1937). In Calcutta in 1920 at the age of 46, he founded a preaching mission- the Gaudiya Math, which expanded into a confederation of 67 temples and ashrams in India, including England, Germany and Burma. (He was) the first acharya in the Gaudiya-Vaishnava line to advocate modern corporate methods of organization. (He made) a united confederation (of temples.) ...He also broke from the past... (and) did not name a successor in his will. Instead he ordered his disciples to jointly manage his mission in his absence, expecting that qualified leaders would naturally emerge..."*

Stoka Krishna das (Bangalore ISKCON): *“Even though we may be nicely situated, at any time we may fall down from our spiritual position ... Due to our past conditioning, sometimes we may neglect to be under the protection of the Lord... and for that Prabhupada says that Lord Chaitanya entrusted His missionary work to His devotees and assured them of His protection against the onslaught of material affection... Even in doing devotional service, an independent effort at doing some devotional service is very dangerous. That is why Prabhupada, Bhaktisiddhanta Sarasvati Thakura, Bhaktivinoda Thakura- they created institution(s) in which (to) engage in devotional service. [...] within the framework of an institution there are many standards established (for our) practice and duties (in) Krishna consciousness. Sometimes devotees think this institutional arrangement is a botheration, but it is necessary because an institution (helps) that we may not deviate from a certain standard. (Otherwise) it is not so easy to follow the scriptural injunctions. So a spiritual master like [...] Srila Prabhupada is very rare in this world. They may make arrangement that as many conditioned souls can take shelter and perfect their life and go back to Godhead. For this age, (our recent) acharyas have created an institution. In this institution there is the exact guidance available to practice devotional service. Otherwise on our own we will be completely lost in this world. [...] Prabhupada is a spiritual master who is giving directions. He will continue to give directions through this system of institutional arrangement. Simply we practice our own spiritual life and we preach to further the mission of Lord Chaitanya and go back to Godhead. Within the institution we follow the directions both for practice and for preaching and we don't make an independent effort or endeavour to follow our own program of either practicing or preaching Krishna consciousness because if we try to do that then there is always the danger of falldown. [...] Everyone who is engaged in spiritual advancement requires this protection in this material world.”*

So: if ISKCON is lost, does the mission need another institution? Well, a spiritual institution **is** most valuable if it adheres to Srila Prabhupada's wishes and is reasonably-well managed, and that is why Srila Prabhupada established ISKCON. However, it is not **absolutely** needed; a corrupted institution where serious offenses to the pure devotee are being committed is much worse than no institution at all. In the face of an almost hopelessly corrupted institution, one must then do the best they can on their own or if possible associate with other like-minded devotees. And this has been the struggle for thousands of devotees since 1978: where to find shelter, now that the pure ISKCON we had when Srila Prabhupada was with us is lost? The answer is that even outside of ISKCON, Srila Prabhupada resides wherever his instructions are being followed. Anyone can have the protection of Srila Prabhupada, and by staying together, another chapter of the mission appears, whether it is called ISKCON, Hare Krishna Society, Sri Krishna Mandir, Vedic Village Society, or... ***Srila Prabhupada expects his intelligent and faithful followers to do the needful: namely, carry on with the mission independently of the corrupted ISKCON, and if possible try to restore the original ISKCON as well.***

#### **BUT IN ANY CASE WE ALL MUST KEEP PROPER ASSOCIATION**

We all must be very serious in spiritual life, which means to strictly follow Srila Prabhupada's instructions as best as we can. This includes keeping good association. If association of other sincere devotees is not available, then we must keep strict association with Srila Prabhupada. *“If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost.”* (CC Mad 19.157 purport)

As stated before, Srila Prabhupada's direct and personal association (vani) is available to anyone, anywhere, anytime, simply by following his teachings. ***Srila Prabhupada is available now.***

#### **DIFFICULTY IN FINDING LIKE-MINDED ASSOCIATION OUTSIDE CORRUPTED ISKCON**

**DEVOTEE:** I'm not afraid of the aloneness, but simply wonder how we can make it without living with like-minded Vaishnava company. **DHIRA GOVINDA:** This is definitely a challenge. I wish I had more satisfying answers. I reside in a rural community where more than 2000 people identify themselves as devotees. But there are very few I consider to be like-minded association. Of course, I'm glad to be friendly to practically everyone, and interact and associate, and appreciate. But as far as closely sharing and discussing, in the understanding of Srila Prabhupada as current link to the parampara- very few. I consider that it is an important part of my service to create such association, and we endeavor to do that, through various structures and programs, including mantra-yoga programs, morning devotional programs aligned with Srila Prabhupada's guidance, evening enlightenment programs, and of course the seminars and trainings of Satvatove Institute, including courses such as *Nectar of Instruction* and *Bhagavad-gita: The Source of Transformative Communication*. In these endeavors I've found that many people become eager to accept the principles and practices of bhakti-yoga into their life, as an organic integration of the self-realization and personal development efforts in which they're already engaged, and many, who already identify as devotees of Krishna, get to take a look, to examine paradigms that were previously unquestioned, often including opening up to, and embracing, Srila Prabhupada as their current link to the parampara. Jaya Prabhupada! **(END)**

### **PREDICTION: THE CORRUPTED INSTITUTION WILL NOT FLUORISH**

All the false propaganda and pressure of intimidation about political correctness in ISKCON will ultimately, probably sooner rather than later, cause their insane and corrupt system to collapse or at worst, slowly fade away into oblivion (although we hope such a collapse will lead to a restoration). Srila Prabhupada's contribution in his books and teachings are simply too powerful to be covered by the deviant doctrines in ISKCON, and gradually more sincere devotees understand from Srila Prabhupada himself what is wrong in ISKCON. Eventually too many will see the light, and the fraud and corruption will be forced out by those sincere devotees who will insist on following Srila Prabhupada's actual instructions. All that needs be done is to continue the discussions, debates, sharing of Srila Prabhupada's gifts from his books, lectures, letters, and movies, and the hypocrisy and false propaganda will evaporate like the fog upon the rising of the Sun in the morning. **SP:** Similarly, sometimes after, he [Mao Tse Tung] will not be accepted. That is my proposition. As Russia is not accepted now, some days after, he will not be accepted. Similarly, your also theory will fail. That is my proposition. Because I challenge that your theory is not perfect. Because Russia's theory was not perfect, it has failed. Similarly, I say your theory is also imperfect, therefore it will fail. Anything imperfect will fail. That is my proposition. **Revatinandana:** His propaganda is that it is perfect because it has made the Chinese people... **SP:** Propaganda, by propaganda you can do anything. That is different thing. But fact is fact. If your theory is not perfect, you make however propaganda, it will fail. *(Dialectic Spiritualism)* "By propaganda you cannot suppress the truth. You cannot suppress fire by propaganda. [...] It is a fight, do not be afraid." (SPL Tamal Oct. 30, 1976) If sincere followers do what is in their power to simply repeat Srila Prabhupada's instructions and try to implement them according to their abilities, then Srila Prabhupada's mission will flourish, and those who do not will fade away in due course of time.

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## **CHAPTER 158: DISOBEDIENCE, OFFENSES, NO AUTHORITY**

**(1)** "A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (*Svetasvatara Upanisad 6.23*): *yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah...* 'Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.' This Vedic

*injunction is very important, and Sri Chaitanya Mahaprabhu supported it by His personal behavior.”* (CC Adi 7.95-6 purport) **(2) “A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts. PURPORT: At the present moment it has become fashionable to disobey the unimpeachable directions given by the acaryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Krishna consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions.” (SBhag 4.18.5) **(3) “So, when you change, then the authority is lost. Just like in our society, sometimes they do something nonsense and they say, ‘Prabhupada said.’ (laughter) They are doing that. We know that. It is deteriorated like that. [...] Now after my departure, if you do not do this, then it is lost. If you go on as you are doing now, then it will go on. But if you stop...”** (SPConv May 9, 1975)**

### **AUTHORITY IS LOST BY DISOBEDIENCE**

The ISKCON GBC holds that they are the ultimate managerial and spiritual authority in ISKCON, deputed by Srila Prabhupada to fill his shoes and take his place in running the movement. They take it that the total GBC is identical to Srila Prabhupada and therefore authorized to modify what Srila Prabhupada gave us, and even to introduce those things that Srila Prabhupada specifically spoke against. The GBC is, in their estimation, the highest authority to decide all matters in lieu of Srila Prabhupada himself, even by innovative introductions, such as adulterative, unending book changes and vote approval methods of certifying diksha gurus, both of which Srila Prabhupada sternly warned against. As such they have not faithfully followed Srila Prabhupada’s instructions, but have disobeyed them with an idea that whatever they do is the same as if Srila Prabhupada did it. This is almost the same as thinking that I am God with absolute authority. What sheer foolishness. This attitude on the part of ISKCON’s misleaders has led to practically all of ISKCON’s problems today. The phrase “ultimate managing authority” from Srila Prabhupada’s Last Will has been grossly abused and misinterpreted. Rather than catch the essence of Srila Prabhupada’s instructions not to change anything, that *“the management system shall go on as it is now,”* the GBC decided, in a stupor of delusion, to tamper with the books, the deity worship, the method of parampara continuance, all unsupported by any specific instructions from His Divine Grace. They have spoiled everything and brazenly betrayed Srila Prabhupada’s trust, hopes, and expectations. And even after four decades of chaos and disasters, the GBC has still not come to realize the errors of their ways, and they continue to destroy more, little by little, of what is left, with their disobedience, offenses, and thus losing whatever authority they started with. Actually there are some indications of a “pause” in their march to doom, as some more conservative GBCs are now hesitant to adopt more innovations, such as approving female diksha gurus, having become weary of continual deviations.

The authority which Srila Prabhupada imparted to the GBC and his senior leaders was given in faith and trust, in the hope that it would not be misused. But it ***was misused***, and their mandate was re-interpreted and stretched far beyond its limits. Tamal wrote about this: *“Guru, sadhu, and shastra check and balance each other. But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstances.”* Led by Tamal, the GBC has committed great offenses against Srila Prabhupada with many misdeeds of gross disobedience. Srila Prabhupada, with the authority that he gave in trust having been abused and betrayed, cannot at all be pleased. The consequences for displeasing the Acharya are ruination of one’s spiritual life and a halt to spiritual advancement. By imposing their disobedience and deviations upon all the devotees with a regime of repressive tyranny, the GBC has thwarted their spiritual advancement as well by entangling them in the society-wide

offenses and deviations that they have imposed. These misleaders have failed the test of their responsibility, yet continue to make things worse with ever more new concoctions and disobedience.

### DISOBEDIENCE OF THE BONAFIDE SPIRITUAL MASTER'S ORDERS

(1) *“Regarding Kirtanananda, he is undoubtedly a good soul, but lately he has been attacked by maya; he thinks too much of himself— even at the risk of **disobeying his spiritual master** and talking nonsense about Krishna. As a man haunted by a ghost talks so much nonsense, so also when a man is **overpowered by the illusory energy**— maya, also talks all sorts of nonsense. The last attack of maya upon the conditioned souls is impersonalism. **There are 4 stages of attack of maya**; viz.: 1) [...] a protagonist of religion, 2) is that man neglects religiosity and tries to improve his economic development, 3) is to be protagonist of sense enjoyment & when a man is frustrated in all the above mentioned stages he comes to, 4) which is impersonalism, and thinks himself one with the Supreme. This last attack is very serious and fatal. Kirtanananda has very recently developed the 4th stage malady on account of his **negligence and disobedience to his spiritual master**. Sometimes a foolish patient when he is out of feverish attack by the grace of the physician, thinks that he is cured and does not take precaution against relapse. Kirtanananda's position is like that. Because he helped the society in starting the Montreal center I thought he is now able to start other branches and when he asked me to give him sannyasa I agreed taking the opportunity of his presence in Vrndavana. Simply by his Sannyas dress he thought himself as cured of all material diseases and all mistakes but under the influence of maya, he thought himself a liberated patient, just as the foolish patient thinks himself cured from the disease. Under the spell of maya, he **deliberately disobeyed me** by not going to London and consequently his disease has relapsed. Now in N.Y. he has began to dictate nonsense in my name— such as giving up robes, flags etc. Instead of opening new centers he has began to deliver his nonsense sermons amongst his Godbrothers which are all against our principles. For the present he should simply chant Hare Krishna and cease to deliver lectures because he has not understood the whole philosophy very nicely.”* (SPL Pradyumna Oct. 17, 1967)

(2) *“I saw a little tendency of being turned by foolish Kirtanananda. but I was confident that Kirtanananda was not so strong as he would be able to defeat you. I was completely confident of your sincerity of service and my choice of your being president of the society is right. I may disclose herewith that I never took Kirtanananda into complete confidence but I was trying to improve his position because he has also rendered much personal service to me. I am very much obliged to him for the service as I am to my other disciples and I am very sorry that **Maya has taken advantage of his disobedience & he has fallen to Maya's illusion**—but he should not continue for a very long time as I will always pray to Krishna for his recovery. For the time being he should simply chant Hare Krishna without any attempt at lecturing. The impersonalist cannot render any service to Krishna because he is a great offender. Under the circumstances, **Krishna will not accept food prepared by Kirtanananda in his present diseased condition**. If he at all wants to render service to Krishna he may be engaged at washing dishes and this will improve his condition.”* (SPL Brahmananda Oct. 19, 1967)

(3) *“So this is the process. That is the... You sing every day. Guru-mukha-padma-vakya, cittete koriya aikya. That is the process. Wherever you live, if you follow strictly the instruction of guru, then you remain perfect. **But if we create, concoct ideas against the instruction of guru, then we are doomed, hell**. Yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi. There is no more shelter, finished. [...] If guru thinks that 'This person, I wanted to take him back to home, back to Godhead. Now he is going against me. He is not following,' aprasadat, **he is displeased, then everything is finished.**”* (SPConv Feb. 3, 1975) (4) *“**You have to carry out his order**. That's all. God's representative is guru. So he's asking you to do this, to do that. If you do that, that is pleasing. [...] **If you displease him, then you are nowhere**. Therefore we worship guru... A guru should be accepted as God. That is the injunction of all sastras. (SPConv Feb. 27, 1972) (5) *“If he displeases Krishna's representative he has no entrance to Krishna's kingdom, however learned or whatever he may be. Immediately rejected. In a business office, suppose a secretary is there. A clerk does not accept the**

order of the secretary. Immediately he should be dismissed. In my personal experience, when I was young manager in a big chemical concern, one correspondent clerk, he disobeyed me. I reported to the head boss. He immediately came and he said, 'Get out immediately from the office.' And he wanted to plead in so many ways. Said, 'No, if you don't go out, then I shall call my doorman. He will forcibly get you out. Get out.' I was sorry because this man is dismissed immediately, but he took. Disobedient... **'Obedience is first discipline.'** So if Krishna's representative is disobeyed- **'Get out immediately.'** Krishna is very strict." (SPConv Dec. 12, 1970)

(6) "As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure." (SBhag 8.17.1 purport) "Somebody says that "Krishna appeared five thousand years ago. He's no longer present. Then how we shall execute Krishna's order?" Krishna's order can be executed by executing the order of the spiritual master. [...] **We cannot disobey.** [...] This is the process. In CC it has been very extensively explained what is the position of the spiritual master." (SPLecture Oct. 29, 1972) (7) "But when you accept a spiritual master, that is not allowed. Unless you cent percent agree with the spiritual master's opinion or philosophy, there is no need of accepting a spiritual master. There is no need." (SPLecture Nov. 27, 1968) (8) "A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the Sun-god, from whom the instructions of Bhagavad-gita have come down to the earthly kingdom. One should, therefore, follow the path of BGita as it is expressed in the Gita itself and **beware of self-interested people after personal aggrandizement who deviate others from the actual path...**" (BGita 4.42)

Probably most Srila Prabhupada followers today believe the GBC has forfeited their claim and rights to the responsibility that Srila Prabhupada gave them, due to the total mismanagement and ruination they have effected upon ISKCON in their disobedience to his instructions. An ordinary temple president could have done much better, whereas even an entire body of thirty, supposedly senior men have caused such a horrible state of affairs in Srila Prabhupada's mission. This has now become an emergency crisis that the rank and file devotees MUST rebel against and correct themselves. "From now on unless I order you do something change or in addition, go on with the usual standard way. You manufacture ideas and then I have to waste my time. I have given you everything already, there is no need for you to add anything or change anything. Why you are asking these things? Who has given you such freedom?" (SPL Dhruvananda Jan. 4, 1973)

#### **OFFENSES AND DISOBEDIENCE LEAD TO LOSS OF A DISCIPLE'S AUTHORITY**

Srila Prabhupada speaks about disobedience to the guru, which causes one to lose his "authority." "Authority is your spiritual master. You do not know who is authority? Why this question is there? If one is initiated, then he accepted the authority. And if he does not follow the instruction of spiritual master, he is a rascal. He is defying the authority. That's all. [...] **A siksha-guru who instructs against the instruction of spiritual, he is not a siksha guru. He is a demon.** Siksha guru, diksha guru means... Sometimes a diksha guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the siksha guru. Siksha guru does not mean he is speaking something against the teachings of the diksha guru. He is not a siksha guru. He is a rascal. Because that is offense. Guror avajna. [...] defying the authority of guru. This is the first offense. **So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning.** [...] If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be siksha guru or anything else. He is finished, immediately. Guror avajna sruti-shastra-nindanam, namno balad yasya hi... You do not study all these things. You become initiated. There are ten kinds of offenses. Do you have any regard for these things or not? You must avoid these ten kinds of offenses. The first offense is to disobey the orders of guru. [...] So if you are offensive, how you can become advanced by chanting? That is also not possible." (SPConv July 4, 1974)

Clearly, spiritual advancement is checked by disobeying the guru, which is offensive. One who instructs contrary to Srila Prabhupada's instructions is not a siksha but a demon. So much for anyone's



sentimental ideas that the GBC means well despite their imperfections. They are broadly teaching the members of the Hare Krishna movement contrary to what Srila Prabhupada taught. This is demoniac, offensive, and blocks everyone's spiritual advancement. *"Kirtanananda may be eager to address in the Harvard University but recently he has lost his link on account of disobedience. You sing every day morning that by the mercy of the Spiritual master one can please the Lord and one who has not pleased the spiritual master cannot have any access in the realm of Krishna Consciousness. [he] has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. [...] becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. So it is my definite opinion that his lecture anywhere now will bear no spiritual sequence. He must rectify his mistake before he can play in our Society any important role. By lips he says that he is a surrendered soul but by action he is thinking differently."* (SPL, Oct 6, 1967)

Here we see that anything a disciple does after he seriously disobeys the guru's orders cannot be beneficial because he "loses all importance in Krishna consciousness." If we displease Srila Prabhupada then one cannot have "any access to the spiritual realm." *"So long as one is engaged in devotional service, he is immune to the reactions of his past sinful activities, but if he chooses to give up this devotional service, then he has to undergo all these reactions"* (SPL Nityananda Nov. 12, 1971) If one gives up devotional service, such as by disobeying the guru, he is no longer protected from his previous karma, meaning he becomes entangled again in the material world. *"One may understand or not understand; if he is actually engaged in Krishna's service, under the direction of spiritual master, he is liberated. But if he voluntarily accepts again maya's service, then he is become conditioned. This is the secret."* (Plotinus, discussed with Hayagriva, 1972)

*"In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. [...] the teachings ...should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. **But if one has a motive for personal sense gratification, his devotional service is manifested differently.** Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's."* (SBhag 3.29.8 purport) When one does not act under Srila Prabhupada's directions or has a motive for sense gratification (both of which apply to ISKCON's guru system), he becomes conditioned again, and then his service deteriorates, with pride, envy, anger, personal ambition, etc. This is the description of ISKCON's condition where the general quality of participants declines as the institution becomes increasingly disobedient.

*"Yes. If you don't follow the instruction of guru, then you are fallen down immediately. That is the way. Otherwise why you sing, yasya praadad bhagavat-prasado. It is my duty to satisfy guru. Otherwise I am nowhere. So if you prefer to be nowhere, then you disobey as you like. But if you want to be steady in your position, then you have to follow strictly the instruction of guru."* (SP Feb. 3, 1975)

In ISKCON it is commonly stated that one who is following properly the orders of Srila Prabhupada, then he is considered on the liberated platform and can act as an initiating guru. But Srila Prabhupada never said that. Is ISKCON's guru system following Srila Prabhupada's instructions? The answer is no. One who has deliberately disobeyed the wishes and intent of his spiritual master is simply cheating. ISKCON leaders have cheated their membership with deviations for four decades. *"Brahma praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has [...] four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the parampara system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not*

*cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only.”* (SBhag 3.24.12 purport) *“If you can please your spiritual master, then you know that God, or Krishna, is pleased. [...] And if you cannot please your spiritual master, then you must know that **you do not know your whereabouts**. You do not know where you are going.”* (SPL Sept. 25, 1968)

Disobedience to Srila Prabhupada’s orders results in a “whereabouts unknown” status. This is the actual condition of everyone in ISKCON, both misleaders and their following. Srila Prabhupada gives a great warning to those who would pose themselves as initiating spiritual masters. He never gave any order nor specific instruction for disciples to take on the role of initiating new disciples. This is all maya. The quotes below reveal the presence in the Hare Krishna Movement of those who pose as devotees, yet are simply persons meant to destroy the works of Srila Prabhupada. There are different types of “devotees.” Some use Srila Prabhupada’s assets for their own selfish purposes, and others want to serve Srila Prabhupada’s purposes. These two kinds of devotees are in the Hare Krishna Movement. **(1)** *“...It is also said, phalena paricyate one’s success or defeat in any activity is understood by its result. There are many karmis in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmis want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmis, although the karmis may dress like devotees... A karmi, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmis and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmis and jnanis than for the devotees.”* (CC Mad 19.157 purport) **(2)** *“An actual Vaishnava is very pleased to accept another Vaishnava who is bestowing the Lord’s mercy. A mundane person in the dress of a Vaishnava should not be respected but rejected. This is enjoined in the shastra (upeksha). The word upeksha means neglect. One should neglect an envious person. A preacher’s duty is to love the Supreme Personality of Godhead, make friendships with Vaishnavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaishnavas in this Krishna consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaishnava. When Narottama dasa Thakura say chadiya vaishnava seva [...] he is indicating an actual Vaishnava, not an envious or jealous person in the dress of a Vaishnava.”* (SBhag 8.9.28 purport)

From these statements by Srila Prabhupada the conclusion is that anything anybody does has value if it is connected to the parampara through loving devotional service under Srila Prabhupada’s order, and if Srila Prabhupada is pleased with it. If Srila Prabhupada is not pleased, then there is no progress. It is very doubtful whether ISKCON participants are making spiritual advancement, any at all, because of the offenses, disobedience, deviations, and abuse of authority which takes place in the institution, inspite of chanting Hare Krishna and reading Srila Prabhupada’s books. Of course, if a devotee is sincerely trying without ulterior motives, nothing can obstruct his devotional progress. But this is very difficult to accomplish under the heavy, miasmatic ISKCON atmosphere. It is no wonder so many thousands prefer to pursue their Krishna consciousness outside ISKCON, carefully choosing their association. If the ISKCON leadership wants to have spiritual authority, they must understand and accept that Srila Prabhupada remains the supreme authority in all matters in ISKCON, and give up their deviated interpretations and concoctions which are not supported nor authorized in Srila Prabhupada’s teachings. The GBC cannot act as the new Srila Prabhupada; they are but managers, trustees, and executors of His Divine Grace’s will, not the “new interpreters.”

### **OFFENSES AND DISOBEDIENCE ARE RAMPANT IN ISKCON TODAY**

Srila Prabhupada warned his senior men to be vigilant and strong to avoid deviations. **SP:** Just now everything is going on, but after my demise it may be taken away from your hand. I understood it long ago... So how are you going to guard yourself? That is the problem. **Bhavananda:** There will be men, I know. There will be men who want to try to pose themselves as guru. **SP:** Very strong

management is required and vigilant observation. *[Ironic that Bhavananda posed as one of those false gurus just a few months later.]*

*“They say that this movement is run on the basis of GBC authority, but Prabhupada says it is on authority of Bhagavad Gita and Bhagwatam. Now everything has become degenerated in politics, material development, expansion.”* (Gurukripa das, 2009) What are the deviations/ disobediences in ISKCON today? (see Ch. 118-145) Some examples: **(1)** Providing for initiations in the future with several evolving, concocted systems, the last being a vote-approval process with seminars and retreats to approve volunteers as a new guru **(2)** Thousands of ongoing changes to Srila Prabhupada’s books with no end in sight, often changing the changes too **(3)** Changing the deity worship and watching as the kirtans morph into sahajiya nonsense **(4)** Subjugation of Srila Prabhupada’s authority and teachings to speculative GBC concoctions **(5)** Srila Prabhupada is dead and gone, we now need new interpreters of shastra and parampara and physically alive diksha gurus.

### **A TIME OF DIFFICULTY AND STRUGGLE IS AHEAD**

It appears that a time of great difficulty and struggle for truth lies ahead for the Hare Krishna movement. The powerful GBC-guru cartel that controls ISKCON will not give up their positions without resistance to the very end. Part 17 studies the restoration or “house-cleaning” of Srila Prabhupada’s mission. Demonic authoritarianism and repression are increasing in the current times. Modern technology is being used to deprive people of truth, knowledge, and history and we face a period of chaos and great difficulties as the struggle between truth and evil intensifies in the world. This will be reflected in the corrupted ISKCON as well. Over the next several decades we may see a gradual purification of the Hare Krishna movement as prominent gurus pass away and the general devotees become more educated and experienced in their understanding of Srila Prabhupada’s instructions and intentions, and they become more focused on how to implement them. The movement may polarize further into two prominent camps: one ISKCON with vote-approved, self-appointed gurus, and another ISKCON with Srila Prabhupada as the sole diksha and current link guru. Eventually one will wither and the other will thrive, which we suspect will be the latter.

Most devotees are readily equipped to recognize evil when they see it directly. What they are not equipped for and must learn from experience and realization is how to recognize evil in some disguise, even disguised as spirituality. This requires devotees to seriously study and discuss Srila Prabhupada’s teachings. If someone is blessed by the parampara and Srila Prabhupada, he will succeed and prosper in Krishna consciousness. If someone is deviated, disobedient to Srila Prabhupada’s instructions and intentions, he will dwindle and fade away. Many cheaters may be able to variously interpret Srila Prabhupada’s instructions, but sincerity is required to understand the **actual intentions and true purposes**. For example, one can find many quotes that Srila Prabhupada seemingly wanted his followers to become gurus and make disciples themselves, and if one is ambitious in this regard, he will gloss over the clear requirement of getting “the order” before assuming the post of an initiating guru, and that a diksha guru must be a fully liberated pure devotee.

### **WE DO NOT CONDONE VIOLENCE IN CHANGING THE OLD ORDER**

The question arises about how the ISKCON power-elite will cede their positions without use of force. After all, the dreaded acharya disease is not cured by good reason or spiritual arguments.

*“So without revolution... you cannot change old order. ‘Old orders changes giving place to new.’ That old order changes. Everywhere it is by violence. The Mahabharata also, the battle of Kuruksetra. Krishna was there. He tried to settle up. But it was not settled without violence... Krishna also comes... for killing the demons.”* (SPConv Dec. 30, 1973) It is a fact that historically most of the time the entrenched systems and regimes of corruption and decadence only give way to reformation and change for the better via the agency of force and violence. The world is full of constant wars and the exercise of great force in search of victory for one’s purposes. It must be admitted that a full restoration of Srila Prabhupada’s mission could very well only come about by these means. Although we do not condone or promote violence or force, we recognize that likely it will unavoidably come to

that, even if no one wants it. Sulochan and others lost their lives in the struggle for truth, and it is unlikely they will be the only ones to do so. The preferred method for exacting positive changes in the spiritual mission is by preaching and “truth-telling,” and these books are an attempt to do that. Force to remove the previous regime usually leads to another repressive regime, but by appealing to the goodness and intelligence of sincere spiritual seekers, a revolution of consciousness can be achieved. Srila Prabhupada did it, with his style of determination, hard work, and loving kindness, and so this is our preferred path forward. History also has examples of non-violent revolution, like the fall of the Iron Curtain in 1989.

### **TAMAL’S ESSAY: PERILS OF SUCCESSION (excerpt)**

*“The departure of ISKCON's charismatic founder traumatised the Society's entire membership and [...] inaugurated an extended struggle to resolve the issue of authority. His death was not sudden, but followed a protracted illness lasting a year. Though devotees had enough time to prepare themselves for the inevitable conclusion, their total dependence upon Prabhupada left them deeply shaken by his absence. The aftershocks were felt [...] individually and on ISKCON as a whole. Prabhupada had warned that the acharya's departure is a great loss to the world; the spiritual vacuum thus created would be the cause of havoc in his institution, a view confirmed by the history of the Gaudiya Matha. But despite such warnings, ISKCON's leaders acted hastily to fill the void created by Prabhupada's departure. No doubt they were motivated by one of Prabhupada's final requests that they at least maintain what he had left them. Yet immaturity and, on the part of some, desire and ambition, led to the establishment of a zonal acharya system in the 1980s which threatened to leave ISKCON as divided as the Gaudiya Matha. [...] all the heresies of continuity concern the problems of preservation of tradition- whether during the founder's time (between his predecessors and himself) and during the time of his disciples (between the founder and themselves). Though the tradition's beliefs are at the forefront of these issues, the question of authority is no less an issue here than it was with the previous heresies, for arbiters must be there to decide exactly how traditions are to continue.”*

With amazing aloofness, an unaccountable Tamal muses about the chaos after Srila Prabhupada’s departure as though he himself had little to do with it- “immaturity” in self-declared acharyas? “Some” desire and ambition, as though this is in the past? Srila Prabhupada had made very clear how things were to go on, but Tamal and his band of ambitious poisoners of the Acharya completely neglected those instructions and established their own private guru enterprises. They disregarded the Acharya’s authority and instructions and substituted their own concocted idea that the composite GBC was now the new authority to re-interpret parampara continuity as they liked. The heresy was within, from Tamal and company’s deviation from the standard instructions Srila Prabhupada had made so clear, and not the deviations that the GBC had to confront from the outside. As IRM’s Krishnakant characterized: **“Tamal, the master at peril.”**

Tamal continues: *“...We have seen that much of the debate over authority and continuity has focused on this issue: namely, whether current GBC members and gurus are spiritually qualified. This same question will undoubtedly continue to be raised when considering ongoing succession. As the present generation of gurus expires, how will each of their disciplic lines be perpetuated? [...] Though the GBC is now well established as the legitimate successors to the founder-acharya, Srila Prabhupada, the mechanics of further succession, if left unresolved, are potentially schismatic. [...] ISKCON will continue to wrestle with knotty philosophical issues. Splinter organisations, which began as Gaudiya Matha grafts, offer nuanced understandings of Prabhupada's teachings. [...] scriptural statements are broad enough, no matter how carefully they are translated to allow for a wide spectrum of interpretation. No provision, no matter how carefully prepared, can avoid diversity of opinion, as the history of every religion testifies. A quick perusal of the heresies in this brief survey illustrates the well-known truth that history repeats itself. Whatever heretical issue Prabhupada resolved had to be dealt with again after his departure. There is nothing to suggest that the future will be different.”*

**Spiritual qualification begins with obedience to Srila Prabhupada's instructions**, which Tamal admitted in 1980 that the GBC had not followed. Tamal nor the GBC need worry about the mechanics of succession- these issues arise from their disobedience in concocting unnecessary methodologies of parampara continuance. If the Acharya's orders are followed, there is no need of interpretation, provision, or risk of heresy. Tamal's bloviations try to hide their deviations, and he speculates uselessly how to solve the problems that he thinks naturally follow the disappearance of the Acharya. However, he and the GBC, by their deviations and disobedience, are the real problem that derailed the mission from Srila Prabhupada's charted path for the ISKCON institution and the Hare Krishna movement.

## CHAPTER 159: POLITICS, FORCE, AND VIOLENCE

The zonal acharya decade 1978-1987 bred an atmosphere of "anything goes" wherein the gurus and their loyal followers were engaged in all types of legal or illegal activities "for Krishna." The use of "politics" became almost universal in the movement, whereby ISKCON gurus and their followers used duplicity, betrayal, heavy-handedness, and deceit to get their way in overcoming all opposition. ISKCON had become a cult in the derogatory sense where fanaticism prevailed and the Krishna consciousness that Srila Prabhupada had taught was covered and obscured by all manner of irregularities and anomalies. Below only touches upon some of what happened and still goes on in the ISKCON society today. ***Since the zonal acharya era, the politics, force, and violence in ISKCON has become increasingly subtle and hidden, but still fully present. These things are now systemic, institutional, legalized, and formalized. "You all should co-operate and then things will go on very nicely. We should not bring in politics. That is a very nasty thing."*** (SPL Sukadeva Sept. 18, 1975)

### MURDERS OF DEVOTEES

In New Vrindaban there were a series of murders, including missing persons who were never found. Confirmed and suspected murders included: Sulochan (Ch. 99), Chakradhari, Randall Gorby, Tarudas, and at least three others (1980-1986). This is partly documented in *Monkey On A Stick* by Hubner & Gruson, 1988. Besides the conviction of Tirtha das for two murders as the unofficial "enforcer" of New Vrindaban's administration headed by Kirtanananda, several other New Vrindaban devotees in the administration at that time were sentenced to jail, or received reduced sentences or immunity, including Dharmatma, Kuladri, Dulal Chandra, and Tapopunjab. Radhanath Swami was never charged, although deeply involved in Sulochan's murder arrangements, according to multiple testimonies. Hayagriva evaded prosecution when he died in 1989. Kirtanananda was jailed 1996-2004 after Tirtha das decided to testify against him. And (p. 259): *"Taru disappeared during the winter of 1980. ...Devotees were told not to mention his name. Sargeant Westfall heard the rumors and quietly made inquiries. But he couldn't get a lead on what had happened to Taru. 'I have had a revelation,' Kirtanananda announced one day, 'I dreamed that Taru has gone to India and jumped into the confluence of the three holy rivers. He has drowned.' Taru was never seen or heard from again."*

Also there was the unsolved murder of Jiva das, the leader of Hansadutta's women's collection party around 1979. He was found in a California river after many years of illegal activities and abuse of women devotees, all with the knowledge of the local ISKCON authorities. Caturbahu das from New Orleans temple in 1986 was tied to a chair at his French Quarter art gallery at night and murdered by knife. The police said it was clearly an inside job. Rumors pointed to a German tough-guy "devotee" who had been in New Orleans that day and who was known as an "enforcer" agent of some of the zonal acharyas. It was said Caturbahu uncovered a drug importing operation by some gurus, using his business as a front, and his murder remains unsolved.

**"The further a society drifts from the truth, the more it will hate those that speak it."**  
-George Orwell

### SOME INCIDENTS OF VIOLENCE, ARSON, FRAUD, AND FORCE

(1) Jadurani was badly beaten in New Vrindaban by fanatical followers of Kirtanananda (with his consent) because they felt she was offensive to their pure devotee guru. This was months after she had been forcibly kidnapped and driven out of Los Angeles by Ramevara's men (1980). (2) Various scams were developed by some of the zonal gurus to collect large amounts of money through fraud or copyright infringements. The FBI raided New Vrindaban in late 1986. (3) In New Vrindaban there were many unexplained house fires, some set by local hoodlums, but most were for insurance claims or attempted murder. The community leadership including Kirtanananda was involved. Nityananda das from the Mississippi farm openly heard about the insurance fires. The full range of illegalities in New Vrindaban is chronicled in a book series by Henry Doktorski. (4) Rival devotee collecting parties travelling in vans would sometimes cross paths, such as those sent out by Kirtanananda, Ramevara, or Hansadutta, and the result was often slashed tires, raided warehouses, harsh threats, and physical fights. There was no brotherly love between some of the parties involved. (5) Jayapataka's followers have been implicated in incidents of violence, under the influence or instruction of their guru. Bomb explosion in Mayapur, mysterious poisoning in Malaysia to take over valuable property, suspicious suicide in a Bengal prison, and more. (6) Other incidents in North Carolina circa 1997-98 are described in Ch. 49: Bearing False Witness. (7) The dirty politics, force, duplicity in ISKCON continues to this day, but the open violence and murders have been left behind while the movement has "matured." The history of these irregularities would require volumes to do even partial justice, so widespread were the irregularities in the Society by those who had hijacked the mission. (8) *"In the Phillipines a fanatic Hansadutta follower (Ripughna) tried to kill me for preaching against his so-called guru. I barely escaped with my life. Ripughna chased me out of the temple, running after me, madly wielding a bush-knife (Bolo), myself escaping to the main road, flagging down a car which brought me to Cebu City where I hid in a guest house for three days. I was told that Uthal das was ordered to liquidate Jitarati (who funded the Cebu Temple) and have his corpse disposed of into the ocean near Cebu City. But Uthal's helper refused to do this."* (Urdhvaga das, 2000)

Jitarati's planned murder by roadside rifle fire was confirmed by many local Phillipines devotees.

### **POISONING SRILA PRABHUPADA SHOWS THEY WILL DO ANYTHING**

Now that the poisoning of Srila Prabhupada has been established beyond doubt with scientific and forensic evidence, it can be understood what kind of men have taken over the Hare Krishna movement; some are murderers, and some are demons who are prepared to commit the worst of all crimes. After the poisoning of their spiritual master, the hijacked movement witnessed all types of mayhem: physical and sexual abuse of the children, abuse of women (including prostitution and virtual slavery), insurance fraud, murders, beatings, theft, adulterating Srila Prabhupada's sacred books, etc. Let no one doubt the evil nature of some of those who have taken over Srila Prabhupada's mission. While Duryodhana was evil, Bishma and Drona were complicit.

### **REMOVING A TEMPLE PRESIDENT AND THE FLOATING VYASASANA**

In Nov. 1983, Rupanuga das, co-GBC for ISKCON's New Talavan farm, asked Nityananda das (temple president who started the farm in 1974) to help the Tennessee Murari Sevak farm project by taking 70 of their cows which they could not care for. The reply was "not over my dead body." New Talavan already had 80 cows, and was short of pasture and manpower. Why not help the Tennessee farm so they could meet their own responsibilities instead of weakening another project and rewarding the limited success of New Talavan with the disincentive of forced burdens shifted from irresponsible others who had mismanaged and failed?

In late Dec., co-GBC Jayapataka Swami called Nityananda das to New Orleans for a meeting. Avoiding eye contact, mesmerized by the first laptop computer in ISKCON, he explained that the farm project had not been expanding very well, that two of the farm men had appealed to him, and that he thought the New Orleans temple president Vrikodara das should also be responsible for managing the farm. Under one leadership, both projects could develop nicely, he said. Shocked, Nityananda protested that the two projects had originally been under his joint supervision, and he had started

them both, but that a former GBC had insisted they be run separately, resulting in the farm being isolated and cut off from the city temple for the last 8 years. New Talavan had struggled, with no interaction from New Orleans temple except for an annual swim party. All these years, Vrikodara das, who Nityananda had trained and installed in New Orleans, had isolated and shunned the farm project. Now he was cleverly colluding with Jayapataka to depose Nityananda and take over the farm too. It was a variation of the same disease: kill guru, become guru, but it was remove president, become president. Vrikodara's hero was Kirtanananda and he had drunk of the ambitiousness that was prevalent amongst ISKCON leaders. Jayapataka wanted Vrikodara in charge of the farm because Nityananda had an "open guru" policy that allowed the farm devotees to choose a guru other than he. It was a political coup. Nityananda was not Jayapataka's man whereas Vrikodara was his man.

Nityananda appealed to co-GBC Rupanuga, who remained "neutral," saying: "See no evil, hear no evil, speak no evil." He accepted the betrayal- a rejection of his 13 years in New Orleans and New Talavan- with a depressed, angry mind. The GBCs urged him to focus on his incense business to support the farm financially while it would be better managed by an ambitious protégé whom he had recruited 12 years earlier. There was no discussion, no sympathy, just a cold notice of being replaced. This was what happened to Godbrothers who were not sold-out supporters of the new gurus. Then late one night in early Feb. 1984, a huge two-level cattle truck secretly unloaded 70 cows from ISKCON's Tennessee farm into New Talavan's north pastures. Tattva Darshan called to explain he had been engaged by Jayapataka Swami in arranging the moving of cows. He apologized; he was just doing his service. Nityananda das was furious, and arranged the hire of another cattle truck to take the cows back to Tennessee. However, when the truck arrived, Vamanadeva das was waiting with his pickup truck blocking the pasture gate, and he claimed to have GBC authority to physically prevent the reloading of the cows. He could do nothing- he had been effectively removed as temple president, undercut by the New Orleans temple president's coup, and sidelined by the two co-GBC men Jayapataka Swami and Rupanuga das. The bewildered devotees made no protest to the GBC decision.

How could these leaders do this? They were using ruthless, dirty politics with long time, pioneering temple presidents. They wanted only "yes" men or their disciples in all positions. Nityananda had a policy of using several gurus to initiate farm devotees so no one of them could become too powerful. Angry, he could not restrain himself. During the noon worship, he backed up his Volvo station wagon to the temple door. Offering obeisances to Srila Prabhupada and the deities, with a rush of adrenaline he picked up the monstrous, new guru's Vyasasana, dragged it out the door, and pushed it into the back of his Volvo, driving off down the road with devotees staring aghast and the hatchback door bouncing. Ten miles away, on the Bogalusa River bridge, he stopped. Shouting "Hare Krishna!" and "Haribol!" he tossed the red velvet chair of the zonal acharyas into the dark, murky river. He watched as it floated right side up into the vast, forbidding cypress swamps of the Louisiana bayou country. Unfortunately, it was only a symbolic. No one dared speak about this incident, but he freely admitted to all what he had done. Two weeks later he was driving east into the rising sun, and an epiphany inspired him to leave ISKCON and start all over. He began planning a new project and future without the GBC or gurus, their blind followers, being loyal only to Srila Prabhupada.

### **THE WAREHOUSE AND HOME BREAK-INS AND THE STOLEN VOLVO**

During the first half of 1984, Nityananda das made plans for a new farm property to restart his service to Srila Prabhupada by developing another rural devotee community. While still residing on the New Talavan farm, he rented a storage unit in the nearby town and went there daily to pack and ship incense orders he had gotten by phone calls. He made the mortgage payments and covered the New Talavan farm expenses, but kept aside excess profits for a new project. No GBC nor Vrikodara from New Orleans came to see him or phone him. Not sure what to do, Nityananda called Vrikodara several times, who said they were waiting for him to turn over the incense business, checkbooks, and bank accounts. Stalling, Nityananda was in no mood to lose his incense business, developed since 1971- he considered it was his to use in Krishna's service, and he was very upset about the slick coup

by which he had been sidelined. Soon he had a down payment ready and began to go out looking at properties west of New Talavan. The word reached Vrikodara and the GBC. One morning Nityananda found his town warehouse had been broken into and cleaned out. The cost of stolen goods was \$10,000, and he soon ascertained the work to be that of an unstable farm devotee, Tarachandra das, and a GBC "enforcer" and heavy-guy who had been in New Talavan that week. The theft was reported to the police but to no avail. Vrikodara claimed to know nothing. Then his residence was broken into and many items taken: ham radio, photocopier, TV and so on. He left with his family on July 9, 1984.

He was finally pushed out. Three hours away, Nityananda rented an apartment in Louisiana and resumed his incense sales from home. The savings were slowly increasing. He felt bad about abandoning the farm mortgages, which were high due to purchase of about 1000 acres over the past few years. But they wanted the farm without him, so they now would have to face the responsibility that had been yanked away from him. Around 3 AM one morning, the Volvo, full of merchandise, ready for a road sales trip, disappeared from in front of the apartment. The GBC enforcers had struck again. The merchandise: \$5000. Nityananda bought a new vehicle and found Tarachandra selling the stolen goods to his clients. New Talavan went into competition with Nityananda, with Vrikodara, making phone calls to the same customers. With not even a discussion or meeting; it was break-in, theft, instant enemies, dirty politics, power grabbing, and undercutting competition.

Within a year Vrikodara and New Talavan were out of the incense business due to their own mismanagement. An anonymous call informed that the stolen Volvo was at a local parking lot. The insurance company took it. A year later, the Mississippi New Jaipur farm project was begun, lasting from 1985 to 1992. It became the first Prabhupada Anuga community of devotees who accepted Srila Prabhupada as the sole diksha guru for the Hare Krishna movement. Vrikodara accused in a newspaper article that Nityananda das had left New Talavan with a large sum of embezzled cash, which was untrue. All funds were earned from his own incense sales after the break-in. Vrikodara das, who had the backing of the GBCs Jayapataka, Kirtanananda, and Hridayananda, was the real thief. He in turn was ousted by devotees two years later. Later Nityananda came to see how he had escaped the polluting association of Srila Prabhupada's poisoners and their ambitious supporters. He took the entire episode as Krishna's mercy on him.

### **PARTNERS IN CRIME AND THE CODE OF SILENCE**

One thing common across the criminal dimension (to which we assert and qualify ISKCON to be a part of) is the use of an implicit or explicit oath which exacts cultural, institutional, or group pressure to ensure members remain loyal, remain silent, and do not reveal "company" secrets. For example, the Sicilian Mafia, having existed for centuries, has one of the most powerful oaths, that perhaps has contributed to its survival despite attempts by several governments to eradicate it. The oath is known as **OMERTÀ**- a code of silence and secrecy that forbids members from betraying their 'brothers' to authorities or rivals. The penalty for breaking this oath is death. That, however, does not end there, as family members of the traitor are also punished by death. And if a betrayal is grave, his entire kinsmen may be wiped out. What are the 5 codes of Omertà? 1). A Code of Silence: never to "rat out" any Mafia members. Never to divulge any mafia secrets. 2). Complete obedience to the boss and his orders, no matter what. 3). To provide any necessary assistance to any other respected or befriended Mafia faction. 4). Any attacks on family members must go avenged. "An attack on one, is an attack on all." 5). Avoid contact with the authorities. In their strongholds, the group imposes the oath on the whole population. Residents are expected to remain silent, or be punished by death. A Sicilian proverb: *"He who is deaf, blind, and silent will live a hundred years in peace."*

In ISKCON, in lieu of the threat of death, there are effective substitutes employed: Disgrace before all your friends, fear-mongering of spiritual catastrophes (e.g., blasphemy), the principle that only those in "good standing" may avail of institutional benefits such as social life, salaries, positions and prestige, and ultimately the promise and reward of guruship (this is no small thing and the ultimate Siren song). This is why none of the original 11 zonal acharyas have spoken out about their





offenses and deviations if one inattentively fails to conform to institutional directives and policies rather than his own conscience and intelligence (3) Fear of loss of friendship, social life, salary, prestige and position if one fails to conform in this way. In compiling this book we were met with countless instances of devotees who were intimidated and fearful of speaking their minds or giving historical facts as they experienced them. **LIES:** ISKCON is a network of lies and contradictions, of half-truths and make-believe, as the general membership adjusts their inclinations to honesty and straightforwardness to the hypocrisies of the institutional management that serves its ruling elite of self-made unauthorised gurus. As an example of the lies in ISKCON, there is the GBC endorsed book *NTIAP* denying there is ANY evidence that Srila Prabhupada was poisoned, discouraging any further investigation or discussion with the threat of expulsion. **OPPRESSION:** The threat is always there-locally and societywise- as soon as one does not officially conform to institutional policies, one may be expelled, losing all facilities of residence, maintenance, association, position and devotional service, and even one's good name. One is not allowed to discuss edict-forbidden philosophical issues. This is a cult tyranny. Everything in ISKCON is for the benefit of their unauthorised guru. Srila Prabhupada is minimized in deference to the "new links in the parampara."

### **ABUSIVE CO-DEPENDENCY AND STOCKHOLM SYNDROME**

*"It is very shocking how normally sober devotees are so attached in their co-dependency with the corrupted and abusive GBC, despite so much chaos, deviation, and pain. I remember a meeting with the Board of Directors in Alachua. A lady who had supported the resolution regarding The Humble Guru, and the Statement of No Confidence, started to feel pressure from the community. So, we were discussing issues, particularly related to Srila Prabhupada as fully available as the current link to the parampara, for anyone in his movement for all generations in his movement. And, suddenly, in a rush of fear, she just blurted out, 'I just trust the GBC more than I trust us.' And that was her final statement. Her stance became, essentially, 'Whatever comes down from the international GBC regarding guru issues, I'm sure they got it right, and let's just follow. Let's trust them.' Good sense does not prevail over blind fear and negative emotions." (Dhira Govinda das)*

It is also curious that even after countless traumatic experiences at the hands of ISKCON's GBC and misleaders, some devotees, particularly those still in the institution, develop characteristics of "Stockholm Syndrome." Easily recognized in ISKCON, Wikipedia describes: "*Stockholm syndrome, or capture-bonding, is a psychological phenomenon in which hostages express empathy and sympathy with positive feelings toward their captors, sometimes to the point of defending and identifying with the captors. These feelings are generally considered irrational in light of the danger, risk, or abuse endured by the victims, who essentially mistake a lack of abuse from their captors for an act of kindness. ...roughly 8% of victims show evidence of Stockholm syndrome. It can be seen as a form of traumatic bonding, which does not necessarily require a hostage scenario, but which describes 'strong emotional ties that develop between two persons where one person intermittently harasses, beats, threatens, abuses, or intimidates the other.'* ...the bonding is the individual's response to trauma in becoming a victim. Identifying with the aggressor is one way that the ego defends itself. When a victim believes the same values as the aggressor, they cease to be perceived as a threat."

Co-dependency and Stockholm Syndrome require the support of neutral persons to assist the victim in breaking their psychological attachment and dependency towards their abusers. Devotees who have been thus traumatized require gentle affection and patience to help them return to reality. In this way everyone should be kind to those who have been thus conditioned by ISKCON's 45 years of crazy misleadership, abuse, tyranny, and chaos. Devotees trapped in an abusive relationship with the corrupted and deviant GBC often unreasonably support that leadership, but may be freed if given positive alternatives and are shown kindness and spiritual love by other devotees. Sharing the facts and truth is essential. It also can take 5-15 years out of ISKCON before a devotee is able to shed the conditioning and indoctrinations received while in ISKCON.

### **THE DEVOTEES ARE FIGHTING BACK, DOWN UNDER (AUSTRALIA)**

Subhalaksmi dasi in Nov. 2016 wrote of the Australian devotees confronting the Australian GBC and leaders, wanting to remove them by use of the voting rights provided in the DOM (Ch. 161).

*"The fight is going well. I am now in Adelaide and networking. As stated, I will have the media, police, Member of Parliament, Women's Organizations, Lawyers, etc all lined up BEFORE we release a video publicly. In the process of networking, many different informations of ISKCON corruption are coming to our attention. Our aim is not just to force the removal of the present Adelaide temple president but also the long serving GBC man Ramai Swami. Great focus and determination is required from me. Ramai Swami has long history of supporting abusers and banning those who speak in favour of victims of abuse. I am compiling a comprehensive, detailed and factual report stating his crimes against humanity. This report, fully documented and referenced, will go to the police and other agencies. It is my belief that if all the local devotees stay united and strong, and simply refuse to cooperate with the GBC decision to have a sex offender as Temple President, and indeed manage their own local temple without interference from corrupt and bullying outsiders, then this will be a great victory. It will inspire the devotees of other temples to stand up and be proactive in defending their communities from those who endorse sex offenders. I wish the Adelaide matter could be dealt with internally. But I have exhausted all internal methods of complaint. I was informed by a friend associated with Adelaide Temple that young women had suffered prolonged and traumatising sexual harrasment by the son of the Temple President. The Temple President who did nothing to stop it and indeed tried to punish the victims by forbidding them to perform their usual temple service. Abuse of women continued and indeed escalated. I spent many hours talking to distressed young women, their angry family members and indeed many members of the community who were extremely disturbed that the higher authorities had retained the Temple President, Adi Purusa Krishna das, in his position, despite the fact he had not acted to protect women who came to him complaining of being abused. It is worth noting that neither of the GBC men, Ramai Swami or Devamrta Swami, visited Adelaide to speak to the community members. Actually both of them have visited Adelaide for a matter of days only in the last 10 years. I joined the Hare Krishna Temple in 1973 when I was 17 years old. Within a short time I had experienced sexual harrasment, sexual assault and violent rape. If at all possible, I would like to be able to prevent other young women from suffering in these shocking ways.*

*"I have been campaigning to convince the decision makers of our organization that a man who fails to protect women from sexual abuse, even after being informed of their distress, is not fit to be the temple leader. Srila Prabhupada emphasized the need to protect women, and it is also contrary to the expectations of secular Australian society. I have written repeatedly to the Secretary of the ISKCON Australian National Council, Aniruddha das, to the Minister of Communications Bhakta das, to the Representative for Women on the ISKCON National Council, Krishna Rupa devi, to the Director of the Child Protection Office Damodara Pandit das, and to the entire National Council as a whole. I have personally spoken to 2 members of the Executive Council, Ajit and Mathura. All these people have ignored me or trivialised the complaints at Adelaide Temple or, even if sympathetic, have been unable to bring about a positive outcome. I have repeatedly asked for professional mediation, through ISKCON Resolve with Ramai Swami, the GBC man. He has flatly refused to participate. I have spoken to other members of the National Council who are concerned but feel powerless to act in ways contrary to the decision of Ramai Swami in particular for fear of reprisals. I wrote to the National Secretary requesting their minutes or other documentation to prove Ramai Swami's claim that the decision to retain Adi Purusa Krishna as Temple President was unanimous by the 5 Executive Council members. In line with the secret methods used by sinister organizations, I was denied permission to see the minutes. Getting nowhere with the Australian managers, I wrote to members of the International GBC. Again I was ignored or fobbed off. In the meantime pressure was put on the Director of Govinda Valley to move me on. He had no choice but to comply. In Australia, if you publicly disagree with Ramai Swami, you soon find yourself the victim of bullying, intimidation and character assasination. In addition, you can have all your service taken away from you and be expelled from the very project you established. We have*

seen this for 40 years. In the days of the bogus Zonal Acharyas, Jayadharma was expelled from his country temple at Colo River for refusing to worship Bhavananda. This pattern continues. There are no other options but the media and other organisations I have mentioned.

*“Why don’t the victims just go to the police and let abusers be taken care of directly? The problem is many of these survivors have already told their stories many times and received little in the way of compassion or empathy from ISKCON ‘leaders,’ who are cold hearted with no concern for their spiritual or emotional welfare. They are preoccupied with denials and are in protection mode of the abusers and ISKCON, not those who have been mistreated. These survivors want to get on with their lives. Generally, it is advised that they get professional counselling to aid in their recovery. Unfortunately, if they DO take these matters to court, they will be subject to more trauma as their abuser’s lawyers do everything they can to discredit their testimony, question every detail and, in line with what we have seen so many times before, attempt to shift the blame of the sexual misconduct onto the person who experienced the abuse. It is no wonder that many choose NOT to go through the courts. And even if they do, this could take a very long time. Everything is being triple fact-checked. There is full documentation, nothing is rumour or exaggerated. All the legal and spiritual names of the main players are on the record. Immediately remove Adi Purusa Krishna das as Temple President of Adelaide. Let the devotees manage their own temple as per Srila Prabhupada’s Direction of Management. Let disappointment be replaced with hope, bewilderment be replaced with clarity. Let those who have come to the Hare Krishna Temple to experience a harmonious and peaceful environment, be relieved of their anxieties. Let Srila Prabhupada’s directions be implemented. There is currently an Australian Royal Commission into Institutional Responses to Allegations of Child Sexual Abuse. Yesterday I had my first official interview. This will force the criminal issues to court. Witnesses can be subpoenaed. I feel confident ALL the allegations will be made public. ‘Leaders’ will be jailed or forced to step down. We will not accept more GBC appointed goons. Local devotees will run local temples electing their own president every 3 years. In March in Adelaide we will have seminar on these topics of management. This is the goal of my campaign. YS, Subhalaksmi devi dasi.” (Nov. 22, 2016)*

### **STARVE THE CORRUPT ISKCON INSTITUTION OF MONEY**

By financial boycotting of ISKCON, their GBC members, sannyasis, millionaire gurus, regional initiatives, and temples, anyone can apply serious pressure and resistance to the corrupt ISKCON regime, and assist in bringing about the inevitable positive changes that will come to Srila Prabhupada’s movement. Most of the money that comes into ISKCON is siphoned off by donations to gurus, bureaucracy salaries, undocumented destinations, unreported expenditures, secret bank accounts, and perpetuating a tyranny that is unresponsive to the devotees who are sycophants of the local guru. At best, the funding maintains institutional operations which are used largely to benefit the gurus who collect worship and disciples for their self aggrandizement. In every location, a campaign should be undertaken to discourage and disrupt the financing of ISKCON and its programs. Money will be much better used in Krishna’s service simply by preparing and distributing prasadam and holding programs at devotee homes of kirtan, classes, open discussions. Boycott the corrupt ISKCON.

### **CAN RESTORING THE MISSION BE NEGATIVE?**

No, because the corrupted ISKCON misleads people AWAY from Srila Prabhupada, and confuses their intelligence and mind with deviations that interfere with their spiritual welfare. It is not the purpose of restorationists to harm the corrupted ISKCON, but if in their efforts to purify it of the cheaters, exploiters, and deviations, it happens to collapse of its own disease, it will still have been far better to have tried to rescue it rather than ignore its deep corruptions. No one should fear what might happen in trying to restore the mission. We stand for Srila Prabhupada siddhanta and against corruption. American revolutionaries fought against the British monarch’s tyranny and the result gave hope to the world with the birth of a nation filled with positive ideals. The attempt to restore ISKCON is not to be feared as dangerous or vain, but has created positive, flourishing alternatives, such as ISKCON Bangalore and Prabhupada centers worldwide. In the event that ISKCON cannot be cured or

restored, this will actually be a return towards a healthy condition of the Hare Krishna movement, just as a cancerous tumor is removed to save the whole body from being eaten away by a parasitic disease that ends in an early death. Some questions about restoring the mission are:

**(1)** *"If we do not accept the present GBC, then who will dictate our direction, provide stability and unity?"* **ANSWER:** The present GBC has not represented Srila Prabhupada and his instructions for decades; in one survey their approval rating was 19%. Their misleadership and misdirection is actually causing disunity and instability. How many schisms and defections have occurred under their watch? Even without a GBC, local leaders can do much better independently until a competent GBC is established. **(2)** *"In the void left by rejecting the GBC, there is a danger that various extremists could assume control, causing a worse situation than before."* **ANSWER:** With or without the GBC, local leaders must always be responsible to protect their community from deviant philosophy and groups. Local leaders are not creating a void by rejecting the corrupt GBC. They are disconnecting from a misleadership, and that will be a positive development. Local ISKCON leaders fulfill their protective function by continuing an alignment with a dysfunctional and corrupted GBC body. **(3)** *"Naturally there will always be some tension between local devotees and the GBC, but Srila Prabhupada made this system and we should try to cooperate as he requested. Disagreements are to be expected; we should be patient and tolerant."* **ANSWER:** Cooperation requires two willing parties, not that one enforces its will on the other. Who will tolerate the GBC ruining the movement? The long list of disasters include denials of Srila Prabhupada's poisoning despite so much evidence, and their blind eye to children, women, and devotee abuse all over the movement for many decades. One must act upon seeing Srila Prabhupada's hard work being spoiled. **(4)** *"Actually, there are signs of improvements in the GBC body with new policies, procedures, structuring, and training. We should be patient."* **ANSWER:** Hope springs eternal, but finally must be fully convinced of the incorrigibility of the GBC. As this book substantiates, the GBC's time is long past and we need a radical revolution with new men, not a cosmetic facelift meant to keep the corruption in place. As long as their evasive, deceptive, irrelevant, and senseless behavior continues, we are forced to resist them for the sake of our sanity, principles, and spiritual lives. Patience has its limits, and that limit was reached long ago.

**(5)** *"The blunders of the past should not be dwelt upon, but rather we must look to the future. When presented with workable solutions, the GBC will accept them."* **ANSWER:** Those who neglect the lessons of the past are doomed to repeat the same mistakes. **(6)** *"If we are not willing to help rectify the GBC, then we have no right to complain."* **ANSWER:** If, after 40+ years of horrible disasters under GBC management, we, the local leaders and the general devotees, must "help" the GBC do their job properly, it might be better that we simply take their job and do it properly ourselves, since they have proven themselves incapable of doing it. Will our help really be effective now when the GBC has so far rejected our help, complaints, advice, petitions, and cries all these years? **(7)** *"Srila Prabhupada would want us to always be loyal to ISKCON, no matter what."* **ANSWER:** Loyalty to Srila Prabhupada's mission is wanted, not loyalty to an incorrigible regime that has resisted the pleas of common devotees for decades. Our loyalty to Srila Prabhupada must include the strength and desire to bring proper leadership to his society. **(8)** *"Rather than reject the GBC we should work together to complete an ISKCON Constitution which will guide the GBC to manage the society properly."* **ANSWER:** Thinking the GBC needs a guidance document to do their job properly is naïve. The character and agenda of GBC power brokers is the cause of its dysfunction. There is already a basic Constitution in the DOM and Srila Prabhupada's Principles which the GBC have neglected. The corrupt GBC does not want a broad Constitution or why have they not made one yet? The GBC only knows how to maintain their guru regime over all other interests. **(9)** *"If some GBC members are at serious fault, then target them for removal, but do not reject the entire GBC."* This may seem reasonable, but the problem is that every GBC has betrayed Srila Prabhupada with their political culture-paradigm of offenses against the Acharya and the promotion/ facilitation of bogus unauthorized gurus who take Srila Prabhupada's seat. This underlying philosophical deviation leads to endless other deviations and anomalies that will

never be solved by replacing individual GBC men. The false doctrines that have stained the ISKCON societal fabric must be recognized, isolated, refuted, and rejected before any future leadership can do better than the old regime. It is not just bad leaders, it is the disease of personal ambition that has spoiled the mission. It started in 1977 with the poisoning of Srila Prabhupada by senior men wanting his assets. **(10)** *“By rejecting the GBC, the new order should give their constituents a Constitution and a bill of rights first.”* The GBC has deviated in many ways, abused the devotees, extensively changed Srila Prabhupada’s books, behaved recklessly, unaccountably, corruptly, and has created the nagging problems in the society. The GBC has not proposed any Constitution or bill of rights. The GBC needs to be removed and the society undertake a period of healing, cleansing, and enlightenment, to restore the mission as Srila Prabhupada left it to us. Only then will every member get their spiritual rights.

### **ISKCON REFUSES ADVERTISEMENTS FOR THE MAHABHARATA**

*“In early 1999 I published a summary study of the Mahabharata by Purnaprajna das in an 800 page paperback edition. It was from an old typed copy done in the early Vrindaban gurukula days, and I was inspired to share it because it was such an excellent and readable version. At that time there were no other Mahabharatas in ISKCON. I submitted an ad to the primary ISKCON media of the day, ISKCON WORLD REVIEW, a monthly newspaper which carried ads from those in or out of ISKCON, from reiki training to marriage matching. My ad was refused. I called each of the three editors to convince them to run the ad so devotees might have a bona fide, affordable Mahabharata. Ravindra Svarupa, Badrinarayan, and Mukunda Swami wouldn’t budge. They referred to my excommunication almost a decade earlier for promoting the officiating acharya initiation system, that I had not recanted, apologized, nor made amends for damages to ISKCON. They said there was no way they would facilitate any money coming my way. They all agreed that if anyone else had done the book, no problem. In hindsight, I should have put someone else’s name on the book. Soon another ISKCON party republished **the same book** and I still have my copies in storage 18 years later. I was a pariah and rejected by most former friends, acquaintances, and associates in ISKCON.”* (Nityananda das, 2017)

### **GBC PASSES RESOLUTION ALLOWING TEMPLES TO BAN THOSE WITH OPPOSING VIEWS**

In recent years the ISKCON GBC has resolved to authorize local leadership to use their own discretion in forcibly banning and restricting the behavior or activities of anyone deemed to be against institutional policies. Even Srila Prabhupada’s books for distribution were withheld from those banned by the temple. *“In the late 90’s, I was selling books to individuals in the UK from the US because they were denied access to wholesale prices due to their philosophical persuasions.”* (Nityananda das, 2017)

### **FEAR AND REPRESSION, NO OPEN DISCOURSE: FROM PROMINENT LINK, 2002**

*“We’d appreciate hearing personally from the members of the GBC body regarding their views on the ideas expressed in PL. Based on what we’ve already heard from some of them, there is far from agreement with the mood and content of the official GBC statement. We suggest that the culture of organizational fear and repression, as contrasted with a Vaishnava culture of civil, open discourse, is active here, and we encourage ISKCON leaders to voice their genuine views on the issues raised in PL.”* (Dhira Govinda das, 2002)

### **ESSAY: THE CRIMINAL CULTURAL MILIEU IN ISKCON by Krishnachandra das (abbreviated)**

Many have strongly advised me to be careful about my security due to the subject matter in our publications. They cite incidents of murder, tantra, physical assault, verbal abuse, legal action, and threats by institutional members to those who have spoken out about wrongdoing of gurus and ISKCON GBC. What kind of society is it where it is acceptable to support an immoral leader while it is also acceptable to vilify the victim, the reporter/whistleblower. This **criminal cultural milieu** is the result of the GBC rejecting Śrīla Prabhupāda as the supreme authority of ISKCON to impose their ‘criminal’ bogus Rubber Stamped Guru system. Also they ignore Śrīla Prabhupāda’s Direction of Management by imposing their own concocted system where criminals, charlatans or immoralists can be a GBC, guru or an official of the institution and those loyal to Śrīla Prabhupāda are alienated, abused, and vilified. The institution’s leaders are where the followers should look to for spiritual,

moral, and ethical managerial leadership, but it is filled with corrupt GBC, bogus Rubber Stamped Gurus, Temple Presidents and senior institutional officials who fiercely defend their perceived right to be above suspicion or accountability from members of their respective communities. Thus supporters of the leadership and/or a guru will actively intimidate, vilify, threaten and abuse any devotee who dares to bear witness or mentions a leader or guru's wrongdoing. Devotees fear going to public law enforcement, welfare or other agencies to report any incident for fear of reprisals and threat of alienation from the community. The situation is worse when living in second and third world countries where bribes buy the law. The other 'conditioning' idea in our Vaishnava society is 'don't air our dirty laundry in public.' If the institution itself refuses to deal with the disease within the organization then what options does one have except to go public? After four decades of their corrupted rule, the GBC and Rubber Stamped Gurus have proven themselves impervious to rational reasoning and accountability, so how can they expect that sincere intelligent devotees, having exhausted themselves in reasoning, will not use the only practical medium to deal with these issues? Going public is a situation that the institution itself has created; why blame the whistleblowers?

Yet their own 'privileged' elite are never reported to the police for any of their crimes, they are never threatened with violence or kicked out of our society should they disgrace our Vaishnava society and Srila Prabhupada's good name, by their heinous behavior and philosophical deviations. In fact the institutional members 'hush up' and support the offending member while vilifying the whistleblower or victim. The ignorant disciples and followers of these errant GBC-Gurus are willing to lie for, fight for, commit crimes for and if necessary die for –whatever the moral, criminal or philosophical deviations. The unhealthy dynamic acculturated into our ISKCON Vaishnava society is that no matter how criminally, philosophically, morally or ethically deviant a leader may be they are always considered ISKCON members and in the right; whereas we on the other hand are considered to be always in the wrong and to be 'outside' of ISKCON or to have left ISKCON –when we have never left and are loyal to Srila Prabhupada, but simply refuse to be a part of an illegal corrupt institution. To the ISKCON, gurus, and their disciples, anyone who speaks out about their wrongdoings is a demon and therefore not a member of ISKCON. Yet the leadership comprises of some of the most morally, criminally, ethically, philosophically and spiritually deviant individuals whose level of Kṛṣṇa consciousness is in many cases far less than their disciples. These individuals, who have rejected Śrīla Prabhupāda and only pay lip service to him when they need to cite their bona fides and who have lusted after and claimed everything that they can lay their greedy ambitious offensive hands on, are considered by their disciples to be the most advanced humans who walk mother earth. However the institution has faced many incidents where they cannot deny their members are criminally negligent or responsible for crimes what to speak of being morally and ethically abhorrent. The Turley Law Suit brought the fact that child abuse was not only rampant in our society but it was actively covered up by the very same leaders that are 'still' being brought into question by those loyal to Srila Prabhupada. The Institution responded by allowing those most guilty of abuse and neglect [principals and teachers] to establish 'showbottle' agencies that only deal with damage control, petty issues, procrastinate or cover up any serious incident or criminal activity.

The leaders and their supporters demand forensically verifiable evidence when they control the information and evidence gathering roles within the society and the functionaries of the above mentioned departments have a vested interest in damage control or withholding evidence as they are usually unqualified, inexperienced and dependent salaried workers. Yet they eagerly accept pathetic denials by the guilty party who merely has to deny any involvement or knowledge of the incident or issue and the whole institution swings into action to support them. Needless to say devotees in general are rightfully distrustful of such agencies as serious issues are kept "in house." Unfortunately the institution has indoctrinated the devotees that the internet is 'bad' and one should use it only to visit websites that are sanctioned. There is a culture of 'ignorance' in the rank and file devotee who is privy only to the censured and sanitized version of ISKCON history and the wrongdoings of the leaders.

They challenge: what have you done and look at what he has done! These so-called gurus only “initiated” the devotee and took the glory and credit. Once initiated, they forget who converted them and who put in the long hours to teach them what they know about Krishna consciousness and give all credit to their newly found guru along with adoration and money.

This denial and aggression towards whistleblowers arises when the truth about their guru’s cheating nature is exposed, and is certainly a sight to behold, however what is more incredulous is that none of this rage or aggression is aimed at the Guru who betrayed and cheated not only them but also Srila Prabhupada and his loyal followers. The institution speaks of ‘unity in diversity’ and ‘co-operate’ in order to reinforce their leadership and authority. Why should anyone co-operate with a thief and not report them to the police? Or why is it that those who reject the Rubber Stamped Guru system or refuse to support the errant GBC are not included in the ‘diversity’ aspect of their institution? The fact is that they, the institution, know they are in the wrong and have no support from Srila Prabhupada’s teachings and instructions so they cannot answer our challenges with the truth but can only use word jugglery that cheats sincere but naïve neophytes.

So they cooperate with murderers, child abusers, rapists, pedophiles, mayavadis, New Agers, Apasampradaya –Sahajiyas –but no way on earth will they cooperate with a whistleblower or a Prabhupada loyalist. The end result is that there is the social milieu that has been acculturated into our ISKCON society by those original sinful GBC hijackers who subverted Srila Prabhupada’s instructions and took control of our society; where ***the general devotee lives in fear and ignorance of the truth***. They are being cheated by leaders who preach an extremely sanitized version of Krishna consciousness and have created a criminal non-brahminical culture from what should be the most spiritually advanced culture on earth. ***The only solution to living in fear is speaking out. Call a spade a spade and a thief a thief***. We must stand truthful witness to the many crimes that the so called leaders of our Vaishnava society have and are committing. Report sexual falldown or philosophical deviations of the “gurus” and sannyasis to authorities and websites that are seeking positive change in our society, allowing the police to prosecute rapists, child molesters, embezzlers, frauds, poisoners, and sexual deviants. Speak up and their sinister empire inside our Vaishnava society will crumble.

They cannot deal with mass exposure by hundreds of devotees speaking out together. There is no other way. ***The dribs and drabs method only drags out the issues and serves to give the institution time to do damage control and cover ups*** but if all those who desire to see change begin to speak up truthfully and openly against this sinister empire that has arisen in our ISKCON society, then the GBC and rubber stamped gurus will lose their power and positions. There has to develop a sense of brother and sisterhood in those who oppose the illegal rule of the ISKCON GBC-guru club. We must learn to support each other to truthfully report to websites and relevant authorities. We must not fear speaking truth about unauthorised gurus as if we are the ones at fault or committing offenses. For too long have we had to give way to pressure, lies and deceit from these rascals who act under the protection of their ignorant disciples and various ISKCON apologists. Remember we are not dealing with isolated cases of abuse and crime; we are dealing with a GBC that rejected Srila Prabhupada and his instructions as soon as he entered into Samadhi in 1977, and who have spent the last 40+ years destroying Srila Prabhupada’s ISKCON, ruining its truthfulness and spirituality. Their power rests in their positions, not in themselves, as they lack any true spiritual acumen, personal integrity or good character to be able to withstand the truth. Their power comes from their disciples and Indian donors who, once educated on the facts, will have to face the ugly truth that they have been wasting their time, energy, dedication, love, trust, and money on self interested frauds who are actually the ones who have left Srila Prabhupada’s ISKCON, yet still lay claim to it and who use it to lure unsuspecting and innocent aspiring Vaishnavas to fund and support their personal plans and projects. It is entirely possible to turn this around. We have to unite and fight them. We should never accept that our Vaishnava society should have a social milieu which condones and supports criminality and criminals and punishes the victims and whistleblowers. **(END)**



## CHEATERS REPRESSING SRILA PRABHUPADA'S INSTRUCTIONS, IMPLANTING MISCONCEPTIONS

We have earlier discussed Tamal's repression of Srila Prabhupada's instructions (Ch. 63-64), and how the GBC under Ramesvara hid the 6500 Srila Prabhupada letters and major fundamental documents (Ch. 84-85). *"Around 1984 I was friends with Rajendranath, who was running the BBT, and Rabindranath, who worked at BBT Archives. Rabindranath loaned me a stack of about 500 Prabhupada letters from the archives, all about how the GBC should manage ISKCON. I never got through them. But one letter was to Karandhar and a breath of fresh air. NOT AT ALL the way they were managing; it was so refreshing to see that Srila Prabhupada actually wanted it much different. Srila Prabhupad said that GBC is not to dictate, you do this, you do that, but they are to engage one in the beginning with sadhana, engage them in prescribed services. But, as soon as one comes to raganuga bhakti, and one spontaneously wants to do some specific service for Krishna, then the GBC should not restrict that person, but their service is to then give all facility to that devotee to assist them in the service they want to do. There was more, but that part I recall most, because under Ramevara it was so supressive.*

*"For our Doll Museum project, he just dictated. He and Bhavananda, Kirtanananda, Harikesh, and Bhagavan; I worked with all of them. You express something you want to do, they shot it down and threw it out. So supressive, depressive, discouraging, anti-creative. So I took the letters to the BBT copier. I had no idea the GBC had banned Prabhupada's letters and did not want us to see them. Rajendranath blew up and told me that it was GBC resolution, NO ONE was to have access to Srila Prabhupada's letters, NO ONE. What? Why? I asked. He said they were private and personal letters, they were personal instructions to only the person it was sent to, and were not general instructions. (Perhaps a very few do fall in that category.) I assured him these specific letters were for all devotees, regarding how ISKCON was to be managed. Rajendranath hit the roof, and grabbed all the letters and copies, and said, "Especially these letters, the GBC does not want any one reading them!" He told me the reason was that if the karmis found out how ISKCON was to be managed, they could use it to figure out ways of destroying our mission. I didn't buy it; I am Srila Prabhupada's direct disciple and I have a right to know how he wanted his mission to be ran. Rajendranath then said Ramevara told him the real reason was that, and this was not to be repeated to anyone else, in these letters Srila Prabhupada told the GBC to do things that they are not yet doing. The GBC were having so many problems, having such a hard time as it was, just managing the centers that they just could not follow certain things he told them to do. If those letters were to be made public, he said, the masses of devotees would turn against the GBC and fault them for not following those instructions, and that would destroy ISKCON, everyone would then rebel against the GBC. So, he had his explicit orders from Ramesvara, which came from the GBC resolutions, and he took everything away from me." (Ameyatma das, Mar. 20, 2009)*

Each devotee must eventually reconcile his own conscience with institutional tyranny. This may take time and a serious effort of personal struggle, as it is not easy to beak free from unrighteous forces and finally embark on the high road of honest personal choices rather than further submission to the tyranny of deviant misleadership. See Ch. 188: Inheritance Rights, Ch. 132: False Prophets.

## CONCEALMENT OF PRABHUPADA'S LETTERS WAS ANOTHER GBC POLICY

In early 1985 Sulochan das obtained through Bhaktadas a set of all Srila Prabhupada's letters to devotees, a resource that had been carefully guarded at the BBT: *"Sulochan was also very excited because just before he had left Los Angeles he had purchased a 'pirated microfiche copy' of all of Srila Prabhupada's letters. He said, 'We are going to bring the GBC's gurus down with these letters.' That is because the letters offer a stark view of how Srila Prabhupada had wanted the GBC to manage; how he distrusted some key GBC members who were now allegedly gurus; how he did not want the GBC to consult with the Gaudiya Math... When we read some of the letters it was very much evident why **the GBC had wanted them to be suppressed and hidden.** Sulochan informed me, 'Ramesvara called to threaten me. He wants me to return the letters microfiche and not publish any of these letters—or else.' 'Or else what?' I asked. '**Or else I will be dead meat on the hook**' Sulochan replied... We knew*

*immediately that these letters must therefore be very, very important and they must contain information that the GBC is trying to hide.”* (Puranjana das, PADA History of ISKCON)

Also, why was it necessary for a rogue, ultra-covert operation undertaken by Niscintya das to get the Srila Prabhupada letters published in 1987? Why did the BBT not do it themselves? They sold very well and financially viable. The VVR itself sold at least 100 of the 500 sets printed. Why were Srila Prabhupada's letters suppressed and unavailable until secretly published? The letters had been gathered and compiled in the Archives since 1978, but were stashed safely away somewhere. Sometimes bribes were paid to get copies. Sulochan das got his set in this way. The letters' history further confirms the GBC policies of concealing Srila Prabhupada's instructions from the devotees, an unforgiveable act. A 1985 GBC resolution gave special permission to a committee to research Srila Prabhupada's letters at the Archives to compile a GBC report. Unless one received special GBC permission, the letters were not available to the devotees. In the Preface to the *Letters Books* (1987): *“Although the BBT initiated a program to gather and preserve a complete collection of letters, no attempt was made to make them widely available. Almost ten years later, this has remained the BBT policy.”* BBT policy was to conceal the letters from the general devotees as long as possible. Satsvarupa, one of the 11 “successor gurus,” simply went to Los Angeles and: *“I think then I should go to L.A. and get all the letters.”* The letters were only available to the top leaders. It is to be noted that the 1974 Topmost Urgency letter, July 9, 1977 Order, Last Will, and the Direction of Management are also not found in the 1987 letters books because they had been separately sequestered from the stockpile of letters, being concealed from the devotees in the GBC's office safe.

#### **WHERE IS THE OUTRAGE ? by Anuttama dasi**

I spoke with a dear godsister I've known for over four decades. She is a sincere, dedicated devotee who performs valuable deity service and assists in putting on ISKCON festivals. She has good sadhana, admirable morals and works hard. I asked her if she was aware it had been proven conclusively that Srila Prabhupada was poisoned with cadmium. Yes, she was aware, but this had no relevance to her: it was 40 years ago and what can be done about it now? The attitude that the murder of Srila Prabhupada is an unfortunate historical fact that has no bearing on the present situation is not only inaccurate, but it is also a symptom of a crime that is even greater than the poisoning of Srila Prabhupada's physical body; the greater crime of poisoning Srila Prabhupada's ISKCON institution. What better way to destroy the most important institution in the world than to gradually add just enough poison that it is almost undetectable, just as they did to Srila Prabhupada's physical body? *“Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.”* (BGita 16.9)

*Kill Guru, Become Guru* gives a detailed timeline of SP's last months, including naming those who had constant access to him. Because the poisoning was done over many months, it was done by someone in the inner circle, who are the same people who lied when they told us that Srila Prabhupada had appointed them as pure devotee acharyas. They are the same people whose philosophy and policies have poisoned our spiritual master's institution. Srila Prabhupada warned us that there are demons in the dress of Vaishnavas that we need to avoid. *“Bhaktivinoda Thakura says, Kali-cela. He indicates that there are other Vaishnavas, pseudo-Vaishnavas, with tilaka on their nose and kunti beads around their neck. Such a pseudo-Vaishnava associates with money and women and is jealous of successful Vaishnavas. Although passing for a Vaishnava, his only business is earning money in the dress of a Vaishnava.”* (CC.Mad 1.218-20) So let's ask, what would a demon, dressed as a Vaishnava do if he wanted to poison Srila Prabhupada's pure spiritual mission? An obvious answer is that the demon would: **(1)** change the philosophy, just slightly so that it was still a beautiful philosophy, but no longer potent. **(2)** change the books **(3)** cause dissent among the disciples (divide and conquer) **(4)** change the mission goals. Have any of these things happened? Yes, all of them, yet they happened so gradually that it was almost like the cliché of boiling frogs: if you put frogs in a pot of water and raise the temperature gradually, some will never jump out because they gradually get

accustomed to the changes. Similarly devotees within ISKCON gradually accepted philosophical and policy changes that, had they been implemented in 1978 would have horrified everyone.

**CHANGE THE PHILOSOPHY:** The most important part of the pure philosophy given to us by Srila Prabhupada is the concept that the soul can make spiritual advancement and attain perfection only by the grace of the spiritual master: *“By the mercy of the spiritual master one receives the benediction of Krishna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”* (Samsara Prayers, 8) In 1978 we all knew that grabbing hold of Srila Prabhupada's lotus feet was our only way back to Godhead. So the demons introduced the BIG LIE: we were told that Srila Prabhupada had appointed 11 disciples that he had recognized as being pure devotees, capable of delivering fallen conditioned souls. Most of the devotees, myself included, couldn't imagine that our most senior, trusted godbrothers would outright lie about something so colossal, and we accepted the lie as the truth. The heat under the frog has just been turned on. After a few years, it became apparent to most in ISKCON these 11 were NOT pure devotees. I was one of the frogs that jumped out of the pot at that point. The poor frogs left in the pot didn't have the strength to jump out, and so accepted the concocted philosophy and deviations of the GBC. These frogs were so acclimated to the boiling pot that even when presented with the “ritvik” evidence and with Srila Prabhupada on tape saying he was being poisoned, they still accepted the “authority” of the GBC liars. The new GBC philosophy, not found in Srila Prabhupada's books, is that if a soul wants to go back to Godhead, he needs to take shelter of a *“living guru.”* In this concoction, if the soul takes shelter of a GBC authorized “living guru” and that guru turns out to be a fallen conditioned soul ( as half of them were seen to be), never mind, that good sadhana will send you back to the spiritual world. But don't ever think someone introduced to Krishna consciousness after 1977, could ever possibly have a direct connection with Srila Prabhupada. No, the new philosophy is that you must go through a “direct disciple” of Srila Prabhupada because Srila Prabhupada is **dead and gone**. By this point the frogs' still in the pot were toast.

**CHANGE THE BOOKS:** Changing Srila Prabhupada's books is a slap in the face of our spiritual master who told the leaders not to change one word, and goes against all Vaishnava etiquette. What could be the possible purpose in changing the words of the pure devotee? Could it be to set a precedent? Could these demons have the long term plan to remove any remaining potency from what is left of ISKCON? Why do this?? **DIVIDE AND CONQUER:** When the zonal acharya system was first implemented, any dissent among the Godbrothers was met with a swift kick out the door, sanctioned by the “pure devotee” liars. For myself, when I first moved to the Seattle area in the late 90's, I ran into devotees at the airport and even gave them a ride back to the temple. They made it very clear that because I was disciple of Srila Prabhupada they were not at liberty to associate with me and that I was not welcome at the temple. I know of many Godsiblings who, if they expressed a different understanding of Srila Prabhupada's instructions than the understanding sanctioned by the GBC, were forcibly expelled. But, if devotees have different understandings of philosophical issues, didn't Srila Prabhupada show us how to work these issues out? Wasn't that what istaghostis were for? Why didn't the management address the philosophical questions in an open, loving manner by letting devotees express their understandings of Srila Prabhupada's instructions based on Srila Prabhupada's books? Why were devotees forcibly booted who believed that a prospective disciple should be careful to accept only an uttama adhikari as a spiritual master? Why does any devotee, including managers, tell a Godbrother how to understand or interpret Srila Prabhupada's instructions? For myself, every time I read something in the books, new layers of understanding open up. This is a matter to be discussed among disciples with relish, not condemned. Instead, we are forced to accept a “GBC” sanctioned interpretation! “Divide and conquer” is one of the oldest strategies employed by demons to force others to do as they want. **CHANGE THE MISSION:** It also appears that the demons in the dress of Vaishnavas have been working on changing the original mission of ISKCON as defined in the 1966

articles of incorporation. As an outsider, it appears ISKCON has become primarily a fund-raising institution, collecting money from Hindus. When I lived in the Seattle temple we did service for free from early morning to night. The current Seattle Temple has a sign that reads "The Vedic Cultural Center" and doesn't mention Srila Prabhupada. I'm told that cooking and altar service is a service for dollars rather than a service for bhakti. It seems like the books and even the Deities have become more or less props for the fund-raising efforts. Article 6 of the 1966 articles of incorporation reads: "To bring the members closer together for the purpose of teaching a simpler and more natural way of life." Yet 51 years after that document was written there is no serious simple living project. ISKCON sanctioned cow protection projects rescue cows from the meat eaters and use the cows as props for their fund-raising. Devotees are not encouraged or facilitated to form communities where they produce their own necessities and cows are protected as valuable contributors to the community.

**HOW TO FIGHT THE KALI-CHELAS:** The GBC relies on having financial, social and emotional power over their subjects. The first way to fight them is to arm yourself with the truth. Listen to Prabhupada Truth Commission's videos online and read the books. Psychologists call it cognitive dissonance when someone is confronted with facts/data that is contrary to a deep seated belief, like the GBC will help you in spiritual life. Any sweet words about how they are simply trying to please Srila Prabhupada is drowned out by their policies and behavior of cover-ups and deceit regarding many in-house scandals, such as Srila Prabhupada's poisoning, guru falldowns, and book changes. This information may be disturbing if one's sub-consciousness has accepted a series of GBC lies and one believes he needs to continue accepting those lies and to minimize the truth. If you accept the truth, you will be outraged: They poisoned Srila Prabhupada! And they're still in charge!

**STEPS TO DETHRONING THE KALI-CHELAS:** "The truth is light and nescience is darkness:" the first step is to embrace the truth and accept the spiritual outrage over what they've done to Srila Prabhupada and his mission. Then you could discuss the the truth and facts with as many devotees and congregationals as you can. If the management of the temple tries to stop your efforts, please refer to the Direction of Management, a legal document where Srila Prabhupada states that the temple president is to be elected by the congregation. If enough of the congregation is aware of the truth, a manager will be unable to sustain demonic policies such as suppressing the truth because he/she will face losing his/her position by Srila Prabhupada's authority. The truth has some punch. As the truth starts to awaken in the hearts of the sincere devotees, congregations can require that any manager or officer in an ISKCON corporation swear an Oath of Allegiance, as directed by Srila Prabhupada. SP was murdered and his mission has been poisoned, but the poison is reversible. All we have to do is to stop allowing the Kali-chelas to divide us and get back to the real mission goals! **(END)**

**CONCLUSION:** Since the ISKCON leadership will not, and cannot be trusted to, rectify themselves by following Srila Prabhupada's teachings, they must be rejected, removed, and expelled for good. Call it GBC EXIT. Then a period of healing must take place as devotees learn how to live their spiritual lives without the constant weight of institutional tyranny, fear, lies, and oppression. The checks and balances Srila Prabhupada wanted in ISKCON via the DOM's elections of GBC and temple presidents will provide a sound, basic structure in which devotees may make advancement in spiritual life without being oppressed and fearful. Meanwhile, with each passing day, the repressive regime of lies, defective doctrines, and cover-ups continued to be undermined simply by the force of the truth being spoken and repeated by truth lovers around the world.

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## **PART 17: RESTORE PRABHUPADA'S FRAMEWORK**

(1) "Only Lord Chaitanya can take my place. He will take care of the movement." (Hindi SPConv Nov. 2, 1977) (2) "The secret of freedom lies in educating people, whereas the secret of

tyranny is in keeping them ignorant.” (Maximilien Robespierre, French Revolution) **(3)** *“So many wrong things are going on in the name of nationalism, in the name of scientific advancement, and people are suffering. Everybody has bluffed so long. Now we have to stop them. This is our movement. [...] The rascals are flourishing by cheating and bluffing. This should be stopped. How much important is your movement, just try to understand. Their whole program is to defy God. And our program is to declare war against these rascals.”* (SPConv Dec. 9, 1973) This quote, by the substitution of a few words, becomes a fitting description of the program to restore Srila Prabhupada’s mission: *“So many things are going on in the name of the GBC’s ultimate authority, in the name of ISKCON and service to Srila Prabhupada, and the devotees are suffering. The misleaders have bluffed for forty years and now we must stop them. This is our responsibility, it is our movement they have hijacked. These rascal leaders are maintaining themselves by cheating and bluffing with authority they have already lost. This should be stopped. We should all understand how sacred Srila Prabhupada’s mission is. Their whole program is to defy Srila Prabhupada. And our program is to declare war against these rascals.”*

Srila Prabhupada spoke about success: *“As soon as you become successful, there will be many enemies. That is natural. That is the sign of success.”* (SPConv Nov. 3, 1973) Similarly, the movement to restore Srila Prabhupada’s mission to its proper condition of following his instructions properly, especially in regards to the guru issue, has been so far somewhat successful and has been met by ferocious resistance from ISKCON. The future of Srila Prabhupada’s mission belongs to those who are faithful to his instructions, not those who exploit his assets for their self-interests and who, being corrupted with their material motivations, refuse to accept the mountain of evidence that Srila Prabhupada was homicidally poisoned in 1977.

*“Although the movement Chaitanya founded eventually had many gurus, disciples and temples, its organizational structure was informal. Each temple and guru was for mostly independent; there was no corporate or ecclesiastical organization and no charters or bylaws. Each guru followed the instructions of Chaitanya Mahaprabhu according to his own interpretation... Bhaktisiddhanta Saraswati Thakur—the first acharya in the Gaudiya-Vaishnava line to advocate modern corporate methods of organization—created his mission not in the traditional system of independent temples as in the past but as a united confederation. The founder and acharya of the Gaudiya Math also broke from the past regarding the assigning of a successor. In many bhakti traditions, the acharya of a religious order or institution, upon writing his will, designated a single disciple to succeed him. After the death of the acharya, the newly-appointed successor acharya would become the absolute and uncontested head of the institution and only he would be permitted to initiate new disciples into the lineage... Bhaktisiddhanta Saraswati, on the other hand, did not name a successor in his will. Instead he ordered his disciples to jointly manage his mission in his absence. He expected that qualified leaders would naturally emerge on the strength of their personal merit.”* (ENE p. 7-8)

It may not be possible to rescue the ISKCON institution from the grip of those attached to unauthorizedly taking the seat of the Acharya, so alternative plans and actions to rebuild Srila Prabhupada’s mission must be pursued. Still, while advancing Srila Prabhupada’s mission outside ISKCON, restoration of ISKCON can also be attempted at the same time, as Srila Prabhupada said in CC Adi 9.18 purport: ***“Our International Society for Krishna Consciousness is one of the branches of the Chaitanya tree.”*** Also in SBhag 10.3, the last portion Srila Prabhupada translated, he spoke about the wider Hare Krishna movement: ***“The Hare Krishna movement is also an incarnation of Krishna...”*** and ***“...although the Krishna consciousness movement and Krishna are not different...”*** So, by following Srila Prabhupada strictly, even outside of ISKCON, we can be part of the Hare Krishna movement, and our hope is that the original institution will not become a dead branch of the Chaitanya tree. But if it is not restored to its healthy condition, and remains poisoned by deviations, as seen in Parts 14-15, it will surely fade away. A very appropriate memory by Yamuna dasi: *“After settling in Oregon with my Godsister Dinatarine, Srila Prabhupada, while pronouncing us ‘independent’ to a concerned Godbrother, at the same time twice rebuked us when we approached him to leave. ‘You westerners are*

so restless,' he admonished. 'Why can't you remain in the same place? Stay where you are.' We questioned, 'But Srila Prabhupada, they are saying that if we aren't in ISKCON, we lose your blessings and cannot make advancement.' Prabhupada replied, 'ISKCON is where you are chanting the holy name—that is ISKCON.' We rejoined: 'They are saying we don't have any association here and are therefore in maya.' He replied: 'Association can be two or 200. If you are 2 and compatible, you can become perfect in Krishna consciousness. If you are 200 and are not, then no one will make advancement.'" (Unalloyed Devotion, Yamuna dasi)



### DO NOT TRY TO BECOME A TIGER AND KILL THE GURU

"Srila Prabhupada has also warned against a disciple becoming 'over-intelligent.' He told of the mouse who requested the blessing of a sage to make him a cat in order to protect him from being harassed by a cat. Later he asked to become a dog to save him from the unwanted attacks of a dog. Finally he desired to become a tiger to avoid being chased by tigers. Upon receiving this final blessing he approached the sage who had bestowed the benedictions and boldly declared that he now wanted to eat the very benefactor who had blessed him in the first place. So the sage cursed him, punar musiko bhava: 'Again you become a mouse.' Here we learn not to bite the hand that feeds us. Almost every Vaishnava and aspiring Vaishnava in the Western world is indebted to Srila Prabhupada who made the ultimate sacrifice for us all. We might not always understand everything Srila Prabhupada has said or done, but at least we can afford him the honor and dignity which Prabhupada so rightly earned for his selfless service and dedication to the spiritual upliftment of all souls. That alone is worthy of our undying respect. (Padmapani das, 2016)

## CHAPTER 161: DIRECTION OF MANAGEMENT & GBC ELECTIONS

A legal, foundational ISKCON document, dated July 28, 1970 and signed by Srila Prabhupada and three witnesses, that deserves great attention is the Direction of Management (DOM). This document prescribed the system of management for ISKCON and created the ISKCON's GBC. But even many ISKCON leaders and members know little of it or even that it created the GBC. An ignorant member of Shastric Advisory Committee (2009): "I don't believe [the DOM] is used at all, but I really do not know the whole history of the DOM."

### DIRECTION OF MANAGEMENT: PART ONE, THE GBC

I, the undersigned, A. C. Bhaktivedanta Swami, disciple of Om Visnupad Paramhansa 108 Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada, came in the United States in 1965 on Sept. 18th for the purpose of starting Krishna Consciousness Movement. For one year I had no shelter. I was travelling in many parts of this country. Then in 1966, July, I incorporated the Society under the name and style the International Society for Krishna Consciousness, briefly ISKCON. The lawyer was Mr. J. Goldsmith. Gradually the Society increased, and one after another branches were opened. Now we have got thirty-four (34) branches enlisted herewith: [list omitted] As we have increased our volume of activities, now I think a Governing Body Commission (GBC) should be established. I am getting old, 75 years old, therefore at any time I may be out of the scene, **therefore I think it is necessary to give instruction to my disciples how they shall manage the whole institution.** They are already managing individual centers represented by one president, one secretary and one treasurer, and in my opinion they are doing nice. But we want still more improvement in the standard of Temple management, propaganda for Krishna Consciousness, distribution of books and literatures, opening of new centers and educating devotees to the right standard. Therefore, I have decided to adopt the following principles and I hope my beloved disciples will kindly accept them. There was a meeting in San Francisco during the Ratha Yatra festival 1970 and many presidents of the centers were present. In that meeting it was resolved that an ad hoc committee be set up to form the constitution

which is taken into consideration. My duty was to first appoint 12 persons to my free choice amongst my disciples and I do it now and their names are as follows:

(1) Rupanuga das (2) Bhagavan das (3) Shyamsundar das (4) Satsvarupa das (5) Karandhar das (6) Hansadutta das (7) Tamala Krishna das (8) Bali Mardan das (9) Sudama das (10) Jagadisa das (11) Hayagriva das (12) Krishnadas /These personalities are now considered as my direct representatives. While I am living they will act as my zonal secretaries and after my demise they will be known as Executors. I have already awarded Sannyas or the renounced order of life to some of my students and they have also got very important duties to perform in this connection. The Sannyasis will travel to our different centers for preaching purpose as well as enlightening the members of the center for spiritual advancement. The Sannyasis will suggest for opening new centers in suitable places and the GBC will take action on it. As was stipulated by the ad hoc committee, the function of the GBC will be as follows with particulars:

### **DIRECTION OF MANAGEMENT: PART TWO, ELECTIONS & TRUSTEES**

The purpose of the Governing Body Commission is to act as **the instrument for the execution of the Will of His Divine Grace**. And further, **(1)** The GBC oversees all operations and management of ISKCON, as it receives direction from Srila Prabhupada and His Divine Grace has the final approval in all matters. **(2)** His Divine Grace will select the initial 12 members of the GBC. In the succeeding years **the GBC will be elected by a vote of all Temple presidents who will vote for 8 from a ballot of all Temple presidents**, which may also include any secretary who is in charge of a Temple. Those 8 with the greatest number of votes will be members for the next term of GBC. Srila Prabhupada will choose to retain four commissioners. In the event of Srila Prabhupada's absence, **the retiring members will decide which four will remain**. **(3)** The commissioners will serve for a period of **3 years, and they may be re-elected at the end of this period**.

**(4)** The chairman is elected by the GBC for each meeting. He has no veto power, but in event of a vote tie, his vote will decide. The same will apply for votes cast by mail between regular meetings. **(5)** Throughout the year, each of the commissioners will stay with His Divine Grace for one month at a time and keep the other commissioners informed of His Divine Grace's instructions. **(6)** The **primary objective of the GBC is to organize the opening of new Temples and to maintain** the established Temples. **(7)** Advice will be given by the GBC in cases of real property purchases, which will be in the name of ISKCON, INC. (Trucks or other vehicles will be purchased in the name of the local president). **(8) Removal of a Temple president by the GBC requires support by the local Temple members.** **(9)** The GBC has no jurisdiction in the publication of manuscripts, which will be handled by a separate committee; profits to be returned to Srila Prabhupada."

So far my books are concerned, I am setting up a different body of management known as the BHAKTIVEDANTA BOOK TRUST. The trustees of this body are also members of the GBC, but their function is not dependent on the GBC. ISKCON Press was created for the exclusive publication of my books and literatures and should be continued in that way. **During my absence no one shall live in my apartment.** ACB: A. C. Bhaktivedanta Swami: Witnessed by: Date July 28th 1970  
(signed by Rupanuga das, Bhagavan das, Karandhar das, At the World Head Quarters: Los Angeles, CA)

### **ANALYSIS OF DIRECTION OF MANAGEMENT'S PRIMARY FEATURES**

Srila Prabhupada's Direction Of Management is very interesting for a number of reasons:

**(1) TEMPLE PRESIDENTS CAN ONLY BE REMOVED WITH THE CONSENT OF TEMPLE DEVOTEES:** This is a severe limitation on the powers of the GBC. This DOM instruction is not followed by ISKCON today; temple presidents are appointed and removed by the local GBC regardless of the desires of temple members. (See next chapter) **(2) GBC'S TO BE ELECTED BY TEMPLE PRESIDENTS:** "In the succeeding years the GBC will be elected by a vote of all Temple presidents who will vote for 8 from a ballot of all Temple presidents, which may also include any secretary who is in charge of a Temple." This very unique system designed by Srila Prabhupada prescribes the election of 2/3 of the new GBC men by the

temple presidents to a 3 year term. In his later letters he also instructed that **temple presidents be elected by their congregations**. From 1970-77 there were no GBC elections because Srila Prabhupada personally chose them. Since 1978 the GBC body exclusively votes (temple presidents do not) on adding or removing their own members (self-perpetuating). Many GBCs have held their post almost 50 years. The problems ensuing from not following this DOM clause is discussed below.

**(3) "THE PRIMARY OBJECTIVE OF THE GBC IS TO ORGANIZE THE OPENING OF NEW TEMPLES and to maintain the established Temples."** The GBC's main function is to simply maintain and spread what has already been given, not to introduce new management systems or deviate from what was given by Srila Prabhupada. **(4) NO BOOKS APART FROM SRILA PRABHUPADA'S TO BE PRINTED IN ISKCON:** "...I am setting up a different body of management known as the BHAKTIVEDANTA BOOK TRUST... ISKCON Press was created for the exclusive publication of my books and literatures and should be continued in that way." The BBT was formed in 1972. After Srila Prabhupada's departure, however, its functions and operations were transferred to a non-trust corporation, his books were dramatically adulterated ("edited"), and the BBT (BBTI) now prints many books by ISKCON gurus and authors, which is a blatant disobedience of Srila Prabhupada's direct order.

**(5) SRILA PRABHUPADA REFERS TO HIS LEAVING BUT MAKES NO MENTION OF GURU SUCCESSORS:**

*"I am getting old, 75 years old, therefore at any time I may be out of the scene, therefore I think it is necessary to give instruction to my disciples **how they shall manage the whole institution.**"* Although concerned about the ISKCON institution after his departure, Srila Prabhupada does not instruct who would succeed him as guru (there is not even a hint on this) and instead he arranges for ISKCON's **future management**. ISKCON can go on nicely as long as it is managed according to his will (DOM), but the issue of successor diksha gurus is not mentioned. All the documents Srila Prabhupada gave us for managing ISKCON after his departure- namely the DOM, Last Will, July 9th Order... **none hint at any new diksha gurus**. And **neither do any of his books mention anything** about him being replaced as the "bona fide spiritual master" for ISKCON. There is no order that his disciples should initiate their own disciples. These documents give instructions only for ISKCON's **management**. Not only has ISKCON concocted an unprecedented initiations/guru system that was never even hinted at by Srila Prabhupada, but the GBC also did not continue to manage as he instructed in the DOM. Double disobedience. **(6) "DURING MY ABSENCE NO ONE SHALL LIVE IN MY APARTMENT."** See Part 9 how Tamal converted Srila Prabhupada's rooms into his own quarters in Dallas and Bombay, without no action or protest by the GBC. **(7) SRILA PRABHUPADA CREATED THE ISKCON GBC AS AN UNINCORPORATED ASSOCIATION.** Some GBCs in 1993 incorporated a GBC Society in India and have since fooled ISKCON temple presidents and devotees that this corporation is actually Srila Prabhupada's original GBC, but this is completely false and a scam deviation.

#### **WHY DOES ISKCON NOT USE THE DOM TODAY?**

Actually, much of the DOM **IS** being integrally used in ISKCON, but just some key DOM provisions are not used. The DOM parts which are honored by the GBC are: **(1)** The existence and operation of the GBC itself **(2)** Enrolling GBC property trustees on all ISKCON real estate (although there is substantial evidence that newer properties are owned/controlled by ISKCON gurus, not ISKCON) **(3)** The maintenance and opening of temples (although they have taken legal control of them, violating Srila Prabhupada's clear instructions for their independence) **(4)** They rotationally had a GBC travel with Srila Prabhupada monthly (done 1974-77). The reason some DOM provisions are not used in ISKCON today, in spite of Srila Prabhupada's clear desire for this, is simply that this would seriously reduce the GBC's power. The DOM was not the only instruction from Srila Prabhupada that was not followed, as discussed later. The DOM clauses that the GBC does **NOT** follow are: **(1)** Having the GBC elect 1/3 of the GBCs from their own ranks **every 3 years** **(2)** Having 2/3 of the GBC elected every 3 years by temple presidents from their ranks **(3)** Not removing temple presidents without local consent **(4)** Printing books other than Srila Prabhupada's books **(5)** Not violating the independence of the BBT (they transferred its operations and copyrights to a non-trust corporation managed by GBC chosen/



puppet directors). **(6)** Allowing Tamal to live in Srila Prabhupada's apartments.

Most notably, DOM's GBC election provisions are not practiced in ISKCON today; the GBC claims their elections were "effectively amended" by Srila Prabhupada in 1975 and 1977. We examine their evidence below and conclude it is weak and convenient to their continued corruption. The GBC explains they must appoint and control all temple presidents and reserve the power to remove them at will, because they require the legal power to prevent temple defections from ISKCON and what they consider philosophical heresies (e.g., "ritvik-ism"). The GBC (a guru majority) refuses to fully implement the DOM because it would severely undermine their self-serving guru system, including the collection of money and disciples from the ISKCON temples.

An ISKCON member who thinks the DOM was rejected and neglected by Srila Prabhupada, and therefore it was never implemented: *"As much as I myself would agree that the DOM is a very nice paper and should have been implemented in 1970, it was not. So apparently Srila Prabhupada didn't implement it or force the GBC to implement it either, though he had seven more years to do so. This does not make a good case that he actually wanted it later on. Personally I am all for GBC term limits and popular (by temple presidents) elections however Srila Prabhupada told them in 1977 they were elected for life. Look it up. I have to acquiesce to Srila Prabhupada's instructions in this regard."* [Srila Prabhupada himself selected GBCs for life (only 2 remain today); but whether there should be elections after he departed is discussed below.]

#### **SRILA PRABHUPADA'S SEPARATION OF POWERS IN ISKCON MANAGEMENT**

Srila Prabhupada knew how absolute power corrupts absolutely. He envisioned a separation of powers in ISKCON to provide checks and balances to prevent authoritarianism, corruption, and tyranny. Similar to the idea of America's Founding Fathers separating the powers of government into three independent branches, namely legislative, executive, and judicial, with the DOM, many letters, and other instructions, Srila Prabhupada separated ISKCON powers into GBC, temple presidents, and BBT. He wanted decentralization and anticipated the tendency towards institutional corruption. **(1)** Control of his books were invested with the BBT without any GBC interference. **(2)** Temple presidents would be elected by local congregations without GBC meddling. **(3)** 2/3 GBC men were to be elected by temple presidents, and 1/3 by the GBC itself. **(4)** The GBC's function was **restricted** to advice, preaching, upholding standards, without the power to change temple presidents or create new doctrines not taught by Srila Prabhupada (see Part 16).

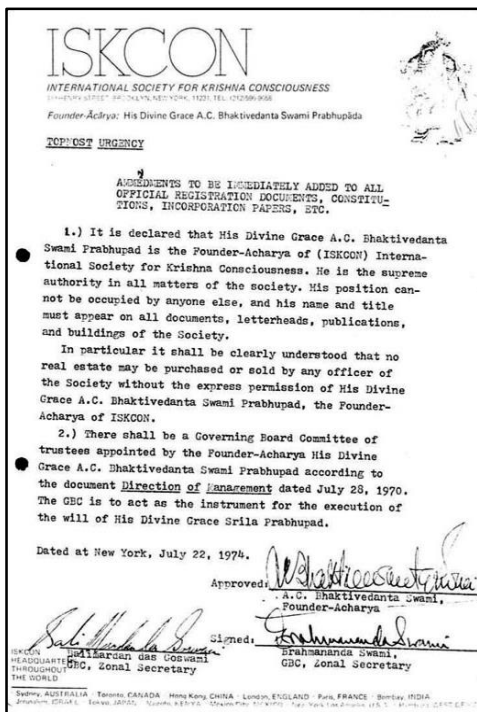
#### **THE DOM'S PURPOSE WAS NEVER CHANGED**

Srila Prabhupada called the DOM the "Constitution" of ISKCON, and it still is ISKCON's constitutional document. It is important to understand why Srila Prabhupada created the DOM and the GBC in 1970. In the DOM he wrote: *"As we have increased our volume of activities, now I think a [GBC] should be established. I am getting old, 75 years old, therefore at any time I may be out of the scene, therefore I think it is necessary to give instruction to my disciples how they shall manage the whole institution."* Ameyatma das explained, 2011: *"The GBC was set up, via the DOM, to provide a basis for how Srila Prabhupada wanted his mission to be managed after he would 'be out of the scene.' So the DOM's primary purpose was to provide the basis for the mission's management AFTER Srila Prabhupada had physically departed. In Item 2 it is stated Srila Prabhupada will 'select' the initial 12 members. In the 'succeeding' years the GBC will be 'elected' by a vote of all temple presidents. Krishna das left the movement and Srila Prabhupada chose a replacement, and then he added new GBC members. In early 1974 there were over 12 GBCs and Karandhar had resigned. Srila Prabhupada replaced him with Jayatirtha. When Karandhar came back temporarily Srila Prabhupada made him a GBC in India for a short period. Srila Prabhupada did all this on his own. [...] Changes or appointments made by Srila Prabhupada did not nullify any part of the DOM. The DOM system of management was never changed."* "Succeeding years" obviously was effectively postponed by Srila Prabhupada until after his departure., and not cancelled.

#### **DOM WAS HIGHLIGHTED AGAIN BY THE TOPMOST URGENCY NOTICE IN 1974**

Srila Prabhupada created the DOM in 1970 and reinforced its importance many times thereafter, and he never said or wrote that it should be changed or neglected (still, with very weak evidence, the GBC says he did). On July 22, 1974 Srila Prabhupada sent a signed TOPMOST URGENCY notice to all temples. It ordered that trustees must be enlisted on all properties and gave two clauses to be added to all official temple registration and incorporation documents, referring to the DOM as his will. In 1974 Srila Prabhupada obviously was still insisting the DOM to be implemented, and he resorted to the dramatic title of TOPMOST URGENCY to emphasize that reference to the DOM be amended into all ISKCON documents, charters, etc. The DOM stated about the GBC, *“after my demise they will be known as Executors,”* and *“Execution of the will of His Divine Grace”* in the 1974 notice **clearly means implementing the DOM**. The 1975 GBC resolutions (further below) approved by Srila Prabhupada also confirmed the GBC was to execute Srila Prabhupada’s will. The DOM was his will. Srila Prabhupada did not negate or change the DOM. **“TOPMOST URGENCY”**

**AMENDMENTS TO BE IMMEDIATELY ADDED TO ALL OFFICIAL REGISTRATION DOCUMENTS, CONSTITUTIONS, INCORPORATION PAPERS, ETC.” (1) It is**



**CONSTITUTIONS, INCORPORATION PAPERS, ETC.” (1) It is declared that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada is the Founder-Acharya of (ISKCON) International Society for Krishna Consciousness. He is the supreme authority in all matters of the society. His position cannot be occupied by anyone else, and his name and title must appear on all documents, letterheads, publications, and buildings of the Society. In particular it shall be clearly understood that no real estate may be purchased or sold by any officer of the Society without the express permission of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON. (2) There shall be a Governing Board Committee of trustees appointed by the Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada according to the document **Direction of Management** dated July 28, 1970. The GBC is to act as the instrument for the execution of the will of His Divine Grace Srila Prabhupada. /Dated at New York, July 22, 1974. Approved: A.C. Bhaktivedanta Swami, Founder-Acharya/ Signed: Brahmananda Swami, GBC Zonal Sec/Balimardan das Goswami, GBC Zonal Sec**

**DOM RECONFIRMED IN 1974, 1975, 1976, 1977**

Srila Prabhupada had experienced the disobedience and deviant tendencies of his senior disciples and he had stressed many times the key to their success in Krishna consciousness: keep His Divine Grace as their ISKCON Founder-Acharya, as the diksha guru, as the supreme authority for the future of his mission through his vani in his books and lectures, as the indispensable active spiritual ingredient in their lives. Srila Prabhupada kindly helped us understand and not to forget his true position and stature. He wanted to add this to all incorporation, constitution, and registration documents. This was not an ego crisis typical to conditioned souls. It was for our eternal benefit and salvation. May Srila Prabhupada be fully in the center of his mission of spreading Krishna consciousness. There are examples of this fundamental DOM principle being inserted in temple corporate registration documents during Srila Prabhupada’s presence. Nara Narayana (*“Chronology of the Direction of Management”* and *“DOM and May 28 Conversation”*) wrote: *“When in Los Angeles, Srila Prabhupada insisted the DOM be added to the Los Angeles temple bylaws, and it was fully added in 1975 to ISKCON California bylaws [for] Los Angeles, San Diego, Laguna Beach. In 1976, when ISKCON was registered in Bay Area, Srila Prabhupada also arranged that DOM was fully added in its bylaws.*

*Strictly speaking, all ISKCON centers were obliged (and still are) to do the same, as required by the Topmost Urgency Directive of 1974.*" The ISKCON Bay Area, CA Incorporation Certificate, Jan. 12, 1976, reads: *"He shall be the supreme power with respect to all matters of the Society, and that status shall not be occupied by or shared with any other individual, either during his lifetime, or after his death..."* Scans of ISKCON of California bylaws, Nov. 14, 1975, here: <https://www.iskcon-truth.com/california-incorporation.html> Nara Narayana das, Ameyatma das, and others claim this was done at Srila Prabhupada's specific insistence.

Also, the 1975 GBC resolutions verified the GBC must execute Srila Prabhupada's will [***the DOM is his will***]. Srila Prabhupada's secretary Tamal wrote: *"In the DOM, Prabhupad states, 'I have already awarded sannyasa or the renounced order of life to some of my students and they have also got very important duties to perform in this connection. The sannyasis will travel to our different centers for preaching purpose as well as enlightening the members of the center for spiritual advancement.' A servant is judged by how faithfully he carries out the order of his master. We shall be judged as disciples by how faithfully we maintain the principles and the orders of our Spiritual Master."* (Letter, Adi Kesava, Tripurari, Dhirstadyumna Maharajas, July 13, 1977)

These confirmations of the DOM in 1974, 1975, 1976, and 1977 further discount the notion that any part of the DOM was forgotten, canceled, or abolished. Also, Srila Prabhupada's June 4, 1977 Last Will was legally attested and recorded, stating in #2: ***"Each Temple will be an ISKCON property and will be managed by three executive directors. The system of management will continue as it is now and there is no need of any change."*** The 1977 Last Will cross-references the 1970 DOM wherein properties must be in ISKCON's name, and reinforces the 1974 Topmost Urgency notice requiring registered trustees on all property titles to protect them from being improperly sold. Further, Srila Prabhupada's 1977 Will decrees that there should be ***no change to the management system***, which had been originally defined in writing in the 1970 DOM, prescribing elections of GBCs who cannot remove temple presidents. Srila Prabhupada never changed his mind about implementing any part of the DOM. Written, documented support for DOM (with the principle of ***bottom-up election*** of GBC) includes: **(1)** Direction of Management itself (1970) **(2)** GBC suspension order (1972) by Srila Prabhupada (see below) **(3)** Topmost Urgency letter (1974): Srila Prabhupada wanted reference to the DOM be amended into all ISKCON legal documents, corporate charters, etc **(4)** Many Srila Prabhupada letters up to 1976 referring to temple president elections or removals, which is addressed in the DOM (also see next chapter) **(5)** Various ISKCON incorporation charters after 1970 included provisions from the DOM (see above) **(6)** Srila Prabhupada's 1977 Last Will which prescribed ***no changes*** to the system or direction of management.

### **DIRECTION OF MANAGEMENT HARDLY KNOWN UNTIL 1990'S**

When the DOM was created in 1970, a few Xerox copies were circulated. Then DOM was almost forgotten. GBC leadership simply ignored it as though it was an outdated irrelevancy of the "early days." The DOM and Topmost Urgency notice were ***not included*** in *Srila Prabhupada's Letters* in 1987. These and fundamental, institutional documents were sequestered into secrecy. In the early 1980's the GBC passed a secret resolution that these essential documents must be denied to the devotees, and they became classified, top secret materials. This was a great crime by the GBC, no less than concealment, treachery, and conspiracy. (See Ch. 64, 84, 85) This was done to cheat the devotees. The fewer who knew of Srila Prabhupada's instructions for the future management of ISKCON, the easier it was to hijack and exploit Srila Prabhupada's institutional assets. In the mid 1990's, with the advent of the internet, the DOM resurfaced and became somewhat more known. By then the GBC had already entrenched and solidified their deviant, centralized management system and they made a few arguments against the DOM's validity when put on the spot.

### **1972 GBC SUSPENSION BY SRILA PRABHUPADA**

Although Srila Prabhupada created the GBC in 1970 with the intention that he would train them how to lead the devotees and the movement, they have failed miserably even after 50+ years of

experience. Some fanatics think that the GBC must be followed at all costs and in all circumstances. However, Srila Prabhupada himself suspended the GBC in 1972 to show that the highest principle for the GBC is not self-perpetuation but adherence to his instructions. Since the GBC has deviated so seriously (see Parts 11, 12-16) from his instructions, this precedent of GBC suspension encourages the same action again to rectify GBC disobedience and mismanagement. Under the present circumstances, the GBC should be suspended by any feasible means again. In this emergency, it is the devotees' collective right to remove the GBC as their leaders. When those that are misled will revolt, the leaders will fall. The devotees, represented by the temple presidents, must suspend and cancel the GBC's authority and retire them, moving forward with a restoration of the mission (see Ch. 164). Srila Prabhupada personally suspended the entire deviant GBC and he often rejected GBC decisions which were not proper. A SUSPEND notice was sent to all ISKCON temples on Apr. 8, 1972:

**"I ALSO UNDERSTAND THAT IMMEDIATE ACTIONS ARE GOING TO TAKE PLACE EVEN PRIOR TO MY PERMISSION, AND THAT ALSO, 'WITHOUT DIVULGING TO THE DEVOTEES!' ...UNDER THESE CIRCUMSTANCES, I AUTHORIZE YOU TO DISREGARD FOR THE TIME BEING ANY DECISION FROM THE GBC MEN UNTIL MY FURTHER INSTRUCTION... FINALLY, I BEG TO REPEAT THAT ALL GBC ORDERS ARE SUSPENDED HEREWITH BY ME UNTIL FURTHER NOTICE. YOUR EVER WELL-WISHER, A. C. BHAKTIVEDANTA SWAMI."**

*"There was to be immediate action without divulging the matter to the devotees. And I am surprised that none of the GBC members detected the defects in the procedure. It was detected only when it came to me. **What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure...**"* (SPL Hansadutta Apr. 11, 1972) Srila Prabhupada was especially disturbed that the GBC decisions were kept secret from the devotees. He instituted the democratic principle that the general devotees elected their temple presidents and the temple presidents elected the GBC men, as discussed in this chapter and the next. **Srila Prabhupada approved of GBC authority only so long as they were acting properly. He only gave them conditional authority, not unconditional.**

#### **SPOTTY IMPLEMENTATION OF THE DOM**

From 1970 the DOM was poorly implemented and not taken seriously by the GBC as to how ISKCON should be managed. **The GBC does not like the DOM's GBC election provisions.** They fear being voted out of their lifelong positions and power. Elections would mean new leaders and they do not want to be removed, so they suppressed and neglected the DOM. It was OK if temples were in ISKCON's name and sometimes there were temple elections of officers. That part of the DOM was always fine with the GBC. But the idea of GBCs having **terms of office** and facing re-election by temple presidents was not OK. The GBC were intent on keeping their positions of power and prestige indefinitely. Decades after Srila Prabhupada departed, the DOM again came to light and societal awareness, rescued from GBC suppression. In response to the uproar about its provisions being ignored by the GBC, **only then** did the GBC rationalize their unwritten policy since 1978 on the GBC electing themselves. *"The DOM was proposed for adoption at the GBC Mayapur meetings around 1996 by Sridham das, who was enthusiastic about its great value in solving ISKCON's problems. But it was attacked and savaged by Jayapataka, Tamal, and Ravindra Svarupa. The proposal was dead upon arrival- the GBC had no interest in it whatsoever. It was a serious threat to the status quo."* (Naranarayana das, 2006) The evolution of ISKCON management since 1977 is totally anathemic to the DOM provisions for GBC and temple president elections. The GBC has a legal, corporate vision for ISKCON that severely differs from Srila Prabhupada's DOM.

If the GBC had fully implemented the 1974 Topmost Urgency instruction, then the DOM would have been referenced in every ISKCON temple's corporate papers. But the GBC widely neglected this even after Srila Prabhupada's legal, written notice. Then, after the GBC were already self-electing themselves, in 1983 the GBC required each GBC to add three GBC property trustees to all ISKCON properties under threat of dismissal.

## GBC CLAIMS DOM WAS “EFFECTIVELY AMENDED” TO CANCEL ELECTIONS

The GBC claims on their website (2016): **(1)** That since Srila Prabhupada up to 1977 personally appointed GBC men for life, and he never actually had GBCs elected by temple presidents as stated in DOM, this means he had rejected the DOM’s GBC election provision. *[Not so, it only means that while he was here that he wanted to choose them himself. He always emphasized the GBC should execute his will, and the DOM is his will].* **(2)** Also that the DOM election provisions were “effectively amended” in 1975 and 1977 by Srila Prabhupada himself. *[But we strongly disagree with this defective argument as faulty, misleading, tenuous, and most of all, self-serving to their corruption as unaccountable lifelong tyrants - more on this below].* **(3)** That Srila Prabhupada did not talk about the DOM from 1975-77, a silence which means the DOM fell away as ISKCON grew, and in his last years he abandoned the idea of elections. *[But silence is not a revocation.]*

The GBC’s “evidence” for no GBC elections by temple presidents may sound plausible, but it collapses when examined. Since 1978 the GBC has rebuilt ISKCON as a bureaucratic, corporatized entity, owned and controlled by a GBC corporate society registered in 1993 with secret bylaws. Since 1978 the GBC body, rather than use the DOM election provisions, votes to add or remove its members, similar to the former Soviet Communist Politburo. They elect and protect themselves perpetually without any review process or chance of voter rejection. ***The GBC has absolute power that is unchecked and unbalanced by the temple presidents, general membership, brahmana advisors, or anything at all.*** When the GBC finally approved a shastric advisory council (SAC) in 2012, they made sure it was purely advisory. Except in fully liberated souls, absolute power corrupts absolutely and ISKCON has become a guru dictatorship of a good-old-boys club of unaccountable members-for-life. The DOM’s checks and balances are absent. The GBC is an untouchable elite who rule and control the members and institution as a ***gurocracy***, an autocratic guru regime. Only when a GBC member becomes too embarrassing or defiant is there a censure, suspension, probation, or dismissal. Having been “snowed” and outright cheated by the GBC so many times already, we should closely vet their “evidence” and the real history before accepting their “effectively amended” theory.

First, what is sure is Srila Prabhupada never specifically sidelined or negated any part of the DOM, so any assumption of such is just an assumption, a total speculation. If ISKCON had actually gone on nicely under the GBC’s care and management since 1978, maybe there would be no issue today. But, things have gone very horribly wrong and the GBC’s management has been a catastrophe. Change is a screaming necessity, and the obvious remedy is Srila Prabhupada’s full DOM used as he intended. Failure to re-emphasize is not conclusive. *“The GBC insist Srila Prabhupada had long before his final year abandoned the DOM, doing away with its elections, and it was just Srila Prabhupada’s preliminary idea, he changed his mind and never implemented it. If he really wanted it, he had ample opportunity to establish elections, demanding they be held by the Temple Presidents in his presence, and the fact he did not do this is proof he no longer wanted that system followed. The GBC labels those who push for it’s acceptance as being deviants, fallen, rebellious or misguided. Not so. We are concerned for the long term future of Srila Prabhupada’s mission. We are just as sincere in our heart as they claim to be. But we have reached a very different conclusion.”* (Ameyatma das, 2011)

## GBC EVIDENCE FROM 1975 GBC RESOLUTIONS

ISKCON GBC’s website, 2016, cites their “evidence” for GBC self-elections: *“...the first [...] Meeting of ISKCON’s GBC took place in Mayapur in 1975. Srila Prabhupada himself attended and guided [...] how such meetings should be conducted [and] a significant decision was made regarding the appointment of GBC members. ISKCON’s DOM states that in the future, temple presidents would elect GBC members. However, this was never implemented, and in 1975 a resolution was passed **effectively amending** the original DOM so that temple presidents would not elect GBC members. The resolution, approved and signed by Srila Prabhupada reads: (5) The selection of GBC members is that Srila Prabhupada will nominate, and if there is a discrepancy, His Divine Grace will change him. There will be no elections, and the present GBC members will remain.”*

***This resolution does not even refer to the DOM, nor does it restrict future elections, especially after Srila Prabhupada would no longer be here to select GBCs himself.*** This only acknowledges that in the future he himself would select GBCs and meanwhile there need be no elections. It clarifies that Srila Prabhupada was reserving his right to personally select and approve all changes to the GBC. (*"Srila Prabhupada will nominate... [and] will change him."*) This only **delays** the GBC elections by temple presidents until after Srila Prabhupada would no longer be personally selecting them. The GBC interpretation is stretched, an argument to increase their power. Cui bono? Prior to Srila Prabhupada's departure there were no elections of GBCs either by temple presidents **or by the existing GBC members**. That the GBC would elect its own members is nowhere indicated in the 1975 resolution, either during or after Srila Prabhupada's presence; this idea is a speculative presumption. The GBC offers no testimony or memories from 1975 as to insights on the resolution. Tapes also do not confirm the GBC's interpretation. Twenty years later the GBC was compelled by DOM advocates to look back in their minutes for something to justify their post-1977 self-elections. If the 1975 resolution meant that after Srila Prabhupada departed there would be no elections of GBC by temple presidents, as per the DOM, and that the GBC would elect themselves for life, then why does the resolution **NOT SAY ANYTHING ABOUT THIS?** It does not support their claim and it is but a minor clarification.

Obviously, after Srila Prabhupada's departure, elections would have to start somehow, by either temple presidents or the GBC themselves. So there ARE elections after 1977. "No elections" was only while Srila Prabhupada was himself selecting the GBCs. *"Had it been Srila Prabhupada's intention that this 1975 resolution was to have made the 'succeeding years' election aspect of the DOM null and void, as the GBC claim, he would have discussed how he then wanted the GBC to be maintained after he departed, otherwise it would have left no system at all. He wrote the DOM expressly to define how he wanted his mission to be managed after he left."* (Ameyatma das, 2011) The DOM was NEVER specifically changed or negated, and was always Srila Prabhupada's only prescription. *"Direct, direct instruction is important. Just like Krishna. In the books He has given many instructions [...] The direct instruction is important."* (SP Mar. 27, 1975) *"I may say many things to you, but when I say something directly, 'Do it,' your first duty is to do that. You cannot argue [...] that is your business. The master says like that, and the servant's business is to accept it as it is, without any argument."* (SP Apr. 1975)

#### **GBC EVIDENCE FOR SELF-ELECTIONS FROM MAY 28, 1977 TALKS**

The second evidence the GBC cites for no GBC elections by temple presidents is a short conversation in 1977 which **also makes no mention of the DOM**. ISKCON GBC website 2016: *"Two years later on May 28, 1977 an official delegation of GBC members asked Srila Prabhupada for further direction regarding the future operation of the GBC. On the subject of a GBC member's term of office, Srila Prabhupada replied that a GBC member should 'remain for good' and that a 'GBC is not to be changed.' Srila Prabhupada further clarifies 'So there is no question of changing GBC. Rather, one who is competent, he can be selected to act by the board of the GBC.' The GBC continues to follow Srila Prabhupada's instructions today, maintaining lifelong positions and appointing new members through an election process within the governing body."* The actual talks transcript:

**SATS:** These are the members of the original GBC as you first made it up. So our first question is about the GBC members. We want to know how long should they remain in office? **SP:** They should remain for good. **Tamal:** They should remain for good. **SP:** Selected men are chosen, so they cannot be changed. Rather, if some competent man comes, he should be added. I shall recommend that Vasudeva become one of the GBC. So add him. GBC is not to be changed. **SATS:** But then, in the event that some present GBC member leaves, either leaves... **SP:** Another should be elected. **SATS:** (*Quietly, under his breath*) By the votes of the present GBC. (*He goes quickly to the next question; Srila Prabhupada did not confirm GBC would elect its own future members.*) **SP:** So there is no question of changing GBC. **SATS:** No. **SP:** Rather, one who is competent, he can be selected to act by the board of the GBC. Then, later: **SP:** They must be all ideal **acharya**-like. In the beginning we have done for working. Now we should be very cautious. Anyone who is deviating, he can be replaced.

## THE MAY 28 EVIDENCE IS AMBIGUOUS

The GBC says that during Srila Prabhupada's lifetime, no GBC elections were held, and this means he did not ever want them, and so the GBC has been a self-electing body since 1978. The GBC claims Srila Prabhupada overruled the DOM's provision for the election of the GBC (1/3 by existing GBC, 2/3 by temple presidents) with this a new instruction that all GBCs be appointed for life by the vote of the existing GBC members. However, this is not at all clear in the May 28 conversation, as there is **no mention of the DOM, nor of GBC elections by temple presidents**. How can something be amended without referring to it? Did he create the DOM to later whimsically cancel its election provisions without even saying that was what he was doing?

Further comments: **(1)** Satsvarupa's statement, "*By the votes of the present GBC,*" which he speaks quietly under his breath and before Srila Prabhupada even had time to reply to it, was immediately followed by the important question about future initiations. **With the rumbling AC unit Srila Prabhupada may not have heard Satsvarupa's half-audible comment, neither did he affirm it, so we do not know if he agreed with it.** And it was not discussed further. **(2)** Perhaps Srila Prabhupada's "*by the board of the GBC*" meant "*on the board of the GBC*" with a very different meaning. Would Srila Prabhupada amend a critical part of the DOM with one word, and do so without even referring to the DOM? We need some solid confirmation that the DOM was thus "effectively amended" before making such an interpretation based on so little. **(3)** It is likely in 1977 Srila Prabhupada spoke more on these subjects in the 200+ missing 1977 tapes. How convenient these tapes are missing. **(4)** Possibly, since the GBC had given Srila Prabhupada so much headache after 1970, he avoided giving them direct orders (disobeying the pure devotee's orders has severe reactions), lest he inadvertently harm them by increasing their offenses in disobeying those orders. Srila Prabhupada knew his ambitious senior men, and knowing his departure was coming, he wanted to induce their affection for him rather than give hard orders they would disobey. This can explain why he did not dwell on the election, initiation, and guru issues any more than he did. Maybe he deliberately chose not to give more orders. **(5)** The DOM cannot be changed without a clear instruction from Srila Prabhupada. Second-guessing his intentions on a signed, fundamental document like DOM is dangerously speculative. **(6)** Also, "*selected to act by the board of the GBC*" would refer (at least) to the DOM's provision for 1/3 of GBCs to be elected by existing GBCs, and this is actually a confirmation of the DOM, not a negation. That the GBC was to 3/3 or exclusively elect themselves in the future, rather than 1/3, is not the correct or logical take-away from these talks. The GBC disagree.

**There is no "effective" elections amendment.** This is a GBC bluff. Their "evidence" does not even mention the DOM or temple presidents... Obviously, after Srila Prabhupada departs, vacancies must be filled and additions made by some kind of elections, so will it be as per the DOM or as per GBC speculation? Which has the stronger evidence? Of course the GBC says their interpretation must be honored. Conspicuously (as far as we know), no one ever asked Srila Prabhupada anything more about the DOM's elections provisions. We recognize the GBC's motive in making their case, because with GBC elections by the temple presidents, they would not retain their posts nor control of the institutional policies which safeguard their guru businesses. **The elections issue is all or nothing for them.** They honor the DOM provisions they find agreeable, such as properties in ISKCON's name (though now gurus operate outside ISKCON), and the DOM creation of the GBC itself. They ignore the DOM's elections provision because that would end their guru regime and their uncheckable authority. Why did the GBC never ask Srila Prabhupada proper questions such as: **(1)** "After your departure, how will the GBC's be elected and how long should they remain in office?" **(2)** "Are you amending the DOM's provisions for 2/3 of the GBC to be elected every three years by the temple presidents?"

The ISKCON hijackers feared for their future GBC posts and Satsvarupa with others asked loaded questions very carefully phrased. They deliberately did not seek proper clarification. The whole short May 28 conversation was interpreted to suit their agenda. The import of the 1975 GBC resolutions and the May 28, 1977 talks amounts only to minor GBC election clarifications (listed

below). By a half sentence in a vague conversation (“*he can be selected to act by the board of the GBC*”), the DOM’s 2/3 GBC elections by temple presidents is not amended. It is an untenable and rejected conclusion that a few vague words, interpreted by a self-serving GBC, changed the DOM, a signed, legal, witnessed official document. ***The DOM has far greater philosophical, legal weight than the GBC’s convenient interpretation to maintain their gurocracy.*** DOM already has a self-electing process for GBC’s- but only 1/3 for another 3 year term. DOM says: “*In the event of Srila Prabhupada’s absence, the retiring members will decide which four will remain.*” On May 28 Srila Prabhupada likely was talking about this 1/3 election, not any changes. Judging from the GBC’s suppression of the July 9 Order, May 28 talks, for all disciples to come to see Srila Prabhupada in Oct. 1977, outright lies about Srila Prabhupada appointing 11 successor acharyas, cover-ups on child abuse, guru falldowns, and the poisoning- ***we cannot trust anything the GBC says***, especially when their evidence is so speculative and interpretative. There is no change to ISKCON’s Constitution (DOM). Srila Prabhupada never amended the DOM’s elections of 2/3 of the GBC by temple presidents nor negated any part of it.

### **FIVE MINOR CLARIFICATIONS TO GBC ELECTIONS**

Rather than an “effective amendment” which negated the DOM’s GBC elections by temple presidents, what we have from the 1975 GBC resolution and the May 28 talks are ***FIVE minor GBC election clarifications***, which do not change the DOM: **(1)** “No changes” to the GBC meant only Srila Prabhupada would make changes. **(2)** Those GBCs that Srila Prabhupada selected would “remain” for life, if competent and “acharya-like.” By 2021 only two GBCs appointed by Srila Prabhupada remained (Gopal Krishna, Jayapataka Swamis), so they are “for good.” But if they “deviated” in the last 45 years, this is a criteria to evaluate their fitness for office. “Post-Prabhupada” GBCs must face re-election as per the DOM. **(3)** While Srila Prabhupada selected GBCs himself, there would be no elections, but this does not mean no elections at all after he departed, or how would the GBC survive? **(4)** Competent candidates for GBC “*can be selected to act by the board of the GBC*” refers to 1/3 of GBC’s elected by the GBC as per the DOM. This does not change the DOM’s 2/3 of GBCs elected by temple presidents. **(5)** Elections were only DELAYED until Srila Prabhupada departed, then DOM elections would become effective, not “ineffective.”

### **A LEGAL DOCUMENT MUST BE AMENDED BY ANOTHER LEGAL DOCUMENT**

Srila Prabhupada never even discussed changing the DOM’s provisions, and he maintained from 1970 onwards that this was his desired program for ISKCON management, and in his 1977 Final Will said that there should be no change to the management system in place, which was the DOM. There were 5 minor clarifications to the GBC elections but no DOM amendments. Here are three examples how Srila Prabhupada would legally amend a document (and not just say a few ambiguous words): **(1)** In his last days he made a legal, court-filed Last Will Codicil making a minor *amendment* to his former family’s stipend amount. **(2)** His 1974 Topmost Urgency notice to all temples and GBCs gave a hard order to *amend* all ISKCON property deed titles. **(3)** He *suspended* the GBC in 1972 with official mailed, signed notices to all ISKCON temple presidents.

Srila Prabhupada did not ***legally*** change the DOM, so it remains ***legally*** in effect, regardless of self-serving contrary claims. Ameyatma das (2006, 2012): “*Srila Prabhupada never wavered from his original intent and expectation that the GBC be bound to the mandates of the DOM, [which] is among documents he clearly expected our society to adhere to. As in U.S., when a law is passed, the only way to rescind or modify it is by formally, explicitly amending it or passing a new law. The DOM was written and signed by Srila Prabhupada in a legal, official manner. It stands not only as the original, founding document, but also as the only document Srila Prabhupada authored and signed to instruct how he wanted his society managed. The only way to rescind or change DOM would be for Srila Prabhupada to sign and execute another document that explicitly rescinds, replaces, or amends it. This was never done. The DOM’s GBC elections must stand. In 1974-76 he wrote to various GBCs stating they must adhere to various DOM provisions, and there are no letters at any time rescinding those requests. [...] Would Srila Prabhupada have wanted to change such a vital and important aspect of the DOM by this*



one short question and short reply? [May 28 1977] This is not consistent with how he had written the DOM, and later how he sent a letter to be added to ISKCON's legal deeds for all temples."

### WHY WERE THERE NO GBC ELECTIONS BETWEEN 1970-1977?

This has a simple answer. Starting with the first 12 in 1970, all GBCs were appointed or approved only by Srila Prabhupada, so **there was no need for elections due to Srila Prabhupada SELECTING them himself**. He was training a leadership team he hoped would carry on his mission after his physical departure and he wanted continuity to be free to write his books rather than re-training new men with every election. He wanted the training he had invested in his best men to be "for good," for the future. There is all reason to understand he always intended the DOM elections to come in "succeeding years." He replaced Krishnadas with Jayatirtha and restored the same GBC after a 2 month suspension in 1972. The GBC was increased to 14 in 1975 and to 26 in mid-1977, all of them selected by Srila Prabhupada. He added Vasudeva May 28, 1977 and Bhakti Chaitanya Swami July 1977. When he departed, DOM's GBC elections should have kicked in as legally prescribed. As we see in the DOM, Srila Prabhupada hoped that GBC elections would be done in his presence, but he instead continued to select them himself, delaying the start of elections because of:

**(1)** the 1972 incident when Srila Prabhupada was forced to suspend GBC activities for a their serious wrongdoing **(2)** the repeated "falldowns" of GBCs from the devotional standards: *"Regarding the GBC meeting to be held in Mayapur 1975 [...] it will be held in my presence. As far as your proposals are concerned the real thing is that we must make broader constitution of the management by GBC. But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful. We shall discuss this at our meeting. If the GBC men can ever manage properly then I shall get some time for writing my books."* (SPL Jayatirtha Dec. 16, 1974) **(3)** the obvious reluctance of ISKCON leaders to bring the DOM to the attention of devotees and implement its provisions that limited GBC powers: *"After the first 1971 GBC meeting in New Vrindaban, the DOM should have been distributed to each temple president... All Srila Prabhupada's disciples should have gotten a copy so that they could understand the organization they had joined. [...] the GBC was treating the DOM as a secret document [...] In 1975, when I asked to see the DOM, Jayatirtha, GBC and president of New Dwarka, snarled at me and said, 'It is locked in a safe, and you will never get to see it.'"* **(4)** the GBC's failure in the "execution of the will of His Divine Grace," as prescribed in item 2 of the 1974 Topmost Urgency Notice re: the DOM.

The performance of the GBC after 1970 compelled Srila Prabhupada to postpone elections and be sure to select good men himself. The postponement of GBC elections does not amend or negate anything. The GBC rejects what they don't like (GBC elections by TPs, BBT printing only SP's books).

### SRILA PRABHUPADA DID NOT ELIMINATE THE DOM'S GBC ELECTIONS

**(1)** The GBC says there never were GBC elections so the DOM was "effectively" invalid. So why did they uphold the DOM in NY State Court July 19, 2004 to establish GBC authority over Long Island temple? GBC Badrinarayan das (Robert Morrill) entered the "DIRECTION OF MANAGEMENT" as evidence into court, as it is the only document that legitimizes the ISKCON GBC. *"Your Honor, this is the Direction of Management that establishes the GBC and talks about its authority... I should mention that this document is quoted, it is referenced, it is well-known. It's the basis of the decisions, the basis of our authority."* **(2)** There is no conversation, letter, order, or anything that negates or changes the DOM or any of its provisions, except for minor clarifications. **(3)** Srila Prabhupada sent many letters about removal or election of temple presidents (next chapter), confirming the DOM's provisions for temple president's elections and protection from GBC removal was still desired by Srila Prabhupada, even long after the 1975 GBC resolutions. **(4)** Srila Prabhupada's delaying GBC elections by temple presidents while he was present does not negate them for after his departure. **(5)** The 1975 GBC resolutions do not negate GBC elections by temple presidents in the future. **(6)** In 1975-76 the DOM was included in some USA ISKCON centers' bylaws, at Srila Prabhupada's specific request.

## THE 1975 OATH OF ALLEGIANCE AND TWO OPTIONS

DOM describes **two options**: either Srila Prabhupada personally appoints the GBCs, or there will be elections by the 1/3 - 2/3 method. The 1975 GBC resolutions states no elections will occur, because Srila Prabhupada was selecting GBCs himself. After his departure, only one option remained, GBC elections by temple presidents, which Srila Prabhupada never canceled. Also on Mar. 27, 1975 the GBC held a partially recorded discussion with Srila Prabhupada about the **Oath of Allegiance**, a legally binding document, that he asked be drafted for review. It was decided all temple presidents and GBCs would sign it to curb abuse of power as had occurred in several cases. Srila Prabhupada thought this oath would protect ISKCON from schism, loss of property, philosophical deviations by leaders, etc, so why does the GBC today want the total bureaucratic centralized control structure that Srila Prabhupada rejected with the 1972 GBC suspension? **With the DOM, temple president elections, and the Oath of Allegiance, Srila Prabhupada's ISKCON management system is perfect and complete.** (*Om purnam...*) The Oath was read to Srila Prabhupada, discussed, and GBC resolution #6 was passed: "An annual oath of allegiance should be signed by each GBC and Temple President." [...] "I state I have been **elected or nominated** a member of GBC, under the recommendation of [...] His Divine Grace A. C. Bhaktivedanta Swami Prabhupada..." We see two options: "elected or nominated."

### "ANYONE WHO IS DEVIATING, HE CAN BE REPLACED"

"Anyone who is deviating, he can be replaced." (SPConv May 28, 1977) The entire GBC body is responsible for having deviated ISKCON to where it is today, more so than could have ever been imagined. Whether Srila Prabhupada actually still wanted GBCs elected by temple presidents or not, he specified that GBCs who deviated could be replaced. In light of profound and ongoing GBC deviations, as chronicled herein, the entire GBC must be suspended and replaced anyway. This is further discussed in Ch. 164: "No Confidence, Disaffiliation, Removal." "What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended..." (Apr. 11, 1972) "Do not try to innovate or create anything or manufacture anything, that will ruin everything." (SPL Bali Mardan Sept. 18, 1972) The GBC finds flimsy "evidence" to disregard **some** of the DOM, and demands allegiance to the rest of it. Cherry-picking cheaters. Why don't they take Srila Prabhupada's May 28 advice that since they have deviated, they should be replaced? **The GBC misinterprets the letter of the law (DOM) while ignoring the spirit of the law (DOM).**

### JUDGE BY THE RESULT: TIME TO CHANGE THE FAILED REGIME

Judge by the result. After 45 years of the GBC making a disaster out of ISKCON, we now need to find a practical solution to arrive at the results Srila Prabhupada desired. **Now it is time to try something else.** There are very convincing arguments that GBC elections as prescribed in DOM should be adopted in ISKCON. Better late than never. Many devotees believe the full DOM must be implemented in ISKCON. **The DOM's GBC elections will end the cronyism, corruption, unaccountability, and misleadership. Otherwise, the mess in ISKCON will continue to worsen.** Full implementation of the DOM is the best alternative because it was given by Srila Prabhupada. The GBC's interpretations as to which parts of the DOM should be used simply perpetuates their failed system. Rather than ISKCON becoming a failed institution similar to the failed states of Africa and Asia, we must **be practical and judge from the results**, and do what is necessary, as Srila Prabhupada often said. This book reviews the results of a self-elected GBC, and we need a change. If Srila Prabhupada came back and saw the GBC's degraded ISKCON, he would definitely end their self-elections, as the resulting corruption and personal ambition has ruined the spiritual institution. The GBC's policies and mismanagement have made a sad mess of ISKCON; we have seen what happens when a GBC elects its own members for life, with no input from the devotees or temple presidents. The institution has been corrupted by unaccountable men with near absolute power. Spiritual sincerity and pure service is lost to political expediencies. Arguably, the lack of GBC elections has resulted in all ISKCON's troubles after 1978 due to compounding corruption. Disband the GBC due to its deviations and failures (see next

chapters), implement GBC and the temple president elections (Ch.162), and end the self-serving, unaccountable regime of tyranny. **IT IS TIME FOR A MAJOR CHANGE TO THE GBC'S FAILED REGIME.**

*"So phalena pariciyate. You have to consider the case, suppose a man was very good, now he has stolen something, still he is a good man? Present consideration is the judgement."* (SPConv Oct. 8, 1972) Some additional thoughts: **(1)** Srila Prabhupada said, *"Another should be elected."* But by whom? The 1/3 or the 2/3? **(2)** Srila Prabhupada wanted the DOM expanded into a broader ISKCON Constitution. The DOM, given to us by Srila Prabhupada himself, should be the basis for ISKCON. **(3)** We have learned from ISKCON's history the hard way: speculative ways of managing ISKCON while neglecting Srila Prabhupada's instructions will not be successful. **(4)** Srila Prabhupada wrote many letters supporting elections of temple presidents by local members, and this **reveals his faith in representational elections.** **(5)** The weightiest evidence how to manage ISKCON is the signed, written, witnessed DOM document, repeatedly advocated by Srila Prabhupada, who in later years clarified only some minor details. **(6)** We reject the GBC 100% self-electing with no checks or balances. Regular elections restricts corrupt, unaccountable career politicians who have no performance review.

### **"THE SYSTEM OF MANAGEMENT WILL CONTINUE AS IT IS NOW"**

We earlier described the "sinister movement" which had entered into ISKCON, a combination of influences from the Gaudiya Math and senior ISKCON leaders who became infected with personal ambitions. Srila Prabhupada was so disturbed he even offered to leave ISKCON to preach elsewhere. **In reaction to being sidelined, minimized, and his mission undermined, he created the DOM and BBT to safeguard the movement.** The DOM created the GBC, provided for checks and balances to wayward leadership: bottom up GBC elections who could not remove temple presidents without local support. He separated his books and copyrights from ISKCON, vesting them with trusted men as a book trust. This was his ingenuity of responding to the threats facing his mission. He did not legalize the society with a top down, ironclad control system with a corporatist, bureaucratic structure as the GBC has put in place today. The GBC must honor his choices and implement the DOM's GBC election provisions. The sad truth is that the GBC-guru cartel in ISKCON is interested only in protecting their guru businesses. Dishonestly, to serve their guru franchises operation, the GBC/guru elite cherry-picks and misinterprets minor evidence to discredit whatever threatens their guru regime- e.g., their election by temple presidents. **"The system of management will continue as it is now and there is no need of any change."** (SP Final Will June 4, 1977) That system was the DOM and it still is. In April 1977 Srila Prabhupada stated: *"...even if I die suddenly, you can manage..."* He had given everything already.

### **SRILA PRABHUPADA MAY HAVE CHOSEN NOT TO PRESS THE ISSUE**

Sometimes Srila Prabhupada was hard as a thunderbolt and sometimes softer than a rose. He took all of Tamal's power and authority away and banished him to China, and two months later graciously rescinded it all when presented with a broken, depressed Tamal in Hawaii. He chose to give independence, broad leeway to his Western disciples in managing his American and European temples (but in India, his "home turf," he almost managed everything himself). He often did not press an issue too much, apparently because this might undermine his disciples' enthusiasm, and lead to more disobedience. He even gave no answer when asked who had poisoned him. He had very specific plans for the expansion and management of his transcendental movement. However, **he was dismayed by the maya that entered his mission in 1970 when senior leaders tried to sideline him and take his place.** He was exasperated by the GBC's inability to perform their basic duties. The quotes are numerous. He responded by creating DOM, GBC, elections, sannyasi preachers, BBT, and Oath of Allegiance. But **resistance and neglect of his instructions regarding his desired management system persisted.** Examples: **(1)** The 1972 unannounced NY GBC meeting which planned to centralize the temples legally, financially, and managerially, so he suspended the GBC. **(2)** Repeated difficulties with Western disciples who had stubborn personalities, complicated by ambitions for power, authority, and later, guruship. **(3)** It was necessary to issue a Topmost Urgency notice to reference the DOM by amendment to all temple legal documents. **(4)** It was necessary in many letters to uphold the temple

presidents' being elected or removed only by the local members and not by the GBC. (5) Asked on May 28, 1977 by his GBC men about GBC tenure and their election, showing that his senior men still were not amenable to the DOM's principles of GBC elections. (6) He frustratingly told Puri Maharaja in his last days, "What can I do?" after being warned his disciples will fight and deviate after his departure. In the West he had kept an arm's length distance from management. After the 1970 "sinister" conspiracy, his 1972 suspension of the GBC, the continuous quarrelling and falldowns of his senior men, and the neglect of his Topmost Urgency order, Srila Prabhupada must have been discouraged and frustrated with his men, and he sometimes said so very plainly.

**He had a keen understanding of his Western disciple's mentality**, their independent-mindedness, needing a long rope so not to choke their enthusiasm for preaching. He was very aware of their nature, limitations, and ambitions. He knew the differences in Western culture and Vedic India where authority was naturally accepted. Out of great kindness and affection for his disciples, **he did not want to increase their offenses against him by giving them too many firm orders that they would likely disobey anyway**. This explains why Srila Prabhupada did not harp over and over in his last years that DOM be fully implemented. **"I have decided to adopt the following principles and I hope my beloved disciples will kindly accept them."** (DOM) He saw his "beloved disciple's" ambitions and their aversion to DOM's checks and balances for the ISKCON managers and having elections of temple presidents and GBCs by temple presidents. He saw his previous orders neglected and disregarded, so what more could he do? He hoped they would eventually take his desires seriously, and meanwhile he would try to engage them in the purificatory process of devotional service to make spiritual advancement. He said Krishna had only sent him 4th and 5th class men, and there was only so much he could expect from them. *"My only grievance is that I appointed GBC to give me relief from the management but, on the contrary, complaints and counter-complaints are coming to me."* (SPL Jayatirtha Oct. 16, 1975) The flawed GBC claim that by 1977 Srila Prabhupada no longer favored the DOM or elections should be seen instead as his quiet frustration with his leaders' ambitions and disobedience. He implored his senior men, as his health faded, not to spoil the mission and at least maintain what he had established. He was prescient of his movement's future. What more could he do to keep them on the right track? After all, he could not force them. **He also knew they were poisoning him and waiting for him to die.** (see Book One) He tried to increase their affection for him and his instructions, hoping *"my beloved disciples will kindly accept them."* But they continued to poison him and as unauthorised gurus they hijacked the movement and spoiled everything. Now only the DOM and its prescribed elections will remedy this dire situation.

### THE SALE OF THE NEW ORLEANS APARTMENTS

Srila Prabhupada arrived in New Orleans July 31, 1975 to visit the New Talavan farm an hour outside the city. Nityananda das saw how Srila Prabhupada did not push his Western disciples against their independent, obstinate natures. *"Srila Prabhupada had just awoken from his afternoon rest and sat behind a low table in his sitting room. He was slightly shaking and leaned forward to accept the cooling effect of the sandalwood paste I dabbed onto his forehead and temples with a marigold. The New Orleans summer was hot and humid and we had no AC. I placed a rose garland around his neck, and he slightly nodded in appreciation. I was taken aback when he began speaking to me: 'You know, I have come here especially to see your farm.' He tried to initiate discussion about our New Talavan farm project, but I went blank and all I could manage to reply was, 'Oh.' Then he asked, 'Why you are selling this building?' Brahmananda Swami must have informed him we owned the building with four apartments and that it was listed for sale. I was confronted and defensive at this unexpected question. It never occurred to me that I should have asked Srila Prabhupada. I explained we were moving our devotee families to live on the farm, we were building large cow feed silos, so we would use the apartment building sale proceeds for that. I saw Srila Prabhupada look away and then downwards, awkwardly, as though frustrated and wanting to say something, and years later I understood he did not approve but reserved further comment. He was not impressed by my rationale, but he said no*

more. It did not sink in that I should have asked his opinion. Years later, I saw again the 1974 Topmost Urgency notice, which said: 'In particular it shall be clearly understood that **no real estate may be purchased or sold** by any officer of the Society without the express permission of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON.' So Srila Prabhupada was wondering why I was disobeying this instruction, why I was oblivious to it. I had discussed my plan to expand the farm project with our GBC man, but we were both deficient in complying with those instructions about selling properties. I realized Srila Prabhupada had doubted the logic and sense of the apartment sale, but that he dropped the subject after sensing my stubbornness and attachment to 'my' farm plans. And the sale was a big mistake, and soon another building had to be rented and a smaller home purchased nearby at a higher cost for the married couples. I was 26, impulsive, ignorant; it was my first real estate deal. A year earlier I had received Srila Prabhupada's Topmost Urgency letter ordering GBC trustees to be listed on properties, but I had no idea what property trustees were and it was not taken seriously by me or my GBC, and we ignored it. New Orleans was informally using the New York ISKCON incorporation and we had no local corporation. I could not understand Srila Prabhupada's hint and now I wish he would have just told me what to do. I am also deeply moved he was more concerned about me and my immature enthusiasm as his local leader than he was about the building." (Nityananda das, 2018)

### **OTHER PASTIMES SUPPORTING THIS UNDERSTANDING**

In *What Is The Difficulty* (Sruti Kirti, p. 8, 213) there are two instances where Srila Prabhupada was thinking how his disciples could avoid making offenses towards him. (1) "'Swamiji,' the gentleman continued. 'We want you to give us your blessings, to ask us to make the temple. We want the benediction.' Srila Prabhupada, still smiling and laughing said, 'No, no. If I ask you to do it and you do not do it, then it will be offensive. If you do not comply, that will be your fall down. That is very bad. If you do it on your own that is good, but if you do not do it there is no harm done because I haven't told you to do it.'" (2) "Srila Prabhupada received a letter from a devotee asking sanction to divorce his wife and permission to marry another... I was shocked when he gave permission. It bothered me throughout the day... My most merciful spiritual master replied with compassion in his voice, 'Well, actually whether I give him permission or not, he is going to get the divorce. So if I tell him, "No, you can't get it" and he does it that will be a serious offence. If I say, "Yes, you can do it" because he is going to do it anyway, then the offense is not so great.'" Srutakirti das wrote Nityananda das in 2018 and confirmed: "I do know Srila Prabhupada often dealt with me by saying things in a general way rather than giving me an order." Many memories of Srila Prabhupada concur, that since his instructions were often ignored, he avoided giving specific orders because he did not want to lead his disciples into more acts of disobedience and serious offenses. He was more concerned with their advancement than with giving instructions or orders that might not be followed and thus would prove detrimental to them. Srila Prabhupada in his last years declined to make further clear orders about the DOM, future initiations, or gurus, lest he actually end up harming his "beloved disciples."

### **FIRST USE OF SRILA PRABHUPADA'S MANAGEMENT FORMULA**

Except for those who have implicit faith in Srila Prabhupada's transcendental genius, expertise, and divine authority, few have understood that the DOM, GBC and temple president elections, Oath of Allegiance- this is the management system that will work for ISKCON. Unfortunately it was never fully applied in ISKCON and after 1978 the GBC went down the *Deviations Highway* with hellish outcomes. Would it really work in practice today? With a bottom-up system of the DOM and elections, could the spiritual institution be safeguarded from schisms, secessions, attacks, philosophical differences, and function properly? Thus Srila Prabhupada's management formula remained a theoretical idea until it was implemented in the fundamentalist, breakaway ISKCON Bangalore Group of temples. They had seceded from ISKCON in 1998 by installing Srila Prabhupada as their sole diksha guru. By 2022 they still faced lawsuits from ISKCON even as their numbers and centers increased by Srila Prabhupada's grace. Leader Madhu Pandit das stated in 2018:

*“When our total strength of full time devotees was about 200, we invited all of them as the General body of our group to come to Bangalore and participate in a 'referendum' through secret ballot which confirmed the appointment of all the 21 temple presidents whom I had appointed. Same day, the new temple president body elected a GBC body of 10 GBC members. This was around 2006. Referendum was only the first time. When GBC is not formed how the temple presidents came about? To solve this we came up with the idea of a one-time referendum across the group. After that every three years, the outgoing GBC body elects 1/3 current GBC members to continue for another three years. Rest of the new 2/3 GBC members are freshly elected for a period of next three years by the temple presidents from among themselves. So every three years, the election of GBC is happening; we have gone through four elections so far. Today our general body of full time devotees is about 500 and 27 temples. Each temple is a separate legal entity by the name of Hare Krishna Movement (Jaipur, Vrindaban, etc.) The GBC through a resolution is the author who creates and is the founder of these institutions. The deed accedes control to follow directives of the GBC. All these trusts must have at least majority trustees who are GBC members. This way the properties are protected. But the management is fully in the hands of the executive council headed by the president with vice president, secretary, and treasurer. The GBC is not involved in daily management. Even if in defiance of GBC body the local trust decides to alienate property it requires 3/4 majority of the trustees as per trust deed, but since the majority in the trust board is GBC members, it is not possible to alienate the property. So far, temple presidents are appointed by the GBC body with recommendation of the local GBC representative. There are no written rules as of now for appointment or removal. Generally, the qualification is he should be a missionary with sound philosophical foundation and experienced in managing services of other missionary devotees. He should have proved his ability to be a good follower as well as in lower level leadership roles from the time he joined the ashram. Our GBC did remove a senior man as temple president. We followed a very detailed procedure. Show cause notice. Investigation. Concurrence of temple devotees. On proven financial impropriety we removed him.”*

Bangalore Group also uses Srila Prabhupada's Oath of Allegiance. ISKCON Bangalore group of centers practically applied the DOM with advice from NY Long Island temple president Nimai Pandit das, who participated in their leader's discussions and decisions: *“We also thought, how will a Temple President in Siberia know a Temple President in Peru to make an informed decision whether any of them is qualified to be GBC? It is much more natural for local Temple Presidents in a geographical region to know each other and vote for their natural leader. Otherwise we may fall into a situation of protracted election campaign around the world by 'rich' Temple Presidents. In addition, a Temple President in a region, culture, economy- how can he really do an adequate job in a different region, culture, economy? Hence we thought it is common sense to hold elections region by region.”* The DOM has been implemented in the “Bangalore Group” of 30 worldwide temples, and any removal of temple presidents requires congregational approval. Properties are protected with trustees. The GBC is elected by the DOM formula of one-third, two-thirds. This is working well and is proof of its practical application. It is the management system Srila Prabhupada designed and wanted, and it has blessed their temples to greatly expand their preaching successes. A case of an irresponsible president was handled judiciously, removed with local devotee consent.

### **WE MUST MAKE A BROADER CONSTITUTION (see Ch. 169)**

The Topmost Urgency Order was given in July 1974. Then, preparing for the official Mayapur GBC meeting in March 1975, Srila Prabhupada wrote to Jayatirtha das, Dec. 14, 1974: *“Regarding the GBC meeting to be held in Mayapur 1975, the meeting should [...] held in my presence. As far as your proposals are concerned, the real thing is that **we must make broader constitution of the management by GBC.** But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved **whatever we may resolve it will not be very useful.** We shall discuss this at our meeting. If the GBC men can ever manage properly then I shall get*

some time for writing my books.” Clearly Srila Prabhupada was deeply affected by the GBC “falldowns,” “flickering” nature, their becoming a “victim of maya,” and that therefore “whatever we may resolve it will not be very useful.” Sounds hopeless, doesn’t it? But rather than Srila Prabhupada turning away from the DOM, he recognized that any instructions, expanded constitution, or arrangements that was made, unless his senior men became more Krishna conscious, less quarrelsome and less ambitious, no formula could prevent the deterioration of his society in the future. And that is exactly what happened after his late 1977 departure, as we all know only too well. He **DID NOT RESCIND** the DOM election provisions nor the 1974 Topmost Urgency Order. He said: “...we must make broader constitution of the management by GBC.” **Broader means adding to the basic constitution of the DOM** and expanding from there. Legally and philosophically the DOM remains binding as the will of the Founder-Acharya; the **DOM is the original ISKCON Constitution which still needs to be expanded upon**. But ISKCON has instead shored up their centralized power structure, and today it may be called a **GUROCRACY, a guru regime** (Ch. 151).

### **DOM ELECTIONS AND TERM LIMITS ARE EFFECTIVE CHECKS AND BALANCES**

**Ameyatma das, 2011:** *“Would GBC elections and term limits from Srila Prabhupada’s DOM be beneficial to ISKCON? If so, it should be implemented. The current ISKCON system has no checks and balances whereas the DOM does, without which the GBC will select only members who support their bad decisions, and over time the mission will wander further astray. The DOM elections will be vitally beneficial, and without it will lead to the end of the mission. This is not about the guru issue, fallen gurus, the order of worship in aratik, changes to Srila Prabhupada’s books, or any specific sub-issue. **DOM is the fundamental issue.** Without a GBC in check, the mission will fail. Once the DOM elections are in place, then all issues can, over time, be resolved. If the GBC is on the wrong path, new members will be voted in from among the temple presidents, and real change will take place to resolve all issues. This is not a new idea. Holding the GBC to 3 year terms, allowing current GBC members to select 1/3 to remain, with 2/3 up for re-election by temple presidents, voting new members from among themselves. This is not ‘demon-crazy’ democracy where lower class masses will select the lowest among them to lead them, but this is an organization with qualified, initiated Vaishnava members selecting who among them is most qualified. **This system of elections and term limits for the GBC was devised by Srila Prabhupada himself** in the DOM that he instructed us to follow. [...] it is his plan.. It is not some concocted idea to save ISKCON. [...] The DOM elections are an absolutely brilliant, ideal, simple, very effective and fair means to keep the leadership in check. It can eventually resolve the major issues and conflicts facing our society, lest the totalitarian nature of GBC authority slowly destroy the mission.”*

News story, Feb. 21, 2017: Christopher Duntsch, a neurosurgeon, had 34 surgeries “gone wrong,” leaving two dead and several crippled. Although he spent 17 years in training, his skills were later determined as that of a 1<sup>st</sup> year medical resident. The local DA said, “*He obviously knew at some point that what he was doing was criminal.*” He was convicted of first-degree felony injury. This case compares to the ISKCON misleaders who have made a horrible mess of things while they, without conscience or understanding of their mismanagement, continue destroying the mission. They don’t see the harm they are doing or don’t care? It never occurs to them there is something very fundamentally wrong with their leadership? Rather than step down in the face of their colossal failures (Parts 14-16) they insist on doing more damage. As with Dr. Duntsch, they assumed great responsibility, and upon failure, should admit failure and resign. Dr. Duntsch continued with one botched surgery after another, betraying those who trusted him. ISKCON misleaders keep botching their management of the mission, resulting in ever more problems and a degenerating institution. The spiritual lives of millions of trusting souls have been harmed, yet they cannot see they are the cause? One not fit for nor successful in his leadership must recognize their own failure, and then resign. But because the GBC are “for-life” with no accountability, gradually only rascals, Duntsches, and cheaters fill their ranks. The DOM was Srila Prabhupada’s management formula and includes GBC elections.

Since they cannot recognize how they have deviated from Srila Prabhupada's intentions, the **devotees must remove them** and elect a fresh slate.

Only those GBCs will be re-elected that devotees see are properly meeting their responsibilities in serving the devotees and Srila Prabhupada by following his instructions, nicely maintaining the mission. **(1)** *"You can cheat for some time everyone, but you cannot be allowed to cheat everyone for all the time. That is not possible."* (SPConv Dec. 9, 1973) **(2)** *"In the dress of a police if he is a thief, that is very dangerous. [...] Just like this dress of sannyasi, saffron cloth, one will respect that 'Here is a sannyasi.' But if he is a thief in a dress of a sannyasi, that is dangerous."* (SPConv Jan. 17, 1974) **(3)** *"Tamal was a Machiavellian politician. He knew that in the society of devotees nobody could imagine so many lies and premeditated intrigues by someone who appeared to be a devotee. No one can imagine someone to be like that. These people take advantage of devotee naivety to do all kinds of intrigues with impunity. When someone intelligent denounces them, then they expel, eliminate him. They are willing to do anything before losing their power and personal gratification, wrapping all this with supposed philosophical arguments."* (Chaitanya Priya das, 2017)

## CONCLUSION

How ISKCON is to be managed is a critical issue, perhaps even more than the guru-initiation issue because if an elected, honest GBC comes about, all issues will be properly reviewed and Srila Prabhupada's instructions honored. We must study and have faith in how Srila Prabhupada instructed us how to manage his ISKCON, and restore it accordingly, without introducing corporate centralizations which he strongly rejected. ISKCON leadership has disobeyed and deviated from his instructions not to change the system of management. They have changed ISKCON so much that it is no longer ISKCON; rather, call it **GURUSTAN**, GBC means **Guru Business Corporation**. Lawbook legislations, centralization, bureaucracy, corporatism, salaries, and bribes by promotions, makes today's ISKCON a place Srila Prabhupada's instructions are no longer followed, where innovations and deviations prevail instead. **We can assume that Srila Prabhupada has already left ISKCON.**

Devotees yearn for new leadership to restore Srila Prabhupada's Mission. We should each carefully study His Divine Grace's legacy, have open discussion, and try to fulfill Srila Prabhupada's desires. The situation simply gets worse as long as we do not come to Srila Prabhupada's assistance in rectifying these anomalies. ISKCON has been led far astray by its deviant leadership and a continuation of the status quo is not acceptable. **Implementing Srila Prabhupada's DOM (and instructions in his letters- Ch. 162) for GBC elections by temple presidents and temple presidents by local members will definitely end the unaccountable, corrupt ISKCON leadership.** There is no other viable alternative to ISKCON's totally dysfunctional and corrupted leadership. The Vatican/ Politburo style hierarchy created by the GBC after Srila Prabhupada's departure has no resemblance to the "lowerarchy" he wanted for the continuance and management of his movement. Seeking to build a society of "independent philosophers," he gave power to the congregations, with temple presidents and GBC acting as their elected leader representatives. GBC spokesman Ravindra Svarupa das says the DOM is not a "silver bullet" or "magic solution," but he has no faith in Srila Prabhupada's formula. It is Srila Prabhupada's specific instruction as a signed document for our movement's management system. Then we can work on expanding the DOM (ISKCON's Constitution) and build on Srila Prabhupada's foundational framework. The unelected GBC circumvented the DOM that plainly states their purpose as **elected executors of the Acharya's will**. From the DOM: *"The GBC oversees all operations and management of ISKCON, as it receives direction from Srila Prabhupada..."* So why not accept his DOM?

Elections for new GBCs is urgent because the ISKCON misleadership has become so dysfunctionally compromised by disobedient deviation from Srila Prabhupada and his teachings. Whether Srila Prabhupada wanted GBC and temple president elections or not, the fact of such deep corruption, as ISKCON leaders themselves bemoan, should convince us that such elections is the remedy. The ISKCON misleadership is a corrupt guru elite with illegal life terms, and it must be replaced with fresh men via regular elections. How else will Srila Prabhupada's institution be rectified?



The temple presidents do not yet understand they were personally empowered by Srila Prabhupada to control the GBC via the DOM, that their duty is to vote in the GBC, and re-evaluate their performance each 3 years, and that they are entitled to have independent temples and expand the Krishna Consciousness movement without fear of the GBC kicking them out and installing their own “yes-men.” We pray for enlightened temple presidents and congregations to support Srila Prabhupada’s DOM, taking their empowerment to heart, and elect a fresh GBC, ending the ISKCON gurocracy. Deviations exist in ISKCON because of the non-elected, non-representational GBC that chooses to perpetuate their self-serving guru business rather than be faithful to Srila Prabhupada teachings. If their system is authorized, then why has it failed to produce the desired result? Judge by the results. ***Srila Prabhupada’s direct orders in his DOM are a fundamental institutional directive necessary for the welfare of ISKCON and its members.*** (1) DOM: “I have decided to adopt the following principles and I hope my beloved disciples will kindly accept them.” (2) LAST WILL: “The system of management will continue as it is now and there is no need of any change.” Why does the unelected GBC say Srila Prabhupada did not want elections?

## CHAPTER 162: SRILA PRABHUPADA’S TEMPLE PRESIDENTS

### ELECTIONS AND APPOINTMENTS OF TEMPLE PRESIDENTS

Srila Prabhupada gave ample instructions in letters that ***temple presidents were to be elected by local members***, and many are listed below. There were some temple president elections in the 1970’s but today everything is tightly controlled by the GBC body who appoints (and removes) officers regardless of the congregation. Srila Prabhupada was very supportive of temple presidents, famously exemplified when they complained to him in 1976 about Tamal, who was exiled to China. The temple presidents were to be chosen by a vote of the “temple members.” Srila Prabhupada expected, wanted elections of the temple presidents: (1) “...I am so glad to learn that you have been ***elected president*** for this year. In India, when there was congress election among the executive members, each year a person was elected president. I think ***this system may be followed in our institutions also***. Of course it will depend on the local situation, but in a round if each person is given the chance of managing the whole affairs, that means everyone becomes responsible officer.” (SPL Gurudas Mar. 2, 1970)

(2) “And who has been appointed treasurer and secretary? ***The president, secretary and treasurer elected by the members of the center cannot be changed*** at least for one year; better to continue it for three years.” (SPL Jayapataka Aug. 24, 1971) (3) “Regarding Madhavananda being the president, if he received the vote, why you have opposed? You must be impartial. My recommendation is that he must be the president. ***He has been chosen by the vote***, and I am giving the casting vote for him.” (SPL Hansadutta Sept. 12, 1974) (4) “Regarding Sydney, that the ***President has left***, if one does not follow the regulative principles, then he will leave. That is a fact. ***Has somebody else been elected?*** This is the function of the GBC, to see that one may not be taken away by maya...” (SPL Madhuhvisa Aug. 4, 1975) (5) From Kurma das’ *Transcendental Adventure*: “In early August, 1972, Mohanananda voluntarily relinquished his position as the president of the Sydney temple and GBC assistant, agreeing to spend more time on the printing press. ***An election was held and devotees unanimously elected Caru as the new president.***” (6) First elections were held in ISKCON New York in Oct. 1966: “You should hold elections,” Swamiji tells us. “We require one temple president, one treasurer, a secretary and temple commander.” Then: “I think that Brahmananda should be our president, Gargamuni the treasurer, Satsvarupa the secretary, and Kirtanananda the temple commander.” Although we agree with Swamiji’s choices, we hold ‘elections’ anyway, and our new officers begin their duties. (*Hare Krishna Explosion*, Hayagriva das, Ch. 6) (7) Elections of TP were held in the second ISKCON center (San Francisco) in 1967: “I congratulate you on your being elected as president of ISKCON San Francisco branch. Your election as president is a recognition by Krishna and therefore I have got full

support for you. Mukunda and other members have rightly selected you as president.” (SPL Jayananda Sept. 29, 1967) **(8) Markandeya Rsi:** [...] What I wanted to know is if an authority could be recommended for the new temple being started, to give that particular temple a basic foundation in living up to brahminical standards. **SP:** Yes. Select among yourselves one who is most competent. **Elect him as president. Markandeya Rsi:** So that would be bona fide? **SP:** Select a man who is initiated. The president must maintain the discipline. Without discipline there cannot be obedience. The president is the spiritual master’s representative. Since the spiritual master is not present, one man is selected as president to look after the business of the temple on behalf of the spiritual master. (BTG #49, 1972) **(9) Svarupa Damodar:** Because they need law and order. **SP:** Yes, there must be. In our organization... **Just like in each temple we elect a president. Then we get GBC. Then above all, I am...** (SP Dec. 16, 1973)

It is clear that Srila Prabhupada wanted local congregations to elect their temple presidents.

### REMOVAL OF TEMPLE PRESIDENTS

In the DOM and in his letters Srila Prabhupada prescribed that **removal of temple presidents be confirmed by a vote of the temple members.** Today the GBC body removes temple presidents at will. Srila Prabhupada sometimes intervened on the side of a temple president when he was removed by the GBC. The instructions below clearly show how Srila Prabhupada wanted ISKCON temple presidents to be removed: **(1)** From DOM (ISKCON’s Constitution): **“8 “Removal of a Temple president by the GBC requires support by the local Temple members.” (2) “Regarding the election of President, a president can only be changed by vote. If no vote was taken, then the president cannot be changed. Neither Hamsaduta can change the president whimsically or can anybody else change the president. According the ‘Direction of Management’ the GBC cannot change the President but only by vote can it be done. The GBC’s business is to see that the President and the members are doing nicely, following the regulative principles, and chanting 16 rounds and that other things are going on nicely. If it was decided by vote that Hamsaduta would select the president then Hamsaduta is right. Without authority Hamsaduta cannot change the election. If the vote was in favor of Madhavananda, then Hamsaduta cannot whimsically change the vote. But, if by vote he was authorized to select the president, then whomever he selects is right... so many contradictions, so in the presence of all members you may take the vote again and decide finally.”** (SPL Mukunda Sept. 29, 1974)

**(3) “Regarding Miami that you want to replace Abhiram, yes a capable man must be there, what can be done... N.B. Regarding replacing Abhiram and Damodara I refer to the ‘Direction of Management’ as follows: ‘Removal of a Temple President by GBC requires support by the local Temple members.’ Therefore you should take a vote of the Temple members and do the needful.”** (SPL Rupanuga Nov. 7, 1974) **(4) “Regarding Abhiram, in your letter you mention that in Miami it is so important center, 65 devotees, growing each day, ideal location. So Abhiram has done this. He has done much service. He cannot be removed whimsically. ...Anyway I have already written you that the local members must agree for him to be removed by you, according to the “Direction of Management.”** (SPL Rupanuga Nov. 8, 1974) **(5) “If the GBC undermines the efforts of the temple presidents how will things go on smoothly... I do not want that Sukadeva be removed from his position as I can see that he is sincerely following the principles at present. The GBC cannot whimsically change the temple president, there is a resolution to this effect. Why have you threatened to remove him and unnecessarily created this situation? Please be very sober in your dealings with these temple presidents, they are undoubtedly rendering a valuable service and are worthy of respect and encouragement.”** (SPL Gurukripa May 18, 1976) Here Srila Prabhupada is referring to the 1975 GBC resolutions. **(6) “Regarding the agitation to remove Tejas: No, Tejas must not be removed. Stop this. This is a clique. I don’t want this. Why has Subala Maharaja gone there. He is an outsider, why are they interfering. Subala left India now why has he returned without permission? This removal of the president is very unconstitutional. The devotees who do not like to work with Tejas should immediately go away from the temple. But he may not. Those who feel against him can go away. Devotees come from the outside and interfere. No, they cannot change the president. Who sent**

Janmanjoya there? Why is he taking to politics? So your opinion is also mine, that Tejas is the most sincere worker of the lot. Please stop this.” (SPL Tamal Krishna Jan. 11, 1974) (the word ‘unconstitutional’ refers to DOM) (7) “What happened to Jagat Purusa in Bombay? He is an experienced man so why he should be changed to Delhi? This change of Presidents is to be made in the GBC meeting. In the middle of the year there is no question of change. Tejyas can continue as President. Three times changing president is not good. It should first be conjointly considered by the GBC.” (SPL July 11, 1976) This adds another protection of the temple president’s position: if the full GBC will initiate the removal of a temple president, it needs confirmation by a local member vote.

It is very clear temple presidents could only be changed by a vote of the local congregation.

### INDEPENDENCE OF TEMPLE PRESIDENTS

(1) “**GBC does not mean to control a center.** GBC means to see that the activities of a center go on nicely. I do not know why Tamal is exercising his absolute authority. That is not the business of GBC. **The president, treasurer, and secretary are responsible for managing the center.** GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. Tamal should not do like that. **The GBC men cannot impose anything on the men of a center without consulting all of the GBC members first.** A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they should **form a constitution how the GBC members manage** the whole affair. But it is a fact that **the local president is not under the control of the GBC.** Yes, for improvement of situations such as this I must be informed of everything.” (SPL Giriraja Aug. 12, 1971) (2) “So I request you to relieve me of management responsibilities more and more so that I can complete the SBhag translation. If I am always having to manage, then I cannot do my work on the books... So this task will not be finished without the cooperation of my appointed assistants, the GBC, temple presidents, and sannyasis. I have chosen my best men to be GBC and I do not want that the GBC should be **disrespectful to the temple presidents.**” SPL to All GBC May 19, 1976) (3) “The formula for ISKCON organization is very simple and can be understood by everyone. The world is divided into 12 zones. For each zone there is one zonal secretary. His duty is to see that the spiritual principles are being upheld very nicely in all the temples of his zone. Otherwise **each temple shall be independent and self-supporting.** Let every temple president work according to his own capacity to improve the Krishna consciousness of his centre. So far the practical management is concerned, that is required, but not that we shall become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, the presidents may handle and take advice and assistance from their GBC. In this way let the Society's work go on and everyone increase their service at their own creative rate. [...] We request that everyone take these formulas to heart and execute them very conscientiously. In this way we shall certainly be successful in pushing on this movement.” (SPL Karandhar das, Apr. 22, 1972) (4) On Apr. 8, 1972 Srila Prabhupada notified all temple presidents that he had suspended the GBC and they should manage their affairs peacefully and independently. “Under these circumstances, I authorize you to disregard for the time being any decision from the GBC men until my further instruction. You manage your affairs **peacefully and independently,** and try to improve the spiritual atmosphere of the centers more carefully. I shall be very glad to know the names of your assistants such as Secretary, Treasurer and Accountant. Finally, I beg to repeat that **ALL GBC ORDERS ARE SUSPENDED HEREWITH BY ME UNTIL FURTHER NOTICE.**” (5) “**I want that the GBC men should leave the management of the individual centres to the local presidents and concentrate themselves upon preaching work.** They should be constantly travelling...” (SPL Madhudvisa das June 12, 1972)

### NO MUTINIES OR TEMPLE COUPS

Also there should be no coups or whimsical mutinies to change a temple president. “I am forwarding the copy of your letter, along with my reply, to Satsvarupa... he is the GBC man in that zone, and he is the best man to come there immediately and see what is the situation and do the needful. Of course I do not know what are the facts, but I have seen that you have done very nicely

there, so far I know. And no one has made complaint to me. So maybe there is a little fighting amongst yourselves, that is natural, but you are advanced disciple, don't be disturbed by these things. Actually I want that householders shall manage in the temples, because they have got propensity to manage things and they want to take responsibility and they will not go away. Brahmachari, householder, it doesn't matter, but householders are doing nicely all over the world, why the others shall resent householders in your temple? That is not reason. This attitude of changing this, changing that, if there is some small thing to make it something very great, changing the leaders three every week- these things are going on, I know. This is not at all good attitude, that if by adjustment, this and that, changing everything, I may create the perfect combination and everything will be all right. I am more impressed if someone has opened one centre and that he has stayed there tightly and developed nicely, not going away whimsically. So you have been leader at New Orleans temple for long time, you are the pioneer there, so why you should be whimsically discharged? Only the GBC man shall be able to make these changes, not any so-called secret meeting of devotees. Why they have misunderstood these things? If they have objection they must lodge it with their GBC, and differences must be discussed openly amongst ourselves, not secret meetings. We are Vaishnava devotees, not politicians. So these things must be stopped, plotting. Your merit stands far above theirs, you have done some tangible work to please me by spreading this Krishna Consciousness message in New Orleans, that is the test. Let them do something first, then we shall see what is their criticism. Simply criticizing and no work, that is the business of inferior men. So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl." (SPL Nityananda Nov. 25, 1972)

#### **THE 1975 GBC RESOLUTION DID NOT NEGATE TEMPLE PRESIDENT ELECTIONS**

The first official annual Mayapur GBC meetings in 1975 were supervised by Srila Prabhupada. GBC resolution #4 passed Mar. 26, 1975: "There should be no change of Presidents but difficulties should be worked out. In the case of an incorrigible President who (1) doesn't submit reports or submits false reports (2) who mis-spends money (3) who doesn't follow regulative principles he must be changed. Three GBC men may decide on this in an urgent case and in a non-urgent case it may be done by majority vote of GBC by letter." This resolution was regarding extreme cases and provided for the removal of a temple president by three GBCs **only in 3 specific dire and urgent circumstances**, when a temple president was "incorrigible." If not urgent, a majority of the GBC body was needed. The precaution was "difficulties should be worked out," presumably by preaching, discussions, and meetings, but otherwise no change of presidents by the GBC was allowed. This Srila Prabhupada-approved clarification to the DOM addressed only emergency situations, but it did not negate the basic principle of the GBC not changing temple presidents, which was left to temple members by vote and elections. This is reinforced in many Srila Prabhupada letters, many of which were AFTER these 1975 GBC meetings. Yet the ISKCON GBC now has assumed the power to appoint or remove temple presidents without elections by temple members. This goes against Srila Prabhupada's DOM and many letters. **Nowhere in Srila Prabhupada's instructions or the 1975 GBC resolutions is there anything to support that the temple president is appointed or removed at will by the "whims" of the GBC.** The DOM election mandate: "Removal of a temple president requires support from the local temple members," never rescinded by Srila Prabhupada in word or document, means it remains valid and must be followed in ISKCON.

If a TP has deviated and is not wanted by GBC members and/or local devotees, the issue must be voted upon. This is important to preserve the balance of powers in ISKCON and to minimize corruption and abuse, but, unfortunately, is not done in ISKCON. This is Srila Prabhupada's instruction and this standard should be restored. No temple president can be whimsically changed by a GBC member unless confirmed by a vote of the local congregation. This DOM provision was not changed or abolished in 1975 GBC resolutions as is dishonestly claimed by the self-serving, corrupted GBC. The 1975 GBC resolution #4 actually *confirms* the DOM's item #6. Srila Prabhupada created a system of checks and balances: in case of deviations, abuse of power, mis-spending of finances- the TP can be

dismissed at the general meeting /istagosthi of community members. When GBC members are also elected by temple presidents, then the highest executive power in ISKCON is limited, subject to elections by the second tier managers, the temple presidents, who are meant to have great independence.

### 1972 MEMO SUSPENDING THE GBC

A dramatic history lesson is the 1972 suspension of the GBC after a bare majority of the 12 GBCs met in New York and, spearheaded by Hansadutta and Atryeya Rsi (not a GBC, an accountant at a top NYC firm), decided to centralize ISKCON financially, politically, and bureaucratically. They did this without notice to devotees, the other GBCs, or Srila Prabhupada. From Australia, Srila Prabhupada reacted strongly by directly notifying all ISKCON temple presidents of his complete suspension of the GBC, telling the temple presidents: "*You manage your affairs peacefully and independently...*"

**APRIL 8, 1972**

**SYDNEY**

**MEMO TO ALL ISKCON TEMPLE PRESIDENTS:**

My dear \_\_\_; Please accept my blessings. I beg to inform you that recently some of the Governing Body Commission members held a meeting at New York on 25th through 28th March, 1972, and they have sent me a big big minutes, duplicated, for my consideration and approval, but in the meantime they have decided some appointments without consulting me. One of the items which struck me very much is as follows:

Atreya Rsi das was selected to be the Secretary for GBC and receive all correspondence including monthly reports. I never appointed Atreya Rsi member of the GBC, and I do not know how he can be appointed Secretary to GBC without my sanction. "He was also appointed to be on the Management Committee with Karandhar for the purpose of supervising ISKCON business and implementing the decisions reached by GBC." This has very much disturbed me. Sriman Atreya Rsi das may be very expert, but without my say he has been given so much power and this has upset my brain. I also understand that immediate actions are going to take place even prior to my permission, and that, also, "without divulging to the devotees (!)" I do not follow exactly what is the motive of the so-called GBC meeting, therefore I have sent the telegram which you will find attached herewith, and I have received the replies as well.

Under these circumstances, **I AUTHORIZE YOU TO DISREGARD FOR THE TIME BEING ANY DECISION FROM THE GBC MEN UNTIL MY FURTHER INSTRUCTION.** You manage your affairs peacefully and independently, and try to improve the spiritual atmosphere of the centers more carefully. I shall be very glad to know the names of your assistants such as Secretary, Treasurer and Accountant. Finally, I beg to repeat that **ALL GBC ORDERS ARE SUSPENDED HEREWITH BY ME UNTIL FURTHER NOTICE.** You may reply me at ISKCON Tokyo. Hoping this meets you in very good health and advanced spiritual mood. Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/sda

Letter To: All ISKCON Temple Presidents

The degree of centralization and bureaucratization in ISKCON today far exceeds what the GBC was simply proposing in 1972, and for this alone the entire GBC should be suspended by the temple presidents. Srila Prabhupada put great trust in his frontline preachers, showing clearly their mandated independence. However, the centralization idea did not die easily. Srila Prabhupada made it more clear 8 months later how to manage the society (and why) by sending a classic Dec. 22, 1972 letter to GBC member Karandhar das about centralization and the independence of the temples and presidents, a letter which we should all study carefully. Karandhar at that time was perhaps Srila Prabhupada's leading GBC and manager.

### CLASSIC 1972 LETTER ABOUT CENTRALIZATION, BUREAUCRACY

*"Regarding your points about taxation, corporate status, etc., I have heard from Jayatirtha you want to make big plan for centralization of management, taxes, monies, corporate status, bookkeeping, credit, like that. I do not at all approve of such plan. **Do not centralize anything.** Each temple must remain independent and self-sufficient. That was my plan from the very beginning, why you are thinking otherwise? Once before you wanted to do something centralizing with your GBC*

meeting, and if I did not interfere the whole thing would have been killed. Do not think in this way of big corporation, big credits, centralization--these are all nonsense proposals. Only thing I wanted was that books printing and distribution should be centralized, therefore I appointed you and Bali Mardan to do it. Otherwise, management, everything, should be done locally by local men. Accounts must be kept, things must be in order and lawfully done, but that should be each temple's concern, not yours. **Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy.** Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to the others and they do nothing but beg from you and you provide. No. Never mind there may be botheration to register each centre, take tax certificate each, become separate corporations in each state. That will train men how to do these things, and they shall develop reliability and responsibility, that is the point.

"I am little observing now, especially in your country, that our men are losing their enthusiasm for spreading on our programmes of Krishna Consciousness movement. Otherwise, why so many letters of problems are coming, dissatisfied? That is not a very good sign. The whole problem is they are not following the regulative principles, that I can detect. Without this, enthusiasm will be lacking. Even mechanically following, and if he gets gradually understanding from the class, he will come to the point of spontaneous enthusiasm. This spontaneous loving devotional service is not so easy matter, but if one simply sticks strictly to the rules and regulations, like rising early, chanting 16 rounds, chanting gayatri, keeping always clean--then his enthusiasm will grow more and more, and if there is also patience and determination, one day he will come to the platform of spontaneous devotion, then his life will be perfect. All of this I have told you in Nectar of Devotion. So I do not think the leaders are themselves following, nor they are seeing the others are following strictly. That must be rectified at once. **Each centre remain independent**, that's all right, but the president and other officers must themselves follow and see the others are following the regulative principles carefully, and giving them good instruction so they may understand nicely why this tapasya is necessary. And **GBC and Sannyasis will travel and see the officers are doing this, and if they observe anything lowering of the standard, they must reform and advise**, or if there is some discrepancy I shall remove it. ...I want to see a few sincere devotees, not many false devotees or pretenders. (...) the regulative principles must be followed by everyone. Otherwise their enthusiasm dwindles and they again think of sex and become restless, and so many problems are there... The point is to be engaged in doing something for Krishna, never mind what is that job, but being so engaged in doing something very much satisfying to the devotee that he remains always enthusiastic. He will automatically follow the regulative principles because they are part of his occupational duty- by applying them practically as his occupational duty, he realises the happy result of regulative principles. So the future of this Krishna Consciousness movement is very bright, so long the managers remain vigilant that 16 rounds are being chanted by everyone without fail, that they are all rising before four morning, attending mangal arati- **our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary.** They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. **That is the art of management: to draw out spontaneous loving spirit of sacrificing some energy for Krishna.** But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles- Krishna Consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy. So you big managers now try to train up more and more some competent preachers and managers like yourselves. **Forget this centralizing and bureaucracy.**" (END)

This powerful letter reveals Srila Prabhupada's vision and divine plan for ISKCON as a spiritual institution. We should have faith that this formula for ISKCON management will work wonders and be

successful beyond imagination. This is how the Hare Krishna “explosion” happened in the 1970’s. Srila Prabhupada rejected the legalistic, corporate, centralization ideas that the GBC has now implemented while neglecting the DOM’s elections provisions. Ravindra Svarupa das said the GBC needed “*the necessary powers to protect ISKCON from its adversaries.*” However, the GBC’s misunderstanding is that force is needed, when it is the philosophical and management deviations by the present ISKCON GBC that have created the devotee protests from which they want to be “protected.” Better to trust in the judgment of the general body of sincere, practicing devotees than in a corrupted, for-life, self-elected, guru-businessmen GBC body. That is why Srila Prabhupada saw wisdom in the election of 2/3 of GBC by the temple presidents, and so should we.

*“Srila Prabhupada didn't want to control everything himself. He encouraged his disciples to take responsibility and use their intelligence in devising ways to spread Krishna consciousness. He wanted his disciples to become competent in all areas of practical work and management as well as being learned in the philosophy as expert preachers. He didn't like centralization or bureaucracy. His management program was always for **independent and self-supporting centres** not dependant on other centres. The exceptions to this were his Indian projects. He also centralized the BBT so not to have every temple printing books. There had to be a central body to coordinate book publication. **He wanted a confederation of independent ISKCON centres**, each with TP, Secretary and Treasurer. He wanted each Temple President to develop the preaching in his area at his own creative rate. He wanted to give his disciples all opportunities to preach without being burdened by bureaucracy and mundane organization. Even the GBC was not meant to be a managing body as such; they were to travel and preach in their zones and enliven the devotees spiritually, to ensure that devotees were strictly following the 4 regulative principles and chanting their 16 rounds daily, that all routine work in the temples was to the proper standard, including cleanliness, the Deity worship, etc. They were to **advise and assist the temple presidents** with no power to remove the temple president. The temple president could only be changed by vote of the members of the temple.”* (Madhudhvisa das, 1995)

The GBC had to get the approval vote of the temple congregation to remove a defective temple president, and Srila Prabhupada also expected the GBC to protect temple presidents from any unfair trouble or intrigue that took place inside the temple. In 1972 Nityananda das was confronted by two brahmacharis who thought it better that one of them should be in charge of the temple, not a householder. Early on when ISKCON had only a couple temples, Srila Prabhupada gave his formula: “*I wish that each and every center shall keep the Acharya in the center and keep their separate identity*” (SPL 1967) Today ISKCON is centrally controlled, temples have no independence, and the GBC is their absolute authority.

### **CENTRALIZED ISKCON BUREAU OF INDIA**

The “ISKCON Bureau,” which is the legal body that runs the whole of ISKCON in India, is unlike the rest of the world, where each temple is an independent non profit corporation. In India they are all legally governed by one society, called the ISKCON Bureau, which is registered in Bombay. There are 18 members on the Bureau headed by Gopal Krishna Swami and including all India temple presidents. The GBC claims this is how Srila Prabhupada wanted India to be set up. However, ISKCON Bangalore in 1978 was registered as a separate society, which was confirmed in court when challenged by ISKCON Bombay, and Srila Prabhupada sent Gargamuni a letter in 1970 to register Calcutta as a separate society, although it never was. It appears Srila Prabhupada was intent on managing India by himself as he thought only he could manage the maze of Indian complexities, but not that he wanted a centralized structure to own and manage all of India’s temples. The India Bureau is simply the directors of ISKCON Bombay, and has become a rival force to the ISKCON GBC. One major contentious issue is the still unfinalized female diksha guru issue that will compell the Bureau, as it has made it very clear, to secede from ISKCON if it is implemented in India, as it opposes this idea vehemently. Although the GBC narrowly approved female gurus theoretically, it has not yet approved of any to initiate. Another splitting issue in 2021 was the Lokanath Swami child sexual abuse incident.

## SPECIAL CONSIDERATIONS ON TEMPLE PRESIDENT ELECTIONS

(1) Srila Prabhupada did not like concentration of powers. *"...if the GBC and the president is the same man, that is not good. That is not good. The president should be separate."* (SPConv 1975)

(2) Actually Srila Prabhupada liked a Temple President to stick for their whole life if possible. *"This constantly changing managers is not good. We shall develop more progressively by sticking in one place and working, not that one week we have three presidents, that is not good. Our managers should be very responsible for developing their centre to the topmost standard, why this restlessness? It is just like one man is holding government post by getting votes, so today or tomorrow or next day, but he will have to go out, then another man comes, then another, another- in this way, democratic system, no one becomes responsible for the welfare of the citizens, only they want to take for themselves as much as they can before they have to get out, so they do not take real interest in their duty. It is a little like that. My idea is that the leaders must agree to stick at one place, even they may have to remain there life-long, that is the ideal leader, one who is conscious of his duty."* (SPL Hrdayananda Nov. 5, 1972) Hrdayananda was Houston temple president and had asked to leave for another service. (3) *"But if the local situation demanded, then the local devotees could choose to elect the Temple President regularly too. It should be left to the local situation. Many house temples, developed by a householder, for example, do not need a regular election. Similarly, in a temple developed by an individual from scratch, who has been there since then with most of the devotees in that locality being his siksha disciples. In both cases, any other Temple President will not be appropriate, as long as the original Temple President continues to follow the standards and is keeping the devotees happy."* (Nimai Pandit das, 2010) (4) Only Temple Presidents who had signed the 1975 GBC resolution-mandated Oath of Allegiance to Srila Prabhupada would be allowed on the ballot.

(5) As per the 1975 GBC/Prabhupada resolutions, the measures for removing a Temple President in case of serious violations was that the GBC body makes a resolution to remove him with the local GBC calling a meeting with local members, presenting the case for removal. Then the local members, as per DOM and as per Srila Prabhupada's instruction re: Abhirama das and Goverdhan das, etc. in 1974, will decide yes or no by vote. (6) As he always did with the GBC, Srila Prabhupada sometimes searched for and appointed a temple president himself, for example, in Vrindaban, but this is the exception to temple president elections. (7) In the case of new temples that had no members yet, a devotee would simply go out and start his own temple as the leader and president, being sent by a GBC, by another temple, or as a travelling sannyasi who stopped for awhile to open a center, such as Brahmananda Swami did in Gainesville in 1970. In the 1975 GBC meetings Jayatirtha said to Srila Prabhupada regarding the appointment of temple presidents in new temples: *"[...] this is discussing the responsibilities of the GBC men in their zones. So we've already said to organize opening new temples, to appoint temple presidents for new temples, to be responsible for training all temple presidents and ensuring spiritual standards."* DOM also states: *"The Sannyasis will suggest for opening new centers in suitable places and the GBC will take action on it. [...]"* 6. *The primary objective of the GBC is to organize the opening of new Temples and to maintain the established Temples."* GBC members were to plan how to spread ISKCON activities in new places. They can advise who to send and where, to open new centers. Naturally, the president will be the one who opened the new center (e.g., a married couple opens a center in their home), or if a team of several people participate in this, then the president can be determined in consultation with the GBC. (8) The local board of directors should not remove a temple president without local elections; the corporate charter will include DOM which prescribes elections.

## ISKCON GBC NOW APPOINT AND REMOVE TEMPLE PRESIDENTS AT WILL

In ISKCON today, there are no elections of temple presidents and individual GBC men have the power to appoint or change temple presidents in their zones (ISKCON Lawbook): **5.6.2.1 Appointment of Temple President:** *The GBC Zonal Secretary/s shall be the authority to appoint or approve a new Temple President to fill in a vacancy of the post in an existing temple or in a newly*



established temple. If the candidate is holding such a position for the first time then he shall be appointed only as an acting Temple President for a trial period of one year. A preaching center shall not have the post of a President but shall have the post of a Manager. In all such appointments the Zonal Secretary (GBC) shall give due considerations to the recommendations of the Divisional Council.” The GBC has set up this system to ensure their control. This is one of many bureaucratic laws the GBC keeps adding to the ISKCON Lawbook to cement their control of the society. If any temple president would fail to cooperate with GBC policies and doctrines, or even if he simply proposed or discussed an opposing policy or opinion, that temple president would be promptly removed. Within two decades after Srila Prabhupada’s departure, all temples had ISKCON guru disciples or yes-men as the temple president. Most zones have a GBC who is also a guru, and naturally that GBC/guru will not want any temple presidents in “his” zone who do not serve his guru interests with full enthusiasm and conviction. The result is that gurus have developed their own kingdoms, with their own disciples as temple presidents and leaders, which are loosely confederated under the ISKCON flag. How can ISKCON have “independent” centers (as Srila Prabhupada wanted) if the GBC/gurus choose and control all the temple presidents? Where are the checks and balances **to avoid the gurocracy that now exists in ISKCON?** It would be best for ISKCON to follow Srila Prabhupada’s clear instructions regarding elections of temple presidents by the temple congregations. Of course, most temples are now strongholds of a particular guru’s disciples who will always support his desire, so ISKCON’s guru-initiation issue will need to be resolved simultaneous to the implementation of elections.

### THERE IS NO PARTNERSHIP WITH TEMPLE PRESIDENTS

The GBC website ridiculously claims they have a partnership with their temple presidents today, as was seen in 1977, when the GBC formally received feedback on its resolutions from the temple presidents. **Satsvarupa:** *After all the days’ meetings of the GBC are finished, then we’ll have a meeting of the temple presidents. If, at their meeting, by a two-thirds majority vote, they suggest any amendments to the resolutions or make new resolutions, these will be sent back to the GBC, who will meet again and who will again vote. Tamal:* *The presidents will meet and they will give any changes to the GBC, and on the afternoon of the fourth the GBC will consider all changes. SP:* *Decide. Decide. (SPConv Mar. 1, 1977)* Today’s reality is that temple presidents have no independence and must conform to the political policies and deviation doctrines lest they be removed by their own GBC man. They are partners in crime as the GBC has disobeyed Srila Prabhupada.

## CHAPTER 163: ROLE AND PURPOSES OF THE GBC

### WHAT ARE THE FUNCTIONS, PURPOSES AND DUTIES OF THE GBC?

“Actually you may be misunderstanding the present position or policy of the GBC. I have instructed all of our GBC men to give up their staying in one place and to remain always constantly travelling throughout their zones from temple to temple... So being sannyasi is no hindrance for being also GBC. In fact, the duties of the GBC men are now to be just like the duties of the sannyasis. **I want that the GBC men should leave the management of the individual centres to the local presidents and concentrate themselves upon preaching work.** They should be constantly travelling from one centre to another centre to see how the students are learning and to give whatever advice is necessary for improving the temple standards. In addition, the GBC men will open new centres, distribute literature and they should always be travelling with a sankirtana party to accompany them.” (SPL Madhudvisa das June 12, 1972) From Srila Prabhupada’s instructions, we see the GBC was only given authority to inspect and advise on accounting, temple standards, etc., and their main duty was to act as siksha gurus to the local devotees and the temple president. Of course, any senior devotees and traveling preachers could also point out discrepancies and preach appropriately. We see that the GBC has

seriously deviated from their actual role and purposes as instructed by Srila Prabhupada from 1970-77, and this must be rectified. Some quotes on the function, responsibilities, and authority of the GBC:

**(1)** Prabhupada's Declaration of Last Will: "The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness." (June 4, 1977) **(2)** "I have formed this GBC for that purpose, to keep the devotional standards at the highest level and at the same time to manage a world-wide organization." (SPL Rupanuga Nov. 4, 1970) **(3)** "I want that the GBC relieve me of all management which means they have to manage the way I manage. I do not want to see things deteriorate by their management." (SPL Jayatirtha Sept. 7, 1975) **(4)** "Regarding your dealings with Bhagavan dasa, when two GBC's are concerned, the whole GBC must consider. What can I do? I have appointed the GBC not to fight amongst yourselves but to manage. If there is fighting then how will you manage? So the whole GBC committee must decide if there is fighting." (SPL Hansaduta Sept. 29, 1975) **(5)** "Now I have set up the Governing Body Commission to handle management, questions of philosophy, and personal problems." (SPL Upendra Aug. 6, 1970) **(6)** Direction of Management: PARTICULARS OF THE GOVERNING BODY COMMISSION: "The purpose of the Governing Body Commission is to act as the instrument for the execution of the Will of His Divine Grace. And further, (1) The GBC oversees all operations and management of ISKCON, as it receives direction from Srila Prabhupada and His Divine Grace has the final approval in all matters."

**(7)** "The GBC has been established by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness of which He is the Founder-Acharya and supreme authority. The GBC accepts as its life and soul His divine instructions and recognizes that it is completely dependent on His mercy in all respects. The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace and preserve and spread his Teachings to the world in their pure form." (GBC Res. #1, 1975; approved, Srila Prabhupada) **(8)** "GBC members are simply to see that things are going on. Other centers have got president, secretary, etc. and they are managing separately. That is the formula. So how is it that the GBC are the final authority? They are simply to examine that things are going on nicely, that is all." (SPL Umapati July 9, 1971) **(9)** "GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why Tamal is exercising his absolute authority. That is not the business of GBC. [...] GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. Tamal should not do like that [...] A GBC member cannot go beyond the jurisdiction of his power." (SPL Giriraja Aug. 12, 1971)

**(10)** "GBC men should not dictate very much, simply supervise and see that the standards are maintained." (SPL Feb. 14, 1972) **(11)** "The GBC should all be the instructor gurus. I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want." (SPL Madhudhvisa Swami Aug. 4, 1975) **(12)** "Now has the GBC become more than Guru Maharaja? As if simply GBC is meant for looking after pounds, shilling, pence. The GBC does not look after spiritual life. That is a defect." (SPL Nov. 10, 1975) **(13)** "It is the duty of the GBC to maintain the devotees, keep them in the highest standard of Krishna Consciousness, and give them all good instruction, and let them go out and preach for making more devotees." (SPL Satsvarupa June 16, 1972) **(14)** "So you GBC men are my selected few for insuring that what I am doing will be carried on very nicely for the pleasure of Lord Chaitanya Mahaprabhu." (SPL Madhudhvisa June 16, 1972)

**CONCLUSION:** the GBC is an advisory and supervisory body to travel and preach the standards as given by Srila Prabhupada. They are not to interfere too much in local affairs. They cannot invent things not already given by Srila Prabhupada on the plea that his instructions were incomplete, nor introduce policies and doctrines not spoken of by Srila Prabhupada. The GBC themselves must be held accountable, that they are properly representing Srila Prabhupada's siddhanta and personally maintaining the spiritual standards.

**WHAT DOES "ULTIMATE MANAGING AUTHORITY" MEAN?**

Srila Prabhupada's Final Will describes the GBC as the "ultimate managing authority" for ISKCON, so does that mean the "ultimate spiritual authority" after 1977? No, according to letters from Srila Prabhupada. This critical distinction is also discussed with quotes in Ch. 151, *ISKCON'S GURUCRATIC REGIME* -regarding what is the role, purpose, and function of the GBC according to Srila Prabhupada's vision and instructions. Unfortunately the ISKCON GBC today describe themselves in a different way: **(1)** As the ultimate managerial **and spiritual** or **ecclesiastical** authority in ISKCON **(2)** As the **highest and final** authority in ISKCON, by interpreting Srila Prabhupada's intentions, instructions, and doing what they feel is necessary.

The GBC has stolen the role of the ultimate spiritual authority from the Founder-Acharya, Srila Prabhupada. The GBC does not see themselves simply as managers to implement what Srila Prabhupada instructed and gave us, but now they make whatever novel changes and arrangements they believe are necessary, missing, or prudent, even if not instructed or taught by the Founder-Acharya. For example, although Srila Prabhupada gave no instructions for initiating gurus after his departure, the GBC concocted an unprecedented and novel method to create gurus by a rubber-stamp vote approval process. *"The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace..."* (GBC Resolutions, 1975) Absurdly, the GBC claims Srila Prabhupada did not leave us with a final management formula for his mission and that their job is to come up with revisions and adjustments, as they see necessary, to supplant or change Srila Prabhupada's basic framework. This major deviation of disobedience has undermined and ruined the divine mission. Contrary to the GBC claim that they are the "ultimate ecclesiastical authority" of ISKCON, it is Srila Prabhupada who must retain this role, and the GBC simply manage on his behalf without change, addition, subtraction, or motivated interpretations.

Srila Prabhupada told us to fill in the basic skeleton structure that he had built, without destroying what he had already built and then rebuilding it in another way, nor building upon the basis in ways contrary to his teachings or purpose. If we change anything, we will ruin his divine plan and spoil everything. The GBC violates this principle due to their corruption with ulterior and incompatible motives. Srila Prabhupada must remain the Acharya in his Mission, not replaced by others, and he must remain as the spiritual authority in ISKCON with his perfect and complete instructions on how to expand the mission. For example, the unknown history of how ISKCON was hijacked by ambitious senior disciples in 1978 and how they introduced a BIG LIE that 11 of them had been appointed as zonal successor acharyas, and then a decade later, how they were authorized to concoct a vote-approval system for creating diksha gurus- shows how the GBC has gone far beyond their role and purposes as outlined above. ***Ultimate managing authority does not include responsibility for devising new methodologies or doctrines*** not given nor approved of by Srila Prabhupada. This offense of overriding the Acharya's arrangements cannot be excused. Ultimate managing authority means simply to implement Srila Prabhupada's instructions and signed documents such as Direction of Management and it does not give ANY authority to deviate from them. The DOM clearly defines the GBC's roles, functions, and purposes. The GBC must conform accordingly. They must stick to Srila Prabhupada's instructions, which are complete, and which do not require any addition of concocted ideas.

One GBC member (Trivikram Swami) actually said: *"We tried it Srila Prabhupada's way, and it did not work,"* as though to justify GBC inventions that Srila Prabhupada never approved of. "Did not work" was the result of their acting contrary to Srila Prabhupada's instructions to start with; no wonder it did not work. The GBC does not like or appreciate Srila Prabhupada's arrangements for managing ISKCON because this would end their self-serving, self-perpetuating tyranny of gurocracy. ***Rather than look to change Srila Prabhupada's arrangements for ISKCON, they should look at how they failed to implement them as being the cause of their problems.*** Also, ultimate managerial authority only means whatever authority was actually given by Srila Prabhupada, as defined in the DOM, in many letters, with the GBC maintaining what was established. The GBC was not meant to control ISKCON as an oligarchy, but as an elected body to give advice and uphold standards.

In an interview with Ramevara das in 2012 or so, he recalled how the Last Will was drawn up and the discussions with Srila Prabhupada about it in early June 1977. At first Srila Prabhupada described the GBC as ISKCON's "trustees," and he also considered calling them "executors." Then the phrase "ultimate managers" was settled upon. However, the GBC ultimate managers were supposed to act just like trustees or executors, just as a trust manages the deceased's assets. Ultimate managers does not mean that the GBC shall replace or supersede the authority of the Founder-Acharya Srila Prabhupada himself by introducing things which Srila Prabhupada never taught us or even warned us not to do, such as making "rubber-stamp" gurus. The GBC's management should be trustworthy (trustees) to execute (executors) Srila Prabhupada's will, instructions, and vision, and they should not stupidly become the maker of new "precedents" as Tamal wrote in 1996.

### **GBC HAS LOST THEIR AUTHORITY, AND NOW THERE IS AN EMERGENCY CRISIS**

The GBC say their ultimate managing authority extends to all material and spiritual issues, and thus they are authorized to make (1) diksha gurus by vote approval (2) unrestricted revisions to his transcendental books, etc. Srila Prabhupada's spiritual instructions were complete ("I have given everything...") and there is no need to "manage" them through changes, concoctions, or new interpretations. "Manage" refers to material considerations, such as implementing the existing instructions he gave, not to take Srila Prabhupada's place by improvising and manufacturing spiritual policies and doctrines not found in his teachings. We refer to their changes in the deity worship, kirtan, and endless "editing" adulterations to rewrite Srila Prabhupada's already perfect and sacred books. The GBC has seriously overstepped the boundaries of their limited authority, and therefore they have **LOST THEIR AUTHORITY**. "...therefore any instruction given by him is unauthorized and should at once be rejected. He has no right to dictate as he has without my sanction..." (SPL Oct. 1967)

### **GBC DELINEATES THEIR DUTIES AND RESPONSIBILITIES**

In 2017 the GBC finally produced a 22 page "fluff" document defining their responsibilities, identity, duties, powers. We excerpt parts with comments discussing how they have misunderstood.

**"Global Duties & Responsibilities of the Governing Body Commission (GBC):** *This document describes the collective service of the [GBC of ISKCON]. The listed functions derive primarily from Srila Prabhupada's direct instructions. Some details have been shaped, however, by insights gained over decades of observation and experience. The GBC members collaborate to fulfill their various global responsibilities and individually contribute according to their capacity [...] absorption in and loyalty to the core elements of Srila Prabhupada's mood and mission are expected from every GBC member. [...] The list of functions is as follows:*

**"(1) Executing Srila Prabhupada's Will:** *On July 28, 1970, in the DOM, the document establishing the GBC [...] Srila Prabhupada wrote: 'These personalities are now considered as my direct representatives. While I am living they will act as my zonal secretaries and after my demise they will be known as Executors.' Executors are responsible of ensuring that [Srila Prabhupada's] wishes [...] are granted with regards to the management of his properties and legacy, the protection and guidance of ISKCON. The GBC has been entrusted with this fiduciary duty of caring for the whole of ISKCON on behalf of the Founder-Acharya. [...] 'Perhaps you know I have already formed a Governing Body Commission, so in my absence they will manage the affairs of the Society.' (SPL Umapati Aug. 23, 1970) [Also]: 'The future hope of solid standing of our mission is on the proper management of our governing body.' (SPL Bhagavan Feb. 16, 1971) 'For better management of the whole institution, the GBC is responsible.' (SPL Satsvarupa Feb. 26, 1971) Within this broad, inclusive mandate we can identify three distinct areas. **FIRST**, the aspects for which Srila Prabhupada provided clear and detailed instructions, instructions that are universal and ongoing. These should be treated as fundamental, immovable principles – one such principle is the collegial governance of ISKCON. For instance, in CC Adi-lila 12.8 purport, Srila Prabhupada links the history of the Gaudiya Matha to ISKCON: 'Bhaktisiddhanta Sarasvati Thakura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to*

*become the next acharya”* **COMMENT:** Incredible gaslighting, a brazen perverse posturing that the GBC has not done the same as Bhaktisiddhanta’s disciples did, unauthorizedly creating over a hundred false gurus, something which Srila Prabhupada never instructed. Amazingly the GBC pretends they have not “become the next acharya(s)”? Srila Prabhupada gave “clear and detailed instructions” for the initiation/ guru system used in ISKCON? The GBC only makes absurd declarations since ISKCON has no one who can challenge their tyranny.

*“SECOND, the aspects for which Srila Prabhupada offered only general directions but no firm details. For instance, Srila Prabhupada expressed the desire to create a global legal structure for ISKCON: ‘Now I want to make an International Trust Board for the whole Society’ (Letter to Bali Mardana, August 14, 1974); but the particulars of this overall legal entity need to be defined. In fact, Srila Prabhupada himself wrote to a GBC member: ‘I have built the skeleton of the building, but there is so much more work remaining before us. The GBC men are there, the world is divided into 12 zones for gradual development by these, my chosen right hand men. So however you manage it, that you know best.’ (SPL Hamsaduta Jan. 2, 1973)* **COMMENT:** The 1972 letter to Karandhar in the previous chapter made very clear that Srila Prabhupada did NOT want a global legal structure for ISKCON. The above letter to Bali Mardana about a “trust board” refers to the GBC itself, and the 1975 GBC meetings produced clarifications to the DOM election process, not to a legal structure as the GBC has done with ISKCON’s Lawbook. The GBC justifications of their bureaucratization, centralization, and legalization of ISKCON as an asset of the West Bengal Society with secret bylaws facilitates their guru businesses, and it has very little to do with anything even remotely resembling what Srila Prabhupada wanted.

*“THIRD, aspects Srila Prabhupada did not delve into or discuss; either because they did not exist at the time (such as the Internet) or because they became prominent only at a certain stage of ISKCON’s development. How initiating spiritual masters should relate with local managers is an example. Given these three categories of themes, this document will offer varying degrees of direct evidence from Srila Prabhupada’s words.* **COMMENT:** Due to experiences and new circumstances that Srila Prabhupada never anticipated, the GBC claims they must invent responses to a new reality. *“Guru, sadhu, and shastra check and balance each other. But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstances.” (Tamal, Perils of Succession, 1996)*

*“One thing is certain: in his “Declaration of Will,” signed on June 4, 1977, Srila Prabhupada stated: “The [GBC] will be the ultimate managing authority of the entire [ISKCON].” Throughout the years, Srila Prabhupada repeated and confirmed the same idea; even in the last recorded mentions of “GBC”: “The institution depends on the GBC.” (SPConv Nov. 5, 1977) “I wish that you GBC manage very nicely.” (SPConv Nov. 8, 1977)* **COMMENT:** Srila Prabhupada’s mandate for the GBC to be ISKCON’s “ultimate managing authority” means they must implement only what he instructed, not invent new doctrines, which is what they have done for 45 years. Very little remains in ISKCON that conforms to Srila Prabhupada’s teachings. See Parts 14-16.

**Guarding & Representing Srila Prabhupada’s Teachings:** [...] Part of this teaching function is to judge whether Srila Prabhupada’s teachings are being properly applied according to time, place, and circumstance, translating the Founder-Acharya’s instructions and desires within changing conditions and environments. [...] The stewardship of Srila Prabhupada’s instructions includes acting as guardians of the Seven Purposes of ISKCON and thus preventing deviation from and neglect of the foundational aims Srila Prabhupada enshrined. **COMMENT:** The GBC “stewardship” of Srila Prabhupada’s teachings are that they are now outdated due to cultural evolution, the internet, etc and must be “updated” or purged of Srila Prabhupada’s “colonial” outlook. Time place circumstance does not mean changing his books, or compromising with sahajiyas, etc. (Parts 14-16) The proof that the GBC is not “preventing deviation” is how badly they have rendered the Mission. “Guarding” his teachings changing his books?

**“Preserving Srila Prabhupada’s Position as the Founder-Acharya:** Srila Prabhupada was very concerned that his status as Founder-Acharya be established and perpetuated. [in the DOM] Srila

Prabhupada: "During my absence no one shall live in my apartment." The GBC should preserve Srila Prabhupada's position as the Founder-Acharya of ISKCON throughout the generations. **COMMENT:** The GBC did ZERO (1978-2002) to prevent Tamal from living in Srila Prabhupada's personal apartments (Part 9). Their "defense" of Srila Prabhupada as "Founder-Acharya" is only lip service and empty talk.

**"Maintaining Srila Prabhupada's Standards Worldwide:** ... "Now I have invested the GBC for maintaining the standard of our Krishna Consciousness Society, so keep the GBC very vigilant. I have already given you full directions in my books." (SPL Satsvarupa Sept. 5, 1970) "I have formed this GBC for that purpose, to keep the devotional standards at the highest level and at the same time to manage a world-wide organization." (SPL Rupanuga Nov. 4, 1970) [...] **COMMENT:** Associate with sahaiyas, allow my kirtan or books to be changed, introduce bogus gurus in my place, propagate defective speculative doctrines, turn my disciples away from ISKCON, start social welfare activities, Hindu-ize the mission, neglect Varnashrama, etc... the scorecard for the GBC on maintaining ISKCON's pure standards is pathetic. **"Providing Spiritual Leadership & Guidance:** **COMMENT:** The GBC has provided only misleadership. **"Encouraging & Nurturing the Devotees:** [...] need to supervise and ensure that devotees everywhere receive spiritual shelter and guidance, and the GBC needs to make sure that such care is offered worldwide. [...] **COMMENT:** When one submits to their deviation policies, one gets shelter of fallen so-called gurus. Devotees are led into the hands of bogus, conditioned-soul gurus, not the pure devotee Srila Prabhupada.

**"Communicating Effectively:** The GBC should regularly and effectively communicate to all devotees the vision, decisions, and initiatives meant to improve the Hare Krishna movement. To this end, GBC members may use any and all means of communication. Effective communication includes the thorough explanation of resolutions and policies [...] **COMMENT:** As seen in Part 20, the GBC defective doctrines are a patchwork of band-aids to cure the anomalies of their own contradictory disobediences, confusing innocent devotees.

**"Establishing ISKCON Legislation:** The GBC should produce ISKCON's legislation and [...] restricting themselves from the arbitrary exercise of power and instead acting according to the rule of law – the principle that all individuals are subject and accountable to a set of legitimately established rules. "We require to hold this important meeting of the GBC to formulate the rules and regulations how things will be worked on." (SPL Tamal Krishna Aug. 14, 1971). Later: "As far as your proposals are concerned the real thing is that we must make broader constitution of the management by GBC." (SPL Jayatirtha, Dec. 16, 1974) It's therefore the duty of the GBC to generate fair legislation and for its members to be exemplary in their observance of the law. Legislation includes the development of policies, procedures, systems, and structures that promote ISKCON's functionality and growth and ensure legal compliance throughout the world, both to internal and external laws, through regular audits and other means. **COMMENT:** Srila Prabhupada never spoke of "legislation." The GBC has created a centralized, bureaucratic, politicized regime where no debate or discussion is allowed.

**"Establishing Checks & Balances:** "...in the next meeting of the GBC members they should form a constitution how the GBC members manage the whole affair." (SPL Giriraja Aug. 12, 1971) The constitution will enshrine the underlying fundamental principles on which all ISKCON laws should be based. Srila Prabhupada established the GBC as the "ultimate managing authority" for ISKCON. A structure that gives final, ultimate, and supreme authority to the GBC may raise concerns about the possibility of a dictatorial or oppressive governance. But "ultimate" does not mean the GBC has "absolute" authority. In fact, an essential element of Srila Prabhupada's teachings is that ISKCON leaders, including the GBC and its members, must recognize and respect the dignity and rights of the individuals and communities. [...] The GBC is studying practical ways for ensuring that decisions be made in consideration of the rightful concerns of its constituencies after comprehensive dialogue. A proper system of checks and balances would provide some measure of influence over the deliberations of the GBC and will prevent unwarranted arbitrariness. For instance, the GBC stipulated that it will not override the case decisions of the Child Protection Office. **COMMENT:** ISKCON has no checks and

balances and all power has been assumed by the GBC, in contradiction to Srila Prabhupada's instructions. Implement elections of the GBC by temple presidents for checks and balances. Their sole instance of ceding power to the CPO was only after decades of scandals and mass rebellion.

**"Establishing Prerequisites & Oversight for Spiritual Leadership:** Srila Prabhupada also indicated that spiritual knowledge be formally tested as a requirement for serving as diksha-guru and that the GBC establish this and other examination processes in ISKCON: "Another examination will be held sometimes in 1971 . . . One who will pass this examination will be awarded with the title of Bhaktivedanta. I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples." (Letter to Hamsaduta, January 3, 1969) [...] This principle applies to determining standards and requirements for serving as initiating and instructing gurus, sannyasis, etc. **COMMENT:** Perhaps Srila Prabhupada intended that those passing exams would initiate disciples on his behalf? Where in shastra are initiating gurus "trained in seminars" and rubber-stamped by votes? This is GBC propaganda.

**"Protecting ISKCON's Assets & Ensuring Legal and Financial Compliance:** The GBC needs to ensure that ISKCON's soft and hard assets [...] are protected. [...] "All our property should be well protected, and I think in every document my name as Founder-Acharya should be mentioned. Special care should be taken that no property can be sold or mortgaged by local managers as was done by Gaurasundara. This is my only concern." (SPL Bali Mardan Sept. 5, 1974) **COMMENT:** Many properties are controlled by ISKCON gurus and not the GBC, yet this is conveniently not mentioned. As for finances, most funds are siphoned off into the guru private accounts and projects, leaving very little funds left over to be "compliant." **"Strategizing & Leading ISKCON's Qualitative & Quantitative Growth:** **COMMENT:** Since 1978 almost all of Srila Prabhupada's direct disciples have been alienated and the temples in Europe and North America are empty except for Hindus on festivals. And the quality of growth in India, Russia, Poland etc is questionable. **"Ensuring that Srila Prabhupada's Books Are Distributed, Studied and Assimilated:** [...] Srila Prabhupada did not want devotees to only distribute his books; he often stressed the importance for devotees to study his books both regularly and scrutinizingly. **COMMENT:** The GBC tolerates no discussion on GBC performance, Srila Prabhupada's poisoning, or the guru-initiations issues. ISKCON only permits that which is conformative to institutionally established policies and doctrines. Repressive regime.

**"Maintaining the Principle of Unity in Diversity:** [...] the need for ongoing dialogue between the GBC and other senior ISKCON spiritual leaders to find harmony and collaboration. [...] Implementing unity in diversity requires maintaining the delicate balance between the need of the Society to conserve its fundamental principles and practices, and the need to encourage creativity, individuality, and innovation. [...] **COMMENT:** Unity in ISKCON is artificial due to the repressive, heavy-handed regime which forces all its members to submit to the GBC's set of defective doctrines or else be excommunicated as a blasphemous and troublemaker.

**"Protecting the Reputation & Ensuring the Endurance of ISKCON:** **COMMENTS:** ISKCON's reputation has been immeasurably damaged by its own policy of approving conditioned souls to act as initiating gurus within the institution. Half of these gurus have had embarrassing "falldowns" and most of the rest are secretly fallen as well, yet the GBC has constantly covered up and glossed over these scandals. **"Ensuring Accountability among Its Commissioners and throughout the Society:** Preventing neglect and entropy requires constant vigilance. [...] Therefore Srila Prabhupada established the system of temple presidents regularly reporting to their GBC Zonal Secretaries. Srila Prabhupada wanted to institute a culture of accountability and transparency... **COMMENTS:** The problem is GBC corruption, not temple president malfeasance. See Ch. 123 about ISKCON's GBC and guru system unaccountability and abject corruption.

**"Cooperating with the BBT:** In the document establishing the GBC, Srila Prabhupada wrote: "So far my books are concerned, I am setting up a different body of management known as the

BHAKTIVEDANTA BOOK TRUST. The trustees of this body are also members of the GBC, but their function is not dependent on the GBC.” (Direction of Management, July 28, 1970) The next day, in the BBT founding document, Srila Prabhupada described that the BBT and ISKCON were indissolubly connected but legally separated: “PURPOSE OF TRUST – This trust is created and shall be operated exclusively for the benefit of the ISKCON [...] This trust shall exist independently of the International Society for Krishna Consciousness and the Trustees’ functions and duties stated herein shall be separate and not dependent on the Governing Body Commission of the International Society for Krishna Consciousness [...] This trust shall be irrevocable. In the event of [...] dissolution of the trust, the entire Trust Fund shall, in that event, be distributed to the International Society for Krishna Consciousness.” **COMMENTS:** Irrevocable? The GBC bypassed the original BBT trust and it has been inactive since Srila Prabhupada departed. The GBC formed a non-trust corporation and there is no accountability for management or finances with rumors of theft and illegalities covered-up. The GBC did nothing to prevent or rectify the endless, unnecessary changes to Srila Prabhupada’s books which they still endorse to this day. The GBC has failed miserably to follow Srila Prabhupada’s instructions on the BBT or his books. **“Performing Individual Global Duties & Responsibilities:** [...] The spiritual qualification to serve as a member of the GBC, therefore, isn’t some extraordinarily elevated inner realization but tangible following. [...] The GBC as a group can only be effective if each of its members is effective in: Abiding by the GBC Code of Honor. (like the Mafia) Cooperating with one another with the aim to benefit ISKCON. (ISKCON is now for the benefit of its gurus) Implementing the GBC’s decisions, even those with which one might not fully agree. (Go along to get along) Doing his or her homework – reading documents in advance of deliberations etc (GBC does not even know the facts in Srila Prabhupada’s proven poisoning) Being exemplary devotees. (Until exposed as not exemplary) In conclusion, Srila Prabhupada always stressed purity of purpose and of motivation as an essential ingredient for serving as a GBC. (see Ch. 151, 156, 157, 158)

#### MORE FROM SRILA PRABHUPADA ABOUT THE GBC

(1) “That is the business of ISKCON Press. [...] so please see that everything gets done with the cooperation of GBC. Everything must be done cooperatively.” (SPL Advaita Jan. 21, 1971) (2) “As soon as I see that you GBC members are managing everything very nicely I shall completely retire for writing my books only and I am thinking of staying in Mayapur for six months and in your camp, L.A., for six months” (SPL Karandhara Oct. 16, 1971) (3) “So as GBC you must see to it that the highest standards of routine work are maintained throughout all the centers, and that chanting, rising early, cleansing, and all other aspects of our regular program may not be neglected. That is our first business. GBC men **should not dictate very much**, simply supervise and see that the standards are maintained. The individual presidents should be more managerial, more individual, and you can supervise, and if some defect is detected, you can make suggestions how to correct it. But if we lose individuality and simply become mechanical, what is the point?” (SPL Hamsaduta Feb. 14, 1972) (4) “...the GBC men may be consulted in all such matters of temple management and affairs. I have given them everything, so they shall be able to answer all questions, and if they cannot answer from their experience, then I have given answer in my books— and still if they cannot answer, they may ask me. But now we are expanding very rapidly with so many centers throughout the world, and every day I am receiving not less than ten to fifteen important letters. I am always very much encouraged to hear from my disciples and to reply them, but now I am old man and I have inclination for philosophy and translating, and if all day and night I am reading and answering and signing letters then I cannot utilize this, the fag end of my life, to give you so many nice literatures [...] So if the GBC which I have appointed for this task will kindly now assist me in this way, by handling very expertly and with all good consideration all matters of managing, I shall devote my full time to giving you further nice books.” (SPL Kirtika Feb. 16, 1972) (5) “Although there is no GBC man for Far East for addressing your questions, still, as I am now old man and inclined for philosophy and translating, I am asking my disciples to kindly give me some relief from so much administrative work and asking questions. I have appointed this GBC for that



*purpose, and you are also senior member, and I have given you already everything, so you please consult among yourselves if you have questions.” (SPL Upendra Feb. 19, 1972)*

**(6)** *“...your GBC meeting of nine men in New York, and I have cabled Rupanuga the following message: ‘GBC Meeting irregular. My strong disapproval, Make no changes. Inform others. Letter follows.’ [...] I am very much perplexed why you have done these things without consulting me in the matter. If every time someone feels something they call for changing everything, then all that I have done will very quickly be lost...” (SPL Hamsaduta Apr. 2, 1972) (7) “I had no intimation that you all GBC members have met and decided such big big issues without consulting me. [...] both the meeting and the resolution is irregular and immediately there should be no change... But if you all, my right-hand men, are doing things without consulting me and making such big big changes within our society without getting my opinion and the opinion of all the GBC members then what can I do? [...] but simply by agreement you have changed everything, so what is this, I don't know.” (SPL Rupanuga Apr. 4, 1972) (8) “But I have been very much disturbed recently by the meeting... wherein you have passed so many resolutions and elected Atreya Rsi to GBC Secretary, and made so many other changes. [...] I have temporarily suspended the GBC... how is it that Hamsaduta and Atreya Rsi were able to persuade you all senior leaders of the Society to follow their foolish activities?” (SPL Satsvarupa Apr. 10, 1972) (9) “The meeting of the GBC appeared to be very unconstitutional, because all the men were not informed or invited. [...] You cannot hold meeting of 8 persons without inviting the others. Seven may be a quorum, that's all right, but you cannot convene without a general announcement to all the members and myself, giving a proposed agenda, like that, the topics to be discussed, why the meeting is being called, etc. Then there is correspondence for deciding these things, and if there is great necessity, then meeting may be called, but not whimsically, only after much thought is given and there is clear intimation of all the members plus myself. Anything whatever is done is done, but the whole thing appeared to be giving all power to Atreya Rsi. I cannot understand why, instead of one GBC man, a person outside the Commission was given so much power, and there was to be immediate action without divulging the matter to the devotees. [...] What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure.” (SPL Hamsaduta Apr. 11, 1972)*

**(10)** *“...I wanted that the GBC would be a chosen body of men for that purpose, to see how the students are learning and reporting to me as my secretaries. I do not know how you could have missed these points, as they are clearly spelled out in my original constitution [DOM].” (SPL Satsv May 2, 1972)*

## **CHAPTER 164: NO CONFIDENCE, DISAFFILIATION, REMOVAL**

***From here through Ch. 176 we examine various ideas for how to restore Srila Prabhupada's mission, meant to provoke deeper thought and possible actions for accomplishing this most worthy and urgent objective. Hopefully these discussions will lead to improved conditions.***

The GBC has embraced many major deviations in order to facilitate their guru franchise regime. As a result, book distribution, public chanting, and membership have greatly declined since Srila Prabhupada's manifest presence (with exceptions). With changed books, “non-Prabhupada” kirtans, and no elections, ISKCON is a sinking ship lost at sea with misleaders demanding loyalty in their hallucinations as gurus and guardians of the “legacy.” Personal ambitions drive many of them into a kind of insanity due to their offenses to Srila Prabhupada. The greatest offenses are the book adulterations, abuse of the devotees, and the poisoning of Srila Prabhupada's body. The combined offenses have stymied worldwide preaching on a scale which can delight only the demoniac. The magic of spreading pure Krishna consciousness seen 1966-1977 is lost and gone. With ISKCON leaders introducing ashastric doctrines, with Srila Prabhupada's sacred books having been fecklessly

adulterated, with most of Srila Prabhupada's direct disciples lost or alienated, with his physical poisoning now scientifically proven, and with so much destruction to the Mission that cannot be summarized here, the faithful followers of Srila Prabhupada must rise up to remove the misleaders, and the elite guru club that controls ISKCON must be abolished. There must be no more repression, fear, or force from any anti-Srila Prabhupada doctrines. After such a horrible tyranny, Srila Prabhupada's mission must be started afresh from square one, as though it were Nov. 15, 1977, inaugurating an interregnum of enlightenment with open discussion and healing. Respected, independent brahmanas should moderate open debate, istagosthi, and research on restoring ISKCON, even if the process takes years. No more intimidation, fraud, corrupt politics. The unwanted false indoctrinations of the previous gurucracy should be cleared away. This catastrophe was inaugurated by the demoniac poisoners of Srila Prabhupada's body and Mission.

The corrupted GBC is able to maintain its policies and their control of ISKCON only because the general membership acquiesces. Once the membership loses their trust in the leadership, their power and control evaporates, and their leadership will fall soon thereafter. This catalytic point approaches as more devotees are no longer duped by their false propaganda and deviated doctrines. The internet and a rising tide of truth-seeking and enlightenment amongst devotees is slowly pushing the GBC into a tight corner. They cannot give satisfactory answers to the questions that arise, and their history of corruption, lies, and cheating is more understood each day. The rank and file devotees, inside and outside the institution, are losing confidence in the ISKCON misleaders and that ISKCON is on the right track. Devotees and entire temples have been disaffiliating from ISKCON as a result of this growing awakening. Dedication to Srila Prabhupada and his teachings is increasing. The result will be a triumph of truth and Srila Prabhupada's uncheckable transcendental mercy. Srila Prabhupada's mission will somehow succeed in unexpected ways by Krishna's plan.

#### **VOTE OF NO CONFIDENCE IN THE GBC BODY**

The remedy for the ills in the Hare Krishna movement is simple: change the leadership to devotees not infected with the dreaded acharya disease. ISKCON *needs* a new leadership. However, a corrupted leadership rarely cooperates with their own demise, due to their fierce resistance as they cling to their status quo. The present guru-controlled GBC will never reform itself; it will fight tooth and nail to continue their corrupt system even to the death of Srila Prabhupada's mission. ***This is the nature of parasites:*** they kill their host. The GBC-guru cartel is the cause of ISKCON's problems. A fresh start can only take place by total removal of the old leadership, otherwise the corruption continues and just gets worse. The entire GBC must be ***fired and retired*** with a vote of no confidence from a membership uprising. Most devotees have no more faith in them already. This occurred in 1985-86 with the so-called guru reforms, which were unfortunately subverted and rechanneled into further deviations with the old leaders remaining in place and the members duped into a pseudo-reform. (Ch. 98) Next time the full GBC body and assistants must be completely removed from all positions and influence due to their miserable failures, having been totally corrupted by the "sinister movement" disease of disobedience and envy of the pure devotee.

***The GBC's cronyism is self-perpetuating and begets an institutional culture of cronyism.*** This can only be corrected by speaking the truth about the situation to awaken devotees in sufficient numbers to revolt and throw out their misleaders. Misleaders will never quit on their own; they must be dislodged by force. Reasoning, compromise, pseudo-reforms, and patience only result in strengthening their entrenched positions. Radical surgery, not blowing on the boil, is needed to remove the cancerous tumor. Hare Krishna devotees, outside the restrictive and censoring confines of the institution, must become fully informed and educated with full knowledge of the facts, issues, and actual ISKCON history. From the membership's grass roots, ***a vote of no-confidence should be held.*** Tyranny by corrupt leaders and repressive policies cannot survive the the common devotees' irrepressible passion for truth, siddhanta, and tattva in spiritual life. Every year, the ISKCON misleaders simultaneously increase their repression and token, symbolic, phony concessions in reaction to the

growing enlightenment. Modern technology and the internet has made facts, hard evidence, and open discussions available to all truth seekers and inquisitive souls, despite censorship and repression.

### AN EXAMPLE OF A NO CONFIDENCE VOTE

Dhira Govinda das wrote (2016) about a **Declaration of Inheritance Rights** (see Appendix 16): *"Reading it I am remembering our Statement of No Confidence, from 2000. I was at the time Chairman of the Board of Directors of the New Raman-reti Vaishnava community, which, as now, was the largest devotee community in North America. The Board officially resolved to accept a **Statement of No Confidence in the ISKCON Governing Body Commission**. As you might imagine, it caused quite a stir in the community, and internationally."* That statement was unanimously accepted by the ISKCON Alachua Board of Directors and is a notable precedent for a first step- disaffiliation alone does not remove the corrupted ISKCON leadership:

#### **VOTE OF NO CONFIDENCE IN GBC BY ALACHUA BOARD OF DIRECTORS, JULY 20, 2000**

*"Srila Prabhupada wanted his movement to be led by a GBC that possesses integrity and commands respect. At present, despite the sincere efforts of the members of the GBC body, this does not exist. Though the New Raman-reti board of directors fully supports the principle of the GBC as Srila Prabhupada envisioned it, we herein express our **lack of confidence in the GBC body in its current state to lead the movement** and to adequately represent Srila Prabhupada. In order to avoid particulars obscuring the broader view of **dysfunction**, this short statement does not delineate specific reasons for discontent. However, general categories of misconduct of the GBC body that are far below acceptable standards include areas such as **accountability, managerial competence, responsiveness, and representation**. This board is willing and eager to participate in efforts towards constructive change concerning the GBC body, and some such efforts are currently being discussed. We believe it is essential that any new structure include a GBC body that is accountable to a group or constituency external to itself, since it is clear that the **GBC body is unable to evaluate and discipline itself**. This board views this statement as a service to the GBC body, and hopes that these comments will contribute to a positive reconstruction that will restore moral authority to the GBC body. The views expressed herein are those of the elected members of the New Raman-reti board of directors. We realize that these views do not necessarily represent the opinions of the members of the New Raman-reti community. Regarding feedback to leadership, the board of directors wishes to hear from community members on the issues described herein, and the board would also like to hear views from community members concerning the performance and functioning of the New Raman-reti management. Your servants, Sukhada dasi, Nagaraja das, Nanda dasi, Raghupati Pran das, Kesihanta das, Isvara Puri das, Dhira Govinda das"*

#### **HISTORICAL BACKGROUND ON ALACHUA VOTE OF NO CONFIDENCE**


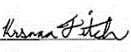
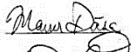
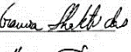
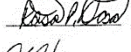

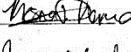


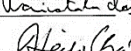
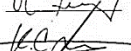

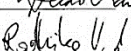
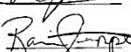

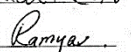
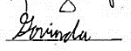


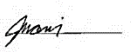
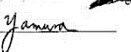
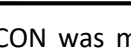

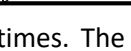
As early as 1992-93 there were discussions in the Alachua Florida devotee community about having local devotees instead of the GBC select the Board of Directors. Representatives of the Alachua community drafted a paper called: *Proposed Management System for the New Raman Reti Devotional Community*. The Alachua GBC was Hrdayananda Swami, who protested the endorsement of local elections of the community leaders or board. Excerpts from his letter (26.8.93): *"...I have some doubts about this proposal... the authority to choose those who will represent Prabhupada as Directors emanates almost exclusively from the mass of devotees... this is [not] the way Srila Prabhupada actually conducted his movement... [no] role is given to the GBC representative... I am surprised that you have twice mentioned that the Board is the 'ultimate judicial authority for the community'... Apart from helping to choose a temple president when necessary, it seems that there is no explicit role for the GBC representative... He is merely to stand to the side as a type of spiritual referee and blow the whistle when a person or project is spiritually "out-of-bounds"... Srila Prabhupada strongly encouraged me personally and many other GBC... to provide positive spiritual leadership and to take initiative in spreading the movement, but this role is virtually eliminated by your proposed system of management..."*

We the undersigned urge the members of the NRR board to vote in favor of disconnecting ISKCON of Alachua from the GBC.

Evidently the GBC is corrupt and has proven incapable of restructuring itself based on qualities of principle, performance and accountability.

The GBC can be reformed with the assistance and pressure created by the mass of people rejecting the authority of the current " Governing Body."

We trust this progressive measure will generate a snowball effect worldwide and save this movement from demise. This action will hopefully encourage many members of the youth to involve themselves in a meaningful way.

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The 1986 Florida incorporation papers for Alachua ISKCON had no reference to the GBC, but much about Srila Prabhupada as Founder-Acharya and his principles for the Hare Krishna movement. There was no legal obligation to or involvement by the GBC, so Articles of Amendment of ISKCON of Alachua were filed in July 1994 wherein these "deficiencies" were remedied. Excerpts: "The corporation agrees to follow the ecclesiastical doctrine of the ISKCON GBC, a West Bengal, India Association... All Officers... must have signed the prescribed Oath of Loyalty to ISKCON... For real property assets, the Corporation agrees to allow the GBC Body... to have veto power over any proposed sale, mortgage, transfer... without the expressed written consent of the GBC Body... The Corporation grants the GBC Body the right to remove any of the Directors or Officers of the Corporation if the GBC finds, in its sole discretion and judgment..." In two pages, the "GBC" and allegiance to

ISKCON was mentioned 30 times. The GBC had quickly moved to prevent any further disloyalty or independence. **Or so they thought.** From the mid-nineties the Alachua Board of Directors was elected by the wider community members, not just the temple residents. The Board then selected the temple president, and the GBC was ignored. Dhira Govinda was Chairman 1997-2001.

In late 1998 the Alachua Board endorsed Dhira Govinda's paper "The Humble Guru" and requested the GBC body to implement it as a measure of guru reforms. At the same time an ISKCON leadership meeting took place at ISKCON Brooklyn wherein a resolution was passed (14 agrees, 1 disagree, 16 need more info) which also endorsed "The Humble Guru." Bhakti Marg Swami endorsed the paper enthusiastically but many GBC's did not welcome its propositions and criticized it as "ritvik" propaganda (it was not). Other meetings occurred around ISKCON in 1998 regarding the ISKCON guru system, including in Bombay where mostly second level ISKCON leaders expressed extreme dissatisfaction with the GBC, specifically how it had handled the "guru/ continuation of the parampara" issue. With the "The Humble Guru" resonating with its widespread audience and the spectacular falldown of ISKCON's leading guru Harikesh Swami in 1998, by early 1999 the GBC was compelled to adopt a series of resolutions which temporarily incorporated "The Humble Guru" principles. The red-hot coals of discontent around the movement compelled the GBC to respond, albeit with token, symbolic concessions. **This indicates that the ISKCON power structure is not nearly as strong or stable as many would think. It will not take much for it to crumble into the dust since it is constructed upon disobedience to Srila Prabhupada and on the material ambitions of an elite class of bogus gurus who exploit the membership.**

### GBC APOLOGISTS SAY WE SHOULD HELP REFORM THE GBC

Hardcore ISKCON loyalists often insist that the GBC is trying their best and that devotees should be always ready to help them improve in their services to the society. This sounds nice but has erroneous assumptions. Devotees have been giving feedback and advice to the GBC for decades and the severe crisis of a GBC culture of unaccountability simply worsens. If devotees must always help the GBC because of their shortcomings (a GBC that does not want their help), then the devotees should remove that incompetent, corrupt GBC body to directly improve the situation. **That the GBC will respond positively to feedback is a illusion.** The idea that the GBC is a work in progress, one that is accessible to devotees, is also an illusion. The idea that regardless of the GBC's level of accountability, it is Srila Prabhupada's legacy to us all- this is sentimental, impractical wishful thinking (diehard patriotism). That after 45 years the GBC cannot even keep a 25% approval rating is indicative they are

a hopeless failure- we cannot delude ourselves further by thinking our “help” will make any difference. No one should be naïve about the GBC’s true colors: they are a repressive bureaucracy that only serves the interests of ISKCON’s guru system. For any sane person, the histories and evidences given in this book should be sufficiently convincing of the **GBC’s incorrigible nature**. The GBC has made fools out of many sincere devotees who tried, despite all difficulties, to be cooperative and helpful. Suggestions that this should continue are an insult to the intelligence of those who have sacrificed their lives for ISKCON and who were trashed, neglected, rejected, exploited, abused, and ridiculed, and for the most part, unjustly. The GBC has proven itself unreasonable, unaccountable, tyrannical, self-serving, and to think that we should waste more time uselessly supporting such a corrupt system is simply ridiculous. The clear proof that Srila Prabhupada was poisoned with heavy metals in 1977 and that the GBC and ISKCON gurus have been deviously, dishonestly covering up this fact, this alone makes them an unacceptable leadership. The GBC has hidden Srila Prabhupada’s poisoning and his poisoners for 45 years, yet we are to go on submitting to their guru tyranny? No. Enough is enough. Their days in power have run out and they must go.

### LOCAL TEMPLES CAN ELECT THEIR OWN GBC REPRESENTATIVE

The Alachua community membership re-elected their own board every year with minor changes, showing solid support for the board’s vote of no confidence in the GBC. It was not a renegade board of directors. In 1999 and 2000 the same board discussed amongst themselves and also in public meetings that the community would select its own GBC representative and reject the one assigned by the GBC. From Board Meeting Minutes, Sept. 29, 1999: *“Resolved: Attendees at the temple community meeting this Spring indicated that our community would like to be involved in selecting its own GBC representative. Consequently, the board will discuss and vote on the following proposal at its next meeting: Proposal: Whereas New Raman Reti Alachua is the largest ISKCON community in the West; Whereas the community leaders feel a strong need to communicate more effectively with the GBC body; Whereas the NRR community members, at a public meeting convened to discuss the matter, concluded that more direct representation is preferable; It is hereby resolved that: Beginning in 2000, the Board of Directors of ISKCON New Raman Reti shall select a representative to serve as GBC for the community and attend the annual GBC meeting in Mayapur. Although it hopes the representative will have the fullest possible degree of participation with the GBC body...”*

Again, Jan. 28, 2000, the Board minutes included: *“Topics discussed: Presentation to the GBC body in Mayapur of the ISKCON of Alachua resolution that ISKCON of Alachua select its own GBC...”*

Board Chairman Dhira Govinda noted: *“News about the Board-accepted Statement of No Confidence in the GBC, from the Alachua community, got around, and had quite some effect on devotee communities around the world. In mid-2000 I was invited to an ISKCON conference in Radhadesh, where I also attended meetings with members of ISKCON leadership, including some GBCs and Bhakti Tirtha Maharaja, and perhaps 12-15 second-level leaders, including regional secretaries or deputies, etc. Saunaka Rsi, from Ireland, who helped start the Oxford Centre for Vaishnava and Hindu Studies, led some of these meetings. He, I, and others formulated various resolutions which were unanimously accepted. One resolution was that all GBCs who served prior to 1991, would resign, as a step forward to create a new GBC body and culture. The late 1970’s till 1991 were the years of the most severe child maltreatment in ISKCON, and 1991 was selected. All of the GBCs there also expressed agreement with this. My services involving the ISKCON Alachua Board of Directors, International Child Protection Office, writing papers on guru-tattva, (and also, beginning in 2001- involvement with committees on the “poison issue”) were causing quite some disturbance for ISKCON leadership. So, my guess is that Ravindra Svarupa das, and maybe also Sesa das, who were not at the Radhadesh meetings, met with Saunaka Rsi das, and influenced him to see the ‘light.’”* Thus, within a few months the momentum generated had subsided, and Saunaka Rsi wrote to Dhira Govinda that everything was now reformed, so there was no longer need for their proposals. The GBC quickly exerted their influence over all those who had been involved in questioning them, quelling dissent by behind-the-

scenes pressure, and it was GBC business as usual again. Alachua never elected their own GBC representative, but the idea is there for those who would actually do it.

### **ALACHUA ISKCON'S RESOLUTION OF DISAFFILIATION FROM THE CORRUPT GBC IN 2001**

In 2001 the makeup of the Alachua Board of Directors consisted of experienced devotees: Dhira Govinda das: former TP Israel, author *Prominent Link* and *Humble Guru*, Satvatove Institute; Nagaraja das: editor BTG magazine; Sukhada dasi: ISKCON children's education for decades; Isvara Puri das: Vaishnava youth, Vice President; Raghupati Pran das: leader in the Spanish Vaishnava regional community; Kesihanti das: accountant, cow protection, temple management. Dhira Govinda explained: "**The LETTER OF DISAFFILIATION** was meant as a clear expression that we don't accept the authority of what went in the name of the 'ISKCON GBC.' We had extensive documentation of specific reasons, incidents- it wasn't challenging to find specifics, rather it was, 'Which to choose from?' In practically every situation where we had contact with the GBC body or members, we were greeted with a festival of corruption, apathy, manipulation, disgraceful incompetence, etc. After the **Statement of No Confidence** (in 2000), we moved forward to draft, propose and resolve a **Statement of Disaffiliation** from the ISKCON GBC. It wasn't just symbolic. The letter, April 19, 2001, is the board expressing that it does not accept the authority of the ISKCON GBC. It was clear that, legally, the GBC had no power. So the Board decided to stop giving the GBC power. It had no legal authority, and we didn't want to any longer support the pretense that it had even moral authority. Excerpts from the **LETTER OF DISAFFILIATION** are:"

"Srla Prabhupada established the GBC as an integral part of ISKCON, to lead and guide the society of devotees. The board of directors of ISKCON of Alachua **does not accept the GBC body** because the GBC is not, and has not been, fulfilling its function at even a minimally acceptable standard. ISKCON Alachua is not leaving ISKCON, and is as enthusiastic as ever to contribute to Lord Chaitanya's sankirtana movement. As Srila Prabhupada instructed temples to do when he suspended the authority of the GBC April 8, 1972, **ISKCON Alachua will conduct itself peacefully and independently from the GBC.** We will endeavor to enhance the Krishna conscious atmosphere in the Alachua Vaishnava community, while maintaining and promoting friendly relations with all of Srila Prabhupada's followers and their temples and projects, including an amicable relationship with the GBC. We will gladly participate in collaborative efforts with the GBC body to serve the mission of Srila Prabhupada, including efforts to restore credibility to the GBC body itself, provided these enterprises demonstrate a reasonable possibility for effecting positive change.

"**This statement is an exercise of the self-determination** that Srila Prabhupada expected his followers to utilize in leading the movement and discharging their services. One gets the behavior that one tolerates, and we believe **it is time to no longer tolerate the behavior of the GBC**, as its conduct is largely a discredit to Srila Prabhupada. Based on communications with other devotees, we estimate that **the vast majority of Srila Prabhupada's followers would agree** with this assessment. Further, we believe that most of the devotees serving in positions of ISKCON leadership would agree with this evaluation of the state of the GBC, and more than half of the GBC members themselves would concur. **By tolerating unhealthy behavior we also tend to be influenced by it.** With this in mind we encourage the members of the GBC who perceive the chaos that the body has become, to speak out clearly and publicly in this regard, and, as efforts to meaningfully change the body have proven ineffectual, to resign from the body, lest their personal integrity becomes compromised.

"...We prefer not to persist with a pretense of allegiance. Our loyalty is to Srila Prabhupada, and **we believe he would have revoked the authority of the GBC body years ago.** We understand that all organizations contain some irrationality, dysfunction and vitiation. To lend concreteness to our perspective, we herein provide a numerical, albeit subjective, formulation. Srila Prabhupada wanted all parts of his movement to function at a standard of excellence. We'll designate this standard as 95-100. Practically speaking, we consider an acceptable standard of operation to be in the range of 60-70. That is, even though an organization, such as the GBC, may evince only a mediocre caliber of performance,

it may still be accepted if it is at least at a 60-70 level. Such a passable score includes genuine efforts to achieve a standard of excellence. **We approximate the score of the GBC to be in the 20-30 range.** ...devotees not in ISKCON leadership, and who have been involved with the movement for more than about 7 years, consider 25 to be a generous score for the GBC. It may be asserted that the GBC has improved from a 20 to a 30 in recent years... 30 is still well below an acceptable level.

"Herein we have expressed doubts and perceptions about the GBC, and have withdrawn our support of the body as a result of our understanding... We have shared these doubts with many others, and till now have not heard anything to alleviate our misgivings or dissuade us from this course of action. Conversely, it seems that our experience and observations are shared by many others, and our resolve has strengthened. ...Rationale dictates that there is a line, beyond which Srila Prabhupada would want devotees and devotional entities to conduct themselves with expressed independence from the GBC. The contrary position, which to us seems untenable, would be that no matter how the GBC conducts itself, and regardless of the body's degree of irresponsibility, ineptitude and insensitivity, we should accept the authority of the body. For us, **the GBC crossed the line a while ago, and this statement is overdue.** People are constantly approached to join or retain their memberships in organizations. Naturally they evaluate whether the organization is one with which they want to be associated, and whether the sacrifices required are worth the benefits. This statement, and **we invite other Vaishnava associations and individuals to make similar declarations,** provides an opportunity for the GBC to understand that it must perform at a certain level if it expects Srila Prabhupada's followers **to choose to affiliate as a supporter and follower of the body.** It is already obvious to most members of the movement that being a follower of Srila Prabhupada is not synonymous with being a follower of the GBC. The GBC needs to drastically raise its standard of conduct in order to inspire devotees to want to follow and support the body. Without a decent standard of performance from the GBC, there will be insufficient incentive for devotees to affiliate with it. GBC members speak frankly about the body being irrational, lacking integrity and common sense, and unwilling to be accountable for the words and actions of its members. It is not uncommon for members of the body to actively disrespect the authority of the body. A palpable question then, is whether a devotee would want to follow or claim to follow an organization that lacks integrity, acts irrationally with regularity, and refuses to be accountable. As thinking devotees are asking such questions, the movement is increasingly becoming a loose-knit federation with no recognized governing body. By its actions, or in many cases lack of them, the body has to a great extent lost the respect of the devotees, and most GBCs are aware of this. We believe the members of the GBC body are sincere, and we have full respect for their Vaishnava qualities and dedicated efforts to serve Srila Prabhupada. **Good intentions, however, are not sufficient** to inspire loyalty towards or trust in the body.

"Sometimes [...] it is mentioned that there are many problems in many areas of ISKCON. Clearly this is true. However, if the discussion is about the GBC, then it is unproductive to divert the conversation. If a different discussion addresses the temple presidents, or Alachua community, or a particular ministry, then that discussion should focus on the issues of those entities, without distraction. As with the July 20, 2000, statement of no confidence, this statement avoids explication of specific instances of indiscretion. **It is not that it is difficult to identify specifics.** To the contrary, examples are so numerous as to form an ubiquitous pattern, and we don't want the presentation of a few particulars distracting from the pattern of dysfunction that characterizes the GBC body. There is no single issue, or even group of issues, that form the focus of our concern in this statement. Rather, it is, from our perception and evaluation, the **consistently unprincipled and apparently senseless way with which the GBC conducts itself** that have moved us to distance ourselves from the body. Not accepting the authority of the GBC does not mean blind rejection of its issuances. In using our intelligence for Srila Prabhupada's service we may sometimes accept a position or policy set forth by the GBC. As elected representatives of the ISKCON Alachua community we believe that this statement represents a sizable majority of the community, though we know that it does not represent everyone. ...Srila

*Prabhupada wanted a principled and effective GBC body. Perhaps statements such as this will lead to that, though we confess to having serious doubts about whether the present members of the GBC body will effectuate significant change. We hope to see noteworthy, positive change in the body, and we will advocate for ISKCON Alachua to become a GBC-community if the GBC body's performance improves to a minimum standard."*

### **DEVOTEE ENDORSEMENTS OF ALACHUA DISAFFILIATION**

Although the Board resolution to disaffiliate from the GBC was never officially passed by the Board, its effect was immense, and it shook much of the ISKCON world. Endorsements of the Alachua Board's No Confidence and Disaffiliation from the GBC show deep and broad support. **(1) AMBARISHA DAS (ALFRED FORD):** *"I do believe that the CURRENT GBC is corrupted... I mean this in the sense that the organization has become corrupted by its entrenched inability to reform itself. Due to excessive attachment, patronage, etc., this unwieldy body has extinguished any effectiveness, influence or authority over the organization it was created to supervise. The current situation is a farce."* **(2) BRAJA BIHARI DAS:** *"I really appreciated your statement, and thought it was the kind of letter that many (most) ISKCON devotees would agree with."* **(3) TOSHAN KRISHNA DAS:** *"I agree with the views expressed which include the understanding that the GBC members are not performing the minimum duties required of this important office. ISKCON, the organization, and its members have suffered gravely for lack of GBC related attention. This is old news and there is nothing radical about acknowledging this. Unfortunately, it is necessary to say these things. The challenge is to not merely stop there..."* **(4) MANU DAS (ISKCON Youth Minister):** *"I am in favor of a statement of disaffiliation until a workable system is instituted for the management of a global ISKCON. Alachua can be a pioneer in this regard."* **(5) LAXMIMONI DAS (senior ISKCON educator):** *"I agree that the GBC body as it is presently functioning, is inadequate and poorly organized. It is therefore unable to meet its mandate to guide and inspire the devotees of ISKCON. Despite repeated and sincere suggestions for restructuring and offers of help from senior devotees to address these shortcomings, the GBC Body ...have displayed insensitivity to the voice and needs of ISKCON and have repeatedly made decisions which appear to be illogical and even unethical. Due to lack of accountability... there is no perceived need on the part of the GBC to explain these apparent illogical and/or unethical decisions. Furthermore there isn't any functioning system to question these decisions and effect positive change... I agree with the idea of disaffiliating with GBC, not in principle but as it currently exists, until such time as it becomes accountable to, and representative of, the Vaishnava community."* **(6) NANDA DAS (ISKCON Alachua temple president):** *In a March 20, 2001 letter To the ISKCON Alachua Board of Directors: "I propose that the Board accepts and ratifies that statement. I vote in favor of the proposal (Statement of Disaffiliation from the GBC) ...I feel that it is the logical 'next step' from our previous statement of no confidence in the GBC that was previously ratified... For me it's a matter of acting in a religious, moral, and sane way. If the Board does not resolve to accept this proposal, then I do not want to continue as temple president after Oct. 1, 2001... it's high time that I stand up for what's right. I disagree with the whole upper level management but I keep on going, which although my service is insignificant, just perpetuates their illusion that everything's just fine... For years we have tolerated a standard that is far below what we know Srila Prabhupada would be proud of, and by that tolerance we give our approval, and become implicated in the reactions of these activities..."*

**(7) PETITION: 30 Vaishnavas, Youth Community:** *"We the undersigned urge the Alachua Board members to vote in favor of disconnecting ISKCON Alachua from the GBC... Evidently the GBC is corrupt and has proven incapable of restructuring itself based on qualities of principle, performance and accountability."* **(8) GOVINDA DAS, International Leader of Vaishnava Youth:** *"This letter is to express my support of the proposed idea regarding the GBC and to urge you to see it through without fear of reprisal... Attached is a description of a relatively recent lame attempt by GBC members (some of the 'best') to accomplish clearly recommended and required investigations and reformations... It is my hope that this can serve as examples of how reforms dwindle into the oblivion at the touch of the*



GBC's 'expertise'... The Alachua endeavor may save other temples from experiencing similar hellish treatment under such unjust rule..." (he describes corruption in Baltimore ISKCON under GBC Ravindra Svarupa) **(9) RUPANUGA DAS:** April 5, 2001: "...The current GBC is unable to lead the Hare Krishna movement because Srila Prabhupada no longer authorizes them to do so; although they inherited the bricks and stones, they do not have the authority to spread Krishna consciousness...."

**AFTERMATH:** by Dhira Govinda das "Well, we just did it, without much consideration of legal concerns or technicalities. It was after this period of No Confidence and Disaffiliation, that the GBC, in North America and around the world, became much more stringent and emphatic about ISKCON leaders giving oaths of allegiance to the GBC. As we were going forward with this, the GBC mobilized its troops. There were some legal threats. The GBC, through Sesa das (in background) and Kalakantha das (in active foreground) -arranged for various senior community devotees to write letters and speak up about the dangers of separating from and not accepting the GBC- spiritual dangers, legal dangers-threats and accusations that to even think of such things was disloyalty to Srila Prabhupada. At one meeting, Sesa and Kalakantha brought in Balavanta to speak to the Board. His presentation was, 'Well, the GBC has its shortcomings, but we must be loyal and follow them anyway.' Also they created agitation amongst some other community sectors and board members or their families received various threats. So, the members of the Board were becoming shaky in regards to voting in favor of the Statement of Disaffiliation. Still, my sense at that time was that, if I continued strongly, and fought the battles that needed to be fought, we (the devotee community) would have succeeded to fully disaffiliate. My understanding is that, even with the 1994 amendments, legally it still would have been possible to disaffiliate from the GBC corporation in West Bengal. I decided at that time, though, that such battles were not the best way I could serve Srila Prabhupada. I voted in favor of the Statement of Disaffiliation from the GBC, though I didn't push the issue further, and in Nov. 2001 I resigned from the Alachua Board (Chairman at the time). To succeed in the effort would have required a lot of increased time, dealing with very nasty politics from the GBC, etc. Rather than take that on, I decided to focus more fully on my academic preaching and also I was still serving as Child Protection Office director, and much more. Community support for the full disaffiliation was quite strong- at least, in private, one-on-one or small group conversations it was strong- though, amongst the Board members, there was increasing fear to stand up for it. It was a similar process in 2004, when I resigned as director of the ISKCON Central Office of Child Protection. I could have continued there, in spite of the ISKCON leadership that really wanted me out since 1998, but, parents, youth, and many devotees worldwide were quite supportive. During those years, in order for our CPO adjudication decisions to be enforced, it was increasingly a matter of dealing with GBC cover-ups and politics in the worst sense of the term. I didn't want to do that anymore. My most fulfilling services there were developing healing and development programs for the youth, and parents, and serving as a resource and training center for issues related to child protection. After 6 years I determined that I was complete in that service, and so I resigned and moved on."

### **SUSPEND ALL GBC AND GURUS**

**"So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure."** (SPL Hansadutta Apr. 11, 1972) Therefore, due to the dark history of misleadership by the GBC since 1977, and their failure to rectify themselves, and due to the continuing and deepening corruption of ISKCON as a field for exploitation by false gurus, **the GBC must be suspended and retired.** The precedent is there and it is the only sensible first-step to an enduring, long term solution of ISKCON's condition. Srila Prabhupada stated on May 28, 1977: "Anyone who is deviating, he can be replaced." That would be all of them, not just some, and only a total new and fresh leadership will be acceptable. "But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. **Unless this problem is solved whatever we may resolve it will not be very useful.**" (SPL Dec. 16, 1974) The totally deviancy of the GBC necessitates that we follow Srila

Prabhupada **without** a GBC, at least temporarily. ISKCON and the movement will greatly benefit by being freed of this GBC's corrupting influence. It is high time for serious house-cleaning. An interim caretaker leadership is discussed in the next chapter, as devotees are not anarchists. It is an emergency situation, and although it may be said that we must always have a GBC, a corrupted GBC is much worse than no GBC for awhile. It is perfectly possible to go on without a GBC during the time that it takes to restore the mission. Srila Prabhupada suspended the GBC once before, so it can be done again if necessary. In *What Is The Difficulty?* p. 80, we read: "*SiddhaSvarup did have a great deal of association with Srila Prabhupada, however, and His Divine Grace encouraged him to spread Lord Chaitanya's sankirtana movement. 'Work under the direction of the GBC,' Srila Prabhupada told him. 'But, if you cannot do that, then work directly under me.'*"

### TRIBUNAL TO IMPEACH AND REVIEW DEVIANT LEADERS

**GBC IMPEACHMENT:** To charge the GBC body with misconduct, wrongdoing, "failure to act," and severe offenses against Srila Prabhupada, his mission, and his followers; to conduct an open investigation and review of their activities since 1978 before a tribunal of devotees, and decide on any punishments. Going beyond a vote of no confidence and disaffiliation, the body of Srila Prabhupada's followers have the right to publicly examine, collectively and individually, through investigation, deposition, inquiry, and debate whether the GBC has abused their managerial authority. Have they mismanaged the Hare Krishna movement by deliberate disobedience to Srila Prabhupada's instructions? Whether the GBC members agree to cooperate or not, examination of their record should result in a considered verdict and assessment. ***The devotees must hold the GBC accountable for their actions.*** Let the chips fall where they will. No more fear of the primary offenders who have presided over ISKCON's ruination. The GBC must undergo impeachment proceedings by a tribunal.

**TRIBUNAL REVIEW:** To assess, define, correct, punish, and publish the wrongdoings of ISKCON leaders since 1978 in the court of shastric law and Srila Prabhupada siddhanta. First they should be impeached and removed, then judged for their past activities, and history will take note for the benefit of posterity. A ***tribunal of devotees must review the crimes of the poisoning of Srila Prabhupada's body and mission.***

For too long have the GBC, gurus, and other leaders committed serious crimes and offenses against the devotees, disciplic succession, Srila Prabhupada and his mission, and now the sincere followers' duty is to rectify the situation. An important part of mission rectification is holding past leaders responsible for their actions, punish them appropriately (including secular crimes such as poisoning, child abuse, etc by secular authorities), so the movement learns from the past deviations and they may not be repeated in the future.



### ALLIANCE TO REMOVE THE ISKCON GBC

There are various groups in Srila Prabhupada's movement that should work together for achieving a common goal of removing the ISKCON misleaders. **(1)** Gurukulis (second generation devotees): who suffered greatly under the corrupt GBC. An elected leadership will stop the devotee/child abuse which continues even today. **(2)** Those wanting a proper internal investigation into Srila Prabhupada's poisoning, something that will never happen and will continue to be covered up until the present GBC is removed. **(3)** Those who question ISKCON's guru and initiation policies. **(4)** Those who believe ISKCON leadership should become responsible, honest, accountable. **(5)** Those wanting the return of only Srila Prabhupada's original unchanged books, kirtans, deity worship. **(6)** Others wanting ISKCON leadership removed due to their deviations.

### CIVIL DISOBEDIENCE MOVEMENT- NON-VIOLENT CONFRONTATION

*"The Muslim Magistrate of Nabadwipa took the complaints of the Brahmins seriously, and at first he warned the followers of Nimai Pandit (Lord Chaitanya) not to chant the Name of Hari loudly. But Lord Chaitanya asked His followers to disobey the orders of the Kazi and they went on with their*

*Samkirtan party as usual. The Magistrate then sent constables and broke some of the Mridangas (drums) which were being used in Kirtan. When Nimai Pandit heard this, he organized a civil disobedience movement at Nabadwipa. He is the pioneer of the civil disobedience movement in India for the right cause. He organized a procession of one hundred thousand men with thousands of Mridangas, and the procession passed over the roads of Nabadwipa without any fear of the Kazi who had issued the order. At last the party reached the house of the Kazi, who went upstairs out of fear of the mass movement. The men, assembled there at the house of the Kazi, showed a haughty disposition, but the Lord asked them to be peaceful.” (Intro, Bhagwatam)*

The principle of civil disobedience also applies to resisting the corrupted misleadership of Srila Prabhupada’s institution. ISKCON was illegally and fraudulently hijacked, taken over by a band of ambitious pretender gurus, led by Srila Prabhupada’s poisoners. Has the GBC’s misleadership mismanaged and covered-up their scandals, which includes the poisoning of the Founder-Acharya by some of its own elite? Has this misleadership responded adequately to the calls from membership to become accountable or to properly respond to the serious and critical issues? So, yes, of course, civil obedience is appropriate to counter the GBC’s corruption and deviations.

**QUESTION:** How would civil disobedience be applied in these circumstances?

**ANSWER:** By non-cooperation in all ways possible. Peaceful, non-violent, but very bold and dramatic, just as the 100,000 sankirtaneers led by Lord Chaitanya must have been. Dissidence with ISKCON’s corruption is not limited to one or two “renegades.” It is estimated that 80-90% of all devotees outside ISKCON and at least 50% within are convinced the GBC must be removed. Some ideas for civil disobedience: **(1)** Complaints to local authorities about the gurus taking money from the local ISKCON temple unaccountably and not paying taxes on their “guru business.” **(2)** Visitors to temple programs can pointedly ask in classes embarrassing and difficult questions about Srila Prabhupada’s poisoning and the ISKCON coverup, or why does ISKCON promote gurus of which over half have had falldowns or deviations? **(3)** Hold protest kirtans against ISKCON’s GBC outside each local temple, inviting the news media. **(4)** Public demands for GBC to resign, with signatures on a “demand notice” (not a petition). **(5)** Active resistance and disruption of unauthorised guru programs, such as targeting congregational members with educational materials and philosophical tracts. **(6)** Rallies, meetings, to energize and motivate participation. **(7)** Non-violent physical confrontation by coordinated mass convergence demonstrations at Mayapur, Vrindaban, Bombay, Los Angeles, or any ISKCON temple or festival like Rathayatras. **(8)** Temple takeovers (see Ch. 167) **(9)** Maintain the “back to Prabhupada” theme. **(10)** Forging links with ISKCON devotees and temples that may have the requisites for disenfranchisement from ISKCON, focusing on realistic candidates for implementation of reform maneuvers.

## **GOVERNMENT IN EXILE**

**(A government moved to or formed in a foreign land by exiles who hope to establish that government in their native country after its liberation, such as when its corrupt leaders fall.)**

Are the devotees who have been alienated, abused, banned, disenfranchised, and estranged from ISKCON not actually exiles from their promised society, especially since they continue their spiritual practices faithfully in Srila Prabhupada’s service? And is not the government in their spiritual home of ISKCON not totally corrupted, philosophically, morally, financially, and otherwise? Therefore it makes good sense to establish a government in exile, a leadership outside ISKCON which stands ready to guide the institution towards obedience of Srila Prabhupada’s instructions when the proper time presents itself, and meanwhile to represent the correct and pure Srila Prabhupada siddhanta.

## **FIFTY MAN COMMITTEE**

In the “guru reform” era of 1984-1987, a 50 man committee was formed, comprised of senior Srila Prabhupada disciples and leaders including temple presidents and sannyasis. This committee challenged the actions and very authority of the GBC, even suspending the entire GBC body in March 1987, although out of weakness and sentimentality, the same GBC was reinstated after an open,

critical evaluation, individually and collectively. The power of this 50 man committee checked the GBC in their tracks, although unfortunately at that time it was not understood how to restore the situation to what Srila Prabhupada wanted. With an interregnum of enlightenment, a period of open study and free discussion, a new 50 man committee could change the course of ISKCON and rescue it from its present corrupted condition. (See Ch. 98) A 50 man committee is already evolving and will soon challenge the GBC, declaring their regime defunct, remove them, and inaugurate a time of healing, reflection, debate, and ascertaining the truth and siddhanta.

### **VARIOUS MEANS TO REMOVE MISLEADERS**

Corruption and criminality are deeply entrenched and pervasive in ISKCON, hidden behind smiling faces in orange robes just like Ravana lured Sita. These cheaters have legal control of the institution, and they have put themselves beyond reach with their secret bylaws and West Bengal society. Nothing short of a real revolution can “drain the swamp.” When will we confront this corrupted, self-serving hierarchy of deceit, and overturn the leadership structure by force from the bottom up? These are some strategies to restore the mission of Srila Prabhupada: **(1) vote of NO CONFIDENCE (2) SUSPENSION of entire GBC body or at least the local GBC (3) CHOOSE ONE’S OWN local GBC representative (4) local or regional DISAFFILIATION from GBC body (5) IMPEACHMENT locally or globally (6) local or global TRIBUNAL to try the GBC for their wrongs (7) ALLIANCE OF DEVOTEES (8) CONFRONTATION, non-cooperation (9) GOVERNMENT IN EXILE local, regional, global (10) FIFTY MAN COMMITTEE**

In Appendix 16 is a declaration of inheritance rights, and in coming chapters we also discuss other measures. Any one, combination, or all these measures may be used depending on local conditions. Those yearning for Srila Prabhupada’s mission to be restored to its healthy condition as Srila Prabhupada wanted it, may determine which measures are effective. Generally, the restoration revolution should arise locally with communication and support from other locales. Success requires serious commitment, participation, and cooperation with other like-minded devotees. It will not happen by watching the latest movies etc. When enough devotees realize the depths of corruption in ISKCON, an incident or event will precipitate the revolution which brings Srila Prabhupada back to the center of his movement. It cannot be predicted, but each sincere follower of Srila Prabhupada should be prepared to assertively and determinedly participate at that time. Further, we should be alert to take advantage of all situations which could become *the* catalyst for the collapse of the ISKCON gurocracy. We must make truthful propaganda and remain ready and alert for the impending collapse. We must be fixed up in our sadhana, strong for the revolution when it is triggered. We should do our part locally to restore the Mission, not simply wait for others to do what is our duty.

Organizers and dedicated followers of Srila Prabhupada can make it happen. Ask Srila Prabhupada how you can help rescue his mission from its failed condition. We can listen to our heart and the Supersoul- what can each of us do? Any Krishna-given opportunity or sincere inspiration should be taken to save Srila Prabhupada’s Sankirtana Movement. The need is now. It must be done. The miscreants must be removed, by demand, pressure, legal means, mass protest, non-cooperation, neglect, confrontation, or any means. **(1) “Anyone who deviates can be replaced.”** (SPConv March 1975) **(2) “No learned man should be willing to hear a person who does not represent the original acharya...”** (SBhag 1.4.1) [Similarly, the GBC that does not follow Srila Prabhupada should be rejected] **(3) “The GBC ceased to exist in 1978 because they all disqualified themselves at that time by their massive disobedience and offences. There has been no GBC linked to Srila Prabhupada since then.”** (Naveen Krishna das, who resigned from GBC in 2000)

By now we have seen enough to clearly understand that the problems in the Hare Krishna movement have come about because of ISKCON’s GBC misleadership, due to the corrupting poison of ambition from the 1978 gurujackers and their followers since then. ISKCON’s false gurus have controlled the GBC since Srila Prabhupada departed and they have introduced institutional policies to facilitate their guru franchises. Srila Prabhupada did not make any arrangements, nor give any

instructions, for all this nonsense. The GBC has since 1978 wrapped all organizational policies and philosophical positions around the principle of allowing conditioned souls as diksha gurus, which is opposed to Srila Prabhupada's teachings. The July 9 Order was deceitfully "interpreted" as only a temporary, 4 month program. Then the GBC dishonestly "interpreted" that Srila Prabhupada neglected to make arrangements for initiations after his departure. To "save the disciplic succession," they lied about 11 acharyas being appointed, and when that was exposed as a hoax, they claimed they needed to manufacture a guru vote approval system in ISKCON for future initiations. Their system is not described anywhere in shastra. The ISKCON GBC thus created all of ISKCON's problems.

### ISKCON LEADERSHIP FAILURE

Let us not cling to sentimentalities of mercy, compassion, or leniency for the GBC, remembering that those with the disease of addiction cannot be trusted. One account about this:

*"When I first joined the movement, we spent 10 hours a day chanting in the street. These present GBC's do not spend that in a year. Hari nama eva kevalam, in this age only the Holy Name, only the Holy Name. Your bureaucracy and your management is not the process. The elitism being shown by the GBCs putting themselves up on a platform, above all their Godbrothers is absolute arrogance and the greatest sin of pride, the opposite of the humble blade of grass. Krishna is the one giving all directions for those who can hear Him. Most of us are now hitting 60 or more... We have been **excluded** from Srila Prabhupada's movement, it started in the GBC meeting of 1978. Still today, the people who have appointed themselves for life have had very little result. Rabindra Svarupa, the GBC of Hawaii, has come once in 6 years, and he will not give up the position. Kavicandra in Japan has done nothing there in 25 years. Even one of these GBC gurus does not wear neck beads, tilak, sikh, or have any faith in the Name and is still a member in good standing. In the west, most of the temples have more deities than devotees. Most of the devotees, pujaris, cooks, temple presidents are being paid, bringing Indian devotees just to keep the minimum going. I have witnessed over all these years how the elitist mentality of the GBC and gurus has excluded all their Godbrothers. They have put themselves on a high pedestal. They have no taste for staying in the holy dharmas, and they run back to their comfort zones as soon as they finish their meetings. They have taken the position as our leaders. Whistles and bells with no substance. My view of seeing this organization, it is **cronyism**. Most of the leaders, their hearts are still steel framed, they are self-interested, not self-less. They have stopped somewhere on this road back to Godhead; they are satisfied with their easy lifestyle, food, respect, honor, traveling, all at the expense of the community. It's a long way from chant, dance and be happy. They do not invite their Godbrothers to participate. They come to Vrindaban and hide up in Goverdhan with their little programs. They say, 'All year we have people talking to us, and now we need a break.' I never heard Srila Prabhupada say this." (Gurukripa das, interview 2009)*

The GBC's long list of misdeeds is unforgivable, as the devotees of the Hare Krishna movement have suffered so greatly during their dark regime. Their misleadership was not a best effort, it was deliberate, based on self-aggrandizement, to hell with Srila Prabhupada, his instructions, his mercy and availability.

### GBC'S SPOILING OF ISKCON WAS PREDICTED

*"What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure." (SPL Apr. 11, 1972) "I made the GBC to give me relief, but if you do like this, then where is the relief. It is anxiety for me. This is the difficulty, that as soon as one gets power, he becomes whimsical and spoils everything." (SPL Sept. 12, 1974) "I am training some of my experienced disciples how to manage after my departure. So if instead of taking the training, if in my lifetime you people say I am the Lord of all I survey, that is dangerous conspiracy." (SPL Oct. 8, 1974) Over four decades after Srila Prabhupada's departure, many older devotees both in and out of ISKCON deeply ponder whether **ISKCON leadership is adhering to the mandates and instructions of Srila Prabhupada with proper management of his Society; or have they replaced Srila Prabhupada's management system with something else?***

Elsewhere we have quoted from notable ISKCON leaders such as Rupanuga, Naveen Krishna, Ravindra Svarup, Badrinarayan Swami, Bhakti Vikas Swami, Bhakticaru Swami and others about this subject.

### SENTIMENTAL, USELESS PROPOSALS

Sometimes sentimental proposals are made for so-called “reforms” in ISKCON: *“Here is a proposal for solving all the problems in our society. It is based on the understanding that pure devotional service brings immediate relief from all kinds of material distress, and is the beginning of all auspiciousness (NOD Ch. 1). All devotees should: (1) Read Srila Prabhupada's books 1-2 hours daily; (2) Chant and dance together in kirtan; (3) Chant the holy names very carefully, with great attention. Then we will all quickly become pure devotees, drown in the ocean of bliss, and find all our problems drowned also. Even if difficulties remain (after all, this world is meant to be problematic), when Krishna is pleased with our sincere efforts to serve Him, surely He will bless us with the realization to overcome problems, or at least to learn how to live with them. As Srila Prabhupada said: Purity is the force.”* This formula from Bhakti Vikas Swami is sincere, but misses the simple point that there have already been so many devotees who followed this spiritual standard but were still confronted with a corrupted leadership who exploited the movement as a facility for fulfilling material ambitions of gurus, followers, wealth, fame, etc (in which he is a participant). We must recognize the real obstacle to solving the problems in ISKCON, which is the **misleadership which disallows it**. Improving our personal standards is nice, but will not end the misleadership. GBC corruption will not end if I become a better devotee. Cooperation with Srila Prabhupada is not brainless submission to corruption, otherwise why did Srila Prabhupada himself not work within the Gaudiya Math that his Guru Maharaja worked so hard to establish? Srila Prabhupada wanted us to surrender with our intelligence, not surrender our intelligence. The intelligent thing is to end the corruption by removing the GBC. Part 17 looks at how this can be done. ISKCON needs leaders who are not aspiring to be diksha gurus nor interested in using Srila Prabhupada’s movement to fulfill their personal ambitions, as these are catastrophic conflicts of interest. The unauthorised guru system in ISKCON is at the heart of all its problems. Remove the GBC and dismantle their bogus guru system and then it will be possible to reconcile the anomalies and discrepancies in the Movement.

### ISKCON GBC HAS UTTERLY FAILED SRILA PRABHUPADA (from Krsnacandra das essay)

ISKCON has been fraught with schisms, controversies, and leader ‘falldowns’ due to sexual, criminal, moral, ethical and philosophical deviance. The GBC has pushed ahead with its plans to fully corporatize and centralize the institution contrary to Srila Prabhupada’s desire. The lack of consultation, heeding advice, and transparency has eroded faith in the GBC to an all-time low. ISKCON devotees are disempowered, alienated, and disenfranchised by their elitist uncheckable misleaders. ISKCON bureaucracy does not respond to the concerns of devotees or serve their spiritual needs. Frustration due to the corruption in ISKCON’s leadership has led to a mass exodus of tens of thousands of devotees including most of the pre-1978 devotees, and the Gaudiya Math and sahajiya babajis have benefitted as a result. ISKCON leadership focuses on new laws, policies and programs whose aims are to control the member base, prosecute them when necessary, and protect their guru franchises. Many believe ISKCON no longer serves its existing members as it pursues new recruits who are easily duped with no experience of ISKCON’s history. American and European ISKCON centers, amongst others, are funds collection points for various gurus who post their immigrant manpower to run the programs. In Srila Prabhupada’s 1977 Last Will, point #3: *“The executive directors who have herein been designated are appointed for life. In the event of death or **failure to act** for any reason of any of the said directors, a successor director may be appointed by the remaining directors, provided the new director is my initiated disciple following strictly all the rules and regulations of the ISKCON as detailed in my books...”* Of interest is the phrase “failure to act,” meaning failure to properly discharge his duty of representing Srila Prabhupada and following his instructions. Similarly, the entire present GBC of ISKCON must be changed because of their collective failure to act as Srila Prabhupada wanted. It is on these grounds that it is justified to remove the entire GBC- only because of their extreme deviations and

mismanagement does this become necessary. This necessity is further reinforced by the GBC's hard hearted rejection of all advice from the innumerable Godbrothers who have expressed serious reservations and objections to their policies.

### **GBC APPROVAL SURVEY HITS NEW LOWS AT 19% IN 1998**

At the 1998 Vancouver Rathayatra festival, Partha das took a survey revealing great dissatisfaction and disgust with the GBC in relation to guru-tattva issues. The survey included 54 devotees representing 1168 years of devotional service experience, and the overall rating of the GBC on "the guru system" was **18.9%**- quite dismal. Out of 540 possible points, the GBC earned 102 with **24 persons giving ZERO points**. Partha das wrote to GBC Bir Krishna Swami Aug. 28, 1998: *"The recent pastimes of Harikesh das and Badrinarayana's letter, where he said that such occurrences were the result of following in the footsteps of the acharyas, totally pushed me over the edge... Such a statement is totally against the conclusion of Srila Prabhupada's books! ...I decided to do a survey of the devotees' feelings on the guru issue and how they rated the GBC in dealing with the guru issue. The first question: 'Regarding the current state of the guru system, are you satisfied, very satisfied, no opinion, dissatisfied, very dissatisfied?' Imagine asking this question when Srila Prabhupada was on the planet? The second question: 'How would you rate the GBC body in its handling of the guru tattva issue and related problems.'* Devotees have lost faith in the GBC... Srila Prabhupada's movement is being turned into a laughing stock. **Many devotees feel the entire GBC should be dissolved and reformed...** At several istaghostis the following suggestions were common- no more pada names, srilas, guru pictures on altars, **all food offered to Srila Prabhupada...** We at Saranagati personally witnessed Jagadish das short circuit... His disciples became so incredibly dependent on his 'counsel' that he snapped. Also, Srila Prabhupada did not want GBCs to dictate to temples or to centralize management... **The devotees have had it with the current state of affairs!** Srila Prabhupada said: *'They declared some unfit person to become acharya. Then another came, then another, then another acharya, another acharya...'* History has certainly repeated itself... Srila Prabhupada never appointed any one to become acharya!... An attempt was made to improve the situation by allowing so many more devotees to become guru but **all that has done is to decentralize the corruption**. Now instead of big zonal acharyas we have so many little acharyas. Is the GBC so dull that they think the devotees do not know what is going on? Do they think they can dismiss and cover up... Worse is muzzling complaints about these horrific abuses of position as fault finding. ...we cannot tolerate a situation where innocent people are legislated to worship a 'guru', as good as God, as assisting the gopis... and the guru has sex with disciples, homo sex, molests 12 year olds, masturbates, takes drugs, etc. What is it going to take for the GBC to wake up? How many governments would stand with an approval rating of 18%? This is a movement of the heart. It is being clouded by minds filled with deceit, hate, greed, pride and envy... If our guru Godbrothers are reluctant to make change out of fear their standard of living will be jeopardized, how will history view them?"

### **GBC CORRUPTION DETAILED**

*"If you go along with the corrupt GBC, you can remain a guru and sannyasi even if you are engaged in illicit activity. But if you happen to think Srila Prabhupada is the primary spiritual master of all devotees, you are banned, beaten, and thrown out of ISKCON forever. How long will everyone keep pretending things are getting better? **The GBC is corrupt from top to bottom.** They hide the fall of their small and big gurus. How many disciples really know who their guru actually is, what type of person is he? You see them for one day a year as they come to receive their yearly worship and dakshina from you and your temple. Do you have any idea how your guru lives, what he does, or anything about him? No. You may see him for an hour a year, and you only see the big guru show they put on as they pass through. **All the big gurus do not live in ISKCON temples, but have private houses where they stay with a few servants to take care of them.** Most high profile ISKCON gurus are multi-millionaires. Bhakticharu Swami pledged a million USD to the GBC for the child abuse court case. Where does he get \$1,000,000? Actually he has far more. Gaudiya sannyasis are traditionally known as 'Tridandi Bhikshu,'*

which literally means 'street beggar,' and several ISKCON millionaire sannyasis even print this title on their letterheads. It is time for us to see that **these gurus are looting Srila Prabhupada's movement of all it's finances**. Why are the temples throughout the world struggling to stay open and pay the bills? It is because the local money is siphoned off by rich gurus. They initiate the local devotees, and the temple loses its donation base as **the money goes to millionaire gurus with Swiss bank accounts**. Money that should be going to build up Srila Prabhupada's temples locally is instead being sent to false Swamis who use it to continue their lives of sense gratification in private luxury homes with luxury lifestyles." (Navadvipchandra das)

### **PETITIONS, REASONING, APPEALS, AND INTERACTION WITH GBC ARE ALL USELESS**

Since 1977, efforts to correct the GBC misleadership and deviations have mostly been via petitions, letters, appeals, meetings, debate, arguments, patience, gentle influencing, canvassing, submission of essays, or complaints in writing, etc., all with the same GBC in place. All of this totally failed, and there certainly was a lot of it. Petitioning will never effect a full restoration of Srila Prabhupada's mission. In 1990 the Vedic Village Review collected 500 signatures challenging the GBC to adopt the July 9 Order initiating system. The reply was excommunication and a one issue *ISKCON Journal*. In 2000 Harinam das organized an online petition to pressure the GBC to implement the *DOM*. No reply. In 2003 the book *JFY* made demands for redress from the GBC for lies and omissions in their poison investigation. This was ignored. A petition is only a request: "Please listen to us." They are not obligated by petitions, and their concern is self-preservation, accomplished by pretending there is no opposition to their actions and policies. Only they can remove themselves as GBC members, and they have lifetime positions as long as they follow their party line. It is utterly useless to waste further time trying to reason with the GBC as if they would respond in an honest manner, if at all. They are beholden to no one except their own elite GBC/guru club members. The GBC ignored the hard evidence presented to them four times that Srila Prabhupada was poisoned, in 1999, 2000, 2003, 2017. Their response was denial, lies, fraud, deceit, ridicule. Nothing could interest them in an honest dialogue. They are unresponsive and inalcitrant. What is required is a completely different approach.

The GBC has NO legitimacy or authority. They are deviated so far off from Srila Prabhupada's standards and instructions that they are **Deviant Misrepresentatives Of His Divine Grace**. Truth, evidence, logic, love, and trust has failed. There is only one recourse in dealing with a corrupt leadership body with super low credibility or interest in reforming themselves. **OUST THEM from their positions!- no negotiations or ultimatums**. One way to oust them is simply to ignore, sideline, boycott, and neglect them as though they were a disease to be quarantined. When they give a lecture... no one attends. When they speak to you... walk away and do not answer. Convince others to do the same. Their days of phony glory are over, they are useless and we do not want or need them. Non-cooperation. Go on with one's alternative, positive programs for serving and pleasing Srila Prabhupada. It may take a while longer, but the tide is moving against these rascal leaders. As more of Srila Prabhupada's sincere followers come to know the real history of ISKCON, and understand the evidence that Srila Prabhupada was poisoned, and that senior men hijacked his mission for their own personal ambitions, the reign of tyranny moves closer to its end. No more Mr. Nice Guy, no more Mr. Sentimental, no more let's talking while they patronize us. We are done with them. For what they have done and let happen, they are, or may as well be, enemies of Srila Prabhupada's transcendental Mission. Another way to oust them is via elections by an enlightened membership (Ch. 166).

### **CAN THE GBC MISLEADERS BE REHABILITATED?**

We must remember that many or most of these ISKCON misleaders are very sick people, infected with the disease of material ambition (DADS: dreaded acharya disease syndrome). Their honesty and conscience **cannot be trusted** due to their decades-long addictions to guruship, being worshipped, gaining easy wealth from adulant followers, and entanglements in a corrupt institution. No more leeway. Their history of failures, frauds, lies, coverups, corruption, and incompetence can only have one outcome: **FIRE THEM!** If 45 years is not enough of a chance to prove themselves good,



then no amount of time will do any better. They will never willingly reform themselves due to their corruption, addiction, and disease. They are like alcoholics in denial; they are incapable of doing the right thing. They are dangerous, with suave and practiced charisma, jugglery of philosophical catch-words and phrases, orange robes (hey, show me your bank balance!) Their hearts are diseased. Everyone is sick of them, and they deserve no more chances. Once, twice, thrice, finished. They had thousands of chances and have continued to fail Srila Prabhupada and the devotees. How can they be trusted? They only know how to go in the wrong direction. The only program of healing and purification for them is to become menial servants. Let them beg forgiveness and serve those they have abused and misled, as Jagai and Madhai did (they built a bathing ghat on the Ganges and all who came, they begged their forgiveness with tears and personal service). There is no justification for loyalty to a deviated, corrupted GBC. The ISKCON GBC must be rejected without compromise. No more pseudo-reforms, no more deals, no more putting it off. They must go, one and all, game over, good bye forever. Having identified and discussed the problems in the Mission and having rejected the corrupt ISKCON GBC, now our choices in moving forward in Srila Prabhupada's service are: **(1)** Restore the mission (ISKCON) by correcting its major flaws and setting it on the right course, **(2)** Start over separately and rebuild Srila Prabhupada's mission, with many lessons learned, **(3)** Or work on both of these at the same time, and see what Krishna desires. We are sure to achieve progress on at least one front. Part 17 presents strategies, options, and principles to restore the Mission. It is up to each devotee to decide on his own course of action.

### CAPITULATION OF THE OLD ORDER

We call for the general membership to revolt. A bottom up revolution to remove the ruling elite will be effective. A spiritual revolution in ISKCON will be accomplished by a **mass show or vote of no confidence** whereby the majority of devotees reject the misleaders to go on **without** them. How exactly this could take place is not clear. An overwhelming dismissal by the majority of devotees would be an unstoppable phenom. Otherwise a powerful representative group, such as a 50 man committee or a large group of temple presidents, either present or former, regionally or globally, would simply declare the GBC removed. This may happen in India if the GBC approves female diksha gurus or a new investigation into Lokanath Swami. A major problem arises with the sheer number of ISKCON guru disciples that may resist a capitulation of the old order.

License revoked, all powers and positions cancelled. The GBC is no longer relevant and are totally rejected. The Berlin Wall and the Soviet Union collapsed when there was insufficient support to continue. Similarly, the GBC's collapse is near. When the Sun rises, darkness is dispelled. They only have power over others when that power is agreed to. When we withdraw our support, they are nobodies. As the Hare Krishna societal awareness and enlightenment increases, this collective awakened consciousness will reach a tipping point. The weak leaders will capitulate and step aside to comply with the will of the devotees. Some obstinate gurus will retreat to their own safety zones (or luxury apartments) and try to rally their confused followers. Meanwhile a time of free thought and collective debate will ensue: **an interregnum of enlightenment.**

### UPDATE JANUARY 2022: ICC REJECTS THE ISKCON GBC

From Satsvarupa's autobiography, Vol. 1 (p. 225) re: continuing ISKCON crises in 2012: *"There was a big commotion at the meetings this year as the group that represents India GBC secretaries, which is very right-wing conservative, demanded a number of its proposals be passed on threat of their seceding from ISKCON and taking the properties with them."* This refers to the ICC, a body of second level managers in India.

After 10 years of discussions, debates, communications, meetings, the ISKCON ICC finally passed their resolution in January 2022 of "non-cooperation" with ISKCON's GBC. The final straw was the GBC's approval of female diksha gurus in ISKCON. *"ISKCON ICC: Whereas, the ICC members feel that their resolution on FDG has not been represented properly by the Indian GBCs to the GBC body, Whereas, it is evident that the Indian GBCs have chosen to represent their own views over the mood of*

*the Indian Yatra as a whole, Whereas, the mood of the Indian Yatra is that the current introduction of Female Diksha Gurus is divisive and deviant and a misrepresentation of Srila Prabhupada's teachings, Whereas, Indian Leaders will not support having parallel standards on such an important issue as initiation and specifically FDG and therefore rejects the GBC resolution authorizing FDGs, Whereas, the ICC appreciates the efforts that Bureau members have made to convince the GBC to withdraw their resolution authorizing FDGs, but regrets that they have been unable to succeed in this matter, Whereas, the Indian GBC met directly with the GBC EC and by-passing the Bureau and therefore weakening the Bureau authority structure, by undermining its position, Therefore, it is resolved that: Until the GBC resolution on FDG is withdrawn by the GBC body, the **ICC will not accept the GBC as authority and will protest with non co-operation.** Yours, ICC Team" (ICC body of 150 temple presidents + 50 senior men)*

Then on Jan. 7, 2022 the ISKCON India Bureau passed a resolution in response to the GBC's recent decision on approval of Vaishnavi Diksha gurus. Apparently the entire GBC system of initiating diksha gurus is also being questioned by the entire group of India temples, temple presidents, sannyasis, congregations, and secondary leaders. As predicted, the GBC's false, problematic, insane, and shastrically unfounded guru system is about to collapse with an outbreak, finally, of intelligent and independent minded devotees. Perhaps this will force an open discussion and discourse as we described in the next chapter. Hare Krishna!

#### **RESOLUTION ON THE PRESENT DIKSHA GURU SYSTEM AND MORATORIUM ON NEW GURUS**

The Bureau hereby takes cognizance of the GBC's resolution of December 2021, authorizing Female Diksha Gurus (FDGs) in ISKCON, **Whereas**, the Bureau had expressed it's "strong opposition" to this imposition in its resolution adopted during November 2019,

**Whereas**, more recently the Indian Continental Committee has by an overwhelming majority has also expressed their disapproval of the December 2021 resolution of the GBC body regarding FDGs, **Whereas**, the ICC has rejected in principle, having the FDG system operate outside India, but not within India, **Whereas**, recently the ICC has passed a resolution asking that the GBC rescind their FDG resolution, **Whereas**, the FDG issue can be discussed from two different sastric perspectives depending on whether we emphasize the "female" part or the "diksha guru" part: **(1)** One with respect to the role of Vaishnavis in our society as per Krishna Conscious Vedic standards, and **(2)** The other with respect to the nature of the current Diksha guru system the GBC has in place and the role of the Diksha guru as per that system in ISKCON,

**Whereas**, the diksha guru system the GBC body has currently in place is not clear on many fronts, such as: the meaning of 1st and second initiations; the relation of the two initiations to the process of giving divya jnana defining diksha as per Srila Prabhupada who quotes Srila Jiva Goswami; the place and the role of the Diksha guru as per that system in ISKCON; the qualifications of the diksha guru; the relation of this system to the larger context of Guru tatva itself as per our Siddhanta,

**Whereas** there is a broad feeling within the movement, internationally and in India, that the GBC installed guru system needs full clarification, **Whereas** Brahmaturtha das in his discussions with the Bureau on 4 January, 2022, repeatedly mentioned that the GBC also accepts that the 'diksha guru in ISKCON' is an issue that needs more discussion, clarity and understanding, **Whereas** it makes no good sense to extend the present unclear male diksha guru (MDG) system to include FDGs, which can only further compound the difficulties the movement is already experiencing in this regard, **Whereas** clarity on the generic diksha guru issue will also naturally bring clarity to the FDG issue, **Whereas** the ICC has approached the FDG issue from the perspective of the role of Vaishnavis in our society as per Krishna Conscious Vedic standards,

**Whereas the Bureau is desirous to also approach the issue from the perspective of the unclear male Diksha guru system** the GBC has in place presently, **Whereas** the project of properly clarifying the initiation system that Srila Prabhupada wants for ISKCON, although has been attempted from various quarters within the movement, still undoubtedly requires even more effort, **Whereas**

already the leaders and rank and file devotees all have developed their own understanding in this matter in the meanwhile, due to the lack of the correct understanding put in the place by the GBC body, **Whereas** it is not clear whether there is any common core understanding within the movement, and what it is, with respect to the diksha guru system, even with respect basic terminologies and concepts (that may be a part of common understanding of all devotees),

**The Bureau hereby resolves** to commission a systematic survey to try and determine whether there is a common core of understanding amongst members of ISKCON regarding the current diksha guru system and the role of the diksha guru in ISKCON, and what this common core comprises of, with respect to even basic terminologies and concepts. **Whereas**, for the start, the Bureau wants to commence this survey with Bureau members, and other leaders in India, and later extend it to other devotees, **Whereas** the Bureau expects the above initial study to take a maximum of one year to complete, by Gaur Purnima 2023,

**The Bureau also resolves** to call, for this period, **a moratorium on FDGs and approving all new gurus**, male or female, The India Bureau hereby calls upon the GBC body to likewise call a moratorium on FDGs, and approving of any new gurus, male or female, and conduct a similar study amongst its own members and other leaders around the world. The Bureau shall present the results of its study on the common core of understanding about the present diksha guru system amongst Indian leaders to the GBC body for discussion, and **the moratorium on the FDGs shall continue until a full resolution of the diksha guru system.** ISKCON Juhu Mumbai Meeting Jan 6, 2022

From: Bhakti Caitanya Swami, Bhanu Swami, Revati Raman Das, GBC Executive Committee

**[COMMENTS:** A survey will only give all sorts of different deviant ideas, not the siddhantic guru tattva. Most in ISKCON are confused. The fight over female diksha gurus is a case in point; there no consensus. After all, ISKCON's membership has been indoctrinated with false philosophy for over 4 decades. But yes, it is a good idea to clarify what is really a diksha guru before we add women to this mess... The GBC's 100 rubber stamped, conditioned pretenders are crashing left, right, or in secret. But let the **interregnum of enlightenment** begin with debate and open discussion, study of Srila Prabhupada's teachings. Gradually the truth will become apparent with a consensus.] Go ISKCON Bureau! Or will the GBC tyranny manage to prevail?

## CHAPTER 165: INTERREGNUM OF ENLIGHTENMENT

(1) *“And to pin our staunch faith in Vishnu, we should discuss about Vishnu-tattva and not Vishnu-tattva (?). That is called siddhanta. Siddhanta boliya citte na kara alasa: ‘Don’t be lazy to discuss about siddhanta.’ Iha haite krishne lage sudrdha manasa: ‘The more you discuss the thesis-not thesis; the factual presentation of Vishnu-tattva, maya, and jiva-tattva, shakti-tattva—then it will be clear what is Krishna.’ [...] If you become Krishna conscious, then your all other duties automatically [...] There is no question of separate attempt-philanthropy, philosophy and nationalism, this ‘ism,’ that ‘ism.’ We have discovered so many things and diversion of the real duty. That we shall have to concentrate. That is siddhanta.”* (SPConv Jan. 15, 1977) (2) *“This means that now you all leaders, especially the GBC members, must become very much responsible and do the work that I am doing to the same standard. So I want you leaders especially to become very much absorbed in the philosophy of BGita, SBhag, and become yourselves completely convinced and free from all doubt. On this platform you shall be able to carry on the work satisfactorily, but if there is lack of knowledge, or if there is forgetfulness, everything will be spoiled in time. So especially you must encourage the students to read our books throughout the day as much as possible, and give them all good advice how to understand the books, and inspire them to study the things from every point of view. In this way, by constantly engaging our tongues in the service of the Lord, either by discussing His philosophy or by chanting Hare Krishna, the truth is that Krishna Himself will reveal Himself to us and we shall*

*understand how to do everything properly. [...] but I am fearful that if we expand too much in this way that we shall become weakened and gradually the whole thing will become lost. Just like milk. We may thin it more and more with water for cheating the customer, but in the end it will cease to be any longer milk. Better to boil the milk now very vigorously and make it thick and sweet, that is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, by discussing always, and in so many ways instruct them in the right propositions.”* (SPL Hamsaduta June 22, 1972)

What is self-evident to one devotee is often not self-evident to another. This may be due to some blockage of the proper understanding, in that something is only partially evident. Proper understanding means concurrent with the Absolute Truth, but this is a challenge to achieve in the material realm's contaminated atmosphere where the modes of nature are acting everywhere. Because the spirit soul is so small, he is easily influenced by the modes of nature. It is not by willpower, intelligence, good looks or luck, wealth, or education that one can rise above the modes. Even great yogis who have practiced austerities for thousands of lifetimes are still bewildered by material nature, with material desires and the cheating tendency. So how can the simple followers of Srila Prabhupada hope to know what is actually the Truth, or the correct siddhanta, as it applies to restoring the Mission and resolving conflicting opinions in various doctrinal or philosophic issues?

### **MOTIVES TAINT ONE'S UNDERSTANDING OF THE TRUTH**

As Srila Prabhupada is the Person Bhagwat, his instructions and statements are as perfect as the Vedic shastra, but the problem arises when one tries to *interpret those instructions* to suit or fit into their ideas or vested interests. Various interpretations (mostly flawed) make for disagreements amongst those on the spiritual path. Those practitioners who have not yet achieved perfect purity, being still conditioned souls, will have some mundane motivations to interpret Srila Prabhupada's instructions and statements in a way to favor their conditioned desires. This, of course, conflicts with serving Krishna's desire. Thus we find many varieties of institutions, groups, sects, –isms, schools of thought, and interpretations. In the world of Srila Prabhupada's followers, there is a wide variety of understandings only 45 years since his departure. It is increasingly difficult for a newcomer to ascertain the correct Srila Prabhupada siddhanta. This also happened in Christianity, complicated by the fact that Christ's teachings were not accurately recorded. However, Srila Prabhupada's teachings are exactly recorded and yet, still there is so much confusion. This is due to various motives.

In the Hare Krishna movement there are many siddhantic interpretations, and many camps banter over their differences. Clearly most have misunderstood the actual siddhanta due to subtle material coverings of which they are unaware, compounded by a lack of open debate as they shelter in their safety zones. Most devotees in the Srila Prabhupada universe of followers have misinterpretations, caused by attachment for power, wealth, fame, sense gratification, and thus they are influenced by their unique configuration of the material modes. A careful study confirms this. Some are affected by propaganda from their leaders. Others compensate in reaction to past traumatic incidents, others focus on doctrinal details. Some adjust their spiritual principles and “siddhanta” to accommodate economic necessities. The topmost siddhanta is only understood by careful study and application of Srila Prabhupada's teachings, which deliver the Absolute Truth.

### **SPECULATION THROUGH IMPERFECT SENSES CANNOT DISCOVER THE TRUTH**

Some quotes from Srila Prabhupada and shastra about how to understand truth or siddhanta:

**(1) TEXT:** *The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge. PURPORT:* *There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.* (BGita 14.11) Here

Srila Prabhupada tells us that one in the mode of goodness can hear things in the right position, and he does not hear that which is not there. Below, he says "an illusion is a misunderstanding that arises from inattention while hearing." If we are inattentive while chanting Hare Krishna, we will have illusions. Not accepting Srila Prabhupada's words verbatim produces various conclusions, which may also be due to not following the 4 regulative principles, one of which is no gambling or **speculation**.

**(2) TEXT:** *The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead. PURPORT:* A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding that arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see [...] at a distance [...] The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the Bhagavad-gita (4.2) the Lord says, *evam parampara-praptam imam rajarsayo viduh: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.* (CC Adi 7.107)/ This verse is very instructive for conditioned souls. Most of us are conditioned, because to be liberated means we do not have the above mentioned sensory defects. We are either conditioned or liberated, as there is no half way position. When Krishna tells Maya devi to release us from her clutches, then we are liberated, not before. Srila Prabhupada defines a mistake as the acceptance of something different than what it is, or the acceptance of false knowledge. For example, if we accept somebody as a bona fide spiritual master and he is not a liberated person, then we made a huge mistake. The next verse explains this mental concoction activity.

**(3) TEXT:** *The Absolute Truth is described by the Upanisads and Brahma-sutra, but one must understand the verses as they are. That is the supreme glory in understanding. PURPORT:* It has become fashionable since the time of Sankaracharya to explain everything regarding the shastras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example,  $2+2=4$ , and one cannot make it equal 3 or 5. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented BGita As It Is. We do not create meanings by concoction. Sometimes commentators say that the word *kuruksetra* in the first verse of the BGita refers to one's body, but we do not accept this. [...] In this way they distort the meaning, and people are misled. Here Sri Chaitanya Mahaprabhu confirms that all Vedic literature, including Upanisads [...] whether *sruti*, *smṛti* or *nyaya*, must be understood according to their original statements. To describe the direct meaning of the Vedic scriptures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Sri Chaitanya Mahaprabhu fully deprecated the attempt to describe the Vedas in this way. (CC Adi 7.108) SP says "we do not create meanings by concoction," as has become "fashionable."

**(4) TEXT:** *Sankaracharya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead. PURPORT:* The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the Bhagavad-gita is an important book of Vedic literature that has been taught for many

years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Krishna consciousness. Since the purpose of the Bhagavad-gita is now being presented as it is, however, within four or five short years thousands of people all over the world have become Krishna conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Sri Chaitanya Mahaprabhu said, mukhya-vrttye sei artha parama mahattva: "To teach the Vedic literature according to its direct meaning, without false commentary, is glorious. (Adi 7.110) We should accept Srila Prabhupada's words verbatim, without change, addition or alterations, otherwise we open the door to deviations in the parampara.

(5) "Yes, if it is any credit for me, that is what you have written that I tried to give aural reception to the words of my Spiritual Master, Bhaktisiddhanta Sarasvati Goswami Maharaja, and thus I tried to engage my tongue in repeating the same words without any change." (SPL May 6, 1970) (6) "Actually I cannot claim any credit for myself, but I say if any credit is due, it is due to the fact that I have not deviated from the original instructions. Whatever I have learned from my spiritual master I have presented before you and similarly whatever success you are having only it is due to the purity of the message which you are carrying." (SPL Dec. 1, 1970) (7) "Unless one is under the shelter of a realized spiritual master, his understanding of the Supreme is simply foolishness." (TLC) (8) "Unless one is prepared that 'I am accepting somebody as my spiritual master. I must accept whatever he says,' if there is any doubt, that 'I cannot accept his words verbatim,' then one should not accept him as spiritual master. That is hypocrisy." (SPConv July 13, 1971) (9) "**The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost.**" (CC Mad 6.137 purport) (10) "At root, eternal religion must be only one. Why have many religions then arisen? The correct answer is that the religion or dharma of man is one when the soul is in a pure condition. When the soul becomes conditioned, the dharma takes two forms: conditional and unconditional. Unconditional dharma does not differ no matter what country it is found in. When the soul takes on material designation and consequently different place, time and body, due to variety in matter, conditional dharma makes its appearance in different countries and at different times. Conditional dharma takes on different forms and names in different countries. The dharma of the soul becomes unconditioned to the extent that the soul becomes freed from material conceptions. When the jivas reach the unconditioned state, they have only one dharma." (Dasa Mula Tattva, Bhaktivinoda Thakura by Bhanu Swami)

### THE BASIS FOR ATTAINING THE CORRECT SIDDHANTA

Many devotees claim to understand the correct siddhanta of Srila Prabhupada's teachings on various subjects. Some will privately admit they are confused in an issue, such as the guru-initiation issue. To whatever degree one **does** understand Srila Prabhupada's siddhanta, it is because of the degree of their faith in and surrender to the pure devotee, Srila Prabhupada. They have listened to him carefully and not filtered their understanding through predispositions, speculations, conditioning from institutional indoctrinations, etc. Shastra confirms that success in spiritual realization comes from implicit faith and surrender to the pure devotee of Lord Krishna. This may be called "Srila Prabhupada siddhanta," or the clear understandings that Srila Prabhupada gave us in his books, letters, and lectures. An advanced devotee is fixed in his conviction that Srila Prabhupada is the Acharya, the teacher of all truths. This basic principle of surrender to Srila Prabhupada entails the serious and rigorous application of a spiritual formula of regulative principles in one's life that will gradually elevate one to a firm positioning in the correct, topmost siddhanta of Srila Prabhupada's teachings. Unfortunately many Vaishnavas today do not regard SP's teachings as their sole or even primary guide, but hopefully these mixed followers will gradually be elevated by his books and teachings.

(1) "The monkeylike conditioned soul first becomes attached to sex, and when intercourse actually takes place he becomes more attached. He then requires some material comforts—apartment, house, food, friends, wealth and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. **Sometimes this enmity is created between the**

**conditioned soul and the father or spiritual master. Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, [like poisoning?] even if one is a member of the Krishna consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members. Those who are serious about pushing forward this Krishna consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed.**" (SBhag 5.14.35 purport) **(2)** "If anyone strictly follows the regulative principles of Krishna Consciousness then he will always remain enthusiastic and dynamic. So if there are any defects within our Society it is only symptom that the **instructions of the Spiritual Master are being neglected.** Follow my instructions strictly and always think for giving this gift of Krishna Consciousness wherever you go and to whomever you meet, this is the advice of Lord Chaitanya." (SPL Karandhara Feb. 2, 1973) **(3)** "Thank you for reading my books and appreciating them. Please continue to do so. That will help you advance nicely in spiritual life. By reading my books and chanting Hare Krishna, your life will become perfect." (SPL Mar. 14, 1975) **(4)** "I am so much grateful that you have enjoyed studying my books. [...] Actually, anyone who tries to understand these books will become a great realized devotee of Lord Krishna gradually. The original potency of the shastra remains in these books because I have not added or opinionated anything of my own. I have simply presented the scriptures such as BGita and SBhag as they are. Therefore, just see the effect they have on the world." (SPL Mar. 19, 1975) **(5)** "Krishna is very kind. As soon as he begins reading Krishna book with a little faith and adherence, Krishna will be very much pleased [...] so when you read BGita or Krishna book with little seriousness, then Krishna understands, 'Now he is serious to understand me.' [...] Simply you have to become little serious. 'Krishna, kindly give me knowledge so that I can understand.'" (SPLecture Mar. 29, 1974) **(6)** "[...] everything is very clearly explained in this Nectar of Devotion. So, each chapter you should read very carefully. And if you cannot understand, read it repeatedly. [...] Go on reading, and the answers will automatically come. [...]" (SPLecture June 23, 1970)

Srila Prabhupada explains how one must see things as they are: "...One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Krishna directly, he may mistake an ordinary man for Krishna or Krishna for an ordinary man. Everyone has to see Krishna according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Krishna through the transparent via medium of Sri Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. [...] instructive for those eager to advance in Krishna consciousness..." (CC Mad 18.99)

#### **FORMULA FOR ATTAINING THE CORRECT SIDDHANTA, SEEING THINGS AS THEY ARE**

The formula of regulated bhaktiyoga practice that Srila Prabhupada taught his disciples, by which transcendental realization of the Absolute Truth and philosophic siddhanta is achieved, includes: **(1) FOUR BASIC RULES:** No gambling, illicit sex, intoxication, or eating meat, fish, and eggs. **SADHANA:** Sixteen rounds Hare Krishna japa daily, attend early morning program, observe Ekadasi, festivals. **(2) SIMPLE LIVING:** Minimize unnecessary sense gratification, live simply and earn an honest livelihood. **(3) STUDY OF HIS TEACHINGS:** Daily study his books, practical application of his instructions, hear his lectures. **(4) REGULAR PREACHING:** Engage in some type of sankirtan to preach Krishna consciousness to others. **(5) ASSOCIATION WITH LIKEMINDED DEVOTEES,** avoid non-devotees, make friends with bona fide devotees. **(6) OPEN DISCUSSIONS:** Regular classes in Bhagwatam, Gita, Nectar of Devotion, and discuss openly. **(7) GOOD MANAGEMENT:** Find a peaceful and favorable situation to practice spiritual life.

Another ingredient is for one to have a good measure of practical sanity with common sense and an ability to practically apply transcendental knowledge in one's life. All too often in Kali yuga people have intellectual defects, personality disorders, or mental derangements due to drugs or karma, making it more difficult to attain the topmost siddhanta. Actually most devotees would be best

off in following good leaders fixed in Srila Prabhupada siddhanta. We hope this book assists others in studying, discussing, and realizing the Srila Prabhupada siddhanta in all things, especially in regards to the poisoning of his body and his mission. *“It’s nice to remind and encourage devotees to chant at least sixteen rounds per day, and hear directly from Srila Prabhupada, and follow ekadasi, and share Krishna consciousness with others- all, clearly, good transcendental guidance. But more emphasis should be given, that to absorb and realize the correct siddhanta, one should hear directly from Srila Prabhupada as much as possible. That is, ultimately, let’s not be dependent for authorized siddhanta on whether it’s from this group or that, or this devotee or that one- let’s primarily encourage each other to **directly hear from Srila Prabhupada, especially by reading his books**, and also of course, hearing his lectures, reading his conversations, and then discussing, etc.”* (Dhira Govinda das, 2020)

### **A TIME FOR DEVOTEE ENLIGHTENMENT**

After the removal of the ISKCON GBC, in whichever manner that would be accomplished, an interim caretaker administration should be arranged, discussed below. Then a time of reflection, cleansing of false indoctrinations, and general enlightenment should be undertaken with open study and discussion. This will clear the misunderstandings caused by the previous repressive regime, and allow everyone to reach higher levels of spiritual and siddhantic realizations. This resting time is called an **INTERREGNUM**: *An interval of temporary suspension of the usual functions of a regime, between the end of one reign of power and the accession of the successor administration.* This could effectively restore ISKCON that Srila Prabhupada intended for it, as a first step, by **facilitating the enlightenment of devotees through an atmosphere of open, collective discussion.** The internet and modern communications with personal computers, voice/video calls, and digital memory has enabled an information culture and the delivery of knowledge and truths previously unimagined. This unusual technological phenomenon is part of Lord Chaitanya’s plan for the Golden Age of 10,000 years, and atheistic attempts to control the world with this technology has backfired. Thus ISKCON’s repression is failing to maintain loyalty and compliance, as the general devotees become enlightened by the abundance of readily available discussions, evidences, research, and facts in cyberspace. It has become increasingly difficult in the Hare Krishna movement to convincingly propagate self-serving interpretations because the truth of all issues are being revealed, debated, researched, and disseminated on the “web.” It is the service and duty of Srila Prabhupada’s followers who want to rectify the Hare Krishna movement to do what they can with free discussions and orderly debates to assist in the gradual enlightenment of all devotees. Via the internet, devotees worldwide are researching and understanding the truths as to what are Srila Prabhupada’s actual intentions for his Mission, regarding future initiations, the guru issue, Srila Prabhupada’s poisoning, and the ISKCON leaders’ deviations. Based on informal surveys, collective experiences, and anecdotal evidence, it is calculated that ISKCON’s GBC cannot continue its charade for much longer. Most devotees outside ISKCON, and a large number inside, already favor a radical change of ISKCON leadership. The existing corrupted leadership will try to push their corruptions deeper into the fabric of the Vaishnava society with more phony reforms. Their coercion, legal controls, deceit, coverups, politics, fearmongering will no longer be effective.

### **COGNITIVE DISSONANCE AND THREATS TO OUR EXISTING PARADIGM**

Often when complex, controversial subjects are raised for discussion, such as the poisoning of Srila Prabhupada, the reply is, “From what I’ve heard or read, I don’t think there’s anything to it, so it’s just another one of those crazy theories out there.” Naveen Krishna commented on this phenomenon: *“From the ‘little’ he has heard or read... Very, very little I can assure you. The way it works is: Decide what you believe. Pretend you have looked into it and your beliefs were proven right. But the true and only process with any merit is: (1) Hear attentively from the bonafide spiritual master. (2) Obey his orders rigidly. (3) Have firm faith in his words. (4) The truth then emerges to verify the words of the pure devotee. We are dealing with masters at manipulation and deception, described by Srila Prabhupada as ‘Ravana.’ Thousands of devotees were no match for Ravana’s deceptive powers. Even*



*Rama, Lakshman were affected by the deceptive powers of Ravana, although that is a higher purpose pastime. Krishna Lila also shows many pastimes of pure devotees, Krishna's associates and even Krishna Himself seemingly tricked and deceived by demons disguised in some way or other."* Those disabled by cognitive dissonance, fear, attachment to their existing paradigms and views, brainwashed with 45 years of false propaganda, will definitely take some years and effort to clear this up.

### **TEMPLE PRESIDENT ELECTIONS, REST PERIOD OVERSEEN BY CARETAKER COMMITTEE**

Soon after the dismissal and suspension of the GBC (Ch. 164), the following should be done:

**(A)** All ISKCON and Srila Prabhupada centers and temples hold local elections for temple presidents by their membership. This is what Srila Prabhupada wanted (Ch. 162) and is also important in light of the GBC appointed temple presidents that the members must have the right to confirm or change to their preference. Although it was the unelected temple presidents who likely had removed the GBC, elections of temple presidents will be a first step in shifting the power back to the devotees, away from a corrupt gurocracy. **(B)** Then these *new temple presidents* must elect an interim administrative body of about 20-30 members from amongst themselves and other senior devotees, but excluding members of the previous GBC-guru regime. Each region or former GBC zone will choose their representative to the "ICC," the interim caretaker committee, and this secondary level of managers will "hold the fort" during the enlightenment interregnum that follows and until a new GBC body is elected. A caretaker council of mostly temple presidents has a recognized history of reformatory function. Srila Prabhupada designed ISKCON as a decentralized and locally sovereign movement wherein each center elected their own leader or temple president who was then given guidance, not governance, by senior and mobile GBC advisors. But since 1978 the GBC has become an elite and fraudulent guru cartel which effectively runs ISKCON as their franchise for the collection of disciples and wealth. There is a false and hollow show of unity and dedication to Srila Prabhupada's cause, but this is simply a cover and front for the elite's exploitation of Srila Prabhupada's assets. Since the GBC has proven itself dysfunctional and deviant, for now the leadership should go to the custody of the next lower level of leadership, namely the temple presidents. History has proven its worth in 1972, 1976, and 1986. **(C)** Or the 50 man committee of second tier leaders may directly administrate the enlightenment.

A fresh new start cannot be realistically accomplished without a rest and healing period when the misconceptions and prejudices of the previous regime are uplifted by open discussions and an atmosphere of group study and research. In the late 1980's Gorbachev introduced the policy of "glasnost," an openness and discussion of all issues. It led to some chaos but ultimately a better Russia. In Fiji many years of racist and divisive politics resulted in an unhealthy situation. After a coup to end all coups in 2006, a time of healing and discussion led to a new country without endemic corruption, ethnic and racist biases, privilege, and favoritism. After 8 years, fair elections were held and many say Fiji is now better situated. These imperfect mundane examples support the need for an ISKCON transitional healing period, a time for reflection, unwinding, and awakening to realign with Srila Prabhupada's instructions and teachings for a better future.

It has been 45 years of deviation as of 2022, and a pause is desperately needed. We all want another chance to get it right, without this present guracratic tyranny. Then the general membership will quickly become better informed, increasing their understanding of Srila Prabhupada's instructions on all the crucial issues, shedding their conditioning of errant indoctrinations, and will be able to choose the right direction for Srila Prabhupada's Mission. In previous ages there were qualified godly monarchs who ruled the people, but in Kali Yuga the sincere and educated devotees must choose their best leaders. In 1985-87 the pseudo guru reform movement was spearheaded by a **"50 man committee"** comprised mostly of temple presidents and senior devotees (excluding the gurus or GBCs). Also in 1976 Srila Prabhupada entertained the pleas and complaints of a group of temple presidents against Tamal and his bus parties. In both cases the corrupted GBC was checked in their tracks by **the unified temple presidents, who are the real power in ISKCON**. This is actual history. With

a GBC suspension, leadership will naturally default to them for a transition period while the primary issues facing the movement are properly researched, discussed, debated, and resolved. To reach a sufficiently strong consensus of how to go forward, it may require several years, maybe more quickly. We are in no rush until a mature and thorough re-assessment of the path forward is completed.

### WITHOUT A GBC, WHO WILL GUIDE US?

The GBC has practically destroyed Srila Prabhupada's mission with their innumerable deviations and disasters, and the situation has long ago reached the point where it is better (at least temporarily) to NOT have that kind of GBC. While some will quote, "England, with all of thy faults, I love thee still," there is a point beyond which one cannot be tolerant, as that only encourages further mayhem. Once Sesa das (GBC) wrote: *"But authority is integral to our philosophy; I wonder where we are headed when we begin to reject authority indiscriminately."* The answer: We very discriminately reject the deviant GBC, not the **principle** of having a GBC, and we **must not accept authority indiscriminately either**. Some wonder, without a GBC, who will guide us? Well, the whole issue is that the GBC has **misguided**, cheated, abused, and mistreated the devotees, proving themselves incapable rascals. We must surrender by using our intelligence but not surrender our intelligence. The Alachua Board of Directors Chairman wrote in 2001: *"Last year's GBC chairman published in an article, 'ISKCON- I will put it starkly- has no brain.' He freely acknowledged to me that the GBC acts irrationally and without accountability. Also I spoke last year with the North American GBC chairman who said the GBC body, due to absence of accountability, is in a spiraling nose-dive, if it hasn't already crashed. The GBC is far below any 'passing score.' There are hundreds of experiences and observations, surveys, scholarly articles, statements from those close to the GBC body, and so on to support this conclusion."* After removing the corrupted GBC, then the ICC must initiate a time of healing and open discourse. **Devotees will seek and take guidance from Srila Prabhupada's books** and discuss in groups, excluding participation from the previous GBCs and gurus. We need to fear the present corrupted GBC, and not fear being without them. In 1972 Srila Prabhupada simply told the temple presidents to carry on after he had suspended the GBC.

### GURUS SUSPENDED AS WELL AS THE GBC

There might be intelligent and sincere individual GBC members. However, the group as a whole functions at a very low level of intelligence, proficiency, accountability, and success. There is a serious defect in the GBC, as is very apparent in Parts 14-16. They have hijacked ISKCON for their guru businesses, and until the vampire-like guru business model in ISKCON is suspended, any reconstituted GBC will have the same underlying diseased condition, namely to function for the benefit of a guru cartel rather than for Srila Prabhupada and his followers. It has proven hopeless and futile to reform the GBC (Ch. 164), as decades of fruitless attempts have proven. The agenda is not to reform the GBC; it is to determine from the bottom up what Srila Prabhupada wanted for his movement. It is no use to simply replace the present GBC with other diseased persons who will not improve things. Only an **interregnum of enlightenment** based on free discussions, debate, and realization of Srila Prabhupada's teachings can save ISKCON. **Suspension of the corrupt ISKCON GBC includes suspension of ISKCON's guru system because they are one and the same.** Clearly the ISKCON gurus will for the most part strongly oppose their being suspended and they will have support from most of their followers. As such, ISKCON will split into two parts: those who have had enough of the present ISKCON corruption, and the ISKCON gurus. But the reformers must proceed nevertheless. It will be impossible to avoid this confrontation. A major societal revelation or enlightenment, such as from a major government investigation into ISKCON corruption or SP's poisoning, would give immense credibility and empowerment to the temple presidents to take control away from the GBC-guru regime.

### A GRAND ISTAGOSTHI IS NOT A REJECTION OF ISKCON

Wherever devotees are chanting Hare Krishna and faithfully following Srila Prabhupada's instructions, that is ISKCON. ISKCON or Srila Prabhupada's mission is much more than the legal institution (see Ch. 157). The GBC will try very hard to discourage sincere devotees from trying to

salvage/restore Srila Prabhupada's mission by accusing them of treason, disloyalty, rejecting spiritual authority, deviation, and offenses. But they are the problem, not us. The unholy GBC and unauthorised guru alliance has ruined the movement; we must put a halt to this corrupt system until a bottom up consensus is reached on the future of Srila Prabhupada's mission. It will not be possible to rectify ISKCON without addressing the guru, initiations, and poison issues, say, simply with new rascals, some accountability seminars, or band-aid solutions. Without a society-wide **grand istagosthi and time of enlightenment**, the institutional cancer of guru parasites will return worse than ever.

### **SRILA PRABHUPADA'S FOLLOWERS**

The **grand istagosthi of general enlightenment** will lead to a restoration of Srila Prabhupada's Mission. The participants in this restoration are not to be restricted to "residents," "full-timers," or only those "in institutional good standing." Any actual Srila Prabhupada follower has the right to a voice and role in the mission's future. Input from all stakeholders should be respected and incorporated. The ICC may define who a Srila Prabhupada follower actually is; some suggestions: **(1)** ISKCON is but a part of Srila Prabhupada's Mission **(2)** All serious followers of Srila Prabhupada should be accepted as participants **(3)** Definitions for Srila Prabhupada's followers should be established. E.g., what of those who accept a Gaudiya Math "guru" as their primary connection to the parampara? ISKCON must be for those seriously committed to Srila Prabhupada and his teachings. **(4)** Only those who have taken Srila Prabhupada as their diksha guru (or intend to), or as their primary siksha guru are actually a member of Srila Prabhupada's Mission. Cross-breeds and those with mixed loyalties should found their own institutions. This axiom is critical in Srila Prabhupada's mission; only a follower of Srila Prabhupada has their loyalties and interests fully aligned with Srila Prabhupada's vision and teachings. Who is the Founder-Acharya? This will be a painful but necessary clarification.

### **TO REACH SIDDHANTIC CONSENSUS: OPEN DISCUSSION, BRAHMANA COUNCIL**

Upon the GBC's removal, we assume leadership would naturally default to second level managers, the temple presidents, in the organic revolution to restore Srila Prabhupada's mission. (But it may unfold in many ways.) The Hare Krishna movement's transition to a healthy condition should be supervised by an interim temple presidents caretaker council. Their first business will be to organize a society-wide forum (or convention) for discussions, chaired by respected brahmana devotees, with orderly, moderated online or physical debates with evidence, open participation, aiming to resolve the major key issues facing the devotee society. False assumptions typically underpin false conclusions, and serious debate exposes those falsities for all to see. Siddhantic conclusions must be based upon and in accordance with Srila Prabhupada's teachings and vision. We are to restore Srila Prabhupada's mission, not modify or adapt it according to influences other than Srila Prabhupada himself. After all, he is our Founder-Acharya and he has given us everything we need for the duration of his movement on this planet. We have to carefully study what his intentions are by the "istagoshti" process, namely regular meetings of local and global devotees, to civilly resolve all misunderstandings.

The Vedic debate and discussion tradition is the process whereby truths may be revealed, understood, and embraced by participants. Also, apparent contradictions are resolved. The common man is generally by nature good, honest, and sincere and will understand and accept truths when openly, honestly discussed in the light of shastra and intelligence. They can most often distinguish truth from falsity or deviation. Devotees will readily understand Srila Prabhupada's teachings when it is taken at face value without super-imposition of deviated interpretations. This was Srila Prabhupada's style of preaching: light will dispel darkness, knowledge will dispel ignorance, truth and siddhanta will dispel false doctrines. The ICC agenda would be to maintain the basic affairs of the society, with the GBC removed and the gurus on hold, to foster a time of general enlightenment after decades of repression and falsehood. ISKCON guru approvals and initiations must be paused. A "super-convention" must be organized with virtual and actual forums for open discourse, discussions, venting, questioning, and invitations to all Srila Prabhupada followers to participate. The more discussion, the better- locally, home programs, in temples, in cyberspace, with committees, meetings, events,

festivals, regionally, globally, on all levels and jurisdictions. With no fear of repercussions from a repressive institutional leadership, devotees will be able to associate openly, share, listen, speak, query, and think freely. This atmosphere will lead to quantum leaps in spiritual realizations, as everyone will use Srila Prabhupada's original books as their foundation. The GBC's defective doctrines will fall away and evaporate (Part 20).

### **WHITE PAPERS, ESSAYS, DEBATES, DISCUSSIONS**

"White papers" or analysis essays on ISKCON's persistent and troubling issues should be respectfully solicited from all Srila Prabhupada followers to reach proper understandings, solve problems, or make decisions. Srila Prabhupada greatly encouraged writing and essays based on his teachings and shastra. It is our conviction that an open discussion scenario, wherein the authoritative basis is Srila Prabhupada's teachings and if properly moderated by the standards of Vedic etiquette and debate, will make the truth in all issues become increasingly obvious and understood. Also, devotees are generally sincere and when given the chance, will quickly learn critical thinking and be able to understand siddhanta from Srila Prabhupada's teachings as long as there is no coercion or pressure from a corrupt misleadership. Allowing all parties to submit their written position, presenting their best and considered arguments for consideration, things such as personal attacks, name-calling, insults, anger, etc will not be tolerated. Analytical viewpoints should be concisely presented just as Srila Prabhupada expounds upon Lord Krishna's teachings in Bhagavad Gita, logically, clearly, philosophically, and with supporting references. Submissions will be posted publicly for evaluation as to its siddhanta. The exchange of essays and white papers with ensuing discussions may go on for years, as the various philosophic interpretations on how Srila Prabhupada's Mission should be conducted will be studied and evaluated by discriminating devotees, who will extract and distill the truths therein. As long as this process continues and the parties discuss by the rules, gradually a majority consensus will be reached and the differences of views will be dramatically narrowed. But trying to "win" and arrogant argumentativeness must be curtailed with thoughtful, rational, intelligent, and friendly discussions, with humility in pursuit of truth. BGita 10.9: *"...and they derive great satisfaction and bliss enlightening one another and conversing about me."*

### **SIX STEPS AND BRAHMANA COUNCIL**

After **(1)** the GBC's removal, **(2)** local temple president elections, **(3)** formation of the ICC, and **(4)** while enlightening discussions are ongoing, **(5)** the ICC can register qualified Srila Prabhupada followers for future referendums, the first of which should be for **(6)** a council of brahmanas, perhaps about 20 senior devotees known for their honesty, austerity, shastric knowledge, critical thinking, and purity. Each region can choose one from the devotees in that area known for their brahminical qualities and their deep studies of Srila Prabhupada's teachings. They must be politically disassociated, without conflicts of interest, aloof from all compromising influences, and materially unambitious. They would meet online or in person to discuss and assess all the white papers and essays, to boil down the opinions and analyses into an essential Srila Prabhupada siddhanta book on what he wanted for his movement's future. The GBC's SAC of "brahmanas" was a farce, with members chosen by the GBC simply to support their policies with no objectivity. Sadhu-brahmanas must be uncompromised by mundane ambition, salaries, or political allegiances.

### **RATIFICATION OF SIDDHANTA BY THE MEMBERS AND THE PRABHUPADA CODEX**

A high quality, society-wide consensus can be achieved for each siddhantic issue that has caused widespread confusion. This will provide a solid foundation upon which to rebuild Srila Prabhupada's Mission. It will be ineffective if everyone simply does what they want by their differing understandings and if there is no istagosthi to work towards a common realization of true siddhanta. We want a unified Hare Krishna movement. Everything in ISKCON since 1978 has been a disaster, and so we must go back to square one and re-assess, start over as though it were Nov. 14, 1977. The answers are all there in Srila Prabhupada's instructions. Study and open discussions will build a consensus. Truth has a way of irrepressibly rising up, if given half a chance. Srila Prabhupada's

teachings are so transcendently powerful and clear that, if studied, most sincere, intelligent persons will understand how ISKCON should be re-organized.

After sufficient public discussion of each issue, the leading interpretations, with commentary and conclusions by the Brahmana Council, should be made known and they can be ratified in local or global referendums of vetted Srila Prabhupada followers. Those conclusions supported by both Srila Prabhupada's followers and the Brahmana Council, say, at a threshold of 80% or better, will comprise "**The Prabhupada Codex**," or the authorized conclusions in key issues- diksha guru, future initiations, book changes, institutional management, Srila Prabhupada's poisoning, etc. After the Brahmana Council has reviewed all white papers on an issue, and studied them carefully, discussed them privately and publicly, and with all interested parties, and narrowed down the submissions and positions by applying the test of conformity to Srila Prabhupada's teachings, a conclusion will be determined on each issue, and expressed in writing, with full explanation and references, even as a book, so that all may understand the strengths and weaknesses of various arguments, with their validities and defects, as a future reference source. Just as Bhaktisiddhanta Saraswati established by debate and scriptural references that a Vaishnava is automatically a brahmana, so all the divisive issues in the Hare Krishna movement can and should be resolved in a **Prabhupada Codex**, distilled from his books, lectures, letters, pastimes. These conclusions can also be ratified by referendum.

This suggested process to ascertain Srila Prabhupada's siddhanta for ISKCON's future combines direct democracy (Swiss style, with individual referendums on specific issues) and the authority of Srila Prabhupada's teachings as understood by learned devotees (Brahmana Council). Without a general enlightenment and a prolonged istagosthi process to unveil the actual Srila Prabhupada siddhanta for the future of his mission, it will be of no use to prematurely elect a new GBC. This was Srila Prabhupada's idea for devotee istagosthi: to resolve differences. Enlightenment of the devotee community through healthy skepticism and open debate, in a time of healing, is far superior than a cynical refusal to participate in discussions. *"The mood was very sober, but Srila Prabhupada wanted to hear from everyone. He went around the room and asked each devotee what they thought was wrong in the temple. And each person gave their realization, and everyone else listened to that realization. And then Srila Prabhupada spoke."* (Yamuna dasi, Unalloyed Devotion) The considered and popularly ratified Brahmana Council's siddhantic conclusions, or **Prabhupada Codex**, may also be included or referenced in an ISKCON Constitution, which the GBC was never able to complete due to their unresolvable doctrinal conundrums. An ISKCON Constitution is to be based on Srila Prabhupada's 1966 "Purposes of ISKCON" and expanded with fundamental documents, e.g., DOM etc. (see Ch. 169)

### **PROCEDURAL METHOD AND RULES OF DEBATE OR DISCUSSION**

Procedures must be adopted by the ICC so Vaishnava etiquette and the rules of debate always prevail. After open discussions over a lengthy time, there should be a methodology for coming to shastric, philosophic, and policy conclusions. Advocates may even debate with and be cross-examined in person by the Brahmana Council. We note how ISKCON never defended its policies and siddhantic misinterpretations in public nor allowed an "open court" appeals avenue for those with questions or alternative opinions. ISKCON issued their defective doctrines as unchallengeable decrees without stakeholder consultation and demanded blind obedience and compliance. This is not the way to generate love and trust, nor to arrive at any siddhanta.

### **THE ISSUES MUST BE CONFRONTED, NOT BANNED**

A restored ISKCON must have no banning of controversies and issues, and no "unquestioningly do what the corrupted leaders say"- this tyranny in Srila Prabhupada's movement must never happen again. The issues to be studied include: **(1)** Is the GBC authorized to determine ISKCON's diksha guru approvals and initiations process? **(2)** What arrangements did Srila Prabhupada make for future initiations and diksha gurus? **(3)** What is the function, duties, and role of the GBC? **(4)** Should Srila Prabhupada's books be edited and changed? Or in what limited ways? **(5)** If Srila Prabhupada is ISKCON's sole diksha guru, then what of the vote-approved gurus, their disciples and temples? **(6)**

How should ISKCON arrange for a new leadership? **(7)** How can the various camps work together in Srila Prabhupada's restored ISKCON? **(8)** Does Srila Prabhupada's poisoning evidence justify a true and independent investigation? **(9)** Should the temple president elections (as per Srila Prabhupada's letters) and the DOM's GBC elections be implemented? **(10)** What of the vast wealth in banks, properties, and temples accumulated by the ISKCON gurus, such as Giriraj Swami's \$50 million?

### **AND THOSE WHO DO NOT AGREE?**

***Those who do not take Srila Prabhupada as their primary source of inspiration would not be qualified as a Srila Prabhupada follower or to participate in Srila Prabhupada's ISKCON restoration.***

How can one take Srila Prabhupada as the ISKCON Founder-Acharya while following other acharyas or initiating gurus? This juxtaposition of conflicting loyalties in ISKCON has been the source of all its problems; ISKCON always was meant to be Srila Prabhupada's institution. The GBC has been diverting devotees AWAY from Srila Prabhupada for 45 years and this must end. Perhaps the most pressing and pivotal issue is whether those who select other than Srila Prabhupada as their current link and diksha guru will need to move to a different institution to accommodate their non-Prabhupada siddhanta. Should they avail themselves of Srila Prabhupada's Mission and facilities if they do not accept and practice that Srila Prabhupada is the only Acharya of his own mission? Of course, Srila Prabhupada can be a siksha guru to anyone even if they choose another diksha guru. These issues will be at the top of the list for the debate process and Brahmana Council to sort out and establish as the new ISKCON siddhanta. It may take a few years of patience during a time of enlightenment with a lot in limbo, but the attempt, if undertaken, should reset ISKCON in the proper direction, although it will not be an easy task. We should remember that if given a chance, the truth/siddhanta will prevail.

Those who do not participate in the enlightenment process may have already decided to exist outside a restored ISKCON. Many ISKCON gurus and their "disciples" will go their own way and will not be a part of a new ISKCON that is for Srila Prabhupada's teachings and his followers, and that is OK since their differing conclusions require a separate organization. Many will part ways to continue with their understandings separate from ISKCON. That is their prerogative. Lord Chaitanya will bless those whom He will and His movement will thrive where and as He wants. Time will show Lord Chaitanya's preferences for the future of the Hare Krishna movement. Our duty as gentlemen is to try to resolve issues with intelligence and fairness, with open debate, to restore Srila Prabhupada's institution and mission without fatal compromises. If ISKCON retains its former policies, leaders, or doctrines as before, then the "reformers" should forget about "restoring" ISKCON, and take up "Plan B" or starting a new ISKCON separately (Ch. 167). After an interregnum of enlightenment and healing, there may still be insufficient consensus amongst those of various convictions for all to agree to a new course for ISKCON, with some still not satisfied despite all concerted efforts to resolve different interpretations. Of course they will be at liberty to practice and operate separately as they choose. Fatal siddhantic compromise is no solution. An historical example was the lengthy but unsuccessful negotiations in the secession dispute between ISKCON Bangalore and ISKCON Bombay about 10 years ago. The issues were too deep and fundamental to resolve. Of course, these were confidential discussions between two sets of leaders, with ISKCON corrupted GBC on one side, and was not an open society-wide istagosthi. In contrast, an interregnum of open discussion and healing would create maximum resolution and unity. Most ISKCON members would likely return to SP's ISKCON at a later date.

Ultimately, competition of varying interpretations, put to the test of time, will weed out those which are defective or ineffective. In this age of quarrel, parties defeated in logic, discussion, and truth will often cling to their path, due to vested interests, stubbornness, etc. Everyone must follow their choices and conscience, according to their realizations. May everyone find some way to please Srila Prabhupada, the Founder-Acharya of ISKCON, to the best of their abilities with honesty and humility, even if just to chant Hare Krishna. Those who choose other gurus and other teachings (Gaudiya Math, mayavadi babajis, whatever), should be wished well. ISKCON is the place for Srila Prabhupada's

followers, not meant, as it is now, to be a conglomerate of various bogus gurus plundering Srila Prabhupada's assets like parasites to build their own empires.

Majority support of a doctrinal interpretation does not establish its veracity. E.g., 99% believe they are the material body. Consensus in some critical issues could be incorrect. Still, the enlightenment process as described would be auspicious and beneficial. Srila Prabhupada told us to hold Srimad Bhagwatam class each morning: devotees take turns to speak from their realizations and everyone can hear, discuss, add their realizations, and ask questions. It is an enlightening process for everyone. "My way or the highway" is not an acceptable norm any longer. Those with contesting interpretations on issues such as gurus, management, book changes, etc., should have faith, if their understanding is foundationally valid, that the healthy process of istagosthi will verify, strengthen, broaden, or modify their understanding. Each party should be respectful and ready to learn more from other Vaishnavas, without a condescending attitude of sectarianism or superiority. The principle of voluntary participation and choice as how to serve Lord Krishna and Srila Prabhupada must be there. **But ISKCON should be for Srila Prabhupada's followers only.** It is not meant for would-be prophets or innovators like Kirtanananda, Radhanath, Indradyumna, et. al. Let them make their own institutions. Let ISKCON be for Srila Prabhupada. As such, given an interim period for the reconciliation of disparities via the enlightening Vedic process of discussions and debate, a major reunification of realized Srila Prabhupada followers is possible although not certain.

## CONCLUSION

*"Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become a sudra. Although Yamaraja is a GBC, but he made a little mistake. He was punished to become a sudra. So those who are GBCs, they should be very, very careful to administer the business of ISKCON. Otherwise they will be punished. As the post is very great, similarly, the punishment is also very great."*(SPLecture June 4, 1974) Anyone who has failed to properly administer their responsibilities in ISKCON leadership will be punished by higher authorities. The devotees must hold the corrupt leadership fully accountable. Some (or all) may be banished for life to preach on a remote island and be stripped of their guru or sannyasi titles. First, the GBC misleaders must be removed and not allowed to create further trouble. Then legally recover their stolen wealth and correct their false propaganda and defective doctrines.

**(1) "The primary objective of the GBC is to organize the opening of new Temples and to maintain the established Temples."** (DOM, 1970) **(2) "Just like milk -- we may thin it more and more with water for cheating the customer, but in the end it will cease any longer to be milk. Thus the devotees' spiritual life would be thinned out more and more. Better to boil the milk very vigorously and make it thick and sweet. That is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna consciousness from our books, from tapes, by discussing always, and in so many ways instruct them in the right propositions..."** (SPL 1972) **(3) Srila Prabhupada sent letters to several GBCs in mid-1972, introducing the ISKCON Srimad-Bhagavatam class, describing how devotees should each day read aloud one Sanskrit sloka, repeat the transliteration, chant the sloka several times, and then discuss the subject matter. "I am very much stressing at this point that all my students shall be very much conversant with the philosophy of Krishna consciousness and that they should read our books very diligently, at least one or two hours daily, and try to understand the subject matter from varieties of angles."** (SPL Madhudvisa June 1972)

Srila Prabhupada's followers are the most intelligent people, and should study relevant issues by using their independent thinking and critical analysis. From Dhira Govinda das Oct. 28, 2016:

*"With regards to guidance for devotees, after the removal of ISKCON's misleaders, of more primary importance than international re-organization, is the individual, community, temple dimension of consideration, such as being fixed up in our sadhana and austerity, qualified to participate in the revolution when it is triggered. ...wherever we are, that is where we must be engaged to do our part to restore the mission. We should be emphasizing a lot more Srila Prabhupada's guidance and principle*

that it's vital that his followers are independently thoughtful. '...Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy. Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility...' (SPL Karandhara Dec. 22, 1972) Also, the GBC suspension letter Apr. 8, 1972: 'You manage your affairs peacefully and independently...' We don't minimize that Srila Prabhupada wanted a coordinated, highly effective, international organization. Also we don't want to overemphasize it; it's not the main, most important thing. What seems essential is to provide guidance to existing, potential, aspiring and future members of Srila Prabhupada's movement to be independently thoughtful as individuals, families, communities, and temples. Independent thoughtfulness within the context of Srila Prabhupada's vani is steadily achieved through regularly taking shelter of Srila Prabhupada's books, lectures, following his instructions, associating with similarly sincere followers of Srila Prabhupada, etc. We should also guide devotees to concretely understand what it means to serve and worship Srila Prabhupada as their current link to the parampara, as the Nine Principles and Practices listed in Current and Direct Link. (see Ch. 182) These nine points are crucial in helping the reader translate abstract philosophical precept to praxis. With independent thoughtfulness and being strong in Srila Prabhupada's vani, whatever internationally organized structure emerges is very likely to be auspicious and pleasing to Srila Prabhupada. We can suggest possibilities of such structures, and not be attached to the external forms they may take, provided the essential point is that the inhabitants of those structures are independently thoughtful followers of Srila Prabhupada. Persons lacking independent thoughtfulness tend towards dependency on others to do their thinking for them. That attracts persons who seek to fulfill perceived needs for power through gaining positions, and exploiting those who are eager for someone else to do their thinking for them. Thus, without a culture that really emphasizes independent thoughtfulness, the current ISKCON dynamic, or something similar to it, will again emerge.

"Persons or entities who are needy, not sufficiently independent and autonomous, are not really capable to enter into synergistic relationships. Rather, they form needy relationships of perverse dependency that quickly become toxic, where the whole is less than the sum of the parts, or even less. Whatever new structures evolve, emerge- eg., a new GBC or Interim Managing Council, it should be clearly communicated that participation, membership are voluntary. Yatheccyasi tatha kuru- based on voluntary choice, with no tinge of overt or covert fear and repression. Suppose, for example, a new GBC forms, whose members have the proper understanding of Srila Prabhupada's siddhanta (current link to the parampara, or his disappearance pastime). So, such a GBC is so attractive that temples and individual devotees will naturally want to be a member of the organization that this international committee guides. No force; just genuine inspiration. Also, with regards to those who currently ISKCON leaders, we should remember the transformative nature of Krishna consciousness. That is, whatever outrages they may have perpetrated, we are open to the possibility that they will create genuine transformation of heart- not simply of giving lip-service, with some political agenda, but authentic transformation of consciousness. Now, even if such change of heart is real, that doesn't mean such persons should ever again serve in positions of leadership in Srila Prabhupada's movement. Still, we can highlight the transformational potency of Srila Prabhupada's grace."

Each devotee, according to his modes of nature and progress in the purification process, will "understand" things in slightly different ways. Spiritual revelation is based upon the mercy of Lord Krishna and Srila Prabhupada. Realizations cannot be legislated. However, we should have strong faith that Srila Prabhupada's instructions are so powerful and clear that all who sincerely study them will come to a standard, common understanding of "Srila Prabhupada siddhanta" with but minor variations in details. It is on this basis that Srila Prabhupada's mission can and will be restored. Nothing ventured, nothing gained.

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## CHAPTER 166: PLAN A: ELECTIONS OF RESPONSIBLE LEADERS

**ELECTIONS: A democratic process intended to increase transparency and curb corruption.**

*"You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete." (Buckminster Fuller) "The devotees have the power, all we have to do is awaken that power in the devotees. They are unaware and uneducated to realize that they have power. ISKCON is so geared that everyone believes that ISKCON leaders will fix everything. But we are ISKCON." (modified John Lennon quote)*

After the corrupt ISKCON leadership is removed and an interregnum for open discussions and general enlightenment of the devotees, a new and qualified leadership should be installed. Srila Prabhupada's DOM and many of his letters prescribe regular GBC elections by the temple presidents who are elected by local congregations, and this is being done in bona fide Srila Prabhupada centers outside of ISKCON, such as Bangalore Group, Jaipur Hare Krishna Community, Singapore's ISKM, etc. Sincere followers of Srila Prabhupada presently outside the ISKCON institution cannot be excluded from voting for a new GBC body in a more inclusive ISKCON. This chapter advocates GBC elections with many Srila Prabhupada instructions re: the GBC. By studying these carefully we can be prepared to choose those who are properly qualified for the task. This will be a major step in the restoration of the Hare Krishna movement and ISKCON. If we do not get this step right, another chance to avoid repeat episodes of disaster and chaos such as the last 45 years may be far off.

### **DEVOTEES MUST HOLD ELECTIONS FOR A NEW GBC by Urdhvaga das, 2000 (abbreviated)**

*"All devotees world wide are called upon to reject ISKCON's bogus GBC/Guru leadership and elect a new GBC as outlined by Srila Prabhupada in his DOM **for a GBC elected** from the body of temple presidents, every three years, either re-electing existing GBCs or electing new GBCs from the body of Temple Presidents. The GBC would have practically **no authority** over the temples. Devotees should understand the full extent of their spiritual rights, that by the DOM, the members may elect a new leadership or impeach that leadership, as per Srila Prabhupada's order. Devotees have perpetuated ISKCON corruption by not voting these leaders out. That should be corrected. By illegally assuming dictatorial powers not provided in the DOM or elsewhere, the GBC 'covered up' crimes committed by their own members, and terrorized the temple presidents and devotees by threatening to 'kick them out' for insubordination. This is typical of abuse in rogue states, dictatorships, and oligarchies not answerable to anyone. If the DOM had been followed, the Gurukula abuse problem would have been almost impossible. The GBC carefully hid the DOM, but it became public in the 1990's. By then, the DOM was not part of temple legal documents, if they ever were. Still, the devotees should assert their spiritual rights and call for elections to subject the deviant GBC to be accountable to the devotees. This can save Srila Prabhupada's legacy from total destruction. The pressure of devotee public opinion can and should prevail.*

*"Srila Prabhupada: 'Yes. This was the system, that one must retire. Just like at the present moment, although people are asking the president [Nixon] that "You retire, you resign," he is not resigning, obstinate. Because he knows, "This is the first and last chance. I am not going to be elected again. So stick to the post and take as much money as possible."' (SPLecture Dec. 17, 1973) But the GBC-guru cartel will not resign, they will stick to their posts and steal assets from Srila Prabhupada as long as they possibly can. Their actions will destroy ISKCON entirely. **The best chance to protect Srila Prabhupada's movement is a general rebellion by vote of the members of ISKCON against the GBC.** They have frustrated Srila Prabhupada's orders by mismanagement, defective doctrines, changing his books, preaching bogus philosophy, and in countless other ways. They have driven away thousands of Srila Prabhupada's disciples and failed to maintain ISKCON. **Now they deserve to be impeached.** In most cases the membership of a nonprofit religious corporation, which most ISKCON temples are, has the legal right to change its leadership because nonprofits are meant to serve community needs.*

*Therefore, a constituent assembly of the members of ISKCON (anyone following Srila Prabhupada's instructions) should be arranged for electing a new GBC body. A petition organized by Harinama das in Hawaii was attempted but failed. It demanded the GBC hold elections as per the DOM. Demands presented to the GBC are useless. **Only by mass revolution in great numbers can the devotees succeed.**" (END)*

### **FINALLY, IMPLEMENT THE DIRECTION OF MANAGEMENT AND ELECT A NEW GBC**

The good old boy's club or cronyism in ISKCON's misleadership has corrupted the movement, as false gurus operate in overlapping territories where they compete for fame, wealth, and followers. The common devotee can easily end this system of corruption by exerting his right to vote for qualified ISKCON temple presidents who will then elect qualified, honest, and responsible GBC men. This was Srila Prabhupada's divine inspiration in 1970 for the proper management of ISKCON, and he drafted this principle and others into the DOM, which also established the GBC itself. The DOM must be fully implemented in ISKCON, not just partially as has been until now. This is how ISKCON can be "reset" or "rebooted." Instead of inventing something new which Srila Prabhupada did not instruct, and which would simply increase ISKCON's problems, implementing the full DOM is the best solution because it was given to us by Srila Prabhupada. It was his plan for ISKCON's management. Without these prescribed GBC elections there has been great damage to the Mission, so they should now be finally adopted, without adding or subtracting portions deemed outdated or whatever. With no changes to it, the DOM as it is will work best. We are the point of having nothing left to lose anyway!

During the "enlightenment interregnum" of open debate, discussion, research, and consensus-building, the temple congregations should elect new and qualified temple presidents who they will give the chance to responsibly serve Srila Prabhupada and his Mission. Then later, those temple presidents will elect 2/3 of a new GBC body from amongst themselves whom they will entrust for 3 years to serve Srila Prabhupada's interests responsibly. The era of self-perpetuating cronyism and corruption will end. The check and balances of upcoming re-elections every 3 years will force office holders to meet the expectations of their constituencies for being a good leader, or they will not be re-elected. The life-long GBCs have failed miserably but have never faced any risk of removal, regardless of their record or performance.

### **TEARING DOWN ISKCON IS NOT RESTORATION**

These vital discussions about how to restore ISKCON and especially its leadership are critical because without a suitable replacement to the old order, who knows what will take its place? It may be even worse. We need a definite positive alternative to the present state of affairs. It is wise to be prepared with foresight. During the Alachua community disaffiliation episode (Ch. 164), Toshana Krishna das wrote: *"To only tear down is entirely incomplete. Breaking down must be part of ushering in the positive alternative. This means to inspire numerous faithful devotees and ISKCON well-wishers with the good news that the GBC is being rejuvenated. [...] welcome positive adjustments should be quoted as part of the leadership solution. [...] To criticize only will put us in the ranks of unsavory bed fellows. [...] It is how you do a thing that is so very vital to success. Srila Prabhupada told us many times there is no void anywhere in God's creation. We must not underestimate the principle that when you take something away, something else will fill it. Who has the real authority will be the issue."* Phani Bhusan das stated very pertinently: *"Your effort will be an exemplary act of assertion... you may rest assured that the result will ultimately prove beneficial for everyone. Apathy should be immediately and deliberately discarded along with all apprehensions and uncertainties. Act with full determination on behalf of righteousness."* Rupanuga das gave sage advice: *"Any plans to correct the situation must be IDENTICAL with Srila Prabhupada's plans for the organization and leadership of the movement."*

Unlike the GBC's actions since 1978, in restoring Srila Prabhupada's mission, we must not speculate or innovate solutions. Srila Prabhupada has given us the reform plans already: the DOM, his final will, the July 9 letter, his legacy of teachings. The GBC has failed for 45 years, and now the devotees must fix the situation.

## **COURAGEOUS AUSTRALIAN DEVOTEE FACES OFF AGAINST CORRUPTION**

From Oct. 2016 Subhalaksmi dasi organized a campaign to remove the longtime GBC Ramai Swami and other corrupt Australian leaders, some accused of sheltering known sexual abusers of devotees. She has connected with a Royal Commission of inquiry and made allies with many devotees, politicians, media, and law enforcement. Subhalaxmi obtained copies of legal documents for all Australian ISKCON corporations and entities, revealing Ramai Swami and Aniruddha had consolidated everything under their legal control. Temple presidents were powerless and yes-men as the Australiam yatra is now solidly under legal control of the GBC. Again, ISKCON has deviated from Srila Prabhupada's instructions for independent centers and a guiding GBC.

The group of disenfranchised devotees in Australia were studying and discussing the DOM as a proper solution to the endless problems of leadership corruption "down under." They held an educational DOM seminar in spring of 2017. This development illustrates that often revolt and positive change is initiated with a flashpoint, such as revelations of child abuse, or the proof that Srila Prabhupada was poisoned by heavy metals in 1977, leading to the gurujacking of his movement and the subsequent suffering of thousands of devotees.

## **GBC SHOULD TAKE ULTIMATE RESPONSIBILITY, NOT ULTIMATE AUTHORITY**

Mar. 17, 1999 By Gadadhar das: *"The GBC is once again claiming all authority while refusing to be accountable and responsible for what they do and do not do. They continue their once a year impersonal false and empty propaganda like 'Uniting Srila Prabhupada's Family' or 'we are sorry, we made mistakes for 20 years but now we are on track'. But Srila Prabhupada actually gave the GBC very little authority but lots of responsibility. Taking responsibility as authority has reaked havoc. E.g., each temple was incorporated as a separate entity and was to be managed by Temple President, Secretary, Treasurer, and Temple Commander. GBCs and sannyasis were to supervise and guide. Ritviks were given one more function than the GBCs and that was to chant on beads and give names on behalf of the Acharya. Temple Presidents performed the fire yajna for initiation ceremonies. Practically all operational control was given to local temple officers. Guiding and supervising responsibility was given to GBCs and sannyasis. However, for the past 21 years, the GBC has taken control of every thing in the name of being the 'Ultimate Managing Authority.' What was given as the responsibility to guide, supervise, and set a good example changed to 'total GBC control' even when they miserably fell short of any Vaishnava standard. (1) Why doesn't the GBC take the ultimate responsibility for what has gone wrong? (2) Why doesn't the GBC take the responsibility for 90% of Srila Prabhupada's disciples who have left or have been kicked out by them and by their mismanagement? (3) Where were the responsible GBCs when 100s of children and women were abused and raped? (4) Where are the GBC when BTG sales have gone from 1 million in 1976 to less than 10k now? (5) In 1970s, North American Temples were flourishing and were filled with 100s of enthusiastic devotees. Most of these temples are now like dead Christian churches.*

*"So where are the responsible GBCs? Just making pronouncements every year that 'we are sorry, we made a mistake' is not enough. Nobody buys this propaganda. Whoever was responsible to kick out a devotee has to go to them and ask forgiveness for his mistake. They talk of 'Uniting Srila Prabhupada's Family,' but what is accomplished? Hardly any have come back, and most that did were bribed with some post. Meanwhile the GBC has kicked out 100s more devotees within the last 5 years. This charade of lies, dishonesty, heavy handedness, and tactics of hang the victims and protect the criminals has destroyed everything and yet they claim to be 'humble and bona fide'? Who can be more shameless than you? The recent 'GBC's message states: 'In particular the body agreed to the following conclusions: 1) That the creation of the "Zonal Acharya" system after the departure of Srila Prabhupada deviated from the principle of the ultimate management authority of the GBC, introducing a tendency to view our society as a confederation of independent guru-disciple groups rather than an integrated union of devotees. 2) That the true guiding principle for ISKCON governance must be that, in every respect, the authority to accept disciples, or to act as a manager and/or officer of ISKCON must*

be firmly understood as derived from the sanction of the GBC body. **3)** That the principle of division of work according to compatible modes of work based on training and individual propensity should be utilized to reform and improve the GBC.' (end quote) This shows that the GBC still claims all authority but when questions are raised about your accountability and responsibility you say, 'Do not commit Vaishnava aparadha.'" **(END) COMMENT:** Since 1999 ISKCON has increasingly become "a confederation of independent guru-disciple groups" and the illusion of unity waits for the next big schism and exit of one of the prominent ISKCON gurus.

### **SRILA PRABHUPADA'S PROVISIONS FOR ELECTIONS WORKS WELL IN MANY PLACES**

There are the case studies of Bangalore, Jaipur, Long Island, ISKM, and Christchurch ISKCONs. In all these cases we find that there were senior devotees involved with the management who clearly understood the philosophy and practices of Krishna consciousness and were willing to take risks and make sacrifices for their convictions. They broke away from the corrupted institution to be able to better follow Srila Prabhupada's instructions, following their intelligence rather than blind obedience to the GBC. In these places the elections prescribed in the DOM have been implemented, and everything is going on nicely as proof of Srila Prabhupada's management system's perfect applicability in today's world.

### **SRILA PRABHUPADA WANTED INDEPENDENT TEMPLES WITH LOCAL CONTROL**

In addition to the DOM's GBC elections, giving great power to the local temples by allowing them to select their own GBCs, there are a number of letters from Srila Prabhupada where he describes the principle of local control by temples, their presidents, and their local congregations.

**(1)** "I have seen the agenda of your president's meeting. One thing should be followed, however, as **your countrymen are more or less independent spirited and lovers of democracy**. So everything should be done very carefully so that their sentiments may not be hurt. According to Sanskrit moral principles, everything has to be acted, taking consideration of the place, audience, and time. As far as possible the **centers should act freely, but conjointly**. They must look forward to the common development." (SPL Oct. 13, 1969) **(2)** "Regarding your points about taxation, corporate status, etc., I have heard from Jayatirtha you want to make big plan for centralization of management, taxes, monies, corporate status, bookkeeping, credit, like that. I do not at all approve of such plan. **Do not centralize anything. Each temple must remain independent and self-sufficient.**" (SPL Karandhar Dec. 22, 1972) **(3)** "I wish that each and **every Branch shall keep their independent identity** and cooperate keeping the Acharya in the centre. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully." (SPL Bali Mardan Sept. 18, 1972) **(4)** "You **manage your affairs peacefully and independently**, and try to improve the spiritual atmosphere of the centers more carefully." (SPL temples, Apr. 8, 1972) **(5)** In Tamal's 1997 "The Perils of Succession," we read again of local control: "Prabhupada's formula for preventing such hegemony was **to ensure each temple's autonomy within a loose-knit framework supervised by the GBC. Local temples were to be financially and legally autonomous** though spiritually answerable to the GBC. Yet in 1976 Prabhupada again encountered an attempt at centralisation, this time under the prompting of lawyers who suggested that all ISKCON temples in the US should be sheltered under a single 'umbrella corporation'. Prabhupada again stubbornly opposed this, insisting that it would make all ISKCON temples vulnerable to any litigation filed against one. Time proved Prabhupada's wisdom [...] By suspending the GBC temporarily, Prabhupada indicated that this highest body was neither infallible nor autonomous. As long as he was present, it was answerable to him, but in his absence how would its mistakes be rectified? Ideally, it would correct itself, but events following Prabhupada's departure proved otherwise."

The answer how the GBC can be rectified is: **THEY MUST BE ELECTED BY TEMPLE PRESIDENTS.**

### **SUMMARY OF PLAN A TO RESTORE THE MISSION**

The preceding chapters discussed a plan with ideas and means for effecting a restoration of the existing GBC-corrupted ISKCON. A summary: **(1)** Remove the corrupted ISKCON GBC by **(a)** Non-

cooperation, neglect, shunning, ignore, bypass them, vote of no confidence **(b)** Boycott, interference, sabotage, confrontation **(c)** Impeachment in absentia or in person **(d)** Local devotees elect temple presidents **(e)** Locally disaffiliate from the GBC and ISKCON, and go on peacefully, independently **(f)** Temple takeovers, constituent lawsuits against the GBC (Ch.167) **(g)** Open and maintain independent centers which are not GBC controlled- (Ch. 167) **(2)** Consensus and progressive realizations are increasing as the falsehoods and corruption of the GBC regime are exposed. Initiate discussion, discovery, and enlightenment by devotees outside ISKCON censorship. Truth-seeking will prevail. **(3)** An interim caretaker council be selected by the temple presidents. **(4)** This ICC will announce the removal of the GBC and will manage ISKCON affairs during a rehabilitation period wherein a society-wide super-istagosthi will be organized to discuss, debate, research, realize, and resolve a list of key issues that face ISKCON. A solid consensus mandate based on Srila Prabhupada's desires for the future of his mission will be built up gradually. **(5)** Full DOM implemented in ISKCON. **(6)** Srila Prabhupada's poisoning properly investigated in ISKCON and also by law enforcement. The poisoners must be rooted out, and the profound ramifications for ISKCON dealt with. **(7)** What Srila Prabhupada wanted for future initiations in ISKCON must be ascertained calmly, thoroughly, by open discussion, research, debate, and realization. The guru issue as a whole is the most important crisis facing ISKCON and it must be resolved by studious enlightenment, not by fraud, lies, repression, and corrupt authority, which produces confusion. **(8)** After an interregnum of enlightenment and consensus-building of years, temple presidents will elect a new GBC body for a 3 year term as per the DOM. **(9)** The new GBC will deal with vote-approved gurus who will not accede to the new consensus.. If the assimilation of ISKCON's former gurus and followers into the restored ISKCON is not possible, then they must go their own way elsewhere outside Srila Prabhupada's ISKCON.

*"Srila Prabhupada's movement could unfold and continue to manifest in various ways and structures. One possibility is a 50 man committee, interregnum period, etc. We should try to bring enlightenment to many members of Srila Prabhupada's movement, regarding the truth about his Disappearance Pastime, and this should have seismic effects that we cannot foresee. Still, based on careful study and understanding of Srila Prabhupada's teachings, we can entertain a possible scenario in which Srila Prabhupada's movement can auspiciously continue. The emphasis should always be about individuals, temples and communities being independently thoughtful, managing their affairs peacefully and independently."* (Dhira Govinda das, 2016)

Another important point regarding the attempted restoration of the corrupted ISKCON institution: if some parties decline to be part of a rfeSTORED ISKCON, then they naturally will go their own ways. All independent thinkers need to decide for themselves what they will do, and time will determine which factions have the blessings of Srila Prabhupada and Chaitanya Mahaprabhu. We should try to save and restore Srila Prabhupada's ISKCON institution, and also be simultaneously busy rebuilding the Mission as it was with Srila Prabhupada before 1978. Trying not to waste our time or energy, we can follow the parallel tracks of restore the original ISKCON while building a new ISKCON. One of the most powerful quotes from Srila Prabhupada, issued in a letter Apr. 22, 1974 after he had suspended the GBC, is: *"The formula for ISKCON organization is very simple and can be understood by everyone. The world is divided into twelve zones. For each zone there is one zonal secretary appointed by Srila Prabhupada. The zonal secretaries duty is to see that the spiritual principles are being upheld very nicely in all the Temples of his zone. **Otherwise each Temple shall be independent and self-supporting. Let every Temple President work according to his own capacity to improve the Krishna Consciousness of his center.** So far the practical management is concerned, that is required, but not that we should become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, **the Presidents may handle** and take advice and assistance from their GBC representative. In this way let the Societies [plural] work go on and **everyone increase their service at their own creative rate.**"* (SPL to all Temple Presidents, Apr. 22, 1972)

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## CHAPTER 167: PLAN B: RESCUE AND REBUILD THE MISSION

We examined how the corrupt ISKCON might be “restored.” But it may not happen anytime soon. Perhaps the maya ISKCON is Krishna’s arrangement to engage those who are not ready to give up their material ambitions, and Lord Chaitanya’s divine sankirtan Movement will transcendently sublimate elsewhere. The mission of the acharyas migrated from Srila Bhaktisiddhanta’s institution in 1936 to Srila Prabhupada’s ISKCON in 1966, a gap of 30 years in the Gaudiya Math’s sad history. Now that ISKCON has been almost lost to unauthorised gurus who deny Srila Prabhupada his transcendental position, the mission appears to have migrated again, this time to the Prabhupada Anugas and where Srila Prabhupada is the Acharya. This is “Srila Prabhupada’s ISKCON,” in contrast to the original institution where Srila Prabhupada is now only a “previous acharya.” Most of Srila Prabhupada’s disciples were alienated from ISKCON, leaving it to the GBC-facilitated, hijacker gurus and their cheated followers. But starting in 1998, a new phenomenon appeared whereby entire ISKCON temples or congregations seceded and defected, lock, stock, and barrel. Also, starting with New Jaipur community in Mississippi in 1985, new Srila Prabhupada centers and farms have begun to appear outside the control of the corrupt ISKCON. This is “Plan B” to rescue and rebuild the Mission.

### ISKCON BANGALORE SECEDES FROM ISKCON

In 1996 a friend slipped a copy of the July 9 letter from Srila Prabhupada under the door of Madhu Pandit das, Bangalore ISKCON temple president. He read it and was shaken. As a 15 year Jayapataka Swami disciple, the “final order” from Srila Prabhupada affected him deeply, and he began to discuss it with others. For two years he underwent a see-saw process of unraveling the complicated layers of indoctrinations of ISKCON’s guru and initiations philosophy. At one point, he recanted and again fell at JPS’s feet. Yet, he formed a committee of top men in the temple to regularly discuss and study these key issues, and finally they all became solidly convinced Srila Prabhupada wanted an officiating acharya system, not what was practiced in ISKCON. They had long classes and discussions with the entire temple body, and in 1998 they voted to secede from ISKCON. Krishnakant (IRM) played a major role in this educative process of understanding the siddhanta.

In 2000 the GBC established a “Ritvik Committee” to deal with lawsuits and protect properties from “ritviks.” Each GBC had to pay US\$500 into a “Ritvik Case Fund.” This was in response to the secession of Bangalore temple from the GBC-controlled ISKCON. As advocates of Srila Prabhupada being the current diksha link for his followers increase in number, many of whom are “moles” and closet adherents amongst the rank and file ISKCON members, the GBC became concerned about losing more temples. This is rightly so, as conviction amongst devotees gradually increases that Srila Prabhupada’s assets should be returned to the service of His Divine Grace rather than the ISKCON “gurus,” half of which have already been publicly exposed as “fallen.” Jayapataka Swami and ISKCON in India countered with lawsuits, physical invasions, media attacks, and attempted bribery (Madhu Pandit was offered ISKCON guruship). The legal case has stalled in Supreme Court for 23 years; it may be unresolved for decades. Bangalore ISKCON has prospered, expanding into 30 temples in India and the world, with over 1000 initiated ashram (and 3000 initiated congregational) devotees, and a daily prasadam hot lunch program for 2 million Indian school children. Millions have been spent on legal proceedings. Bangalore ISKCON uses the officiating acharya or ritvik representative method of initiations, the DOM for elections of its own GBC, the unchanged books, and has successfully expanded recruitment of intelligent new devotees from the college student and graduate sector. In Bangalore, the new temple is massive and attracts huge crowds daily, also developing another temple-theme park project called Krishna Land. In Vrindaban their large new temple complex lies up the road from ISKCON’s Krishna Balaram Mandir, and they are constructing a 22 acre project with apartment subdivision and the world’s tallest temple at 700 feet where a glass elevator will reach the top for a visual tour of the holy dhama of Vraja.

Bangalore ISKCON is an excellent example of how sincere devotees, who come to understand what Srila Prabhupada actually wanted for the future of ISKCON, can separate from ISKCON, properties and all, to serve Srila Prabhupada without the crazy deviations in the corrupted institution. Bangalore ISKCON was easily able to do so because they were fully and independently incorporated. Many ISKCON temples have recently been legally prevented from secession by new, implanted bylaws, but any ISKCON temple that decides to secede may still do so, with or without the buildings. If necessary, leave the empty bricks and mortar structures to the GBC, as the really invaluable property is the souls of the devotees who no longer want to be cut off from Srila Prabhupada and his divine mercy. By political bribes or corruption (India, after all), if ISKCON Bangalore were in the future to be legally reclaimed by the corrupted ISKCON, the Bangalore devotees would vacate and relocate elsewhere, leaving the glass and steel temple building to the clueless ISKCON Bombay men who would surely be hard pressed to utilize it due to their own lack of manpower and spiritual vision.

### **ISKCON OF LONG ISLAND SECEDES IN 2004**

In 2004 Nimai Pandit das came to the ISKCON Long Island temple in the New York suburbs to help an old friend who was the temple president there. Soon the temple was turned over to him and he found himself in charge of an ISKCON center, building, congregation, and incorporation, which, he discovered, was the original ISKCON 1966 corporation which ostensibly "owned" the BBT and the copyrights to Srila Prabhupada's books. He took it as Krishna's arrangement and declared independence from ISKCON. Lawsuits back and forth ensued, and court struggles continue as ISKCON has not been able to dislodge Nimai Pandit and other Prabhupada Anugas from the Freeport ISKCON temple property and board of directors. Nimai Pandit ambitiously sought to gain legal control of the BBT and Srila Prabhupada's book copyrights by suing ISKCON in court. ISKCON New York organized several physical invasions of the temple building, resulting in police intervention and a protective restraining order. As in Bangalore, much hinged on legal documentation and corporate records. An account from 2006: *"...the judge examined the by laws of the Freeport Temple, which just happened to be Srila Prabhupada's original incorporation papers of New York, which created Iskcon Inc. The judge did not find any reference in the bylaws of the existence or authority of the GBC, nor did the bylaws reference the Direction of Management which the GBC had brought with them as proof of their Absolute Authority!...For that reason, the judge said, 'I do not know if you have any authority over any other Iskcon temple, but you clearly have no legal authority over THIS one...'* (Nara Narayana das)

It is uncertain what will come of these legal cases. If not for the possibility to rescue the BBT and book copyrights from the corrupted ISKCON, the mediocre temple building in Freeport, NY may not have been worth all the trouble that has ensued, and the seceding congregation could have just relocated. Recently the Long Island devotees expanded with a farm project up the Hudson River valley and continue with their legal ordeal.

### **MASS DEFECTION IN CHISTCHURCH ISKCON IN NEW ZEALAND**

The account of the defection of the bulk of the Christchurch, New Zealand ISKCON temple back to Srila Prabhupada in 2006 is told by Hanuman das, the former temple president: *"I first joined ISKCON in 1988, just after Bhavananda was exposed. New Zealand was his zone, and re-initiation was introduced; multiple new gurus came. Soon most devotees were re-initiated. I married and in 1996 became Temple President of ISKCON Christchurch. I witnessed things the general devotees remain unaware of. I became increasingly concerned with the misbehavior and fall down of many new gurus and openly expressed those concerns. I also witnessed a general lacking in devotional practices among our local senior community members. To be honest, I found that even after many years I just couldn't put my heart into my service. At this time I had also begun questioning the need to have anyone between Srila Prabhupada and myself. This became so acute that I stopped putting the picture of my "guru" on the altar when I performed arati (as is the custom in ISKCON temples). Later our temple set up a management committee, and although I remained TP I had more freedom to concentrate my energies on preaching, which was really where my heart was. Unfortunately preaching meant bringing*

people to ISKCON, which I now considered a dysfunctional society. Myself and Gokulachandra then set up an independent preaching centre alongside our temple. After some time we took over our Govinda's Restaurant, which was in the heart of the city, turning the upstairs into a preaching centre.

"Quickly new devotees began to join and I was personally responsible for their spiritual lives. Naturally after time some wanted to take initiation. I was perplexed, as Temple President I was obligated to write a letter of recommendation to the particular ISKCON guru on behalf of the aspiring disciple! I consulted the former Temple President and he suggested I could write a 'no-objection letter,' rather than a letter of 'recommendation.' I was working with Devamrita Swami for years, since his return to ISKCON. Later he became an ISKCON guru and relocated many of his frontline men to our temple, who we learned, were intent on turning our preaching centre and temple into his disciple factory. When I objected, Devamrita Swami turned on me. Through his disciples he began to take control of the temple and created a lot of friction. I had my team of loyal devotees and we weren't about to have all our hard work snatched from us. Devamrita Swami withdrew from our temple taking his disciples with him. These were tough times, but nonetheless we were determined to push on. But the Swami didn't leave us alone, he seemed determined to finish us off. We didn't have time for politics. We were running everything, the puja, sadhana program, all aspects of the temple, restaurant and preaching centre. The end of my time in ISKCON is the saddest event of my life and convinced me to leave the movement never to return. In 2006 my wife was diagnosed with terminal cancer and passed in six weeks. Just then Devamrita and Ramai Swamis teamed up to remove me from my position. Of course I was in a weak state and they knew it. Our crew of ten devotees held a meeting, and chose to abandon ship.

"Somehow we secured the restaurant and preaching centre and cut our connection with the temple and ISKCON. Gokulachandra and I started our research on ISKCON's history and were surprised how little we knew of the events after Srila Prabhupada's departure. We were looking for direction for our team. Without being in ISKCON anymore we felt somewhat insecure. I attended some local Narayan Maharaja programs and I saw they were also trying to replace Srila Prabhupada. One day Gokulachandra found the website of Srila Prabhupada's Hare Krishna Society. We were both impressed with the maturity of the presentation and the devotees involved. I wrote to Yasodanandana and he encouraged us to realign ourselves with Srila Prabhupada. About one year after leaving ISKCON we saw the July 9th letter for the first time, it was like we had been living in the dark. We were convinced and wrote letters to our respective so-called gurus, rejecting them based on Srila Prabhupada's teachings. We hoped to start some businesses in the city and financially support ourselves. We opened several cafes, a Health Store and Yoga Centre. But after time we decided that it would be better to live on the land and raise our children away from the madness of city life. The father of one of our devotees offered to purchase and then lease us some land with the idea that we would eventually purchase it. We condensed down to the original restaurant and health store. We were struggling just to stay afloat when someone offered to purchase the restaurant. The sale of the restaurant would leave us virtually debt free and ready to move onto the new farm. Unfortunately just two days before the sale went through a massive earthquake killing 180 people hit Christchurch. The restaurant was destroyed and we had cancelled our insurance. Salvaging whatever we could from the restaurant we relocated here to Motueka near Nelson." / The Prabhupada Anuga farm project continues there today and Hanuman has branched out to start a temple in nearby Nelson. He is remarried, preaching, and happy in Srila Prabhupada's service with ISKM.

### **RESTORE OR REBUILD SRILA PRABHUPADA'S ISKCON?**

We have discussed the necessity and means of restoring Srila Prabhupada's ISKCON institution, with a removal of the GBC misleadership and a time of enlightenment. Of course, efforts to enlighten one another is always possible in so many ways, but the removal of the corrupted "power elite" may not be possible in the foreseeable future. After all, the GBC and gurus have been solidifying their entrenched positions for decades. Despite all good efforts and intentions, it may simply not be



Krishna's plan to restore the **original** ISKCON. Two quotes on this: **(1)** *"If you are working for Krishna, it is Krishna's desire if you be successful or not successful. Here it is, the word is used, asiddhau. That means don't think that because you are Krishna conscious, you will be always successful. No. It doesn't matter. Even if you are unsuccessful, you must know it firmly that without Krishna's desire nothing can happen. If you are unsuccessful, then you should... That is Krishna conscious... You should know also that 'It is Krishna's desire.' [...] So there is no question of being depressed because you are unsuccessful. A devotee is never depressed in the horrible condition of life..."* (SP Lecture Apr 11, 1974) **(2)** *"So don't be depressed. Try to please Krishna. That's all. That is our only business. That is our only business, whether Krishna is satisfied or not. Then it is, everything, all right."* (SP Lecture Apr. 7 1976)

ISKCON's restoration might have had its last chance in 1986 when the guru reform movement was subverted by Tamal and other successor acharyas who saw that the times were changing, and adapted themselves **to the coming changes** such that their guru regime could continue, although modified. That was 35 years ago. Today almost all second level managers and leaders in ISKCON are loyal disciples of the ISKCON gurus. How many are there in ISKCON that would see the need for deposing the corrupt GBC-guru power elite structure? This is the key question facing any attempt to restore ISKCON as it should be. But just as the UK surprised everyone by leaving the European Union, and the brash Donald Trump surprised everyone by winning as US president, similarly, we should not underestimate the sincerity and intelligence of the rank and file devotees, whether in or out of ISKCON. If we keep the flame of truth burning, the faithful will respond. *"So many of us have been jaded now for so many decades we inherently feel that things will never change for the better, but get only worse in ISKCON. For the most part, those who are already there in ISKCON are the cheaters and the cheated, so how can we expect quality leadership and proper understanding from this group? If they were sincere, they would have left already. This is a very difficult problem- getting rid of the mismanagers and shifting to an interim system. ISKCON could not get away with what they have been doing without a lot of local help in the form of second level yes-men. Then the same problems will occur again. The entire management needs to be cleaned out. This will be a very complicated business."* (Damaghosh das, 2016)

*"I believe there are real difficulties in reforming the maya-iskcon. Main problem: It is full of so many who have tolerated and become complicit in many offenses and apa-siddhanta deviations. As in early ISKCON, many leaders try to keep the devotees as busy as possible so they can do more 'service' and don't have time to read Srila Prabhupada's books or hear his tapes. Or, if they get some time, they are encouraged to read the books or hear the tapes of other iskcon leaders. The current TPs and GBC in maya-iskcon may be mostly just yes-men for their gurus. Most of them, even old-time 'Prabhupada men' have become complicit, or 'on the take' -just to try to squeeze what ever money or followers they can get out of the dying, materialistic iskcon institution. The problem with restoration of the current ISKCON is that most temple presidents are disciples of current Iskurus and many also are on salary. Maya-iskcon is rotten to the core, and may need to be totally rejected. Who can reform them? It seems they are beyond hope. Preaching to them may even constitute the offense of 'preaching the glories of the Holy Name to the faithless...' All of them need to be cleaned out of Srila Prabhupada's ISKCON, and how can that be achieved? What would be left to reform?"* (Narasimha das, 2016)

If ISKCON is reformable or not, meantime, there is the two prong strategy that Srila Prabhupada's followers can adopt in the restoration of the Mission: **(1)** Take back any ISKCON temples for Srila Prabhupada **(2)** Establish new SP centers, temples, congregations, farms, home programs.

### **SEARCH AND RESCUE OPERATIONS FOR THE NEW ISKCON**

Many devotees believe the restoration of Srila Prabhupada's mission is already taking place with the emergence of increasing Prabhupada Anuga devotees and temples. Narasimha das, 2016:

*"Some devotees in ISKCON Bangalore who wanted to drink the GBC Kool Aid left and went over to the maya-iskcon. That housecleaning has already happened. Those who knew siddhanta well enough stayed on. Simple sifting process. **So it may be better to take ISKCON Bangalore and other***

***Prabhupada Anugas as the restored ISKCON.*** *There may be minor details to polish up here and there, but at least no necessity of revamping from top to bottom. Compared to the Ravana-sabha maya-iskcon, Srila Prabhupada's ISKCON Bangalore Group and other Prabhupada Anugas are a bright beacon of hope. At some point these groups will begin to attract sincere devotees still in and around maya-iskcon. That would be the restoration everyone's been hoping for, and it's already happening by Krishna's arrangement. But in iskcon India as well as pockets in the West, there are those who understand Srila Prabhupada is the guru, keeping their heads down and somehow avoiding offenses. Prabhupada Anugas need to rescue them, and give them shelter in Prabhupada's ISKCON. But hope of finding survivors at this late date is getting scarce. On perhaps an even bleaker note: In this day and computer age most people don't have the focus to read anything carefully. Even professional media writers have a hard time writing anything coherent. People don't even read the news anymore but watch little video clips. Thoughtful devotees are scarce these days. Almost everyone is distracted. Few will study a 1500 pg history book. This book may be more valuable in the future. Am I too pessimistic?"*

### **SRILA PRABHUPADA IS CALLING: "KINDLY HELP ME"**

For those still participating in the "maya ISKCON," it is encouraged they closely study the issues of the times (poisoning, gurus, initiation, abuse, book changes...) to arrive at a considered evaluation by which to decide their own futures. The atmosphere of fear and oppression in ISKCON that has prevailed for many decades has stunted its members' spiritual growth and held them back from understanding Srila Prabhupada's siddhanta. However, anyone can privately research these issues through Facebook, YouTube, devotee discussions on many websites, and email communications. Are those still in or around ISKCON sure that they have not been misled, confused by deviations and offenses? They should judge for themselves by using their own powers of intelligence and discrimination, and not be kept in the dark, fed the manure of deviant doctrines. For those who left the maya ISKCON it is now strenuously encouraged to consider the alternatives available in the many Prabhupada Anuga groups around the world. Foremost is the ISKCON Bangalore Group of 30 temples and 1000 resident initiated devotees, with congregations in the tens of thousands (3000 initiated by Srila Prabhupada), but there are also other groups in Jaipur, Malaysia, London, Alachua, Singapore, Canada, USA, etc. Correspond or visit with a group of choice for affiliation and collaborate in the restoration of Srila Prabhupada's Mission. Move closer to one of these groups, or sponsor/assist them to come to your area to develop new centers. There is no more need for exile or retirement. A very bright light at the end of the tunnel beckons the diaspora of disenfranchised and scattered followers of Srila Prabhupada to become reactivated in Krishna's pure devotional service by associating with others who have surrendered to the instructions of the pure devotee. These Prabhupada Anuga groups such as Bangalore ISKCON can be visited in person or online. Make connections with the growing family in a restored ISKCON worldwide (see Ch. 194).

### **STARTING YOUR OWN HARE KRISHNA CENTER FOR SRILA PRABHUPADA**

In 1967 Mukunda and Janaki left the first New York temple for the West Coast with a request from Srila Prabhupada to start a new center there. Srila Prabhupada's desire was realized as the San Francisco temple manifested with great success. Thereafter devotees courageously went all over the world to start temples. In a few years, new centers were worldwide: Montreal (Hanuman), Buffalo (Rupanuga), Santa Fe (Subal), Los Angeles (Dayananda), London (Shyamasundar, Mukunda, Gurudas and wives), Hamburg (Krishna das), Boston (Satsvarupa), Detroit (Bhagavan), New Orleans (Nityananda), Toronto (Jagadish), Miami (Sridam), South Africa (Ksuddhi), Sydney (Bali Mardan), Fiji (Upendra), Hong Kong (Bhurijana), Hawaii (Govinda dasi).

In Radha Damodar Vilasa, Vaiyasaki describes how Visnujana Swami peppered Texas with new centers by going alone and simply sitting down in public to chant Hare Krishna mantra, give a short talk, sell some of Srila Prabhupada's books, and distribute prasadam. Houston, Austin, San Antonio. This early-days spirit of preaching for Srila Prabhupada was immensely successful because of the simple faith these devotees had in Srila Prabhupada and Lord Krishna. This can happen again,

anywhere, if we try to establish new centers for Srila Prabhupada. In this endeavor there is no diminution or loss. The prescription is basic, easy to execute. Kirtan, some philosophy, prasadam, the original books. It does not require one be a sannyasi, charismatic, or a good speaker. Srila Prabhupada said that people will be attracted by our sincerity. We can neglect our economic development, our material comforts, and enjoyments if necessary, but usually it is not necessary to neglect these things. Only we must make a determined effort to please Srila Prabhupada by bringing lost souls to his lotus feet. We can read about how ISKCON expanded in the early days and become inspired. We can at least invite friends and neighbors to our homes and have kirtan, reading, and prasadam, as a starting point. This is Nama Hatta, or Bhaktivinode Thakur's idea of Krishna consciousness spreading out from the homes of devotees. Just do it. If one is more adventurous and bold, he may go somewhere and start a center, just as was done by Srila Prabhupada when he went to New York in 1965, or like Chitsukananda going to Mexico City. For those with the courage to go and open new centers, following in the footsteps of previous devotees, the rewards and blessings are very great. The world is full of untouched countries, cities, towns, and villages where few have yet heard the Holy Names. The field is still wide open. Srila Prabhupada said that if we do not take the credit by preaching Krishna consciousness, then someone else will, because it is the desire of Lord Chaitanya that this be spread all over the world. Bali Mardan described going to Tokyo in 1970:

*"Japan: our imagination gave way to reality. Wandering through narrow Tokyo lanes, we searched for a room at various Japanese inns, one that would fit into our frugal budget. Communication with the Japanese was difficult, but we finally made some headway and moved into a small tatami mat room with futons. Having found a temporary base of operations, we proceeded to gather as much information as we could about our environment. Shinjuku, Shibuya and Ginza were three areas that we suspected would be very important to our preaching work. [...] divided into different precincts, each with its own special characteristics and qualities."*

Srila Prabhupada wrote Bali Mardan who pioneered the Pacific Rim: **(1)** *"May Krishna bless you for your growing enterprise to broadcast this Movement. This kind of transcendental enthusiasm is the basic impetus for Krishna Consciousness. My Guru Maharaja used to say, 'One who has got life, he can preach.'"* **(2)** *"But I do not think you should spend your time at this stage of life in trying to learn so many different local languages. That is not practical for us. Our most successful program is to begin preaching with the help of an interpreter from the local people and later train up some intelligent men who speak English. When they are conversant with our philosophy, they can preach to the general public. The Hare Krishna Mantra is international mantra. Simply try to induce people to chant and they will understand everything. Externally, English language is understood everywhere. Your enthusiasm for starting centres for educating the people of the world in this sublime Krishna Consciousness process is very good. You are actually the authorized agent of my Guru Maharaja and through him, Lord Chaitanya, who predicted that in every town and village of the world His Name will be well known, and you are trying for fulfilling His mission- certainly He will give you all strength and blessings. We simply have to work sincerely and automatically all other things will come."* **(3)** *"It is for your daring and active nature that I have chosen you [...] as GBC man for the Southeast Asia zone, and I can see from your latest words that my choice has not been wrong. I think that Singapore and Hong Kong are English-speaking places, so that you will not find much difficulty there. So just open two nice centres immediately and that will link-up our chain of centres around the world. The basic principle of our actions should be that they are all meant for pleasing Krishna. If we act always in this consciousness automatically everyone will be attracted to devotional service, and this is the secret of our preaching work. If you simply practice the regulative principles which I have introduced, you will remain pure. Factually this is our only strength."*

#### **AFFILIATE WITH A SRILA PRABHUPADA FOCUSED ORGANIZATION**

Some Prabhupada Anugas organized the Hare Krishna Society in 2001 as an alternative organization to the corrupted ISKCON. Upon receiving the mission statement, a devotee wrote: *"It has*

*a purity of intent to carry it for 10,000 years. Besides love for Srila Prabhupada and his precepts, we see a gathering of minds that walked away from the illegal 'inheritance' in preference for the eternal Acharya. Is this the real ISKCON, amongst exiles, those who chose the wilderness? Sages say the truth lives in the introspective, as those who don't remember (or don't know) the past are condemned to repeat it."* HKS welcomes affiliation with anyone agreeing to a short list, e.g., Srila Prabhupada being the current link and no changes to his books. Guidance and advice is available by email/website those who wish to serve Srila Prabhupada with a home program, center, farm, or temple. There are now HKS chapters worldwide, and it is hoped this affiliation principle wherein local devotees remain independent but have good association will become widespread.

### **CONCLUSION: PLAN B FOR ISKCON RESTORATION**

Devaki dasi Sept. 3, 2019: *"90% of Srila Prabhupada's disciples left 'ISKCON' for good reasons. Only a handful are left who have been given so called authoritative positions, one of which I had in the late 80's and gave it up for a very good reason! I tried to use my position to make changes because I could feel and see what was going on. Believe me, it was not good. And I could not do much to stop it so I left. Or should I say, escaped! Srila Prabhupada's ISKCON is now beginning to flourish outside of 'ISKCON.' There are lots of de-institutionalized centers who are carrying on the mission as Srila Prabhupada wanted it. The original institution has manipulative leaders who are polluting ISKCON and its members. The sincere will eventually see this; others want to be cheated. Outside, thousands are carrying on properly. There will always be this Kuruksetra battle. Study Srila Prabhupadas books and then decide which side you want to be on. The truth or deception? 'After the time of Sri Chaitanya Mahaprabhu, those faithful to Him kept apart from non devotees, to avoid contamination. Seeing this, the personality of Kali sent his representatives in disguise to pollute the Vaishnava sampradaya. Posing as Vaishnavas, they spread their wicked doctrines, and appeared so intelligent and devoted that only pure devotees could detect their real identity.'"* (Bhaktisiddhanta: Sajana Toshani 18.2.13-4)

The corrupted ISKCON may very well careen into the future as the confederated deviant guru franchise that it is. Krishna may allow ISKCON as a place for the materially motivated to make-believe themselves diksha gurus and fulfill their perverted desires, while their chanting purifies them eventually. At least the misguided persons in ISKCON are engaged somewhat in the process of bhaktiyoga, even though they have deviated. Krishna makes arrangements to facilitate all sorts of desires in this material world, including the desire to be a false guru. It may be best to recognize corrupted ISKCON as a facility for the gradual progress of these persons.

So we should try to establish **new** Hare Krishna centers based on Srila Prabhupada's siddhanta. Whether we use our homes to invite others for spiritual programs of kirtan, reading Srila Prabhupada's books, and prasadam, or we start dedicated centers, we should try to spread Lord Chaitanya's teachings and Srila Prabhupada's mercy to others. We cannot simply lament that the temple we used to visit is now lost to a corrupted institution, as though there were no recourse. In the early days of ISKCON, as soon as a devotee had been trained for a year or less, they were sent out to a new city to start preaching and establish another temple for Srila Prabhupada. Those days were very ecstatic and spiritually rewarding. There is no reason why those transcendental adventures cannot happen today. In any condition or status of life, a devotee who has become a little fixed in the philosophy and teachings of Srila Prabhupada, can start a new center. This is how to rebuild and restore the lost mission. There are billions of lost human souls who need Krishna consciousness. And if the old ISKCON is somehow restored, then all these efforts and successes will be part of its expansion. Even where there are already ISKCON centers, there is plenty of space and population to support new centers. E.g., in Kuala Lumpur, Malaysia, there are three separate Bangalore ISKCON centers and three different Jayapataka ISKCON centers, plus other Gaudiya Vaishnava centers as well, all well-attended. *"Srila Prabhupada was always enthusiastic to push his disciples forward and to see them advance in Krishna consciousness. Hearing and chanting are the two most important processes in advancing in Krishna consciousness. He wanted his disciples to hear from him, but then he wanted them to take the*

*responsibility and preach by repeating what they had heard. Even if devotees were not very advanced or philosophically realized he wanted them to give classes and speak their realizations of Krishna consciousness. He would encourage quite new devotees to go off to another city or country to establish a temple there.” (Madhudhvisa das, younger, 1995)*

Due to the uncertainty of ISKCON’s restoration, we should move forward on the **parallel tracks of (1) saving ISKCON and (2) building a new mission**. These are some practical reflections upon the restoration of Srila Prabhupada’s Mission. No one knows what is Krishna’s plan. Discussions on this issue should inspire and energize devotees to serve Srila Prabhupada.

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## CHAPTER 168: LEGALITIES AND PRACTICALITIES

One very practical consideration always in the background of any situation, act, or speech (like this set of two books) is legal liability. We have already been threatened with legal recourse for supposed libel. Rights of free speech do not always protect. Our two books follow common sense and the available evidence, and do not whimsically accuse anyone nor intend to libel anyone. Speaking truth bluntly may appear like libel as we interpolate what seems obvious from the evidence. Of course, almost everything in these books, aside from the unique forensic tests and some interviews, is already public and online. Any libel suit brought by someone who does not like what they read in our two books would necessarily be deposed and cross-examined under oath to disclose the truth in all matters. E.g., if the GBC, Gopal Krishna, Jayapataka, or Bhavananda thought they should take to legal avenues against Prabhupada Truth Committee, this would become a legal forum for their interrogation as parties of interest in Srila Prabhupada’s poisoning. While proclaiming their innocence, they would be under oath and penalty of perjury to tell the truth of their involvement in or knowledge of the poisoning of His Divine Grace, if any. Their coverups and ardent denials would unravel if they should initiate any legal action. Nevertheless, we proceed cautiously, careful not to make mistaken accusations in a litigious world without being prepared to defend them in court. It is a big jump from establishing the crime, which we have done, to a legal conviction, which is done in the secular arena. Hopefully that will happen soon.

### LEGAL AVENUES VS THE ENLIGHTENED AVENUE

Many think of an investigation into Srila Prabhupada’s poisoning as a legal matter, that the evidence be developed and fed into either criminal or civil court actions, to prosecute and convict the poisoners, etc. Whether this actually happens remains to be seen. When mundane courts move to uphold spiritual justice, that is great, although rare. It is unpredictable how mundane courts and law enforcement would handle the massive circumstantial evidence against Tamal or Bhakticharu if they were still living. But other key persons of interest remain alive as of 2022. However, our primary aim is not mundane justice. Rather, it is that all devotees may know the factual poisoning evidence to understand ISKCON history and how the poisoners hijacked ISKCON which resulted in its present corrupted condition as a gurocracy. Meanwhile, it is logical to try and discuss Srila Prabhupada’s poisoning and other fundamental issues in the court of public or devotee opinion, regardless of and in addition to any legal actions. Mundane courts of law are ill-equipped and perhaps inappropriate venues for realizing the type of full justice that is required in these spiritual issues. Poisoners may be convicted, but what about restoring the mission to spiritual purity or understanding who is the diksha guru? Beyond legal convictions, far more important is the purification and restoration of the Mission, which courts cannot accomplish. Putting too much weight on a mundane court’s ruling would risk leaving the real justice that the Movement needs unserved. Even in mundane cases, justice is 50-50, as we often see the guilty go free or the innocent falsely convicted due to the legal and technical maneuvers of clever and expensive lawyers. In the poisoning “issue,” there are considerations of far greater import than simply convicting the poisoners. The greater need in spiritual justice is that the

damage wrought upon Srila Prabhupada's mission is corrected, and the Hare Krishna Movement be restored to its healthy spiritual condition as it was during Prabhupada's physical presence. Mundane courts cannot help with this very much, as we see in the Bangalore vs Mumbai ISKCON case where the India Supreme Court is stumped with the religious dispute.

The first step is always to discover the truth, the next is to disseminate it. Was the crime committed, how was it done, and by whom? What is the evidence, who are the suspects? Who aided, abetted, and covered-up the crime? Why do the denials and coverups continue: what is at stake? Not only cleanse Srila Prabhupada's ISKCON of the poisoners, but also all the deviations introduced by the poisoners since 1977. How to restore the mission to its proper spiritual health effectively and properly? As we cannot expect to expand Krishna consciousness by legal means and through court cases, neither we will be able to achieve the restoration of Srila Prabhupada's ISKCON in that way. It will require a spiritual revolution by enlightened devotees who are inspired to honestly serve Srila Prabhupada's desires. This is examined in Ch. 175.

### WHAT ABOUT THE LEGALITIES OF REJECTING GBC CONTROL?

*"My sense in 2001 was, if I continued strongly, and fought the battles that needed to be fought, we (the Alachua devotee community) would have succeeded to fully disaffiliate from the GBC. My understanding is that, even with the 1994 GBC amendments to the Alachua incorporation documents, legally it would have still been possible to disaffiliate from the GBC corporation in West Bengal."* (Dhira Govinda das, 2017) Each temple situation may have unique circumstances, and local devotees will need to ascertain the legalities of their local disaffiliation from the GBC. We should keep in mind that the ISKCON leadership cannot possibly afford nor handle more than a couple of legal actions at a time in blocking a widespread revolt against its leadership and legal authority. No one should be intimidated by their threats or by their supposed legal arrangements intended to thwart our overthrow of their tyrannical regime. They are pushing on a string.

### DO WE AIM FOR GOING TO COURT TO TRY THE POISONING SUSPECTS?

*"As for us going to court... the poisoning issue going to court is unlikely and probably unproductive, problematic, exhaustively expensive. The Gaudiya Math went to court and what happened? Any victories? How can the mundane legal system give us a restoration of Prabhupada's Mission? It can only be accomplished by pure preaching and faithful following. Go to court to prove that Prabhupada was poisoned? We cannot convict a dead Tamal. But if India's law enforcement does an investigation, that will be very different."* (Anonymous)



We know there were poisoners, but who were they all, for sure? We highly suspect some, have plenty circumstantial evidence, and even if some of these suspects were somehow convicted and sent to jail, others will then carry on ISKCON just as it has been since 1977. So what will be gained? We are not on a crusade after certain individuals. **We want a restoration of the Mission.** The full truth of Srila Prabhupada's poisoning can be achieved with an honest investigation, and the results could provoke a full house cleaning of ISKCON through a collapse of the repressive GBC tyranny and a profound institutional soul-searching process. A class-action civil suit may be also feasible, but in itself is unlikely to restore Srila Prabhupada's Mission. It may be a waste of time to overly belabor legal procedures. We are an enlightenment campaign to dislodge the hijackers and purify the movement. However, if the Indian government undertook a criminal investigation into Srila Prabhupada's poisoning, as they should, since that is their responsibility, the crime would be confirmed by secular authorities and methods and no one could any longer deny the crime. The culprits may be identified and apprehended. A secular confirmation would be very welcome and be very favorable for positive outcomes in restoring ISKCON. These two books are meant to cover everything factual, evidential, and philosophical about Srila Prabhupada's disappearance pastimes, and tie that in to what happened to ISKCON after 1977. The aim is to awaken and educate devotees, facilitate a spiritual reformation and

restoration, but not go to mundane courts unnecessarily. These books are also meant to be a theological and historical work. Our fight with the deviated ISKCON is mostly a propaganda war, to establish facts and truths against lies and deception. Although many prefer to “feel” the truth rather than undertake a deep analysis of all issues, with our thorough, straightforward, and simple presentation, anyone can easily understand the facts and evidence.

### **ARE SRILA PRABHUPADA’S INSTRUCTIONS LEGALLY BINDING?**

Mrigendra das wrote in Dec. 2010 on the *Sampradaya Sun* about a strictly mundane, legalistic point of view how the DOM was probably not legally binding under the laws of the US. (Devotees refer to it as a “legal document.”) Ameyatma das responded in 2012: *“Srla Prabhupada, and his teachings, his books, have jurisdiction **over his followers**. The laws of the US, written by materialistic and conditioned souls who are caught up in the throngs of maya and sense enjoyment, have authority by means of physical force via law enforcement who administer punitive measures levied by the courts. Srla Prabhupada, on the other hand, has the right to administer justice, via his teachings, to discern what is actually right and wrong in accordance with the divine law, Sanatan Dharma, which is legislated by the Supreme Personality of Godhead and His representatives, the Manus (Manu Samhita) and saintly acharyas. Ultimately, Divine Law is enforced by demigods such as Yamaraja, Durgadevi, etc. Srla Prabhupada is given such Divine Authority by the Supreme Godhead Himself. For those who have the proper understanding, we are not wrong or naive when we refer to Srla Prabhupada’s formal writings such as the DOM or July 9 Order as being ‘legal’ documents.*

*“At some point in the future, Srla Prabhupada’s teachings, his books especially, shall become the law books for this world. Yet, Srla Prabhupada’s followers have, at the present time, accepted Srla Prabhupada’s teachings, his books, written and verbal instructions, as the laws that govern our lives. Srla Prabhupada’s teachings definitely have full jurisdiction over those who follow him. Mrigendra’s opinion is that such documents are not viewed as ‘legal’ within the jurisdiction of modern US law and its court system. However, as followers of Srla Prabhupada we must understand that this concept is superfluous to our lives. The current legal system may rule as they please. It may be that Srla Prabhupada’s instructions do not have ‘authority’ in US Courts, nor would a judicial court rule on the basis of his teachings (but that day will come). Yet, we must not lose sight that Srla Prabhupada’s teachings **do** hold full authority over our lives and over the ISKCON mission that he founded. Just as Manu is the law giver of mankind, Srla Prabhupada is the law giver for his followers and ISKCON. Within the circle of Srla Prabhupada’s followers and movement, we must accept Srla Prabhupada’s teachings as our LAW. Thus, the DOM most certainly is an ISKCON ‘legal’ document, as is the ‘Topmost Urgency’ and July 9 documents. Also, to refer to the DOM or Topmost Urgency documents as ‘letters’ has the effect of reducing their importance from an official binding document or signed order/decreed by the Founder-Acharya, to just an important letter of personal correspondence. Srla Prabhupada fully intended and expected us to accept the mandates in these documents as binding. They are Divine Decree, Divine Law, given by His Divine Grace, the Founder-Acharya of ISKCON. These are documents he clearly expected our society and its system of governance to adhere to without fail and without minimizing their significance. Courts may rule Srla Prabhupada’s teachings have no authority in their courts, but, in OUR Lives, and in Srla Prabhupada’s ISKCON mission His Divine Grace’s teachings are the only laws his followers accept as valid. This highlights the **inherent flaw of taking our internal ISKCON issues, or controversies, to the modern non-devotee courts of law to decide what is right or binding etc.** The flaws are many, and deep, and thus decisions made by the modern courts concerning our internal affairs, especially in regards to Srla Prabhupada and his teachings, can be destructive to our society and to the future of the world.*

*“Courts of mundane law, manned by non-devotees, have no qualifications to pass judgement on Srla Prabhupada or even remotely attempt to define the limits of his authority. Are we to look to modern US or World ‘Law’ to determine how ISKCON is to be managed, or are we to turn to Srla Prabhupada’s teachings, especially those formally written documents intended by him for how his*

society is to be managed? It is dangerous to try and settle the internal controversies of the ISKCON mission in the modern courts. The judges and attorneys do not follow the principles of religious life. They are conditioned souls firmly caught in the grips of illusion. Many are atheists, and certainly they are not Krishna conscious. Taking our internal issues to such courts is wrong, useless. What is sad is when the GBC will not allow or engage in open discussions with many of Srila Prabhupad's senior disciples. They engage in their private meetings and make their final decisions and then declare all other opinion as deviant and coming from bitter, envious fallen rascals, to be disdained.” (END)

### COMMENTS ABOUT LEGALITIES FROM RUPANUGA DAS, FORMER GBC

“Regarding the book change issue, which has been around for decades, and still not a single leader in Iskcon has spoken against them in public, although BEHIND THE SCENES a number of them are against it. Similarly, in your case, some ‘leaders’ have intimated to you that they are favorable to your cause, which is air-tight forensically, but they remain BEHIND THE SCENES. That is the problem, vested interests run very deep in Iskcon, which has become an infrastructure for many in earning a means of livelihood. And there are many thousands of brain-washed new devotees, who are dedicated to supporting a corrupt system presented to them as the real thing. Pragmatically put, Iskcon has completely morphed from the one we joined. There will be no justice inside the Iskcon society in this matter any more than there has been regarding the abuse and loss of a generation and the defacing of Srila Prabhupada's books. All these issues, including Srila Prabhupada's disappearance, have been going on for decades without justice in sight. Even the Turley suit only netted the 750 victims a few thousand dollars each, hardly expected to mend the psychological damage, and that was forced upon Iskcon from an outside source! But I believe there is enough evidence to make a case in Indian courts. There is no statute of limitations on murder. Srila Prabhupada has become famous in India since 1977, more than ever. Indian government, unlike the US, has a courts history of getting involved with religious traditions, temple management, sadhus, festivals which attract tourists, etc. Of course, Iskcon has its life member connections deep in the Indian society and Jayapataka Swami has many followers and connections, and bribery is rife. But I believe, at least there could be a tremendous upheaval that you could not get outside of India. Even if justice is incomplete as far as the culprits are concerned, getting the truth out is in itself a major victory, if Krishna so desires. It could even add to the popularity of Srila Prabhupada and his books to the point of questioning the morality of changing the writings of such a great soul after his passing. In any case, I don't expect the new Iskcon rank and file to get riled up about it and so far, the majority of Srila Prabhupada's disciples are looking the other way. **But a big blow-up in India could change the dynamics, to a point we may not be able to imagine now.** At this point, I think any game-changing support expected from devotees, without an external impetus of some kind it is a naive expectation to expect any kind of revolt internally. Krishna acted once through the courts in a major way with the case won against BBT(i), with a mandated license to publish the pre-1978 books, which are proving to be the vehicle of the parampara, in spite of a morphed Iskcon. It may be possible to get some kind of an intervention from the Indian government. Go for it.” (July, 2017)

### COMING COLLAPSE OF CORRUPTED ISKCON

As has been seen in the history of societies and civilizations in Kali Yuga, empires and regimes rise and fall. Although the final stages can be rapid and violent, the collapse is gradual and occurs over years and decades. Because of gradualism, the collapse is usually imperceptible to the people. Only a handful observe the increasing degeneration leading to the end of a regime like the ISKCON GBC-guru elite cartel. There are parallels in the collapse of the Western countries led by America and the collapse of the ISKCON institution that was corrupted and exploited by those who poisoned Srila Prabhupada and their followers, supporters, and imitators. Stratfor, the globalist think tank for multinational corporations, cited *The Rise and Fall of the Great Powers*, pointing out that all western powers since 1500 AD fell after being drawn into foreign entanglements that consumed their wealth. This created underinvestment in domestic needs, sending the country into an economic and social decline that emboldened enemies, with a cycle of more war and oppression. Similarly, ISKCON has



evolved into a confederation of guru franchises, each being quite alienated and “foreign” to each other, with the primary focus on recruiting of disciples and funds while neglecting the instructions of Srila Prabhupada and the cultivation of Krishna consciousness with deviant doctrines. This has weakened the spiritual strength of the members as the misleaders develop private estates, and ISKCON is gradually deprived of its health, life, assets, and vitality, canvassing for new sychophants and future wannabee gurus. This will lead to an eventual collapse of ISKCON due to spiritual decline.

In *The Collapse of Complex Societies*, author Joseph Tainter suggested that empires collapse following a loss of confidence in the ruling elite and traditional institutions. This idea was echoed in the book, *Empire and Civilization* by Niall Ferguson. There is a direct connection between debauching of the currency and the moral and social breakdown of society. America is experiencing all three simultaneously: engagement in multiple foreign entanglements (wars), loss of confidence in the ruling elite and traditional institutions, and debasement of the currency. Similarly ISKCON members are experiencing a loss of confidence in their ruling elite, the GBC-guru cartel, due to scandals, corruption, and deviations, to the point where faith in the institution is lost. The watering down of the philosophy, the slackening of spiritual standards, and minimization of Srila Prabhupada into the background as an irrelevant previous acharya- all this corresponds to the currency debasement, the degradation of morality, and the relegation of the US Constitution into oblivion with dishonest interpretations. Eventually corrupted societies like the US and ISKCON collapse in a revolution. This book has documented ISKCON’s horrendous history and how it became corrupted. Upon maya-ISKCON’s eventual collapse, the transcendental Mission will be greatly relieved and enabled.

Today’s devaluation of the currency is undeclared war between government and the people, all under the umbrella of patriotism and benevolence. When central banks create trillions of dollars called “quantitative easing,” this dilutes and reduces the value of all currency in circulation, transferring wealth to the government. This is stealth warfare against the common people, impoverishes the middle class, and leads to economic collapse. Many see the chaos and feel the economic oppression, but they refuse to believe the cause and thus sanction their own enslavement while in the middle of decadence masquerading as civilization. Social and economic oppression closes in, but we accept it under all manner of rationalization and indoctrination.

Similarly, ISKCON’s mission drift and rampant disobedience of the Founder-Acharya is the exploitation of the membership by self-aggrandizing misleaders, all done under the umbrella of preaching and unity. As almost everyone hopes to become a diksha guru, this dilutes the value of the true mahabhagawata and cheapens the role of the spiritual master (guru devaluation). Finally everyone declares themselves an initiating guru, no one is attracted to such a devalued institution, and ISKCON collapses as the guru Ponzi scheme implodes. ISKCON members cannot recognize these trends and will continue to rely on the miscreant GBC until late in the game, when they will revolt, reject them or worse. Meanwhile the purity and philosophic siddhanta that Srila Prabhupada imparted becomes compromised to facilitate the stealth of the institutional assets by the increasing numbers of privileged elite until they themselves finally become the common membership. Misleadership always results in ruination for the people. Leading up to the final collapse of ISKCON, as is taking place in the decline of Western civilization, the ruling elite increasingly uses fear, oppression, manufactured enemies, and psychological warfare to prolong their control and exploitation. The war in ISKCON between truths and falsehoods will intensify as more devotees come to understand what is actually taking place. The elites respond with more polarizing propaganda and demonization of their perceived opponents who are the spiritual fundamentalists and reformers of the mission. The elite’s veneer of authority erodes in the face of the facts and truth. The decline is driven by the loss of message control due to the rise of “alternative media” which challenges the politically-correct institutional wisdom. Then in desperation the elite will resort to extreme measures, destroying the function and unity of ISKCON as gurus secede with their remaining fanatical followers. This progression of events can be seen clearly in the history of Kirtanananda in Ch. 134.

Thus the world devolves into war, economic decline, and misery, and similarly ISKCON will follow with debasement of its philosophy and principles, while the sincere work towards a Mission restoration by faithfully adhering to Srila Prabhupada's instructions, unchanged books, and vision for Lord Chaitanya's movement. **Better times are coming for the Hare Krishna Movement, but the test of the firestorm comes first.**

### CONCLUSION: SPIRITUAL LAW IS THE HIGHEST

Regardless of mundane legalities, the order of the bona fide spiritual master is the highest priority and authority for the disciple. Srila Prabhupada made it very clear that he did not want any changes made to his books or movement; the leadership was to simply maintain everything nicely, expand the same programs if possible, **but not to make changes**. His prescriptions for the future were perfect and complete, and did not need modifications or improvisations for any reason, least of all because someone would think Srila Prabhupada did not give us everything. Two instances of this: the supposed need for a rasika bhakti guru, and devising a system of approving diksha gurus, thinking Srila Prabhupada neglected to give us a current link.

About not making any changes to what Srila Prabhupada left us with: **(1)** *"One thing, I received one letter from Gurukula regarding the Krishna Bowl contests, and I want you to know that **nothing new should be added. Whatever I have introduced should remain. Nothing new should be added. New things means their brain is not clear. Carefully manage things what I have established.**" (SPL Rupanuga 1974) **(2)** *"The system of management will continue as it is now and there is no need of any change."* (Last Will June 1977) This highest spiritual principle of obedience to the orders of the bona fide spiritual master, rather than any legal or practical consideration, is our life and soul. Our greatest concern is the rectification of Srila Prabhupada's movement, which may likely occur once Srila Prabhupada's poisoning has been understood and integrated into the thinking of all devotees, who will then react to correct the takeover of the movement by poisoner false gurus.*

## CHAPTER 169: EXPANDED CONSTITUTION

The DOM was referred to by Srila Prabhupada as ISKCON's charter and Constitution, but he wanted to expand it further for the future benefit of ISKCON, something that has as of 2022 ISKCON has been "working" on for decades. The difficulty with a broader ISKCON Constitution is the many conundrums and irresolvable dilemmas created by ISKCON's underlying defective doctrines (see Part 20). The female diksha guru issue has further complicated matters. Meanwhile, the 2009 New Bylaws For Temples and the ISKCON Lawbook, the collection of GBC policy rulings since 1978, is considered ISKCON's effective Constitution. **"Constitution"** is defined by Webster's: **(1)** the basic principles and laws of a nation, state, or social group that determine the powers and duties of the government and guarantee certain rights to the people in it, **(2)** a written instrument embodying the rules of a political or social organization. The history of Srila Prabhupada's interest in and instructions for an ISKCON Constitution: **(1966):** The original incorporation certificate of ISKCON in New York had an associated document called the Founding Document of ISKCON and **Constitution of Association** (shown below.) **(1968):** Srila Prabhupada: "regarding the meeting **for constitutional form of our society**, actually it is now needed..." He makes referral to "constitution" in his letters to Rayarama das, and he wants to see the final copy before distributing it to devotees. *"The basic principle of our preaching work, methods and management must be the same... you must do it strictly on the principles of our society as we are doing in the US... when you actually register, the full name, the aims and objectives as they are stated in our prospectus, must be mentioned."* (SPL Mukunda Oct. 1, 1968) **(1969):** Srila Prabhupada wanted constitutional notes sent to him, which he received, and later he thinks of making a constitutional will.

**(1970):** Srila Prabhupada refers to the July 1970 **Direction of Management as ISKCON's Constitution.** **(1971):** *"We are in the experimental stage but in the next meeting of the GBC members*

*they should form a constitution how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of the GBC.”* (SPL Giriraja Aug. 12, 1971) **(1972):** *“That is our real work, to educate people in spiritual life by giving them the practical example, so I wanted that the GBC would be a chosen body of men for that purpose, to see how the students are learning and reporting to me as my secretaries. I do not know how you could have missed these points, as **they are clearly spelled out in my original constitution.**”* (DOM is the original constitution; SPL Satsvarupa May 2, 1972) **(1973):** Srila Prabhupada variously states about a constitution that it cannot be changed, it must be taken seriously because it is declared, and it should be done very scientifically and philosophically. **(1974):** *“As far as your proposals are concerned the real thing is that **we must make broader constitution of the management by GBC.** But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful. We shall discuss this at our meeting.”* (SPL Jayatirtha Dec. 16, 1974) Also Srila Prabhupada refers to **the constitution for our society as “the legal registered papers.”** With his Topmost Urgency Letter, he had ordered the DOM to be part of all temple’s legal papers.

**(1975):** Srila Prabhupada again refers to legal registered papers as the constitution of our society. **(1976):** Srila Prabhupada refers to the Fiji legal registered papers as the constitution of our society. **(1976):** Rupanuga says that in 1976, Srila Prabhupada again called for a constitution. **(1977):** Srila Prabhupada discusses amending our constitution to facilitate tax exemption in India. In discussion, Srila Prabhupada said: *“No, no. We have to study the Indian constitution. It is defective because by the same constitution our present Prime Minister was put into custody for nineteen months. And we are working on the same constitution.”* Thus Indian politics dictated making a broader ISKCON constitution, expanded from the DOM. Also he said: *“In that paper he wrote, ‘In case I die, these three men will be trustees, and the majority will be effective.’ So that scrap of paper, Tirtha Maharaja kept it. And later on, **Guru Maharaja wanted to make a constitution, but he avoided.** But actually after his demise, that scrap of paper was presented in the high-court, and property was given.”*

#### **SUMMARY ON SRILA PRABHUPADA RE: CONSTITUTION FOR ISKCON**

Srila Prabhupada saw these three documents as the Constitution of ISKCON: **(1)** Constitution of Association (1966), which gives the basic principles of ISKCON (see below), **(2)** the Direction of Management (1970), the only document written and signed by Srila Prabhupada on the duties and powers of the GBC and Temple Presidents and also the rights of the Temple Members, **(3)** the legal registered papers of the society (e.g., New York ISKCON 1966 incorporation documents). In 1974 he said **“we must make broader constitution of the management by GBC”** which indicates starting with these three documents as a basis and expanding it “broader,” including further detailed description of the duties and powers of the GBC’s and temple presidents, based upon Srila Prabhupada’s instructions, to form a final ISKCON Constitution. All followers of Srila Prabhupada should accept these documents signed by Srila Prabhupada and counter-signed by his disciples as the starting basis of an ISKCON Constitution. Thus an ISKCON Constitution would define the “Basic Principles of ISKCON,” “Duties and Powers of GBC and Temple Presidents,” and “Basic Rights of the Temple Members.”

Also there should be a **written instrument** embodying these rules. The idea is that everywhere in Srila Prabhupada’s mission, all devotees and centers will be aligned both philosophically and organizationally. After the ISKCON New York incorporation in July 1966, Srila Prabhupada engaged an attorney, Steven Goldsmith, to send a letter to the IRS regarding ISKCON’s tax exempt purposes, who attached a Constitution of Association which was signed by Srila Prabhupada on Nov. 14, 1966. **This is another fundamental ISKCON document.**

#### **CONSTITUTION OF ASSOCIATION Nov. 14, 1966**

**(1)** The name of the society is International Society for Krishna Consciousness. **(2)** The headquarters of the Society are located at Radhakrishna Temple, 26 Second Ave, New York, 10003, USA **(3)** The objectives for which the Society is being established are: **(A)** To educate the greater

human society in the techniques of spiritual life as the basis for a balanced psychic and biological development, and thereby achieve for the first time in human society a real peace and unity among the contending forces in the world today. **(B)** To propagate the Sense of Godhead, the all attractive Personality of primal and eternal Form, as He Himself revealed in His own words in the Bhagavad Gita, the Holy Scripture of the Lord Sri Krishna, the Godhead. **(C)** To bring together individuals in a Society, regardless of nationality and irrespective of creed or caste, in order to develop a nearness to the Godhead and thereby the idea that within the members and humanity-at-large there is an infinitesimal soul-spirit that is part and parcel in quality with the Godhead, and that all life is meant for the satisfaction of said Godhead, the Supreme Soul. **(D)** To encourage the teachings of Lord Sri Chaitanya Mahaprabhu who demonstrated practically the transcendental process of approaching the absolute Personality of Godhead by His acts of congregational chanting of the holy name of God, a process known as Samkirtan. **(E)** To prove by active work and preaching that Lord Sri Krishna is the only enjoyer of all the outcomes of individual and collective sacrifice, penance, meditation, arts, culture, science, because He is the Supreme Proprietor of the whole universe, eternally apart of Him everyone knows Him as a friend. Real peace can be attained when this is realized, in fact. **(F)** To assist whenever and wherever possible in the building of a social structure on the real foundation of spiritual progress and establishment of peace and unity between men throughout the world. **(G)** To attempt to save men individually from the chain of victimization the ongoing trend in modern civilization operates by, in the name of ideologies of false sentiment, so that Man may again be a free soul, to act and live freely with spiritual vision. This is possible by individual spiritual initiation, Diksha, when a man can see everything in Godhead and Godhead in everything.

**(H)** To further toward realization this highest truth as revealed by Lord Sri Chaitanya Mahaprabhu and the six Goswamins headed by Srila Rupa and Sanatana Goswamins. **(I)** To have for its objectives amongst the others four principles which the Goswamins had in view. They are the following: **(1)** To erect a holy place of transcendental pastimes as well as a place where members of the Lord Sri Krishna can flourish. **(2)** To propagate all over the world in the form of missionaries the process of devotion, the transcendental service to the Godhead, and to make known that this devotional service is the main function of the human being. **(3)** In order to accomplish this, to adopt proselytizing methods of peaceful means and to establish a broader society of association for all members, including scholars and admirers, to engage in this service as put forth in the Srimad Bhagwatam. **(4)** To install, wherever it is possible, the worship and temple of Radhakrishna and that of Sri Chaitanya, and to give facility to everyone to become trained in the modes of Archan or preparatory principles of devotional service. **(J)** To introduce to the members of the Society and humanity-at-large a simpler and more natural purpose in life by means suitable to the particular place and time, and as enjoined in the Bhagavad Gita. **(K)** To organize educational programs, such as classes and lecture tours, and to institute services, such as mailing, for the benefit of the members of the Society and humanity-at-large. **(L)** To publish periodicals, books and/or pamphlets in all important languages in order to reach human society and give an opportunity to same to communicate with the Society. **(M)** To invoke the quality of goodness particularly in every member of the Society, individually by the process of Diksha and by establishing one in the status of a Brahmin (good and intelligent man) on the basis of truthfulness, knowledge and faith in the transcendental service of the Lord. **(N)** Among the secondary objectives of the Society, it shall undertake the following activities: **(1)** To revive the scientific system of social orders of classification based on intelligence, martial spirit, productivity and common assistance, generally known as the four castes with reference to quality and worth for the common cause of world society. **(2)** To discharge as a matter of course the vitiated system of supremacy of one man over another by false prestige of birthright or vested interests. **(3)** To popularize the vegetable-grain diet under approved methods in order that full value of protein, carbohydrate, fat and vitamin benefit may be derived therefrom. **(4)** To discourage intoxicating or

addicting habits of all descriptions and dimensions and to expose such persons thus afflicted to approved methods of spiritual realization. /(SIGNED) A.C. Bhaktivedanta Swami, Acharya

### THE EIGHT BASIC CONVICTIONS OF THE KRISHNA CONSCIOUSNESS MOVEMENT

This is another early document from the 1960's, and is also very appropriate to incorporate into a broader ISKCON Constitution: **(1)** The Absolute Truth is contained in all the great scriptures of the world. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably Bhagavad-gita, which is the literal record of God's words. **(2)** God, or Krishna, is eternal, all-knowing, omnipresent, all-powerful, and all-attractive, the seed-giving father of man and all living entities. He is the sustaining energy of all life, nature, and the cosmic situation. **(3)** Man is actually not his body but spirit soul, part and parcel of God, and therefore eternal. **(4)** That all men are brothers can be practiced only when we realize God as our common father. **(5)** All our actions should be performed as a sacrifice to the Supreme Lord: *"All that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me."* (BGita 9.27) **(6)** The food that sustains us should always be offered to the Lord before eating. In this way He becomes the offering, and such eating purifies us. **(7)** We can, by sincere cultivation of bona fide spiritual science, attain to the stage of pure, unendingly blissful consciousness, free from anxiety, in this very lifetime. **(8)** The recommended means to attain the mature stage of love of God in the present age of Kali, or quarrel, is to chant the holy name of the Lord. The easiest method for most people is to chant the Hare Krishna mantra: *Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare...*

### SEVEN PURPOSES OF ISKCON

July 1966: Srila Prabhupada incorporated the International Society for Krishna Consciousness, Inc in New York City. This was the first ISKCON temple at 26 Second Ave. In the incorporation document, he listed ISKCON's seven purposes, which should be included in an ISKCON Constitution. In the years that followed, Srila Prabhupada expanded ISKCON's mission and activities beyond some of the details listed in the incorporation document, while remaining consistent with its principles. ISKCON has established many more than one *"holy place of transcendental pastimes dedicated to the personality of Krishna,"* with temples in major cities around the world. *"To bring the members closer together for the purpose of teaching a simpler, more natural way of life"* has inspired the development of self-sufficient farm communities, ashrams and spiritual retreat centers. Srila Prabhupada's plan to re-spiritualize society through the distribution of sanctified food was not listed, yet he established Food For Life and Govinda's vegetarian restaurants, and the weekly Sunday Feast at temples.

*"(1) To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world. (2) To propagate a consciousness of Krishna (God), as it is revealed in the great scriptures of India, Bhagavad-gita and Srimad-Bhagavatam. (3) To bring the members of the Society together with each other and nearer to Krishna, the prime entity, thus developing the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna). (4) To teach and encourage the sankirtana movement, congregational chanting of the holy name of God, as revealed in the teachings of Lord Sri Chaitanya Mahaprabhu. (5) To erect for the members and for society at large a holy place of transcendental pastimes dedicated to the personality of Krishna. (6) To bring the members closer together for the purpose of teaching a simpler, more natural way of life. (7) With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings."*

### INGREDIENTS FOR A "HKM" BROADER CONSTITUTION

The ISKCON GBC has a committee working on a broader ISKCON Constitution since at least 2006. Although it has been progressing slowly, if it is completed and adopted by whatever methods they will use, it would further enshrine their deviations from Srila Prabhupada's siddhanta and instructions, with their corrupt interpretations and motivations to perpetuate their system of unauthorised gurus. There is a need for drafting a general Hare Krishna Movement (HKM) Constitution

that Srila Prabhupada's followers outside the corrupt institution may use as the mission is restored and as legal incorporation papers. Included should be at least:

**(1)** DOM, **(2)** Constitution of Association, **(3)** Topmost Urgency Notice, **(4)** Eight Convictions of the Hare Krishna Movement, **(5)** ISKCON's seven purposes, **(6)** Extracts from Final Will, **(7)** Elections of GBC by 1/3 and 2/3 formula as per DOM, GBC elections clarifications (Ch. 161), **(8)** Elections of temple presidents as per Srila Prabhupada letters, TP elections clarifications (Ch. 162) **(9)** Define the role, purpose, and limits of the GBC (Ch. 163) **(10)** July 9 Order, **(11)** Lessons from 1972 GBC suspension and letter to Karandhar re: centralization, **(12)** Extracts from Prospectus for League of Devotees (1954), **(13)** Specify HKM's legal distinction from the corrupted ISKCON, **(14)** HKM is for Srila Prabhupada followers and initiates- those initiating their own diksha disciples must have separate institutions, although they may affiliate and cooperate with HKM, **(15)** Full financial accountability by all leaders and sannyasis, **(16)** A Child Protection Office must be facilitated but independent, **(17)** Selected portions from the ISKCON Lawbook may be included, but a legalized, rule-based bureaucracy is not wanted, **(18)** Srila Prabhupada's poisoning evidence and investigative results to be addressed honestly and the ramifications of this crime and the history of ISKCON after 1978 be memorialized, **(19)** Delineate the siddhanta of the guru-initiation issue with Srila Prabhupada as the current, direct link, the sole diksha guru and Founder-Acharya, **(20)** Add siddhantic conclusions from a Prabhupada Codex (Ch. 165), **(21)** Srila Prabhupada's Oath of allegiance, **(22)** A set of basic by-laws describing officers, meetings, members and voting rights, financial reports, etc. By-laws are usually separate from the Constitution or Charter, but they should be difficult to whimsically amend./ Consult a lawyer expert in non-profits and do it right from the start.

#### FURTHER COMMENTS

The maxim that power corrupts conditioned souls is an absolute truth. As James Madison, author of the Bill of Rights, proclaimed, "*All men having power ought to be distrusted to a certain degree.*" Our leaders must be subject to periodic review by elections as per the DOM. The devotees can change the leadership when they fail or deviate. The leaders' basic job is to safeguard devotees' spiritual rights and spiritual life. They must be held to Srila Prabhupada's teachings, and cannot manufacture their own methods or change what Srila Prabhupada has given us, such as his sacred books, kirtans, deity worship. The rank and file devotees must ensure that their leaders represent Srila Prabhupada and his instructions. Unfortunately, ISKCON leaders today are unconcerned with the real spiritual welfare of devotees and only worry about their guru business. This is a tyranny or gurocracy. ISKCON misleaders have almost absolute authority, re-interpreting Srila Prabhupada's instructions, and coverup their scandals, guru falldowns, and undeniable evidence that Srila Prabhupada was poisoned by some amongst themselves. Devotees are intimidated, trained not to ask questions, not to think or use their intelligence, and contrary opinions are deemed offensive. ISKCON leaders have become an entrenched and privileged class rather than the servants of the society they are meant to be.

Separation of powers are necessary to ensure an honest leadership in Kali Yuga. Only Srila Prabhupada is capable of properly exerting absolute authority, and his position of authority should not be taken by anyone else: neither GBC, bogus gurus, or false prophets. Leaders must convince the mass of devotees that they are representing Srila Prabhupada's teachings by their pure preaching and submit to periodic re-election. Authority is entrusted to guru (Srila Prabhupada), sadhu (those who follow Srila Prabhupada), and shastra (Srila Prabhupada's unchanged books). But in today's ISKCON all authority lies with the GBC-guru club who makes the rules to suit their own interests, even by obvious transgression of Srila Prabhupada's teachings. Checks and balances are necessary if Srila Prabhupada's mission is to succeed. 1/3 of new GBC members are to be selected by the GBC themselves while 2/3 are elected by the temple presidents, who are themselves elected by each temple's stakeholders or constituents. Power is thus divided between temple presidents, GBC, and devotees. GBC cannot remove temple presidents except in certain extreme circumstances. Properties cannot be mortgaged

or sold without the consent of property trustees. A truly independent Brahmana Council would act as “judicial reviewers” on philosophical issues, acting as impartial judges of shastra, with confirmatory referendums. The GBC is limited to the functions defined by Srila Prabhupada. These checks and balances ensure an uncorrupted spiritual society and organization, unlike the ISKCON today.

ISKCON was not meant by Srila Prabhupada to be a centrally-controlled, legally bound organization headed by a secret GBC society with secret bylaws and as the beneficial owners of all temples and assets. He wanted independent centers that kept the Acharya in the center, and the GBC to preach and maintain spiritual standards without involvement in management. ISKCON members have lost their enthusiasm and innovative preaching spirit, focused on collecting their salaries and moving up in the power structure. Under the weight of an overly authoritarian GBC, devotees no longer think analytically or are inspired to take up the responsibilities and challenges of preaching Krishna consciousness to please Srila Prabhupada. Eventually, devotees lose interest in ISKCON and return to the materialistic society again. Thus the preaching spirit is diluted and lost.

It is imperative that ISKCON’s actual hidden history, including how senior and ambitious men poisoned their ever well-wisher just to more quickly sit on his seat and enjoy the illusions of worship, wealth, power, and supposed spiritual authority, is made known. We must recognize these crimes and injustices and take back Srila Prabhupada’s movement from the usurpers and pretenders. We need a devotee revolution that starts locally and spreads upwards. Once a certain level of interest and participation is reached, a spiritual rejuvenation of ISKCON will happen quickly and unstoppably. The challenge is in educating, awakening, and motivating enough devotees to organize locally and exert their rights as the inheritors of Srila Prabhupada’s legacy and mercy. Reject the cheater leaders and bogus gurus. Refuse to be misrepresented any longer by a corrupted leadership only concerned about their worship, dakshina, authority, and facilities. Employ mass civil disobedience against them. We must hold fast to Srila Prabhupada’s instructions and defy them without fear. Those faithful to Srila Prabhupada’s teachings are the real ISKCON. The false leaders and false doctrines are maya. Srila Prabhupada confirmed that his teachings will last for 10,000 years, and so he will be the Guru of ISKCON through that time. Srila Prabhupada is always accessible even after his physical disappearance.

### **DIRECTION OF MANAGEMENT OR GUROCRACY?**

The management system that Srila Prabhupada established was primarily an election procedure. The Temple Presidents were elected or removed only by the members of the local devotional community. GBCs were elected, 2/3 by Temple Presidents from amongst their ranks and 1/3 by GBC re-electing themselves. GBCs were elected on a three year basis. Srila Prabhupada gave no restriction to the number of terms of office, and so long as the GBC and Temple President was voted in each term, someone could occupy the position for life. This naturally assured continuity, accountability, and honesty in the leadership.

ISKCON-truth.com, Jan. 27, 2013: *“The DOM restricts the GBC to little more than a rotating group of elected officials who simply oversee the growth and maintenance of the Movement, and to implement Srila Prabhupada’s Will and his instructions during the length of their tenure. The present GBC is self-appointed, non-elected, and some have held their positions for decades. The DOM procedure of election by Temple Presidents for a temporary GBC term has never been enacted, and the power structure of ISKCON is such that all control is in GBC hands, rather than the hands of the millions of congregational members worldwide. This centralized structure is against Srila Prabhupada’s wishes, who specifically wrote of his desire for independent, autonomous, self-governed ISKCON Temples with only mild oversight by the GBC in ensuring the standards and principles set by Srila Prabhupada. He stressed repeatedly the limitations of GBC jurisdiction, that they should simply make sure things are going on nicely, but they assumed a position far beyond what was authorized. Instead of a loose supervisory board, the GBC has illegally assumed dictatorial powers, consolidating and centralizing ISKCON’s assets. They are a dictatorship, even changing Srila Prabhupada’s Books via stolen copyrights and false attribution. When enough voices begin to call out for the immediate enactment of Srila*

*Prabhupada's vital DOM, the sooner we can have ISKCON as it was intended to be by Srila Prabhupada, not what it has been unauthorizably reduced to by the self-interested deviant GBC. Today's GBC is not actually a GBC. The GBC left ISKCON in 1993 and began their own corporation in India: 'GBC Society of West Bengal.' This is not Srila Prabhupada's GBC, founded by the 1970 DOM, and are not related to ISKCON. ISKCON does not have a GBC, but some now unauthorizably control ISKCON, utilizing their stolen power to enact Book changes, property transfers, kirtan changes, and deity worship changes with no sanction from Srila Prabhupada. The first step to reclaiming ISKCON is to implement the DOM, our constitutional rights from Srila Prabhupada, and electing a true GBC. Such a GBC will act as the servants of the Temple Presidents, who will act as the servants of the congregations, rather than the other way around. ISKCON by the DOM means a system of checks and balances, giving autonomy and self-rule to each Temple and in fact to every individual comprising the ISKCON body. In this way ISKCON can spread unlimitedly without threat or corruption, giving its members the freedom to work cooperatively together to expand the Movement and gradually take over the world with Daiva Varnasrama Dharma, Srila Prabhupada's Vision for the world in this Golden Age of Kali Yuga. This is our first step to a Krishna Conscious world, and the deliverance of mankind from this world of illusion. By the DOM, we can and will pave the path to a perfect world, through the total prevention of corruption and deviation found only where one man believes himself to be inferior to another. We have the responsibility to liberate ourselves from such a material conception of life via the implementation of Srila Prabhupada's DOM order."*

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## **CHAPTER 170: REWARDS FOR THE TRUTH**

Because there are so many incentives to cooperate with the dark side of the universe, by participating in corruption and falsehoods, sometimes it is more effective to offer rewards for secret information about improprieties than it is to simply appeal to people's sense of duty or righteousness. Money is God in the modern materialistic civilization, but money can also be employed in the service of Krishna and in the pursuit and upholding of truth. In 1993 Hansadutta das offered a reward of \$108,000 to anyone who could prove by audio tape, documents, or otherwise that Srila Prabhupada had authorized initiating gurus from amongst conditioned souls. No one ever collected on that. There is a saying: *"Put your money where your mouth is."* In other words, if you believe in what you stand for, then use your money to back that up. Therefore Prabhupada Truth Commission has decided to offer various rewards to those who can come forward with information that will establish the truth of various matters, in particular those who poisoned Srila Prabhupada. This is perfectly legal, and commonly done, as shown in the following examples.

### **LARRY FLYNT OFFERS \$10 M REWARD FOR IMPEACHMENT INFORMATION**

In Oct. 2017, the political landscape in the USA was very polarized between supporters and detractors of the new president Donald Trump. Unpredictable and controversial, Trump was seen by many as dangerous, especially in light of the extraordinary powers that he now wielded. The Deep State tried to discredit him with accusations of collusion with Russia and the media mercilessly disparaged everything he did or said. Congress even impeached him. Larry Flynt, paralyzed by a bullet in the back, porn-king, and owner of Penthouse magazine, offered a \$10 million reward for information which would lead to his impeachment and removal as president. He claimed it was his patriotic duty to help save the country and world from the disaster of a Trump presidency. In modern democracies, it is acceptable to offer payments to those with "secrets" or shocking news if they sell their "stories." It is legal to solicit information which will be legally used against someone.

### **JULIAN ASSANGE OFFERS €20,000 REWARD TO CONVICT JOURNALIST'S ASSASSINS**



On Oct. 16, 2017, a car bomb killed journalist Daphne Galizia who ran the hugely popular 'Running Commentary' blog which led Malta's "Panama Papers" investigation and highlighted several other corruption scandals in the island nation. The blog's revelations took aim at PM Joseph Muscat and two of his closest aides. Galizia's son accused Muscat of complicity in his mother's murder and having corrupted the government, judiciary, and law enforcement with his loyalist followers. Julian Assange offered a €20,000 reward "to anyone providing information leading to the conviction of the killers," expressing his horror at such a blatant and obvious assassination in Europe, no less. The US news outlet Politico described Caruana Galizia as a "one-woman WikiLeaks." Matthew Galizia, Daphne's son, posted on FB: *"My mother was assassinated because she stood between the rule of law and those who sought to violate it, like many strong journalists. But she was also targeted because she was the only person doing so. This is what happens when the institutions of the state are incapacitated: the last person left standing is often a journalist. Which makes her the first person left dead. I am never going to forget, running around the inferno in the field, trying to figure out a way to open the door, the horn of the car still blaring, screaming at two policemen who turned up with a single fire extinguisher [...] This was no ordinary murder and it was not tragic. Tragic is someone being run over by a bus. When there is blood and fire all around you, that's war. We are a people at war against the state and organised crime, which have become indistinguishable. ...that clown of a PM [...] Joseph Muscat, Keith Schembri, Chris Cardona, Konrad Mizzi, the AG and the long list of police commissioners who took no action: **you are complicit.**"*

The same corruption that exists in the outside world has infiltrated the previously spiritual ISKCON institution. The parallels in Galizia's death and ISKCON's cover-up of Srila Prabhupada's poisoning are striking. ISKCON is a tyranny run by corrupted pseudo-spiritualists for their guru franchises. Those who oppose their corruption and deviations are excommunicated, vilified, demonized, mocked, ostracized, and sometimes killed. Sulochan das was assassinated and likely Aindra das as well. As a result, most everyone is intimidated into silence or complicity with the ISKCON misleadership's criminal regime. Yes, criminal, as in protecting and hiding the poisoners of Srila Prabhupada and still reaping the benefits of ISKCON's hijacking by those poisoners.

### **TRUTH COMMISSION OFFERS \$50,000 FOR INFO ON PRABHUPADA'S POISONERS**

On Oct. 5, 2017, Prabhupada Truth Commission released *"In Pursuit of Prabhupada's Poisoners,"* which announced the hunt for the poisoners and colluders. The film narrative:

*"But in all fairness, a last chance should be given to all ISKCON first and second tier leaders to disassociate yourselves from Srila Prabhupada's poisoners. Maybe you really did not believe that Srila Prabhupada could have been poisoned and maybe you thought it was necessary for the good of the institution to join in with the dishonest cover-up and the blocking of any real investigation into the matter. Maybe that's why you voted for or did not protest in 2000 the GBC declaration that there is no evidence at all to support Srila Prabhupada's poisoning. Maybe you really don't know anything about what happened in 1977. But hopefully, maybe, out of your duty as an ISKCON leader and as an obligation to Srila Prabhupada, you have now studied the evidence that has been clearly presented in our book and films, and you can appreciate that there IS scientific proof and no further doubt that, yes, Srila Prabhupada was poisoned, maliciously, homicidally, and practically 100% for certain by Tamal and his assistants. So here is the final chance of amnesty before the sugar cane field is burnt clean. All GBC members, ISKCON sannyasis, temple presidents, heads of ministries, deputies, regional secretaries, and other ISKCON managers: You have until the start of 2018 to publicly declare where you stand. Either declare that you are extremely concerned, if not convinced, about the evidence of Srila Prabhupada's poisoning and its ramifications and effects on the health and welfare of Srila Prabhupada's Krishna consciousness movement, or you will be marked as complicit in Srila Prabhupada's poisoning. For your own and everyone's good, you are highly advised to end your silence and complicity. Prabhupada Truth Commission, a private investigative body, on behalf of all concerned parties, hereby issues an ultimatum to an initial list of persons of interest and those possibly having*

relevant information in the matter of Srila Prabhupada's proven cadmium poisoning, namely: Bhakticharu Swami, Jayapataka Swami, Bhavananda das, Satadanya das, Satsvarupa Goswami, and Bir Krishna Swami: ...that by the start of 2018, you either agree publicly or privately that you are amenable to interviews, depositions, truth tests such as polygraph and voice stress analysis, and other measures in the pursuit of identifying those who poisoned Srila Prabhupada, or it will be clear that you are still a non-cooperator and have something to hide in this matter. [...] The hunt for exactly who was involved or who knows about Srila Prabhupada's poisoning... is now on. And since the truth always prevails, why not be open and truthful? Prabhupada Truth Commission hereby offers a reward of \$50,000 in cold hard cash- for information, testimonies, or documents that leads to the first felony conviction in a court of law related to Srila Prabhupada's death, including conspiracy to murder. Informants and information will be kept strictly confidential except to share with law enforcement agencies, who also will maintain confidentiality. Poisoners beware: How's it feel to have a price on your head? We're coming for you; so start sweating, and be careful what you say and do that might give yourself away or betray your dark secrets..."

## CHAPTER 171: AVOID THE OFFENDERS

(1) "Better associate with sense enjoyers for in this world there is no worse association than the dharmadvaji. The deceitful dharmadvajis accept the external signs of dharma with a desire to cheat the world, and to fulfill their crooked desires they cheat the foolish by helping them in their rascaldom. **Some of them become gurus and others become disciples**, and by trickery they accumulate wealth, women, false prestige and material assets. If one gives up the association of such crooked hypocrites, then he can honestly engage in devotional service. Honest worship is the only way to obtain Krishna's mercy." (Srila Bhaktivinoda Thakura: "Bhaktyaloka" Jana-Sanga p. 21) (2) "A devotee should have intelligence to know who is deviating. Surrender by your intelligence but don't surrender your intelligence." (SPL Bali Mardana 1974) (3) "The only duty of sadhus is to cut away all the accumulated wicked propensities of every individual. This alone is the causeless natural desire of all the sadhus. Worldly people possess a double nature. They express one kind of sentiment but internally cherish a different purpose. Moreover, they want to advertise this duplicity as a mark of liberalism or love of harmony. Those who are unwilling to show any duplicity, wish to be frank and straightforward, or in other words to exercise unambiguously the function of the soul; such really sincere persons are called sectarian and orthodox by those who practice duplicity. We will cultivate the society only of those who are straightforward. We will not keep company with any person who is not so. We must by all means avoid bad company. We are advised to keep at a distance of a hundred cubits from animals of the horned species. We should observe the same caution in regard to all insincere persons." ("Search For Truth" by Bhaktisiddhanta Sarasvati Thakur) (4) The poisoners who hijacked ISKCON used temptations, bribes, positions, threats, lies, etc to deviate enough ISKCON leaders to prevail with their colossal scam of appointed successor acharyas. We focus on the initial Ravanas and allow their followers a chance to rectify themselves.

### WE SHOULD NOT ASSOCIATE WITH THE OFFENDERS

"This is the root of the ISKCON offenses committed against Srila Prabhupada. They take everything from him but do not acknowledge his true position, his role in their lives, his living influence and shakti in raising them out of the modes and into Krishna consciousness. It is like an unfaithful wife who uses her legal husband to maintain her but then gives her time and affections to another man as though her husband were dead and gone. How much tolerance and patience does Srila Prabhupada have in these circumstances? When will Srila Prabhupada become disgusted and cut off such offenders?" (unknown)

Quotes which give good reason why one should not associate with offenders of Srila Prabhupada or those who participate in ISKCON's offensive unauthorised guru system: **(1) "If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down."** (CC Mad 19.157 purport) **(2) "When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaishnava, his devotional service is spoiled."** (CC Antya 3.213) **(3) SP:** ...So that separation... Crows will not like to live with the ducks and white swans. And white swans will not like to live with the crows. That is natural division. Birds of the same feather flock together. **Jagadish: And honest men don't like to associate with thieves and criminals. SP:** Yes, that is natural. We are not interested even with these daily newspapers. We are interested Bhagavad-gita. We don't keep any news. We know the dogs are barking. That's all. But that does not mean we have to mix with the dogs. **Jagadish:** If you know that someone is committing criminal activities, then if you associate with them, **you'll also become implicated. SP:** Yes. Sangat sanjayate kamah. (SPConv Jan. 11, 1977) **(4) "Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing. A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin."** (SBhag 10.44.9-10) **(5) "Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jati, 'of the same caste.' The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaishnava, or a devotee of Krishna, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard."** (SBhag 3.29.17 purport) **(6) "If ISKCON festivals attract people to ISKCON gurus, then to give support to an ISKCON which is superbly offensive to Prabhupada, this seems service of the offenders. Maybe there is lots of kirtan and books sold, but that should be done somewhere else, not for the benefit of cheaters. We already have seen that there is no way to change ISKCON, reform it; we tried for decades; we must rebuild it by separating ourselves and starting all over. Some are aiding and abetting the enemies of Srila Prabhupada out of sentimentality, out of soft hearts, like Arjuna did at the start of the Gita."** (Damaghosh das)

**(7) "It boils down to associating and working with like-minded devotees; each one of us must remain true to our convictions. It was Krishna's special mercy to be excommunicated from ISKCON in 1991. I am convinced I must totally boycott the deviated ISKCON for my own good, and work with others to rebuild Srila Prabhupada's mission. ISKCON is a dying branch. The remaining sincere members of ISKCON can be saved by leaving ISKCON and joining with Prabhupada Anugas to establish centers, preaching, book printing and selling. These two illusions will not help: I can mix with the supreme offenders and remain unaffected, or I have done my part and now let me retire and chant in peace."** (Nityananda das) **(8) "(...and many other Godbrothers are beloved friends, but my path is different. I am convinced ISKCON is terminally ill, with no hope for recovery, because it is filled with ambitious cheaters. I will have nothing to do with ISKCON, but will try to give hope and shelter to sincere devotees who want to follow Prabhupada strictly. I would rather die failing in this way than thrive in supporting the serious offenses against the shaktyavesha avatara, Srila Prabhupada."** (Narasimha das) **(9) "We should befriend and offer special respect to persons who are developed in Krishna consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Krishna consciousness, we should renounce their association. It is said by Visvanatha Cakravarti Thakura that even if one is a Vaishnava,**

if he is not of good character his company should be avoided, although he may be offered the respect of a Vaishnava.” (SBhag 3.29.16 purport) **(10)** “Srila Vishvanatha Chakravarti Thakura advises that a Vaishnava who is not of good character should be avoided. A Vaishnava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaishnava of the first order of good character. One may offer his respects to such a Vaishnava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaishnava who is in the mode of ignorance.” ( SBhag 3.29.8 purport)

### UTTAMA APARADHIS: SUPREME OFFENDERS

The demons want to obstruct the mission of the Lord and there is no doubt they have infiltrated ISKCON. “It is a fact however that the great sinister movement is within our society.” (SPL 1970) Those who have offended Srila Prabhupada by taking his place and seat, adulterating his books, disobeying his clear instructions, calling him dead and gone, they may be called *uttama aparadhis*, or supreme offenders. **(1)** “These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the supreme, who has clearly declared in the Bhagavad-gita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (BGita 16.19-20). Sri isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification.” (Iso 12) **(2)** “But we should not create such position, dangerous. It is already dangerous. Because Chaitanya Mahaprabhu was also very cautious about spiritual life. [...] Others may violate the laws, and so many sinful activities they are doing, but nobody takes very serious care. **But when a religious group or a sannyasi commits little offense, it is magnified a thousand times.**” (SPLecture Mar. 8, 1975)

### SRILA PRABHUPADA: ON STAYING SEPARATE

“But I was a rotten grhastha. I did not join any one of them. (laughs) I was rotting in my household life. That's all. But I was planning [...] how to make this. That was my desire from the very beginning, since I heard it. But I was never with them, either this party or that party. And Guru Maharaja also recommended [...] ‘When there will be need, he will do himself. There is no need of living with you. It is better to live apart from you.’ When I was recommended by Goswami Maharaja to live in the Matha, that ‘He is so nice.’ [...] He (Guru Maharaja) said ‘Yes, he is very expert. He can do. **So it is better to live apart from you.** And he will do everything when there is need.’ He said. I could not understand. Although I was apart from them, a grhastha.”

### BEING OSTRACIZED BY THE OFFENDERS IS A BLESSING

**QUESTION:** “Once we fully embrace that Srila Prabhupada is our current and direct link- there is no going back, and we will truly be on our own. We already have no association and no kirtan, no devotees with whom we can come together and speak like this with, really reveal our minds... this, openly accepting Srila Prabhupada as our current link, would cement that for us... Despite the fact that we've given a lot of energy to ISKCON over the years, we haven't received an invitation to the grand opening ceremony... Already we are seeing that there's a price to pay for taking this kind of stand.”

**DHIRA GOVINDA DAS:** “I'm sorry to hear that you're going through this difficult process of rejection. For sure, there is a price to pay. I've experienced that. Upton Sinclair once said, ‘It is difficult to get a man to understand something, when his salary depends upon his not understanding it!’ Salary can mean monetary reimbursement, or it could mean chapattis and a place to stay, or a sense of belonging, being approved of, not rejected, being treated as a member of the club. I have found that even if members of Srila Prabhupada's movement have an attachment to ‘spiritual’ things, like the kirtana, prasadam, or association, in places where the paradigm of ‘Srila Prabhupada is not available’ is present, overtly or subtly, it is practically impossible for them to genuinely grasp the principles of Srila Prabhupada as the direct and current link to the disciplic succession. So, in that sense, such rejection, as referred to above, is a great blessing, freeing us to serve Srila Prabhupada, without

*attachment to institutionalization that is for so many a barrier. I enthusiastically identify myself as an aspiring follower of Srila Prabhupada. I would be embarrassed to identify myself as a member of what is going in ISKCON, or to refer people there. I am definitely not prepared to support its culture of toxicity. Also, I've experienced that the more I distance myself from ISKCON, practice sadhana, and create association for sadhana, and engage in my services to Srila Prabhupada, apart from any connection with the corrupted institution, the more joyful and free I become. Those who came to Srila Prabhupada's movement outside of the corrupted ISKCON, they don't have twisted cognitive and emotional threads to untangle, in this area."*

### **DISTINGUISHING THE INNOCENT FROM AMONGST THE OFFENDERS**

Generally the innocent masses of devotees participating in ISKCON are bewildered by the pretenses of ISKCON misleaders and their mask of guru bhakti, the ruse and hoax that their ISKCON gurus are liberated, self-realized souls. If they are receptive, we can tactfully share the truths of ISKCON history and Srila Prabhupada's siddhanta. If not, we wish them well. However, an arm's length distance should be kept from the ISKCON offenders who have offended and exploited Srila Prabhupada, as is being done throughout ISKCON by its defective doctrines. Srila Prabhupada was livid with anger at some mayavadis who were speaking about Krishna being ultimately an impersonal force, later explaining it is a great insult to tell someone he has no body. Similarly, in ISKCON they adhere to the idea that Srila Prabhupada is dead and gone, which is a great insult and not at all true. For our own spiritual health, we must avoid these offenders and their mentality. One should similarly disregard and neglect those who are envious of a pure devotee like Srila Prabhupada.

**(1)** *"A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin."* (SBhag 10.44.10) **(2)** *"Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit."* (SBhag 10.74.40) **(3)** *"An intermediate or second-class devotee, called madhyama-adhikari, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead."* (SBhag 11.2.46) **(4)** *"The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the acharyas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses."* (SBhag 3.29.17) **(5)** *"The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaishnava, or a devotee of Krishna, if his character is not correctly representative, then he should be avoided."* (SBhag 3.29.17 purport)

However, even after good instructions, if one still does not have faith in Srila Prabhupada's instructions and wilfully disobeys those, the Bhagavad-gita reveals their fate. **(1)** *"But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next."* (BGita 4.40) **(2)** *"But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination."* (BGita 16.23)

### **HATE THE SIN NOT THE SINNER**

"Avoiding offenders" means to limit, without unnecessary animosity, the association and intimacy so not to be influenced or obligated through mutual dealings. The material world is an entanglement where one becomes entangled and compromised by love, business, society, and friendship. ISKCON misleaders, who are very contaminated with their cheating and exploiting innocent souls for their subtle material ambitions, should not be hated, but simply avoided. This advice also applies to the deviations of ISKCON leaders. **(1)** *"All these leaders, all these rascals, they are all rascals. At least you must know. You may behave gentlemanly. That is your duty. But you should know that he is a rascal number one. We don't hate anyone. Otherwise there will be no preaching. And Lord Jesus*

Christ said that you hate the disease, not the man who is suffering from disease. That is very nice. So we shall hate this influence of maya but not the man who is now under the influence. Then how we can preach? That is our business.” (SPLecture Apr. 4, 1972)

(2) “The highest truth is reality distinguished from illusion for the welfare of all...” (SBhag 1.1.2)

### UNITY IN DIVERSITY

Of course, just because another devotee does not perfectly agree with everything we think we have understood, does not mean that we should conclude they are offenders to the pure devotee. (1) “...In Krishna Consciousness there is variety but there is no discord. We may fight with one another on the point of serving but that is not a discord. We must stick to the service of the Lord very seriously and that will help us make progress...” (SPL Nov. 12, 1967) (2) “...individualism is the cause of personal misunderstanding. When such individualism is employed in the center of Krishna there is no harm even if there is personal misunderstanding. Personal misunderstanding exists even in the higher levels...” (SPL Nov. 18, 1967) (3) “...If you have any specific grievance, please let me know, but don't be disturbed by any sort of disagreement with your Godbrothers and sisters. Each and every living entity is an individual soul and as such disagreement is quite possible in our dealings with one another but we have to consider the central point of interest...” (SPL Jan. 15, 1968) (4) “...Of course, as individuals, we have sometimes disagreements, but that should be adjusted keeping our central attention to Krishna...” (SPL March 23, 1969) (5) “...So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking— but the difference is that their lacking, because they have given up everything to serve Krishna— money, jobs, reputation, wealth, big educations, everything— their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna...” (SPL Feb. 1972)

### CONCLUSION

For the sake of our own spiritual health, sincere followers of Srila Prabhupada must be careful to avoid the intimate association of those implicated in the severe offences taking place in corrupted ISKCON. We must avoid the offenders lest we become implicated or infected with their disease. Srila Prabhupada recommends we seek out like-minded devotees for company. Many devotees once part of the diseased institution were somehow extricated by Krishna's mercy. We must be cautious we do not again become compromised. “So it is very difficult. Therefore Chaitanya Mahaprabhu has given one line of Vaishnava behavior: *asat-sanga tyaga ei Vaishnava acara* [CC Mad 22.87]. Simply to give up these rascals' association. **The rascal means the Mayavadi, karmi, jnani, yogi, all they are rascals.** It is our open declaration. So we have to give up the company of these rascals. If we actually are serious about advancing in Krishna consciousness, we should not mix with them. We should not even invite them. Neither we shall take their foodstuff, accept their foodstuff.” (SPLecture 1973) Regarding guru offenses, Bhaktisiddhanta Saraswati states: “I do not want to see the faces of vile persons who criticize my Gurudeva, or who support those who criticize him. They are the cause of all inauspiciousness. May I never see the wicked face of that evil person who maligns the lotus feet of my Sri Gurudeva or anyone who countenances (supports) such a slanderer.” Live by principle, not in the shadows.

## CHAPTER 172: SINCERITY AND DUTY

(1) “This whole science is understood through service only. Everything becomes revealed. *Sevonmukhe hijihvadau svayam eva sphuraty adah* [BS 1.2.234]. Revelation. Everything is revelation. Unless one is very sincere servant, there is no revelation.” (SPLecture June 27, 1976) (2) “So, if you are strong enough to preach Krishna consciousness there, that is very good; that as long as you chant your 16 rounds and follow the four regulative principles, then you will get the strength. The process is that

you should memorize the purports of my books and then speak them in your own words. Do not adulterate or change anything. Then you will be the perfect preacher. You should also distribute our books as far as possible. If you do this sincerely, then you will be successful.” (SPL Janajanmadhih das Nov. 15, 1975) **(3)** “Most people prefer to believe that their leaders are just and fair, even in the face of evidence to the contrary, because once a citizen acknowledges the government under which he lives is lying and corrupt, the citizen has to choose what he or she will do about it. To take action in the face of corrupt government entails risks of harm to life and loved ones. To choose to do nothing is to surrender one’s self-image of standing for principles. Most people do not have the courage to face that choice. Hence, most propaganda is not designed to fool the critical thinker but only to give moral cowards an excuse not to think at all.” (Michael Rivero) **(4)** “So there is no possibility of cooperation with them [Gaudiya Math]. They are not after preaching but material gain and reputation and adoration. Otherwise, why they are non cooperating with me? Do not think or indulge in loose talks. Be careful always. Let us do our duty of propagation **sincerely and seriously on our own principles.**” (SPL Achyutananda Maharaja June 8, 1974)

### **SRILA PRABHUPADA ALSO FACED THE DILEMMA OF A DEVIATED INSTITUTION**

When Srila Prabhupada finally became free of his family obligations and was prepared to preach Bhaktisiddhanta’s mission in the West, he faced the prospect of how to fit into a broken, deviated Gaudiya Math. After coming to New York, he tried to get cooperation or assistance from Godbrothers in India, but failed, and then he carried on by himself. Similarly, we who accept understand ISKCON to be disobedient, deviated, and corrupt, are reluctant to participate in the institution that Srila Prabhupada created. So how do we serve Srila Prabhupada and his mission? **Somehow we must sincerely perform our spiritual duty by serving Srila Prabhupada in the best way we can.** The failure and disarray in the Gaudiya Math did not prevent Srila Prabhupada from doing wonders in service to his Guru Maharaja. Similarly the deviation and corruption in ISKCON does not prevent us from successfully serving Srila Prabhupada’s mission. Yes, it is a great shame and cause for sadness that his ISKCON institution was hijacked and is now in the control of bogus gurus, used as a criminal enterprise. However, we must somehow execute our duty to Srila Prabhupada. For the sincere disciple, there are no material obstacles to devotional service. Now, 45 years after Srila Prabhupada’s physical departure, growing numbers of followers of Srila Prabhupada have understood what happened to ISKCON and are finding alternatives to the corrupted ISKCON. Purity is the force, utility is the principle, books are the basis, and preaching is the essence. They are Prabhupada Anugas, and a fresh spiritual movement based on Srila Prabhupada’s vision and teachings is rising out of the ashes of the ruined ISKCON. These devotees are working together with enthusiasm to restore the Mission by hard work, sacrifice, austerity, and sincere endeavor.

If we choose to remain comfortable and make excuses why we cannot do much to save the situation, then we will lose a rare opportunity to greatly please Srila Prabhupada, and others will take that credit. There is no doubt that Lord Chaitanya’s mission will be successful by the sincere performance of duty by those implementing Srila Prabhupada’s instructions and directions. Srila Prabhupada was wonderfully aloof and determined to preach, even in the face of great opposition: “We have heard that Srila Prabhupada was dealt with similarly (harshly) by his Gaudiya Math Godbrothers. Indeed, two of his Godbrothers still alive today have informed us that Srila Prabhupada’s name was erased from the list of Gaudiya Math members by the manager at that time, a powerful, manipulative sannyasi who had received much personal association with Srila Bhaktisiddhanta.” (Remembering Srila Prabhupada, 1978, by Yasodanandana, Kailash Chandra, p. 27)

“This is amazingly sad truth about Srila Prabhupada’s poisoning. Kali yuga is raging inside and outside of Srila Prabhupada’s ISKCON. In regards to the poisoning their karma will come back full circle, that’s a fact. But what to do? I’m torn in many ways. Who am I? I can’t change them, but can only continue to serve Srila Prabhupada, the guru who, if you think of him, he is there. Serve the guru who is non-different from his mission, and pray we can defeat the crazy book changes so these books can

*fulfill his mission. I've seen 69 falldowns from their guru system, and the line to become guru is getting longer every year. I'll fight for Srila Prabhupada's original books to be re-established. I'm a fly and pray for the truth to prevail and this movement to be completely purified so that the mission to bestow benedictions upon all can be completed, Kali yuga gets cancelled, and the material world is liberated with no soul left behind." (Punyatama das, 2017)*

**COMMENTS:** What good will be 1000s of "temples" where the poisoners of the pure devotee, their collaborators and followers, and imposter conditioned soul gurus are worshipped instead of Srila Prabhupada? They cleverly use Srila Prabhupada as a gloss of bona fidity on their cheating charade.

### **LEARNING TO COOPERATE WILL BRING SUCCESS**

Srila Prabhupada always emphasized the importance of cooperation amongst his followers, as this would bring success in all transcendental endeavors. Since the Acharya's Mission has been undermined so much by the deviations since Srila Prabhupada's departure, cooperation is all the more essential. Amazingly, ISKCON is still surviving as an international organization, in spite of its serious internal weaknesses and anomalies, only because of the cooperation amongst its various guru camps. As Srila Prabhupada's original disciples were alienated and driven away from the society in the late 70's and 80's, they were forced to integrate again with the outside world and seek means and employment for maintaining their families. Without the support of temple morning programs and the association of devotees, Srila Prabhupada's disciples found themselves alone and they had to rebuild their lives as disenfranchised former ISKCON members. The cooperation in love and trust that Srila Prabhupada had inspired in them was no longer relevant in the cutthroat world of karmis. When the opportunity to cooperate with devotees sometimes arose, it was difficult. Disputed details, false ego, suspicion, bitterness, weakness and so on made it hard to work together. Where did the love and trust go? Would they be disappointed and hurt again, like when leaving ISKCON's chaos years earlier? Once burnt, twice shy. Devotees outside ISKCON had an uphill battle just to chant their rounds.

There are, as Srila Prabhupada clearly explains in Raja Vidya, great demons and demoniac forces on this planet Earth who oppose this Hare Krishna movement. We should not be naïve and think that it was an unfortunate accident that ISKCON went astray. These powerful enemies of Srila Prabhupada are a feature of maya, and sincere devotees must be strong to overcome the obstacles they meet while trying to "rectify the situation" of chaos that ensues after the Acharya disappears. ***This requires us to be fixed in our personal Krishna consciousness*** and to develop the skills and ability for cooperation with other like-minded devotees. Rather than focus on differences in details and dwell on a person's faults, we must learn to emphasize and utilize our commonalities with other devotees, and make sincere and deliberate efforts to work together. This will not be easy, but we know Srila Prabhupada wants us to cooperate together for his service and transcendental satisfaction. First of all, anyone who has accepted Srila Prabhupada as their direct inspiration in Krishna consciousness is to be seen as a brother or sister, and any differences between them should be seen as minor. Everyone will not think like I do, and we must see the love for Srila Prabhupada in our spiritual family, and we should try to encourage each other. Unfortunately, it seems that the independent, anti-authoritarian, and competitive mindset of many western devotees makes cooperation especially difficult. There are many ways to dovetail this mentality with working together for restoring Srila Prabhupada's mission. Patience, tolerance, compassion, humility, holding one's tongue, controlling the mind, senses and anger, and commitment to truly understand each other will enable cooperation and success. Following Srila Prabhupada's sadhana program helps us to develop these qualities. Pleasing Srila Prabhupada begins with chanting 16 rounds daily, following the four basic rules, studying his books regularly, associating with likeminded devotees, and worshipping the Lord's deity. Thus purified and spiritually-minded, we will be able to cooperate together. Otherwise quarrels and negative emotions may prevail. Over the last four decades, devotees outside of ISKCON have experienced many disappointments in trying to cooperate together, even in simple things like a morning program or weekly kirtans. But we must not be discouraged. Who said this was going to be easy?



**TEXT:** "O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her." **PURPORT:** Whenever an acharya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gita... It is the acharya's duty to spread a bona fide religious system... Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to **introduce unauthorized principles** in the name of so-called swamis, yogis, philanthropists, welfare workers and so on... The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. **The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master.** At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Krishna consciousness movement is started to save the world from irreligious principles. **Everyone should cooperate with this movement** in order to bring about actual peace and happiness in the world." (SBhag 4.28.48)

### TESTIMONIES: FROM THE HEART

"To take a firm stand for the truth and against cheating is not possible for all persons, for whatever reasons. It is always the "extremists," the hardcore revolutionaries that bring about the major changes, not those who mix with the corrupted order. We need a major change, not another wishy washy so-called partial reform. Everyone will choose to work in their own way, that's what always happens, good luck to the accommodaters, we will see eventually if it does anything to restore Prabhupada's mission. I like the comparison to the Gaudiya Math- Prabhupada severely warned us not to associate with his Godbrothers lest we become confused and then we are finished, and ISKCON has deviated in an almost carbon copy manner, so how can we associate with ISKCON people? Why risk becoming confused? Why support in any way an ISKCON that is severely offending Srila Prabhupada? If it is not clear yet that ISKCON leaders are all rascals who have cheated on the guru and poison issues to continue their guru business, then it will never be clear. It requires a certain clarity of intelligence to understand these basic things, and association with ISKCON is very detrimental to clarity of consciousness and intelligence, just like it is to eat food cooked by karmis." (Narasimha das, 2017)

"Writing on the truth of the situation is necessary for success. Establishing centers, farms, printing unchanged books, counseling devotees on quitting bad association, giving friendship, shelter or encouragement to recruit more soldiers for the war, using our wealth and time productively... We should make plans and allies who are of the same mind. Find them, befriend them, work to restore the mission. Emphasize our commonalities, not our minute differences." (Naveen Krishna das, 2018)

"The big war lies ahead of us. We must gather the devotees to fight against the cheaters while simultaneously rebuilding the mission. We must use our TIME, MONEY, INTELLIGENCE, all our assets to help Srila Prabhupada save his mission, not to remain comfortable and alone, safe. Prabhupada's mission is in great danger of extinction. Who will help him? Prabhupada is calling to us to be loyal, stand up for him and do whatever we each can to set things right, to restore order amidst the chaos brought upon us by ambitious pretenders who stole His Divine Grace's accomplishments and squandered his hard work." (Nityasiddha das)

"Sometimes Srila Prabhupada's followers, having experienced 'everything that can happen, has happened' during years of association with ISKCON, become cynical about chances of positive change in ISKCON. We may think, what's the use of restoring ISKCON? Very difficult to recreate the authority of the original ISKCON. It's the Humpty Dumpty syndrome. Once fallen off the wall, hard to put it back together. Nor do I find much in Srila Prabhupada's books that reforming or recreating ISKCON-like institutions is a foremost duty for His disciples. Local preaching using Srila Prabhupada's books is the basis." (Narasimha das, 2016)

Some will find they have opportunities to restore the original ISKCON or assist those still trapped inside that corrupted institution. Others will not, but find opportunities to preach Krishna

consciousness locally, independent of ISKCON. One or the other... but please do something positive to help Srila Prabhupada. We should just do our duty sincerely to please Srila Prabhupada.

### **APOLOGIES FROM FORMER PARTICIPANTS IN ISKCON CORRUPTION**

For those who were once a part of ISKCON's corruption by supporting the unauthorised gurus' exploitation of Srila Prabhupada's assets, by misdirecting devotees to take shelter of conditioned souls, and who regret this past, a simple apology can be amazingly healing. E.g., Balarama das in Australia was part of Bhavananda's regime for years; he wrote in 2012: *"Dear devotees: I, out of ignorance and being a neophyte myself, helped in the continuation of the false GBC created zonal acharya system by also promoting the original 11 ritviks as initiating gurus, as they received worship only reserved for the nitya-siddha mahabhagawata. For my part in this I offer my sincere apologies to all devotees during the late 70's and 80's who came to the temple where I was in charge, and who were unfortunately misdirected and may have spiritually suffered."*

Balarama das also made personal apologies to many individual devotees and his life is now dedicated to promoting the truth of what Srila Prabhupada taught us. By these sincere apologies and working together for Srila Prabhupada, we can remove the deviated GBC and restore/rebuild ISKCON.

### **SRILA PRABHUPADA MADE ORDER OUT OF CHAOS**

*"Sri Bhaktisiddhanta Saraswati Goswami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Chaitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way –in a helpless way –but due to the spiritual force of the order of the supreme authority, this movement has become successful."* (CC Adi 7.95 purport)

*"Such disagreement among the disciples of one acharya is also found among the members of the Gaudiya Matha. In the beginning, during the presence of [...] Bhaktisiddhanta Saraswati Thakura Prabhupada, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhanta Saraswati Thakura, but another group created their own concoction about executing his desires. Bhaktisiddhanta Saraswati Thakur, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acharya. But just after his passing away his leading secretaries made plans, without authority, to occupy the post of acharya, and they split in two factions over who the next acharya would be. Consequently, both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Matha, the two unauthorized factions began litigation that is still going on after forty years with no decision. Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gaudiya Matha institution, stopped the preaching work, we took up the mission of Bhaktisiddhanta Saraswati Thakura and Bhaktivinode Thakura to preach the cult of Chaitanya Mahaprabhu all over the world, under the protection of all the predecessor acharyas, and we find that our humble attempt has been successful..."* (CC Adi 12.8 purport)

The similarities are striking and remarkable between the histories of Gaudiya Math and ISKCON. Much is to be learned from the above purport. The parallels serve as practical guidance for the situation today in the Hare Krishna Movement. We must perform our duty sincerely, following Srila Prabhupada's instructions without deviation. **(1)** *"Do not be depressed. All along my godbrothers gave me only depression, repression, compression- but I continued strong in my duty. So never mind there is some discouragement, continue with your work in full enthusiastic Krishna Consciousness attitude of service."* (SPL Gurudas Aug. 29, 1972) **(2)** *"Anyway, the business which we have taken to work together is neither your business nor my business as far we are personally concerned, but it is the*

business of Lord Chaitanya and His bona fide servants like my Guru Maharaja. Therefore it is the duty of all of us to execute it as nicely as far as possible within our capacity. In other words, we shall just try to discharge our responsible duties faithfully and seriously, then all facilities will come for our help." (SPL Jan. 1, 1970) (3) "We cannot stop this movement. It is actually a fight against Maya. So Maya may also sometimes cause casualties in our camp. So, we must only thank Krishna and seriously dedicate everything for Him." (SPL June 14, 1973)

## CHAPTER 173: LOVE AND TRUST

*"The days of love and trust are now gone. Sadly this is so." (Jnanagamyas das, 2001)*

(1) "I can only suggest, and wherever possible that can be applied, but **I do not force anyone**. After all, you are working so hard to please Krishna only out of love for me, so there can be no question of force if love is there. **We should not ever try to force anyone** or reduce our Society to an impersonal business exchange. This will kill everything. Our only purpose in every endeavor is simply to make advancement in spiritual life or in pleasing Krishna." (SPL Apr. 9, 1972) (2) "You have got some bit of love for me, therefore you carry my order. Otherwise it is not possible. And I cannot also. You are foreigners. You are Americans. I came from another country, I have no account. I cannot also order you: 'You must do it, otherwise I will chastise you.' Because there is love. It is a connection of love. I can also become bold enough to chastise you, but you also, in whatever condition, **you carry my order due to the basic principle of love**. And our whole philosophy is love. We are just trying to learn how to love Krishna, that's all. So without the basic principle of love, these things cannot be conceived." (Dialectic Spiritualism, Ch. 7) (3) "The whole system was that. **Love exchange**. I give you some service; you give me something out of your love. *dadati pratigrhñati*. Love means six symptoms. I give you something, you give me something. I give you something for eating, you also give me something for eating. [...]. If I am in trouble, I express my open mind before you, and you also try to help me. These are the six signs of love. That is Vedic civilization. Everything exchange of love. No business, mercantile." (SPLecture June 22, 1972) (4) "Differences should be discussed openly amongst ourselves, not secret meetings. We are Vaishnava devotees, not politicians. So these things must be stopped, plotting." (SPL Nityananda Nov. 25, 1972) (5) "Regarding your question should force be used on children, no, **there shall be no forcing** the children to do anything. Child should not be forced. This is all nonsense. Who has devised these things? If we want them to become great devotees, then **we must educate the children with love**, not in a negative way." (SPL Dec. 10, 1972) (6) "Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. [...] *chadiya vaisnava-seva nistara payeche keba*: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind." (CC Mad 10.67 purport) (7) "Preaching is our first-class engagement, including sankirtana party, selling books, speaking, like that. But if for some reason a devotee is unable to do these things, then I say that they are allowed to live outside and work as a concession. **Our service for Krishna is voluntary and can never be forced**. And whatever position in life one holds he can serve Krishna in that way." (SPL Vamanadeva Dec. 8, 1971) (8) "Of course, **our serving Krishna is voluntary affair**, so what can I say? If you think that is the best choice, I must agree, otherwise you might go away altogether." (SPL 1972)

(9) "So the future of this Krishna consciousness movement is very bright [...] our leaders shall be **careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary**. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. That is the art of management: to draw out spontaneous loving spirit of sacrificing some energy for Krishna. But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after

comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles--**Krishna Consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy.**" (SPL Karandhar Dec. 22, 1972) **(10)** "Try to pacify him if he is offended. **Everyone comes to us to offer voluntary service, so amongst ourselves there must be good behavior.** One may not feel sorry. So the leaders must take precautions as far as possible. (SPL Acyutananda Nov. 1, 1973) **(11)** "...both of you had some hot conversation on the points of management, but I request both of you not to become agitated on any controversial point. A Vaishnava is supposed to be more tolerant than the tree and more forbearing than the grass. Besides that we have taken a great mission of the cult of Sri Chaitanya Mahaprabhu, so everything should be done very diligently and soberly so that our missionary activity may not be hampered. **All of our members are giving voluntary service, so they should always be encouraged in their service attitude.**" (SPL Bali Mardan Aug. 14, 1974) **(12)** "**Our movement is based on love and trust, so if we do not co-operate, then how is that love and trust? Follow all of the rules and regulations very strictly without deviation, chant 16 rounds, attend class and mangala arati and then everything will be alright.** (SPL Krishnavesa Jan. 16, 1975) **(13)** "You all should co-operate and then things will go on very nicely. We should not bring in politics. That is a very nasty thing." (SPL Sukadeva Sept. 18, 1975) **(14)** "...there is some disturbance among you, but that is not to be taken very seriously. Real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. **Fighting amongst ourselves is not at all good,** but if our preaching work is neglected, or if we fall down in following the regulative principles such as rising before four, chanting 16 rounds [...] then maya will enter and spoil everything. [...] **We should not criticize each other, as Vaishnavas, because there is fault in everyone** and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. [...] otherwise the whole thing is doomed if we simply go on fighting over some small thing. **So try to organize things and preach together in this spirit, and that will please me very, very much.**" (SPL Madhumangala Nov. 18, 1972)

**(15)** "We are giving Krishna consciousness. That is loving, real loving. We are giving him eternal life, eternal bliss. Unless we love them, why we are taking so much trouble? The preacher must love the people. Otherwise why he is taking? He can do it for himself at home. Why he is taking so much trouble? Why in eighty years old I have come here if I do not love? So who can love better than a preacher?" (SPConv May 17, 1975) **(16)** "...why you big leaders do not understand it? You should take it to heart as a guiding principle that somehow or other we always please Krishna by doing what is practical and necessary, according to time and place. Not that we should be whimsical. But one test is that all the devotees should be satisfied. They have given their lives to Krishna, so we should see they are always happy. **Their service is voluntary.** It is not that we can force anyone to do anything. If we do they will go away and that is a great loss. Everyone must be encouraged to do what he likes to do for Krishna..." (SPL Nov. 20, 1971) **(17)** "Brahmana means perfect gentleman. A rogue, thief, cannot become brahmana. Brahmana is perfect gentleman. Who feels for others, that is gentleman. Who does not feel for others, for his sense gratification, he is a rogue." (SPConv Apr. 9, 1976)

**(18)** "Affection for God-brothers is nice, it is a good sign. Affection for God-brothers as well as for all other living entities, even they are not God-brothers, these signs are seen in the advanced devotees." (SPL July 29, 1968) **(19)** "Our philosophy is to educate people how to love God. That is real religion. Sa vai pumsam [...]. That is first-class religion which teaches the follower how to love God. And as soon he becomes a lover of God... Just like I am Indian, but I have come to western countries to teach love of God. It is not that I am satisfied only in myself that I love God [...] But due to my love to God I love others also, because I am trying to teach them to love God, the same philosophy. So if people take seriously this movement, how to love God, then human society will be first-rate." (SPConv Sept. 5, 1971) **(20)** "You cannot survive without my mercy and I cannot survive without your mercy. It

*is reciprocal. This mutual dependence is based on love -Krishna Consciousness."* (SPL Jan. 22, 1976) **(21)** *"...children should not be beaten at all, that I have told. [...] If a child is trained properly in Krishna Consciousness, he will never go away. That means he must have two things, love and education. So if there is beating of child, that will be difficult for him to accept in loving spirit, and when he is old enough he may want to go away- that is the danger. So why these things are going on -marching and chanting japa, insufficient milk, too strict enforcement of time schedules, hitting the small children? Why these things are being imposed? [...] They should run and play when they are small children, not forced to chant japa, that is not the way."* (SPL Nov. 18, 1972) **(22)** *"Now all my disciples must work combinedly and with cooperation to spread this Sankirtana Movement. If you cannot work together then my work is stopped up. Our Society is like one big family and **our relationships should be based on love and trust.** We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your Godbrothers."* (SPL Upendra Aug. 6, 1970)

### **HOW THE GBC WENT TO THE DARK SIDE BY USING FORCE**

When the desire to eliminate Srila Prabhupada arose in the hearts of key senior men, and they decided to poison him to quicken his departure so they could take his place, these men resorted to secretive force to fulfill their private ambitions. Contrary to their ardent claims of love of Srila Prabhupada, some of them, undoubtedly headed by Tamal (Ch. 74), were very envious and made plans for a gurujacking of the movement (Part 11). Thus the love and trust that Srila Prabhupada had nurtured in his society was also poisoned, and the deviant GBC from 1978 onwards has increasingly employed force and distrust to maintain its control. This leads to the ISKCON membership's loyalty being increasingly superficial and fear-based, not love-based.

The GBC deviations increased exponentially after the poisoning, and the guru disease of DADS spread throughout the institution. Schisms, devotee abuse, dissatisfaction, defections, and spiritual catastrophe with falling bogus gurus gradually eroding Srila Prabhupada's mood of love and trust. Party spirit and legal institutional controls became the new leadership methodology. ISKCON became a church with corporate and legalistic bureaucracy; the GBC-gurus became the power-elite. The underlying society-wide principle was the facilitation of guru franchises. Under the façade of paying lip service to Srila Prabhupada's greatness and glories, it is just a guru business, as Sulochan das wrote in 1984. Due to innumerable deviations and mismanagement, while 90% of the institution's energy goes to the unauthorised gurus' competitive canvassing and building of separate, franchised kingdoms, many structural weaknesses have developed to further sap ISKCON strength and purity. Opportunism by the Gaudiya Math have also thinned the ranks of ISKCON members. Discord amongst various factions developed in confusion of philosophy and siddhanta. ISKCON responded with excommunication, fear-mongering, repression, heavy-handedness, intimidation, and outright lies. Internal discord came from the 100+ competing gurus who all smiled in public. The pretenses of harmony has caused corrosion of love and trust amongst Srila Prabhupada's followers. Some devotees remember the days of "love and trust" before Srila Prabhupada departed, but today, after ISKCON has been so devastated, this term means little except as a ploy to exploit or cheat others.

### **WITHOUT TOTAL LEGAL CONTROL BY THE GBC, WHAT MIGHT HAPPEN?**

In the famous 1972 "decentralize" letter to Karandhar das we see Srila Prabhupada never wanted the authority structure of ISKCON to be centralized and corporatized. ISKCON was not to become a bureaucratic organization where each is beholden to one's boss by legal controls. Each temple should remain independent. Would that risk the danger of some temples deviating or separating from ISKCON? There is the history of Sai (SiddhaSvarupananda) and his followers in Hawaii who developed deep animosities for the ISKCON GBC and leaders with disagreements over book distribution methods and GBC authority. Srila Prabhupada consistently maintained his instructions regarding shaved heads, chanting 16 rounds, and the four basic regulations, but ultimately he encouraged Siddha's group, **even if separate from ISKCON**, as long as they followed his basic instructions. **He never rejected them nor initiated legal measures to control their properties or bank**

**accounts.** Sai's group fully disaffiliated from ISKCON in 1977, and 45 years later they still have kirtans, Srila Prabhupada's unchanged books, Sunday feasts, and follow the basic principles. *What Is The Difficulty* (p. 78-9): "By 1975, Siddha already had a splinter group, the first one in ISKCON. The tendency to be separate was there from the start. When Siddha came, he already had a following. Srila Prabhupada always tried to get them to cooperate with the GBC but knew they wouldn't. Therefore he gave them sufficient opportunity to get his personal association and instructions... Srila Prabhupada invited them both [Tusta Krishna as well] to travel with him in India... Srila Prabhupada... wanted them [Siddha's group] to be fixed up in Krishna consciousness so that they could help spread Lord Chaitanya's movement, **even if they were going to do it independently.**"

Govinda dasi, an original Hawaii devotee: "Siddhasvaraupa's preaching is as authentic as anybody else who teaches people to chant Hare Krishna, read Prabhupada's books, and follow the regulative principles. I think Prabhupada sees little difference. It's the sincerity of heart that matters, the bhakti. During his fire sacrifice initiation, he was given sannyas, Srila Prabhupada said that he is a siddha yogi who has come from Siddha Loka to preach Lord Chaitanya's movement here. As he was so charismatic, many godbrothers became jealous and he was more or less forced to leave the political institution part of ISKCON. But he never left Srila Prabhupada's ISKCON, his Vahana for preaching on this planet, in this universe. I think there is a misconception that ISKCON is a mundane corporation, a group of managers, which may exist in temporary space, however, the real ISKCON is completely spiritual, and is Srila Prabhupada's creation. Look at the fruit of Siddhasvarupa's preaching work. He has students all over the world, a thriving movement in Hawaii, gurukulas in the Phillipines, and they read Prabhupada's original books and chant Hare Krishna, and most of them follow very strictly. Their society is less 'Indianized' because Siddha knows how to preach in the West. Look at Tulsi Gabbard, who was a US congresswoman/presidential candidate glorifying Lord Krishna on TV and YouTube. She met with India's PM Modi many times, and even helped get the visa restrictions eased. She was trained and protected her whole life by her parents who are Siddha's followers. (Her father is a state senator in Hawaii.). Siddhasvarupa did gradually 'clean up' the long hair hippy types, yogi types. A memoir by Abhiram das describes how Siddha wrote Prabhupada a letter, saying, 'Please bless me and remember me sometimes.' Abhiram was reading the letter to Prabhupada, who had tears coming down his cheeks: 'I am always remembering him.'"

Of course, on the plea of avoiding the "loss" of a temple or two (which could surely be brought back over time with nice preaching and careful attention to excellence in devotee relations), the GBC has created a gurocracy where there are no more independent temples nor free thinking devotees engaged in voluntary service. **Only by salaries, the allure of becoming a guru, and by force does ISKCON go on today.** Salaried temple presidents will agree to all GBC stipulations. E.g., New Vrindaban was expelled in 1987 for deviant leadership, but returned to ISKCON by 1994 as the deviations self-corrected. If ISKCON, with clean hands, had preached nicely about Kirtanananda's deviations, most would have rejected him for ISKCON. Corporate control is not what Srila Prabhupada had in mind when he designed a management system for ISKCON; it is not a viable manner in which to manage a spiritual organization. We should have more faith in Srila Prabhupada's vision and design for ISKCON. Our own culturally-conditioned and modern ideas of unnecessary bureaucracy and centralization should not push aside Srila Prabhupada's perfect organizational plans and instructions.

If a temple develops by its own strength, then the organization does not lose any investment if that chapter were to disaffiliate later. The properties should already be protected by trustees as per the DOM and "Urgent Notice" of 1974, so a disaffiliating chapter would mean only a loss of some members who would relocate elsewhere. This happened in Christchurch, New Zealand when the temple president defected with many temple devotees due to disagreement with ISKCON guru policies. Consciousness cannot be changed by force and legalities. Krishna consciousness is ultimately a voluntary surrendering process. The capitalist organizational model of top-down legal control ready for every contingency may be the modus operandi for global elitists and other materialists, but it is not

the path that Srila Prabhupada wanted for his mission. Srila Prabhupada wanted the training of independently thoughtful leaders and managers, having the freedom to make mistakes if not able to take advice from guiding leaders. Some devotees may not learn right away, but most would come back to a clean ISKCON in due course of time, by love, and not by force.

### INFIGHTING AND QUARRELLING SHOULD BE TRANSCENDED

Increasingly we see the Hare Krishna movement being divided into alienated camps who are wary, distrustful, and unfriendly with the other camps. Civility and Vaishnava etiquette is lost to name calling, ridicule, unnecessary criticisms, even violence. "Devotees" want others with whom they disagree to be shamed and discredited. Insinuations of various improprieties are widespread even with no evidence. Meanwhile the GBC simply ignores all criticism of itself and discontent in its members, pretending all is well. Rational debate and fair discussion is replaced by condescending attitudes and sectarianism, then walking away in a show of righteous disgust. Innumerable previous participants now reject ISKCON and its leaders, having been abused, disappointed, neglected, cheated, or handled roughly.

**(1)** *"Best not to presume someone's ideology and go on attack mode. That is not istagoshti or friendly threadbare discussion. Just present the complete philosophy as it applies to a certain factual situation; in this case those connected to the Ravana Iskcon and hoping and trying to connect with Srila Prabhupada and his mission all over the world where Iskcon dominates. That is the philosophy that applies to these people, whether they are kids, life members, congregation, sometimes visitors, or misguided temple devotees."* (Naveen Krishna das) **(2)** *"This is the pin pointed question to address the complicated reality of devotees out there, which is not black and white. The answer obviously depends upon the relationship of each devotee with Srila Prabhupada in that camp. To say that many innocent devotees who are ignorant of being cheated and have gone to ISKCON gurus, but hear from Srila Prabhupada and read his books, that they will lose their direct connection with Srila Prabhupada and will get no spiritual benefit just because they have an imposter, so called guru- is perhaps fanatical. **To whatever degree** of genuine faith, devotion and love anyone has directly for Srila Prabhupada and chants 16 rounds he will benefit. That benefit may be lost due to association with offenses in corrupted ISKCON. It is a bag of mixed fruits for them, which we are not interested in. Many quotes that are often used show how different types of devotees with different types of Prabhupada consciousness can benefit or even go to hell. That discussion will make sense. To say all of them will go to hell is total misunderstanding of the philosophy Srila Prabhupada taught us. How can all the benefits of their different degrees of genuine faith in Srila Prabhupada be nullified because they are being cheated by bogus leaders who do not have the power to counter the spiritual mercy Srila Prabhupada bestows in heart to heart relationships with devotees who take him as siksha guru and who worship him in daily guru puja. The poison given to them will not counter everything one receives from Srila Prabhupada for his direct devotion and connection with him. That there are demons in the movement does not mean all in the physical institution are demons. Srila Prabhupada will find ways to pull out his genuine bhaktas from that association just as he did for the Bangalore group of devotees.*

*"I feel clearly even now that Srila Prabhupada is watching and is in control of ISKCON with many independent thinking agents that will rise up in time. Again, there are different types of devotee consciousness vis a vis Srila Prabhupada out there. Just like Krishna, Srila Prabhupada will reciprocate with each soul as they surrender to him. ISKCON camp is also his movement though deviant. We may not associate with them but we cannot know if Srila Prabhupada has abandoned ISKCON entirely. Time will tell. Srila Prabhupada wisely introduced structural practices (like his daily worship) that it is impossible for ISKCON gurus to insulate their flock completely from Srila Prabhupada. Over the years by the Lord's arrangements they had to formally declare the direct siksha connection with Prabhupada. One cannot stop the rising Sun."* (Madhu Pandit das)

**(3)** *"After settling in Oregon with Dinatarine, Srila Prabhupada, while pronouncing us 'independent' to a concerned Godbrother, also twice rebuked us when we approached him to leave.*

*'You westerners are so restless,' he admonished. 'Why can't you remain in the same place? Stay where you are.' We questioned, 'But they are saying that if we aren't in ISKCON, we lose your blessings and cannot make advancement.' Prabhupada replied, 'ISKCON is where you are chanting the holy name—that is ISKCON.' We rejoined: 'They are saying we don't have any association here and are therefore in maya.' He replied: 'Association can be two or two hundred. If you are two and compatible, you can become perfect in Krishna consciousness. If you are 200 and are not, then no one will make advancement.'"* (Unalloyed Devotion, Yamuna dasi)

#### **TRUSTING THE SANNYASIS (by unknown)**

*"Sannyasis must not interact with women. Srila Prabhupada did not even spend time alone with his old, fat sister, just to set the example for us. Sannyasis should not be managers. When somebody wants to become guru or sannyasi, this is suspicious. The very desire to be a guru or sannyasi can itself be a disqualification. Sannyas is not necessary to preach, so what is the motivation? Many have misunderstood the position of sannyas. Today, a successful sannyasi in ISKCON has more power, fame, adoration, prestige and less accountability than most karmi prime ministers. No wonder everyone wants to join the club. A successful swami can have a fabulous career full of material benefits. Where is the austere madhukari (daily begging for food), the traditional role of a sannyasi? To uplift the consciousness of society, a sannyasi must renounce worldly possessions and travel, his duty being to serve society, not to be served. No sannyasi should have a personal bank account. Is it appropriate that sannyasis have millions of dollars? Sannyas should be defined properly. Candidates should donate their personal money to the society, and walk into the sannyas asrama completely dependant on Krishna and the Vaishnavas. Fewer would rush to get on board, and the relationship between the sannyasis and the rest of the Vaishnava community would be much more friendly and respectful. Money and political power is better placed with grihastas without vested interests: devotees who are spiritually, financially and morally accomplished, with a proven track record."*

#### **BRING BACK THE LOVE AND TRUST**

Srila Prabhupada arranged for property trustees on all ISKCON fixed real estate to protect them from mismanagement, such as unnecessary mortgages or sales. He required oaths of allegiance to himself and his teachings from all leaders. He gave the DOM, the July 9 Directive, his Final Will. He gave us his voluminous teachings in books, letters, recorded conversations and lectures. He inspired his disciples and followers with his policy of love and trust, voluntary service, and independent thinking. He did not initiate lawsuits against Siddha Svarupananda or require oaths of allegiance to the GBC's future deviant policies, nor did he ask that the GBC be the legal beneficial owners of the temples as they now are. He did not ask that devotees blindly accept future GBC ecclesiastic edicts, nor did he nullify the principle of elections of temple presidents by local members, and the GBC by temple presidents (albeit with some minor clarifications). These things would have run counter to his way of inspiring voluntary participation and attracting loving surrender to his instructions and divine mercy. ***If ISKCON, locally or globally, returns to Srila Prabhupada's mood of love and trust, there will be no need for the force, fear, lies, and repression that exists in ISKCON today.*** The GBC have found these things necessary because they promote deviant policies that can only survive through an administration of threats, bribery, corruption, and force. These deviancies must be cleared away (Ch. 165).

There is no need of fear, intimidation, repression, or forcing any siddhanta or interpretation upon anyone. Krishna consciousness is voluntary, and it is based on love of Srila Prabhupada and Lord Krishna.

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## **CHAPTER 174: BRING BACK THE DEVOTEES**



(1) "Everyone should be friendly for the service of the Lord. Everyone should praise another's service to the Lord and not be proud of his own service. This is the way of Vaishnava thinking, Vaikuntha thinking. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuntha planets the service of another servant is appreciated, not condemned. This is Vaikuntha competition. There is no question of enmity between servants. Everyone should be allowed to render service to the Lord to his best ability, and everyone should appreciate the service of others. Such are the activities of Vaikuntha. Since everyone is a servant, everyone is on the same platform and is allowed to serve the Lord according to his ability." (SBhag 7.5.12 purport) (2) "We can reject anyone, that is very easy, but to reform him that requires great skill and tact and if you can reform him by kind words and dealings that is best." (SPL Madhudvisa Aug. 24, 1972) (3) "Our policy should be to keep members as much as possible. We should not flatly say 'You must leave'. That is not our policy." (SPL Jayapataka Dec. 8, 1969) (4) "It is our purpose to respiritualize the whole world, socially and politically. Of course, this is just our ideal. At least if we individually take up this respiritualization process, our lives become perfect." (unknown devotee)

### **SRILA PRABHUPADA'S GREAT LOVE AND COMPASSION**

(1) "I personally observed that Srila Prabhupada would always try to engage all his Godbrothers. Even Puri Maharaja told me that Prabhupada wanted him to go to America with him on the boat. He's a Vaishnava. No devotee wants to be alone. We are all Krishna's servants, part of the spiritual family. So I asked Puri Maharaja why he didn't go. He said he thought about it many times and finally concluded that Krishna must have wanted Prabhupada to take all the credit. In 1975, Srila Prabhupada wanted to go to the Big Island of Hawaii. There was a farm that the temple owned. [But] That wasn't his motive to go there. He didn't care about this farm. So just Prabhupada and I got on a plane to the Big Island. When we landed, Narasimha das who was in charge of the temple farm property came to take us there. But Prabhupada said to me, 'Where's Gaurasundar?' I said that I don't know, that he's got some farm with some goats or something. Prabhupada said, 'Can we find out?' Later I gave Prabhupada a massage and I asked him, 'Why are you after this Gaurasundar?' And he said, 'I like that rascal.' Two weeks later Gaurasundar showed up in the Honolulu temple while Srila Prabhupada was still there. He had heard that Prabhupada was looking for him. I snuck up to the room to hear their conversation. Prabhupada was sitting out on the veranda area [and] with tears in his eyes, said, 'Why have you left? What did I do, it must be me. I cannot figure out what you have done wrong. It has to be me. Please forgive me'. Prabhupada was crying and begging him to please come back. Now, today's GBC, do they want anybody to come back? Do they care? Prabhupada was crying for this one devotee, blaming himself that he had left. This is a Vaishnava. He is only thinking what he can do. 'I must have made some aparadha', Prabhupada said, 'Please forgive my offenses' and the tears came out of his eyes. When I saw this my faith increased. I understood what is a real devotee [...] So my advice to this present GBC, 'Go get the Godbrothers,' with a straw in your teeth. They are not envious. That will please Srila Prabhupada very much." (Gurukripa das, 2010) (2) "Our only tie is love of Godhead. It should be our definite policy that nobody is ill-treated that he may go away. We recruit a person to join us after spending gallons of blood. Everyone comes for reformation, you cannot expect everyone to be perfect, rather it is our duty to make everyone perfect as far as possible. So we shall be very much cautious and careful in this matter." (SPL Tamal Aug. 23, 1973)

### **WE ARE SRILA PRABHUPADA'S FAMILY**

All the followers of Srila Prabhupada are members of one spiritual family. We will eventually go back to Godhead and live with our divine master and assist him in his pure devotional service to Lord Krishna. We are closely related as Godbrothers and Godsisters. There should be no envy, party spirit, rivalry, just lots of kirtan. E.g., there are four different but bona fide Vaishnava sampradayas: although there are significant differences in rituals, names, culture, etc, all those in one sampradaya highly respect those in the other sampardayas, because they are all closely related in philosophy and practices. Srila Prabhupada stated: "All the sampradayas are related with one another because the

conclusion is the same: that Lord Krishna is the Supreme Personality of Godhead and the living entities are His eternal servants.” (SPL Nityananda das Nov. 12, 1971) Similarly, the **heart-initiated disciples of Srila Prabhupada**, who are in the millions on this planet alone, should not quarrel over details. With a proper leadership, the Hare Krishna movement will inspire devotees to work together, love each other, and cooperate. Differences will be respectfully and appropriately discussed and tolerated, if this one basic principle is accepted: Srila Prabhupada’s instructions and teachings are our life and soul, we need not change them, deviate from them, add to them, falsely interpret them, or neglect them.

### **EVERYONE WILL COME TO SRILA PRABHUPADA ON THEIR OWN**

Srila Prabhupada’s books and vani are so powerful and perfect that practically nothing in contradiction can stand before them. All the deviations in the mission are gradually being understood and exposed for what they are- but only by those who seriously study Srila Prabhupada’s teachings, which have the mystical, spiritual potency to dissolve all illusory energies and coverings over the soul’s original Krishna consciousness. There is an interesting phenomenon: the evolution of devotees in Srila Prabhupada’s influence: *“Madhu Pandit at Bangalore ISKCON told me that once an ISKCON devotee in India reaches about the 10 year mark, they start to lose faith in their so-called ISKCON guru, and then don’t even call him by his name or title anymore. It takes about 10 years before they start waking up and so the ‘iskgurus’ need to continually make new ‘disciples,’ to keep their show going. Devotees start to question things after some time and gradually take more shelter of Srila Prabhupada. So, amongst older ISKCON devotees, there may be a high percentage of closet Prabhupada Anugas, especially in India, who are just biding their time to follow their advancing convictions that Srila Prabhupada is the real diksha guru. We should just provide basic, factual information to all we can, trusting Srila Prabhupada will eventually attract everyone away from the cheaters to his own lotus feet. This is almost an unavoidable choice that all devotees are naturally confronted with.”* (Narasimha das, 2017)

### **CAN A BROKEN HEART BE HEALED?**

So many devotees, especially those who came during Srila Prabhupada’s presence or shortly thereafter, had their hearts broken by tragic experiences in ISKCON. Many call ISKCON as ITS GONE, meaning that the transcendental society Srila Prabhupada gave us no longer exists. Largely due to the insanity, deviations, and fallen nature of the misleaders, almost all of Srila Prabhupada’s “original” disciples have left the institution and maintain Krishna consciousness elsewhere. Their experiences included sexual abuse, exploitation, neglect, violence, arrogance, heavy-handedness, hypocrisy, rape, beatings, threats, insults, and everything under the Sun one would never expect to find in a community for love and devotion to the Supreme Lord and His children. Many see ISKCON as having been taken over by demoniac persons and as a mundane institution. *“Sadly, after going through so much abuse and the aftermath of ISKCON, I wonder about my heart. It USED to be very sweet, but I think it is now bitter-sour. I find myself praying to Srila Prabhupada to help me to turn that now bitter heart, into the heart it USED to be, but will it ever return to what it once was? Srila Prabhupada said somewhere in a CC purport that ‘the heart is like a clay pot, and once broken, it is very difficult to mend,’ what to speak if it was so many times smashed to bits.”* (Mahamegavati dasi, 2000)

**URDHVAGA DAS:** *“We have to struggle and keep going on. We must expose ITS GON crooks and helping others to relieve their pain. Srila Prabhupada himself suffered and complained that they had given poison to him. Why did he say: ‘My only request is that you do not torture me and put me to death’? They wanted so bad to sit in his seat. Srila Prabhupada had to endure all of this, and us little souls too. The homosexual mentality amongst our ISKCON leadership has perverted everything: the purity was lost, it was normal for Rakshasa leaders to abuse women, mothers, and children. They dovetailed their perverted activities with our spotless philosophy and adulterated Srila Prabhupada’s original books. These GBC-perverts claimed their Homo-Leaders are guru successors, links in a chain of pure devotees, gopi assistants. It is disgusting. They openly preach bogus philosophy, such as the ‘voted in successor acharyas,’ with a ‘less than liberated guru thesis,’ and a ‘minimum qualification theory,’ for adapting their ‘homosexual pedophile guru lineage’ of conditioned souls into the pure*

*guru-parampara. The karmis show more emotions dealing with each other. I have never seen so many artificial and zombied-out people like in ISKCON, perverted and emotionally crippled, full of inferiority complexes, guilt feelings, and they talk of Bhakti -unbelievable. Many of them urgently need a psychiatrist, are psychopaths, or belong in a mental institution. That is the reality. Many ISKCON devotees adopt artificial Vaishnava-identities -or as Bhaktivinoda says: kali-chelas -and deceive themselves and others. The problem is hypocrisy, dishonesty, upholding an IMAGE, rather than be real humble people who are struggling and striving like so many others to develop their Krishna consciousness. A major problem in ISKCON is the pretentiousness and conceit, starting from the leaders, downwards. They are trying to live up to some false image of being 'advanced.' My personal bad experience with ISKCON bogus successor-gurus has similarly affected my soul. I used to be a nice innocent devotee, but after going through that hell of the guru-successor era after Srila Prabhupada's disappearance, I lost so much, many good qualities; I know I will not recover in this life. My heart was like a beautiful vase, smashed to the ground, the pieces glued together, broken and scarred, I try to go on. There are many devotees with broken hearts, which turned to bitter-sour and sarcastic like me. They broke the hearts of the gurukulis. Some committed suicide. Still, these ISKCON cheating gurus are worshipped today with their perverted philosophy. I do not want such association and live on my own. No more hypocrites, artificial ISKCON. I would rather be a fallen stray dog and remain truthful to Srila Prabhupada. It is all so crazy. Speak the truth, and these demons try to kill you. Their followers are as crazy or worse. Fanatics. What remains now is disappointment, resentment and bitter feelings. That I did not end up in the mental hospital is really Srila Prabhupada's causeless mercy on me." (My Experience in ISKCON, Aug. 2000)*

These sad testimonies are too numerous, and many devotees have suffered spiritually, privately, alone and forlorn somewhere. For those of us with the strength, it is our duty to Srila Prabhupada to try to help these lost brothers and sisters by sharing Srila Prabhupada's mercy. "One night I awoke from a sound sleep at 1:30 am to the ring of Prabhupada's bell. Entering his room, dark except for a small light, he was sitting reading from a large red Bhagavatam. He motioned for me to sit down. His voice cracking and tears forming in his eyes, he began talking to me about the glories of Prahlaḍ Maharaja and the true meaning of being a Vaishnava, about how Prahlaḍ's only desire was for others to be rescued from this world of birth and death. He described the compassion of the Vaishnava for the fallen souls and, seeing how hard he worked to spread Krishna Consciousness, I could feel his heart overflowing with this form of intense Vaishnava love. I could only think: why me? I did not deserve such intimacy. If only the world could know Prabhupada's glory, a Mahabhagavata, a nitya-siddha, eternally liberated soul, whose thoughts day and night focused on how to free the conditioned souls from their bondage. Para duḥka duḥki, Prabhupada uttered softly while contemplating the incomparable qualities of a true Vaishnava, which he exemplified perfectly. If there is another person living with these attributes, I have not met him." (Journey to the Pacific Rim by Bali Mardān das, 1996)

"I agree, it is best to have an istagoshti with all persons concerned about cooperating to serve Srila Prabhupada in the way he desired. That istagoshti should be conducted in a very harmonious setting, with full access to Srila Prabhupada's teachings, directions and orders so that every issue can be discussed and we can all then benefit. Getting angry and walking out and feeling insulted is something that we should avoid by dealing with each other in friendly and loving ways. In such a discussion, we should come with an open mind to deepen our understandings." (Bharata das, 2017, on resolving misunderstandings)

Every devotee deserves to be heard and have the loving association of his Godsiblings. Meetings for discussion are part of Srila Prabhupada's system for devotees to communicate and learn to work together. This is called istagoshti. We should not criticize behind other's backs nor harbor ill will towards our family members. We should learn to meet, discuss, have kirtan together, give and take gifts and prasadam, and share our thoughts for the service of Srila Prabhupada. In this way, we should try to heal, and bring Srila Prabhupada's followers back into our family with love and trust.

Reach out to someone you know and share some Krishna consciousness, just as Srila Prabhupada would do. Listen, be kind, try to help, chant together.

## CHAPTER 175: RESTORE THE MISSION

If we are to restore Srila Prabhupada's mission, ideally inclusive of ISKCON too, first we as individuals must be restored to proper spiritual health. We will need purity, strength, intelligence to effect a **restoration revolution** in the Hare Krishna movement. 16 rounds of japa daily, the 4 regulative principles, eating only Krishna prasadam, studying Srila Prabhupada's books daily, associating with strict and honest devotees, and leading a clean, healthy lifestyle are prerequisites for successfully meeting the great challenge of restoring Srila Prabhupada's Hare Krishna movement back to the proper standard. "Physician, heal thyself!" Next, we must learn to work together with like-minded devotees; learn how to cooperate and work together with mutual goals. We cannot simply argue about details and expect everyone to agree with all our opinions. There are a few basic, foundational principles which are unalterable and around which we can rally as sufficient grounds to work in concert, which is what make us "likeminded." As long as these basic principles are there amongst us, then the (to-be-expected) minor differences will not prevent our cooperation for realizing our common aim of restoring the mission as Srila Prabhupada wanted it, as determined by his instructions and not by our speculation or motivated interpretations. Together, Srila Prabhupada's followers can remove ISKCON's corrupt leadership just as the Iron Curtain and communism fell in the face of the people's desire for freedom. Tyranny has an expiration date. Meanwhile, the struggle lies in the brave dissemination of truth in the face of criticism.

(1) *"Revolutions dawn when an appreciable number of the ruled realize their rulers are intellectual and moral inferiors. And those who fail to timely undertake peaceful revolution against tyranny will eventually make violent revolution inevitable."* (unknown) (2) *"Chaitanya Mahaprabhu did massive kirtan for six hours a day and then distributed prasadam to the masses. He only spoke philosophy to His most confidential associates. Who would understand other than Them? We see the same thing today- everybody has his own philosophy, guru, or 'spiritual' club, and the only common ground or point of overlap for all of them is public kirtan. So let's emphasize kirtan, prasadam, friendly dealings, and speak about Srila Prabhupada siddhanta with those who are interested to hear. Lord Chaitanya will do the rest."* (Damaghosh das, 2016) (3) **Devotee:** *Anyway, a great shame there are these anomalies in Srila Prabhupada's institution. Very difficult, unfortunate situation. Bhakti Vikas Swami: Is it rectifiable? Seems it would take "an act of God."* (4) *One account in 2018 described this situation: 'I had two meetings this morning with 'gurukulis' who are now over 40. Neither had any concept that one could accept Srila Prabhupada as guru. All their influences and training around ISKCON for the last 40 years, and their own peer association, leads them to think that Srila Prabhupada lived long ago, and is no longer relevant in their lives or ISKCON today. They talk about finding their way with the help of this person, that temple, counseling, etc. But I don't detect any bhakti in them to Srila Prabhupada as a living spiritual experience. I've been seeing this with the younger devotee generation for 25 years now. As such I'm more sure than ever that we will find new and better followers of Srila Prabhupada outside of ISKCON circles, and that attempts at internal reform are besides the point. If we want to just associate with ourselves and keep our devotion to Srila Prabhupada strong, with like-minded association, fine. The older devotees still in ISKCON, and their kids, are out of reach for bringing back to Srila Prabhupada. To me, it is hopeless to expect any change now; things are too far-gone. The youth in general, at least here, have no respect for senior devotees' opinions on the guru topic. They are not philosophers, they are engaged in the struggle for existence, and Krishna West or Radhanath Swami is as cool to them as anybody elses' approach.'*

## **IS THERE ANY HOPE FOR RESTORING THE MISSION? By Nityasiddha das**

*“Many may find talk about restoring Srila Prabhupada’s mission to be an abstract concept, as they joined the movement after Srila Prabhupada’s departure, and they know nothing else. They may think, ‘Yes, there is always some imperfection, but what’s the big problem?’ Most see no urgency or crisis in the movement, and neither are they very well informed of the issues facing ISKCON. They have perhaps heard a bit about the guru, initiation, or poison issues. They avoid controversy, disagreement, tension, or discord, but focus on a peaceful, meaningful life with their family and friends. ISKCON and a guru may be more of a social status part of life than a revolutionary or spiritual one. For Hindus it is piety, for Westerners it is hip to meditate.*

*“The 6000 Srila Prabhupada pre-1978 disciples are mostly lost in the wilderness, scattered and disconnected, discouraged about Srila Prabhupada’s Mission and its condition. They remember ISKCON when Srila Prabhupada toured the world and the temples, the Rathayatras, the kirtans. But now they feel very isolated and alone, and cannot relate to today’s ISKCON. They remember the 60’s and 70’s with nostalgia, and they have no hopes of restoring the Hare Krishna Movement to what it was in those ‘early days.’ A devotee wrote in Dec. 2016 about this dilemma: ‘The problem that I see is that our whole movement has been adversely affected by sahajiya philosophies and deviant behaviors, based on the nonsense idea that Srila Prabhupada, the current acharya, is dead and non-available [guru mara vidya]. It is spread like a worldwide poison...’*

*“We must be respectful to the Vaishnavas, but not be blind to the many forms of maya that proliferate today in ISKCON and the greater movement. Srila Prabhupada’s poisoning, the endless book changes, devotee abuse, defective doctrines, and minimization of Srila Prabhupada’s true stature as the Jagat Guru for the Golden Age- these things must be corrected. Why did Bhaktivinode Thakur write extensively about all the apasampradayas if there was no need to point out their serious defects? He was very kind to do so. Let us not blindly assume all Vaishnava sangas are bona fide or without serious faults simply because they are chanting Hare Krishna. Avoiding offenses against devotees, keeping cool, and learning how to communicate amicably is great, but is everyone following Srila Prabhupada’s instructions without any deviation? If we determine with our intelligence that someone is not properly situated, we should be calm, respectful, polite. But the issues (not the persons) should be discussed and cleared up with mature realizations. The primary anomaly in today’s Hare Krishna world is minimization of Srila Prabhupada. The idea he is dead and gone and his mercy no longer available to us in his teachings, that he is now replaced by others... this will be fatal to our spiritual success. The odds do not look good for a meaningful restoration of Srila Prabhupada’s original mission, so we have to keep open two options: restoration or rebuilding. Restoring the mission or rebuilding it will be done one step, one dollar, one brick, one devotee at a time, starting with ourselves.” (END)*

## **RESTORE THE ASSETS AND TEMPLES TO SRILA PRABHUPADA**

When the devotees in Bangalore discovered the truth of Srila Prabhupada’s instructions for the future of his movement, they returned everything to the glorification of the pure devotee rather than pretentious imitators. The same will happen everywhere there are sincere followers of Srila Prabhupada. The rank and file common devotees have the power to take back what belongs to Srila Prabhupada, liberating his assets from exploitation by the cult of robbers posing as Srila Prabhupada’s inheritors. A practical plan of action must be made to clean away the web of lies, deceit, and errant philosophy spun by maya-cheaters, to remove the tyrants and their oppressive regime wherein no open debate, questions, or discussions are tolerated. By discussions under the rules of Vaishnava etiquette and debate, the false indoctrination will be undone and the devotees educated in the self-evident truths of Srila Prabhupada’s teachings. *“This happened in New Vrindaban in 1970 when the new sannyasis preached that Srila Prabhupada was God. Gradually, by discussions, study of the books, things were cleared up and everyone became stronger.” (Nityasiddha das)* Devotees, congregations, local leaders, and defectors from the GBC corrupt leadership will remove the misleaders and openly celebrate a new era of freedom of study, thought, and service with the true Acharya in the center. Srila Prabhupada’s DOM elections for the GBC will be implemented and the tyranny will end. Srila

Prabhupada's precious temples and deities will be returned to the service of the Yuga Acharya, and the bogus pretenders will be denied further use of ISKCON for their guru businesses.

### **RESTORE SRILA PRABHUPADA TO HIS RIGHTFUL POSITION**

From time to time, sincere devotees still in ISKCON have tried to partly restore Srila Prabhupada to his rightful position in ISKCON, such as mandating Srila Prabhupada's picture on the temple altar be larger than any ISKCON guru's picture or by having only Srila Prabhupada's guru pranam mantras sung in temple kirtans, and so on. But these band-aid, symbolic measures do little to cure the ISKCON disease of minimizing Srila Prabhupada (Ch. 146). A 2013 GBC resolution requiring Srila Prabhupada's photo to be prominent on all ISKCON temple websites, with obvious links to his life biography, books, videos, and kirtans, has not, for the most part, been complied with. The GBC passes more resolutions every year but nothing really changes and everyone becomes numb to the farce of it all. The problem is not that the GBC needs to better enforce its resolutions. The entire institution has been POISONED with an array of deviant policies and a general consciousness that allows diseased men to pose as the next link in the sampradaya after Srila Prabhupada. Access to Srila Prabhupada is through THEM? How does that work? Only by make-believe or wishful thinking. The poison is institutionalized personal ambition. The GBC, mostly already ISKCON gurus, beholden to them, or aspiring to that post, have foremost in their hearts to promote *themselves*, not Srila Prabhupada, unless it enhances their devotional profile, credibility, and prestige. *"Oh, Maharaja is so dedicated to Srila Prabhupada... (while taking all the money and disciples for himself...)"* Slick con-artists. As discussed, the ISKCON misleadership, for the sake of the future of Srila Prabhupada's movement, its devotees, and the world, must BE REMOVED, fully, permanently, irrevocably. They have proved themselves to be incapable, rascals, incompetent, and corrupt. Parts 7, 11, 14, 15 have established this fact beyond doubt.

The conflict of interest that is hidden in plain view and most often missed is that most ISKCON GBC and sannyasis already are or intend to become GURUS, worshipped as spiritually effective next links in the disciplic succession from the Supreme Lord Sri Krishna. Why do the gurus protest anything which might threaten their guru businesses? They rant about detractors "jumping over" and destroying the parampara when it is THEY that destroy the parampara. Hypocrites. The primary qualification for the new set of leaders in a restored ISKCON must be their complete lack of interest in becoming false diksha gurus. Elect new leaders.

### **NO GURUS EXCEPT SRILA PRABHUPADA IN ISKCON**

ISKCON has adopted a policy of Srila Prabhupada being only the primary siksha guru, that he cannot give diksha, or the enlightenment of the soul, because he is dead and gone. This is the GBC's living-guru philosophy. However, gradually the realization that Srila Prabhupada is the siksha and diksha guru for his followers has spread through the ranks, and this realization deepens in spite of all attempts to prevent it. It is a natural conclusion that develops over time when one takes Srila Prabhupada's mercy and studies his teachings. If someone insists on being in the guru business, let him do it somewhere else than in Srila Prabhupada's mission and institution, where Srila Prabhupada is the Founder-Acharya, the current link. ISKCON is HIS society, HIS institution, and HIS mission. *"One thing for sure, though, is that for those who do wish to follow Srila Prabhupada exclusively and be counted as his followers or disciples, they need their own society where everyone agrees that Srila Prabhupada is the current, real acharya for this age."* (Narasimha das, 2016) It will take time and a concerted enlightenment program to undo the misconceptions, lies, frauds, concealments, and false indoctrinations that have been foisted upon devotees for the last 45 years. Each devotee may choose his study program, with free discussions and debates, and the unfettered siddhanta will slowly rise to the top of it all. As darkness can not stand in front of the Sun, when the repressive GBC regime is swept aside, the falsities will evaporate as sincere devotees see through them. While in the forest, one cannot see the forest for the trees. Tyranny and gurocracy will end as one devotee at a time will

become blissful in directly experiencing the vani, mercy, and ecstasy of Srila Prabhupada, the Yuga Acharya and saviour of the whole planet.

### EMPHASIZE THE TEACHINGS, NOT DEATH

Srila Prabhupada remarked that Christians emphasize Christ's death but do pay enough attention to his teachings. In some ways modern Christianity is like a death cult. But the investigation into Srila Prabhupada's poisoning is not an unnecessary dwelling on death, but is, rather, to establish a historical truth which will restore the Hare Krishna Movement to purity of potency and purpose. Srila Prabhupada was poisoned due to unholy ambition to take the seat and assets of the acharya. To expose Srila Prabhupada's poisoning is to expose how his imitators have contaminated the Mission with their desire to be "as good as God" and by institutionalizing their bogus guru system. This dreaded acharya disease has spoiled the Mission. Restoration of the Mission entails a thorough cleansing of the ISKCON institution and a restructuring according to Srila Prabhupada's written guidelines (DOM), or at least a complete discreditation of ISKCON's defective doctrines. All GBC policies and "ISKCON law" not supported by Srila Prabhupada's instructions must be discarded. All leadership corrupted by the acharya disease must be removed and disallowed from ever resuming leadership roles again. Those who acted prominently in the contaminating of Srila Prabhupada's Mission, must be permanently banned from any post of leadership and should wash devotee's feet until death. Those implicated in illegal activities must face the penalty of the laws of the state as well.

### ISKCON MUST BE RESTORED, NOT DESTROYED

Usually ISKCON is equated to its corrupt, deviant leadership, and the feeling may be to do away with ISKCON rather than its GBC. E.g., someone wrote that if tape doctoring could be proven, "ISKCON will be finished." In response to this, one devotee wrote: "We are not out to finish ISKCON or hurt ISKCON in any way. I have many times said I believe our fight is with the GBC and their puppets. **ISKCON is a transcendental mission**, according to a couple of Srila Prabhupada's purports. Although it may be hard to prove, as some suggest, that the guru-parampara now depends solely on ISKCON's rectification, ISKCON may be in fact the destined main branch of Lord Chaitanya's tree. At least we should be hoping to revive the real ISKCON- and not be out to finish it. The phony, failed GBC is what needs to be finished. Even the maya-iskcon should be respected. It's not that Hanuman ever thought, 'This can only be a maya Sita, therefore let Ravana have her.' He even chastised himself for thinking, at first, that he might find the maya Sita among Ravana's sleeping harem. So let us try to restore Srila Prabhupada's ISKCON to please Srila Prabhupada. Anyway, I always call them maya-iskcon or iskcon in small letters so as not to make any offense toward the real ISKCON." (Narasimha das, 2016)

"When local devotees have had enough-they will finally take some action. Tyranny can only exist when good people do nothing to stop it. When upset devotees finally reach a critical mass, then something changes. Otherwise devotees just go along to get along, as most of the time nobody wants to get involved because that would mean they have to study an issue, get well informed, and come out of their comfort zones and do something. Most devotees usually give only knee jerk reactions to problems so obvious even karmis are repulsed by them. They still have not understood the real problem of why ISKCON went downhill so fast after Srila Prabhupada left. Somehow we need to fill that lack of understanding. It is going to take a while before things return to even a semblance of what was there in ISKCON before 1977." (Damaghosh das, 2017)

### ISKCON IS A TRANSCENDENTAL MOVEMENT

(1) "Everyone should use his money to spread the **great transcendental movement** of Krishna consciousness. If one does not spend money for this purpose but accumulates more..." (SBhag 5.26.36 purport) (2) "The Krishna consciousness movement is not based upon bodily designations. It is a **transcendental movement** on the platform of spiritual understanding." (CC Mad 25.193) (3) "I shall invite all responsible guardians of this country to understand **this transcendental movement** and then give us all honest facilities to spread it for everyone's benefit." (SSR 3) (4) "...and **His transcendental movement** embraced all varieties of people beginning from the most erudite scholar brahmanas to the

one..." (SPL R. Prakash June 22, 1951) **(5)** "...am very much hopeful of your future glories in the matter of propagating **this transcendental movement**. ..." (SPL Feb. 8, 1968) **(6)** "...Lord Chaitanya taught us to surrender unto Krishna. **His transcendental movement** of chanting the Holy name of Krishna and Rama is the sublime movement..." (SPL Feb 25, 1968) **(7)** "I think Krishna is giving you the required intelligence how to spread our **transcendental movement**. This is the right way, as you have adopted." (SPL Hansadutta June 21, 1968) **(8)** "...pleased to see it, because our little Sarasvati is also taking part in our **transcendental movement**. That is the practical proof how great is this movement." (SPL Mukunda Feb 17, 1969) **(9)** "...if we can convince them even a very little of **our transcendental movement**, it will be a great stride..." (SPL Damodara Aug 16, 1969) **(10)** "...young men and girls may take advantage of **this transcendental movement** for their ultimate welfare and highest education..." (SPL Vishnujana Jan 8, 1971) **(11)** "I beg to thank you for your nice appreciations of **this transcendental movement** which I have been trying to present to you on request of my Guru Maharaja..." (SPL Jan 10, 1971) **(12)** "...but if we can remain pure, nothing will be able to stop **this great transcendental movement** from spreading God consciousness all over the world." (SPL Sridama May 5, 1972) **(13)** "Our movement is the greatest gift to the human race. They may not immediately appreciate it, but time will come and history will give evidence that this movement saved the human society from being fallen into barbarianism." (SPL Nov. 13, 1969)

However, a different point of view: "It is amazing that some of our godsiblings still support the fetid institution that remains. Hansadutta recently pointed out to me that never in history has an institution become corrupted and then cleaned up. [maybe this is not accurate?] The old, rotting structure has to be removed and the real ISKCON needs to be reborn like a Phoenix of truth." (Anuttama dasi, 2017)

#### **HOW SHOULD SRILA PRABHUPADA'S MISSION BE RESTORED?**

Srila Prabhupada gave us the DOM, his transcendental books, letters, lectures, conversations, July 9 Order, his Final Will, his pastimes memorialized by followers who had his personal association, a morning spiritual program, deity worship, daily guru-puja where he is present in his own deity, and the Hare Krishna Mantra. Simply by making Srila Prabhupada and his gifts fully available to all sincere souls (not force or repression, fear or politics), the Hare Krishna movement will be restored to flourish again. If we simply protect Srila Prabhupada's legacy from changes, deviations, obscurity, then it will act on its own for spiritual success. The minimization of Srila Prabhupada is denying the fallen souls their spiritual good fortune, and should be corrected. "Yes it has come down to this- after so much evidence of what the rurus have done- how can ISKCON be fixed? We can come up with different scenarios, but only one formula will work: Obedience to God and Guru. It comes down to that. Historically, after Chaitanya Mahaprabhu disappeared with all His empowered associates, the whole affair collapsed for 300 years and devolved into a sahajiya movement until Bhaktivinode Thakur came. It is now time for faithful disciples to remove the misleaders. On account of minimization, impudent imitation, disobedience of the acharya's orders and instructions, the iskcon gurus are doomed just like the demigods who disrespected their guru. Srila Prabhupada told Nanda Kumar das that after him there will be no more acharyas and that only Chaitanya Mahaprabhu can help this movement. So it really boils down to obedience to God and Guru." (Damaghosa das, 2016)

#### **SRIMAD-BHAGAVATAM: 6.7.21: INDRA OFFENDS HIS SPIRITUAL MASTER**

**TRANSLATION:** Lord Brahma said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Brhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brahmanas. Therefore it is very astonishing that you have acted impudently toward him. **PURPORT:** [...] Lord Brahma wanted to impress upon the demigods that one's guru should not be disrespected under any circumstances. When Brhaspati entered the assembly of the demigods, they and their king, Indra, took him for granted. Since he came every day, they thought, they did not need to show him special respect. As it is said, familiarity breeds contempt. Being very much displeased,



*Brhaspati immediately left Indra's palace. Thus all the demigods, headed by Indra, became offenders at the lotus feet of Brhaspati, and Lord Brahma, being aware of this, condemned their neglect. In a song we sing every day, Narottama dasa Thakura says, cakshu-dana dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life. Under no circumstances should the guru be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their guru. Therefore SBhag (11.17.27) advises, acharyam mam vijaniyan [...] the acharya should always be offered respectful obeisances; one should never envy the acharya, considering him an ordinary human being.*

One wonders if Srila Prabhupada has left ISKCON, as Brhaspati, offended, left the demigods.

### **RESTORATION REVOLUTION**

As ISKCON history has shown, if the devotees have poor knowledge of Srila Prabhupada's instructions regarding key issues on the future of the movement, then the leadership becomes corrupted. ISKCON leaders can only be held accountable by an enlightened body of sincere devotees. However, devotees (1) are distracted by the materialistic civilization of the demons, (2) they do not know their spiritual rights (App. 16), (3) are handicapped because their misleaders no longer represent them, (4) have been led to believe they are powerless to effect any change, (5) don't know how to hold their leaders accountable to Srila Prabhupada's teachings, (6) and tend to be slack in studying Srila Prabhupada's teachings- all this results in a continued apathy amongst devotees for working together to rescue and restore Srila Prabhupada's pure movement.

The ISKCON institution is sliding ever deeper into authoritarianism and this tyranny has resulted in a no-discussion organization where one must go along or get out. The organization is pervaded by hypocrisy and pretense where honesty has a high price tag. Everything facilitates the exclusive guru club; they have all the protection and the devotees little remaining rights or power. Members can choose from amongst any ISKCON guru but if someone wants Srila Prabhupada, he is thrown out as a dangerous and shamed heretic.

With a time of enlightenment, of awakening from the darkness of soul-corrupting indoctrinations, with the GBC disbanded, and ISKCON under an interim temple presidents council, a comprehensive ISKCON Constitution must be compiled and approved by the members. This can be done by an open convention to generate realized conclusions from the study, debate, and discussion of Srila Prabhupada's teachings. A restoration revolution will be completed with inauguration of a Constitution and regular GBC elections.

### **THE STRUGGLE AGAINST IMITATORS**

*"The imitators have been trying to create a disturbance in the teachings of Sri Chaitanya for the last 450 years. Almost immediately after the disappearance of Sri Chaitanya, the weeds of imitation began to sprout up and choke the creeper of pure devotion. By the time of Srila Bhaktivinoda Thakura, the imitators had almost completely ruined the reputation of the Gaudiya Vaishnavas. By his untiring service and uncompromising dedication to the pure precepts of Sri Chaitanya, Bhaktivinoda Thakura, after much difficulty, brought dignity and respect once again to the Gaudiya Vaishnavas. He wrote many books, commentaries, and songs eliminating false conceptions and establishing the proper conclusions. After the disappearance of Bhaktivinoda Thakura, the imitators, with a concocted concept of siddha-pranali, entered the line of Bhaktivinoda, but fortunately were detected and exposed by Srila Bhaktisiddhanta Saraswati."* (unknown)

The guru imitators that have hijacked ISKCON are thus not a new phenomenon. Perhaps just as the conflict between the demigods and demons is ongoing, so also is the struggle against bogus gurus. In *Monkey On A Stick* (1988) is a remarkable early assessment of ISKCON: "...there are hundreds of sincere, gentle devotees who are chanting Hare Krishna in countries around the world. The gurus who succeeded Prabhupada theoretically accepted the premise that to find God, the ego must be defeated. And yet with few exceptions they had huge egos. Religious scholars say that a crisis occurs when the charismatic leader of a new religious movement dies. The success or failure of the movement

*depends upon how the successors spread the teachings of the founder. To a large degree, Krishna consciousness is in shambles because too many gurus did not want to spread Prabhupada's teachings; they wanted to BE Prabhupada. Because of that, the Hare Krishna movement degenerated into a number of competing cults that have known murder, the abuse of women and children, drug dealing, and swindles... Since 1987, reformers in the movement have worked to purge ISKCON of the horrors... They hope to restore the spiritually powerful principles on which the movement was founded. But this is the story of... how gurus claiming to embody Krishna's mercy behaved with no mercy. And no power, as we will discover, corrupts as absolutely as fanatical religious power."*

The 1987 pseudo-reforms (Ch. 98) eliminated some of the overt criminal corruption, which then became institutionalized and formalized as hidden disobedience and deviation from Srila Prabhupada's instructions. Before, the zonal gurus individually self-destructed in their wild insanity. Then ISKCON polished its show and the problems became more esoteric and philosophical. Cleaning up the mess of deviations will require educating devotees in what Srila Prabhupada instructed for ISKCON's management, initiations, gurus, book editing, etc. If the original ISKCON institution can be restored, purified and cleansed of all serious deviations, and once again become the vehicle for delivering Srila Prabhupada's unrevised original books and direct mercy to the fallen souls on this planet, that would be wonderful. But the jury is still out on that verdict. So, Srila Prabhupada's followers should continue to serve the mission **outside** the corrupted ISKCON until ISKCON might be restored. Home programs, local association with like-minded devotees, and all else in Srila Prabhupada's service and in furtherance of spiritual advancement should continue. It may be wise to soon write off the corrupted ISKCON, stop hoping for its restoration, and focus on institutions as Srila Prabhupada's true mission. By invitation to affiliate or associate, eventually a new GBC can be elected. ISKCON Bangalore already did this. One day a new worldwide institution, truly representative of Srila Prabhupada's mission, may amalgamate from many groups with the blessings of Lord Krishna, Srila Prabhupada, and the devotees.

### RESTORATION SUCCESS STORY

A group of Srila Prabhupada's followers known as Hare Krishna Community (HKC) in India (its main center is Jaipur) has implemented the DOM provisions, including the regular elections of its managers: *"HKC is a charitable trust whose aim is to fulfill the same objectives for which His Divine Grace A.C. Bhaktivedanta Swami Prabhupada founded ISKCON. It is registered under IT act 12 AA (order number 24/3-09-10/2009-10/48) All donations are exempted under IT act of 80G. The trust deed was executed as per DOM given by Srila Prabhupada as how to run ISKCON. According to our trust deed each center will have three office bearers- President, Secretary, Treasurer. The full time dedicated devotees are general members of each center. There will be general election every 3 years where general members will elect office bearers of each center. GBC will be elected from the body of temple presidents and every 3 years the GBC will be re-elected. There are many other clauses like this which are inbuilt in the legal trust deed of HKC which are according to DOM. The following clause is also in the trust deed of HKC: 'This trust shall be dissolved and merged with ISKCON whenever ISKCON starts following the ritvik system and the "Direction of Management" given by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is the Founder & Acharya of ISKCON. Ritvik system of initiation is mentioned in a letter dated 9th July 1977 and "DOM" is mentioned in a document signed by Srila Prabhupada himself in 1970.'* (Source: <http://www.harekrishncommunity.org/aboutus>)

### THE ULTIMATE SOCIETAL RESTORATION

Interesting: Srila Prabhupada spoke strongly about restoring the Vedic civilization, about destroying the materialistic civilization, just a day before his acute poisoning episode on Feb. 26, 1977.

**Tamal:** Gradually some of the people are beginning to understand what you're up to, Srila Prabhupada. Some of these big demons in America especially, they are beginning to understand that you are the most dangerous personality in the world to them. **SP:** To kill "demon-crazy," LSD. (laughs) Yes, that is my mission. That is Krishna's mission, paritranaya sadhunam vinasaya ca duskrtam, to kill

all these demons, crazy demons. I have no such power; otherwise I would have killed them. Either establish Krishna conscious government or kill them—bas, finish. I would have done that, violence. **Tamal:** Yes, when good argument fails... **SP:** Kill them. Finish. Just like Parasurama did. Kill all them, 21 times. [...] No consideration. Kill them. Due to Parasurama, the ksatriyas went to European side, fled away. From India either they were driven away or killed when they become inconsistent with Vedic rules. So these ksatriyas and associates... These parts of the world were resided by aborigines, means uncivilized class. So for so many years associated with them, they have learned killing the an [imals]... Otherwise they're Aryans. **Tamal:** Fallen Aryan culture. (SPConv Feb. 25, 1977)

## CHAPTER 176: CALL TO ARMS AGAINST A CRIMINAL ENTERPRISE

*"The world is a dangerous place to live - not because of the people who are evil, but because of the people who don't do anything about it." (Albert Einstein)*

### AINDRA'S CALL TO ARMS

Aindra das was an ardent, decades-long, practicing kirtaneer living in Vrindaban's ISKCON temple, and he attracted large crowds of locals as well as foreign devotees in all-night or 24 hour kirtans. He became a celebrity of sorts, very popular, especially with ISKCON's younger devotees, and he was extremely, pointedly critical of the ISKCON situation with its phony gurus and bureaucratic bloat. He often clearly elucidated his assessment of the state of affairs with ISKCON and its misleaders, and one day he was presumed murdered, locked in his room with a mysterious gas leak. ISKCON has claimed it was an accident. He once stated:

*"Let the over-intelligent, doggedly resorting to materially contrived managerial stratagems, injudiciously undermine the essential principle of keeping single-minded confidence in the lucid instructions of the institutional Founder-Acharya; they'll have to learn the hard way—as will the attendant implicated! Let hundreds of heedless sannyasis and guru-figureheads plunge from their pompous pedestals owing to their often sentimentally justified, inappropriately frequent, and overextended proximity in dealings with their female disciples and so on. Why should we lament or bother ourselves to in any way condemn or condone; these things are going on -and on -and will continue to go on and on and on... Trust no future however pleasant. Let the upper-organizational oligarchy essay to save face by repeatedly rehashing their clandestine attempts to cloak the pitiable transgressions of the institutionally rubberstamped guru-figureheads.*

*"ISKCON's RELIGIO-INSTITUTIONAL PSYWAR AGAINST ITS MEMBERS- Principles of psychological disempowerment: (1) Convince the enemy [us, the laity] that there is no war -so we see no cause for alarm. (2) Make us believe that they [the institutional power elite] are stronger than they really are, and make us believe that we [the grassroots contingency] are weaker than we really are. (3) Hide the truth -cover-up, distort, lie, confuse, falsify, divert, pervert, put down, and demonize the truth-to manipulate the history, present and future of society. (4) Quell the resistance before it has a chance to raise its ugly head. Slander, scorn, and/or eliminate dissenters [the audacious few who break the code of silence] to demoralize further potential protests. (5) Intimidation -compel by unilateral communication of increasingly ever-constraining institutional law. (6) Supplant multi-angular philosophical discussion with sophisticated dogma.*

*"The institutional power elites are small in number [potentially weak] but at present considerably organized and dominant -though not very popular. We, the unvoiced majority, are potentially powerful but presently misinformed, under-educated, apathetic, obsequious, disarrayed, and disorganized -too busy with our dumbed-down pursuit of our daily fare to think very deeply about anything. The power elites, by exercising their political leverage, have quite a handle on the temporal institutional facilities [men, money, social and organizational infrastructure, media or spin control, etc.] They are parasitic in behavior, fat, corrupt, speculative, deceitful, increasingly sluggish, and paranoid.*

*We the laity control very little of the institutional hardware. It will be very difficult for us to erect a power structure as they have to counter their political advantage within the context of 'their' establishment. Yet those of us who are awake to the power elite's misguided agenda to stealthily hijack, dysfunctionalize, and derail, from within, the Krishna consciousness movement by incremental trans-sectarian interfaith homogenization can and must assiduously acquaint ourselves and others with the true principles of sampradaya as per the gaudiya-siddhanta according to the statements of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and the previous acharyas.*

*"Wake up prabhus! Everyone wake up! Everything is not alright. We have been and are being purposely steered off course. Do not acquiesce to any so-called leader's [or any group thereof] deviant philosophical misconstructions. Understand the issues: errant material control systems, corporatization, centralization, bureaucratization, social liberalization, rubber-stamped guruship, psychologically coerced communal compliance, marginalization of nama-sankirtana, contractual institutional commitment, etc. Understand the ramifications: guru-avajna; crippling of individual striving, creativity, and expression; decline of pure devotional ethos into obscurity, vulnerability to broad-scope multi-level globalist infiltration. They rely on our ease-loving ignorance, our tendency to gravitate through the supposed path of least resistance, and our lazy disinclination to stand up against all odds to fight for truth on behalf of our predecessor acharyas. We cannot blame anyone except ourselves for our lack of Krishna consciousness. We must think with our own minds - not with theirs. Understand their tactics. Increased awareness of the truth brings with it increased spiritual power. Increased spiritual power puts time on our side. That is our strength. Temporal institutional might does not make right. Even if the clandestine manipulators of institutional affairs are able to nefariously usurp the external institutional set-up, they can neither usurp our souls nor will they ever win our heartfelt comradeship. It is time for revolution - **a revolution of consciousness**. Let the institutional power brokers beware. The increasing numbers of us who are on to their antics will have revolution with or without their consent or cooperation. The biggest bubble of maya can doubtlessly be burst by the minutest pinprick of genuine Krishna consciousness. The critical mass of our spark-like grass-roots Krishna consciousness will ultimately prevail and conflagrate their insinuating billowing-cotton-like mayic institutional tyranny. A CALL TO ARMS: (1) Intelligently fight institutional maya with the most powerful weapon of the Holy Name. (2) Form local daily nama-sankirtana cells world-wide. (3) Regularly congregate for prolonged mass hari-nama-sankirtan demonstrations. (4) Start chanting a minimum of Holy Names daily. (5) Confront local, regional, and zonal institutional authorities and convince them to do the same - its either shape up or ship out. (6) Organize a grass roots signature campaign to express the general lack of confidence in the current institutional leadership. (7) Transition from the problem-think to the solution-think mind-set. (8) Be Krishna conscious in all circumstantial success or failure. If we are not part of the solution - we're part of the problem. The solution is simple [for the simple]: Harer-namaiva-kevalam. Take shelter of the Holy Name as your only business. Nothing to lose - everything to gain." (END)*

#### TESTIMONIES

Panchadravida Swami, ISKCON GBC/ guru, his parting statement as he left ISKCON in 1986: *"The entire GBC should resign because it has served detrimentally for the last 9 years. Anyone involved with so much of the politics that went on shouldn't be in that position in the future. We need an entirely new GBC without any of the former members. One cannot know about everything that goes on behind the scenes, right? Godbrothers may choose an individual to be reconfirmed who is implicated in a lot of the things that went wrong in the society. Rather than run that risk, it would be much better to start out with an entirely new group of leaders. We have a lot of godbrothers in this society who are qualified spiritually. I don't see where they'll commit the same mistakes that we did... I feel the whole position established by the gurus over the last nine years is a complete deviation from the philosophy that Prabhupada presents in his books... We have to take some very positive action—and quickly—to keep this movement from deviating from what Prabhupada intended..."*

*Tamal's Perils of Succession: "And they [zonal acharyas] were not the only ones to be humbled. The GBC itself, 'ultimate managing authority,' had its own authority collapse, only to be resurrected by a 'lower house' of temple presidents. Assuming extraordinary powers, the temple presidents made the GBC submit to the judgement of its own committee of 50 non-GBC godbrothers, thus in effect temporarily suspending itself, something that only Prabhupada while alive could have done. This action put the GBC and everyone in ISKCON on notice that no individual or group was beyond scrutiny. Even 'ultimate authorities' have limits."*

Rasamanjari dasi, Fiji, wrote: *"Srila Prabhupada had not been well in 1977. It was rather sudden. But no one thought he would depart. We thought he would always be with us: our undefeatable hero, our perfect guide, our supremely lovable personality. He had given us a prayer to say, 'My dear Lord Krishna, if You desire, please cure Srila Prabhupada.' We waited to see him again. One morning I was in our apartment, in New Dwaraka. My husband, Mithiladhisa das, had gone to the Temple for guru-puja but I was readying my two young sons. Suddenly Mithiladhisa came back. The look on his face said everything without saying a word. He was stricken to the core of his heart, and I knew Srila Prabhupada was gone. I felt so empty, like I had lost everything that mattered. He told us the sad news. Quickly we went across the street to the Temple. I saw numerous devotees crying individually in various places around the Temple yard, literally folded over, melted in grief, like some odd Salvador Dali painting. The guru-puja kirtan was a familiar, led by Jai Sachinandan das, which most of us cried through. I don't remember much after that. Seems like the crying went on everywhere for most of the day. Then later I remember 11 leading men gathering in New Dwaraka, sitting on 11 red velvet Vyasasanas in the Temple room, being offered the guru-puja and telling us that now our Father, Srila Prabhupada, is gone, so we have to listen and obey them, our older brothers. Realizing the sad truth of our loss and the depth of that loss, put me into an ocean of grief all over again. Through the years I, and many who never even had the fortune to see his physical form, have realized that Srila Prabhupada is not dead and gone, but is very much present with all those who simply want him to be, by instructions, by teachings, by unchanged books, by his Sri Murthi, by photo, video and audio. And especially by prayer and by heart."* (2017)

#### **WEAK CONFESSION BY HANSADUTTA**

In 2017 Hansadutta spoke ([https://www.youtube.com/watch?v=WVcjM\\_MxSU](https://www.youtube.com/watch?v=WVcjM_MxSU)) about the 1977 guru takeover of ISKCON. He made a very weak confession of what happened, and we are sure there was much more to tell than what he admitted to. It was not a bunch of innocent immature devotees who bungled trying to serve Srila Prabhupada. It was a conspiracy by little Ravanas who poisoned and tortured Srila Prabhupada in order to criminally takeover the movement for their own personal material benefit. Hansadutta at least admitted that the eleven were to be only ritviks, but he does not let on anything about how it really went down. **Hansadutta:** *The real point is that Prabhupada gave prescription for what's to be done when he leaves this planet, which is to act as ritvik representative of the acharya... We don't see, we don't find any last letter where Prabhupada tells, "These persons shall be my acharyas, or they shall act as diksha-gurus." He doesn't write that.* **Mataji:** *So how all the gurus and yourself, how did you all decide to be gurus?* **Hansadutta:** *It was a kind of... It's just like a young boy wants to be like his father. So one day he walks into the living room and he has his father's shoes on, and he is only 3 years old, and he has his hat on, and everyone has a good laugh... Child is IMITATING his father... (see Ch. 83) [But ISKCON history was not child's play.]*

#### **CRIMINAL HISTORY OF ISKCON'S POST-1978 GBC LEADERS**

A solid legal case can be made that since 1978 ISKCON has been run as a criminal enterprise, engaged in various illegalities, akin to the Mafia or organized crime, with murders, illicit business, drugs, prostitution, embezzling of charitable funds, charity scams, tax evasion, money laundering, coverups, aiding and abetting sex abuse and the poisoning of the society's Founder-Acharya. Under the guise of a religious organization, ISKCON's leaders and gurus have been alienating assets and siphoning off funds, as racketeering and embezzlement, to benefit private individuals and their secret

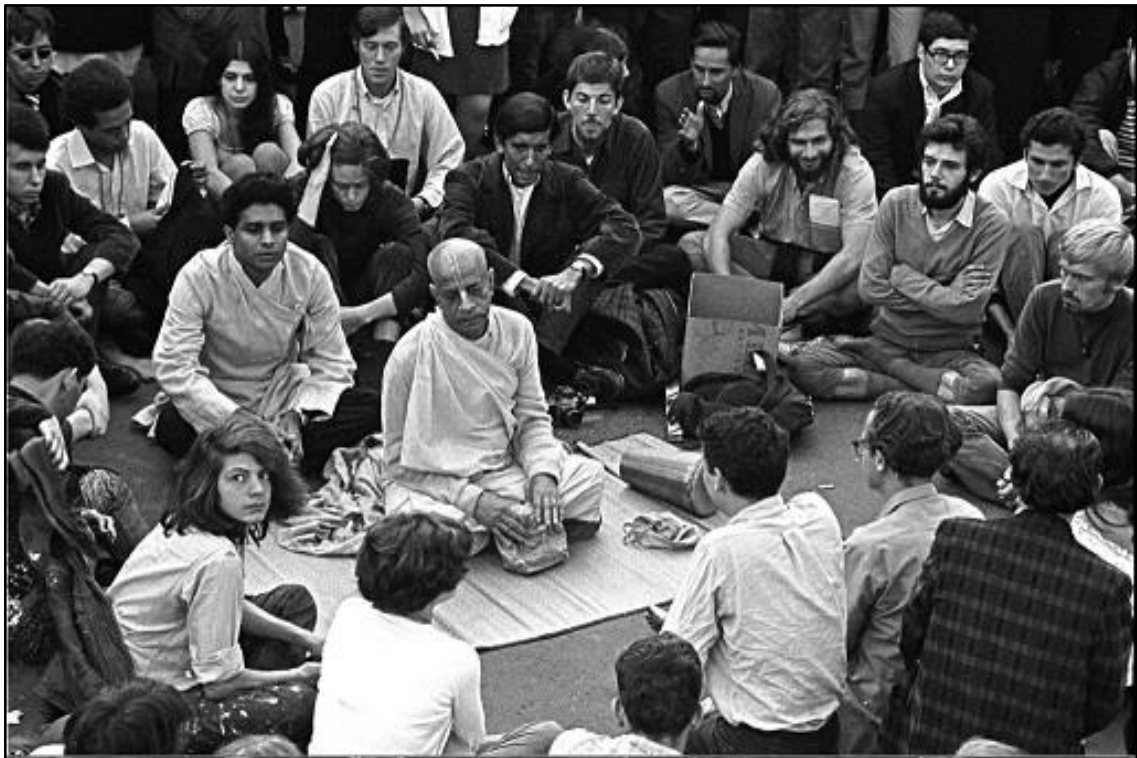
accounts. An estimated \$250 million has been taken under false pretenses, cheating the religious institution's members in a colossal fraud. In reaction to a mountain of forensic and circumstantial evidence, ISKCON misleaders have covered up (1) the poisoning of its own Founder-Acharya, with prominent leaders as the main suspects, (2) as well as the scandals and illegalities of its own managers club which includes child sexual/physical molestation and abuse, (3) rewriting Srila Prabhupada's books, and (4) the illegal takeover coup of the institution itself in 1978.

There is no financial accountability for the ruling elite gurus, who accumulate millions of dollars and thousands of disciples in their fraud. Financial scandals are hidden, e.g., the millions lost into secret bank accounts by Harikesha, Nareswara, Tamal, Giriraja, Gopal Krishna, Kirtanananda, Radhanath, etc. The guru regime forced out their Godsiblings and filled back in with their own disciples. Over half of them have been publicly disgraced in "falldowns" while many others disregard the standards, making ISKCON a farce. These ISKCON gurus make false representations to their congregations, as their plundering become more polished, sophisticated, and concealed. However, private or government investigators would quickly discover the broad parameters of ISKCON's complex corruptions, hypocrisy, embezzlement, fraud, and religious scam operations.

***ISKCON is a criminal guru business enterprise which must be exposed and cleaned up.***

**RESTORE THE MISSION WITH A CALL TO ARMS BY TRUTH-TELLING**

*"It appears that our Guru Maharaja being fed poison has become very widely accepted and will be seen as history in the future. Of course it is evident from seeing the final videos of His Divine Grace, and hearing how it affected his voice. Apart from your scientific evidence, the talk Srila Prabhupada had with Abhirama's wife when she found him so weak and he asked her to cook with the instruction that 'no man should assist you even in shopping.' Also, in the last films of His Divine Grace, his dark complexion and changed voice, point to poison that you have identified as cadmium. Jahnava Nitai das of Orissa and Madras was also told by a mystic with divya drishti, 'Did you know Prabhupada was poisoned?'" [Patita Pavana dasa & Abhaya Mudra Dasi, 2021]*



**PART 18: PHYSICALLY DEPARTED, SPIRITUALLY PRESENT**

*Throughout Book One and up to here in Book Two, we have largely refrained from expounding very much on the guru-initiation issues that will now be discussed in Parts 18-19. We recognize that many will have distinct opinions on this, and so we did not want to distract from the evidence of Srila Prabhupada's being poisoned or the history of ISKCON where its fundamental principles and mission have been poisoned as well. Those who do not wish to go into the discussion on Srila Prabhupada being available today as the diksha guru may skip ahead, although these discussions are sound, and philosophically and intellectually invigorating.*

*"Let's simply acknowledge that Srila Prabhupada is available as the current link to the parampara. This simple and obvious stance threatens those who oppose it. If they allow that Srila Prabhupada is available as the current and direct link, they will need to make the choice of Srila Prabhupada available to initiates. Once Srila Prabhupada is clearly available, other choices may be less appealing, or perhaps even absurd, in comparison. So, they need to maintain a position of Srila Prabhupada's lack of availability, and lack of qualification, as the guru in the absolute position for persons coming to his movement." (Dhira Govinda das, 2004)*

This explains the corruption in ISKCON today- ambitious men who are eager to sit on the seat of the guru will actually deny Srila Prabhupada's availability. What a colossal disservice to sincere seekers, that they are being directed **away from Srila Prabhupada** and pointed instead towards those who are vote approved. Pretenders can continue their foolish charade outside ISKCON, but they must end their selfish opposition to allowing others to choose Srila Prabhupada as their diksha guru.

From SBhag 4.28.48 purport: *"Whenever an acharya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gita. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the acharya's duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. **Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles** in the name of so-called swamis, yogis, philanthropists, welfare workers and so on. Actually, human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gita (9.34): 'Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.' The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. **The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master.** At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Krishna consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world."*

Unfortunately rogues and non-devotees also introduced irreligious principles into ISKCON.

#### **FOUR TYPES OF GURUS**

Although the principle of guru, or spiritual master, is one, gurus are technically divided into four types. All of them help the conditioned soul attain shelter at the lotus feet of Krishna. **(1)** Vartma-pradarshaka guru: The spiritual master who first gives information about spiritual life. **(2)** Diksha guru: The spiritual master who initiates according to the regulations of the shastras is called the diksha guru (or initiator guru). He is also considered the external manifestation of the chaitya guru. One can have only one diksha guru. **(3)** Siksha guru: The spiritual master who gives instructions for elevation based on the instructions of the diksha guru is called the siksha guru (one can have many siksha gurus). **(4)**

Chaitya guru: The supreme spiritual master Paramatma, or Supersoul, is an expansion of the Supreme Personality of Godhead who guides from within.

The most important is the diksha guru. Among the other three types of gurus, the siksha guru and the vartma-pradarshaka guru sincerely carry out their prescribed duty of preaching Krishna consciousness on the order of the diksha guru. They themselves may or may not be pure devotees. The diksha guru position demands the most responsibility as he must be a pure devotee of Lord Krishna and be empowered by his spiritual master in order to become a diksha guru or the initiator spiritual master. (Ch. 191)

### **IF THE GBC, GURUS ARE CONFUSED ABOUT GURU TATTVA, WHY NOT ADMIT IT?**

*“The GBC doctrine is very confused on guru tattva. Clearly the GBC does not represent Srila Prabhupada, who is not confused on this issue, who made clear, simple instructions.”* (Sundar Gopal das) This fact highlights the GBC’s hypocrisy: they officially want to enforce their ever-changing guru policies, while they are themselves unsure of what they should be. *“There is no instruction from Srila Prabhupada that the ritviks he appointed were to be converted into acharya or diksha-gurus on his passing. Nor did he once mention or is it stated in any Vedic shastra that a neophyte devotee could fill that role. Yet the GBC claims their guru system is not only bona-fide but was put in place by Srila Prabhupada himself.”* (Krishnachandra das, Dec. 2016) *“However, one should not imitate the behavior of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded.”* (NOI 5 purport)

*“In this way there was, Chaitanya’s Mahaprabhu’s time, this Krishna consciousness movement was going nicely, very. And after Him, there was six Gosvamis. They also managed. Then, as it is the rule of this material world that you start something very good but in due course of time the things deteriorate, so this Vaishnava, Krishna consciousness movement, also deteriorated in due course of time. Say, after the disappearance of the Gosvamins, about 250 years after, the things became most ridiculous. The so-called devotees... Their representatives still are continuing. They are called prakrtasahajiya. Prakrtasahajiya means taking things very easily.”* (SP Lecture Feb. 7, 1969)

A few quotes from ISKCON leaders about the disarray in ISKCON due to the guru and initiations mess of defective doctrines: **(1)** *“...It’s obvious that we are going in the wrong direction... So for the time being, let’s stop giving initiation.”* (Bhakticharu Swami 2003) **(2)** *“If current trends within ISKCON are not addressed, we are already on our way down the path to a slow death of assimilation and irrelevance.”* (Badrinarayana Swami) **(3)** *“However, the facts of the matter are that repeatedly, and with disastrous consequences, the combination of the spiritual role of guru in the context of a temporally powerful organization is proving to be incompatible.”* (Kripamoya das 2007) **(4)** *“The only recourse for responsible members of ISKCON is to take the matter to gutter level, i.e. the internet... it might at least create an awareness of deviations and warn devotees not to get sidelined into weird cults going on in the name of ISKCON.”* (Bhakti Vikas Swami, guru 2003) **(5)** *“The body of the society is unwell. The illness many, the symptoms complex, diagnosis difficult, and proper prognosis evades even the most experienced devotees... while others lunatically insist there’s no problem. How I long for the Vaikuntha atmosphere you, Srila Prabhupada, so wonderfully created by your mere presence... I, and a legion of others, disenfranchised, marginalized members of your movement, look skeptically at the present-day reality ...how I wish things were different.”* (Ananda Svarupa Swami 1991)

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## **CHAPTER 177: JAGAT GURU FOR THE GOLDEN AGE**

### **SPIRITUAL MASTER OF THE WHOLE WORLD**

*“I am the Spiritual Master of this institution, and all the members of the Society, they’re supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they*



*are initiated by me spiritually.” (SP Interview Dec. 34, 1968) “The Krishna consciousness movement is started for this purpose, so that hundreds of ISKCON centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead.” (SBhag 4.22.23)*

His Divine Grace AC Bhaktivedanta Swami Prabhupada is the foremost Vedic scholar of modern and recent times, and he astonished religious scholars worldwide with his deeply insightful translations of the topmost scriptures of India. He was the true representative of Indian culture and history as he glorified India’s spiritual heritage with millions of books distributed in dozens of languages all over the world. He was the greatest advocate of the best that India has to offer humanity. As the Founder-Acharya of ISKCON, he wrote and translated with extensive commentary over 60 volumes of devotional classics such as Bhagavad-Gita, Srimad-Bhagavatam, and Sri Chaitanya-charitamrita in English. He is an authentic spiritual master revered by millions of sincere souls around the world for the invaluable gift of spiritual life, in whom he continues to cultivate Krishna consciousness even after his physical departure. His spiritual mission must be rectified.

From CC Mad 24.330 purport, The Sixty-One Explanations of the Atmarama Verse: *“The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nram. The word nram means ‘of all human beings.’ The guru is not limited to a particular group. It is stated in the Upadesamrta of Rupa Gosvami that a guru is a gosvami, a controller of the senses and the mind. Such a guru can accept disciples from all over the world. Prthivim sa sisyat. This is the test of the guru. In India there are many so-called gurus, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be jagad-guru, gurus of the whole world. Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The guru is a qualified brahmana; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokanam asau pujoya yatha harih: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an acharya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an acharya or jagad-guru [...] When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru.”*

### **ISKCON DOES NOT HAVE SRILA PRABHUPADA IN THE CENTER**

Sadly, ISKCON does not actually keep Srila Prabhupada in the center. On a sentimental basis there is still some feeling for Srila Prabhupada’s “unique” and “historical” contribution, but effectively he has been 90% sidelined and replaced. Although ISKCON officially fully endorses taking Srila Prabhupada’s siksha, they deny that this can lead to diksha as is their principle in all other situations. Anyone with natural attraction and love for Srila Prabhupada will be confronted with the **“sinister movement”** in ISKCON (this refers to an episode of marginalization of Srila Prabhupada in 1970) that minimizes Srila Prabhupada’s exalted position and instead emphasizes the conditioned, imperfect, but “living gurus” offered by ISKCON as their center point of focus. As a result ISKCON has become a loose federation of cultish franchises centered around their particular ISKCON guru. There is the Radhanath Swami group, the Bhakticaru group, the Jayapataka group, and on down to the smaller and smaller gurus. Some anecdotes shed some light on this ISKCON phenomenon.

A visit by Bir Krishna Maharaja to Savusavu, Fiji in late 2016 with his prominent disciples and his regional secretary resulted one morning in an unexpected, uninvited visit to a local devotee’s

home. Everyone knew she was fixed on Srila Prabhupada and his books as her guru and guidance. After taking darshan of her little deities, the regional secretary loudly declared, *"Mataji, we can't be stuck on Srila Prabhupada anymore because he left his body, and now it is our duty to carry on his work. Just look at these disciples of Bir Krishna Maharaja! One is a lawyer, one is a businessman, one is a millionaire, and they are taking time to travel with their guru and serve him in person..."* An earlier correspondence from this Fiji regional secretary, who was initiated by Tamal, began by saying, *"All Glories to your spiritual master, Srila Prabhupada!"* In other words, Srila Prabhupada is not his guru, and he made a point of it too. Further, from Dhira Govinda das in 2017:

*"I recently heard from a mataji who came to Srila Prabhupada's movement in the mid-1990s. She became a formally initiated disciple of Bir Krishna Maharaja... She said that, in those days, which, as we know, are post-1987 'reform,' during guru-puja, Bir Krishna Maharaja would stand in front of Srila Prabhupada's murti. The members of the project, including this mataji, would offer flowers to Bir Krishna Maharaja, and sing the song Sri Guru Carana Padma from Srila Narottama dasa Thakura while Bir Krishna Maharaja faced them in front of Srila Prabhupada. The idea was that they could only approach Srila Prabhupada through their guru, Bir Krishna Maharaja. I also am reminded of a phone conversation I had in the mid-2000s... This woman had been part of the ISKCON community.... At one point during our discussion she became emotional, crying. She exclaimed, 'My girlfriends all have spiritual masters, and I only have Srila Prabhupada!' We ourselves might certainly be emotionally impacted to hear such a statement... She had been indoctrinated by the ISKCON organization, that her Krishna conscious life was woefully incomplete, with 'only' Srila Prabhupada as her guru, till she gets a 'living guru', as her cohorts had fortunately gotten."*

In 2016 the ISKCON Bangalore leaders were meeting with ISKCON Bombay leaders in one of their mediation conferences meant to settle their legal and guru issue differences. Chancalapati das recounted: *"But the senior members of ISKCON GBC contended that **Srila Prabhupada is (only) one of the transcendental agents** and not the single agent. They argued that the present ISKCON gurus, the shastras, the Holy Name, Srila Prabhupada, the previous acharyas –all of them play a role; and ultimately Lord Krishna is the one who delivers all devotees. Hence it is inappropriate, they reasoned, to ascribe this deliverer position to Srila Prabhupada alone."* So, with that unique understanding: *"...let's go and get some mercy from the Gaudiya Math, Lord Shiva, and Guru Ma too. We need all we can get because Srila Prabhupada is not here anymore."* Sadly, these misled souls cannot understand that without Srila Prabhupada's mercy, everything else- the Holy Name, the Deities, the transcendental knowledge from the shastras- would be ineffective. They are missing the essence due to taking part in offenses against the exalted pure devotee. Srila Prabhupada, for them, is now just another quaint previous acharya, dead and gone, nice to read his books, but where's my living guru?

#### **SRILA PRABHUPADA: THE UNIQUE, SAMPRADAYA ACHARYA by Yasodanandana das**

The unique position of His Divine Grace Srila Prabhupada in the Gaudiya Vaishnava sampradaya is supported as follows: **(1)** As the Acharya of his movement-*"I wish that each and every center shall keep the Acharya in the center and keep their separate identity"* (SPL 1967). **(2)** His unique position as the foremost spiritual authority for the golden age-*"My books will be the law books for the next ten thousand years."* (SPConv 1976). **(3)** Prediction by Locana das Thakura (mid-1500's) in the Chaitanya Mangala, the future appearance of a great senapati bhakta who would preach Krishna consciousness all over the world. **(4)** Chaitanya Mahaprabhu in CC predicts *"Prthivite ache yadi nagaradi grama, sarvatra pracara hoibe more nama"* (*"My holy name will be chanted in every town and village"*). Srila Prabhupada fulfilled that prediction by his accomplishments. **(5)** Predicted by Srila Bhaktivinoda Thakura (mid-19th century)- in his Sajjana-tosani regarding the future appearance of a great personality who would come to the West and preach the message of Lord Gauranga and fulfill the prediction of Sri Chaitanya Mahaprabhu. **(6)** Statement by Srila Prabhupada in New York in 1968:- *"After me there will be no more Acharyas."* (cited by Rohini Kumar das, who heard this himself in 1968, told to Yasodanandana das in July 1989, Nov. 1991, Feb. 1993).

Srila Prabhupada was to be the prominent acharya for the next 10,000 years. From the definition of shakti-avesha avatar (divinely empowered personality) we see he was such a person. Only a super-empowered personality could do what he has done. Examples of the lives of the great Acharyas: Shankaracharya took sannyasa at 8 years old and travelled by foot throughout the whole of India and re-established Vedic principles while chasing Buddhism out of India. Sri Madhvacharya wrote 38 books and commentaries and established 8 major monasteries in Udupi, and also made 1000's disciples. He also travelled throughout India and preached strongly against the Mayavadi philosophy. He established Vaishnava philosophy in many places throughout India. Sri Chaitanya Mahaprabhu personally preached throughout South India. He started a spiritual revolution that is still felt today. However, all these acharyas stayed in India. Their literature and temples were confined to the Indian subcontinent. Srila Prabhupada is the first acharya of the Vedic lineage who has ever travelled out of India and made so many Vaishnavas. He has presented in his numerous purports the true essence of the teachings of all the Vaishnava sampradayas. Thus in one sense he is the greatest acharya, since he did what no one else has done, in a most difficult environment and very tenuous circumstances.

What Ramanuja is to the Sri sampradaya; what Madhvacharya is to the Brahma sampradaya; what Nimbarkacharya is to the Kumara sampradaya; what Vishnusvami is to the Rudra sampradaya; what Sri Chaitanya Mahaprabhu is to the Gaudiya sampradaya and to all sampradayas; what Rupa, Sanatana, and Jiva Goswamis were in their times after the departure of Chaitanya Mahaprabhu, by their literary and devotional accomplishments; what Vishvanatha Chakravarti Thakura and Sri Baladeva Vidyabhusana were in the 1700s; Srila Prabhupada is today their bona fide representative preaching the glories of Vaishnava philosophy all over the world through his books and teachings, and through his bona fide disciples and followers. But most of these acharyas took decades, if not their entire lifetimes, to accomplish their mission. Yet Srila Prabhupada in a short span of 11 years accomplished what no one else in the entire history of India had accomplished. He has fulfilled the prediction of Sri Chaitanya Mahaprabhu. The position of the Adi-Guru of the sampradaya (Harinama-Chintamani by Bhaktivinode Thakura, 6.22) *"sadhu sampradaye acharya sakala siksha guru pratistha, adyacharya yini guru siromani puji'tanra yathocita/ Within the community of saintly persons, all are teachers and established as siksha gurus or instructing gurus (sakala guru pratistha). He who is the original guru (adi-acharya) of the sampradaya is the crest jewel amongst all gurus (guru siromani). Thus it is proper to give him worship."* Bhaktivinode's footnote: *"A community of Vaishnavas is a community of saintly persons. They are able to give instructions about the disciplic succession mantra, the absolute truth, and the practice of sadhus. One should choose a worthy guru from the Vaishnava sampradaya if he wants to escape from such unbonafide sampradayas such as mayavada, etc. The explanation of the first guru of the sampradaya should be respected for his particular instructions. Srila Ramanujacharya, Srila Nimbarka and Sri Vishnusvami- they are the first acharyas of their sampradayas. Madhvacharya is our original acharya."*

Just as the above-mentioned acharyas are the Adi-acharyas of their respective sampradayas, Srila Prabhupada is the Adi-acharya of the Bhaktivedanta sampradaya for the worldwide community of Vaishnavas. He is not merely another acharya. **HE IS THE CURRENT ACHARYA OF THE GAUDIYA SAMPRADAYA.** He has proven it and established it especially in three ways: **(1)** His numerous and voluminous bhasyas and tikas and profuse practical arrangements to distribute these literatures all over the world in all kinds of languages. **(2)** By his powerful preaching and immaculate purity he has made thousands of Vaishnavas worldwide. **(3)** He has practically created the framework for a universal house of worship and sanctuary in Kali-yuga by establishing 108 temples, ashrams, farms, gurukulas, and given practical directions on how to manage these institutions for preaching the message of Lord Chaitanya. Srila Prabhupada is the actual sampradaya acharya. A South Indian Ramanuja guru remarked in 1976 after viewing one of Srila Prabhupada's books and witnessing the preaching of some of his young disciples: **"This person is the summum bonum of all acharyas."** Thus it is the foremost duty of any sincere disciple and follower of Srila Prabhupada to emphasize the unique and distinct position and accomplishment of Srila Prabhupada as the vishva acharya, or the world acharya, the

Jagat Guru, by his accomplishments, and not merely by a self-given title. He is the actual sampradaya acharya to be surrendered to and fully served by all Vaishnavas and all preachers and preceptors in the future. **He lives forever by his divine instructions and the follower lives with him. (END)**

### **SRILA PRABHUPADA'S UNIQUE EXALTED STATURE**

The understanding of Srila Prabhupada's exalted stature and essentiality to spiritual life was once the common understanding among serious and mature devotees in the mission. Many of us, if not most, took it for granted that Srila Prabhupada was an avatar sent by Krishna, that he was omniscient, perfect, above any influence of material body, mind, or material existence. We had a clear philosophical understanding of how and why Srila Prabhupada is the truly Unique Acharya, the Jagat Guru, and Sad Guru for the Golden Age. The theology for the Golden Age was revealed to us based on acceptance of Srila Prabhupada as the Real Acharya for this Age. In the early days of the movement, sincere devotees seemed to have gotten some special mercy for understanding the ultimate siddhanta, more or less blindly or by simple faith, just seeing Srila Prabhupada and associating with advanced devotees like Vishnujana Swami, Jayananda Prabhu, and others who were advanced in service and study. However, the level of understanding that many or most devotees nowadays have regarding Srila Prabhupada is much different. Statements, policies and attitudes now common in ISKCON would have previously been considered outrageous. Outsiders, friends, scholars, historians, students and new devotees today all think Srila Prabhupada followers are fanatics, whereas the ISKCON leadership is more practical and realistic by assigning Srila Prabhupada a humble place in the history of the world or the Gaudiya Sampradaya. Times have obviously changed, and one would be remiss to try to understand Srila Prabhupada in ISKCON. We should not take for granted any understanding regarding Srila Prabhupada's status, and everything needs to be clearly proven by: **(1)** Shastric predictions, **(2)** Srila Prabhupada's statements about himself, **(3)** Testimony from those who met Srila Prabhupada re: his omniscience and mystic devotional power, **(4)** Logical analysis of his character and symptoms, **(5)** Other proofs.

A summary in quotes is as follows: **(1)** *"Those who are eternally liberated are always awake to Krishna consciousness, and they render transcendental loving service at the feet of Lord Krishna. They are to be considered eternal associates of Krishna, and they are eternally enjoying the transcendental bliss of serving Krishna."* (CC Mad 22.11) **(2)** *"The nitya-baddhas are always conditioned by the external energy, and the nitya-muktas never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Krishna, and they are known as krishna-parisada, associates of the Lord. Their only business is enjoying Lord Krishna's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Krishna's company without stoppage. The ever-liberated person who works on Krishna's behalf enjoys Lord Krishna's company through his engagement."* (CC Mad 22.15) **(3)** *"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features-externally as the acharya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You."* (CC Mad 22.48) **(4)** *"Unless human society accepts the dust of the lotus feet of great mahatmas- devotees who have nothing to do with material possessions- mankind cannot turn its attention to the lotus feet of Krishna. Those lotus feet vanquish all the unwanted miserable conditions of material life."* (CC Mad 22.53) **(5)** VERSE: *"The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death."* PURPORT: *"This is a quotation from Srimad-Bhagavatam (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimisaranya, headed by*

*Saunaka Rsi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.” (CC Mad 22.55)*

### **SRILA PRABHUPADA WAS SENT BY LORD KRISHNA TO RESCUE US FROM ILLUSION**

**(1)** *“...So either Krishna or His representative who come on this planet or in this world just to show example how you should live, how you should utilize your human form of life, they have nothing to gain. They are complete. Those who are coming from spiritual kingdom or kingdom of, they have no want. They haven't got to do anything. They are all perfect...” (SPLecture Dec. 30, 1968)* **(2)** *“...the Lord descends to reclaim all of these fallen, conditioned souls to call them back to the sanatana eternal sky so that the sanatana living entities may regain their eternal sanatana positions in eternal association with the Lord. The Lord comes Himself in different incarnations, or He sends His confidential servants as sons or His associates or acharyas to reclaim the conditioned souls..” (BGita Intro)* **(3)** *“Due to the growth of the asuras, the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord, including the demigods in higher planets, pray to the Lord for relief, and the Lord either descends personally from His abode or deposes some of His devotees to remodel the fallen condition of human society, or even animal society.” (SBhag 1.13.50)* **(4)** *“He also gives them the chance to receive His mercy through His pure devotees who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Chaitanya, but mostly He sends His bona fide representatives, and thus He shows His causeless mercy towards the non-devotees. The Lord is so satisfied with His pure devotees that He wants to give them the credit for missionary success, although he could do the work personally.” (SBhag 3.9.12)* **(5)** *“...Krishna comes like an ordinary human being, He comes as a devotee like Lord Chaitanya, or He sends His representative, the spiritual master, or pure devotee. [...] They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Krishna conscious, he is saved from the material conditions of life...” (SBhag 4.21.27)*

### **SRILA PRABHUPADA IS AN ETERNALLY LIBERATED ASSOCIATE OF LORD KRISHNA**

**(1)** *“So far I am concerned, I cannot say what I was in my previous life, but one great astrologer calculated that I was previously a physician and my life was sinless. Besides that, to corroborate the statement of Bhagavad-gita “sucinam srimatam gehe yogabhrasta samyayate” which means an unfinished yogi takes birth in rich family or born of a suci or pious father. By the grace of Krishna I got these two opportunities in the present life to be born of a pious father and brought up in one of the richest, aristocratic families of Calcutta (Kasinath Mullick). The Radha Krishna Deity in this family called me to meet Him, and therefore last time when I was in Calcutta, I stayed in that temple... Although I had immense opportunities to indulge in the four principles of sinful life because I was connected with a very aristocratic family, Krishna always saved me, and throughout my whole life I do not know what is illicit sex, intoxication, meat-eating or gambling. So far my present life is concerned, I do not remember any part of my life when I was forgetful of Krishna.” (SPL Tamal June 21, 1970)*

**(2)** Bhagavat das recorded his memories of hearing Srila Prabhupada describe how Lord Krishna asked Srila Prabhupada to come to the material world to write books, and he agreed to do so. Srila Prabhupada was no doubt a nitya-siddha, or eternally liberated soul who came to deliver fallen souls. **(3) Prthu-putra:** This was all in the dream. But when I came to that person sitting on the elevated seat in that forest, surrounded by many, many devotees, that person looked at me and proved to me that he was the representative of God. But after, I forgot. Maybe... One or two years after... **SP:** So there is no doubt about it that I am the representative of God. **Prthu-putra:** Yes. But when I was... **SP:** Either you dream or not dream, I claim. (SPConv Jan. 28, 1977) **(4)** *“Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of*

*the Supreme Lord remains untouched by the material energy...*" (CC Mad 22.14.15 purport) **(5)** *"Nitya-siddha devotees come from Vaikuntha to this material world to teach, by their personal example [...] The living entities in this material world can take lessons from such nitya-siddha devotees and thus become inclined to return home, back to Godhead. A nitya-siddha devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (anyabhilasita-sunyam). [...] the nitya-siddha devotee is never attracted by the allurements of material enjoyment."* (SBhag 7.10.3) **(6)** *"...An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee's body is therefore called cin-maya-sarira ('spiritualized body'). In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated (brahma-bhuyaya kalpate), as confirmed in Bhagavad-gita. Srila Rupa Gosvami also confirms this..."* (SBhag 4.22.26 purport)

### **GREAT VAISHNAVAS ARE ETERNALLY TRANSCENDENTAL**

Unless we carefully understand scriptural conclusions regarding great devotees in the *guru-paramapara*, we can never understand the highest path of liberation, as taught by Sri Chaitanya Mahaprabhu. Without understanding the position of Srila Prabhupada specifically, no one in this dark age of Kali can make real progress towards ultimate liberation in pure God consciousness. One wonders why Srila Prabhupada's glories have been so thoroughly suppressed and diminished? In India and elsewhere, many kinds of men are known as gurus. The great devotees of the Lord in the line of Lord Chaitanya, however, are not ordinary gurus. They teach the highest example of pure devotion by personal example. They do this for the benefit of all fallen conditioned souls in this dark world. Their every word and action is for the benefit of others, and they are not at all concerned for their own welfare, safety or profit. As Lord Krishna descends to this world for our benefit, so does His empowered representative—just to teach us how we should live to serve the mission of the Lord. Pure devotees are complete and have nothing to gain from doing this. The worst blunder anyone can make is to minimize, neglect, defy or assault the representative of the Supreme Lord, who delivers the messages of God for the benefit of all conditional souls in this world. There can be no greater sin than this. This is fully applicable to Srila Prabhupada. **(1)** *"Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us..."* (SBhag 3.13.47 purport) **(2)** *"The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyasadeva to give instruction."* (SBhag 3.21.20 purport) **(3)** *"The Supreme Lord Sri Krishna personally descends to teach people that their position in the material world is a mistaken one... The Lord also empowers a special devotee to teach people their constitutional position..."* (CC Mad 19.114 purport)

In the history of the world, no great teacher has come under such constant scrutiny, as was Srila Prabhupada, both during his manifest preaching mission and after his departure. He constantly met not only disciples and followers but critics, impersonalists, pretenders, false teachers, reporters, curiosity seekers, government leaders, celebrities, and sincere but often confused spiritual aspirants. Most of his meetings, conversations, and lectures were recorded and almost all who met him were satisfied and humbled by his realizations, scriptural knowledge, philosophical acumen, and practical logic. Sincere persons coming into his divine presence were impressed with his humility and lack of pretention. Srila Prabhupada repeatedly demonstrated his position as the preacher-avatar of God, and all who met him could appreciate his deep devotion and selfless desire to spread the teachings of Lord Krishna and Chaitanya Mahaprabhu. Modern so-called gurus surround themselves with naïve or blind followers and keep their lives private and shielded from public view. Srila Prabhupada never did this. He had no private life and never acted in any way for prestige or profit. This was understood by everyone who observed him carefully. *"The devotee does not do anything not sanctioned by [Krishna]. As it is said, vaisnavera kriya mudra vijneha na bujhaya. Even the most learned or experienced person cannot understand the movements of a Vaishnava, a pure devotee. No one, therefore, should criticize a*

*pure Vaishnava. A Vaishnava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.*" (SBhag 9.4.68 purport)

### **SRILA PRABHUPADA'S UNIQUE POWER**

**(1)** *"..It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world..."* (SBhag 2.8.5) **(2)** *"The pure devotee ignites Krishna consciousness in the hearts of the conditioned souls, and thus the blazing fire of the spiritual world becomes manifest even within this material world..."* (Krishna Book) **(3)** *"...Ordinary yogis can exhibit wonderful material activities, known as asta-siddhi, eight kinds of perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble..."* (SBhag 4.8.78) **(4)** *"...how do we know of the spiritual abodes since once going there no one returns, you should know that the great liberated souls and incarnations who appear from time to time in this material world are not actually coming back, because they are never subject to material contamination or the laws of material nature. For the purpose of delivering the fallen living entities they come here temporarily and then go back when their business is finished, and this is all under the direct order of the Lord. [...] When Narada Muni was talking to Vyasadeva, as you may have read in first volume of our Srimad-Bhagavatam, he was in a spiritual body, but he remembered his previous life and explained it to Vyasadeva."* (SPL Vrndavanesvari dasi June 6, 1969) **(5)** *"...When a pure Vaishnava speaks, he speaks perfectly. How is this? His speech is managed by Krishna Himself from within the heart..."* (CC Mad 8.200) **(6)** *"... A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything..."* (SBhag 4.20.25) **(7)** *"...Similarly Narada Muni in his transcendental position stayed with the young woman without fear of deviation. Narada Muni, Haridas Thakura, and similar acharyas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the acharya is an ordinary human being. gurusu nara-matih..."* (SBhag 7.7.13 purport)

### **THE REAL ACHARYA IS SELF-EFFULGENT**

Srila Prabhupada's constant, tireless preaching and devotion were unique in world history, particularly with regards to his publication and massive distribution of translations and explanations of the "cream" of all Vedic scriptures. In addition to his scholarly work, he wrote 7,000 letters to disciples and others, and he was daily lecturing and conversing with people from all walks of life. His doors were always open to sincere seekers. Srila Prabhupada pointed out that a fully liberated teacher, or *acharya*, is self-effulgent. This means that even ordinary materialists, secularists, and neophyte spiritualists can appreciate, to some extent, the liberated status and perfect character of great teachers like Christ, Buddha, Mohammed, Ramanujacharya, Madhvacharya, or Rupa Goswami. Srila Prabhupada's devotional life displayed all the classic characteristics of a self-realized soul, as elaborately described in the scriptures. His superhuman preaching work further proved his status as a great devotee. No one can imitate the perfect humility, knowledge and constant devotion shown by great devotees in the line of Sri Chaitanya Mahaprabhu. They can be appreciated by even the most fallen and foolish persons, as long as they are without jealousy or evil ambitions. Real *acharyas* are thus said to be "self-effulgent." *"Through his inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself."* (CC Mad 16.6) **Guest:** I know one of your Godsisters in Vrndavana. She is very old. She is staying in [...] matha. So she told me she took her initiation when she was about sixteen year old and still she stays in the temple and she... [...] say you're the most pious person on this planet. **SP:** Yes. Hare Krishna. (SPConv Nov. 2, 1975)

## THE PREDICTED SHAKTAVESHA AVATAR AND UNIQUE STATUS OF SRILA PRABHUPADA

For the benefit of all us dull persons residing in this dark, confused and chaotic age, highly recognized liberated souls, as well as the Supreme Lord Himself, predicted Srila Prabhupada and his preaching mission. E.g., the great Bhaktivinoda Thakura predicted that somebody will deliver the Krishna consciousness movement all over the world. **(1)** *"I am simply messenger. Mercy is of Bhaktivinoda Thakura and Srila Prabhupada [Bhaktisiddhanta Sarasvati]. They predicted that 'somebody will bring.' Maybe that somebody I am. Bhaktivinoda predicted."* (SPConv Mar. 23, 1975) **(2)** *"So perhaps my Guru Maharaja, Bhaktisiddhanta Sarasvati Thakura, attempted to fulfill the desire of Sri Chaitanya Mahaprabhu. And sometimes in the year 1918, he was brahmachari, and Bhaktivinoda Thakura, his material father, he wanted.... Of course, everyone wanted. But he wrote one small book [...] Teachings and Precepts of Lord Chaitanya, in 1896. And he presented that book to the McGill University in Canada. And he very much desired that the foreigners, especially Americans, would join this movement. That was his desire in 1896. And then, in 1918, my Guru Maharaja started with this mission--one institution known as Gaudiya Math... And he was trying to spread this message of Sri Chaitanya Mahaprabhu, and by chance or by prediction as you think, I was taken to Bhaktisiddhanta Sarasvati Thakura by one of my friends. (SPLecture Mar. 2, 1975) **(3)** *"It is the desire of Bhaktivinoda Thakura to preach the Chaitanya cult all over the world, and in 1875 he predicted that someone would come very soon who would individually preach this cult all over the world. So if His benediction is there and my Guru Maharaja's blessings are there, we can go ahead without any impediment but all of us must be very sincere and serious...."* (SPL Feb. 23, 1971) **(4)** *"In 1896 Bhaktivinoda Thakura was the first origin of this movement. But he simply thought of it. And he was expecting some others that willing to take up the work. Well, somebody says that I am the same man. And I was born in 1896..."* (SPConv Mar. 17, 1975) **(5)** Srila Bhaktivinoda Thakura made specific statements regarding the future appearance of a great personality who would come to the West and preach the message of Lord Gauranga and fulfill the prediction of Sri Chaitanya Mahaprabhu: (Sajjana Tosani 4.3, 1885): *"Very soon the unparalleled path of hari-nama sankirtana will be propagated all over the world. Oh, for that day when the fortunate English, French, Russian, German, and American people will take up banners, mridangas, and karatalas and raise kirtana through their streets and towns! When will that day come?"* **(6)** *"I offer my respectful obeisances unto HDG A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krishna, having taken shelter at his lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Chaitanya-deva and delivering the Western countries which are filled with impersonalism and voidism."* **(7)** *"My books will be the law books for the next ten thousand years."* (SPConv 1976)*

**(8) Devotee:** *Prabhupada, they said that if Chaitanya Mahaprabhu wanted Krishna consciousness in the Western countries, why didn't He go there Himself? That's what they told us. SP So He left the credit for me. (Laughter).* (SPConv Jan. 4, 1976) **(9)** *"Only Lord Chaitanya can take my place. He will take care of the movement."* (SPConv 1977) **(10) Reporter:** *Have you named your successor? SP "My success is always there. Yes. Just like the sun is there always. It may come before your vision or not—the sun is there. But if you are fortunate you come before the sun. The sun is open to everyone."* (SPConv Feb. 12, 1975) **(11)** *"idam sthanam parityajya videsam gamyate maya"* (I will leave this place [Vrndaban] and travel to foreign lands...) Bhakti Devi speaking to Narada, *Srimad Bhagavata Mahatmyam* [part of Padma Purana], translated by Satyanarayana das. It tells the story of how Bhakti can be revived in Kali-yuga through recital of Srimad-Bhagavatam. When Srila Prabhupada left Vrndaban and came to America, it is significant that his only possession was a trunk containing the first volumes of his Srimad-Bhagavatam, which he considered his most important work. It is also significant that he instituted daily recitation of the Bhagavatam as the foundation of the temple program, and that Srimad-Bhagavatam (in the form of Krishna Book) was the first of Srila Prabhupada's books to be distributed in large quantities. Until Srila Prabhupada came West, devotional service (Bhakti) had never been successfully introduced in foreign lands. **(12)** *"Just like*



Thakura Bhaktivinoda. In 1896 he sent the Chaitanya Mahaprabhu's message to McGill University. That book you have seen. The letter was there. And these are coincidence. Now, after so many years, a servant of that disciplic succession has come here again to preach. So these things are significant." (SP Lecture Mar. 18, 1967) **(13)** "...in 1896. Bhaktivinoda Thakura was the first origin of this movement. But he simply thought of it. And he was expecting some others that willing to take up the work. Well, somebody says that I am the same man. And I was born in 1896." (SP Conv Canadian Ambassador to Iran Mar. 13, 1975) **(14) SP:** And in my horoscope there was written there, "After seventieth year this man will go outside India and establish so many temples." **Tamal:** Really? **SP:** I could not understand. "What is this, that I have to go outside India? That is not..." And Guru Maharaja foretold. He told my Godbrothers, Sridhara Maharaja and others, that "He'll do the needful when time comes. Nobody requires to help him." He told in 1935. And after all, this was true. Guru Maharaja told. And in the beginning, first sight, he told, "You have to do this." (SP Conv June 17, 1977) **(15)** "He (Srila Prabhupada) seemed to know that he would have temples filled up with devotees. He would look out and say, 'I am not a poor man, I am rich. There are temples and books, they are existing, they are there, but the time is separating us from them.'" (Mr. Ruben, subway conductor who met SP in 1965)

**(16)** "You have spread the sankirtana movement of Krishna consciousness. Therefore it is evident that You have been empowered by Lord Krishna. There is no question about it." (CC Antya 7.12) **(17)** "... in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Srila Bhaktisiddhanta Sarasvati Thakura explains that unless one is directly empowered by the causeless mercy of Krishna, one cannot become **the spiritual master of the entire world (jagad-guru)**. One cannot become an acharya simply by mental speculation. The true acharya presents Krishna to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. **The true acharya, the spiritual master of the entire world, must be considered an incarnation of Krishna's mercy.** Indeed, he is personally embracing Krishna. He is therefore the spiritual master of all the varnas (brahmana, ksatriya, vaisya and sudra) and all the asramas (brahmacharya, grhastha, vanaprastha and sannyasa). Since he is understood to be the most advanced devotee, he is called paramahamsa-thakura. Thakura is a title of honor offered to the paramahamsa. Therefore one who acts as an acharya, directly presenting Lord Krishna by spreading his name and fame, is also to be called paramahamsa-thakura. (CC Antya 7.12 purport) **(18)** "So his idea was amongst the members of GBC who would come out successful and **self effulgent acharya would be automatically selected.**" (SPL Apr 28, 1974) **(19)** "...Sometimes they come, however, by the order of the Lord [...] to propagate the message of God in human society. Such empowered representative are called saktayavesha-avatars, or incarnations invested with transcendental power of attorney..." (SBhag 3.5.21) **(20)** "The mlecchas who are born from mixed countries ruled by descendants of Kasyapa (demons) and the sudras will become brahmanas by initiation. They will wear sikhas and brahmana threads and will become well versed in the uncontaminated fruit of the Vedas (Srimad Bhagavatam). They will worship Me by the Yajna prescribed by the Lord of Lords, the protector of Sacidevi, Sri Chaitanya Mahaprabhu." (Bhavisya Purana, Pratisarga Ch. 20. 71-3) **(21)** Prediction by Caitanya Mahaprabhu: *ebe nama sankirtana tiksna khadga lana/ antara asura jivera pheliba katiya/ yadi papi chadi dharma dura dese yaya/ mora senapati-bhakta yaibe tathaya/* "Taking the sharp sword of the congregational chanting of the Holy Name, I will root out and destroy the demoniac mentality in the hearts of the conditioned souls. If some sinful people escape and giving up religious principles go to far off countries, then My commander in chief (Senapati Bhakta) will appear to chase them and distribute Krsna consciousness." (Caitanya Mangala, Sutra-khanda, song 12. 564-5) **(22)** "prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama: In every town and village, the chanting of my name will be heard." (Caitanya Bhagavata, Antya 4.126) **(23)** Prediction by Sri Vishnuchitta/ Perialvar: "There will come a race which will tread the Earth with raised hands and vertical tilaka on their foreheads, who will chant

*the names of Hari; this will destroy the influence of Kali.*" (Divya Prabandha 1.10) **(24)** Prediction by Srila Madhvacharya: "The real knowledge of the difference between jiva and Sri Hari and the service of Sri Hari will spread all over the world very shortly." (Sumadhwa Vijaya, Last Ch.) **(25)** Prediction by Sri Ramanujacharya: "The pure devotion to Sri Hari devoid of karma and jnana will grow and grow like a banyan tree covering the whole world, teaching everyone who takes shelter." (Prapannamrta Tarpana, Last Ch.) **(26)** Predictions by Sri Nammalvar: "Victory! Victory! Victory! I behold something wonderful: all the inauspiciousness of the living entities is destroyed, no one is going to hell, Yamaraja has no more any work, and the effects of Kaliyuga ceased to exist. This is because all over the world an increasing number of Lord Vishnu's devotees sing his names while dancing and playing musical instruments." (Divya Prabandha, Tiruvaymoli 5.2.1) **(27)** Prediction by Bhaktivinoda Thakura: "In a short time, there will be only one sampradaya and that will be the Brahma sampradaya. All other sampradayas will find their conclusions in this sampradaya." (Sajjana Tosani 4.3, 'Nityadharmas Suryodoy') **(28)** "A personality will soon appear to preach the teachings of Lord Chaitanya and move unrestrictedly over the whole world with His message." (Sajjana Tosani, 'Nityadharmas Suryodoy')

**(29)** Prediction by Bhaktisiddhanta Saraswati: "Bhaktisiddhanta lectured to a crowd that had assembled for a parikrama or walking tour of Mayapur, the birthplace of Chaitanya Mahaprabhu. Guru Maharaj was looking out at the large crowd of devotees," Nayananda Das Babaji recalled. "Then he turned his head toward the left side where I was standing. He was looking intently at someone behind me and became silent for a long moment. I turned and saw that the person with whom he was making eye contact was Abhay Charanaravinda Prabhu." "I have a prediction," Bhaktisiddhanta announced. "However long in the future it may be, one of my disciples will cross the ocean. That devotee will bring back the whole world." (Our Srila Prabhupada, A Friend to All) **(30)** "A religion from the East will move the West" (Nostradamus, 1500's)

### **PRAISE FROM SRILA PRABHUPADA'S GODBROTHERS**

These prophecies were confirmed by Srila Prabhupada's Godbrothers: **(1)** "This return back to homeland of Srila Prabhupada, is particularly significant, because this time he comes back with a host of his Western disciples. This signifies to me the meeting of the East and the West, or at least the beginning of such a meeting. This signifies the victory of spiritualism over materialism, of good over evil. This is really a rare moment in history, for the first time in the history of the world, for the first time at least in living memory, Vaishnavism, the message of Vaishnavism, the message of Mahaprabhu, the message of devotion and of pure devotion has been carried to the West and carried so successfully. I am sure that historians of the future will have a lot to say about Prabhupada and his movement, and they will be even envious of us for living in a time when this movement was begun and for participating in it." (Dr. O.B.L. Kapoor Oct. 15, 1972) **(2)** "And what about the qualities he had? All devotional qualities he possess. And that we can know him that he is great only by preaching. Less than 10 years. There is no history, no recording anywhere. Preaching in 10 years he has established this divine name everywhere. As is told in Mahaprabhu's future [prediction]." (HH BV Puri Maharaja Memories of Srila Prabhupada) **(3)** "Sridhara Maharaja also appreciated my service. He said that Chaitanya Mahaprabhu's prediction: prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama, would remain a dream only, but he congratulated me that I have done it practically." (SPL 1975)

### **SRILA PRABHUPADA IS ESPECIALLY EMPOWERED**

**(1)** Bhaktisiddhanta Sarasvati, the great authority, pointed out that Srila Prabhupada even as a married family man, was greater than many yogis. He was always the topmost yogi and devotee. He was never under material nature's control; nor was he ever diverted, depressed, or bewildered by obstacles or adversaries. **(2)** "Ordinary yogis can exhibit wonderful material activities, known as astasiddhi, eight kinds of perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble..." (SBhag 4.8.78 purport). **(3)** "It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world..." (SBhag 2.8.5 purport) **(4)** "The pure devotee ignites Krishna consciousness in the hearts of the conditioned souls,

and thus the blazing fire of the spiritual world becomes manifest even within this material world..." (Krishna Book, Prayers of the Personified Vedas) **(5)** "When a pure Vaishnava speaks, he speaks perfectly. How is this? His speech is managed by Krishna Himself from within the heart." (CC Mad 8.200 purport) **(6)** "The power of devotional service is so great that a pure devotee can electrify another person by his transcendental instruction on crossing over the ocean of nescience..." (Krishna Book) **(7)** **Reporter:** "Do you know how many followers there are in the United States?" **SP:** "Unlimited. Some of them admit and some of them do not admit. That's all. Everyone is eternally servant of God, but some of them admit and some of them do not admit. That is the difficulty." **(8)** **SP:** No, not necessarily, Krishna will tell directly. A devotee always consults Krishna and Krishna tells him, "Do like this." Not figuratively. **Q:** Does that apply then to other kinds of decisions and other kinds of activities as well? **SP:** Everything. Because a devotee does not do anything without consulting Krishna. **Bali Mardan:** But that applies to a very greatly elevated soul, that is not an ordinary person. **SP:** That is, therefore the minor devotees, they consult the spiritual master. That is our process. **(9)** "...the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead." (SBhag 2.9.35)

Srila Prabhupada's life and activities clearly illustrate that he is the real *acharya* for this age, the predicted *shaktavesha-avatara* and *sad-guru* for the golden age of Sri Chaitanya Mahaprabhu.

### SRILA PRABHUPADA'S BODY IS SPIRITUAL

**(1)** "Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *acharya*. In fact, however, a bona fide *acharya* is non-different from the Personality of Godhead, and therefore to envy such an *acharya* is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization." (CC Adi 1.46 purport) **(2)** "It is therefore enjoined, *gurusu nara-matih*: one should stop thinking of the spiritual master as an ordinary human being with a material body. *Arcye visnau sila-dhiih*: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the guru. The fact is, however, that by the grace of Krishna's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual." (SBhag 8.3.2 purport)

### PROOFS THAT SRILA PRABHUPADA IS A PURE DEVOTEE

So many pretenders and cheaters today falsely claim the status of a bona fide spiritual master, but if they do not have the qualifications, they cannot be considered pure devotees of the Lord and therefore not qualified to initiate anyone into the transcendental science of bhakti yoga, or devotional service. "Unless one is under the shelter of a realized spiritual master, his understanding of the supreme is simply foolishness." (TLC) "When a devotee is perfectly qualified in chanting the transcendental vibration of the Holy Names, he is quite fit to become spiritual master and deliver all the people of the world." (TLC)

Srila Prabhupada is a pure devotee: **(1)** **Guest:** So, Srila Prabhupada, have you realized God? **SP:** What do you think? What is your opinion? **Guest:** I can't say. **SP:** Then if I say, "yes," then what you will understand? If you are not yourself expert, then even if I say, "Yes, I am God realized," how you will take it as truth? If you do not know what is God realization, then how you can ask this question and how you will be satisfied by the answer? You do not know. **Guest:** Well, what is God realization? **SP:** Then you were asking, "Are you God realized?" If I say, "Yes," then how you'll believe it? You do not know what is God realization. Then why do you put this question? [...] It has no value. You do not know yourself what is God realization. Now, just like a medical man, if he asks another man, medical man, so if he says, "Yes," then medical man will understand him by technical terms whether he is medical man. [...] Unless you are prepared to take the answer whatever I give. Are you prepared? **Guest:** Yes. **SP:** Then it is all right. **I am. I am seeing God every moment.** **(2)** "Taking the

sharp sword of the congregational chanting of the Hare Krishna mantra, I will root out and destroy the demoniac mentality in the hearts of all the conditioned souls... If some sinful people escape and, giving up religious principles, go to far-off countries, then my senapati bhakta [great devotee general] will come at that time to give them Krishna consciousness." (Lord Chaitanya as cited in Sri Chaitanya Mangala, Locana das Thakur) Srila Prabhupada never claimed any personal credit for his preaching work or books. For our benefit, he helped us understand his unique status as the foremost spiritual authority for the golden age of Lord Chaitanya, Who will will empower His own devotee to spread Krishna consciousness around the world. This was a prediction of the appearance of Srila Prabhupada and his worldwide preaching activities where he would travel the world over, open 108 temples, and initiate millions into the chanting of the Holy Names of the Lord. **(3)** "Yes, whoever you tell the chant to, it is effective. You have heard it from me and my disciples, similarly I have heard it from my Guru Maharaja, and so on, and on. Because you have heard it from a pure devotee of the Lord, therefore it is transmitted from you to another. Just as an aerial message, is transmitted from one place to another, similarly, this Guru parampara system is working. My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me. And because you are a sincere soul, those who are hearing the Mantra from you are receiving it in disciplic succession, from Lord Chaitanya and from Lord Krishna." (SPL Andrea Temple Mar. 6, 1968) **(4)** "When I left your country on the 22nd of July, I had very little hope to come back again. But Krishna informed me that I'm not going to die immediately; therefore, I have come back again to get inspiration of Krishna Consciousness from you all good souls. Although officially I am your Spiritual Master, I consider you all students as my Spiritual Master because your love for Krishna and service for Krishna teach me how to become a sincere Krishna conscious person." (SPL Dec. 16, 1967) **(5)** "Yes the spiritual master is also present in his picture, though more importantly he is present in his teachings. I think this is explained in one letter that has already been distributed. Thank you very much for assisting me in this way." (SPL Sukadeva Jan. 29, 1973) **(6)** "But Maharaja Pariksit was more than that because he had been a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pandavas. So from the very beginning of his childhood he had the chance to know intimately the devotional service of Lord Krishna in his own family. The Pandavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way of childhood play. By the grace of Lord Sri Krishna, we had the chance of being born in a Vaishnava family, and in our childhood we imitated the worship of Lord Krishna by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yatra and Dola-yatra ceremonies, and he used to spend money liberally for distributing prasada to us children and our friends. Our spiritual master, who also took his birth in a Vaishnava family, got all inspirations from his great Vaishnava father, Thakura Bhaktivinoda. That is the way of all lucky Vaishnava families. The celebrated Mira Bai was a staunch devotee of Lord Krishna as the great lifter of Govardhana Hill. The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jiva Gosvami, Maharaja Pariksit must have heard about the childhood pastimes of Lord Krishna at Vrndaban, for he used to imitate the pastimes with his young playmates. According to Sridhara Svami, Maharaja Pariksit used to imitate the worship of the family Deity by elderly members. Srila Visvanatha Cakravarti also confirms the viewpoint of Jiva Gosvami. So accepting either of them, Maharaja Pariksit was naturally inclined to Lord Krishna from his very childhood. He might have imitated either of the above-mentioned activities, and all of them establish his great devotion from his very childhood, a symptom of a maha-bhagavata. Such maha-bhagavatas are called nitya-siddhas, or souls liberated from birth." (SB 2.3.15 Purport) **(7) TEXT:** A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts. **PURPORT:** At the present moment it has become fashionable to disobey the

unimpeachable directions given by the acharyas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Krishna consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons [Srila Prabhupada] who are strictly following His instructions. [...] (SBhag 4.18.5)

**SUMMARY:** In #1 Prabhupada tells us he is seeing God at every moment. #2-The divine appearance and activities of Srila Prabhupada, a sakyavesh avatar, is predicted in the 16th century by a great devotee of Lord Gauranga. In #3 he tells us that when we hear his messages we are hearing them from a pure devotee of the Lord. In #4 he tells us that Lord Krishna directly spoke to him about how long he had to live. In #5 he tells us that he is actually present in his picture or photograph. Only a pure devotee has this power. In #7 he tells us that there is always some kind of symmetry in the early lives of pure devotees and their later lives. This means they are born into very pious pure devotee families. In #8 he tells us that this Krishna consciousness movement (including all of us) is directly getting instructions from the Supreme Lord through him, Srila Prabhupada. Just like the demigods got instructions for their work through Lord Brahma, when they all went to Svetadvipa and Lord Vishnu spoke instructions thru the heart of Lord Brahma who gave those instructions to all the attending demigods present. So if anyone is aspiring to have a bonafide spiritual master, the above qualifications (and there are many more) must be met, or one can be sure to have a "counterfeit guru."

### **SRILA PRABHUPADA WAS MORE RARE THAN ONE IN 100 MILLION**

Srila Prabhupada's true glories are often not well understood within the Hare Krishna movement, but Harvey Cox, a mundane religious scholar, once expressed his deep insight: *"The fact that there is now in the West a vigorous, disciplined, and seemingly well-organized [religious] movement- not merely a philosophical movement or a yoga or meditation movement... is a stunning accomplishment. The more I came to know about the movement, the more I came to find there was a striking similarity between what [Prabhupada] was saying and my understanding of the original core of Christianity: Live simply, do not try to accumulate worldly goods or profit; live with compassion toward all creatures; live joyfully... When I say [Prabhupada was] 'one in a million,' I think that is in some ways an underestimate. Perhaps he was one in a hundred million."* (END)

*"This is called the paramahansa stage. Hansas, or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the service of the Lord instead of māyā's service are called the paramahansas. They are naturally qualified with all the good attributes, such as pridelessness, freedom from vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity. All these godly qualities exist in the devotee of the Lord spontaneously. Such paramahansas, who are completely given up to the service of the Lord, **are very rare**. They are very rare even amongst the liberated souls. Real nonviolence means freedom from envy. In this world everyone is envious of his fellow being. But a perfect paramahansa, being completely given up to the service of the Lord, is perfectly nonenvious. He loves every living being in relation with the Supreme Lord."* (SBhag 1.18.22)

### **HEARING FROM SRILA PRABHUPADA IS THE KEY TO REAL KNOWLEDGE**

In his Sri Isopanisad Srila Prabhupada explains the way to achieve transcendental knowledge, or freedom from illusion: by ardent hearing from bona fide authorities: **iti shushruma dhiranam. (1)** *"It is said that one result is achieved by worshiping the Supreme Cause of all causes, and that another is obtained by worshiping what is not supreme. All this was heard from the undisturbed authorities who clearly explained it."* (Sri Isopanisad, 13) **(2)** Srila Prabhupada's purport to this verse, *"Unless one hears from the bona fide acharya, who is never disturbed by the changes of the material world, one cannot have the real key to transcendental knowledge."* **(3)** *"The position of a person in the higher or lower status of life does not hamper one in the path of self-realization. The only thing one has to do is to hear from a self-realized soul with a routine program."* (SBhag Introduction) **(4)** *"My dear Lord, You*

are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee." (SBhag) (5) "But one thing I may inform you, that the three books which I have already prepared, namely the Bhagavad-Gita As It Is, Teachings of Lord chaitanya and Srimad Bhagwatam, all these books are the ultimate source of knowledge." (SPL Devananda Sept. 1968) (6) "These are not my books. I am simply translating. They are written by Vyasadeva, the original Vedic scholar." (SPConv Feb. 26, 1973) [In his humility he did not mention how his purports were a major expansion of the Vedic scriptures.]

### THE EXALTED STATUS OF SRILA PRABHUPADA AS FOUNDER-ACHARYA by *Atmatattva das*

The Founder-Acharya is distinguished from all other acharyas and by his qualities and activities:

(1) '**tabhyas sarvajana trata sarvasrestatamo dhruvam/ dina abhaya pradanartham visadikrtya bhutale**': "Among all acharyas, certainly he who is the deliverer of all people, who appears in this world for the purpose of removing the fears of the fallen souls (dina-abhaya) is the most perfect." (2) '**gitacaryokta tatvartha caramartha prakasanam/ rishiproktapramananam krtva vyakhyanamuttamam**': "He sheds light on the ultimate meaning of the philosophical conclusions spoken by Krishna, Who speaks Bhagavad-gita. He also gives perfect purports to the evidences given by the rishis." (3) '**divyaprabandhan lokebhya sarakopadibhi paryantam/arthopadesa paryantam vardhayaitva ca sasvatah**': "He propagates everywhere the meanings and purports of the songs of the previous acharyas." (4) '**natharyadi gurunam ca satakopadi yoginam/ ahrtiya vyasa sutranam artham lokahitaya ca/ sribhasyadi mahagrantham vidhaya karunarnaya/ nirjitya sarvasamayana vadena sataso'subhan**': "He, the ocean of mercy, contributes great books for the welfare of the people that explain the meaning of Vedanta strictly in line with the previous Vaishnava acharyas and devotees. In this way he conquers all, defeating hundreds of different kinds of inauspicious philosophies by his arguments." (5) '**ityadibhir yatisresta karye lokahite rata/ nathadidesike tebhya pradhano bhavati dhruvam**': "Because of engaging in the welfare of the people of the world, that perfect and topmost mendicant is certainly the most important Founder-Acharya/pradhana." (P. Tarpana 62.47)

**Srila Prabhupada -Founder-Acharya of the Golden Age:** The Founder-Acharya has a special position for all time to come within the organised mission. In the Vaishnava line the previous acharyas selected and severely tested the earnestness and qualifications of their disciples. But among the special characteristics of the Founder-Acharya is his infinite compassion. He accepts all those who come and commands his disciples to do the same. Harinama is the dharma of the Golden Age - 'kali kaler dharma nama sankirtana', and one who preaches that dharma all over the world is the empowered Acharya - 'krsna sakti vina nahi tara pravatana'. Srila Prabhupada exercised the basic principle of Krishna consciousness, as envisioned by Srila Rupa Goswami, to engage everyone in the Hare Krishna movement. The extent of his efforts are unprecedented in the history of Vaishnavism. Thus he is the Founder-Acharya who has accomplished the objectives of the 'visva vaishnava rajya sabha', following in the footsteps of Srila Rupa Goswami. In the Sri Chaitanya Mangal by Locana das Thakur, Lord Chaitanya speaks of a 'senapati' (great general), who will come after Him to accomplish His mission. Lord Chaitanya's teachings were a preparation by Himself for the use of another preacher, personally empowered by Him, who would launch His Sankirtana Movement on a global scale.

Srila Bhaktivinode Thakur yearned to see the day when fortunate non-Indian Vaishnavas would perform Harinama Sankirtan in different cities of the world (Sajjana tosoni 4\3,'nityadharmasuryodoy'). In this article he announced that Mahaprabhu's prediction would shortly be fulfilled. He foresaw that all the Vaishnava sampradayas will be unified. "In a short time, there will be only one sampradaya and that will be the Brahma sampradaya. All other sampradayas will find their conclusions in this sampradaya." "All smaller dharmas will enter like rivers into the ocean of Hari Nama

and there will be only one religion - chanting the Holy Name of Krishna." (Vani Vaibhava Ch. 6). Srila Bhaktisiddhanta Sarasvati Thakur spoke of the arising of a self-effulgent acharya from among his disciples who would demonstrate his prominence by preaching in a grand style. It is obvious from the predictions of the previous acharyas mentioned above that [...] HDG AC Bhaktivedanta Swami Prabhupada is that self-effulgent Founder-Acharya.

**The Acharya:** If one saw the personal characteristics and activities of Sri Chaitanya Mahaprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the sastric injunctions. This sincere study and appreciation of Chaitanya Mahaprabhu is also applicable to His authorized devotees, and it is clearly stated in the CC Antya 7.11:

***kali-kalera dharma - krsna-nama-sankirtana/ krsna-sakti vina nahe tara pravartana***

In this age of Kali, real religious propaganda should induce people to chant the Hare Krishna maha-mantra, possible for someone especially empowered by Krishna. No one can do this without being especially favored by Krishna. Bhaktisiddhanta Sarasvati Thakura, in his Anubhasya, quotes from Narayana-samhita: ***dvapariyair janair visnuh - pancaratrais tu kevalaih/ kalau tu nama-matrena - pujate bhagavan harih:*** "In Dvapara-yuga, devotees of Lord Vishnu and Krishna rendered devotional service according to the principles of pancaratrika. In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Srila Bhaktisiddhanta Sarasvati Thakura then comments: "Without being empowered by the direct potency of Lord Krishna to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all the fallen souls to worship Krishna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krishna's effulgence throughout the world. Such an acharya, or spiritual master, should be considered nondifferent from Krishna - that is, he should be considered the incarnation of Lord Krishna's potency. Such a personality is krsnalingita-vigraha - that is, he is always embraced by the Supreme Personality of Godhead, Krishna. Such a person is above the considerations of the varnasrama institution. He is guru or spiritual master for the entire world, a devotee of the topmost platform, the maha-bhagavata stage, and a paramahansa-thakura, a spiritual form only fit to be addressed as paramahansa or thakura." AND: ***lohake yavat sparsi hema nahi kare/ tavat sparsa-mani keha cinite na pare*** "One cannot understand the value of touchstone until it turns iron into gold." (CC Mad 6.279) When teaching Sanatana Goswami, the Lord said (CC Mad 22.65): "If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an *uttama-adhikari*, a first-class Vaishnava who can deliver the whole world and turn everyone to Krishna consciousness." [Then Atmatattva das quotes a number of passages from CC Mad 16.74, Adi 3.97-8, Adi 7.31, 32, 37, Adi 7.148, Mad 5.76, Mad 16.65, Mad 17.48-9, which we have omitted.]

"In this age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahma and Mahadeva. This is the opinion of all spiritual masters. [...] out of thousands of brahmanas, one is qualified to perform sacrifices, and out of thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed beyond all Vedic knowledge. He is considered the best of all these brahmanas. And yet, out of thousands of such brahmanas who have surpassed Vedic knowledge, one person may be a vishnu-bhakta, and he is most famous. Out of many thousands of Vaishnavas, one completely fixed in the service of Lord Krishna is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead." (Garuda Purana)

**"For Ten Thousand Years My Books Will Guide the World":** Srila Prabhupada is not just an acharya; not just the founder of a society; he is the Founder-Acharya of the Krishna Consciousness Movement, which is a dynamic spiritual reality -the Yuga Dharma. Therefore, Srila Prabhupada is to be

appreciated not merely as the acharya of a few intimate servants or even the acharya of a single generation of disciples. Rather, as the Founder-Acharya of ISKCON, he established the standard of Krishna consciousness to be practiced by all sincere followers for ten thousand years to come. The scriptures predict that although the present age is continually becoming more inauspicious, unfortunate and degraded, a 'Golden Age' of Krishna consciousness will appear for a period of ten thousand years, following the advent of Sri Chaitanya, despite the force of Kali Yuga. Srila Prabhupada should not be limited by describing him as a founder within the drama or the one who started or only started the ISKCON. He was empowered by Krishna to do what no other spiritual master has ever done, or would ever do in the future -'na ca bhuto na bhavisyati sa ca pujoy' He is the Founder-Acharya for spreading Lord Chaitanya's sankirtana movement worldwide, for 10,000 years within the midst of Kali.

Importantly, Srila Prabhupada himself repeatedly emphasised that he was Founder-Acharya. In the Lilamrta (IV-p93): he became deeply annoyed when an ISKCON publication described him as "acharya of ISKCON," even though at that time there was no question of another acharya. There have been many acharyas and there will be many more after him, but His Divine Grace Srila Prabhupada is the sole Founder-Acharya of the Golden Age, known synonymously as ISKCON. In his discussion with historian Arnold Toynbee, in London, Srila Prabhupada said; *"I have started this Krishna Conscious Movement among the Indians and Americans and for the next ten thousand years it will increase. Then there will be a gloomy picture of Kali-Yuga. Ten thousand years is not a short time. It is our duty on behalf of Krishna."* (SPLila V Ch. 6 p161). Anyone can have shelter from the evil effects of the present Godless age by taking to devotional service under the guidance of Lord Chaitanya's teachings, as given in Srila Prabhupada's books. His dynamic preaching and realisations reveal the sublime teachings of Lord Chaitanya, which otherwise have been neglected, misused or kept secret within the confines of India. Srila Prabhupada prepared his translations and Bhaktivedanta purports on the essential Vaishnava scriptures - Bhagavad-gita, Srimad Bhagavatam, Chaitanya-charitamrta and Bhakti-rasamrta-sindhu - with the plan for forming the foundation of the Krishna Consciousness Movement for the next ten thousand years; (Books Are The Basis). He says in the Chaitanya-charitamrta; *"In our Krishna Conscious Movement we have limited our study of Vedic literatures to Bhagavad-gita, Srimad Bhagavatam, Chaitanya-charitamrta and Bhakti-rasamrta-sindhu. These four works are sufficient for all preaching purposes. They are adequate for understanding the philosophy and spreading the missionary activities all over the world. That is the principle."*

**"Krishna Has Taken Shelter in the Womb of the Krishna Consciousness Movement"**: (SBhag 10.2.20). Srila Prabhupada met C. Rajagopal Acharya (Rajaji) in Madras, the first Governor General of 'free India' and a famous religious politician and friend of Gandhi, and he had a doubt: *"Srila Prabhupada has created such a huge institution that now his disciples might identify with ISKCON rather than Krishna. If that were to happen, then by identifying with ISKCON they would fall into the same type of materialism or false identification as before."* Srila Prabhupada replied, *"Because Krishna is absolute, Krishna and ISKCON are non-different. To identify with Krishna's ISKCON was to identify with Krishna directly."* Rajaji was satisfied. (SPLila Vol. V Ch.2)

**ISKCON -the Golden Age: Predictions Revealed in the Shastras**: In the Pratisarga part of the Bhavisyas Purana, Ch. 20.71-3; is the following prediction: *"Lord Jagannath, the Supreme Lord Sri Hari Himself, spoke these attractive words for the welfare of all: The mlecchas who are born from mixed countries ruled by descendants of Kashyapa (demons) and the shudras will become brahmanas by initiation. They will wear shikas and brahmana threads and will become well versed in the uncontaminated fruit of the Vedas (SBhag). They will worship Me by the Yajna prescribed by the Lord of Lords, the protector of Sachi (Sri Chaitanya)."*

Forty-six years before the beginning of Kali-yuga, Vishnuchittha, one of the 12 great Vaishnava Sri Sampradaya saints predicted: *"There will come a race which will tread the Earth with raised hands and vertical tilaka on their foreheads, who will chant the names of Hari; this will destroy the influence*



of Kali." (Divyaprabhanda 1:10). And Sri Ramanuja predicted: "The pure devotion to Sri Hari devoid of karma and jnana will grow and grow like a banyan tree covering the whole world, teaching everyone who takes shelter." (Prapannamrta tarpana, last chapter.). It is interesting how Srila Prabhupada's ISKCON is preaching 'jnana karmadya anavrtam' to 'jare dekho tare' in every town and village! Sri Madhvacharya predicted: "The real knowledge of the difference between jiva and Sri Hari and the service of Sri Hari will spread all over the world very shortly." (Anu madhva vijaya - last chapter). Srila Prabhupada roared, "I am not God! You are not God! We are all servants of God, Krishna!"

**Srila Prabhupada's System for the Golden Age:** "If the conditioned soul becomes Krishna conscious by the mercy of saintly persons, who voluntarily preach scriptural injunctions and help him become Krishna conscious, he becomes liberated from the clutches of Maya, who voluntarily gives him up." (CC Mad 20.120) And: "This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that Maya has actually given the conditioned soul liberation from illusory enjoyment." (SBhag 11.2.42 quoted in TLC) We ordinarily understand 'maya' as illusion, but the spiritual master reveals its more confidential meaning as also 'mercy'. (SBhag 1.13.25). Thus Srila Prabhupada gave shelter to those who joined by establishing –(1) Sambandha - their relationship as servants of Krishna; (2) Abidheya - their materially conditioned senses engaged in pure devotional service; (3) Prayojana - the resultant transformation of material consciousness into Krishna consciousness, leading them back to Godhead.

The actual essence of all the esoteric knowledge of the vast body of Vedic literature has been rendered in a simple term by Srila Rupa Goswami as 'yukta vairagya'. Srila Prabhupada's system is strictly in that line - 'Utility is the Principle'. His books teach this as follows: Bhagavad-gita As It Is - yukta vairagya in Upanisadic form. Srimad Bhagavatam - yukta vairagya in Puranic and Vedantic form. Nectar of Devotion - yukta vairagya in Pancaratric form (rules). Chaitanya Charitamrta - yukta vairagya in Final Perfection (prema).

Chaitanya Mahaprabhu gives paramount importance to 5 out of 64 principles of devotional service: **a)** Associating with devotees -sadhu sanga **b)** Chanting the Holy Names -nama kirtana **c)** Hearing Srimad Bhagavatam **d)** Living in a Holy Place -mathura vasa **e)** Worshiping the Deity -sri murtira sraddhaya sevana./ These five items were also given by Srila Prabhupada to his followers.

**Pastimes illustrating Srila Prabhupada's greatness, Kumbha Mela 1977:** (1) One Ekadasi during the Kumbha-mela in Allahabad, Prabhupada was sitting back with his eyes closed, his legs stretched under his desk, talking about Ekadasi. Prabhupada said, "Lotus pods fried in ghee are very good on Ekadasi." Somebody immediately ran to the market to arrange for lotus pods, but just two minutes later a Ramanandi brahmana and his 9 year-old son arrived, both of them wearing Ramanandi tilaka. They paid their obeisances, and the father put a cloth bag from his shoulder on Prabhupada's desk. Prabhupada put his hand in it and said, "Just see, it has come." It was lotus pods fried in ghee. He looked at the Ramanandi and said, "How are you?" This man happened to be the priest of a Bengali family in Firozabad, U.P., where Prabhupada used to stay. Even though this person was a Ramanandi, he did the Gaura-Nitai Deity worship for this family. Prabhupada ate some of the pods, distributed the rest and said to the Ramanandi, "You haven't taken bath in the confluence, the sangam?" The Ramanandi said, "Swamiji, I have come to take bath in the sangam," and he put a plate under Prabhupada's feet. Prabhupada adjusted his feet on the plate and this man bathed Prabhupada's feet in sangam water from his pot while he chanted mantras. Prabhupada looked at him, smiling. During that time, Dec. 1976, it was rare to get Prabhupada's charanamrita and all of us desired it. This Ramanandi sprinkled that water on his head, drank some, and then sprinkled some on all of us. He said to Prabhupada, "Your feet are the actual sangam. What will we get in bathing that sangam? Your feet will purify the Ganges and since you are not going to the Ganges, I brought the Ganga here. I will mix some of this charanamrita in the Ganga." Prabhupada smiled. (2) I had a KRISHNA book and on the back cover was a picture of Prabhupada looking at a champak flower he was holding. I showed the man this picture and said, "This is our Guru Maharaj, he has translated these books." The man looked

at that picture and then brought some thread and things from a little box and for ten or fifteen minutes measured Prabhupada's forehead, ears and so on. Then he said, "This person's features show me that all the four Vaishnava acharyas are present in him. I wish you had a picture of his full form." I showed him a photo of Prabhupada's full form and he studied again, this time with a lens. Then he said, "I was not wrong. They are all working through this person. You are very fortunate to be with him. I would like to be part of a movement like that in my next life." I said, "But I thought your ultimate goal is to go to Kailash," because he was a Shaivite. He said, "Yes, if I go there I can tell Lord Shiva that I want to join some movement like this, and I want to spread dharma everywhere." He said, "Please give this book to me. It has given me the highest experience of studying a person's features. I want to keep this book." So I gave it. (END)

### CONCLUSION

Srila Prabhupada himself advises us that his teachings are so complete and perfect that nothing else is required, not even the writings of previous acharyas. Of course, in other places, Srila Prabhupada encouraged his followers to study the works of previous acharyas, but there is no need to do so to achieve anything that might be missing from what Srila Prabhupada gave us. What he gave is complete for going back to the spiritual world. Someone should write a book on this subject, that Srila Prabhupada is the Jagat Guru for the Golden Age, to counteract the mistaken ideas that unfortunately are all too common regarding the need to supplement or even replace Srila Prabhupada's legacy with "living" gurus, other teacher's writings, mercy from other sadhus, and so on.

**All we need is Srila Prabhupada, period.** All Glories to Srila Prabhupada!

## CHAPTER 178: THE LIVING GURU FRAUD

### QUOTES FROM SRILA PRABHUPADA

(1) *"So that is called prakata, physically present. And there is another phrase, which is called aprakata, not physically present. But that does not mean, Krishna is dead or God is dead. That does not mean, prakata or aprakata, **physically present or not present, it does not matter.**"* (SPLecture Dec. 11, 1973) (2) *"So, **spiritually, there is no question of separation, even physically we may be in far distant place.**"* (SPL Syama dasi Aug. 30, 1968) (3) *"I shall remain your personal guidance, physically present or not Physically present, as I am getting guidance from my Guru Maharaja."* (SPConv July 14, 1977) (4) *"**I am always with you. Never mind if I am physically absent.**"* (SPL Jayananda Sept. 16, 1967) (5) *"Anyone who has developed unflinching faith in the Lord and the Spiritual Master can understand the revealed scripture unfolding before him'. So continue your present aptitude and **you will be successful in your spiritual progress.** I am sure that **even if I am not physically present before you,** still you will be able to execute all spiritual duties in the matter of Krishna Consciousness, if you follow the above principles." (SPL Subala Sept. 29, 1967) (6) *"I went to your country for spreading this information of Krishna Consciousness and you are helping me in my mission, **although I am not physically present there but spiritually I am always with you.**"* (SPL Nandarani, et al, Oct. 3, 1967) (7) *"I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my Guru Maharaja."* (SPConv July 14, 1977) (8) *"You write that you have desire to avail of my association again, **but why do you forget that you are always in association with me?** When you are helping my missionary activities I am always thinking of you and you are always thinking of me. **That is real association.** Just like I always think of my Guru Maharaja every moment, although He is not physically present, and because I am trying to serve Him to my best capacity, I am sure He is helping me by His spiritual blessings. So there are two kinds of association: physical and preceptorial. **Physical association is not so important as preceptorial association.**"* (SPL Govinda dasi Aug. 17, 1969) (9) **Narayana:** So those disciples who don't have opportunity to see you or speak with you... **SP:** That he was speaking, vani and vapuh. Even if you don't see his body, you take his word, vani. **Narayana:** But*

how do they know they're pleasing you, Srila Prabhupada? **SP:** If you actually follow the words of guru, that means he is pleased. And if you do not follow, how he can be pleased? [...] **SP:** Yes. My Guru Maharaja passed in 1936, and I started this movement in 1965, thirty years after. Then? I am getting the mercy of guru. This is vani. **Even the guru is not physically present, if you follow the vani, then you are getting help.** **Sudama:** So there's no question of ever separation as long as the disciple follows the instruction of guru. **SP:** No. Cakhu-dan dilo jei... [...] Janme janme prabhu sei. **So where there is separation? Who has opened your eyes, he is birth after birth your prabhu.** (SPConv July 21, 1975) **(10)** *"...it is described here that one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life."* (SBhag 3.31.48 purport) **(11)** *"Although the physical body is not present, the vibration should be accepted as the presence of the spiritual master. Vibration--what we have heard from the spiritual master --that is 'living'."* (SPLecture Jan. 13, 1969) **(12)** *"In the absolute world there is no distinction as me, or he, and I. Krishna and His representative is the same. Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring."* (SPL Malati May 28, 1968) **(13)** *"So he (Bhaktisiddhanta) wanted this, and he is not... It is not that he is dead and gone. That is not spiritual understanding. Even ordinary living being, he does not die. [...] And what to speak of such exalted, authorized personality like Bhaktisiddhanta. He is seeing. I never feel that I am alone."* (SPLecture Mar. 2, 1975) **(14)** *"He reasons ill who tells that Vaishnavas die, While thou art living still in sound."* (Bhaktivinode Thakur)

### **CONTRADICTIONS AND ANOMALIES**

*"Prabhupada many times said that the spiritual master can accept disciples while he is living, but after he passes away, he can't accept any more disciples. How is it possible? How can he train them, enthuse them, inspire them in Krishna consciousness? We need the living representative."* (Indradyumna Lecture 1998) But Srila Prabhupada did not say this even once, never mind "many times." This is totally false. Where Srila Prabhupada said that *"after a spiritual master passes away he can't accept any more disciples"*? How was it possible that Indradyumna Swami is himself trained, enthused and inspired in Krishna consciousness, when he has had no "living representative himself" since 1977? He is hypocritically proposing that we need him as a "living guru" even though he himself does not need one? Yet the very next year (1999) Indradyumna then took the opposite position: *"...there is a misconception here in guru-disciple relationship. It is certainly nice if one can have some personal instruction or direction in one's life from the spiritual master. But one's success in Krishna consciousness is not necessarily based on that. Srila Prabhupada personally interacted with his spiritual master maybe 3, 4 times. He wrote two letters to him and received one reply. If one's advancement in Krishna Consciousness depends upon personal association of the spiritual master to direct one's daily activities, then what are my chances of perfecting my Krishna consciousness since I haven't seen Srila Prabhupada for 20 years. I had the liberty in 1 or 2 occasions to ask from Prabhupada for some personal instruction, but now, if I need to understand something, I read the books or I can solve it with my godbrothers. That's [...] my relationship with Prabhupada, my spiritual master. So then I ask the disciples to do the same."* Does he mean that his disciples should also associate with Srila Prabhupada through his books? So why the need for a living guru?

*"We would run into ISKCON devotees in Fiji, and I would, as always, raise my arms and exclaim, 'All Glories to Srila Prabhupada!' Invariably the response was a blank face, as apparently they had never heard that phrase, and they didn't know how to respond. I felt like a stranger in the society started by Srila Prabhupada and to which I had devoted the last four decades."* (Nityananda das, 2015)

### **SRILA PRABHUPADA NEVER USED THE TERM "LIVING GURU" (Dhira Govinda das)**

It's interesting to study Srila Prabhupada's usage of the two terms, "living guru", and "living spiritual master". If we research how Srila Prabhupada used both of these terms, we'll find..... nothing. He never used either of these terms- "living guru" or "living spiritual master". Not once. Ever.

On Oct. 2, 1968 a disciple says to Srila Prabhupada about Christians and Jesus, *"I was referring to a living spiritual master."* Srila Prabhupada responds, *"Spiritual master is not the question of... Spiritual master is eternal. Spiritual master is eternal. So your question is without spiritual master. Without spiritual master you cannot be, at any stage of your life. You may accept this spiritual master or that spiritual master. That is a different thing. But you have to accept."* So, Srila Prabhupada doesn't even relate to the question. The disciple's consciousness was, like, *"Well, the Christians have Jesus, but, he's dead. What about a living spiritual master?"* So, the whole "living guru," "living spiritual master" paradigm isn't Srila Prabhupada's. It's a concoction that is now quite prevalent, insidiously pervasive, in ISKCON. "Living guru" means there's something like a "dead guru." But Srila Prabhupada understandably didn't relate to that paradigm. So, a question that could be productive for beginning (just beginning) to get at the roots of the ubiquitous societal, collective weeds, could be, how come this "living guru" paradigm is so nonchalantly, practically without question, accepted, even though it's clearly not Srila Prabhupada's paradigm, language, or consciousness?

ISKCON policy, as I understand it, is that ISKCON authorized gurus are available to be the current link to the parampara, and Srila Prabhupada is not available to be the current link to the parampara (unless one's ISKCON authorized guru gets caught having illicit relations with a disciple, or a prostitute, etc- then, Srila Prabhupada, magically, becomes available in their strange system). ISKCON authorized gurus are, from the ISKCON perspective, "living gurus." Srila Prabhupada, according to ISKCON, is not a "living guru." They might not often say outright that he's dead, but, they are clearly saying that Srila Prabhupada is not available as one's direct or current link to the parampara. [...] Of course, that Srila Prabhupada is the current link, in essence and form, is openly accepted for ISKCON members who got formal initiation from Srila Prabhupada prior to Nov. 14, 1977, or for those whose ISKCON guru is no longer authorized. This leads to scenarios like, *"His ISKCON guru got caught and is no longer authorized, so now he is taking shelter of Srila Prabhupada. But my guru's still in good standing, so, if I want to take shelter of Srila Prabhupada, then my ISKCON guru would also need to fall down. Meantime, I must hide my realizations re: Srila Prabhupada as my current link. What hypocrisy."* (END) (May 14, 2021 letter from Dhira Govinda das)

### LIVING GURU HYPOCRISY

*"That's right, they've been preaching to devotees that **the Maha mantra is dead with out a living Guru**. This nonsense is being quoted online on FB by a sankirtan devotee in New Zealand, a disciple of Bhavananda. He also says he is not a disciple of Srila Prabhupada nor does he want to be. These are his exact words. And Bhavananda does not correct his 'disciple'."* (Lani Doss, Nov. 2017)

The deviant ISKCON GBC-guru leadership has created havoc, using propaganda that Srila Prabhupada is not any longer available and therefore one has to accept their rubber-stamped "gurus" to **replace** Srila Prabhupada as the bona fide diksha guru. They say the diksha guru **must** be physically present. But, this is **not** what Srila Prabhupada taught and has the insidious effect of pushing Srila Prabhupada aside as a "has-been" who is now a "previous acharya." Although Srila Prabhupada insisted on being the ISKCON Founder-Acharya permanently, the GBC has made that title meaningless while their initiating gurus who are self-appointed and vote-approved are everything in their disciples' lives. Srila Prabhupada is now just a complementary resource for the "living spiritual masters" -in most cases their books and lectures are priority over Srila Prabhupada's.

The false, official ISKCON doctrine (and in the Gaudiya Math) is that a spiritual aspirant needs a living, physically-present, embodied guru to give him the necessary guidance, counseling, and awakening of transcendental knowledge in the heart/soul to succeed in spiritual life. Since Srila Prabhupada physically departed, ISKCON has adopted this as a philosophical axiom upon which they base their evolutionary, concocted guru and diksha initiation systems. ISKCON is insistent that although Srila Prabhupada may be many things, such as Founder-Acharya, shaktyavesha avatar, and preeminent siksha guru, yet, because he is no longer physically present, those desiring to progress in Krishna consciousness **MUST** be initiated by a living ISKCON spiritual master who are supposed to be

the next link in the parampara. This is a great hypocrisy. It is a cheating of innocent souls by those who stand to gain disciples by such a. Those who wish to be guru are always anxious to undercut their competitors for disciples. The living guru philosophy perfectly serves their purposes and motives by steering seekers away from Srila Prabhupada and to lie. Naturally, if Srila Prabhupada was available for diksha initiation, all others would soon be out of the guru business themselves. Thieves.

Of course, they still use Srila Prabhupada, memories of him, his books and teachings, his institution and temples (that he struggled to establish), his followers, and his divine mercy to promote themselves, not Srila Prabhupada, as the new parampara links. They are like Vasudeva Paundraka decorated with the arms and insignias of Krishna, but are simply pretenders. They have little to nothing to add to Srila Prabhupada's matchless gifts, and yet, they insert themselves between newcomers and Srila Prabhupada. They insist that their living status enables them to function as doorways to Srila Prabhupada and his mercy (after paying homage, money, fealty, service, etc). But this teaching is defective, insidious, destructive, illogical, a fraud, deception, cheating, and a hoax. Actually Sri Isopanisad warns that those in the spiritual master business who are neither authorized nor qualified are destined for the darkest regions (hell). They are hardly "living," with a dead consciousness and a dead realization level. The living guru hypocrisy and fraud unravels upon study of Srila Prabhupada's instructions as well as common sense. Vedaguhya das: *"The difference between the bogus ISKCON 'gurus' and the rest of us, is that they think Prabhupada is dead and we think Prabhupada is alive."*

#### **SELF-SERVING UNAUTHORISED GURUS SAY WE NEED A LIVING GURU**

BTG magazine Vol. 13-6, July 1978, stated how Srila Prabhupada's [supposedly] appointed successor gurus were starting to accept their own initiated disciples: *"According to the Vedic system, a spiritual student has to take initiation from a guru still physically present on earth..."* One of the successor gurus reinforced this "living guru" principle even in a letter of apology to the movement where he regretted accepting worship far beyond what he deserved: *"...although one can approach an uttama-adhikari (Srila Prabhupada) through his vani (his siksha), to advance in spiritual life it is still required that one take initiation from a living guru- a connection that facilitates proper, guided approach to Srila Prabhupada's siksha."* (1980 Ramesvara essay) An Aug. 1980 a GBC doctrinal paper: *"To deny the need for the living acharya, as the living representative of Srila Prabhupada, is simply to dilute Prabhupada's movement and make it like Christianity... Srila Prabhupada said that Christianity is useless because they only pretend to keep Christ in the center but they do not strictly follow his messages because they do not have the example of a bona fide living acharya in disciplic succession."* **COMMENT:** Srila Prabhupada never said such a thing! The GBC author, Hrdayananda, knew better, but cheated. This was a lie, as was their claim of having been appointed as full gurus.

This was the same falsehood given by followers of Narayan Maharaja: that one does not know how to read Srila Prabhupada's books or listen to his lectures without the hand-holding guidance of a physically present, living guru (rasika guru, no less). But Srila Prabhupada just told us to read his books again and again, that everything was in his books, and everything would be thus revealed. He never said we needed a living guru to be able to understand his books. If we had any questions, he told us to find the answers in his books by reading them again. *"I have given everything in my books."* Are Srila Prabhupada's books not good enough in themselves and we need a conditioned soul, self-appointed, ISKCON vote-approved so-called guru to help us understand what Srila Prabhupada is saying in his books and lectures? Unfortunately, on the contrary, those who propose this erroneous living guru philosophy are very dangerous in that they obscure the proper understanding of what Srila Prabhupada is clearly saying in his books and lectures! Srila Prabhupada, as the empowered representative of the Supreme Lord, is as much available today as when he was physically present. His teachings are self-evident; there is no need for a bogus guru to explain them. *"I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna consciousness is explained fully so if there is anything which you do*

*not understand, then you simply have to read again and again. **By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop.***" (SPL Bahurupa Nov. 22, 1974)

Srila Prabhupada completely shoots down this deviant doctrine of ISKCON "living" gurus. No one needs them to explain the Vedic knowledge and secrets of bhaktiyoga because Srila Prabhupada has already done that in his perfect books. Srila Prabhupada said about his books: "Distribute books, distribute books, distribute books!" He never told that we need vote-approved gurus after he left to be able to connect to the parampara or succeed in spiritual life. Rubbish and nonsense proposals such as these should be quickly discarded as bunk. **SP:** [break] ...to study from a medical man, I never said you have to study from the author. Or one who understood the author's purpose. Just like we are explaining Bhagavad-gita as it is. Not that one has to learn directly from Krishna. One who has understood Krishna, from him. That is parampara system. (SPConv May 21, 1975) ISKCON "gurus" claim new devotees can only understand Srila Prabhupada's teachings through them.

### **DEAD ZOMBIE GURU COVERED BY SALT (Back To Prabhupada # 57, Vol. 1, 2018)**

GBC-elected guru Trivikrama Swami (TKS) put forward arguments against Srila Prabhupada being the diksha guru of ISKCON. For the GBC gurus, this is a desperate fight for their survival. Accepting that Srila Prabhupada is still ISKCON's diksha guru directly threatens their positions. Unfortunately, this desperation has devolved into an attack on Srila Prabhupada's spiritual position. TKS recommended a **video** which engaged in insults, claiming that accepting Srila Prabhupada as ISKCON's diksha guru is "dead guru-tattva" and "zombie guru nonsense." The video claims: **(a)** That after Srila Prabhupada physically disappeared, he became a "dead guru," and thus was unable to continue acting as a diksha guru; **(b)** Stating that Srila Prabhupada continues as a diksha guru following his physical disappearance would mean that, since he is a "dead guru," he would be no different to a "zombie" guru. Because zombies arise after dead humans are "raised" to do nothing more than act as mindless cannibals, and similarly Srila Prabhupada would be a "dead guru" who is "raised" to only appear to be fully alive again. Too many ISKCON participants think Srila Prabhupada died like an ordinary human being and became spiritually impotent upon his physical disappearance. But, not true:

**(1)** Srila Prabhupada explains about his diksha guru that: *"So my Guru Maharaja [...] It is not that he is dead and gone. That is not spiritual understanding. [...] He is seeing."* (SPLecture Feb. 3, 1975) Hence, clearly the diksha guru does not die (spiritually) even after his physical disappearance, and is still "seeing." Therefore, after his physical disappearance, Srila Prabhupada continued to act as a diksha guru for his pre-1977 disciples, and thus he is not dead, but "seeing." **(2)** Additionally, it is accepted by all parties that after his physical disappearance Srila Prabhupada continued to act as the diksha guru of everyone in ISKCON (GBC Resolution 409, 1994). Which also proves he did not die like an ordinary human being, but remained spiritually active. Thus, the video's claim that Srila Prabhupada acting as ISKCON's diksha guru means he is a "zombie guru" would apply equally to Srila Prabhupada's status as diksha guru for his pre-1977 disciples and diksha guru for everyone in ISKCON. For those activities would also not be possible if Srila Prabhupada were a "dead guru," and would mean that everyone in ISKCON today is worshipping Srila Prabhupada as a "zombie guru."

Hence, ironically, after falsely claiming in the video we are "trying to kill" Srila Prabhupada, the video's author himself actually has "killed" Srila Prabhupada by declaring him "dead." The video's attack on "dead guru-tattva" and "zombie guru nonsense" is actually a direct, vicious attack on Srila Prabhupada's spiritual position, as it claims that Srila Prabhupada died in 1977 just like any ordinary human being. *"...one who sees a Vaishnava guru as an ordinary human being, or one who materially conceives of a Vaishnava as belonging to a particular caste is naraki, a resident of hell."* (SBhag 10.3.46) And TKS recommended this attack video? TKS's tolerance of this materialistic hellish thinking is supplemented by him concluding in regards to Srila Prabhupada's refusal to perform an initiation ceremony: **SP:** "I may not be pressed in this condition to initiate." (SPConv Oct. 18, 1977) TKS email to BTP (believe it or not!): *"From common sense point if Srila Prabhupada is not willing to initiate because his body is sick how can we conclude that he would be willing to initiate when **his body is in samadhi***

**covered by heaps of salt?"** (TKS Sept. 23, 2017) Hence, seeing diksha as a physical process depending on the physical body, TKS is not able to see that Srila Prabhupada's physical ailments only prevented him from engaging in a physical activity— personally conducting the initiation ceremony— rather than prevent him from engaging in the transcendental process that diksha accomplishes: *"Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity."* (CC Mad15.108) Therefore, TKS reasons, when Srila Prabhupada is sick, when he is covered in "heaps of salt"— how can he possibly give diksha? And this is the practical consequence of the guru hoax. One's consciousness becomes so covered by the desire to prevent Srila Prabhupada from continuing to give diksha, that one will even attack Srila Prabhupada's spiritual position to try to achieve it. An attack which assumes that Srila Prabhupada is a "dead zombie guru," instead of a transcendental guru." (END)

### CANNOT UNDERSTAND SRILA PRABHUPADA'S BOOKS WITHOUT THEM?

**ISKCON GURU UMAPATI SWAMI:** I have seen in my preaching that though Prabhupada speaks clearly in his books, people cannot understand them without instructions from a guru who is present in this world. **DHIRA GOVINDA:** That's quite a bold statement in assuming what all people are, and are not capable of, in their relationship with Srila Prabhupada. So, Umapati Swami is saying that after he leaves his body, you'll no longer be able to understand much if anything about spiritual life, because you don't have a *"guru who is present in this world."* Of course, I appreciate the tremendous value of physical association with Vaishnava devotee sanga. I host programs at my home, and attend programs at the homes of others, 7-15 times per week, for the benefit and inspiration of Vaishnava association. Srila Prabhupada is fully available as the current link to the parampara, for whoever sincerely takes shelter of him and his instructions in that capacity, and that in no way minimizes the tremendous importance of association in-person with other followers of Srila Prabhupada, to support each other in enhancing and enriching our understanding of Srila Prabhupada's instructions.

I'm not able to understand Umapati Swami's philosophy. So, are Tamal Krishna Goswami's disciples not able to understand or advance in Krishna consciousness because they don't have a "guru who is present in this world"? What about those who joined the movement before 1978, never saw Srila Prabhupada, never received a letter from him? Srila Prabhupada didn't conduct their initiation

"Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form. But it does not matter. Prahlada Maharaja was administered poison, but it did not act. Similarly Lord Krsna and the Pandavas were administered poison and it did not act. I think in the same parampara system that the poison administered to our Society will not act if some of our students are as good as Prahlada Maharaja. I have therefore given the administrative power to the Governing Body Commission. (GBC) .... You are also one of the members of the GBC, so you can think over very deeply how to save the situation. **It is a fact however that the great sinister movement is within our Society.** .... I have not heard anything from Krsna das or Syamasundara., so all of you may try to save the Society from this dangerous position." [Srila Prabhupada Letter to: Hamsaduta 2 September, 1970]

Srila Prabhupada is very precise with his usage of words and he says the word "movement" which is not just one or two individuals. In fact not just a movement but **THE GREAT SINISTER MOVEMENT.** Srila Prabhupada herein says, that there is another movement within our movement. That means there is another IskCon within Iskcon. So, Srila Prabhupada clearly differentiates between two types of Iskcon (another movement within our movement) So we actually have two Iskcons, but the other Iskcon is the great sinister movement, as Srila Prabhupada stated. And He again says: **THAT IS A FACT.**

ceremony, or chant on their initiation beads, or even select their spiritual name. So, did they then, or do they now, have access to divya-jnana? Because... they don't have a "guru who is "living." And neither does Umapati Swami either. Anyhow, transmission of spiritual knowledge is in no way dependent on anything physical or material, including geography, physical distance, or anything material. To retain this misconception is to mix up spirit and matter- some form of mayavada or sahajiya. Sahajijya, for example- to think that Srila Prabhupada's vani is not available, not spiritual, and you can only get divya-jnana, from "living" material lips and lungs. Mixing up matter and spirit. So, let's say that Srila Prabhupada is on a different planet now, preaching there... is he powerful enough to transmit his vani to us from there? What is the distance that Srila Prabhupada's vani can effectively travel? Only 12,500 miles, half the Earth's circumference? These are absurd questions that naturally arise when attempting to make sense of what Umapati

Swami is saying. According to Srila Prabhupada's teachings, vani, not vapu, is the vital, real association. (Ch. 181) Of course we have many gurus who have inspired and taught us in Krishna consciousness. "The" guru, in the singular, is that guru [who will deliver us from this material world.] That's Srila

Prabhupada, and I strongly sense that you know that that's true for you too. So, when saying or writing "the" guru, in the singular, that's no doubt Srila Prabhupada. But I am not minimizing the special role that other Vaishnavas have played and continue to play, in my life.

### **ABOUT ISKCON'S "PHYSICALLY PRESENT" REQUIREMENT by Dhira Govinda das**

What defines "personally present"? Geographically, with respect to distance? For the not very elevated disciple, does the guru need to be in the same room? What if it's a football stadium? Does that still count? What if the guru is in California, and the disciple is in Florida? Is that "personally present"? What if the guru is on the Moon and the disciple is in Nebraska? Does that count? If the answer to the California/Florida question is "yes," and the answer to the Moon/Nebraska question is "no," then the distance that defines personal presence is somewhere between a few thousand miles, and a few hundred thousand miles (by Western astronomy). Wouldn't it be vitally important that we precisely define the distance? So, if the radius within which the disciple can receive instructions from the guru is the circumference of the Earth, or 23,433.05 miles, then disciples should know that. Otherwise, if that distance is exceeded, they're not going to receive divya-jnana. We must research the radius in which the guru can transmit transcendental knowledge, and the radius beyond which the empowered guru cannot do so.

ISKCON guru Gaura Govinda Maharaja (GGM) stated in his *"The Worship of Sri Guru"* (Ch. 3): *"Physical contact is required... Sabda-brahma will never descend through a tape."* But Srila Prabhupada said: *"The potency of transcendental sound is never minimised because the vibrator is apparently absent."* (SBhag 2.9.8 purport) And *"You should have a fire sacrifice and the second initiates should hear through the right ear the mantra on my recorded tape."* (SPL Nov. 13, 1975) There are numerous other quotes from Srila Prabhupada explaining these points, about physical presence not being necessary, and vani being vital. *"Sabda-brahma will never descend through a tape"?* Do GGM disciples listen to his tapes? What of Srila Prabhupada disciples who never saw Srila Prabhupada or received a letter from him? They were never 'personally present' with Srila Prabhupada. They haven't really received instructions or divya-jnana from Srila Prabhupada? If ISKCON gurus were asked to philosophically justify their position, would their disciples go into ecstasy as they hear them explain: *"These are very difficult questions, but we trust the GBC and their Shastric Advisory Committee"?* **(END) [COMMENT: After the above exchange took place, Umapati Swami was suspended as a guru and sanniyasi, so is he now "living-dead"? Silly as it is, this mis-idea that devotees need the present ISKCON gurus to give diksha and that without their help, no one can understand Srila Prabhupada's books or teachings, is total bunk.]**

### **ISKCON GURUS ADMIT SRILA PRABHUPADA'S PRESENCE (BUT NOT FOR DIKSHA?)**

Amazingly, various ISKCON self-appointed "gurus" readily admit that Srila Prabhupada is a *shaktyavesa avatara*, he is very much spiritually present with his followers, he answers our sincere prayers, his mercy is available to anyone who wants it, he guides us on the right path if we listen carefully, he appears to us in dreams, he has no material limitations on his spiritual presence, he knows our hearts and spiritual condition, he is non-different from his deity, etc (of course, it is some of them, not all, that admit these things; ISKCON is a fragmented and discordant doctrinal miasma). Yet, without so much as an explanation or even a pause, they in their next breath flat-footedly insist that Srila Prabhupada cannot, would not, does not, will not, and is not empowered to give spiritual diksha after his physical departure. Why is it that this one thing, namely giving initiation, is not possible, when he can do so many other things that seem to be equally difficult? Of course, they think initiation is just a formal ceremony and don't like to talk about what initiation really is (Ch. 180). But if they were consistent in their appreciations of SP's abilities as a maha-bhagawata pure devotee, then they would be out of the guru business... From an ISKCON guru ferociously opposed to Srila Prabhupada as the current link: *"I know that Srila Prabhupada is still here watching over us. As much as we turn to him, that much as he reciprocates with us. He is personally present, not intangibly. But I am a fool, unable to properly perceive how Srila Prabhupada is still fully with us."* (Bhakti Vikas Swami, memories)



## LIVING GURU THEORY CONFUSES SPIRIT AND MATTER (*Dhira Govinda das*)

*"It seems to be an amalgamation of mayavada and sahajiya, in that both of those mentalities confuse matter and spirit, mayavada attempting to bring spirit- eg., Krishna's body- to the material platform, and sahajiyas wanting to conceive of matter as spirit- eg., their material bodies being enjoyable by Krishna. Their version... seems to contend, overtly or subtly, that Srila Prabhupada's spiritual, eternal, vani and presence, is not available (mistaking spirit for matter), and the material lungs, lips, ribcage, etc., of the 'physically present gurus' are absolutely necessary for the transmission of divya-jnana (misapprehending matter for spirit)."*

## SRILA PRABHUPADA'S BOOKS WON'T HELP YOU? *By Dhira Govinda das*

Someone reminded me how Gaura Govinda Maharaja (GGM) stated that *sabda-brahma* will never descend through Srila Prabhupada's tapes. Also GGM stated, *"Oh I have read their books, I have their association.' That won't help you... You are thinking, 'We need only to read books. There is no need of association with a sadhu who is physically present...'"* Maybe GGM is not saying Srila Prabhupada's books are not spiritual, but asserting that, essentially, it won't help his followers, or by extension, the followers of ISKCON gurus, to read Srila Prabhupada's books. They (we) won't understand Srila Prabhupada's meaning. They need these intermediaries to comprehend Srila Prabhupada's meaning. To directly approach Srila Prabhupada through his books won't be helpful.

I appreciate hearing this viewpoint stated in such a direct manner. It is refreshingly distinct from covert, slippery approaches that we are accustomed to hear, couched in phraseology such as *"Well, Srila Prabhupada is your preeminent siksha guru," "Of course Srila Prabhupada is the founder/acharya, and he can give siksha, but not diksha..."* (See Terms of Relegation). GGM, from what I perceive, is directly asserting *"I am your guru. Srila Prabhupada is my guru. You understand him, including his books, through me."* I understand Srila Prabhupada as essentially making a similar statement, with regard to our relationship with Srila Bhaktisiddhanta Sarasvati. We understand Srila Bhaktisiddhanta through him, Srila Prabhupada. That doesn't mean that it's not permissible to sometimes directly read a book by Srila Bhaktisiddhanta. Still, we basically understand Srila Bhaktisiddhanta through Srila Prabhupada. And, according to GGM, we understand Srila Prabhupada, including Srila Prabhupada's books, through GGM.

The CDL Model (Ch. 182) is diametrically opposed to this stance expressed by GGM. [...] The relationship of anyone who connects with Srila Prabhupada or his movement, regardless of when they joined, is that Srila Prabhupada is their direct and current link to the parampara. One of the ways that manifests is that there is no limit or restriction to the extent to which a follower of Srila Prabhupada, whenever they contacted his movement, should be encouraged to directly read Srila Prabhupada's books and hear his tapes. The more the better. Our role, and that of all aspiring followers of Srila Prabhupada, is to facilitate others in their direct connection with Srila Prabhupada. It is not that the role of Srila Prabhupada's followers is to be the link through which others relate with Srila Prabhupada. Rather it is to inspire them to directly link with Srila Prabhupada. Of course our direct, personal relationship will be enhanced by the association of other Vaishnavas who are sincerely dedicated to Srila Prabhupada's mission. I do appreciate the clarity of GGM's standpoint, which sharply contrasts the smoke and mirrors from others advocating a "physical presence" position. But his point of view is harmful for Srila Prabhupada's movement. How inspired can GGM's followers now be to closely study Srila Prabhupada's books, if the person they trust most has stated that Srila Prabhupada's books "...won't help you."

## DO WE NEED A LIVING GURU? *from Dhira Govinda das, 2010*

**QUESTION:** Based on my understanding, separation from the guru appears when there was presence beforehand, association with the guru. How can I claim to be Srila Prabhupada's disciple if I had no direct contact with him, nor if I didn't receive initiation from him, which requires some contact? The letters you quote come from disciples who had a connection with him by physical initiation. **ANSWER:** I think this understanding is inaccurate. While Srila Prabhupada was physically

present he established a system wherein he had no contact with disciples who received initiation from him. So, please consider someone who connected with Srila Prabhupada's movement in, say, 1976. This devotee received initiation from Srila Prabhupada, though he never saw him or received a letter from him. In many instances Srila Prabhupada didn't even select the spiritually initiated name, nor did Srila Prabhupada chant on the japa beads of this person. Still, there is no question in the mind of this devotee that Srila Prabhupada is his direct and current link to the parampara. Simultaneously, the devotee described above served in Srila Prabhupada's movement. In that service and capacity he accepted others, such as, for example, the temple president, the visiting sannyasi, and the bhakta leader, as his "gurus in the plural." But, Srila Prabhupada is the current and direct link to the parampara for this person. These gurus in the plural represented Srila Prabhupada, though they, regardless of their level of spiritual advancement, did not serve in the capacity of "33" in the discipic succession. With regard to the phrase "living guru," there is a well-known Feb. 10, 1968 conversation referencing the phrase "living spiritual master," wherein Srila Prabhupada comments on Jesus and the principle of discipic succession. I agree that one needs a "living guru." Srila Prabhupada is, without any doubt, a living guru. **(END)**

### **INNER CONTRADICTIONS WITH THE LIVING GURU IDEA (*Nityananda das*)**

The idea of needing a living guru to be factually connected to the parampara has some serious inner contradictions and logical problems. **Q1:** Do we need a living guru to give personal guidance and answer our questions, lest we go astray? **A1:** Many devotees who were directly initiated by Srila Prabhupada before Nov. 1977 never saw him in person or received letters from him, or if they saw him in person, they never spoke with him or asked him questions. Actually, Srila Prabhupada would routinely advise his disciples to associate with him by reading his books, which he said were non-different from himself. *"I will live forever in my books, and you will utilize."* He assured us that everything was in his books, and any question or doubt would be answered simply by reading his books, again and again, as needed. Srila Prabhupada's books are so complete and spiritually surcharged that we can have his association (and the full benefit thereof) **through his books**, which can be reprinted and distributed. Srila Prabhupada lives in his books, and we do not require his physical association to have our questions asked, or to receive full, proper guidance. If we sincerely study his books, follow his instructions, serve his mission, how can we go astray? All instruction and guidance is given in his books and nothing is missing for complete success in Krishna consciousness. Srila Prabhupada was so empowered that he has made himself available not just to those who could associate with him in person for a few years, but to the whole world for 1000s of years through the distribution of his amazingly potent books. There is no need to replace Srila Prabhupada with a "living guru." His guidance was already available through his books and senior representatives, a system which worked in 1975 as well as it will today, in 2075 or 7775 AD. Below is an excerpt from Hansadutta and three other GBCs to the other GBC members (Feb. 2, 1975): *"His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Grace has requested that the following points be made clear to all GBC members: **No one should write to Srila Prabhupada with any problem or question unless he has first of all consulted with his GBC representative. If he is not satisfied with the answer given by his GBC man then he should consult with another GBC man for clarification. Not that Srila Prabhupada should be bothered with every unimportant detail. The devotees should understand that His Divine Grace generally turns such questions back to the GBC for answering anyway, therefore they should stop writing directly. Recently SP told one devotee 'I am not a machine that you can ask any question and get the answer. I am an old man. Please allow me some time to write my books.'*** Also GBC men should not make proposals to Srila Prabhupada until they have been discussed with several other GBC men."

**Q2:** Doesn't the initiating guru need to agree to accept one as a disciple while alive and physically present? **A2:** Yes, that has been the common way of doing things in Vedic culture, but Srila Prabhupada set up an ingenious system whereby he would have his older disciples vet and officiate, on his behalf, the initiation of new candidates as his own disciples, granting them both formal and

essential initiation. This system was increasingly implemented from 1969 onwards and immemorialized in the July 9, 1977 Order. Thus Srila Prabhupada, on the spiritual platform, graciously arranged to take any number of disciples in the future, after his physical departure, via what he called "ritvik representatives."

*"We should consider what Srila Prabhupada said about terms and concepts like, 'living guru,' 'living spiritual master,' and 're-initiation.' We will find that... he didn't say anything about them. His references to them are conspicuous by their absence. Such a concept was and is contradictory to Srila Prabhupada's paradigm of thought and realization. 'Living guru' implies there is such as thing as 'dead guru.' The term 'living guru' is a concoction, not based on Srila Prabhupada's teachings, and clearly is deviant from Srila Prabhupada's teachings." (Dhira Govinda das, Nov. 2017)*

**Q3:** Why are the disciples of "deceased" persons like Srila Prabhupada, Sridhar Swami, Svarupa Damodar Swami, Tamal, Suhotra Swami, Bhakticaru Swami and others not advised that it is necessary to find a new living guru? **A3:** This is a contradiction in their living guru idea. Tamal disciples and also Srila Prabhupada direct initiates must now find a new living guru to enable them to advance in Krishna consciousness? But ISKCON doctrine does not recommend this, even though it follows from their doctrines. When pressed, they say that the initiate received "initiation" while the guru was physically present (or in good standing), so therefore the initiation is "valid" even after the departure of the initiator (or his "falldown"). Ecclesiastically valid? Yet ISKCON encourages re-initiations in the case of ISKCON gurus who deviate from institutional doctrines or who "falldown." ISKCON will also invalidate initiations after some sort of a "red line" date in the history of a guru even when they know he had fallen years or decades before that date. We see this in the cases of Bhavananda, Prabhavishnu, Umapati, and others. Thus, in some circumstances, ISKCON dictates that a disciple needs a new initiating guru, and in other cases decrees that they do not (e.g., Satsvarupa), but without really explaining their illogical decisions. Can ISKCON gurus awaken transcendental knowledge in the heart and soul of their initiates? Why do they never talk about this? What is their spiritual power to deliver disciples? **A4:** Why is Srila Prabhupada still alive in his books, and why do they worship Srila Prabhupada's murti in ISKCON if he is dead and gone? **Q4:** These are contradictions in the ISKCON doctrines and practices. How can Srila Prabhupada be alive in one way but not another? Either he is or isn't, but that wouldn't support ISKCON's doctrinal contentions that one needs a physically embodied and present guru to give initiation and the guidance required for spiritual advancement, would it? ISKCON is cheating its members by denying them direct diksha from the Founder-Acharya, Srila Prabhupada. Often ISKCON-ites say Srila Prabhupada is the real force behind devotees' spiritual advancement, yet they deny him the ability to "initiate" (to open one's eyes with the torchlight of transcendental knowledge.) They say we should follow Srila Prabhupada, but we cannot receive transcendental knowledge from him, which is what diksha initiation is. Is this kind of "following" just a show as opposed to a deep spiritual surrender to that person's dynamic living instructions? The "living guru" camp sees initiation as a formal ceremony and ritual, after which their guru can die and which will not affect the initiate's living connection with the parampara? Why don't they see the contradictions? They do not understand what diksha is. They think in terms of formalities, not the process of receiving mercy in the heart as the bona fide guru implants and nourishes the seed of pure devotion to Lord Krishna, the "bhaktilata bija" described in CC. *"Zombie guru is when you take initiation from someone who is dead." "You must first of all agree to give up all these sinful activities. Then I can accept you. I can initiate you. This is our process." (SP Lecture Sept. 5, 1976) "They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually." (SP Interview Mar. 12, 1968) (See Ch. 180) (END)*

### **"I KNEW I WAS RIGHT!"**

Naveen Krishna das and his wife went to see Tamal in his quarters in Dallas one day in 1987. She explained to Tamal how she had already been initiated by Jayatirtha, and then after he "fell-down," she was again re-initiated by Bhavananda, who had later also been removed as an ISKCON

guru. She described how she sometimes felt that she needed a personal guru- all her lady friends had their guru, and although she had taken shelter of Srila Prabhupada and his books, she still felt awkward sometimes with her devotee friends, as though without a guru, like the other devotees. Tamal was reclining in his Lazyboy chair. He was reflective, leaned back, stabbing his finger in the air. *"Ahha! I knew I was right! We all need a living guru!"* Naveen thought that this was about Tamal's own internal debate over whether Srila Prabhupada could be the guru even after departure, or if a "living guru" was required for devotees to succeed in spiritual life. ***Tamal thought that he knew better than Srila Prabhupada's plans for future initiations.*** Naveen's wife officially took Srila Prabhupada as her diksha guru 15 years later at a fire sacrifice in Bangalore ISKCON, receiving the name Madhavi dasi, giving up the names given before by unauthorized ISKCON gurus. Tamal was "dead" wrong.

### **NOBEL PRIZE AWARDS STILL GOING AFTER A CENTURY**

Alfred Nobel accumulated a fortune from the oil industry in the late 1800's and established a foundation which would distribute 12% of his wealth to those who were found to have made major contributions to humanity in various areas. Every year a representative trust committee chooses worthy recipients and awards them a prestigious gold medal, a large sum of money, and recognition (the Nobel Prize). This is mundane philanthropy, but we use it as a crude example of how a "great" person sometimes ***makes arrangements in his will for after his death where he can continue to benefit others.*** If Mr. Nobel could make a simple provision for awarding a prize and rewards to scientists, authors, etc on a material level, even a century after his death, why is it so hard to conceive that a great liberated person like Srila Prabhupada is capable of making, and would actually make, provisions to continue his spiritual benedictions on humanity by having representatives discriminately accept disciples on his behalf? Srila Prabhupada thus is awarding these new followers spiritual mercy, divine love, and transcendental knowledge directly into the soul from wherever he is in the spiritual dimension. Again, diksha is not simply a formality, it is the transmission of DIVYA-JNANA into the heart of the sincere disciple, a divine phenomenon which is formalized by a priest's ceremony.

### **LIVING GURU AND DEAD GURU by Dhira Govinda das**

This stance that one's current link to the parampara needs to be physically present on the planet at the time of formal initiation seems to me to lack consistency and sound basis in Vaishnava philosophy. What about disciples of deceased ISKCON gurus, where their disciples don't have their current link to the parampara physically present anymore- do they need to find another Vaishnava to be their current and direct link to the parampara? **(1)** *"No, deceased gurus are present through vani, and so those whom they initiated don't need to find another current and direct link."* **(2)** *"Okay, so deceased gurus are able to be present by their vani and serve as the direct link to the parampara, and Srila Prabhupada is not capable of that?"* **(3)** *"No, you don't understand- deceased gurus are the direct link to the parampara because they conducted a formal initiation for their disciples while they were physically present."* **(4)** *"Oh... so, for a devotee to serve as the current and direct link it is necessary that that devotee conducts the initiation ceremony of the Vaishnava initiate?"* **(5)** *"Right."* **(6)** *"Interesting. It seems to me that if we look at the list of 32 acharyas of our disciplic succession, we understand that the current and direct link for the acharya listed at any particular number, is the acharya listed in the preceding number, and we find that there are examples of current and direct link relationships who were never on this planet at the same time, what to speak of examples of acharyas who didn't conduct any formal initiation ceremony for the Vaishnavas for whom they serve as the direct link to the disciplic succession. This illustrates that for a Vaishnava to serve as the current and direct link to the parampara, it is not dependent on physical presence on the same planet as the disciple, and not dependent on conducting any formal ceremony. This is consistent with the principle of the pure devotee being present through vani."*

Based on the false principle that the direct link to the disciplic succession needs to be a devotee who is physically present on the planet, then those who received formal initiation from "deceased gurus" would need to take re-initiation. And the idea that one's direct link to the

parampara needs to be the devotee who conducts the initiation ceremony, is patently false, with reference to philosophy, logic, Vaishnava precedent, common sense, and the experience of thousands of devotees. "Living guru" is an absurd concept. Srila Prabhupada is living. If it is maintained that he is not physically present, then the same argument can be applied, or will be able to be applied, to all the current initiating gurus in the near future. These gurus, say, will initiate disciples and die when they're 80 years old or so. When a guru is 79 he initiates 18-year-old disciples. These disciples will then live the next 65 years without a "living guru." How will they be inspired? How are those who took formal initiation from Srila Prabhupada inspired now, although they don't have a "living guru"? Guru is eternal. If we are properly connected we will never feel uninspired. In the essential sense, Srila Prabhupada is the actual initiator and the initiate is Srila Prabhupada's disciple. **(END)**

**OUR COMMENT:** ISKCON's idea re: if your diksha guru gave you diksha when both he and his disciple were physically present on Earth at the same time of the initiation ceremony, this makes the initiation valid and lasting even after the guru departs- is never explained satisfactorily. All they can say is this is tradition or customary. Their limited understanding of initiation is that it is only an event, a ceremony, and not a process of transmission of transcendental knowledge into the disciple's heart. Coincidentally, this defective doctrine also conveniently denies devotees from taking initiation from Srila Prabhupada and gives ISKCON gurus a monopoly on new devotees who MUST take initiation from them. How corrupt, devious, and evil, actually. Cheaters.

### **MUST THE GURU BE PHYSICALLY ALIVE TO ACCEPT DISCIPLES? (*Initiations After 1977, ISKM*)**

There are many other quotes of Srila Prabhupada to this effect but the point here is very clear. It is not necessary for the body of the spiritual master to be physically present to disseminate knowledge, especially when his books are doing this. Even when Srila Prabhupada was physically present, he did not personally initiate many of his disciples and neither did they get much of his personal association, if any. Srila Prabhupada set up the initiation system so that the temple leaders and GBC are his representatives, acting as the siksha guru, instructing as per Srila Prabhupada's teachings and everyone would become Srila Prabhupada's disciples. They would also conduct initiations based on the same ritvik system which is now under contention. BGita 4.2: ***evam parampara-praptam imam rajarsayo viduh/ sa kaleneha mahata yogo nastah parantapa***

*"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."* From this verse, we can clearly understand that a parampara, or disciplic succession, is considered broken when the science of one's relationship with the Supreme is lost. The exact words used here are *yogah nastah*, which means the science being lost; it is not mentioned *sarira nastah*, or the body of the guru being lost. So the parampara is considered broken when the science of bhakti-yoga is lost, not when the body of the spiritual master is lost. In the context of ISKCON, the books of Srila Prabhupada are very much there and millions are becoming devotees by reading these books. So the science of devotional service is not lost. Therefore, the parampara is not broken. **(1)** *"These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing."* (SPL Rupanuga Oct 19, 1974) **(2)** *"The potency of transcendental sound is never minimized because the vibrator is apparently absent."* (SBhag 2.9.8 purport) **(3)** *"When we feel separation from Krishna or the spiritual master, we should just try to remember their words of instructions, and we will no longer feel that separation. Such association with Krishna and the spiritual master should be association by vibration, not physical presence. That is real association. We put so much stress on seeing, but when Krishna was present on this earth, so many people saw Him and did not realize that He is God; so what is the advantage of seeing? By seeing Krishna, we will not understand Him, but by listening carefully to His teachings, we can come to the platform of understanding. We can touch Krishna immediately by sound vibration; therefore we should give more stress to the sound vibration of Krishna and of the spiritual master—then we'll feel happy and won't feel separation."* (Elevation to Kṛṣṇa Consciousness, p.57-58)

These quotes point to the fact that by reading Srila Prabhupada's books, we can directly be initiated by him by receiving transcendental knowledge. How can we be sure that Srila Prabhupada is pleased with our service since he does not physically reciprocate with us? The answer is that if the spiritual master is pleased, then the Supreme Lord is pleased. *Yasya prasada bhagavat-prasada*. And once the Lord is pleased, he will bestow the disciple with genuine spiritual advancement. [...] *"Devotion, direct experience of the Supreme Lord, and detachment from other things —these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating."* (SBhag 11.2.42)

Genuine spiritual advancement means these three things. If one progressively feels genuine unmotivated devotion, has direct realizations of the Supreme Lord and especially feels progressive detachment from sinful life, it is to be understood that Srila Prabhupada is pleased. **(END)**

### **THE GBC AND ST. AQUINAS OF THE CATHOLIC CHURCH**

From *Diet For Transcendence* by Satyaraj das (1997): *"Christians of the medieval period were assured by St. Thomas Aquinas (AD 1225-1274) that killing animals was sanctioned by divine providence. Perhaps Aquinas's personal habits had an effect on his opinions, for although he was a genius and an ascetic in many ways, his biographers also describe him as a glutton. Aquinas, of course, was also famous for his doctrine on the various kinds of souls a body may possess. Beasts, he taught, did not have a soul."* Although he also claimed that women had no soul either, St. Aquinas finally agreed with the church when it was decided that women did have a soul, although he still insisted that women only had a soul which was a step above that of the beasts. So, historically, prominent church leaders have prejudiced philosophical doctrines with their own personal preferences. St. Aquinas likely adopted the idea of animals having no souls just so that he would have no impediment to continuing his feasting on their flesh. Sad, but true. Similarly, the GBC-guru cartel in ISKCON has insisted since 1978 that new devotees will need a living diksha guru to make proper spiritual advancement, and that no one can take diksha from Srila Prabhupada after his physical departure in 1977. Obviously, they have an overwhelming motivation to adopt this philosophical stance, as it gives them a monopoly on new disciples by excluding their primary competition, Srila Prabhupada. Sad, but true.

### **CONVERSATIONS WITH AN ISKCON GURU (By Vikramasingha das, 2015)**

ISKCON leaders sometimes argue that new devotees can't receive *ritvik representative initiation* from Srila Prabhupada because this would somehow deny Srila Prabhupada the right to reject a candidate. I thought this ridiculous argument had been put to rest many years ago. Alas, it is hard to awaken those who pretend to sleep. Recently a new devotee who had been attending our classes in *BGita As It Is* asked me for some advice regarding initiation. I was surprised to hear that he was thinking to approach an ISKCON guru for initiation- someone others were promoting. I had not yet discussed the so-called "guru issue" in class. I reminded Bhakta Daniel that Lord Krishna says in the *Gita* that one must learn the truth from a self-realized soul, as we were doing in our *BGita* classes. It was time to discuss with this intelligent young man the main points of *guru-tattva* found in Srila Prabhupada's books and lectures. This new devotee understood the essential points of *guru-tattva* with ease. Srila Prabhupada said, *"Krishna consciousness is simple for the simple."* Yet he also has several times explained: *"Krishna consciousness is not for the less-intelligent."* For one who is both simple and intelligent, there is no problem understanding the basic truths and fine points of Krishna consciousness. I decided now was also the time to show Bhakta Daniel all the video footage I had of Srila Prabhupada and prescribe for him a regimen of hearing, by topic, Srila Prabhupada's recorded classes. A few months later, Bhakta Daniel decided (against my advice) to go meet a visiting ISKCON guru. I asked him to tape the conversation. Before he went, I explained some of the fallacious arguments he would likely hear to dissuade him from accepting Srila Prabhupada as his *diksha guru* and *sad-guru*. (*The taped conversation is edited below.*)

**Bhakta Daniel:** I want to take initiation in the Krishna consciousness movement. I follow the principles Srila Prabhupada prescribed, chant at least 16 rounds daily and follow the four regulative principles. **ISKCON-guru:** Very good. The devotees here have recommended you as being serious about spiritual life. We can offer you initiation. It is not a prerequisite, but are you willing to live with our ISKCON mission fulltime? **BD:** When I graduate college next year I may go to India to live in an ISKCON temple... maybe for a year. I was thinking to try to join the mission at Bangalore. I hear they are doing wonderful things in India. **ISKURU:** I am conducting an initiation ceremony next month for a few disciples. You are welcome to accept initiation into Krishna consciousness at that time. I would advise you to associate with devotees here for a couple of years and become trained up. India is *no* cup of tea! **BD:** Are you initiating on behalf of Srila Prabhupada as his representative? Would I be considered his disciple or your disciple? **ISKURU:** You would become my disciple with Srila Prabhupada as your *param-guru*. **BD:** If you don't mind my asking, are you a self-realized soul? **ISKURU:** Yes, and you can be too, just like these devotees here who follow the principles. **BD:** So these devotees are self-realized souls; they can see Krishna face to face? **ISKURU:** Yes, in our position at this time we see Krishna in His Deity form. **BD:** Can you speak with Krishna directly? Does He speak to you? **ISKURU:** Well, uh, he speaks to us, but we don't always pay attention." (laughter) **BD:** So, you are not actually *fully* Krishna conscious? **ISKURU:** No one is ever *fully* Krishna conscious. It is always ever-increasing. **BD:** I want to accept Srila Prabhupada as my eternal guru. I follow his instructions for spiritual life. I may or may not join your institution, but I would like to get formally initiated according to the *sadhana* Prabhupada prescribed. I believe *ritvik representative initiation* is what I would hope to accept. I want to accept only Srila Prabhupada himself as my *diksha-guru*. Is that possible in ISKCON? **ISKURU:** Not possible in ISKCON or anywhere else. How can you be initiated by Srila Prabhupada? He is not present physically. You need a guru who is living, present. **BD:** Where is that stated in the scriptures? **ISKURU:** Uh, well, it is *implied*. You see, it's the *parampara* Vaishnava tradition we follow. You need to accept a current guru who is physically present--who can accept you as his initiated disciple. **BD:** But isn't this why Prabhupada deputed representatives? Didn't he say that the formalities of initiation are not as important as accepting and following a fully self-realized soul? **ISKURU:** Not exactly. But who will decide who is a self-realized soul? You will decide? Who are you to decide? **BD:** I didn't decide. I believe millions of good souls have accepted Prabhupada as being perfect. He was predicted by great sages. Many good souls, and even ordinary people, have given testimony to his greatness and perfection. His many books and tapes are more proof. I know he is perfect, just like I know that about Jesus Christ. **ISKURU:** Ok, ok. So you can ask Jesus to accept you? Anyway, there may be others who are pure devotees. **BD:** May be others? So, then, how far do I need to look and study various ISKCON gurus? According to you they are perfect, but not everyone agrees about others who are supposed to be perfect. Everyone agrees that Srila Prabhupada is a perfect pure devotee and guru of the whole world **ISKURU:** But how will we know if Srila Prabhupada accepts you? Previously Srila Prabhupada would personally approve every new devotee. He wanted senior disciples to take up the service of *diksha gurus* by initiating new devotees and guiding them without his personal botheration. **BD:** I saw a letter dated July 9, 1977 wherein Srila Prabhupada appointed *ritvik* priests to conduct the formalities of initiation on his behalf. After that, he said that the *ritviks* could decide who was ready for initiation *without* consulting him directly. I also saw other letters and conversations confirming this. **ISKURU:** Well, that letter was meant for then. This is now, and the GBC has decided that various senior devotees should become *regular gurus* and initiate new generations of disciples, just as Prabhupada indicated they should. Prabhupada can't be made to automatically accept every new devotee forever. **BD:** What do you mean by saying, 'automatically.' Isn't it true that the restrictions and requirements to become an initiated disciple in the Krishna consciousness movement have been prescribed by Prabhupada? Did he ever reject someone willing to follow his instructions? **ISKURU:** But in the final analysis, how will you know if Prabhupada has accepted you

personally? It is all very personal. We can no longer consult him personally, as we used to do. Therefore he delegated the responsibilities of accepting new disciples to some of his senior disciples.

**BD:** Did he do this through some written instruction that I can see? **ISKURU:** You can see everything in due course. You can't come here and demand to see God face to face! **BD:** Well... I don't demand, but would like to see some documentation because I have discussed with some of your Godbrothers many of these things, and they say Prabhupada appointed no one as guru and never authorized voted-in, self-appointed, or ecclesiastical gurus. **ISKURU:** You can't expect to come here and challenge the opinions of senior devotees and ISKCON leaders. They all agree that new students of Krishna consciousness must accept initiation from an authorized ISKCON guru. Srila Prabhupada is not the current *diksha-guru* for ISKCON. **BD:** OK, let me see if I understand. You admit that you are unable to consult Prabhupada directly because he is not *physically* present. You are not able to even say if he would accept me as his disciple- even though I have accepted him and follow his instructions. **ISKURU:** In our line, we aspire to become servant of the servant of Krishna. **BD:** I got that. So, you admit that you have not seen or been able to fully accept Krishna or hear the words of Krishna or the Supersoul or even Prabhupada. Yet you want me to accept you as guru instead of Srila Prabhupada, who is an all-knowing and fully conscious soul? **ISKURU:** Not instead of but because of.

**BD:** What is the point of my becoming *your* disciple if you don't even know whether Srila Prabhupada would accept me? **ISKURU:** He will accept you if you follow the process, but you must first be initiated by a living guru. **BD:** So, you think Prabhupada is inaccessible? **ISKURU:** No, no. I didn't say that. **BD:** You admit you can't consult Prabhupada or Krishna directly, so I am wondering what kind of spiritual initiation you can actually offer if... **ISKURU:** I do my service of accepting disciples by the authority of the GBC, as the representative of ISKCON's GBC. I am not acting independently. **BD:** I think I understand you now. You admit you are dependent- you are a representative of an ecclesiastical board. But you can't be a *ritvik* for Prabhupada. You are a *physical* guru or, in other words, a *material* guru with a material body but *without* full realization. **ISKURU:** You can't jump over all the present gurus and claim a connection with a previous *acharya*. **BD:** I believe Srila Prabhupada is the present living *acharya*. How did you become authorized to become his replacement? **ISKURU:** We are authorized by the GBC. Prabhupada set up the GBC as the final authority in ISKCON. Actually Lord Chaitanya has authorized me, and the GBC has only confirmed my status as *diksha-guru*. **BD:** I would rather follow the advice of the great teachers who advise accepting only a spiritual master who is infallible, who can see Krishna face to face. I want to take spiritual initiation from Srila Prabhupada according to *ritvik* formalities. [...a lot of people talking and arguing at the same time.]

We wondered, "What kind of *sannyasi* would deliberately try to create doubts in the mind of a new devotee about whether Srila Prabhupada would be willing to accept him as a disciple?" Srila Prabhupada traveled around the world 12 times and met people from all walks of life and repeatedly preached the *siddhanta* that anyone could become Krishna's devotee by becoming a disciple of his pure devotee. His whole mission is based on this truth. He never rejected anyone who was willing to follow his instructions. His only lamentation was that very few people were willing to accept the principles of *sadhana-bhakti* he prescribed. For ISKCON leaders to deliberately create doubts in the minds of rare and precious aspiring *bhaktas* about whether Srila Prabhupada would accept them as his disciples is outrageously evil. Such foolish talk is typical of the phony "guru" businesses promoted by the ISKCON GBC, Gaudiya Math, and others. **(END)**

## CONCLUSION

*"Vaishnavas never die. They continue to live in sound. And those who want Prabhupada dead have miscalculated. Srila Prabhupada has made himself immortal in the form of his transcendental books and the audio/video recordings of his classes, conversations, walks, interviews, etc. We are in uncharted territories. Never before has a Vaishnava acharya been able to make the transcendental vibrations coming from his lotus mouth permanent. We can all experience the transcendental*



*vibrations from Srila Prabhupada's lotus mouth now in such clarity; he is living still in sound, in such a real, tangible and dynamic way that cannot be compared to any other Vaishnava acharya before him. Srila Prabhupada has taken the technology of printing, and audio/video recording to become truly permanent in a way no one could even imagine. So please realize that Srila Prabhupada is still living in his books, audio, and video recordings, and associate him, a pure devotee of Krishna, through his transcendental instructions.”(Madhudhvisa das, younger, 2011)*

Yasodanandana called the ISKCON guru policies as the “living guru experiment.” This experiment has been ongoing for 45 years, and the results clearly prove the system does not work. Thousands of devotees have been betrayed by their so-called spiritual masters, or have lost them to maya, and only those who choose not to understand are oblivious to the obvious truth that ISKCON’s policy of authorizing self-appointed and rubber-stamped souls still subject to the four defects as diksha gurus has failed horribly. The history of ISKCON guru falldowns is a shameful one. Yet they still insist on it. Why? Might not a new experiment be the intelligent thing to do? Why not try the alternative of accepting the mahabhagavat devotee Srila Prabhupada as the diksha guru? ***But those who harbor guru ambitions in their hearts will never agree to give up the last snare of maya, which is so tempting and attractive, so intoxicating and satisfying to the original sin deep within us. That sin is the lust to be God or as good as God, which the guru is supposed to be.***

Their system has been totally unworkable and destructive, yet they protest: *“The idea that Srila Prabhupada can now be the diksha guru will ruin the movement!”* Of course, they have already ruined it, so what is the use of their fear-mongering? What they really mean is, *“This idea will ruin our guru careers!”*

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## CHAPTER 179: SRILA PRABHUPADA GURU TATTVA

“Srila Prabhupada guru tattva” means the full truth about what Srila Prabhupada taught and wanted for the guru and initiation systems in his mission after his physical departure. It requires honest study, discussion, and purity of heart as well as a certain detachment and purification, otherwise one’s understanding may be clouded by ambitions, conditioning, indoctrination, and misconceptions. In the Hare Krishna movement there has been much wrangling and disagreement over the issue due to the truth of Srila Prabhupada’s instructions having been concealed and misinterpreted by the GBC and ISKCON gurus ever since Srila Prabhupada’s departure. The established, self-interested ISKCON GBC-guru elite want to continue their guru franchises, and they have created terrible and unforgiveable confusion by their false propaganda. However, that there is widespread confusion does not mean there is no guru tattva as taught and instructed by Srila Prabhupada, which has been obscured by ISKCON’s defective doctrines and repressive regime. Those with the disease of guru ambitions cannot understand it properly. So many devotees in the institution are compromised and cannot appreciate the rather simple truths of Srila Prabhupada’s guru tattva.

### DOES ISKCON HAVE THEIR “GURU TATTVA” FINALIZED YET?

As has been amply documented in these two books and many other places, such as IRM’s website, ISKCON’s guru and initiation system has been an evolving, speculative, and complex phenomenon. It has undergone many adjustments and sometimes major changes. Many doubts have arisen just due to its history of patchwork policies as new edicts replace old ones. No wonder even those in ISKCON are confused as to what their guru tattva actually is. In 1999, the GBC resolved to create another committee to research answers to questions about guru-tattva, the guru and initiations issue. *“Resolution 410. TASK FORCE FOR SPIRITUAL LEADERSHIP:... to work with a research team to answers questions about guru-tattva...”* Later the GBC resolved to issue a paper justifying the current vote selection process for ISKCON gurus by end of 2012. By 2022, no paper was in sight. These initiatives have been ongoing for decades, but the GBC cannot produce even heavily twisted shastric

evidence or any rationale for their concocted guru-approval by votes system. Their credibility is almost zero, as is membership confidence that ISKCON is correctly situated. It is a matter of time before the critics and doubters storm the ISKCON walls and dispense with the useless misleadership which is only a puppet mechanism for ISKCON gurus to perpetuate their guru business as long as possible. **No, the ISKCON GBC cannot even provide a cohesive summary of their guru and initiation philosophy and justifications.** Since ISKCON has no cohesive guru tattva, whereby even various gurus will have very different explanations of it, and since we have addressed many of the major flaws in their patchwork, false guru tattva, we will examine two clear analyses below by Naveen Krishna das and Harinama das. Most devotees are familiar with the IRM's book "The Final Order," which is another excellent analysis worthy of careful study.

**SRILA PRABHUPADA GURU-TATTVA** by Harinama das, Hawaii (July 17, 2004)

**It is widely known that Srila Prabhupada instituted a ritvik or representative (proxy) initiation system in ISKCON as early as 1970 in order to meet the growing need to initiate his disciples worldwide.** However what is not widely known is that he instructed his disciples to continue initiating new disciples on his behalf even after his physical disappearance. He called those disciples who performed the initiation ceremonies ritvik representatives of the acharya (officiating acharyas). Below are quotes from Srila Prabhupada to evidence these instructions, as well as explanations, philosophical insights, and historical background. My notes are in [ ].

### **(I) Direct Evidence For Continuance Of Ritvik System After Physical Disappearance**

**(A) MAY 28, 1977 CONVERSATION: SATS:** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted. **SP:** Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas. *[He did not state "diksha-guru" nor "acharya" which is a direct repudiation of the successor diksha-guru accepting their own disciples scenario in ISKCON.]* **Tamal:** Is that called ritvik-acharya? **SP:** Ritvik, yes. *[He equates "officiating acharya" with "ritvik" which is the second direct repudiation of the successor diksha-guru scenario in ISKCON.]* **SATS:** Then what is the relationship of that person who gives the initiation and the... **SP:** He's guru. He's guru. **SATS:** But he does it on your behalf. **SP:** Yes. That is formality. Because in my presence one should not become guru, so on my behalf, on my order... Amara ajnaya guru haia. Be actually guru, but by my order. *[This is the third direct repudiation of Srila Prabhupada's disciples accepting their own disciples in ISKCON.]* **SATS:** So they may also be considered your disciples. **SP:** Yes, they are disciples. Why consider? Who? *[This is the 4th direct repudiation of the successor diksha-guru idea in reply to Satsvarupa's question.]* **Tamal:** No, he's asking that these ritvik-acharyas, they're officiating, giving diksha. Their... The people who they give diksha to, whose disciple are they?

*[Srila Prabhupada ends his conversation with Satsvarupa and replies to Tamal's misunderstanding, which is clearly evident as he repeats Satvarupa's same question which was already clearly answered by Srila Prabhupada. Further, Tamal's misunderstanding is clear in his saying that ritviks and officiating acharyas give diksha which they clearly don't, as they merely are representing the uttama-adhikari diksha-guru. Tamal's misconception of "diksha" and "diksha-guru" is that both diksha-guru and disciple must be physically present for diksha which clearly contradicts Srila Prabhupada's teachings as pointed out in Part III "Philosophical Basis."]* **SP:** They're his disciple. **Tamal:** They're his disciple. **SP:** Who is initiating. He is grand-disciple. **SATS:** Yes. **Tamal:** That's clear. *[Tamal draws his own conclusion and foolishly accepts only the sentence ("There're his disciple.") which he likes or understands. He ignores Srila Prabhupada's clear answers to Satvarupa's previous questions which repudiated the "disciples accepting their own disciples" scenario in ISKCON four times and thus Tamal misses Prabhupada's concluding statement as follows.]*

**SATS:** Then we have a question concer... **SP:** When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it. *[Srila Prabhupada clearly concludes his reply to Tamal and says that his disciples can become regular guru and accept their own*

disciples only when he orders them to. This clearly indicates that he did not yet give the specific order for his disciples to become regular (diksha) gurus and accept their own disciples in ISKCON in this meeting. He already repeatedly confirmed this fact with his prior repudiation (four times) in reply to Satsvarupa's original question on what the GBC were to do for 1st and 2nd initiations "when you no longer are with us" as already pointed out. So it is inconceivable that he changes his mind in replying to what is essentially the same question from Tamal vis-a vis, "Whose disciples are they?" Tamal's misunderstanding of this crucial meeting was later confirmed in the 1980 Topanga Canyon guru meeting detailed in subsection II.A. Unfortunately, as secretary, his deviation was also written into the minutes of the May 28, 1977 meeting.] Srila Prabhupada's use of "when" means he did not yet give that order. In his July 9 Directive he gave his final orders on future initiations, naming 11 disciples to act as "ritvik representatives of the acharya" to initiate future disciples on his behalf "henceforward."

**(B) Section 3 Of June 4, 1977 Last Will:** "The executive directors who have herein been designated are appointed for life. In the event of death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, provided the new director is my initiated disciple following strictly all the rules and regulations of the International Society for Krishna Consciousness as detailed in my books, and provided that there are never less than three (3) or more than five (5) executive directors acting at one time." [In order to carry out this section of Srila Prabhupada's will, there must be his initiated disciples present for as long as Iskcon exists, thus necessitating a ritvik system initiating new disciples on his behalf henceforward which was stated in his July 9, 1977 letter to all GBC and temple presidents. This will also confirm the no change status of the ritvik system for after his physical disappearance in his use of the word "henceforward" meaning from now on].

**(C) July 9, 1977 Worldwide Final Order To All Gbc And Tp's:** (See Ch. 189 for full document)

"Recently when all of the GBC members were with His Divine Grace in Vrndavana, Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as "ritvik"-representative of the acharya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity: (list of men) In the past Temple Presidents have written to Srila Prabhupada recommending a particular devotee's initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book. Hoping this finds you all well. Your servant, Tamala Krishna Goswami Secretary to Srila Prabhupada Approved: A.C. Bhaktivedanta Swami [Srila Prabhupada's signature]

[Note the reference to the May 28, 1977 meeting when Srila Prabhupada replied to a GBC question on what to do for initiations after his physical disappearance. "After this is settled up, I shall recommend some of you to act as officiating acharyas." This July 9, 1977 worldwide order sent to all GBCs and temples presidents IS that order of recommendation. Also note Srila Prabhupada states 3X that the new initiates are his disciples and there is no future contingency to modify, countermand or terminate this order whatsoever. "Henceforward" means from now on. This is the only order that actually names individual disciples to officiate the initiation ceremony, gives them their title, tells whose disciples the initiates are, and when they would begin their service.]

Srila Prabhupada's letters to his ritvik representatives up until his physical disappearance also **do not indicate any change** in this ritvik instruction. (*"Make your own field and continue to become ritvik and act on my behalf."* July 31, 1977). This July 9, 1977 worldwide order to all GBCs and temple presidents specifically on future initiations in ISKCON is the only one given by Srila Prabhupada. Thus it is rightfully called the Final Order.

**(II) Other Direct Evidence:** **(A)** Topanga Canyon Confessions Dec. 1980: Tamal Krishna confirmed the misconceptions: *"Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus."* (ISKCON Journal 1990 p. 53). [...] **(B)** Pita das, Gauridas Pandit das and Bhaktisiddhanta das personally witnessed Srila Prabhupada explaining his ritvik system for **after** his physical disappearance. **(C)** Yasodanandana's July 1977 diary quotes Tamal Krishna and Gauridas Pandit stating they had just heard Srila Prabhupada explaining his ritvik system for future initiations. **(D)** HH BV Puri Maharaja recollected a conversation (memories #26) where Srila Prabhupada declared to him that he had appointed 11 ritviks. HH BV Puri Maharaja said, *"You should have appointed only one... when You are gone, they will not be satisfied as ritviks, and will declare themselves as "regular" gurus, and they will fight."* Srila Prabhupada replied: *"What can I do... it is up to Krishna!"* **(E)** Some of the 11 ritviks (Hamsadutta, Kirtanananda, Ramesvara, Tamal) also have said they were appointed as ritviks only. These instances were documented in early VVR's.

### **(III) Philosophical Basis Of July 9, 1977 Final Worldwide Order**

**(A) Definition Of Diksha Does Not Require Physical Presence Of The Diksha-Guru:** **(1) SP's definition of diksha:** **(a)** *"Diksha actually means initiating the disciple with transcendental knowledge by which all material contamination is destroyed."* CC Mad 4:111 purport) **(b)** *"In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Visnu. This is the purpose of diksha, or initiation. Initiation MEANS receiving the pure knowledge of spiritual consciousness."* (CC Mad 9.61, purport) **(c)** *"The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the guru to the third stick placed in between. The transcendental knowledge communicated from guru to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness both to guru and disciple."* (SBhag 11.10.12) **(2) Jiva Goswami's definition of diksha:** *"Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksha."* (CC Mad 15.108 purport) **(3) Sri Krishna's explanation** for approaching a bona fide spiritual master is to acquire transcendental knowledge. (BGita 4.33-39) [...] **(4) Srila Prabhupada's ritvik system was used worldwide** from about 1970 to 1977 without him ever physically seeing many of his disciples, which proves that his physical presence is not necessary for him to give diksha to his disciple even after his physical disappearance. *"...Just now I have received some more requests for giving first initiation... and now I am receiving weekly not less than 10-15 such requests from new students. So it is becoming very expensive to send so many sets of beads such a long distance, and it has become a little bothersome for me also, so I think now you may be appointed by me to give first initiations to new disciples by chanting on their beads on my behalf. In America [Disciple] is doing that. So now if there are two of you, that will give me great relief. [Disciple] will chant on the beads for new devotees in America, Canada, like that; you can chant on the beads for the European continent, new disciples. They shall, of course, still be considered as my disciples, not that they shall become your disciples, but you will be empowered by me to chant their beads and that is the same effect of binding master and disciple as if I were personally chanting."* (SPL Jan. 4, 1973) **(5) Diksha or transcendental knowledge by which all sin is destroyed can be acquired from reading Srila Prabhupada's books and following his sadhana-bhakti program:** **(a)** *"So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered."* (SPL Upendra July 1, 1976) **(b)** *"...In*

conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna Consciousness. In this way your life will be perfect.” (SPL Hugo Salemon Nov. 22, 1974) **(c)** “All questions will be clarified if you simply read our books very thoroughly and follow the simple process of devotional service as we have given it to chant regularly and rigidly observe the rules and regulations. This is our principle that the spiritual science becomes revealed to the devotee from within the heart according to the degree of his surrender to Krishna.” (SPL July 25, 1970) **(d)** “There is nothing new to be said. Whatever I had to say, I have already said in my books. Now you must try to understand it and continue with your endeavours. Whether I am present or not does not matter.” (SPConv May 17, 1977) **(e)** “His (Brahma’s) acceptance of the sound was due to his pure vision of the absolute nature of the Lord. And due to his correct vision, he made no distinction between the Lord and the Lord’s instruction. There is no difference between the Lord and sound vibration coming from Him, even though He is not personally present. The best way of understanding is to accept such divine instruction, and Brahma, the prime spiritual master of everyone, is the living example of this process of receiving transcendental knowledge. The potency of transcendental sound is never minimized because the vibrator is apparently absent. Therefore Srimad-Bhagavatam or Bhagavad-gita or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency.” (SBhag 2.9.8 purport)

**(6) Reading his spoken (audio taped) translations and purports is equal to hearing him directly:** **(a)** “Why distinguish between chanting and book distribution? These books I have recorded and chanted, and they are transcribed. It is spoken kirtanas. So book distribution is also chanting. These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing.” (SPL Oct. 19, 1974) **(b)** “That is the difference, hearing from devotees, the sound vibration coming from the realized person. Reading the book is the same thing [...] tattva-darsana—hearing from one who has seen the truth. Reading or hearing from the realized person there is no difference, but hearing the sound vibration from the realized soul is still more effective, better.” (SPL Apr. 16, 1974) **(c) Paramahansa:** My question is, a pure devotee, when he comments on Bhagavad Gita, someone who never sees him physically, but he just comes in contact with the commentary, explanation, is this the same thing? **SP:** Yes. You can associate with Krishna by reading Bhagavad-Gita. And these saintly persons, they have given their explanations, comments. So where is the difficulty? (SPConv Nov. 6, 1974) **(d)** “We can have all the transcendental light of the Supreme Brahman, Sri Krishna, from the recitation of Srimad-Bhagavatam, provided it is received through the medium of the transparent spiritual master. Lord Chaitanya’s private secretary SrilaSvarup Damodara Goswami advised all intending visitors who came to see the Lord at Puri to make a study of the Bhagavatam from the person Bhagavatam. Person Bhagavatam is the self-realized bona fide spiritual master, and through him only can one understand the lessons of Bhagavatam in order to receive the desired result. One can derive from the study of the Bhagavatam all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Sri Krishna that we can expect from His personal contact.” (SBhag 1.3.40 purport)

**(7) Understanding Srila Prabhupada’s books (Vedanta-sruti) is more important than having his physical presence:** **(a)** “I thank you very much and all the devotees for offering me a garland daily as you were doing when I was physically present. If a disciple is constantly engaged in carrying out the instructions of the Spiritual Master he is supposed to be constantly in company with his Spiritual Master. This is called Vaniseva. So there are two kinds of service to the Spiritual Master One is called vaniseva and the other is called vapuseva. Vaniseva means as above mentioned, executing the instructions, and vapuseva means physically or personally rendering service. So in the absence of physical presentation of the Spiritual Master the vaniseva is more important. My Spiritual Master, Sarasvati Goswami Thakura, may appear to be physically not present, but still because I try to serve His instruction I never feel separated from Him. I expect that all of you should follow these instructions.” (SPL Aug. 22, 1970) **(b)** “I understand that you are feeling my absence. Krishna will give you strength.

*Physical presence is immaterial; presence of the transcendental sound received from the spiritual master should be the guidance of life. That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you.”* (SPL Brahmananda et al Jan.19, 1967) **(c)** *“So although a physical body is not present, the vibration should be accepted as the presence of the Spiritual Master, vibration. What we have heard from the Spiritual Master, that is living.”* (SP Lecture Jan. 13, 1969) **(d)** *“Such association with Krishna and the Spiritual Master should be association by vibration not physical presence. That is real association.”* (Elevation to Krishna Consciousness, p. 57) **(e)** *“If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master’s instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple.”* (CC Adi 1.35 purport) **(f)** *“There are two ways of association-by vani and by vapu. Vani means words, and vapu means physical presence. Physical presence is sometimes appreciable and sometimes not, but vani continues to exist eternally. Therefore we must take advantage of the vani, not the physical presence. Bhagavad-gita, for example, is the vani of Lord Krishna. Although Krishna was personally present five thousand years ago and is no longer physically present from the materialistic point of view, Bhagavad-gita continues.”* (CC Antya 5 Conclusion) **(g)** *“To answer this argument, it is described here that one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life.”* (SBhag 3.31.48) **(h)** *“Just Krishna can be present simultaneously in millions of places. Similarly, the spiritual master can be present wherever the disciple wants. A spiritual master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring.”* (SPL Malati May 28, 1968)

#### **(IV) Historical Basis: Receiving Diksha From Prabhupada Via Ritvik Representatives**

**(A) Other Vaishnava Acharyas Support The Ritvik System: (1) Sri Bannanje Govindacharya:** *“You have a temple of Prabhupada, and before Prabhupada himself, no others can give diksha and these people provide name and mala. The diksha should be in the presence of Prabhupada’s vigraha. That will be better. That would be better. There will be no problem. Just to avoid problems, see so many gurus, they will leave peeta (the sacred seat), they are falling down. Just to avoid this, you take initiation before Prabhupada’s vigraha.”* [www.vnn.org/world/WD9901/WD28-2924.html](http://www.vnn.org/world/WD9901/WD28-2924.html) **(2) HH Rangapriya Swami:** *“By this system we do not have to fear that the parampara may stop. The rtviks belong to his parampara. The new disciples also belong to his parampara. Who ever follows his instructions also belong to his parampara. His books will represent him; his peeta (the sacred seat) will represent him; his sandals will represent him; his murtis will represent him.”* [www.vnn.org/world/WD9901/WD28-2925.html](http://www.vnn.org/world/WD9901/WD28-2925.html) **(3) Lakshmi Tatachar:** *“Again I have to stress that the letter makes it amply clear that the disciples thus initiated by the representatives of Srila Prabhupada are only the disciples of Srila Prabhupada only, not of the representatives. I also want to confirm that this system can continue perpetually even in the physical absence of HH Srila Prabhupadaji as it has continued in Ramanujas tradition as any person initiated by any acharya has dasyanama like Lakshmittathacharya Ramanuja Dasa though Ramanuja passed away long ago.”* [www.vnn.org/world/WD9902/WD09-2979.html](http://www.vnn.org/world/WD9902/WD09-2979.html)

**(B) Due To Over One Hundred Years’ Separation, there was no physical meeting between Narottama das Thakura and Vishvanath Chakravarty Thakura in our disciplic line.** *“Regarding parampara system: there is nothing to wonder for big gaps [...] we find in the Bhagavad-gita that the Gita was taught to the sun-god, some millions of years ago, but Krishna has mentioned only three names in this parampara system – namely, Vivasvan, Manu, and Iksvaku; and so these gaps do not hamper from understanding the parampara system. We have to pick up the prominent acharyas, and follow from him [...] We have to pick up from the authority of the acharya in whatever sampradaya we belong to.”* (SPL Dayananda Dec. 4, 1968) **(C) Note:** First time in known history the complete Vedanta-sruti (BGita, SBhag, CC, NOD) of an uttama-adhikari in Lord Chaitanya’s disciplic succession was tape

recorded in English (and translated into other languages), making the knowledge by which all sin is destroyed (diksha) available at any time anywhere. Thus there is no need for any other translator nor translation of the original Sanskrit verses. **(D)** Invention of the printing press allowed words to be mass duplicated on paper and distributed worldwide for anyone to read (hear) which practically necessitates a ritvik system for initiations to keep up with demand. **(E)** Invention of the audio tape recorder allowed the spoken words of the uttama adhikari diksha-guru to be recorded live directly (no misinterpretation) which does not necessitate his physical presence for hearing the Vedanta-sruti from the diksha-guru and thus the transference of transcendental knowledge (diksha). **(F)** In this most fallen age of Kali-yuga, the uttama adhikari diksha-guru is very rare thus the presence of the above technological inventions makes the ritvik system most practical in a worldwide sankirtan organization, which allows the uttama adhikari diksha-guru's comprehensive instructions (vedanta-sruti) to be uniformly present everywhere in the world for all time, as opposed to the ever changing physically present diksha-guru system. The continuity of keeping the founder-acharya in the center via the ritvik system saves time, labor, and money in the organization.

### **(V) Qualifications Of The Diksha-Guru**

**(1)** *"In this verse Srila Rupa Goswami 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 Vaishnava 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 Vaishnava or a Vaishnava 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."* (NOI 5 purport) **(2)** *"When one HAS attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."* (CC Mad 24.330 purport) **(3)** *"The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nram. The word nram means "of all human beings." The guru is not limited to a particular group."* (CC Mad 24.330)

### **(Vi) Premonitions For A Ritvik System For As Long As Iskcon Exists**

**(1)** *"Because on the night before he passed away he (Bhaktisiddhanta Sarasvati) talked of so many things, but never mentioned an acharya. His idea was acharya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self-effulgent acharya would be automatically ... and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acharya is being changed three times a year. Therefore, we may not commit the same mistake in our ISKCON camp."* (SPL Rupanuga Apr. 28, 1974) **(2)** *"I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acharya in the centre. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully."* (SPL Kirtanananda Feb. 2, 1967) **(3) Reporter:** What will happen to the movement in the United States when you die? **SP:** I will never die. I shall live from my books and you will utilize. (SPConv July 1975) **(4)** *"I am the Spiritual Master of this institution, and ALL the members of the Society, they're supposed to be MY disciples. They follow the rules and regulations which I ask them to follow, and they are INITIATED BY ME spiritually."* (SP Interview Mar. 12, 1968) **(5) Tamal:** Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we

cannot be guru. Maybe one day it may be possible ...but not now. **SP:** Yes. I shall choose some guru. I shall say, "Now you become acharya. You become authorized." I am waiting for that. You become all acharya. I retire completely. **But the training must be complete. Tamal:** The process of purification must be there. **SP:** Oh, yes, must be there. Chaitanya Mahaprabhu wants that. *Amara ajnaya guru hana.* "You become guru." (laughs) **But be qualified.** Little thing, **strictly follower...** **Tamal: Not rubber stamp. SP:** Then you'll not be effective. **You can cheat, but it will not be effective.** Just see our Gaudiya Matha. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff... My Guru Maharaja used to say, "Joint mess," a place for eating and sleeping. Amar amar ara takana: "Joint mess." He said this. (SPConv Apr. 22, 1977) [Note – Did this fact change in one month when Srila Prabhupada spoke on May 28?]

### **(Vii) The Result Of Disobeying The Uttama-Adhikari Pure Devotee**

The desire for disciples and enjoying service/worship attracted the 11 original ritvik representatives appointed by Srila Prabhupada. Their ambition to imitate the diksha-guru/uttama-adhikari caused them to disobey their spiritual master's order to continue the ritvik system henceforward in ISKCON. This soon led to the corruption of ISKCON's pure guru-tattva, the GBC mismanagement and the spiritual difficulties of the entire society. **SP:** "Our mission is to serve, bhakta vishesha, and live with devotees. **Not that you take the place of guru.** That is all nonsense. Very **dangerous**, then everything will be **spoiled**. As soon as you become ambitious to take the place of guru- gurusu narah matih. That is material disease." (SPConv Apr. 21, 1977)

As the absolute central authority of guru-tattva became contaminated, the pure transcendental knowledge was gradually replaced by false philosophy and deviation from Srila Prabhupada's pure teachings. They are as follows: **(1)** zonal acharyas, the 2/3 voted in or out rubber-stamped (uttama-adhikari) diksha-gurus **(2)** the "fallen diksha-guru" syndrome (that SP appointed 11 fallen souls to be diksha-gurus or it is okay for the diksha-guru to be fallen) **(3)** re-initiations or the acceptance of more than one diksha/initiating spiritual master **(4)** definition of diksha as a formal ceremony performed by the physically present diksha-guru, not the knowledge by which all sin is destroyed **(5)** minimizing the words of the pure devotee (vedanta-sruti) as insufficient for transmitting transcendental knowledge by which all sin is destroyed (diksha) and minimizing the authority of the spiritual master and the Vedas (sruti and smriti shastras) **(6)** neglecting the orders of the spiritual master. [These are deviations from Srila Prabhupada's teachings and Vaishnava philosophy manufactured by those wanting the title and worship as diksha-guru which is the cheating propensity. There can be no pure manifestation of Srila Prabhupada's mission without following his guru-tattva.]

**(VIII) Benefits Of The Ritvik System: (A)** The worldwide sankirtan movement grows exponentially under the guidance of the uttama-adhikari spiritual master and founder-acharya (pure via media to the parampara). Worldwide sankirtan is not hampered by the temporary physical presence of the diksha-guru. **(B)** The ritvik system allows Srila Prabhupada's disciples to advance harmoniously from kanistha to madhyam and finally uttama-adhikari with no discrepancy in qualifications due to posing as guru immaturely; and, the resulting corruption, division, and chaos within the society on the ontological question of who is a pure devotee.

**(IX) Conclusion:** Srila Prabhupada's specific instructions for carrying out initiations in ISKCON after his physical disappearance as asked directly of him by his GBCs on May 28, 1977 was that he would soon recommend some of his disciples to act as officiating acharyas or ritviks representatives. The next week on June 4 he wrote in his will that ISKCON directors would have to be his duly initiated disciples. This confirms his no change "henceforward" order sent to all GBCs and temple presidents on July 9 proclaiming his 11 chosen ritvik representatives that would initiate future disciples on his behalf even after his physical disappearance. These three separate instructions are Srila Prabhupada's actual replies to the direct question from his GBC disciples in charge of ISKCON management on how they should carry on initiations. In his Direction Of Management Srila Prabhupada instructed how ISKCON



should be managed. Over the next 4 months until his physical disappearance, Srila Prabhupada never changed these orders, either written or spoken. (END)

## SIXTEEN POINTS TO CONSIDER REGARDING THE RITVIK ISSUE

*By Pratyatosh das Aug. 30, 1998 (Updated: Mar. 2, 2014)*

Concerning the "ritvik issue" (initiation on Srila Prabhupada's behalf by aritvik representative of the Acharya), please consider the following sixteen points: **(1) FOLLOW THE LATEST ORDER:** *"I may say many things to you, but when I say something directly, 'Do it', your first duty is to do that. You cannot argue, 'Sir, you said me like this before.' No, that is not your duty. What I say now, you do it. That is obedience. If the captain of the ship says '5 starboard' and the first mate replies, 'But captain, before you told me "10 port,'" then it can be understood that the first mate has gone insane."* (SPLecture Apr. 15, 1975) **(2) THE JULY 9TH ORDER:** Letter from Srila Prabhupada to all GBC's and temple presidents. Note that the above is the last formal instruction Srila Prabhupada gave on initiations within his beloved ISKCON before his physical departure on Nov. 14, 1977. If someone quotes Srila Prabhupada as having said, "My disciples should become gurus.," then this obviously does not mean diksha (initiating) gurus within ISKCON, because his last instruction (See point #1 above) for ISKCON was to have ritviks (priests) initiate on his behalf "henceforward." If you search the Vedabase for "henceforward," you will see that Srila Prabhupada always meant "from this time forth; from now on," which, according to the dictionary, is the only literal meaning that the word "henceforward" can have. **(3) TAMAL TESTIFIES:** Tamal Krishna, one of the 11 original, ritvik representatives of the acharya (See point #2 above) said on Dec. 3, 1980: *"Actually Prabhupada never appointed any gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we [falsely] interpreted the appointment of ritviks as the appointment of gurus."*

**(4) HANSADUTTA TESTIFIES:** Srila Prabhupada wrote in signed letters to Hansadutta das, one of the 11 original, ritvik - representatives of the acharya (See point #2 above): *"You are a suitable person and you can give initiation to those that are ready for it. I have selected you among eleven men as "Ritvik" representative of the Acharya, to give initiations, both first and second initiation, on my behalf."* (SPL July 10, 1977) *"Make your own field and continue to be ritvik and act on my behalf."* (SPL July 31, 1977) *"...It was clear that Srila Prabhupada had officially introduced the concept of 'Ritvik representative of the Acharya' as the arrangement for initiations by his disciples for the future of ISKCON. Had there been anything more to clarify certainly Srila Prabhupada would have written another letter to amend what was already so clear. But he never did, other than reinforce what he had already written: 'Continue to act as ritvik representative of the Acharya.'"* (Letter Hansadutta to Veda Guhya das) **(5) SRILA PRABHUPADA'S WILL:** From Srila Prabhupada's "DECLARATION OF WILL," June 6, 1977: *"...The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness... The system of management will continue as it is now and there is no need of any change... Each new executive director for the ISKCON properties must be my initiated disciple..."* A person's "will" is a legal document which goes into effect after the person "dies." What is to prevent a lawsuit from being filed the second an attempt is made to make someone such as a "grand-disciple" a "new executive director for the ISKCON properties" because he is not Srila Prabhupada's "initiated disciple?" He said that his books would be the "law books for the next 10,000 years." How is this possible unless Srila Prabhupada intended for initiations "on my behalf" to continue for the next 10,000 years?

**(6) CHRISTIAN EXAMPLE:** The following morning walk conversation, recorded in Seattle on Feb. 10, 1968, shows that Srila Prabhupada approved of the highly successful Christian system of encouraging their followers to accept Lord Jesus Christ as their spiritual authority through the agency of a ritvik representative (priest or minister). **Madhudvisa:** Is there any way for a Christian to, without the help of a spiritual master, to reach the spiritual sky through believing in the words of Jesus Christ and trying to follow his teachings? **SP:** I don't follow. **Tamal:** Can a Christian in this age, without a

spiritual master, but by reading the Bible and following Jesus's words, reach the... **SP:** When you read Bible, you follow spiritual master. How can you say without? As soon as you read Bible, that means you are following the instruction of Lord Jesus Christ, that means you are following spiritual master. So where is the opportunity of being without spiritual master? **Madhudvisa:** I was referring to a living spiritual master. **SP:** Spiritual master is not the question of... Spiritual master is eternal. Spiritual master is eternal. So your question is without spiritual master. Without spiritual master you cannot be, at any stage of your life. You may accept this spiritual master or that spiritual master. That is a different thing. But you have to accept. As you say that "by reading Bible," when you read Bible that means you are following the spiritual master represented by some priest or some clergyman in the line of Lord Jesus Christ. **(7) RAMAKRISHNA MISSION EXAMPLE:** "I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acharya in the centre. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully." (SPL Kirtanananda Feb. 11, 1967) **NOTE:** The Ramakrishna mission achieves "this principle" that Srila Prabhupada wants to be followed in ISKCON through a ritvik system.

**(8) MISTAKE IN OUR ISKCON CAMP:** *"[Bhaktisiddhanta] never recommended anyone to be acharya of the Gaudiya Math. ... If Guru Maharaja could have seen someone who was qualified at that time to be acharya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya. ... Therefore we may not commit the same mistake in our ISKCON camp. ... [The members of the Gaudiya Math] cannot help us in our movement, but they are very competent to harm our natural progress. So we must be very careful about them."* (SPL Rupanuga Apr. 28, 1974) **(9) "RTVIK. YES." SATS:** Then our next question concerns initiations in the future, particularly at that time when you are no longer with us. We want to know how first and second initiations will be conducted. **SP:** Yes. I shall recommend some of you. After this is settled up. I shall recommend some of you to act as officiating acharya. **TAMAL:** Is that called ritvik-acharya? **SP: Ritvik. Yes.** (SPConv May 28, 1977) "Ritvik" is not a word which was part of the devotee lexicon at that time. Therefore, it is obvious that Srila Prabhupada had been talking about "ritviks" on previous occasions which were never recorded, or the recordings were hidden or destroyed, otherwise how would Tamal KG think to ask this question? **(10) UNPRECEDENTED TECHNOLOGY:** One thing that sets Srila Prabhupada apart from all of the other great saints of history is the fact that he left us not only his books, but also, audio and video recordings of his exact words. These recordings are carefully transcribed into digital form. All of Srila Prabhupada's books, lectures, conversations, letters, etc. can be digitally copied in a few minutes with no possibility of changes being made. This is certainly a great boon for this planet for the next 10,000 years, which, Srila Prabhupada said, will be a "golden age."

**(11) UNPRECEDENTED POLICIES:** If authorizing ritvik initiations on his behalf, after his physical departure, is unprecedented in our line of Vaishnavas and cannot be supported by quotes from shastra (scriptures), so what? Srila Prabhupada also did many other things that are unprecedented in our Brahma-Gaudiya Vaishnava line of disciplic succession: **(a)** Crossing over the ocean as a sannyasi. **(b)** Allowing his disciples to chant only 16 rounds a day instead of 64. **(c)** Authorizing ritvik initiations on his behalf before his physical departure. **(d)** Performing marriage ceremonies as a sannyasi. **(e)** Giving Gayatri mantra initiation to women. **(f)** Traveling by air as a sannyasi. **(g)** Allowing men and women to live together in the temple building. **(h)** Allowing women to lead kirtanas. **(i)** Allowing women to give the Bhagavatam class. **(j)** Allowing women to hold responsible positions of leadership within the movement. **(12) WITNESS TESTIMONY:** BV Puri Maharaja confirms in a film interview only ritviks were appointed. **(13) IT'S OFFENSIVE TO DISCIPLINE A REAL GURU:** Posted on www.hindu-religion.net, Sept. 17, 2003, by "Guest": "The bottom line of the [ISKCON guru] issue is whether or not any guru is subjected to the dictates and discipline of the GBC. The fact that Prabhupada established the GBC as the Governing Authority for ISKCON, to regulate and restrict the activities of the ISKCON gurus, rules out the possibility of any diksha gurus in ISKCON except him. Prabhupada ruled out the

diksha guru system in ISKCON by saying that a bona-fide spiritual master is never subjected to the discipline or restrictions of a GBC or anyone else, and shows that indeed there can be no gurus in ISKCON except Prabhupada. A real guru is never subjected to the control and discipline of any committee, Godbrother, disciple or anyone. ISKCON clearly has a whole set of rules and laws that regulate, discipline and restrict all the diksha gurus in ISKCON. This is clearly in violation of the teachings of Srila Prabhupada. In *NOI* (6 purport): *"It is also an offense to consider an empowered Vaishnava an object of disciplinary action. It is offensive to try to give him advice or to correct him... The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples. This is the sum and substance of Srila Rupa Goswami's advice...."* A real spiritual master is not subjected to the discipline or regulations of any committee, individual or group of individuals. Therefore, by establishing the GBC as the managing authority of ISKCON, Srila Prabhupada ruled out the possibility of a multiplicity of gurus in ISKCON by instead making the GBC the functioning authority over all ISKCON affairs. In ISKCON today there is a class of spiritual masters who are all subjected to the regulation and discipline of the GBC. Prabhupada said it is an offense to try and discipline or regulate a spiritual master. Therefore either the regulating of ISKCON spiritual masters by the GBC must stop or [the ISKCON] diksha guru system must stop." [This points out another clear anomaly in ISKCON.]

**(14) IT'S OFFENSIVE TO SAY THAT PRABHUPADA LEFT THINGS UNCLEAR:** *"When Srila Prabhupada was here, if the temple president recommended you to be initiated, then you got initiated. If he didn't, then you didn't. It was as simple as that. This is the way it should be today."* ("Srila Prabhupada Left Things Unclear? No!!!" <http://www.pratyatosa.com/?P=t>): *"...to say that Srila Prabhupada was negligent in regards to making it extremely clear how initiations were to be continued in post-samadhi ISKCON is a great offense against Srila Prabhupada!"* ("The GBC Can't Have It Both Ways" [www.pratyatosa.com/?P=y](http://www.pratyatosa.com/?P=y)) **(15) I SHALL NEVER DIE:** *"He reasons ill who tells that Vaishnavas die, when thou are living still in sound."* (Bhaktivinode Thakur) *"I shall never die. I shall live forever in my books."* (SPConv July 1975) Anytime one of Srila Prabhupada's disciples would ask him for permission to initiate, Prabhupada would tell him that as a matter of etiquette, he should wait until he was no longer present. Because Srila Prabhupada is always present, I take this as a polite way of telling him *"I don't want anyone else taking on disciples on his own behalf in my institution."* Also, if ambitious disciples would initiate, what could be done?

**(16) SELF MOTIVATION AND BAD ASSOCIATION:** Any honest person can quickly understand that Srila Prabhupada prescribed ritvik initiations for the future of ISKCON. It's crystal clear. It's all there in signed, written documents (See #2 and #5 above). After reading the above 15 points, if someone still tries to make Srila Prabhupada's own terminology (ritvik) into a dirty word, or tries to say that Srila Prabhupada left things unclear or subject to debate, or tries to vilify the proponents of Srila Prabhupada's own idea, the ritvik system of initiations, then he can be understood to: (a) have the "I wanna be a guru" disease, or he is influenced by those who have the disease. In other words, he is self-motivated, (b) have disobeyed Srila Prabhupada under the influence of the Gaudiya Math or their living guru misconception. [...] **CONCLUSION:** From a lecture by Srila Prabhupada, Dec. 26, 1969: *"[Krishna consciousness] is simple for the simple, but it is very hard for the crooked."* I firmly believe that the simple, straightforward logic of the above will easily stand up in any court of law in the world, what to speak of the court of public opinion. If a disciple of Srila Prabhupada is actually qualified to be an independent diksha (initiating) guru, and he has that desire, then he can start his own institution, like Srila Prabhupada did, so what's the problem? **(END)**

#### **SRILA PRABHUPADA GURU TATVA SUMMARY (by Naveen Krishna das, 2016)**

*"As far as Srila Prabhupada's system of initiation, or call it by any other name, he without question set up from the late 1960's a system of initiations to accept his own disciples within his own ISKCON institution that increasingly had representatives conducting the initiation ceremony without Srila Prabhupada's physical presence. Rather, more and more, he was present in his pictures and*

murtis on the altars and Vyasasana during those ceremonies. He increasingly gave more responsibilities to his representatives. In mid-1977 he increased the delegated authority by one final level, that his representatives don't have to consult with him to initiate on his behalf, as stated in the July 9th letter. Srila Prabhupada very carefully, thoughtfully set up an initiations system using representatives with himself being present only in his deity or picture form. He never hinted at any other initiation system. The fact is everyone agrees there is no other system of initiation that Srila Prabhupada authorized. Re: the May 28, 1977 meeting where some GBCs spoke with Srila Prabhupada about this matter, there are several points to be considered. **(a)** When Srila Prabhupada was asked how initiations would go on, 'especially when you are no longer with us,' Srila Prabhupada's reply was that he would appoint some officiating acharyas, that would initiate on his behalf. **(b)** When some of the GBCs, who were clearly ambitious persons, including some who were engaged in the criminal poisoning of His Divine Grace, continued that conversation, because they were not satisfied with Srila Prabhupada's clear and direct answer, but had personal desires to fulfill; who were very much, as time has proven, conditioned souls replete with the four defects, then Prabhupada addressed that ambition of theirs, by saying 3 times that, yes, one can become "regular guru" with their own disciples, but "only when I order." **And that order to become "regular guru" was never given verbally or in writing.** Rupanuga Prabhu, who attended the May 28 talks, confirmed this. If there had been such an order, it would have required all kinds of accompanying details regarding his disciples having their own disciples, i.e., pranam mantras, offering of bhoga, pictures on the altar, guru pujas, Vyasapujas, etc. Instead the GBC went to the Gaudiya Matha, whom Srila Prabhupada called the greatest offenders to his spiritual master, the ones that in his words had destroyed "a very great mission," to get advice how to set up the same kind of renegade system of "acharyas" that they had set up as their disobedience to Srila Bhaktisiddhanta's instructions. "Why this Gaudiya Matha failed? Because they tried to become more than guru." (SPConv Aug. 16, 1976) **(c)** The GBC's supposed understanding that some of them were meant to be gurus with their own disciples is a faulty understanding to be expected from those Srila Prabhupada identified as the 'Ravanas that would kill him,' when he was being poisoned! Can we trust the unimaginably offensive poisoners' claims? We can only expect the worst kind of misinformation, manipulation and misguidance from this kind of people! **(d)** Those who had no such ambitions to become guru were victims of the poisoners' manipulation. They were not aware, like the rest of us, of Srila Prabhupada's poisoning. Similarly, these well-intended and innocent GBC members, as well as most of the rest of us were manipulated and misled repeatedly as we have also experienced in the unauthorized massive changes to his books and to the Deity worship, criminal abuse of the children, disobeying Srila Prabhupada's request that all of his disciples come to India to be with him in Oct. 1977, refusing to take him on parikrama in Nov. 1977, which he said would cure him, and finally his revealing that he was being poisoned by his caretakers. There were countless other acts of concealment, deception and abuse that have been repeatedly conducted by this group of deviants and some of their staunch supporters. **(e)** Finally, that Srila Prabhupada appointed such devious, demonic persons to be the next authorized, bona fide diksha gurus in our parampara, is beyond belief."

### THE TRADITION ARGUMENT

The ISKCON GBC's official doctrine is that "ritvik-ism" is historically "untraditional," never having been done before in any Vaishnava sampradaya, and that Srila Prabhupada would not do something historically unprecedented. "...the problem with the Ritvik system is, in the past we never see a precedence of that practice." (Bhakticharu Swami June 8, 2000) But actually this is exactly how initiations are done in the Madhva and Ramanuja lines for 800-1000 years. However, GBC member Praghosh das said Nov. 18, 2020: "...historically the guru was the head of their own organization and the head of their own Matha [...] for the very first time in history of Gaudiya Vaishnavism [...] Srila Prabhupada said, 'That's not going to happen anymore. That may be the historical reality for thousands of years. I'm changing it. [...] What's happening in ISKCON is we're having a governing board [which] is the final authority in my movement.'" In this way, the GBC shoots down their own "no

historical precedence" argument, as they admit that Srila Prabhupada, the authorized acharya, did indeed make historic adjustments to Vaishnava practices, such the brahmacharini ashrama, a GBC, training Westerners as brahmanas (and diksha initiations through deputies after departure). By 1977 Srila Prabhupada gave representatives full discretionary rights to decide whether a new devotee should be given initiation (SPConv July 19, 1977). Such practical adjustments can be made by great acharyas, keeping in line with the essence of the principles of devotional service and in accordance with time, place and circumstance. Srila Prabhupada explains this many times in his teachings.

**(1)** *"So acharya means, just like Goswamis, they would read all the scriptures and take the essence of it and give it to his disciples that, 'You act like this.' Because he knows what to give, how to manipulate, so that his ekantatah sreyas will be achieved. Ultimate goal. Therefore the acharya knows how to adjust things, at the same time keep pace with the spiritual interest (?) That is acharya. It is not that the same thing to be applied everywhere. He is eager to engage actually the people in the real benefit of life, but the means may be different. Just like my Guru Maharaja. He is the first time that he allowed the sannyasis to drive in a motorcar. [...] This is adjustment. The acharya knows how to adjust things. The real purpose is how one will take to spiritual consciousness, or Krishna consciousness. Keeping one's aim to that point some concession may be given. As far as possible, keeping pace with the time, circumstances."* (SPecture Feb. 20, 1973) **(2)** *"Srimad Viraraghava Acharya, an acharya in the disciplic succession of the Ramanuja-sampradaya, has remarked in his commentary that chandalas, or conditioned souls who are born in lower than sudra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaishnavas."* (SBhag 4.8.5 purport) **(3)** *"Vaishnava who is preaching, it may be in a different way, according to time and place and the party--they have to change something, desa-kala-patra: but we have to see the essence."* (SPecture Oct. 18, 1974)

From ISKM's *Initiations After 1977*: *"There is a contention that Srila Prabhupada came into this world to present the authorized disciplic conclusion of the Gaudiya Vaishnava sampradaya. But never before was a ritvik system of initiation set up by any predecessor acharya in our sampradaya. How can he do something that is against the tradition of our sampradaya? Thus they say the ritvik system is not authorized by Srila Prabhupada after his manifest presence. We note the tradition of disciplic succession is to preach the pure Krishna conscious philosophy to the conditioned souls. How a particular spiritual master does this as per the time, place and circumstances is a transcendental technical detail that may vary from one spiritual master to another but the principle remains intact of preaching Krishna consciousness, which is what constitutes the disciplic tradition. Srila Prabhupada made many adjustments for time, place and circumstance. A prominent example was that he ordered his disciples to chant 16 rounds of Hare Krishna maha-mantra daily on the beads. But the actual standard of chanting is 64 rounds a day: Bhaktisiddhanta Sarasvati said that if one chants less than 64 rounds a day, he is not even considered to be a human being. But Srila Prabhupada observed that the modern candidate is unfit to chant 64 rounds and therefore he gave us 16 rounds-per-day stipulation. SBhag 10.2.31 TEXT: 'O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vancha-kalpataru]. When acharyas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them. PURPORT: In our Krishna consciousness movement ...the devotees have been advised to refrain from four sinful activities —illicit sex, intoxication, meat-eating and gambling —and to chant 16 rounds a day. These are bona fide instructions. ...The acharya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called acharya-sampradaya. It is therefore said, sampradaya-vihina ye mantras te nisphala matah (Padma Purana). The acharya-sampradaya is strictly bona fide. Therefore one must accept the acharya-sampradaya; otherwise one's endeavor will be futile.'*

*The stipulation of 16-rounds-a-day is certainly unconventional but Srila Prabhupada mentions in this purport above that it is a strictly bona fide instruction. This is the transcendental authority of the acharya to preach according to the time, place and circumstance. The principle of Krishna consciousness is not compromised but the minor technical details are adjusted by the acharya (acharya-sampradaya) to suit the particular situation. So, if the unconventional 16-rounds-a-day stipulation is bona fide, then why not his unconventional (ritvik) initiations system? If one is not ready to accept his system of initiations because it is unconventional, then one should also chant 64 rounds as was the original prescription by predecessor acharyas. But that is practically not possible in today's context. So the only bona fide and practical process is to follow Srila Prabhupada's prescription of 16 rounds and hence, his system of (ritvik) initiations also." (END)*

*Jagannivasa das, 2016, ISKM (abbreviated): "There is a process and procedure that Srila Prabhupada has set into operation in his mission and which he directed to continue for posterity. Siddhanta, not tradition, is the basis of following spiritual life, and it tells us to take shelter of a bona fide spiritual master, take instructions and training from him and serve him as he decrees. Srila Prabhupada has stated how this is to be done for his followers, many of whom did not get a chance to personally serve his vapuh or be with him or even meet him. We can't take some quote from shastra given by acharya and then impose on him how it is to be done only in the way we want it to be. He has already told us how to do it. And tradition is merely the adoption of a modus operandi to realize the siddhanta, not siddhanta itself. All acharyas have formulated their own traditions."*

#### **ARE THERE OTHER PURE DEVOTEES IN SRILA PRABHUPADA'S MOVEMENT?**

Are there pure devotees on the planet now? Srila Prabhupada's followers are not too concerned about this. All we need in our spiritual life is to take full advantage of Srila Prabhupada's association or vani, through his books, instructions, service, deity, followers, etc. Srila Prabhupada gave his followers and disciples everything they need to develop their full Krishna consciousness; they do not need to supplement with anything from outside of Srila Prabhupada's legacy. It would be very nice if there were pure devotees in the Hare Krishna movement, and we think they would all point everyone to Srila Prabhupada's vani and reinforce that Srila Prabhupada is the Acharya and diksha guru for the life of his divine mission. On Nov. 12, 1972 Nityananda das got a letter from Srila Prabhupada in reply to a foolish question, whether there were other pure devotees in India that we should associate with: *"It is a basic principle that one must accept a bona fide spiritual master in order to achieve the highest perfection of life, love of God. I thank all of you very much for accepting me as your spiritual master, and I promise that I will take you back to home, back to Godhead. I ask you all to promise me to always chant at least 16 rounds, follow the regulative principles, read our books and try to preach this Krishna Consciousness Movement all over the world."*

*Dhira Govinda das, 2016: "I do know for certain that however many pure Vaishnavas are in Srila Prabhupada's movement, Srila Prabhupada remains qualified and available to serve as the current and direct link to the parampara for persons who sincerely want to accept him in that capacity. In fact, I strongly believe that if there are pure devotees in the movement, they would wholeheartedly encourage everyone who connects with Srila Prabhupada's movement to relate to Srila Prabhupada as the current and direct link to the parampara. So, Srila Prabhupada as the direct link is not dependent on how many ISKCON leaders have fallen, etc. If over the past 33 years there had been no ISKCON leaders involved in any scandals, still, the foundational philosophical principles of Srila Prabhupada as the current link to parampara for all generations of his movement still stand. Of course, the facts of the continual and pervasive scandals certainly indicate philosophical inconsistencies in the ISKCON system, and thus discussing such incidents has its place."*

*Narasimha das, 2017: "Srila Prabhupada's system for initiations in ISKCON was not a temporary contingency program due to the of the lack any pure devotees. Nor should any efforts to reform ISKCON rely on theories that there are or can never be other pure devotees. These kind of discussions are a distraction involving speculation and conjecture. Srila Prabhupada expected his*

*disciples to be or to become pure devotees by following strictly as his bona fide representatives and by cooperating, which will surely reveal everything best for preaching. Any pure devotees, now and in the future, will support Srila Prabhupada's system of ritvik representative initiations. They would never deride it. The term ritvik, or ritvija, is transcendental, found in scripture, and was used by Srila Prabhupada with regards to initiations. Just because maya-iskcon has tried to make it a pejorative doesn't mean we should be afraid to use the term Srila Prabhupada used. Nor should we fear that we are giving too much importance to the bona fide ritvik representative simply through terminology. In the early days of the movement, newer devotees sometimes idolized senior preachers, but the protocol was only for worship of Srila Prabhupada. Because the protocol and procedure was correct, small fan clubs and followers were not an issue. Leadership was not based on false positions and attitudes."*

**EX-DISCIPLE:** My former ISKCON guru wrote me: "Do you simply want to pretend that you are being instructed directly by Srila Prabhupada so that you can follow the whims of your own mind?"

**DHIRA GOVINDA:** That's a valid concern- that, in the name of "Srila Prabhupada is my current link," one could, influenced by self-deception, avoid actual responsibility to be a genuine disciple of Srila Prabhupada. One could use the philosophy of "Srila Prabhupada as the direct link" as an escape hatch, escaping from rigorously following sadhana, from serving cooperatively with other followers of Srila Prabhupada. So, certainly we want to be vigilant to avoid such hazards on the path of serving Srila Prabhupada and his mission with heart and soul. This discussion points to the importance of creating sanga, where there is safe space to caringly, and with skill, share honest feedback, and hear sincerely from sincere well-wishers. Thus we're assisted to see our blind spots and dark corners of ahankara.

Some quotes which ISKCON gurus falsely apply to themselves as though they were bona fide gurus: **(1)** *"The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Krishna."* (Sri Guru-vandana Verse 1, Srila Narottama dasa Thakura) **(2)** *"The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances. By rendering service to these three, one attains the supreme goal of ecstatic love for Krishna. In all the revealed scriptures this is loudly declared again and again. Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation. From these three one achieves the highest goal of life—ecstatic love of Krishna. This is the greatest mercy of Lord Krishna."* (CC Ant 16.60-3) **(3)** *"In the neophyte stage, in the intermediate stage, or in the fully advanced perfected stage, one can make the function of the head perfect by bowing down before the Lord or His representative. Similarly, he can perfect the function of the eyes by seeing the Lord and His representative. In this way, everyone can elevate the functions of the different parts of his body to the highest perfectional stage simply by engaging them in the service of the Lord or His representative. If one is able to do nothing more, he can simply bow down before the Lord and His representative and drink the caranamrta, the water which has washed the lotus feet of the Lord or His devotee."* (Krishna Book, Ch. 80)

### **AFTER THE APPOINTMENT HOAX FAILED, GBC CONCOCTED A VOTE SYSTEM**

In March 1978 the GBC claimed that Srila Prabhupada had appointed eleven senior devotees as full gurus effective after his departure, that from July 9, 1977 they were only ritviks but they were then "empowered" as pure devotees "to continue the parampara as successor acharyas." This zonal successor acharya hoax lasted until 1986, after the May 28 tape leaked out and the gross misbehavior of the 11 gurus prompted a revolt by the second tier leaders of temple presidents in the USA and Canada. Their legitimacy undermined, the GBC, under the guidance of Tamal, devised a "guru reform." The door was opened to more gurus, effectively "buying off" some of the protestor leaders, and initially 17 new gurus were approved by a newly improvised process of no-objection votes of the GBC. The **Multiple AcharyaS System (MASS)** was an **historically unprecedented invention**, ratified in 1987. *"The entire zonal acharya dispensation, however, deviated from Prabhupada's standards and*

teachings. The idea that an ecclesiastical guru could be appointed by a 3/4 majority vote of an ecclesiastical body was condemned by Prabhupada, who cited Jiva Goswami (c.1513-98): 'It is imperative that a serious person accept a bona fide spiritual master in terms of the shastric injunctions. Sri Jiva Goswami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.' (CC Adi 1.35 purport) The ISKCON gurus had been authorized by a 3/4 vote by the GBC, or, by 'ecclesiastical conventions'; therefore they were not bona fide. Prabhupada many times had stated, 'On my order, become guru.' 'You cannot create a mahatma,' Prabhupada insisted, 'by rubber-stamp or by votes.' (SP Lecture Sept. 15, 1969)" (ENE)

The most prominent of the 11 original ISKCON gurus, Kirtanananda Swami, often criticized the GBC, saying they had no authority to certify or recognize new ISKCON diksha gurus. "No one can rubber stamp the guru. GBC cannot rubber stamp who is guru... One is guru because he becomes transparent to Krishna... It's just like when the sun comes up." (NV News, Oct. 8, 1985) Jayadvaita Swami added, "When the GBC tried to certify certain persons as 'pure devotees,' 'maha-bhagavatas,' and 'uttama-adhikaris,' we saw what happened—some of the chosen fell down, and the GBC got egg all over its face." (Guru Reform Notebook, 1986) Even Satsvarupa, one of these 11, had written soon after Srila Prabhupada's departure, "You cannot simply elect a person to the post of the most exalted sainthood." (Satsvarupa, BTG 13.1/2, 1978) **[Although that is exactly what they did 9 years later].** In 2016 the Chairman of the GBC's Shastric Advisory Council (Urmila dasi) wrote on Facebook a scathing critique of the GBC voting system, calling it hypocritical and a farce. She pointed out that the GBC calls it a no-objection process, but that it involves voting nevertheless, a clear violation of Srila Prabhupada's teachings. It is thought that she favors a system with very few or no institutional controls at all. ISKCON's guru tattva is a work in progress with endless changes (which is speculation).

### CONCLUSION

Sometimes devotees think Srila Prabhupada failed to better explain what should be done with initiations after his departure. Bhagavan das: "Having recently reread the Will of June 4, 1977 of which I signed as a witness and the Will codicil of Nov. 5, 1977, I stand amazed that more space, detail and clarity was given to issues of property and how 1,000 Rs (\$75) was to be divided amongst potentially dissident family members than how to perform initiations and have multiple gurus in the face of a potentially large number of dissident members of the ISKCON family. How we allowed these final moments of his personal presence to slip by without milking **more detailed answers to quintessential questions needed for the future peace of his spiritual corporation, will always haunt me.**"

Yes, there are no instructions for "multiple gurus." So why do it? Without the defective indoctrinations by an ulteriorly-motivated ISKCON guru cartel, it is clear Srila Prabhupada made a very simple arrangement for the future via his July 9 Order **that finalizes a system already in place.** For those with the guru disease, it is hard to understand. There were no elaborate instructions and discussions in Srila Prabhupada's last months because **he had already given his simple formula of continuing with ritvik representatives.** This system he gradually set up since 1969. "Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus. [...] And that's all that it was, and it was never any more than that. If it had been more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus, but he didn't because he already had said it a million times." (Tamal's Confessions Dec. 12, 1980)



**(1) Q:** Who will succeed you when you die? **SP:** I will never die! I will live forever from my books and you will utilise. **(2)** *"There was one doubt that was plaguing me... I had always been taught when I was first joining that the parampara is like a link, a chain. If you don't have the perfect link, if you are not initiated- You really cannot go back to Godhead... I presented this question to Prabhupada. I followed Srila Prabhupada from Rupa Goswami's Samadhi back into the courtyard, and just before Srila Prabhupada took the steps, in the courtyard, I said 'We are distributing so many books but if people who read them aren't initiated then they can't go back to Godhead.' And Prabhupada turned and looked at me right in the eyes and he said 'Just by reading my books they are initiated'"* (Prabhupada Memories #31 Vaikunthanatha das, re: Vrindaban, 1972)

### WHAT IS THE DEFINITION OF DIKSHA INITIATION?

Is there a difference between the initiation ceremony conducted by an officiating or deputy priest and the actual diksha spiritual initiation of a sincere disciple by a qualified diksha guru? Yes, the ceremony and actual initiation are very different, but this is not usually understood. Diksha, or formal initiation into the sampradaya, is the sacred spiritual contract between the guru and the disciple in which the guru accepts the disciple as his student and the disciple accepts the guru as his master. Although diksha occurs in the heart, it is usually, but not always, marked by a ceremonial ritual where the disciple participates in an agnihotra yajna (fire sacrifice) and makes certain vows. Dhira Govinda das described the essence of the process of diksha:

*"...One's current link to the disciplic succession, as delineated by Srila Prabhupada at the end of his Introduction to Bhagavad-gita As It Is, is understood in terms of reception of transcendental knowledge, divya-jnana. To summarize this point, the most important aspect of the initiation process is the transmission of divya-jnana, transcendental knowledge. Transmission of divya-jnana is in no way whatsoever dependent on anything physical, including geographical proximity, or physical presence on the same planet at the same time. Srila Prabhupada gives divya-jnana, as we sing every morning, Divya-jnan hrde prokasito. For those who receive divya-jnana from Srila Prabhupada, Srila Prabhupada is their direct link to the disciplic succession. This fact is not dependent on date of formal initiation. Srila Prabhupada is the giver of divya-jnana for so many sincere devotees who never had physical interface, in the ordinary sense, with him. To deny or attempt to obscure this fact, is violence and ignorance in the name of "spirituality".*

Too often, in the Hare Krishna movement, "initiation" has come to be understood, albeit implicitly, or even defined, as primarily about an "event" rather than a process. The conceptualizations and practices surrounding the event, and the term "initiation," have often largely obscured and interfered with the relationship between Srila Prabhupada and the initiate. This is actually very sad and unfortunate, a tragedy. The proper understanding of the siddhanta on diksha initiation and actual conclusion in Srila Prabhupada's teachings, with respect to shastric precedent, parampara history, logic, the personal experiences, and common sense- has evaded many devotees.

Quotes from Srila Prabhupada about DIKSHA or INITIATION: **(1)** *"Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity."* (CC Mad 15.108 purport) **(2)** *"Diksha actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination."* (CC Mad 4.111 purport) **(3)** *"Initiation means receiving the pure knowledge of spiritual consciousness."* (CC Mad 9.61 purport) **(4)** *"The disciple and Spiritual Master are never separated because the Spiritual Master always keeps company with the disciple as long as the disciple follows strictly the instructions of the Spiritual Master."* (SBhag 4:28:47 purport) **(5)** *"Initiation is a formality. If you are serious, that is real initiation. If you have understood this Krishna philosophy and if you have decided that you will take Krishna consciousness seriously and preach the philosophy to others, my touch is simply a formality. It is your determination. That is initiation."* (The Search for the Divine, BTG #49) **(6)** *"This is the process of initiation. [...] He promises to execute the order of the spiritual master. Then, the spiritual master takes care of him and elevates him to spiritual emancipation."* (CC Mad 24.256 purport) **(7)** *"The chanting*

Hare Krishna is our main business, **that is real initiation**. And as you are all following my instruction, in that matter, **the initiator is already there**. Now the next initiation will be performed as a ceremony officially, of course that ceremony has value because the name, Holy Name, will be delivered to the student from the disciplic succession, it has got value, but in spite of that, as you are going on chanting." (SPL Aug. 19, 1968) **(8)** "So diksha means the initiation to begin transcendental activities. That is called initiation. Therefore we take promise from the disciple that 'You chant so many times,' 'Yes, sir.' 'You observe these rules and regulations,' 'Yes, sir.' That is initiation. He has to observe; he has to chant. Then everything comes automatically." (SP Lecture Feb. 22, 1973) **(9)** "In my books the philosophy of Krishna Consciousness is explained fully so if there is anything you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop." (SPL Nov. 22, 1974) Srila Prabhupada directly states that reading his books acts as the process of transcendental knowledge being revealed and developing one's spiritual life (making one "eligible"). This is the diksha process, the awakening of transcendental knowledge, which requires the spiritual mercy and power of a pure devotee.

### **THE PROCESS OF INITIATION (from Prominent Link by Dhira Govinda das)**

Srila Prabhupada described initiation as a process, with the essence of this process being the delivery of *divya-jnana*, or transcendental knowledge, from the spiritual master to the disciple. When we refer to the spiritual master giving transcendental knowledge to the disciple, it is understood that transcendental knowledge originates with Sri Krishna and comes through the guru. (yatha kancanatam yati kamsyam rasa-vidhanatah/ tatha diksha-vidhanena dvijatvam jayate nrinam) "As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brahmana, or dvija, simply by the initiation process." (SBhag 4:31:10 purport). On June 17, 1976, Srila Prabhupada described initiation as follows: "So initiation means, the Sanskrit word is diksha. Diksha, divya jnana knapayati iti diksha. Divya-jnana." Though in the following quotes Srila Prabhupada describes "diksha," **the fundamental premise of this paper is not dependent on terminologies such as "diksha," "siksha," and "diksha guru."** This will be further explained later in this section. In CC Mad 15:108 purport, Srila Prabhupada quotes Srila Jiva Goswami as follows. "Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksha." Also Srila Prabhupada writes: "Diksha actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination." (CC Mad 4:111 purport) On July 29, 1968, Srila Prabhupada lectured: "This is called initiation. Or initiation from the very beginning. This is called diksha. The Sanskrit term is called diksha. Diksha means... Di, divya-jnanam, transcendental knowledge, and kna, ikna. Ikna means darshana, to see, or knapayati, explain. That is called diksha." On Feb. 22, 1973, Srila Prabhupada lectured "There are two words, divya-jnana. Divya-jnana means transcendental, spiritual knowledge. So divya is di, and jnanam, knapayati, explaining, that is kna, de-kna. This is called diksha,...So diksha means the initiation to begin transcendental activities. That is called initiation." On Dec. 29, 1973, Srila Prabhupada confirmed "Diksha means initiation." From Srila Prabhupada's lecture on July 11, 1976: "Divya-jnana hade prokacito. What is that divya-jnana? Divya-jnana is that we are all servant of Krishna, and our only business is to serve Krishna...This is divya-jnana. Diksha. Diksha means from this divya-jnana."

Initiation, as described above, is a **process**. Components of this process include receiving and implementing the instructions to wear *kanti mala* and Vaishnava *tilak*, and receiving a Vaishnava name. The most essential aspect of initiation is **receiving transcendental knowledge from a realized spiritual master**. Ch. 4 BGita begins "I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku." Clearly, instructing the disciple in transcendental knowledge, rather than any formal element of the process of initiation, is the essence of the disciplic succession. Further, in BGita (4:34), the meaning of the word "*upadeksyanti*" is given as "they will initiate," and in the verse this process of

initiation consists of imparting knowledge from the spiritual master to the disciple. Srila Prabhupada is giving transcendental knowledge, and thus he is performing the most important element of the process of initiation. [...] **While it may be asserted that others are also imparting *divya-jnana*, even this *divya-jnana* may be understood as coming indirectly from Srila Prabhupada, though some may opine that that transcendental knowledge is also Srila Prabhupada's direct mercy. Leaving aside that issue,** it is incontestably true that many devotees, including many who were officially initiated after Srila Prabhupada's departure, and many for whom the Vaishnava who performed the initiation ceremony is in good standing in ISKCON, receive more direct *divya-jnana* (by the most narrow definition of the term "direct") from Srila Prabhupada than any other Vaishnava, through Srila Prabhupada's books, tapes, and *murti*. **For these devotees Srila Prabhupada is performing the most essential [and vital] part of the initiation process [...]**

Someone may assert *"If transcendental knowledge is given by someone other than the Vaishnava who performs the initiation ceremony, then that transcendental knowledge can only be called siksha, not diksha. Therefore, it cannot rightly be said that Srila Prabhupada is giving diksha. He is giving siksha."* In the PL framework, the essential focus is on the process of initiation, which is founded on the transmission of transcendental knowledge. Terminology and labeling is not a chief concern. [...] For devotees who are receiving *divya-jnana* directly from Srila Prabhupada, [...] it can rightly be said that Srila Prabhupada is their direct, current, and prominent link to the *parampara*, with *"direct, current, and prominent link"* defined as *"the Vaishnava who directly gives transcendental knowledge more than any other devotee."*

Many Vaishnavas transmit transcendental knowledge to others. [...] If we examine a typical scenario in Srila Prabhupada's movement we find that many of the aspects of the initiation process, such as the instructions to wear *tilak* and neck beads, and to chant the Hare Krishna Maha-Mantra a prescribed number of times every day, are often provided by a devotee other than the Vaishnava who conducts the initiation ceremony. The Vaishnava who conducts the initiation ceremony gives the spiritual name, and at the ceremony the initiate declares vows. These are important aspects of the initiation process, though they are by no means the entire process, and therefore in many instances it is questionable whether the devotee performing the initiation ceremony can unambiguously be termed the *"diksha guru."* Even if *"diksha guru"* is defined solely in terms of the performance of the initiation ceremony, one's current and direct link to the disciplic succession, as delineated by Srila Prabhupada at the beginning of BGita As It Is, is understood in terms of reception of transcendental knowledge. To summarize this point, the most important aspect of the initiation process is the transmission of *divya-jnana*, transcendental knowledge, and this function is performed for members of Srila Prabhupada's movement by Srila Prabhupada. For those in his movement, regardless of when they received formal initiation, Srila Prabhupada is the direct link to the *parampara*. We contend that Srila Prabhupada will continue to serve as the current and direct link at least for the duration of his movement. Also, we suggest that all who contact his movement should arrive at the point where they do experience Srila Prabhupada as the giver of direct *divya-jnana* in their spiritual lives, or we say he is not ready to be formally initiated.

When someone first contacts ISKCON, at least in most parts of the organization, for a few months he is encouraged to directly accept Srila Prabhupada as his guru. We suggest that once someone has done this, as evidenced by accepting Srila Prabhupada in his heart as his spiritual master and following Srila Prabhupada's instructions, the newcomer does not need to search for another Vaishnava to connect him with Srila Prabhupada. The newcomer is already directly connected with Srila Prabhupada, who is his current link to the *parampara*. Of course, many Vaishnavas have inspired the devotee, and will continue to do so. These Vaishnavas are also serving as his guru because they are helping him to understand Krishna consciousness and Srila Prabhupada's instructions, and to apply those instructions to his life. Still, by virtue of being the giver of direct *divya-jnana*, Srila Prabhupada is the devotee's link to the disciplic succession. The formal initiation ceremony is an official

acknowledgement the devotee has established a direct link with Srila Prabhupada, which is not made at the time of the ceremony. If the devotee has not already directly linked with Srila Prabhupada at the time of the formal initiation, then he shouldn't be participating in the initiation ceremony. The Vaishnava conducting the initiation ceremony does not become the connection between the initiate and Srila Prabhupada. The direct link between the initiate and Srila Prabhupada already exists. The connection does not [suddenly] become indirect at the time of the ceremony. In a lecture Dec. 10, 1976, Srila Prabhupada said: "...from 1922 to 1933 practically I was not initiated, but I got the impression of preaching Chaitanya Mahaprabhu's cult. That I was thinking. And that was the initiation by my Guru Maharaja. Then officially I was initiated in 1933 because in 1923 I left Calcutta." Thus, it seems that the essence of initiation is the acceptance of *divya-jnana*, and not the formal ceremony. In The NOD's Introduction Srila Prabhupada explains, "The connection with the spiritual master is called *initiation*." This connection is what links the disciple with the *parampara* and with Krishna. Srila Prabhupada is transmitting transcendental knowledge, and we are confident he will do so for many generations. In this essential sense, Srila Prabhupada is initiating sincere followers. In fact, we propose that accepting *divya-jnana*, or initiation, from Srila Prabhupada, and thereby directly connecting with him, is the qualification for one to become formally initiated in Srila Prabhupada's movement. Again, the official initiation ceremony is a formal acknowledgement that the devotee has directly connected with Srila Prabhupada. In the essential sense of the term "initiated," Srila Prabhupada is initiating the devotee by directly delivering to him transcendental knowledge. The initiate is a student and disciple of Srila Prabhupada, in that he is embracing and assisting to spread the teachings of Srila Prabhupada. Through submissive service to Srila Prabhupada and Srila Prabhupada's followers the devotee receives transcendental knowledge. The devotee may also simultaneously be a student of other Vaishnavas to the extent that these other Vaishnavas are instrumental in the Krishna conscious educational process of the initiate. **(END)**

**Editor's note:** The author explains that as a result of enriched realization of the nuances of Srila Prabhupada's teachings, example and use of language, in the years after 2001 he has come to favor the terms 'current link' and 'direct link', rather than 'prominent link'. We see in PL's ending remarks: "Srila Prabhupada writes 'There are different levels of acquired knowledge—direct knowledge, knowledge received from authorities, **transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge.**' (SBhag 4:12:19 purport) Deeper understanding of these types of knowledge could enhance our appreciation of the kinds of *pramanas* potentially available from spiritual masters at differing levels of realization. [...] Our purpose in this philosophical project is to gain a deeper and more precise understanding of the essence of the guru-disciple relationship, and a better grasp on Srila Prabhupada's personal relationship, in practice and ideal, with all members of his movement." It is clear that PL's goal was to tactfully and gradually introduce philosophical concepts to stimulate thoughtful, honest discussions **in the ISKCON institution**, hoping to generate a healthier devotee society where truth and *istagosthi* are encouraged rather than blind adherence to doctrines issued by a self-serving guru regime. This was an approach to avoid directly debating whether ISKCON gurus are authentic, and to simply establish Srila Prabhupada **as available for diksha**. Nevertheless, the GBC-guru cartel and the SAC "ruled" that PL was deviant philosophy and the conversation was effectively suppressed. But the way in which Dhira Govinda wrote has brought and continues to bring, many sincere souls to Srila Prabhupada, who otherwise would likely not come to realize Srila Prabhupada as their current link to the *parampara*- at least, not for many years, decades or lifetimes.

## **MADHVAS AND RAMANUJAS ONLY GIVE DIKSHA VIA OFFICIATING REPRESENTATIVES**

**By Chancalapati das, ISKCON Bangalore, Sept. 1, 2016**

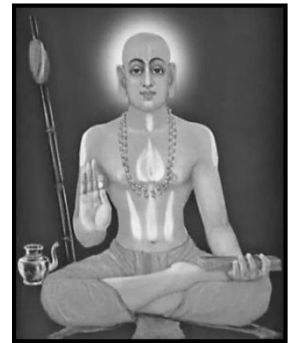
Recently I had the opportunity of interacting with a few scholars of Madhva sampradaya in Bangalore and Udipi. One of them was an elderly Sanskrit scholar, a 70 year old retired university professor, a respected teacher and follower of Madhva philosophy in Bangalore. The discussion with him led to the subject of the theological differences between ISKCON Bangalore and ISKCON Mumbai.

In the course of the discussion, I asked the scholar: *“In your sampradaya when upanayana is performed, as it is the practice, one may receive the Gayatri mantra from one’s father, uncle or grandfather –in such cases who is considered to be the deliverer of the candidate undergoing upanayana?”* He emphatically and proudly declared, *“We are Madhvas! For all Madhvas, the deliverer is Sri Madhvacharya. He is our mula guru. We follow his siddhanta, his understanding, his teachings, his practices and hence he is our deliverer.”* I continued: *“In case if one receives the Gayatri mantra from one of sannyasis of the Madhva sampradaya, the head pontiff of a Matha, then who is considered to be the deliverer?”* He was still emphatic in his reply, *“Even then **the deliverer is Sri Madhvacharya alone.**”*

*“Even if one has received the mantra from a sannyasi...?”* I quizzed. *“Deliverance from the material world,”* he continued, *“and admittance to Vaikuntha is not a small matter. It requires exceptional spiritual qualifications and special blessings of the Lord. And for all Madhvas, Sri Madhvacharya is the one who has **such powers from the Lord to deliver.**”* *“If Sri Madhvacharya is the deliverer,”* I asked, *“then what is the role played by the giver of the Gayatri mantra – maybe the father, grandfather or even a sannyasi of the Madhva Matha?”* *“All of them are acting as agents or representatives of Sri Madhvacharya.”*

*“Is this your own understanding or do all Madhvas hold this view?”* was my next question. *“This is the correct understanding of all Madhvas for nearly eight centuries.”* And he added further, *“This is so not only for the Madhvas, it is so for all the followers of Sri Ramanujacharya –their deliverer is Sri Ramanuja. Even for the followers of Sri Shankara, the understanding is that one who gives them brahma sayujya is Shankaracharya. There is no doubt about this.”* Next he went on to address our situation in ISKCON, *“And for all the devotees of ISKCON since you follow the teachings of Srila Prabhupada, read his books, practice what he has taught, Srila Prabhupada is the deliverer for all ISKCON devotees.”* This discussion with the Madhva scholar was soon after one of the mediation meetings some of us representing the ISKCON Bangalore group had in Mumbai with some of the senior members of the International GBC body of ISKCON Mumbai group. One of the important points of discussion was this: ***Is Srila Prabhupada the deliverer of every devotee of ISKCON?***

We, from the ISKCON Bangalore group, had argued that Srila Prabhupada is and shall be the deliverer of all devotees of ISKCON and for all generations of ISKCON devotees in the future too. And we had urged that this fact should be emphasized and celebrated all over ISKCON. But the senior members of ISKCON GBC contended that Srila Prabhupada is (only) one of the transcendental agents and not the single agent. They had argued that the holy name, the Deities, the transcendental knowledge from the shastras, the present ISKCON gurus –all of them play a role; and ultimately Lord Krishna is the one who delivers all devotees. Hence it is inappropriate, they reasoned, to ascribe this deliverer position to Srila Prabhupada alone. It was ironical that here was a Madhva scholar who was willing to recognize the position of Srila Prabhupada as the deliverer of all ISKCON devotees, and which even the senior members of the GBC were unwilling to accept. During the course of our discussions with the GBC members, we shared the following quotes of Srila Prabhupada to substantiate our arguments: **(1)** *guru-rupe krishna kripa karena bhakta-gane:* Lord Krishna in the form of the spiritual master delivers His devotees. (CC Adi 1.45) This quote is particularly important. Even if one says that Lord Sri Krishna is the ultimate deliverer of all devotees, this verse says how Lord Krishna delivers his devotees: in the form of the spiritual master, Lord Krishna delivers. **(2)** *“Samsara-dava. You are singing daily. Samsara-davanala-lidha-loka-tranaya karunya-ghanaghanatvam. One who can deliver from this entanglement of material, miserable condition of life, he is guru. That is the first definition of guru.”* (SPConv Nov. 14, 1975)



**(3)** *“Yahara prasade bhai, e bhava toriya yai. If one is favored by guru, then the path to cross over the nescience is clear. And krishna-prapti hoy yaha hoite: by the favor of guru, one gets Krishna.*

...This is bhagavad-bhakti-yoga.” (SPecture July 24, 1974) **(4)** *“It is the spiritual master who delivers the disciple from the clutches of maya by initiating him into the chanting of the Hare Krishna maha-mantra. In this way a sleeping human being can revive his consciousness by chanting [the Hare Krishna mantra]. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Vishnu. This is the purpose of diksha, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.”* (CC Mad 9.61) **(5)** *“The spiritual master is therefore worshipped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word paragam is very significant. Paragam refers to one who can take the disciple to the other side.”* (SBhag 3.25.8)

Continuing my discussion with the Madhva scholar, my next question to him was about diksha and diksha guru. I asked, *“What is the understanding of diksha or initiation in the Madhva sampradaya?”* His instant reply came in the form of another question to me: *“What diksha do you mean?”* *“There are....”* I stammered. *“Yes, there are many kinds of diksha in Vedic culture and also in our Madhva sampradaya,”* he continued. *“We have the Brahma Gayatri diksha, when one receives the Gayatri mantra from the guru. The sannyasa ashrama diksha, when one enters sannyasa ashrama. The Vaishnava diksha, when one receives a Vaishnava mantra with mudra dharana and so on. The matha diksha, when one is formally initiated into one of the Madhva mathas. A vrata diksha when one takes up a certain vrata. About which diksha are you asking?”* Prabhupada Lilamrita (Vol 2) describes in great detail how Srila Prabhupada explained what diksha is when he first introduced initiation in his first storefront ISKCON New York temple in 1966: *“And now, I will tell you what is meant by initiation. Initiation means that the spiritual master accepts the student and agrees to take charge, and the student accepts the spiritual master and agrees to worship him as God.”* The young Western students who were frequenting the storefront temple were shocked and needed more explanation. Some of them went up to Swamiji's apartment and asked: *“Does what you told us this morning mean we are supposed to accept the spiritual master to be God?”* *“That means he is due the same respect as God, being God's representative,”* Swamiji had replied, calmly. *“Then he is not God?”* *“No,”* Swamiji said, *“God is God. The spiritual master is His representative. Therefore, he is as good as God because he can deliver God to the sincere disciple.”*

In other words, initiation is a formal agreement by the spiritual master to deliver the disciple and a reciprocal obligation of the disciple to offer the same respect to the spiritual master that is due to God, as the spiritual master is God's representative and he can deliver God to the sincere disciple. Keeping this definition of initiation in mind, I informed the Madhva scholar, *“Initiation that Srila Prabhupada introduced in ISKCON means that the spiritual master agrees to deliver the disciple from the material world and take him back home, back to the spiritual world.”* *“Oh, that kind of initiation!”* he exclaimed, *“In our sampradaya, that is done only by Madhvacharya.”* *“What about the others who give the Gayatri mantra, teach the shastras, etc.?”* *“They are all acting as his representatives. But the deliverance of the devotee is done by Madhvacharya alone.”* He gave an analogy from his university experience. *“There may be many colleges that teach so many subjects to the students, but the degree is awarded to the student by the university alone. No one else can award the degree.”*

It is important to appreciate the definition or the form of initiation that Srila Prabhupada introduced in ISKCON. To appreciate this, we must understand what was happening in the Gaudiya sampradaya and what Srila Prabhupada's own spiritual master Bhaktisiddhanta Sarasvati Thakura did during his time. The initiation or diksha that was prevalent in Gaudiya Vaishnava sects was the siddha-pranali diksha. This diksha involved the revelation of the siddha deha of the candidate in the spiritual world. However, Bhaktisiddhanta Sarasvati Thakura rejected this practice as it was applicable only to liberated souls. He radically revised the concept of initiation in the Gaudiya Math institution. Following in his footsteps, Srila Prabhupada introduced initiation in ISKCON and he defined it as the acceptance of the spiritual master to deliver the disciple and acceptance of the disciple to regard the spiritual

master as good as God. Hence it is the obligation of all followers of Srila Prabhupada to accept and practice this understanding of initiation in ISKCON.

In the next few weeks, I met another renowned Madhva scholar from Udupi. The discussion went on with him also on the same lines. He too asserted emphatically that Sri Madhvacharya alone is the deliverer for all the Madhvas. And he also confirmed that all devotees of ISKCON should regard Srila Prabhupada as the deliverer of all the ISKCON devotees, even if he is not physically present. The next discussion was with one of the renowned pontiffs of a Madhva Matha. The discussion was on the same lines, but this sannyasi raised an important question: *“If you accept Srila Prabhupada as the deliverer for all ISKCON devotees, then are you saying Srila Prabhupada is what Madhvacharya is for the Madhvas?”* His question implied whether we regard Srila Prabhupada in the same way that Madhvas regard Madhvacharya. *“Precisely,”* I said, *“the devotees of ISKCON regard Srila Prabhupada as their deliverer just as Madhvas regard Sri Madhvacharya as their deliverer.”* I paid my respects to the pontiff of the Madhva Matha and as I walked out of His Holiness’ presence I recalled several instructions where Srila Prabhupada has assured that he would deliver his disciples. He has repeatedly given the assurance that if we follow his instructions strictly –chant the holy names without offences, study his books, follow the daily program chalked out by him, serve his mission – he will deliver us.

*“It is a basic principle that one must accept a bona fide spiritual master in order to achieve the highest perfection of life, love of God. I thank all of you very much for accepting me as your spiritual master, and I promise that I will take you back to home, back to Godhead. I ask you all to promise me to always chant at least 16 rounds, follow the regulative principles, read our books and try to preach this Krishna Consciousness Movement all over the world.”* (SPL Nityananda das Nov. 12, 1971) In fact, Srila Prabhupada defined initiation as the assurance of the spiritual master to deliver the disciple if the disciple agrees to follow his instructions seriously and regard the spiritual master as good as God. The song that is sung by all ISKCON devotees during the daily guru puja to Srila Prabhupada vigraha (deity) asserts this position of Srila Prabhupada: *yahara prasade bhai, e bhava tariya yai, krishna-prapti haya yaha haite*– by the mercy of the spiritual master one can cross over the material existence and attain Krishna. In fact, Srila Prabhupada has taught that all the great acharyas of the guru parampara are deliverers and they are of the same category: *“The spiritual master, being in the disciplic succession stemming from Narada Muni, is in the same category with Narada Muni.”* (CC Mad 24.258 purport) Srila Prabhupada is part of the guru parampara as is Madhvacharya. They are in the same category. They are deliverers of their followers, as are all the great acharyas in the guru parampara. **(END)**

**COMMENTS:** ISKCON claims this system of initiation is NOT practiced anywhere in any Vaishnava sampradaya, but this is another of their lying bluffs. Yet, regardless of what the Madhvas do, Srila Prabhupada is fully authorized and empowered as a shaktyavesha avatar to create and install a ritvik representative system for initiations after his physical departure, regardless of precedents, tradition, shastra, history, others’ opinions, etc. Srila Prabhupada made himself available for diksha initiation via his officiating acharyas.

### **SRILA PRABHUPADA IS THE EFFECTIVE DIKSHA GURU**

Even though ISKCON insists it is not possible for anyone to take diksha initiation from Srila Prabhupada after his physical departure in 1977, the fact is he remains the **effective diksha guru** for everyone in his movement, and this is nothing they can do to change this. ISKCON insists all new devotees must take diksha initiation from one of their conditioned soul, rubber-stamped gurus, but what can these unauthorised gurus give to their cheated disciples? Can they give actual diksha, or transcendental knowledge in the spiritual heart? Can they really remove the illusion of their disciples by the torchlight of spiritual knowledge? They can only do so by deference to Srila Prabhupada’s worship, books, service, and mercy. They themselves have little to nothing to give their disciples *except Srila Prabhupada*, who do not need their unauthorised guru to avail themselves of Srila Prabhupada’s mercy and diksha. Srila Prabhupada clearly confirmed this arrangement for his mercy in his July 9 Order. Anyone who follows Srila Prabhupada’s instructions by chanting Hare Krishna,

worshipping the deity, honoring only prasadam, abiding by the rules of spiritual life, studying his books, listening to his lectures and bhajans, having kirtan as he taught us, and so on- is taking Srila Prabhupada as their guru and will get diksha or mercy from him. The diksha process will go on in this way for a lifetime and Srila Prabhupada was the diksha guru all along, and their ISKCON "guru" was, at best, a siksha guru who helped one surrender to Srila Prabhupada. Although ISKCON says Srila Prabhupada is today only the primary siksha guru, in reality he is the diksha guru for everyone who comes into contact with his mercy. This is an unescapable reality because there is little to no spiritual substance anywhere other than Srila Prabhupada's mercy and legacy. ISKCON gurus are diksha gurus only in name and in their dreams- a pretense and charade.

So the offenses then come in at least 3 ways: **(1) No appreciation or credit** to the actual source of benefit: similar to mayavadis declaring the Absolute Truth has no arms, legs, name, body, etc, a serious offense to Lord Krishna. Taking Srila Prabhupada's gifts of transcendental knowledge, spiritual advancement, bhakti, going back to Godhead, and instead worship and glorify an imposter, is very offensive. **(2) Interfering, distracting, and blocking devotees** from giving their full faith and attention to the actual giver of divine grace is perhaps the greatest crime of all, to kidnap persons and hold them hostage, blocking their rights and opportunity to receive the mercy of a pure devotee of the Lord. It is like denying their spiritual welfare. **(3) Diluting Srila Prabhupada's mercy** with their book changes and doctrinal deviations. They cheapen the position of the real uttama adhikari by falsely assuming that position themselves, a great offense.

*"Since diksha is the transmission of transcendental knowledge from the self-realized person directly into the heart or soul of a sincere disciple, something which cannot be done by a non-self-realized and unauthorized guru, then any and all diksha taking place in the Hare Krishna movement is actually coming from Srila Prabhupada, even if the formalities of yajna, name-giving, and handing of beads is performed by those who pretend to be the diksha-giver. In reality, they are only conducting the rituals. They are smarta brahmanas. In ISKCON, where everyone more or less follows Srila Prabhupada's basic teachings, Srila Prabhupada is the actual initiator or bestower of Krishna, regardless of the institutional doctrines, proclamations, and mistaken beliefs. This will be true as long as Srila Prabhupada's books, instructions, recordings, photos, deity, etc. are utilized in ISKCON. Srila Prabhupada said: Some admit, some do not. These shameless ISKCON guru imposters are claiming Srila Prabhupada's mercy as their own. Such criminals- parasitic thieves." (Nityasiddha das, 2017)*

### **THEY ADMIT SRILA PRABHUPADA CAN DO SO MANY THINGS, BUT HE CANNOT INITIATE?**

If anyone is at all interested in being a devotee of Lord Krishna, it is practically impossible not to end up availing oneself of Srila Prabhupada's amazing mercy in the form of his books, teachings, followers, temples, or so many other reaches of influence. So, keeping in mind the real definition of initiation, we see increasingly over the years since Srila Prabhupada departed that ISKCON leaders and so-called gurus praise Srila Prabhupada in many ways, much of it with good spiritual understanding. Even the various Gaudiya Math branches also are very appreciative of Srila Prabhupada's massive contribution to Lord Chaitanya's movement and Gaudiya Vaishnava tradition and culture. The GBC since 1978 has gradually reinforced and safeguarded Srila Prabhupada's preeminent position in ISKCON, as the primary siksha guru, the yuga acharya, the sampradaya acharya, the preeminent guide, the center, the Founder-Acharya forever, and so on. Through all of ISKCON's turmoil and controversy, Srila Prabhupada's guru puja was never affected- it remains today a major means for anyone to connect directly with him. In Satsvarupa's *Srila Prabhupada Smaranam*, we find more ways to appreciate SP's greatness. *"Memories of Prabhupada are nectar... Prabhupada consciousness... he is non-different from Krishna... Through Srila Prabhupada Lord Krishna bestows mercy on us... 'If you want to know me, read my books...' Many second generation disciples have developed relationships equal and even greater than first-generation disciples... He is still living and open to reciprocate with those who want to serve him... You have many forms now like lecture form and book form... You are now The Authority who is quoted for everything... and even today (you are) the head of the ISKCON*



*institution... Your unknown capacity to be there for me... Vani, or the sound record of your books, means also a living presence in the heart... You are almighty, and you can free me of my faults... Let me be silent and try to hear back from you... Some devotees are always living with you by virtue of their dedication to your mission... If we think of you, we go to you, I hope you'll take me at death... "*

Yet, even after acknowledging the super-empowerment that makes Srila Prabhupada unquestionably a prominent *shaktavesha avatara* of Lord Krishna, the ISKCON GBC-guru cartel flatly denies Srila Prabhupada can accept new disciples after his physical departure. Incredible... What is so hard to understand about this? He can do all these other things but not this? Those who deny Srila Prabhupada's abilities and clear arrangements for the future initiation of his followers are simply protecting their own guru businesses. If Srila Prabhupada can initiate disciples, then who would want them? These unauthorized initiators would soon be out of business, like Betamax videos or fax machines are now outdated technologies. Their cherished desire of being a guru, and attachment to worship, facilities, servants, wealth, prestige, etc. is the motive for their denial of Srila Prabhupada as the current diksha guru (couched in their standard double-talk and word jugglery).

### **HE EMPOWERED HIS REPRESENTATIVES TO OFFICIATE THE DIKSHA PROCESS**

**QUESTION:** How can you receive diksha mantras from a departed guru? When did the guru chant on your beads and give you the diksha mantras in your ear to hear? Why not take harinama and diksha from Mahaprabhu as well? We are not Christians... (Oct. 16, 2016) **REPLY:** Srila Prabhupada has explained what essential diksha is and he has deputized his leaders to carry out the formalities of the process while he remains the essential link. ***Who are we to say that he cannot continue to empower the process?*** What is our right to limit him? Has he limited himself? There is not a single pramana in any scripture to say that this cannot be done. And the physical living process is also still there. It's only a matter of what is the officiator's role. He does not usurp the initiator's role, which does not require physical presence. Srila Prabhupada has instructed his leaders to supervise the procedure and do the needful even without his physical presence. This was going on years before July 1977 and he cemented the same for thereafter, "henceforward." Even acharya in other Vaishnava lines have endorsed this process. One follows what the current empowered acharya tells us to do. That's the culture of parampara. Currency is not mere bodily baton passing. It's the transmission of divya jnana by adherence to the acharya's directives. It's based on empowerment and authorization by one's own guru to take that position, which can cut across time and time gaps. Each acharya devises a system as per time, place and circumstances to continue the parampara and the method of one acharya may differ from another. Srila Prabhupada has said this clearly. He has said in so many places that whether he is physically present or otherwise, the essential empowerment is there if the disciple agrees to follow the process as he has given to his followers through the delegation he has given to his leaders. That is the essential initiation or diksha.

Quotes have been given ad nauseum and yet people are so rooted in some regimented idea and formality rather than the essence of the matter. What can be done? We don't go cherry picking what the poorvacharyas did. It is not the poorvacharyas who have given the directive to follow the officiating acharya system to formalize the initiation. It is not they who adjusted the current conditions to make Krishna consciousness a global reality. It is Srila Prabhupada whom they have empowered to do so. And as a unique acharya in the parampara who gave a worldwide shape, it is his prerogative and approach to the parampara that we who have accepted him will primarily follow. It is his books that have given and continue to give us the divya jnanam kshapayati, i.e. deliverance by injecting transcendental knowledge based on which we have to come to Krishna Consciousness and are doing everything else. And by this, I am referring to those who have come to Krishna Consciousness through his mercy and who have accepted him as their ultimate guide. If others come through other channels, let them follow what they wish. We have no issues with them. But please leave Srila Prabhupada's specific mission to his own instructions and approach. If we wish to highlight what the poorvacharyas did by way of sadhana and initiation and if we go by that standard, then shouldn't we be doing all the

other things they did instead of following what Srila Prabhupada has taught? How can we choose only what suits us? Also, although they have done xyz, is there an explicit directive on their part to say that this is the only way that it's to be done and this is the axiomatic principle at the crux of the matter? Furthermore, many of those poorvacharyas themselves were criticized during their own time on the same basis that they were not adhering to the then tradition and were bringing in changes. This has nothing to do with Christianity, Catholicism or churchianity. One should follow the acharya's directives and not start whimsically comparing across religions to get a cop out. Srila Prabhupada did not tell us to make comparisons. Srila Prabhupada has actually explained that the priest in the church is representing Christ and can do the needful while Christ remains the guru. So where is the question of no guidance or physical non-functionality in diksha formalization? [...] No, there is a process and procedure that Srila Prabhupada has set into operation in his mission and which he directed to continue for posterity. ***Siddhanta, not tradition, is the basis of following spiritual life***, and it tells us to take shelter, instructions, and training from a bona fide spiritual master, and serve him as he decrees. Srila Prabhupada has stated how this is to be done for his followers, many of whom did not get a chance to personally serve his vapuh, be with him, or even meet him. We can't take some quote from shastra how it is to be done, only in the way we want it to be. He has already told us how to do it.

And tradition is merely the adoption of a modus operandi to realize the siddhanta, not siddhanta itself. All acharyas have formulated their own traditions. What is diksha ultimately? A fire sacrifice? Giving of beads or a name? No, these are formalities related to diksha which sadly gets passed off as diksha or essential initiation. Initiation means the transcendental knowledge he gives and to follow his directives and that is already there from the first day one accepts and follows Srila Prabhupada. Many Srila Prabhupada's disciples prior to 1977 got their initiation via letter or his appointed officiators. Often names were given by the zonal representative. Does it mean Srila Prabhupada rejected them? When did he give instructions to disband this system? In fact, he reconfirmed this modus operandi for his worldwide movement beyond his physical disappearance. If there is already no more Srila Prabhupada, what then is a devotee doing in ISKCON? What then are you getting when you read Srila Prabhupada's books, follow his process and sing prayers to him in the temple during guru puja? Puri Maharaja admits to what Srila Prabhupada has said, then says it's not possible. That is imprisoning an acharya in a very limited understanding of the past tradition. If we go by past traditions, let us not forget that every past had an earlier past from which it diverted. Bhaktisiddhanta was also faulted like this. The Goswamis had a different methodology to what the previous Madhva sadhus followed, although in the same line. And the Madhvas diverted their modus operandi from the times prior to Madhvacharya, and even the Brahmas per each kalpa had different ways of accepting initiation from the Lord as well. It's not past and present that matters. It's how the person we have accepted as our acharya instructs us and what we need to do to follow his set up to continue the line. That's the key. **(END)**

### **A QUESTION OF TERMINOLOGY by Dhira Govinda das**

When Srila Prabhupada was physically present until late 1977, there was no name for the system of initiation he used. Everyone just called it initiation by Srila Prabhupada. Everything was simple. After Srila Prabhupada departed, everything could have still been simple, and it could have also just gone on being called initiation by Srila Prabhupada. Actually he gave no instructions as to any changes in the way things would go on. The July 9, 1977 letter (Ch.189) relieved Srila Prabhupada of any further ***physical*** involvement in his initiating of disciples in the future. He would no longer need to be consulted for initiation approvals, nor give the names, or anything, actually. Little by little he had been deputing the different parts of the process over the years to some senior men, until after July 9, 1977 it was completely on "auto-pilot" as others would handle all the affairs of the initiation process. Srila Prabhupada was spiritually still fully involved in the transmission of transcendental knowledge and his mercy into the hearts of his disciples on the spiritual non-dual platform, beyond the space-time material limitations, but externally he appeared totally uninvolved and even unaware. Of course,

on the spiritual platform, Srila Prabhupada has an eternal relationship with each disciple, which must include from many planets and universes as well. Will anyone dispute he was not thus empowered?

Whether Srila Prabhupada was physically present or not, his initiations could go on with the system he had started in the late 1960's when he had senior men chanting on new initiates' beads and performing their fire sacrifice ceremonies. Whether Srila Prabhupada, until Nov. 14, 1977, was half a planet distant in India or Sweden and far from where new initiates were getting their beads and ceremonies, or whether, after his departure, he was half a universe away, preaching on another planet, new ISKCON initiates would still be getting their beads, names, and ceremonies. Nothing changed except Srila Prabhupada's physical location, which is not relevant since Srila Prabhupada makes himself spiritually present wherever his followers follow his instructions. Srila Prabhupada's system of initiation was not limited to his physicality either before or after his manifest presence on planet Earth. From ISKM's *Initiations After 1977*: *"In order for Srila Prabhupada to accept disciples even after his physical departure, he set up a system of initiation wherein his representatives, called ritviks (or priests) would officiate the initiation on his behalf and the transcendental movement would thus continue on and on. But in ISKCON today, the **word ritvik is intolerable. They have completely demonized the word.** [like anti-vaxxer, terrorist, etc] Anyone who identifies himself as a ritvik is considered the worst offender. Yet it was the very word used by Srila Prabhupada: **Satsvarupa:** Then our next question concerns initiations in the future, particularly at that time when you are no longer with us. We want to know how first and second initiations will be conducted. **SP:** Yes. I shall recommend some of you. After this is settled up. I shall recommend some of you to act as officiating acharya. **Tamal:** Is that called ritvik-acharya? **Prabhupada:** Ritvik. Yes. (SPConv May 28, 1977) *This ritvik system of initiations is not a concoction of some disgruntled devotees but is the authorized method so mercifully given to us by Srila Prabhupada for the benefit of all of us.*" (END)*

However, when the 11 officiating acharyas or ritvik representatives that Srila Prabhupada had deputed to initiate on his behalf "henceforward" declared themselves instead as full successor acharyas who would initiate their own disciples, everything became confusing. Dualities of nomenclatures immediately became front and center as the question arose of who is your guru? Many devotees challenged the new ISKCON initiations as unauthorized, and the new "acharyas" charged the dissidents as dangerous deviants. Thus Srila Prabhupada's initiation system now had to be distinguished from the experimental, evolving ISKCON system. Since Srila Prabhupada had used the terms "ritvik," "ritvik representative," and "officiating acharya" in May and July 1977, those who held Srila Prabhupada as the sole diksha guru in his institution after his departure were called "ritviks." ISKCON also call "ritviks" as "posthumous initiation advocates." But "ritvik" means the priest who performs the rituals of initiation on behalf of Srila Prabhupada, not the one initiated or those who believe this was the manner in which initiations were meant to be done after Srila Prabhupada's departure. With regard to a phrase such as "ritvik initiation," this actually names the event based on the title of the devotee who is conducting the ceremony. Thus, the name seems to indicate a consciousness that, in some sense, places the devotee who performs the ceremony in the center. Thus to call the initiation a "Prabhupada initiation," "Current link initiation," or simply "Vaishnava initiation ceremony," indicates that in the center of the process of initiation is Srila Prabhupada, who is the current link to the parampara for the initiate. Even the term "harinama diksha" was not used by Srila Prabhupada. But Srila Prabhupada used the term ritvik, so why does the ISKCON GBC misleaders make "ritvik" to be a label with extremely negative connotations?

The word "ritvik" now is equivalent to a diseased zombie. Think how the American revolutionaries were called "traitors" in England but "patriots" at home- they had two different labels in a struggle for independence. Due to labeling hyperbolization, "ritviks" look for a "clean" label to distinguish themselves from those who think the disciplic succession always requires a living initiating guru. The labels are evolving. By 2022, perhaps the most common nomenclature for those who accept Srila Prabhupada as the sole diksha guru for the future is "Prabhupada Anuga." "Ritviks" are called

Prabhupada Anugas, current-linkers, adherents to Prabhupada's initiation system, Prabhupadacharyas, Bhaktivedantas, or whatever. "Some minor terminology additions or adjustments, such a "Prabhupada Anuga," are not a bad thing if they serve to illustrate (rather than deny or obscure) the terms and meanings Srila Prabhupada taught. Any society will need to evolve and expand in various ways, so some new terms may be required." (Narasimha das, 2016)

"The ISKCON temples that follow the system of unauthorized self-proclaimed gurus find it difficult to manage the institution when gurus try to have control over the management affairs. When one tries to short-circuit the process given by Srila Prabhupada, invariably the system will eject him. That is what is happening now. If there is a problem in the institution, immediately the GBC will meet together and pass a resolution to stop something. Suppose a devotee serving in the temple wants a change of service and the temple president rejects his demand. If this devotee is an important disciple of his guru, the guru will call the president and compel him to change the service of the devotee. Or the disciple will go out and make a propaganda that the temple president does not respect their guru. Then there is whole politics. All of the devotees gang up against the temple president. So, GBC passes a resolution that gurus have no authority to instruct their disciples regarding their service. They end up passing this kind of resolutions to eject the gurus. **Thus the gurus are unwillingly following the ritvik system.** They have no authority. They are forced to do it. Either the institution system should be there or guru system should be there. When Prabhupada was there, both were one. Srila Prabhupada has blessed us and we are very fortunate that we have a wonderful, open, freely followed Prabhupadacharya system. In fact we shouldn't even call this a ritvik system. We are just like Madhvacharya and Ramanujacharya sampradayas. **We are following Prabhupadacharya system.**" (Madhu Pandit das, 2016)

#### QUESTIONS AND ANSWERS ON INITIATION (Dhira Govinda das)

**Q1:** We are taught that our ISKCON initiating guru is as good as God, he should be worshiped, we must surrender to him unconditionally, and his instructions are absolute. Are you telling us that all those things are not true? If that is the case, then is he just a person that merely conducts an initiation ceremony and gives siksha? In that case his importance is negligible. **A1:** There is an expansive range of healthy, spiritually productive relationships between the devotee who conducts the initiation and the initiate. [...] The point is that Srila Prabhupada is available as the direct and current link to the parampara. This doesn't negate that non-diksha gurus may be elevated souls and have a positive role in our spiritual life.// **Q2:** Initiation is more than a name giving ceremony. It is when you are formally linked to the parampara. But if you are already linked to the parampara through Srila Prabhupada, then why do you need to go through the initiation ceremony at all? **A2:** [The acharyas] set up a system that includes a formal initiation ceremony, so it is important. But it is not the most important part of the initiation process. The most essential aspect of the process is reception of transcendental knowledge, etc. Yes, a follower of Srila Prabhupada is linked to the parampara through Srila Prabhupada, even before the formal ceremony. This doesn't mean that the formal ceremony is unimportant, but the most essential aspect of the process of initiation has at least substantially begun to occur before the ceremony due to connection to Srila Prabhupada by hearing, etc.

**Q3:** How can you say that you are not minimizing the guru if you are saying that his picture should not be on the altar, you should not chant his pranam-mantra, etc? **A3:** The pictures of many exalted Vaishnavas like Sukadeva Goswami are not on our altars. This doesn't mean that we are minimizing them. If someone chooses to worship the altar that Srila Prabhupada gave us, without change, that should be honored in Srila Prabhupada's organization. If we acknowledge that Srila Prabhupada can continue to give transcendental knowledge to those whom he formally initiated despite the fact that he is not present in his physical form (though he is present in his murti form), then what prevents Srila Prabhupada from directly giving transcendental knowledge, and thus "initiating" in the essential sense of the term, to those who have accepted him as their spiritual master and who did not receive formal initiation from him? If someone is fully surrendered to Srila

Prabhupada as his/her direct link to the parampara, and manifests this surrender by humbly serving the Vaishnavas and the mission of Srila Prabhupada, what is the problem there?

**Q4:** You rightly point out that in our parampara there are many instances of disciplic successions or connections where no official initiation took place. Is there another explanation, except that it has been done before? **A4:** There is the evidence of shastra, philosophy, and logic. What more do we need that such an understanding is legitimate? If we need more, we have experience. Many experience Srila Prabhupada as the direct giver of transcendental knowledge, and thus the link to the parampara. This experience is backed by precedent, shastra, and philosophy. What then is the argument that such experiences should be invalidated in ISKCON? Srila Prabhupada should not be categorically closed out of serving in this role in his movement.

**DEVOTEE TO ISKCON GURU:** "...he establishes philosophically that Srila Prabhupada is the direct, current link for all ISKCON members to the parampara and can be the diksha guru for all members of ISKCON." **REPLY FROM ISKCON GURU:** "Dhira Govinda's statement about everyone taking diksha from Prabhupada has no basis in Prabhupada's instructions or in any precedent in our disciplic succession." **DHIRA GOVINDA REPLY:** Terminology, its uses and potential pitfalls, and all language, is ideally meant to enhance genuine dialogue, deepen understanding. It can also be used to obscure clarity and comprehension. So, in my essays I tried to use functional, behavioral terms rather than terms which for some might be a barrier to lucidity. E.g., since terms such as "siksha guru" and "diksha guru" have different meanings for different people, likely as a result of Srila Prabhupada's varying use of words such as "initiation" and "diksha," I used phrases such as "The devotee who conducts the initiation ceremony." Discussions about "Whose disciple are you?" can degenerate into hollow, perhaps politicized, as opposed to philosophical, conversations related to designations, upadhis, that may distract from profound grasp of essential principles. **Srila Prabhupada emphasized that the essence of the process of diksha or initiation is the delivery of divya-jnana, or transcendental knowledge, from the spiritual master to the heart of the disciple.** [...] **[COMMENT:** In ISKCON, where devotees still largely follow Srila Prabhupada's basic teachings like chanting and reading his books, etc., divya-jnana will come from Srila Prabhupada as his divine grace. Whether others are capable of awakening spiritual knowledge in the hearts of people is highly dubious.]

My advice to anyone is to cultivate your direct and personal relationship with Srila Prabhupada, who is fully available to anyone who follows his teachings. Certainly, we may study and serve under the care of many inspiring Vaishnavas. Our parampara, as delineated by Srila Prabhupada in his BGita Introduction, is defined by the Vaishnavas who directly gave divya-jnana. It's not defined by performance of an initiation ceremony, or even by presence on the same planet. Srila Prabhupada is "32" on that list. Are ISKCON gurus "33"? To fully take shelter of Srila Prabhupada is not "jumping over." Rather, it's intelligently taking shelter of the pure devotee, Srila Prabhupada, who is fully available as your direct and current link to the parampara. If someone says, "Well, my direct and current link is someone else"- that's up to you. **[COMMENT:** ...but not honoring that ISKCON is Srila Prabhupada's institution]. But if you say Srila Prabhupada is not available to serve as anyone's direct and current link to the parampara, then you've really gotten yourself into some difficulties with offenses- to Srila Prabhupada and his many sincere followers. If you say that you're aware that Srila Prabhupada is fully available as your current link, but you're choosing someone else as your supposed direct, current link... **(END)**

### WHOSE DISCIPLE ARE YOU?

Going to a new temple, a regional festival, or Mayapur, and making acquaintances with new devotees, inevitably the question comes up, "Who is your guru?" This is actually a very strange and awkward question, as it reveals misunderstanding of who Srila Prabhupada is and what the various types of gurus are. Which guru are they asking about? Supersoul? Siksha? Diksha? Priest? "Consider the scenario for many who came to Srila Prabhupada's movement in, say, 1976. They never saw Srila Prabhupada, received a letter from him, and Srila Prabhupada didn't conduct his initiation ceremony,

choose his name, or chant on his beads. If asked 'Who's your guru,' that devotee would respond in full truth, "Srila Prabhupada." In fact, the question might seem ludicrous. And, in that question and response, there wouldn't be need to cloud the consciousness with "siksha," "diksha," etc. For sure, that devotee will naturally be inspired by many Vaishnavas, and naturally he accepts them as gurus, devotees who inspire him on the path of devotional service- guru in the plural. But Srila Prabhupada is his "guru in the singular," his current and direct link to the parampara, even though the devotee was never in the physical presence of Srila Prabhupada, etc. So, what is the difference between that 1976 scenario, and today, or 100, or 1000 years from now?" (Dhira Govinda das)

### **THE REAL ISSUE (by Nityananda das)**

ISKCON today presents their own rubber-stamped gurus as the diksha and siksha sources for their disciples, and although Srila Prabhupada is the "primary siksha guru for everyone," they even say that Srila Prabhupada's siksha can only be understood/appreciated/received via their fallible ISKCON diksha gurus. Make any sense? No, it does not. But this is what they feel is necessary to preserve their concocted guru system. As a result, the ISKCON culture has developed an identification label: Srila Prabhupada's pre-1978 disciples have the suffix ACBSP, Bhakticharu Swami disciples use BCS, Satsvarupa disciples use SDG, and so on. Whenever meeting new persons, the first question is: "Who is your guru?" For one who understands that Srila Prabhupada is THE diksha guru for ISKCON and for all followers of Srila Prabhupada's mission, this question is as strange as it is awkward. If one is not old enough to have been at least a teenager during Srila Prabhupada's physical presence, or if one became a Hare Krishna devotee after 1977, and you say that Srila Prabhupada is your guru, then the ISKCON-ite will assume you are a "ritvik," and do one of the following things: (1) Politely disengage and go away, thinking you are crazy and dangerous (2) Nervously say something about not getting involved in "politics" (3) Get a distressed look on their face as though coming upon a Nazi skinhead or an alien from Mars... Sadly, many ISKCON members do not read Srila Prabhupada's books, listen to his lectures, or even chant their rounds, although they would be hesitant to admit this. This is a fact in many localities around the world that Srila Prabhupada is simply not a real part of their program. They identify with ISKCON and their so-called guru, but with no idea how their guru became a guru, if he is a pure devotee, or what a pure devotee is.

**The real issue in ISKCON is, whose disciple are you?** Most everyone in ISKCON is availing themselves of Srila Prabhupada's mercy: his books, hopefully worshipping his deity form, following his instructions to chant Hare Krishna, with kirtan, regulative principles, observing Ekadasi and Vaishnava festivals, and attending a morning program. In so doing, they are following Srila Prabhupada as his student. Yet they give their heart, children, wealth, worship, and allegiance to their ISKCON vote-approved, conditioned guru instead. They may think they are disciples of Tamal or Bhakticharu, but in reality they are living and breathing as Srila Prabhupada's defacto disciple. Some admit it, some do not. They take Srila Prabhupada's mercy and worship someone else. This the nature of the offenses against Srila Prabhupada committed in ISKCON. They take everything from him but do not acknowledge his true position, his role in their lives, his living influence, and his shakti in raising them out of the modes and into Krishna consciousness. It is like an unfaithful wife who uses her lawfully married husband to maintain her but then prostitutes her time and affection to another man as though her husband were irrelevant, dead and gone. How much tolerance and patience does Srila Prabhupada have for this? At what point will Srila Prabhupada become disgusted and cut such offenders off? When he does so, these offenders will already be in so much illusion that the loss of His Divine Grace will go unnoticed. **(END)**

### **OBSCURING SRILA PRABHUPADA TO MAINTAIN THEIR OWN DIKSHA GURU STATUS**

**DEC. 2002 Back To Prabhupada/IRM essay:** Satsvarupa das Goswami's (SDG) recent paper: "How All Generations Can Stay With Srila Prabhupada" begins with all the usual platitudes one has heard 1000 times from him and his associates. For example (1) "It was Srila Prabhupada who set the standards of sadhana and cleanliness, of purity and association. Whoever follows these basic practices

and recognizes Srila Prabhupada as Krishna's direct representative is his follower." (2) "Whatever relationship we can imagine with Srila Prabhupada as a beloved spiritual master can be experienced by all devotees regardless of what year they joined because the relationship with Srila Prabhupada is eternal." (3) "Why shouldn't anyone anywhere in the world feel that if he took up Prabhupada's instructions, he could become Srila Prabhupada's follower?" (4) "If we simply use our intelligence to claim our relationship with Prabhupada by practicing Krishna consciousness in the mood in which he taught it, we will inherit the most wonderful relationship with Krishna's pure devotee, Srila Prabhupada." (5) "No follower of Srila Prabhupada is being denied his shelter. Srila Prabhupada can appear in their hearts, in their dreams, in their minds, and he can imbue their following of him with his own special quality of mercy." (6) "That was the purpose of the Srila Prabhupada-lilamrita, and if anyone reads it and opens himself to the possibility of a deep relationship with Srila Prabhupada, he will not only become a Prabhupadanuga, but he will taste the sweetness of Prabhupada's association."

So we can all follow Srila Prabhupada, thanks very much, but can we become his direct disciples? After all, according to SDG, it is Srila Prabhupada who is doing all the work: (a) "Srila Prabhupada's books are nondifferent from himself, people still come to Krishna consciousness through Srila Prabhupada's preaching." Yes, it is Srila Prabhupada who is doing most of the preaching, imparting transcendental knowledge via his books. (b) "People still make the commitment to chant the holy name because they have been convinced by Srila Prabhupada's encouragement." Yes, it is Srila Prabhupada who inspires new devotees to chant. (c) "Even though they are joining after Srila Prabhupada's disappearance, their attraction to Srila Prabhupada and their desire to follow him are what give them solidity in their attempts to practice spiritual life." Yes, it is also Srila Prabhupada who inspires the commitment new devotees have for practicing spiritual life.

***One can ask what there is left for SDG and his 'guru' associates to do?*** ...given that Srila Prabhupada has already done everything. Surely if SDG is correct in his analysis it would be decent and honourable for him to step aside completely and allow Srila Prabhupada to continue initiating as he instructed in his July 9th directive. Especially since he claims: "*Srila Prabhupada is just as accessible now as he was before his disappearance.*" If SDG believes this, then is he finally admitting that Srila Prabhupada can resume his rightful function as ISKCON's sole diksha guru, as he was before he physically departed? Unfortunately, not on your life: "*Part of ISKCON's mood in following Prabhupada is that even though such persons must take diksha from one of Prabhupada's disciples and cannot receive diksha from Srila Prabhupada himself, Srila Prabhupada is ever the founder-acharya and thus the central focus of our branch of the sampradaya.*"

Above SDG has simply assumed that which needs to be proven, namely that for some reason Srila Prabhupada cannot remain the initiating guru for his movement via instructions he personally issued to his entire leadership. In order to convince us that the ritvik system is wrong SDG misrepresents Lord Chaitanya's 'amara' verse, along with Srila Prabhupada's many general orders quoting this verse, as a call for everyone to become diksha guru: "*Instruct everyone to follow the orders of Lord Sri Krishna as they are given in Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land.*" (CC Mad 7.128) Surprisingly, SDG's erudition does not extend to the purports following this verse where it is stated: "***It is best not to accept any disciples.***" (CC Mad 7.130 purport) So clearly, Lord Chaitanya's order, as conveyed to us by Srila Prabhupada, was not meant to refer to diksha as far as we, his followers, are concerned. The Final Order (1994) explained all this many years ago. Strangely SDG avoids all mention of this paper, even though it was commissioned by the GBC to correctly represent the ritvik position. Instead he cites an early flawed paper by Karnamrta das as a straw man to attack, even though it is not accepted by most pro-ritviks: "*The first essay to appear on this topic was by Karnamrta das in VVR. His subtitle was telling and true to the experience of the times: "A Pragmatic Approach." Pragmatism means that truth is determined by whatever works best. In that essay he admitted that Srila Prabhupada had established a system, but because we were unqualified to follow that system, it would be more*

*practical to follow something we could do.*" The Final Order [nor any "ritviks"] says anything like this, and what 'system' could SDG be alluding to? The old zonal acharya system he supported for a decade until forced to change by the North American rebellion? At least that original zonal system had some sort of basis, in that Srila Prabhupada selected the 11 names. The only problem was that they (including SDG) were only selected to act as ritviks. SDG says with regards the ritvik system: *"The question more is, 'Did Srila Prabhupada teach in his books, lectures, or letters, that the ritvik system was what he wanted to establish after his disappearance?' I will not discuss the intricacies of this question here, but I will say here that Srila Prabhupada's main teaching was that the disciple becomes the next spiritual master."* It is understandable that SDG should not want to go into the 'intricacies' since the ritvik system was the ONLY system left in place by Srila Prabhupada. There was no other 'system.' There was no mention of the zonal system, as practised by SDG for ten years, nor of the current multiple acharya successor system (rubber-stamped) in any of his books, lectures, etc. Even the GBC does not accept that a disciple can automatically initiate after the departure of his guru, since they themselves have an elaborate system for authorising ISKCON gurus to begin initiating. Their system is also not mentioned in any part of Srila Prabhupada's teachings, but that does not seem to trouble SDG. The only thing that troubles him is when people question his right to steal Srila Prabhupada's disciples. Then he says: *"The GBC should also be open to discussing reform. But the process will not be effective in an environment of rebellion or anarchy."*

If there is anarchy he only has himself to blame for stifling any real discussion, and supporting the banning, beating and intimidation of anyone who dares point to Srila Prabhupada's signed directive on how initiation was meant to run within ISKCON. He was only forced out of his zonal acharya position by a rebellion, and it is SDG and the GBC's continued insubordination over the ritvik issue that may lead to the same thing happening again. This rebellion is growing in force and strength, and SDG must be praying it does not overwhelm the GBC just as the previous one did. *[But it looks like he will not be around much longer.] (END)*

From SBhag we see how giving actual diksha is not just a cheap ritual or ceremony, it is a profound spiritual act: **Verse:** *Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Krishna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.* **Purport:** As indicated here by the word *manastau*, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devaki. We should note carefully that the Lord was transferred to Devaki not by the ordinary way for a human being, but **by diksha, initiation.** Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart. *"Regarding the disciplic succession coming from Arjuna, disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion"* (SPL Oct. 1969)

## CHAPTER 181: VAPU, VANI, AND MURTI

**(1)** *"A child could ask, 'Why did Srila Prabhupada insist on putting his Murti form in every temple to be worshiped twice in the morning by Samsara prayers and guru puja even while he was physically present? Why?' Because he of course knew what unqualified conditioned souls would do once the master leaves. They would put 11 Vyasasanas next to his and ask cheated souls to allow themselves to be cheated."* (Naratna das, 2009) **(2)** *"In the absolute world there is no distinction as me, or he, and I. Krishna and His representative is the same. Just like Krishna can be present*



*simultaneously in millions of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring.” (SPL Malati May 28, 1968)*

For many devotees, the understanding of Srila Prabhupada’s exalted and absolute position is natural and easy, and it may be hard to imagine that many in the Hare Krishna Movement think differently. Unfortunately, due to the ISKCON misleaders’ last 45 years of deviations in doctrine and philosophy, many now consider Srila Prabhupada to be just a previous acharya, dead and gone, lovable but fallible, and no longer directly, personally available to us. As one put it: *“We have devotees inviting us to kirtanas with altars full of guru photos and Srila Prabhupada just another one of them.”*

### **PRESENT IN: Photo, Deity, Service, Books, Tapes, Films, Followers, Name, Teachings**

It is a transcendental fact that Srila Prabhupada is present in all these above items. This is the accurate spiritual understanding. But, many ISKCON GBC/gurus do not accept that Srila Prabhupada is present in his murti and picture. For many ISKCON leaders and members it is not a given fact that Srila Prabhupada is absolute, infallible, or personally present in his deity form and instructions. Worse are those who pretend to recognize Srila Prabhupada’s spiritual stature yet practice and legislate otherwise (GBC). For those whom Srila Prabhupada’s divinity is not immediately understood, the best proofs are the predictions, his achievements and the vast amounts of personal testimony from those who saw and knew him (Ch. 177). Great devotees may *appear* to struggle with maya, to show us by their example how to become liberated, and they also show the highest example of pure devotional service for the benefit of everyone. They often hide their real status, or at least don’t openly reveal it. Just as the Supreme Person Lord Krishna is absolutely non-different from His name, pastimes, entourage, paraphernalia, service, and so on, so Srila Prabhupada, being a fully realized pure devotee, is absolutely non-different from his name, service, deity, photo, remembrance, instructions, books, tapes, sincere followers, name, etc. There are so many ways to directly associate with SPrabhupada.

### **WE CAN DIRECTLY ASSOCIATE WITH SRILA PRABHUPADA BY READING HIS BOOKS**

(1) *“But in this life, if we develop Krishna consciousness by association of devotees... As Narottama dasa Thakura has sung, tandra carana-sevi-bhakta-sane vasa. One’s aim of life should be to serve the acharyas. Acharya upasanam. So our acharya in the Gaudiya Vaishnava Sampradaya [...] the Six Goswamins, and if we associate with them... This book, Nectar of Devotion, [...] if you read regularly, try to understand, this means you are associating with Srila Rupa Goswami directly. And if you act accordingly, then you are serving their lotus feet.” (SP Lecture Oct. 20, 1972) (2) “Just follow his order. Spiritual master is along with you by his words. Just like my spiritual master is not physically present, but I am associating with him by his words.” (SP Lecture Aug. 18, 1971) (3) “Although according to material vision HDG Srila Bhaktisiddhanta Sarsavati Thakur Prabhupada passed away from this material world on the last day of Dec. 1936, I still consider his Divine Grace to be **always present with me by his vani, his words**. There are two ways of association - by vani and by vapuh. Vani means words and vapuh means physical presence. Physical presence is sometimes appreciable and sometimes not, but **Vani continues to exist eternally**. Therefore, one must take advantage of the Vani, not the physical presence.” (CC Antya 5 Conclusion) (4) **SP:** So in my absence you read the books. What I talk, I have written in the books. That’s all. **GUEST:** Personally, we think more greater. **SP:** That’s all right. But still, you can associate with me by reading my books. (SP Conv Aug. 7, 1975) (5) *“Yes I am glad that your centre is doing so well and all the devotees are now appreciating the presence of their spiritual master by following his instructions, although he is no longer present. This is the right spirit.” (SPL Sept. 13, 1970)**

### **QUOTES RE: SRILA PRABHUPADA’S INSTRUCTIONS AND BOOKS**

(1) *“Never think that I am absent from you. Physical presence is not essential; presence by message (or hearing) is real touch. Lord Krishna is present by His message which was delivered 5,000 years ago. We feel always the presence of our past Acharyas simply by their immutable instructions.” (SPL Aug. 2, 1967) (2) “If there is no chance to serve the spiritual master directly, a devotee should*

serve him by remembering his instructions. **There is no difference between the spiritual master's instructions and the spiritual master himself.** In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead." (CC Adi 1.35 purport) **(3) "Physical presence is immaterial. Presence of the transcendental sound received from the Spiritual Master should be the guidance of life.** That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you." (SPL Brahmananda Jan. 19, 1967)

**(4) "We are not separated actually. There are two -Vani or Vapu -so Vapu is physical presence and Vani is presence by the vibration, but they are all the same."** (SPL Hansadutta June 22, 1970) **(5) "There are two conceptions, the physical conception and the vibrational conception. The physical conception is temporary. The vibrational conception is eternal... When we feel separation from Krishna or the Spiritual Master, we should just try to remember their words or instructions, and we will no longer feel that separation. Such association with Krishna and the Spiritual Master should be association by vibration not physical presence. That is real association."** (Elevation to Krishna Con p. 57) **(6) "...one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life."** (SBhag 3.31.48) **(7) Paramananda:** We're always feeling your presence very strongly, Srila Prabhupada, simply by your teachings and your instructions. **We're always meditating on your instructions. SP:** Thank you. **That is the real presence. Physical presence is not important.** (SPConv Oct. 6, 1977) **(8) "So although a physical body is not present, the vibration should be accepted as the presence of the Spiritual Master, vibration. What we have heard from the Spiritual Master, that is living."** (SPLecture Jan. 13, 1969) **(9) Q:** ...so sometimes the Spiritual Master is far away. He may be in Los Angeles. Somebody is coming to Hamburg Temple. He thinks "How will the Spiritual Master be pleased?" **SP:** Just follow his order, Spiritual Master is along with you by his words. Just like my Spiritual Master is **not physically present, but I am associating with him by his words.**" (SPLecture Aug. 1971)

#### **SRILA PRABHUPADA'S DEITY FORM OR MURTI**

**Brahmananda:** In your lecture you said that someone who offers food to a statue of yourself... **SP:** He is not statue, but people think statue. He is Krishna Himself. But because we cannot see Krishna at the present moment, therefore He appears like a statue. **Brahmananda:** His question... You stated that a statue of yourself is not the same as you, and yet in some of our temples, such as Vrindaban, **the murti of Your Divine Grace has been installed** and they are offering prasadam. So is it the same, **that the prasadam is accepted by the guru?** **SP: Yes.** Saksad-dharitvena samasta-shastraih. **Guru is nondifferent from Krishna.** That is accepted by all the shastra... Saksad-dharitvena samasta-shastraih uktah: It is said, tatha bhavyata eva sadbhih, and those who are advanced devotees, they accept it like that. Kintu prabhor yah priya eva tasya: But the guru's position is the most confidential servant. **So guru is the servant God, and Krishna is the master God. Both of them are God,** servant God and master God. Guru krishna krpaya paya bhakti-lata-bija [CC Mad 19.151]. So we have to serve both the servant and the master. Through the servant, we go to the master. (SPLecture Oct. 27, 1975)

#### **SRILA PRABHUPADA'S PHOTOS AND SERVICE**

**(1) Woman:** You say you worship the deity photograph of someone who has gone. But the photograph of a spiritual teacher can be very helpful to teach them to love him because the photograph of a spiritual master is not material value, but it symbolizes the truth from which he has come. **SP:** Yes. Those who are spiritually advanced, their photograph and ordinary photograph is different. Just like here is a statue of Krishna. He's not different from Krishna. The original person Krishna and this statue of Krishna is the same. **Similarly, a spiritually perfect person and his photograph is the same. Because it is in the absolute stage.** (SPLecture Sept. 16, 1966) **(2) "Next you ask if I am present in my picture and form? Yes. In form as well as in teachings. To carry out the teachings of guru is more important than to worship the form, but none of them should be neglected.**

Form is called vapu and teachings is called vani. Both should be worshiped. Vani is more important than vapu." (SPL Tushta Krishna das Dec. 14, 1972) **(3)** **"There is no difference between me and my picture.** Therefore we should honor and keep pictures in that spirit. If we throw pictures this way and that way, that is offence. The name and picture are as good as the person in spiritual world. In the material world either picture or person, everything is illusion." (SPL Jadurani dasi Apr. 9, 1972) **(4)** "As far as my blessing is concerned, it does not require my physical presence. If you are chanting Hare Krishna there, and following my instructions, reading the books, taking only Krishna prasadam etc., then there is no question of your not receiving the blessings of Lord Chaitanya, whose mission I am humbly trying to push on." (SPL Bala Krishna June 30, 1974) **(5)** "Just like I am working, so my Guru Maharaja is there, Bhaktisiddhanta Sarasvati. Physically he may not be, but in every action he is there. To serve master's word is more important than to serve physically." (SP{Conv May 2, 1977) **(6)** "I also do not feel separation from my Guru Maharaja. When I am engaged in his service, his pictures give me sufficient strength. To serve master's word is more important than to serve him physically." (SPL Syamasundara July 19, 1970) **(7)** "So in the absence of physical presentation of the spiritual master, the Van iseva is more important. My Spiritual Master Sarsavati Goswami, may appear to be physically not present, but still because I try to serve his instruction, I never feel separated from him." (SPL Karandhara Aug. 22., 1970) **(8)** "...you are helping me in my mission although I am not physically present there but spiritually I am always with you." (SPL Nandarani, et al Oct. 3, 1967) **(9)** "Therefore we should take advantage of the Vani, not the physical presence." (SPL Suci devi dasi Nov. 4, 1975)

#### **SRILA PRABHUPADA'S REMEMBRANCE**

**(1)** "But always remember that I am always with you. As you are always thinking of me, I am always thinking of you also. Although physically we are not together, we are not separated spiritually. So we should be concerned only with this spiritual connection." (SPL Gaurasundara Nov. 13, 1969) **(2)** "The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple." (CC Adi 1.35) **(3)** "You write that you have desire to avail of my association again, but why do you forget that you are always in association with me? When you are helping my missionary activities I am always thinking of you, and you are always thinking of me . That is real association. Just like I am always thinking of my Guru Maharaja at every moment, although he is not physically present, and because I am trying to serve him to my best capacity, I am sure he is helping me by his spiritual blessings. So there are two kinds of association: physical and preceptorial. Physical association is not so important as preceptorial association." (SPL Govinda 1969)

#### **SRILA PRABHUPADA AUTHORIZED HIS DEITY WORSHIP**

Hari Sauri das describes in his memoirs how in Vrindaban Srila Prabhupada in 1975 authorized the worship of a murti deity of himself. Also in Satsvarupa's *ISKCON in the 1970's* (p. 305) we read how Srila Prabhupada authorized his own murti or deity to be worshipped: "He gave permission for putting his murti on the Ratha cart and a full-size murti of him on a Vyasasana, while another may be put on the altar. It can be treated as we treat his picture." Just as Srila Prabhupada's picture is non-different from himself, thus his deity (murti) is also non-different from himself. Yet, some think Srila Prabhupada's deity is but a material object.

#### **ISKCON'S SHASTRIC ADVISORY COUNCIL MEMBER SAYS IT IS "A NOVEL THEORY"**

Around 2002 Dhira Govinda das corresponded with SAC members, who give their "brahmana" opinions (though often contradicting Srila Prabhupada's teachings) to the ISKCON GBC. The SAC was evaluating the philosophical "correctness" of the book *Prominent Link*, and unexpected by the author, a basic premise he had assumed was shared by all devotees, turned out to be not shared by all. Many devotees and ISKCON misleaders and supposedly learned Vaishnavas do not accept Srila Prabhupada as being present in his instructions, books, service, photos, or deity form (murti).

Dhira Govinda das wrote to the SAC: *“Srila Prabhupada, as the spiritual master without whose mercy we do not receive the benediction of Krishna, the guru in whom we must have implicit faith, and the direct connection to the disciplic succession, is delivering his followers from material bondage, regardless of when they received formal initiation. To accomplish this necessitates that he is living and present. He is present in his vani, and in his murti form. [...] Many followers of Srila Prabhupada, including this author, believe that Srila Prabhupada is fully living and present in his murti form. It is important that the GBC and SAC clarify this issue for themselves and members of ISKCON.”*

The SAC quoted from Dhira Govinda’s writing: *“Just as Sri Krishna, Srimati Radharani, and Sri Chaitanya Mahaprabhu are non-different from Their Deity forms, and are fully capable to act and relate in Their Deity forms, the murtis and pictures of the parampara acharyas, such as Srila Prabhupada and Srila Bhaktisiddhanta, can similarly act non-differently from the acharyas. Obviously this requires special empowerment from the Supreme Lord. Ordinary persons, or even aspiring Vaishnavas, are not able to reciprocate in their picture form in the way that the great acharyas do.”*

Gopiparanadhana das, Sanskrit scholar, BBT editor, longtime/ prominent SAC member, replied: *“This is a novel theory, or at least one I am not familiar with, that the murtis and pictures of specially empowered acharyas are equally potent to the murtis of the Supreme Lord and His internal potency, while the images of less empowered Vaishnavas are impotent. The archa-murti of the Personality of Godhead is a special incarnation, nondifferent from His original self, and manifests all His potencies to those who worship Him with love. The murti or picture of one's guru is recognized as the proper place to make offerings in worship, but as far as I know the Vaishnava shastras do not identify the guru's image as the same kind of archa-murti.”*

Dhira Govinda remarked: *“Thus, I was shocked when the GBC’s SAC stated with regards to the idea that Srila Prabhupada is present in his murti form, ‘This is a novel theory, or at least one I am not familiar with...’ It was difficult for me to conceive that this was even an issue, a topic for discussion. I’m reminded of the quote, ‘No matter how cynical I become, I can’t keep up.’ Other members of the committee included Drutakarma, Urmila, Krishna Kshetra, and Purnachandra.”*

It is uncertain as to who on the ISKCON GBC and the SAC does not accept that Srila Prabhupada is present in his murti and picture. As is most often the case, the hierarchy of ISKCON is divisively split on many philosophical issues, including this one. Does this mean that they believe that Srila Prabhupada engaged us in idol worship? Or that our daily worship of Srila Prabhupada in guru-puja ceremonies is simply a symbolic ritual wherein Srila Prabhupada is not personally present nor accepting the worship to him? Those who think like this are obviously covered by the deluding energy of the Supreme Lord, otherwise how can we read the exact same things from the exact same texts as they do and come to a different yet clear and concise understanding? Or maybe they just don’t read Prabhupada’s books? This has to be the effect of Maya herself. As Krishna is hidden to many by maya, so also is Srila Prabhupada.

### **GBC DECEPTION AGENT GIVES “EMOTIONAL” DEFENSE**

From PL, p.27: *“Ordinary persons, or even ordinary aspiring Vaishnavas, are not able to reciprocate in their picture form in the way that the great acharyas do.”* Mayesvara das, author Deception (Ch. 51 Book One): *“This is a reasonable opinion... but just your opinion. [...] xxx gets great satisfaction whenever she sees photos of Jayapataka Swami. When I worked for the Navy it was very common for people to have family photos at their workplace or in their wallet. Why do people do that if there is not some strong bonding reason to explain for it? We can't flood the altar with photos of every guru in the movement and that is not being done... but why make the respect for one's guru in the form of a photograph taboo? What I have seen is those who object to this most are usually just envious that nobody is respecting them to that degree.”*

Dhira Govinda das: *“For sure, of course, we all have in us the conception that the form, the body, is non-different from the person. In what I wrote I included, “in the way that the great acaryas do...” So, no doubt, there is affectionate reciprocation with grandmother through her picture. And,*

grandmother might not be reciprocating on the same level as, for example, Srila Prabhupada, or Srila Rupa Gosvami.” SPL to Jadurani Sept. 4, 1972: “There is no difference between me and my picture. Therefore we should honor and keep pictures in that spirit. If we throw pictures this way and that way, that is offense. The name and picture are as good as the person in spiritual world. In the material world either picture or person, everything is illusion.” SPLecture Sept. 16, 1966: “Yes. Those who are spiritually advanced, their photograph and ordinary photograph is different. Just like here is a statue of Krishna. He’s not different from Krishna. The original person Krishna and this statue of Krishna is the same. Similarly, a spiritually perfect person and his photograph is the same. Because it is in the absolute stage.” My understanding, then, is that someone whose consciousness is tainted with the material modes, is not non-different from their photo. Sure, we might reciprocate with them through their picture, in some exchange of affection, but that doesn’t mean that the person is identical with the picture. Completely transcendental personalities on the other hand, are non-different from their picture. [...] A friend, a member of ISKCON and formally initiated by an ISKCON guru, in Nov. 2020, wrote me: ‘During the class you gave on Srila Prabhupada’s Disappearance day you mentioned that the Vapu of Srila Prabhupada is still present in his Deity form. This was a major epiphany moment for me. [...] yesterday was the first time in 31 years when I went in front of Srila Prabhupada’s murti and really communicated to Him as a person, as a living Master. I cannot thank you enough for this.’ This letter was very inspiring for me to read.”

#### **SRILA PRABHUPADA’S MURTI TAKES AWAY ALL OUR SUFFERING**

“This is an inspirational about a private conversation between Srila Prabhupada and Sampat Kumar Bhattacharya, a Pancaratrici Pandit. The story was told by Atma Tattva das in a class in Los Angeles on March 20, 1993. I have it on tape. Atma Tattva was not there when the private conversation took place, but a tape recording was made, which he heard but was later lost. Also Sampat Kumar told him what happened straight afterwards. It was 1977 and Prabhupada was in Bombay temple. He was very sick and he had stopped all food intake –he was taking 1/4 cup orange juice a day. His body had only bones left –there was no flesh. [This appears to be in late Sept. 1977.] The doctors had given up responsibility. At this time, Sampat Kumar Bhattacharya from Bangalore came to know about Srila Prabhupada’s situation. So, he flew from Bangalore to Bombay, which in those days was a huge thing for a Brahmin priest, and asked for a private meeting. Generally, nobody was allowed a private meeting, but when he said that he specially came by plane from Bangalore to meet Srila Prabhupada, he was allowed a private meeting. So, everybody was asked to go out, and they talked. The conversation was like this: **Sampat Kumar:** Swamiji, I am feeling very pained that you are suffering like this. **SP:** (laying down, in weak words): The whole world is meant for suffering. Dukhalayam asavatam. **Sampat Kumar:** But still Swamiji, there are so many people depending on you. So when you suffer, they suffer. **SP:** What can I do? **Bhattacharya:** Swamiji, I want to tell you something. In Vrindavan temple, they are having your deity on the altar. And all kinds of people are coming and praying to it, and offering flowers to it, and you are still living. According to Pancharatra, when the Acharya is living, if he puts his deity on the altar, then all the sufferings people are having come to his body through the deity. So you please tell your disciples to worship your deity only after you leave your body. He spoke as if he was giving some information to Prabhupada. **SP:** I know. I came here to take their suffering. **Bhattacharya** was shocked. He was not giving any new information. This was well known to Prabhupada; and he was determined to suffer for others. **SP:** Do you have anything else to say? **Bhattacharya:** Swamiji, if that is your wish, what can I say? I am only a priest. **SP:** Even when I leave, I will keep continuing taking their suffering, and make them free so they can keep chanting Hare Krishna. So for 10,000 years, Prabhupada’s deity is going to be sitting in temples around the world, and taking all our sufferings, and making us free so we can chant Hare Krishna. He is not fibreglass; he is really there, accepting our prayers, obeisances, and suffering. This account reminds us, and may doubts never creep into our minds.”

As confirmation, another memory of this incident is from Rajendranandana das: *“When the deities were installed in the Hyderabad temple, some South Indian brahmins came. Srila Prabhupada had told Yasodanandan and Achyutananda Swamis that these were real brahmins and must be treated nicely and given anything they wanted. Generally, when the spiritual master is on the planet, his murti is not installed in the temple, and when the South Indian brahmin, Sampat Kumar Bhattacharya, heard that Srila Prabhupada's murtis were going to be installed in Bombay, in Vrindavan, and in different temples around the world, he traveled from Hyderabad to Bombay at his personal expense to give Srila Prabhupada shastric evidence that this practice was not encouraged. Why? Because when they see his murti, people will feel that they're meeting Srila Prabhupada. They will think that he's sitting on the Vyasasana, as he truly is, they will talk to his murti, say prayers, bow down to him, worship his murti, and touch the murti's lotus feet. And as a result, Srila Prabhupada will suffer from taking on their karma. Out of affection for Srila Prabhupada, the learned Bhattacharya gave many shastric references. He wanted to serve in this way so he gave his best presentation. Prabhupada listened to him patiently, and finally said, "Don't you understand that's why I've come?" When Bhattacharya heard that, he immediately stopped speaking, folded his hands, circumambulated Srila Prabhupada three times, and then left. He finally understood who Srila Prabhupada was.”*

### **WHO SAYS SRILA PRABHUPADA WILL INITIATE THROUGH HIS MURTI?**

This claim is falsely attributed by the GBC to those advocating Srila Prabhupada's initiation system. It is a straw-man argument; Srila Prabhupada gave no instructions to this effect. A discussion on this: **PARTY A:** *“We do not agree that Srila Prabhupada can initiate through his deity form. Each form has certain functions and neither of us agree that Srila Prabhupada ever intended that his deity form would be the initiating or diksha guru.”* **PARTY B:** *“My point is NOT that the deity can initiate or that Prabhupada wanted his deity to initiate. I never said that nor did I intend that. The point is that, just like there is no difference between Krishna and His Deity, in any functional capacity, similarly, there is no difference between the deity of Srila Prabhupada and his vapu form. In a conversation with Brahmananda about the installation of his deity in Vrindaban, Srila Prabhupada makes it clear that his deity is non-different from himself, just like the Deity of Krishna is non-different from Krishna. In that conversation he quotes, ‘Saksad-dhari vena samasta shastrer,’ to explain that his deity functions just as the Deity of Krishna functions. This is the only point that I have been trying to make.”*

Srila Prabhupada did not arrange for initiations by his murti and no one is proposing this, so why does the GBC bring that up? But if Srila Prabhupada today is present in his deity to accept our worship, love, service, and prayers, then why would he himself, in his spiritual capacity that is present wherever his instructions are followed, not be able to give diksha initiation? Even while not physically perceived by our eyes and ears? Incarnating into and accepting worship as a deity form is possible only for exalted acharyas. Accepting diksha disciples post-departure is also possible for them, as they have the power of God at their disposal, and we know that Srila Prabhupada has agreed to do so from his July 9 Order. Srila Prabhupada authorized his deity form, and authorized the proxy-representative system for initiations. Very great devotees can do these things.

### **SOUND AND PRESENCE by Dhira Govinda das, 2006**

The disciplic succession in the line of Srila Prabhupada and Srila Bhaktisiddhanta is based on sound vibration, not on the formal initiation ceremony. Through sound vibration transcendental knowledge is conveyed. This is the essential aspect of the process of initiation, and it is not dependent on formal initiation, though the processes of formal initiation are meant to serve and support the essential component of the initiation process, receiving transcendental knowledge. This knowledge of course inspires and drives devotional service. The process of formal initiation is generally recommended for conditioned souls and should not be minimized or avoided. At the same time we don't want to confuse the essence with externals that are meant to serve the spirit of the process.

We receive mercy from the parampara in the opportunity to hear from the members of the parampara. Hearing from the disciplic succession intrinsically implies transcendental sound vibration.

*"Anyone who reads the books, that is also chanting and hearing. Why distinguish between chanting and book distribution? These books I have recorded and chanted, and they are transcribed. It is spoken kirtanas. So book distribution is also chanting. These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing."* (SPL Rupanuga das Oct. 19, 1974) Rupanuga das wrote in 2017: *"Srila Prabhupada has completely invested himself in his books and lectures and I always tell others that hearing an audio from him is just as good as sitting in front of him at 26 Second Ave. There is absolutely (the right word) no difference, because I can attest to both experiences."*

In Vaishnava societies the question has arisen whether the relationship between spiritual master and disciple necessitates physical presence. Of course there are numerous quotes from Srila Prabhupada regarding the primary importance of vani compared to vapu. Still, the controversy is there, with regards to the continuation of the disciplic succession, regarding the role of physical presence. *"Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether."* (SBhag 3.26.33) Let us consider this verse with respect to the question of presence. Sound vibration indicates the presence of a speaker screened from view. Hearing Srila Prabhupada's sound vibration, we understand that he is, as per the above definition, present and screened from our view. This screening is a reflection of our limitations, not of Srila Prabhupada's lack of full presence.

Lord Brahma received knowledge, was initiated into knowledge, from a Speaker screened from view. Does that indicate that the initiation was not valid, because the speaker remained concealed? Did Lord Brahma not have a living spiritual master, because the Speaker was screened from view? We understand from Srila Prabhupada that Lord Brahma received knowledge from within the heart. It's important to realize this is the case not just with Brahma. In any authentic relationship between guru and disciple, knowledge is received within the heart. *"Divya jnan hrde prokashito."* Genuine disciplic succession is based on sound, and it is also based on presence, though this presence is not mundane. Even if the spiritual master, in the common sense of the term, is "physically present," still he is screened from the view of conditioned souls. That is, his transcendental position is not seen, or understood. And, transcendental knowledge is conveyed through the heart. In a consciousness of receiving this knowledge, we open a direct relationship with the guru. His presence is manifest, and the essential process of diksha is alive within us. This consciousness that allows us to enter this relationship entails a conscious choice to serve our spiritual master. **(END)**

### **SRILA PRABHUPADA CAN EXIST SIMULTANEOUSLY IN DIFFERENT PLACES**

Although Srila Prabhupada may have left his physical body in which he resided on this planet 1896-1977, and he returned to Krishnaloka or another venue of service somewhere else, he simultaneously still resides with us in the form of his books, instructions, sincere followers, service, photo, deity and so on. From SBhag 7.4.34 purport we read that ***pure devotees may reside both in the spiritual world and in the material world simultaneously.*** With this ability, what is the difficulty for Srila Prabhupada to give initiation or diksha via his ritvik representatives arrangement? *"From authoritative scripture it is learned that Prahlad Maharaja still lives in Vaikunthaloka as well as within this material world on the planet Sutala. This transcendental quality of existing simultaneously in different places is another qualification of the Supreme Personality of Godhead... A devotee acquires qualities almost the same as those of the Lord because of unalloyed devotional service. Ordinary living beings cannot be so qualified, but a devotee can be qualified like the Supreme Personality of Godhead, not in full but partially."* In Chaitanya lila we also see some descriptions of "partial" incarnations, such as Lord Brahma coming as Haridas Thakur. Other of the Lord's associates were combinations of two persons from the spiritual world. So there is no inability for Srila Prabhupada to accept disciples via the arrangements he finalized with the July 9 Order. ***He is not limited by time and space restrictions.*** His Divine Grace flows freely out of his boundless compassion and mercy. May the rascals not obstruct this mercy artificially with their false declarations about *"it is necessary to have a 'living' guru."*

## AN UNAUTHORIZED ISKCON GURU WORSHIPS HIS PRABHUPADA DEITY

From *The Story of My Life*, Vol. One, p. 300, Satsvarupa speaks about his mental doubts and struggles in reinforcing his proper understanding of his relationship to his Srila Prabhupada deity. We note that even an unauthorized, self-appointed guru such as Satsvarupa, one of the original 11 ISKCON hijackers, accepts Srila Prabhupada's presence in his murti. This is interesting; even those who vehemently deny Srila Prabhupada's ritvik-representative system for initiations post-1977 and insist on the need for a living guru, are worshipping Srila Prabhupada's deity. This implies Satsvarupa and other ISKCON false initiators understand that although Srila Prabhupada has physically departed from the body in which we knew him until 1977, he accepts our worship via a deity form, in which he is very much spiritually present, like Krishna is present in His deity form. Yet they insist Srila Prabhupada cannot give initiation via proxy representatives, assumedly because of physical limitations. But it seems that if he can do one thing, he could also do the other? Satsvarupa's thoughts: *"...he approved the making of a marble murti in Vrindaban... I obtained the first 12 inch murti made by Lochana das. I massaged and bathed that Deity daily at noon, changed his clothes to fresh pressed ones, and bowed down before him to offer prasadam. In the evening I laid him down to rest in blankets. It was a new relationship I kept up... talked to him... worshiping Prabhupada... Because the murti is somehow him, therefore it is absolutely him. Now I am keeping the deity, but service is reduced. I don't daily massage and bathe him, although I put him to rest. He looks at me and chants on his beads. Too many chores? Not enough devotion? He wears his knit cap because the weather is so cold... I don't point my feet at him. He is still real to me and if I do something offensive to him I lie awake in bed disturbed until I get up and offer him some milk. I don't feel peace. **What did I do?** Ignore his presence? Take a sweet from his plate...? There are so many ways you can misbehave in your relationship with the murti... You haven't changed his clothes in months? Be careful or he may be taken away... Be true to your murti. Worship, even if it's reduced. Keep him close to you... He's the worshippable deity."*

These are the frank thoughts of one of the original eleven... "What did I do?" Well, let's start with unauthorized assumption of Srila Prabhupada's seat, wholesale destruction of his movement with so many deviations, taking a superior position of unaccountability by listening to jazz, blues, and classical music while reading all kinds of nonsense, and emulating Picasso and "free" writers. And denying devotees' access to Srila Prabhupada except through your own wonderful self. Srila Prabhupada doesn't like your demented artwork?

## VANI OR VAPU: BOTH JUST AS GOOD

**Madhudvisa:** ...cannot become a medical practitioner by simply reading the books. He must study under a medical practitioner. So in the case of your books, is it possible to become a devotee without actually having personal association with you? Just by reading your books? **SP:** No, it is not that you have to associate with the author. But one who knows, if you cannot understand you have to take lesson from him. Not necessarily that you have to contact with the author always. [...] **Devotee:** Usually you don't even meet the author. **SP:** Simply one who knows the subject matter, he can explain. **Madhudvisa:** But can your, would your purports, would that serve as explanation besides... **SP:** No, no, anyone who knows the subject matter, he will be able to explain. Not necessarily the author is required to be present there. [break] ...to study from a medical man, I never said you have to study from the author. Or one who understood the author's purpose. Just like we are explaining BGita as it is. Not that one has to learn directly from Krishna. One who has understood Krishna, from him. That is parampara system. (SPConv May 21, 1975) It is common place for ISKCON gurus to claim that newcomer devotees can only understand Srila Prabhupada and his books by being initiated by them. This claim is completely false, as we can see in the above May 1975 conversation.

## IDOLATRY IN ISKCON? (by Narasimha das)

We saw a picture in an Iskcon temple room of a *Vyasasana* on which was mounted a large picture of an "Iskcon guru," who was physically absent, and it appears there is a proxy (*ritvik*) initiation ceremony going on –but without Srila Prabhupada. Apparently the GBC accepts *ritvik* initiations as



long as Srila Prabhupada is not the diksha guru. These photos indicate idolatry in Iskcon. Idol worship is condemned in every scripture, defined as the unauthorized worship or adoration of a material object or person as if it (or he) were super potent, super cognizant, fully divine and capable of reciprocating with devotional offerings. *"If one tries to mingle the worship of yogamaya with mahamaya, considering them one and the same, he does not really show high intelligence."* (CC Mad 8.90 purport) One reason idolatry is sinful is because simple persons who are pious and naturally attracted to offer worship to the Supreme Lord sometimes become diverted from authorized devotional service to the Lord's Deity form and are bewildered instead by showy displays of idolatrous rituals based on concocted traditions. Sometimes in imitation of Deity worship, tribals, fallen *dvijas*, misguided *sudras* and others offer incense, flowers, fruits, ghee lamps and meat to *murtis* of goddesses associated with Ma Kali, other minor *devatas*, *yaksas*, *raksasas*, bogus "avatars," bogus "gurus," and even political leaders. All such unauthorized ritual is useless. *"Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul."* (SBhag 4.18.5 purport)

*Arcana-marga* and *sri guru-puja* are completely different from idol worship because both the Deity and *Sri Guru* are fully divine, omniscient, omnipotent and fully capable of reciprocating all devotional offerings. Furthermore, such worship has been going on since time immemorial and is authorized in the Vedic scriptures and by all Vedic *acharyas*. Sometimes great Vaishnavas, *nitya-siddha parishadas* of the Supreme Lord, are worshipped in the same manner as Lord Krishna Himself, either as a painting, picture or *murti* made of earth, stone or wood. In Vedic history it is generally seen that, apart from Sri Lakshmi Devi and other direct expansions of the Supreme Lord, only a few great devotees like Sri Hanuman and Sri Garuda are worshiped regularly in Vaishnava temples. If a devotee follows the rules of *arcana-marga* with devotion, the representational form of the Supreme Lord or great Vaishnava becomes identical with the divine personality Himself, Who accepts all sincere offerings and prayers and speaks to advanced worshippers. In true Vedic culture, even Lord Brahma and Lord Shiva are not worshipped on the same level as the Supreme Lord and His *nitya-siddha parishadas*. Authorized worship of the Supreme Lord and His empowered devotees is true spiritual action. It is not a mere *"festival of flowers,"* a Hindu custom, demigod worship, or an ecclesiastical ritual. Rather, it is the essence of pure spiritual activity, *"the character of the living force in immortality."* *Arcana-marga*, particularly the *pancaratriki-vidhi* enunciated by our *param guru*, Sri Narada Muni, is *sanatana-dharma*. *Sanatana-dharma* means that activity which is eternal, common to all living beings and directly enunciated by the Supreme Lord Himself or His empowered expansions such as Narada Muni, Asita, Vyasadeva, the Six Goswamis, Srila Bhaktivinoda Thakura, Srila Bhaktisiddhanta and Srila Prabhupada.

Srila Prabhupada introduced the full practice of *sri guru-vandana-puja* as described in the revealed scriptures and by great *acharyas* like Srila Visvanatha Chakravarti Thakura. Even Rupa Goswami and great preachers like Narottama das Thakura never instituted daily *guru-puja* in their temples and perhaps never once accepted *guru-puja* in a temple room. There is no such history easily found. Pure Vaishnavas are always meek, humble, and do not like to admit their exalted status. They accept formal *guru-puja*, or *vyasa-puja*, for the benefit of their disciples, usually only once a year, usually without a public show, not in the temple, and on behalf of the *sampradaya acharya*. This is has been the tradition in our Madhva-Gaudiya line for a long time.

Nonetheless, for the benefit of us fallen souls of Kali Yuga, Srila Prabhupada instituted elaborate *sri guru-puja* in his temples in front of the Deities, in public, all over the world. He has made all necessary arrangements to remain fully available for everyone through his books, his *murtis*, his mission, his institutions, and his representatives. This is his causeless mercy. He made it as easy as possible for conditioned souls of this age to approach him and accept him as spiritual master. By his mercy, he has prescribed an easy minimum *sadhana* to guarantee anyone's quick return back to Godhead. Only an empowered *maha-bhagavata* can offer this supreme boon to everyone in the world on behalf of Lord Krishna and Lord Chaitanya. *"The Lord empowers a special devotee to teach people*

their constitutional position.” (CC Mad 19.114 purport)

*“Without being empowered by the direct potency of Lord Krishna to fulfill His desire, and without being specifically favored by the Lord, no human being can become spiritual master for the whole world... Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Krishna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krishna's effulgence throughout the world... Such a person is... guru or spiritual master for the entire world, a devotee of the topmost platform, the maha-bhagavata stage.”* (Bhaktisiddhanta Sarasvati prediction, Cited in CC Mad 25.9 purport) When imperfect preachers imitate Srila Prabhupada by allowing their followers to offer worship to their own pictures or put their pictures on the altar with *nitya-siddha acharyas*, such a farce is an offense. Such concocted rituals are never authorized and should never be allowed in Srila Prabhupada's temples. It betrays a paucity of real knowledge on the part of the so-called guru and his followers, who never seem to consider: *“Who will accept offerings to this picture? How can this ritual offering to a picture of an imperfect person be the same as our offerings to Srila Prabhupada? Why do we need a so-called 'living guru' who is not self-realized and seldom present?”*

*“But if everyone simply imitates your exalted status, there will be only a contradictory result. As long as this pretense continues, there will only be utter failure.”* (Vaisistya-Astaka, Srila Prabhupada, 1961) *“However, one should not imitate the behavior of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded.”* (NOI Text 5 purport) Srila Prabhupada is absolutely perfect and always fully present in his *vani*, his installed *murti*, his worshiped picture, and his mission. Devotees also have access to mercy and guidance from our great *nitya-siddha param gurus*: their songs, their stories, their examples, their *pranams*, their prayers, their *murtis*, their pictures, their poems, their books and their instructions. We have all this association, *sadhu-sanga* of the highest level, in Srila Prabhupada's books and mission. Why should Srila Prabhupada's followers feel that they need an immature, upstart “guru”? The reason is ignorance—a poor fund of knowledge and misinformation.

Regarding our eternally living gurus, Srila Prabhupada comments: *“But in this life, if we develop Krishna consciousness by association of devotees... [...] One's aim of life should be to serve the acharyas. Acharya upasanam. So our acharya in the Gaudiya Vaishnava Sampradaya [...] the Six Goswamins, and if we associate with them... this book, Nectar of Devotion, Bhakti-rasamrta-sindhu, if you read regularly, try to understand, this means you are associating with Srila Rupa Goswami directly. And if you act accordingly, then you are serving their lotus feet. Tandra carana-sevi-bhakta-sane vasa.”* I asked an Iskcon official why the GBC allows *ritvik* initiations for iskurus and their followers but condemns *ritvik* initiations for Srila Prabhupada and his followers. Here's the answer I got: *“Srila Prabhupada cannot posthumously accept devotees for initiation. You can't write to him and get a reply. Therefore some of his disciples accept devotees joining Iskcon as their own disciples. These new devotees cannot be Srila Prabhupada's disciples because Prabhupada is not here to accept them. How will we know if Prabhupada accepts them? They must first be accepted by an Iskcon guru. To jump over all the present gurus in Iskcon is an offense.”* These fallacious arguments were defeated by the questions of two *matajis* at a gathering in 1998 when a GBC iskuru was answering questions after an *istaghosti*. They read the following: *“What is the value of accepting an immature or imperfect devotee as one's diksha-guru? Don't Srila Prabhupada's books recommend that a student accept only an uttama-adhikari as guru? Shouldn't we all accept Srila Prabhupada and his instructions and rely on his acceptance alone? Didn't he say that he will live forever in his vani? Didn't Srila Prabhupada repeatedly and concisely describe the conditions for being accepted as his initiated disciple? Did he ever reject anyone willing to follow his instructions? Didn't he ask representatives to offer formal initiations on his behalf? Why did the GBC end the system of ritvik representative initiations instituted by Srila Prabhupada? When did Prabhupada authorize the GBC to sanction diksha-gurus to take his place? Why*

do you think Srila Prabhupada is dead?" This GBC man could only stutter incoherently in response, so he quickly ended the meeting. (Stonewalling is a typical GBC tactic.)

Many second-generation disciples of Srila Prabhupada see through the GBC's smoke screens and, in spite of the politics and chaos generated by misguided clerics, accept Srila Prabhupada as their eternal guru. Responding to the same question repeated twice, "Who will be your successor?" Srila Prabhupada replied, "My success is always there. Yes. Just like the sun is there always. It may come before your vision or not -- the sun is there. But if you are fortunate, you come before the sun... The sun is open to everyone." (SPConv July 1975) "These initiations -I have deputed my disciples. Is it clear or not?" (SPConv Oct. 18, 1977)

**ADDITIONAL REFERENCES:** "The spiritual master is not a question of ['living' or 'dead']... The spiritual master is eternal." (SPLecture Oct. 2, 1968) "When one has attained the topmost position of maha-bhagavata, He is to be accepted as guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of guru." (CC Mad 24.330 purport) "Srila Jiva Goswami advised that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding." (CC Adi 1.35 purport) "As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down." (SBhag 5.12.14 purport) "And as soon as he learns that Guru Maharaja is dead, 'Now I am so advanced that I can kill my guru and I become guru'... then he is finished." (SPConv Aug. 16, 1976) "Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge." (CC Mad 16.72 purport) "Therefore a disciple should be careful to accept an *uttama-adhikari* as spiritual master." (NOI 5 purport) **(END)**

### **SRILA PRABHUPADA IS IN HIS BOOKS**

Srila Prabhupada established a system where we surrender to and serve him, through his instructions, through his books, through the structures that he established, through his representatives. That system was put in place from 1970-77, and it is still available today. **Paramahansa:** Srila Prabhupada, when you are not present with us, how is it possible to receive instructions, for example, on questions that may arise? **SP:** Well, the questions... Answers are there in my books. (SPConv May 13, 1973) And on Nov. 22, 1974, in a letter from Srila Prabhupada: "In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop. Krishna Consciousness is not a hackneyed thing but it is something which is our natural and original consciousness." Mar. 4, 1972, in another letter from Srila Prabhupada: "...utilize your time for advancing in Krishna consciousness by reading our books. We have got sufficient stock, and if you simply go on reading them, chanting regularly 16 rounds, engaging yourself 24 hours in Krishna's business, then all of your questions will be answered automatically."

### **PERHAPS THE BEST EXPLANATION OF ALL ABOUT VAPU AND VANI**

"...So he wanted this, and he is not... **It is not that he is dead and gone.** That is not spiritual understanding. Even ordinary living being, he does not die. Na hanyate hanyamane sarire. And what to speak of such exalted, authorized personality like Bhaktisiddhanta. He is seeing. I never feel that I am alone. Of course, when I came to your country without any friend, without any means... Practically, just like a vagabond I came. But I had full faith that 'my guru maharaja is with me.' I never lost this faith, and that is fact. There are two words, vani and vapuh. Vani means words, and vapuh means this physical body. **So vani is more important than the vapuh.** Vapuh will be finished. This is material body. It will be finished. That is the nature. But if we keep to the vani, to the words of spiritual master, then we remain very fixed up. It doesn't matter. Just like Bhagavad-gita. It was spoken 5000 years ago. But if you keep to the words of Krishna, then it is always fresh and guiding. Not that because Arjuna personally listened to Krishna about the instruction of Bhagavad-gita, therefore he knew it. That is not

the fact. If you accept Bhagavad-gita as it is, then you should know that Krishna is present before you in his words in the Bhagavad-gita. This is called spiritual realization. It is not mundane historical incidences. If we keep 'evam parampara-praptam, imam rajarsayo viduh, sa kaleneha (mahata), yogo nastah parantapa...' If you don't keep in touch with the original link, then it will be lost. **And if you keep touch with the original link, then you are directly hearing Krishna.** Similarly, Krishna and Krishna's representative, spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding." (SPLecture Mar. 2, 1975)

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## CHAPTER 182: THE CURRENT AND DIRECT LINK

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(1) "As already stated, Brahma is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of Srimad-Bhagavatam is coming down by disciplic succession, and in order to receive the real message of Srimad-Bhagavatam **one should approach the current link, or spiritual master, in the chain of disciplic succession.**" (SBhag 2.9.7) (2) Regarding your question about the disciplic succession coming down from Arjuna, it is just like I have got my disciples, so in the future these many disciples may have many branches of disciplic succession. So in one line of disciples we may not see another name coming from a different line. But this does not mean that person whose name does not appear was not in the disciplic succession. Narada was the Spiritual Master of Vyasadeva, and Arjuna was Vyasadeva's disciple, not as initiated disciple but there was some blood relation between them. So there is connection in this way and it is not possible to list all such relationships in the short description given in Bhagavad-gita As It Is. Another point is that disciplic succession does not mean one has to be directly a disciple of a particular person. The conclusions which we have tried to explain in our Bhagavad-gita As It Is is the same as those conclusions of Arjuna. Arjuna accepted Krishna as the Supreme Personality of Godhead, and we also accept the same truth under the disciplic succession of Chaitanya Mahaprabhu." (SPL Kirtanananda Jan. 25, 1969)

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### SRILA PRABHUPADA: THE PROMINENT LINK by Dhira Govinda das (2001)

[The following are key, abbreviated extracts of this book. The author later renamed the theme as "Current and Direct Link (CDL)," and minor edits were included to reflect this revision.]

**ABSTRACT:** Many members of Srila Prabhupada's movement who did not receive formal initiation from him experience Srila Prabhupada as the giver of direct transcendental knowledge. This empirical reality forms the basis of recognizing Srila Prabhupada as the current, direct, and prominent link to the *parampara*. Such a conception is supported by *shastric* descriptions of the essence of the initiation process, and by the delineation of the *parampara* described by Srila Prabhupada and Srila Bhaktisiddhanta Sarasvati Thakura. [...]

**INTRODUCTION:** This paper presents a framework for understanding Srila Prabhupada's position that is derived from a comprehension of Srila Prabhupada's direct and personal relationship with the members of his movement. The central idea is that Srila Prabhupada is the current, direct, and prominent link to the *parampara* by virtue of being the deliverer of transcendental knowledge. We present these ideas in a mood of open-minded discussion and ask that the reader approach the material with a fresh perspective and a willingness to reexamine the issues. [...] It is important to recognize that Srila Prabhupada is serving as the primary guru for his followers, including many who received formal initiation after Srila Prabhupada physically departed. [...] The fact that Srila Prabhupada is factually serving as the direct and preeminent spiritual master obviates the need to establish that he is capable of performing this function. Still, herein we will philosophically support the assertion that he is the current, direct, and prominent link to the *parampara* for those who contact his movement. Of central importance in this discussion is that Srila Prabhupada is, or at least is meant to

be, the spiritual master for all members of his movement. In realizing this it is important not to become distracted by appellations such as “*diksha guru*,” “initiator,” and “officiating *acharya*,” though of course for communicative purposes such designations are sometimes necessary. In establishing Srila Prabhupada’s position we do not wish to imply that no one other than Srila Prabhupada is serving as a spiritual teacher. All who instruct others in the tenets of *bhakti-yoga* are spiritual teachers. In this sense each devotee has many gurus who are inspiring him to progress in Krishna consciousness. These gurus are directly guiding devotees and establishing important, direct relationships with them that are invaluable in helping the devotees on their path back to Godhead. [But] Srila Prabhupada is the main spiritual master who gives direct transcendental knowledge as defined in Srila Prabhupada’s books.

### ADDITIONAL PERSPECTIVES ON SRILA PRABHUPADA’S POSITION

Srila Prabhupada is of course present and living through his *vani*. [*quotes, see Ch.180, 181.*]

Sometimes it is asserted that one needs a “living guru.” This is true, and Srila Prabhupada is a living guru. He lives through his *vani*. Even with regards to his body, Srila Prabhupada never had a material body (NOI 6). “...[T]he spiritual master, those who are *acharyas*, their body is not considered as material.” (SPLecture Jan. 13, 1969) Srila Prabhupada is available to fully and directly reciprocate with his sincere followers through his *vani* and *murti*. Transmission of *divya-jnana*, and not physical presence, is the defining characteristic of the *parampara*, as described in Bhaktisiddhanta Sarasvati’s song *Sri Guru Parampara*. Srila Prabhupada stated: “*I shall never die, I shall live forever in my books.*” (July 1975, SSR) Thus, *shastrically* and philosophically it is possible for a devotee to directly connect with Srila Prabhupada as the link to the disciplic succession, and this is factually happening for devotees who contact the *sankirtana* movement. Vishvanatha Chakravarti Thakur wrote “*yasya prasadam bhagavat-prasado yasya prasadan na gati kuto ‘pi...*” which translates as “*By the mercy of the spiritual master one receives the benediction of Krishna. Without the grace of the spiritual master, one cannot make any advancement.*” Devotees have many gurus, or teachers on the path of Krishna consciousness. For a devotee who comes to the movement Srila Prabhupada is the “primary” spiritual master, the Vaishnava to whom the devotee fully and unconditionally devotes his life. This can be understood in the “*yasya prasadam...*” verse. Devotees receive mercy from many Vaishnavas, who all, in a sense, are serving as his “guru.” *Gurun* is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a “spiritual master” (CC Adi 1:34 purport) For devotees in Srila Prabhupada’s movement, however, the Vaishnava whose mercy without which we would not receive the benediction of Krishna and would not make advancement, is Srila Prabhupada. [...] other Vaishnavas may be withdrawn, and [...] Srila Prabhupada continues to bestow his mercy and grace, and also appreciated in: *yasya deve para bhaktir/yatha deve tatha gurau/tasyaite kathita hy arthau/prakasante mahatmanau* “*Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed*” (Shvetashvatara Upanishad 6.23)

Of all the gurus in Srila Prabhupada’s movement, Srila Prabhupada is the one in whom implicit faith must exist in order for the imports of Vedic knowledge to be automatically revealed. As the direct link, Srila Prabhupada is the person to whom the devotee surrenders absolutely. Many devotees in Srila Prabhupada’s movement, including many who were formally initiated after Srila Prabhupada’s physical departure, experience him in this capacity, as the “primary” guru who inspires full surrender. Srila Prabhupada’s followers who assist him by helping to connect a devotee directly to him, are not the point of unconditional surrender. [E.g.] the book distributor is serving as a type of guru for the newcomer, as is the senior devotee giving Srimad-Bhagavatam class. We don’t expect that the newcomer will fully surrender his life to all of these Vaishnavas, though of course they should always have a place in his heart. Srila Prabhupada, as the Vaishnava to whom all members of his movement are expected to unconditionally surrender, is the guru center as described in the verse *yasya deve...* Srila Prabhupada is serving as the [...] point of unconditional surrender for many Vaishnavas. This demonstrates that he is capable of doing this although he is not physically present. When a new

devotee joins Srila Prabhupada's society he is expected to take direct shelter of Srila Prabhupada. Many Vaishnavas who did not receive formal initiation from Srila Prabhupada take direct and primary shelter of him. We maintain that Srila Prabhupada will continue to be the direct link to the *parampara* for his sincere followers for the duration of his movement. Thus far it has been established that for many devotees in Srila Prabhupada's movement, regardless of when or whether they have taken formal initiation, Srila Prabhupada is the deliverer of *divya-jnana*, both directly and indirectly. He is the Vaishnava whose mercy is essential to advance in Krishna consciousness [...] These attributes also establish Srila Prabhupada as the Vaishnava to whom the initiate must absolutely, unconditionally, and directly surrender. In this sense SP serves as the direct and current link to the *parampara*. [...]

### **SRILA PRABHUPADA IS QUALIFIED TO BE WORSHIPPED**

The title of this section surely seems obvious, and one might wonder why it needs to be stated. It has been chosen to illustrate that when discussing a guru's qualification and position, the focus often turns to the qualifications and status of devotees who conduct initiation ceremonies in ISKCON. For the purpose of this model, discussion of that point is not relevant. Of importance are Srila Prabhupada's qualifications, position, and relationship with the members of his institution. Specifically, just as Srila Prabhupada is qualified to be the object of absolute surrender, and to directly give *divya-jnana* for the duration of his movement, he is similarly fully capable to be the Vaishnava to be worshipped as the [direct] link to the *parampara* by all of his movement's devotees for the duration of his movement. [...] No one else needs to be worshipped as the link to the *parampara*, because Srila Prabhupada completely fills this role, though of course he accepts assistance from his followers. [Those who] who accept Srila Prabhupada as the guru to be worshipped as the current link to the *parampara* **must be permitted to do so**. As the main connection with the *parampara*, as the giver of transcendental knowledge, and the Vaishnava whose mercy is essential to progress in spiritual life, Srila Prabhupada is naturally the guru worshipable as the link to the *parampara*. Accepting Srila Prabhupada in this role may have many benefits in terms of unity for the movement and parsimony, in regards to future worship practices in the organization. Consider, for example, this hypothetical dialogue: [...] **Devotee B:** The picture of my spiritual master will remain on the altar. **Devotee A:** And 30 generations from now? When an ISKCON pujari goes on the altar he'll need a wheelbarrow to cart all the pictures of the links to the *parampara*. This seems very impractical. Why not just stick with the ISKCON altar that Srila Prabhupada gave us?

A similar analysis could be presented in relation to *pranam mantras* and other aspects of worship. Our paradigm should be that Srila Prabhupada, as the deliverer of *divya-jnana* for all members of his movement, is naturally the object of worship as the direct connection to the *parampara*. [...] Srila Prabhupada is the correct person to be worshipped as the direct link to the *parampara*. This is not a position of negativity. There may be Vaishnavas in Srila Prabhupada's movement who are pure devotees and worthy of worship. Regardless of the level of advancement of others, [...] Srila Prabhupada [is] the current link to the *parampara*. Worship of him in this capacity, regardless of when or by whom the worshipper was officially initiated, should be honored and respected in Srila Prabhupada's institution. [...] to not formally worship the devotee who performs the initiation ceremony is not an inherent minimization of that devotee. We contend that worship of Srila Prabhupada as the direct connection to the disciplic succession, without worship of anyone else as the link to Srila Prabhupada, should be accepted as a valid practice in Srila Prabhupada's movement [...].

Even if one conceives of the devotee who conducts the initiation ceremony to be in the absolute position and the current link to the *parampara*, that devotee could legitimately instruct the initiate to worship Srila Prabhupada rather than himself. For the sake of unity of the movement it would seem that such directives from devotees who perform initiations would be warranted. Many observers have commented that overemphasis by the initiate on the Vaishnava performing the initiation ceremony, in terms of worship, celebration of Vyasa-puja, and other practices, at the expense of an appreciation of Srila Prabhupada's proper place in the life of the initiate, has caused the

movement to degrade to a *matha* mentality. If worship practices were returned to the form when Srila Prabhupada was present, this may help restore unity to the *sankirtana* movement. Such practices include restoring the ISKCON altar, for offerings and *aratis*, to include only those pictures that Srila Prabhupada established [...] Srila Prabhupada, as the direct and current link to the *parampara* by dint of being the deliverer of *divya-jnana*, is the natural guru to be worshipped as the connection to the disciplic succession. No other Vaishnava need be worshipped as a link to Srila Prabhupada. [...] By retaining the worship practices that Srila Prabhupada established, no one in Srila Prabhupada's movement will ever experience that the Vaishnava perceived and worshipped as the current link to the *parampara* will experience difficulties in spiritual life. Such difficulties have caused much disturbance, and to re-establish Srila Prabhupada's system of worship, with regards to the altar he instituted, and to recognize Srila Prabhupada as the point of unconditional surrender and the current link to the disciplic succession, would avert the possibility of such disturbances in the future. This will be a great burden lifted from the institution. Of course it is a loss and disappointment when any Vaishnava, especially one who has mentored others in Krishna consciousness, deviates from the path of *bhakti-yoga*, but if that Vaishnava is perceived to be the link to the *parampara* and the object of absolute surrender, then the effects can be devastating. There is no need for any devotee to experience such calamitous effects. Srila Prabhupada is qualified to receive worship through his picture and *murti* from all followers who have received transcendental knowledge from him. He is already doing this, in the capacity of the [current, direct] link to the disciplic succession, for many devotees who did not receive formal initiation from him. This confirms that he can do it, and we recommend that the movement establishes Srila Prabhupada as the guru to be worshipped as the current link to the *parampara*.

Some comments regarding worship of pictures and *murtis* are appropriate herein. Just as Sri Krishna, Srimati Radharani, and Sri Chaitanya Mahaprabhu are non-different from Their Deity forms, and are fully capable to act and relate in Their Deity forms, the *murtis* and pictures of the *parampara acharyas*, such as Srila Prabhupada and Srila Bhaktisiddhanta, can similarly act non-differently from the *acharyas*. Obviously this requires special empowerment from the Supreme Lord. Ordinary persons, or even ordinary aspiring Vaishnavas, are not able to reciprocate in their picture form in the way that the great *acharyas* do. [Are any] Vaishnavas in Srila Prabhupada's movement are capable of this [?...]. By retaining the ISKCON altar that Srila Prabhupada gave, without adding other pictures, we can be assured that all Vaishnavas whose worship is institutionally approved are fully on the transcendental platform. A caveat in presenting this is that all devotees should be honored, glorified and respected according to their actual stature. [Further,] to not formally worship a Vaishnava [that Srila Prabhupada did not ask us to], does not intrinsically minimize him.

### TERMS OF RELEGATION

In recent GBC resolutions they have described Srila Prabhupada with expressions such as "*foundational siksha guru for all ISKCON devotees*" (1994), "*pre-eminent siksha guru for every member of the institution*" (1999), and "*pre-eminent and compulsory siksha-guru for all Vaishnavas (gurus and disciples) in the Society*" (1999). We suggest that terms such as these actually **depreciate Srila Prabhupada's position**, rather than genuinely acknowledge and glorify it. Srila Prabhupada is the [current link] for everyone in his movement. If we need to identify "*the spiritual master*," that Vaishnava is clearly Srila Prabhupada. The scriptures sometimes refer to "gurus" in the plural, substantiating that we have many spiritual masters, and they also sometimes refer to "guru" in the singular. Using qualifying terms, such as "pre-eminent siksha guru," to describe Srila Prabhupada's standing in his movement and the role he plays in the life of the members of his movement, distracts from Srila Prabhupada's status as "*the spiritual master*," the guru who is referred to when we refer to the singular spiritual master. It also muddles the understanding of the direct [...] role that Srila Prabhupada plays in the life of all members of his society. There are many definitions of "guru" and "spiritual master" and, by some definitions, all members of Srila Prabhupada's movement have many

gurus. Qualifying appellations for Srila Prabhupada convey the perception of relegating him to something less than [he is.]

In 1999, just after the GBC passed a resolution designating Srila Prabhupada with terms such as *“the pre-eminent siksha guru for every member of the institution”* and *“the pre-eminent and compulsory siksha-guru,”* the GBC body discussed the idea that Srila Prabhupada would be the sole object of worship in ISKCON. A prominent GBC who conducts initiation ceremonies emphatically declared *“But disciples must be able to worship their guru! They have to be allowed to worship their guru!”* Clear from his statement was that, despite the resolutions from moments before that all members of Srila Prabhupada’s movement must place their faith, trust and allegiance first and foremost in Srila Prabhupada, who is the pre-eminent *siksha* guru for every member of the institution, the conception that continued to be maintained by this GBC, and most of the leaders present, was that the *real* guru, notwithstanding whatever official glorification may be afforded to Srila Prabhupada in resolutions, is the Vaishnava who performs the formal initiation ceremony. In support of this minimization of Srila Prabhupada’s role in his movement, one of the themes of a keynote speech at the 1999 GBC meetings was specifically that Srila Prabhupada is not the direct and current link to the disciplic succession for devotees who did not receive formal initiation from him. Then, shortly after the 1999 GBC meetings, a prominent GBC who conducts initiation ceremonies was giving class, and a question arose about guru worship that, according to the 1999 resolutions, continue to be permitted for the follower of Srila Prabhupada who conducts formal initiations. The GBC exclaimed, *“Yes, in ISKCON it is still permissible to worship one’s guru!”* Clearly, despite whatever qualified position statements were formally applied by the GBC to Srila Prabhupada’s status, the unquestioned conception of the formal initiator as the predominant and *actual* guru remained.

It is important that Srila Prabhupada is recognized as the prominent, direct and current link to the *parampara* for all members of his movement who receive direct *divya-jnana* from him. By not acknowledging Srila Prabhupada’s role as the direct link, his relationship with many members of his movement is organizationally invalidated. This will cause many of Srila Prabhupada’s followers to distance themselves from the institution. At its year 2000 meetings the GBC resolved *“A duly initiated disciple in ISKCON can accept Srila Prabhupada, the founder-acharya of ISKCON, as his principal siksha-guru. During his devotional life, he may experience that he derives more spiritual inspiration from Srila Prabhupada’s books and vani than from his own diksha-guru.”* The wording of this resolution implies that the default position for a duly initiated disciple is to derive more spiritual inspiration from *“his own diksha-guru”* than from Srila Prabhupada’s books and *vani*, though it is acknowledged that the disciple *“can”* accept Srila Prabhupada as his principle *siksha-guru*, and *“may”* experience more spiritual inspiration from Srila Prabhupada’s books and *vani* than from his *diksha-guru*. This resolution appears to be a regression from the 1999 GBC descriptions of Srila Prabhupada as *“the pre-eminent and compulsory siksha-guru for all Vaishnavas (gurus and disciples) in the Society,”* *“the pre-eminent siksha guru for every member of the institution,”* and the first and foremost object of faith, trust and allegiance for every member of ISKCON. Thus, we can see that describing Srila Prabhupada with qualifying terms such as *“pre-eminent siksha guru”* obfuscates his position as the [...] most essential, active spiritual force for all members of his movement. This relegation of Srila Prabhupada is conspicuous in the contradictory connotations of the 1999 and 2000 resolutions. As a result, SP’s rightful and natural place in the society of Vaishnavas is arrogated (taken unrightfully) by others, as evidenced in the practices and conceptualizations of devotees in many sectors of the organization.

## RESPONSIBILITY

Srila Prabhupada continues to accept disciples who sincerely dedicate their lives to following his instructions and who willingly receive the transcendental knowledge that he imparts. Accepting these disciples means that Srila Prabhupada takes responsibility to guide these souls back to Godhead. There may be concern that if Srila Prabhupada accepts this responsibility, then others, including those who conduct initiation ceremonies, could be disinclined to take responsibility for the spiritual



advancement of the new initiate. [...] Knowing that Srila Prabhupada takes responsibility for a sincere newcomer should increase our determination to help persons in their Krishna consciousness throughout their devotional lives, to constantly be attentive in our personal practice of *bhakti-yoga*, and to set an inspiring example. Additionally, each devotee is responsible to feel and demonstrate proper gratitude towards all the Vaishnavas who have assisted him in developing Krishna consciousness, the eternal gift of the soul. Devotees in Srila Prabhupada's movement who conduct initiation ceremonies have made tremendous sacrifices to guide and direct others in Krishna consciousness. These devotees deserve great commendation for their efforts to take responsibility for the spiritual advancement of others. All members of our Vaishnava communities, according to their capacity, should make similar efforts in the service of Srila Prabhupada. Without such endeavors to take responsibility for others on Srila Prabhupada's behalf, instituting Srila Prabhupada as the direct and current link to the *parampara* can be an excuse for neglecting our own responsibilities to care for and nourish the Krishna consciousness of others.

We are not concerned with titles and designations. Our interest is in understanding the process of advancement for members of Srila Prabhupada's movement. By accepting Srila Prabhupada as his prime spiritual authority and serving in Srila Prabhupada's society, a devotee advances in Krishna consciousness. Even within the model currently popular in ISKCON, when an initiating guru has difficulties, the society directs the initiate to take direct shelter of Srila Prabhupada. Also, when a devotee first contacts the movement he is encouraged to directly connect with Srila Prabhupada. Clearly there already is an understanding that Srila Prabhupada can and does take responsibility for sincere followers, although Srila Prabhupada physically departed decades ago. For followers of Srila Prabhupada, for the duration of his movement, there is profound security in knowing that the *mahabhagavata* A. C. Bhaktivedanta Swami Srila Prabhupada, a spiritual master at the topmost stage of Krishna conscious realization, is taking responsibility for their spiritual life, though this does not nullify the individual responsibility for one's advancement in Krishna consciousness. With this understanding of Srila Prabhupada's absolute position and the relative position of other members of his movement, there will be less disturbance caused, on an individual and institutional level, when devotees who serve as guides and mentors have difficulties. Such disturbances will be decreased because it will be clearly understood that Srila Prabhupada is the direct link to the disciplic succession, and thus to Krishna, and this fact has not been altered by anyone's deviation.

## SCENARIOS

[...] a devotee contacts the movement and directly connects with Srila Prabhupada. Srila Prabhupada imparts *divya-jnana* to him, and the devotee accepts Srila Prabhupada as his spiritual master. This relationship is formalized with an initiation ceremony, which acknowledges that the initiate has directly connected with Srila Prabhupada and the disciplic succession. Throughout his devotional life the devotee develops close relationships with many of Srila Prabhupada's followers who assist the devotee to deepen his direct relationship with Srila Prabhupada. In this section we analyze other scenarios in relation to this model.

A devotee adheres to the beginning part of the scenario described in the paragraph above. After the formal initiation ceremony, however, the initiate regards the devotee who conducted the initiation, who has been Srila Prabhupada's primary assistant for the initiate, as the link to Srila Prabhupada, and as the absolute point of surrender. This seems a bit peculiar for the initiate, because for more than a year he had cultivated a direct relationship with Srila Prabhupada, worshipping Srila Prabhupada's picture and reciting Srila Prabhupada's *pranam mantras*, and celebrating Srila Prabhupada's Vyasa-puja [...]. Now, the initiate no longer directly worships Srila Prabhupada's picture, and Srila Prabhupada is no longer considered his direct connection to the *parampara*. [...] the initiate in the above scenario may actually be connected with Srila Prabhupada and the *parampara*, and thus initiated in the essential sense. That is, despite post-formal initiation external manifestations, the link with Srila Prabhupada may be established. Effective, albeit unfortunate, means by which this could be

determined would be if the Vaishnava who conducted the official initiation deviated from the path of *bhakti-yoga*, and the initiate was required to again take direct shelter of Srila Prabhupada. The extent to which the initiate is successful in this, as evidenced by continuing in devotional service, would determine the degree to which direct connection with Srila Prabhupada had occurred. [...]

### QUESTIONS AND ANSWERS

**(1) Does the CDL model assume that there are no pure devotees in Srila Prabhupada's movement?** No. [...] Being a pure devotee does not mean that he is the current link to the *parampara*. Regardless of the level of spiritual advancement of any member of the movement, [...] Srila Prabhupada is [...] the direct and current link to the *parampara* and the deliverer of *divya-jnana* for all devotees in his society. Pure devotees will naturally be very pleased to help establish others in their direct relationship with Srila Prabhupada. **(2) Will there be no further current links to the parampara?** The CDL model asserts that Srila Prabhupada is qualified to be the current and prominent link to the disciplic succession for the duration of his movement. Apart from philosophic and *shastric* justification for this, the prime evidence is that he is doing it, even for devotees whom he did not officially initiate. [Regardless of future divine arrangements] What is clear is that Srila Prabhupada is doing this at present, and there is no need for others to aspire for this role. **(3) What if someone receives [inspiration] from another Vaishnava, more than from Srila Prabhupada?** Then that Vaishnava should guide and instruct his charge so that the dependent becomes directly linked to Srila Prabhupada. Till the ward has directly connected with Srila Prabhupada as his current link to the disciplic succession, he is not yet properly situated in the *parampara*, and shouldn't accept formal initiation in Srila Prabhupada's movement. [...] Anyone who joins Srila Prabhupada's movement should be encouraged to accept Srila Prabhupada as the link to the *parampara*. [...] **(4) Surely it's accurate to say that Srila Prabhupada is giving siksha to all devotees, but is it correct to say that he is giving diksha?** In CC Mad 4:111 purport: "Diksha actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination." Also, in CC Mad 15:108 purport, Srila Prabhupada defines *diksha* as a "...process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *diksha*." Srila Prabhupada is directly giving transcendental knowledge to members of his movement, regardless of when they joined or who performed their initiation ceremony. Therefore, it may be asserted that he is giving *diksha*, in the essential sense of the term. [...] **(5) Does the CDL model assert that the formal initiation ceremony is unimportant, or unnecessary?** The process of initiation is given to us by Krishna. Thus, all components of that process contain potency and are transcendental. The most essential part of the process is the transmission of *divya-jnana*. Srila Prabhupada is performing this most important part of the initiation process.

**(6) Aren't the Vaishnavas in the movement other than Srila Prabhupada also giving divya-jnana?** Srila Prabhupada's followers serve as his assistants. In this capacity they help Srila Prabhupada who gives transcendental knowledge to others. [...] other assistants, helps the devotee to directly link with Srila Prabhupada. This does not negate the fact that the devotee in the role of student also has an important relationship with the follower of Srila Prabhupada who is serving in the role of teacher. **(7) Isn't the devotee who performs the initiation ceremony the link to the parampara?** Conducting the formal initiation ceremony [does not make one] the link to the *parampara*. There are many examples in our *parampara* where a Vaishnava who did not conduct the initiation ceremony is the point of absolute surrender and the link to the disciplic succession. Such examples include Vyasadeva who, as far as we are aware, did not conduct the initiation ceremony for Madhvacharya. Narottama dasa Thakura did not perform an initiation ceremony for Vishvanatha Chakravarti Thakura. Jagannatha dasa Babaji did not formally initiate Bhaktivinoda Thakura, and Bhaktivinoda Thakura did not officially initiate Gaurakishora dasa Babaji. **(8) In the CDL model, how will the initiate know how to manage his devotional life?** Srila Prabhupada [has given his clear and complete instructions on this and] there are the *sadhus* in Srila Prabhupada's movement from whom the initiate will naturally accept guidance.

The initiate can choose where in Srila Prabhupada's movement he wants to serve. He is expected to cooperatively, submissively serve within the authority structure set up by Srila Prabhupada.

Consider the situation in the mid-1970s, when Srila Prabhupada was physically present. A devotee who joined at that time accepted Srila Prabhupada as his spiritual master and link to the *parampara*, though he did not expect to receive personal training from Srila Prabhupada. Srila Prabhupada's assistants personally guided and instructed the new devotee. Upon joining ISKCON the devotee chose where in Srila Prabhupada's organization to serve. Once choosing, he was expected to cooperate with the authority structure that Srila Prabhupada set up in that particular temple and to appropriately respect and serve all the devotees with whom he associated. Many of these devotees actively assisted him in spiritual life. In a sense they were his gurus, though he understood that Srila Prabhupada was his connection to the *parampara*. [...] Many have commented over the years how the present system, with the devotee who performs the initiation ceremony intrinsically involved in the managerial mix, has caused much disturbance. The CDL model proposes that we return to the system of management that was in effect when Srila Prabhupada was physically present on the planet. A devotee will naturally consult senior devotees whom he respects when making important decisions such as which temple to serve in and what service to perform. [But] there is no managerial control explicitly or implicitly assumed by the Vaishnava conducting the initiation ceremony over the Vaishnava being formally initiated, though there may be a managerial relationship, depending on the volition of the involved parties. [...] though none of them replace Srila Prabhupada as the most current, direct link to the disciplic succession. [...]

**(9) Srila Prabhupada is not physically present and the CDL model claims that he can be the direct link to the parampara. Would it be acceptable, then, if a devotee accepted Bhaktisiddhanta Sarasvati as the direct link to the parampara?** In the verse *yasya deve para bhaktir yatha deve tatha gurau tasyaite kathia hy arthau prakasante mahatmanau*, Sri Krishna specifies a two-center system, with the Lord as one center and the spiritual master as the other center. The spiritual master center must be the current link to the *parampara*. We maintain that Srila Prabhupada is the current link and suggest that he can remain in that role for the duration of his movement. [...] "We have to pick up from the prominent acharya and follow from him." (SPL Apr. 12, 1968) Srila Prabhupada's followers know Bhaktisiddhanta Sarasvati, and the others who constitute the *parampara*, through Srila Prabhupada. [...] All members of Srila Prabhupada's movement do have direct relationships with Bhaktisiddhanta Sarasvati, Bhaktivinoda Thakura, Chaitanya Mahaprabhu, other transcendental personalities. These relationships, however, are primarily through Srila Prabhupada. [...]. What if someone claims "By the definition given above, the direct link for me is Srila Rupa Goswami"? But if someone actually did originally connect with the Hare Krishna movement through the books of Rupa Goswami, then Rupa Goswami would arrange to connect that person to Srila Prabhupada, because Srila Prabhupada is the current link for the present time. [...] Srila Prabhupada's organization is for those who are directly connected with the *parampara* through Srila Prabhupada. Someone may be linked to the *parampara* through someone else, [...] however, that linkage is not necessarily part of Srila Prabhupada's institution. E.g., if someone is in the Sri-sampradaya line, Srila Prabhupada's followers honor that, but recognize it's not in Srila Prabhupada's line.

**(10) What about the relationship between the Vaishnava who performs the initiation ceremony and the initiate?** As we practically experience in Srila Prabhupada's movement, there is an expansive range of healthy, spiritually productive relationships between the devotee who performs the initiation ceremony and the initiate, the litmus test being whether the relationship assists the initiate to strengthen his direct link with Srila Prabhupada. Srila Prabhupada, not the devotee who conducted the initiation ceremony, should be the center of the relationship. While not minimizing the importance of the relationship between the devotee who conducts the initiation ceremony and the initiate, [we] concentrate on Srila Prabhupada's position and role in his movement, and most importantly Srila Prabhupada's direct, personal relationship with all in his movement. **(11) Isn't it**

**sufficient to acknowledge that Srila Prabhupada is the Founder-Acharya of ISKCON?** "Founder-Acharya" describes Srila Prabhupada's position, role and title in his institution. CDL emphasizes the personal relationship that exists between Srila Prabhupada and all of his followers. In this context, it is important to understand Srila Prabhupada not only as the Founder-Acharya of his organization, but also as the active, primary spiritual master and the current, prominent link to the disciplic succession for his followers, regardless of when and from whom they formally received initiation. (END)

**"GURU" IN THE SINGULAR: CLARITY ABOUT "FALL DOWN" (By Dhira Govinda das)**

We need a guru in whom we have absolute faith and whom we are willing to follow unconditionally in order to spiritually progress to the realm of pure devotion to Sri Krishna. This statement is made with reference to the point that each of us has many gurus, with "gurus" used in the sense of "teacher," or "person who inspires and guides us." It is understood we generally don't consider these many gurus to be on the absolute platform. [...] That said, **we need at least one guru who is on that absolute platform and in whom our trust is implicit and absolute.** His sincere followers agree that Srila Prabhupada exists on that absolute platform and is fully qualified as a shelter for the unconditional surrender of conditioned souls. As we assert in our essays, when a person contacts Srila Prabhupada's movement, that person has found a guru, one completely worthy of their absolute faith. In that sense, the person no longer needs to seek a guru, because he has found one. Of course, that person will naturally have so many other devotees to guide, instruct and mentor him during their spiritual lives. [...] it is not necessary [...] those guides, mentors be on that platform, because Srila Prabhupada is perfectly serving in that capacity for the aspiring devotee. Srila Prabhupada flawlessly fills the role of guru, in the singular sense of the term, for all who contact his movement.

There is a game going on in the ISKCON organization, something like *"Now that you've been in the movement for six months, or whatever, you should find a guru."* In the context of the presentation in the paragraph above, the absurdity of that game should be apparent; to justify the game, ISKCON's leadership needs to dance in amusing ways. Essentially they seem to need to passively convince that Srila Prabhupada is not available to play that role. For example, they may say that one needs a living guru, implying that Srila Prabhupada is not living, despite so much contrary evidence. They may say one needs a guru who is physically present on this planet, or something to that effect. Then one may wonder about those who received formal initiation from someone who is "deceased." [Tamal, etc] Do they need to search for a [new] guru, with "guru" used in the singular sense? [...] It may be asserted that the initiate's physically departed guru [...] continues to live in sound and instruction. Then, [...] it would seem that Srila Prabhupada could also do that. Thus, in looking for a guru in the absolute position, there seems to be no basis for searching for a Vaishnava other than Srila Prabhupada. Of course, at all stages of our devotional lives we seek devotees who will guide and inspire us, though, it seems to me, there is no reason, at any stage of our devotional lives after we've encountered Srila Prabhupada's vani, to search for a[nother] guru in the absolute position.

ISKCON leadership tends to obscure the issue by asserting things like *"Srila Prabhupada can be the siksha guru, but not the diksha guru,"* and various similar statements. Essentially, they're asserting that Srila Prabhupada is not available to be the guru in the absolute position. Herein we won't discuss the meaning of "diksha," which is discussed earlier (Ch.180). Even if we consider "diksha" in terms of the formal ceremony of initiation, as ISKCON leadership is often inclined to do, our parampara teaches that the guru in the absolute position, who is the reservoir of implicit faith for the disciple, is not intrinsically the devotee who conducts the ceremony of initiation. This is clearly evident from the list of the parampara found in the BGita Introduction. This is separate though related to the discussion about the essence of the process of diksha being in no way dependent on the formal ceremony of initiation. From what I am able to perceive, the position of the ISKCON leadership is that Srila Prabhupada, for some reason that I've not yet comprehended, is not available to be that guru in the absolute position, and thus a person who contacts Srila Prabhupada's movement must search for a guru from amongst members of the list of gurus approved by ISKCON. Apart from the difficulties of

establishing Srila Prabhupada's unavailability, this stance also encounters serious problems in relation to the concept of "fall down," which connotes an obvious deviance from the regulative principles. This understanding of the term possesses value in our dealings and relationships with each other. However, if we are speaking of a guru who is the [current] link to the parampara for disciples, who is the reservoir of absolute trust, and who is the point of absolute surrender for the disciple, then "fall down" has a meaning more profound. In BGita, Ch. 12, Sri Krishna describes one who is equipoised in honor/dishonor, happiness/distress, who is free from false ego, etc. From that perspective, "fall down" indicates any departure from pure goodness. That is the standard of "fall down" if we're speaking about the primary, current, and direct link to the disciplic [...]. When "guru fall downs" are spoken of in ISKCON, it refers to those being caught in blatant violations of regulative principles. But that is not the standard to be applied if we're discussing gurus in the absolute position.

Sometimes the dance takes the form of stating *"Well, he is not claiming to be absolute or infallible. He is simply doing his best..."* We need to recognize the smokescreen surrounding the humble-sounding tap dance. A person aspiring to advance in spiritual life needs a guru who is the direct link to the parampara who is qualified to receive unconditional surrender. For the disciples of ISKCON gurus let us ask *"Who is that guru in the absolute position?"* If it is the Vaishnava who performed the formal initiation ceremony, then let that be clearly stated. And if so, then that conductor of the ceremony should be held to the standard of "fall down" that is there for the pillars of the parampara such as Bhaktivinode Thakur, Jagannatha dasa Babaji, and Srila Prabhupada. If out of sincere or a show of humility they claim that they are not the direct link to the parampara who is the point of ultimate surrender, then let us ask, who is? Is it Srila Prabhupada? If so, then let's celebrate that and state it clearly. But they won't state it clearly, at least not consistently, or in writing, as far as I know. Rather, ISKCON leadership tends to claim, albeit implicitly and with humble-sounding words, that ISKCON gurus are the point of ultimate surrender for the disciple, while at the same time wanting to hold themselves to a shallow understanding of "fall down." If they are gurus in the sense that we each have so many gurus, then that conception of fall down has its place. If they are saying that they are the primary links to the parampara, as listed at in the Introduction to BGita, then the standard of fall down is any deviation from pure goodness, including any personal ambition, any personally motivated thoughts or behavior, any tinge of attraction for profit, adoration, or distinction. If they are saying that they are not the current link, then let's openly ask who is the current, direct, and prominent link, the guru in the absolute position, for the initiate.

At some level, ISKCON leadership knows that the standard for fall down for a guru at the level that they are claiming is the highest standard. E.g., in the "Qualifications of the Candidate" section of a recent nominating letter for someone to be an authorized ISKCON initiating guru, one of the qualifications is stated as: "He is free from kamini-kancana, pratistha, nisiddhacara, kuti-nati, puja, and labha." How is such a thing determined by the GBC? That such a statement is asserted indicates that they know, at some level, that they are claiming, despite humble-sounding smokescreens to the contrary, to be gurus at that absolute level.

Another dilemma of the system being promoted by the ISKCON leadership is the fact that if there is any fall down then that is a clear indication that the system is not authorized. For example in NOD Srila Prabhupada writes: *"...if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service. If a person is carried away by such achievements, then his devotional service becomes slackened. One should therefore strictly adhere to the principles of disciplic succession."* Because at some level they know this, fall downs of gurus, even blatant ones, are routinely covered up and denied, unless and until it becomes futile to do so. They know that the fact that any one of them has deviated, even slightly from pure goodness, what to speak of blatantly from even ordinary standards, indicates that the guru system they are promoting and following, and which serves them personally, is not authorized. Recently there are gurus whose

fall downs are blatant and exposed. Still, they remain ISKCON gurus. Perhaps the reasoning behind this is simply that declaring them no longer ISKCON gurus will cause too much damage to the organization. Thus, as in many other instances, so-called philosophy is determined based on supposed needs for organizational preservation. For the guru who has blatantly fallen and been exposed (I state this explicitly because many have blatantly fallen and have not yet been widely exposed), he is still holding that position which implies absoluteness. So, should the disciples of that guru consider this person to be the point of ultimate surrender? Should they consider Srila Prabhupada to be that guru in the absolute position? If SP is available to them or to anyone in that capacity, then it seems he is available to everyone in that capacity- at least everyone who sincerely devotes their life to him and his mission.

It is commonly known throughout the movement that many in the position of "absolute guru" are blatantly fallen, though this has not yet been revealed, and thus they continue in their posts as "ISKCON guru." And each of us can determine for ourselves what percentage of "ISKCON gurus" are fallen with reference to the standard of being free from any tinges of the modes of material nature. This presentation is not about finding fault in those who are assuming the position of "ISKCON guru." Rather, I present this to generate deliberation about why someone who contacts Srila Prabhupada's movement should need in any way to take chances about the devotee they choose to be the guru who is the direct link to the parampara. It is 100% sure that Srila Prabhupada is qualified for this role. And, I and many others assert, he is fully available for that service. So, by connecting with Srila Prabhupada as the infallible guru, all members of Srila Prabhupada's movement for all generations are fully secure in their link to the disciplic succession. Even if there were some doubt that even one of the ISKCON gurus were influenced by some tinge of the lower modes, it would seem to me that it would not be responsible to set up a system where the potential initiate needs to take any chances whatsoever, considering that Srila Prabhupada is available to be the primary, current, direct link to the parampara. Beyond that [...] even if all who serve in the capacity of ISKCON initiating guru were to be mahabhagavatas, my conviction is that they would embrace the CDL model. Srila Prabhupada is available to serve as the guru, in the singular sense. **Therefore, why would anyone, especially an advanced Vaishnava, want to try to fill a position that is already filled by Srila Prabhupada? (END)**

#### **CURRENT AND DIRECT LINK (CDL): NINE PRINCIPLES AND PRACTICES**

**By Dhira Govinda das:** In 2001 I wrote *Srila Prabhupada: The Prominent Link* (PL), and therein described the PL model, which, according to our understanding of Srila Prabhupada's teachings, is consistent with his vision and guidance for continuance of the disciplic succession. The purpose of this article is to delineate specific principles and practices that indicate alignment with the PL model. This is necessary because over the years I have frequently heard from or about persons who claim to agree with the PL model, but whose actions and statements, given in other contexts, are distinctly contrary to PL model principles. My hope and intention is to provide well-defined guidelines to determine whether or to what extent someone, ourselves included, is in genuine agreement with the PL model.

**TERMS:** I first heard the term "prominent link" at an initiation lecture in 2001 and I decided to use the term in *Srila Prabhupada: The Prominent Link*. The Vaishnava conducting the initiation ceremony described the relationship between Srila Prabhupada and the initiates, as "prominent link"- that is, Srila Prabhupada was the prominent link to the parampara for the initiates. A few weeks later the devotee who performed the initiation ceremony expressed to me in-person in Mayapur that he is not in agreement with the PL model, though he acknowledged he hadn't read the book PL. The above illustrates that the term "prominent link" may be used in a manner that might to some persons indicate adherence to the principles in the PL book, but that actually does not align with what genuine supporters of the PL Model consider to be a Srila Prabhupada-centered approach. Other such terms include describing Srila Prabhupada as the pre-eminent siksha guru, or primary/ main guru, or the "universal permanent Siksha-guru of ISKCON," or the Founder-acharya, or the "foundational siksha guru for all ISKCON devotees." Also there are longer phrases, such as "...everything in ISKCON, even all the devotees, belongs to Srila Prabhupada" and "SP is the proprietor of ISKCON," which similarly serve

to sometimes mislead listeners, or readers, to believe that the speaker, or writer, is aligned with the precepts of the PL model. We're not minimizing or criticizing these terms and phrases. [...]

This paper highlights terms and practices that clearly distinguish the authentic PL model from spurious appearances. Two terms that I've found almost always represent a genuine consciousness and understanding of the PL principles are "current link" and "direct link." When these terms are used to describe Srila Prabhupada's relationship with the initiate, and with all members of his movement, whether or whenever they've participated in a formal initiation ceremony, it usually indicates, from my perception, that the speaker or writer is undeniably aligned with PL principles. To clarify and emphasize this point- ***describing Srila Prabhupada as the "current link" and "direct link" is much more indicative of a fully Prabhupada-centered approach than terms such as "main guru," "primary connection," "preeminent siksha guru," "prominent link,"*** or other terms. Thus, what has till now been called the Prominent Link model **will now be called the Current and Direct Link model (CDL).**

I've even seen "current link" used in slippery ways. Not long ago I was sent a link to a video of an initiation ceremony. I watched it and noticed that during the lecture the conductor of the ceremony expressed that Srila Prabhupada is the current link "within our society," and I've heard Srila Prabhupada described as the current or direct link for ISKCON or the institution. This is substantially different than asserting that Srila Prabhupada is the direct link and current link for the person who is receiving formal initiation, and for any individual who has contacted Srila Prabhupada's movement.

"Current link" indicates full presence, including presence through vani, and in the form of murti. I mention this because there are places in Vaishnava society where Srila Prabhupada is regarded as a "previous acharya," and where Srila Prabhupada's presence in his murti form is denied. These conceptions are opposed to the CDL model, wherein Srila Prabhupada is understood and realized as the present acharya and fully present in his murti form. [Description of exchange with the GBC's SAC about whether Srila Prabhupada is present in his murti like Krishna is present in His deity form. See Ch. 181] Many Srila Prabhupada followers, including this author, possess full conviction that Srila Prabhupada is living and present in his murti form, and this conviction is essential in the Current and Direct Link (CDL) model. The terms "direct link" and "current link" also signify particular practices.

**PRACTICES:** Followers of the CDL model, of the understanding that Srila Prabhupada is their current link and direct link to the parampara, recite Srila Prabhupada's pranam mantras, and they don't recite the pranam mantras of others as their link to Srila Prabhupada. Also, they worship the picture of Srila Prabhupada, and they don't worship the pictures of others as their link to Srila Prabhupada. In addition, when such a follower of Srila Prabhupada refers to "my guru's Vyasa-puja," he is referring to the Vyasa-puja celebration of Srila Prabhupada. He does not celebrate a Vyasa-puja event for anyone else, as his link to Srila Prabhupada, because Srila Prabhupada is his direct and current link to the parampara. The above practices [...] clearly indicate that the devotee regards Srila Prabhupada as his current and direct link to the parampara. These three practices, and their accompanying proscriptions, are essential in the CDL model. Whatever an initiate or a devotee who performs an initiation ceremony, or anyone, may state verbally, these practices are vital in walking the walk of realizing Srila Prabhupada as the current and direct link to the disciplic succession. Another practice is use of the term "My guru," to refer to Srila Prabhupada.

**'32':** With reference to the list of acharyas in the Introduction to BGita As It Is, one who recognizes and realizes Srila Prabhupada as the current and direct link to the parampara relates to Srila Prabhupada as "32," without a "33." Naturally the devotee who regards Srila Prabhupada as his direct and current link to the parampara gets inspiration and guidance from other Vaishnavas. These Vaishnavas support him in directly connecting to Srila Prabhupada, and in directly cultivating his relationship with Srila Prabhupada. That is different than becoming the link to Srila Prabhupada. The below excerpts reference the concepts of "guru in the singular" and "guru in the plural." "Guru in the singular" refers to the guru in whom we have absolute and unconditional faith, with full conviction that he is not in any way influenced by the gunas. "Guru in the plural" refers to the fact that devotees

naturally have many Vaishnavas who inspire them in Krishna consciousness, and in that sense they are gurus. [...] **(1)** At the start of BGita is a list of 32 Vaishnavas. My understanding is: the Vaishnava preceding is the current, direct and primary link to the parampara for the Vaishnava succeeding. E.g., #26, Narottama dasa Thakur is the current, direct and primary link to the parampara for #27, Visvanatha Chakravarti Thakur. **(2)** A study of the history of this parampara reveals that not all of the current and direct links were on the planet at the same time as their successors. Also, we'll find that in several instances no formal initiation ceremony happened between these links. **(3)** Therefore, based on the disciplic succession as given to us by Srila Prabhupada and Bhaktisiddhanta Sarasvati, neither a formal initiation ceremony nor simultaneous presence on the same planet is required for one Vaishnava to serve as the current, direct and primary link to the parampara for another Vaishnava.

**(4)** Based on these references to logic and parampara precedent, my understanding is that Srila Prabhupada is available as the direct, current and primary link to the parampara for those who sincerely follow his guidance. There is an abundance of additional sastraic evidence to support this. In addition there are the experiences of thousands of Vaishnavas to support this. **(5)** Can this model, of accepting Srila Prabhupada as one's current and direct link to the parampara, be misused? Yes, of course it could. [...] Herein I wish to focus on siddhanta, a deepening of our understanding of philosophical truth. **(6)** ...please consider someone who connected with Srila Prabhupada's movement in, say, 1976. This devotee received initiation from Srila Prabhupada, though he never saw him or received a letter from him. In many instances Srila Prabhupada didn't even select the spiritually initiated name, nor did Srila Prabhupada chant on the japa beads of this person. Still, there is no question in the mind of this devotee that Srila Prabhupada is his direct, current and primary link to the parampara... **(7)** Simultaneously, the devotee described above served in Srila Prabhupada's movement, and he accepted the temple president, the visiting sannyasi, etc as his "gurus in the plural." [...] Srila Prabhupada is the current and direct link to the parampara for this person. These gurus in the plural represented Srila Prabhupada, though they did not serve in the capacity of '33'." **(8)** The listings of the pillars of the parampara, as listed at the start of BGita, may stop with Srila Prabhupada for the duration of his movement. But the parampara continues. When you explain to someone transcendental knowledge about Krishna and the soul, as learned from BGita, you are continuing the parampara. When that person absorbs the knowledge and explains it to someone else, that person is continuing the parampara. Simultaneously, Srila Prabhupada is the direct and current link to the parampara for all who receive the knowledge within the umbrella of his movement and his teachings. Srila Prabhupada is alive through his teachings and he can continue to personally give knowledge through his teachings. Once someone has genuinely accepted Srila Prabhupada as his spiritual master, and has become situated in the transcendental process of initiation with SP as the primary link to the parampara, then that person need not look for another devotee to be the prime link to the parampara, or to be the infallible spiritual master described in the scriptures.

**VERSES:** Vishvanatha Chakravarti Thakura wrote: [...] *"By the mercy of the spiritual master one receives the benediction of Krishna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."* The above verse refers to "guru in the singular." One who genuinely accepts Srila Prabhupada as his personal, direct and current link to the parampara meditates on Srila Prabhupada when chanting or singing the above verse. Devotees receive mercy from many Vaishnavas, who all, in a sense, are serving as his guru. "*Gurun* is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master" (CC Adi 1:34 purport). For devotees in Srila Prabhupada's movement, however, the Vaishnava whose mercy without which we would not receive the benediction of Krishna and would not make advancement is Srila Prabhupada. This is evidenced by the fact that the [spiritual influence] of other Vaishnavas may be withdrawn, and the former recipient continues to make advancement in Krishna consciousness and to receive



benedictions from Krishna. This is possible because Srila Prabhupada continues to bestow his mercy and grace. This can also be appreciated in relation to the verse: [...] “Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed” Again, “guru in the singular” is referenced. Srila Prabhupada is the one in whom implicit faith must exist in order for the imports of Vedic knowledge to be automatically revealed. As the direct link, Srila Prabhupada is the person to whom the devotee surrenders absolutely. These verses [support] one’s claims of putting Srila Prabhupada in the center. On whom does one meditate when considering these verses? If a devotee conducts a ceremony of formal initiation, whom does he expect the initiate to consider the “guru in the singular,” as in these verses?

**STRAW MEN:** Over the years I’ve heard the CDL model misrepresented [...] Some have asserted that the CDL model implies, or directly states, that there are no pure devotees in Srila Prabhupada’s movement, and this line of thought goes on to question the supposed CDL assumption that he didn’t create pure devotees. The understanding that Srila Prabhupada is the current link and direct link to the parampara does not assume or imply that there are no pure devotees in Srila Prabhupada’s movement. [...] The existence or nonexistence of pure devotees does not affect the CDL model’s principles. [...] if there are [...] they would enthusiastically encourage everyone to connect with Srila Prabhupada as the direct, current link to the parampara, and they would fully support and live by the principles and practices described in this paper. Often we hear that the CDL model minimizes the importance of Vaishnava association. That is not the case. [...] the precepts of the model itself fully encourage devotees to serve, associate with and receive guidance from other Vaishnavas who will inspire them in cultivating their direct relationship with Srila Prabhupada. [...]

Other issues and straw men are addressed in [PL to] assist the reader to distinguish this understanding from words and statements that present a thin veneer of apparent “Prabhupada-centered” dedication, concealing, perhaps less than consciously, something quite contrary to principles and practices actually aligned with realizing Srila Prabhupada as the current and direct link to the disciplic succession. We [...] assert that it is philosophically valid, and it is experienced as true by thousands of Vaishnavas. We humbly request that the worldwide community of Vaishnavas at least respects and honors this understanding of Srila Prabhupada as the current and direct link to the disciplic succession for members of his movement who sincerely approach him in that capacity, regardless of whether or when they participated in a formal initiation ceremony. My hope and intention with this effort is to enrich philosophical conversation and understanding around these important topics, to enhance appreciation for Srila Prabhupada, and to inspire implementation of the principles and practices of CDL, Srila Prabhupada’s model for continuing the parampara. **(END)**

### **SUMMARY OF NINE PRINCIPLES AND PRACTICES *By Dhira Govinda das***

Here are the nine principles and practices described in the CDL essay, for supporting us in identifying whether and to what degree someone is genuinely and actively aligned the Current Direct Link (CDL) model, with Srila Prabhupada as the current and direct link to the parampara. We can apply these precepts and guidelines to ourselves, in determining the extent to which we truly accept Srila Prabhupada in the capacity as direct and current link to the disciplic succession. Also these principles and practices can be utilized to evaluate suitability for accepting roles in a formal initiation ceremony. In that regard, it is important that the initiate and the devotee conducting the ceremony are philosophically on the same page. Suppose that the initiate is interested in a formal initiation ceremony that is fully aligned with [the PL/] CDL model. He can use the guidelines herein to formulate questions for the devotee performing the ceremony, to determine whether there is full agreement with fundamental and vital issues. **ONE:** [The question should be raised] “After the ceremony, who will be my current link to the disciplic succession?” The principles of the CDL model would mean that all parties in the initiation ceremony clearly understand that Srila Prabhupada is the current link, and will remain the current link for the initiate after the formal ceremony. **TWO:** Referring to Srila Prabhupada as the direct link to the parampara. (A relevant question would be the same as in #1

above, with “direct link” rather than “current link.” Note, as emphasized earlier, “primary link,” “prominent link,” “main guru,” or other such terms are not equivalent substitutes for “direct link” and “current link,” in establishing the genuine Prabhupada-centeredness of someone, including a devotee who conducts initiation ceremonies.) **THREE:** Pranam mantras for Srila Prabhupada, and not for anyone else as a link to Srila Prabhupada. **FOUR:** Worship of Srila Prabhupada’s picture, and not worshipping the picture of anyone else as a link to Srila Prabhupada. **FIVE:** The term “My guru” refers to Srila Prabhupada. **SIX:** Celebrating Srila Prabhupada’s Vyasa-puja, and not that of others as the link to Srila Prabhupada. [...] **SEVEN:** 32: The devotee regards and relates to Srila Prabhupada as “32,” with respect to the disciplic succession listed in the Introduction to BGita As It Is. There is no 33. That doesn’t mean that there won’t ever be a “33” somewhere, sometime, for some devotees. A Vaishnava who accepts Srila Prabhupada as the direct and current link to the parampara accepts Srila Prabhupada as “32.” For such a devotee, whose consciousness is aligned with CDL, there is no “33.” [...] **EIGHT:** Srila Prabhupada is the Vaishnava referred to and meditated on by the verse “*yasya prasada bhagavat-prasado...*” **NINE:** Srila Prabhupada is the Vaishnava referred to and meditated on by the verse “*yasya deve para bhaktir...*” **(END)**

### **DISCUSSION: IS SRILA PRABHUPADA THE EXCLUSIVE SOURCE OF DIVYA-JNANA?**

Many devotees who are philosophically convinced that Srila Prabhupada is the **current link to the parampara** may find some issues with a few terms or characterizations made in Dhira Govinda’s earlier writings up to 2001, such as: “Srila Prabhupada as the direct and primary guru...” “Srila Prabhupada is factually serving as the direct and preeminent spiritual master...” “...he is the primary link to the parampara for those who contact his movement.” “Srila Prabhupada is [...] the primary spiritual master for all members of his movement.” However, as explained above, this author has revised and updated these terms in his CDL essays.

*“Some devotees may insist on being initiated by another than Srila Prabhupada. What can be done? They should do so in another institution, not in Srila Prabhupada’s ISKCON, where Srila Prabhupada should be accepted as available for giving divya-jnana, which he imparts to those who follow him. PL and CDL do not endorse other initiation systems. But in reality they will exist, valid or not. Invalidating other systems is not directly in the scope of the CDL author’s present purpose. Instead, he focuses on validating Srila Prabhupada as the current link to the parampara. Also we note from the history of Dhira Govinda’s writings, such as from The Humble Guru, to Prominent Link, and finally to Current and Direct Link: Nine Principles and Practices, that there has been something of an evolution of thought and realization from 1998 and on.” (Nityasiddha das, 2021)]*

As one reader put it: *“The issue that comes up in my mind is where Srila Prabhupada is being described as the major or primary influence, rather than being the exclusive source of transcendental knowledge. Isn’t Srila Prabhupada the ONLY initiator?”* Another reader wrote: *“‘Primary’ spiritual master- but isn’t Srila Prabhupada our one and only guru? By the phrase ‘prominent or primary’ link, one could assume or speculate that there may be also many other not-so primary links in the parampara. Srila Prabhupada used ‘current link’ which means specifically only one, namely the only one we are using now and will be using for who knows how long. There is only one system meant to be followed in Srila Prabhupada’s movement.”*

From Narasimha das: *“I liked his presentation as a way to bridge a gap to those who have been severely misled. [...] The key point is that Srila Prabhupada is the only fully transcendental link to the guru param para and to Krishna. He is not only the prominent link, he is the only link. There is the appearance of trying to appease [...] the real path and long-range way of preaching success may be more along the lines of shouting from the roof tops, ‘My dear friends, you have accepted a poser as your guru, but by so doing you miss the unique chance accept the real Acharya for this Age! Wake up!’ Not all can understand or accept this message, particularly those who have been poisoned with false ideas regarding posers acting as diksha-gurus. It will take some devotees a long time to get it, so why appease them? Better to preach to the innocent... I don’t say that PL is speculative or compromising in*

*its conclusions, but some parts may be viewed as compromising, particularly in suggesting there may be more than one valid way of understanding Srila Prabhupada's relationship with devotees in His movement. In defense of this approach I will suggest that in the academic ways of presentation, understatement and allowing readers to form their own conclusions based on consistent logic devoid of emotionalism and politics is considered most effective, particularly in sociological and psychological presentations. In preaching this called 'going in like a needle.' Perhaps Dhira Govinda das deftly used his academic training and self help expertise in a presentation that can be understood by almost any intelligent, rational person, even those adversely influenced by iskcon misleaders. I thought it was particularly effective how he described their rationale for 'changing Srila Prabhupada words' regarding the initiation of Bhaktvinoda Thakura and Gaura Kishore Das Babaji. He effectively showed the absurdity of their upstart attitude without himself having to directly condemn them as offensive rascals. Of course, this can also be done effectively by directly quoting Srila Prabhupada and always giving emphasis to his words, position and character. [...] I believe PL, through sound logic devoid of shrillness and disdain, likely helped many innocent avoid the pitfalls of minimizations of Srila Prabhupada. At the end of day, all issues are easy for those who understand who and what Srila Prabhupada is and difficult for those who don't. Sometimes devotees get offended with our 'hard line' preaching. In fact it is us who have been ostracized. As soon as we say, "No change, no compromise!" they run away. On the other hand, it seems we are always the ones chasing after devotees to discuss siddhanta. Maybe we should try CDL as a new approach." (Narasimha das)*

*Dhira Govinda das responded to the above comments: "A few years after writing PL, and Response to the SAC, and related writings, I wrote Current and Direct Link: Nine Principles and Practices (CDL), to provide practical guidelines, regarding what it means to philosophically and experientially accept and relate to Srila Prabhupada as one's current and direct link to the disciplic succession. [...] With regard to comments connected with the term 'Prominent Link,' I tend to agree with them. That's why in later years and writings [...] I use 'current link' and 'direct link.' Srila Prabhupada of course uses 'current link' in the purport to SBhag 2.9.7. I particularly like the term 'current link.' If I were to write Srila Prabhupada: The Prominent Link now, I think [...] "Current link" and "Direct link" are preferable. I've found that many who are attached to the false idea that Srila Prabhupada is not available to serve as the current link to the parampara for members of his movement, will be open to say that Srila Prabhupada is the 'prominent link,' though not open to use the terms 'current link' and 'direct link' to describe Srila Prabhupada's role and relationship with members of his movement who primarily and directly receive divya-jnana from Srila Prabhupada. 'Current link' is a much better litmus test than 'prominent link,' to determine whether someone really grasps the principles that relate to Srila Prabhupada, divya-jnana, and the relationship between Srila Prabhupada and the members of his movement.*

*"From 'The Humble Guru' (1998) till The Prominent Link (PL) (2001), my philosophical understanding and realizations definitely evolved. [...] Since 2001, and PL [...] I'd say that my thought and understandings about the fundamental principles of guru-tattva have deepened, and my capacity to communicate the principles has been refined. In [...] early in 2002 in Mayapur, the GBC was concerned about Srila Prabhupada: The Prominent Link, and the effect it was having on devotees around the world. Some GBC members asked to speak with me, and I agreed. Radhanatha Swami, Ravindra Svarupa, Badrinarayana, Svavas, and Anuttama Prabhus participated in that meeting. So, the four GBCs endeavored to request me, or tell me, to stop distributing PL, to retract what I had written, because it was causing disturbance in the movement. I attempted to focus on philosophical principles. I asked Radhanatha Swami: 'During your recent initiation lecture in Alachua, you used the term "prominent link" to describe the relationship between SP and the initiates in the ceremony you conducted. In what sense is the way that you use the term, "prominent link," philosophically valid, and in what sense is the way I use the term, "prominent link," philosophically deviant?'*

*“He seemed clearly at a loss for words and said, ‘I didn’t actually read your book’. So, I thought to myself, ‘He’s taking a strong stand that what I wrote shouldn’t be shared with the devotees in ISKCON, and that I should retract what I wrote, but he didn’t actually read it.’ I was stunned. Then I attempted to again discuss fundamental principles (eg., that vani is not dependent on geography). At another point when Radhanatha Swami appeared to be stumped by a statement I presented, Badrinarayana Prabhu intervened, ‘Look, this isn’t about philosophy!’ I appreciated his honesty. He confirmed that devotees in the movement were disturbed, and so I should just stop distributing my booklet. Radhanatha Swami said he heard from ‘senior devotees,’ mentioning specific localities, that PL was causing disturbance- therefore, I should stop distributing PL. So, I expressed, using his exact words, that I had heard from ‘senior ISKCON devotees,’ and I mentioned the same localities, that they were so enlivened by PL, and they encouraged me to share PL with as many devotees as possible, that PL was what they knew in their hearts to be true for more than 20 years, and they appreciated so much that I had put it clearly into words. So, I used his same argument to support the opposite conclusion. Radhanatha Swami simply stated, ‘You’re not advanced enough to write this.’ I thought, ‘Well, I’m not advanced enough to do much of anything. Still, there are the philosophical principles that I’ve understood from Srila Prabhupada, and that make sense to me, and that are contrary to what is happening in the ISKCON organization- so, what am I supposed to do with that?’ Hare Krishna.”*

### **CONCLUSION by Nityananda das**

Discussion of guru tattva philosophy is healthy and supportive of broadening our realizations and spiritual perspective. Srila Prabhupada encouraged his followers to express in writing their realizations to stimulate philosophic contemplation and advance our understanding of siddhanta, both in the writer and readers. We should always encourage free discussion and thought in an adventurous mood of discovery and fostering societal upliftment. Otherwise we face the danger fanaticism and tyranny, as seen in ISKCON today. The honest and sincere persons will be helped by the Supersoul and Srila Prabhupada to come to the right conclusions, and even dishonest persons will gradually be benefited by their well-wishers and the association of those who have realized siddhantic conclusions. *“The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about me.”* (BGita 10.9) Srila Prabhupada advised us to write our realizations for preaching and our own personal edification and advancement. Writing, discussing, speaking, debate brings better understanding of the philosophy and stimulates realizations. Some of what I wrote in VVRs 1988-92 are now embarrassing for me today, since my realizations have evolved. Of course, just reading and discussing directly from Srila Prabhupada’s books, we are always safe. Yet, we have also been told by Srila Prabhupada to write in our own words and from our present level of realization, so obviously our writing will reflect our level of understanding at that time, and it will mature over time as we continue on the path of Krishna consciousness. And this is especially applicable to areas of philosophy which are complex and profound, such as the “guru issue” and sampradaya siddhanta. Some quotes on this: **(1)** *“Everything is there in our books; so learn it and put in your own way by reproducing. You are also materially well-educated so reproduce what I have taught in your own language. These things are new thoughts in your western countries, everyone will be interested. Writing is also required.”* (SPL May 1, 1973) **(2)** *“Chant Hare Krishna Mantra day and night, read books and expressing the philosophy in your own words write articles for publishing. The process is that you should memorize the purports of my books and then speak them in your own words. By writing according to our realization we become more and more convinced and all doubts are destroyed.”* (SPL Nov. 15, 1975) **(3)** *“Realization means you should write, every one of you, what is your realization. What for this Back to Godhead is? You write your realization, what you have realized about Krishna. That is required. It is not passive. Always you should be active. Whenever you find time, you write.”* (SPL) **(4)** *“The points of Bhagavad-gita, though they are simple and complete, can be understood from unlimited angles of vision. So our philosophy is not dry, like mental speculation. The proper function of the brain or psychological activity is to understand*

everything through Krishna's perspective or point-of-view, and so there is no limit to that understanding because Krishna is unlimited, and even though it can be said that the devotee who knows Krishna, he knows everything (Ch. 15), still, the philosophical process never stops and the devotee continues to increase his knowledge even though he knows everything." (SPL Jan. 21, 1972)

## CHAPTER 183: EMPIRE STRIKES BACK (WEAKLY)

*"Not merely the validity of experience, but the very existence of external reality was tacitly denied by their philosophy. The heresy of heresies was common sense." (George Orwell in 1984)*

The 2001 30 page PL essay shook the foundation of ISKCON philosophical deviations like an earthquake because their policies and siddhanta are based on shaky and deviant understandings.

### **SRILA PRABHUPADA IS A PREVIOUS OR PRESENT ACHARYA? (Dhira Govinda das)**

*"When I published PL in 2001, I had many positions in ISKCON, including Director of the ISKCON Child Protection Office, Chairman of the Board of Directors of ISKCON Alachua, various roles related to educational efforts in ISKCON, etc. So, the GBC was quite concerned that someone with these positions was writing and publishing papers, booklets, not approved by them. In the early 2000s I had extensive correspondence with the GBC's Shastric Advisory Committee (SAC) and other devotees. [...] The SAC insisted that Srila Prabhupada is a "previous acharya," not available as a current acharya. Excerpt from my response paper: 'In correspondence, SAC members would refer to Srila Prabhupada as a "previous acharya," a term with which this author is not comfortable in reference to Srila Prabhupada. We maintain that Srila Prabhupada is living in his instructions and murti form, and is a present acharya.'"*

### **DO SRILA PRABHUPADA'S PURPORTS REQUIRE OUTSIDE REFERENCE TO UNDERSTAND?**

*"Also the SAC, in their correspondence with me [...] would cite various previous acharyas, in order to try to get confirmation for a particular conclusion. In my response paper, I wrote: 'The SAC cited authorities such as Sanatana Goswami, Narahari Sarakara, and Jiva Goswami [regarding re-initiation]. As a general principle we refer to Srila Prabhupada to understand previous acharyas, not vice versa. We suggest that Srila Prabhupada's meaning in the cited purports of Madhya-lila are clear, and do not demand reference elsewhere for understanding. The SAC's linguistic analysis of the Goswamis' literature may justify a reminder: "The original purpose of the text must be maintained. No obscure meaning should be screwed out of it." (SBhag 1:4:1 purport) There are many other aspects [...] how 'SAC has been guiding ISKCON with deviant policies for quite some time.' The SAC members at that time included Urmila, Gopiparanadhana, Purnachandra, Krishna Ksetra, and Drutakarma, and the latter three men were in the process of applying to the GBC to be 'ISKCON Gurus.' Shortly after their response paper to PL, these three were approved as 'gurus.' (Dhira Govinda das)*

**COMMENT:** *This is a classic conflict of interest; the "sages" bend philosophy to suit themselves.*

### **RESPONSE TO THE SAC (GBC'S SHASTRIC ADVISORY COMMITTEE) by Dhira Govinda das**

*[In 2002 the GBC's SAC devoted extensive time to the study and critique of Dhira Govinda's PL essays, including lengthy communications with him. They wrote: "We can agree without hesitation that Srila Prabhupada is the most prominent link to the sampradaya for all of his followers," and confirmed that Srila Prabhupada being the prominent link to the parampara "is something few will disagree with." However, the SAC had distinct misunderstandings about Srila Prabhupada's presence in his vani and murti, initiation as a process, the term diksha, and Srila Prabhupada as our medium to understand previous acharyas, etc. Their idea of "prominent link" does not translate into Srila Prabhupada being available to his followers for diksha. In the following excerpts, we can see the philosophical circles and dead-ends they undertake to avoid siddhanta.]*

**THE INITIATION PROCESS:** PL/CDL asserts that the most essential aspect of the process of initiation is the delivery of divya-jnana, transcendental knowledge, from the spiritual master to the

disciple. *"Initiation means receiving the pure knowledge of spiritual consciousness"* (CCMad 9:63 purport). Understanding this clarifies Srila Prabhupada's role and relationship with the members of his movement. The formal initiation ceremony is an important, transcendental component of the process of initiation. However, it is not the most fundamental element of initiation. Srila Prabhupada stated, *"From 1922 to 1933 practically I was not initiated, but I got the impression of preaching Chaitanya Mahaprabhu's cult... And that was the initiation by my Guru Maharaja. Then officially I was initiated in 1933..."* (SPlecture Dec. 10, 1970). Our disciplic succession, as delineated by Srila Prabhupada, is characterized by transmission of divya-jnana. On p. 1 of an earlier edition of CC, Srila Prabhupada even uses the term "initiated" to describe parampara relationships where no formal initiation ceremony occurred. *"Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakisora dasa Babaji."* (CC Adi p. 1). In the new edition of CC the words "initiated" in the above excerpt are deleted. According to a representative from the BBT, the main reason for this book change is that Srila Prabhupada's usage of the term implies something other than the usage of the term "as we know it in ISKCON." This, I believe, reflects a consciousness that may prevent fresh, unfiltered study of Srila Prabhupada's instructions, free from unexamined and perhaps unfounded assumptions that may have entered ISKCON and become part of its culture.

[However] The SAC's paper did not address this change of Srila Prabhupada's words, the import and impact of that change, and the ramifications of that modification on the ethos of the organization and its members. I believe it would be fruitful for the GBC, through the SAC or otherwise, straightforwardly to discuss this topic. In discussions about the process of initiation, Srila Prabhupada sometimes refers to the essential aspect of initiation, as on p. 1 of CC, and sometimes to the formal ceremony of initiation. In the purport to CC Mad 15:111 Srila Prabhupada employs both usages. When he writes, *"An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform,"* he refers to the essence of the process. When Srila Prabhupada writes, *"Whether a Vaishnava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Mayavada philosophy,"* he refers to the official ceremony. The SAC contests the claim that transmission of transcendental knowledge is the essence of the process of initiation. In correspondence with the SAC, I wrote that initiation is a process ordained by Sri Krishna, and that the initiation ceremony is a part of that process. I concluded, *"[The official ceremony] contains transcendental potency. Still, it is not the most essential aspect of the process of initiation."* A SAC member replied, *"You are wrong about that."* The SAC's paper describes divya-jnana as a *"secondary characteristic"* of the initiation process. The disciplic succession as established by Bhaktisiddhanta Sarasvati's song Sri Guru Parampara and Srila Prabhupada's list at the end of his Gita's Introduction describes a parampara based upon spiritual teachers giving spiritual knowledge to disciples, just as Sri Krishna describes in Ch. 4.34 where the word upadeksyanti means "they will initiate," and this process of initiation consists of imparting spiritual knowledge. Similarly, Sri Krishna opens Ch. 4 by declaring *"I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku."* Revealing divya-jnana to the student, rather than any formal element of the process, is the essence of the disciplic succession. I suggest that the SAC's focus on the formal ceremony of initiation at the possible expense of realizing the primary role of delivery of transcendental knowledge, is a legitimate cause for concern, especially in light of the damage caused in recent decades by over-emphasis on the formalities of initiation. SP presented a disciplic succession grounded in the essential principles of Krishna consciousness. We need to adjust the imbalance that has arisen since his disappearance to avoid degeneration to a hollow, ritualistic religion.

The SAC also wrote: *"We do not make formal offerings to Sukadeva in our regular puja because he is not in the line of initiators of the Brahma-Madhva-Gaudiya sampradaya. The diksha-guru of a properly initiated devotee in ISKCON, however, is the immediate link in the diksha-parampara for*

*his disciple.*" This seems to imply that being in the line of formal initiators is the criterion for being formally worshiped, in ways such as pictures on the altar and pranam mantras, in Srila Prabhupada's movement. If we consider, however, the altar that Srila Prabhupada gave us, and the way he defined the parampara, we see that worship is not based on performance of initiation ceremonies. [Thus] the organizational culture of accentuating the ceremonial aspects of the initiation process may cloud our understanding of the legacy that Srila Prabhupada has given. Srila Prabhupada did not emphasize the diksha-parampara. We mentioned Sukadeva Goswami to illustrate that lack of formal worship for a Vaishnava does not indicate neglect or disrespect. As another instance of supposition that has perhaps been insufficiently questioned influencing the organizational culture, the SAC wrote, *"Since this is the formal pancaratrika method, the guru who is given the offering first is normally the pancaratrika diksha-guru. There may be exceptions; the guru-parampara given to us by Srila Prabhupada for worship in ISKCON, for example, includes Bhaktivinoda Thakura's siksha-guru, Srila Jagannatha dasa Babaji, rather than his diksha-guru. Nonetheless, offering puja first to one's diksha-guru is the norm practiced in all Vaishnava sampradayas."* This apparently suggests that it is an exception for links in the parampara not to include a relationship involving a formal initiation ceremony. From the time of Sri Chaitanya Mahaprabhu, however, most of the disciplic succession connections do not involve formal initiation. Thus, what we have come to accept in ISKCON as the "standard" parampara system is perhaps not actually standard.

**DEFINITIONS OF DIKSHA:** PL/CDL maintains that Srila Prabhupada is the direct link to the parampara [...] By presenting several quotes from Srila Prabhupada illustrating that diksha is a process for awakening transcendental knowledge, we hope to broaden the perspective of devotees and to inspire deep thought on the significance of spiritual life. [...] *"Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity."* (CC Mad 15.108 purport). In CC Mad 4.111 purport: *"Diksha actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination."* These statements are unambiguous, not requiring interpretation. The SAC quoted from my essay: *"Srila Prabhupada described initiation as a process, with the essence of this process being the delivery of divya-jnana, or transcendental knowledge, from the spiritual master to the disciple... Initiation, as described above, is a process. Components of this process include receiving and implementing the instructions to wear kanthi mala and Vaishnava tilaka, and receiving a Vaishnava name. The most essential aspect of initiation is receiving transcendental knowledge from a realized spiritual master."* The SAC paper then provides pages of analysis on these Madhya-lila quotes above, concluding: *"Of course, the properly observed vows of initiation do lead to the gain of spiritual knowledge and defeat of ignorance, but these are secondary characteristics."* In that section the SAC cites authorities such as Sanatana Goswami, Narahari Sarakara, and Jiva Goswami. As a general principle we refer to Srila Prabhupada to understand previous acharyas, **not vice versa**. We suggest that Srila Prabhupada's meaning in these Madhya-lila purports are clear, and do not demand reference elsewhere for understanding. [Ironically, the] SAC cited: *"The original purpose of the text must be maintained. No obscure meaning should be screwed out of it."* (SBhag 1.4:1 purport)

**SRILA PRABHUPADA IS LIVING AND PRESENT:** Transmission of divya-jnana, and not physical presence, is the defining characteristic of the parampara. *"Although a physical body is not present, the vibration should be accepted as the presence of the spiritual master."* (SPLecture Jan. 13, 1969). As a present and living guru, Srila Prabhupada is fully capable to perform the functions of the direct link to the parampara for his followers, regardless of when they received formal initiation. This does not minimize the important roles played by Srila Prabhupada's followers in helping others to connect with him. The SAC also accepts that Srila Prabhupada can be considered the direct and current link to the disciplic succession, though qualifying: *"This makes sense if we understand 'current and direct link' to mean the universal, permanent Siksha-guru of ISKCON."* Considering the defining characteristic of the parampara, Srila Prabhupada should be considered the current and direct link to the disciplic

succession, without qualifying terms, by all who directly receive transcendental knowledge primarily from him. The SAC wrote, *"If there can only be one guru in ISKCON, and he cannot be categorized as guru in any specific sense, then yes, we should choose Srila Prabhupada."* The understanding of Srila Prabhupada as the guru, the spiritual master referred to when members of his movement refer to the singular spiritual master, has been obscured for many in ISKCON. When Srila Prabhupada writes, *"Lord Krishna originally made Vivasvan His first disciple"* (BGita 4.1 purport), we accept simply that Lord Krishna was Vivasvan's spiritual master. Our natural response is not to attempt to demarcate the limits of how and in what sense Lord Krishna is Vivasvan's spiritual master. Similarly, with the listing of gurus in the parampara, it is not Srila Prabhupada's mood to be chiefly concerned with whether the preceding guru is the guru of the successive spiritual master in terms of diksha, siksha, pancaratrika marga or bhagavata marga. He lists gurus in terms of the most prominent spiritual master in the disciple's life. In that sense it is imperative that we educate all who contact Srila Prabhupada's movement that he is, or at least is available to be, their most prominent guru. This does not negate the fact that there are other spiritual teachers, as there were with Vivasvan and in all ages.

From our perspective, the tenor of the SAC paper overly accentuates terms and concepts, such as siksha-guru, diksha-guru and pancaratrika, at the expense of focusing on Srila Prabhupada's primacy as the main guru who is personally available for members of his movement. In listing the disciplic succession in his Gita, Srila Prabhupada did not qualify Narottama das Thakur's relationship with Krishnadasa Kaviraja Goswami, or Jagannatha dasa Babaji's relationship with Visvanatha Cakravarti Thakur. If asked who is the link to the disciplic succession for Bhaktivinode Thakur, we reply "Jagannatha dasa Babaji," without need to explain that he is only a certain type of guru for Srila Bhaktivinode. Such explanations of varieties of gurus and different margas of devotional service may be helpful in some circumstances. However, such discussions should not obscure the plain understanding of Srila Prabhupada as the primary guru and [current] link to the parampara.

Srila Prabhupada, as a living, eternal spiritual master, is the guru in whom implicit faith must exist in order for the imports of Vedic knowledge to be revealed to the disciple. The disciple naturally will have other teachers, including the Vaishnava who conducts the initiation ceremony, whom he reveres and profoundly respects. He might not, however, have implicit, unconditional faith in these instructors. He may consider one or more of them infallible, on the absolute platform of realization, but that is not necessary. It is essential that a devotee have at least one guru in whom such implicit faith exists. Srila Prabhupada is fully capable to fulfill that role for all who take shelter in his movement. Similarly, Srila Prabhupada is the primary guru in the sense that, without his mercy, members of his movement could not advance in Krishna consciousness. Thus, he is the spiritual master described in the verse, *"By the mercy of the spiritual master one receives the benediction of Krishna. Without the grace of the spiritual master, one cannot make any advancement."* We have each received the mercy of many Vaishnavas. Some from whom we have received mercy and blessings are, for whatever reason, no longer active and present in our lives, and some may even have left the practice of Vaishnavism. Still, we are able to receive the benediction of Krishna because Srila Prabhupada's mercy is constantly available. This is another sense in which Srila Prabhupada, in a personal and living way, is the main spiritual master, in the most important sense of the term, for devotees in his mission.

Srila Prabhupada, as the spiritual master without whose mercy we do not receive the benediction of Krishna, the guru in whom we must have implicit faith, and the direct and prominent connection to the disciplic succession, is delivering his followers from material bondage, regardless of when they received formal initiation. To accomplish this necessitates that he is living and present. [...] Many followers of Srila Prabhupada, including this author, believe that Srila Prabhupada is fully living and present in his murti form. It is important that the GBC and SAC clarify this issue for themselves and members of ISKCON. We receive transcendental knowledge through sound. [...] A person contacts Srila Prabhupada's movement and primarily hears from him, and therefore Srila Prabhupada is his



direct link to the disciplic succession. SAC members would refer to Srila Prabhupada as a "previous acharya," a term with which this author is not comfortable in reference to Srila Prabhupada. We maintain that Srila Prabhupada is living in his instructions and murti form, and is a present acharya. Even with regard to the concept of "physical presence," we're not sure that we can support the SAC's contention that *"he is not physically present."* Srila Prabhupada installed his murti before his disappearance, and it will be valuable to consider the meaning of that action in terms of Srila Prabhupada's physical presence.

**CLARIFICATION OF PL PRINCIPLES AND DIALOGUE WITH SAC:** We would like to clarify some points in PL that may not have been accurately represented in the SAC's paper. The Prologue to PL's Second Printing explains that the principles of serving, honoring, and glorifying Vaishnavas, including the devotee who conducts the initiation ceremony, are presented about 20X in PL. *"Still,"* the Prologue continues, *"some readers perceived that this point was not sufficiently emphasized in the essay, or even that the PL model is opposed to these principles. Herein we reiterate the essentiality for devotees in Srila Prabhupada's movement to submissively and cooperatively serve other devotees, and to learn from and take shelter in senior and advanced devotees. These principles are completely consistent with accepting Srila Prabhupada as the prominent link to the disciplic succession."* In some places the SAC paper gives an impression that PL is averse to respecting and venerating Vaishnavas other than Srila Prabhupada. The SAC states that the initiator should be allowed the honor of being considered one's guru. This is clearly stated in PL, though PL also emphasizes that Srila Prabhupada is, for many and perhaps most members of his movement, the main guru, directly, and this must be recognized. The SAC paper states that ISKCON gurus deserve "the respect of his disciples," apparently implying PL opposes this. A reader of PL can ascertain that PL fully supports this concept.

The SAC writes, *"Whatever may have been the actual relationship between Srila Bhaktivinoda and his diksha-guru (and we hear different stories about this from different sources), it is known that Srila Bhaktivinoda never behaved disrespectfully toward him."* This seems to imply that PL advocates disrespectful behavior, which it doesn't. The SAC rhetorically asks, *"If we think Srila Prabhupada cannot empower his disciples despite their imperfections, how strong is our faith in him?"* Obviously Srila Prabhupada is empowering his followers in amazing ways. This is consistent with the principles in PL. In correspondence with the SAC, this author wrote, *"I, and probably each of us, have many gurus, in the sense of devotees who have inspired and guided us in Krishna consciousness. Srila Prabhupada is not my only guru, although, as described in PL, if I had to identify one person as my main spiritual master, that would certainly be Srila Prabhupada."* On the same topic of plurality of spiritual teachers, I expressed to the SAC: *"There is the telescope analogy, wherein we understand that, just as the more finely crafted lenses possessed by a telescope, the more our eye has a direct relationship with the stellar bodies, so similarly, the more transparent servants between us and Krishna or the spiritual master, the more our direct relationship with Krishna and the spiritual master is enhanced. We all accept this important point about the acintya-bheda-bheda-tattva mystery of the disciplic succession. Still, there is another point about our direct relationship with Srila Prabhupada. That is, all members of Srila Prabhupada's movement have, or should have, a direct relationship with him not mediated by other followers of Srila Prabhupada. That direct relationship is the prime focus of PL. This is not to minimize the extent to which the direct relationship with Srila Prabhupada is enriched and enhanced through the process of serving the servants of Srila Prabhupada. But there is also the unmediated direct relationship, and PL proposes that that unmediated direct relationship is for many, including those who did not receive formal initiation from Srila Prabhupada, the most prime and essential unmediated direct relationship in their spiritual life."*

The SAC article states: *"Dhira Govinda himself is in the position of having received his initiations after Srila Prabhupada's departure. When asked by a SAC member to identify his one diksha-guru, Dhira Govinda said that if he were to answer according to the PL understanding, he would have to say that Srila Prabhupada was his one diksha-guru."* What I wrote to the SAC is: *"If initiator is*

*defined in terms of the conductor of the first initiation ceremony, then my initiator is Bhagavan Prabhu. If initiator is defined in terms of the conductor of the second initiation ceremony, then my initiator is Danavir Maharaja. If initiator is defined in terms of the prime giver of transcendental knowledge (as Srila Prabhupada uses the term on p. 1 of CC), then my initiator is Srila Prabhupada. Whatever definition you are comfortable with, that's okay with me (not that acceptance by me need be relevant to the SAC members). The assertions in the essay are not dependent on this discussion of terminology, which isn't to say that this discussion of terminology isn't important (it is important)."*

Many concepts in this response article, about which readers may have questions, are addressed in PL, especially in the Q & A chapter. Issues addressed include: Pure devotees in Srila Prabhupada's movement; discussion of how initiates will practically conduct their spiritual life in the PL model; the question of acceptance of acharyas such as Bhaktisiddhanta Sarasvati Thakura as the direct link to the parampara; and the topic of "Whose disciples are they?" After the 2002 GBC meetings I contacted the SAC Chairman as the GBC requested. We had a friendly conversation and touched on some of the points in PL. He said that the SAC would contact me when they were ready to discuss PL in detail. That took a few months, and, in July 2002, the SAC and I began email correspondence. We corresponded for more than three months. [...] in early November 2002, a GBC member asked if I would include the full correspondence between the SAC and I in the upcoming second printing of PL. I readily agreed, though I cautioned him I was doubtful that the SAC would consent. A few days later, this GBC member and the SAC Chairman both confirmed by email that the SAC wanted to keep our correspondence confidential and not public. I remain eager for that correspondence to be made available, and for anything I've written therein to be scrutinized. I wrote to the SAC on Aug. 31, 2002: *"I am appreciating and absorbing the comments and reflections of the members of the SAC, and, whatever further realizations you have to share, I'll be glad to hear and study. If the SAC wants me to contribute to a paper (probably primarily exploratory rather than conclusive) in collaboration with the committee members, that sounds like a productive, albeit long-term, project. More immediately, perhaps the SAC can make some specific recommendations and proposals to the GBC, based on our discussions. I'll help out with this if you'd like."*

**CONCLUSION:** When a person contacts Srila Prabhupada's movement, he has found a spiritual master. He doesn't need to continue looking for a guru, in the sense of the guru who is his primary link to the parampara and main inspiration in spiritual life. By establishing a connection with Srila Prabhupada he has linked with a bona fide spiritual master on the absolute platform in whom he can place unconditional faith and to whom he can securely and completely surrender and render service. Naturally, during the course of his devotional life, other Vaishnavas will inspire, guide and teach him. The relationships with and depth of faith in these devotees will be varied, though all will be characterized by respect and gratitude. The formal initiation ceremony is a transcendental event that officially acknowledges that the initiate has already connected with the parampara via a direct service relationship with Srila Prabhupada. That relationship does not become indirect at the time of the official initiation, though of course the initiate's connection with Srila Prabhupada will continually be enriched by the mentoring of many devotees. We suggest that throughout Srila Prabhupada's movement initiations based on the understanding that Srila Prabhupada is the direct link to the disciplic succession for the initiate be made available.

#### **SECOND EDITION FOREWORD TO PL By Ambarisha das, 2001**

*"I [...] am not well-versed in shastric injunction. Also, it is easy in this age of quarrel, especially within ISKCON, to be labeled as belonging to one camp or another, or to ignite controversy and hostility. It is clear to me that this is not the intent or spirit behind this paper, and it is surely not my purpose. I have many friends and associates throughout this movement, many of whom are ISKCON gurus or disciples of ISKCON gurus. [...] by establishing the preeminent position of the father, all faithful sons are honored. There are many members of ISKCON, including myself, who are interested in trying to heal the rifts that have injured our society since 1977. In some instances, the mistakes of the past*

have not adequately been addressed or explained. Many are unsure about the resolution of certain issues, and are seeking clarity to increase their faith. I believe that ISKCON is going through a process of purification after which we will emerge more unified and effective. Many of us have no axes to grind or causes to champion. Our only concern and responsibility is to strengthen and preserve what Srila Prabhupada struggled so hard to establish. By addressing problems and controversies now, within the purview of SP's direct presence, we are laying the groundwork for the far-flung future of ISKCON.

*"That Srila Prabhupada holds a unique, preeminent, and prominent position within ISKCON and our parampara is beyond dispute. This will always be so. The farther we recede from the physical departure of Srila Prabhupada, the more his irreplaceable position will rise in prominence. [...] when I first read this paper, it just seems like 'common sense' to me. [...] read this booklet [...] with an open mind, and readiness for investigation and discussion. We have to ask ourselves honestly as we say over and over, 'All glories to Srila Prabhupada,' are we understanding the meaning? Are we meaning what we are saying? Are we willing to put this into practice? [...] further honor Srila Prabhupada's unique position. In the spirit of accepting wisdom wherever we may find it, here is a relevant quote from the British philosopher Herbert Spencer. 'There is a principle which is a bar against all information, which is proof against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That is contempt prior to investigation.'"*

#### **SECOND EDITION PREFACE TO PL by Balavanta das, former GBC chairman**

*"The question may be asked: Why another paper on the process of initiation when the GBC has already spoken definitively on the matter? Isn't this now a non-issue in ISKCON? The answer is that the GBC has spoken definitively on the process of initiation on so many occasions that we cannot rationally conclude that its voice on such matters is absolute. The GBC is a managerial body. Spiritual matters of the Society must be resolved by conscious consensus of conscience by reference to Srila Prabhupada's books. This is accomplished only by broad-based, open and frank discussions amongst mature devotees whose voices are not suppressed. Perhaps no single question has disturbed ISKCON in the last 20 some years more than how initiations are to be conducted. That a sober devotee such as Dhira Govinda has seen fit to put his energy into such a paper attests to the fact that the issue is indeed alive and well, i.e. not fully resolved. If a spiritual matter is not resolved, it must be discussed, not only by those members of the society currently on the GBC, but by all concerned. ISKCON will not flourish unless it attracts intelligent people. We won't attract intelligent people by asking them to discard their intelligence once in the Society. Intelligence is for reaching transcendence. [...] Faith is required, but not blind faith. Intelligence means free thought and open discussion. If this is suppressed then intelligence is suppressed. [...] ISKCON will not attract intelligent people and will not flourish. [...] welcome Dhira Govinda's paper. [...] The product is a position that cannot be ignored. There are clearly people making spiritual advancement in ISKCON without being formally initiated. [...] There are others making advancement even after the person by whom they have been formally initiated has ceased the practices of Krishna Consciousness. How is this possible? [...] Only through Krishna's pure devotee can He be reached. Thus, they have contacted Krishna through the mercy of SP [...] This is a simple, obvious point, but we need to hear it openly. Sometimes, intelligence means to state the obvious clearly.*

*"How can we forget that vani and vapu are the same? 'He reasons ill who says that Vaishnavas die, when thou are living still in sound.' Srila Prabhupada often said he was never alone, because his spiritual master was always with him. How was that possible when Srila Bhaktisiddhanta Sarasvati apparently passed away in 1936? [...] Who will deny that Srila Prabhupada is still present spiritually? But, how can those who are not formally initiated by him take advantage of his spiritual presence? One obvious way is through his books. [...] Srila Prabhupada's reference to George Harrison as his 'uninitiated disciple.' If this was true then, why not now? Real initiation is to tread the path that Srila Prabhupada has laid out. One may follow Srila Prabhupada by taking formal initiation from one of his disciples. This is a formality. The substantial connection is to accept Srila Prabhupada's teachings and follow them. Then one is a disciple, whether formally initiated or not.*

*"I am always struck by the fact that Srila Prabhupada did not give much stress or detail to the matter of how initiation was to be conducted after his physical departure. In fact, he never initiated such discussions. He only replied to questions raised by the then members of the GBC, such as 'What will we do for initiation if you leave?' He then answered but did not go on and on in detailed elaboration. Could the reason have been that the process and application of it is really very simple, sweet and pure? Could it be that we have unnecessarily blown the whole thing into an unrecognizable, controversial fog by missing the obvious? We are all followers of Srila Prabhupada, who is still present in his transcendental books and teachings. Formal initiations are conducted as a matter of course as convenient and reasonable, but Srila Prabhupada lives eternally as our acharya and transcendental shelter. 'He lives forever and his disciple lives with him.' As he used to frequently say, 'What is the difficulty?' Actually, there is no difficulty. Merely, the need is for Krishna Consciousness. Whatever one's position on the issue of initiation, we may all thank Dhira Govinda Prabhu for bringing some good old-fashioned common sense to the discussion."*

### **PROLOGUE TO THE SECOND PRINTING OF PL By Dhira Govinda das (excerpts)**

Let us celebrate the fact that Srila Prabhupada can and is giving initiation in the essential sense of the term. This reality should be proclaimed and publicized throughout Srila Prabhupada's movement. PL emphasizes the essential component of initiation and the parampara, which is transmission of transcendental knowledge. [From] Srila Prabhupada's description of his own initiation from Srila Bhaktisiddhanta, Srila Prabhupada's usage of the term "initiation" on p. 1 of CC, and many other references from shastra and Srila Prabhupada's writings and statements, it is clear that SP is capable of giving initiation in the fundamental sense and is doing so. This is very wonderful and should in no way be minimized or concealed from anyone who contacts Srila Prabhupada's movement.

**SERVING THE VAISHNAVAS:** Concerning the relationship between the initiate and the Vaishnava conducting the initiation ceremony: [...] It is natural that Vaishnavas who are inspired by a potent devotee may form a sort of family with that devotee as the leader. PL supports such spiritual families, as sub-families within Srila Prabhupada's family of followers, although participation in such a sub-family is not required for constructive involvement in Srila Prabhupada's mission and personal progress in Krishna consciousness. Sometimes the leader of a sub-family will be the devotee who performed the initiation ceremony for the family members. Or it will be someone else. In some cases a devotee will find strong inspiration, throughout his lifetime, from the Vaishnava who performed his initiation ceremony, and sometimes the strongest inspiration might come from a different Vaishnava, at least for some periods of the initiate's life. From the PL perspective, all of these scenarios are fine, provided they enhance the devotee's relationship with Srila Prabhupada and encourage the devotee's progress in bhakti-yoga. [...] Without properly understanding Srila Prabhupada's role and relationship, it will be difficult or impossible to grasp the role and relationship of others.

[...] **SUPPORT FOR PL AND APPREHENSION TO EXPRESS IT:** Typical comments that I've received, [...] from devotees serving in all capacities within Srila Prabhupada's movement, including top-level leaders in ISKCON, include statements, delivered in hushed tones, such as *"I really liked the PL. You wrote just what I've been thinking for many years."* Concurring with the statements of Ambarish and Balavanta in the Foreword and Preface, many emphasize the straightforward common sense of these concepts. These concepts include realization of Srila Prabhupada as the prime transcendental initiator, and the practical efficiency for spreading the movement of the practice of all members of the movement accepting Srila Prabhupada as the object of worship as the prominent and direct link to the parampara. [...] Tones tend to be hushed in such talks due to an apprehension that expression of such views is discouraged in the organization, and that such expressions would incur the disfavor of members and leaders of the institution. There is a perceived culture of fear and repression in the ISKCON organization, masked by a pretense of openness to frank discussion of issues.

Ostensibly ISKCON wants innovative, thoughtful members who boldly apply their intelligence, within the framework of guru, shastra and sadhu, for gaining a deeper understanding of devotional

principles. In practice, as experienced by many, if one does not conform to the organizational line on [various] issues [...], then the institutional leadership, without rational discussion or genuine attempt at understanding, often condemns the dissenter and discourages members of the organization to honestly look at issues from unorthodox perspectives. The implied message is *"We have already thoroughly considered these issues. So you needn't apply your intelligence here, because we've thought it through for you."* Such a stance is unlikely to attract and retain independently thoughtful members. There is in the organization a veneer of broad-mindedness, accompanied by an implicit assertion that views such as [PL] are not to be found amongst persons in good-standing in the organization. If someone in the organization advocates such convictions, they are then branded and condemned, and pressured to leave the institution. Once they have left, it is again safe for the leadership to declare to the members that no one in good-standing would hold such views [...] and anyone who thinks that way is deviant, and so you'd do better to not even consider thinking in that way. Authoritarian dynamics, wherein the leadership is fearful of permitting subordinates to analyze and discern for themselves, may be somewhat prevalent in today's religious institutions, but they are not conducive for Vaishnava society or relationships. Such reluctance to allow members to fully utilize their cognitive faculties may stem to a substantial degree from a benevolent desire to protect. The ISKCON organization may also benefit, however, from introspectively looking at other motivations for this authoritarianism, such as fear that members, upon analysis of facts from an alternative perspective, may realize that they are being, in some ways, misled.

[...] this imperious leadership style is [...] is manifest with sufficient regularity and pervasiveness that many, perhaps most, of Srila Prabhupada's followers, both inside and outside the institution, feel alienated and stifled. Thus, for the purpose of attracting and maintaining satisfied, intelligent members, it is, we believe, imperative for ISKCON leadership, especially at the top levels, to seriously assess its mode of addressing issues and concerns. As Balavanta writes in the Preface, spiritual matters in Srila Prabhupada's society must be resolved via *"open and frank discussion amongst mature devotees whose voices are not suppressed."* [...] an opportunity for the movement to integrate and incorporate a new, attractive, and shastrically sound paradigm for carrying Srila Prabhupada's legacy deep into the future. [...] ISKCON needs to reexamine its paradigms, with fearless detachment, on issues including the guru issue, to avoid remaining a relatively insignificant cult, and to become a substantial player in the institutions of society at large. We understand that there are many fears, ranging from loss of important personal relationships to loss of legal battles, associated with implementation of the PL model. We contend with confidence that Srila Prabhupada's movement possesses the strength to handle the challenges that will arise [...], and that the movement will undoubtedly be strengthened [...].

**HISTORY OF DIALOGUE WITH THE GOVERNING BODY COMMISSION (GBC):** On Mar. 7th, 2002, four GBC members met with this author and we discussed some of the PL, and the effect the essay is and may continue to have on ISKCON members. During the meeting they presented a draft of A Preliminary Statement from ISKCON's GBC. [...] The GBC was concerned about further distribution of PL, with regards to a potentially disrupting effect it could have on the movement's members and on GBC members. I agreed that, under certain conditions, I would be willing not to distribute or reprint PL at least for 4 months. I offered if the GBC would engage in meaningful discussion on the ideas addressed in PL, I'd postpone plans for further distribution. My thinking was that, through such discussion my thoughts on the matters might be enriched, and thus I didn't object to holding off for a few months of productive discussion. Also, I asked that the GBC write a response letter to me, similar to a suggested draft I gave them as follows: *"The GBC expresses its appreciation to Dhira Govinda das for his contribution to the understanding of the guru issue through his essay entitled PL. We look forward to further discussions with him on the ideas in his booklet and on other topics connected with guru-tattva."* (to be signed by GBC Exec Comm) This letter's purpose was for the GBC to honor and welcome the contribution of the PL's ideas. I'd have been glad to postpone further PL distribution in

favor of ongoing, reasonably timely, discussion with the GBC, on topics actually raised in PL (as opposed to topics ascribed to PL, but not actually contained therein). But their reply was as follows:

**PRELIMINARY STATEMENT FROM ISKCON'S GBC:** (1) PL by Dhira Govinda Prabhu has fundamental inconsistencies with Srila Prabhupada's teachings. Although the work encourages Srila Prabhupada's pre-eminence in ISKCON, it does so in a concocted way. As disciples of Srila Prabhupada, we cannot endorse anything different from what he taught, no matter how it may appeal to sentiment. (2) Out of respect for the author, the GBC Body requests its SAC to review the paper and comment on it more deeply. For now, to protect devotees from being misled, the GBC Body offers these specific examples of how PL deviates from Srila Prabhupada's teachings and instructions. (3) The paper begins by improperly dismissing the standard terminology of siksha and diksha guru – terminology established by Lord Chaitanya Himself and followed by all prominent acharyas. Srila Prabhupada uses siksha and diksha as essential words to define functions of specific gurus. The author, by contrast, calls them "appellations" and "labels" and discards them. (4) Having discarded the terms, the author attempts to merge the functions of siksha and diksha gurus. Noting that Srila Prabhupada is ISKCON's pre-eminent instructing guru, he writes, *"it is questionable whether the devotee performing the initiation ceremony can unambiguously be termed 'the diksha guru.'"* Srila Prabhupada, by contrast, states unambiguously in the Krishna book, Ch. 80, and elsewhere: "Siksha gurus may be many, but diksha guru is always one." (5) Srila Prabhupada exhorted his disciples 100's of times to be the next gurus in disciplic succession by simply repeating what they heard and avoiding concoctions. Why would he do so if he intended to be directly responsible for initiating future generations? Srila Prabhupada explains, "One's guide must be a spiritual master who is... strictly following the instructions of the previous acharya..." (CC Mad 10.17 purport) (6) PL specifically contradicts Srila Prabhupada's own description of his relationship with initiates of those he initiated. On May 28, 1977, in a conversation with the GBC in Vrindavan, he said those devotees would be his "grand-disciples" and "the disciples of my disciples." Disciples of Srila Prabhupada's disciples are in fact directly connected to him through initiation as his grand-disciples. Srila Prabhupada commented that the grandfather is more kind to his grandchildren than is their father. There is nothing lacking in the connection between Srila Prabhupada and his grand-disciples. Some may choose to emphasize their diksha guru and others their siksha guru. Such affairs of the heart cannot be legislated by anyone. (7) In the same conversation Srila Prabhupada described those who would be taking on the service of initiating disciples as "regular gurus." PL terms them *"Vaishnavas who perform the initiation ceremony."* Further, the work fails to offer a single statement by Srila Prabhupada to support that His Divine Grace would serve, in any respect, as a diksha guru in posthumous initiations. (8) PL suggests that if every member of ISKCON makes Srila Prabhupada the *"sole object of unconditional surrender,"* ISKCON will be more united. Srila Prabhupada's teachings suggest that ISKCON will be more united – and Srila Prabhupada more pleased [...] *"This is called parampara system. You have to learn how to become servant of the servant of Krishna. The more you become in the lower position -- servant, servant, servant, servant, hundreds times servant, servant -- the more you are advanced. [...]"* (SP Lecture Aug. 3, 1973) (9) ISKCON Law establishes Srila Prabhupada as the *"pre-eminent and compulsory siksha guru for all members of ISKCON."* Further, it says that any grand-disciple may find more inspiration from Srila Prabhupada than from their diksha guru. PL asserts that such understandings of Srila Prabhupada are offensive to His Divine Grace (p. 26). The GBC finds such remarks and their public circulation wanting in scholarship, philosophy, and Vaishnava etiquette. (10) Since Srila Prabhupada entered samadhi, his disciples have struggled to properly establish guru-tattva in ISKCON, and there is more to be done. In that respect the GBC acknowledges the overt intent of PL. Unfortunately, the paper fails in its attempt to glorify Srila Prabhupada owing to an incomplete consideration of his teachings or, worse, a willingness to take a little from here, and little from there, and create something new. The result is avidhi-purvakam – an improper method of worshipping Srila Prabhupada. (11) The GBC acknowledges with appreciation the clarification offered by Dhira Govinda

[...] in which he states that he did not intend [...] to support the ritvik agenda [...]. He also expressed his eagerness to enter into further discussion with the GBC and SAC. **(12)** Thus the GBC encourages him to give serious consideration to the discrepancies mentioned here (and others that can be raised) and discuss them with its SAC. (*Drutakarma, Hrdayananda Swami, Kalakantha, Ravindra-Svp*) **(END SAC)**

**DHIRA GOVINDA RESPONSE:** [...] Thus, the conditions of my proposed agreement were not met. Still, I was and am eager to converse with the SAC. [...] we wonder how many and which members of the GBC actually endorsed the statement. [...] Based on what we heard from some of them, there is far from agreement with the mood and content of the official GBC statement. We suggest that the culture of organizational fear and repression, as contrasted with a Vaishnava culture of civil, open discourse, is active here, and we encourage ISKCON leaders to voice their genuine views on the issues raised... The issue of whether a devotee is Srila Prabhupada's disciple or the disciple of Srila Prabhupada's disciple is [asked] "*Can someone be called 'Srila Prabhupada's disciple' if he didn't receive formal initiation from Srila Prabhupada?*" The GBC response to this, based on its policy that Srila Prabhupada is the pre-eminent siksha guru for every member of the institution (GBC resolutions, 1999), would seem to be [...] "yes" by stating that everyone is Srila Prabhupada's siksha disciple, but not his diksha disciple. [...] If we focus on delivery of transcendental knowledge from guru to disciple, then all members of the movement may be considered direct disciples of Srila Prabhupada, and if we focus on the formal initiation ceremony, then perhaps the terminology "disciple of the disciple" is applicable. [...] A substantial issue is whether Srila Prabhupada can and is giving initiation in the fundamental sense of the term. The PL model unequivocally asserts that Srila Prabhupada can and is initiating in the essential sense of the term "initiate." Another substantial issue raised in PL that we believe thoughtful devotees ought to gravely consider is a change to p. 1 of CC. This change carries philosophical implications related to guru-tattva and the principle of initiation. [...] **(END)**

#### **APPRECIATIONS OF PROMINENT LINK**

**BHUSHAYA DAS:** [...] an honest, non-offensive, well-documented work. His approach is positive and hopeful- not negative and faultfinding. He gives respect and appreciation for the contributions of all Vaishnavas. [...] builds a strong case that Srila Prabhupada continues to be the person directly giving divya-jnana (transcendental knowledge) to his followers, and therefore is still initiating conditioned souls into Krishna Consciousness. Dhira Govinda has accurately described the point and time of actual initiation into the line of bhakti- as that time when the spiritual aspirant receives divya-jnana from his or her guru. The guru is the person transferring spiritual realization to the new devotee, who then becomes the guru's disciple. As he points out, Srila Prabhupada refers to this exchange of giving and receiving transcendental knowledge as the actual time of initiation. The fire sacrifice and initiation ceremony are an important formality that come later. Many people read Srila Prabhupada's books, become devotees and followed his teachings without ever physically coming into contact with Srila Prabhupada. Srila Prabhupada said, "*I will live forever in my books.*" We see he has continued to transmit transcendental knowledge through his books and instructions. He always stressed his vani (words) as much more important than his vapu (physical presence). He said he would always remain present in his teachings, and his sincere follower would live with him. Just months after Srila Prabhupada physically left us, Jayatirtha told us how Harikesha had joked, "*Now, what's going to happen to a disciple when his guru bleeps?*" Sadly, this became a new dilemma for our movement. Our society can resolve this situation, however, when every new disciple who experiences Srila Prabhupada as his prominent link to transcendental knowledge, is officially encouraged to accept him directly as his eternal guru. Several years later in Detroit, three of our "zonal acharyas" fell down and left ISKCON in rapid succession. Some of the newer devotees had the bewildering experience of being initiated and reinitiated by all three! Many left ISKCON, disappointed and heartbroken. Yet others have continued their sadhana and service to this day, years after their "guru" left them. What is the force that kept them advancing on the path of bhakti?

Certainly, the "guru" who left was not the link who kept the disciple spiritually enthused and connected to the parampara. Obviously the disciple was anchored in devotional service by a greater, more prominent link- Srila Prabhupada. This is the foundation in this writing. Srila Prabhupada is the unifying central figure for all members of the Hare Krishna Movement. When Srila Prabhupada is given his rightful place in the center, the rest of his spiritual family automatically flourishes. Just like watering the root of the tree! We cannot begin to measure the confidence and enthusiasm all devotees would experience by being able to bring the conditioned souls directly to Srila Prabhupada's shelter. Time and again, we have seen that when we connect with Srila Prabhupada, transcendental bliss and realization follow. Devotees experience their natural brotherhood under the shelter of Srila Prabhupada, their eternal spiritual father. *"He built a house in which the whole world can live."* As his followers, we should present Srila Prabhupada to the rest of the world as he is. [...] Srila Prabhupada continues to be directly available to guide generations back to Godhead. PL is a workable model that could rejuvenate ISKCON by having Srila Prabhupada directly accessible to spiritual seekers for the duration of the movement. As a spiritual family, I humbly request ISKCON to study this presentation to determine its merit and long-term value to our society. I doubt there is anyone who can say with complete confidence that the "guru issue" has been resolved within ISKCON. We all knew Srila Prabhupada's position when he was physically present. There was no question that he was our eternal guru, the source of our spiritual realization and enthusiasm. Now, we need to come to a clear understanding of Srila Prabhupada's actual position within ISKCON since his physical departure. What is Srila Prabhupada's actual relationship with new initiates? We must work together to get this right. Our spiritual advancement requires our heads (jnana) and our hearts (bhakti). I humbly plea that we open our heads and hearts to this presentation.

**PARTHA DAS:** [...] Krishna says it is directly experienced and understood, and to execute it makes one happy. This "proposal" has been, a reality for many devotees initiated by current ISKCON gurus. [...] As a "proposal" you give the GBC an opportunity to save face. When I did that 1998 survey, many disciples of current gurus revealed to me in confidence that this was their feeling, and there are many who offer their food to Srila Prabhupada. [...] all these devotees just poured their hearts out. Today they have all progressed in Krishna consciousness. [...] if one is not able to understand and make that connection with Srila Prabhupada as the prominent link, then he is not fit for initiation (and not fit to initiate). [...] there have been four instances when we read an edited passage and became confused; the original edition would be immediately clear. I gave Bhagwatam class the day before Janmastami. The verse and purport are amazing, describes the transference of Krishna from the mind of Vasudeva to the mind of Devaki as "initiation." [...] To many people the discussion of diksha in your paper will seem paradoxical due to the conditioning of material definitions and perceptions. [...] If Srila Prabhupada's position is not fully appreciated his movement could be lost in a few generations.

**HARI-DHAMA DAS (Henry Dom, Ph.D):** I am about to re-read PL for the 3rd time in a row. It is quite frankly brilliant in its common sense and clarity. For me there is no debate and nothing new on the subject, with all due respect to the author. What Dhira Govinda researched and wrote is what Srila Prabhupada introduced and intended. So what's the booha? Another hidden agenda by those pitiful souls seeing a storm in a teacup? I guess those who have an issue with the PL are potentially exposing their own internal struggles because of their possible deviation from the process instilled by Srila Prabhupada. Shame and guilt are poisons that make you see blind. [...] ISKCON is not known for having a broadbase [...] or attracting an intellectual fraternity even though all and sundry seem to be commenting on subjects which from time to time demand an intellectual grasp, especially when it comes to the subtleties of philosophy and practical applications thereof. It is also known that those in the know who are making decisions based upon philosophical nuances like those perused in PL are, at best, not always honest in their analytical approach, and at worst, lacking the intellectual capacity demanded by the subject matter. Not to mention the usual hidden agendas which inevitably cloud their judgements. I have come to learn over the last 20 years that it is a waste of time and a dead end



to entertain the selected leaders on matters of a perceived controversial philosophical nature. It is apparent that they lack a basic humility to even admit when they got/get it wrong. For those of us who have the propensity to express our independent thinking and opinions (even if we are wrong from time to time) on any matter, including philosophy, are either ostracized, blacklisted, banned or labelled as disloyal to SP and ISKCON. This trend is not new. [...]no easy answer to this "political" malaise. Best we remain true to ourselves and continue serving according to our best realisations based upon guru, sadhu and sastra. [...] Keep writing, keep preaching, keep teaching, keep going...

#### **CLARIFICATION ABOUT THE PROMINENT LINK MODEL By Dhira Govinda das**

In Kaunteya das' essay "As Srila Prabhupada Said: 'Physician Heal Thyself'" he asks me to examine my knowledge filters and biases. Certainly it is fair to ask me to turn the mirror on myself [...] Kaunteya writes: "The blatant omissions I am referring to concern direct, explicit statements by Srila Prabhupada himself on the specifics of disciplic succession in ISKCON, which Dhira Govinda appears to purposefully and consistently avoid or even discredit. When asked on May 28, 1977 about 'initiations in the future, particularly at that time when you're no longer with us,' Srila Prabhupada replied using expressions such as 'regular gurus' (to indicate the future initiating spiritual masters), as well as 'grand-disciple' and 'disciple of my disciple' (indicating those who will take initiation from the future gurus). These instructions are highly disagreeable with Dhira Govinda..."

The principles stated above are not contrary, or disagreeable [...] In PL I mentioned neither the May 28, 1977 conversation nor the July 9, 1977 letter. All of Srila Prabhupada's words are important, so of course the May 28 conversation and July 9 letter are very important. An implicit assertion in PL is: "Whatever your views regarding that conversation or that letter, here are sastrically-based, logical philosophical principles that stand, and that serve as a platform for synthesis and resolution in Srila Prabhupada's movement." In this way PL endeavors to create a platform for synergistic resolution of this issue. Regarding the conversation itself, Kaunteya asserts that it constitutes "weighty, conclusive documentation." I assume that he means that this conversation represents conclusive documentation supporting the current guru and initiation system in ISKCON. I've studied the conversation, including the commentaries of several learned devotees on the conversation. Honestly, and this may reflect my shortcomings in discernment more than anything else, the content of the conversation in itself doesn't appear definitive to me. The only section of it that, from my viewpoint, seems reasonably conclusive is the beginning, wherein Satsvarupa Maharaja expresses: "Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted." Srila Prabhupada responds: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as **officiating acharyas**." It seems clear Srila Prabhupada wanted the Vaishnavas in his movement who conduct formal initiation ceremonies after his disappearance to be referred to as "officiating acharyas." I find it interesting this term is not in wide usage within Srila Prabhupada's movement, including ISKCON, to designate the devotees who conduct initiation ceremonies. [...] In PL I utilize functionalist terminology, such as "the Vaishnava who performs the initiation ceremony." Again, similar to the discussion about discipleship above, the purpose is to convey that whatever terminology one prefers, the principles of PL consistently and solidly apply. **CONCLUSION: "Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing."** (George Orwell in 1984) If the GBC-guru cartel can force us to abandon our judgment in favor of their defective doctrines, then they have total control over our reality. Their contradictory philosophies aren't meant to make sense, they are meant to be obeyed. This is maya at work in this material realm. Without SP we would not be connected to the parampara. End of story. (END)

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## **CHAPTER 184: CONTINUANCE OF THE PARAMPARA**

## THE PARAMPARA CONTINUES WITH SRILA PRABHUPADA AS THE GURU

By *Bharatarsabha das, ISKCON Bangalore*

What is parampara –disciplic succession? This question was raised repeatedly in a discussion which I had with one of the followers of the self-appointed gurus of ISKCON. This follower was always glorifying their crop of self-made gurus and even went on to say these “gurus” are indeed the next in the parampara after Srila Prabhupada and that those who do not accept them are displeasing Srila Prabhupada. I tried my best to explain to him in my own limited impure ways about how the parampara works and how actually by accepting Srila Prabhupada as the spiritual master, one is in no way cut off from the parampara as the fanatic disciples of self-made gurus claim. Srila Prabhupada explained when parampara actually breaks. *“...When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. They might have made some changes. Or they did not hand it down. Suppose I handed it down to you, but if you do not do that, then it is lost. Now the Krishna consciousness movement is going on in my presence. Now after my departure, if you do not do this, then it is lost. If you go on as you are doing now, then it will go on. But if you stop...”* (SPConv May 10, 1975) So it is clear that parampara breaks when the knowledge given by the spiritual master: **(1) Is not handed down (2) Is understood by speculation (3) Is not handed down as it is (4) Is changed by the disseminator (5) And when the disseminator does not follow the instructions.**

Srila Prabhupada is the true representative of Brahma Madhva Gaudiya sampradaya and he is the current link who brought down the pure teachings of Krishna. He wanted that his disciples continue this parampara by spreading this transcendental science for future generations. *“...Then make them. That is your duty. I am talking to you, and you talk to them. That is parampara system. Alone, I cannot go everywhere. Now you learn and you speak...”* (SPConv Dec 9, 1973) So it is very important to strictly practice the principles as given by Srila Prabhupada. One should not try to understand his teachings by speculation; instead hear from him in sincere and submissive manner. It is also important for his disciples to hand down the knowledge given by him to others. It is also important that it should be handed down as it is, and that no changes should be made to Srila Prabhupada’s teachings. The follower of the current self-made ISKCON guru argued with me that how can the parampara continue without another person taking over the baton, so to say. He said it is imperative there should be someone after Srila Prabhupada from whom we take spiritual knowledge, such as the sincere disciples who have been authorized, and that they are next after Srila Prabhupada in parampara and I would be doomed if I did not accept them. We have to accept a bona fide representative he said. It is imperative that one receives the knowledge about the science of bhakti from a bona fide representative of the disciplic succession coming all the way from Krishna as Srila Prabhupada taught us: *“...We have to accept perfect knowledge which comes down, as is stated in Bhagavad-gita, by the parampara (disciplic succession). We have to receive knowledge from the proper source in disciplic succession beginning with the supreme spiritual master, the Lord Himself, and handed down to a succession of spiritual masters.”* (BGita Preface) *“...The first condition of devotional service to the Lord is therefore to be a servant of a pure devotee, and this condition is fulfilled by the statement ‘reception of the dust of the lotus feet of a pure devotee who has also served another pure devotee.’ That is the way of pure disciplic succession, or devotional parampara.”* (SBhag 2.3.23) In fact in one of the conversations with an academic in Detroit, Srila Prabhupada even states that his disciples are being trained to be future spiritual masters.

**Mohsin Hassan:** Now this movement must have structure. Will you please tell us about the structure of the (indistinct) from the hierarchy on the top, and all the way down. **SP:** Yes, it is, this movement is started from Krishna. **Mohsin Hassan:** Yes. **SP:** Then, from Krishna, Narada. From Narada, Vyasadeva. From Vyasadeva to Madhvacharya, from Madhvacharya to Isvara Puri, Madhavendra Puri, then Chaitanya Mahaprabhu, then His disciples, the six Goswamis, then Krishna dasa Kaviraja, then Baladeva Vidyabhushana. So we are taking account very rigidly from Chaitanya Mahaprabhu, and I am the tenth generation from Chaitanya Mahaprabhu. **Mohsin Hassan:** Yeah, the tenth. After you, is it

any decision has been made who will take over? **SP:** Yes. All of them will take over. These students, who are initiated from me, all of them will act as I am doing. Just like I have got many Godbrothers, they are all acting. Similarly, all these disciples which I am making, initiating, **they are being trained to become future spiritual masters.** **Mohsin Hassan:** How many swamis do you initiated, American? I'm speaking just on... **SP:** About ten. **Mohsin Hassan:** You have ten swamis. And outside of swamis, what's the lower... **SP:** Now, they're competent. They can, not only the swamis, even the grihasthas, they are called dasa adhikari, and brahmachari, everyone can, whoever is initiated, he is competent to make disciples. But as a matter of etiquette they do not do so in the presence of their spiritual master. This is the etiquette. Otherwise, they are competent. They can make disciples and spread. They can recruit more members in this. They do, **but they are being trained up.** Just like here in this meeting, one of my disciples, he is acting as priest. It is not myself; he is acting. So some of my students, **they are acting as priests,** some of them are swamis, so they are competent to make disciples. (SP July 8, 1971)

**Q: Disciples for them or Srila Prabhupada? A: Trained as priests, as swamis, as future gurus.**

So does that mean all disciples of Srila Prabhupada who had the great fortune of being initiated by him can initiate immediately after his physical departure and take disciples on their own right as the acharya and continue the parampara? As claimed by these self-made gurus? **Definitely not.** Yes, all of them were blessed to be initiated by Srila Prabhupada and had the great fortune personal guidance by him. Srila Prabhupada wanted all of them to lead the movement as his representatives. Just as a father wants to see his son do more than himself he wanted his disciple to do more than him in a transcendental sense of relationship. But he wanted to empower them to act as siksha gurus not as the next acharyas of the disciplic succession. By spreading the teachings as his representatives, Srila Prabhupada wanted them to bring prospective disciples to be initiated by him. He wanted them to practice strictly and preach all over the world but not accept disciples, but to bring them to him. This desire of SP is revealed in his conversation with the GBC on May 28, 1977.

**SATS** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted. **SP:** Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas. **Tamal:** Is that called ritvik-acharya? **SP:** Ritvik, yes. **SATS:** Then what is the relationship of that person who gives the initiation and the... **SP:** He's guru. He's guru. **SATS:** But he does it on your behalf. **SP:** Yes. That is formality. Because in my presence one should not become guru, so on my behalf, on my order... amara ajnaya guru hana. [CC Mad 7.128] Be actually guru, but by my order. **SATS:** So they may also be considered your disciples. **SP:** Yes, they are disciples. Why consider? Who? **Tamal:** No, he's asking that these ritvik-acharyas, they're officiating, giving diksha. Their... The people who they give diksha to, whose disciple are they? **SP:** They're his disciple. **Tamal:** They're his disciple. **SP:** Who is initiating. He is grand-disciple. **SATS:** Yes. **Tamal:** That's clear. **SATS:** Then we have a question concern... **SP:** When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it...

In this conversation it is clear that Srila Prabhupada wanted to set up a system of initiation in which he wanted some of his disciples to act as ritvik – officiating acharya, not the next acharyas in the line of disciplic succession. The self-made gurus have tried their best to distort Srila Prabhupada's desire in this matter and cheated the devotees and occupied his position by misinterpretations of a few words **out of context**, such as: *"They are his disciple, Who is initiating, He is grand-disciple, He is Guru."* However much these self-made gurus try to obfuscate Srila Prabhupada's intent in this conversation, following facts are direct and obvious: He wanted his disciples only to be officiating acharyas – ritviks. He did not want them to be acharyas next in the line of disciplic succession. These facts are obvious when we read the last statement wherein Srila Prabhupada says, **"When I order you become guru, that's all."** Meaning that this is indeed not an authorization for making anyone guru, one has to wait till Srila Prabhupada orders. Nor did Srila Prabhupada give an authorization to GBC to set up system of successor acharyas. They had to wait till he orders. But they did not wait.

Unfortunately, these self-made gurus use this as “Appointment Tape” and claim that somehow he did intend his disciples to be next in the line and he did hand over the baton to them through this exchange, how much more in illusion can one be! In the first statement Srila Prabhupada made it clear they are officiating acharyas but still they claim they are the next after him! Srila Prabhupada knew very well that some of his disciples were over ambitious and wanted to be next in line in the parampara and wanted to misuse the institution for their ulterior motives. To prevent this and to make clear his true intention on July 9th 1977, he setup in place within ISKCON a formal system of ritvik representative initiation wherein new disciples would be initiated as his disciples and his senior disciples, 11 of whom he named to act as his representatives or ritviks.

*“...The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace’s “Initiated Disciples” book.”* (SP Order July 9, 1977) Thus it is obvious that Srila Prabhupada wanted his disciples to carry on the parampara by teaching as he taught and by practicing as he set the example. He wanted them to be siksha gurus who would spread his teachings by being role models and his true representatives, he did not want them to be the acharyas in their “own” right but he wanted them to be preachers in their “own” right. But unfortunately these self-made gurus missed Srila Prabhupada’s instructions, claiming to be next in the line after him, distorting his teachings and wreaking havoc in the wonderful movement created by him.

They were empowered as siksha gurus, bring disciples to Srila Prabhupada and spread the Krishna consciousness movement the world over. But instead they chose to replace him and tried to accept the position for which they were not authorized. If they had continued to do as they were supposed to, they would have been empowered to spread Krishna consciousness the world over but instead they have reduced ISKCON to mathas of 90± self-made gurus. ISKCON is splintered, broken apart due to inner factions, due to struggle of these 90 gurus to protect their own fiefdom. Due to Srila Prabhupada’s forceful instruction of setting up a GBC as the ultimate managing authority and putting in place a system of independently administered, virtually autonomous centers, ISKCON has not disintegrated into 90 odd mathas. It has somehow at least externally remained as one unit. Internally because of the cross fighting between these gurus, it has lost the cohesiveness which it had before Srila Prabhupada’s physical departure. Each center has by force of the successor guru system current within ISKCON become a matha of the guru(s). Srila Prabhupada explained what the real core aspect of the parampara is. *“...There is a gulf of difference between the two qualities of sound, namely prakrita and aprakrita. The physicist can deal only with the prakrita sound, or sound vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural (aprakrita) sound, which descends in the chain of disciplic succession from the Lord to Brahma, from Brahma to Narada, from Narada to Vyasa and so on. No mundane scholar can translate or reveal the true import of the Vedic mantras (hymns). They cannot be understood unless one is inspired or initiated by the authorized spiritual master. The original spiritual master is the Lord Himself, and the succession comes down through the sources of parampara, as clearly stated in the 4<sup>th</sup> Ch. of the BGita. So unless one receives the transcendental knowledge from the authorized parampara, one should be considered useless (viphalā matau), even though one may be greatly qualified in the mundane advancements of arts or science.”* (SBhag 2.4.22) The spiritual knowledge descends in the chain of disciplic succession. It has to be bestowed by the predecessor spiritual master to the disciple. It cannot be claimed by just self-anointing oneself as the successor. One cannot force oneself into this position. May these self-appointed gurus come to their senses and give up their false claim to the acharya’s seat and play the true role which SP wanted for them. Parampara continues through Srila

Prabhupada's transcendental books. He is speaking to 1000s of sincere disciples, giving shelter to them even now; the parampara is already continuing. It is up to us as disciples to strictly follow his teachings and become his true representatives and represent the parampara as per his wish. **(END)**

### **OUR BRAHMA-MADHVA-GAUDIYA SAMPRADAYA: FROM BGITA AS IT IS**

1) Krishna 2) Brahma 3) Narada 4) Vyasa 5) Madhva 6) Padmanabha 7) Nrhari 8) Madhava 9) Akshobhya 10) Jayatirtha 11) Jnanasindhu 12) Dayanidhi 13) Vidyanidhi 14) Rajendra 15) Jayadharm 16) Purushottama 17) Brahmanyatirtha 18) Vyasatirtha 19) Lakshmiapati 20) Madhavendra Puri 21) Ishvara Puri (Nityananda, Advaita) 22) Lord Chaitanya 23) Rupa (Svarupa, Sanatana) 24) Raghunatha, Jiva 25) Krishnadasa 26) Narottama 27) Vishvanatha 28) (Baladeva) Jagannatha 29) Bhaktivinoda 30) Gaurakishora 31) Bhaktisiddhanta Sarasvati 32) His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. **NOTE:** Thus we are 32 links from Lord Krishna, as per Srila Prabhupada's list in front of his BGita. In a 1968 letter to Upendra, Srila Prabhupada gave a list of 30 only: #11 and 12 above were substituted with Purushottama, and #17 above was omitted. We will refer to the list from the Gita.

### **GAPS IN THE DISCIPIC SUCCESSION**

Often ISKCON apologists and their GBC accuse "ritvik-vadis" of wanting to break the discipic succession, which might be considered the greatest crime of all. Their argument is something like this: *"Since Srila Prabhupada has departed, we now need new living gurus from amongst his disciples to connect people to the discipic succession, lest the discipic succession be broken!"* However, this argument is flawed. Srila Prabhupada said that there is nothing to worry about with so-called GAPS in the discipic succession. Actually the Brahma-Madhva-Gaudiya discipic succession has a number of significant time gaps that contradict the GBC's fear-porn. Transcendence is not limited by material time or space. This should be pretty easy to understand, so we must assume the GBC men are either dull-headed or are deliberately confusing their followers with nonsense simply to defend their fraudulent positions as bogus-gurus. It is more likely the latter. Four letters regarding apparent GAPS in the discipic succession: **(1)** *"Regarding your third question—"Why are there **apparent time-gaps** in the line of discipic succession as listed in the Bhagavad-gita? Is Arjuna an instructor Spiritual Master and not an initiator Spiritual Master and therefore not listed?" **The time gap mentioned by you is inevitable**, because the discipic succession sometimes becomes disconnected, as we find from the Bhagavad-gita. This is the influence of material energy, and to link it up again, it takes some time. That some time may appear to our calculation a big gap, but in relation with the eternal time, it is not even as instant. So this big gap or small gap of time is relative. Just like our 24 hours and Brahma's 24 hours, there is much difference. Our 24 hours is not even a fraction of his second."* (SPL Rupanuga Mar. 14, 1969) **(2)** *"Regarding parampara system: **there is nothing to wonder for big gaps**. Just like we belong to the Brahma Sampradaya, so we accept it from Krishna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhva, and **between Vyasadeva and Madhva there is a big gap**. But it is sometimes said that Vyasadeva is still living, and Madhva was fortunate enough to meet him directly. In a similar way, we find in the Bhagavad-gita that the Gita was taught to the sungod, some millions of years ago, but Krishna has mentioned only three names in this parampara system—namely, Vivasvan, Manu, and Ikshvaku; and **so these gaps do not hamper from understanding the parampara system. We have to pick up the prominent acharya, and follow from him**. There are many branches also from the parampara system, and it is not possible to record all the branches and sub-branches in the discipic succession. We have to pick up from the authority of the acharya in whatever sampradaya we belong to."* (SPL Dayananda Apr. 12, 1968) **(3)** *"Narada was the Spiritual Master of Vyasadeva, and Arjuna was Vyasadeva's disciple, not as initiated disciple but there was some blood relation between them. So there is connection in this way, and it is not possible to list all such relationships in the short description given in Bhagavad-gita As It Is. **Another point is that discipic succession does not mean one has to be directly a disciple of a particular person**. The conclusions which we have tried to explain in our Bhagavad-gita As It Is is the same as those conclusions of Arjuna. Arjuna accepted Krishna as the Supreme Personality of Godhead, and we also accept the same truth under the discipic succession of*

*Chaitanya Mahaprabhu. Things equal to the same thing are equal to one another. This is an axiomatic truth. So there is no difference of opinion of understanding Krishna between ourselves and Arjuna. Another example is that a tree has many branches, and you will find one leaf here and another leaf there. But if you take this leaf and the other leaf and you press them both, you will see that the taste is the same. The taste is the conclusion, and from the taste you can understand that both leaves are from the same tree.*" (SPL Jan. 25, 1969) **(4)** *"Regarding the disciplic succession coming from Arjuna, **disciplic succession does not always mean that one has to be initiated officially.** Disciplic succession means to accept the disciplic conclusion. Arjuna was a disciple of Krishna and Brahma was also a disciple of Krishna. Thus there is no disagreement between the conclusions of Brahma and Arjuna. Vyasadeva is in the disciplic succession of Brahma. The teachings to Arjuna was recorded by Vyasadeva verbatim. So according to the axiomatic truth, things equal to one another are equal to each other. We are not exactly directly from Vyasadeva, but our Gurudeva is a representative of Vyasadeva. Because Vyasadeva and Arjuna are of equal status, being students of Krishna, therefore we are in the disciplic succession of Arjuna. Things equal to the same thing are equal to one another."* (SPL Oct. 31, 1969)

Also in the Gaudiya parampara coming from Lord Chaitanya, Srila Prabhupada always presents: Narottama Dasa Thakura, Visvanatha Cakravati, and Jagganatha Dasa Babaji as the sequence in the parampara, yet there are hundreds of years separating the last two links, between the early 1600's and the late 1800's. Yet, Srila Prabhupada teaches us that **this is the parampara**, without any additional clarification regarding siksha, diksha, gaps, or the need for a living guru. Rather he calls it a "clear line of disciplic succession" (SPLecture June 11, 1969). Srila Prabhupada never stated a need for a living guru to avoid breaking the disciplic succession. **"These gaps do not hamper... There is nothing to wonder..."** Vyasadeva has not been seen for 5000 years, so how did Madhvacharya take him as his diksha guru 1200 years ago? Vyasadeva came to him on the spiritual platform during one of his travels to the Himalayas. As this "apparent" gap did not affect the continuity of our parampara, similarly, thousands of years from now, devotees who take diksha from Srila Prabhupada through his books and teachings will also be connected to the current link of the disciplic succession, namely Srila Prabhupada. The ISKCON gurus and leaders are again propagating philosophical misconceptions to deliberately confuse us and to prop up their sagging bogus-guru system. The crime is theirs.

#### **THE JUMPING OVER AND PREVIOUS ACHARYA ISSUES by Nityananda das**

Another argument given by the GBC as why one cannot take Srila Prabhupada as his diksha or primary spiritual master after his disappearance is that this would be "jumping over," which is prohibited in shastra. They say that the current links in the disciplic succession are their vote-approved ISKCON gurus and for one to go directly to Srila Prabhupada without going through their new gurus is an offense called "jumping over." They like to ask, *"So, then why can't we just take diksha from Arjuna or Bhaktivinode Thakura or Bhaktisiddhanta?"* The GBC thus portrays taking Srila Prabhupada as one's bona fide guru today as whimsical, meaningless, and an illegitimate exercise in futility and delusion. They insist one must connect to the disciplic succession through a "living guru" who is they declare is the next link in the disciplic succession after Srila Prabhupada. But ISKCON vote-approved "gurus" are simply political, ecclesiastic appointees. Cronyism.

Yasodanandana das: *"The GBC argument is a straw man argument. Srila Prabhupada has never stated anywhere, especially in the last few months of his manifested presence, that he was setting up a system where new initiates could accept initiation from Narottama dasa Thakura or Rupa Goswami. This is a flimsy and nonsensical argument out of desperation. This is a frivolous and vexatious argument. **But who is there to jump over?** One cannot simply appoint himself as acharya and then say 'now you cannot jump over me.' This is the logic of the self-appointed acharya sabha. **They were never appointed as acharyas or diksha gurus.**"* ISKCON, their GBC, Shastric Advisory Council, gurus, sannyasis, and members- they all refer to Srila Prabhupada as a "previous acharya," which clearly implies that a current acharya has come afterwards. So who would the current acharya be today? Satsvarupa das with his crazy artwork? Tamal is deceased, so do we go to one of his

disciples, say in Fiji? Or to Hridayananda who has not been in Vaishnava attire in 18 years? ISKCON really thinks that their 100 vote-approved and self-appointed gurus are the next link of acharyas in the disciplic succession? Yes, they do. Amazing, but true story. This is not a jumping problem, it is a dumping problem... they have dumped Srila Prabhupada for themselves! Good luck with that...

To fully take shelter of Srila Prabhupada is not "jumping over," as **who** is there to bypass to reach Srila Prabhupada? The self-appointed, vote-approved bogus ISKCON gurus? **They need to be side-stepped, as there is no question of "jumping over" those who are not part of the parampara anyway.** Rather, it's intelligently taking shelter of the pure devotee of Sri Krishna, Srila Prabhupada, who is fully available to serve as your direct and current link to the parampara. Don't be fooled by these jumping over intimidations. More questions on "jumping over" comes from Tamal himself:

*"Indeed, it is not entirely uncommon for disciples of the ISKCON gurus to repose their faith primarily in Prabhupada, something quite unthinkable with regard to Prabhupada's disciples and Bhaktisiddhanta Sarasvati. Prabhupada once corrected his servant for 'jumping over the spiritual master' to pray directly to Bhaktisiddhanta [...] But now, new converts are trained to first accept Prabhupada's shelter exclusively for at least six months before being advised to select that initiating guru who reminds them most of Prabhupada. In fact, Prabhupada is more widely available now than ever before (through audio, video, print and electronic reproduction)." (Perils of Succession, 1996)*

We see that ISKCON, and this was back in 1997, is fully accepting of the principle that Srila Prabhupada is the primary giver of transcendental knowledge, which is the actual definition of diksha. The defect in ISKCON's practices and thought is that they see the diksha process as an event and formal ceremony, which they insist must be performed by one of their own living diksha gurus. Try as they have, they have not been able to push Srila Prabhupada aside completely- they need his enormous and incomparable legacy of books, teachings, and divine grace. They are forced to use Srila Prabhupada to give the transcendental knowledge and mercy that they cannot give, but, being the rascals that they are, they then still insist on being the diksha guru on the basis of their formal ceremony, name-giving, handing over of beads, charisma, and fire sacrifice.

In reality, looking past all the external trappings, this makes them at best nothing more than officiating acharyas, and this is why there is still some life in ISKCON. To whatever degree ISKCON utilizes Srila Prabhupada teachings, books, and mercy, to that degree they will actually make spiritual advancement (although offset by their offenses). The problem is the deviations that mix in. These deviations water down and poison their practice of Krishna consciousness and the Mission. The offenses made in their abominating of Srila Prabhupada's movement may soon become so serious as to stop their spiritual progress completely, if not the fact already, and then push them backwards. Why else would so-called advanced devotees who went overboard in the pretentious role of diksha guru go insane or fall down so ridiculously? Think about it.

Initiations After 1977, ISKM: *"If we can associate and take initiation from an acharya just by reading his books, then why can't we jump the disciplic succession and be initiated by Bhaktisiddhanta Sarasvati or any predecessor acharya higher up in the disciplic succession? The answer is given by Srila Prabhupada: "... in order to receive the real message of Srimad-Bhagavatam one should approach the current link, or spiritual master, in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession, one should engage himself in the discharge of tapasya in the execution of devotional service." (SBhag 2.9.7 purport) The current link in the disciplic succession is that spiritual master who is actively disseminating the transcendental disciplic conclusion to the public at large. Srila Prabhupada is doing that by way of his books. Therefore, Srila Prabhupada is the authorized diksha guru of ISKCON."* Q: *"If the argument is raised that one can receive post-samadhi diksha from AC Bhaktivedanta Swami Prabhupada, why should one not apply the same reasoning and logic to any of Srila Prabhupada's predecessors? When did they state that they would no longer be giving diksha? Consequently, why can I not take diksha from Bhaktivinoda Thakur or*

*Bhaktisiddhanta Saraswati, or anyone I want?" A: To get diksha from Bhaktisiddhanta Sarasvati Thakura constitutes jumping over the prominent Acharya, Srila Prabhupada. (END)*

### **WHO IS LIKE CHRISTIANITY?**

Comparing Srila Prabhupada's original system of proxy representative initiations to Christianity, Bhakti Vikas Swami, an ISKCON rubber-stamp "guru," gave a lecture titled "ritvikism is self-defeating" in 2010: *"Well, Christianity, it's a good example of what happens when you don't have a proper parampara. [...] But then Martin Luther and others, they came up with the ritvik philosophy..."* From Bhakti Vikas Swami's former disciple Chaitanya das: *"This objection to being 'Christian' is ironic, since the current guru system in ISKCON has itself adopted certain Christian procedures: The theology behind the GBC voting in gurus is similar to the system of the College of Cardinals voting in Popes in the Catholic Church."* From GBC Resolutions we see: *"Voting procedures [...] for guru candidate [...] who will be established by the voting members [...] voting for guru process [...] by a 2/3 vote of the GBC [...] all GBCs are candidates for appointment as guru."*

Similarly the GBC calls itself *"the highest ecclesiastical body guiding ISKCON"* (BTG 1990-91): again this is "Christian" terminology. These particular "Christian" practices were never taught by Jesus, and were totally condemned by Srila Prabhupada: *"Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self effulgent, and there is no need for any court judgement."* (CC Mad 1.220 purport) *"Srila Jiva Gosvami advises that one not accept a spiritual master in terms of hereditary or customary social, and ecclesiastical conventions."* (CC Adi 1.35 purport)

### **SRILA PRABHUPADA GAVE US EVERYTHING FOR HIS MOVEMENT'S FUTURE**

ISKCON has concocted a number of very deviant policies, such as: **(1)** their self-appointed, rubber-stamp, no objection vote approved so-called diksha gurus **(2)** their re-initiation of disciples from fallen guru comrades **(3)** constant and unending revisions, editing, and philosophical changes to Srila Prabhupada's books **(4)** changing the substance and style of kirtans and deity worship, and much more (see Part 15-16). But sane devotees understand correctly that Srila Prabhupada, as an exceptional shaktyavesa avatara with a specific mission to push Lord Chaitanya's movement all over the world, did actually establish and leave us a perfectly complete program for the indefinite future. Nothing needs to be added, subtracted, changed. He warned us about this many times. Naveen Krishna das said: *"...the decision of the parampara acharyas is that Srila Prabhupada will be their representative for the next 10,000 years through his books and personal, spiritual presence, and they are all working through him. That is why the altar Srila Prabhupada set up for his society and followers is very specific, as is his system of initiations, and all that goes with it. There is no room for anything else. It is airtight, although the envious 'devotees' who want guruship will always seek a way around it. The lure of being a guru is the same as the lure of being God; that's why we are in the material prison."*

### **SRILA PRABHUPADA AS FOUNDER-ACHARYA IS THE CURRENT LINK**

*"When I was a young devotee, I heard stories about Srila Prabhupada becoming upset that his title of Founder-Acharya was sometimes omitted, and I had a hard time understanding the significance of that title. Probably all devotees did not understand at that time, and even today, only some do. Not only did Srila Prabhupada FOUND his ISKCON institution, but he wanted it clear that he was the ACHARYA, for as long as ISKCON was there. Otherwise, why put that title on the temple signboards, letterheads, and on his books? These things would last well after his physical departure, so he would still be the Acharya after he departed. He is the current link by his own choice; he is making himself available. The meaning of things Srila Prabhupada would do and say were not always obvious. He expected us to come to the right understanding, but knew we were full of material desires, which can also be accommodated by tricky choosing of selected quotes. It is almost as though Srila Prabhupada wanted to engage all parties without being too restrictive, allowing us to follow the easy road or the long, hard road. His style was not of force or legislation, saying you must do this... he used love to attract free-will driven surrender."* (Nityasiddha das)



**QUESTION:** " BTP 57 exposed a video by a Croatian devotee named Hanuman Das (Hrvoje Marjanovic), showing how he committed a great blasphemy against Srila Prabhupada by declaring that accepting Srila Prabhupada as guru is "dead guru-tattva" and "zombie guru nonsense." He now claims: "Christians claim that Jesus is the only guru, rtviks, who are nothing more than new-age Christians, are trying to destroy the parampara by claiming Srila Prabhupada is the only diksha guru." [Hanuman died in 2021 at a young age.]

**ANSWER: (1)** Actually Srila Prabhupada approved of Christians accepting Jesus as their only guru: **(a)** "The spiritual master has to take the responsibility for all the sinful activities of his disciples. Therefore to make many disciples is a risky job unless one is able to assimilate all the sins. [...] He takes responsibility for all the fallen souls. That idea is also in the Bible. Jesus Christ took all the sinful reactions of the people and sacrificed his life. That is the responsibility of a spiritual master. [...] Actually, one who is guided by Jesus Christ will certainly get liberation." (Perfect Questions, Perfect Answers) **(b)** "When you read the Bible, you follow the spiritual master. How can you say without? As soon as you read the Bible, that means you are following the instruction of Lord Jesus Christ. That means that you are following the spiritual master. [...] Spiritual master is eternal [...] As you say that "by reading Bible," when you read Bible that means you are following the Spiritual Master represented by some priest or some clergyman in the line of Lord Jesus Christ." (SP Lecture Feb. 10, 1968) **(c)** "You must follow one acharya, like Christians, they follow Christ, acharya. [...] You must follow some acharya [...] Evam parampara-praptam." (SP Conv May 20, 1975) There is no statement from Srila Prabhupada contradicting the above, or that instead of following Jesus as the spiritual master, Christians should be following a "living" successor spiritual master to Jesus Christ.

**(2)** If one claims that Srila Prabhupada remaining as the diksha guru can "destroy the parampara (disciplic succession)," one would need to support this claim with a quote from Srila Prabhupada teaching this. But Srila Prabhupada has never taught that the presence of a bona fide guru such as himself as the current link in the parampara causes it to be destroyed. On the contrary, he has taught that it is the presence of false gurus in the parampara that causes it to become broken: **Lokanatha:** ...five thousand years back, until now, there's only thirty acharyas... **SP:** Chain is broken when there are false spiritual masters. Otherwise it is not broken. Chain is broken if a so-called spiritual master speaks something manufactured. Then the chain is broken. Otherwise, chain is not broken. (SP Conv Feb. 9, 1976) Srila Prabhupada directly responds to the point that there are "only" 30 links in the parampara chain, stating this does not matter, since the chain is only broken if there is a **false** spiritual master. "Otherwise it is not broken." Therefore, Srila Prabhupada remaining the current link for ISKCON's lifetime would not cause the parampara to be "destroyed," since he is not a false spiritual master. It is very easy to claim anything, but **the test is whether the claim can be directly supported by a quote from Srila Prabhupada.** Thus, some people simply make claims that are supported by nothing other than insults, such as "zombie," "new-age Christian," etc. Such insults do not make one's claims true.

### **WHY THE GBC INSISTS SRILA PRABHUPADA IS NOT AVAILABLE**

Srila Prabhupada's mandate for the GBC to be ISKCON's "ultimate managing authority" did not include authorizing or blessing gurus, or recommending novices in a particular geographic region to accept as spiritual master one of ISKCON's "approved" gurus. The ISKCON GBC has prohibited devotees from taking diksha initiation from Srila Prabhupada, which is a process of transmission of transcendental knowledge into the heart, because, given the choice, almost everyone would do so. As soon as Srila Prabhupada is recognized as being available as the diksha guru for anyone who wants to follow his teachings, through the initiations system that he himself designed, set-up, and finalized with the July 9 Order, the ISKCON guru franchise operation will collapse. Almost everyone will choose Srila Prabhupada. Those that want another than Srila Prabhupada as their "guru," must do so outside Srila Prabhupada's ISKCON institution wherein he has very graciously made himself fully available "henceforward," even after his physical departure.

## SRILA PRABHUPADA'S SYSTEM FOR INITIATIONS IN ISKCON *by Narasimha das*

Srila Prabhupada never hesitated to offer spiritual initiation to anyone who agreed to follow his instructions. He initiated persons not born in brahmin families or families that follow Vedic culture. Srila Prabhupada accepted both men and women from all backgrounds as his initiated disciples and promised he would take them back to Godhead if they followed his instructions. What's especially unusual about the system of initiations Srila Prabhupada arranged was that it requires no physical contact between Srila Prabhupada and his new student. In fact, many devotees were initiated by Srila Prabhupada without ever meeting him. Such initiations would have been impractical had Srila Prabhupada not authorized senior disciples to accept and train new students on his behalf. To expand Lord Chaitanya's transcendental mission, Srila Prabhupada made many arrangements to help sincere souls approach him, inquire from him, and accept him as sad-guru. By making himself available in the form of his books, murtis, movement, and representatives, he greatly expanded opportunities for devotees to get the fully potent association of a paramahansa Vaishnava. As the movement expanded, the facilities for innocent persons to take shelter of Srila Prabhupada also expanded. Near the time of Srila Prabhupada's departure, the Movement was growing more quickly than ever. Therefore on July 9, 1977 he formally established an initiation system that had already been in practice in ISKCON. By this final order, Srila Prabhupada authorized deputies to accept disciples on his behalf, yet without writing to him for confirmation, as was done before. By this order, Srila Prabhupada authorized representatives to decide who would be accepted for initiation in ISKCON. Srila Prabhupada had already clearly established the standards (see CC Adi 17.265 and C Mad 24.330 purports) for being accepted as his initiated disciple, therefore he trusted the discretion of senior disciples to manage this system on his behalf.

Srila Prabhupada never authorized anyone to initiate their own disciples in his movement, and he never gave the GBC authority to select or approve diksha-gurus. What Srila Prabhupada did do was set up a system to continue initiations in ISKCON according to the standards he had already established. His final order on initiations simply confirms the system Srila Prabhupada had already set up in ISKCON. The only adjustment Srila Prabhupada made by his final directive was to eliminate the need for representatives (such as temple presidents) to write to him for approval. Rather, students were instructed to write to the local ritvik, the representative of the acharya. In this way, Srila Prabhupada authorized ritviks to accept disciples on his behalf.

The GBC has no authority to discontinue devotional practices or management systems His Divine Grace Srila Prabhupada personally arranged. The GBC has no authority to sanction diksha-gurus. In fact, ***the entire arrangement of gurus and initiations in ISKCON today is a concoction.*** Srila Prabhupada never ordained diksha-gurus, nor did he empower the GBC to do so. Yet the GBC insists on defending their concocted guru system, which has caused division and chaos in ISKCON for more than 20 years. [45 years now] **Q1:** *Are you saying that the GBC has no authority to regulate who initiates in ISKCON?* **A1:** Srila Prabhupada initiates in ISKCON. His words and example inspire us all to join Lord Chaitanya's movement. The GBC has authority to preserve what Srila Prabhupada established, not to create something new. Srila Prabhupada never approved the idea of self-appointed gurus or gurus by the appointment or approval of an ecclesiastical board. He several times criticized his Godbrothers for trying artificially to create posts of diksha-guru, or acharya, in the Gaudiya Matha. **Q2:** *Must Srila Prabhupada always remain the initiating guru in ISKCON?* **A2:** We must follow the order we have. The entire Hare Krishna movement follows Srila Prabhupada. He's the spiritual master of the universe. What's wrong with that idea? **Q3:** *How do we know that Srila Prabhupada won't order someone to become diksha-guru, the initiating spiritual master. Maybe he already has.* **A3:** Srila Prabhupada's arrangement for initiations in ISKCON is clear. We can't change this arrangement, which is based on Srila Prabhupada and his authority, just because someone claims that Srila Prabhupada told him he could initiate his own disciples. Who is making such claims? **Q4:** *What if a new devotee wants to accept one of Srila Prabhupada's disciples as the spiritual master rather than trying to*

*develop a direct relationship with Srila Prabhupada? Could he do that? A4:* Not in ISKCON. Srila Prabhupada made himself fully available in the form of his extensive vani and also as his divine murti. Daily attendance of his guru-puja, his mangala-arati prayers, and careful study of his books is essential for all ISKCON devotees. Yet devotees may naturally follow senior advanced disciples who inspire them in their devotion to Sri Guru and Sri Gauranga. Srila Prabhupada encouraged such practical training and teacher-student relationships. Yet he never authorized any disciple to post himself as the initiating spiritual master in ISKCON. He never authorized any of his disciples to act as the sad-guru, who must be worshipped like the Supreme Lord. **Q5:** *But sannyasis receive worship from others.* **A5:** Genuine Vaishnavas are certainly worthy of worship. To be a faithful disciple of Srila Prabhupada is an exalted status. But no regular worship or formal status as diksha-guru was ever authorized by Srila Prabhupada for any of his disciples in ISKCON. Srila Prabhupada wanted faithful disciples, not self-appointed pretenders. If a new devotee hasn't developed faith in Srila Prabhupada as his guru, he should not accept initiation in ISKCON. Similarly, if a disciple wants to appoint himself as guru, he has no right to use ISKCON for his enterprise.

**Q6:** *But doesn't the law of disciplic succession prohibit jumping over the current guru in favor of the previous acharya?* **A6:** Srila Prabhupada is still the current acharya. Who can deny this? Do we need a candle to see the full moon? Bhaktivinode Thakur said, "He reasons ill who tells that Vaishnavas die, when thou art living still in sound." Who is that guru we jump over by accepting Srila Prabhupada? If someone says new devotees need to surrender heart and soul to unauthorized or mixed devotees, such ignorant persons **should be jumped over** or ignored. **Q7:** *Doesn't the sincere disciple automatically become the guru and then serve his own disciples by helping them become Krishna conscious?* **A7:** The disciple follows the order of the Acharya, and serves in that way. Srila Prabhupada created many posts for his disciples (such as sannyasa, GBC, and temple president), but he never created posts of diksha-guru. Nor did he tell the GBC to do so. Srila Prabhupada is both the siksha-guru and diksha-guru in ISKCON. Advanced devotees should train new disciples to associate with Srila Prabhupada constantly by hearing from him repeatedly with rapt attention. In this way, everyone gets the same benefit and guarantee in their cultivation of pure devotional service. **Q8:** *But don't Srila Prabhupada's books talk often of his disciples becoming diksha-gurus and accepting their own disciples?* **A8:** No. Srila Prabhupada asks everyone to become guru by preaching and training others in the philosophy and practices of Krishna consciousness. He never asked anyone to begin initiating their own disciples in ISKCON. We find no such instruction. Not all pure devotees initiate disciples and accept worship from other Vaishnavas. It's not automatic that pure devotees will initiate. A pure devotee accepts the post of spiritual master when the Supreme Lord or His empowered representative orders him. (See SBhag 4.8.54, purport)

**Q9:** *Don't Srila Prabhupada's books say that everyone should become guru and help others? Isn't this Lord Chaitanya's mission?* **A9:** Lord Chaitanya's mission is to give pure chanting of Hare Krishna and pure devotional service. Srila Prabhupada warns that no one should be accepted as a pure devotee if he is not properly authorized. Please consider this passage: "Vallabha Bhatta wanted to be initiated by Gadadhara Pandita, but Gadadhara Pandita refused, saying, 'The work of acting as a spiritual master is not possible for me. I am completely dependent. My Lord is Sri Chaitanya Mahaprabhu. I cannot do anything independently, without His order.'" (CC Ant 7.150-1) Pure devotees never think they are independent. All work in ISKCON is created by Srila Prabhupada. The post of "ISKCON guru" is a GBC concoction. Unfortunately, due to this concoction, many preachers have been polluted by false ambition. **Q10:** *But Lord Chaitanya gave a blanket order for everyone to become guru. Why do you say such gurus can't initiate their own disciples?* **A10:** They may initiate when they get an order to initiate. Sri Gadadhara Pandit himself said he needed a direct order to initiate! Sri Chaitanya Mahaprabhu wanted everyone to become Krishna conscious and preach. He never said all devotees must initiate their own disciples. In fact, Srila Prabhupada specifically warns, "It is better not to accept any disciples." Srila Prabhupada said, "A guru can become guru when he's ordered by his

guru. That's all. Otherwise nobody can become guru." (SP Lecture 1975) **Q11:** *By preaching and practicing Krishna consciousness, isn't one automatically qualified to become an initiating guru?* **A11:** Not necessarily. But qualification is a separate issue. We may have qualifications, but an order is still required. For instance, I may be qualified for the order of sannyasa, but in ISKCON I will need authorization to be accepted as a sannyasi. The position of Gaudiya Vaishnava guru, or acharya, is equal to that of the Supreme Personality of Godhead. (CC Adi 1.46) Sri Gadadhara Pandita said he was unable to initiate without the direct order of Sri Chaitanya Mahaprabhu. Why speak of others!?

**Q12:** *How is it possible that Srila Prabhupada can accept disciples after his departure? And how do we know he wants to?* **A12:** You think there's something that's impossible for Srila Prabhupada? He set up a ritvik system for this. He established ISKCON to train devotees to be his steady disciples and preach. It used to be common knowledge among devotees that His Divine Grace was willing to accept the whole world as his disciples. He accepted disciples in Australia while in Europe. He accepted disciples in America while in India. He accepted disciples he had never met. Srila Prabhupada can do this. He is still doing this. It is in our hands to get the credit for helping him do this by agreeing to remain his faithful representatives. **Q13:** *Then we should ask new devotees to surrender heart and soul to someone they can never meet personally or write a letter to.* **A13:** Do you think Srila Prabhupada is dead? The issue here is the authority of the Jagat Guru. He never said his physical presence was essential. Many of his so-called "direct" disciples, devotees initiated prior to 1977, never saw him or wrote to him. He never stressed his physical presence. Srila Prabhupada said following his order is essential. His order is directly the will of Sri Chaitanya Mahaprabhu. Why should we tax our brains to justify defying Srila Prabhupada's order? The problem is that devotees have not carefully heard from Srila Prabhupada or his genuine representatives. They've been misled by the gbc to think Srila Prabhupada is gone and can no longer personally guide or initiate devotees.

**Q14:** *According to Vedic tradition, when the guru departs, his disciple becomes the initiating guru and accepts his own disciples. This is the parampara system. We can't stop this eternal system.* **A14:** There is no such tradition of defacto guru, or guru by automatic inheritance. Yet all Vedic traditions are satisfied if we follow Srila Prabhupada's formula for expanding the worldwide mission of Krishna consciousness. One day there may be millions of devotees qualified to offer diksha. Yet in Srila Prabhupada's mission, they will follow Srila Prabhupada's system and train disciples to offer their full devotion and surrender to Srila Prabhupada and His mission rather than to themselves. Such self-realized souls may have many devoted followers. Pure devotees teach by their example how to serve Srila Prabhupada's mission as humble representatives of the Saktyavesa Avatar, the Jagat Guru. If representatives of Srila Prabhupada train everyone to accept Srila Prabhupada as acharya, the parampara system will flourish gloriously. Advanced devotees will happily agree to remain humble representatives of His Divine Grace, the Jagat Guru, Srila Prabhupada. **Q15:** *But don't all genuine spiritual masters accept disciples on behalf of the previous acharyas? Don't ISKCON gurus engage their followers in unalloyed service to Srila Prabhupada?* **A15:** Yes, to the first question. No, to the second. They are misleading their so-called disciples. These ambitious men could have been loved and honored as the representatives of Srila Prabhupada, but instead, due to false ambition, they created intrigue and suffering for everyone, including themselves. What's at stake here? Why all the fuss to reject Srila Prabhupada's final order on initiations? Think about it! **Q16:** *Isn't diksha just a formality? Isn't it the Hare Krishna mahamantra that actually initiates everyone?* **A16:** Diksha is the process by which one can awaken his divya-jnana and vanquish sinful reactions (CC Mad 15.108). The initiation ceremony is a formality, but that also has been recommended and established by our Gaudiya Vaishnava acharyas, beginning with Rupa Gowsami. By definition, then, the diksha-guru must be a fully self-realized soul. No one else is qualified to offer true diksha.

**Q17:** *If everyone takes siksha from Srila Prabhupada, isn't that enough? Why should we worry who initiates?* **A17:** The siksha-guru and diksha-guru must be seen equally. Generally, they are the same person. They are both absolute. Why deny new devotees the assurance of being directly

connected with Srila Prabhupada through both diksha and siksha? Who will they accept as Srila Prabhupada's equal? The real point is following the formula Srila Prabhupada personally arranged. Why does the GBC refuse to accept Srila Prabhupada's arrangement? **Q18:** *The GBC believes that ordaining gurus is the most effective way to recruit and train devotees and thus continue the parampara.* **A18:** The parampara is continued by disciples who follow the order of the Acharya. ISKCON devotees must follow Srila Prabhupada's instruction to preach on His behalf. Srila Prabhupada is the Jagat Acharya. His position is the same as Lord Nityananda's or Lord Balarama's. No order of His Divine Grace can be changed or ignored. By training everyone to be disciples of Srila Prabhupada, the parampara will continue gloriously. **Q19:** *I think most ISKCON gurus are representing Srila Prabhupada's mission.* **A19:** Preachers who represent Srila Prabhupada's mission teach that Srila Prabhupada is the absolute shelter for all ISKCON devotees. They teach devotees to hear from Srila Prabhupada and worship him with full surrender. They don't encourage devotees to worship mixed devotees or offenders as the initiating spiritual master. Nor do they teach that mixed devotees are in the Gaudiya Vaishnava sampradaya. Rather they train devotees to accept Srila Prabhupada and surrender to his mission directly. Unless the GBC accepts Srila Prabhupada's order, they'll continue to mislead innocent devotees and create chaos. **Q20:** *Are all ISKCON gurus offenders?* **A20:** According to Srila Prabhupada, those who attempt to exploit or misdirect the mission of the Acharya due to personal ambition are "severe offenders." No one can capture the post of Vaishnava Acharya by artificial arrangements. "A Vaishnava acharya is self-effulgent, and there is no need for any court judgment." (CC Mad 1.220 purport) Srila Prabhupada and Bhaktisiddhanta Sarasvati both warn that one who covets the post of Vaishnava Acharya or tries to assume the post without authority causes havoc by his imitation. Even Gadadhara Pandit, the incarnation of devotional energy, says he needs a direct order to initiate. He was not willing to assume the post of Supreme Personality of Servitor Godhead without a direct order from Lord Chaitanya. Yet if we ask an ISKCON guru, "When did Srila Prabhupada order you to become the initiating spiritual master?" What will he say?

**Q21:** *He might say, "I am a guru because the GBC confirmed my nomination. I don't claim to be absolute. Only my disciples see me that way because the shastras say the guru must be worshipped like God. I accept the authority of the GBC as absolute. In that way, I am absolute."* **A21:** This is no reply. They'll agree to be ritviks of a deviated GBC but not of Srila Prabhupada! They misrepresent the most exalted post of Vaishnava guru. By their deviation, they've opened the flood gate for sahajiya cheating and anarchy. Bhaktisiddhanta Sarasvati warned, "One who thinks he is guru is 'garu'" 'Garu' means cow. We may worship a cow sometimes, but it remains an animal. **(END)**

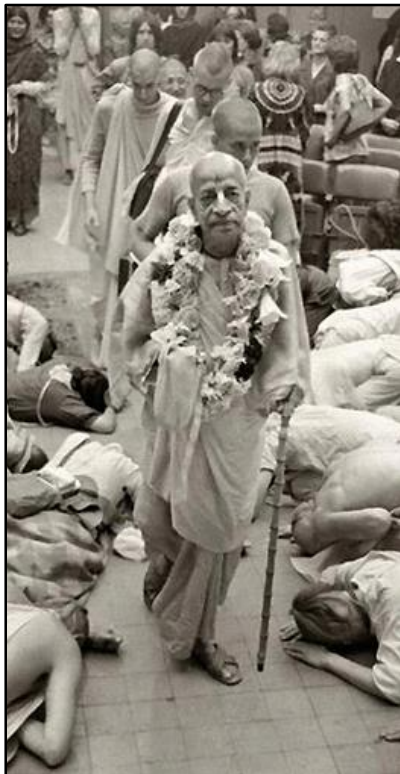
### **HOW DO WE KNOW THAT SRILA PRABHUPADA WILL ACCEPT US? By Nityasiddha das**

One of the major arguments ISKCON GBC and gurus raise against Srila Prabhupada accepting disciples after his physical departure is they say there is no confirmation from Srila Prabhupada that he has agreed to accept the guru-disciple contract with any particular individual. There is no letter accepting a disciple after being recommended by one of his senior managers such as temple president, etc. There is no meeting in person where Srila Prabhupada would see and acknowledge accepting someone as a disciple. They say: "How do we know Srila Prabhupada wanted someone as a disciple or that he actually accepted him? Since he is now expired, and gone, how does Srila Prabhupada even know someone is asking to be initiated?"

This tricky argument plays on the ignorance of what Srila Prabhupada actually set up as an initiation system for ISKCON's future "henceforward." The July 9 Order dispenses with ALL requirements involving Srila Prabhupada's physical participation in his initiating of disciples. He thus left the last remaining external formalities of initiation to his responsible managers to screen and approve new disciples and do the fire sacrifice after an "officiating acharya" chanted on the beads and gave the name (which was sent to be entered into Srila Prabhupada's Disciples Book). There was no more any requirement for Srila Prabhupada's involvement on the physical plane. It did not matter anymore where Srila Prabhupada was, or if he departed or not. He trusted his responsible managers

to carry on an initiation system he had set up in stages since 1970. There is no question whether Srila Prabhupada would accept anyone as a disciple. By his divine mercy he was accepting ALL initiation recommendations from his responsible managers. This is comparable to the unlimited blessings of Jesus Christ, who is said to have paid for the sins of all who would simply believe in him and follow his teachings. Or comparable to Vasudeva Datta who prayed to accept the sins of all living beings in the universe. But the small-minded ecclesiastic ISKCON phony gurus cannot appreciate the causeless mercy, spiritual empowerment, and divine mercy of such a great pure devotee who would no longer even need to have a relationship on the physical plane before accepting someone as a disciple. They are faithless and cannot know that Srila Prabhupada is present where he wants to be and where his followers are. In 1990, Ravindra Svarup challenged during the “ritvik debate” that if you send a letter to Srila Prabhupada, will you get a reply? ...not understanding that the letter of July 9 is already his answer to all who want initiation (at that time this document was unknown). The whole world could surrender and become disciples of Srila Prabhupada, as he removed all further restrictions. Anyone who follows the 4 rules, chants 16 rounds, and studies his books, even if it be millions, he will accept as his disciples. There is no more need of any acceptance letter or meeting.

Even prior to Srila Prabhupada’s departure, he accepted all those who were recommended. There never was any requirement for meeting him in person. Now the acceptance letter was no longer part of the process either. From July 9 to Nov. 14, 1977, Srila Prabhupada initiated hundreds of disciples through this system and he was totally uninvolved externally. So after Nov. 14, 1977 why would there any problem with continuing that system that the GBC accepted and used for those 4 months? The GBC and gurus cleverly play games with words to confuse us, in their desperate efforts to maintain their guru regime’s charade. **(END)**



#### FURTHER THOUGHTS

**(1)** Disciplic Succession does not always mean that one has to be initiated officially. One can be Srila Prabhupada’s disciple even if he is not initiated officially. *“...disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion.”* (SPL Dinesh Oct. 31, 1969) *“Well, initiation or no initiation, first thing is knowledge... Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing.”* (SPConv Oct. 16, 1976) **(2)** How does the bonafide diksha guru Srila Prabhupada accept us? *“In our Krishna consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life-illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaishnava servant and initiated to chant the Hare Krsna maha-mantra, at least 16 rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master **or his representative** for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brahmana.”* (CC Mad 24.330) **(3)** Srila

Prabhupada knows how to guide a sincere soul who surrenders to him. He makes it very clear *“the acharya is a perfect brahmana and has unlimited intelligence in guiding the activities of his disciple.”* (SBhag 6.7.15 purport) Unlimited, by time or space, physical presence or not. **(4)** SP stated July 7, 1977 that ritvik representatives could accept devotees as his disciples without consulting him; thus he removed himself from screening, approving of new disciples. His physical involvement or even consent

was no longer required. **SP:** So without waiting for me, wherever you consider it is right. That will depend on discretion. **Tamal:** On discretion. **SP:** Yes. **(5)** *“The disciple must admit that he will no longer commit sinful activity—namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.”* (CC Mad 24.256) This care continues after Srila Prabhupada has physically departed, or otherwise all those initiated before 1977 would need to get a new living guru? **(6) Q:** How important is formal initiation? **SP:** Formal initiation means to accept, officially, to abide by the orders of Krishna and His representative. That is formal initiation. Officially accept, “Yes, sir, I shall accept. I shall do whatever you say.” This is initiation, official acceptance of the job. That’s all. Now, you formally accept, and if you do not do the duties, then where is the question of other function? [...] Initiation means this is the beginning of accepting the orders of Krishna and His representative to carry out. This is the beginning. That is initiation. Just like if you enter in an office establishment, so you accept the terms of service. That is initiation. Then you go on serving, you become promoted, you get salary increase. You become recognized. You become officer. (SP Lecture Feb. 22, 1973) **(7) SP:** Who is my disciple? First of all let him follow strictly the disciplined rules. **Disciple:** As long as one is following, then he is... **SP:** Then he is all right. (SP Conv June 13, 1976) **(8) SP:** ***Chain is broken when there are false spiritual masters. Otherwise it is not broken. Chain is broken if a so-called spiritual master speaks something manufactured. Then the chain is broken. Otherwise chain is not broken.*** (SP Sept. 2, 1976) We conclude that those ISKCON gurus who are saying that the officiating acharya system is breaking the disciplic succession, it is actually they who are breaking it.

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## PART 19: THE SOLE DIKSHA GURU

*“Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed.’ Such relationship between the disciple and the spiritual master is eternal. **One who is now the disciple is the next spiritual master.** And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmaji, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Narada, and similarly Narada, as spiritual master, handed over this knowledge to Vyasa and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahma and Narada or Narada and Vyasa. The relationship between Brahma and Narada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Narada is not only well behaved, meek and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvami. Without becoming a gosvami one can become neither a disciple nor a spiritual master. **The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated.**”* (SBhag 2.9.43)

Now, we examine the evidence that Srila Prabhupada himself is the diksha guru he arranged for ISKCON’s future after his physical departure. Some will choose other “gurus,” but it should be understood how Srila Prabhupada is definitely available as diksha guru for all those who follow his instructions. This is a tough pill for ISKCON misleaders, but it is the truth. The bottom line: reject the imposters and recognize Srila Prabhupada as the sole diksha guru for his mission, movement, and institution, according to his own arrangements and instructions. Patient study will show this to be fact.

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## CHAPTER 185: DIDN'T SRILA PRABHUPADA WANT GURUS?

(1) *"In the purport of NOI 5 we see Prabhupada advises us to be careful to accept initiation from an uttama-adhikari Vaishnava. One can take initiation from a madhyama or a kanistha, but such a student will not be able to advance very well toward the ultimate goal of life under this insufficient guidance, therefore one MUST accept an uttama adhikari as his spiritual master. So if you do not care about the ultimate goal of life, take initiation from a madhyama or kanistha devotee. But [...] that is spiritual death [...] So one must be very careful to accept an uttama adhikari as his spiritual master. To use this NOI purport to claim that one can take initiation from a madhyama or a kanistha and to insinuate that this is recommended by Prabhupada is extreme cheating, clutching at straws. One must take initiation from an uttama devotee."* (Madhudvisa das, 2009)

(2) *"The misunderstanding of 'if you become a disciple in parampara, automatically that means you should be guru,' is not that automatically become a diksha guru. I've been a guru since 1974 when I began passing out Srila Prabhupada's books. But a vartma padarsaka guru, for God's sake."* (Mahasrnga das, 2016) (3) *"Does Srila Prabhupada say that Lord Chaitanya's 'amara ajnaya' instruction to become a spiritual master means to initiate (diksha)? No no no! Teach them to just 'chant Hare Krishna, that's all.'" If you take the amara ajnaya verse to mean diksha as the crims do, then that means Mahaprabhu would have given diksha to His devotees and ordered them to give diksha while in His presence.. Absolutely absurd! Just think about it. Vartma pradasak or siksha-guru at best!"* (Balaram das 2020) (4) *"Srila Prabhupada wanted to stop giving sannyas initiations in 1977 because so many were falling down. Then the logical conclusion would be: if so many of the so called leaders were falling down, then how could he grant these same people the right to become diksha gurus?"* (Damaghosh das, 2016) (5) *"Here is some simple logic: If there really was a clear order for all disciples to become diksha gurus, in Srila Prabhupada's teachings and instructions up to May 1977, then why did the GBC through Satsvarupa ask Srila Prabhupada: 'Particularly at that time when you're no longer with us, we want to know how first and second initiation would be conducted.' The idea that anyone could be a guru only developed after Srila Prabhupada departed and the disease of guru ambition spread through the institution."* (Unknown) (6) *"I realize that the entire initiation issue has been fraught with problems and has not been a clear issue. Therefore I believe that by discussions matters can be clarified, and I would therefore encourage you to write me further in this regard."* (Tamal letter to Gauridas Pandit das, Aug. 9, 1987) But this was duplicity only. When Gauridas twice wrote Tamal back further on the issue, there were no replies. Here Tamal admits the guru issue was not clear in 1987, so how was it clear in 1977, or 1978, or even today?

### LORD CHAITANYA'S ORDER WAS TO BE A SIKSHA GURU, NOT DIKSHA

From ISKM's *Initiations After 1977* re: the ISKCON apologists' argument that Srila Prabhupada spoke often about his disciples becoming initiating spiritual masters:

*"Srila Prabhupada previously may have seemingly encouraged his disciples many times to become gurus in the future, after his physical departure, and initiate devotees on their own, thus continuing the chain of disciplic succession. Why then would he later introduce the ritvik system of initiations and stop the disciplic chain with him being the last in the succession? It is prudent to remember that disciplic succession means the disciplic conclusion, or the science of devotional service to the Supreme Personality of Godhead, as stated in BGita 4.2. As long as Srila Prabhupada's books are spreading the message of Krishna consciousness, the disciplic succession is not considered broken. Still, we shall study the open order for everyone to become guru, which was also issued by Chaitanya Mahaprabhu. The instruction for everyone to become guru is found in the following verse in CC, often quoted by Srila Prabhupada: **yare dekha, tare kaha 'krishna'-upadesa/ amara ajnaya guru hana tara' ei desa** (CC Mad 7.128) 'Instruct everyone to follow the orders of Lord Krishna as they are given in Bhagavadgita and Srimad Bhagavatam. In this way become a spiritual master and try to liberate*



everyone in this land.' However, the type of guru which Lord Chaitanya is encouraging everyone to become is clearly established in the detailed purports following this verse: **(1)** 'That is, one should stay at home, chant the Hare Krishna mantra and preach the instructions of Krishna as they are given in Bhagavad-gita and Srimad Bhagavatam.' (CC Mad 7.128 purport) **(2)** "One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Sri Chaitanya Mahaprabhu, chant the Hare Krishna maha-mantra and instruct relatives and friends in the teachings of Bhagavad-gita and Srimad-Bhagavatam... **It is best not to accept any disciples.**" (CC Mad 7.130 purport)

"We can see that these instructions do not demand that the gurus in question first attain any particular level of realization before they act. The request is immediate. From this it is clear that everyone is simply encouraged to preach what they may know, and in so doing become siksha, or instructing, gurus. This is further clarified by the stipulation for the siksha guru to remain in that position, and not then go on to become a diksha guru: 'It is best not to accept any disciples.' To accept disciples is the main business of a diksha guru, whereas a siksha guru simply needs to carry on his duties in assisting the diksha guru and preach Krishna consciousness as best he can. It is clear from Srila Prabhupada's purports that, in the above verse, **Lord Chaitanya is actually authorizing siksha gurus, not diksha gurus.** Even though Srila Prabhupada did mention many times earlier on to encourage everyone to go on to become diksha-gurus, **his order in the July 9, 1977 should supersede all of his previous statements.** The following clears up this matter: **SP:** I may say many things to you, but when I say something directly, 'Do it,' your first duty is to do that. You cannot argue, 'Sir, you said me like this before.' No, that is not your duty. What I say now, you do it. That is obedience. You cannot argue. Of course, Krishna never said anything contradictory, but if when one thinks foolishly that Krishna said something contradictory, no, that is not to be. You could not understand. So 'Even though you could not understand, you take My direct orders now, sarva-dharman parityajya mam ekam That is your business.' The master says like that, and the servant's business is to accept it as it is, without any argument. (SP Lecture Apr. 15, 1975)

"In BGita, Lord Krishna gave many instructions, of all types of yoga, but all this was **superseded by His final instruction:** 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.' (BGita 18.66) 'You just give up everything and become My devotee, My worshipper' –should be taken as the final order of the Lord, and one should follow that principle.' (TLC Ch. 11) Even the final instruction given by Sankaracharya in his song 'Bhaja Govindam,' was also meant to supersede all his previous Mayavadi or impersonal instructions. Sankaracharya clearly advises right in the beginning of his song that all his previous deliberate Mayavadi misinterpretations of the Vedic texts by elaborate study of grammatical arrangements is useless to help anyone at the end of life. He advises everyone to forget such nonsense and just worship Govinda in devotional service if one at all wants real benefit. The point is that to execute the final instruction is the immediate duty of the disciple, not to argue about previous instructions that may seem contradictory. The final instruction supersedes all previous instructions. Therefore, the 1977 July 9th letter/directive and the declaration of Will of Srila Prabhupada should be taken as his final instructions in this connection and should not be argued upon. All this points to again the same thing: Srila Prabhupada is the authorized diksha guru of ISKCON for as long as his books remain." **(END)**

#### **AMARA AJNAYA: DISCIPLIC SUCCESSION OF SIKSHA GURUS**

**(1) Gopala Krsna:** Srila Prabhupada, I am just trying to clarify- I don't want to offend anyone- but no disciple of yours should call himself diksha-guru or siksha-guru. Am I right? **SP:**..Well, everyone is engaged to become siksha-guru, but one should become perfect. The attempt is- what is called? **Probationer.** When probationer period is finished, then he is naturally, automatically, bona fide guru. Not in the probationer period. That is immature attempt. That will failure. Amara ajnaya, Caitanya Mahaprabhu said: "By My order." **So all my disciples are expected to become siksha-guru on my order, not by his own order.**" (SPConv May 30, 1976) **(2) Guest:** But there are so many disciples of

one guru. Are they come all in bona fide disciplic succession? **SP:** Hmmm? Well, everyone is in a bona fide disciplic succession provided he keeps that tradition, keeps that tradition. Apani acari prabhu jive sikhaila. One must behave that *"I belong to this disciplic succession. I must keep myself fit for the post."* Then it is all right. If he deviates, then he deviates the disciplic succession. Hare Krishna. Chaitanya Mahaprabhu says frankly that... This is disciplic succession. **Amara ajnaya: "Just carry out My order."** Then you are in disciplic succession. If you do not keep yourself in the order of Chaitanya Mahaprabhu, then simply by becoming disciple, you are not in the disciplic succession. This is disciplic succession. Chaitanya Mahaprabhu said this clearly, amara ajnaya guru hana tara ei: *"Wherever you live, you become a spiritual master."* How? Yare dekha tare kaha krishna-upadesa: [CC Mad 7.128] *"Whomever you meet, you only speak what Kṛṣṇa has instructed."* Then you are disciplic succession. It doesn't matter what you are and where you are. It doesn't matter. This is disciplic succession. And if you think, *"Now I am initiated. I am now liberated. I have no other business,"* then you are not in the disciplic succession. You must preach. That is disciplic succession. **Guest:** This is the definition of a disciple. **SP:** Yes. Amara ajnaya guru hana tara ei desa yare dekha... You have to... Anywhere, any friend, any businessman, *"Are you Kṛṣṇa conscious? Chant Hare Kṛṣṇa."* That's all. What is the loss in that? **"My dear friend, I request you to chant Hare Kṛṣṇa mantra."** Where is the difficulty? (SPConv Mar. 9 1974) [So the guru in Lord Chaitanya's order to all is to be a siksha guru, simply tell people, friends to chant Hare Krishna; it is not a blanket order to become diksha guru!]

#### **ALL OF MY DISCIPLES WILL TAKE THE LEGACY: EVOLUTION OF THE PLAN FOR FUTURE**

In 1970, four years after incorporating ISKCON, Srila Prabhupada created a committee within ISKCON, the Governing Body Commission (GBC), and began training his senior disciples to take over the management of his society. He hoped to retire from management completely and have the GBC become the "ultimate managing authority" in ISKCON, so he could complete his translation and commentary on SBhag without disturbance. He also hoped that the GBC, when fully trained, could also take over the duty of initiating new disciples after his death. Hansadutta Swami, who was appointed to the original GBC: "He [Srila Prabhupada] told me personally, *'I am training you to be guru. I am training you to be perfect, so that in my absence things will go on.'*" During a June 1976 interview, Srila Prabhupada explained that he was presently training his most "advanced students" to become his successors. **Interviewer:** Is there anyone who is designated to succeed you as the primary teacher of the movement? **SP:** I am training some, I mean to say, advanced students so that they may very easily take up the charge. I have made them GBC. They are under my direct training, and I think they will be able to conduct this movement. **Interviewer:** Do you expect to name one person as your successor or have you already? **SP:** That I am not contemplating now. But there is no need of [only] one person.

A month later, Srila Prabhupada spoke to a reporter, explaining he was training his leading GBCs to succeed him in the future. **Interviewer:** *Do you have a successor to take your place when you die?* **SP:** *Not yet settled up. Not yet settled up.* **Interviewer:** *So what process would the Hare Krishnas...?* **SP:** *We have got secretaries. They are managing.* **Disciple:** *He has appointed from all the disciples a group of secretaries [the GBC]. Each one is in charge of a different sector of the world.* **Interviewer:** *How many secretaries?* **Disciple:** *Presently there's eighteen.* **Interviewer:** *And so that group of eighteen secretaries will choose another leader?* **SP:** *I am training each one of them as leader so that they can spread extensively. That is my idea.* Despite Srila Prabhupada's attempts to train his leading secretaries, by November 2, 1977 (days before he departed), his confidence in his most "advanced students" had declined dramatically. When asked, *"Who will succeed you as the leader of the Hare Krishna movement?"* -instead of suggesting, as he did earlier, that his leading GBC secretaries would "conduct his movement," he responded more broadly, *"All of my disciples will take the legacy... I— one— may soon pass away, but they [my disciples] are hundreds, and this movement will increase. It's not that I'll give an order, 'Here is the next leader.' Anyone who follows the previous leadership in a leader... All my disciples are leaders, as much as they follow purely."*

Obviously Srila Prabhupada had changed his mind about his disciples initiating their own followers after he departed, if that is even what he ever contemplated. There are some references from the late 1960's and a few before 1975 as well- where Srila Prabhupada indicates that he wanted his disciples to become spiritual masters to initiate on their own. But by 1976 and 1977, Srila Prabhupada no longer spoke in this way. By May 1977, he had refrained from speaking anything further about their becoming initiating gurus for a long time, and even as his departure became more imminent and the issue would seem to be urgent, he still **said absolutely nothing about his disciples becoming full gurus**. To the contrary, in July 1977 Srila Prabhupada instituted a novel and ingenious initiation system by which he himself, on the spiritual platform where real initiations take place, would continue to "initiate" disciples through priests who would perform all the formalities on his behalf. On May 28, 1977, Srila Prabhupada's senior disciples purposefully asked loaded questions because they already had their secret plans to takeover the movement as successor gurus, to be later ratified by a GBC body which they controlled. The May 28 questions seem to have been aimed at securing some tangential approval for future gurus. A closer look, however, shows that Srila Prabhupada only named 11 ritvik representatives but zero successor initiators. He never gave any order to anyone to initiate as diksha or regular gurus, and the order must be there if one is to be an authorized initiating guru. **Although Srila Prabhupada did speak in earlier years about gurus in the future, when the time of his departure loomed, he actually gave a different system altogether. We must accept that his instructions on July 9, 1977 superseded and overrode all previous indications.** As SP made clear on May 28, 1977, his disciples could become full gurus only when he gave them the order to do so. But since there never was an order, then they must continue to be ritvik representatives of the acharya.

#### **GBC HAS MANY QUOTES BUT, STILL, THERE NEVER WAS ANY ORDER**

The GBC and guru apologists regularly present a long list of quotes from Srila Prabhupada that seem to state that his disciples will, can, or should "become gurus" and take disciples of their own. So, isn't this sufficient evidence that Srila Prabhupada wanted and expected devotees to become initiating gurus after his physical departure? No, actually they are not, and these quotes all fall into the following categories, which do not qualify as justification for assuming the role of diksha guru. **(1)** General descriptions of various principles, such as waiting for one's guru to depart before initiating **(2)** Tactful dealings with obviously guru-ambitious disciples **(3)** Indications about possible later events that may or may not occur, and actually did not occur **(4)** Srila Prabhupada expressing hopes for his disciples, but at the end he stopped speaking in that way **(5)** Regardless of what was said previously, we must go by Srila Prabhupada's LAST instructions, even if it is different or opposite. The last thing he gave us was a ritvik representative system with no mention whatsoever that this system would ever change to something else, such as when he departed. In his last 2 years he never gave any instructions about there being diksha gurus in their own right. As Tamal said in Dec. 1980, if this is what he intended, he would have spent days elaborating in detail how that would be structured and work. Instead, he said zero about it. The only thing he gave regarding future initiations was the July 9 Order.

Many times Srila Prabhupada expressed his *desire* that his disciples would become future spiritual masters, if they could become qualified, but in the May 28, 1977 talks, as he had already made clear in his books as well, he clearly stipulated that to become guru, one needs the **order** from him first. **Srila Prabhupada's hopes do not equal an order.** By late 1977 Srila Prabhupada had only prescribed officiating acharyas, and had not instructed anyone to become an initiating guru. He made clear that unless and until they were "ordered," no one could become initiating guru. That order cannot be found anywhere in Srila Prabhupada's instructions. Even Hansadutta's offer of a reward of \$108,000 has not uncovered any such order from Srila Prabhupada. It does not exist; it was never given. His hoping for gurus and giving the order to actually act as diksha guru are two different things. Srila Prabhupada also made clear that whatever he orders last is what must be followed, even if he said something different earlier. The last instruction is what the disciple must take as the valid instruction to live by, not cherry-pick earlier quotes to justify what we want to do. So regardless of the

meaning of the quotes about becoming gurus with disciples, the stress must be on what were Srila Prabhupada's LAST instructions, because they supersede all others. He said so many things, but this point, the real point, he left unclear? The July 9, May 28, and the Last Will are the three directions that SP gave us for what he wanted after he left. Like a father who may have said so many things to his children, the last, signed Will takes precedence over all other wills or things the father said previously.

*"He [Bhaktisiddhanta] never recommended anyone to be acharya of the Gaudiya Math... If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya. Therefore we may not commit the same mistake in our ISKCON camp."* (SPL Rupanuga das Apr. 28, 1974)

### THE JULY 1971 DETROIT INITIATIONS FIRE SACRIFICE By Nityananda das

To justify their guru system, the GBC often quotes: **GUEST:** *After you, is it any decision has been made who will take over?* **SP:** *Yes. All of them will take over. These students, who are initiated from me, all of them will act as I am doing. Just like I have got many Godbrothers, they are all acting. Similarly, all these disciples which I am making, initiating, they are being trained to become future spiritual masters. [...]* **GUEST:** *You have ten swamis. And outside of swamis, what's the lower...* **SP:** *Now, they're competent. They can, not only the swamis, even the grhasthas, they are called dasa adhikari, and brahmacaris, everyone can, whoever is initiated, he is competent to make disciples. But as a matter of etiquette they do not do so in the presence of their spiritual master. This is the etiquette. Otherwise, they are competent. They can make disciples and spread. They can recruit more members in this. They do, but they are being trained up. Just like here in this meeting, one of my disciples, he is acting as priest. It is not myself; he is acting. So some of my students, they are acting as priests, some of them are swamis, so they are competent to make disciples.* (July 18, 1971)

I attended this fire sacrifice in Detroit. Srila Prabhupada, from his Vyasasana, was coaching, training Jagadish, my college classmate, how to perform the fire sacrifice, step by step. Srila Prabhupada corrected and interrupted him often, every minute or less, ending up giving most of the lecture himself. He was training Jagadish to perform the formalities of initiation. Nothing was conveyed nor understood at that time that he was teaching or authorizing Jagadish or anyone to later initiate their own disciples. He was just training him as a priest, as he himself said, where they would be initiating disciples on his behalf. Competent to do a fire sacrifice, where disciples were being made for Srila Prabhupada, that's all it was. My wife was one of the initiates. What kind of spiritual master was he training, and whose disciples would they be? Obviously the qualification for being diksha guru is not simply that one is initiated! Twice: "acting as priest." Yet the GBC does their cherry-picking to support their defective doctrines. Even the devil knows how to quote scripture.

Srila Prabhupada was just proud to teach Jagadish das how to do a fire sacrifice, give an initiation lecture, and officiate at this initiation ceremony in these early years of the movement. From 1965 Srila Prabhupada had been doing almost everything, but gradually taught devotees to cook, lecture, write, do kirtan, and now he was training Jagadish, one of his original 12 GBCs, to officiate initiations. There are no other pastimes after Detroit 1971 to confirm that Srila Prabhupada was training disciples as diksha gurus. Even if the GBC is correct on this, Srila Prabhupada clearly changed his mind later, evidenced by his 1977 ritvik plan. **(END)**

### SRILA PRABHUPADA CHANGED HIS MIND ABOUT DIKSHA GURUS?

Much evidence shows that by 1977 Srila Prabhupada had decided none of his disciples were qualified to act as initiating guru. Tamal and Bhavananda both agreed on this with Srila Prabhupada in 1977. Nevertheless, we need only ascertain exactly what were his last instructions about future initiations. He said he would appoint some to act as ritvik representatives and he then did appoint 11 of them on July 9, 1977. This is the last arrangement he made, and thus the one we should follow. The numerous quotes produced by ISKCON leaders and new-guru apologists for their becoming diksha gurus actually: **(1)** Refer to acting as a siksha guru, **(2)** Require waiting for a future order to act as a

diksha guru, an order that never was given, (3) Express Srila Prabhupada's hopes that his disciples would become qualified in the future so that he might maybe then order them to act as diksha guru, but which he never did.

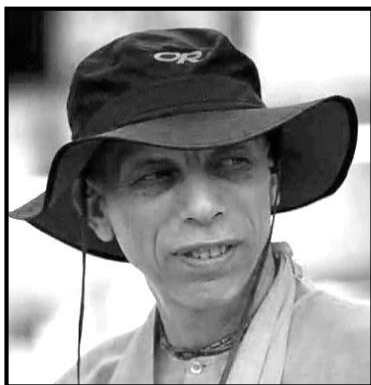
### IS SRILA PRABHUPADA THE SIKSHA OR DIKSHA GURU OF ISKCON?

From ISKM's *Initiations After 1977*: "Another contention is that since Srila Prabhupada is giving us the teachings through his books, he is the siksha guru and the diksha guru is the one who gives the spiritual name. But as we have already witnessed in the preceding definition of diksha, diksha means the imparting of transcendental knowledge by the spiritual master. The giving of the name and chanting on the beads is only a technical detail and formality that other devotees can do on behalf of Srila Prabhupada as he instructed in the July 9, 1977 letter/directive. Real initiation is the transmission of transcendental knowledge given by the diksha guru and the siksha guru is anyone who guides others according to the teachings of the diksha guru. Srila Prabhupada is the initiator guru (diksha guru) and his responsible disciples should become the instructor gurus (siksha gurus). The following quotes by Srila Prabhupada clarify. (1) 'The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing.' (SPL Aug 4, 1975) (2) 'Sometimes a diksha guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the siksha guru.' (SPLecture July 4, 1974)

Srila Prabhupada is thus ISKCON's real diksha guru and also the primary siksha guru.

### FALSE GURU BUSINESS WILL GO ON, BUT AT LEAST IT MUST BE OUTSIDE ISKCON

Srila Prabhupada's institution is not meant for gurus other than he himself. Those who want to be guru, or feel that is their destiny, they should do so outside of ISKCON so not to disturb Srila Prabhupada's followers in ISKCON nor take advantage of Srila Prabhupada's assets for their own purposes. ISKCON must be reserved exclusively for Srila Prabhupada as the **Founder and Living**



**Acharya**, and we do not mind if there are gurus elsewhere, provided they respect Srila Prabhupada's Mission as his mission, and not as theirs. A child may live in his parents home or go out to build his own home, but he must not claim his parents home as his own home, locking his parents up in a back room. This is an offensive mentality, and very disturbing. **Reporter:** Have the real gurus like yourself ever tried to put a stop to the false gurus—that is, put pressure on them to **GURU TRAINER (LEFT)** put them out of business, so to speak? **SP:** **No, that is not my purpose.** (SSR 2)

### DIKSHA GURU TRAINING SCHOOL

Now no one in ISKCON is approved as an initiating diksha guru unless they have first completed the GBC mandated "guru training program," believe it or not! It is called: *Seminar on Being a Guru in ISKCON*, and is taught by ISKCON guru Prahlanananda Swami, who recently sent out a notice as follows: "I am writing to invite you to participate in ISKCON's "Spiritual Leadership: Being a Guru in ISKCON," this upcoming Feb. 17-20, 2013 in Mayapur. The 4-day seminar covers many pertinent topics, including: Role and Identity of the Guru in ISKCON, Principles of Spiritual/Guru Leadership, Relationship with the ISKCON Institution, Guru-Management Dynamics, Guru-Disciple Relationship, Care of Disciples, Pastoral Skills, Spiritual Health, Peer Association. The Guru Seminar is highly interactive and provides opportunities to share realizations with fellow senior Vaishnavas. It was organized by the GBC Guru Services Committee with the direct input of senior leaders including Bhakticharu Swami, Jayapataka Swami, Radhanatha Swami, Ravindra Svarup prabhu and other senior devotees and educators. As per ISKCON Law this Seminar is mandatory for devotees who take up the service of diksha guru. The GBC also 'highly recommends' it for siksha gurus, senior managers and other ISKCON leaders. The Seminar is open to ISKCON gurus (diksha and siksha), sannyasis, regional directors, temple presidents and other senior leaders who have at least ten years of active service in ISKCON. (References may be required) Prahlanananda Swami, Guru Services

Committee Chairman” / ISKCON has become an ecclesiastic institution, a church. What kind of diksha guru must be trained in the skills of being a guru? Sounds like mundane teacher training...

### MAKING GURUS BY VOTES? A CRITIQUE ON ISKCON’S GURU VOTE SYSTEM

ISKCON’s present system of supposedly creating new members into the disciplic succession is done via a complex vote approval procedure. With objections from three GBCs or without three GBC endorsements, plus other conditions and votes, and one cannot attain ISKCON guruhood. One must be a party player, line up lots of friends, and placate one’s adversaries. Sort of like the mob or politics. This is how all new initiating gurus since 1987 have been “authorized and certified.” Yet many persons in the general membership as well as in the leadership, perhaps a majority altogether, do not believe this is what Srila Prabhupada wants, or at least is not even a good system. Even Urmila dasi, an approved candidate as the first female diksha guru in ISKCON, vented in recent years on Facebook how the ISKCON guru approval system is not bona fide. She was the 2016 chairman of the GBC’s Shastric Advisory Council, an auxiliary committee meant to determine the verdict of shastra in various philosophical matters. Yet, this concocted guru approval system in ISKCON is the best that ISKCON has been able to come up with. They have failed to produce any explanation for why this system was decided upon, or what authority it is based upon beyond the GBC’s speculation. It is totally unprecedented and untraditional in Gaudiya Vaishnavism history. Everyone knows that Srila Prabhupada disdained “rubber-stamp” gurus or gurus made by votes. The GBC claims that since they were given the responsibility to be ISKCON’s “ultimate managing authority,” that they could therefore “managerially” create something which is forbidden by Srila Prabhupada and not found anywhere in the shastra. And then the GBC has the gall to criticize the ritvik representative system that Srila Prabhupada introduced, as being unprecedented and untraditional. Talk about hypocrisy. So by falsely interpreting their authority to justify their doing anything they want without any basis in shastra or in Srila Prabhupada’s teachings, and then actually doing exactly what Srila Prabhupada warned **not to do**, the GBC has lost any authority they may have had. ISKCON leadership has deviated so much that it is just a matter of a little time before they are deposed or their hijacked society loses all spiritual potency due to severance from Srila Prabhupada’s mercy. The GBC must be sidelined and removed.

### ISKCON GURUS REFER TO A LETTER TO TUSTA KRISHNA SWAMI (TKS)

Srila Prabhupada struggled with TKS to follow his instructions and to stay in ISKCON. TKS had joined with the Sai (SiddhaSvarup) group in Hawaii and there was a serious issue of their not following Srila Prabhupada’s principles, such as shaved heads, wearing Vaishnava robes, etc. ISKCON GBCs are fond of quoting a Srila Prabhupada letter to TKS dated Dec. 2, 1975:

*“...Every student is expected to become Acharya. Acharya means one who knows the scriptural injunctions and follows them practically in life, and teaches them to his disciples. I have given you sannyasa with the great hope that in my absence you will preach the cult thruout the world and thus become recognized by Krishna as the most sincere servant of the Lord. So I'm very pleased that you have not deviated from the principles I have taught, and thus with power of attorney go on preaching Krishna consciousness, that will make me very happy as it is confirmed in the Guru vastakam- yasya prasadat bhagavata prasadah- just by satisfying your Spiritual Master who is accepted as the bona fide representative of the Lord you satisfy Krishna immediately without any doubt. **I am very glad to inform you that Sudama Vipra Maharaja is also now following my principles.**[...] Keep trained up very rigidly and then you are bona fide Guru, and you can accept disciples on the same principle. But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession. I want to see my disciples become bona fide Spiritual Master and spread Krishna consciousness very widely, that will make me and Krishna very happy.”*

However, TKS’s history gives insight and perspective that discourages the rushed conclusion that Srila Prabhupada had authorized all his disciples to become initiating gurus. In another letter just weeks earlier on Nov. 9, 1975 we see: “I am in due receipt of your letter, October 16, 1975, along with

the enclosed letters from persons you are recommending for initiation. I have no objection to your recommending these devotees, **but whether you are acting as a sannyasi and observing all the rules and regulations and keeping yourself in sannyasi dress?** On your confirmation I shall accept all these boys and girls as my disciples. So long as one continues to follow the rules and regulations, he continues to be my disciple wherever he may be.” After Srila Prabhupada departed, TKS operated outside ISKCON, passing away years ago. Sudama Vipra Swami was TKS’s close friend from the Sai group, and both were shaky in following the basic practices, so how would Srila Prabhupada be authorizing them as ready or capable of initiating their own disciples? The Dec. 2, 1975 letter was Srila Prabhupada’s tactful, transcendental maneuver to secure his disciple’s further progress. TKS was audaciously asking if he could initiate disciples, being ambitious, and Srila Prabhupada expertly handled the situation by encouraging his preaching to become purified of personal ambitions and to postpone the question of becoming guru. No one else had the nerve to ask this of Srila Prabhupada in 1975: *Can I initiate my own disciples?* But since TKS had done well in NZ, just as Sudama Vipra Swami had in the Philippines, the primary concern was to keep them preaching, if they wanted to be gurus. Srila Prabhupada did not outrightly forbid their idea, yet neither did he give them the necessary explicit order to be a guru. He simply said he had to wait and that he hoped he would become qualified to take disciples. We must always be cautious regarding Srila Prabhupada’s letters which addressed an individual devotee’s specific circumstances, and that those instructions cannot be whimsically applied universally, and this letter is of that nature; it applied to TKS’s specific and unique circumstances. Many SP letters gave unique instructions clearly for that devotee only. The examples are numerous, well-known, and easily appreciated in that way (unless one is the dishonest GBC).

Years earlier, Dec. 14, 1972, Srila Prabhupada had also advised Tusta Krishna about becoming a guru: *“As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he is on that platform he should not attempt it. Then **both of them will to go to hell, like blind men leading the blind.**”* Note that Srila Prabhupada is warning him not to go to hell by falsely assuming the post of initiating guru, something the GBC does not mention. Further to Tusta Krishna Swami’s history, he whimsically closed the Brisbane temple, and he influenced the Auckland temple with Siddhasvarupa’s “philosophy.” He always remained very close to Siddhasvarupa. On hearing of Siddha’s rift and separation from ISKCON in 1973, Tusta Krishna gave the Auckland devotees the choice of staying or joining him in Hawaii. Abandoning Auckland and the deities there, all but two devotees walked out and help was urgently sent from Australia. Srila Prabhupada wrote to Tusta Krishna and Beharilal das:

*“News has come to me that you want to sell our temple to somebody else, which I cannot believe. Even that you have been in charge of the New Zealand centre, now you have taken it as your personal property and you have demanded from Madhudvisa Swami the price of the temple. This is all amazing to me. I do not know what is your decision. Tusta Krishna has already left and is in Hawaii with Siddhasvarup Ananda Maharaja. I never believed that again you would go back to your old habits, giving up the Krishna consciousness movement in a whimsical way. Please do not make this mistake. It will be a great calamity for you. If you have any misunderstanding with the GBC member, you should have let me know. But I do not think that there could be any misunderstanding. When I was last at the New Zealand temple, everything was so peaceful and hopeful. Now, all of a sudden, you have changed that program and taken to your original ways? I am so much aggrieved to receive all this news. For Krishna’s sake, do not do these things. I request Tusta Krishna to go back to NZ and take charge of your duties, and when I shall go to Australia, I shall go to New Zealand and see things personally. Please do not leave Krishna. You will not be happy. That is my request.”* (SPL Oct. 15, 1973)

Four days later, Srila Prabhupada sent a telegram to Tusta Krishna Swami in Hawaii: *“Refer my letter dated Oct. 15 care of Sudama copy being sent under separate post. Do not sell New Zealand temple to others. If you want money I shall pay to you, rest assured -Bhaktivedanta Swami”* Brisbane and Auckland were not the only centres disturbed by what was called “The Big Split.” Devotees had

also left the Melbourne and Sydney temples, going to Hawaii or practicing spiritual life outside and separate from the temples. It was a difficult and confusing time for all the devotees. Many had affection for those that had left; others found it hard to discriminate between who was right and who was wrong. *"We had to actually take a firm position and say that what SiddhaSvarup had done was wrong. Some devotees argued: 'Well, SiddhaSvarup left the temple, so why do I have to stay in such a disciplined atmosphere? Why can't I go? I can keep my Krishna consciousness out on the beach, like Siddha does.' So we had to draw a line and say: 'No, that's not what Prabhupada wants. He wants you to stay and look after the temple. He wants you to do these disciplined daily activities, to go out on the street and chant Hare Krishna and sell his books.' Some would counter, 'Well Siddha and his followers don't have to do it, so why should we?' We had to make a distinction and make it quite clear what Prabhupada actually wanted."* (Madhudvisa das, in *The Great Transcendental Adventure*, Kurma das)

On Oct. 29, 1973 TKS telegraphed Srila Prabhupada: *"...Received your letter and telegram today. Temple will not be sold. All papers to be signed over to you. Never intended to claim property or money as my own. Detailed letter follows. Please forgive any confusion or anxiety my blunders have caused you -Your servant, Tusta"* In early Nov. 1973, Srila Prabhupada replied: *"...your telegram has been redirected from Bombay. I am so much pleased to read it because I know that all of you, SiddhaSvarup Maharaja, Sudama Vipra Maharaja and yourself are all good souls and so I also know that Gaurasundara is also of this same level, but I do not know why this disruption has taken place. If there is any misunderstanding with the GBC men, that can be readjusted by mutual understanding. I wanted to see you all to mitigate this misunderstanding [...] So kindly take my word and do not leave our Society. If you cannot agree with the GBC, I can take up your matter personally and do the needful. I love you all very much and if you go away and stay independently, that will be a great shock for me. I want to meet you all together. Let me know where I shall go to meet you."* Srila Prabhupada also wrote Sudama Vipra Swami: *"So long I am living I wish you all be strictly under my guidance without any fratricidal disagreement. There is very good scope for preaching [...], so let us do it conjointly."*

Srila Prabhupada would not tolerate what he called the "concocted ideas" of no book distribution or street sankirtan, not following the disciplined temple life, and slackness in the basic regulations. Srila Prabhupada had wrote to Beharilal das (Dec. 13, 1973) with stern disapproval of their proposed alternative to the disciplined ISKCON temple environment: *"I have not received any reply from Tusta Krsna Swami to my letters. I do not know why he has left New Zealand. In Hawaii a great wrong doing has been done by Gaurasundara and Siddha-svarupa. They sold the temple and went away with all the money without taking any permission from me. It is a fall down on their parts. They have done the wrong thing. You should not go to Hawaii to join them. Stay in New Zealand and work cooperatively with Madhudvisa Swami. The 'communal form of Krishna consciousness' which you mentioned is not approved by me. It is all concoction. My guru maharaja condemned this practice. You must stay together and vigorously preach the Krishna consciousness philosophy to the world. That is the real spirit of Lord Chaitanya's movement. Do not fall victim to this sentimentalism. That is not our dharma."* In Dec. 1973 SP wrote Madhudvisa S: *"I have not heard from Tusta Krishna or SiddhaSvarup Goswamis, nor do I know anything of their plans to return to New Zealand. Try to convince them to return to our society and work co-operatively; that they have gone away is not a good thing and it is a deviation from our line of parampara. Rather, avoiding fault-finding and anarchy, they should keep our standards and work maturely and not cause factions and splitting. I am not at all pleased at what they have done. But if they return, let us forget what has happened and go forward. As sannyasins, they may preach and you may manage affairs. That will be very nice. We have got so much vital spiritual knowledge to distribute to the public, and they are in desperate need of it. The whole world is going to hell and everyone is suffering. In light of this, how can we argue amongst one another and neglect our responsibility for reclaiming these fallen souls for going back to home, back to Godhead."*

Further, Srila Prabhupada has made a clear and strict requirement that his disciple must receive a specific order from him before undertaking the initiating of their own disciples (**an order**



**that Srila Prabhupada never gave to any nor all of his disciples).** The Dec. 2, 1975 letter **does not order anyone**, TKS included, to accept disciples. This seems pretty obvious, but the GBC trots out these letters as though they were a blanket approval to all Srila Prabhupada disciples to become an initiating guru after Srila Prabhupada departed. Srila Prabhupada may have wanted and hoped his disciples would become qualified as initiating spiritual masters, but he never explicitly approved any of them as such, and without an order, they are unauthorized to do so. Srila Prabhupada agreed when Tamal in April 1977 told him that none of his disciples were qualified to be guru. In 1974, TKS left ISKCON again, and then came back. He was unsteady and Srila Prabhupada tried to encourage him by all means he could, including the lure of becoming a spiritual master later. But preaching was paramount. Feb. 2, 1975 Srila Prabhupada again wrote TKS about following the basic program: *“Make sure that you keep the whole program pure by carefully following all of the rules and regulations that I have given, rising early, attending mangala arati and holding classes, chanting 16 rounds daily, observing the four basic principles, no intoxication, meat-eating, etc. Then everything will be a great success.”* Until he passed away around 2000 or so, TKS preached vigorously and successfully in many parts of the world. Obviously confused, he offered prayers to his “two Prabhupadas”- Bhaktivedanta Swami and SiddhaSvarupananda Swami, who calls himself “Jagat Guru” and a diksha guru.

## CHAPTER 186: THERE WAS NO ORDER FOR GURUS

(1) *“Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru.”* (SP Lecture Oct. 28, 1975) (2) *“Our mission is to serve bhakta-visesa and live with devotees. Not that you take the place of the guru. That is nonsense, very dangerous. Then everything will be spoiled. As soon as you become ambitious to take the place of guru—gurusu nara-matih. That is the material disease.”* (SP Conv Apr. 20, 1977) (3) *“A lie can travel halfway around the world while the truth is putting on its shoes.”* (Mark Twain)



In the Hare Krishna Movement, even 45 years after Srila Prabhupada's departure, there remains a huge number of devotees still ignorant of the most basic facts of ISKCON history. The fact is there was no appointment of initiating gurus by Srila Prabhupada, and the zonal acharya's claims of being appointed was a big lie. There was only the July 9 Order, appointing officiating representatives to initiate on Srila Prabhupada's behalf, “henceforward.” Aside from the debate over temporary or permanent ritviks, the fact is **there was never any appointment or order for gurus to take their own disciples**. The GBC admits they lied about this. So, if they lied about something so major... how can they be trusted to tell the truth about anything else?

Satsvarupa Maharaja wrote to Giriraja Swami (*Remembering Srila Prabhupada*, p. 15, 1979): *“Yes, we gave as many references to the shastra as possible, but ultimately the most convincing consideration was that the gurus were appointed by Srila Prabhupada... Of course, you are making the point that the Godbrothers can view the new guru according to impartial judgement based on the scripture... however, I want to point out that the guru's appointment by Srila Prabhupada is absolute; it is not a matter of rank. No. He is actually guru by virtue of his appointment... Prabhupada's selection is not printed in his books, but it is a demonstration of his personal instruction, and is absolute. This appointment is all-crucial. If you seek to undermine it from the books, you are undermining Srila Prabhupada. If they (the devotees) see senior men turning to the scriptures to doubt whether the guru is bona fide... then the demons will find room to enter.”* But this was all a huge bald-faced lie.

By the end of the hellish decade of the zonal acharyas (1978-1987), ISKCON had undergone a so-called reform of its guru system. The GBC, spurred by a general revolt of the middle managers of temple presidents and older devotees, admitted that there was no appointment of initiating gurus by Srila Prabhupada. The hoax was exposed. The GBC later apologized for the zonal acharya era, but in

1987 another system of gurus was instituted, another one that also was not given by Srila Prabhupada. Saying that Srila Prabhupada had not made full arrangements for the future of the disciplic succession and had left the matter to them to decide, the GBC invented a new vote approval process for initiating gurus. That system is still in effect today.

A widespread misunderstanding amongst devotees is that the zonal gurus simply abused their positions and this caused havoc in ISKCON. Actually it was their lie of being appointed as successor acharyas that created havoc in ISKCON. E.g., in *Unalloyed Devotion* by Yamuna dasi, we see this misunderstanding (Vol. 2, p. 100): *“Just as Srila Bhaktisiddhanta Saraswati Thakura did not name a successor, but rather asked for a Governing Board to manage the Gaudiya Math, so similarly Srila Prabhupada, with a GBC already in place, initially named eleven disciples to give mantra, or diksha, initiation after his manifest presence. Some of the gurus were uncomfortable in the role of accepting worship on the level of Srila Prabhupada, and even openly expressed it. Yet others, more assertive and assured of their position, overruled the ambivalent gurus, and the rest is history... this seemingly simple instruction of Srila Prabhupada metamorphosed into a mandate for an extravaganza of abuse of power.”* Even the esteemed Yamuna dasi has grossly misunderstood ISKCON history.

Many devotees misunderstand that the problem with ISKCON’s post-1977 gurus was that they went overboard and became arrogant, mistreated their Godbrothers and accepted worship beyond what they deserved, etc. The pseudo “reforms” of 1985-7 did nothing to correct the real problem of poisoners and charlatans falsely assuming the post of guru. The simple truth is that the July 9 Order appointed only officiating priests to give initiation on behalf of Srila Prabhupada. Nothing lends support to the false idea that these 11 ritviks were temporary, including from the May 28 conversation. It is necessary to clear up this appointment misunderstanding completely. ***There was no appointment nor order to become guru.***

#### NOT RUBBER STAMP

**SP:** What is the use of producing some rascal guru? **TAMAL:** Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible... **SP:** Hm. **TAMAL:** ...but not now. **SP:** Yes. I shall produce some gurus. I shall say who is guru, 'Now you become acharya. You become authorized.' I am waiting for that. You become, all, acharya. I retire completely. But the training must be complete. **TAMAL:** The process of purification must be there. **SP:** Oh, yes, must be there. Chaitanya Mahaprabhu wants that. Amara ajnaya guru hana. "You become guru." (laughs) But be qualified. Little thing, strictly follower... **TAMAL:** Not rubber stamp. **SP:** Then you'll not be effective. You can cheat, but it will not be effective. Just see our Gaudiya Matha. Everyone wanted to become guru, and a small temple and "guru." (SPConv Apr. 22, 1977) Bhavananda cited Srila Prabhupada saying in May 1977 *“You are all children. None of you has any intelligence.”* And Bhavananda admitted to Srila Prabhupada on Oct. 26, 1977: *“We have not grown that much... We're still children.”* So, none were capable or qualified to initiate disciples.

Not only did the GBC approve the zonal acharyas as diksha gurus and permit their extravagant worship, they also committed another huge deviation in 1978 when they ruled that guru candidates needed a 3/4 vote of approval. Srila Prabhupada called such a guru authorized by an ecclesiastical body a “rubber-stamp” guru. He explained, *“Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent, and there is no need for any court judgment. A false acharya may try to override a Vaishnava by a high-court decision, but Bhaktivinoda Thakura [father of Bhaktisiddhanta Saraswati] says that he is nothing but a disciple of Kali-yuga.”* [CC Mad 1.220 purport] Also there is this: *“My Guru Maharaja... requested his disciples to form a strong Governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math... Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acharya is being*

changed three times a year. Therefore we may not commit the same mistake in our ISKCON camp.” (SPL Rupanuga Apr. 28, 1974) **Initiating gurus are not made by the farce of a voting system.**

### TESTIMONIES THAT THERE WAS NO APPOINTMENT OF GURUS

**ONE:** At Srila Prabhupada’s funeral ceremonies in Vrindaban on Nov. 17, 1977, SiddhaSvarupananda Swami was asked by Hrdayananda Swami to speak. Although reluctant to do so, he agreed. Puskara das: *“I was in Vrindaban at Srila Prabhupada’s funeral festival 5 days after Srila Prabhupada left the planet. ISKCON big shots spoke in the Krishna-Balarama Mandir. I heard Hrdayananda speaking with Siddha, imploring him to also speak. Siddha kept repeating, “They don’t want to hear what I will say.” But Hrdayananda persisted and convinced him to speak to the assembly of devotees. Siddha-Svarupa sat down on the speaker’s cushion and there was dead silence. ...Siddha sat in a lotus posture intensely focused and riveted with brow knit for about a minute before saying anything. When he finally spoke, he right-off stated, ‘Now that Srila Prabhupada is no longer here, all disciples have become guru. **Srila Prabhupada did not appoint any particular persons as his chosen successors.**’* (Note: At least he understood one thing correctly.)

**TWO:** In Buffalo, NY, Sept. 3, 1982, Gurukripa das: *“Prabhupada did not give any names for diksha guru. He just gave names for initiations to be carried on as they had been in the past. The proof is that his later statements indicated that no one was qualified. Prabhupada never talked these things that all madhyamas should immediately begin initiations. He did not go into detail (on this). **There is not one man in this guru thing who can come forward and say that Prabhupada told him directly: ‘Now I want you to become a spiritual master.’** He didn’t tell anybody that. But that is their desire. They wanted this new designation... All of these men were neophytes when His Divine Grace departed... They were so immature. How they could all of a sudden pose themselves to be on an equal level with His Divine Grace? ...Kirtanananda wanted to be guru. Everybody knew that. He came to Hawaii... Prabhupada chastised both him and Hansadutta... This desire to be guru is also a material desire... When he was asked several times how things are going to go on he said, ‘All my disciples will work cooperatively.’ He did not say, ‘All of you are self-realized souls and you can go on and do it...’ He never said, ‘and I appoint these eleven to be your leaders.’ ...Their mood was not to explain. Their mood was deceptive and secretive, even to the other GBCs. I personally tried to say a few words, but the atmosphere was too strong against it. They were saying, ‘Don’t talk about this, it is already decided.’ I didn’t understand. They said that they were appointed... No one asked to see the evidence of the so-called appointment... No one even brought it up. Those who were in the position to benefit didn’t want these things to be brought up. They wanted to do what they wanted to do.*

*“Since they all had their independent zones, they wanted to go into their own areas and act... Tamal and them were saying that they would get rid of the envious ones by this process. This is nonsense. These men are not free from the modes of nature... They instead put panic into the atmosphere saying that if they didn’t do this whole guru thing, that the whole society would fall apart. But that is not their concern. That is Krishna’s responsibility. Our position is to surrender to the orders of the spiritual master... I never saw these men addicted to the Holy Name. None of them... I don’t remember chanting kirtan with any of these men. I’ve never even seen some of them lead a kirtan... I was living with them. I have known them quite well. None of them had a taste. They say that the GBC is the cumulative successor guru, but it is not a fact. GBC was granted authority only on the basis of Prabhupada’s books... (which) hold the ultimate authority. ...We have seen many, many discrepancies in this GBC in their understanding of shastra. They cannot just claim that anyone who disagrees with them is envious. The cumulative GBC is not infallible. This infallibility concept is bogus. I’ve seen Prabhupada throw out whole GBC decisions... I’ve been in many of these GBC meetings. There is so much politics going on in there, under the table stuff. Arguments, people bored ... to go to lunch... they cannot sit down and chant the Holy Names... They’ve got to have some position. They’ve got to control... They are not self-satisfied... They put their names on the Vaishnava calendar next to the self-realized souls. In order to establish their position, they’ve had to bluff and lie. And they’ve had to chase*

out anybody who was able to see the light of it... they are totally bewildered regarding what is guru tattva... Tamal refused to go to China. Everything is all watered down... because they are all after this flickering material opulence... There is no question of authoritarian dictatorship.

"The spiritual master must have the qualities of the true guru before he can have the guruvastakam sung to him. Otherwise he is a liar, a bluffer, and a cheat. These men, in private to me, have admitted that they are not on the true platform. Bhagavan, I asked him, 'How can you tell your people that you are a pure devotee? Why don't you tell them what you really are?' He said, 'We cannot tell them that,' indicating that they would all leave if it was so revealed. (They) claim that they are bona fide spiritual masters because their spiritual master has appointed them. Prabhupada never appointed anyone to be diksha guru, sit up on some high seat in Prabhupada's temples, and take worship and allegiance meant for the mahabhagavat. They like to use this word 'appoint.' ...sometimes when they are confronted, they say that they mean that these men were recognized by Prabhupada, that they were fit to be bona fide spiritual masters. But that is their interpretation of the word appointed. Prabhupada asked the GBC if they had any questions... The third question was 'How should initiations go on after your disappearance?' That's when the so-called appointment took place... (and) the conversation in June 1977... But they do not mention a third conversation on Nov. 2, 1977...

"Prabhupada said that all of his disciples will take the legacy. There was no mention of any appointed acharyas. The GBC claims it is the successor to Prabhupada... as the cumulative successor. But Prabhupada has gone nowhere, he is still here... **The tendency throughout history of these kinds of people is to create some kind of monopoly after conspiring together. This philosophy that the GBC is the successor is bogus... The GBC oppresses devotees by telling them that they are deviating... if they don't do everything exactly as the GBC dictates.** (But) they are (only) managers and spiritual advisors. This Lilamrita especially shows how the GBC, which has approved it, must be rejected. His Divine Grace is compared to a derelict, he's called a doting old man, he is said to be bewildered. They admit that some of their 'appointed' gurus have publicly been exposed as fallen and they rationalize this on the basis that such persons "temporarily lost sight of Krishna." What about Jayatirtha, who was having sex, blowing dope, and taking LSD the whole time they were recognizing him (as guru)? ...giving shelter to and directing back to the spiritual sky... allowed to stay with Jayatirtha, worship him with the Guruvastakam prayers... even (after) they found out about it. It was kept hushed. Ramevara flew to India to try and convince Jayatirtha to stop taking drugs, while back in London, he was still being worshiped on the same altar as Radha and Krishna and all the acharyas. This is the standard of protection afforded by the GBC with their so-called absolute status. So many of these GBC men have publicly been exposed as fallen in the same way, such as... They are conditioned souls. Where does shastra say that a group of men can get together and appoint gurus? Ramesvara did not even chant his rounds after becoming acharya... he could not do it... he also said he did not need to read Prabhupada's books. Bhavananda is enamored with Hollywood and surfs. Tamal stopped book distribution in his zone. Hansadutta drew headlines with his weapons arsenal. They say, 'We are preaching, distributing books.' But you cannot do these things if you had not taken the post of guru? They charge us with not preaching, but they have taken away our facility. They have ostracized us, condemned us. I was with Prabhupada personally very often. There was no particular disciple which he said as being most excellent in his view. No particular disciple Prabhupada specifically gave instructions to (become guru). They say that this movement is run on the basis of GBC authority, but Prabhupada says it is on authority of BGita and SBhag. Now everything has become degenerated in politics, material development, expansion."

**THREE:** A few others also questioned the legitimacy of the "appointment" of the zonal acharyas, such as SiddhaSvarupa Swami, who was in Mayapur in 1976 when Srila Prabhupada received news that his godbrother Bhakti Vilasa-Tirtha Maharaja had passed away and had appointed a successor in his mission. SiddhaSvarupa, who was in Srila Prabhupada's room, remembered his spiritual master's anger: "Srila Prabhupada always spoke out strongly against this whole business of

hereditary spiritual masters, appointed gurus, ecclesiastical acharyas, etc. Never in any of his books or in any of the thousands of lectures he gave will you find condoning the idea that one can become guru by appointment. I was once sitting with him in his room in Mayapur when he received a letter sent out by one so-called acharya of the Gaudiya Math line. The letter said: 'Bhaktisiddhanta neglected to make it clear who the next acharya was supposed to be; therefore, I had to go through the courts and there was so much confusion. But I will not make the same mistake. Therefore, to make things quite clear, I am now designating that my son will be the next acharya.' Srila Prabhupada was furious with this news. Shaking the letter, he exclaimed, 'Appoint! Appoint! Appoint! **Acharya is never appointed!** He is thinking it is by accident my Guru Maharaja did not appoint a successor? My Guru Maharaja wrote so many thousands of words. If he wanted to appoint a successor, why he could not write these few words: "I appoint so-and-so as the next acharya?" Why he could not write it? He is somehow deficient in some way? No! Acharya is not appointed!' So our own spiritual master, Srila Prabhupada, also refused to follow this materialistic philosophy of appointed acharyas." (ENE, Doktorski, p. 82)

**FOUR:** In 1999, BV Puri Maharaja, Srila Prabhupada's Godbrother, recorded his memories, stating Srila Prabhupada had made eleven appointments for ritvik only, not for gurus. Puri Maharaja warned Srila Prabhupada that even though they had not been blessed to act as guru after Srila Prabhupada would leave, the ritviks would assume guruship anyways and then "go down." "Here [Vrindaban, late 1977] when Prabhupada was lying [in bed], I said, 'Maharaja, you should survive ten more years.' 'How can I survive?' [Prabhupada replied.] 'You see my pulse.' I saw [his] pulse was not beating. 'Then how can you say that I must stay ten years? I cannot stay ten years.' [I answered], 'Unless you stay there will be no peace and unity among these Westerners. They are very strong heads. They won't unite. After your demise, the institution will be nowhere. At least you must put them in line. They should have some tradition. In India there is some tradition, but in Western countries no tradition.' Then he said, 'What to do? Everything [is] Krishna's will.' And he passed away. Previous to that occasion I asked, 'Maharaja you have established 11 gurus. There is no harmony. This can be no harmony. Guru must be one. You have selected 11 gurus.' **He said, 'I have not selected [11 gurus]. I have appointed 11 ritviks.'** I said, 'Ritviks, as long as you survive, they are ritviks. After your demise they are gurus. And unless guru blesses a disciple to sit on the throne and continue this service, he cannot survive. He cannot sit then. He must go down. And that sure it is happening now.' Then he said, 'What shall I do now?? ...I have done my duty. Now the rest depends upon the Lord. What can I do?' ...Then he stopped discussion. So it was not under his control in the last moment."

**FIVE:** Tamal confessed to a huge revelation in Dec. 1980 at Topanga Canyon (see Ch. 68) as follows: "Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus."

### **THE APPOINTMENT HOAX WAS ALMOST UNIVERSALLY ACCEPTED**

So effective was the shamelessly audacious and brash lie that Srila Prabhupada had appointed eleven acharyas that almost everyone fell for the hoax- hook, line, and sinker. Even the academic scholars who had specialized in studies of the Hare Krishna movement were fooled. Their outside, "objective" point of reference was of no assistance in piercing the veil of lies. Longtime ISKCON observer and academic Burke Rochford, Jr. wrote in *Hare Krishna in America* (p. 222, 1985): "In the months preceding his death, Srila Prabhupada had appointed eleven of his closest disciples to act as initiating gurus for ISKCON... The initiated disciples would then recognize their guru as their spiritual master in the same way that Prabhupada's disciples saw him as their ultimate spiritual authority. Through this arrangement, the time-honored disciplic succession would continue..."

### **IF NO MORE SANNYASIS IN 1977, THEN WHY APPOINT GURUS IN 1977?**

"It is only basic common sense that if Srila Prabhupada stopped giving sannyasa in 1977 because they couldn't even follow the four regulative principles as a sannyasi, then why would he say

*everybody can become guru or acharya? He said so many are falling down (his so called leaders or 'big guns')- then why would they be given the status of acharya?" (Damaghosh das, 2015) "And this kind of hypocrisy—they have taken sannyasa and mixing with woman. This is not to be allowed. If you want woman you get yourself married, live respectfully. We have no objection. But this hypocrisy should be stopped. There have been so many fallen down. First of all **there will be no sannyasi anymore**. I have got very bad experience. And at least, **we are not going to create new sannyasis**. And those who have fallen down, let them marry, live like respectable gentlemen. I have no objection. After all, young man, fallen down—that's all right. It is by nature's way. But marry that girl. That I am insisting from the very beginning, that no friendly liaison. If you want, get one nice... They are, all of them qualified. Get one wife and live like a gentleman. Similarly woman. Live with one husband fastidiously, with children. What is the wrong there? We have so many grihastha devotees. You have got children. [...] Live with husband, wife. There is no restriction for husband and wife. But what is this nonsense that you take sannyasa and make relation with...? This should be completely stopped."* (SPConv Jan. 7, 1977)

Srila Prabhupada gave sannyasa only to three select men after he spoke this. Still, the point is, if the devotees were not really even qualified for taking sannyas, how could they be qualified as an initiating guru, which requires a much higher qualification? There was no guru appointment or order.

### **WHY DID SRILA PRABHUPADA NOT CLEARLY SAY HE WANTED DIKSHA GURUS?**

Since he did not want anyone to be diksha guru, he never gave any order for it. Only by stretching quotes and making fallacious arguments does the ISKCON GBC-guru elite try to convince us that Srila Prabhupada wanted initiating "regular" gurus. If Srila Prabhupada actually wanted them, would he not have made it very, very, irrefutably clear, and (as Tamal stated on Dec. 3, 1980) elaborate for days on end about all the details of how it was to work? Exactly where do we see His Divine Grace wanting a system other than the officiating acharya system he spoke of on May 28, 1977? And after the July 9 Order finalized this ritvik representative system, do we see anywhere before his departure that he made any changes to it? If he wanted something else for after he departed, why did he not say so? He could have said many things in his last year, but he did not. He could have stated in clear terms, before he went into samadhi, if he wanted us to: **(1)** Find a living pure devotee outside of his ISKCON to take shelter of, **(2)** Wait for a pure devotee to arise in our midst who would begin initiating new devotees, **(3)** Institute a successor Zonal Acharya regime in ISKCON, or **(4)** Devise a rubber-stamp, vote-approval process to certify eagerly-volunteering diksha gurus./ But he did not give any of these instructions, and **actually he strenuously preached against these things**. If anyone has any new information on this, they should bring it forward. All we do know for fact is he set up the ritvik system starting in 1970 and he had it officially instituted just 4 months before he departed. So all we have is the officiating acharya/ ritvik representative system. Who are we to stop others from taking shelter and diksha from Srila Prabhupada? He lives forever. There are many devotees who have accepted this system of ritvik given by His Divine Grace. Only the bogus Gaudiya Math and ISKCON GBC/gurus want this living guru system kept going. We must stop placing words in our Acharya's mouth. Let him speak for himself and we must only listen and follow. Change not one thing. (*Vaikunthanath das*)

### **RESTORE THE MISSION MEANS TO RECOGNIZE SRILA PRABHUPADA AS CURRENT LINK**

The model of Srila Prabhupada as the current link to the parampara, as being available universally as the transmitter of transcendental knowledge to anyone who follow his instructions, as the diksha guru for whoever would like to accept him, will not need to be accepted by everyone. If some insist on choosing someone other than Srila Prabhupada as their diksha guru, that is their free will to decide. Best wishes, good luck. But those who want and accept Srila Prabhupada as their direct and current link, their choice should be respected and honored. The interference in the free spiritual choices of devotees must end. The shastra, experience of thousands, and siddhanta all support this without doubt. The system of accepting Srila Prabhupada as one's current link to the Vaishnava parampara should be accepted, honored, and respected in ISKCON. As it is, those who relate to Srila

Prabhupada as their current and direct link, and who encourage others to do so, are excluded, banned, ostracized, etc. in ISKCON. This is plain wrong. How can Srila Prabhupada be pleased by this? The unauthorised gurus do not want any competition from Srila Prabhupada, and therefore they have struggled for four decades now to keep Srila Prabhupada locked away in a jar in the back closet with the label: WARNING! POISON- DO NOT TAKE- DANGER- GREAT HARM TO SPIRITUAL HEALTH- But those who would interfere with the free delivery of SP's divine mercy and diksha will suffer greatly for this worst of all crimes. They must be removed and cast aside. This will restore the mission.

### **THERE WAS NO ORDER TO BECOME DIKSHA GURU by Mahesvara das**

The ISKCON apologists constantly refer to the quote from Lord Chaitanya about becoming a guru, but they never pay attention to Srila Prabhupada's warning and restriction as follows: **SP:** Yes. I shall produce some gurus. I shall say who is guru, 'Now you become acharya. You become authorized.' I am waiting for that. You become, all, acharya. I retire completely. But the training must be complete. [...] But be qualified. Little thing, strictly follower... **TAMAL:** Not rubber stamp. **SP:** Then you'll not be effective. You can cheat, but it will not be effective. Just see our Gaudiya Matha. Everyone wanted to become guru, and a small temple and "guru."

This was April 1977, and Srila Prabhupada was still waiting for the training to be complete, for the qualifications to manifest before he would say who could be a guru. Meanwhile, "everyone wanted to become guru..." and what kind of guru is he who self-appoints himself and gets a rubber stamp approval from a deviated GBC? Also the ISKCON-ites often will "humbly" admit they are not pure devotees, and say how do we know there are not many pure devotees in ISKCON? This challenge of course means that they may be a pure devotee and who are we to say they are not? This is their bluff. Yes, a guru must be *uttama adhikari* pure devotee, and maybe they are, and if we risk denouncing them, then we will go to hell, etc. In this way they shut up their critics and they go on pretending to be humble while taking the position of guru which is reserved only for pure devotees. Rascaldom. **Even if someone is a pure devotee**, still he must await the order from his previous guru to become a guru. **SP:** Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. **Otherwise nobody can become guru.** (SPlecture Oct. 28, 1975)

**SP:** Chaitanya Mahaprabhu says, "amara ajnaya" [CC Mad 7.128], "On my order." That is the crucial point. **One does not become spiritual master by his own whims.** That is not spiritual master. **He must be ordered by superior authority. Then he's spiritual master.**" (SPlecture Aug. 3, 1973)

So "on my order" means to wait for that order, not that it has already been given to everyone to become rascal, imitator gurus. Srila Prabhupada said: "Yes. I shall choose some guru. I shall say, 'Now you become acharya.'" However, Srila Prabhupada never did say that any one individual or group of individuals should become diksha guru. If the early quotes where Srila Prabhupada expresses his desires that his disciples will one day become initiating spiritual masters actually constituted the order to do so, as the ISKCON ambitious wannabees claim, then why does Srila Prabhupada say in 1977, just months before his departure, "When I order" and "I shall say" and "I am waiting"? It can only mean that as yet **there had not been any order.** Srila Prabhupada wanted, and hoped, that he could one day give that order to be guru. But it never happened, and so many have falsely claimed there was an order, and they became unauthorised gurus, and it has not been effective. "Self-made guru cannot be guru. **He must be authorized by the bona fide guru. Then he's guru. This is the fact... Similarly, bona fide guru means he must be authorized by the superior guru.**" (SPlecture Oct. 31. 1972) "One should take initiation from a bona fide spiritual master coming in the disciplic succession, **who is authorized by his predecessor spiritual master. This is called diksha-vidhana.**" (SBhag 4.8.54 purport) **SP: "When I order, 'You become guru,' he becomes regular guru. That's all. He becomes disciple of my disciple. That's it."** (SPConv May 28, 1977)

"When" means later. The May 28 talks were NOT the order, and no order to become diksha guru was given at any other time either. There was no order, period. Further, we must note that Srila Prabhupada, although sometimes speaking of his disciples becoming a spiritual master and accepting

disciples, *never* used the terms *initiating or diksha guru*. It is legitimate to consider that Srila Prabhupada was simply encouraging his ambitious disciples that they may become initiating gurus in the future, under certain conditions, of course, but that in the end, he decided otherwise. **(END)**

### **DISCIPLES OF ISKCON GURUS ARE REJECTING THEM AND GOING TO SRILA PRABHUPADA**

We are discussing how Srila Prabhupada remains the current and direct link to the Gaudiya Vaishnava parampara. He is available to anyone who wishes to follow his instructions and to take diksha, or transcendental knowledge, from him, formalized by the officiating acharya or ritvik representative system that he himself arranged for and set up in stages in ISKCON as early as 1970. As awareness of this truth circulates, we are witnessing an interesting phenomenon whereby disciples are rejecting their ISKCON gurus and taking Srila Prabhupada as their diksha guru instead.

One testimonial: *"I am a former disciple of ISKCON guru Bhakti Vikasa Swami. I read The Final Order and I came to accept that Srila Prabhupada never authorized anyone to become diksha gurus. Srila Prabhupada only authorized ritvik acharyas, or priests who initiate on behalf of Srila Prabhupada. My personal experience with Bhakti Vikasa Swami (BVKS) was mostly positive. I attest to the purity of his character; he doesn't associate unnecessarily with women, and has not had any falldowns from the sannyas ashram. He is also quite scholarly and experienced in Vedic culture. We are not attacking his character. But nor can we testify that we believe he is a liberated soul, which is the qualification to act as a diksha guru. How can one untie the knots of illusion of others if they themselves are not fully freed from the ropes of illusion? I also want to make it very clear that I am not doubting the sincerity of BVKS's absolute dedication to Srila Prabhupada. It was his utmost surrender to Srila Prabhupada which originally attracted me to select him as a guru. Another quality of his that I find to be very inspiring is his tremendous enthusiasm for preaching. BVKS has many wonderful qualities, but we feel that he has fallen into the trap of thinking himself a guru, just like so many other senior disciples of Srila Prabhupada. It has been the experience of many former disciples of ISKCON gurus that their ISKCON guru served as an obstacle to their relationship with Srila Prabhupada, rather than help develop that relationship. It is as if the ISKCON guru comes between the devotee and Srila Prabhupada, cutting off the devotee from Srila Prabhupada. Again, I have nothing against BVKS, I have only affection for him. But until he begins to follow Srila Prabhupada's Final Order, which is that he should act as a ritvik acharya, initiating people on behalf of Srila Prabhupada and who are thus considered Srila Prabhupada's disciples and not his own, I cannot risk jeopardizing my relationship with Srila Prabhupada by associating with him. The fact remains that Srila Prabhupada never set up a diksha guru system in ISKCON. He established a ritvik acharya system, with devotees who would act as priests and initiate people to be Srila Prabhupada's disciples.*

*"Of course ISKCON gurus never teach this part of ISKCON's history. Don't the disciples of all these ISKCON gurus ever stop long enough to ask themselves the question 'Hey, where are all of Srila Prabhupada's disciples and why are most of them not in ISKCON anymore?' The answer to this question is that after Srila Prabhupada departed in 1977, the 11 devotees Srila Prabhupada named to become ritvik acharyas disobeyed Srila Prabhupada and made themselves into diksha gurus. In other words, they stole new devotees from Srila Prabhupada and made them into their own disciples. For this offense against Srila Prabhupada, most of the original 11 fell down into scandalous behavior, while others deviated philosophically, or both. Any disciple of Srila Prabhupada who protested against these unauthorised gurus were kicked out of ISKCON, or even murdered sometimes. Naturally, most Srila Prabhupada disciples left ISKCON. This deviation of becoming a diksha guru instead of becoming a ritvik acharya, which is what Srila Prabhupada ordered, has nearly totally destroyed the Hare Krishna movement. The only thing that can unite the devotees again is if everyone again centers around Srila Prabhupada's lotus feet, and all of the ISKCON gurus surrender their so called disciples back to Srila Prabhupada's lotus feet. This is the only hope." (Caitanya das, Jan. 7, 2010)*

**SRILA PRABHUPADA NEVER APPOINTED ACHARYAS (By Yasodanandana Das)**



**(1) PRABHUPADA SAID HIS GURU MAHARAJA NEVER APPOINTED ANYBODY AS ACHARYA:** "...They wanted to create artificially somebody acharya..." **Note:** The ISKCON GBC artificially created 11 acharyas in March of 1978. If Srila Prabhupada wanted to appoint 11 diksha-gurus, why did he not directly say? **(2) "HE SAID SO MANY THINGS, AND THIS POINT HE MISSED? THE REAL POINT?"** "...and they insist upon it. They declared some unfit person to become..." (SPConv Aug. 16, 1976) **Note:** Similarly Srila Prabhupada said so many things in the last few months of 1977, and the real point he missed? The GBC misunderstood and misrepresented to the ISKCON devotees that 11 had been "appointed" as acharyas. And they insisted upon it. And they declared some unfit persons to become acharyas. If Bhaktisiddhanta Sarasvati did not appoint anyone as acharya [or diksha guru], how can we think that Srila Prabhupada would appoint one acharya or a group of acharyas for his mission, in direct contradiction of his criticism of this whole concept?

**(3) BHAKTISIDDHANTA SARASVATI THAKURA NEVER NOMINATED "ANY ACHARYA" AFTER HIM:** "...I have also read specifically your articles on the matter of acharyas, wherein on the 14th paragraph I see the acharya shall be entitled to nominate in writing his successive acharya. But we do not find any record where our Srila Prabhupada (Bhaktisiddhanta) nominated any acharya after Him. Different persons have interpreted on this point, and everyone of our God brothers are acting as acharya, so this is a controversial point which I do not wish to enter into while we are proposing for cooperation..." (SPL Swami Bhagavata Maharaja Aug. 21, 1969) **Note:** There is no record Srila Prabhupada "nominated any acharya after him." **(4) SRILA PRABHUPADA ON OBEDIENCE:** "I may say many things to you, but when I say something directly to you, you do it. Your first duty is to do that, you cannot argue -'Sir, you said to me do like this before', no that is not your duty, what I say to you now you do it, that is obedience you cannot argue." (SPLecture Apr. 14, 1975) **(5) GURU CANNOT BE SELF-MADE: GURU MUST BE AUTHORIZED.** "Guru cannot be self-made. No. There is no such single instance throughout the whole Vedic literature. And nowadays, so many rascals, they are becoming guru without any authority. That is not guru. You must be authorised. Evam parampara-praptam imam ra... As soon as the parampara is....kalena yogo nasta parantapa, immediately finished. The spiritual potency finished. You can dress like a guru, you can talk big, big words, but it will never be effective." (SPLecture Feb. 27, 1977) **(6) GURU MUST BE AUTHORIZED BY THE BONA FIDE GURU.** "Self-made guru cannot be guru. He must be authorized by the bona fide guru. Then he's guru. This is the fact... Similarly; bona fide guru means he must be authorized by the superior guru." (SPLecture Oct. 31, 1972)

**(7) GURU MUST BE AUTHORIZED BY HIS PREDECESSOR SPIRITUAL MASTER:** "One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorised by his predecessor spiritual master. This is called diksha-vidhana." (SBhag 4.8.54 purport) **(8) GURU MUST BE ORDERED BY HIS GURU:** "A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru." (SPLecture 1975) "Chaitanya Mahaprabhu says, 'amara ajnaya, On my order.' That is the crucial point. One does not become spiritual master by his own whims. That is not spiritual master. He must be ordered by superior authority. Then he's spiritual master." (SPLecture 1973) **(9) RESULT OF GAUDIYA MATHA'S ATTEMPT TO BECOME MORE THAN GURU:** "Why this Gaudiya Matha failed? Because they tried to become more than guru. [...] They declared some unfit person to become acharya. Then another man came, then another, acharya, another acharya." (SPConv Aug. 16, 1976) **(10) GURU MUST BE ORDERED BY HIS GURU.** "A guru can become guru when he is ordered by his guru. That's all. Otherwise nobody can become guru." (SPLecture Oct. 28, 1975) **(11) POSITION OF THE ACTUAL GURU:** "An actual guru always remains the servant of his own guru and the predecessor acharyas. Attempting to become a guru without one's own guru's order is a materialistic ambition. Accepting followers and circumventing one's own guru is offensive." (My Glorious Master, Bhurijana das, 22-11) **(12) POSITION OF GURUS WITHOUT AUTHORITY:** "Guru cannot be self-made. No. There is no such single instance throughout the whole Vedic literature. And nowadays, so many rascals, they are becoming guru without any authority. That is not guru. You must be authorised. Evam parampara-praptam imam ra... As soon as the parampara is... kalena yogo nasta

parantapa, immediately finished. The spiritual potency finished. You can dress like a guru, you can talk big, big words, but it will never be effective." (SPecture Feb. 27, 1977)

**(13) GURU MUST BE AUTHORIZED BY THE BONA FIDE GURU:** "Self-made guru cannot be guru. He must be authorized by the bona fide guru. Then he's guru. This is the fact...Similarly; bona fide guru means he must be authorized by the superior guru." (SPecture Oct. 31, 1972) **(14) GURU MUST BE AUTHORIZED PERSON:** "Therefore guru must be authorized person, not that bhumi-phala-guru. No. I am guru," no. You cannot become guru unless you are agent to draw out the mercy water from the ocean of mercy of Krishna. That is guru. And therefore a guru is not an ordinary person. He is the representative, bona fide representative of Krishna." (SPecture Nov. 30, 1976) **(15) GURU CANNOT IMPART INSTRUCTIONS WITHOUT BEING AUTHORIZED:** "The schoolmasters in the modern days are paid agents for giving some information, but the spiritual master is not a paid agent. Nor can he impart instruction without being authorized." (SBhag 2.9.43) "A guru can be guru when he is ordered by his guru. That's all. Otherwise nobody can become guru." (SPecture Oct. 28, 1975)

**(16) SRILA PRABHUPADA PREDICTS WHAT HAPPENS WHEN THE ACHARYA DISAPPEARS:** "Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svamis, yogis, philanthropists..." (SBhag 4.28.48) **(17) DO NOT MAKE ADDITION, ALTERATION. RESULTS OF MAKING ADDITIONS & ALTERATIONS:** "Many times they give me very great credit that I have done wonderful. Yes, I have done wonderful. But what is the reason? Because I am not a rascal. I speak what Krishna has spoken. That's all. Very easy. Everyone can do that. Not only I. Any of you, you can do this. Simply speak what Krishna has said. That's all. Don't make addition, alteration. Then you become rascal. Immediately you become rascal." (SPecture Aug. 10, 1974) **(18) DANGER OF CONCOCTING:** "Don't concoct. Don't you sing daily? Don't manufacture ideas. That is dangerous. Ara na koriha mane asa. Chaitanya Mahaprabhu teaches by His example. Guru more murkha dekhi' karila sasana. Chaitanya Mahaprabhu said to Prakashananda Sarasvati that 'My spiritual master saw Me fool number one, so he has chastised Me, that Don't try to read Vedanta; chant Hare Krishna.'" (SPConv) **(19) GO TO RIGHT PERSON WHO HAS SEEN. DO NOT MAKE YOUR OWN INTERPRETATION:** "Therefore Krishna says, tad viddhi pranipatena pariprasnena sevaya: "One who knows, go and understand from them, from the guru." Don't make your interpretation, rascal. You shall remain always a rascal. Then what is the use of all these verses? If it is so easy to understand Krishna then why Krishna says, tad viddhi pranipatena pariprasnena sevaya: "Then you will understand. Go to the right person who has seen." (SPConv Dec. 10, 1975) **(END)**

### **CLAIMS OF A GURU APPOINTMENT (THE BIG LIE AND HOAX)**

First, the rascal poisoners and their cohorts made false claims that Srila Prabhupada appointed 11 of them as successor gurus, and they hijacked the organization with the greatest of deceit, lies, pretense, and ambitious tyranny. They posed as absolute gurus but one by one they fell flat on their faces in disgrace. In 1987 the ISKCON GBC-guru elite was deposed in a rebellion by second tier leaders, but by luring the reformers' leaders into the guru club, they managed to retain their guru businesses by sharing the assets of the Acharya. Below we see some of the audacious lies and false claims made from 1978 to 1987. **(1) The Process For Carrying Out Srila Prabhupada's Desires For Future Initiations:** A paper prepared by the GBC in consultation with higher authorities, issued by GBC Mar. 26, 1978 stated: "The GBC members met together in Vrndavana and prepared a few last questions to put before Srila Prabhupada. [...] Then he said that he would name the initiating gurus later. [...] Then one day in June he gave his secretary the names of 11 disciples who would be initiating the disciples. [...] A delicate situation may arise when in one ISKCON temple there are disciples of different gurus. The natural way to avoid this is for a guru to perform diksha in his own zone. **Srila Prabhupada deliberately chose gurus in different parts of the world** to arrange for this. [...] A second seat, however a little below Srila Prabhupada's vyasasana, should be given to the initiating guru. [...] **Those who are already empowered to initiate** will extend the number by their consideration. In this way it

will have spiritual characteristics. **The 11 picked by His Divine Grace** will extend themselves. [...] Now these godbrother's are worshiped by their disciples as **genuine spiritual masters**. This means for example, that they are to be considered, as stated in the Guruvastakam, as *nikunjo-yuno rati keli siddhyai - intimate assistants in the pastimes of Krishna.*" (2) Tamal wrote a letter to Upananda das Dec. 13, 1978: "The argument that after the departure of the spiritual master anyone of his disciples can give initiation, cannot be applied in the case of Srila Prabhupada **who specifically named 11 persons only** at first to fulfill this function. These 11 persons were named by Srila Prabhupada in the beginning of July, 1977... These names were dictated to me as I was serving as his secretary, and now he had me write a letter to all the GBC's and Temple Presidents which he also signed as approved on the 9th of July listing their names and defining their function. [...] Thus, we can understand... that **Srila Prabhupada clearly appointed 11 successors for initiation**. Whatever process may have been followed by past acharyas, **Prabhupada chose to appoint**. [...] Even after having these facts clearly explained, if some one continues to blaspheme the 11 gurus, **their legitimacy**, then he blasphemes ISKCON, the spiritual vehicle created by Prabhupada to fulfill his will, and he blasphemes the GBC - the approved driver of the vehicle - [...] he is not a disciple at all. Rather he is the killer of gurudev and his spiritual whereabouts is unknown."

(3) From Tamal's 1984 edition, *Servant of the Servant* (p. 361): "Since the disappearance of our beloved spiritual master, we have seen such disenchanting persons come forward trying to cast doubt on the legacy left by Srila Prabhupada. **When Srila Prabhupada appointed from among his senior disciples eleven persons to continue the process of initiation**, and when after their spiritual master's departure those whom he selected assumed their duties by his command, the critics began to bark their discontent. Though they leveled their remarks against **the successor gurus**, in reality their criticism was aimed at Srila Prabhupada himself. Just as in 1970, the present dissatisfaction is being unabatedly fed by some of his Godbrothers in India. **Doubt in Srila Prabhupada's successors** is a thin veneer covering the same malicious attempt as was made in 1970 to minimize Prabhupada's position as the founder-acharya of ISKCON. Srila Prabhupada saw this attempt as the greatest danger to his disciples and the Society which he had created, and he acted at once to curb it. In the same light, we who are his faithful followers must defend **Prabhupada's successors** to protect their disciples and to preserve the unity of ISKCON and the prestige of its founder-acharya. By his letter of June 21, Srila Prabhupada did not merely confirm his own transcendental position as my spiritual master. As he stated, "**Any living entity who is conditioned can achieve the perfectional stage** of life by the above-mentioned processes and the vivid example is Narada Muni." The critics may argue that appointment alone is not a guarantee that one has actually achieved this perfectional stage of life; Prabhupada might have appointed disciples for lack of anyone better, or hoping that they might one day achieve the desired realization. To such irresponsible criticism we answer a decisive "No!" Srila Prabhupada chose them because they merited his confidence. How do we say so? -by their qualifications in regard to all categories as determined in Srila Prabhupada's own books, the spiritual law books for this age, i.e., that they repeat Krishna's words, received in disciplic succession. Srila Prabhupada conferred his blessings upon these disciples, seeing that they had dedicated themselves heart and soul to assisting him in the preaching mission of Sri Chaitanya Mahaprabhu. **Thus he considered them to be uttama-adhikari, all highly advanced devotees worthy to be accepted as spiritual masters.**) Critics may doubt whether our ISKCON acharyas are actually liberated. Do they know their *rasa* (liberated relationship) with Krishna, and will they be able to instruct their disciples similarly? **But such questions bring one dangerously near the precipice of spiritual calamity.** [...] to suggest that Srila Prabhupada was not therefore of the highest liberated realization, not qualified to fully guide his disciples, is preposterous. Srila Prabhupada clearly defines how we should understand the spiritual master's liberated condition. [...] the greatest proof of the bonafidity of Srila Prabhupada's successor acharyas is their new disciples. It is said, *phalena paricyate: One is recognized by the results of his actions...*"

(4) In a letter from Tamal to Gadai das, June 16, 1982 he again claims the 11 were appointed

gurus: "I do not think that there is any problem in accepting **the spiritual masters who Srila Prabhupada appointed**. [...] The real proof is to see that they are acharya, not simply by appointment, but by actions. Our movement is progressing and growing more and more, at least as much as it was during Srila Prabhupada's time. [...] You have enclosed a clipping from Back To Godhead in which Srila Bhaktipada (Kirtanananda Swami) is advertised as 'Bona fide Spiritual Master.' You say 'this seems a little strange to me.' Would you please explain to me what seems strange? " (5) "During his last months in this world, **Srila Prabhupada selected eleven senior disciples to act as initiating gurus** who could accept disciples after his disappearance. Thus, now that His Divine Grace has left us and gone to the eternal, spiritual world of Krishna, there shall be not just one leader but **numerous gurus** to carry on this tradition." (BTG 1978 Vol. 1, p.36)

### Feeble Apology with a New Lie and Hoax

In 1991 the ISKCON GBC, through the BTG magazine, made a feeble apology for the excesses of the zonal acharya era. It took them 13 years to finally admit this much. But they never openly, honestly admitted that the GBC had lied about the 11 being appointed by Srila Prabhupada. They just said they should have allowed more devotees into the guru club! Since 1987 their claim and new lie is that Srila Prabhupada gave the GBC full authority, and that the GBC's actions are as if Srila Prabhupada himself did them, and that they have decided that new gurus can be approved through a no-objection vote system. This claim is just as false, empty, and unsubstantiated as their first big lie. (1) "But by the influence of maya, illusion, a different idea soon evolved- **that Srila Prabhupada had appointed eleven 'pure devotees' to serve as the only gurus after him**. These eleven, the idea went, should each serve as the spiritual master for a geographical 'zone' of the world. This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, **until its falseness became clear** [...] we express our heartfelt apologies for contributing to the hurts and wrongs devotees endured when ISKCON diverged from Srila Prabhupada's instructions." (Editor Jayadvaita Swami, BTG #25-1, 1991)

(2) Tamal confessed, Dec. 1980, Topanga Canyon (see Ch. 68): "Actually, **Prabhupada never appointed any gurus. He didn't appoint 11 gurus. He appointed 11 ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last 3 years because we interpreted the appointment of ritviks as the appointment of gurus.**"

### Conclusion

Hansadutta offered a still unclaimed \$108,000 reward to anyone who could provide proof that Srila Prabhupada had given an order to anyone to become a diksha guru after him, who remains living in the hearts and minds of his loyal followers. He remains the current, direct link to the parampara and fully available as diksha spiritual master via the officiating acharya or ritvik representative system. Only fools dare to take his place and distract others from His Divine Grace. "A **foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts**. Purport: At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. (SBhag 4.18.5)

## CHAPTER 187: THE BONA FIDE SPIRITUAL MASTER

The present guru system in ISKCON, which was never authorized by Srila Prabhupada, is just a scam. (1) "...Don't approach the cheater guru, bluffer guru, and be cheated. Stop this business. This has spoiled the whole spiritual atmosphere of the world." (SPConv Mar. 13, 1975) (2) "As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he on that platform he should not attempt it. then both of them will to go to hell, like blind men leading the blind." (SPL Tusta Krishna Dec. 14, 1972) (3) "The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated." (SBhag 2.9.43 purport) (4) "No demigod can perform this act of delivering the conditioned souls, because the demigods themselves are conditioned. A conditioned soul cannot deliver another conditioned soul. Only Krishna or His bona fide representative can deliver him." (NOD Ch. 9) (5) "Another meaning of guna is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself-he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Krishna, or His bona fide representative the spiritual master, can release the conditioned soul." (BGita 7.14 purport) (6) "On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna consciousness. **It requires special spiritual benediction from higher authorities.**" (SPL Janardana Apr. 26, 1968)

(7) "In other words, the spiritual master must also be well versed and learned so that he may be able to answer all these inquiries from the devotees. Thus one who is not well versed in the authorized scriptures and not able to answer all such relevant inquiries should not pose as a spiritual master for the matter of material gain. It is illegal to become a spiritual master if one is unable to deliver the disciple." (SBhag 2.8.7 purport) (8) "Gosani means gosvami. A person who has full control over the senses and mind is called a gosvami or gosani. One who does not have such control is called a godasa, or a servant of the senses, and cannot become a spiritual master." (CC Adi 7.13 purport) (9) "The subject matter itself is difficult. Therefore ordinary persons or a little advanced person cannot understand it. And unless one is fully aware of Krishna, one cannot become spiritual master." (SPConv Aug. 12, 1976) (10) "You should accept a guru who is infallible. Otherwise it is useless. He accepted guru Krishna because Krishna is infallible. If we accept guru, a bogus guru, then it is no benefit. Guru means Krishna's representative. Guru... Not that everyone can be guru." (SPLecture Oct. 3, 1976)

(11) "Otherwise, don't try to become guru. Impersonalists, half-understood, partial-understood, he cannot become guru. This is the Chaitanya Mahaprabhu's formula. Therefore first of all try to understand Krishna. You will understand in such a way that you can refute all others' argument, all others' opposition. There are so many opposing elements. Then you are guru. Otherwise you cannot become a guru. Guru is not so teeny thing or trifle thing that everyone becomes guru maharaja. No. That is not guru." (SPLecture Jan. 28, 1975) (12) "Acharya, guru, he is completely surrendered to Krishna. He has taken the shelter of Krishna, being completely freed from all material affection. Brahmany upasamasrayam. Everything... Everyone has got some material desire to fulfill, but a guru or acharya has no such business. That is the symptom of acharya. He has no more any material business. [...] He has finished all business of material satisfaction. That is the symptom of acharya. And sabde pare ca nisatam. [SBhag 11.3.21] And he has taken full bath in the ocean of transcendental [...] Tasmad gurun prapadyeta, one should surrender to such spiritual master." (SPConv Jan. 5, 1971) (13) "Help can only be given by a spiritual master like Krishna. Therefore, the conclusion is that a spiritual master who is one hundred percent Krishna conscious is the bona fide spiritual master, for he can solve the problems of life." (BGita 2.8 purport) (14) "In order to attain the highest perfection of life one must approach a bona fide spiritual master coming in the disciplic succession from Lord Krishna Himself. The self-realized spiritual master is able to present the real conclusions of Krishna's instructions in a way that can be understood and executed as applicable to this day and age. This is the special purpose and great need of accepting a bona fide spiritual master. The rare opportunity to approach a bona fide, self-realized spiritual master coming in the authorized chain of disciplic succession is available to

everyone today and is indeed intended for everyone in every town and village to take advantage of, owing to the mercy of Sri Krishna Chaitanya Mahaprabhu and [Srila] Prabhupada. Readers should ascertain the philosophical basis of taking shelter of Srila Prabhupada - the current approachable link in the disciplic succession - by adhering to the principles and instructions given in his books. The execution of Srila Prabhupada's discipline will surely elevate one to the perfectional stage of life leading back home, back to Godhead." (Srila Prabhupada's Diksha, Vidura Mahatma das) **(15)** "A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements. His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the mahattattva. He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material coverings by the effect of devotional service. The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover." (SBhag 1.13.55)

### **WHO CAN BE A DIKSHA GURU? (from ISKM's: "Initiations After 1977")**

There are two criteria for a person to become an initiating spiritual master: (1) Possessing the qualification of a first-class devotee (2) Authorization by his spiritual master. Being a pure devotee is the preliminary qualification to become a guru. But that alone does not automatically mean that he becomes a diksha guru. He still needs the authorization of his guru to become a regular diksha guru. Of course, if one is authorized by his guru to become a guru, it is to be understood that he is already a pure devotee because that is the preliminary qualification to become a guru. Let us now revisit the above criteria from the philosophical or scriptural viewpoint. For this we refer to texts from the Vedic literature and the quotes of Srila Prabhupada.

**QUALIFICATION OF A DIKSHA GURU:** A bona fide spiritual master is a pure, first-class devotee. There are 3 classes of devotees and the spiritual master should be a first-class devotee. The qualifications of first-class devotees are: **(1)** "The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krishna. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord." (S Bhag 11.2.45) **(2)** "A true yogī observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere." (BGita 6.29) **(3)** "As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a firstclass person in Krishna consciousness. And in the second class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that Krishna bhakti or service to Kṛṣṇa is the best course and so in good faith have taken it up. Thus they are superior to the third class who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Krishna consciousness may fall down, but when one is in the second class or first class, he does not fall down." (BGita 9.3 purport) A bona fide guru never falls down from his devotional position to engage in nondevotional or sinful or materialistic activity. **(1)** "A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world." (NOI 1) **(2)** "The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people." (CC Mad 24.330) **(3)** "When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru." (CC Mad 24.330 purport) **(4)** "Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama adhikari Vaishnava can be recognized by his ability to convert many fallen souls to Vaishnavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikari. A neophyte Vaishnava or a Vaishnava 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.” (NOI 5 Pt)*

**AUTHORIZATION OF DIKSHA GURU:** Although the spiritual master should be a first-class devotee, it is not that every first-class devotee automatically becomes a spiritual master. He still needs to meet the second criterion- authorization. There are many examples throughout Vedic history of pure devotees who did not become spiritual masters. So a pure devotee is not synonymous with a spiritual master but a bona fide spiritual master should be a pure devotee of Lord Krishna. **(1)** *“On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Kṛṣṇa consciousness. It requires special spiritual benediction from higher authorities.”* (SPL Janardana Apr 26, 1968) **(2)** *“One should take initiation from a bona fide spiritual master coming in the disciplic succession who is authorized by his predecessor spiritual master. This is called diksha-vidhana.”* (SBhag 4.8.54) **(3)** *“Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru.”* (Oct. 28, 1975) **(END)**

### **THE GURU MUST BE BONA FIDE, ALL OTHERS ARE “USELESS”**

Simply because a spiritual seeker places his full faith in a spiritual master will not bring any positive results unless that spiritual master is **bona fide**, authorized in a fully functioning Vaishnava disciplic succession. Just because one believes a yellow metal to be gold, does not make brass into gold. Regardless of the good intentions of either the student or the guru, if the guru is not bona fide, there will be no success in spiritual advancement. Mistaken belief will not change the fact, and therefore the burden on the seeker to find a truly bona fide guru is very great indeed. **(1)** *“Unless one is initiated by a bona fide Spiritual Master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species.”* [CC Mad 15.108] **(2)** *“Therefore having a bona fide Spiritual Master and serving him and pleasing him, and getting his mercy is essential. Otherwise there can be no advancement in Krishna consciousness. And unless that spiritual master is a pure devotee of Krishna, he has no potency to give Krishna. He is simply a cheating rascal.”* **(3)** *“So, in fact, above all the rules and regulations, and offenses I have mentioned, the most important thing, the essential thing which is required, if you want to come to the stage of purely chanting the Hare Krishna mantra, is, you must have a bona fide Spiritual Master, who is a pure devotee of Krishna. Without having a bona fide Spiritual Master you can chant Hare Krishna for ever, but will not be able to advance, because Krishna does not reveal Himself in this way. He only reveals Himself to those devotees who surrender to and serve and please His pure devotee.”* (SPL 1969) **(4)** *“This is religion. [...] If you do not get a qualified guru, then everything is bogus. If you, by good fortune, if you get the association of a guru, qualified hamsa [...] Paramahamsa guru means sannyasi's last stage is paramahamsa. Katicaka, bahudaka, parivrajakacharya, and paramahamsa, these are the different stages... So one must find out a guru who is paramahamsa. Neither katicaka, nor bahudaka, nor parivrajakacharya. Paramahamsa. .... Then our strong desire to enjoy this material world in different way, that will be slackened. That is wanted.”* (SPLecture Jan. 11, 1976)

### **BONA FIDE GURU MUST BE ON THE TOPMOST PLATFORM**

Srila Prabhupada again makes it clear that an initiating guru must be an uttama adhikari, not madhyama or kanistha. Repeatedly this simple requirement is found throughout his teachings. **(1)** *“One should not become a spiritual master unless he has attained the platform of uttama-adhikari.”* (NOI 5 p. 71) **(2)** *“In the Padma Purana, the characteristics of the guru, the bona fide spiritual master, have been described: [...] The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru **must be accepted from the topmost class**... When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. **Only such a person is eligible to occupy the post of a guru.**”* (CC Mad 24.330) **(3)** *“The guru must be situated on the topmost platform of devotional service... When one has attained the topmost position of maha- bhagavat, he is to be accepted as a guru... **Only such a person is eligible to occupy the post of guru.**”* (CC Mad 24.330)

purport) **(4)** "Anyone, if he is a pure devotee he can deliver others; he can become spiritual master. But unless he is on that [uttama-adhikari] platform he should not attempt it. Then both of them [so-called guru and disciple] **will to go to hell**, like blind men leading the blind." (SPL Tusta-Krishna Dec. 14, 1972) **(5)** "Sri Chaitanya Mahaprabhu has therefore advised us, to hear the glories of the Lord from a realized person... Unless one is personally a realized soul in the science of Krishna consciousness, a neophyte should not approach him to hear about the Lord, for this is strictly forbidden by Srila Sanatana Goswami." (SBhag 10.1.4 purport)

### **SRILA PRABHUPADA IS A MOST EXALTED SPIRITUAL MASTER OF THE WHOLE WORLD**

**(1)** "The Krishna consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Krishna's special power in order to be able to do this." (CC Mad 19.114) **(2)** "Soon there will appear a personality who will preach the holy name all over the world." (Bhaktivinoda Thakur) **(3)** "Only Lord Chaitanya can take my place. He will take care of the movement." (SPConv Nov. 2, 1977) **(4)** "His Divine Grace A.C. Bhaktivedanta Swami Prabhupada is a personality whose greatness defies description. He was and is the Founder-Acharya of ISKCON, a spiritual movement meant to educate all the world about God and our eternal relationship with Him. Srila Prabhupada translated huge volumes of ancient Sanskrit and Bengali literature into English and wrote elaborate commentaries on them while simultaneously directing the creation, expansion, and management of a worldwide spiritual movement for the welfare of all humanity. In his translation and commentary on BGita, SBhag, CC, and NOD, Srila Prabhupada gave us access to the highest and most confidential realizations of Gaudiya Vaishnavism, the esoteric tradition which he so ably represented. In his books, Srila Prabhupada has made himself available to those seeking the priceless jewel of his eternal association. In his transcendental words, he not only delivers himself to the reader but he simultaneously delivers the Supreme Lord Krishna to them, for the Lord always fulfills the desires of His unalloyed devotees. But to taste the kind of bhakti-rasa, or nectar of devotion, that Prabhupada was giving, it is necessary to develop full faith in Guru and Krishna. Despite his greatness, we, as his disciples, were blessed to be able to share an intimate loving relationship with him. Although Prabhupada was directing the activities of thousands of his followers all over the world, he made each person feel that he or she was a recipient of his special attention and love. He recognized our individuality and taught us its true meaning in spiritual terms. While rendering personal service to him, one learned that Srila Prabhupada embodied a standard that was completely spiritual -free from envy, greed, lust and the desire for fame or adoration. His only activity in life was loving Krishna and teaching others to do the same. In spiritual slang he was known as a 'Vaikuntha man'-he was in this world but not of it. He was and is here to take us back to home, back to Godhead. Srila Prabhupada fit the description of a 'nitya-siddha,' i.e., a pure devotee, an eternally liberated soul in the material world (who is here only to serve the Lord's mission). The scope of his activity revealed him as a 'shaktyavesh-avataar' as well, that is to say, he was a living entity who was especially empowered by God. What he accomplished in a few short years ranks as a rare event in human history, the greatest dispensation of Divine Compassion since the advent of Chaitanya Mahaprabhu Himself, some five hundred years ago. The accomplishments of Srila Prabhupada in fulfilling the mission of Lord Chaitanya are unprecedented even when compared with great acharyas of the disciplic succession (i.e., the unbroken line of masters that dates back to antiquity). Those of us who had the fortune to approach his lotus feet received an immeasurable blessing in that we were able to personally witness a great acharya in action, and he allowed us to work with him for the sake of the Lord's mission." (Journey to the Pacific Rim)

**TAMAL:** He knew. He saw you in your activities. **SP:** Yes, he said that "Maharaja, you are seeing he is grhastha. He is more than many yogis." He used to say, that boy. (SPConv 1977)

### **THE BONA FIDE SPIRITUAL MASTER CAN TAKE THE KARMA OF HIS DISCIPLES**

Some of the ISKCON gurus say they are just monitor gurus that are giving diksha on behalf of Srila Prabhupada. They say there is no need to be uttama adhikari to be monitor guru; yet still they feel they are the diksha guru (?!) Or they say that Agni in the initiation fire sacrifice takes the karma of



their disciple and they only take the karma after initiation if the disciple misbehaves. **Srila Prabhupada never said this, and said the initiating guru takes the disciple's karma; this is unfounded.** But unauthorised gurus cannot take the karma of their so-called disciples because **they have no ability** to transfer karma from one to another; this requires very great power and spiritual advancement. With unbona fide gurus, this is **just a symbolic pretense only**, and the disciple keeps his karma, but loses the opportunity for true spiritual emancipation, probably lots of money, and a lot of valuable time, having been cleverly cheated. ISKCON gurus are, at best, in effect and reality only officiating deputies even though they delude themselves as being diksha gurus. They may give the name, beads, and fire sacrifice but they are unable and unempowered to give real diksha, or the transmission of transcendental knowledge into someone's heart. They can only repeat what Srila Prabhupada has said, and direct their followers to Srila Prabhupada's books. Thus Srila Prabhupada is the living, effective diksha guru even though they insist that they are. Yet, in spite of their delusions, they are only a priest at best. Of course, the great offenses they commit by officially taking Srila Prabhupada's position and distracting/ blocking devotees from direct access to Srila Prabhupada will undermine and destroy the spiritual life of even those who began with some sincerity. **One cannot drink poison forever without lethal effect.**

(1) *"The professions of a qualified brahmana are pathana, pathana, yajana, yajana, dana and pratigraha. The words yajana and yajana mean that a brahmana becomes the priest of the populace for the sake of their elevation. One who accepts the post of spiritual master neutralizes the sinful reactions of the yajamana, the one on whose behalf he performs yajna. Thus the results of the pious acts previously performed by the priest or spiritual master are diminished. Therefore priesthood is not accepted by learned brahmanas. Nevertheless, the greatly learned brahmana Visvarupa became the priest of the demigods because of his profound respect for them."* (SBhag 6.7.35 purport) (2) *"I have seen what you have written about your protection by my humble self, but that is inevitable when a Spiritual Master accepts somebody as disciple. Krishna says in Bhagavad-gita that He takes charge of a surrendered soul; so much so that Lord Krishna protects His devotee from all his sinful activities in the past. Similarly, the Spiritual Master, when He accepts a disciple and the disciple surrenders unto Him, He has got the responsibility of absorbing the sinful reaction of His disciple's life. This is a great responsibility of the Spiritual Master."* (SPL Sept. 19, 1969)

### CONCLUSION

Once one understands these two facts: (1) Srila Prabhupada is an authorized, bona fide, self-realized spiritual master and pure devotee of Krishna (2) And he is also still available indefinitely as diksha and siksha guru via his books, followers, deity, photos because of his having arranged for this with the July 9, 1977 Order- then there is no need to disqualify or evaluate anyone else. It is for this reason that the ISKCON elite guru club will not allow anyone to accept Srila Prabhupada as their primary or diksha guru, because if they did, who would want anyone else? They would be out of the diksha guru franchise business. When the almighty Sun rises in the morning, of what use are the lamps and torches that seemed so useful in the night? Thus they vehemently demonize any proposal of accommodation along these lines. The result is that sincere persons must not only search for a so-called spiritual master from amongst a crop of pretenders, but they must also: (1) struggle to overcome the defective and cheating propaganda put out by the corrupt institution of ISKCON, (2) live with meager or even negative results by following such pretenders, (3) deal with the better than 50-50 odds that their guru will be exposed as a fraud. But returning back to home, back to Godhead is never cheap or easily achieved. Sincerity and prayer to Krishna is the price. Krishna will rescue any sincere soul from all maya.

## INTRODUCTION

On May 28, 1977 a GBC committee of six met in Srila Prabhupada's Vrindaban room and asked various questions about **the future of ISKCON after Srila Prabhupada departs**. The brief discussion was for only a few minutes and about Srila Prabhupada's intentions for how initiations should be conducted in his physical absence. Opposing parties both claim this conversation supports their conflicting interpretations, while many take the talks as confusing or ambiguous. The conversation was deliberately withheld from devotees from 1977-86 by the GBC's secret order to Ramevara Swami, who controlled the Bhaktivedanta Archives. Apparently he kept this tape and other documents hidden in his personal office safe. After thoroughly studying many analyses and discussions on the May 28 conversations about initiations in the future, the following simple breakdown as given below should clear up any confusion and most doubts anyone might have had.

*"It is important to note that the tape recording of this important conversation was secreted away in the BBT archives for years and was unavailable except to the highest-ranking leaders. When the transcripts were finally made available to the public, there were three or four different versions. Even the tape itself has anomalies that suggest splicing: strange clicks, changes in background noise, changes in voice volume levels, etc."* (ENE, Doktorski, p. 25) There are persistent and serious questions as to whether the May 28 tape recording was doctored. There are also differing views about how the May 28 talks relate to later conversations in June, July, and to the July 9 Order. The analysis begins:

### TRANSCRIPT OF THE MAY 28 TAPE RECORDING

**SATS:** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiations would be conducted. **SP:** Yes; I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas. **TAMAL:** Is that called ritvik-acharya? **SP:** Ritvik yes. **SATS:** Then what is the relationship of that person who gives the initiation and the... **SP:** He's guru. He's guru. **SATS:** But he does it on your behalf. **SP:** Yes. That is formality. Because in my presence one should not become guru, so on my behalf, on my order... *Amara ajnaya guru haya*. Be actually guru, but by my order. **SATS:** So they may also be considered your disciples. **SP:** Yes, they are disciples. Why consider? Who? **TAMAL:** No, he's asking that these ritvik-acharyas, they're officiating, giving diksha. Their... The people who they give diksha to, whose disciple are they? **SP:** They're his disciple. **TAMAL:** They're his disciple. **SP:** Who is initiating. **His** grand-disciple. [Or: "He is grand-disciple"] [*Hear for yourself at: [granddisciple.mp3](http://www.iskcon-truth.com/video-player/granddisciple.mp3) /http://www.iskcon-truth.com/video-player/granddisciple.mp3*] **SATS:** Yes. **TAMAL:** That's clear. **SATS:** Then we have a question concer... **SP:** When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

In Vrindaban on that day were most of the GBC men, including Tamal-Krishna Goswami, Kirtanananda Swami, Satsvarupa dasa Goswami, Bhavananda Goswami, Ramesvara Swami, Jayapataka Swami, Jayatirtha dasa, Bhagavan dasa, Gopal-Krishna Swami, Bhakticharu Swami, Giriraja dasa, Rupanuga dasa, Jagadisa dasa, and Bali-Mardan. Only six (Tamal, Satsvarupa, Rupanuga, 3 more) went to see Srila Prabhupada, Satsvarupa was the spokesman, with the only other person to participate in the initiation discussions being Tamal.

### WAS THE MAY 28 TAPE EDITED OR DOCTORED?



In 1997 the GBC commissioned Norman Perle, an audio forensics specialist, to examine a poor quality copy of the May 28 tape and determine if it was edited or tampered with. This was undertaken because so many devotees thought so, and the GBC chairman decided to try to settle the rumors. However, the paltry \$500 budget produced only misleading results. (See Ch. 12) The study was useless and verified only the already known "starts and stops," none of which are in the future initiations conversation. Perhaps a future study on the **original Archives master tape** could determine whether the tape was edited. Perle's report stated there was a high likelihood of editing because he thought the stop-starts were suspicious, but that is

how the tapes were recorded at that time, by turning the recorder back on when conversations resumed. The result of Perle's work is devotees now are **MORE** suspicious of the tape, but for the wrong reasons, thanks to the GBC's shoddy forensics study. The GBC is incompetent. **Bottomline is, the tape still needs to be properly examined for tampering/editing.**

In the area of the recording about disciples and grand-disciples, there are a number of apparent anomalies, like background noises, volume changes, clicks and a broken, seemingly senseless and awkward flow of words that is disjointed and confusing. One of the most anomalous spots is where Srila Prabhupada says: "Why? ...Consider?" as though it were two separate questions in a very different, high-pitched tone of voice that comes across as strangely unnatural. We must note that this May 28 tape recording was kept hidden from the devotees until it was surreptitiously leaked by someone at the Los Angeles Archives around 1984 to RavindraSvarup das, and that previously many devotees saw various differing transcriptions of the talks, further adding to suspicions. Also, Ramesvara has admitted to editing the Varnashrama Walks 1974 tape and a SBhag purport about sex and women. If he did this twice in other instances, it is very plausible the GBC and Ramesvara spliced or edited the May 28 tape. The GBC also decided to hide their 1978-79 discussions with Sridhar Maharaja. Between 1977-1983 (when the Lilamrita came out) was 6 years, during which the tape could have been edited by a simple splicing and then recopying the edited original. Perhaps the reason it was not publicly released after being altered is that they were unhappy with their amateurish results, in that the tape was now confusing, but at least they were able to move the parts about grand-disciples and disciple of my disciple in a way that suited their purpose somewhat better. This is all conjecture at this point, at least until a professional study of the tape determines the tape's authenticity.

**Regardless, even if the tape was doctored, it wasn't done very well, and as it is, it still makes clear that Srila Prabhupada would choose Ritviks to initiate on his behalf after his departure.**

After all, isn't that what the clearest part of the conversation says? The later part about grand-disciples and so on is very disjointed, illogically connected to the first part, and laden with the technical anomalies described earlier. The first and last parts of the same conversation appear to contradict each other, and the clearest evidence is in the first part: **SATS:** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiations would be conducted. **SP:** Yes; I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas. Tellingly, ISKCON apologists **ignore** this section, and simply quote the words grand-disciple and disciple of my disciple. They do not discuss the context of these words because that would totally undermine their interpretation. Their selective process is dishonesty. But there is a perfectly rational explanation to the second part of the conversation, found in Appendix 17, where confusion arises from a communication disconnect between the conversation participants. It is not a sudden shift of gears by Srila Prabhupada, where he suddenly decides to endorse initiating gurus instead of the ritviks he just a minute before had announced. Overall, May 28 fully supports the case for permanent ritviks ISKCON.

So, while it would be very valuable to determine if the tape had been tampered with, in the meantime the tape, **as it is available to us, remains conclusive that Srila Prabhupada would be choosing ritviks** to initiate disciples for him as his disciples **after** his disappearance. This is apparent from the discussions below. However, the devious GBC will continue to pick words out of context, interpret them in isolation, and ignore the rest of the conversation, to justify their false guru system. The words grand-disciple and disciple of my disciple, that the GBC loves to quote, contradicts Srila Prabhupada's announcement of appointing only ritviks. Why does the GBC ignore the first, very clear part of this conversation? As we explore below, there is a very easy remedy to the apparent contradiction, to understand what Srila Prabhupada was actually saying.

There are some arguments against the May 28 tape having been tampered with. Why would the tape have been concealed and kept restricted, unavailable to devotees for so many years, if it was

doctored into something that supported the ISKCON unauthorised guru system? (They may have done a poor editing job and so, as additional insurance, kept it hidden anyways.) Also, another GBC who attended the talks, the honest Rupanuga das, confirms that the tape matches how he roughly remembers the conversation. But, even if the tape **was** doctored, the version we now have still supports the conclusion that Srila Prabhupada was going to choose ritviks to initiate disciples for him after his departure. Also, as we'll see, the officiating ritvik representative initiation system does not depend on the May 28 talks alone (see Ch 189 etc.)

### **SATSVARUPA ASKS QUESTIONS BASED ON HIS MISUNDERSTANDINGS**

Satsvarupa, as seen in the conversation, did not *"understand the difference between the initiation ceremony conducted by an officiating ritvik (deputy priest) and the actual initiation itself—the internal, spiritual contract between a qualified and authorized uttama adhikari diksha guru and a sincere disciple. Diksha, or formal initiation into the sampradaya, is commonly regarded as the sacred contract between the guru and the disciple in which the guru accepts the disciple as his student and the disciple accepts the guru as his master. Although diksha occurs in the heart, it is usually (but not always) marked by a ceremonial ritual during which the disciple participates in an agnihotra yajna (fire sacrifice) and makes certain vows."* (Alternate Analysis, Doktorski) Srila Prabhupada said: *"Initiation is a formality. If you are serious, that is real initiation... My touch is simply a formality. It is your determination. That is initiation."* (The Search for the Divine, BTG #49)

Srila Prabhupada had difficulty with Satsvarupa's questions due to his doctrinal misunderstandings, and therefore the answers may seem confusing, but which is due to Satsvarupa's confusion. And, ISKCON apologists take advantage of Satsvarupa's misunderstandings to promote their misinterpretation, namely that Srila Prabhupada wanted disciples to become guru after he left and initiate their own disciples. Many have debated the May 28 talks with numerous interpretations, causing consternation and intellectual fatigue amongst devotees. But the confusion can be easily cleared up with the explanations and discussions below.

### **INITIATIONS IN THE FUTURE, AFTER SRILA PRABHUPADA LEAVES**

Right away the key question is asked: ***"When you're no longer with us."***

**SATS:** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted.

This fully contradicts the GBC position that Srila Prabhupada was choosing some ritvik officiators only until he passed away, and that afterwards they would all become full "regular" gurus. When the hidden appointment conversation was finally leaked in 1984, the guru appointment hoax was exposed. By 1986 the appointment lie was generally accepted, and the GBC then formulated a new explanation: that "everyone understood" (even if there had been no initiating guru appointment) that Srila Prabhupada wanted the ritviks to assume "regular" guru status upon his departure (so the ritviks were only good for 4 months?) But this misinterpretation has no support from anything, much less from the May 28 talks themselves. It is a convenient conjecture based on nothing.

### **OFFICIATING OR RITVIK ACHARYAS**

Srila Prabhupada answered that he would appoint some "officiating acharyas."

**SP:** Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas. **TAMAL:** Is that called *ritvik-acharya*? **SP:** *Ritvik*, yes.

**(1)** The above exchange establishes beyond doubt: Srila Prabhupada would appoint "officiating acharyas" (also called ritviks) to perform initiations when Srila Prabhupada was not present. **(2)** And then on July 9, 1977, Srila Prabhupada actually did appoint 11 men to conduct initiations in ISKCON, just as he said on May 28. But the individuals he appointed would only accept disciples on behalf of Srila Prabhupada.

The above facts mean that Srila Prabhupada continues to remain diksha guru after his departure via the use of ritviks. Those opposed to this conclusion are faced with facts above, and need to somehow magically come to an opposite meaning! Srila Prabhupada did NOT even hint at "diksha-

guru" nor "acharya," which nullifies ISKCON's idea of successor diksha-gurus accepting their own disciples. Srila Prabhupada says: "officiating acharyas." Tamal immediately followed up with the terminology "ritvik," which was confirmed. Tamal was asked years later where he first heard the terminology "ritvik," and he vaguely said it was somewhere, sometime in South India. This is probably not true. It is highly suspected that Srila Prabhupada discussed ritviks on occasions not long before May 28, but those tapes are unavailable. How would Tamal know of the ritvik concept if he had not heard it from Srila Prabhupada earlier? Tamal equates "**officiating acharya**" with "**ritvik-acharya**" which is the second repudiation of the successor diksha-guru scenario in ISKCON. Srila Prabhupada chose to call the post of such a priest as "**officiating acharya.**" In a number of July 1977 letters, Srila Prabhupada referred to "ritvik representative" of the acharya, and he was appointing them as officiating acharyas, not the successor gurus that the GBC claimed in March 1978.

*"Satsvarupa asked how initiations should be conducted in the future, particularly after Prabhupada's passing. Prabhupada's answer is straightforward: he would recommend some of his disciples to act as ritviks or deputies. The ritviks do not initiate their own disciples; the ritviks officiate at ceremonies in which the disciple accepts initiation from the actual acharya by proxy. It is clear that in the future after his departure, initiations in ISKCON should continue by ritvik representation. If Prabhupada's leading disciples had been uttama or madhyama-adhikaris, with a sincere, submissive service mentality, the talks might have ended there with this kind of reply: 'Thank you, Srila Prabhupada. Our questions about initiations in the future have been answered. We will follow your orders, for we have no desire to accumulate wealth, nor do we desire beautiful women, men, or boys, nor any number of followers. We only want your service birth after birth.' But this was not the answer the leading disciples wanted to hear. They hoped Srila Prabhupada would have said, 'Well done, my good and faithful servants. I will appoint some of you to be successor acharyas after my departure to carry on the disciplic succession by initiating your own disciples—my grand-disciples—who will worship and obey you just as you did me.' It is safe to say that Srila Prabhupada's disciples were stunned by their spiritual master's order to continue the disciplic succession with officiating ritviks, so **they then tried to re-phrase the question to get the answer they wanted to hear.**" (Alt. Analysis, Doktorski)*

#### WHAT IS THE RELATIONSHIP?

Satsvarupa then asks for some clarification. He and Tamal wanted to know if the new disciples would be their disciples or Srila Prabhupada's disciples. This goes to the heart of the guru controversy.

**SATS:** Then what is the relationship of that person who gives the initiation and the... **SP (interrupting):** He's guru. He's guru. **SATS:** But he does it on your behalf. **SP:** Yes. ...

Why do they doubt whose disciples they will be? They had foreknowledge of Srila Prabhupada's plans regarding ritviks. Satsvarupa, reading from his list of questions, asks whose disciples will they be? This indicates they were worried if they would get their own disciples. Srila Prabhupada interrupts Satsvarupa for speaking of the ritvik as "that person who gives the initiation," as the ritvik only does the rituals. The real initiation is given by Srila Prabhupada as the diksha guru. The ritvik is merely officiating on behalf of the acharya. Srila Prabhupada immediately noted the error, interrupting, "He's guru. He's guru." ...which meant he himself as the initiator. The initiate is Srila Prabhupada's disciple and the ritvik priest does the formalities.

#### IN MY PRESENCE

**SP:** Yes. That is formality. Because in my presence one should not become guru...

This has been widely misinterpreted to lend support to ISKCON's guru system, that since one should not initiate while Srila Prabhupada is present, then they will automatically do so when he departs. This is not logical or honest, and is trickery to justify their concocted guru system. To initiate after his departure **still** requires the **order** to be a diksha guru; it is not automatic. That order never was given (Ch. 186). The GBC claims the order was given by "*Srila Prabhupada's many instructions to be a guru,*" but which are properly understood to refer mostly to being a siksha guru. **If we just need to wait until the departure to be guru, then why the need for an order?** This is twisting the

philosophy to suit one's own personal ambitions to be a diksha guru. Srila Prabhupada never said that as soon as I am gone, you can all be initiating gurus. Srila Prabhupada tried to tell them they were not qualified, but they foolishly ventured where angels fear to tread anyway.

### **"ON MY ORDER" - WHERE IS THE ORDER?**

Srila Prabhupada says three times, "On my order" and "But by my order" and "When I order. You become guru." But he did not give any order at any time. Srila Prabhupada is speaking of an order in the future. So, this tape cannot be the "Guru appointment Tape" because he is talking of the future. All instructions up to May 28 were waiting for a **later** specific order to become initiating guru (which never came). **SP:** Yes. That is formality. Because in my presence one should not become guru, so on my behalf, **on my order... Amara ajnaya guru hana.** Be actually guru, but **by my order.**

Then, later in the conversation, Srila Prabhupada repeats again about the **order:**

**SP: When I order,** "You become guru," he becomes regular guru. That's all....

This is the third repudiation of Srila Prabhupada's disciples accepting their own disciples.

Just weeks earlier on April 22, 1977 Tamal admitted to Srila Prabhupada that none of his disciples were qualified to be diksha guru, and Srila Prabhupada agreed, saying, "I am waiting for that." It was the same on May 28. And on May 27, Bhavananda told Srila Prabhupada that some men will try to pose as guru. "*Among yourselves, there is no strong man. That is the defect., All like child.*" (SPConv) The only order given was to be **officiating or ritvik acharyas**, finalized and memorialized in the July 9, 1977 Order to all GBC's and temple presidents. Yet, ISKCON's misleaders conveniently overlook the three times Srila Prabhupada gave the caution to **wait** for the order to become a diksha guru: **when I order, by my order, on my order.** Where is the order of specific authorization as initiating diksha gurus? The numerous quotes produced by ISKCON for becoming diksha guru are rightfully qualified in one of these ways: **(1)** They refer to acting as a siksha guru, **(2)** They require waiting for a future order to act as a diksha guru, **(3)** They express Srila Prabhupada's hopes that his disciples would become qualified in the future so that he could then order.

May 28 Srila Prabhupada does not appoint anyone to become diksha gurus; he only would appoint ritviks. Would Srila Prabhupada say "when I order" if he had already given that order? If Srila Prabhupada had already given the order prior to May 28, 1977, as the GBC claims, then why does Srila Prabhupada now speak about a future order for becoming diksha guru? If he had already given the order to initiate their own disciples, then he would have said something like, "as I have already ordered" or "according to my previous order" or maybe even, "when you think you are qualified." With "when I order," Srila Prabhupada is clear that the order has not yet been given as of May 28. April 22 he had said the same thing: "*Yes. I shall choose some guru. I SHALL SAY, 'Now you become acharya. You become authorized.' I am waiting for that. You become all acharya. I retire completely. But the training must be complete.*" On July 9 he actually did give an order, but (sorry...) it was only for ritvik representatives, not for diksha gurus. After July 9, 1977, Srila Prabhupada gave nothing more to contradict his order for ritviks "henceforward." What is so hard to understand? It is hard for the crooked, but easy for the simple-hearted. "**When I order, "You become guru," he becomes regular guru.**" Clearly there are no disciples of the disciple until the order is given, which was never given.

### **WHOSE DISCIPLE ARE THEY?**

Now we enter the area where the ISKCON leaders have made confusing interpretations.

**SATS:** So they may also be considered your disciples. **SP:** Yes, they are disciples. Why consider? Who?

**TAMAL:** No, he's asking that these *ritvik-acharyas*, they're officiating, giving diksha. Their... The people who they give diksha to, whose disciple are they?

By saying "So they may **also be considered** your disciples," Satsvarupa thinks the ritviks will have disciples, and also be Srila Prabhupada's disciples as well, at the same time! Two gurus for one disciple? **He is very confused.** His earlier question is not clear; "**that person who gives the initiation**" could mean either the ritvik or Srila Prabhupada himself- he thinks the ritvik is giving the initiation. As the talk continues, it is clear Satsvarupa and Tamal both think the ritvik is the initiation giver, while at

the same time, Srila Prabhupada knows it is he himself who gives diksha initiation. It is this dichotomy that causes the confusion throughout the rest of the discussion. The two parties were thinking on different tracks. **Therefore we should read the conversation from Srila Prabhupada's point of view and understanding.** When he says "He's guru," he is speaking in third person, referring to himself, not the ritvik. A ritvik is an officiator for the real initiator, the acharya, and delivers initiation only as an agent, like a postman working for the postal service. How can a ritvik be the guru or take his own disciples? If he did so, he would not be a ritvik, a priest, but a full guru.

Srila Prabhupada is audibly agitated with Tamal and Satsvarupa's misunderstanding of his answers, and reacts in unusual, staccato words: **"Yes, they are disciples. Why consider? Who?"** He says, yes, they are disciples, meaning his disciples, as he is speaking from the third person position, asking "why consider?" and "who?"- showing consternation at Satsvarupa's confusion. Even though Srila Prabhupada has already clearly answered the question about "whose disciples are they?"- still his GBC men think the ritviks will have their own disciples, or at least were hoping so. Ritviks or whatever, they wanted their own disciples! The question was already asked ("*whose disciple are they?*") and Satsvarupa asks it again (are they "*your disciples?*") Answering in the third person, Srila Prabhupada says they are his disciples, but Satsvarupa misunderstands the answers as is evidenced from his later secretarial notes on the meeting. (see Ch. 84: "The disciples they [ritviks] accept shall be their disciples.") So Srila Prabhupada immediately answers again to the same basic question on the ownership of disciples, and he repeats the answer he has just given (i.e., he is the owner of the disciples). Satsvarupa asked the same question again. **"Why consider"** they are disciples of both parties? SP wondered **who** is Satsvarupa talking about: the ritviks or himself (the acharya)?

Tamal and Satsvarupa hoped to catch on tape what they needed to justify their becoming diksha gurus. They wouldn't mind if the new initiates were disciples of both Srila Prabhupada and the ritviks, because as soon as Srila Prabhupada was gone, the disciples would be exclusively theirs. No problem, since the poisoning was underway and with Srila Prabhupada coming 12 days earlier to Vrindaban "to die," they would not have to wait long to get their own disciples. *First, Srila Prabhupada clearly said he will choose some ritviks to initiate disciples on his behalf after his departure. Then he says the opposite? No, of course not.* Srila Prabhupada knows they are his disciples, while the GBCs hope they will be their disciples. But because their minds are confused about whether the ritvik or the acharya gives the initiation, their prejudiced, preconceived questions are misleading and confusing. They were hoping that "on my behalf" would be symbolic and that the ritvik would have their own disciples, just as any acharya initiates "on behalf" of the disciplic succession. They hoped "on your behalf" would still allow them to keep the disciples for themselves. Clearly they are confusing initiation of transmission of knowledge into the heart with the formalities of initiation.

Then Srila Prabhupada replies to Tamal's misunderstanding, when he repeats the same question which Srila Prabhupada already answered earlier. Three times, and they still did not understand. The GBC apologists say that "He's guru" refers to the ritviks. But ritvik cannot be diksha guru. Why is Srila Prabhupada talking of ritviks if he meant diksha gurus? We note that the first half of the conversation completely contradicts the GBC interpretation and does not fit with their interpreted meaning of the second half. But the GBC never refers to the first half. In other words, they support their arguments by using only the second part of the conversation, out of context, and ignoring the rest. *Those given initiation by the ritviks will be Srila Prabhupada's disciples.*

### **TAMAL HIMSELF CLARIFIES WHOSE DISCIPLES THEY WILL BE**

ISKCON apologists like to focus on the "Whose disciples will they be?" part of the May 28 conversation because it gives them a way to interpret that Srila Prabhupada was planning to appoint initiating gurus with their own disciples. However, Tamal himself in the Dec. 3, 1980 Topanga Canyon "confessions" said the following (Ch. 68): *"Actually Prabhupada never appointed any gurus, he appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement for the last three years because we interpreted the appointment*

of ritviks as the appointment of gurus. What actually happened was that Prabhupada mentioned that he might be appointing some ritviks, so the GBC went to Prabhupada, 5 or 6 of us. We asked him, "Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?" ...So Prabhupada said, "I will appoint so many...", and he started to name them. **He made it very clear that they're his disciples. At that point it was very clear in my mind that they were his disciples.** ...You cannot show me anything on tape or in writing were Prabhupada says: 'I appoint these eleven as gurus'- it does not exist. Because he never appointed any gurus. This is a myth."

So Tamal himself, leader of ISKCON misleaders, the "intimate personal secretary" of His Divine Grace and the one most privy to what Srila Prabhupada was intending for the future of the movement, spilled the beans on the ISKCON guru hoax. They were appointed only as ritviks, and that's all. All disciples given initiation by ritviks after Srila Prabhupada's departure would be Srila Prabhupada's disciples. There was no order for (or appointment of) diksha gurus. **Tamal confirms those initiated would be Srila Prabhupada's disciples.**

### GRAND-DISCIPLES AND DISCIPLE OF MY DISCIPLE?

Let us keep in mind that the third party usage of "his" by Srila Prabhupada, wherein he has been referring to himself and not to the ritviks, will be consistent through the rest of the conversation.

**SP:** They're his disciples. [Srila Prabhupada's] **TAMAL:** They're his disciple. **SP:** Who is initiating. His grand-disciple. [After he orders] **SATS:** Yes. **TAMAL:** That's clear. **SATS:** Then we have a question concer... **SP:** When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

But where is the order? With no order, there are no grand-disciples. Srila Prabhupada's answer for whose disciples they are, is the person "who is initiating," namely himself, the acharya who is deputing his ritviks to give initiation on his behalf. **Srila Prabhupada's answer is in the third person:** "They're his disciple." Srila Prabhupada does not say "they are my disciple," and neither does he say, "they are the ritvik's disciple." The "His" in "His grand-disciple" can only refer to Srila Prabhupada, the initiator, giver of diksha, not the ritviks. Srila Prabhupada's use of "His" refers to himself in the third person, as he was also referring to himself when he said "they're his disciples - who is initiating." Those initiated by ritviks will be Srila Prabhupada's disciples until he orders them to act as diksha gurus, and at that time, their disciples will be Srila Prabhupada's grand-disciples. The words "grand-disciple" and "disciple of my disciple" refer to a time after he gives an order to become guru. Only then, after a future order, would Srila Prabhupada have grand-disciples. Srila Prabhupada never ordered any diksha gurus, on May 28, before, or after. The only order was for ritviks on July 9.

"His grand-disciple" is transcribed by the GBC as "**He is** grand-disciple." But either way, the meaning is the same. The first transcript of May 28th was a 1984 attachment to Ravindra's Svarup's *Under My Order*, "edited and checked by Jayadvaita Swami," and it stated "His grand-disciple." Then all official transcripts were changed to "He is grand-disciple:" in *Conversations* (1990), *Gurus and Initiation in ISKCON* (1995), *Disciple of My Disciple* (1997), *Prabhupada's Order* (1998), *Prabhupada Vedabase "Folio,"* (all editions). One who listens to the tape will hear only ONE, not two, words are spoken by Srila Prabhupada as "his," not "he is."

[/granddisciple.mp3](http://www.iskcon-truth.com/video-player/granddisciple.mp3) /http://www.iskcon-truth.com/video-player/granddisciple.mp3)

When Tamal accepts "They're his disciple," we assume he understands they are Srila Prabhupada's disciples, just as he attested in Dec. 1980. After Srila Prabhupada says, "His grand-disciple," he stops Satsvarupa from changing topics. He continues from "His grand-disciple" with "When I order, 'You become guru,' [then] he becomes regular guru. That's all. He becomes disciple of my disciple." So, grand-disciples come after the order is given for ritviks to become regular gurus. Srila Prabhupada concludes that his disciples can become regular guru and accept their own disciples **only when he orders them**, meaning he did not yet give the specific order for his disciples to become "regular" diksha gurus and accept their own disciples in ISKCON. Besides, a blanket order from Srila Prabhupada for all to become guru, which never came, would be meaningless, as it bypasses the



qualification requirement. As Tamal wrote: **"A succession of all is a succession of none."** The talks near the end seems awkward and stilted, due to Satsavrupa's and Tamal's misconceptions on whether an officiating ritvik gets his own disciples. *Grand-disciples come when Srila Prabhupada gives the order to act as guru, then his disciples have their own disciples. But there was no order.*

### **IF WE REMOVE THE INTERRUPTIONS, THE CONFUSION IS GONE**

Confusion dissipates once we understand Srila Prabhupada speaks of himself in the third person, and how the GBCs are on a different wave-length. Only by out-of-context quoting does the GBC fool people. The meaning is more clear without interruptions: **"They are his disciples... who is initiating. His grand-disciple... when I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple."** Paraphrased: *"They are my disciples, I am initiating. My grand-disciple will come when I order my disciples to become guru, then they become a regular guru, not just a ritvik. That's all. The initiate becomes disciple of my disciple."* Incredibly, why did the GBC never clarify this? Because they wanted it to be vague.

### **OFFICIATING ACHARYAS BECOME REGULAR GURUS WHEN PRABHUPADA LEAVES?**

The ISKCON GBC promoted in 1978-1987 the ludicrous theory that an officiating acharya **automatically** becomes a diksha guru after Srila Prabhupada's departure, and therefore when Srila Prabhupada was appointing ritviks, he was actually appointing the future successor diksha gurus. Several GBC men said, *"It was just understood by everyone."* We do not know how they came to "understand" this, but the evidence that matters comes from Srila Prabhupada's instructions, not their wispy understanding with no evidence. The July 9 Order clearly states there that those initiated by these 11 ritviks will be Srila Prabhupada's disciples. There is no mention anywhere of the ritviks initiating their own disciples later or at any time, before or after Srila Prabhupada's departure. The letter only states "HENCEFORWARD." Neither is it stated in the May 28 conversation. In Srila Prabhupada's July 9 Order: *"The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's 'Initiated Disciples' book. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative."*

It is clear Srila Prabhupada wanted initiations to be carried out by "ritviks," not by successor diksha gurus. **How can this not be understood?** Well, not by Tamal in his *The Perils of Succession*: *"Six months before his own demise, Prabhupada had announced that he would appoint some of his disciples to perform all of the functions of initiating new disciples, as he had become too ill to do so. Those so initiated would still be Prabhupada's disciples, while those who would be initiated after his demise would become his grand-disciples."* Amazingly, this is not found in the May 28 talks...

In 1987 the ISKCON misleaders adopted a radically different system for initiations and gurus. Rather than depend on the appointment hoax, they switched to a new strategy- that the GBC can concoct whatever guru system it wants since that is its mandate! However, one who must adjust and change his philosophical positions is admitting they were wrong the first time, so why would they be right the second or third time? The GBC says Srila Prabhupada neglected to make definite arrangements for initiations in the future, and that the ritviks were only a temporary measure, an impossible interpretation of the May 28 and July 9 evidence. They say the GBC is invested with full authority to carry forward the movement, and that they need "living" initiating gurus to continue the disciplic succession. They concocted a system of vote-approved diksha gurus and quietly ratified the remaining members of the original eleven as bona fide, GBC-approved diksha gurus, even though they had lied, cheated, and hoaxed for 10 years that they were appointed by Srila Prabhupada as successor zonal acharyas. How can devotees have any faith in the GBC when they create defective doctrines in such a corrupted manner? Also, 1978-82 the Acharya Board within the GBC was the authority in ISKCON, and not the GBC. When their "gurus" began to deviate, they came to their senses and decided it would be better for all of them if the GBC instead was the supreme ISKCON authority.

Again, their repeated changes betrays their speculative program. ***Ritviks do not become initiating gurus without an order from the acharya.***

### ISKCON GBC INTERPRETATION OF MAY 28 TALKS IS DEFECTIVE

In Part 20, Defective Doctrines, the ISKCON policy papers are debunked. *Disciple of My Disciple* and others are found to be faulty and deviant interpretations by ignoring the need of an order to initiate. How do they reconcile the first half of the conversation where it is absolutely clear that ritviks will initiate for Srila Prabhupada after his departure? Srila Prabhupada did a 180 reversal in the course of 2 minutes? Anyway, the May 28 talks do not alone determine the future course of gurus in the movement because the **later** July 9 Order is the definitive, final, signed, and concise instruction on the matter. If the May 28 talks never happened, the July 9 Order would be sufficient in itself, and not vice versa. GBC ridiculously uses their May 28 interpretations to qualify the meaning of the July 9 Order. Tamal describes the May 28 talks as “elliptical”: *“...it is no wonder the issue has sparked such heated debate. The 'appointment' conversations and correspondence of Prabhupada in the year prior to his demise are sufficiently elliptical to allow various interpretations. Guru improprieties [...] in the 1980s were a confirmation for some that the gurus should be at best no more than proxies. Prabhupada was the actual guru, they argued, and they presented their interpretation of his statements as the warrants to prove their case. But the GBC gave these statements an entirely different reading, one [...] firmly in keeping with the traditional understanding of the principle of disciplic succession, a principle enunciated throughout Prabhupada's teachings.”*

Tradition may be the normal default, but Srila Prabhupada gave clear instructions in his July 9 Order for something very specific, regardless of tradition. The GBC overrules Srila Prabhupada's innovative (but not unprecedented) methodology prescribed in the July 9 Order by invoking tradition above acharya. Traditions are made by the acharyas. Acharyas are not made by traditions. Traditional or not, Srila Prabhupada made an officiating acharya or ritvik representative method for future initiations, but this does not suit those who want to become the next acharya. (Ritviks are traditional in the Madhva and Ramanuja lines.) Also Tamal deviously implies that the idea of “proxies” arose in the 1980's due to guru improprieties, deliberately obscuring how the July 9 Order had established ritviks or proxies as Srila Prabhupada's plan which requires no different “reading.”

### FINAL PART: THEREFORE I SHALL SELECT SOME OF YOU

After discussing the BBT, Srila Prabhupada suddenly returns to the guru issue to stress a point. It may seem that Prabhupada is telling his disciples, “I shall select some of you to become guru.”

**SP:** Chaitanya Mahaprabhu says, “amara ajnaya guru hana.” One who can understand the order of Chaitanya Mahaprabhu, he can become guru. Or one who understands his guru's order, the same parampara, he can become guru. And therefore I shall select some of you. (hums)

They desperately wanted to hear Srila Prabhupada tell them that he will select some of them to become guru, and that after he departs, they will initiate their own disciples. ***But because this passage must be taken in the context of the whole conversation, this interpretation is wrong.*** Earlier, when Satsvarupa asked about “*initiations in the future, particularly at that time when you're no longer with us,*” Srila Prabhupada clearly and deliberately replied, “*I shall recommend some of you to act as officiating acharyas... Ritvik, yes.*” Did Srila Prabhupada change his mind so quickly? Did he suddenly decide that his leading disciples had become uttama-adhikari, self-realized devotees now qualified to become diksha gurus and initiate their own disciples? How could he give two opposing instructions within a few minutes? And what did Srila Prabhupada soon select? He selected 11 men, on July 7-8, as ***ritvik representatives*** to initiate for the acharya, Srila Prabhupada. He never selected any initiating regular gurus, nor did he ever give any order to anyone to act as an initiating guru. And just because Srila Prabhupada departed, does not automatically make them diksha gurus. If we think the May 28 talks mean Srila Prabhupada **would** select regular gurus, then we will be disappointed because it never happened. The answer as to whose disciples will they be, was settled beyond doubt July 9. The GBC interprets differently by using a few words in the May 28 talks to impose their understanding on the

July 9 Letter. But the July 9 Order should be used to understand the May 28 talks. The GBC does everything backwards. Like mayavadis, they try to screw out some indirect meaning to suit their idea.

### **GBC (AND RITVIKS) CAN BE REPLACED**

They discuss replacing fallen GBC men. So, if a GBC can be replaced, the same would be true for officiating ritviks because ritviks should also be acharya-like, strict in their standards.

**TAMAL:** Of course, if someone has a falldown, just like in the past some GBC men have fallen down... **SP:** He should be replaced. **TAMAL:** Then he should be replaced. But that's a serious falldown, not some minor discrepancy. **SP:** They [GBC] must be all ideal, acharya-like... In the beginning we have done [*allow unqualified men*] for working. Now we should be very cautious. Anyone who is deviating, he can be replaced.

On July 7, Srila Prabhupada, while naming the ritviks, said "Who is nearest." Being replaceable and chosen based on geographic location could never apply to diksha gurus. A ritvik may come and go, but everyone would be receiving diksha from Srila Prabhupada, who never falls down, and no devastating effects would result as if their ritvik fell down. This is confirmed by Gauridas Pandit das who heard Srila Prabhupada speak exactly about this in July 1977: "TKG asked Prabhupada if there could be more ritviks appointed in the future and Srila Prabhupada said, 'Yes, the GBC can elect at Mayapur.'" TKG: 'What if a ritvik falls down?' Prabhupada said, 'Then the GBC can remove.'" The ritviks were not diksha gurus (who never fall down).

### **INITIATION PROTOCOLS (by Locanananda das (LD), abbreviated, Oct. 4, 2014)**

**Q:** The issue of initiations in ISKCON has divided devotees for several decades and appears to have evolved into a schism. What is your personal perspective on this issue? **LD:** As president of the Amsterdam temple in 1977, I received the Summary Report of GBC meetings in Vrindaban May 27-29, 1977 where only two of the three questions Srila Prabhupada answered on May 28th were included, and the answer to the third question about future initiations was not. A few weeks later, I received a copy of the July 9th letter explaining the new initiation protocols. It didn't seem as if much had changed. Initiations would resume despite Srila Prabhupada's ongoing illness. The letter also addressed the selection of "ritvik" representatives of the acharya and referred to the May 28 meeting with Srila Prabhupada, but there was no explanation how the two were connected. We were in the dark for years as to what instructions Srila Prabhupada had actually given the GBC as a mandate for future initiations. **Q:** Would you say it was a cover-up and hijacking of the movement? **LD:** There is no question, vital information was withheld from the devotees that was critical to the future of our society. But even after the transcript of the May 28, 1977 conversation was released in 1985, Srila Prabhupada's intentions were still not understood, and everything was subject to interpretation. Rather than carefully analyze the actual words of the spiritual master spoken on May 28, which was unavailable anyway, the devotees who sought reform in the mid-80's did so on the basis of general instructions in Srila Prabhupada's books. It is a subtle point, but ***Srila Prabhupada did not manage the Society through his books.*** He managed through letters and conversations with the leaders that addressed specific management issues. Also, on occasion, so certain standard management procedures were followed everywhere, Srila Prabhupada would have a letter sent out to all of the centers stating a policy that he wanted to introduce globally, such as the July 9, 1977 letter. It is noted His Divine Grace does not mention the GBC in his books, even though the GBC acts as the primary instrument for the execution of his will by overseeing the management of all ISKCON operations. The question of how initiations would be conducted when His Divine Grace would no longer be present was basically a management issue, and the answer is not to be explicitly found in his books, although his books can be used to philosophically substantiate his managerial directive. So, we are looking for his ISKCON-specific instructions concerning future initiations, and they can be found clearly stated in the May 28 discussion with the GBC. **Q:** What were Srila Prabhupada's words and intentions in the May 28 conversation?

**LD:** That day, there were 19 GBCs in Vrindaban. To ask the most delicate questions, a six-man committee of original 1970 GBCs went before Srila Prabhupada. The first question was about GBC members and then: *“Then our next question concerns initiations in the future, particularly at that time when you are no longer with us. We want to know how first and second initiations would be conducted.”* Srila Prabhupada replied immediately, directly and succinctly: *“Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharya.”* Srila Prabhupada introduced a new term not found in any previous conversation. It described the role of future initiators in ISKCON. I don’t know why the GBC hid this instruction from the devotees. Perhaps it just wasn’t what they wanted to hear. The Summary Report stated that some of the questions the GBC asked Srila Prabhupada would not be answered until later. **We now know that to be untrue.** He answered all of their questions that day. The initiations question the GBC asked was not included in the Report. Srila Prabhupada’s answer to that question was that when he would no longer be present, initiations would be performed by officiating acharyas selected from among his leading disciples. The leaders never liked that. [...] They have no faith in that instruction. The present GBC thinks it has everything figured out, but as long as they do not accept Srila Prabhupada’s nomenclature, they will be treading water in a sea of speculation. What they need to do is pass a resolution stating that *“Henceforward, anyone who initiates in ISKCON will act as an officiating acharya.”* These are Srila Prabhupada’s exact words. Srila Prabhupada certainly did not say, *“I shall recommend some of you to act as diksha gurus.”* Looking at the flow of the May 28 talks, we see the questioners were interested in a specific outcome, that they would be gurus with their own disciples. This blinding ambition kept them from implementing Srila Prabhupada’s order for officiating acharyas, which was divinely inspired announcement. On one hand, His Divine Grace had to arrange for the continuation of initiations in his worldwide movement without violating the law of disciplic succession. He had to account for the management structure already in place with its GBC and temple presidents whose authority he did not wish to subvert. In a letter to Sivananda Jan. 23, 1969, Srila Prabhupada wrote: *“The spirit of the disciplic succession may not be changed, but there may be adjustments made to suit the special circumstances.”* Never before in recorded history had a Vaishnava acharya introduced the teachings of Vedic culture and the yuga dharma of Sankirtana to every continent, making devotional service available to the entire human society. The ISKCON vehicle he had created was meant to carry his universal message to every town and village as predicted by Sri Chaitanya Mahaprabhu. The process by which millions of converts would be initiated into our Vaishnava sampradaya had to be established without creating factions, keeping Srila Prabhupada in the center as the devotees’ absolute spiritual authority and object of worship. Srila Prabhupada had called for “unity with diversity,” and the two would have to be in balance for ISKCON to remain a cohesive organization based on love and trust, managed under a spirit of cooperation.

**Q:** How likely is the GBC to adopt the officiating acharya concept? **LD:** I recently asked a GBC member why they would not use this term, and he said, “it sounds too ritvik.” This is a big problem within ISKCON, the GBC does not take Srila Prabhupada’s words as final. They want to introduce their own idea, their own interpretation, their own method, their own culture. Even if you could provide ten quotes from Srila Prabhupada stating his opinion, they will still refuse to give up their attachment to a false idea. **So without external pressure, I don’t see the GBC showing favor to Srila Prabhupada’s recommendation.** They are thinking that if it were really that important, he would have mentioned it over and over again. How many times did Bhaktisiddhanta Saraswati instruct Srila Prabhupada to take Lord Chaitanya’s teachings to the Western countries? Srila Prabhupada immediately took that instruction and cherished it within his heart as his life’s mission. We must also make his order our life and soul without him having to repeat it 10 times.

Since 1978 the GBC has rejected Srila Prabhupada’s arrangements. What would cause them to have an about-face now? **It will only come from external pressure.** When the guru reform movement met with the GBC in 1985, they were forced to make adjustments in its initiation protocols. Big

Vyasananas, daily guru pujas and honorific titles were out. More gurus were voted in. The field opened up, but still no one thought to act as an officiating acharya. **Everyone wanted to be jagad-guru and initiate disciples all over the world.** And to this day, as a result of its ever-changing experimental system of initiations, *ISKCON continues to suffer the constant dilemma of parallel lines of authority between the temple managers and the initiating gurus.* I believe this conflict in authority is the principal reason why people do not live in ISKCON temples but prefer to live outside and visit the temples only on Sunday. They want to avoid conflict. The Prabhupada disciples still in ISKCON had clout. There were many temple presidents, sannyasis and senior men clamoring for change. The GBC was backed into a corner and they had to bend. But who can apply that kind of pressure today? The GBC does not tolerate any opposition from the rank and file. Sannyasis, who are supposed to be independent of that sort of ideological tyranny, cannot object to the deviation lest they lose the right to initiate within ISKCON. How can outside devotees bring about change to ISKCON management?

So, on behalf of Srila Prabhupada, we want to know who authorized the GBC to reject his arrangement that initiations be performed by officiating acharyas? We have to ask them, **“How can you keep Srila Prabhupada central as everyone’s object of service, worship and meditation when you are positioning yourself and accepting worship as though the current link to the disciplic succession? By what right and on whose authority do you claim this special honor?”** And further, when did Srila Prabhupada authorize the GBC to introduce new forms of worship in his temples, particularly the worship of new gurus? And if you say it is Vaishnava tradition, we must ask when did Srila Prabhupada authorize the GBC to introduce some tradition other than what he himself had personally authorized? When did Srila Prabhupada suggest that his disciples who did not give diksha could be referred to as “non-guru godbrothers” as the GBC has done. According to Lord Chaitanya’s teachings, any Vaishnava can be seen as guru, not only those who have formally initiated disciples. The GBC concoction of a two-tiered society in which some godbrothers are worshiped as guru and some are not goes against Srila Prabhupada’s order that everyone should treat his godbrothers as “prabhu.”

**Q:** There is certainly a lot more to be said on the issue of initiations. We could go through the May 28 talks line by line, but any concluding comments for today? **LD:** Yes. The problem is that today’s leaders, and hence their followers, do not take Srila Prabhupada’s words as absolute. They think they have to confirm what he said with scriptural references and the opinions of previous acharyas and even Vaishnavas from other lines, but that is not the position of the disciple of a spiritual master who is a pure devotee of Krishna. Srila Prabhupada is our leader and **if you bury his instructions, you have no authority and no empowerment.** The current initiation protocols in ISKCON may appear to be bona fide because they are based upon the GBC’s speculative guru-tattva, but they should agree with Srila Prabhupada’s ISKCON-specific managerial instructions as described above. This principle was discussed with Professor Staal in 1970. His Divine Grace wrote: *“We have to accept everything favorable to the circumstances. Rejection of other methods in a particular circumstance does not mean that the rejected ones are not bona fide. But for the time being, taking into consideration the age, time and object, methods are sometimes rejected even though bona fide. We have to test everything by its practical result.”* So what is the practical result of the GBC’s three decade experiment, complete with fallen gurus, bogus re-initiations, luxurious life-styles, and all sorts of felonious activity? In one word: devastation. The GBC rejects Srila Prabhupada’s May 28 opening answer on officiating acharyas and jump to his final comment about regular gurus, **but you cannot correctly understand the final comment if you reject the opening comment.** The whole conversation has to be understood line by line in relation to the original answer. If you reject even one word uttered by the spiritual master, how can you act as a transparent via medium and give diksha on his behalf? So we call upon all devotees to question the GBC and all ISKCON gurus on this point. *“If Srila Prabhupada said he would recommend officiating acharyas to conduct initiations when he would no longer be present, why do you choose not to act as an officiating acharya?”* Confront them. Let them feel the weight of having ignored the direct order of the founder acharya for four decades. And if they want to discuss guru-tattva, we can do that,

too. The guru/disciple relationship means you take the order of the spiritual master as your life and soul and you mold your life so you can always follow his order. So what have you done with the order for officiating acharyas to initiate in ISKCON besides defecate on it? Therefore, we say, *“Fie on you for posing as maha-bhagavata acharyas and accepting worship although you were never free of material hankering. And fie on you for covering up Srila Prabhupada’s instructions to all of his disciples concerning future initiations and for thinking Srila Prabhupada’s words are not sacrosanct. And fie on you for allowing so many of your godbrothers to fade away into oblivion because they had no place in the new ISKCON where you must be a GBC/guru clone or ‘yes man’ to survive. Fie unto you!” (END)*

### ISKCON APOLOGISTS HAVE A VERY WEAK CASE FOR THEIR BOGUS INTERPRETATION

Their arguments are very weak. Even the GBC apologist Jayadvaita Swami agrees it is not clear that disksha gurus are being endorsed in the May 28 talks. And it is the July 9 Order that is the FINAL ORDER on the issue anyway, regardless of May 28 interpretations.

### MAY 28 TALKS’ CONFUSION CREATED BY GBC

Considering pronoun, antecedent, and English grammar construction, “he” would make “who is initiating” (Srila Prabhupada) into the initiated, a fatal flaw. And, how can the ritvik have grand-disciples? Another source of confusion is that the transcript does not note that after Srila Prabhupada says “Who is initiating,” he PAUSES before saying, “His grand-disciple,” and then PAUSES again. Here are all the variations of the May 28 transcript over the years:

**Sats:** So (then) (they) (they'll) (may) also be considered your disciples? **SP:** Yes, they are disciples, (but) (why) consider ... who (?) **Tamal:** No. He is asking that these ritvik acharyas, they are officiating, giving diksha, (their)... the people who they give diksha to, whose disciples are they? **SP:** They are his disciples. **Tamal:** They are his disciples (?) **SP:** Who is initiating.

Please note where Srila Prabhupada states: 'They are HIS disciples' and here Srila Prabhupada is speaking in the third person, referring to himself as the INITIATOR. Much confusion arises simply because Tamal and Satsvarupa are thinking that the ritvik is the initiator instead of simply the officiator. When he, his, and who are consistently referenced correctly to the initiator, the ritvik/officiator, and the initiate, the confusion ends. Better to take the final instructions in the July 9 Order. The GBC likes to interpret the July letter by creating confusion in the May 28 talks. How can an EARLIER conversation modify a LATER letter that is supposed to be the result of that conversation? (see [http://surrealist.org/jpgspdfs/appointment\\_tapes.pdf](http://surrealist.org/jpgspdfs/appointment_tapes.pdf))

### CONCLUSION

In the first half of the May 28 talks, in reply to Satsvarupa's original question on what the GBC were to do for first and second initiations *“when you no longer are with us,”* Srila Prabhupada four times repudiated that ritviks would have their own disciples. It is inconceivable that he then changed his mind in replying to essentially the same question from Tamal: *“Whose disciples are they?”* Naturally we cannot settle on an interpretation disharmonious with the earlier discussion! The correct understanding was later confirmed in Tamal’s 1980 confessions. The GBC’s misinterpretation was written into the May 28 meeting’s minutes, and was omitted from the report on those meetings to the GBC body and temple presidents. (Ch. 84) The conversation about the future of initiations in ISKCON is short but confusing due to Satsvarupa’s questions based his philosophical misunderstandings about initiation. Also the leading secretaries hoped Srila Prabhupada would appoint some of them as diksha gurus to initiate their own disciples after his death. But instead, Srila Prabhupada surprised them with officiating acharyas. Thereafter they concealed their deviant interpretations until after his departure when they besmoozled the devotees in their criminal takeover of the institution. Some of the most ambitious GBC secretaries were poisoning Srila Prabhupada with heavy metals and quietly conspiring amongst themselves how ISKCON could be exploited by them as zonal acharyas.

Tamal, Satsvarupa, and other leading men were disingenuous with Srila Prabhupada, appearing very submissive while plotting their poisoning and takeover. ***They were poisoning him for a long time already,*** as seen by Srila Prabhupada’s sudden, massive health crises in New York (previous

July 20), Mayapur (Feb. 26) and Hrishikesh (May 16), as confirmed by hair *Samples A and D* from early March 1977. Double-tongued and false-hearted, they tried to get Srila Prabhupada to make them initiating gurus. Their crooked ambition and defective interpretation of the May 28 talks was confirmed by Tamal himself Dec. 3, 1980 when he confessed it was very clear to him at the time that Srila Prabhupada was not appointing gurus but only ritviks to initiate disciples for Srila Prabhupada after his departure. Once it is understood that Srila Prabhupada was being asked questions by GBC men who were confused, and that Srila Prabhupada was humbly answering in the third person, as he often did, the conversation becomes clear. But however the May 28 talks are interpreted, **the more important evidence is the July 9 Order**, signed by Srila Prabhupada. Still, May 28 and July 9 are harmonious. Whose disciples they **would** be is settled by the written and signed July 9 Order, which is the most important piece of evidence validating the Srila Prabhupada's post-1977 ritvik representative initiation system. **Ther July 9 Order supersedes anything that "would" be in the May 28 conversation.**

Srila Prabhupada's instructions for carrying out initiations in ISKCON after his physical departure was that he would recommend some disciples as officiating acharyas or ritvik representatives. On June 4, 1977 he wrote in his Final Will that ISKCON property trustees must be his duly initiated disciples. This confirms his no change "henceforward" order sent to all GBCs and temple presidents on July 9 announcing his 11 chosen ritvik representatives to initiate disciples on his behalf indefinitely. May 28, June 4, July 9 are Srila Prabhupada's replies to the GBC questions on how to do initiations in the future. In the next 4 months until his physical disappearance, Srila Prabhupada never changed these orders in any way. **SP:** *"All my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I, one, may soon pass away. But they are hundreds, and this movement will increase. It is not that I give an order, 'Here is the next leader.' Anyone who follows the previous leadership is the leader [...]. All of my disciples are leaders, as much as they follow purely. If you want to follow, you can also lead. But you don't want to follow. Leader means one who is a first class disciple. Evam param parapraptam. One who is following is perfect."* (BTG 13.1-2) (Ironically, ISKCON uses this same quote to support their bogus system. Above, Srila Prabhupada was speaking of siksha gurus.) [https://www.youtube.com/watch?v=V\\_K\\_IdPORwk](https://www.youtube.com/watch?v=V_K_IdPORwk) <https://archive.org/details/May28>

## CHAPTER 189: THE JULY 9<sup>th</sup> ORDER

***"Recently when all of the GBC members were with His Divine Grace in Vrindaban, Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as "ritvik"—representative of the acharya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of 11 disciples who will act in that capacity:***

*His Holiness Kirtanananda Swami*

*His Holiness Satsvarupa dasa Goswami*

*His Holiness Jayapataka Swami*

*His Holiness Tamal-Krishna Goswami*

*His Holiness Hridayananda Goswami*

*His Holiness Bhavananda Goswami*

*His Holiness Hamsadutta Swami*

*His Holiness Ramesvara Swami*

*His Holiness Harikesa Swami*

*His Grace Bhagavan dasa Adhikari*

*His Grace Jayatirtha dasa Adhikari*

*In the past, Temple Presidents have written to Srila Prabhupada recommending a particular devotee's initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. The newly initiated devotees are disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the above eleven senior devotees acting as His representative. After the Temple President receives a letter*

*from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book."*

[Audio of July 7, 1977 appointment of 9 ritviks: <https://www.youtube.com/watch?v=FgumF51dMhA>]

On May 28, 1977 Srila Prabhupada announced he would soon appoint some "officiating acharyas" to initiate his disciples after his departure. There was a short discussion on the matter, one portion of which has been confusing to some with its reference to "grand-disciple" and "disciple of my disciple." Five weeks later, Srila Prabhupada named 7, then 9, then a total of 11 "ritviks" to initiate devotees as Srila Prabhupada's disciples starting immediately and continuing indefinitely "henceforward," and, as per the May 28 talks, "especially when you are no longer with us." Tamal, as Srila Prabhupada's personal secretary, drafted a letter according to Srila Prabhupada's instructions. Srila Prabhupada reviewed it and signed it, and it was sent by Tamal to Ramevara for duplication to all GBCs and temples. However, many or most devotees never saw it until 1990 when it was uncovered by Yasodanandana das and published in Vedic Village Review, as it had been sequestered in Ramesvara's safe and hidden from the society. This was the now famous July 9 Order, a major policy document which outlined how initiations were to go on in the future. In *Srila Prabhupada, His Movement, and You (1993 Hansadutta)*, the significance of the July 9 Order is elaborated:

*"In regards to gurus, Prabhupada left only one document giving policy direction and individual names for [the] initiation process. [The July 9, 1977 ritvik henceforward directive], and it is clearly stated they will act as ritviks. Prabhupada left other policy documents, such as the BBT trust, the Direction of Management, Mayapur Vrindaban Trust, and he also recorded a last will and testament. But none of these formal policy documents says anything about acharyas or gurus initiating after his demise. The only document dealing with the issue of initiations is the letter of July 9, 1977. As for tape recordings of conversations Prabhupada had with various GBCs prior to his departure, they cannot be accepted as [final] evidence in regards to this issue, because Prabhupada would discuss a particular point with his disciples from many different angles. BUT WHEN MAKING MAJOR POLICY CHANGES OR INTRODUCTIONS, Prabhupada was very deliberate and careful to formulate such policies on paper with signatures. Prabhupada was very businesslike and did not do things whimsically or carelessly. Certainly the most IMPORTANT QUESTION in his mind and in the mind of his leading disciples at the time of his disappearance was who will initiate and under what circumstances such initiations will take place. The answer is plain and simple in his letter of July 9th, 1977. However, Prabhupada's disciples, being filled with ambition for more than merely continuing to act as his representatives (ritviks) or deputies, simply exaggerated their position and justified this ambitious fever by disregarding the July 9, 1977 letter and magnified some prior conversations [...] Prabhupada wrote at least 7,000 letters and recorded trust documents, and ultimately he left a last will and testament. [Recounting of Tamal's Topanga Canyon confessions: see Ch. 68]..."*

*"I was present with Tamal Krishna Goswami when he admitted publicly: 'Prabhupada never appointed any gurus. He did not appoint eleven gurus. He appointed eleven ritviks. He never appointed them as gurus. Myself and the other GBC have done the greatest disservice to this movement for the last three years, because we interpreted the appointment of ritviks as the appointment of gurus... [Prabhupada said], "All right, I will appoint so many," and he named them. He made it very clear that they were still to be his disciples. At that point it was very clear in my mind that they were his disciples... If it had been more than that [officiating priests], you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus. But he did not, because he already said it a million times. He said, "My Guru Maharaja did not appoint anyone. It is by qualification." We made a great mistake. You cannot show me anything on tape or in writing where Prabhupada says, "I appoint these eleven as gurus." It does not exist, because he never appointed any gurus. This is a myth.'*



# ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

Founder-Acharya : His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

July 9th, 1977



To All G.B.C., and Temple Presidents

Dear Maharajas and Prabhus,

Please accept my humble obeisances at your feet. Recently when all of the GBC members were with His Divine Grace in Vrindavana, Srila Prabhupad indicated that soon He would appoint some of His senior disciples to act as "ritvik" - representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity:

His Holiness Kirtanananda Swami  
His Holiness Satsvarupa das Goswami  
His Holiness Jayapataka Swami  
His Holiness Tamal Krana Goswami  
His Holiness Hridayananda Goswami  
His Holiness Bhavananda Goswami  
His Holiness Kamsadutta Swami  
His Holiness Ramesvara Swami  
His Holiness Harikesa Swami  
His Grace Bhagavan das Adhikari  
His Grace Jayatirtha das Adhikari

In the past Temple Presidents have written to Srila Prabhupad recommending a particular devotee's initiation. Now that Srila Prabhupad has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupad by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupad has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representatives. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire vaji in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupad, to be included in His Divine Grace's "Initiated Disciples" book.

Hoping this finds you all well.

Your servant,

*Tamal Krana Goswami*

Tamal Krana Goswami  
Secretary to Srila Prabhupad

Approved

*A.C. Bhaktivedanta Swami Prabhupada*

Shri Krishna Balaram Kirtan & International Society for Krishna Consciousness, 1 College Ave., New York, N.Y. 10017, U.S.A. (U.S.) India - phone 172.  
New York - phone 172. London - phone 172. Hong Kong - phone 172. Singapore - phone 172. Sydney - phone 172.

"Even in a court of law such evidence as tapes would not hold weight in the presence of written documents. Prabhupada used to say, 'You can say anything, but don't put it in writing.' So the conclusion is simple, if we simply agree to accept it. Prabhupada appointed 11 ritviks for initiating on his behalf. If anyone can produce a document or a letter stating otherwise, let it be seen. But putting so much merit on vague, hissing tape recordings in regards to such a serious issue as guru and acharya is completely out of order. Because rank and file devotees are innocent, they have unquestioningly accepted the overblown, exaggerated proposal made by their senior godbrothers, but judging a thing by its result, we can understand now after 16 years that it was the fever of pratistha which induced the

senior godbrothers to overestimate and overstep the actual role that Prabhupada ordered them to play, namely as deputies, representatives, ritviks, or monitors in the class in the absence of the teacher. Any sane, humble devotee can see this, and all devotees can live and serve Prabhupada harmoniously under this management. But to have dozens of so-called acharya-gurus, each with their small band of fanatic, neophyte followers will result only in chaos, confusion and **ultimately disintegration** of Prabhupada's preaching mission worldwide. Actually, that has already happened in the USA. That has been demonstrated full-blown. It is a matter of time only before the same disintegration of the unified ISKCON preaching mission will take its toll in all the countries of the world."

#### **ANALYSIS OF JULY 9 LETTER from Intern'l Sri Krishna Mandir's "Initiations After 1977"**

(1) Srila Prabhupada's crystal clear management style is that an important directive is written and issued to all temples, not given in a haphazard, confusing, private room conversation. (2) In the first paragraph, Tamal referred to the May 28, 1977 conversation of the GBC with Srila Prabhupada about the initiation process. The July 9 Order is the clarification of that conversation and points to it. (3) We note how the May 28 conversation started, "*particularly when you are no longer here with us*"? It unquestionably points to the time **after** Srila Prabhupada's departure. The July 9 Order should be understood in that context. (4) Srila Prabhupada was appointing ritvik (Bengali pronunciation: rittik) representatives of the acharya. He clearly did not appoint any gurus. (5) Next, he clarifies that the 11 names that are to be mentioned will act in the capacity of ritviks, reiterating that they are not appointed as gurus. (6) After the 11 names have been listed, the word 'henceforward' indicates an immediate start point but an indefinite end point or at least until another order in the future supersedes this order. And Srila Prabhupada never issued any order after this to imply that these 11 persons would automatically become full gurus after his disappearance. Moreover, this word should be understood in context with the original May 28, 1977 question when Satsvarupa said, "*particularly when you are no longer here with us.*" (7) The initiation recommendations should be sent by Temple Presidents "*to whichever of these eleven representatives are nearest their temple.*" 'Nearest' implies convenience, and not a sacred guru-disciple relationship. Tamal explained in 1980: "*This is a very important point, because when it comes to initiating, if it isn't whoever is nearest, it's wherever your heart goes. Who (you) repose your faith on, you take initiation from him. But when it's officiating, it's whoever is nearest, and he was very clear. He named them. They were spread out all over the world, and he said, 'Whoever you're nearest, you just approach that person, and they'll check you out. Then, on my behalf, they'll initiate.'*" (8) Then the following phrases where Srila Prabhupada undeniably is appointing ritvik representatives of the acharya (himself) and his undisputed position as ISKCON's diksha-guru: (a) "*these representatives may accept the devotee as an initiated disciple of Srila Prabhupada*" (b) "*The newly initiated devotees are disciples of HDG A.C. Bhaktivedanta Swami Prabhupada*" (c) "*The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupāda.*" (d) "*to be included in His Divine Grace's "Initiated Disciples" book.*" (9) One may ask as to what would happen after these eleven have passed away or fallen from grace for any reason. Tamal, in his confession in 1980, quoted Srila Prabhupada as saying, "*As is necessary, others may be added.*"

The July 9 Order is rock-solid evidence that SP set up the ritvik system of initiations and is thus forcefully driving the point home that all future disciples of this movement are his disciples. (END)

#### **TAMAL CLAIMS HE WROTE THE JULY 9 LETTER, NOT SRILA PRABHUPADA**

Decades later Tamal would claim the July 9 letter was not intended to apply after Srila Prabhupada's departure, and that ritviks would cease to function when Srila Prabhupada had gone. He said that since he himself had composed and written the letter, as Srila Prabhupada's secretary, only he really knew what the letter meant. By writing it, he did not mean for it to apply after Srila Prabhupada's departure. Even though Srila Prabhupada read the July 9 letter and then approved it by his signature, Tamal claims that only he can settle the debate about what the word "henceforward" really means, and that it only means until Nov. 14, 1977. Tamal actually believed Srila Prabhupada was

just someone who signed **his letters** and that he was the real authority and brains behind the July 9 Order. He says we should consult him as to its real meaning, which he would know best since he had written it, not Srila Prabhupada. Such are the delusions of crazy men, overestimating their importance and neglecting the pure devotee. Thus the ISKCON GBC maintains that the July 9 Order was only valid for 4 months until Srila Prabhupada's departure, supported by Tamal's statements.

### **IS JULY 9 ORDER EFFECTIVE ONLY UNTIL SRILA PRABHUPADA'S DEPARTURE?**

Often ISKCON apologists will criticize "ritvikism" by saying their whole position depends on this one word, "henceforward." From the IRM website: *"It is not claimed that the permanent nature of the July 9th directive depends on the word henceforward. From p. 3, The Final Order: 'Furthermore the argument that the whole ritvik system "hangs" on one word - "henceforward" - is untenable, since even if we take the word out of the letter, nothing has changed. One still has a system set up by Srila Prabhupada four months before his departure, with no subsequent instruction to terminate it. Without such a counter instruction, this letter must be seen as Srila Prabhupada's final instruction on initiation, and should therefore be followed.' As is made clear, the directive gives a permanent system for ISKCON [which] is not subsequently terminated. If a directive gives a system for ISKCON to follow, the sane course would be to follow it, not stop following it!"*

From *Eleven Naked Emperors (Doktorski)*: *"It is important to note the use of the word 'henceforward' in the July 9 letter, indicating that the ritvik priest representatives Prabhupada appointed would continue to act in that capacity as ritviks not just during Prabhupada's lifetime but after his death. In other words, Prabhupada indicated that the disciplic succession in ISKCON should continue in perpetuity by ritvik representatives (siksha gurus) of the Founder-Acharya, not by diksha gurus. This interpretation is supported by Prabhupada's "Declaration of Will" (June 4, 1977) which states, "The system of management will continue as it is now and there is no need of any change." Prabhupada had been initiating new disciples by ritvik representation for many years already and there was "no need of any change" in the future after he passed away."*

The July 9 letter starts by reference to the "recent" May 28 GBC meeting: **"Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as "ritvik..."** And when Srila Prabhupada was asked about initiations *"in the future, especially after he was no longer with us,"* he replied he would appoint some officiating acharyas or ritviks. **Therefore the ritviks appointed on July 9 must be for after Srila Prabhupada's departure.** Yet the ISKCON GBC insist on another interpretation, crazy as it is. Srila Prabhupada knew the July 9 Order referred to the May 28 talks, so the ritviks are for the future, after his departure.

*"Yet, the GBC proclaim that this letter only refers to when Srila Prabhupada was ill, from July 9 to Nov. 14. But, that was NOT the question put before Srila Prabhupada at the 'recent' May 28 meeting, and it was NOT what he replied to, stating he would soon appoint ritviks. Thus, the GBC's explanation is FLAWED. Were both Tamal and Srila Prabhupada forgetful of what the question was on May 28? Were both of them acting foolishly in writing and signing the July 9 Order? If so, then where are Srila Prabhupada's instructions for what to do with ritviks after he departed or that they would become diksha gurus? Srila Prabhupada made all arrangements for the 4 months until his departure and nothing in writing or on tape for the thousands of years after his departure? Right. Come on... Does the GBC think we were born yesterday?" (Ameyatma das)*

### **GURUKRIPA DAS WAS THERE AT THE TIME AND REMEMBERS**

Eventually, a backlog of requests for initiation during Srila Prabhupada's "illness" necessitated the official appointment of 11 "ritvik priests," who were not spiritual masters of the disciples; they were representatives of the spiritual master. Gurukripa das, the GBC for Hawaii, Japan, and Hong Kong, and who spent much of 1977 with Srila Prabhupada in Vrindaban, explained: *"In the beginning Srila Prabhupada did the diksha [initiation], the fire sacrifice and the name giving. As the numbers of disciples increased, he authorized some senior sannyasis to pick names and chant on the beads. In 1977 during the months of May, June, July, I was in Vrindaban with Srila Prabhupada, giving him his*

massage between 1 to 5 am. During the day, many letters would arrive. We decided that maximum five letters daily that would give joy to Srila Prabhupada would be read, like numbers of books sold, etc. After some weeks like this, there were stacks of letters, as hundreds of people were panicking that Srila Prabhupada would leave the planet before they were given initiation. At this time, this situation was brought before Srila Prabhupada in his room by Satsvarupa, Tamal, myself, and maybe some others. Up until this time it was a very simple matter that we were doing the initiations, but we first had to ask permission. Srila Prabhupada never refused any recommendation from his senior men. And personally, I would sometimes argue with some GBC that they were giving it too easily. At this meeting, Srila Prabhupada basically said, 'From here on, if you feel they are ready, then you may give the initiation on my behalf.' I understood this for what it was, simply extending the authority a little further than it had been. Tamal began to say, 'But which devotees will do this?' Srila Prabhupada said, 'Whoever is closest.' Tamal said, 'Can Bhavananda do? Can Jayapataka do?' Then eleven names came out. Soon after his [May 28] conversation with the GBC, Prabhupada officially appointed 11 senior disciples to act as ritvik representative for the acharya."

### HENCEFORWARD, FUTURE, CONTINUE: DOES THIS MEAN TEMPORARY?

Srila Prabhupada spoke and wrote about a **permanent, indefinite arrangement for the future**, not a temporary initiation system intended to last for only for a few months until he would physically depart on Nov. 14, 1977. ISKCON insists, however, that the ritvik arrangement was meant to be temporary. They say that after Srila Prabhupada's departure, the 11 ritviks would automatically become full gurus in their own right. Later, they conceded that the 11 being appointed as full gurus was a lie, and a new system was concocted by them for approving gurus. Yet even now, they somehow insist the ritvik system was temporary. What to believe from them? First they say this, then that is exposed as a lie, then they say something else, and we should trust them? Their credibility is zero. Regarding this issue, here are some quotes to support it was permanent: (1) "Then our next question concerns initiations **in the future**, particularly at that time **when you're no longer with us.**" (May 28 talks) (2) "**may henceforward** send recommendation..." (July 9 Order) (3) "...**continue** to become ritvik and act on my behalf." (Tamal to Hansadutta July 31, 1977) (4) "...the process for initiation to be followed **in the future.**" (Tamal to Kirtanananda July 11, 1977) (5) "...**continue** to become ritvik and act on my charge." (Tamal to Hansadutta July 19, 1977) (6) "...Prabhupada never appointed any gurus. He didn't appoint 11 gurus. He appointed 11 ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last 3 years because we interpreted the appointment of ritviks as the appointment of gurus." (Tamal Dec. 3, 1980)

Suppose if somebody is assured that now, henceforward, you haven't got to do anything, everything will come automatically, naturally one becomes prasannātmā, very jolly. I am free from the anxieties. Because this material world means full of anxieties, sadā samudvigna-dhiyām. That is material world. And when you come to the spiritual platform, there is no anxieties, no... Na śocati na kāṅkṣati. That is anxiety-free. So anxiety-free does not mean you haven't got to do anything.

Vṛndāvana, Sep 8, 1976.



We see "continue," "future," and "henceforward" **-all point to the permanency of the ritvik system.**

Furthermore, there is no statement from Srila Prabhupada anywhere that even hints that this system was to terminate on his departure. Some ISKCON gurus, including Trivikram Swami, have said something like, "At the time, it was clear to all of us that ritviks were temporary, and that after Srila Prabhupada departed they would become full gurus. There was no question at the time." But in 1978 they also claimed the appointment of zonal successor acharyas was clear to them, and it turned out to be a colossal hoax, which is when they concocted a voting system to approve new ISKCON initiating gurus. So how clear are they about anything? Who in their right mind would listen to anything such liars have to say? They cannot be trusted. Pathological liars. **Reject the ISKCON cheater-leaders and objectively study the issue without falling for their lies and deceit. Srila Prabhupada's system of initiations by ritviks was permanent.**

### SRILA PRABHUPADA ARRANGED FOR AFTER HIS DEPARTURE, NOT UNTIL (by Nityasiddha das)

If someone makes a will, and leaves his children his wealth, would that be interpreted to mean only until he dies? Think about it. So how much sense can there be in the GBC's claim that the ritvik

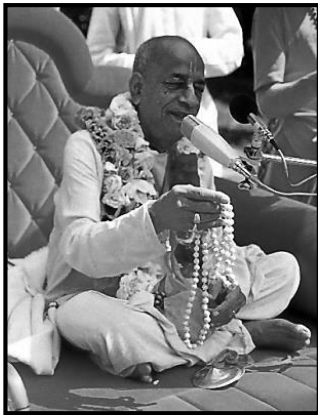
representatives were intended only until Srila Prabhupada departed? Is it logical that Srila Prabhupada would make arrangements for only the next 4 months of his manifest presence? And he then totally neglected to make arrangements for the next thousands of years? This makes no sense. Yet this is what ISKCON maintains as the keystone to their unauthorized guru approval system. They say Srila Prabhupada made NO arrangements for new initiating gurus after his “death” and therefore a guru-approval system had to be concocted by the GBC.

Srila Prabhupada came back to Vrindaban May 16, 1977 when he felt close to death, and he wanted to make final arrangements for **after his departure**. There was a long list of preparations Srila Prabhupada made after May 16 and up to Nov. 14, 1977 and they **ALL were for AFTER his departure**: **(1)** He registered his Final Will, effective from June 4 and AFTER (not until) his departure. **(2)** He finalized arrangements for the Bhaktivedanta Charity Trust to restore temples in India AFTER his departure. **(3)** He finalized the details for the Bombay ISKCON temple opening and operations which would take place AFTER his departure. **(4)** He finalized arrangements for stipends for his former family members, which would go on AFTER his departure. **(5)** He made final arrangements and requests, and gave final advice for his senior men to work together and maintain ISKCON AFTER his departure. **(6)** He transferred the signature power on all bank accounts from himself to others, to go on AFTER his departure. **(7)** He made arrangements for where his body would be interred and where a samadhi would be built, which would occur AFTER his departure. **(8)** He made clarifications and gave instructions regarding GBC tenure, various trustees, loan instructions, banking arrangements, all to be done not just until his departure, but primarily for AFTER. **(9)** And so on, Srila Prabhupada made so many HENCEFORWARD arrangements for AFTER his physical departure, including the July 9 letter for future initiations up to and AFTER his departure. **(10)** Was the ritvik representative system of initiations on his behalf the only temporary arrangement he made, while all these others were permanent? And to believe this in the face of NO evidence except flawed arguments about traditional parampara continuance? No, “henceforward” is not temporary. Srila Prabhupada made arrangements for his departure to include **UNTIL and AFTERWARDS**.

Yet, in the face of the obvious, the GBC insists Srila Prabhupada appointed 11 ritviks only until his departure, and that afterwards they would automatically become full, regular gurus authorized to initiate their own disciples. And Srila Prabhupada somehow failed to mention that? Even though he methodically and thoroughly attended to all other details? The GBC claim is incredibly illogical. Nowhere does Srila Prabhupada even hint at the July 9 Order being a stop-gap measure for only during his time of illness, or valid only until his departure. Satsvarupa’s **“when you’re no longer with us”** is quite clear, no? Damaghosh noted their incredulous argument that “henceforward” is temporary: *“The real problem in the Hare Krishna movement is that devotees don’t carefully read the books. I saw Dravida das giving his take of ‘ritviks’ in that Disciple of My Disciple video by ITV, and he said the entire ritvik argument is based on the word ‘henceforward.’ They don’t read the books, and this man is supposed to be one of their ‘best.’ This man is missing the obvious or Krishna has just totally taken away his intelligence. I call this guy Dravida Gorrilla, always disturbing the devotees. Do Prabhupada Anugas solely rely on that word ‘Henceforward’ in defending arguments? No, because the shastric ammunition is so extensive beyond that one word. It is actually confirmed in all of Prabhupada’s books, if one is honest and not searching selectively and interpreting according to one’s pre-attached notions. Besides, ‘henceforward’ is pretty darn clear just in itself.” (END)*

**DOES “RITVIKISM” DIRECTLY CONTRADICT THE PRINCIPLE OF PARAMPARA?**

In 2008 the GBC passed resolutions offensive to Srila Prabhupada about the Prabhupada Anuga rescue of ISKCON Long Island temple: *“(2) Whereas the doctrine that Srila Prabhupada desired to continue to act as diksha-guru after his departure from this world, and did not desire any of his disciples to give diksha, or initiation, in succession after him is an errant philosophical deviation (known as ritvikism); and (3) Whereas ritvikism directly contradicts the principle of parampara itself (of successive diksha and siksha-gurus), which sustains the pure teachings and practices of Krishna consciousness; and (4) Whereas this principle has been established by Krishna, the Supreme Personality of Godhead Himself, and is upheld by all of the bona fide acharyas (teachers) in the Gaudiya Vaishnava religious tradition, as well as all followers of Vedic culture; and (5) Whereas in the informed ecclesiastical opinion of the Governing Body Commission of ISKCON, ritvikism has on numerous occasions been formally deemed to be an extreme deviation from the teachings of Srila Prabhupada and the Krishna consciousness religion...”* This GBC statement is a direct blasphemy against Srila Prabhupada, for which the GBC collectively will pay their dues. The bigger the audacious lie, it seems more people fall for it. The July 9 Order continues to frustrate ISKCON’s ambitious, fraudulent initiating gurus and interfere with their illegal perks and benefits.



### DEFEAT OF RITVIKS BY ROCHANA DAS REVIEWED

Rochan das, of the Sampradaya Sun website, wrote in 2012 a lengthy treatise titled “Defeat of Ritviks.” However, rather than defeat, his nit-picky arguments and pointing to a few supposed faults in *The Final Order* by Krishnakant accomplished only this reaction: *“If this is the best refutation of The Final Order, at 200 pages and years in the making, with great detail and many appendices, then the ritvik process for initiations in the future after Srila Prabhupada’s departure must be correct!”* Rochan’s “defeat” only raises minor technical issues, something akin to, *“Since we did not start our advertised meeting on time, then we cannot say it is the correct meeting, and thus whatever we discussed not did really happen.”* Rochan questions whether “ritvik” and “rittik” are different, and which GBC meeting was referred to in the July 9 Order (May 28, July 7, or ??), and whether, since “rittiks” sending names of new initiates back to Srila Prabhupada for inclusion in the Disciples Book, would mean that the ritvik system was valid only while Srila Prabhupada was still around to personally receive those names? He interprets, that while naming the ritviks, Srila Prabhupada said, “In India, I am here,” this indicates the July 9 Order was effective only while Srila Prabhupada was “here.” Rochan states the following, “As our detailed analysis in DOR shows, this 'historical account' of TFO contains **one** contradiction, **one** error of logic, **one** unsubstantiated claim, and **six** errors of fact.” But his nine contrived items amount to very little, and his analysis is reminiscent of arguing over the correct pronunciation of a word that everyone understands no matter which way it is spoken. His interpretation of guru tattva differs with the “officiating acharya” system and also with the ISKCON no-objection vote system, and is too vague to understand what it really is. As they say, it takes all kinds...

### THE AVAILABLE RECORDINGS, TESTIMONIES LEADING UP TO JULY 9 ORDER

**July 5, 1977:** *“On July 5th Tamal asked Srila Prabhupada about some devotees who wanted to get initiated as he was getting many requests from the Temple presidents. This conversation occurred in the garden as I fanned him. Srila Prabhupada said: ‘Tomorrow I will announce some ritvik acharyas who will initiate disciples on my behalf when I leave the planet.’ It was actually two days later on July 7 when Srila Prabhupada named the first eleven ritvik acharyas.”* (Gauridas Pandit das, Tamal assistant)

**July 7, 1977: Vrindaban Conversation: Tamal:** Srila Prabhupada? We're receiving a number of letters now, and these are people who want to get initiated. So up until now, since your becoming ill, we asked them to wait. **SP:** The local, mean, senior sannyasis can do that. **Tamala:** That's what we were doing... I mean, formerly we were... The local GBC, sannyasis, were chanting on their beads, and they were writing to Your Divine Grace, and you were giving a spiritual name. So should that process

be resumed, or should we...? I mean one thing is that it's said that the spiritual master takes on the... You know, he takes on the... He has to cleanse the disciple by... So we don't want that you should have to... Your health is not so good, so that should not be... That's why we've been asking everybody to wait. I just want to know if we should continue to wait some more time. *[Here Tamal starts stuttering again. Was he holding up the initiations so he and others could get them as disciples when Srila Prabhupada expired from their poisoning?]* **SP:** No, the senior sannyasis... **Tamal:** So they should continue to... **SP:** You can give me a list of sannyasis. I will mark who will... **Tamal:** Okay. **SP:** You can do. Kirtanananda can do. And our Satsvarupa can do. So these three, you can give, begin. **Tamal:** So supposing someone is in America, should they simply write directly to Kirtanananda or Satsvarupa? **SP:** Nearby. Jayatirtha can give. **Tamal:** Jayatirtha. **SP:** Bhavanan... er, Bhagavan. And he can do also. Harikesha. **Tamal:** Harikesha Maharaja. **SP:** And... Five, six men, you divide who is nearest. **Tamal:** Who is nearest. So persons wouldn't have to write to Your Divine Grace. They could write directly to that person? **SP:** Hm. **Tamal:** Actually they are initiating the person on Your Divine Grace's behalf. Those persons who are initiated are still your... **SP:** Second initiation we shall think over, second initiation. **Tamal:** This is for first initiation, okay. And for second initiation, for the time being they should... **SP:** No, they have to wait. Second initiation, that should be given... **Tamal:** Should... Some devotees are writing you now for second initiation, and I'm writing them to wait a while because you're not well. So can I continue to tell them that? **SP:** They can do second initiation. **Tamal:** By writing you. **SP:** No. These men. **Tamal:** These men, they can also do second initiation. So there's no need for devotees to write to you for first and second initiation. They can write to the man nearest them. But all these persons are still your disciples. Anybody who gives initiation is doing so on your behalf. **SP:** Yes. **Tamal:** You know that book I'm maintaining of all of your disciples' names? Should I continue that? **SP:** Hm. **Tamal:** So if someone gives initiation, like Harikesha Maharaja, he should send the person's name to us here and I'll enter it in the book. Okay. Is there someone else in India that you want to do this? **SP:** India, I am here. We shall see. In India, Jayapataka. **Tamal:** Jayapataka Maharaja. **SP:** You are also in India. **Tamal:** Yes. **SP:** You can note down these names. **Tamal:** Yes, I have them. **SP:** Who are they? **Tamal:** Kirtanananda Maharaja, Satsvarupa Maharaja, Jayatirtha Prabhu, Bhagavan Prabhu, Harikesha Maharaja, Jayapataka Maharaja and Tamala Krishna Maharaja. **SP:** That's nice. Now you distribute. **Tamal:** Seven. There's seven names. **SP:** For the time being, seven names, sufficient. You can make Ramesvara. **Tamal:** Ramesvara Maharaja. **SP:** And Hridayananda. **Tamal:** Oh, yeah. South America. **SP:** So without waiting for me, wherever you consider it is right... That will depend on discretion. **Tamal:** On discretion. **SP:** Yes. **Tamal:** That's for first and second initiations. **SP:** Hm. **Tamal:** Okay...

Above, Tamal made a point that SP's saying, "Who is nearest" proves the ritvik appointees would be simply functionaries and not diksha gurus who attract the hearts of their disciples. Ritviks would simply be regional agents, not diksha gurus themselves. Also, clearly, on his behalf.

**JULY 8:** After choosing 9 ritviks to initiate on his behalf, two more were added (Bhavananda and Hansadutta) by Srila Prabhupada to the list (no tape recording available) before the July 9 Order was sent out. These discussions *were* recorded, as testified to by Gauridas Pandit das. We see in Tamal's diary and discussed by Tamal in his Topanga "confessions": *"Later on I asked him two questions: 'What about Brahmananda Swami?' I asked him this because I happened to have an affection for Brahmananda Swami. So Prabhupada said, 'No, not unless he's qualified.' Before I got ready to type the letter, I asked him 'Srila Prabhupada, is this all or do you want to add more.?' He said, 'As is necessary, others may be added.'"*

**JULY 10:** The day after Srila Prabhupada signed the ritvik-authorization order, Tamal admitted to Yasodanandana that Srila Prabhupada said the ritvik system would continue after his death. Yasodanandana wrote down this conversation in his diary, which he still has, for July 10: **Tamal:** Yasoda, did you see this? **Yasodanandana:** No. What is it? **Tamal:** This is signed by Prabhupada. (Tamal showed Yasodanandana the July 9th order and pointed to Srila Prabhupada's signature on the

left hand bottom corner. Yasodanandana read the entire letter and then asked questions.) **Yasodanandana:** What does all of this mean? **Tamal:** Devotees have been writing to Prabhupada asking for initiations, and now Prabhupada has named eleven ritviks who can initiate on his behalf. Prabhupada said that others can be added. **Yasodanandana:** And when Prabhupada departs? **Tamal:** They'll be ritviks. That's what Prabhupada said. It's all on tape.

It is truly amazing the types of arguments put up by ISKCON and its hijackers who are ready to say anything in hopes of protecting their guruship legitimacy. There could be many more chapters to answer all the opposition they present to this simple, clear letter. Ultimately, one can lead a horse to water, but one cannot force it to drink. Those that do not want to understand, never will. These explanations and discussions are meant for those with open hearts and minds unpolluted with the dangerous, dreaded acharya disease. Hopefully this book will be of some use to those who would try to clear up the insidious and polluting doubts that have been propagated by the ISKCON criminals and their indoctrinated followers. ***“There is no way that they didn't question Srila Prabhupada extensively about diksha after his departure...”*** (Anuttama dasi, 2017) **(1)** May 28: He would appoint some of his senior disciples to act as ritvik representative of the acharya. **(2)** July 9: *“the above eleven senior devotees acting as His (Prabhupadas) representative,”* **(3)** *“The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada,”* **(4)** *“Names of newly initiated disciples should be included in His Divine Grace's ‘Initiated Disciples’ book.”*

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## CHAPTER 190: THE LAST WILL

### LAST WILL IS EVIDENCE SUPPORTING JULY 9 ORDER

On June 6, 1977 Srila Prabhupada legally recorded his final Will (signed June 4), as a preparation for his departure. This legal document contains important instructions. In Nov. 1977 a Codicil or addendum was made to the Will, adjusting the maintenance amounts for Srila Prabhupada's former family. The Will is lengthy and here we will look at three key excerpts which relate to Srila Prabhupada's guru tattva. **(1)** ***“The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Kṛṣṇa Consciousness.”*** Under the present GBC guru system, temple presidents will have a conflict of loyalty between their initiating guru and their GBC rep. Differences of opinion between guru and GBC creates a struggle for authority that undermines the institution. Of course, the guru prevails, and thus ISKCON is now a gurocracy, an institution controlled and operated by its gurus for their benefit. This conflict does not exist under Srila Prabhupada's system for initiations. The GBC has misinterpreted and misused their “ultimate managing authority” to make major changes in ISKCON's management system, expressly forbidden in the next clause of the Will. GBC authority is to simply MAINTAIN what Srila Prabhupada had left us with, and not to concoct new things, all of which have proved failures.

**(2)** ***“Each temple will be an ISKCON property and will be managed by three executive directors. The system of management will continue as it is now and there is no need of any change.”*** The method of initiations is a matter of management. Srila Prabhupada formalized his officiating acharya system, as he called it. So why did they change it? Because they presumed that Srila Prabhupada had forgotten to leave instructions on how to initiate after his departure? That's plain ridiculous. And Srila Prabhupada made arrangements for only 4 months until his departure? And he did not even say to the GBC something like, “I took care of my last four months, but you guys figure out something for the next 10,000 years after my departure”...?? The GBC actually says that they were authorized by Srila Prabhupada in his Last Will to do whatever they want. But what they have done is a huge change in the way Srila Prabhupada set up ISKCON to be managed. There was no need of any changes, including to his system of initiations. The GBC forgot their 1975 resolution: *“The GBC has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada to represent Him in*



carrying out the responsibility of managing the International Society for Krishna Consciousness of which He is the Founder-Acharya and supreme authority. The GBC accepts as its life and soul His divine instructions and recognizes that it is completely dependent on His mercy in all respects. The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace and preserve and spread His Teachings to the world in their pure form." (3) In point #3 of the Will, each ISKCON property in India was entrusted to 3 executive directors and the names of the properties and their executive directors were listed. Then the Will says this: **"The executive directors who have herein been designated are appointed for life. In the event of the death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, provided the new director is my initiated disciple following strictly all the rules and regulations of the International Society for Kṛṣṇa Consciousness as detailed in my books, and provided that there are never less than three (3) or more than five (5) executive directors acting at one time."** When the draft of the Will was being read out by Giriraja Swami, June 2, 1977, to Srila Prabhupada, it stated "an initiated disciple," but in the final document it has been changed to **"my initiated disciple."** Obviously Srila Prabhupada wanted this exact change, indicating very clearly that in his movement's future only **his** initiated disciples should be property trustees. But if there are no more disciples being initiated by Srila Prabhupada after 1977, how will this be possible? Perhaps by 2060 all pre-1978 Srila Prabhupada disciples will have passed away. Who will be the directors of these properties then? The deduction is that all the future disciples of this movement are Srila Prabhupada's disciples, initiated through the system set up by Srila Prabhupada himself. The GBC and Ravindra Svarup scoff at this idea, saying this interpretation is too literal and meaningless. We think not. While not conclusive in itself, it is definitely strong supporting evidence in the whole picture. The Final Will is consistent with the July 9, 1977 Directive and the May 28, 1977 conversation. We note that the function of a Will is to ensure that after one passes away, one's desires and wishes are carried out, and thus they are always very carefully worded to avoid ambiguity and to preempt those who will deceitfully try to contradict the intent and meaning of the Will. Srila Prabhupada wanted ISKCON to continue indefinitely after he and all his **directly** initiated disciples left their bodies. How can this happen if there are no more initiations by Srila Prabhupada? His Will clearly indicates his own system of initiations and how he was willing to, and would, retain his position as the diksha guru of ISKCON even after his physical departure from this world. We note the Will was concealed, unavailable to devotees many years after 1977 and also there are missing tapes of important conversations with Srila Prabhupada, such as July 6-7, 1977, missing letters, documents: see Ch. 63, 64, 84, 85.

#### **GBC MUST FOLLOW SRILA PRABHUPADA'S LAST WILL RE: MANAGEMENT**

The GBC must follow Srila Prabhupada's management system as in his June 4, 1977 Last Will, including the initiation system he announced on May 28, 1977 for "when you are no longer with us" and which was formalized on July 9, 1977 with an Order to all temple presidents and GBCs. "The system of management will continue as it is now and there is no need of any change." On Oct. 8, 1977, Srila Prabhupada said: "Don't fight amongst yourselves. I have given the explanation, my will. Execute like that." Srila Prabhupada's Last Will includes this clause: **"...provided the new director is my initiated disciple..."** This is a strong confirmation that the ritvik representative system (announced just days earlier) was to go on after his departure. Or how could the properties have his disciples as directors 80 years later? Instead, the GBC concocted a vote-approval method of for ambitious men to be bogus gurus. Srila Prabhupada said in a Philadelphia lecture July 12, 1975 (with Ravindra Svarupa present): "You are singing every day, guru-mukha-padma-vakya, cittete koriya aikya, arna koriho mane asa. This is life. [...] You accept the bona fide guru, and **what he orders you, carry out.** Then your life is successful. [...] **You rascal, you do not desire anything else.**" The GBC says the choice of words in the Last will was accidental and means nothing, and Srila Prabhupada was not speaking about the future of his mission.

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## CHAPTER 191: INITIATIONS HERESY

ISKCON “gurus” claim to be authorized by the GBC via a “no objection vote,” a methodology designed to have control over who is “approved” as guru while still being able to claim it is not a direct vote. Anyone can assume the post of guru unless he gets three objections, which will sink his “approval.” He also needs local approvals, etc. It is a reverse vote, but a vote approval nevertheless. This system is unheard of in any Vaishnava sampradaya or Math. It is a totally novel invention, unprecedented, untraditional, based on nothing, yet the GBC insists it is valid and authoritative. And the GBC has the audacity to say the ritvik methodology, based on the May 28 conversation and July 9 Order, is itself unprecedented and untraditional.

### SRILA PRABHUPADA APPOINTED “RITVIKS” --SO WHY IS IT DEMONIZED?

The GBC should clarify if Srila Prabhupada is a “Ritvik-ist” preaching Ritvik-Philosophy, which the GBC calls “Ritvikism.” But since Srila Prabhupada himself introduced the term “Ritvik,” it is very offensive to Srila Prabhupada to denounce this word. The attempt of the GBC to degrade the transcendental Vedic term “rtvijah” or “ritvik” to a feared, hated, and derogatory word is another offense that has entered ISKCON due to their neglect of Srila Prabhupada’s instructions. Essentially, the GBC declares Srila Prabhupada to be deviant: “...is an errant philosophical deviation (known as ritvikism).” Is Srila Prabhupada a deviant “Ritvikist”? To call him or his disciples who follow his instructions “Ritvikist” or “Ritvikvadis” is offensive to Srila Prabhupada and his movement. These designations (Ritvikist, Ritvikvadis) are words concocted by unauthorised gurus and their followers who are antagonistic against Srila Prabhupada’s instructions to act as his ritvik representatives.

**SP:** “I have selected you among eleven men as ‘ritvik’ or representative of the acharya, to give initiations, both first and second initiation, on my behalf.” (July 10th) **SP:** “...continue to become ritvik and act on my charge.” (Jul 19, ‘77) **SP:** “...continue to become ritvik and act on my behalf.” (Jul 31, 77)

**SP:** “Yes; I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas.” **TAMAL:** “Is that called ritvik-acharya?” **SP:** “Ritvik, yes.”

Srila Prabhupada’s signed order of July 9, 1977 addressed to all temples presidents and GBCs states: “to act as ritvik representative of the acharya, for the purpose of performing initiations.” ...and: “Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as ritvik – representative of the acharya, for the purpose of performing initiations, both first initiation and second initiation.” Why is the GBC calling Srila Prabhupada’s ritvik-order (to act as ritvik representative) as “ritvikism” as though it were some disease? Why are the GBC and ISKCON gurus so offensive to Srila Prabhupada? ISKCON has demonized what they call “ritvikism.” A 1990GBC resolution and reinforced by another resolution in 1999, paints the idea that Srila Prabhupada can initiate his own disciples after 1977 as a type of insanity, a radical deviation, and poisonous to one’s spiritual life. Hrdayananda wrote an article claiming the Vedic dictionary did not have the word “ritvik,” and that therefore it was not a part of Vedic tradition. However, Srila Prabhupada himself used the word and its derivatives 17 times in his books, each time meaning “priest.” So that we can properly understand ISKCON’s formal and offensive position on “ritvikism,” here are excerpts of the 1999 resolution.

### 301. [LAW] RESOLUTIONS CONCERNING THE DOCTRINE OF RITVIKISM

Whereas in 1990 the GBC Body ruled that the doctrine called the “posthumous ritvik theory” or “post-samadhi ritvik theory” (hereinafter called “ritvikism”) is a “**dangerous philosophical deviation**” and prohibited its teaching and practice in ISKCON, and Whereas the decision of the GBC Body has been recorded in the ISKCON Law Book under the heading “**Specifically Outlawed Doctrines and Practices**,” as follows: “6.4.7.2 ‘Posthumous Ritvik’ Doctrine: “The doctrine that Srila Prabhupada continues to initiate direct diksha disciples after his departure from this world through officiating priests (ritviks) is a dangerous philosophical deviation. It is totally prohibited in ISKCON. No devotee shall participate in such posthumous ritvik initiation ceremonies in any capacity including acting as

ritvik, initiate, assistant, organizer, or financier. No ISKCON devotee shall advocate or support its practice.” And, Whereas a number of devotees in and around ISKCON, some of whom hold positions in ISKCON as managerial and spiritual authorities, have begun again to practice and preach a refurbished version of ritvikism, and Whereas the GBC Body has again carefully examined the case for ritvikism as currently presented, [...] and has [...] given the current versions of ritvikism careful attention and all due deliberation to the best of its ability: Be it hereby resolved THAT:

**(1)** The GBC Body states that it finds the arguments for ritvikism as represented to it by Madhu Pandit das and other of his associates, and as preached by them around the world, to be *erroneous in its conclusion as well as specious and sophistical in its conduct. The case for ritvikism is false and duplicitous in its method of procedure and in its selection and use of evidence. It depends heavily on speculation and word-jugglery. It presents it’s radical and speculative departures from the consistent teachings of Srila Prabhupada, his predecessor acharyas, Srila Vyasadeva, and the Lord Himself, under the name of “tradition” and “no change.” The effect of these arguments is only to bewilder, delude, and misguide innocent devotees from the teaching set forth by Krishna and upheld without exception by all Vaishnava acharyas.* **(2)** The GBC Body reaffirms strongly its resolution of 1990 entitled “Prohibition Order Against the Posthumous Ritvik Theory.” **(3)** ISKCON Law 6.4.7.2 is hereby amended to read as follows: “6.4.7.2 ‘Ritvikism’ aka ‘Posthumous Ritvik Theory,’ ‘Post-Samadhi-Ritvik Theory,’ ‘Proxy Initiation Theory,’ ‘No Change Theory,’ etc. “The doctrine that Srila Prabhupada desired to continue to act as diksha guru after his departure from this world and did not desire any of his disciples to give diksha in succession after him is a *dangerous philosophical deviation. Ritvikism directly goes against the principle of parampara itself (of successive diksha and siksha gurus), which sustains the pure teachings and practices of Krishna consciousness. This principle has been established by Krishna and is upheld by all Vaishnava acharyas. Indeed, it is accepted by all followers of Vedic culture. Ritvikism is thus an extreme deviation. It is utterly erroneous to espouse it, deluding and misguiding to teach it, and blasphemous to attribute it to Srila Prabhupada. No one who espouses, teaches, supports in any way, or practices ritvikism can be a member in good standing of ISKCON.*” **(4)** The GBC acknowledges that this Body has since 1977 made changes in the manner in which initiations are carried out in ISKCON, is contemplating changes at present, and may well make changes in the future. However, the GBC Body maintains that these changes concern practical adjustments according to time, place, and object undertaken in the application of absolute, unchanging principle. ***Ritvikism contravenes absolute, unchanging principle.*** Hence it is categorically different from the permissible adjustments within the power of the GBC Body. In spite of its adjustments, the GBC Body has held steadily to the principle of parampara and remains committed to it, for it is the teaching of Srila Prabhupada and his predecessors, and it is a necessity in the matter of sustaining a living tradition.

### **302. [LAW] ENFORCEMENT OF ISKCON LAW REGARDING RITVIKISM**

[...] It is hereby resolved THAT: **(1)** The GBC Body unequivocally rejects in principle any proposals that ritvikism be in some manner or another accommodated or tolerated within ISKCON. [Unanimous] **(2)** The GBC Body hereby makes known it’s strong determination to enforce ISKCON law in the matter of ritvikism [...] to enforce the prohibition against ritvikism in ISKCON. [Unanimous] **(3A)** The GBC Body declares that to espouse or preach ritvikism includes the following censurable offenses under the provision of ISKCON Law (8.4.1. 3): **(1)** Conscious and serious philosophical deviation from Srila Prabhupada’s teachings **(2)** Willful violation of GBC Body resolutions **(3B)** Further, the GBC Body hereby rules that in relation to the espousal of ritvikism these offenses are of a sufficiently serious nature as to warrant immediate imposition of the penalty of probation, including its attendant program for rectification. [...] and [...] to establish a specific program of rectification, as provided in ISKCON Law 8.4.2.2, which can include **(1)** Disciplinary or remedial transfer to another location. **(2)** Reformatory change of service. **(3)** Prohibited for visiting or living in a specified temple or community. **(4)** Specific spiritual remedial programs. **(5)** A divestiture of certain actions for the period of probation. **(6)** Reasonable and just reformatory programs./ In consideration of the above findings, the individuals

Adridharan das, Sattvik das, Madhu Pandita das, Candalapati das and Navayogendra Swami, as above listed, being members of ISKCON India, are hereby deemed as unfit to be members of ISKCON India...

### **SRILA PRABHUPADA'S METHOD VS GBC METHOD**

The GBC position is flawed and corruptly self-serving. The ISKCON gurus, who reek of ulterior motive to no end, adamantly insist their version of parampara is the correct one. The officiating acharya system of formalizing initiation by the mahabhagawat Srila Prabhupada is Srila Prabhupada's own arrangement, and the misleadership of ISKCON is so insane that they will demonize what he has given us. ISKCON has yet to define the guru/initiation system they are using, and their series of partially updated and defective doctrinal policy papers are exposed in Part 20. **Their methods** are a dangerous philosophical deviation, and they are actually criticizing Srila Prabhupada by demonizing the initiation process he himself gave us for the future. They are the offenders, not those who want to follow Srila Prabhupada as their current link to the parampara. If someone wants to take Srila Prabhupada as their diksha guru, even if it **were** wishful thinking and sastrically unsupported (which it is not), what's the big deal? Those who have destroyed ISKCON for 45 years are now going to become defenders of the "Holy Grail" from those who want Srila Prabhupada as their guru? Only because the greedy guru-wannabees want to maintain a diksha monopoly, do they scream bloody murder about so-called "ritviks" that threaten their way of life, income stream, and guru business. The GBC claims without any proof that this is a "dangerous philosophical deviation" and try to scare those under their influence to not take Srila Prabhupada as their diksha guru...

### **HOW TO RECTIFY THE OFFENSES? (from ISKM's "INITIATIONS AFTER 1977")**

The answer is very simple. One should stop disobeying Srila Prabhupada and follow the ritvik system of initiations. If the leaders of ISKCON can do this, it is the best thing that they can ever do and we shall be forever grateful to them. But if they do not do so, we cannot remain party to the offence by supporting them. We have no choice but to work independent of them, with like-minded devotees who are serious about reinstating Srila Prabhupada as the **sole diksha guru**, until such a time when the management of ISKCON understands their own folly and choose to rectify it. For those who are interested in rectifying the situation, the first thing to note is that the instruction of the spiritual master is the supreme guiding principle for the disciple. His instruction should never be ignored. *"One should know the acharya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."* SBhag 11.17.27 *"The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the acharyas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses."* (SBhag 3.29.17) *"The spiritual master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple's Vedic studies and austerities."* (SBhag 7.15.27 purport) Thus one should thoroughly study the ritvik system of initiations from both the documentary and scriptural evidence that supports it and be convinced of its veracity and then openly talk about it to sincere devotees. One may fear offending senior Vaishnavas if one rejects the association of the deviant ISKCON but who in ISKCON is a more senior Vaishnava than Srila Prabhupada? How can we commit offence at his lotus feet or tolerate others doing so? And how can anyone be called a Vaishnava if such a person wilfully offends Srila Prabhupada? These should be the considerations of a sincere devotee.

*"Cheating and weakness are two separate things. Persons devoid of a cheating propensity achieve perfection in life, but a cheater is never successful./ Vaishnavism is another name for simplicity. Cheaters are non devotees. Sincere persons can be weak, but they are not cheaters. Cheaters say something but do something else. Weak people are embarrassed by their defects, whereas cheaters are maddened by their achievements. I will cheat the acharya, I will deceive the doctor, I will nourish the poisonous snake of my sinful propensity with banana and milk, hiding him in the hole of my*

*cheating propensity., and I will demand name and fame from the people while posing as a saint. These are not symptoms of weakness but of utter deceitfulness. Such cheaters will never achieve any good. By hearing humbly from saints with a sincere attitude, however one will gradually attain auspiciousness. After accepting tridandi sannyas, if one remains busy with wordly activities, thinking that family life is more important than spiritual life or maintaining the sinful mentality of kidnapping Sita from Rama as Ravana did even while dressed as a devotee, then one is a self-killer. We are far from the worship of Hari. Even if we have weakness and have enough anarthas to last us for millions of years, we are not as misfortunate as if we possessed a cheating propensity. It is better to take birth as animals or birds than to take shelter of cheating.” (Srila Bhaktisiddhanta Saraswati Thakura) (END)*

### **GBC VS. PRABHUPADA: GBC HERESIES REJECTED (By Narasimha das)**

The Iskcon GBC philosophy on *guru-tattva* and initiations has evolved over the years. In the late 1970s and early 80s, they abandoned the hoax that 11 individuals had been appointed and empowered by Srila Prabhupada to act as zonal *acharyas*, but did not openly apologize for this. The GBC allowed these 11 to make their own authority structure as “*The Acharya Board*” and decreed that only these 11 could be initiating spiritual masters in Iskcon and, in the future, only they could appoint other *diksha-gurus*. In the later 1980s, after most of the “chosen 11” fell down grossly and/or went insane, these contentions were overturned under mounting pressure from a so-called guru reform movement that decided these 11 “Iskcon *acharyas*” could no longer be zonal autocrats above the authority of the GBC. The GBC resolved that only a majority vote of the GBC body would have authority to sanction and regulate initiating spiritual masters in Iskcon who could initiate his own disciples in Srila Prabhupada’s mission. They decided that “*diksha-gurus*” no longer accept elaborate public worship in Iskcon temples and titles and prayers meant for *maha-bhagavatas*, and tried to reduce the power and ritual status of “Iskcon *acharyas*” while opening the door for all senior preachers “in good standing” to covet the post of “Iskcon guru.” In these ways clever GBC men quelled the “guru reform movement” within Iskcon. GBC resolutions regarding initiations and *guru-tattva* have been inconsistent and contradictory. It is hard to find two “Iskcon gurus,” GBC members, or Iskcon devotees with the same views on these topics. New devotees often doubt whether the praises they sing to the spiritual master should be to their so-called Iskcon guru or to Srila Prabhupada. Should they hear primarily from Srila Prabhupada, or more from their “living guru”? Should they offer prayers and worship to a picture of their “guru” on the altar before doing Deity worship or offering food? If so, would he even know? Are all prayers to the spiritual master just ritualistic hyperbole that can be applied to any so-called “guru”? Below is a summary of the GBC’s clearly implied philosophical ideas that are against the teachings of Srila Prabhupada and we have provided the correct understanding of *guru-tattva* and *diksha* according to the Srila Prabhupada’s instructions. Authorized references are cited at the end, which are only a few of 100’s of similar references throughout Srila Prabhupada’s books.

**(1) GBC:** The spiritual master is self-made or nominated by his peers or followers and sanctioned by the GBC, an ecclesiastical board. There is no need for a direct, specific order from Srila Prabhupada to become a *diksha-guru* in Iskcon. **Srila Prabhupada’s *siddhanta* (SPS):** “A guru can become guru when he is ordered by his guru. That’s all. Otherwise nobody can become guru.” (# 1, 2, 10) **(2) GBC:** Srila Prabhupada authorized the GBC to sanction and dismiss *diksha-gurus* in ISKCON. **SPS:** “Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent, and there is no need of any court judgment.” Prabhupada authorized the GBC to select (or dismiss) representatives (*ritviks*), who initiate on His behalf. No one can be a *diksha-guru* without the direct order of Krishna or His perfect devotee and no ecclesiastic board can appoint or dismiss bona fide spiritual masters. (#1, 2, 10, 15) **(3) GBC:** Lord Chaitanya gave a blanket order for every devotee to initiate his own disciples. **SPS:** “Vallabha Bhatta wanted to be initiated by Gadadhara Pandita, but Gadadhara Pandita refused, saying, ‘The work of acting as a spiritual master is not possible for me. I am completely dependent. My Lord is Gauracandra, Sri Chaitanya Mahaprabhu. I cannot do anything independently, without His order.’ ” Srila Gaurakishora said the same to Srila Bhaktisiddhanta. Lord

Chaitanya ordered His followers to become “gurus” by asking everyone they meet to chant Hare Krishna. He never ordered all devotees to initiate their own disciples. Many great devotees never initiated disciples. (#2, 3) **(4) GBC:** Those who are not self-realized souls/ topmost Vaishnavas can be *diksha-gurus* if the GBC approves. **SPS:** “Only a topmost devotee, a *maha-bhagavata*, is eligible to occupy the post of *guru*.” (#4) **(5) GBC:** A spiritual master may sometimes fall down and become demoniac. **SPS:** “There is no possibility that a first-class devotee will fall down...” -- “The bona fide spiritual master is in the disciplic succession since time immemorial.” (#6, 8)

**(6) GBC:** A student of Krishna consciousness may select any spiritual master, according to his or her personal tastes and the ecclesiastical conventions current in Iskcon. **SPS:** “Sri Jiva Goswami advised that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.” (#8) **(7) GBC:** Iskcon gurus who have fallen down, if rectified, may be reinstated by the GBC. **SPS:** “A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord.” (#10) **(8) GBC:** There are various levels of spiritual masters, or *diksha-gurus*, and not all are *uttama-adhikaris*. **SPS:** “The spiritual master is always considered either one of the confidential associates of Radharani or a manifested representation of Sri Nityananda.” Only such a liberated Vaishnava can impart transcendental knowledge into the heart of a disciple. (#4, 7, 11) **(9) GBC:** The bona fide spiritual master dies, like all mortal men, and thus becomes “posthumous” and thus useless in the matter of initiating and guiding students of Krishna consciousness. **SPS:** “The spiritual master is eternal...” “He lives forever through his divine instructions, and his follower lives with him.” “He reasons ill who tells that Vaishnavas die!” (#12) **(10) GBC:** One must accept as one’s *diksha-guru* a man (or woman!) who is living. A posthumous spiritual master, one dead and gone, cannot offer *diksha* and impart transcendental knowledge. **SPS:** “The spiritual master is eternal.” “Although a physical body is not present, the vibration should be accepted as the presence of the spiritual master. Vibration- what we have heard from the spiritual master- that is living.” (#10, 12) **(11) GBC:** Students of Krishna consciousness whose spiritual masters have fallen from grace with the GBC may shop around for another Iskcon guru and accept “re-initiation” as many times as required for them to find an “Iskcon guru” who is steady. **SPS:** “A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden.” (CC Mad 22.71 purport)

**(12) GBC:** Every senior Iskcon devotee, even a dependent woman or a neophyte with no ability to preach, is eligible to initiate his or her own disciples in Iskcon. Srila Prabhupada, however, is ineligible because he cannot posthumously offer *diksha*. One needs a guru who is alive. A fully transcendental guru with a spiritual body is useless in the matter of initiating devotees after his demise. **SPS:** “The spiritual master is eternal.” He is not limited by material considerations of time and space. “A perfect Vaishnava is all-powerful, just like the Supreme Lord.” (#7, 12, 13) **(13) GBC:** Not all of Srila Prabhupada’s instructions and orders are to be accepted literally or permanently. Some may be interpreted, altered, edited--or rejected as being outdated. For instance, His final order on initiations (July 9, 1977), which he ordered sent to all ISKCON leaders and temples, is now obsolete and must therefore be rejected in favor of the current system for initiations created by the GBC. **SPS:** “They did even consider with common sense- that if Guru Maharaja wanted to appoint somebody as *acharya*, why he did not say? He said so many things, and this point he missed? The real point? And they insisted upon it. They declared some unfit person to become *acharya*. And then another—‘Acharya!’ Another- ‘Acharya!’ (SPConv Aug. 1976) A genuine disciple of the spiritual master always accepts his instructions wholeheartedly and without speculation. He never tries to dodge, ignore, argue against or subvert the *acharya*’s instructions. (#7, 12, 13, 14) **(14) GBC:** At the time of his demise, Srila Prabhupada’s instructions and ideas regarding the future of initiations in ISKCON were vague or contradictory. He left it to the GBC to sort out the details. **SPS:** “I shall recommend some of you...to act as representatives of the *Acharya*. Ritvik, yes.” Srila Prabhupada specifically responded to the question

of how initiations would be continued in ISKCON after his departure by dictating, reviewing and signing an official directive establishing *ritvik representative initiations*. He ordered that this directive be sent to all leaders and GBC members in ISKCON. *Ritvik representative initiations* were nothing new for ISKCON. The *ritvik* system of initiations and all standards had been current in ISKCON for several years prior. Nonetheless, through this official directive and numerous conversations thereafter, Srila Prabhupada clarified it in detail and institutionalized the procedure to operate without his personal supervision. There is nothing vague or contradictory in His numerous instructions. (#15)

**(15) GBC:** Iskcon is meant for recruiting disciples for living Iskcon gurus. Those who claim to be direct disciples or aspiring direct disciples of Srila Prabhupada are deviant upstarts if they joined Iskcon after 1977. In the history of Vedic culture posthumous *ritvik* initiations have never been seen. **SPS:** In *Srimad-Bhagavatam* and other *Puranas* there are many stories of *ritvik* priests conducting Vedic sacrifices under the auspices of a great *rishis* who were not present on the same planet. There are no injunctions anywhere barring so-called “posthumous” *ritvik representative initiations*. Prabhupada clearly stated that all ISKCON leaders and trustees now and in the future must be “*my initiated disciples*.” (See Prabhupada’s “Final Order on Initiations,” July 9<sup>th</sup>, 1977, Srila Prabhupada’s “Final Will,” “Directions for Management” and May 28, 1977 Conversation. **(16) GBC:** Post-1977 Iskcon devotees may accept Prabhupada as their instructing guru and *param-guru*, but they need to take initiation from a living guru to get Prabhupada’s blessings and mercy. **SPS:** Srila Prabhupada as founder-acharya is both the *diksha-guru* and *siksha-guru* for all serious students of Krishna consciousness. Advanced disciples may also act as “*instructing guru*” by teaching devotees to accept Srila Prabhupada and follow his instructions. (#8, 15, 16) **(17) GBC:** Vaishnava gurus are ordinary men who make common mistakes, and even great devotees sometimes become degraded under the Lord’s external *maya-shakti*. **SPS:** “*One should consider the Acharya to be as good as the Supreme Personality of Godhead. In spite of these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the Vedas and his austerities and penances for enlightenment are useless, like the bathing of an elephant.*” (#5, 9) **(18) GBC:** Although Srila Prabhupada accepted what he had at the time, his books had many errors. Although hundreds of senior devotees have happily chanted these verses and translations in Prabhupada’s presence and afterwards for many years, these sayings needed several revisions done by expert pundits. **SPS:** “*These rascal editors, they are doing great havoc, and they [Jayadvaita, Dravida?] are being maintained by Ramesvara and party... And this rascal is always after change- Radha-vallabha- he’s a great rascal.*” “*Mistakes, illusions, cheating, and defective perception do not occur in the sayings of authoritative sages.*” (#14, 5)

**(19) GBC:** Unless the GBC sanctions *diksha-gurus*, the disciplic succession cannot continue. Srila Prabhupada is dead and gone; he cannot initiate or order anyone to become guru. **SPS:** The *guru-parampara* is continued not by the manipulations of blind clerics but by genuine disciples. When repeatedly asked who would be His successor, Srila Prabhupada replied, “*My success is always there. Yes. Just like the sun is there always. It may come before your vision or not- the sun is there. But if you are fortunate you come before the sun... The sun is open to everyone.*” (SPConv Feb. 12, 1975) “*Only Lord Chaitanya can take my place. He will take care of the movement.*” (SPConv Nov. 2, 1977) (#7) **(20) GBC:** Srila Prabhupada was not poisoned, even though he had all the external symptoms of being poisoned, and even though he specifically pointed out that someone had said he was given poison. Srila Prabhupada was mistaken, and all the inconclusive corroborating evidence that seem to confirm his statements can be rejected. No need for further investigations. **SPS:** “*Someone said poison was given [to me].*” “*Killed by Ravana or killed by Rama. Better to be killed by Rama.*” “*Better to kill me here [in Vrindaban rather than at a Delhi hospital].*” “*This is also suicide [staying in room under care of secretary and servant].*” Srila Prabhupada noted that he had all the symptoms of one who is being poisoned, that he heard someone say he was given poison, and this was confirmed by at least three doctors and several forensics tests. Also the conspirators were caught on tape, talking about putting poison. Therefore it is logical to assume, based on Srila Prabhupada’s condition and statements,

someone tried to kill him with poison. (#5)

**SUMMARY CONCLUSIONS:** It is truly said, “*One bad apple spoils the bunch!*” In this case, at least three or four bad apples polluted the entire GBC body, most Iskcon leaders and most senior preachers. Due to the poisonous ideas introduced by a few foolish individuals, leaders in Iskcon, following illicit advice from deviant Gaudiya Math leaders, diverted this great institution from the correct understanding of Gaudiya Vaishnava *siddhanta* and *sadhana-bhakti*, particularly with regards to *guru-tattva* and *diksha*. Immediately after Srila Prabhupada’s disappearance, top GBC leaders began consulting Gaudiya math leaders for the purpose of circumventing Srila Prabhupada’s instructions on initiations, although Srila Prabhupada had clearly forbid them from consulting those whom he held responsible for disobeying the orders of Srila Bhaktisiddhanta and his mission regarding the same issues. Similarly, the GBC consulted outside Brahmins and a couple self-proclaimed iskcon pundits for the purpose of changing Srila Prabhupada’s standards of Deity worship and His books.

In the later part of the 1980s, the GBC officially banned all scriptural and philosophical discussions on the topic of initiations in ISKCON and labeled all devotees who wanted to follow Srila Prabhupada’s system for *ritvik* initiations as heretics, fools or fallen demons. Today the Iskcon GBC is comprised mostly of disciples and followers of “Iskcon gurus.” Most GBC members and “Iskcon *acharyas*” from the 1980s have been killed, kicked out, have gone insane, or fallen completely from the path of Krishna consciousness. Others are preaching a *sahajiya* hodge-podge of Krishna consciousness and Hinduism. (Only one former “*zonal acharya*” has admitted his mistake and rectified it.) On the other hand, by Krishna’s grace, almost all of the original proponents for Srila Prabhupada’s *ritvik* system are still actively preaching Krishna consciousness as it is, along with hundreds of newer devotees all over the world who are doing the same. Some devotees ask, “*What is the harm if I accept an Iskcon guru as my so-called diksha-guru as long as I follow Srila Prabhupada’s instructions?*” The problem with this approach is that it involves conceding dangerous philosophical misconceptions and contradictions. It involves impure diet and association. The GBC’s disobedience is not an innocent blunder but rather a deliberate conspiracy to utilize Srila Prabhupada’s mission for personal prestige and gain. Such motives have polluted *maya-iskcon* with false ambition, which is the original cause of every *jiva-atma* falling into the material world. Such ambitions in *maya-iskcon* have led to wholesale *guru-aparadha*, *Vaishnava-aparadha* and *sadhu-ninda*. Srila Prabhupada’s name, fame, temples and institutions are being exploited by deviant upstarts, and his important teachings are being twisted, minimized or ignored by Iskcon leaders as official policy.

**REFERENCES:** (1) “Mundane votes have no jurisdiction the elect a Vaishnava *acharya*. A Vaishnava *acharya* is self-effulgent, and there is no need of any court judgment.” (CC Mad 1.220 pt) (2) “A guru can become guru when he is ordered by his guru. That’s all. Otherwise nobody can become guru.” (SPL Oct. 28 ‘75) (3) “Vallabha Bhatta wanted to be initiated by Gadadhara Pandita, but Gadadhara Pandita refused, saying, ‘*The work of acting as a spiritual master is not possible for me. I am completely dependent. My Lord is Gaurachandra, Sri Chaitanya Mahaprabhu. I cannot do anything independently, without His order.*’” (CC Ant 7.150-1) Gaurakishora Das Babaji said the same thing to Srila Bhaktisiddhanta. (4) “*When one has attained the topmost position of maha-bhagavata, he is to be accepted as guru and worshiped exactly like Hari, the personality of Godhead. Only such a person is eligible to occupy the post of guru.*” (CCMad 24.330 pt) (5) “Mistakes, illusions, cheating, and defective perception do not occur in the sayings of authoritative sages.” (CC Adi 2.86) (6) “A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord...” (BGita 4.42 pt) (7) “He opens my darkened eyes and fills my heart with transcendental knowledge. He is my lord birth after birth. From him ecstatic *prema* emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.” (*Sri Guru Vandana*, 3) (8) “Srila Jiva Goswami advised that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.” (CC Adi 1.35 pt) “One should take initiation from a bona fide spiritual master coming in disciplic succession who is authorized by his predecessor spiritual master. This is called *diksha-vidhana*. (BGita 4.8.54 pt) (9) “There is no possibility that a first-class devotee will fall down...” (CC Mad 22.71 pt) (10) “A bona fide spiritual master is in the disciplic succession from time eternal, and does not deviate at all from the instructions of the Supreme Lord...” (BGita



4.42 pt) **(11)** “The spiritual master is always considered either one of the confidential associates of Radharani or a manifested representation of Sri Nityananda.” (CC Adi 1.46 pt) **(12)** “The spiritual master is not the question of [‘living’ or ‘dead’]... The spiritual master is eternal--the spiritual master is eternal.” (SP Lecture Oct. 2 ‘68) “I will never die. I shall live from my books, and you will utilize.” (SP Interview, July 16, 1975) “Although a physical body is not present, the vibration should be accepted as the presence of the spiritual master. Vibration—what we have heard from the spiritual master—that is living.” (SP Lecture Jan. 13 ‘69) “One should consider the *Acharya* to be as good as the Supreme Personality of Godhead. In spite of these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the *Vedas* and his austerities and penances for enlightenment are useless, like the bathing of an elephant.” (SBhag 7.15.26 pt) **(13)** “Regarding the disciplic succession, there is nothing to wonder for big gaps. We have to pick up from the prominent *acharya* and follow from him.” (SPL Apr. 12 ‘68.) “...one has to associate with the liberated persons not directly, physically, but by understanding, through philosophy and logic...” (SBhag 3.31 pt.) “Although the physical body is not present, the vibration should be accepted as the presence of the spiritual master. Vibration--what we have heard from the spiritual master --that is ‘living’.” (SP Lecture Jan. 13 ‘69) **(14)** “So we follow that ‘No Change Policy’. Not that because I think I have become now advanced, I change this to that. That means I am not advanced. My knowledge is imperfect. Therefore I am changing.” **(15)** “They did even consider with common sense- that if Guru Maharaja wanted to appoint somebody as *acharya*, why he did not say? He said so many things, and this point he missed? The real point? And they insisted upon it. The declared some unfit person to become *acharya*. And then another- ‘Acharya!’ Another- ‘Acharya!’ So better to remain a foolish [simple] person perpetually to be directed by Guru Maharaja. That is perfection. And as soon as he [the upstart] learns that Guru Maharaja is dead, ‘Now I am so advanced that I can kill my guru and I become guru.’ Then he’s finished.” (Aug. 16 ‘76) “If everyone just initiates, then there will only be contradictory results. As long as it goes on there will only be failure.” (SP poem 1961) “I shall recommend some of you to act as officiating *acharyas*. *Ritvik*. Yes.” (SP Conv May 28 ‘77) -- “So, deputies... These initiations -I have deputed my disciples. Is it clear or not?” (SP Conv Oct. 18 ‘77) See “Final Order on Initiations” July 9 ‘77 **(16)** “I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you should actually come to this platform. This I want.” (SPL Aug. 4 ‘75) **(END)**

### **MAYA’S LAST SNARE: THE ORIGINAL SIN AGAIN (By Narasimha das)**

It will be difficult to *properly understand the controversy in ISKCON regarding spiritual initiations* and the bona fide spiritual master unless we first carefully consider the fundamentals of *guru-tattva* and authorized explanations regarding the cause of conditioned consciousness.

**WHEN GOOD PREACHERS GO BAD:** I read in a *BTG* magazine (Jan./Feb. 1996) three brilliant articles regarding the question, “*How does the living entity, who was originally with Krishna, fall into the material world?*” The first two were by Srila Prabhupada, the other by one of his disciples. Quoting Srila Prabhupada extensively, the latter author elaborates upon and helps emphasize Srila Prabhupada’s conclusion: the *jiva* soul has no real or substantial contact with matter at any stage; rather he exists eternally as part and parcel of Krishna in the spiritual world. His conditioning under the modes of material nature is simply a momentary dream arranged by Krishna’s external energy to help fulfill his minute, independent desire, or his false ambition to be the Lord. In spite of this brief dream, the soul remains part and parcel of Krishna eternally. This is one topic of Krishna consciousness that is a difficult one for embodied souls to understand, but Srila Prabhupada resolves the topic as simply as possible in his two articles (a lecture and an essay), and the other *BTG* author elaborates brilliantly, as Srila Prabhupada wanted his disciples to do when writing and preaching. This devotee expertly illustrated that material time is insignificant when compared to eternity, and although not a self-realized soul, as I will show below, did his duty as a preacher and representative of Srila Prabhupada. “*I am the initiator guru and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.*” (SPL Aug. 4, 1975)

Srila Prabhupada credited one of his senior, learned Godbrothers with playing an integral part, through his misleading preaching and speculation, in creating the debacle that ruined the once vibrant and powerful mission created by Bhaktisiddhanta Sarasvati. Similarly, many sober devotees credit the writings of this same intelligent *BTG* writer (above) with playing a key part in the creation of the

current bogus system of voted in “gurus” that has severely divided and weakened Srila Prabhupada’s institution, ISKCON. The question arises: *“How it is possible that many seemingly intelligent devotees have gone along with this unauthorized system of ecclesiastical elections for sanctioning and reprimanding so-called diksha-gurus, a system which is obviously in direct defiance of Srila Prabhupada’s written and verbal orders and in direct defiance of the Gaudiya siddhanta on guru-tattva?”* For those who have carefully studied Srila Prabhupada’s books, it may seem amazing that some of these devotees have been able to go on, in some fashion, with devotional service. A few of these misguided devotees seem able to continue preaching the holy name and serving in brilliant ways, even though they are unable to understand some of Srila Prabhupada’s most important instructions regarding *sad-guru, guru-parampara*, great Vaishnavas, and the mission and teachings of the Krishna consciousness movement.

It may seem that the question, *“How did Srila Prabhupada’s empowered and united ISKCON become fragmented by many deviant camps?”* is as difficult to understand as the question *“How did liberated souls fall into illusion in this material world?”* In fact, looking closer, this question is far easier to resolve, that is, if one has already understood, at least in principle, how conditioned souls come under the influence of the Supreme Lord’s external energy. Following the example of the BTG writer referred to above, I will attempt to resolve this latter question by elaborating upon and emphasizing Srila Prabhupada’s explanations and conclusions.

**IMITATORS BEWARE:** In a nutshell, the reason those who are almost liberated or theoretically liberated fall into *maya* again is because they are not in fact completely liberated but only imagine themselves to be so. Instead of learning to remain forever as the humble followers of Lord Chaitanya’s or Lord Krishna’s *nitya-siddha parishads*, they try to imitate them. This is due to false ambition. This same principle applies even to great demigods like Lord Brahma. **(1)** *“There is a gulf of difference between theoretical freedom and actual freedom from material bondage.”* (SBhag 3.27.20 purport) **(2)** *“A nitya-siddha devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his personal example how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities, including Lord Brahma.”* (SBhag 7.10.3 purport) **(3)** *“As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down.”* (SBhag 5.12.14 purport.) **(4)** *“However, one should not imitate the behavior of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded.”* (NOI, 5 purport) **(5)** *“One should not try to be an artificially advanced devotee, thinking, ‘I am a first-class devotee.’ Such thinking should be avoided. It best not to accept any disciples.”* (CC Mad 7.130 purport) **(6)** *“They did even consider with common sense—that if Guru Maharaja wanted to appoint somebody as acharya, why he did not say? He said so many things, and this point he missed? The real point? And they insisted upon it. The declared some unfit person to become acharya. And then another-‘Acharya!’ Another-‘Acharya!’ So better to remain a foolish [simple] person perpetually to be directed by Guru Maharaja. That is perfection. And as soon as he learns that Guru Maharaja is dead, ‘Now I am so advanced that I can kill my guru and I become guru.’ Then he’s finished.”* (SPConv Aug. 16, 1976)

**A BRIEF HISTORY POST-1977 ISKCON:** Anyone who knows anything about the history of ISKCON understands that immediately upon Srila Prabhupada’s disappearance from this world, or even before, some of his leading disciples conspired to claim that they had been chosen by Srila Prabhupada to be his successors and act as *diksha-gurus*, or *acharyas*. They claimed they were chosen to lead the movement and initiate new disciples joining the mission of Krishna consciousness as their own disciples. After several of these supposedly chosen successor *acharyas* were exposed for gross deviations, many devotees began to question their absolute authority and their alleged appointment by Srila Prabhupada. As it turned out, when all evidence was analyzed, no instruction was found from Srila Prabhupada naming these or any others as guru successors. Nor could be found any instruction suggesting the GBC should sanction *diksha-gurus*. Rather Srila Prabhupada had sanctioned only *ritviks*

to initiate on his behalf. The *ritvik* system of initiations had been current in ISKCON for several years prior, and just before his departure from this world, Srila Prabhupada instituted it officially to operate without His direct supervision. He did this by the written order dated July 9, 1977. Srila Prabhupada ordered that this signed document be sent to Los Angeles to be copied and sent to all ISKCON temples and GBCs. Apparently this signed document was largely squashed by conspirators, but in the months following, Prabhupada confirmed this order several times in letters and conversations. Most devotees never saw this July 9 order until 13 years later. Unfortunately, Srila Prabhupada's final order on initiations and similar written and verbal instructions regarding *ritvik representative initiations* were buried for years by Iskcon's top brass. Then, in 1988-90, a popular devotee magazine (Vedic Village Review) published these instructions and distributed them widely. At this point, due to the widespread effect this publication was having on popular opinion, various leading GBC men began a campaign to minimize Srila Prabhupada's final order on initiations, claiming it was a temporary stop-gap instruction only. The doubt they deliberately created was the beginning of wide-scale *guru-aparadha* in the *maya*-ISKCON, particularly among leading GBC men. GBC spokesmen argued that if this order was to be taken seriously, the disciplic succession could not continue. Such doubtful arguments revealed the GBC's shallow understanding of the disciplic succession, which is continued by genuine disciples and self-realized souls -not by ecclesiastical arrangements for sanctioning upstart "gurus." They argued that the original 11 appointed *ritviks* mentioned in Prabhupada's final order on initiations had misunderstood their appointment as *ritviks* to be appointments as successor *acharyas* and for this reason they had created an exclusive club of so-called zonal *acharyas*. While agreeing that this was a mistake, the GBC continued to vehemently argue that a "nonliving" guru, a guru without a physical body, cannot possibly continue initiating disciples after his demise, and therefore some system of authorizing new *diksha-gurus* was needed in ISKCON.

**BAD APPLES SPOIL THE BUNCH:** With false logic and word jugglery certain leading pundits among the GBC gradually convinced many of their colleagues that they too could become Srila Prabhupada's successors and initiate their own disciples in ISKCON -even though they had not been appointed by Srila Prabhupada, even though they were not self-realized souls, even though Srila Prabhupada had never suggested any institutional system for sanctioning *diksha-gurus*. Blinded by false ambition, they argued that since Srila Prabhupada was now dead and gone, the GBC was the new absolute authority in ISKCON and this ecclesiastical body should therefore sanction or approve new *diksha-gurus*. When asked where in *shastras* or Srila Prabhupada's instructions is it said that *diksha-gurus* are nominated, voted in, self-appointed, or sanctioned by clerics, they claimed that Lord Chaitanya had already issued a blanket order for all preachers to become gurus and initiate their own disciples in the Krishna consciousness movement. When asked why, then, did devotees need sanction from the GBC to initiate, since Srila Prabhupada himself had not sanctioned any *diksha-gurus* or suggested any system for doing so, they claimed that as a matter of formality and for the sake of maintaining order in ISKCON, preachers should first apply to the GBC for permission to initiate.

In official GBC documents and essays, these arrogant clerics stepped up their campaign to deliberately minimize Srila Prabhupada's instructions for *ritvik representative initiations*, minimize his position as *Acharya* of ISKCON, and minimize his status as *Sampradaya Acharya* and *Sad-Guru* by suggesting that he was just one more temporary teacher in a long line of gurus and disciples. In this way, intoxicated by false ambition, most leading preachers in *maya*-ISKCON became infected with *guru-aparadha*. Some also fell into the last snare of *maya*, which is to think oneself equal to Krishna or His empowered expansions. "As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down." (SBhag 5.12.14 purport.) "However, one should not imitate the behavior of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded." (NOI 5)

Although the *maya-gbc* has changed its stance repeatedly over the years, today they say that anyone in Iskcon in good standing (except Srila Prabhupada) can adopt the post of *diksha-guru* in the

Krishna consciousness movement, if approved by the GBC, and may even conduct *ritvik representative initiations*, as long as Srila Prabhupada is not accepted as the initiator. (See *"Idol Worship in Iskcon?"* at [www.krishnaconsciousnessmovement.com](http://www.krishnaconsciousnessmovement.com)) Simply by volunteering, any devotee in Iskcon with a physical body, even a dependent woman, can become a pseudo *diksha-guru*, as long as the gbc approves. This idea contradicts the specific orders and *sadhana* SP established for initiations. Furthermore, such an idea contradicts the *siddhanta* of all Vaishnava *shastras*. The entire gbc stance regarding the issue of *guru-tattva* in Iskcon boils down to one absurd idea: *"The nitya-siddha associate of Krishna, an empowered pure devotee who has an eternal transcendental body, is unable to initiate, yet neophyte sadhakas with gross material bodies are able to do so, as long as the GBC approves."*

**INSTRUCTIONS ON GURU-TATTVA:** Below I have provided a few examples illustrating the actual Gaudiya Vaishnava *siddhanta* on *guru-tattva*: **(1)** *"Vallabha Bhatta wanted to be initiated by Gadadhara Pandita, but Gadadhara Pandita refused, saying, 'The work of acting as a spiritual master is not possible for me. I am completely dependent. My Lord is Gaurasundara, Sri Chaitanya Mahaprabhu. I cannot do anything independently, without His order.'"* (CC Ant 150) **(2)** *"Try to understand. Don't go very speedily. A guru can become guru when he is ordered by his guru. Otherwise nobody can become guru."* (SPConv Oct. 28, 1975) **(3)** *"When one has attained the topmost position of maha-bhagavata, he is to be accepted as guru and worshiped exactly like Hari, the personality of Godhead. Only such a person is eligible to occupy the post of a guru."* (CC Mad 24.330 purport) **(4)** *"One should not try to be an artificially advanced devotee, thinking, 'I am a first-class devotee.' Such thinking should be avoided. It best not to accept any disciples."* (CC Mad 7.130 purport)

These quotes above clearly show that the *maya*-GBC's claim that anyone can initiate simply because they seem to be following the basic *sadhana* is false. The first quote disproves the *maya*-GBC's claim that Lord Chaitanya issued a blanket order for everyone to become a *diksha-guru*. If one of the Sri Panca-Tattva needs an order to initiate His own disciple, then what to speak of others? In truth, Lord Chaitanya simply ordered devotees to preach Krishna consciousness in a humble way by speaking whatever they knew about Krishna consciousness to whomever they happened to meet. Thus Prabhupada and our great Gaudiya Vaishnava *acharyas* have advised, *"It is best not to accept any disciples."* The quotes below, and many others, prove that the bona fide spiritual master does not require an appointment/ sanction from embodied souls or ecclesiastical clerical bodies. Rather, the true spiritual master is chosen and personally empowered by Krishna and His expansions in the category of infallible *guru-tattva*. These quotes below also prove that a genuine spiritual master or *nitya-siddha* Vaishnava, such as SP, is not an embodied soul with a temporary material body, as the *maya*-GBC has repeatedly suggested by claiming that Srila Prabhupada cannot initiate disciples *"posthumously."* **(1)** *"The bona fide spiritual master is in the disciplic succession since time eternal, and he does not deviate at all from the instructions of the Supreme Lord."* (BGita 4.42 purport.) **(2)** *"He reasons ill who tells that Vaishnavas die, when Thou art living still in sound."* (Bhaktivinoda Thakura) **(3)** *"He lives forever by His divine instructions and the follower lives with Him."* (Dedication, SBhag)

The quotes below contradict the *maya*-GBC's claim that new students in Krishna consciousness should be satisfied to surrender heart and soul to a rubber-stamped pseudo-guru sanctioned by neophyte clerics. These quotes also show that true *diksha* is not a matter of ecclesiastical or ritualistic traditions. **(1)** *"Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species."* (CC Mad 15.108 purport) **(2)** *"Jiva Goswami has advised that one not accept a spiritual master in terms of hereditary or customary social or ecclesiastical conventions. One should try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding."* (CC Adi 1.35 purport) **(3)** *"Diksha actually means initiating the disciple with transcendental knowledge by which he becomes freed from all material contamination."* (CC Mad 4.111) **(4)** *"The spiritual master awakens the sleeping living entity to his original pure consciousness so that he can worship Lord Vishnu. This is the purpose of diksha, or initiation. Initiation means receiving pure knowledge of*

spiritual consciousness.” (CC Mad 9.61) **(5)** “Unless one is initiated by the right person who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Personality of Godhead within the core of one’s heart.” (SBhag 10.2.18) **(6)** “Therefore a disciple should be careful to accept an *uttama-adhikari* as spiritual master.” (NOI 5 purport.) **(7)** “...help can be given only by a spiritual master like Krishna. Therefore the conclusion is that a spiritual master who is one hundred percent Krishna conscious is the *bona fide* spiritual master, for he can solve the problems of life.” (BGita 2.8 prt)

**SEVERE OFFENDERS:** Srila Prabhupada prophetically warned of those who would envy the exalted status of the spiritual master: “And as soon as he learns that Guru Maharaja is dead, ‘Now I am so advanced that I can kill my guru and I become guru.’ Then he’s finished.” (SPConv Aug. 16, 1976) After many of the *maya*-GBC’s artificially sanctioned *diksha-gurus* fell down in bizarre ways or left the movement or exhibited strange behavior not befitting Vaishnavas or even ordinary *karmis*, the *maya*-GBC tried to explain these falldowns by claiming that highly advanced Vaishnava *acharyas* often fall into *maya* and therefore no one should blame the GBC for these events and the traumas in the spiritual lives of thousands of devotees these bogus pretenders caused. The *maya*-GBC’s claims regarding so-called falldowns of great Vaishnavas are too offensive to repeat here without a full treatment (see “*Sri Guru-tattva 101: A Brief Primer*”) In brief, such statements are proof that the entire *maya*-GBC has been contaminated by blasphemy and severe offenses to Srila Prabhupada, the *guru-parampara*, and all devotees in Srila Prabhupada’s mission. **(1)** “There is no possibility that a first-class devotee will fall down...” (CC Mad 22.71 purport) **(2)** “A *bona fide* spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord...” (BGita 4.42 purport) **(3)** “A first-class devotee never deviates from the principles of higher authority...” (NOD Ch 3.)

Instead of encouraging all students of Krishna consciousness to accept the infallible, current *Sampradaya Acharya*, Srila Prabhupada, as their *diksha-guru*, as Srila Prabhupada wanted, the *maya-gbc* has repeatedly claimed Srila Prabhupada is dead and that devotees who have joined His mission after 1977 need to accept a GBC rubber-stamped “*diksha-guru*” instead of Srila Prabhupada. Such ideas are refuted here: **(1)** “The spiritual master is not the question of [‘living’]... The spiritual master is eternal—the spiritual master is eternal.” (SPlecture Oct. 2, 1968) **(2)** “He lives forever by His divine instructions and the follower lives with Him.” (Dedication SBhag) **(3)** “When one has attained the topmost position of *maha-bhagavata*, he is to be accepted as guru and worshiped exactly like Hari, the personality of Godhead. Only such a person is eligible to occupy the post of a guru.” (CC Mad 24.330 purport) **(4)** “If everyone just initiates, then there will only be contradictory results. As long as it goes on there will only be failure.” (SP poem 1961)

Srila Prabhupada said about how initiations would continue after was no longer with us: **(1)** “I shall recommend some of you to act as officiating *acharyas*. *Ritvik*. Yes.” (SP May 28, 1977) **(2)** “So, some deputies... These initiations, I have deputed my disciples. Is it clear or not?” (SP Oct 18, ‘77)

When asked if he could accept offerings through his picture or *murti*, as Lord Krishna does, Srila Prabhupada replied: **(1)** “Yes. *Sakshad-dharitena samasta-shastrair*. The guru is non-different than Krishna.” (SP Oct. 27, 1975) **(2)** “Like Krishna can be present simultaneously in millions of places, similarly the spiritual master also can be present wherever the disciple wants.” (SPL May 28, 1968)

The quotes below disprove the *maya*-GBC’s claim that Srila Prabhupada is dead and gone and thus no longer able to initiate new disciples. **(1)** “Although a physical body is not present, the vibration should be accepted as the presence of the spiritual master. Vibration—what we have heard from the spiritual master—that is living.” (SPlecture Jan. 13, 1969) **(2)** “The spiritual master is not the question of [‘living’]... The spiritual master is eternal—the spiritual master is eternal.” (SPlecture Oct. 2, 1968) **(3)** “I will never die. I shall live from my books, and you will utilize.” (SP Interview July 16, 1975) **(4)** “Only Lord Chaitanya can take my place. He will take care of the movement.” (SPConv Nov. 7, 1977)

From these quotes and many others we understand how most leaders in *maya*-ISKCON fell from an exalted status as servants of the pure devotee, Srila Prabhupada, and became servants of *maya* instead: they became carried away by false ambition. Simply stated, in Srila Prabhupada's own words, they became "envious of the exalted status of the spiritual master." Srila Prabhupada, as the Supreme Personality of Servitor Godhead, showed the full opulence of *guru-tattva* and was worshiped and adored by millions of people all over the world. Some of his leading men became ambitious to enjoy an exalted status like Srila Prabhupada's, and they gradually infected many of their colleagues with this same false ambition, and they drove away thousands of sincere souls from Srila Prabhupada's divine mission and divided ISKCON into many branches of bogus cults. They disrupted the sublime mission of Lord Chaitanya, which is based on humble following and surrender rather than aspiration for position, wealth and followers. *Na danam, na janam, na sundarim.*

**AGAIN BECOME A MOUSE:** Srila Prabhupada always showed the example of humble following and preached Lord Chaitanya's mission of full surrender to Krishna. He often warned that false ambition could ruin ISKCON as it ruined the Gaudiya Math. False ambition, after all, is the original cause of our fall into material life of birth and death. Srila Prabhupada recognized most of his disciples could not immediately accept Lord Chaitanya's supreme path of pure devotional service, so he created an institution with many positions of responsibility and honor to accommodate devotees who wanted such positions, such as *Swami, Goswami, Temple President, GBC, BBT Trustee, Brahmin, Personal Secretary* and, finally, *Ritvik* of the *Acharya*. But still these ambitious upstarts were not satisfied even with these exalted honors and titles. At last, they tried to force Srila Prabhupada to appoint them as *diksha-gurus* or *acharyas*. In spite of their insistence, Srila Prabhupada never agreed to appoint *diksha-gurus* and never authorized the GBC to appoint or sanction *diksha-gurus*. The reason Prabhupada never did so is obvious for sane devotees who have understood the fundamentals of Gaudiya Vaishnava *siddhanta*. Sober devotees should carefully note the fate of upstarts who think they are so advanced that they can defy Srila Prabhupada's orders and imitate or usurp His position. (1) "And as soon as he learns that Guru Maharaja is dead, 'Now I am so advanced that I can kill my guru and I become guru.' Then he's finished." (SPConv Aug. 16, 1976) (2) "On the whole, the spiritual master is an agent of Krishna. Either he is assistant to the gopis or assistant to the cowherd boys. He is on the level of Krishna. That is the verdict of all scriptures." (SPL Sept. 26, 1969) (3) "One should consider the spiritual master to be as good as the Supreme Personality of Godhead. In spite of all of these instructions, if one considers the spiritual master an ordinary human being, he is doomed. His study of the Vedas and his austerities and penances for enlightenment are all useless, like the bathing of an elephant..." (SBhag 7.15.26 purport) (4) "Therefore a disciple should be careful to accept an *uttama-adhikari* as spiritual master." (NOI 5 purport.)

**DISCIPLES OF KALI-YUGA:** It would take an entire book to detail the deviations and reactions caused by the post-1977 GBC, the *maya*-gbc. In their latest display of madness, the *maya*-ISKCON GBC has repeatedly harassed and attacked Srila Prabhupada's most wonderfully successful temple of devotees, namely Bangalore ISKCON. This temple follows a strict *sadhana* as Srila Prabhupada prescribed, preaches extensively in Bangalore and many other cities in India and the world, distributes millions of books, and millions of plates of *prasada*, operates a farm project, and does everything for the pleasure of Srila Prabhupada. The leaders of this temple strictly follow the temple *sadhana* and help train hundreds of resident devotees and *brahmacaris* on the devotional path. This temple of fixed-up, vibrant devotees inspires a very large congregation, many of whom are also quickly becoming fixed-up Vaishnavas and followers of Srila Prabhupada. The temple management is expert and efficient. The huge temple complex, which includes temples, book warehouses, ashrams, restaurants, goshala, guesthouses, lecture halls, stores, and other buildings and facilities, is kept immaculately clean. The resident devotees are well provided for and are happily engaged in favorable devotional service under Srila Prabhupada's guidance, and thousands of pilgrims visit daily and receive *maha-prasadam* and books. In spite of all these wonderful programs and success, the *maya*-ISKCON has

spent huge sums of money in and out of court to disrupt and take over this temple. Why? What is the fault? They want to keep Srila Prabhupada in his rightful place in ISKCON as *acharya* and *diksha-guru*, in honor of his orders and instructions. But the *maya*-ISKCON finds such success based on Srila Prabhupada intolerable. They find it intolerable that this temple, with its many staunch disciples of Srila Prabhupada, rejects the *maya*-GBC's defiant system of upstart, pseudo-gurus. The *maya-gbc* finds it intolerable that Srila Prabhupada is alive and well at Bangalore ISKCON.

*"A jealous person in the dress of a Vaishnava is not at all happy to see the success of another Vaishnava in receiving the Lord's mercy. Unfortunately, in this Age of Kali there are many mundane persons in the dress of Vaishnavas, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says kali-chela. He indicates that there is another Vaishnava, a pseudo-Vaishnava with tilak on his nose and kanthi beads around his neck. Such a pseudo-Vaishnava associates with money and women and is jealous of successful Vaishnavas. Although passing for a Vaishnava, his only business is earning money in the dress of a Vaishnava. Bhaktivinoda Thakura therefore says that such a Vaishnava is not a Vaishnava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an acharya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent, and there is no need of any court judgment. A false acharya may try to override a Vaishnava by a high-court decision, but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga."* (CC Mad 1.220 purport) This purport illuminates why the *maya-gbc* has misused so much *lakshmi* to attack sincere, bona fide Vaishnavas from a project they developed by their sincere devotional efforts over more than two decades. These *kali-chela* upstarts and their misguided followers see Bangalore ISKCON as a cash cow to be squeezed for their own defiant programs of pseudo-Vaishnavism based on false prestige and false ambition. *"I wish that each and every branch keep their independent identity and cooperate, keeping the Acharya in the center. On this principle we can open any number of branches all over the world."* (SPL Feb. 11, 1967.)

**MAYA'S LAST TRICK:** It is said that when a devotee or yogi is liberated, or almost liberated, by dint of pure yoga or devotional service, Maya Devi herself offers him all material facilities beyond his imagination, simply for his wish. It may be concluded that *the original sin of the conditioned soul that caused him to fall into conditioned consciousness in the first place is the same propensity that causes him to fall into Maya's last snare, even as he approaches the thresholds of final liberation. Maya's last snare works on those who have not rooted out the original cause of falldown: false ambition.* Devotees should not be surprised to find this Kali-yuga dream world is full of cheaters who sometimes pose as gurus and Vaishnavas. We should understand clearly that Srila Prabhupada lives forever by his divine instructions and that his followers live with him. Great Vaishnava *acharyas* are as infallible as Krishna Himself. By remaining always as humble servants at Srila Prabhupada's lotus feet, anyone can easily transcend the evil influences of material existence and return to Goloka Vrindaban, the supreme spiritual abode. Lord Krishna assures us in the *Bhagavad-gita* that once having returned to His supreme abode, no one returns again to this problematic world of illusion and cheating. **(END)**

## CHAPTER 192: CONTINUE WITH RITVIK REPRESENTATIVES

### CONTINUING ISKCON CRISES DUE TO DISOBEDIENCE OF JULY 9 ORDER

In 2016 underlying differences in ISKCON boiled over again as I guru fiefdoms in ISKCON are by nature competitive with conflicting interests. Extreme resentment over western managers dominating the Mayapur project came to threats of violence and the GBC Chairman Pragosh das was told to depart India lest he be thrown off the upper story railings. He left immediately. The politics of the situation was complicated with several overlapping parties and issues, with pro-Jayapataka, Bengali mafia, Western GBCs, ICC, etc. As long as Srila Prabhupada is not the sole diksha guru in ISKCON, these

underlying conflicts will continue and eventually result in the fragmentation of the organization when various gurus secede along with their disciples, temples, funds, etc. It is already fragmented, but on the surface, so far, everyone pretends to be unified. Behind the public façade, there is little unity in ISKCON. Perennially the GBC meetings arrange some committees and efforts to “keep Srila Prabhupada in the center”- but this is simply an empty mantra with no substance and is just to placate the sincere membership. The mask of guru bhakti gives lip service to ISKCON’s Founder-Acharya, but the actual placement of Srila Prabhupada in the center as the sole diksha guru would be unacceptable to the GBC. This has been clear from the dispute between Bangalore and Bombay ISKCONs. It would be futile to compete as guru with Srila Prabhupada. From Satsvarupa’s Autobiography, p.225/289: *“He is presenting ideas and programs for keeping Prabhupada in the center of things in ISKCON. He is suggesting ways this can be done so that even the devotees who never met or heard Srila Prabhupada will be able to lecture on his life... I have read NK’s summation of the duties of the Prabhupada Succession Committee... to prevent the fading of Prabhupada’s presence as siksha guru and founder-acharya of ISKCON...”* What about ways by which devotees could have Srila Prabhupada as their siksha and **diksha** guru too, thus avoiding any risk of taking a guru who later falls down or taking a guru who cannot deliver them from maya and back to the spiritual world? That option was given by Srila Prabhupada himself, who knew there were no other options for his followers’ success in spiritual life outside of his mercy. Thus he decided to remain fully available to anyone through his books, instructions, service, deity, photos, videos, which are all non-different from himself.

### **EVOLUTION OF ISKCON’S GURU SYSTEM**

The primary problem in the Hare Krishna movement and ISKCON is the “kill guru, become guru” disease. They poisoned Srila Prabhupada physically, pushed him aside, and then sat in his seat as hoax successor gurus. ISKCON guru policy has evolved in many ways from 1978 onwards, but it is still “old wine in a new bottle,” as the ISKCON diksha gurus are self-appointed, unauthorized, cheaters, and bogus. They are not bona fide gurus. Srila Prabhupada is the bona fide world Acharya. Of course, those who insist on taking self-appointed men as their guru, we only give cautionary arguments of philosophy and shastric evidence. But to have a tyrannical, corrupted elite in a church-like bureaucratized institution dictate and forbid that sincere persons can take Srila Prabhupada as their diksha guru if they choose, is the worst evil. Still, ritvik initiations are essentially what is going on in ISKCON, more or less, although no one wants to admit it, being shrouded in false terminology and distractions. Their initiation system is really an ecclesiastical rtvik initiation, after which one takes advantage of one or more siksha gurus to advance in Krishna consciousness. The problem is the magnitude of offenses against Srila Prabhupada by their “kill guru, become guru” mentality and actions, but fortunately Srila Prabhupada is amazingly kind and tolerant. Looking at the present ISKCON initiation system, one takes initiation from a guru who has already thousands of disciples and who does not have time to devote them, so the disciples seek out siksha gurus, like local leaders and senior devotees. Thus, in ISKCON there are essentially ritvik initiations anyway, but unqualified individuals, pretenders, or kanisthas, are being honored as diksha gurus who steal the worship due Srila Prabhupada, the actual deliverer. This is our misfortune and their doom. ISKCON gurus do this to get money, prestige, power. The present parampara will go on also with siksha gurus and, as is their philosophical misunderstanding, it is not interrupted by a ritvik system.

### **ARTIFICIAL REPRESSION VS FREE CHOICE**

Whenever pressure builds up for a revolution, in politics, in thought, or in a spiritual movement, there is the desire to discard the old regime. However, in restoring Srila Prabhupada’s mission, a very interesting approach is that simply by reinstating the essential and missing ingredient, without directly confronting with the existing regime, the situation will rectify itself. The vast majority of devotees would accept Srila Prabhupada as their diksha guru and direct, current link to the disciplic succession- **if** they had the free and unrepressed choice. The would happen by the indefatigable law of spiritual attraction and higher taste, and not from force or ecclesiastic mandates. So perhaps, rather



than fighting with the guru system that exists in ISKCON today, simply by properly glorifying Srila Prabhupada and revealing how Srila Prabhupada is still available as the current, direct link, even only and initially as an alternative option, then due to Srila Prabhupada being the real McCoy and others not, all false promisers of diksha and divine mercy will die off and fade away. The better mousetrap story. But, some will protest that we would thus be “legitimizing” their fraud.

**DHIRA GOVINDA DAS:** [...] If we endeavor to present eternal and universal Vaishnava philosophical principles to establish that Srila Prabhupada is, for the duration of his movement, available as the current link to the parampara for those who serve and surrender to him in that capacity, then the essential ingredient is restored. [...] Srila Prabhupada, being a truly empowered acharya, stayed loyal to his predecessor acharyas in preaching Krishna consciousness in its purest form and thus took the scale of preaching to an unprecedented level. Sri Chaitanya Mahaprabhu’s 500-year-old prophecy that the holy name of Krishna would be sung in every town and village of the planet was realized by the single-handed efforts of Srila Prabhupada. He did not invent anything new. As Srila Prabhupada used to say, “Change means rascaldom.” Nevertheless, it was his sheer spiritual genius that he made various transcendental technical adjustments to suit the current times and circumstances in order to propel the movement of Lord Chaitanya forward. We should never confuse such unconventional measures with deviation from disciplic conclusion. One such adjustment was the stipulation of chanting 16 rounds a day, when originally it was 64. Another is the ritvik system of conducting initiations. It is very unfortunate that ISKCON leaders have not yet been able to admit Srila Prabhupada’s ability, authority, right, and power to enact and maintain such a system for the indefinite future. **(1)** *“This is the symptom of an acharya. An acharya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Krishna consciousness may be spread.”* (CC Adi 7.31-32 purport) **(2)** *“Every acharya has a specific means of propagating his spiritual movement with the aim of bringing men to Krishna consciousness. Therefore, the method of one acharya may be different from that of another, but the ultimate goal is never neglected.”* (SBhag 7.1.32) **(3)** *“An acharya should devise a means by which people may somehow or other come to Krishna consciousness.”* (CC Adi 7.37 purport) **(END)**

### **THE IRRESISTABILITY OF THE TRUTH IN THE FACE OF REPRESSION**

*Vaishnava Journal* by Padmapani das started the “ritvik” discussion in 1987. The officiating acharya method of post-1977 ISKCON initiations was fully uncovered in 1989 by *Vedic Village Review*, a publication which in June 1990 first published the hidden July 9 letter. From this, even in the face of aggressive resistance and repression from ISKCON misleaders, the acceptance of Srila Prabhupada as the current and direct link (terms which came later) spread quickly. With *The Final Order* by Krishnakant in 1996, a clear explanation of the evidence for ritvik representatives as Srila Prabhupada’s agents for granting diksha became widely studied. A 1996 survey by Hare Krishna movement academic specialist Burke Rochford: **(Q1)** Must a devotee, not yet initiated, accept a living breathing guru if he or she is to make full spiritual advancement? Results: full time ISKCON members: 86% yes, those no longer active in ISKCON: 52% yes. **(Q2)** Prabhupada wanted those he named to continue as proxy-initiators after his departure. Results: full-time ISKCON members, 23% yes; those no longer active in ISKCON, 45% yes.

So even before *The Final Order* had a chance to circulate around the devotee world, already one-quarter of those in ISKCON and one-half of those outside ISKCON had accepted “proxy initiations” by Srila Prabhupada. Since 1996, 25,000 copies of *The Final Order* have been distributed in physical form, not including countless online downloads. Each copy has circulated through many hands. Acceptance of the July 9 Order’s prescribed post 1977 initiation system increases steadily. Now, in 2022, probably a majority in and out of ISKCON favor the officiating acharya system, but do not make an issue of it since their positions, salaries are at stake. For those outside ISKCON and not deeply associated with the Gaudiya Math, it is estimated three-fourths accept the “final order.” Thus it can be estimated at a majority of all devotees. Even when talk of Srila Prabhupada's original system of

ritvik representative initiations is strictly banned in ISKCON, still the truth of the matter continues to spread and become more widely understood and accepted. It is the only solution that makes sense, and so it is easy to appreciate as common sense, what is right, and what Srila Prabhupada wanted. Only those who have invested wealth, emotion, social status, position, and other material considerations into ISKCON's conditioned-soul, self-appointed guru system, will cling to opposition to the "final order," lest they risk what they have at stake. The truth ultimately is irrepressible.

### **RITVIK REPRESENTATIVE SYSTEM IS WORKING WELL**

The ISKCON initiation system is not having favorable results. It has produced endless contradictions and anomalies (see Ch. 106, Parts 14, 15), including a basic dichotomy between the authority of the guru and that of the institution (GBC). Gradually ISKCON has become a federation of guru zones, as temples evolve with the majority of participants loyal to one of 100 gurus. Exceptions are Mayapur, Los Angeles, and Alachua, where devotees own their homes near the temple. In every locale there are increasing numbers of independent devotees while the temple is "staffed" by a few ISKCON loyalists. Much debate has ensued over alternatives to the ISKCON successor guru policy, mostly over whether the July 9<sup>th</sup> 1977 letter with its ritvik representative arrangement is what Srila Prabhupada wanted. ISKCON apologists have warned about breaking the disciplic succession, but these fears do not apply to practical applications of the officiating acharya system. Foremost is the example of the ISKCON Bangalore Group, which as of 2022 included 30 temples, 1000 full-time devotees, with dedicated congregations in the many thousands. Bangalore president Madhu Pandit das explained how the officiating acharya system was applied (Oct. 22, 2016):

*"Once the GBC was put in place through elections, the first thing the GBC decided was appointment of the officiating acharyas as per the July 9 Directive. GBC members are assigned different areas of supervisory responsibilities wherever our temples are there or where new temples are planned to be opened. The GBC body appointed the GBC men of respective areas as ritvik priests for initiation in that geographical area. The temple president does the initiation ceremony whether the ritvik is present or not. The temple president gets the spiritual name from the ritvik for the candidates. For second initiation the thread is given by the temple president and the Gayatri is given through the playing of recorded Gayatri of Srila Prabhupada."* Despite being under extreme pressure from ISKCON Bombay in many ways, Bangalore Group has expanded six times over in the last 24 years and opened many temples and preaching programs, including its world-famous Akshaya Patra, feeding millions of school children with hot lunch meals prasada in India. This is a stunning proof of the officiating acharya system's success and viability for the mission at large.

### **THE DIRECT LINK by Dhira Govinda das, 2005**

It is important that the initiate and the Vaishnava performing the initiation ceremony have consistent understandings with respect to the philosophical underpinnings of the ceremony. Here are some points that I consider essential to an understanding harmonious with *[Srila Prabhupada being the current, direct link.]* **(1)** The formal initiation ceremony is an official acknowledgment that the initiate has already linked with the parampara through direct connection with Srila Prabhupada. That is, the formal ceremony is not when the initiate becomes linked, and the devotee who conducts the initiation ceremony does not become the direct and current link to the parampara for the initiate. The ceremony is recognition that the initiate has already directly linked to the parampara, through his/her current link to the disciplic succession, Srila Prabhupada. Of course, many Vaishnavas, including the devotee who performs the ceremony, assist the initiate, before, during and after the official ceremony, to enrich his/her personal relationship with Srila Prabhupada. **(2)** When the initiate refers to "guru" in the singular, Srila Prabhupada is definitively indicated. That is, the term "my guru," or "my spiritual master," refers to Srila Prabhupada. This is an essential understanding. The initiate will, for example, clearly refer to Srila Prabhupada when s/he references verses such as "yasya deve para bhaktir..." and "yasya prasada..." Such verses refer to "the spiritual master," and the initiate distinctly

understands that Srila Prabhupada is "the spiritual master" in the life of the initiate. Naturally, this doesn't minimize the extent of other devotees serving as teachers and guides.

(3) There is no philosophical or practical need for worship of anyone else as a link to Srila Prabhupada. This understanding doesn't assume anything about the degree of spiritual advancement of the devotee who conducts the initiation ceremony, or any other Vaishnava. It simply states that there is not need for worship, in terms of photos, pranam mantras, or in other forms, of anyone else as a link to Srila Prabhupada, because Srila Prabhupada provides the direct connection to the parampara for the initiate. Srila Prabhupada established an altar for ISKCON and for his followers. He did not give instructions to alter that altar. That altar consists of personalities such as Srimati Radharani, Lord Chaitanya, Bhaktivinode Thakur, and Srila Prabhupada. Even if the devotee performing the initiation ceremony is uncontaminated by the modes of material nature, as are the personalities mentioned above, still, Srila Prabhupada did not give instructions to change the altar he established. [...] And, if the devotee who conducts the initiation ceremony is influenced by the gunas, then for sure he should not be worshipped [...]. Srila Prabhupada did not indicate that personalities about whom there is doubt regarding their complete transcendence to the modes should be on the altars in his movement, even if only for minutes a day. I doubt Srila Prabhupada would approve of the current system in ISKCON regarding worship of the devotee who conducts the initiation ceremony. At least, there should be respect for the system wherein the initiate directly worships Srila Prabhupada. [...] (4) Srila Prabhupada is the direct and current link to the disciplic succession for the initiate. I state this here again because these terms are important, and do in some instances define who truly comprehends and supports this model and who makes claims about it because it is fashionable, but does not genuinely affirm these truths. (END)

#### RITVIK REPRESENTATIVE SYSTEM STARTED IN 1970 (by Nityananda das)



In hindsight we see Srila Prabhupada had very early plans for a ritvik representative system in his Mission, and he began instituting the system as early as 1970. Srila Prabhupada's July 9 Order finalized the ritvik system, as he had been gradually transferring responsibility for various parts of the deputy or officiating process for years. I joined ISKCON in 1969 and lived in the Buffalo temple for 6 months. My temple president Rupanuga das recommended me by writing a letter to Srila Prabhupada in Los Angeles for initiation. In March 1970 Srila Prabhupada sent by mail my signed initiation acceptance letter and beads, but the beads had fallen out of the torn envelope in the mail. Rupanuga wrote again, requesting a new, "large-sized" set of beads (I still have them) which came with a slip of paper upon which Srila Prabhupada had written 'Chanted.' ) Rupanuga did the fire sacrifice and gave the lecture. So I was initiated through the mail. Then in March 1971 I received second initiation in Atlanta via Satsvarupa, who did the yajna, lecture, and playing of the Gayatri mantra recording. Rupanuga and Satsvarupa were my officiating acharyas in 1970-71 for both initiations in Srila Prabhupada's physical absence, who could have been on Mars or in any faroff distant place. This was all before I had even spoken with or met Srila Prabhupada in person. As the temple president for New Orleans and New Talavan farm from 1971-77, I myself also acted as a ritvik representative in the initiation formalities for perhaps 30 devotee first and second initiations that I recommended to Srila Prabhupada. He instructed me in his acceptance letters to 'perform the fire yajna' and my GBC told me to chant on the beads myself, as was then often done. In July 1971 I watched in Detroit as Srila Prabhupada supervised Jagadisha's doing the fire sacrifice and lecture for some initiations. In 1972 Srila Prabhupada wrote to me that I should learn how to do the fire yajna for our new initiates in New Orleans, and none of the devotees I recommended for either initiation (except for Bhagwat das) received them in his physical presence. And this was how most initiations in our remote parts of ISKCON were done, through letters and Srila Prabhupada's representatives.

The ritvik system was already 80% implemented in those early years. The one time Srila Prabhupada visited us in 1975, he did no initiations. Of course the terms “officiating acharya” and “ritvik” were not given by Srila Prabhupada until May 1977, which I did not learn of until 1984. I am witness to how Srila Prabhupada progressively deputed the formalities of his initiations to temple presidents from at least 1970. I was given, and gave, Srila Prabhupada initiations via the system which was made official with the July 9 1977 Order. But it wasn’t until much later that I understood all this. We did not understand it until decades later, but Srila Prabhupada was already preparing how things would go on after he left us. No one thought or dared to claim those initiates as their own disciples. Why do they do so in ISKCON today? So, unless Srila Prabhupada was personally present, all initiations involved the priests that Srila Prabhupada had authorized to chant on beads, hold fire yajnas, give Gayatri mantra from his tape, etc. This was Srila Prabhupada’s system for initiations in ISKCON, and no one recognized what it was until after the July 9 Order became widely known in 1990.

An interesting example of ritvik representatives was seen with two devotees on a remote preaching mission in far-off Guyana, South America. *“Ask your wife to chant this mantra and you hear it and if possible hold a fire ceremony as you have seen during your marriage and get this sacred thread on your body. Saradia, or any twice-initiated devotee, may perform the ceremony.”* (SPL Vaikunthanatha, Saradia Apr. 4, 1971)

By 1973, Srila Prabhupada had trained his GBC secretaries to serve as officiating priests by asking them to (1) approve candidates for initiation, (2) choose Sanskrit names for new initiates, (3) chant on new initiates’ japa beads, and (4) officiate at fire sacrifices. Kirtanananda, Satsvarupa, Karandhar, and Rebatinandana were most commonly conducting the initiation formalities for new initiates, everything but for the written approvals that came by mail from Srila Prabhupada. Of course there were also many times when Srila Prabhupada was personally present for initiations and he would chant on the beads and hand them over during the ecstatic ceremonies in the temple room. Sometimes Srila Prabhupada would himself choose or change a name. **(END)**

#### **MEMORY FROM AMEYATMA DAS**

*“I was given first initiation in Los Angeles, 1973. Srila Prabhupada presided over the initiation, he handed us our beads. Karandhar was a leading GBC man and told me details about that initiation that he did not share with everyone, how he had chosen the names of the devotees, and not Srila Prabhupada, even though everyone thought Srila Prabhupada had selected our names. Karandhar told me that he was being trained to perform the initiations, in which he, as well as other senior leaders, would perform the entire process, from making the final decisions who was qualified, chanting on the beads, selecting the new name, and performing the fire sacrifice. Srila Prabhupada set up a structured system where all the training and guidance of devotees was carried out by the GBC-system of management. This system worked whether he was physically present or not. Maybe he was in Hawaii translating, but through this structure he was still accepting disciples all over the world. From the selection and qualification process to the training and guidance to the performance of the ceremonies, he had set up a system whereby his physical presence or on-going personal input was not required. There is no question that this system is rare in the history of Vaishnavism. Once that system was set up, in place and fully tested and running smoothly, it no longer needed his vapu [personal] presence to sustain it. It could go on functioning in the way he set it up for 10,000 years, or even 10 billion years. Even if no other acharya in the past has done this, and we don’t know to say one way or the other, does not make it un-bona fide. (NOTE: It has been established that the Madhvas, Ramanujas also use this system.) Srila Prabhupada has chosen to be very merciful to the fallen souls of this age. He worked hard at setting up an elaborate system that he fully tested out—all in proxy. All without needing his vapu presence. We took it for granted at the time, but now we see it was the officiating acharya system that he announced in 1977.”*

#### **SRILA PRABHUPADA WAS NOT PHYSICALLY PRESENT FOR MOST INITIATIONS**

Probably most formal initiation rites and ceremonies were not performed directly by Srila Prabhupada in his physical presence. In 1977 he was in India, so all initiations elsewhere were done remotely. He may have travelling or he may have been close by but not presiding within sight over the ceremonies. His physical presence and personal involvement by chanting on beads, giving the lecture, choosing or announcing the new name, doing the fire sacrifice, and so on, were no longer necessary to get initiation. From 1970 Srila Prabhupada had established procedures and conditions for vetting and approving initiation candidates, and the formalities of initiation were conducted very often without his input, participation, or external involvement. Yet, these initiations, even without his physical presence or participation, occurred on the transcendental platform where Srila Prabhupada imparted spiritual mercy and knowledge into the disciple's soul or heart. From *Ocean of Mercy* by Bhakticharu Swami we hear of initiations on Gaura Purnima in 1977. *"The initiation took place on the morning of Gaura Purnima. More than a hundred devotees sat around the sacrificial fire. Srila Prabhupada did not come down to the temple room, but a few sannyasis sat on a dais, called the candidates one by one, and heard our vows to follow the four regulative principles... We also promised to chant 16 rounds... every day. One of the sannyasis, on behalf of Srila Prabhupada, would then give the candidate... chanting beads and announce his spiritual name..."* Srila Prabhupada was upstairs throughout.

### **TOTALLY UNINVOLVED IN INITIATIONS IN HIS LAST FOUR MONTHS (by Nityasiddha das)**

Between July 9 and Nov. 14, 1977 **Srila Prabhupada was completely uninvolved with the initiations** he was granting his new disciples via the ritvik representative system. No chanting or handing over of beads, no choosing names or signing letters, no confirming recommendations, no asking what are the four principles, no performance of or even attendance at the fire sacrifice, no initiation lecture; all and every part of it was done by the deputies or ritviks. They had been trained and authorized to serve as proxies. Srila Prabhupada was lying there apparently unaware (it seemed to us) of who or when his ritvik representatives were initiating on his behalf. It was all done via the Supersoul. He set up a system where he had nothing to do with his disciples' initiation formalities. What is the difficulty if Srila Prabhupada is physically departed? His physical involvement was not there, or necessary, in these last 4 months, so why would "physical presence" suddenly become necessary after Nov. 14, 1977? ...as insisted upon by the ISKCON bogus, cheater gurus? Answer: Because if Srila Prabhupada initiates, then where will they get **their** disciples?! **(END)**

### **A FEW LETTERS SHOWING THE DEPUTY SYSTEM IN EARLY ISKCON**

**(1)** *"Upon your recommendation, I have agreed to accept Axel and John as my duly initiated disciples, and also to give second initiation to Subrata. I am sending a separate letter for them. So far going to Dallas for the fire yajna, better **you should learn how to perform it and do it there.** Every temple president must be very expert in all these things, so you can consult our Krishna Consciousness Handbook for the procedure and if there are any further questions, you can consult with Satsvarupa and he can give you instruction."* (SPL Nityananda das May 10, 1972) **(2)** *"n.b. There is one request for 2nd initiation from Yadavacharya das, but I have not received any recommendation from the temple president or a sannyasi."* (SPL Gargamuni das May 11, 1972) **(3)**: *"On the recommendation of Satsvarupa I am herein accepting you as my initiated disciple. Henceforth your name will be GHANASYAMA DASA."* (SPL Ghanasyama das Feb. 16, 1973) **(4)** *"...Please continue to go to the temple and upon recommendation from the president, we shall see about initiation."* (SPL Mr. Arora Aug. 20, 1974) **(5)** *"...So far as initiation is concerned, it is best if you live in one of our temples for some time and follow the rules and regulations and chant Hare Krishna on the beads 16 rounds. Then upon recommendation of the temple president, you can be initiated."* (SPL Satpremananda S. Sept. 6, 1974)

### **INSTRUCTOR AND MONITOR GURUS**

*"Regarding Sydney, that the President has left, if one does not follow the regulative principles, then he will leave. That is a fact. Has somebody else been elected? This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. I AM the INITIATOR GURU, and you should be the instructor guru by teaching what I am teaching and doing*

what I am doing. This is not a title, but you must actually come to this platform. This I want." (SPL Aug 4, 1975) "13. He must not take on unlimited disciples. This means that a candidate who has successfully followed the first twelve items can also become a spiritual master himself, just as a student becomes a monitor in class with a limited number of disciples." (Easy Journey Ch. 1, 1959) These quotes about instructor and monitor gurus are early introductions of Srila Prabhupada's final plans for "officiating acharyas" or "ritvik representatives of the Acharya." However, the actual diksha or transmitting of transcendental knowledge into the initiate's heart is done by the Acharya, Srila Prabhupada, not the monitor/instructor, who is just the assistant or agent. The monitor or instructor in the institution of the INITIATOR Acharya does not give diksha- he helps with the teaching, performs formalities, and acts on behalf of the teacher. The students belong to the teacher, not to the monitor or assistant instructor. Their initiator is the mahabhagavata, not the monitor guru. Is this clear?

### **"I SHALL CHOOSE SOME GURU... BUT THE TRAINING MUST BE COMPLETE"**

Srila Prabhupada often spoke of his disciples becoming initiating gurus, but he emphasized that their training would first need to be complete and they would need to become qualified. On May 28, 1977 he said several times to wait for his order to become an initiating guru. Also, on Apr. 22, 1977, both Tamal and Srila Prabhupada acknowledged that none of the devotees were ready to be guru. **SP:** What is the use of producing some rascal guru? **Tamal:** Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible... **SP:** Hm. **Tamal:** ...but not now. **SP:** Yes. I shall choose some guru. I shall say, "Now you become acharya. You become authorized." I am waiting for that. You become all acharya. I retire completely. **But the training must be complete.** "One month later, his leading disciples hadn't made much progress. During May 1977, in Vrindaban, Prabhupada chastised his disciples, including Bhavananda Swami, 'You are all children. None of you has any intelligence.' In Oct. 1977, Bhavananda frankly admitted to Prabhupada, 'We have not grown that much... We're still children.'" (ENE)

Srila Prabhupada never appointed any initiating gurus, but only ritvik representatives, because the training was incomplete, and he could have had other reasons too. Srila Prabhupada agreed that none of his disciples at that time were qualified to become genuine gurus, but he hoped that as soon as someone became qualified—when his training was complete—he would appoint him. But if a disciple were to begin initiating without being fully trained and ordered, he would become a "rascal guru." Tamal also frankly admitted that Srila Prabhupada's disciples (including himself) were all spiritual neophytes in that they were still influenced by material desires. But what about 45 years later, like now? Or 1000 years from now? Wouldn't such a genuine spiritual movement be expected to produce pure devotees who are qualified to give diksha initiation? The reply is that even if there are many pure devotees on the planet, that will not change the fact that Srila Prabhupada made an arrangement and order for his ritvik representatives initiation system.

### **KIRTANANANDA INITIATES AS RITVIK REPRESENTATIVE**

Between the end of July when Kirtanananda received the July 9 Order and when he visited Srila Prabhupada in mid-Oct. 1977, he had given diksha initiation on behalf of Srila Prabhupada to apparently about 70 devotees in total. "Kirtanananda Swami collected \$111 from each person he has initiated as ritvik representative and this was the total (\$8000)." (Hari Sauri unpublished diary, p. 19) This shows that the July 9 Order was actually implemented in parts of ISKCON. Only two short months later in Dec. 1977, Kirtanananda began initiating disciples on his own behalf, no longer as Srila Prabhupada's disciples. Now they were his men.

### **EVIDENCE FOR THE POST-1977 USE OF RITVIK REPRESENTATIVE SYSTEM**

In any dispute, testimony from reliable sources and witnesses are always highly valued. There are a number of witness accounts that verify that Srila Prabhupada established an officiating or ritvik system that was meant for AFTER his departure, not simply until his departure as ISKCON claims. However, the ISKCON misleadership has discredited and ignored this evidence. (1) Gauridas Pandit das from "On My Behalf:" "One of my services for Srila Prabhupada was to take care of his garden and fan

him with the camara while he was there every morning from about sunrise until about 9 am. At these times he would chant japa or listen to devotees chant bhajans or read the books to him. Sometimes the secretary, Tamal, would read letters from the devotees. Srila Prabhupada would dictate a response, then the secretary would type it and bring it back later to read it again to Srila Prabhupada who would approve and sign it. On July 5th Tamal asked Srila Prabhupada about some devotees who wanted to get initiated as he was getting many requests from the temple presidents. This conversation occurred in the garden as I fanned him. Srila Prabhupada said: 'Tomorrow I will announce some ritvik acharyas who will initiate disciples on my behalf when I leave the planet.' It was actually two days later on July 7th when Srila Prabhupada named the first eleven ritvik acharyas." (Tamal later criticized Gauridas Pandit as only being his assistant who would not be in any position to know what really happened.)

(2) In Yasodanandana das' diary, on July 8, 1977 he wrote: "Tamal Krishna Maharaja was talking about [with Prabhupada] ritvik gurus to initiate on behalf of Prabhupada after he leaves the planet." In the same diary on July 10, 1977, is written: "Tamal Krishna Maharaja comes out of Prabhupada's room. TKG: Haribol, Yasoda, did you see this? Yasoda: No, what is it? TKG: This is signed by Prabhupada. [Yasoda looks at the July 9 letter] Yasoda: What does all this mean? TKG: Devotees have been writing to Prabhupada asking for initiations and now Prabhupada has named 11 ritviks who can initiate on his behalf. Prabhupada said others can be added. Yasoda: And when Prabhupada departs? TKG: They'll be ritviks. That's what Prabhupada said. It's all on tape."

(3) Hansadutta repented in 1992 his taking the position of a false initiating guru from 1978-84 as one of the original 11 zonal acharyas, and then consistently maintained that the ritviks were meant to continue their role indefinitely after Srila Prabhupada's departure. (4) Tamal confessed in Dec. 1980 that Srila Prabhupada only wanted ritvik representatives after his departure, not full gurus. (Ch. 68) (5) On a tape recording, Srila Prabhupada dictated a letter to Hansadutta, July 19, 1977: "And nobody is going to disturb you there. Make your own field and **continue** to become ritvik and act on my charge." (6) On May 28, 1977 Srila Prabhupada responded to the question as to how initiations would be conducted after his departure as follows: **SATS**: Then our next question concerns *initiations in the future, particularly at that time when you're no longer with us*. We want to know how first and second initiations would be conducted. **SP**: Yes; I shall recommend some of you. After this is settled up, *I shall recommend some of you to act as officiating acharyas*.

In Ch. 64 and 85 we quoted several letters after July 9, 1977 wherein Srila Prabhupada referred to the ritvik representative system of initiations, most of which were hidden from view for decades. Also: "Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Krishna consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaishnava servant and **initiated** to chant the Hare Krishna maha-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service **under the guidance of the spiritual master or his representative** for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brahmana." (CC Mad 24.330)

#### 1969: TAMAL ACTS AS OFFICIATING PRIEST IN SRILA PRABHUPADA'S PHYSICAL ABSENCE

"But all of my insufficiencies were more than covered by the intense desire of Srila Prabhupada. It was he who was actually installing the Deity, and I was simply the officiating priest. All of this had taken place by the mercy of the spiritual master. By his blessings we were now experiencing the blessings of the Supreme Lord." (Tamal on deity installation, Nov. 23, 1969, Hamburg, Germany) We note Srila Prabhupada was somewhere else in the world and Tamal was deputed by Srila Prabhupada to perform a deity installation on his behalf. So why cannot an officiating priest give initiation from Srila Prabhupada as per his July 9 order? What difference is there if Srila Prabhupada was upstairs, 50 miles away, 12,000 miles away, or universes away?

## WEEKS BEFORE HIS DEPARTURE, THE DEPUTY INITIATORS ARE RECONFIRMED

Again we include a conversation on Oct. 18, 1977 where the deputy initiation system was reconfirmed with clear reference to the named ritviks listed in the July 9 Letter. This shows that between July 9 and Oct. 18 there had been no changes to the ritvik representative system set up by Srila Prabhupada. And there were no changes from Oct. 18 to Nov. 14, 1977 either. July 9 Order was the only arrangement Srila Prabhupada made.

**Giriraja:** *“I said we will explain to the Bengali gentleman just as you have described to us...”*  
[So what is Giriraja referring to when he says “just as you have described to us”?] **SP:** Hare Krishna. One Bengali gentleman has come from New York? **Tamal:** Yes; Mr Sukamal Roy Chowdury. **SP:** So I have deputed some of you to initiate. Hmm? **Tamal:** Yes. Actually. Yes, Srila Prabhupada. **SP:** So I think Jayapataka can do that if he likes. I have already deputed. Tell him. **Tamal:** Yes. **SP:** So, deputies, Jayapataka's name was there? **Bhagavan:** It is already on there, Srila Prabhupada. His name was on that list. **SP:** So I depute him to do this at Mayapur, and you may go with him. I stop for the time being. Is that alright? **Tamal:** Stopped doing what, Srila Prabhupada? **SP:** This initiation. I have deputed the, my disciples. Is it clear or not? **Giriraja:** It's clear. **SP:** You have got the list of names? **Tamal:** Yes, Srila Prabhupada. **SP:** And if by Krishna's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good. **Giriraja:** We will explain to him so that he will understand properly. **SP:** Hm? Hm? **Giriraja:** I said we will explain to the Bengali gentleman just as you have described to us, so that he'll be satisfied with this arrangement.

Although Srila Prabhupada and the person seeking initiation from New York are in Vrindaban, Srila Prabhupada refers the initiation to his deputy in Mayapur, namely Jayapataka. He bypassed Tamal and Bhagavan who were also named deputies and present there. Why not refer him to Satsvarupa who is on the East Coast where New York is located? Why Mayapur? Because it was not a choice based on the geography of zones or who Mr. Chowdury was inspired by; it was just a formal ritual by which Srila Prabhupada would continue to grant diksha initiation. The ritvik representatives were just his officiating agents.

## “IN THIS CONDITION TO INITIATE, IS NOT GOOD” MEANS WHAT?

The GBC likes to point out how Srila Prabhupada twice said (in July and Oct. 1977) that to initiate “in this condition” is not good, and if he recovered then he might start again. They say this means Srila Prabhupada's ritvik arrangement was only meant for while he was ill, and it would end upon his demise. ***If that is so, then why did Srila Prabhupada not explain what to do after his impending departure?*** Actually, he was asked exactly this May 28 and replied that he would appoint some ritviks. So, why does Srila Prabhupada on Oct. 18 only reconfirm the deputy system but not reconfirm whatever it was he wanted differently to take place after departure? Srila Prabhupada knew he was near departure, and yet they think that he forgot to tell what to do afterwards? He only made arrangements for the 4 months before his departure, reconfirming it again days before his departure, and yet he neglected to tell us what to do for the next thousands of years? Srila Prabhupada made many arrangements for after his departure, but he forgot to arrange for future initiations? It is quite obvious that the system Srila Prabhupada set up was to be used indefinitely, “henceforward,” and to “continue as ritvik representative” ***after his departure.***

## THE NEED FOR AN UNLIMITED RITVIK REPRESENTATIVE INITIATION SYSTEM

*“In India, most gurus maintain one or two humble ashrams where their disciples (perhaps a few dozen, at most a hundred) live and study, who have personal association with their guru and see and hear him often. But ISKCON grew so rapidly in the Americas, Europe, Asia and Australia that Prabhupada could not maintain intimate relationships with all of his disciples; he had to delegate responsibilities to his senior disciples in order to keep his growing mission functioning. As a service to his disciples, Prabhupada's lectures and conversations were recorded on tape and distributed around the world so his disciples could become transcendently enlivened. He stressed that his words were more important than his physical presence. ‘We should take advantage of the vani [the words], not the*



*physical presence [vapu] [of the spiritual master],’ Prabhupada instructed, ‘because the vani continues to exist eternally.’” (ENE, Doktorski)*

To keep up with his rapidly expanding movement, Srila Prabhupada put in place his officiating acharya system where his senior men would take care of most of the initiation formalities, saving him much time and aggravation to facilitate his translation work and keeping up with societal management issues. By July 9, 1977, the last of the initiation formalities were deputed to 11 men. It seems that Srila Prabhupada began implementing his deputy system for initiations as early as 1970 because this was his plan for after his departure, and not simply because he saw no qualified disciples to be diksha gurus. *“I’m not real comfortable to definitively state such cause and effect, regarding Srila Prabhupada’s psychology. Maybe Srila Prabhupada decided to continue for the lifetime of his movement, the process he had already established, with his representatives taking responsibility for the formalities of the process of initiation, with Srila Prabhupada as the initiates’ current link, regardless of the level of qualification of his disciples. We should be cautious not to assume too much, with unwarranted conclusiveness, in regards to Srila Prabhupada’s decision-making process. Maybe he considered that, whether he had disciples who were pure, empowered devotees or not, the system that he had established pre-Nov. 1977, was the best system for the duration of his movement, regardless of the advancement level of any of his disciples. If we think that Srila Prabhupada did not consider any of his disciples suitable as initiating gurus and therefore he extended the representative system indefinitely, then that leaves the door open for someone to assert, or declare, ‘Yes, there were no pure devotees then, but now, in 2017 (or 2040, or 2525 or 7535...), there is a pure devotee(s)- this one over here, he is an embodiment of the compassion of Srila Prabhupada and the mercy of Lord Chaitanya, and he now should be the direct and current link to the parampara and give diksha initiation....’ My view is that Srila Prabhupada established the process of initiations that he did, with the understanding that his doing so was not and is not dependent on the level of advancement or purity of any of his disciples, now or forever. This is an important point.”* (Dhira Govinda das, 2017)

It appears Srila Prabhupada had great hopes his disciples would become qualified to be appointed by him as initiating gurus, but in his later years with us he never gave any such orders. (Ch. 186) The important point is simply that Srila Prabhupada never gave the order to anyone to be an initiating guru, which he had made very clear was necessary to be authorized. It does not matter so much **why** Srila Prabhupada never gave the order, just that he did not. He spoke often about future gurus, but then clearly warned one needed his specific order and authority to do so, an order he never gave. Jayapataka, Gaur Govinda, and Radha Govinda Swamis apparently claim that Srila Prabhupada verbally ordered them to initiate their own disciples. Perhaps, perhaps not. This is not written or taped anywhere. Nevertheless, Srila Prabhupada is the current, direct link to the parampara and is available to initiate anyone via officiating priests as per his July 9, 1977 Order.

### **FLOOD OF LOVE OR GODHEAD OR THE SECOND COMING?**

In the years leading up to 1977, Srila Prabhupada had often spoken of his disciples becoming trained up to take their own disciples, but by the end of his manifest presence he had not made any specific arrangements for this. Rather, he made a ritvik representative system instead. Srila Prabhupada was the empowered devotee of Lord Chaitanya who would expand the Hare Krishna movement outside of Bengal and Orissa, and as Lord Chaitanya is the most munificent incarnation, we can understand that Srila Prabhupada was the most munificent servant of the Lord. Srila Prabhupada wanted to deliver **everyone** from the material world- his compassion for the fallen souls- shows hardly any limits. This itself could be the subject of a lengthy study and presentation. (Was he the “Second coming”?) Srila Prabhupada planned to continue to deliver fallen souls once he had departed through his transcendental books, through his followers who would act as preachers or siksha gurus, and through his officiating acharyas who would initiate millions on his behalf even after he went to preach elsewhere in the universe. How else will the flood of love of Godhead reach all the fallen souls if not for Srila Prabhupada’s most merciful plan of using ritvik priests in his physical absence? The number of

disciples that Srila Prabhupada was willing to accept, with responsibility for their eventual liberation and karma, was limited only by the restrictions he put in place for his aspiring disciples, namely chanting 16 rounds every day, following the four basic rules, studying his books, doing service and preaching, eating only Krishna prasadam, all for at least six months and getting recommended by a senior devotee. With this formula widely implemented, millions and millions of lost souls could be taking formal diksha initiation from Srila Prabhupada via ritvik representatives in the future of this Kali Yuga. As stated later elsewhere: *“So great was his contribution that there is really nothing left for another Acharya to do for the fallen souls of this age. No one else is needed. The deviants minimize his greatness at every opportunity and say they have been appointed or that one will come among us or there are many pure devotees already. However none of them are the empowered Acharya for the age; Srila Prabhupada is. The more they deny this, the more insane they become. Believing in these lies has disempowered His Divine Grace’s disciples from taking up their responsibility of confidently preaching via the established ritvik system, but is employed through the ‘Prabhupada Anugas.’”*

### **ISKCON SLOWLY MIGRATES TO SRILA PRABHUPADA BEING THE DIRECT LINK**

As has been extensively documented by the IRM (ISKCON Reform Movement), ISKCON has over the years been pressured by its own membership, the force of truth, and the will of Krishna to revert more and more to the shelter of Srila Prabhupada. This evolution has been a gradual shift, albeit somewhat symbolic, towards the paradigm where Srila Prabhupada is the current link, in effect carrying whatever the ISKCON official diksha gurus may be lacking (particularly after their “falldowns”). Even though they lack in qualification, potency, purity, authority, etc, ISKCON insists on the essentiality of these bogus gurus as a supposed inviolable axiom of parampara, no matter how awkward it may be. The ISKCON bogus gurus remain the focus for the membership and Srila Prabhupada is conveniently used to make up their lack and shortfalls, and then meaningless and vague proclamations are made about Srila Prabhupada’s glories while the institution continues to relegate him to history as dead and gone. For example, ISKCON policy is that new devotees must put their unconditional faith in their conditioned ISKCON guru, worship him as the representative of Lord Krishna, serve his guru franchise operation, and when he publicly “falls down,” ISKCON only offers some trite sympathy and circular advice about taking inspirational siksha shelter of Srila Prabhupada (but not full shelter as the diksha guru). IT JUST MAKES NO SENSE. This balancing act to use Srila Prabhupada as a backstop for their own failures while denying everyone their spiritual rights to avail of the Yuga Acharya is a great crime for which heavy reactions ensue. Nevertheless, ISKCON has been gradually and subtly moving towards recognizing Srila Prabhupada’s transcendental position and stature as the real and indispensable strength of the Hare Krishna movement. While still clinging to the bogus principle of needing a physically living guru, ISKCON has, in many ways, adopted terminology and narratives more synonymous with a defacto “ritvik representative” initiation system. As one devotee wrote recently: *“Most temple presidents go along with the show because otherwise they might be out of a job. The show must go on. In the meantime so many devotees are leaving to join the Gaudiya Math or the Prabhupada Anugas. Slowly the GBC will have to decide which way they go.... They are already changing their lawbooks, with nice-sounding resolutions to convince us all that Srila Prabhupada is indeed the prominent guru for all of ISKCON. I am hopeful that one day we will see a paradigm shift so that ISKCON is all inclusive, instead of being exclusive.”*

Srila Prabhupada insisted on remaining the Founder-Acharya of ISKCON. This also means that now, even long after Srila Prabhupada’s physical departure, ISKCON is supposed to be an institution ONLY FOR SRILA PRABHUPADA’S FOLLOWERS, not for other’s followers. Those who do not take Srila Prabhupada as the current link to the disciplic succession should go elsewhere. Do we think Srila Prabhupada gave us ISKCON to be used by followers of other supposed acharyas and gurus? If anyone wants to be the guru, let him go elsewhere; he cannot use the ISKCON facility for himself because it is Srila Prabhupada’s institution.

### **BACK TO PRABHUPADA – THE INEVITABLE FUTURE**

The above interesting observations indicate that **Srila Prabhupada's living influence on his mission** cannot be circumvented in spite of ISKCON's serious deviations and offenses. This is encouraging in the struggle to restore Srila Prabhupada's movement. We see that ISKCON is inevitably and gradually moving towards the July 9 Order's implementation. How can the desire of God's ambassador be checked? No matter how much personal ambition or deviations appear amidst ISKCON's leaders, and even after Srila Prabhupada was horribly poisoned by some of these leaders and the rest of them cover up the crime with lies, deceit, and ridicule, it seems that the supreme will of Lord Chaitanya is ISKCON will go back to Srila Prabhupada. This has been the desire of thousands of devotees loyal to Srila Prabhupada. The will of the pure devotee will be realized, with ISKCON restored to the condition intended by Srila Prabhupada. It is the **inevitable future**, and participation in this struggle as defenders of Srila Prabhupada's legacy is glorious. Still, ISKCON's GBC refuses to accept that transcendental knowledge (divya-jnana) comes primarily (if not exclusively) from Srila Prabhupada and that his physical presence is not required to avail oneself of his full Divine Grace. ISKCON's symbolic, lip-service concessions saying Srila Prabhupada is the center yet maintaining the principle of bogus "living" gurus is a cheating process which misleads sincere souls away from Srila Prabhupada's shelter. And so the struggle for restoration of the mission continues. ISKCON's deviated siddhanta must be corrected.

Sarcasm from Hanuman das, New Zealand (2022): *"According to the GBC Resolution 311, 2012, I'm a bonafide Ritvik connected to Srila Prabhupada and the entire parampara via **the invisible link**: 'Those devotees initiated by Prabhavisnu Das continue to be connected to Srila Prabhupada and our entire Vaishnava parampara.' So, if you want Srila Prabhupada as your guru, don't say that as you will be labeled a Ritvik and your theory will be rebuked. Instead follow the simple GBC process. Take so-called initiation from an ISKCON guru, and when he falls down, you're connected to Srila Prabhupada and our entire Vaisnava parampara by GBC's **invisible link** and you then no longer require a living guru, but can simply worship Srila Prabhupada. Many such disciples are operating like this in ISKCON. Thank God the GBC cleared that one up with their deep understanding of Srila Prabhupada's guru tattva. Remember: they are not ritviks!"*

#### **LIP-SERVICE FROM BIR KRISHNA SWAMI (BKG)**

**BACK TO PRABHUPADA, #34, 2011:** BKG, ISKCON GBC and initiating guru, gave lip-service at an initiation ceremony he performed Dec. 25, 2011 where he sounds like a ritvik but is not really. **(1)** *"However, as Srila Prabhupada is the primary source of siksha, inspiration, a focal point for devotion, he's the personality who connects us, all of us, me, you, all of us to the Supreme Personality of Godhead, Krishna, because he was sent by Krishna from the spiritual world."* **(2)** *"By taking initiation you're connecting with Prabhupada. And my personal request is that you develop a personal relationship with Prabhupada by regularly hearing from Prabhupada, hearing about Prabhupada, worshipping Prabhupada. Prabhupada will appear in your dreams."* **(3)** *"...you may say that I was fortunate you know, I got in contact with Srila Prabhupada, I saw Srila Prabhupada, etc., etc., but you're all just as fortunate because a pure devotee is manifest in the most important way in terms of his vani. [...] You have these Mp3 players, you have computers, you can keep in contact and be with Prabhupada practically 24 hours a day. [...] It's a personal relationship, because in the spiritual world, [...] when we go back Prabhupada will be there. And he is there. And then we'll all be part of the same family, Prabhupada's associates in the spiritual world. So for me, that's everything."*

BKG emphasises that following the initiation ceremony, the initiate will develop his personal relationship with Srila Prabhupada in exactly the same way he does, and Srila Prabhupada's physical absence is immaterial. But then: **(4)** *"That doesn't mean that I'm advocating ritvik philosophy where, you know I'm definitely giving initiation."* He discloses "I am not a ritvik!" and he is not advocating the "ritvik philosophy" (that Srila Prabhupada is the diksha guru). This is another trend which in ISKCON where guru hoaxers make a point of disclosing, unprompted, that they are not proposing the "ritvik" position: *"don't think anyone's gonna charge me for being a ritvik..."* (Shivarama Swami Jan. 11, 2009)

*“the ritvik-vadis [...] they’ll probably love this one! But [...] ritvik-vadis [...] I’m not supporting that as a solution.”* (Bhakti Vikash Swami Aug. 24, 2011) Srila Prabhupada explains that when one makes a point of offering unprompted denials it is actually an admission of the very assertion they are trying to deny: *“Just like one man was stealing from the room, and there were some sounds, and the master of the house said ‘Who is there? What is that sound?’ The man said, ‘No, I am not stealing.’ [...] Just see the foolishness. The same logic, ‘No, no, I am not stealing.’ Who asked that you are stealing? He asked for the sound, but he disclosed. It is like that.”* (SPConv June 7, 1976) To underscore Srila Prabhupada’s logic above, it can be noted that the GBC claim in their resolutions that “ritvikism” is a “dangerous philosophical deviation” (#303-1999). Yet ISKCON’s gurus are unable to explain themselves without being forced to state that they are not preaching this same “dangerous philosophical deviation.” What they do not say: *“We are really ritviks who want you to worship us as diksha gurus, and to hide this fact we will first make an announcement that we are not ritviks.”* It was explained that the result of getting an initiation by an ISKCON guru is that the initiate ends up with a relationship to Srila Prabhupada that is identical to that which resulted from the many ritvik initiations conducted on behalf of Srila Prabhupada during his physical appearance on the planet. Thus, more and more, ISKCON’s guru hoaxers are themselves admitting that the initiation they provide is no different to a ritvik initiation, and that they are actually functioning as ritviks. But they insist on one big key difference - that the initiate should still worship and regard them as “good as God” diksha gurus - since that, after all, is the name of the game: to garner the benefits of pretending to be a diksha guru, even if one is only a ritvik, due to one’s desire for profit, adoration and distinction. Thus, the guru hoax has turned into nothing but a guru farce. **(END)**

#### **BHAKTICARU SWAMI (BCS) ESSENTIALLY GIVES RITVIK INITIATION, DENIES IT**

**BACK TO PRABHUPADA, #32, 2011:** After his humiliating exposure in *100 Contradictions: The Life and Teachings of BCS*, he has adopted Srila Prabhupada’s initiation system with even more vigor. On 22/7/2011, BCS conducted an initiation ceremony at an ISKCON Germany temple. We compare the initiation ceremony he conducted with how a ritvik initiation ceremony on behalf of Srila Prabhupada is conducted. **BCS INITIATION RITUALS:** (a) BCS states that initiation is being given on behalf of Srila Prabhupada: *“And I am giving you initiation on behalf of ISKCON, on behalf of Prabhupada. [...] On behalf of Srila Prabhupada I give you your spiritual name, Parama Karuna Dasa, [...] So, your name on behalf of Srila Prabhupada I am giving as Nama Chintamani dasi,”* (b) No mention is made of making any vow to BCS, and BCS speaks of only making a commitment to Srila Prabhupada, but never to himself: *“And your commitment to Srila Prabhupada will be shown by how sincerely you are practising the process.”* (c) The ceremony consisted of chanting of Brahma-samhita, a lecture about initiation and surrender, *acamana* (preparation for fire sacrifice), fire sacrifice, an explanation of and making vows for chanting 16 rounds, giving of spiritual names, and explanation of avoiding the ten offenses while chanting. **RITVIK INITIATION:** The initiate would go through the same procedure above and become initiated by Srila Prabhupada. In most initiations, especially in later years, the ceremony was not conducted by Srila Prabhupada personally, but by a representative such as a temple president, just as BCS is doing here. In this latter case the spiritual name would be first received via a letter from Srila Prabhupada, or after July 9, 1977, from one of the 11 appointed ritvik priests, who would accept the disciple and give the spiritual name on behalf of Srila Prabhupada, just as BCS has done here. **ROLE IN LIFE OF INITIATE:** *“You want to take initiation from me, but how often we will meet? I think I came to Germany after four years? The Prabhupada installation was? Five years, okay, yes, five years. So, if I come after five years, what will you do for those five years? The question naturally arises, then Maharaja, why are you giving initiation? [...] I agreed with one confidence. That ISKCON is there to take care of you. [...] And you stay fixed up in ISKCON. Because, you see, you will hardly have my association. What is going to happen to your spiritual life, if you are simply depending upon me?”* As above, when one got initiated on behalf of Srila Prabhupada via his representative during Srila Prabhupada’s physical presence, the initiate may or may not see or take guidance from that

representative, but rather would depend on the physical association of all the other devotees in ISKCON. *“Actually what attracted you to spiritual life is Srila Prabhupada. The devotees you met, [...] ISKCON devotees means Prabhupada’s devotees. The books that you read are Prabhupada’s books. You are being sheltered by Prabhupada’s arrangement, in the form of ISKCON. [...] The point is: Always try to remember that Srila Prabhupada is your main spiritual shelter.” [...] And read Prabhupada’s books every day. Why is reading Srila Prabhupada’s books so important? When you read Prabhupada’s books, Prabhupada is guiding you. And Prabhupada’s vani is manifest in his books. Did you ever try this? You have any difficulty, you are in a difficult situation and you just opened Prabhupada’s books to direct you as if Prabhupada is directing you, giving you the answer. Prabhupada is still here in the form of his vani. Prabhupada’s vani is manifest in the form of his books.”* Those initiated by Srila Prabhupada during his physical presence, via a representative or not, would have had their main association with Srila Prabhupada via his books, since, most of his disciples never met him.

**RELATIONSHIP WITH INITIATE:** BCS states he is not acting as the diksha guru, who connects the disciple to Krishna, but he is connecting the initiate to Srila Prabhupada. *“And then you decided to accept me as your Guru. Then what is my duty as your Guru? To connect you to Srila Prabhupada. [...] And Guru’s business is meant to be your transparent via-medium. And generally the Guru acts as a transparent via-medium between the disciple and Krishna. But here I am acting as a transparent via-medium between you all and Srila Prabhupada.”* When one got initiated by Srila Prabhupada during his physical presence via his representative, this representative was not the diksha guru, since he did not connect one to Krishna. Rather, the representative merely helped the initiate to connect formally to Srila Prabhupada via the medium of the formal initiation ceremony. And as noted, this is how BCS has defined his relationship with the initiate (even though he has used the word “guru” for this.)

**CONCLUSION:** If BCS had agreed to obey Srila Prabhupada’s orders, and become authorised by the GBC to become his ritvik representative, and carry out initiations according to the procedure given in Srila Prabhupada’s July 9, 1977 directive, he could have carried out the ceremony as he did here. Conversely, someone wishing to become initiated by Srila Prabhupada could have participated in this ceremony, and think he was initiated as Srila Prabhupada’s disciple! Hence, due to the efforts of Srila Prabhupada’s devotees, battling philosophically, the ISKCON gurus are being forced to effectively concede defeat by **reinventing themselves as glorified ritviks**. However, they continue cheating by ensuring the benefits of being treated as diksha gurus stay intact. This is all part and parcel of the evolution of ‘The Great Guru Hoax’, from Part 1, labelled as acharyas, to Part 2, labelled as “humbler” diksha gurus, to Part 3, even acting and being labelled as ritviks. In this way their guru hoax has continued to mutate and survive, with each new version merely offering a different vehicle by which to achieve the same goal of controlling men, money and properties, with such control either remaining intact or merely changing hands. **(END)**

### **HIS PREPARATION FOR DEPARTURE WAS ABOUT MANAGEMENT, NOT GURUS**

We note that through 1977, including his rather subdued arrangements for ritvik representatives, Srila Prabhupada was mostly concerned with **how things would be managed after his departure**. He made his Final Will with management arrangements but nothing directly about future initiations. Even as early as 1970 when Srila Prabhupada made the DOM, although he speaks about his impending departure, and which is the motivation for making the document, he makes no mention of how initiations would continue. From the DOM: *“I am getting old, 75 years old, therefore at any time I may be out of the scene, therefore I think it is necessary to give instruction to my disciples how they shall **manage** the whole institution. They are already **managing** individual centers represented by one president, one secretary and one treasurer, and in my opinion they are doing nice. But we want still more improvement in the standard of Temple **management**, propaganda for Krishna Consciousness, distribution of books and literatures, opening of new centers and educating devotees to the right standard. Therefore, I have decided to adopt the following principles and I hope my beloved disciples will kindly accept them.”* DOM has three references to management and none to initiations. Srila

Prabhupada even says: "During my absence no one shall live in my apartment." Did Srila Prabhupada forget to give us instructions on future gurus, the most important thing? No, he forgot nothing. He saw the most important thing, once he leaves "the scene," to be that his disciples should continue to "manage" the centers. He links his absence with the need to continue to "manage" and expand the preaching nicely. The issue how devotees would succeed him is not even hinted at. Thus in the matter of guruship, the only conclusion that can be drawn from DOM is that things would remain as they are, since he has specifically addressed how and what his disciples should do when he departs, but the issue of them succeeding him as diksha gurus is not at all mentioned or defined at all. We conclude: all written documents to do with managing ISKCON in the context of Srila Prabhupada's departure, namely DOM, Final Will, July 9 Order, and all his books too, all make no mention of any new diksha gurus. **There was no instruction for future gurus** because Srila Prabhupada wanted things to go on as they already were going on; with no changes necessary. Some ask why did Srila Prabhupada not tell us what to do? The answer is: **he did tell us what to do: manage things as they were, make no changes**, and that included SP's system of initiations that had already finalized with his July 9 Order.

### HOW TO SELECT RITVIK REPRESENTATIVES OF THE ACHARYA NOW?

Now 45 years have passed since 1977. The original 11 ritvik representatives Srila Prabhupada have all deviated, died, or faded away. Only Hansadutta came clean and took up his service as an officiating acharya, although due to chaos resulting from ISKCON's deviations, he initiated only a few as Srila Prabhupada's disciples, although he instructed all his former disciples to take Srila Prabhupada as their diksha guru. Today perhaps well over half of all devotees agree with the officiating acharya method for initiations, but where are the authorized priests? Who has the authority to replace the original 11? Today the GBC will not appoint or authorize officiating acharyas; instead they are fully deviated by approving conditioned souls as phony diksha gurus as Srila Prabhupada substitutes. Due to their deviations the present ISKCON GBC has lost their authority. They refuse to choose ritvik priests to conduct Srila Prabhupada's initiations. In this urgent situation what can be done? The ISKCON Bangalore Group of devotees faced this dilemma after 1998, (Ch. 161) they chose their own GBC, temple presidents, and ritviks. As an organization of 30 temples and 1000's of devotees, they simply held elections and implemented the DOM as though they were a replacement ISKCON. Thus all future new initiates in that organization will be initiated by Srila Prabhupada through their GBC's authorized ritvik priests. In their Hyderabad temple on Sept. 26, 2021, fifty new initiates were formalized in ncompliance with the July 9 Order in an ecstatic ceremony. Those wanting initiation by Srila Prabhupada should contact ISKCON Bangalore and if this option is not feasible or practical, then initiation by Srila Prabhupada is also being granted to qualified, vetted individuals in other Prabhupada Anuga organizations such as Hare Krishna Society, International Sri Krishna Mandir, Jaipur Hare Krishna Community, Camp Garuda, Satvatove Institute, BLISS, etc.

Initiations should not be denied indefinitely by waiting for the reform of ISKCON and its GBC, just so to receive initiation from the original institution. This is the position of some. Who knows how long it will be before the existing, original ISKCON GBC is reformed? There are serious doubts if this will ever happen, and the Hare Krishna Movement must go on; a practical solution must be made. We should not be fanatical. This stance may be overly fundamental, although technically there are arguments in favor of this. The only solution is to choose ritvik priests according to the pressing need, from amongst senior, qualified devotees who are advanced in Krishna consciousness. Due to the emergency circumstances, best arrangements should be made.

**(1)** *"Atyaharah prayasas ca prajalpo niyamagrahah. Niyamagraha means to stick to the rules regulation. Suppose in your faith or in my faith there are certain rules and regulations to be observed. But if I go to some other place where the rules and regulations cannot be strictly observed, and if I want to observe such rules and regulations, then my main business is suffering. So we should not stick to the rules and regulations. **We should see to the business.** Just like I am an Indian sannyasi. I have come to your country, at your country. Oh, there are many rules and regulations in India which is*

different from your rules and regulations. But if I follow, if I stick to rules and regulations of Indian conception, then it is impossible to remain here. **So I have to propagate this mission, Krishna consciousness, so I am not so much attached to the rules and regulations, but I am attached to the preaching work.** So therefore *niyamagraha*.” (SP Lecture Aug. 8, 1966) **(2)** “But if one is simply sticking up to the system without seeing ‘How much progress I am making in my life?’ Then that is waste of time. That is called *niyamagraha*, simply observing the rules. And *niyamagraha* also means that you should not neglect also the rules. You should not neglect the rules and regulation; at the same time you should not stick up to the rules and regulation.” (SP Lecture March 28, 1966) **(3)** “There are regular scriptural injunctions for different persons engaged in different occupational duties, and one who follows them is called *svadharma-stha*, or faithful in one’s prescribed duties. In the BGita (18.48) it is advised that one should not give up his occupational prescribed duties, even if they are not always flawless. **Such *sva-dharma* might be violated in cases of emergency, if one is forced by circumstances, but they cannot be violated in ordinary times.**” (SBhag 1.17.16 purport) Another option is to consult with senior devotees in one’s local (or accessible) area and discuss who can act as a ritvik priest. This has already been done in many places for decades, such as Hawaii, China, Alachua, Fiji, Australia, Germany, Russia, etc. By 2022, ritvik initiations were taking place regularly all over the world and one can easily find an opportunity to be initiated by Srila Prabhupada.

#### **CONTINUE TO BE RITVIK (By Hansadutta das, 1998- Excerpted for brevity)**

The discussions on May 28, 1977 between Srila Prabhupada and some GBCs regarding initiations in the future were not known to me til years after his disappearance. Srila Prabhupada would say many things on many subjects, but unless a particular policy was written in letter form or a legal document, such discussions were not accepted as final. Prabhupada often said you can say anything, but do not put it in writing. Writing makes it legal. I distinctly remember receiving the July 9, 1977, letter in Sri Lanka; it was clear to me, this letter was Srila Prabhupada’s arrangement for future initiations. I remember feeling some disappointment with the obvious conditional authority that the “rtvik representative of the Acharya” designation implied, because I actually had a great desire to be a guru like Srila Prabhupada, and many leaders had this desire. Still, I understood it was a very responsible and authoritative appointment. On July 10 I received another letter from Srila Prabhupada responding to a letter I sent him describing the Sri Lanka preaching activities where he wrote:

*“You are a suitable person and you can give initiation to those that are ready for it. I have selected you among eleven men as “Rtvik” representative of the Acharya, to give initiations, both first and second initiation, on my behalf.’ A newsletter is being sent to all temple presidents and GBC in this regard, listing the eleven representatives selected by His Divine Grace. Those who are initiated are the disciples of Srila Prabhupada, and anyone who you deem fit and initiate in this way, you should send their names to be included in Srila Prabhupada’s ‘Initiated disciples’ book.”* (sent by secretary Tamal) I wrote to Srila Prabhupada asking him why he had been so merciful towards me by appointing me as his “Rtvik representative of the Acharya” which I understood to be a very confidential and responsible position. In other words, it was clear to me that this letter appointing “Rtvik Representatives” to initiate new disciples on Srila Prabhupada’s behalf was Srila Prabhupada’s final instructions in anticipation of his disappearance from the world. Srila Prabhupada replied my letter by paraphrasing my question and answering in a letter dated July 31, 1977 as follows:

*“You have written to Srila Prabhupada saying you do not know why he has chosen you to be a recipient of his Mercy. His Divine Grace immediately replied, ‘It is because you are my sincere servant. You have given up attachment to a beautiful and qualified wife and that is a great benediction. You are a real preacher. Therefore I like you. (Then Laughing). Sometimes you become obstinate, but that is true of any intelligent man. Now you have got a very good field. Now organize it and it will be a great credit. No one will disturb you there. **Make your own field and continue to be rittvik and act on my behalf.**”* (sent by secretary Tamal) It was clear that Srila Prabhupada had officially introduced the concept of “Rtvik representative of the Acharya” as the arrangement for initiations by his disciples for

ISKCON's future. Had there been anything more to clarify certainly Srila Prabhupada would have written another letter to amend what was already so clear. But he never did, other than what he had already written: "Continue to act as ritvik representative of the Acharya."

[...] the July 9 letter gave authority and responsibility that was not allowed previously. The eleven [ritviks] were given the freedom to initiate (first and second) and give the spiritual name without first having to consult Srila Prabhupada by letter and have an appropriate name sent by Srila Prabhupada. This was new. This system [...] was not a blank check -as they were not mature fully qualified Spiritual Masters. [...] the disciples they would initiate would be the disciples of [...] Srila Prabhupada [...]. Although Srila Prabhupada spoke of all his disciples becoming gurus, he never once ordered any disciple "To be a guru"; rather, he gave conditional authority and responsibility to some leading disciples to "Act as [ritviks]" By assuming that automatically upon Srila Prabhupada's disappearance the ritviks would become gurus, everything has gone off track, and ISKCON is in shambles. Still, it is better late than never. Everything can be brought back into focus if we simply come back to the order of the Spiritual Master and act as "Ritvik representative of the Acharya." **(END)**

### **VERY RELEVANT TESTIMONY FROM CYAVANA SWAMI**

On Sept. 6, 2017 a PTC member received an email from Cyavana Swami, an early Srila Prabhupada disciple who managed a preaching and farming facility in Williston, Florida called Camp Garuda. *"Yes, I have stated this many times... some understand it, but most don't and it usually causes some to become agitated. Most devotees never really understood who Srila Prabhupada is. The initiation means to begin on the path of Bhakti, each one must figure out how to take that first step. Srila Prabhupada made it perfectly clear to me that we are not his only disciples. His instruction was, **"I have given you everything, don't change anything... I will have millions of disciples."** These are the most important instructions Srila Prabhupada ever gave us for the future of his Movement. In my discussions with Prabhupada the subject of adding to and changing the books and philosophy came up frequently, but the question of what to do regarding initiations after he was no longer with us was very difficult to ask, it was almost unthinkable at the time that he would not always be with us. Myself and Brahmananda Swami were in Srila Prabhupada's room one morning in Nairobi, Kenya in 1975. We were performing initiations on his behalf all over the world for some years. At first he seemed surprised at the question, as if he had already made it very clear. So he said to **simply continue as he had been training us, 'on my behalf'** was not just for then, it is for always. His answer was clear and simple. I am encouraged, especially over the past few years, by the many devotees who are clearly understanding this and Srila Prabhupada's unique and exalted position in our Sampradaya. If someone wants to add to or change a book they can do so in their own name, and of course we must have 'instructor gurus' and teachers to guide disciples on the path, but only SP will fulfill the promise to take us all home, that is certain. I share this with you as a friend. As far as the general population devotees, let them think whatever they want, at least they have a start, many here including me are inspired by your work."*

Satyahit das confirmed Cyavana Swami has been consistently stating these memories for many years, in case anyone would think that suddenly he had made them up for some reason, as people are wont to do. Cyavana Swami passed away in recent years.

### **CONCLUSION: RITVIK INITIATIONS IN ISKCON**

Bhima das (Bombay) is a trustee of the Bombay BBT, an Indian trust granted publishing rights by Srila Prabhupada in 1972 for his books. He is outwardly very "anti-ritvik" and openly supports the ISKCON guru-initiation system. He is married to Srila Prabhupada's niece, who refused to be initiated by any ISKCON guru and insisted Srila Prabhupada was her diksha guru. Finally Bhima relented and arranged for her to be formally initiated in Bangalore by Srila Prabhupada via his ritvik representative. If only all others in ISKCON were given the same choice and facility, then ISKCON would prosper and flourish. Fact: ritvik initiations are increasing.

While hoping that his senior disciples would become qualified so he could order them to act as future initiating gurus, Srila Prabhupada instead gave written instructions in the July 9 Order for his



ingenious ritvik representative system for initiations after his physical departure. Thus, even if the world became full of pure devotees by Srila Prabhupada's mercy, still, the system that Srila Prabhupada implemented in increasing stages from 1970 onwards **established a process of initiation wherein he is fully available as the current link for all members of his movement, for the full duration of his movement, regardless of the level of advancement in Krishna consciousness of any of his followers.** The idea that we must wait for the next self-effulgent and self-evident Acharya is unnecessary because Srila Prabhupada, the Yuga Acharya, is already here. The second coming of the Messiah has already happened. Srila Prabhupada NEVER ordered anyone to become initiating guru. The few misunderstood words in the May 28 conversation about grand-disciples is all the GBC has to justify their new diksha gurus to replace Srila Prabhupada as the current link in the parampara. But their interpretations of those few words are out of context and painfully contradictory, but which they choose to ignore. He clearly stated that no one could become diksha guru without receiving **the** order from him, an order he never gave. Srila Prabhupada instructed Hansadutta, July 31, 1977: **"...continue to be ritvik..."** And: **"My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me."** (SPL Mar. 6, 1968) The ritvik system is what Srila Prabhupada set up for future initiations. This system is similar to how initiations been done in the Madhva and Ramanuja lines since their Acharyas departed over 800 and 1000 years ago. Srila Prabhupada's initiation system is not authorized by the practices of other sampradayas, but at least ISKCON cannot claim that a deputy system is untraditional and unprecedented. Srila Prabhupada is fully authorized to adjust the ways of preaching, but his system is not new, but a revival of an ancient one and it will work well for Srila Prabhupada's followers. Both these other paramparas had other pure devotee disciples during and since the manifest presence of those great Acharyas. But all those pure devotees considered themselves just the humble representatives of their previous acharya. So... there is precedent after all.

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## CHAPTER 193: "SRILA PRABHUPADA SIDDHANTA"

*A small 80 pg. guidance publication printed by Hare Krishna Society, 2004, with above the title:*

**INTRODUCTION:** The Krishna consciousness movement is a global congregation based on the instructions of the Vedic scriptures, the world's most ancient and complete books on spiritual science. Specifically, we follow the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, whose activities and symptoms prove that he is the predicted great personality (shakti-avesa-avatar) who establishes the mission of God, or Krishna, worldwide. We recognize and accept that Srila Prabhupada is a pure representative of Lord Krishna and the current link in the Brahma-Madhva-Gaudiya Sampradaya. Everyone can attain full perfection by following Srila Prabhupada. In numerous letters and instructions to his disciples and others, Srila Prabhupada urged, *"Please study all of my books very thoroughly."* (SPL Dec. 1974) He often warned his disciples, *"When the waves of maya attack, your little sentiment for Krishna may not save you. All my disciples must be thoroughly trained in the philosophy of Krishna consciousness."* (SPL May 1972) Thus, Srila Prabhupada worked tirelessly, night and day, to carefully translate, explain and publish the most important Vaishnava scriptures, such as *SBhag, Bgita, and Sri Bhakti-rasamrita Sindhu (NOD).*

Several of Srila Prabhupada's disciples have worked together to create this document, a collection of essential truths, or *tattvas*, which are like effulgent jewels gathered from Srila Prabhupada's books, conversations and lectures. By his preaching, Srila Prabhupada churned the ocean of transcendental nectar for the benefit of every living being in the universe, particularly his sincere discples. Sri Chaitanya Mahaprabhu, the most munificent avatar of Lord Krishna, insisted that His devotees chant the glories of Sri Sri Radha-Krishna constantly and live purely, without material attachments. Without carefully understanding and appreciating the importance of the *nitya-siddha* devotees of Lord Chaitanya, no one can successfully follow the transcendental *sadhana* and mood of

service that leads irrevocably to Lord Chaitanya's fabulous benediction of pure Krishna consciousness, *prema-bhakti*. Without the blessings of a great Vaishnava like Srila Prabhupada, no one can advance to the higher stages of Krishna consciousness. All *shastras* and all great authorities confirm this principle as fundamental and everlasting. To glorify Srila Prabhupada and the great teachers of Krishna consciousness and to defend their mission, we, the disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, offer this collection of essential truths for Their pleasure. Without understanding all these spiritual facts very carefully, according to *guru*, *shastra* and *sadhu*, the infallible Vedic authority, no one can preach or practice pure Krishna consciousness. This collection of gems should be kept intact as a complete work and serious disciples will rejoice in understanding this document in its entirety. This transcendental document regarding the Supreme Lord, His empowered devotees, and devotional service will benefit every living being in the universe, even without their immediate knowledge. By Lord Nityananda's divine grace, this brief but concise treatise of Krishna consciousness may help many generations of Srila Prabhupada's disciples remain pure devotees of the Supreme Lords, Sri Krishna Chaitanya Mahaprabhu and Sri Nityananda Prabhu.

[Book references herein are from Srila Prabhupada's authorized and approved, pre-1977 editions.]

**PURPOSES OF HARE KRISHNA SOCIETY:** (a) To systematically propagate spiritual knowledge to society at large and to educate the people in the techniques of spiritual life, in order to check the imbalance of values in life and to achieve real unity and peace in the world. (b) To propagate a consciousness of Krishna, as it is revealed in BGita and SBhag.. (c) To bring the members of the Society together with one another and nearer to Krishna, the prime entity, and thus to develop the idea, within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna). (d) To teach and encourage *sankirtana*, congregational chanting of the holy name of God, as revealed in the teachings of Lord Sri Krishna Chaitanya Mahaprabhu. (e) To erect for the members and for society at large a holy place of transcendental pastimes, dedicated to the Personality of Godhead, Lord Sri Krishna. (f) To bring the members closer together for the purpose of teaching a simpler and more natural way of life. (g) With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books, and other writings.

**BASIC CONVICTIONS OF SRILA PRABHUPADA'S HARE KRISHNA SOCIETY:** Srila Prabhupada listed the following as basic convictions of the Krishna Consciousness Movement: (1) The Absolute Truth is contained in all the great scriptures of the world. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably *Bhagavad-gita*, which is the literal record of God's words. (2) God, or Krishna, is eternal, all-knowing, omnipresent, all-powerful, and all-attractive, the seed-giving father of man and all living entities. He is the sustaining energy of all life, nature, and the cosmic situation. (3) Man is actually not his body but spirit soul, part and parcel of God, and therefore eternal. (4) That all men are brothers can be practiced only when we realize God as our common father. (5) All our actions should be performed as a sacrifice to the Supreme Lord: "All that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (BGita 9.27) (6) The food that sustains us should always be offered to the Lord before eating. In this way He becomes the offering, and such eating purifies us. (7) We can, by sincere cultivation of bona fide spiritual science, attain to the stage of pure, unendingly blissful consciousness, free from anxiety, in this very lifetime. (8) The recommended means to attain the mature stage of love of God in the present age of Kali, or quarrel, is to chant the holy name of the Lord. The easiest method for most people is to chant the Hare Krishna mantra...

**PHILOSOPHICAL CONCLUSIONS (SIDDHANTA) OF THE HARE KRISHNA SOCIETY:** To help fulfill the aims of Lord Chaitanya's mission and preserve the spiritual science taught by the Brahma-Madhva-Gaudiya Sampradaya, we here reaffirm the worldwide association (*sanga*) of Srila Prabhupada's bona fide disciples, based on our clear understanding of the following conclusions: (A) **SRI KRISHNA IS THE SUPREME PERSONALITY OF GODHEAD:** Great authorities (*mahajanas*) like Sukadeva Gosvami, Narada Muni, Srila Vyasadeva, and Lord Brahma, all great teachers in the Brahma-Madhva-Gaudiya

Sampradaya, and all essential Vedic scriptures confirm that Sri Krishna is the Supreme Personality of Godhead and the original source and maintainer of everyone, including all avatars of God. These facts are realized and taught by pure devotees of the Supreme Lord. *"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krishna, as above mentioned, is the original Personality of Godhead."* (SBhag 1.3.28) *"Lord Krishna alone is the supreme controller, and all others are His servants."* (CC Adi 5.142) *"I [Lord Krishna] am the source of all spiritual and material worlds. Everything emanates from Me."* (BGita 10.8) *"Krishna is the cause of all causes. He is the primal cause, and He is the very form of eternal being, knowledge, and bliss."* (BS 5.1) **(B) SRI KRISHNA CHAITANYA IS LORD KRISHNA'S MOST MUNIFICENT AVATAR:** Sri Krishna Chaitanya Mahaprabhu (1486-1534) is the avatar of Godhead for the Age of Kali, and He is recognized by great devotees of the Supreme Lord as the most munificent incarnation of God (*namo maha-vadanyaya*). Sri Krishna Chaitanya is identical to Lord Krishna. He descends to liberally grant to the fallen conditioned souls of this age pure love of Godhead (*prema-bhakti*) by propagating *sankirtana*, especially through public chanting of the Hare Krishna *maha-mantra*. *"Lord Chaitanya is the original teacher of life's prime necessities. He is the most munificent bestower of love of Krishna. He is the complete reservoir of all mercies and good fortune. As confirmed in Srimad-Bhagavatam, Bhagavad-gita, Mahabharata, and the Upanisads, He is the Supreme Personality of Godhead, Krishna Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His sankirtana movement."* (Introduction to CC) *"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."* (Mundaka Upanisad 3.1.3) [CC Adi 2.22 purport] [...]

**(C) SRILA PRABHUPADA IS AN ETERNAL ASSOCIATE OF LORD CHAITANYA:** His Divine Grace A.C. Bhaktivedanta Swami Prabhupada (1896-1977) is a *nitya-siddha* Vaishnava (eternally liberated devotee of Krishna) sent by Lord Chaitanya and Krishna to revive the mission of *nama-sankirtana* and save the world from the dangerous atheistic doctrines of impersonalism (*nirvisesa*) and voidism (*sunyavada*). All his activities are eternal and purely transcendental. In fact, the Vedic literature, Lord Chaitanya, and predecessor *acharyas* have predicted this great personality, Srila Prabhupada, who preaches Krishna consciousness all over the world. Having fulfilled these predictions by founding the global Krishna consciousness movement and Hare Krishna Society single-handedly, he is worshiped by all bona fide Gaudiya Vaishnavas with the name "Srila Prabhupada" (the master at whose feet all others bow). Srila Prabhupada's form (*vapu*) and instructions (*vani*) offer the full mercy of Lord Chaitanya to all conditioned souls for the duration of Lord Chaitanya's ten-thousand year Golden Age. **(1)** *"In the Vedic literatures it is recommended that in Kali-yuga people engage in glorifying the Lord by chanting the holy name of Krishna (kirtanad eva krsnasya mukta-sangah param vrajet)..."* (SBhag 1.12.34 purport) **(2)** *"...I came to your country single-handed, with this pair of cymbals. Now you are so many chanting Hare Krishna. That is my success. It was the prediction of Lord Chaitanya Mahaprabhu [He] desired that 'In all the towns--in as many towns and villages as there are on the surface of the globe--My name will be broadcast.' He is Krishna Himself--svayam krsna, krsna caitanya-namine-- simply changing His name as Krishna Chaitanya. So His prediction will never go in vain. That's a fact. So my plan was that 'I shall go to America... If I can convince the younger generation of America, they will take it up.' If you kindly take this Krishna consciousness movement seriously, your country will be saved, and the whole world will be saved."* (SPlecture May 18, 1972) **(3)** *"Soon there will appear a personality who will preach the holy name all over the world."* (Prediction of Bhaktivinoda Thakura) **(4)** *"Without being empowered by the direct potency of Lord Krishna to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world... Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Krishna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krishna's effulgence throughout the world. Such an acharya or*

*spiritual master should be considered non-different from Krishna--that is, he should be considered the incarnation of Lord Krishna's potency. Such a personality is krsna-lingita-vigraha [...] always embraced by the Supreme Personality of Godhead, Krishna. Such a person is... the guru or spiritual master for the entire world, a devotee on the topmost platform, the maha-bhagavata stage." (Bhaktisiddhanta Sarasvati, cited in CC Mad 25.9 purport) (5) "The Krishna consciousness movement is spreading to enlighten people about their real position, their original relationship with Krishna. One requires Krishna's special power in order to be able to do this... The Lord empowers a special devotee to teach people their constitutional position." (CC Mad 19.114 Purport)*

**(D) LORD CHAITANYA'S ETERNALLY PERFECT ASSOCIATES COME TO AID HIS MISSION:**

Everyone can be promoted to the transcendental abode of Lord Krishna, Sri Goloka, by understanding that Lord Chaitanya is non-different than Sri-Sri Radha-Krishna and His confidential associates are *nitya-siddhas*, or eternally perfect persons whose births and pastimes in this world are completely transcendental and meant for the benefit of all conditioned souls in the universe. (1) "Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe..." (Prayers to the Six Gosvamis) (2) "The *nitya-siddha* never forgets his relationship with the Supreme Personality of Godhead... By the order of the Supreme Personality of Godhead, the *nitya-siddha* remains within this material world like an ordinary man, but the only business of the *nitya-siddha* is to broadcast the glories of the Lord. All *nitya-siddhas* within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord." (CC Mad 5.113 purport) (3) "A *nitya-siddha* is one who was never contaminated by the material nature... *Nitya-siddhas* never came into contact with the material nature. All the associates of Lord Chaitanya are *nitya-siddhas*, or eternally perfect... We should understand that as Lord Chaitanya Mahaprabhu, Krishna Himself, is transcendental, similarly His personal associates are also *nitya-siddha*, or eternally transcendental... Simply by accepting that the associates of Lord Chaitanya are eternally free, one is immediately promoted to the transcendental abode of Lord Krishna." (Narottama dasa Thakura) (4) "By the grace of Lord Sri Krishna, we had the chance of being born in a Vaishnava family, and in our childhood we imitated the worship of Lord Krishna... Our spiritual master, who also took his birth in a Vaishnava family, got all inspirations from his great Vaishnava father, Thakura Bhaktivinoda... There is always symmetry between the early lives of all great devotees of the Lord... Such *maha-bhagavatas* are called *nitya-siddhas*, souls liberated from birth." (SBhag 2.3.15 purport)

**(E) EVERYONE SHOULD ACCEPT SRILA PRABHUPADA AS SPIRITUAL MASTER:** As the *Vedas* underscore, *acharyavan puruso veda*: to get a bona fide understanding of Lord and His instructions in the scriptures, spiritual seekers must follow a bona fide *acharya* or spiritual master. Srila Prabhupada affirms this foundational spiritual principle and casts aside the notion that material space and time can somehow prevent followers of the spiritual master from associating with him in the here and now. (1) "Sri Jiva Gosvami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding." (CC Adi 1.35 purport) (2) "One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called *diksha-vidhana*. Lord Krishna states in *Bhagavad-gita, vyapasrita*: one should accept a spiritual master. By this process the entire world can be converted to Krishna consciousness." (SBhag 4.8.54 purport) (3) "...one who follows the disciplic succession of *acharyas* knows things as they are." (SBhag 4.22.24, purport) (4) "...the Christians are following Christ, a great personality. *Mahajano yena gatah sa panthah*. You follow some *mahajana*, a great personality... You follow an *acharya*. Like the Christians--they follow Christ, an *acharya*. The *Muhammadans*--they follow an *acharya*, Muhammad. That is good. You must follow some *acharya*... *Evam parampara-praptam*." (SPConv May 20, 1975) (5) "Regarding the *parampara* system: there is nothing to wonder for big gaps. We have to pick up the prominent *acharya* and follow from him." (SPL Apr. 12, 1968) (6) "This is called *guru-parampara, disciplic succession*... This is the perfect process of

knowledge. You approach the perfect person and get knowledge, and that is your perfect experience... We are getting knowledge from Krishna, the most perfect. Or you get knowledge from Jesus Christ. That is also perfect, because the source is perfect." (SPConv June 19, 1974) **(7)** "...one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic..." (SBhag 3.31.48 purport) **(8)** "These are not ordinary books. It is recorded chanting. Anyone who reads--he is hearing." (SPL Oct 19, 1974) **(9)** "There are two conceptions: the physical conception and the vibration conception. So the physical conception is temporary. The vibration conception is eternal. Just like we are enjoying or we are relishing the vibration of Krishna's teachings. So by vibration He is present. As soon as we chant Hare Krishna or chant Bhagavad-gita or Bhagavata, He is present immediately by His vibration. He's absolute. Therefore, try to remember His words of instruction--you'll not feel separation. You'll feel that He is with you. So we should associate by the vibration, and not by the physical presence. That is real association." (SPConv Aug. 18, 1968) **(10)** "The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class... When one has attained the topmost position of mahabhagavata, he is to be accepted as guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru." (CC Mad 24.330 prpt, citing Padma Purana)

**(F) THE BONA FIDE SPIRITUAL MASTER IS NEVER LIMITED BY MATERIAL CONDITIONS:**

Wherever Lord Krishna's devotees worship Him, Krishna is present. In the same way, wherever sincere followers worship Krishna's great devotees, these Vaishnavas are present. Krishna's great devotees live forever in their instructions (*vani*), in their form (*vapu*), and in the hearts of their sincere followers. Srila Prabhupada remains present in innumerable places simultaneously and accepts the worship of innumerable followers now and at all times, wherever his instructions are sincerely followed. **(1)** "Just like Krishna can be present simultaneously in millions of places, similarly the spiritual master also can be present wherever the disciple wants. A spiritual master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring." (SPL May 28, 1968) **(2) Disciple:** In some of our temples, such as Vrndavana, the *murti* [statue] of Your Divine Grace has been installed, and they [your disciples] are offering *prasadam* [foodstuffs]... So is it the same [Lord Krishna accepts offerings through His statue or picture] that the *prasadam* is accepted by the guru? **SP:** Yes. *Saksad-dharitvena samasta-sastrair*, 'The guru is non-different than Krishna.' That is accepted by all the *shastras*... *Kintu prabhor yah priya eva tasya*, 'But the guru's position is the most confidential servant.' So the guru is the servant God, and Krishna is the master God. Both of them are God--servant God and master God. (SPConv Oct. 27, 1975) **(3) Reporter:** What will happen to the movement in the United States when you die? **SP:** I will never die. I shall live from my books, and you will utilize. (SP Interview July 16, 1975) **(4)** "He reasons ill who tells that Vaishnavas die, when thou art living still in sound." (Srila Bhaktivinoda Thakura) **(5)** "About one hundred years ago, Thakura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Chaitanya to the fullest extent. By his prayers to the Lord, he had as his child Bhaktisiddhanta Sarasvati Gosvami Maharaja, who at the present moment is preaching the philosophy of Lord Chaitanya throughout the entire world through his bona fide disciples." (SBhag 3.22.19 purport) **(6)** "Although a physical body is not present, the vibration should be accepted as the presence of the spiritual master. Vibration--what we have heard from the spiritual master--that is living." (SPLecture Jan. 13, 1969) **(7) Disciple:** Srila Prabhupada, when you are not present with us, how is it possible to receive instructions--for example, on questions that may arise? **SP:** Well, the answers are there in my books. **Disciple:** Other than that--for example, [questions] that we would ask you in [specific daily matters]. Do you direct us, also, through the heart? Besides the Paramatma? **SP:** If your heart is pure. Everything depends on purity. (SPConv May 13, 1973)

**(G) SRILA PRABHUPADA'S WORDS ARE ABOVE DEFECTS:** All rituals, procedures and names established by Srila Prabhupada are transcendently pure and perfect. (See "*Sadhana*," next section) Srila Prabhupada never made mistakes as do all ordinary men. Everything Srila Prabhupada has said

and done is pure and perfect, totally devoid of the four defects of conditional life--namely illusion, cheating, imperfect senses and the tendency to commit mistakes. **(1)** *"It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. Saksad-dharitvena samasta-sastrair. This is enjoined in every scripture. [...] One should consider the acharya to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the Vedas and his austerities and penances for enlightenment are all useless, like the bathing of an elephant. An elephant bathes in a lake quite thoroughly, but as soon as it comes on the shore it takes some dust from the ground and strews it over its body. Thus there is no meaning to the elephant's bath."* (SBhag 7.15.26 purport) **(2)** *"Mistakes, illusions, cheating, and defective perception do not occur in the sayings of the authoritative sages."* (CC Adi 2.86) **(H) SRILA PRABHUPADA'S PREACHING IS EMPOWERED AND COMPLETE:** Srila Prabhupada's activities perfectly convey the complete *siddhanta* (scripturally authorized conclusions) of the Brahma-Madhva-Gaudiya Sampradaya originating from Lord Krishna Himself. Srila Prabhupada is the *acharya-vigraha*, the best example of the perfect teacher. His preaching exhibits the full manifestation of *guru-tattva* and *guru-puja*, the essence of the bona fide guru and worship of the bona fide guru. By studying and following Srila Prabhupada's instructions, everyone can achieve the highest stages of Krishna consciousness. Srila Prabhupada's books are perfect and complete and require no editing or change. **(1)** *"Whatever is to be learned of the teachings of Srila Bhaktivinoda Thakura can be learned from our books. There is no need whatsoever for any outside instruction."* (SPL Dec. 25, 1973) **(2)** *"Everyone can become a first-class preacher. Simply cram the purports of my books. The references are there. The philosophy is there. Everything is there."* (SPL Sept. 19, 1974) **(3)** *"Simply read my books and repeat what I have written. Then our preaching will be perfect."* (SPL Apr. 4, 1975) **(4)** *"...In our Krishna consciousness movement we have therefore limited our study of Vedic literatures to Bhagavad-gita, Srimad-Bhagavatam, Chaitanya-caritamrta, and Bhakti-rasamrta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy."* (CC Mad 22.118 purport)

**(I) SRILA PRABHUPADA LIVES ETERNALLY AS THE SPIRITUAL MASTER OF THE UNIVERSE:** To obtain the full blessings of Sri Chaitanya Mahaprabhu and all previous *acharyas*, we must accept Srila Prabhupada as *acharya-vigraha* or *sad-guru*, the eternal spiritual master and follow his instructions. Srila Prabhupada is the current, living link of the Brahma-Madhva-Gaudiya Sampradaya. Therefore, his worship is established as fundamental *sadhana* for all Hare Krishna Vaishnavas in this age. (See "*Sadhana*," next section) **(1) Reporter:** *What will happen to the movement in the United States when you die? SP: I will never die. I shall live from my books, and you will utilize.* (SP Interview, July 16, 1975) **(2) Guest:** *Are you planning to choose a successor? SP: It is already successful. A genuine thing is always a success. Disciple: One thing he's saying, this gentleman--and I would like to know: Is your successor named? SP: My success is always there. Yes. Just like the sun is there always. It may come before your vision or not--the sun is there. But if you are fortunate, you come before the sun. Otherwise, you remain in darkness. The sun is open to everyone. Our Krishna consciousness movement--Krishna is open to everyone. But if you are fortunate, you come to the light. If you are unfortunate, you do not. That is your choice.* (SPConv Feb. 12, 1975) **(3) SP:** *Only Lord Chaitanya can take my place. He will take care of the movement.* (SPConv Nov. 2, 1977) **(4) Disciple:** *"You are the real acharya for this age, Srila Prabhupada."* (Oct. 3, 1977) Please Note: Srila Prabhupada's response to this comment is silence. He would have objected had the comment been bogus or improper. *"It is characteristic of advanced Vaishnavas... that they think themselves ordinary human beings. This is not an artificial exhibition of humility; a Vaishnava sincerely thinks this way and therefore never admits his exalted position."* (SBhag 5.24.26 purport)

**(J) THE DISCIPLIC SUCCESSION RELIES ON GENUINE DISCIPLES:** The disciplic succession or *guru-parampara* is continued by the spiritual master's genuine disciples. In other words, the disciplic succession relies on disciples who follow the orders, the conclusions, the *siddhanta* of the *sampradaya-acharya*. The disciplic succession never relies on ecclesiastical arrangements for authorizing "gurus" or for initiating new generations of disciples. Srila Prabhupada never told his disciples to initiate their own disciples in his mission, and thus he never offered any instructions in this regard. Rather, he carefully trained genuine disciples, like Sriman Jayananda Prabhu, to preach the pure *siddhanta* of Krishna consciousness, as humble messengers of Lord Chaitanya's mission and humble servants of the Spiritual Master. **(1)** *"I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want."* (SPL Aug. 4, 1975) **(2)** *"One should not try to be an artificially advanced devotee, thinking, 'I am a first-class devotee.' Such thinking should be avoided. It is best not to accept any disciples."* (CC Mad 7.130 purport) **(3)** *"If everyone just initiates, then there will only be a contradictory result. As long as it goes on, there will be only failure."* (From *Phalguna Krishna Pancami*, Srila Prabhupada's 1961 poem honoring Srila Bhaktisiddhanta Sarasvati Thakura)

**(K) SRILA PRABHUPADA FORMALLY INITIATES DISCIPLES THROUGH DEPUTED PRIESTS:** At least as early as 1970, Srila Prabhupada personally established in his mission a system whereby he has continued formally initiating new disciples (many of whom he had never physically met) through *ritvija*, deputed priests. This system should always be followed in institutions established by Srila Prabhupada and in institutions representing the mission of Srila Prabhupada and Sri Chaitanya Mahaprabhu. (See Conversations: May 28/ July 7 and July 9, 1977 Letter) **(1)** *"My Dear [Disciple 1], Please accept my blessings. Just now I have received some more requests for giving first initiation... and now I am receiving weekly not less than ten to fifteen such requests from new students. So it is becoming very expensive to send so many sets of beads such a long distance, and it has become a little bothersome for me also, so I think now you may be appointed by me to give first initiations to new disciples by chanting on their beads on my behalf. In America [Disciple 2] is doing that. So now if there are two of you, that will give me great relief. [Disciple 2] will chant on the beads for new devotees in America, Canada, like that; you can chant on the beads for the European continent, new disciples. They shall, of course, still be considered as my disciples, not that they shall become your disciples, but you will be empowered by me to chant their beads and that is the same effect of binding master and disciple as if I were personally chanting."* (SPL Jan. 4, 1973) **(2) Disciple 1:** "Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted." **SP:** "Yes. I shall recommend some of you... I shall recommend some of you to act as officiating *acharyas*." **Disciple 2:** "Is that called *ritvik-acharya*?" **SP:** "Ritvik. Yes." (SPConv May 28, 1977) **(3) SP:** One Bengali gentleman has come from New York?... So I have deputed some of you to initiate... I have already deputed... So. Deputies... [Disciple 1]'s name was there" **Disciple 2:** It is already there, Srila Prabhupada. His name was already on that list [of deputies in the July 9 directive, stating Srila Prabhupada's authorized system for initiations 'henceforward']. **SP:** So I depute him to do this... This initiation. I have deputed my disciples. Is it clear or not? **Disciple 3:** It's clear... We will explain to the Bengali gentleman, just as you have described to us, so that he'll be satisfied with this arrangement. (SPConv Oct. 18, 1977)

**(L) PERSONS FOLLOWING SRILA PRABHUPADA'S INSTRUCTIONS ARE HIS DISCIPLES:** Persons initiated according to the *sadhana* established by Srila Prabhupada and fixed in following his instructions are bona fide students or disciples of Srila Prabhupada. (See "*Sadhana*," next section.) **(1)** *"Sishya* means [one] who accepts the ruling of his spiritual master, and disciple means also the same thing--[one] who becomes disciplined by the spiritual master." (SPLecture Sept. 12, 1969) **(2) SP:** "Who is my disciple? First of all, let him follow strictly the disciplined rules." **Disciple:** "As long as one is following, then he is..." **SP:** "Then he is all right." (Conversation, June 13, 1976, Detroit) **(3)** *"He lives forever by his divine instructions, and the follower lives with him."* (SBhag Dedication, 1962) **(M)**

**GENUINE DISCIPLES TEACH ALL, "BECOME SRILA PRABHUPADA'S DISCIPLES, ACCEPT SRILA PRABHUPADA AS YOUR ETERNAL GUIDE."** The primary aim of missionary work done by Srila Prabhupada's bona fide disciples is to help everyone hear from, worship and serve Srila Prabhupada and in this way learn the complete science of Krishna consciousness. This is the only sure way for everyone to participate in the *sankirtana* mission of Sri Chaitanya Mahaprabhu and attain perfection in this life. **(1)** *"...devotional service to the Lord is so powerful that it can cleanse the hearts of the people in general, by the devotional service of the pure, empowered devotee. A true representative of the Lord like Narada, Sukadeva Gosvami, Lord Chaitanya, the six Gosvamis, and later Srila Bhaktivinoda Thakura and Srimad Bhaktisiddhanta Sarasvati Thakura, etc., can deliver all people by their empowered devotional service."* (SBhag 2.8.5 purport) **(2)** *"Knowledge should be taken from the perfect person--because if you take knowledge from a person who is defective, your knowledge has no value. You must take knowledge from the perfect."* (SPLecture Apr. 12, 1974) **(3)** *"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you, because he has seen the truth."* (BGita 4.34) **(4)** *"By the mercy of the spiritual master, one receives the mercy of Krishna. Without the grace of the spiritual master, no one can make any advancement."* (Sri Sri Gurv-astaka, Verse 8) **(5)** *"The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself."* (BGita 4.34 purport) **(6)** *"The spiritual master is the mercy representative of the Lord. Therefore, a person burning in the flames of material existence may receive the rains of mercy of the Lord through the transparent medium of the self-realized spiritual master. The spiritual master, by his words, can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence."* (SBhag 1.7.22 purport)

**(N) SRILA PRABHUPADA IS WORSHIPED ON THE SAME LEVEL AS LORD KRISHNA:** Because Srila Prabhupada is the most confidential and empowered servitor of the Lord, all learned devotees or Gaudiya Vaishnavas in this age worship Srila Prabhupada on the same level as Krishna Himself. All Hare Krishna temples conduct daily worship of Srila Prabhupada, both at *mangala-arati* while worshipping the Deity and again separately during the daily *guru-puja* program, as per the principles of *sadhana* ordained by Srila Prabhupada. (See "*Sadhana*.") **(1)** *"The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servant of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities."* (Sri Sri Gurv-astaka Verse 7). **(2)** *"Just like Krishna can be present simultaneously in millions of places, similarly the spiritual master also can be present wherever the disciple wants. A spiritual master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring."* (SPL May 28, 1968) **(O) SRILA PRABHUPADA BLESSES THE KRISHNA CONSCIOUSNESS MOVEMENT:** Srila Prabhupada and our predecessor *acharyas*--particularly Srila Bhaktivinoda Thakura and Srila Bhaktisiddhanta Sarasvati--have encouraged and blessed the Krishna consciousness movement, the worldwide *sanga* of Lord Chaitanya's devotees which now gathers under the banner of various organizations. To continue the pure transcendental tradition of this movement which Srila Prabhupada incorporated in 1966 but which various corporate leaders have misrepresented since 1977, sincere and reform-minded devotees preach Lord Chaitanya's mission around the globe, following the explicit instructions and personal example of the self-effulgent *acharya*, our Founder-Acharya, Srila A.C. Bhaktivedanta Swami Prabhupada, who is *sad-guru* and *jagat-guru*, the eternal guru for all his bona fide followers and the guru for all the world. **(1)** *"One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities."* (SBhag 5.5.2) **(2)** *"Unless they smear on their bodies the dust of the lotus feet of a Vaishnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krishna conscious and taking shelter of the lotus feet of the Lord in this way can one be freed*



from material contamination." (SBhag 7.5.32) **(3)** "A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (SU 6.23): [...] 'Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.' This Vedic injunction is very important, and Sri Chaitanya Mahaprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the sankirtana movement, just as the present Krishna consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Sri Chaitanya Mahaprabhu never disobeyed the orders of His spiritual master and stopped propagating the sankirtana movement. Sri Bhaktisiddhanta Sarasvati Gosvami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Chaitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way--in a helpless way--but due to the spiritual force of the order of the supreme authority, this movement has become successful." (CC Adi 7.95-96 purport) **(4)** "No one should think that this Krishna consciousness movement is a new movement. As confirmed by Bhagavad-gita and Srimad-Bhagavatam, it is a very, very old movement, for it has been passing down from one Manu to another... Krishna consciousness, based on the nine principles of devotional service (sraavanam kirtanam visnoh smaranam pada-sevanam, arcanam vandanam dasyam sakhyam atma-nivedanam), will never be stopped. It will go on without distinction of caste, creed, color, or country. No one can check it." (SBhag 4.28.31)

**(P) SRILA PRABHUPADA'S AUTHORIZED PRINCIPLES OF SPIRITUAL PRACTICE (SADHANA):**

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upanisads*, *Puranas*, and *Narada-pancaratra* is simply an unnecessary disturbance in society." (*Nectar of Devotion*) The following principles of spiritual practice have been established by Srila Prabhupada and are recognized, accepted, and followed by the bona fide disciples of Srila Prabhupada. Disciples fixed in following this *sadhana* are true representatives of Sri Chaitanya Mahaprabhu. Deviation from these principles causes schisms, fall-down from the path of pure Krishna consciousness, and disturbance in human society. **NINETEEN ITEMS AS FOLLOWS: (1) OFFERING OBEISANCES TO SRILA PRABHUPADA:** When devotees offer *pranamas* (obeisances) to Srila Prabhupada, they should do this clearly and audibly, with the following two prayers, or *pranama* mantras:

*nama om visnu-padaya krsna-presthaya bhu-tale/ srimate bhaktivedanta-svamin iti namine // namas te sarasvate deve gaura-vani-pracarine/ nirvisesa-sunyavadi-pascatya-desa-tarine* "One should not offer obeisances silently to the spiritual master; or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances." (NOD Ch. 8) **(2) STANDARD MANTRAS FOR KIRTANAS:** All kirtanas should begin with the above-mentioned *pranama* mantras to Srila Prabhupada, which may be followed by chanting "Jaya Prabhupada." The *prema-dhvani* (respectful obeisances at the end of kirtana) should be recited starting with *pranamas* to Srila Prabhupada and the predecessor *acharyas*, and continuing with the other standard, authorized *pranamas* taught by Srila Prabhupada.

**(3) QUALIFICATIONS FOR PERFORMING DEITY WORSHIP:** Deity worship in temples of the Hare Krishna Society must be performed exclusively by *pujaris* who are Srila Prabhupada's initiated disciples. By his order, Srila Prabhupada's disciples and students must chant at least sixteen rounds of the Hare Krishna *maha-mantra* on beads daily and must follow the four regulative principles of Vaishnava life--that is, no illicit sex, no meat-eating, no gambling, and no intoxication. The highest standard recommended by Srila Prabhupada is for disciples to rise by 4 a.m. The principle is to rise early for *mangala-arati*. **(4) WORSHIPING THE AUTHORIZED DISCIPLIC SUCCESSION:** *Guru-parampara-*

*puja* (worship of the authorized disciplic succession) is essential in Krishna conscious *sadhana*. Offerings should be directed first toward the picture of Srila Prabhupada and should proceed (moving rightward from the picture of Srila Prabhupada) to pictures of Bhaktisiddhanta Sarasvati, Gaura Kisora das Babaji, Bhaktivinoda Thakura, Jagannatha das Babaji, the six Gosvamis, and the Panca-tattva. On the altar with Srila Prabhupada's picture may be only pictures of bona fide predecessor Vaishnava acharyas of the Brahma-Madhva-Gaudiya Sampradaya. "The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class... When one has attained the topmost position of maha-bhagavata, he is to be accepted as guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru." (CC Mad 24.330 purport)

**(5) AUTHORIZED PAINTINGS AND PHOTOGRAPHS:** Only authorized paintings and photographs- pictures of bona fide *acharyas* and also of Deities shall be placed on the temple altar or walls. Srila Prabhupada instructs that the disappearance day of Jayananda Prabhu may be honored with ceremonies (*puspa-abhiseka*) and feasting, feasting, as are the disappearance days of other bona fide, recognized Vaishnava saints. **(6) ONLY SRILA PRABHUPADA'S VYASASANA IN TEMPLES AND CENTERS:** As with Srila Prabhupada's daily *guru-puja*, Srila Prabhupada's *vyasa-asana* is a permanent feature in all Hare Krishna temples and centers. A modest floor seat (*asana*) shall be provided for speakers or those giving class on the authorized *shastra*, the authorized and approved pre-1978 editions of Srila Prabhupada's un-revised, original books. **(7) WORSHIP APPROVED BY SRILA PRABHUPADA:** Only Srila Prabhupada's *guru-puja* and the worship of authorized Deities and predecessor Vaishnava *acharyas*, as mentioned above, will take place in the temple or any other place of Krishna conscious worship. **(8) AUTHORIZED FESTIVALS:** All Hare Krishna temples must conduct ceremonies for proper observance of Srila Prabhupada's *avirbhava-mahotsava* (appearance festival) and *tirobhava-mahotsava* (disappearance festival). These auspicious days should be celebrated in a grand way, as far as possible. Similarly, the appearance and disappearance observances of the authorized predecessor Vaishnava *acharyas*, Sri Chaitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Prabhu, other members of the Sri Panca-tattva and *parsadas* (associates of Sriman Mahaprabhu), Sri Krishna, Radharani, Ramacandra, Varaha, Narasimha, Vamana, and other avatars and bona fide, recognized Vaishnava saints should be celebrated with devotion and enthusiasm. **(9) HOW TO OFFER FOOD:** Offering of food, or *bhoga*, to the Deity shall be done by using the following mantras: *nama om visnu-padaya krsna-presthaya bhuta-tale/ srimate bhaktivedanta-svamin iti namine:* "I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet." *namas te sarasvate deve gaura-vanipracarine/ nirvisesa-sunyavadi-pascatyadesatarine:* "Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Chaitanyadeva and delivering the Western countries, which are filled with voidism and impersonalism." *namo maha-vadanyaya krsna-prema-pradaya te/ krsnaya krsna-caitanya-namne gaura-tvise namah:* "O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Chaitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krishna. We offer our respectful obeisances unto You." *namo brahmanya-devaya go-brahmana-hitaya ca/ jagad-dhitaya krsnaya govindaya namo namah:* "I offer my respectful obeisances to the Supreme Absolute Truth, Krishna, who is the well-wisher of the cows and the *brahmanas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses." (CC Mad 13.77) "You may say the prayer to the spiritual master three times, and also the *namo brahmanya* prayer three times, when offering *prasadam*. That is very nice, to say the mantra three times. Also, you may, after offering to the spiritual master, offer to Lord Chaitanya by saying the prayer *namo maha-vadanyaya* three times, and then offer to Krishna thrice." (SPL Mar. 26, 1968) **(10) BOOKS AUTHORIZED BY SRILA PRABHUPADA:** For personal study, readings, classes, and public distribution, we accept only the authorized and approved pre-1978

editions of Srila Prabhupada's books. We do not accept the unauthorized changes made to Srila Prabhupada's books by various editors. *"I have given you the process of disciplic succession... So in the parampara system, in that disciplic succession, you will find no change. The original word is there. That is the thing... If you want the real thing, then you have to take the old, the oldest. You cannot change anything."* (SPLecture Dec. 1, 1966) *"In my books the philosophy of Krishna consciousness is explained fully, so if there is anything which you do not understand, then you simply have to read again and again. By reading daily, the knowledge will be revealed to you, and by this process, your spiritual life will develop."* (SPL Nov. 22, 1974) **(11) UNAUTHORIZED SUCCESSOR ACHARYAS OR DIKSHA-GURUS:** Srila Prabhupada did not practice a system of nominating or appointing successor *acharyas* or *diksha-gurus*. Nor did Srila Prabhupada authorize any person, group, or organization to nominate or appoint successor *acharyas* or *diksha-gurus*. Nor did Srila Prabhupada indicate that one may appoint himself as *diksha-guru* or *acharya* simply by adopting the role or status. Such ideas are insidious concoctions, unsubstantiated anywhere in Srila Prabhupada's teachings or directives for *sadhana*. **(a)** *"...I am fool number one.' That means that is liberation. You must be ready always to be chastised by the guru. Then one is liberated. And as soon as he thinks that 'I am beyond this chastisement--I am liberated,' he's a rascal. Why does Chaitanya Mahaprabhu say guru more murkha dekhi' karila sasan? This is sahajiya-vada-- thinking, 'Oh, I have become liberated. I don't require any direction of my guru. I'm liberated.' Then he's a rascal. Why did this Gaudiya Matha fail? Because they tried to become more than the guru. He--before passing away--he gave all direction and never said that 'This man should be the next acharya.' But these people--just after his passing away, they began to fight: 'Who shall be acharya?' That is the failure. They never thought, 'Why--Guru Maharaja gave us instruction on so many things--why did he not say that this man should be acharya?' They wanted to create artificially somebody as acharya, and everything failed. They did not consider even with common sense--that 'If Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point?' And they insisted upon it. They declared some unfit person to become acharya. Then another man came. And then another--'Acharya!' Another--'Acharya!' So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection. And as soon as he learns that Guru Maharaja is dead, 'Now I am so advanced that I can kill my guru and I become guru.' Then he's finished."* (SPConv Aug. 16, 1976) **(b) Guest:** When did you become the spiritual leader of Krishna consciousness? **SP:** When my Guru Maharaja ordered me. This is the *guru-parampara*. Try to understand. Don't go very speedily. A guru can become a guru when he's ordered by his guru. That's all. Otherwise, nobody can become guru. (SPConv Oct. 28, 1975)

**(12) DISOBEDIENT, UNAUTHORIZED IDEAS ABOUT INITIATION:** Persons posing as gurus often propagate the following deviations: **(a)** Vaishnava gurus or *acharyas* may be authorized by ecclesiastical arrangements (*acharya* boards, two-thirds-majority votes, and so forth) or appointed from among immature devotees. **(b)** Vaishnava gurus are self-made or nominated by their friends and followers. **(c)** Vaishnava gurus are ordinary men who sometimes make common mistakes, and even great devotees (*mahajanas*) sometimes become degraded under the Lord's external *maya-sakti*. **(d)** The bona fide spiritual master may sometimes become a demon. **(e)** *Sadhana-bhaktas*, neophyte Vaishnavas, may accept special instructions and special *siddha-pranali* "initiation" from an unauthorized, self-styled guru if he claims to be augmenting the teachings of the bona fide Vaishnava *acharya*. **(f)** Neophyte Vaishnavas, although sincerely engaged in the service of the bona fide *acharya*, require "re-initiation" by an ecclesiastical "guru" when their former ecclesiastical "guru" deviates. **(g)** A student of Krishna consciousness may accept initiation, *diksha*, from more than one guru. **(h)** Vaishnava *acharyas* die or become "posthumous," like all mortal men, and thus become inaccessible or ineffective in the matter of initiating and guiding new disciples. **(i)** Some of the instructions of the Vaishnava *acharya* automatically become irrelevant after his disappearance. **(j)** The idea of "reinitiating" devotees who have already earnestly begun serving Srila Prabhupada, having received the *bhakti-lata-bija* or seed of devotion, is against Vaishnava principles. // Sincere students reject all

these unauthorized ideas and never accept imitators as substitutes for the genuine Vaishnava *acharya*. "There is no possibility that a first-class devotee will fall down..." (CC, *Madhya-lila* 22.71 purport) "A devotee must have only one initiating spiritual master, because in the scriptures acceptance of more than one is always forbidden." (CC *Adi* 1.35 purport) "Sri Jiva Gosvami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding." (CC *Adi* 1.35 purport) "One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called *diksha-vidhana*. Lord Krishna states in *Bhagavad-gita, vyapasrita*: one should accept a spiritual master. By this process the entire world can be converted to Krishna consciousness." (SBhag 4.8.54 purport) **(13) SRILA PRABHUPADA'S AUTHORIZED SYSTEM FOR INITIATIONS:** Srila Prabhupada has ordained and implemented a system for initiations in his mission using deputed priests of the *acharya*, who offer formal initiation on behalf of Srila Prabhupada. This system has been in place and functioning since at least 1970, seven years before Srila Prabhupada's disappearance. Via numerous spoken and written directives, Srila Prabhupada has clearly delineated his intention to continue initiating disciples by this system "henceforward." Srila Prabhupada's sincere followers accept his system without speculation, following the infallible authority of *sadhu-shastra-guru*. (See conversations May 28 and July 7, 1977; July 9, 1977 Letter)

**(14) "KNOWLEDGE SHOULD BE TAKEN FROM THE PERFECT PERSON:"** Only an *uttama-adhikari*, a topmost, perfect devotee, is qualified to deliver the student from the miseries of the material world and the cycle of birth and death. Therefore, the shastras and *acharyas* recommend that serious students of Krishna consciousness accept only an *uttama-adhikari* as *diksha-guru*. Students should not approach imperfect persons who are subject to fall-down. Serious devotees should not accept initiation or "re-initiation" according to temporal ecclesiastical arrangements but should rather accept only the topmost devotee as *diksha-guru*, according to the *sadhana* prescribed by Srila Prabhupada. **(a)** "The whole world is in the blaze of material pangs, threefold miseries, and a person who is authorized to deliver people from those material pangs—he is called a spiritual master." (SPLecture Aug. 17, 1968) **(b)** "...help can only be given by a spiritual master like Krishna. Therefore, the conclusion is that a spiritual master who is one hundred percent Krishna conscious is the bona fide spiritual master, for he can solve the problems of life." (BGita 2.8 purport) **(c)** "Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Krishna Himself." (CC *Adi* 1.58) **(d)** "A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord..." (BGita 4.42 purport) **(e)** "The spiritual master is always considered either one of the confidential associates of Radharani or a manifested representation of Sri Nityananda." (CC *Adi* 1.46 purport) **(f)** "On the whole, the spiritual master is an agent of Krishna. Either he is assistant to the *gopis* or assistant to the cowherd boys. He is on the level of Krishna. That is the verdict of all scriptures. Krishna is worshipable God, and the spiritual master is worshiper God." (SPL Sept. 26, 1969) **(g)** "... a disciple should be careful to accept an *uttama-adhikari* as a spiritual master." (Nectar of Instruction, Text 5 purport) **(h)** "Knowledge should be taken from the perfect person—because if you take knowledge from a person who is defective, your knowledge has no value. You must take knowledge from the perfect." (SPLecture Apr. 12, 1974) **(15) SRILA PRABHUPADA'S ORIGINAL TEACHINGS--MORE THAN SUFFICIENT:** Srila Prabhupada's bountiful *vani* or instructions in his original, un-revised writings and in his recordings are more than sufficient for the practice and propagation of Krishna consciousness. Sincere students of Krishna consciousness strive to absorb their consciousness in Srila Prabhupada's original books and recordings and to live by his eternal, divine instructions. "Whatever is to be learned can be learned from our books. There is no need whatsoever for outside instruction." (SPL Dec. 25, 1973) **(16) AUTHORIZED VS. UNAUTHORIZED ASSOCIATION:** The bona fide Krishna consciousness movement encourages and promotes the association of Vaishnavas, based on

recognizing and relishing Srila Prabhupada's unique position as a *nitya-siddha* Vaishnava and *sakty-avesa avatara* and the *Sampradaya Acharya* and beloved guru for all his sincere followers. As a matter of course, Krishna conscious devotees come together and preach on this basis, following Srila Prabhupada's instruction, *"Always keep the Acharya in the center."*

**(17) FOLLOWING SRILA PRABHUPADA'S FORMAT FOR VARIOUS FUNCTIONS:** Members of the Krishna consciousness movement naturally cooperate to arrange Vaishnava festivals on a regular basis and try to preach, according to individual capacity, following the format given by Srila Prabhupada, with the chanting of the Lord's holy names, readings and classes from Srila Prabhupada's original books, discussions based on his Bhaktivedanta Purports, and *prasada* offered and distributed in the way Srila Prabhupada has shown us. **(18) OPEN PUBLIC DISCUSSION ENCOURAGED:** Srila Prabhupada encourages *istha-gosthi* (public discussion) among devotees. Members of Krishna consciousness movement agree to encourage and promote *istha-gosthi* among ourselves and others, to discuss the proper conclusions of Vaisnavism and their practical application, based upon Srila Prabhupada's teachings. *"A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krishna."* (CC Adi 2.117) **(19) SERVING SRILA PRABHUPADA, TOGETHER:** In conclusion, we embrace the simple yet sublime Vaishnava principles of serving Srila Prabhupada--the *Acharya*--and working together to help him distribute the blessings of Lord Sri Krishna Chaitanya all over the universe. *"No one can check the spread of the Krishna consciousness movement, because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Chaitanya Mahaprabhu."* (CC Adi 17.204 pt) *"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion."* (SBhag 3.25.25) *"He lives forever by his divine instructions, and the follower lives with him."* (SBhag 1962) [www.harekrishnasociety.org](http://www.harekrishnasociety.org)

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## CHAPTER 194: PRABHUPADA ANUGAS

**(1)** Prabhupada Anuga means follower of Srila Prabhupada and was a term first coined in 1988 by *Vedic Village Review*. **(2)** *"We are asking, following the footsteps of predecessor, Rupa Goswami, Chaitanya Mahaprabhu. Chaitanya Mahaprabhu's instruction to Rupa Goswami. Rupanuga. Therefore we are called rupanuga. Anuga. Anuga means following. Going, following the footsteps of Rupa Goswami. So as the, Rupa Goswami is following his predecessor, Chaitanya Mahaprabhu, so we have to follow our predecessor. Then we will be successful."* (SPLecture Jan. 9, 1973) **(3)** *"In regards to the metaview, of unification, that would seem to involve establishing rigorous yet flexible guidelines, and standards, in regards to which devotees and projects warrant inclusion in the sanga of strict followers of Srila Prabhupada. All of that within the context of acintya-bheda-bheda-tattva, that, while someone may not, due to various reasons, be eligible [or want] to be part of a particular site/ organization/ federation, etc., that doesn't mean that they're not contributing to Srila Prabhupada's movement. We need to broaden realization and acceptance of some fundamental principles, as a basis for unity."* (Dhira Govinda das, 2016)

### INCREASING PRABHUPADANUGA ADHERENTS

Those who advocate that Srila Prabhupada arranged to initiate disciples post-departure via the officiating priest or ritvik representative method are increasing in numbers as the years go by. An ISKCON so-called guru recently admitted by that the greatest threat to ISKCON is the "ritviks," commonly called Prabhupadanugas, and they are now a widespread phenomenon all over the planet. Due to the internet's information revolution, devotees have been able to discover and understand the truth of Srila Prabhupada's teachings and his guru-siddhanta. The false assumption that an ISKCON

controlled by corrupted leaders has a monopoly on Srila Prabhupada's "divine grace" is being exposed to millions as a cheating crime. Intelligent devotees worldwide are studying Srila Prabhupada's instructions intently. That Srila Prabhupada appointed ritvik representatives to initiate on his behalf as his own disciples after his disappearance has become a given, standard axiom in Krishna consciousness for those whose intelligence is no longer clouded by the polluting influence and defective doctrinal propaganda of ISKCON's pretentious and self-serving gurus.

The ISKCON institution appears to be expanding in some parts of the world, especially India, with loosely committed Hindu congregations attending weekly temple programs, but the dedicated membership is actually dwindling while salaries for managers goes higher. This is due to the gradual attrition (defection) of those who come to understand the nature of ISKCON's spiritual corruption, and that the ISKCON guru system is not what Srila Prabhupada wanted. ISKCON is bleeding a slow death with its underlying false premise of the need for living gurus who are as much conditioned and imperfect as the disciples they cheat. *"I pray to Krishna that you all may use your intelligence for Krishna's service and not for any personal ambition. We have worked very hard and established a great institution, but if we think for our personal benefit then it will become ruined. This is my only concern..."* (SPL Nov. 1, 1974) As the truth continues to expand due to its own purity, Srila Prabhupada becomes the sole diksha and primary siksha guru for increasing numbers of devotees. The Prabhupadanuga world is thriving on its own merits while the corrupt ISKCON institution dies from its disease of facilitating material ambitions. Anyone with an honest heart and sincere intentions will eventually become a Prabhupadanuga, whereas those with ulterior motives, like to be a phony guru, will remain bewildered. ISKCON, short of internal revolt and reformation, is destined to the same fate as that of the Gaudiya Math.

### **UNITY IN DIVERSITY**

The lack of organization and natural decentralization in the Prabhupada Anuga sphere has led some to lament the seeming lack of cooperation amongst its adherents, and they frequently point to the spats and quarrels over minor details that manifest in cyberspace. Unfortunately, the most vocal in any persuasion receive disproportionate attention and create prejudice for others. The ISKCON faithful gloat over the apparent disarray amongst Prabhupada Anugas compared to their own institution's bureaucratic, repressive tyranny with rules, procedures, and bylaws which give an impression of stability and strength. Under the surface, however, ISKCON is weak and weakening, whereas Prabhupada Anugas have strength and are strengthening. This strength comes from the basic principles of unity amongst all Prabhupada Anugas in following the orders of Srila Prabhupada and being faithful to his guru tattva and instructions. The atrocity of false guruship in ISKCON has resulted in a paper tiger confederation of temporarily, mutually supportive fiefdoms or franchises that cooperate only so long as it serves their separate agendas. Their self-destructive focus is divided amongst scores of low-class competitive guru clans centered on unauthorized and unempowered misleader-gurus. The difference between pledging one's life and service to Srila Prabhupada and to a false guru is vast. ISKCON's unity will last only while it is convenient to the competitive participants, whereas the world of Prabhupada Anugas, although sometimes superficially discordant, is united around a set of basic principles of loyalty to Srila Prabhupada's instructions, and all-importantly, to those critical instructions regarding his position as the sole diksha guru for everyone. There is agreement on the central fundamental point of emphasizing Srila Prabhupada as the diksha guru and current acharya. Silver lining in decentralization?

### **WWW.PRABHUPADAANUGASWORLDWIDE.ORG**

This website has been set up as a meeting place for Prabhupada Anugas worldwide, and anyone accepting the basic principle of Srila Prabhupada as the sole diksha guru may be listed with their particulars. Organizations, centers, homes, or individuals are welcome to list thereon. The basic principles of agreement are listed as a mission statement for the international alliance of Srila Prabhupada followers at the website.

## NINE BASIC MISSION AXIOMS FOR ALL SRILA PRABHUPADA FOLLOWERS

(1) Srila Prabhupada is the current acharya and diksha guru of the Krishna Consciousness Movement and ISKCON based upon the only system which he used, practiced, taught and established with detail and clarity over a dozen years and finalized/confirmed in his July 9, 1977 written directive. (2) Srila Prabhupada's unrevised, original pre-1978 books are the basis of the Krishna Consciousness movement and ISKCON. Srila Prabhupada's followers and disciples should use these books for study and distribution. (3) Srila Prabhupada's original method of offering aratika and bhoga to the deities as he instructed and practiced during his manifest presence should be the method followed by all Srila Prabhupada's followers and disciples. (4) Photographs of Srila Prabhupada and the authorized predecessor acharyas, as practiced by Srila Prabhupada, should be the only ones on the altars and preaching centers of Srila Prabhupada followers and disciples. (5) The jaya dhvani [respectful obeisances] prayers at the end of kirtana should start with pranams to Srila Prabhupada and the predecessor acharyas, and continue with other standard authorized pranams taught by Srila Prabhupada. (6) Srila Prabhupada's original method of offering pranams to him by audibly reciting *nama om vishnu padaya* and *namaste sarasvate deve* should be practiced by Srila Prabhupada followers and disciples. No other pranams should be chanted. (7) Srila Prabhupada is the pure Vaishnava who is meditated on when singing Sri Gurvastakam. (8) In the list of disciplic succession given by Srila Prabhupada, His Divine Grace AC Bhaktivedanta Swami Prabhupada is number '32', with no need for a '33' as a link to '32.' (9) The terms "my guru or my spiritual master" refer to His Divine Grace Srila Prabhupada. (*Dhira Govinda, Yasodanandana*)

## INDEPENDENTLY THOUGHTFUL AND THE CHOICE IS STILL OURS by Dhira Govinda das

It is essential that we emphasize Srila Prabhupada's wish that his followers be independently thoughtful. "*Krishna Consciousness Movement is for training men to be independently thoughtful...*" (SPL Dec. 22, 1972) Relatedly, it's crucial that, as a basis for international cooperation, each center, temple, project, devotional community, and individual, is capable, on all levels, to manage themselves peacefully and independently. "*You manage your affairs peacefully and independently, and try to improve the spiritual atmosphere of the centers more carefully.*" (SPL Apr. 8, 1972) [*Although Srila Prabhupada wanted us to cooperate together if at all possible, with the GBC as our spiritual guides, ultimately affiliation with the GBC and ISKCON is a matter of personal choice.*] So, each center, and individual, for that matter, chooses whether they want to affiliate with the international body. That choice, naturally, will be based, hopefully, on whether the international governing body genuinely serves and enhances the center's/individual's Krishna consciousness and contribution to the sankirtana mission. If not, then I would recommend and encourage any particular center, or individual, to not affiliate with, or become a member of, the international governing committee. If a center does decide to join the confederation of centers/projects/individuals connected with the international governing committee, then there are rights and responsibilities intrinsic to that membership.

Through isthagosthi, in the form of SBhag or BGita class discussion, and in other forms, our grasp and realizations of the principles and practical applications of Srila Prabhupada's siddhanta naturally deepen and expand. We welcome such discussion, from all members of Srila Prabhupada's movement. And, individuals and groups serving in leadership capacities in Srila Prabhupada's movement, are responsible to establish distinctions, on the principle of acintya-bheda-bheda-tattva, regarding, for example, which sets of diverse perspectives enhance and enrich the Prabhupada-centered sanga and katha, and *which viewpoints and practices are divergent in such a way so as to not be accepted within the boundaries of the institutions founded and inspired by Srila Prabhupada.* Through communication, discussion, the genuine spirit of isthagosthi, we enhance our understanding, of ourselves, of each other, and of Srila Prabhupada. There are the principles of independent thoughtfulness and free choice with regards to affiliation with any group. I would want to look at the group, the international committee, and determine whether it's sufficiently close to my understanding of Srila Prabhupada's spirit and teachings, to officially affiliate with it. That, within the context of

course, of being genuinely open-minded to hear from others and expand and maybe even change my perspectives. I'd expect and hope for such independent thoughtfulness from all of Srila Prabhupada's followers, worldwide. (END)

### **THERE ARE NOW OPTIONS FOR EX-ISKCON MEMBERS**

Dhira Govinda das re: options for those who no longer wish to participate in ISKCON due to the guru and other issues: *"ISKCON Bangalore and its affiliated temples have an elected GBC structure, and they understand, live and preach proper siddhanta with respect to Srila Prabhupada as their current link to the parampara. So, joining or affiliating with the ISKCON Bangalore group is a viable, Prabhupada-centered option. Surely the leaders in ISKCON Bangalore are ready under some reasonable conditions to accept individuals and temples into their organizational structure. The ISKCON Bangalore group is enlightened with regard to the philosophical principles of Srila Prabhupada as our direct, living and current link to the disciplic succession. Thus, for those who find the restoration of the mission to be unnecessarily complex, and assuming that they're qualified, they can participate in an already existing leadership structure that is quite good. There are now also many other groups worldwide with whom one may associate, affiliate, integrate, or participate."*

### **CONCLUSION**

***"They are the Vapu-Vadis, and we are the Vani-Vadis."*** Ameyatma das (2009)

*"Regarding general state of affairs at Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. Real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the regulative principles such as rising before four, chanting 16 rounds, like that, if these things are not strictly observed then maya will enter and spoil everything. So my best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should not criticize each other, as Vaishnavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. And we must exist on such cooperation, otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit, and that will please me very, very much."* (SPL to Madhumangala das Nov. 18, 1972

*"I have received report [...] that they are enamored by your behavior, your character, and your devotion. In the newspaper cuttings also they gave such hints. In other words, everyone is appreciating your presentation. Please keep up this standard of behavior. Do not make any artificial discrepancies amongst yourselves because you are acting on a very responsible business. Perhaps you know that there are many political parties in a country, but when the country's total responsibility has to be executed, they become combined. To have some little disagreements amongst yourselves is not very unnatural because we are all individual beings. But as we are all working on behalf of Krishna we should always forget our personal interests and see to the prime cause."* (SPL Gurudasa, Yamuna 1969)

## **CHAPTER 195: SRILA PRABHUPADA'S PERFECT, NATURAL ARRANGEMENT**

***Srila Prabhupada's Perfect, Natural Arrangement for the Simple System of Initiation into the Krishna Consciousness Movement... By Praghosa das, book distributor (2006)***

**PRABHUPADA GIVES DIKSA INITIATION: (1)** *"The Guru is not a mortal, erring creature like ourselves. He is eternal Servant of Sri Krishna Whom He sends into this world for the deliverance of fallen souls. He comes into this world on this "Mission of Causeless Divine Mercy" in order to help us to rise, out of the depths of sin to our natural state of absolute purity, by methods which are perfectly consistent with the principles of our really unbiased reason. So long as we refuse to listen to him we*



are doomed to misunderstand everything." (SBSST) **(2)** Vaikunthanatha (ACBSP): "[...] When I first joined, I'd been taught that the parampara-system is like a chain, and if you're not initiated, if you're not linked up to this chain, then you can't go back to Godhead. I thought, 'We're distributing so many books, but if the people who read them are not initiated, then they can't go back to Godhead.' So, one day I followed Srila Prabhupada [...] I said, 'Srila Prabhupada, we're distributing so many books but if people aren't initiated, then they can't go back to Godhead.' Srila Prabhupada turned, looked me right in the eyes and said, 'Just by reading my books they are initiated.' I thought, 'That is an incredible example of compassion.'" **(3)** "Diksha is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksa." (CC Mad 15:108) The above statements are not hyperbole by our Acharyas. They are acknowledged as objective reality. The assignation of such value to the spiritual master - rendering the Guru as "worshipable" is established by the Supreme Lord Sri Krsna Himself. His Divine Grace Srila Prabhupada asserts this in total - in the following offering delivered in 1936 as his Vyasa Puja offering of glorification of Srila Bhaktisiddhanta Saraswati Thakur on his appearance day. In the following essay SBSST explains in detail - all the essential details concerning initiation in Krsna Consciousness under the guidance of the Bonafide Spiritual Master. It can be found here: [http://www.gosai.com/chaitanya/srila\\_sridhara\\_mj/sri\\_guru/sri\\_guru\\_pref.html](http://www.gosai.com/chaitanya/srila_sridhara_mj/sri_guru/sri_guru_pref.html)

The presentation of the facts - as they pertain to The Spiritual Master and how we are able to access his guidance and Mercy are perfectly facilitated in the arrangements of the Founder Acharya for ISKCON - Srila Prabhupada. Carefully read them below and you will see the simplicity and ease with which Srila Prabhupada set about arranging for the whole world to come under the shelter of our Spotless Parampara descending from Lord Sri Chaitanya Mahaprabhu! Srila Prabhupada's instructions on initiation are in perfect harmony with both his own essay and the essay on initiation by Srila Bhaktisiddhanta Saraswati Thakur Srila Prabhupada. They are:

**(A) JULY 9, 1977 LETTER/ ORDER** This is the conclusory communiqué to all temples presidents and GBC's on the subject of future initiations/gurus in ISKCON after Prabhupada leaves his body. These instructions were sent after several GBC meetings during the previous month specifically on this subject. The specific word "henceforward" has only one meaning, viz. "from now on" or "from this time forward." This is both according to Srila Prabhupada's own previous usage of the word and the meaning ascribed to it by the English Language. Unlike other words, the word henceforward is unambiguous since it only possesses one dictionary definition. The word "henceforward" does not mean "from now onwards until I depart." It simply means "from now onwards." There is no mention in the letter that the system should stop on Srila Prabhupada's departure, neither does it state that the system was to only be operational during his presence. This is the simple safe and secure system set up by Srila Prabhupada four months before his departure, with no subsequent instruction to terminate it. Without such a counter instruction, this letter remains intact as Srila Prabhupada's instruction on initiation. This legal ISKCON document states ISKCON initiation policy from that time (July 9, 1977) onward. The recording of names cannot refer to the chronological validity of this document because there is no all-important time limitation stated nor is there mention of any time limitation in any of Prabhupada's other written or recorded statements on ritvik initiations. Therefore the word "henceforward" can only mean "from this time onwards" or until this document is specifically countermanded by him. This never took place.

Therefore, the appointed successor diksa-guru system in ISKCON today - which is obliged as the only choice offered a new devotee, is not the authorized system left us by Srila Prabhupada. One can only conclude that Srila Prabhupada's original system was rejected by the leadership of ISKCON. It is safe to conclude, upon careful examination of all the evidence, that this "rejection" was the result of personal motivation due to immaturity and/or insubordination and your basic immaturity, in concert with the acceptance of the guidance of "Higher Authority"\*\*(see below) in the form of Sridhara Maharaja in 1978. It has endured to this day.

\*\*In 1978 the GBC "consulted" HH Sridhara Swami as to "How" they were to put into effect Srila Prabhupada's instructions in this matter of initiations. He counseled that the new men should be given an opportunity to "study the candidates" for some time - in order to determine in whom they were to repose their sraddha or faith." This was quite literally - a complete and total reversal of Srila Prabhupada's direct order in this matter. Srila Prabhupada's system of initiation never obliged the new men in Krsna Consciousness - whose faith in the science of Krsna Consciousness rested 100% upon his books and the standards maintained universally by ALL his initiated disciples - to upon his physical absence - search from amongst his authorized men -for a qualified "candidate" who was to be viewed as "worthy" of this new man's faith. Temple to Temple - leader to leader - the process was sublime and "standardized." There was no question of these men being "candidates." Srila Prabhupada's original appointees were "AUTHORIZED" to re-present Srila Prabhupada and HIS standards. That is all. There was no instruction to now "search from amongst them" thus scuttling the very simple and standardized procedures long established by Srila Prabhupada for the easy adoption of Krsna Consciousness by anyone - anywhere - in the world. It should be noted that the word "candidate" used by Sridhara Swami is in actuality to be applied to the aspiring disciple;not THE SPIRITUAL MASTER. A "Candidate" seeks the "approval" or vote of confidence from others. Srila Prabhupada was never a "candidate" or "suitor" seeking our approval or allegiance. He came to us - unrequested and unannounced and he introduced the absolute truth - within the atmosphere of open rebellion - that is this degraded Western culture. We could then accept or reject his authority - but he was not seeking our vote of confidence. We were humbly requesting his confidence in our sincerity to follow his standardized presentation of the science of Krsna Consciousness. The mere fact that Sridhara Swami even used this word to describe the appointed representatives of the Acharya Srila Prabhupada - denotes his own misunderstanding of his own position in relationship to Srila Prabhupada. He viewed himself - in the presence of the self-effulgent Acharya Srila Prabhupada - as a "candidate" for the allegiance or commitment of aspiring disciples, when he should have openly admitted to Srila Prabhupada's obvious exclusive authority as Bhaktisiddhanta Saraswati's successor and shown full insistence that ALL should take full and unreserved shelter of HDG Srila Prabhupada.

This counsel was rejected in its essence however and the GBC adopted the Zonal Acharya system instead. In this they got it 50% right: no need to search for one's "personal favorite" - but they misrepresented them selves as Acharyas. This inevitably led to a major rift between local leadership and the "gurus" who assumed the instruction to surrender to one's spiritual master - with "body, mind and intelligence" (CC Mad 15:108) was to be directed to them personally - as opposed to Srila Prabhupada and his mission. Gurus were "commandeering men and money" for their projects oft times without considering the input of inspiration of the Local Leadership. When they balked at the "intervention" they knew to be incorrect or misguided - the battle began. Exactly the effect Srila Prabhupada said would spoil his mission: "Quarrel is not Good. Quarrel is material." A series of falldowns and major losses of important assets - all acquired through the hard work of trusting devotees - served to undermine the very empire Srila Prabhupada had created. Later - the "counsel" Sridhara Swami was proffered by the next generation of reformers in 1986-as they argued in favor of opening up the position of Acharya to more men -AND -now encouraging the newcomers to search amongst the "candidates" -to see which one could actually inspire their conviction or "sraddha" as Sridhara Swami called it. We now see this phenomenon of "suitorship" being proffered within Srila Prabhupada's mission to one extent or another as the "exclusively" proper transmission of Srila Prabhupada's instructions. It is acceptable only if and when Srila Prabhupada's original system of "appointed" or "authorized re-presentatives are first clearly explained to be Srila Prabhupada's actual original arrangement.

Srila Prabhupada's Supporting Instructions: There were other statements made (Srila Prabhupada, his secretary) after the July 9th letter, which clearly indicated that the system of officiating acharyas, working under the scrutiny and sanction of the mission itself and whose

authorized duties were carefully enumerated, was intended to continue without cessation: (a) "...the process for initiation to be followed in the future." (July 11) (b) "...continue to become ritvik and act on my charge." (July 19) (c) "...continue to become ritvik and act on my behalf." (July 31) In these documents we find words such as "continue" and "future" which along with the word "henceforward" all point to the permanency of this effective system. There is no statement from Srila Prabhupada that even hints that this system was to terminate on his departure.

**(B)** Letter to Hansadutta Das July 10, 1977 **(C)** Letter to Kirtanandanda Swami from Srila Prabhupada July 11, 1977 **(D)** Letter from Ramesvara Das - to all Godbrothers throughout ISKCON July 21, 1977 **(E)** Letter from Tamal as secretary, Srila Prabhupada) to Hansadutta July 31 1977 **(F)** Srila Prabhupada's Declaration of Will June 5, 1977 **(G)** Last Will Codicil Nov. 5, 1977 **(H)** Finally, and most importantly, Tamal sent the following letter to Vasudeva prabhu in Fiji only 27 days before HDG Srila Prabhupada left this world - providing the DIRECT TEMPLATE along with Srila Prabhupada's own sense of importance and URGENCY to "increase the number of devotees" from amongst the "local natives"- be they in Fiji, Nigeria or Michigan! Oct. 18, 1977: *"My dear Vasudeva Prabhu, [...] I have been instructed by His Divine Grace Srila Prabhupada to reply your letter dated Sept. 29, 1977. Although His Divine Grace is very ill, still he is so much interested in Fiji and the Krishna-Kaliya Temple that I thought it proper to read your Letter to him. Srila Prabhupada heard everything with great attention. Srila Prabhupada was very pleased to know that book distribution is being increased with the ample assistance of householders living outside the temple. Prabhupada said that 'any of these sincere householders should be initiated. Increase the number of devotees there. You initiate them with a fire ceremony. I have already named eleven of my disciples so you can write to any of them the recommended persons and after receiving the spiritual name, you can hold a fire ceremony.'*

\*This conforms to Srila Prabhupada's clear instructions in the purport to CC Mad 15: 104-8 as to how the new men approaching our International Society for Krsna Consciousness for initiation are guided. *"In the morning, afternoon and evening, one should worship the Deity, chant the Hare Krsna mantra, offer oblations, perform a fire sacrifice, and feed the brahmanas. These five activities constitute purascarya. To attain full success when taking initiation from the spiritual master, one should first perform these purascarya processes."*

The word purah means "before" and carya means "activities." Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend arati and classes in the sastras, practice the regulative principles and associate with other devotees. When one is actually advanced in the purascarya-vidhi, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Krsna mantra sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months. In concert with Book Distribution (see Vaikunthanatha above) and his GBC/Temple President managerial system - Srila Prabhupada's perfect system does not ask of those who come to Krsna

Consciousness, giving up any and all forms of "pretentious" religion, to now "pretend" that ANYONE is infallible and incapable of disappointing our Acharyas. Their "initiation" into Krsna Consciousness is not contingent upon their finding an "infallible" representative of Srila Prabhupada and the Parampara - but rather upon their willingness to serve the instructions of Srila Prabhupada as they naturally descend to them through his Bhaktivedanta Purports and the honest and loyal devotees who are carefully following those same instructions and "authorized" to teach the next generation how to do likewise. The life force of our progress in Krsna Consciousness is not dependent upon the person of the guru. His satisfaction with the disciple is the by product of our accepting his simple instructions. In the above cited verse and purport to CC Mad 15:108 it is stated: *"Without performing the purascarya activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the purascarya-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the purascarya activities. The purascarya process is the life-force by which one is successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of purascarya-vidhi, no mantra can be perfected."*

So it is the emphasis upon training the new devotees in their adoption of this puruscarya process - for a minimum of 6 months - that is the actual "life force" that will bring them success in their chanting. It is this success - the increase in their attraction to Lord Krsna - and the diminishment of their attraction to the material world and whatever it pretends to offer - the serves to generate their faith in this process given by Srila Prabhupada. It is faith in Krsna and the means to please and attain him - that the Spiritual Master seeks to produce within us; not faith in him but faith in Krsna and the power of His Name. THAT is where a new man's faith will yield the desired effect. Srila Prabhupada never so much as hinted that the men he selected to execute this important yet simple aspect of devotional service - were merely by means of this appointment - to be understood to be self realized or perfected souls - situated in "unbounded transcendental happiness" and incapable of disappointing him or the new initiates. He made it clear in his follow up letter to Hansadutta prabhu exactly why he had chosen him: "It is because you are my sincere servant. You have given up attachment for a beautiful and qualified wife and that is a great benediction. You are a real preacher. Therefore I like you." No doubt his reasoning behind the other men was similar. All of us who knew these men and that period of ISKCON'S history know that these men were seen by Srila Prabhupada as his trusted and responsible and most capable leaders. Their loyalty was not in question then.

**SIMPLE, SUBLIME, SECURE:** The absence of a countermanding order in this matter, is extremely significant. If we study the above cited "Codicil" to his will that Srila Prabhupada legalized on Nov. 5, 1977, we find that he concluded that such a "codicil" was needed because he wished to "clarify certain things which are to a certain extent a little vague in my previous Will dated 4th June, 1977." What followed were specific "countermanding" instructions to his will. These new instructions rendered certain details in the will - dealing with the changes in the codicil - to be his clear and no longer "vague" wishes in those matters. Had Srila Prabhupada considered his instructions on initiation to have been likewise "vague" - he certainly would have left countermanding instructions. He did not. Over the years there have been countless attempts on both side of the issue of initiation to explain WHY he did not. All that matters in the end is - that he did not. We are thus left with the instruction only. In the material world there are numerous official organizations - literally thousands in every country - whose management is highly dependent upon very clear chains of command. Systems such as the US Navy, or Federal Reserve Banking System, Red Cross, or US Coast Guard, to name only a few - are extremely dependent upon rigid adherence to all internal memorandums that deal directly with the execution of the affairs of each of those systems. In many cases - such adherence is routinely acknowledged as connected to factual "life and death" for countless individuals. No officer of such institutions is able to arbitrarily alter - or ignore - any internal memo - that directly mandates their actions. Doing so can and in most cases will result in highly negative consequences for everyone involved and in due course the violater(s) of such internal instructions are terminated. Where their

refusal to follow orders can result in death, destruction or enormous financial loss - their insubordination can even result in the offender's being placed in prison or their death! These organizations are important - yet their influence is at the utmost, dealing with "Life and Death" only. ISKCON however deals directly with Life and Death repeatedly for all living entities!

Consequently - each of Srila Prabhupada's direct memos - sent to his GBC and Temple Presidents - dealing with precisely what he wanted accomplished and how He had determined was the best way to achieve that - need to be recognized as infinitely more significant than any "internal memorandum or instruction" serving to guide the actions of any other organization in the world. They should be followed with resolute determination. Any thing less is insubordination. The management of Srila Prabhupada's ISKCON is millions and millions of times more important than all of the mundane institutions in this world that carefully ensure that their instructions are strictly followed. End of Story. In the above essay on "Initiation" SBSST states: *"It is, however, very rarely that a person with modern culture feels inclined to submit to the guidance of another specially in spiritual matters. But the very person submits readily enough to the direction of a physician for being cured of his bodily ailments. Because these latter cannot be ignored without consequences that are patent to everybody."* We all work in a world that carefully guards the sound principles that serve to ensure with careful and secure management, our wealth and/or our person. For example, we tend to choose airlines that we are reasonably certain follow the internal guidelines established by their company's management, that see to the all-important maintenance of the aircraft itself. Were we to know that in general the maintenance crew regularly ignores the internal guidelines of a particular airline as they directly pertain to the proper upkeep of the aircraft - there is NOT ONE GBC OR GURU in ISKCON who would knowingly test fate by flying such a whimsically managed airline where the men responsible for the safety of the aircraft regularly disregard the internal memos concerning the proper upkeep of the aircraft that are provided almost daily by their authorities: thus increasing the routine risks associated with air travel. Likewise- no one would invest in a business or company of any kind- if it was discovered that the "chain of command" that is naturally vital to the health and profitability of any company - was regularly ignored or contradicted - without authority by the managers and employees. As SBSST states above exactly why such caution is naturally exercised: *"Because these latter cannot be ignored without consequences that are patent to everybody."* If this be true in such material situations, how much more cautious need we be in adhering to the instructions of our Acharya as they pertain to the management of his ISKCON mission. SBSST states - that all that is needed to make our life successful is our consulting and following the instructions of a really competent "spiritual physician". *"The evil that results from our neglect of the ailments of the soul is of a nature that paralyzes and deludes our understanding and prevents the recognitions of itself. Its gravity is not recognized as it does not apparently stand in the way of our worldly activities with the same directness as the other. The average cultured man is at liberty to ask questions without realizing any pressing necessity of submitting to the treatment of spiritual maladies at the hands of a really competent physician."*

Srila Prabhupada's simple and effective arrangement for bringing THE spiritual master easily within reach of every single soul - in any town or village of the world is obvious to all but the most stubborn. Clearly he established himself as the "really competent physician" and perfectly arranged for all souls to come under his expert guidance and care with the help of his books and his devotees. The arrangement of Srila Prabhupada - solid men - devotees in fine standing - authorized to initiate on his behalf - clearly representing themselves as "officiating acharyas" - confirming the devotees initiation as Srila Prabhupada's grand disciple and an initiated member of ISKCON - is in fact the arrangement that is spelled out by HDG Srila Prabhupada as his instructions in the matter, in all the Directives sent out to his loyal men throughout the world. For anyone to protest otherwise - is merely "inventing" in the face of all the clear and simple evidence to the contrary. This does not prevent someone from rising to the level of purity where it is naturally recognized by some and they may choose to accept this person as guru. But that must happen naturally, not with the assistance of

coercive arrangements that bar him from first considering the arrangement of Srila Prabhupada for his easy initiation as it is described in his letter to Vasudeva prabhu. Anyone who prevents Srila Prabhupada's initial arrangement from being the primary arrangement offered by His Divine Grace to any new man - is guilty of a very grave infraction. Whether done in ignorance or malice -such withholding of Srila Prabhupada's instructions constitutes cheating of the highest order.

Krishna Consciousness is a very natural process. For some - their approaching Krsna - through the spiritual master - will conform to the process as given by Srila Prabhupada when he was both here with us and his simple system he left us. Their progress in both "vairagya and vidya" will be almost entirely dependent upon their immediate devotee association; the Temple residents, Temple President etc. They may have little to no contact with, nor dependence upon, those men authorized to confirm their initiation. Others though, may attribute great value to the association and leadership of some of these men and will naturally feel their Krsna Consciousness intimately linked with the compassion and guidance of one or some of these devotees. Whether the relationship between the devotees and the men authorized to initiate is seen by them to be one of guru or "officiating guru" - the position of Srila Prabhupada's men is the same; to properly exemplify their commitment to the simple science of Krsna Consciousness as given us by Srila Prabhupada, with enthusiasm to share this science with any and all who can take it and to cooperate with the simple yet highly effective GBC/Temple President managerial system so carefully constructed by our Spiritual Master Srila Prabhupada. The new devotee may relate with them more intimately as guru but the relationship must always be endorsed FIRST as "official" by those leaders in ISKCON who have fully embraced their OATH OF ALLEGIANCE to Srila Prabhupada as the Supreme Authority for the Krsna Consciousness movement - while under the banner of ISKCON. There are countless devotees out there - whose joyful identification with ISKCON is only with the eternal principles of Krsna Consciousness - the spiritual idea that gave birth the ISKCON. I don't need to name them but they reject Srila Prabhupada as the Supreme Authority for this eternal mission. They reject his position as "exclusive" authority" - under the banner of ISKCON as he asserted. So they are not willing to work "on behalf of Srila Prabhupada's local preachers" in the proscribed manner given us by Srila Prabhupada. That is their loss but what can be done. "You can lead a devotee to the kirtan - but you can't make him dance!"

**AGAIN - SIMPLE - SUBLIME - SECURE.** SBSST states in the above essay *"The crux of the matter lies not in the external nature of the ceremony of initiation as it appears to us because that is bound to be unintelligible to us being an affair of the other world, but in the conviction of the necessity of and the successful choice of a really good preceptor."* The Liberty to Choose -based upon our sound reasoning and the wisdom of the scriptures - the "really good preceptor" now some 30 years after Srila Prabhupada left us, will find some men more willing to place their confidence in a direct relationship with one of Srila Prabhupada's duly initiated men who have proven themselves sufficiently to be capable of guiding them by precept and example as their "good preceptor." This will always be a matter of individual choice. Some will naturally prefer to avoid any risk of disappointment in this choice -by accepting Srila Prabhupada's simple system. They must never be discouraged to do so but likewise no one should object to a man's independently "assigning" absolute value to one of Srila Prabhupada's disciples as his guru either, provided this "guru" remains committed to Srila Prabhupada's system of management that emphasizes the instructions of Srila Prabhupada and his wishes to uplift "the local natives" with the assistance of his duly appointed GBC and Temple Presidents. This is extremely important. \*\*See the above letter from HDG to Vasudeva das in Fiji.

In either case - The order to seek and take shelter of the Bonafide Spiritual Master is simple and clear. How it can most easily be accomplished within the framework of Srila Prabhupada's teachings and ISKCON mission is likewise simple. With Srila Prabhupada's arrangement, there is no risk of disappointment. If one elects to take a risk -choosing to take shelter of Srila Prabhupada by accepting one of his disciples as his Guru, it is personal and can thus never jeopardize the authority of The International Society for Krsna Consciousness in any way whatsoever. He must be free to

subjectively "assign" absolute value to his Spiritual Master and he must be allowed to subjectively consider his Spiritual Master in light of the "objective value" placed upon the Spiritual Master by Lord Sri Krsna Himself. (See my opening statement: "The Guru is not a mortal, erring creature like ourselves.") This is his natural right and we can no more disturb that - than we should hide from him Srila Prabhupada's original system established on the 9th of July 1977.

Likewise the officiating acharya's position is to be considered every bit as objectively valuable or worshipable by Srila Prabhupada and Lord Krsna. As in the Military - the rank is saluted - not the man; though the officer may in time also inspire great respect and love from his men. So too the new men should be taught to comprehend the officiating acharya as a direct manifestation of the mercy of Srila Prabhupada. He is "appointed" or handpicked by Srila Prabhupada directly or through his leaders and serves as his directly appointed "agent". So the service he does - is every bit a part of Srila Prabhupada's "worship" of the Parampara and is part and parcel of the entire Parampara's delivering Krsna Consciousness to the world. All representatives of the Parampara - do what they do ON BEHALF of their previous Acharya. So in this sense - all gurus - are "officiating gurus" or "ritvik representatives" of their spiritual master. The blessing Srila Prabhupada gave us is merely to spell it out for us. That's all. When he first appointed the original 11 - Tamal Krsna Goswami - revealing his neophyte condition asked "Whose disciples are they Srila Prabhupada - yours or ours" and Srila Prabhupada immediately shot back "WHY consider whose?" The officiating acharyas are guru - they represent the Supreme Authority for the Krsna Consciousness movement on this planet - but their authority is specifically enumerated by Srila Prabhupada - and this serves the mission of Srila Prabhupada very nicely. If one is not willing to accept this - then there are countless "camps" out there- wherein one can do as they see fit- but "under the banner of iskcon" Srila Prabhupada's exclusive authority and directions are clear.

We need not complicate this aspect of devotional service. Devotees should not waste time fighting amongst themselves over this issue. Groups who advocate coercively barring the new men from accepting Srila Prabhupada's duly initiated men as their guru - on the grounds that Srila Prabhupada's system for initiation - forbids them from doing so - overlook the simple essence of the teachings of our Acharyas; "the conviction of the necessity of and the successful choice of a really good preceptor." This is and will always remain a matter of personal conviction. Srila Prabhupada's Bhaktivedanta purports are clear as to who can and who cannot act as guru. They clearly spell out the superlative method of fulfilling the requirements in this matter. That is indisputable. However, his leaving us with a risk-free system of "authorized" men who meet the minimum requirements in terms of qualifications - and the maximum qualifications where it matters most - loyalty to the purpose of Srila Prabhupada and his International Society for Krsna Consciousness - His ISKCON - to initiate on his behalf - is clear and likewise indisputable by all but the stubbornly insubordinate. In the end - it is entirely up to the aspiring devotee. We need only explain to him his two options - and allow him the liberty to determine for himself - how he will meet the required mandate to seek out and take shelter of the "really good preceptor." In either case - his duties will remain the same; to work cooperatively with this Temple President, GBC representative and fellow godbrothers and godsisters. His mission will remain the same. If he strictly follows the teachings of our Srila Prabhupada - in the end, he can be confident that the results will also - be the same. He will achieve the actual goal of life -fully pleasing the Supreme Personality of Godhead.

Grown men are at liberty to determine whether they wish to simply accept the shelter of Srila Prabhupada and his instructions as he provided in his internal memo of July 9th 1977, or they can exercise their own liberty to choose from amongst any of the duly initiated disciples of His Divine Grace in good standing and take shelter of them as their chosen spiritual master - fully aware though that their choice - is in fact their personal choice - and they will have to live with the consequences of that decision - auspicious or not so. Both methods constitute the same act; taking shelter of Srila Prabhupada and the Parampara. An impartial analysis of reality will lead to one's recognizing that for the most part - ISKCON has in substance accepted this arrangement - which is most natural. Their only

defect lies in their not admitting it to themselves. So much effort and money are being squandered in opposing those who simply publically acknowledge this reality. This is senseless and has led to gross mismanagement on many levels. If common sense can trump pride and this reality is accepted - all conflict in this matter will end and we can all get to the business at hand; Saving all souls entrapped in this material world with the wonderful Mercy of Lord Chaitanya Mahaprabhu.

**ADDENDUM: Conclusion:** Over the years since 1977 there have been countless arguments made for and against the acceptance of the above evidence and their obvious mandates. It is important to note that all arguments beg for summary adjudication; the means to settle them. In this particular case - we all may be well intended but "good intentions" are not the means to measure the value of any particular argument in a disagreement. Only when there is a mutually accepted "final authority" whose authority is accepted as Absolute and Final - can dispute cease. For all those "initiated" by Srila Prabhupada by means of his authoritative presentation of Krsna Consciousness - he is that undisputed Absolute and Final authority. Other than Srila Prabhupada - we have no means to decipher the relative from the absolute; The Truth from Fiction. Consequently I offer the following as a final note to the above paper; the above paper being the summary adjudication of the "contended facts" and relevant evidence- the simple verbatim presentation of Srila Prabhupada's recorded instructions on this matter. Up till now - I have found no one who disputes the existence of this evidence. However the disputes have always manifest after the above cited "evidence" has been accompanied by the myriad of interpretations and/or alterations introduced by others. Unless the above evidence is allowed to stand on its own merit - as Srila Prabhupada's own intended directives - we are left then with a movement that is fractured into as many opinions as there are members!

Srila Prabhupada in his own exchange with the famous Professor Staal stated: *"Regarding our correspondence, actually this quotation and counter-quotation cannot solve the problem. In a court both the learned lawyers quote from law books, but that is not the solution to the case. The determination of the case is the judgment of the presiding judge. So argument cannot bring us to a conclusion."* So I offer this final note from His Divine Grace to support my conclusion - which is this: **(1)** His Divine Grace Srila Prabhupada is our accepted Final and Absolute Authority - he is the "Judge" on this matter. **(2)** The evidence cited in this paper is merely a verbatim presentation of his factual instructions - nothing more - nothing less. **(3)** Without accepting those instructions - verbatim - in the ultimate issue - we are left with as many interpretations as there are human beings on the planet./ Final Note by Srila Prabhupada in his wonderful exchange with Professor J. F. Staal: Professor of Philosophy and of South Asian Languages University of California Berkeley, California in January 1970: *"In a court of justice two lawyers put forward their respective relevant arguments taken from the authorized law books to decide a point, but it is up to the judge to decide the case in favor of one of the litigants. When the opposing lawyers put forward their arguments, both of them are legal and bona fide, but the judgment is given as to which argument is applicable to the particular case. Lord Chaitanya gives His judgment on the authority of sastras that the chanting of the holy names of the Lord is the only means to elevate one to the transcendental platform, and actually we can see it is effective. Each and every one of our students who has seriously taken to this process may be examined individually, and any impartial judge will find it easy to see that they have advanced in their transcendental realization further than any philosophers, religionists, yogis, karmis, etc. We have to accept everything favorable to the circumstances. Rejection of other methods in a particular circumstance does not mean that the rejected ones are not bona fide. But for the time being, taking into consideration the age, time, and object, methods are sometimes rejected even though bona fide. We have to test everything by its practical result. By such a test, in this age the constant chanting of the Hare Krishna maha-mantra undoubtedly proves very effective. A. C. Bhaktivedanta Swami"*

Arguments that do not favor the simple acceptance of Srila Prabhupada's clear instructions in this matter - for any reason whatsoever - spring not from the Absolute but from the Relative consideration of our minds. The moment we replace the exact words of our Acharya, or we augment



them with OUR interpretation, which spring from our "biased reason," we in fact hear ourselves, not Srila Prabhupada, and as Bhaktisiddhanta Saraswati said, "So long as we refuse to listen to him, we are doomed to misunderstand everything." (END)

## CHAPTER 196: COMING BACK TO SRILA PRABHUPADA

(1) "So gurun ahatva. A devotee of Krishna, if need be, if he's unqualified guru... Unqualified guru means who does not know how to guide the disciple. Guru's duty is to guide. So such kind of guru can be at least rejected. That is Jiva Gosvami's... Karya-karyam ajanatah. A guru who does not know what to do and what not to do, but by mistake, by mistakenly I have accepted somebody as guru, he can be rejected. **By rejecting him, you can accept an actual bona fide guru. So guru is not killed, but he can be rejected. That is the injunction of the shastra.**" (SP Lecture Aug. 5, 1973) (2) "Unless one is initiated by a bona fide Spiritual Master, **all his devotional activities are useless.** A person who is not properly initiated can **descend again into the animal species.**" (CC Mad 15.108) (3) "Just like Dhruva Maharaja. He was advised by his mother that 'If you go to the forest you can see God.' So he went there. But when he was very serious, then Krishna sent him Narada Muni. So if you are actually serious about Krishna, then Krishna will send you some of His representative and he will take charge of you. That is the process. If you do not find a guru, that means Krishna is not yet pleased, either you are not serious." (SP Conv Sept. 11, 1972)

### MANY THOUSANDS HAVE LOST OR REJECTED THEIR UNAUTHORISED GURUS

Srila Prabhupada initiated 5000 disciples between 1966 and 1977. After his departure his senior men took over the GBC and imposed an unauthorized system of eleven new zonal acharyas, and began initiating their own disciples. Gradually additional gurus were approved by the GBC and about 100 gurus since 1978 have now initiated in total perhaps 200,000 disciples. Jayapataka and Radhanath both had 50,000 each in 2020. However, over the years at least 50 of these 100 ISKCON gurus have publicly been exposed as fallen and left their disciples essentially stranded in a no-man's land. Thousands were then reinitiated by another ISKCON guru, and some have been reinitiated several times over as each guru faded away into maya. Harikesha had about 3000 disciples, Jayatirtha 500, Ramesvara 500, Hansadutta 500, Kirtanananda 2000 (estimates).

There have been over 10,000 "re-initiations" in ISKCON, but Srila Prabhupada never mentioned anything about it, and this is another clear proof that ISKCON's initiation and guru systems are concocted and not aligned with Srila Prabhupada's desires or instructions. Those who thus lost their ISKCON guru faced much anguish, uncertainty, and confusion. How was it possible for their "bona fide" guru to fall down? Who could they now trust a second (or third, fourth) time? It was difficult to re-develop faith in another guru after being betrayed once, and many became discouraged and drifted away from Krishna consciousness. Some gravitated towards the Gaudiya Math and took shelter or reinitiation from Sridhar, Puri, Narayan Maharajas, or others. Some decided to go on without a "diksha" guru by association with devotees, continuing their spiritual practices (even unaware of Srila Prabhupada's availability). They knew of no solution to their dilemma; chaos reigned; many hearts were broken, taking many lost years to recover enough just to start chanting again.

Since about 1990, when information about Srila Prabhupada's universal availability as the direct, current link to the parampara became widely known, **many devotees have rejected their ISKCON gurus**, even those still in "good standing." Increasingly, devotees worldwide have begun to take Srila Prabhupada as their connection to the parampara, rejecting (outright or silently) their ISKCON guru as disqualified or unauthorized. Based on anecdotal information, about half of the followers of the Hare Krishna movement have taken Srila Prabhupada as their diksha guru, and most do so quietly, privately, careful not to upset others with their secret decision. The process of **coming back to Srila Prabhupada** after having been formally initiated as a disciple of an ISKCON guru is often

a lengthy and difficult journey. While some quickly and naturally adjust to a newfound conviction that Srila Prabhupada is their eternal diksha guru, for some it is more confusing, painful, and troublesome. Due to the deviations of misleaders and ambitious men posing as worshipping gurus, many devotees' lives have been upended and destroyed. Most often the betrayal by a false guru is more traumatic than a dozen normal divorces. The innocent have suffered greatly, and devotees are forced to search their hearts to increase their sincerity in dealing with these circumstances. Second only to the poisoning of Srila Prabhupada's body, the poisoning of Srila Prabhupada's mission and the infection of devotee's lives and minds with deviant policies, philosophy, and practices is the most serious crime of these misleaders. Even though most of ISKCON's present misleaders had no **direct** involvement in Srila Prabhupada's poisoning by heavy metals, they are nevertheless deeply implicated in this crime by: **(1)** Covering up the crime and evidence by denials, lies, and refusal to conduct or cooperate with an honest investigation **(2)** Demonizing those who privately investigate and protest this poisoning **(3)** Benefiting from Srila Prabhupada's poisoning by taking his seat and assets as unauthorized gurus or allowing/ facilitating others to do so.

*"So far as my starting a separate organization known as ISKCON, it was inevitable because none of our godbrothers are cooperating with one another. Every one of us is conducting his own institution, and there is difference of opinion even between Gaudiya Mission and Gaudiya Math."* (SPL May 23, 1969)

### **STORIES OF HOW DEVOTEES CAME BACK TO SRILA PRABHUPADA**

There were a series of inspiring accounts of various devotees who left ISKCON and came back to Srila Prabhupada's shelter in *Back to Prabhupada*, an IRM magazine ([www.iskconirm.org](http://www.iskconirm.org)).

### **WHERE IS THE ORDER THAT RITVIKS WOULD BECOME DIKSHA GURUS?**

It is outright insanity to approve by vote any conditioned soul who has been "properly following the principles" for a few years as an initiating diksha guru, yet this is what ISKCON does.

Naveen Krishna das worked closely with Tamal in Dallas for over 6 years and confided in Naveen on all matters because he trusted him and relied on him in all practical matters. Starting with the demise and departure of Jayatirtha in 1982, and throughout the departures of Bhagavan, Hansadutta, Ramevara, Bhavananda, and Kirtanananda, Naveen would have regular long and intimate discussions with Tamal about the guru and initiation system that ISKCON was using and about what Srila Prabhupada intended for ISKCON. They discussed how to best deal with the problems in ISKCON, especially how the zonal successor system was obviously failing. Tamal frankly admitted to Naveen privately that Srila Prabhupada had wanted the officiating acharya or ritvik system to be used after his departure, and how (supposedly) he had dissuaded Srila Prabhupada from doing so, and that the 11 acharyas were approved by Srila Prabhupada. Tamal always thought he knew better than Srila Prabhupada (Part 9). When the zonal system was dismantled in March 1987, Tamal could not admit this error, and thought the only recourse was to open the door to many more initiating gurus. He did not exactly like this idea, but to his mind, there was no other viable option. Naveen and Tamal discussed the Pyramid House talks and Tamal admitted that this was how Srila Prabhupada had intended things to be, ritviks only, but that he had convinced Srila Prabhupada that this system would never work, and he claimed Srila Prabhupada changed his mind and agreed to let them be zonal acharyas. Of course, there is no written, audio, or other evidence to support what we know was just Tamal's demented megalomania.

### **CONCLUSIONS**

**(1)** *"My stance is that whatever one's understanding of the May 28 conversation or the July 9 letter, the philosophy of Prominent Link stands. In this way the paper can bridge gaps and resolve deep conflicts in our Vaishnava society."* (Dhira Govinda das, 2002) **(2)** *"The modern day ISKCON guru appointment system is nothing more than a business franchise wherein once one is rubber-stamped as an ISKCON-authorized travelling disciple-recruiter, they are entitled to all the larks and perks, prestige, fame, admiration, privilege, donor base, wealth, tax haven and so on that goes with the job. It is a*

*pseudo-spiritual racket!*" (Krishnachandra das, 2016) **(3) "After me there will be no more Acharyas."** (Srila Prabhupada, 1967, cited by Yasodanandana das: "This was first cited in the Jadurani papers in the early 1980s. Rohini Kumar das personally told me in 1993 in Badger, CA, that Srila Prabhupada once told him, in answer to an inquiry in N.Y. c.1967, about who would succeed him, that after him there would be no more acharyas. My understanding is that there would be no more acharyas like him. Rohini Kumar lives in San Francisco somewhere."

**(6) The summary is that Srila Prabhupada is the REAL ACHARYA FOR THIS AGE.**

## PART 20: DEFECTIVE DOCTRINES

**(1)** "One who understands and appreciates the disciplic succession is certainly advanced, and we should always be very careful to give full respect to those who have so carefully handled this Divine Fruit of transcendental knowledge before us. **Even a slight change will spoil it.** That is why I have always been so careful to give you only those things which I have heard from my Guru Maharaja." (SPL Hansadutta Aug. 1967) **(2)** "The standards I have already given you, now try to maintain them at all times under standard procedure. Do not try to innovate or create anything or manufacture anything, that will ruin everything." (SPL Bali Mardan Sept. 18, 1972) **(3) "The truth does not mind being questioned, and a lie does not like to be challenged."** (?) **(4)** Srila Prabhupada once said something like, "We haven't got to answer every argument of a crazy man." **(5)** "A devotee should have intelligence to know who is deviating. Surrender by your iontelligence but don't surrender your intelligence." (SPL Bali Mardan 1974) The principal deviations that have manifested after Srila Prabhupada's physical departure are addressed here in comparison to Srila Prabhupada's instructions. As one studies the *mayavada* philosophy to the extent of becoming able to defeat it, one may become familiar with the history of defective doctrines in Srila Prabhupada's mission so that he may no longer be led astray and be able to recognize and debunk them. It is incomprehensible how those who subscribe to ISKCON's defective doctrines have simply disconnected themselves from reality. They seem to believe that by repeatedly stating their errant positions that their members will be persuaded. Their incantations of faulty philosophical phrases resonate only with those who are blocking their intelligence, lacking in intelligence, or are already sold into the dark side of pursuing their material ambitions in the guise of spiritual practices.

### FRAUD OF BECOMING FALSE GURUS LED TO FRAUD OF FALSE DOCTRINES

Yasodanandana das explained: "The eleven zonal acharyas were frauds. They were never appointed by Srila Prabhupada as acharyas or diksha gurus. While Srila Prabhupada was here, there was no public announcement that he had appointed eleven acharyas or diksha gurus. Immediately after Srila Prabhupada passed away, there was no public announcement that these eleven had been appointed by Srila Prabhupada as acharyas or diksha gurus. Only at the March 1978 Mayapura meetings, they announced that they had been appointed as acharyas and diksha gurus. If Srila Prabhupada had actually appointed them, Srila Prabhupada would have announced their appointment during his manifested presence, or they would have announced it shortly after his passing. But no, they waited four months to announce their appointments. Why? Because Srila Prabhupada never appointed them. During those four months, and even well before Srila Prabhupada departed, they were colluding between themselves. Not the entire GBC; only select members were involved in this conspiracy. **It was a conspiracy of silence.** They knew what they wanted to do, but they kept quiet about it until the March 1978 GBC meetings."

One fraud leads to another. When they hijacked the mission by lying that Srila Prabhupada had appointed them as successor acharyas, then they had to manufacture so many false doctrines to support and justify the anomalies and contradictions that ensued. Their great deception must be

exposed and the bogus imposters rejected. ISKCON today is not the ISKCON that Srila Prabhupada established. Today anyone in ISKCON can be a guru with an application to the GBC. If they meet the basic standards set by Srila Prabhupada for a neophyte devotee (chanting 16 rounds, following the 4 regs, attending the morning program), and have enough political connections, they can be approved as a diksha guru by a “no-objection” vote, a rubber-stamp method.

***All their defective doctrines were created to justify their guru hoax.***

## CHAPTER 197: SATSVARUPA NEWSLETTER: DEC. 1, 1977

### NEWSLETTER CONCERNING INITIATIONS AND INITIATING GURUS:

Dear prabhhus: Here is some information as I understand it regarding initiations and initiating gurus. Last May, when the GBC body in its entirety was present in Vrindaban with Srila Prabhupada, we asked him how initiations would take place in the future. He said he would pick a number of men who would initiate as gurus. As the GBC secretary, I then asked, on behalf of the others, whether these gurus would take disciples on his behalf, or would they be disciples of that guru. *[Hmmm. GBC thought at that time that Srila Prabhupada could initiate after his departure.]* Prabhupada said they would be disciples of the new gurus. Then about a week later *[6 weeks]*, Srila Prabhupada himself gave 11 names of devotees who would be those initiating gurus. The list of the names was circulated and at that time they were to act as rittvic, or representative, gurus on Prabhupada’s behalf. But upon his disappearance these men have become designated initiating gurus. *[Designated by whom or what; where is the evidence?]* The conversation in which Srila Prabhupada discusses these things with the GBC has been recorded on tape. *[GBC ordered it to be unavailable to the devotees.]*

But how can some of Prabhupada’s disciples presume to become gurus after Prabhupada? The answer is that there is no way that they can become acharyas equal to His Divine Grace, Srila Prabhupada. Probably no one like him will appear for centuries. If any of his disciples think that now they have become acharyas like Srila Prabhupada, they would commit a great offense. But that they can become gurus is already a fact since he has empowered them to do so. I thought of the historic example of Ramanuja. After Ramanuja there was no question of anyone immediately equaling him, but this did not mean that there were not gurus in his line following Ramanuja. Still gurus and disciples of that line worship the great acharya Ramanuja, although only those who were living at the same time as he could accept him as their initiating guru. *[They use ritviks today.]*

Therefore, acknowledging that no one can presume to imitate Srila Prabhupada, it does not mean that there will be no new disciples. If we view what we may call the minimum requirements for guru, we will find that it is not an impossible proposal. Srila Prabhupada says (TLK 87): *“If we stick to this principle we can become gurus. We don’t need to change our position to become a guru. All we have to do is follow the disciplic succession stemming from Sri Krishna. One may think, ‘I am illiterate and have no education. I was not born in a high family. How can I become a guru?’ Chaitanya Mahaprabhu says that it is not very difficult. Simply speak whatever Krishna speaks. Then you become a guru.”* *[Would that be a siksha guru?]* Then: *“Instruction has to be taken from one who is in knowledge. It doesn’t matter what his position is. One should simply learn from one who knows. Whoever is qualified in Krishna consciousness can become a guru. His family or material identity does not matter. He simply must know the science. If he knows the science of Krishna, he can be a guru. We only need repeat what Krishna has said...”*

When Srila Prabhupada first made disciples in America, he was the only person responsible for taking care of the new disciples. As ISKCON grew, however, he began to share the responsibility of upbringing his disciples with the temple presidents, GBC, and sannyasis. In many cases the new initiating guru will not be the sole devotee responsible for taking care of the new disciples, to insure their going back to Godhead. E.g., in your temple you have recruited men and they are naturally

indebted to you. They are also indebted to Srila Prabhupada. It is Srila Prabhupada's books they are learning from. It is Prabhupada's ISKCON which protects them, although they cannot become Prabhupada's disciple. *[This is the "living guru" philosophy and their great crime in denying Srila Prabhupada to the devotees.]* The initiating guru of such a new man is therefore only one of a number of devotees who are caring for his spiritual life. There will be different kinds of relations between the gurus and their disciples in situations like New Vrindaban, or Radha Damodar party, where the guru may actually recruit the man and stay with the man, such a disciple will have a great deal of personal dependence and receive intimate instruction and even worship his guru. But we will have to accept disciples in other situations in order to maintain and increase ISKCON. This is Prabhupada's desire. However, according to the sastra, the guru-disciple relation is real and personal so we cannot reduce it to nothingness. It is to be hoped that an actual relationship will develop between the guru and disciple. The disciple will be grateful to his guru for bringing him in contact with the great acharya, Srila Prabhupada, *[Contact with Srila Prabhupada in already there in his books, worship, service.]* and thus through disciplic succession, in touch with Lord Chaitanya and Krishna. He will appreciate that he is situated in Krishna consciousness by the grace of his initiating guru. *[Actually, by Srila Prabhupada's grace.]* Hopefully the guru will regularly visit or the disciple visits his guru, and the guru will want to see his progress *[and donations, worship...]* These things will have to happen naturally...

My policy would be that I would only allow worship of Srila Prabhupada in any temple, and

The above reflections are my own, which I have arrived at in discussion mainly with Hrdyananda Maharaja and Tamala Krsna Maharaja. They do not form any official policy. The official policy is simply that the eleven chosen men may initiate disciples and they are actually the guru of that disciple. Some gurus will probably take disciples before Gaura-Purnima, and we can gain some experience by then, and perhaps the GBC will have something further to say on the matter when they meet. If you have any further questions feel free to ask me.

Let us continue strongly and harmoniously in Krsna consciousness now that this great new responsibility has been thrust upon all of us by Srila Prabhupada's disappearance. "How much you love me," Srila Prabhupada said in his last months, "will be demonstrated by how you cooperate amongst yourselves after my disappearance." Before we speak of any expansion at this time, let us at least dedicate our lives to maintaining what Srila Prabhupada has given us, and not allowing it to deteriorate. The good son looks after the property of the father, and the good disciple does also. Prabhupada's main spiritual legacy is this ISKCON movement itself, in terms of temples, books, and the sankirtan program. That is our main duty now, to see that it continues to go on nicely.

Your servant,  
*Satsvarupa das Goswami*  
 Satsvarupa das Goswami

not the worship of any new initiating guru. *[He very soon did accept lavish worship in the temples simultaneous to Srila Prabhupada's guru puja, and he then feebly apologized for it in 1986.]*

Only Srila Prabhupada's picture should be on the Vyasasana and guru puja should be to Srila Prabhupada. At least that is my opinion. It may be

that disciples will be present of a guru, although the other devotees in the temple will be worshipping Srila Prabhupada. We've seen this work in a natural and harmonious way in Vrindaban. [...] So what is the harm if, in an ISKCON temple, everyone worships the greatest guru, Srila Prabhupada, to whom we are all eternally indebted? Sometimes a new guru will receive more formal worship. For myself, I do not intend to initiate until at least after Gaura Purnima. If you want, you can wait. This initiation, however, is not necessarily a zonal function, and perhaps other gurus will accept new disciples from your temple. I would think that as part of your training up a new man, you would want to advise him as to who you think he should take as a guru, but it should not be forced. [Unless someone wants Srila Prabhupada.] After all, the man has to have full faith, and we hope he will develop a loving relationship with his guru. So if a devotee wants to take as guru someone other than you advise, it can be discussed and he should be allowed to choose with good reasons.

**COMMENTS:** On Dec. 1, 1977, just two weeks after Srila Prabhupada departed, Satsvarupa sent out his newsletter to maybe 20 close supporters in his own zone. Though the 11 successor acharyas were not announced until 4 months later in late March 1978, Satsvarupa and the others had already hammered out their narratives, their qualifications, how the hoax would go down. This newsletter shows the 11 had worked out their plans for a gurujacking of ISKCON well before Srila Prabhupada's departure. However, Satsvarupa confuses the greatly different siksha and diksha gurus.

He gives no evidence that the ritviks were to become full gurus after Nov. 14, other than refer to the May 28 tape, which when finally was leaked 7 years later, no such appointment of gurus was to be found on it. Satsvarupa's deceit and ambition is hard to miss in light of ISKCON history, and it is revealed how the gentle appearing Satsvarupa was a key mastermind and articulator/spokesman for the hijacker's narratives about their being appointed (exposed as a total hoax by 1986). They did not even observe any time to mourn Srila Prabhupada's disappearance and were discussing their ascendance to his seat even while listening to him plead with them not to change anything, but to simply go on as he had set things up. Satsvarupa used this newsletter to garner feedback in his own Eastern/Southern USA GBC zone, so to polish his hoax narrative, while other zonals began initiating just a few weeks later. One of his temple presidents, Nityananda das, was not on the mailing list.

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## CHAPTER 198: GBC POLICY PAPER MARCH 26, 1978

A succinct summary of the zonal acharya era (1978-87) is given by Doktorski in *Eleven Naked Emperors*, Introduction: *"During a single scandal-filled decade, eleven leading managers of the International Society for Krishna Consciousness (ISKCON)—more commonly known as the Hare Krishna movement—utilized deception and collective fantasy to enact a bloodless coup, which resulted in the hijacking of a Gaudiya-Vaishnava religious organization, the banishment of dissenters, the abuse of innocents, the brutal murder of one outspoken reformer, and the nearly-fatal hemorrhaging of the society as thousands of once-loyal members defected or were blacklisted. This ten-year-long reign of self-aggrandizement and political intrigue by the self-appointed leaders, characterized periodically by strong-armed tactics, tainted the society which had been carefully and painstakingly tended to and cultivated for more than a decade (1966-1977) by the society's founder and spiritual preceptor, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. ... the term "zonal acharya" refers to a spiritual leader who presides over a specific geographical region. Each of the eleven had their own 'kingdoms' where they were worshiped as good as God. Their orders were considered to be coming directly from Lord Krishna, the Absolute Truth and the Cause of all Causes. Unfortunately, the system of guru succession that they established was fraught with unanticipated and unresolvable issues, least of all that the entire system was based on a fallacy."* **The zonal acharya era was established by this 1978 GBC policy paper.**

The eleven zonals easily carried the vote of the GBC body (26 members, needing only 2 more than their own 11 votes) to approve their first position paper, written by Hridayananda and Satsvarupa, on Mar. 26, 1978, entitled: ***"The Process For Carrying Out Srila Prabhupada's Desires For Future Initiations: A paper prepared by the GBC in consultation with higher authorities (a paper prepared by the GBC in consultation with higher authorities)*** The misinformation and fraud contained in this 1978 GBC policy paper is enormous. Briefly, the document erroneously stated: *"One very important question was how disciples would be initiated in the parampara after the departure of His Divine Grace. When asked this question, Srila Prabhupada replied that he would name some persons who could initiate disciples after his disappearance. We then asked him who the spiritual master of such disciples would be. He replied that the new initiators would be the disciples of those whom he empowered to initiate and that he, Srila Prabhupada, would be their grand spiritual master. Then he said that he would name the initiating gurus later."* [This misinterpretation refers to the May 28 talks.]

Then: *"On naming these disciples, he ordered that they become "ritvik acharyas," which means that they were to initiate disciples on his behalf. He indicated, as he had said in May, that these ritvik acharyas named by him would, after his disappearance, continue as initiating spiritual masters. He named eleven but said that the number could be increased in the future."* [Indicated? Where? This was only their interpretation.] These two paragraphs dishonestly and cleverly "pick and choose" and re-arrange tidbits out of context from the May 28 and July 7 conversations. Also reference is made to

“indications” that ritviks would become full gurus after Srila Prabhupada left, but such indications by Srila Prabhupada are non-existent. There is only their self-serving claim made by some senior men (all of whom are gurus or close supporters): **“It was clearly understood by everyone at that time...”** But this is just bluff and deceit to address doubts about their guru takeover. This is not in writing nor on any tape. The few doubters who spoke up were but weak cries lost in the coming hurricane. Then: *“Let us deal with each other in love and trust [...] Now more than ever we must cooperate amongst ourselves. Let us not make the tragic mistake of the disciples who break into factions over party disputes and disobey the order of the spiritual master. [What order?] The carrying on of the Krishna consciousness movement means we must have new disciples. Therefore Srila Prabhupada has given us new gurus. Let us heartily welcome into our midst...”* [Later, GBC admitted no gurus were appointed.]

The sub-headings of their paper addressed some of the immediate issues presented by ISKCON suddenly having 11 new gurus in place of Srila Prabhupada: *Worship of the Diksha Guru, A Godbrother’s Relationship with an Initiating Guru, First and Second Initiations, How to Choose a Guru, Siksha and Diksha Gurus, Accepting Karma, Several Gurus in One Temple, Worship of the Guru, Vyasasanas, Pranam Mantra, How Will More Gurus be Added?, Understanding Absolute Faith in One’s Guru.* An essay by Bhaktisiddhanta Saraswati, “Assuming Responsibility of Being Guru” was attached. (See Ch. 91: Contradictions and Anomalies)

An excerpt from a zonal acharya guru system defender from early 1980’s: *“Factually, what is the position of those empowered by Srila Prabhupada to act as gurus? Does it mean that because they’ve been given the position of guru they are, as in the verse, nikunja-yuno rati keli siddhai, actually intimates of Krishna? [...] Srila Prabhupada has given us the familiar example that while ordinarily a judge must first possess all qualifications and only then sit on the judge’s bench, bhakti-yoga offers such facility that one first assumes the activities of a devotee and then the qualifications follow. The new gurus have taken the charge—but that charge has not come only by chance. **It was Srila Prabhupada’s own picking.** [This was the big lie.] So if they try, Krishna will help. Prabhupada and Krishna are not cheats. (But the zonals definitely were!) They will come to a sincere devotee with all Their might and instruct him, ‘Do like this. I’m helping. I’m behind you.’ When we are all sincere, it will happen like this. We all know what we have to do; we simply have to carry it out sincerely. Surely His Divine Grace is continuing to direct us through these changes.[...] The sisya [novice] will not tolerate any other Vaishnava’s coming to disturb the absolute position of his guru. This is the heart’s feeling or proper Vaishnava sentiment, and disciples of Srila Prabhupada should be sensitive to this and careful not to disturb the relationship between the new gurus and their disciples. You may look upon your godbrother who’s now a guru in your own way, but you must behave so that the new bhaktas’ and disciples’ faith is not disturbed. Your conception of him may be kept in the mental world, but not shown on the outside.”* [Sridhara Swami’s advice?]

#### **DEVIATIONS AND LIES OF GBC’S MARCH 1978 PAPER (compiled by Yasodanandana das)**

*“A spiritual master must have seen Kṛṣṇa. Without seeing, he cannot be spiritual master.”* (SPLecture Jan. 12, 1969) This article is written to expose the deviations and lies that have been taking place for so many years in ISKCON, that has lost the trust of many and has become a Neo-Hindu hodge-podge community, where members are treated like cash cows for large donations. This 1978 GBC paper claims Srila Prabhupada appointed the 11 ritviks to start acting as diksa gurus after his physical presence, which is NOT TRUE. The entire paper can be read at the GBC website. To refute such bogus claims, we extract some ridiculous and shocking passages from that paper which offend not only Srila Prabhupada, but also the entire Vaishnava community. These statements are completely against Srila Prabhupada’s teachings. One can become a bonafide Guru only when one is properly ordered and authorized, and is fully liberated from the clutches of material nature, not just by wearing a saffron or sitting on a Vyasasana. The Guru is the most confidential servant of Krishna and very dear to him. “...One should take initiation from a bona fide spiritual master coming in the disciplic

succession, who is authorized by his predecessor spiritual master. This is called dīkṣā-vidhāna..." (SBhag 4.8.54) Now these deviations are examined and corrected.

**(1) "IN CONSULTATION WITH HIGHER AUTHORITIES" (AKA GAUDIYA MATH):** Who are these higher authorities? Were they authorized by Srila Prabhupada? Did Srila Prabhupada ever authorize his GBC to consult with "Higher Authorities"? Did Srila Prabhupada ever authorize any "higher authorities" than him in his movement? The GBC has not offered any credible explanation for this offensive statement. This consultation was done with the Gaudiya Math advisor, Sridhara Maharaja. Srila Prabhupada had strictly advised to cut off any connection with these people, because they also tried to poison both Bhaktisiddhanta Saraswati and Srila Prabhupada's missions. He did not want a Gaudiya Math Part 2, so consultation with them is poisonous to Srila Prabhupada's movement. *"Actually, amongst my Godbrothers no one is qualified to become acarya. 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. [...] So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure."* (SPL Rupanuga 28/4/74) [other warnings about his Godbrothers from Srila Prabhupada] There are many quopytes (see Ch. 88 Book One) [...]

**(2) FALSE CLAIMS REGARDING GURU APPOINTMENT:** GBC paper states: *"...then one day in June he gave his secretary the names of eleven disciples who would be the initiating disciples..."* Actually, it was on July 7, 1977 And the resultant order of July 9, 1977 makes no reference whatsoever to the 11 becoming initiating spiritual masters. GBC paper continues: *"He indicated, as he had said in May, that the ritvik acharyas, named by him would, after his disappearance, continue as initiating spiritual masters..."* This is a fabrication, the letter of July 9, 1977 makes no reference whatsoever to the original 11 ritviks becoming initiating spiritual masters. [...] In the July 9 letter, Srila Prabhupada selected these 11 devotees as his officiating representatives: *"In the past Temple Presidents have written to Srila Prabhupada recommending a particular devotee's initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupad by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. The newly initiated devotees are disciples of his divine grace A.C. Bhaktivedanta swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's 'Initiated Disciples' book."* (SPL to All G.B.C., All Temple Presidents July 9, 1977)

**SP:** "Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru." (SPLecture Oct. 28, 1975) If anyone is still not convinced by these arguments, then let us hear it from those who have admitted that no such gurus had been appointed. In late 1980 Tamal and Hansadutta were travelling around ISKCON, having been suspended as gurus and GBCs by the GBC for activities unacceptable to them, such as demanding that godbrothers must approach Srila Prabhupada through Tamal. They were relieved of their zones. Tamal called for an open discussion in Topanga Canyon, CA. on Dec. 3, 1980. Hansadutta, Dhira Krishna, Kirtiraja, Jayadvaita and others were present, and the talk was recorded. **Tamal:** *"I've had a certain realization a few days ago. (...) There are obviously so many statements by Srila Prabhupada that his Guru Maharaja did not appoint any successors. (...) Even in Srila Prabhupada's books he says guru means by qualification. (...) The point I want to state on that is this realization, and I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth: You can't show me anything on tape or in writing where Prabhupada says, "I appoint these 11 as gurus." It doesn't exist because he never appointed any gurus. This is a myth. Everyone is qualified to right now give initiation*



and you'll see no blood and pus will fall out of the sky, no thunderbolt will strike you dead..." Satsvarupa admits ISKCON gurus are imitators: <https://www.youtube.com/watch?v=Pz37qsyc8-M>

Those who demonize ritviks certainly do have ambitious desires. All those who join ISKCON are first instructed to ridicule the Ritviks and think Srila Prabhupada as "dead."

**(3) FALSE CLAIMS OF NIKUNJA-YUNO STATUS:** GBC Paper states: *"Now these Godbrothers are worshiped by their disciples as genuine spiritual masters. This means, from example, that they are to be considered, as stated in the Gurv-Astakam, as Nikunja yuno rati keli siddhyai, -- intimate assistants in the pastimes of Krishna. how are their old Godbrothers to understand that their fellow Godbrothers has assumed the position of associating with Krishna in this way."* Really? From ISKCON history, this has been shown untrue.

**(4) PUT ON THE UNIFORM AND IT WILL SHOW YOU WHAT YOU HAVE TO DO:** GBC report: *"Once during the war, a patriotic advertisement appeared showing a picture of a military uniform and the saying: 'Just take this uniform and the dress will show you what you have to do.' If one is sincere and is given a particular charge or post, he will learn what the duties of that post are..."* Srila Prabhupada did not teach this.

So, this means that one must first become a Guru and then qualifications will come automatically? If any man puts a white coat and a stethoscope and opens a clinic without a qualifying MBBS exam, will he be able to cure a patient? One cannot be a first-class doctor without qualifying the required examinations with excellent grades. Srila Prabhupada states here who can be a Guru. *"A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."* (NOI, 1) *"The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class."* (CC Adi 24.330) *"Now, Canakya Pandita gives three things, formula, 'If you want to be fortunate, then do these three things.' What is that? Murkha yatra na pujanya: 'Do not give any credit to the rascal.' That is first qualification. Don't be carried away by the rascal. Murkha yatra na pujanya. If you worship a rascal, then your life is spoiled. You must worship a really learned representative of God. That is very good."* (SPLecture 1975)

**(5) BIRTH OF ZONAL ACARYA CONCOCTION:** GBC states: *"a delicate situation may arise when in one Iskcon temple there are disciples of different gurus. The natural way to avoid this is for a guru to perform diksa in his own zone. Srila Prabhupada deliberately chose gurus in different parts of the world to arrange for this. But this is only a general principle, and there may also be special arrangements..."* But Srila Prabhupada did not set up a zonal acharya system, the GBC did. Srila Prabhupada: *"...So we shall not think that this is my zone, that is his zone, just like the Indian and Pakistan nation are thinking, and then there is war, no. Lord Caitanya has given us the task to spread His message all over the world, and any process which may be useful for facilitating this business, that we shall gladly adopt, never mind his zone or my zone, that is material designation. But we shall always do everything in cooperative spirit and avoid any fighting amongst us..."* (SPL Nov. 18, 1972)

**(6) ADDITION OF MORE SELF-APPOINTED GURUS?:** GBC paper states: *"Those who are already empowered to initiate will extend the number by their consideration..."* Srila Prabhupada: *"...disciple of Kali cannot become an acharya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent, and there is no need for any court judgment. A false acharya may try to override a Vaishnava by a high-court decision, but Bhaktivinoda Thakur says that he is nothing but a disciple of Kali-yuga."* (CC Mad 1.220) Srila Prabhupada: *"...Not that anyone and everyone becomes a guru. No. If you want to be cheated by such rascal guru, that is your business, but who is guru, that is stated in the Bhagavad-gita. Anyone who preaches the teachings of Krishna, he is guru. Chaitanya Mahaprabhu also says, amara ajnaya guru hana tara' ei desa (CC Mad 7.128): "You become a guru on My order." "How shall I become guru? I have no knowledge." [...] Simply repeat the instruction of Kṛṣṇa, you become guru." Everyone can become..."* (SPConv-July 11, 1976)

**(7) MULTIPLE CHOICE GURUS:** GBC paper: *"...How does one know who is to be*

his guru? One must choose according to his sraddha, his faith. A newcomer should be given some time. He should consider to whom he will submit, based on his faith in him. There are five stages in successfully approaching a spiritual master, and the first is to hear (Sravanam)... The second stage is acceptance both by the preceptor and the disciple. Then sadhana, the attempt for realization, will begin. In the beginning, it is an open field the candidate hears, and then the connection should come between guru and disciple. One should take help from senior Vaishnavas so as to avoid error." The last line "One should take help from senior Vaisnavas so as to avoid error" is ludicrous. If all 11 were equally qualified, what error would a person make by picking any of these Gurus?

"Sometimes we display our foolishness by accepting somebody who is barely even educated as our Spiritual Master. That is another sign of our foolishness." (TLC Ch. 18) If we compile all those deviations from the past 40+ years, the list will be endless. All this is very tragic to 1000s of those who devoted all their lives to the service of Krsna and Srila Prabhupada but had to leave the movement due to so many bad experiences. Also, those who are now the victims of these things, the loss that is done is very huge. But if we promise to dedicate our entire life to the service of our Guru (only Srila Prabhupada) and Krishna, we can go back to home, back to Godhead without even a slightest difficulty. An international alliance of all devotees who promise to dedicate their lives to Krishna Consciousness must be formed as soon as possible, so that by a good association this world shall be delivered, thus fulfilling the mission of all previous acaryas. If our heart is pure, then Srila Prabhupada will direct us from the heart. **Devotee:** Srila Prabhupada, when you are not present with us, how is it possible to receive instructions, for example, on questions that may arise? **SP:** Well, the questions are... Answers are there in my books. **Devotee:** Other than that, for example, that we would ask you in... **SP:** Yes. **Devotee:** Do you direct us also through the heart? Besides the Paramatma? **SP:** If your heart is pure. Everything depends on purity. [SPConv May 13, 1973] [...]

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## CHAPTER 199: GBC POLICY PAPER AUGUST 17, 1980

The emergency GBC policy paper of Aug. 17, 1980 had a cover letter signed by Bhagavan das Goswami (Chairman), Jagadish das (Vice-Chairman), and Jayapataka Swami (Secretary): "Questions regarding the GBC policy of guru worship, having serious implications to our Society, have been placed before the GBC Officers' Committee for necessary actions... (which) has appointed a subcommittee to effectively prepare the following paper dealing with the position of the spiritual master in ISKCON. The subcommittee members are: (Bhagavan, Jagadish, Satsvarupa, Hridayananda, Jayapataka)... The purpose of this paper is in no way to modify or change the existing GBC position but rather to clarify this position through evidence of guru, sadhu, and shastra... A full GBC meeting shall discuss further specific points which may be necessary. We hope this paper will serve as a helpful guide and tool. Thank you for accepting Lord Chaitanya's lotus feet as your life and soul..."

**Section One/ Introduction** emphasizes the need for all devotees to unify with faith in the new gurus lest ISKCON split apart, and how we should all accept the infallible authority of the GBC, etc.

"Certain persons in ISKCON have questioned the procedure of guru-worship which the GBC established with their paper released in March 1978. Extremists have even doubted the validity of the parampara from Srila Prabhupada. A controversy has arisen that is disturbing ISKCON. On the one hand, some concerned Godbrothers are worried about the worship given to ISKCON gurus, having seen that a guru-Godbrother is capable of serious mistakes. On the other hand, the GBC members are concerned that the sacred principle of the guru not be disturbed, that Vedic culture not be distorted, due to the mistakes of some. Ironically enough, both the the GBC and the critical Godbrothers are afraid of the same thing: a split in Prabhupada's ISKCON. Some concerned Godbrothers fear that that the gurus will become adversely affected and fall down, or that the worship itself is minimizing Srila Prabhupada's position. The GBC sub-committee feels that this excessive criticism may crack what Srila

*Prabhupada called the very foundation of spiritual life, faith in the guru parampara. The most important thing is that ISKCON remain unified. And ISKCON must remain unified according to the parampara conclusions of Krishna consciousness that Srila Prabhupada has given through his books and other instructions. Granting that in this controversy both sides have love for Srila Prabhupada and ISKCON and that both sides are motivated by a desire to save ISKCON from splitting, we must resolve this conflict by first recognizing a oneness in purpose. That oneness in interest is to serve Srila Prabhupada's mission. Encouraging his disciples to persist in their love and trust in ISKCON despite its 'growing pains,' Srila Prabhupada used to quote a line of English poetry: 'England, with all thy faults I love thee!' In his will, written in May 1977, Srila Prabhupada entrusted the GBC to be the 'ultimate managerial authority' in ISKCON. The questions regarding the gurus should be brought before the GBC body at its annual meeting in the prescribed form. Even an ISKCON emergency should be handled by bringing the matter to the GBC Chairman for action. We caution our Godbrothers not to try to take the law into their own hands. And ALL persons involved in this controversy should use restraint and not become implicated in offenses to the devotees, or fanatical actions. The GBC paper of 1978 still stands regarding the continuance of guru-parampara. This present paper will not refute those conclusions but clarify them in the light of the current controversies. It will attempt to provide guidelines and safeguards for the future. But as we wrote in 1978, we repeat: 'Let us not make the tragic mistake of disciples who break into factions over party disputes and disobey the order of the spiritual master.'"*

**COMMENT:** The new gurus rode on the coattails of ISKCON's momentum built up under Srila Prabhupada's hard work as though their "accomplishments" were proof of their spiritual advancement. The GBC paper asked: **"...can ISKCON gurus deliver their disciples to the topmost platform of Krishna consciousness?"** and explains at length how by properly following the bhaktiyoga process one may attain perfection, but actually fails to answer their own question. *"On the other hand, one who is faithfully and properly executing the duty of guru cannot be criticized. Although Srila Prabhupada personally empowered and appointed some of his disciples to be bona fide spiritual masters, criticism is lodged that they are not real spiritual masters in the traditional sense. Such criticism is destructive and false, as will be pointed out in various ways. The devotees of ISKCON should not lend credence to those who blaspheme Srila Prabhupada by agreeing with them that the sankirtana method of preaching is not sufficiently potent to bring the preacher to the highest standard of devotional service."* The paper states one should not *"harass a bona fide spiritual master by artificially demanding that he 'confess' his internal spiritual position,"* similar to the "Don't ask, don't tell" policy. Another defense in the dance around the issue of whether the new gurus were uttama-adhikaris was if one thinks Srila Prabhupada was not capable of producing pure devotees, he is actually offending Srila Prabhupada! They claim they are bona fide, empowered spiritual masters, based on their being strictly and properly engaged in repeating Srila Prabhupada's message. But, what of the homosex, LSD, Percodan, sex with disciples, prostitutes, pornography, child abuse, etc – all which appeared often in the ISKCON initiating gurus?

**SECTION TWO: ILLOGICAL, MISLEADING PHILOSOPHY: Improper Criticism:** The GBC characterizes recent controversy over the new gurus as **"illogical, misleading philosophy"** and challenges critics to provide shastric proofs for their doubts. *Some persons, citing many scriptural references describing the qualities of the maha-bhagavata, have questioned whether any ISKCON acharya exhibits these qualities. And they have further concluded that the ISKCON acharyas cannot live up to the requirements of a regular guru in devotional service. This criticism is speculative; it is also against the etiquette of gentle devotees to judge or investigate a sincere devotee as to his inner realization. But aside from that, the whole line of reasoning is fallacious and the argument inapplicable. It starts with a speculative opinion and backs it up with quotes from Srila Prabhupada's books; by this method one could 'prove' all kinds of things."*

**SECTION THREE** claims to prove from shastra that the new gurus **are in indeed uttama-adhikaris** and to deny this nourishes the enemies of ISKCON. It concludes: *"...to speculate on the mind*

*of the guru is a great offense. Some critics do not estimate spiritual advancement in terms of the standard criteria of shastra but instead speculate on internal experiences that are not at all meant to be studied in determining a bona fide guru... we find no mention whatsoever of this internal examining process, nor a confessing process... It is not a Vedic process and is based on foolish concoction."* In other words, the GBC paper chastises those who ask if the new ISKCON gurus are *uttama-adhikaris* or not, and tells them it is offensive, even though the qualification of delivering a disciple is that one must be an *uttama-adhikari*, not a conditioned soul! **SECTION FOUR (Standard Guru-Disciple Relationship)** asserts that the new ISKCON gurus are bona fide and authorized, and therefore their disciples must worship them as being "as good as God" or the entire disciplic succession would be "in danger." Again, their flawed assumption is that they were bona fide gurus.

**SECTION FIVE (Respecting Srila Prabhupada and His Representatives in ISKCON Temples)** discusses how unity would be preserved in ISKCON by having both the worship of Srila Prabhupada and the new gurus together in the temples, not separately or privately. Although Godbrothers should not "be pressured even subtly into worshipping his guru-Godbrother," it was very much encouraged as fitting to humble devotees honoring other Vaishnavas. Tamal had just been suspended from his guruship for one year due to demanding the worship of his Godbrothers, so the GBC reinforced that worship of guru-Godbrothers was optional but shastrically bona fide. Of course, worship of conditioned or secretly fallen souls is not recommended in the shastra, but this fact was not admitted nor addressed. Defense was given for the titles used by the ISKCON gurus (e.g., Guru-pada, Chaitanyapada, Bhaktipada), and again the scare tactic is used of misunderstanding "the mood of the spiritual world." The new gurus' legitimate advancement and achievements must be recognized. *"It is not the mission of this movement to disrupt the traditions of Gaudiya Vaishnavas and to minimize the position of Srila Prabhupada by stating that his disciples who are acting as bona fide spiritual masters are somehow less than real spiritual masters. If it is stated that a bona fide spiritual master who is a disciple of Srila Prabhupada is an advanced Vaishnava, this does not mean he is equal to his own spiritual master. Srila Prabhupada is a saktyavesa avatara far beyond our capabilities, but if we feel that the process to glorify Srila Prabhupada is to suppress the legitimate spiritual advancement and achievement of his disciples and that Srila Prabhupada will remain unique by not recognizing other bona fide Vaishnavas, then we have completely misunderstood the mood of the spiritual world. The father is most glorified..."*

**SECTION SIX (Jumping Over the Spiritual Master)** deals with how Srila Prabhupada wanted the GBC members to cooperate together and accept the collective policies of the GBC as a whole, while not "relying excessively on one's own intelligence." Caution was given on the tendency to trust one's intelligence rather than the "empowered collective intelligence" of the GBC: *"Anyone who knowingly or unknowingly is setting up his own basis of authority rejecting Srila Prabhupada's instructions should be known to be deviating. No leader of this movement can implement unauthorized policies against the policy of the GBC."* In other words, don't think, just do as the GBC says... Then the real insidiousness of the paper begins with, *"To be completely understood and applied, Srila Prabhupada's books must be read with the guidance of older devotees. And the books when read properly will always order people to approach the spiritual master."* In other words, trust the new ISKCON gurus in all matters, and do not jump over them with your own ideas or intelligence.

*"The above references unequivocally prove that only within this ISKCON movement can we satisfy Srila Prabhupada's desire. Even the initiating gurus of this movement are empowered as initiating gurus for ISKCON. Should they leave this ISKCON movement, by will of providence, their franchise no longer remains valid. Does not remaining within the ISKCON movement mean accepting the management, authority, and system that Srila Prabhupada has given us? Is there any alternative for managing this society and pleasing Srila Prabhupada? [...] To 'take the law into one's own hands' would not be an acceptance of Srila Prabhupada and his GBC's authority, and thus is a suicidal path. True humility and concern for the welfare of this movement can only be achieved by accepting Srila*

*Prabhupada's and the GBC's authority. **The spiritual masters and leaders of this movement must take a submissive position in this regard and work for the (movement's) betterment...***"

Included was a veiled warning to some of the members of the Acharya Board, likely in reaction to internal rumblings of schism due to breakaway gurus (Jayatirtha left in 1982), or perhaps due to the intense dissatisfaction by Tamal and Hansadutta for being suspended. *"This deals with protecting Srila Prabhupada's movement from two basic dangers which have arisen. The first is brought about by the tendency to act independently, accepting one's own intelligence as the ultimate criterion for understanding the shastra, and avoiding the GBC which Srila Prabhupada has appointed to safeguard this movement; the second grave danger is the effect of whimsical interpretation of the status of the spiritual master in our present-day sampradaya."*

**SECTION SEVEN (Protecting Srila Prabhupada's Movement)** further promotes the GBC and gurus and how all ISKCON members should cooperate fully with their controversial policies [and lies?] and directly refuted Ramevara's unilateral decision to make changes in his zone's guru policies: *"...causes for the falldown and failure of the Gaudiya Math. Srila Prabhupada has taken extreme precaution that a governing board be formed, and it was his emphatic and unequivocal desire **that no one should deviate or be independent from this GBC authority.** A practical example is that during Srila Prabhupada's physical presence no one would consider changing policies or procedures of temple worship without consulting His Divine Grace and getting his permission. Similarly, no changes in policy or procedure should be implemented in ISKCON now without the permission of the GBC. That persons are going against this standard demonstrates a lack of faith in Srila Prabhupada's instructions (that the GBC shall be his representative). **This lack of faith in the spiritual master is the cause of schism** – the main cause of possible ruination of the ISKCON movement."*

The paper addresses widespread discontent in the devotees over the guru system, but also the "independent" and "whimsical" actions of their own gurus, *"...otherwise the obvious and most dangerous result is... we shall be separated from the Chaitanya tree. We shall become asara, useless. [...] However, whenever people act independently without authorization there is tremendous disturbance (which) is the result of deep offense to the spiritual master and Vaishnavas. **If anyone tries to agitate the devotees' minds and create some kind of 'mass movement' against the GBC** then responsible devotees should turn a deaf ear (and) wait for the proper Vaishnava assembly to discuss these things and take appropriate actions according to the established GBC procedures. [...] policy change should be enacted in authorized GBC meetings. **It is useless, dangerous, and extremely harmful to fight or to act whimsically.** [...]"* Then a very forceful and intimidating argument was inserted into the paper which was meant to shut up all critics of the new ISKCON gurus. *"How can ISKCON portray its (gurus) to be ordinary men subject to the four defects of material life... unable to instruct their disciples properly? If this fanatical over-reaction were accepted then it would reduce ISKCON to the status of a dead sampradaya. The breakdown of faith will create anarchy."* The paper advised against *"saying that Srila Prabhupada's disciples are not or cannot become advanced devotees of the highest order..."* In response to the discontented ISKCON devotees who had defected to Sridhar Maharaja's ashram in Navadwipa, the GBC warned about **"avoiding being agents for ISKCON enemies"**- *"It is one of the greatest services we can do for ISKCON's enemies and Kali's agents to publicize that our gurus following Srila Prabhupada are second/third class devotees unable to deliver a fallen soul to the highest position of bhakti. The sahajiya enemies [...] already are having their agents spread rumors in the USA and other parts of the world that people should go elsewhere for getting the highest understanding of devotional service. Actually anyone who thinks that the disciples of Srila Prabhupada cannot deliver fallen souls to the highest spiritual platform has not understood the essence of the teachings of Srila (Prabhupada) or Srila Bhaktisiddhanta..."*

Then, to further frighten devotees who might doubt the perfect authority of the GBC-gurus: *"A pure devotee can also fall under the influence of outside forces. This was seen in the case of Dhruva Maharaja and other great devotees. By associating with senior Vaishnavas one is protected, but by*

taking advice from less advanced devotees one can become misled. The poison of **asampradayas** can break the very faith and structure of our disciplic succession. If a devotee is not careful to take advice from his higher authorities he can carry the poison of disease. He can affect another or himself without being aware of the disease or how the infection entered. A danger of the above-mentioned new guru philosophy is that rather than stressing preaching and other practical symptoms authorized by Srila Prabhupada for recognizing advanced Vaishnavas, unascertainable qualifications like *siddha-deha*, *siddha-pranali*, *asta-sattvika-bhava*, etc., may instead become the criteria, thus creating another *sahajiya* group simply trying to obtain spiritual sense gratification... Less intelligent devotees... may be misled and join *sahajiya* camps where self-proclaimed (so-called) living *uttama-adhikari maha-bhagavata gurus* are cheaply available to further mislead them."

Various offenses were cited that could come from controversies that had arisen: "These great dangers should not be minimized." Emphasis was put on not disturbing the relationship of the so-called grand-disciples with the new ISKCON gurus. An appeal is made to devotees at all levels to report any discrepancies to the GBC for "necessary action," and to "be quick to forgive and forget where it is seen that a devotee has undertaken corrective measures" and has complied with the GBC policies.

**SECTION EIGHT (Philosophical Understanding of Discrepancies and Their Rectification)**, the GBC paper goes completely off the track. Looking back several decades ago, it is almost incredulous: "The material nature is very strong, and sometimes due to inattention even an advanced devotee can temporarily deviate from his position... There are examples in SBhag of great devotees having difficulty. Chitraketu unnecessarily criticized Lord Shiva; Dhruva Maharaja became overwhelmed by anger [...]; **Lord Brahma was affected by sex attraction for his daughter**; and Bharata Maharaja, who had attained the *bhava* stage, neglected his devotional service due to mundane affection for a deer. These examples are very instructive. In each of these cases the devotees involved resumed their previous high standards of devotional service. There is no question of a permanent setback in Krishna consciousness. In fact, sometimes Srila Prabhupada pointed out that failure is the pillar of success... The sankirtan movement is a great war on the illusory energy. We should expect that there will be casualties on our side. When there are injuries or temporary setbacks we should not retreat or abandon the fight. **These setbacks are due to a temporary lapse of Krishna consciousness.** Upon realizing his mistake a devotee can immediately rise again to fight with renewed strength. A devotee should not be derided or blasphemed for a falldown once the rectification process has been given by the spiritual master and accepted by the disciple... **It is the duty of ISKCON's initiating gurus to sit on their Vyasananas** and defeat the ignorance of the age by their strong preaching. **Some of our men may have difficulties, but their problems are due to their having lost sight of Krishna for the moment**, not due to sitting on a *vyasana*... Arjuna also wanted to step down from his chariot and abandon the fight, but Krishna condemned this as a great mistake. Similarly, it will be a great mistake if our initiating gurus step down from their *vyasananas*. Rather, let them preach boldly by the side of Krishna as Arjuna fought boldly to crush the demoniac forces on the Battlefield of Kuruksetra... **So let us accept these failures and setbacks as pillars of success.**"

The paper states that even *uttama-adhikari* devotees fall down from time to time and if there are "failures and setbacks" they should be seen instead as "pillars of success." This is the most controversial part of the GBC paper, as it proposes that even Srila Prabhupada could fall down or that the falldowns of supposedly bona fide spiritual masters are to be expected sometimes. "... **Lord Brahma was affected by sex attraction for his daughter.**" But Srila Prabhupada establishes Lord Brahma's liberated and pure status: "This extraordinary immorality on the part of Lord Brahma was heard to have occurred in some particular kalpa (epoch), but it could not have happened in the kalpa in which Brahma heard directly from the Lord the four essential verses of *Srimad Bhagavatam*, because the Lord benedicted Brahma, after giving him lessons on the *Bhagavatam*, that he would never be bewildered in any kalpa whatsoever. This indicates that before the hearing of *Srimad Bhagavatam* he might have fallen victim to such sensuality, but after hearing *Srimad Bhagavatam* directly from the

*Lord there was no possibility of such failures."* (SBhag 3.12.28) Lord Brahma experienced some apparent sex attraction before hearing the essential Bhagavatam verses, but the GBC failed to mention this. The GBC implies that Brahma's illusion occurred after he had heard the Bhagavatam and had become a liberated eternal preceptor guru. It is thus clear that we must use the greatest caution in analyzing the exalted position of Brahma and other Mahajanas. The GBC obviously did not understand the difference between an eternal associate of Krishna (nitya-parsada), and a regular sadhaka (practitioner in devotional service). And another misunderstanding: *"Dhruva Maharaja became overwhelmed by anger at the yakshas for killing his brother."*

Srila Prabhupada explains brilliantly the nature of Lord Brahma's position (SPL Himavati Mar. 23, 1969): *"There are many other stories also, but such apparent falling is without any influence to very, very advanced devotees. A neophyte should always be careful. One should not discuss about such great devotee's apparent falldown. Just like one should not discuss about the sun who evaporates urine from the earth; it is possible for the sun to do it, and still remains the sun, but for ordinary man if he lives in a filthy place he will be infected. So Lord Shiva or Lord Brahma, they are highly elevated devotees, and we should not try to criticize about their behavior even though it appears against the rules... So far Lord Brahma and his attraction for his daughter; this illustration should be taken by conditioned souls, that even a person like Brahma is sometimes victimized, how much careful we should be... This is an example set for us by great devotees."*

Srila Prabhupada clarifies, *"Dhruva Maharaja was a liberated soul, and actually he was not angry with anyone, but because he was a ruler, it was his duty to become angry for some time in order to keep the law and order of the state."* (SBhag 4.11.13) And: *"Dhruva Maharaja was a mahabhagavata, or a first class pure devotee..."* (SBhag 4.12.8) *"It is our duty to remember always that in comparison to Dhruva Maharaja, we are very insignificant. We cannot do anything like what Dhruva Maharaja did for self realization, because we are absolutely incompetent to execute such service."* (SBhag 4.8.73) And: *"By associating constantly with the Supreme Personality of Godhead in his heart, Dhruva Maharaja naturally became equal to the greatest, Brahman, by His association and thus he became the heaviest, and the entire universe trembled."* (SBhag 4.8.78) This GBC paper also misunderstands Arjuna: *"Arjuna had difficulties in the beginning of the battle of Kuruksetra, but it was due to his losing sight of Krishna, not because of his accepting a superior position to Krishna. It was Arjuna's duty to accept the Supreme Lord as his chariot driver in his fight against Duryodhana's forces."* The GBC-guru cartel thus impudently compared the abominable illicit activities manifest in their own midst to the so-called illusions of Lord Krishna's eternally pure associate. Srila Prabhupada says differently: *"Arjuna conquered both sleep and ignorance because of his friendship with Krishna. As a great devotee of Krishna, Arjuna could not forget Krishna even for a moment, because that is the nature of a devotee. Either in waking or sleeping, a devotee of the Lord can never be free of thinking of Krishna's name, form, qualities, and pastimes. Thus a devotee of Krishna can conquer both sleep and ignorance simply by thinking of Krishna constantly. That is called Krishna consciousness."* (BGita 1.24) Srila Prabhupada: *"His intelligence could not be polluted at any time, because he was a devotee and constant companion of the Lord, as is clear in the fourth chapter of Bhagavad-gita. Apparently Arjuna's intelligence became polluted because otherwise there would not have been a chance to deliver the teachings of Bhagavad Gita for the good of all polluted conditioned souls engaged in material bondage by the conception of the false material body..."* (SBhag 1.9.36)

On Jan. 7, 1990, in a Bhagavatam class, prior to a temple president's meeting on the so-called guru issue, Jayapataka Swami (co-author of this 1980 GBC paper) alleged that sometimes, for a few minutes, great eternally liberated souls like Bhishma and Arjuna fall under the Lord's deluding energy, which covers those who are envious of the Lord. This delusion simply covers for their own impurities.

### **CONCLUSIONS AND SUMMARY**

This classic GBC policy paper would go on to haunt ISKCON for decades with its fallacious shastric interpretations and bogus rationalizations for the falldowns of ISKCON gurus. While it

succeeded in intimidating devotees to remain loyal, it also alienated and shocked the more intelligent and sincere devotees in the movement, and they recognized clearly that there definitely were some serious anomalies that had developed in Srila Prabhupada's movement. Gradually, bit by bit, the bogus policies and concepts perpetrated in this GBC paper were unwound and counteracted, but much of it remains in effect 40 years later as ISKCON policy. One could become very entangled trying to unravel each piece of false understanding and cheating in this paper, but the basic defect is simple: the lie and hoax that Srila Prabhupada ever appointed or authorized anyone to initiate disciples on their own behalf. Srila Prabhupada only appointed 11 ritvik acharyas to initiate disciples on his behalf "henceforward," and they would always be disciples of His Divine Grace.

## CHAPTER 200: GBC POLICY PAPER MARCH 1981

At Mayapur in 1981, the GBC produced a short policy paper titled, "*The Descending Process of Selecting a Spiritual Master in the Krishna Consciousness Movement.*" This was upgraded as a standing order at the 1982 GBC annual meetings, and delineated the GBC's considerations for choosing an ISKCON "acharya" or initiating guru. Necessity, qualification, and vows were described in detail. After fraudulently claiming that Srila Prabhupada had appointed 11 initiating gurus, the GBC now continued to expand their fraud by delineating procedures and criteria by which the GBC can choose more initiating gurus. GBC Resolution (1982):

That the "considerations for choosing an acharya" be a standing order of ISKCON as follows:

**(I) Necessity:** (1) if any acharya feels that his preaching area is too large to see the devotees on a regular basis, this would constitute a necessity for adding an initiating guru. (2) if any acharya feels that he doesn't want to initiate any more disciples, this could create a need. (3) when significant member of advanced Vaishnavas recognize outstanding qualities of particular devotee to become an initiating guru this could create a need. **(II) Qualification:** (1) He is learned in Shastras. Srila Prabhupada says in the first canto of Srimad Bhagavatam that the acharya does not deliver lectures capriciously or does not try to screw some obscure meaning out of the scriptures. His shastric knowledge should be firmly based in siddhanta or conclusion, and he should be effective in his practical preaching. (2) He should show understanding of, and dedication to Srila Prabhupada's mission, maintaining and establishing book distribution and other projects. (3) He recognizes the GBC as the ultimate managing authority in ISKCON. (4) He has excelled in preaching activities. (5) He should also be free from Kamini, attachment to sense gratification, pratistha, false prestige and personal ambitions, and Kancan, the accumulative spirit. (6) He should be free from nisiddha - acar, behavior against Vaishnava principles, he should also be free of kutinati, diplomatic or duplicitous behaviour. He should also be free from puja or the desire for personal worship; and he should be free from labha, mundane profiteering. **(III) Vows:** (1) He must agree that his personal mission is the same as the mission of Srila Prabhupada, to flood the world with transcendental literatures like Bhagavad Gita and Srimad Bhagavatam and to "do as he was doing" in establishing ISKCON all over the world. (2).He must agree that Srila Prabhupada is represented by ISKCON and that ISKCON is governed by the GBC. Even Srila Prabhupada said he was a member of ISKCON; so when Srila Prabhupada gives one permission to be a guru, it is to be a guru for and within ISKCON, not outside. (3) He must agree that external behaviour is indeed a sign of internal realization, and must harmonize with ISKCON policies in general, and never act in a way which might unnecessarily jeopardize our worldwide mission. He should understand that taking disciples restricts external behaviour. (4) He must agree to carefully study and review aspiring disciples, so as not to make a mockery of the initiation process, and he must give his disciples directions and examples which corroborate with that of Srila Prabhupada and teach his disciples that they are part of ISKCON. (5) That as ISKCON is non different from His Divine Grace A.C. Bhaktivedanta Swami Prabhupada no one has the right to lead anyone away from ISKCON. (6) That



when there are significant difficulties with a GBC member one should state his problem in writing and forward to the GBC officers committee for necessary consideration.

**COMMENTS:** Necessity, qualification, vows. What about the order from Srila Prabhupada to become diksha guru? What about the arrangement Srila Prabhupada had already made for future initiations? Where did Srila Prabhupada ever tell the GBC or anyone that he had appointed new diksha gurus or that the GBC should do so later? If Srila Prabhupada can accept his own disciples through the ritvik representative system, as is argued convincingly from the evidence, by logic, and shastric understanding, etc, what necessity is there? And why worry who is qualified or following vows properly in order to rubber stamp bogus gurus? After fraudulently claiming that Srila Prabhupada had appointed 11 initiating gurus, the GBC now continued to expand their fraud by delineating procedures and criteria by which the GBC could approve more initiating gurus. However, the GBC's real business should have been to adopt Srila Prabhupada's instructions, not to falsely assume the right to manufacture a process for "creating" new supposed acharyas.

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## CHAPTER 201: GBC POLICY PAPER MARCH 1982

The GBC policy paper of Feb. 27, 1982 was called, *The Process for Expanding the Number of Initiating Gurus in ISKCON*. "That all GBC be nominated as candidates to become initiating Gurus with the requirement that they receive the blessings of 3/4 (three fourths) of the GBC members present to begin their initiating role. Thereafter the individual GBC men who are initiating will be responsible for recommending new candidates for initiating Guru from the godbrothers within their zone. These names must then receive the blessings of 3/4 (three fourths) of the majority of the GBC present at the annual meeting for them to begin their initiating roles. The GBC shall prepare a paper elaborating this proposal." For four long years the GBC had declined to add any new gurus beyond the original eleven, to the consternation of many guru aspirants. To many it was clear why the guru-controlled GBC was reluctant to do so: they were in no hurry to increase the competition for disciples. Like powerful businessmen, the new zonal gurus were establishing their individual empires called "preaching fields." When the GBC finally responded to the rising tide of great pressure from the devotees, they acted in a way that was widely seen as cleverly self-serving. The policy paper issued by the GBC in 1982 included a section about what a devotee should do in the case that their guru has publicly been exposed as fallen or leaves ISKCON, as Jayatirtha had just done. They defined what constituted a falldown, and also recommended that such devotees take "re-initiation" from another ISKCON guru in good standing. This was a new and controversial practice. (see Ch. 128: Recycling Disciples)

The first stage of the movement's hijacking by bogus gurus was the hoax and outright lie that Srila Prabhupada had appointed the 11 ritviks to be full successor acharyas after his departure. When the pressure became too great that they open the guru door to others, they initiated stage two, the expansion of the original eleven, instituting a tight and restrictive policy of how to add further initiating gurus. This was when they reaffirmed their 1978 decree of needing 75% of the GBCs to vote an approval of additional gurus, adding more conditions and details. And in fact some new gurus were added. The GBC hoped to quiet the troops with this concession. In actuality it whetted the guru appetite of many more and the complaints grew in volume. Every disciple has the right to take disciples, it was widely proclaimed, so why was the GBC disallowing? The new candidates were to be from amongst the GBC members only, and Godbrothers in each zone would need to be recommended by their GBC gurus, and then approved by 75% of the entire GBC. There is very little chance of any Godbrothers meeting these requirements. Which GBC-gurus would want a competitor in their own zone? Svarupa Damodar, Panchadravidas, and Gopal Krishna Swamis were the three new gurus in 1982. Gopal Krishna had agitated to be the first "Indian-bodied" ISKCON guru; Swarup Damodar was no territorial threat because he was from Manipur, an undeveloped area. Panchadravida went to

Mexico; Latin America was just too big for Hridayananda to manage alone, and Panchadravida was a ferocious GBC supporter. These three were approvable, but the long line of others had to wait due to the GBC-guru politics of exclusivity.

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## CHAPTER 202: ENDING THE FRATRICIDAL WAR (1984)

Ravindra Swarupa's Nov. 1984 paper that energized the so-called guru reform of the mid 1980's failed to identify or address the real problems in ISKCON after Srila Prabhupada's 1977 departure. His paper has already been carefully examined in Book One Ch. 98: Phony Guru Reforms. An excellent analysis and critique is given by the IRM (The False Dawn of Guru Reform) at [www.iskconirm.org](http://www.iskconirm.org). Further repeat is unnecessary.

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## CHAPTER 203: UNDER MY ORDER (1985)

Ravindra Svarupa presented his essay *Under My Order: Reflections on the Guru in ISKCON* to the North American temple presidents in New Jersey in Aug. 1985. He had studied the July tape recordings of the appointment of ritviks, Tamal's underground Topanga Canyon confessions, the May 28 talks about future initiations, and he concluded that Srila Prabhupada had expected the ritviks to become initiating gurus after his departure, but that the position of acharyas as the eleven had assumed was unjustified and catastrophic. He identified the problem in ISKCON as the zonal acharya system being the improper manner for the new gurus to operate. His solution was to open the doors to anyone for becoming an initiating guru, without any zones or geographical restrictions. He included a copy of Pradyumna's 1978 letter about the ISKCON acharyas being unauthorized, and concluded they were simply initiating gurus, not acharyas. (Pradyumna had consulted primarily with Sridhara Maharaja.) Ravindra Swarupa extensively consulted with Tamal and other key zonal acharyas in the making of his paper's conclusions. Tamal knew a change was inevitable; he worked with the head of the reformers to redirect the "reform" in a direction which he and his allies could continue as gurus.

Ravindra Svarupa's theme was that Srila Prabhupada had appointed only ritviks and not acharyas, although he somehow, without any evidence, also concluded that it was "understood" that the ritviks would become initiating gurus after Srila Prabhupada's departure. For example, he states: **(1)** "Most devotees who have studied the transcribed conversation [July 8, 1977] wherein the 'appointment' is made agree **that it is reasonable to conclude** that Srila Prabhupada expected those who officiated as ritviks in his presence would continue after his disappearance as diksha-gurus under his order." **(2)** "In his discussion at Topanga Canyon, Tamal Krishna Goswami says, concerning the appointed ritviks, 'Obviously, Srila Prabhupada felt that of all the people, these people are particularly qualified. **So it stands to reason that after Srila Prabhupada's departure**, they would go on, if they so desired, to initiate.'" **(3)** "Prabhupada gave 11 men permission to make disciples. [Really???] His order was misunderstood. Thus, in the Introduction of a 1979 Vyasapuja book for one of the original eleven acharyas we read, 'Desiring to prepare his disciples for his departure, Srila Prabhupada very wisely selected eleven of his most intimate disciples to become both his material and spiritual successors.'"

Ravindra Svarupa made this assessment: "Thus, the appointment of ritviks is interpreted as the appointment, not merely of diksha-gurus, but of successors, and not merely of successors, but material and spiritual successors, which is to say, acharyas. Consequently, ISKCON itself now passed into the hands of eleven appointed "successor acharyas." The formation of exclusive and private zones over which the "zonal acharya" exercises total material and spiritual authority is one symptom of the illicit creation of "successor acharyas." A second symptom is the way special asanas have been established

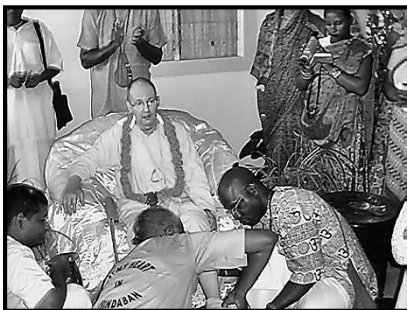
for the initiating gurus. [...] through our misunderstanding of Srila Prabhupada, the initiating gurus assumed a position which was not granted to them, or to anyone, by Srila Prabhupada, and which came into direct conflict with his instructions for ISKCON.”

“Under My Order” was endorsed by all North American temple presidents and sannyasis present as representing an accurate accounting and critical analysis of events within ISKCON. Further emphasizing the seriousness of the deviation of ISKCON's leaders, Ravindra Svarupa writes: *“If we do not change, some future acharya, emerged out of the shambles of a dismantled ISKCON, will pass the same kind of judgement on us that Srila Prabhupada passed on his deviant Godbrothers. If we do not change, this future acharya will be able to write: ‘Bhaktivedanta Swami Prabhupada, at the time of his departure, requested all his disciples to conduct missionary activities cooperatively under the authority of a governing body. He did not instruct any particular men to become the next acharyas. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of acharya. The single, international society established by Bhaktivedanta Swami Prabhupada gradually split up into many small, local movements, each headed by a single self-made acharya. Consequently, all these factions were asara, or useless, because they had no authority, having disobeyed the order already ISKCON is in a questionable area in this regard.of the spiritual master.’”*

### CONCLUSION

Ravindra Svarupa’s flawed analysis missed that Srila Prabhupada did not appoint or instruct anyone to become any kind of initiating guru other than a ritvik representative of the acharya. The reform movement contained a majority faction of those envious of the exclusive positions held by the 11 to 16 or so initiating gurus. The idea that their status should be adjusted and that “all the godbrothers” should be allowed to be initiating gurus- this became the thrust of the so-called Guru Reform Movement. It was just more of the same, namely bogus, unauthorized initiators who would try to replace Srila Prabhupada, all under the influence of the “living guru” misconception. It was a false reform. Also see Ch. 98 in Book One for more discussion.

## CHAPTER 204: GURU REFORM NOTEBOOK (1986)



*“I have come to realise my participation in a grave error. I have allowed myself to be worshiped and regarded on the level of maha-bhagavata paramahansa, far above my “non-guru” God brothers. As a result, I have slighted and offended my Godbrothers -and Srila Prabhupada- in various ways. And I have mistrained my disciples in these matters.”* (Satsvarupa das G., Guru Reform Notebook, 1986)

**Left: SATSVARUPA’S 2015 “FEET-WASHING”**

### DEVIATIONS OF THE GURU REFORM NOTEBOOK:

By Prabhupadanugas, Apr. 29, 2017: *“Satsvarupa’s ‘Guru Reform Book’ is actually more dangerous than his obvious mischaracterization of a pure devotee, because of its philosophical deviation, perverted ideology and bogus siddhanta. While we have to give credit to Satsvarupa’s personal reform, his guru reform notebook is a total contradiction of vaishnava philosophy, because it advocates that ‘bad gurus’ and/or ‘fallen acharyas’ (such as in Iskcon) can be reformed. It thus creates a bogus guru system with a perverted ideology and bogus siddhanta. But Srila Prabhupada states quite the opposite: **Reporter:** But the bad gurus... **SP:** And what is a ‘bad’ guru? **Reporter:** A bad guru just wants some money or some fame. **SP:** Well, if he is bad, how can he become a guru? [Laughter.] How can iron become gold? Actually, a guru cannot be bad, for if someone is bad, he cannot be a guru. You cannot say ‘bad guru.’ That is a contradiction. What you have to do is simply try to understand what a*

*genuine guru is. [...] A guru cannot be bad. There is no question of a bad guru [...] Guru means 'genuine guru.'*" (SP Interview)

From Srila Prabhupada's books we understand that 'guru' is synonymous with 'pure devotee' i.e. Guru never falls. Nobody in ISKCON during Srila Prabhupada's time even dreamt of a philosophy that accommodated the idea of a "guru falling down" or fallen gurus who have reformed? "Which previous gurus or acharyas in the disciplic succession had to be 'reformed'? Which previous acharyas were fallen or 'voted in' at all? Which previous acharyas were voted in with a known homosexual," and so on and so forth? This itself shows how badly Satsvarupa has not understood the siddhanta, otherwise he would not have advised a "guru reform" if he knew that gurus do not need reform? For that matter, sincere neophytes also do not need to be "reformed" from illicit sex, drugs and crimes like NM's acharyas need to be rectified from? Which previous acharyas needed reform for deviations? Why does Satsvarupa think that acharyas are less advanced than the neophytes? Only a dull person in the mode of ignorance will accept that someone was a fake mahabhagavat guru, admitted his pretense, but still went on continuing being guru. The fact that such lack of knowledge still remains today is evidenced by the necessity of a "Guru Reform Notebook" which, in and of itself, wrongly suggests that a guru is ignorant. However a true guru, uttama-adhikari is fixed and as stated by Srila Prabhupada: "One should not become a spiritual master unless he has attained the platform of uttama-adhikari." So this is the first problem with Satsvarupa and his GURU REFORM NOTEBOOK, he helped the GBC's promote the idea that their acharyas need "reform" and he thus helped the GBC's contrive a whole convoluted system of —guru reform, guru suspension, guru monitoring, guru voting, guru rectification, guru removal, and even —gurus sometimes being demons and etc. None of this was mentioned by Srila Prabhupada. This offensive attack on the guru-parampara is a continued pattern in Iskcon. The notion that "Krishna's pure guru successors are subject to contamination" (and fall-downs) has expanded in the "living guru" project. For example, a "living guru" based in eastern India, lectured in January 1990, that sometimes, for a few minutes, Krishna's great successor gurus, such as Lord Brahma, become bewildered by maha-maya (mundane illusion). In the following conversation Srila Prabhupada clarified that the acharya has to be a pure devotee and that the idea that he falls down to mode of passion is a concocted one:

**Akshayananda:** "I was recently told by one devotee that the acharya does not have to be a pure devotee. **SP:** What? [...] **SP:** Who is that rascal? [...] Oh, our Nitai? Oh. [...] He manufactured his idea. Therefore he's a rascal. Therefore he's a rascal. Nitai has become an authority? **Akshayananda:** No, actually he said that he thought... **SP:** He thought something rascaldom, and he is expressing that. Therefore he is more rascal. These things are going on. As soon as he reads some books, he becomes an acharya..." (SPConv Dec. 10, 1975)

Satsvarupa's GURU REFORM NOTEBOOK alleges that: —great liberated gurus and even the Supreme Personality of Godhead Himself may also be great offenders (pages 24-5), while he stretches even further the attempts to "explain away" the many discrepancies manifested in the GBC's "living guru" project. Examples of great persons who considered themselves great offenders: (1). Lord Balarama, after killing Romaharshana Suta. (2). Parasurama, after killing the kshatriyas. (3). Bhaktisiddhanta Saraswati, who refused to take mango, saying, 'No, I am an offender.' (4). Srila Prabhupada, who begged forgiveness in his last days for offending his Godbrothers. (5). Narottama dasa and Bhaktivinoda Thakura, who lament in their songs not exactly for having committed offenses, but for wasting their lives in material life." How do we know that the great, liberated eternal preceptor gurus never become materially conditioned? Because the Vedic literature and Prabhupada's personal example confirm it. How do we know that the "living gurus" are conditioned souls unqualified to hold the post of eternal preceptor gurus? Because, as seen above, they exhibit conditioned defects. They incorrectly misinterpret the Vedic scriptures by their imperfect senses. Some of them even boast that Krishna's pure parampara gurus, such as the "living guru" project's members, "make mistakes all the time." Then they amalgamate those conditioned defects into larger illusions which they forward as

position papers, (GBC philosophical reports) and such illusions are supposed to be “the absolute truth.” This means that they are then exhibiting the cheating propensity. Finally, as described above, they shamelessly and unauthorizedly promote all their material defects as the qualifications of the great acharyas and Mahajanas. Very dangerously, the “living gurus” portray the completely Krishna conscious eternal preceptor gurus as faulty, materially affected, mixed devotees. So again, Srila Prabhupada observes the great danger of this deviant philosophy: mixing the contaminated with the pure in CC Adi 7.72: “...thus they clear their path to hell.” Srila Prabhupada clarifies the reasons for the false criticisms towards real acharyas: *“Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real acharya. In fact, however, a bona fide acharya is nondifferent from the Personality of Godhead, and therefore to envy such an acharya is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization...”* (CC Adi 1.46) Isopanisad 12: *“By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acharyas, the holy teachers in the strict disciplic succession. To mislead the people in general, they themselves become so-called acharyas, but they do not even follow the principles of the acharyas. These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot however, escape the law of the Supreme, who has clearly stated in BGita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell. Sri Isopanisad confirms that these pseudo-religionists are headed toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification.”*

ISKCON’s “living guru” tactic of devaluing the great liberated devotees has continued in an expanding pattern throughout the years. E.g., the GBC’s “living guru” author Satsvarupa, who wrote the “Guru Reform Notebook” says on p. 15, *“On studying Dhruva Maharaja’s case, I do not see at first how it applies to me and my GBC guru Godbrothers. We didn’t pursue an obvious material desire as did Dhruva...”* In short, the living guru author tries to paint the GBC’s guru project, with all of it’s odious degradations, sectarian violence, and so on, as somehow higher than a factual pure devotee. But Srila Prabhupada writes: *“Dhruva Maharaja was a maha-bhagavata, or a first class pure devotee...”* (SBhag 4.12.8) *“It is our duty to remember always that in comparison to Dhruva Maharaja, we are very insignificant. We cannot do anything like what Dhruva Maharaja did for self realization, because we are absolutely incompetent to execute such service.”* (SBhag 4.8.73) **(END)**

Satsvarupa apologized for behaving somewhat inappropriately as a zonal successor acharya, by accepting worship from Godbrothers and offending his Godbrothers in various ways. However, he has slyly evaded his actual crime of criminally hijacking the movement with a hoax of being appointed as a diksha guru, accepting his own disciples and dakshina. He is a thief and pretender, a criminal who has stolen Srila Prabhupada’s property, position, followers, assets, temples... His token “reform” is meant to mislead us. On Feb. 10, 1987 Hari Sauri das wrote Satsvarupa with his comments on his guru reform book: *“As the leading literary personality within ISKCON as well as a guru, I was dismayed to see your book which is both inconclusive and an expression of personal confusion... Many of our Godbrothers also feel that the book is incomplete, with no conclusion, and does not help the insecurity felt in ISKCON today but rather, adds to it.”* Hari Sauri criticized further: *“If [you] openly publish the fact that you go outside ISKCON for guidance, [...] then what will new devotees think?”* **Guru Reform Notebook provides nothing of value to the guru issue.**

**Henry Doktorski:** Kirtanananda Swami (KS) was adamantly opposed to any measures which would limit the absolute relationship between guru and disciple, or limit the amount of worship, such as the ceremony of guru-puja, which disciples offered to the spiritual master. Therefore, KS boycotted the New Vrindaban GBC/temple president meetings of Sept. 1986, except for once when he attended solely to read his recently drafted paper, "On My Order"—a rebuttal to Ravindra-Svarupa's "Under My Order." KS's paper—expanded as a book in 1987—claimed the guru was absolute and could not be accepted/rejected by an ecclesiastical body. He cited many verses. He asserted that ignorance had bewildered ISKCON and the GBC because they had offended Srila Prabhupada by (1) authorizing the editing of his books after his disappearance and (2) failing to complete Prabhupada's samadhi (mausoleum) in Vrindaban. KS lectured his Godbrothers in the meeting hall:

*"That there is a problem in ISKCON, nobody can deny. The nature of the problem, however, is not clearly understood. [...] Essentially, the disturbance in ISKCON centers on two questions: the nature of guru and the organization of our preaching mission. Due to ignorance, we concoct momentary solutions that are no solutions, only to be plagued with the same problems tomorrow. Unless we consult the transcendental sources of guru, sadhu, and shastra, we will not obtain real knowledge. [...] First, what is guru? [...] The spiritual master is the most confidential servant of God, the very representative of God. He is great because he has surrendered to the All-Great, who is visible through him. [...] Who can be guru? Lord Chaitanya says, "He can become a spiritual master if he knows the science of Krishna." [...] Thus we can safely conclude that anyone who strictly follows the regulative principles and preaches Krishna consciousness without deviation may, upon the order of Lord Chaitanya or his own spiritual master, initiate disciples all over the world [...] One does not become guru by the rubber stamp of a commission or even another guru. One becomes guru on the order of the Lord and the spiritual master. [...] You cannot rubber-stamp an acharya, nor can you eclipse him. Since he is the direct representative of the Personality of Godhead, nothing can impede his progress. [...] A person falls from a high position not because he is worshipped—how can guru not be worshipped?—but because he does not accept this worship transparently. One who always remembers that what is offered to him is really meant for Krishna will never fall. [...] The bona fide guru cannot be limited. Sri Guru is Krishna, the Lord and Master of everyone; therefore, Srila Prabhupada once said that everyone was his disciple, only some knew it and some did not. [...] The power of the GBC comes not from armies and material resources, but from the will of Srila Prabhupada. Conversely, without following the will of Srila Prabhupada, the GBC will have no potency. [...] Unity, like the position of guru, cannot be rubber-stamped. We may all be technically within one organization, but if there are different opinions, where is the unity? Purity is infinitely higher than unity, as Srila Prabhupada taught us by his own example in regard to the Gaudiya Math. [...] We have the example of the Gaudiya Maths becoming useless due to disobedience. But where is the disobedience in the present circumstances? What is that disobedience so grave and so offensive as to cause havoc in the whole society of Vaishnavas?"*

*"The essence of our disobedience surely lies in the thought that we have become Srila Prabhupada's replacements rather than his servants. Have we not neglected his order and disobeyed his instructions by considering ourselves so intelligent that we can alter his books after his disappearance? [...] Due to this disobedience and offense, our intelligence is now lost and we are full of ignorance, so much so that we do not know who or what is guru, but concoct something to fit the need of the day, something that will again be changed tomorrow because it is not eternal truth but mental speculation. It happened to the simple, clear teachings of Jesus Christ 1900 years ago, and now it is happening to the simple, pure teachings of Srila Prabhupada, less than ten years after his disappearance. I call this the Christianization of Krishna consciousness, or, more succinctly, 'Krishnanity.' [...] Perhaps our greatest failure and our greatest disappointment to our spiritual master is our failure, after almost ten years, to complete his Samadhi in Vrindaban in Mayapura. [...] I can personally testify that whatever success we have achieved in New Vrindaban comes only from our having built Srila Prabhupada a Samadhi, his Palace of Gold. [...] and by that glorification of Sri Guru,*

*Krishna has been pleased and has showered all blessings upon us. [...] Let us avoid the foolish mistake of thinking that the guru is connected to a piece of land or area, or one becomes guru by GBC endorsement. Let us endorse everyone who follows the path of Srila Prabhupada. [...] Let us create a real GBC, a spiritual entity for preaching the glories of the sankirtan movement, a GBC that inspires and enthuses devotees around the world to take up the order of Lord Chaitanya, and, at the same time, maintains the highest standard of purity by personal example and preaching. [...] Krishna and guru are fully manifest to the surrendered soul who is always chanting the holy name.*

**COMMENTS:** So KS presumed he was ordered to be a diksha guru, as well as all his Godbrothers who were following properly and who were properly surrendered, etc, on the basis of Lord Chaitanya's order to all devotees to preach Krishna's teachings and Holy Names. But this is a siksha guru, not diksha. KS was very correct about the independence of an acharya from institutional dictates, and thios applies to the true Sampradaya Acharya, which KS definitely was NOT, as would be seen just a few years later. Pride before the fall. Again, the mistake is in not recognizing that Srila Prabhupada did not order anyone to initiate other than ritvik represenatives, and those initiated would still be Srila Prabhupada's disciples. Henceforward, indefinitely.

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## CHAPTER 206: ISKCON JOURNAL (1990)

After several years of the quarterly *Vedic Village Review* featuring open discussions on the guru issue and causing much headache for the GBC, and after the "ritvik debate" at the San Diego GBC meeting in Jan. 1990, Tamal, the ISKCON bogus gurus, and their allies knew they had to fight back to save their seats on their thrones. The vote in San Diego was unanimous that the matter be raised at the annual Mayapur GBC meetings for full discussion. Instead, Tamal quickly organized the first (and last) issue of the ISKCON Journal with interviews, discussions, and essays of Tamal, Narayan Maharaja, Jayapataka, Bhakticharu, Shivarama, Ravindra Svarupa, Bhurijana, Satyaraja, Satsvarupa, Suhotra, and Ajamila. Everything they had was thrown against the "ritvik proposition." At the meetings, there was no discussion or study of the issue, simply an endorsement of their journal and another resolution damning the "heretical posthumous initiation theory." A few months later the GBC sent a letter to the three VVR editors demanding recantation, repentance, public apologies, lest they be excommunicated, which they were. The ISKCON Journal relied heavily on Narayana Maharaja's Gaudiya Math policy of allowing unappointed and unqualified men to pose as acharyas and initiating gurus, although unauthorized to do so by Bhaktisiddhanta Saraswati. And in spite of Srila Prabhupada's numerous prohibitions against taking advice from his Godbrothers who would only disturb and destroy his movement. The other testimonies were from biased ISKCON gurus or their supporters. The same (and some new) arguments that had been examined by the VVR were rehashed, all for the satisfaction of the choir members. It was a show of force and confidence that kicked the can of doubts in their unauthorized guru system further down the road.

Of the VVR editors: Rupa Vilas das recanted and was reinstated as an ISKCON member in 2004. The other two, Karnamrita das (passed away 2020) and Nityananda das took their expulsion as a badge of honor. The best refutation and debunking of false philosophy is done by [www.irm.org](http://www.irm.org).

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## CHAPTER 207: CONTINUING THE PARAMPARA (1994)

"On July 7th, Prabhupada gave the list of those he "chose." The process was already clear. First on his behalf, then regular guru." (Continuing the Parampara, Shivarama Swami, p. 20, 1994)

This essay by Shivarama Swami has been decimated and shredded already by Krishnakant of IRM: <https://www.iskconirm.com/docs/webpages/srs1.htm> There is no need to do it again.

## CHAPTER 208: GURUS AND INITIATION IN ISKCON (1995)

*"In 1995, the GBC published the 51-page Gurus and Initiation in ISKCON, a compilation of all the relevant ISKCON laws and official papers on the subject (GBC 1995). Nor did that conclude the matter. Fresh legislation in 1996 states, 'Temple presidents, at their discretion, have the right to prohibit its [proxy-initiation] advocates from participating in ISKCON functions or visiting an ISKCON temple if their advocacy creates a disturbance.' Various ISKCON leaders have individually published papers against the proxy-initiation philosophy. Some, like Jayadvaita Swami (Swami, J., 1996a), have conceded that the proxy-initiation people are right on certain non-philosophical points. But the proxy-initiation people are in no way satisfied with such minor concessions. They remain solid in their conviction that the present ISKCON guru system is fundamentally flawed. Their most recent outpouring, an 87-page position paper entitled The Controversy Surrounding Srila Prabhupada's Final Order on the Future of Initiations Within ISKCON, or simply, The Final Order, has prompted the GBC to issue its own response entitled Disciple of My Disciple (1997) along with promises that they will fully document the history and theology of the guru in ISKCON as a way of finally bringing the issue to rest. That, of course, is doubtful..." (Tamal, Perils of Succession) [His doubts have proven valid until today.]*

### SADHU-SHASTRA-GURU RESEARCH (ANALYSIS FROM ISKCON REVIVAL MOVEMENT)

Part of "Gurus and Initiation in ISKCON" was a paper entitled "On My Order Understood," in which the GBC tried to finally explain Srila Prabhupada's orders on how initiations in ISKCON would continue after his physical departure. This paper claims to be the "final siddhanta" on guru tattva in ISKCON. For years the GBC has argued the "final order" must be wrong because it supposedly breaks the 'law of disciplic succession,' stated by Srila Prabhupada in a letter: "But as a matter of etiquette it is the custom that during the lifetime of your spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession." (SPL Tusta Krishna Dec. 2, 1975)

The GBC were also very happy to accept that the restriction on initiating in the presence of one's spiritual master was an integral part of this "law of disciplic succession," and used this as their main argument as to why devotees could not initiate whilst their Gurus were present on the planet. This was stated very forcefully in the official GBC paper "Gurus and Initiation in ISKCON" (GII, 1995). "From these quotations it is clear Srila Prabhupada did not want his disciples to initiate, no matter how qualified they may be, as long as their spiritual master was present. [...] It is prudent to assume [he] was speaking as the Founder-acharya of ISKCON, and that he is restricting all disciples of all gurus in ISKCON from initiating in the presence of their spiritual masters. Even though in the past spiritual masters have given disciples permission to initiate in their presence, Srila Prabhupada emphatically forbids it [...] ISKCON is a unique institution in the history of Vaishnavism. We must assume [...] Srila Prabhupada had the vision to set down a law suitable for that unique institution, a law we would transgress at our peril. A disciple's only duty is to worship and serve his spiritual master. His mind should not be agitated over how he may become a guru. A devotee who sincerely wants to make spiritual advancement should try to become a disciple, not a spiritual master."

Clearly, the GBC believes that under no circumstances should anyone initiate in the presence of their spiritual master. [...] Even if the devotees are very qualified, or if they have had permission from their own spiritual masters, Srila Prabhupada strictly forbids this practice for ISKCON for all time. That this restriction is part of a unique "law" of disciplic succession given especially for ISKCON by Srila Prabhupada, and we would be transgressing this at our own "peril" etc etc. Right? Yet, in an amazing U-



turn, they decided it is alright for a disciple to become Guru whilst his own Guru is on the planet, after all! As the following sensational announcement by the GBC Chairman, Ramai Swami confirms:

“That an \*EXCEPTION\* has been made in the case of HH Maha Visnu Goswami in regards to the present ISKCON LAW 6.3.2 (which reads as): ‘No devotee shall give initiation as long as his own spiritual master is present on the planet. A devotee whose spiritual master is present must take all who approach him for initiation to his own spiritual master (or other approved initiating guru).’ Whereas HH Maha Visnu Goswami is doing dynamic preaching—attracting many to ISKCON and keeping others in ISKCON; Whereas there are several unique features to the history of HH Maha Visnu Goswami that should be considered; [he] is often asked for initiation by new devotees; [he] is very elderly; [he] has displayed allegiance to Srila Prabhupada’s teachings; Whereas the subject of disciple’s initiating in the presence of their Guru is an ongoing discussion amongst ISKCON’s leaders; ‘It is hereby resolved that an exception [...] has been made in the case of HH Maha Visnu Goswami. [He] is hereby granted a “no objection” to give initiation to prospective disciples. [...]’”

Please note that [...] Srila Prabhupada and the GBC both obviously forgot to mention this “senior citizen” clause in the “law” of disciplic succession (that we would violate at our own peril!) This is more proof how the GBC’s philosophical position is a joke. They cannot even decide what THEY believe in, what Srila Prabhupada taught, and whether or not the “law of disciplic succession” is really a law that cannot be broken...

From IRM’s Back To Prabhupada Summer 2005: THE “AUTOMATIC SUCCESSION” MYTH: *“Srila Prabhupada stated that it was a 'law of disciplic succession' that after the Guru physically departs, his disciples automatically become successor Gurus.”* BUSTED: Srila Prabhupada used this phrase, “law of disciplic succession,” once in a private letter (2/12/75) to a deviant disciple, Tusta Krishna das, wrote: *“But as a matter of etiquette it is the custom that during the lifetime of your spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession.”* Tusta Krishna had 2 years earlier left ISKCON to form his own faction with Siddhasvarupa (see SPL to Madhudvisa Swami Dec. 15, 1973). However, the GBC themselves no longer accept this “law,” even though **they used it for many years as their main piece of evidence for justifying their Guru system**, having recently changed their own laws to break this “law,” and allow disciples of Gurus to initiate in their own spiritual master’s presence. Three “grand-disciples” who have thus far been authorized by the GBC to initiate disciples in the presence of their Gurus are: Mahavisnu Goswami, a disciple of Shivarama Swami, Kadamba Kanana Swami, a disciple of Jayadvaita Swami, Candramukha Swami, a disciple of Hridayananda Das Goswami.

This number will continue to increase, as ambitious disciples are ‘bribed’ with Guruship to stay in ISKCON and not form their own societies. Indeed the GBC were forced to take the ground-breaking step of breaking their own “law,” as detailed in the 2001 GBC resolution below, to deal with rumours that Mahavisnu Goswami had apparently already been secretly initiating disciples in violation of ISKCON’s ‘law’ at that time! We see, however, that this so-called “exception” to the “law” has now become a general principle - i.e. the “law” has been broken for good - with at least 3 “grand-disciple” Gurus, and more waiting in line.

In the letter to Tusta Krishna, Srila Prabhupada simply states that after his disappearance, it is possible for a disciple to be a diksa (initiating) Guru himself. This merely states the obvious. If such a possibility did not exist, then a diksa Guru could never be succeeded, and there would only ever be one diksa Guru eternally. Only if such a possibility of disciples being Gurus existed, could we even have a discussion regarding whether or not Srila Prabhupada actually authorised his disciples to succeed him as diksa Gurus for the lifetime of ISKCON. The above quote does not say that all his disciples automatically succeed him or that they are all now being ordered to become diksa Gurus as soon as Srila Prabhupada departs. Such an order to the ISKCON society from Srila Prabhupada does not exist. But just before his departure, Srila Prabhupada did order ISKCON to set up ritviks only, as per the July 9th directive. And so the GBC justifications for their policy disintegrates.

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## CHAPTER 209: WHERE THE RITVIKS ARE WRONG (1996)

By 1996 the IRM gained significant momentum with its book *The Final Order*, especially amongst noted Srilika Prabhupada "direct" disciples. Jayadvaita Swami, the damned book changer, published his analysis called *Where the Ritviks are Wrong*. Extracts from IRM's response below: (Jayadwaita's lengthy paper can be easily found online as well as his "*Where the Ritviks Are Right*." )

**(IRM START)** [Your paper] is certainly one of the best written and most biting attacks we have thus far sustained. We shall be addressing the issues you raise in far more detail in a forthcoming paper, to be submitted as a discussion document to the GBC. However we felt your thoughtful paper warranted an immediate (rushed) reply. [...] We agree with much in your paper... so we shall mainly address those arguments which we feel you might wish to look at more closely, #1 and 6. We appreciate that your arguments #2, 3, 4 and 5 could only be used supportively once it has been established that the "post samadhi" ritvik system was authorised by Srila Prabhupada. In themselves they would not be conclusive evidence. Nor have we ever promoted them as such. You correctly point to doctrinal variations within the ritvik camp. We shall not waste your time pointing out the numerous differing positions GBC members have presented over the years. Suffice to say good open dialogue can only help to clarify things in everyone's mind. We are grateful for your use of the term 'post-samadhi' as opposed to 'posthumous', which always carried with it mundane connotations. We are happy to use the term. We shall use the term 'Multiple Acarya Successor System', or M.A.S.S., when referring to your favoured method of continuing the parampara - (in this context we use the word 'acharya' in its strongest sense, i.e., initiating spiritual master, or diksa guru). According to your analysis we are supporters of the 'hard ritvik doctrine' with a subtle modification: **Srila Prabhupada should be the only initiating acharya for ISKCON, for as long as the society is extant. All members of ISKCON should, in our humble view, aspire to act as instructing spiritual masters, or siksha gurus.** We quote: "*The GBC should all be instructor gurus. I am the initiator Guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing.*" (SPL Madhuvisa Swami 4.8.75) Anyone wishing to initiate on their own behalf should do the honorable thing and form their own institution. The type of 'spiritual master' Srila Prabhupada constantly encouraged all his disciples to become, was siksha, not diksha. This is clear from the purports to the 'amara ajnaya guru hana' section of the CC: "*It is best not to accept any disciples.*" (C. C. Madhya Lila 7:130)

To kick off there are two basic assumptions in your paper which we feel are seriously flawed. The first of these is that p.s. ritvik, by definition, means the end of the disciplic succession, or guru parampara. This is a false assumption. The parampara is eternal. According to Srila Prabhupada the sankirtan movement, and hence ISKCON, will only last for 9,500 more years. Compared with eternity 9,500 years is nothing, a mere blip. That is the time period in which Srila Prabhupada shall remain the current link within ISKCON. After that time period p.s. ritvik will be rather difficult to follow since its practitioners will be hunted and eaten. Previous acharyas such as Vyasadeva have remained 'current' within the parampara for even thousands of years. In times previous to Madhavacharya, sages were not up-in-arms about Srila Vyasadeva ending the parampara. Why then should you be so concerned about the duration of Srila Prabhupada's reign as current link?

The second point we need to urgently address is your 'regular vanilla' concept. If there is one feature which most distinguishes diksha transmission in our guru parampara, it is that it is almost entirely devoid of regularity. Despite this you use the concept to frame the entire ritvik issue. We feel the 'regular vanilla' frame is drastically incomplete, and hence potentially misleading. Although you only offer a rough outline of what 'regular vanilla' diksha activity entails, we have gleaned the following basic scenario: According to you the regular form of diksha involves a guru teaching his disciple everything he needs to know about Krishna Consciousness. The disciple cannot just enquire

philosophically from the guru, he must personally approach and serve him as well - (but does this service and approach must be to his physical body, one to one? -many of Srila Prabhupada's disciples never met him physically). After the guru leaves the planet, the disciple is connected to him largely through his indebtedness and is immediately free to act as a diksha guru, initiating his own disciples. Any other scenario would presumably be of a particular flavour, and hence not 'regular vanilla'. This is a picture you feel everyone will be totally happy with. But let's look more closely at 'regular vanilla'.

The very first example you give involves interplanetary diksha, (BGita 4.1). SP comments: *"So there was no difficulty in communicating with Manu or Manu's son Iksvaku. The communication was there, or the radio system was so nice that communication could be transferred from one planet to another."* (BG lecture 1968). Strangely this mode of diksha does not appear to be wholly consistent with what you would have us accept as 'regular vanilla.' Unless you are saying that it is also 'regular' for a disciple to accept a spiritual master who is not physically present on the same planet. The idea is not entirely without merit and this form of diksha sits quite comfortably with the p.s. ritvik system. Srila Prabhupada is still in the universe offering personal guidance to his disciples, at least those who still believe such interaction is possible: *"You have asked if it is true that the spiritual master remains in the universe until all his disciples are transferred to the spiritual sky. The answer is yes, this is the rule."* (SPL Jayapataka 11.7.69). We also know that Srila Prabhupada is at least as powerful as demigods such as Iksvaku. So transferring or transmitting diksha to receptive disciples should present him no difficulty at all, from whichever planet he may presently reside. This exchange seems to be slightly more mystical than mere feelings of 'indebtedness': *"Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring."* (SPL 16.5.68) Aside from the facility of internal realisation afforded by off-world diksha transmission, we also have the added, and in our case quite essential advantage, of the extensive spiritual infrastructure and support system which Srila Prabhupada put in place whilst he was physically present. This physical support system includes his books (from which he is non-different), his tapes, videos, murti, temples, society, GBC, etc. If you really do believe 4.1 is an example of 'regular' diksha then maybe we are not so far apart after all. One of the main objections we have come across to taking a mukhya vritti, or literal interpretation of the July 9 Order, is that off-world diksha transmission violates shastra. And yet by using 4.1 as your only shastric example of the parampara you imply it is quite the thing to do.

We shall now look at examples of the enormous diversity of diksha activity in our parampara. We have observed that violations of 'regular vanilla' fall into five basic categories, although there could be many others: **(1) Gaps.** These are all the occasions when an acharya in the parampara leaves, and there is no next link to immediately start initiating. Or the person who is to become the next link does not immediately receive authorisation from his spiritual master to initiate upon his departure. For example there was a gap of some 20 years between the departure of Srila Bhaktisiddhanta and the next bona fide initiation in our sampradaya. Gaps of over 100 years are not uncommon between members of the disciplic succession. **(2) Reverse gaps.** These are all the occasions where an acharya has not yet left his body before his disciples start initiating. Lord Brahma, for example, has not yet left his body, and yet generations of successor gurus have initiated millions upon millions of disciples. According to the GBC's recent book *'Gurus and initiation in ISKCON'* (p. 23), this is common in our sampradaya. **(3) Siksha/diksha links.** These are instances of a disciple accepting an acharya as his principle spiritual master long after he has left the planet. Whether the departed acharya is a siksha or a diksha guru to the disciple is often unclear. Srila Prabhupada does not generally specify. Although these disciples invariably go through some sort of ceremony with someone who is physically present, that does not preclude the departed acharya from being his diksha guru, just as a ritvik ceremony does not mean the temple president or name-giving ritvik is the diksha guru. **(4) Mode of initiation.** These are anomalous forms of initiation where unique, or inconceivable forms of diksha transmission take

place. E. g., Lord Krishna to Lord Brahma. Or Lord Chaitanya whispering into a Buddhist's ear. (5) **Successor systems.** This refers to differing successor acharya systems within our sampradaya. Bhaktisiddhanta had a 'self-effulgent' successor system. Srila Prabhupada seems to have opted for an officiating acharya system with his books as the successor.

So with such abundant variety, what does 'regular vanilla' mean? And yet such diksha activity undeniably exists in our parampara system. Let's look at some more deviations from 'regular vanilla': It appears Bhaktivinoda Thakur formally initiated nobody, and set up an extensive *nama hatta* network with no diksha gurus in sight. Is this 'regular vanilla'? Lord Chaitanya gave formal initiation to nobody; Haridas Thakur seems neither to have received nor given formal diksha. Were these 'regular vanilla'? Gaurakisora das Babaji, whilst amply qualified, had no desire to initiate anyone and practically had to be forced into it by the sheer persistence of Srila Bhaktisiddhanta. Is this 'regular vanilla'? Srila Bhaktisiddhanta instructed only for a GBC, and no authorisation for his disciples to initiate. Srila Prabhupada made many references to his godbrothers' lack of authorisation and qualification to act as acharyas/initiating gurus: "*Amongst my godbrothers no one is qualified to become acharya.*" (SPL Rupanuga 28.4.74) "*On the whole you may know that he (Bon Maharaja) is not a liberated person, and therefore he cannot initiate any person to Krishna Consciousness. It requires special benediction from higher authorities.*" (SPL to Janardana 26.4.68) Srila Bhaktisiddhanta had left the planet, so according to your 'regular vanilla' parampara concept one would have thought there would be nothing preventing the kind of guru free-for-all we see in ISKCON, and yet Srila Prabhupada did not approve: "*If everyone just initiates then there will be contradictory result. As long as it goes on, there will be only failure.*" (Phalgun Krishnan Pancami, 23) Srila Bhaktisiddhanta left it that a self-effulgent acarya would emerge. 30 years later he did. Was this 'regular vanilla'? We could give pages of examples of **irregular vanilla**, and quite a few examples of tutti fruti (especially after 1977), but perhaps you see our point.

If by 'regular vanilla' you are referring to the general principle of accepting a current link guru who is an authorised member of the disciplic succession, then we are in total harmony. The p.s. ritvik system allows unlimited numbers of people to approach, enquire and serve Srila Prabhupada, who is just such a spiritual master. The mechanics of how such acceptance takes place may vary according to time place and circumstance, but the principle remains the same. This principle is certainly not compromised in any way by p.s. ritvik. According to the cover of the Bhagavad Gita (1983 edition), which you yourself revised, Srila Prabhupada is the current representative of the disciplic succession. Despite being clearly stated on your own revised book, when we last met, you adamantly insisted in the strongest possible terms, that Srila Prabhupada was in fact not the current representative of the disciplic succession. To justify your dramatic shift in position since 1983 you invoked the injunction that '*in order to be a current link the guru must be physically present.*' If you recall we looked up the term 'current link' on folio and found it was only mentioned once in Bhagavatam. On reading the relevant section we found no trace of your injunction. You then said that the very definition of the word 'current' meant 'physically present'. When we brought you a dictionary you seemed unable to substantiate even this claim. We will tie up the 'current link' issue before returning to your paper. We reject your injunction that 'a current link must be physically present' for the following reasons:

The term 'current link' is only used once in all of Srila Prabhupada's teachings, and there is no reference to physical presence adjacent to the term. Were physical presence essential it would certainly have been mentioned. The dictionary definitions of 'current' do not refer to physical presence [and] can be readily applied to a physically absent Spiritual Master and his books: 'most recent', 'commonly known, practised or accepted,' 'widespread,' 'circulating and valid at present.' (Collins) All these definitions can be applied to Srila Prabhupada and his books. The very purpose of approaching a 'current link' can be fully satisfied by reading Srila Prabhupada's books: "*... in order to receive the real message of Srimad-Bhagavatam one should approach the current link, or spiritual master, in the chain of disciplic succession.*" (SBhag 2.9.7) Srila Prabhupada also uses the term 'immediate acharya' as synonymous with 'current link'. The word 'immediate' means: 'Without

intervening medium,' 'closest or most direct in effect or relationship.' (Collins) This validates a direct relationship with Srila Prabhupada with no need for intermediaries, regardless of physical presence/absence. Since there are examples of disciples initiating when their guru was still on the planet, there would appear to be no direct relationship between current link status and physical presence. If it is possible to be the next current link even whilst your own guru is physically present, should it not be possible for a departed acharya to also remain the current link? The emergence of a current link is not based on physical considerations. If they are, then you have failed to show how. As the current link, it is Srila Prabhupada we must approach for initiation. Whether SP is physically present or not is irrelevant to the transcendental process of diksha, as he made amply clear so often in his books, lectures, conversations, letters: *"Physical presence is immaterial."* (SPLecture 19.1.67) *"...one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic..."* (SBhag 3.31.48) *"So we should associate by vibration, and not by the physical presence. That is real association."* (SPL 19.1.67) *"So spiritually appearance and disappearance, there is no difference ... spiritually there is no such difference, appearance or disappearance."* (S.P. Lecture 13.12.73) *"We should associate by the vibration and not the physical presence. That is real association."* (SPLecture 1968) *"...presence by my message is the real touch."* (SPL 1967)

This is what Srila Prabhupada consistently taught up until 1977[...] Anyone who chants 16 rounds a day, reads Srila Prabhupada's books, and follows strictly the four regulative principles, is eligible to be recommended for ritvik initiation. Srila Prabhupada will accept unlimited numbers of such sincere souls as his initiated disciples. We just need to facilitate the whole thing. **SP:** Who is my disciple? First of all let him follow strictly the disciplined rules. **Disciple:** As long as they are following, then he is... **SP:** Then he is alright. (13.6.76)

**ONE: ARGUMENT FROM RESTATEMENT OF WHAT'S ACCEPTED:** The centre of the controversy is the final instruction. Although you refer to the May 28 conversation as the 'final instruction,' July 9 is 6 weeks more final. You say *everyone* accepts the July 9 order and the ritvik system. Yet, in our experience (1996) most devotees never read the July 9th letter before we gave it to them, and are quite surprised when they do. We have spoken to prominent GBC men who claim never to have seen it. Having read it, and understood that it was the only signed directive to the society from Srila Prabhupada on the future of initiation, many become sympathetic to p.s. ritvik. You might say they were gullible fools, but maybe we should not judge too hastily.

**May 28 Conversation:** Srila Prabhupada is first asked about initiations in the future, particularly when he was no longer present. He says he shall be appointing some disciples to act as officiating acaryas or ritviks. He then answers some muddled questions about guru disciple relationships within the system, mostly in the third person as was his custom. Srila Prabhupada then finishes by saying that there would be gurus if he orders them, and should he ever do so they would then be disciples of his disciples. His use of phrases such as 'on my order', 'but by my order' and 'when I order' prove incontrovertibly that this May 28 conversation could not be the order proper, where we would expect Srila Prabhupada to say something like 'I am now ordering all my disciples to become diksha gurus on my departure'. That would be strong evidence for your M.A.S.S doctrine. Unfortunately nothing even approaching such a statement appears in this conversation, or any other for that matter. Surely you must see this! Some people argue that the order to become guru was already given by Lord Chaitanya. But, as discussed, this refers principally to siksha not diksha. Why would Srila Prabhupada say 'but by my order,' if the order was already given? This would not make sense. Why would he also condemn his godbrothers for posing as acharyas, and teach that one must first receive specific authorisation from the predecessor acharya before initiating, if anyone could do it [or the order was already there]? Enough said.

**The Final Order:** Moving on to the actual 'final order,' the one issued to over 100 GBCs and temple presidents, given on July 9, we see Srila Prabhupada did exactly what he said he was going to do [on May 28.] He selected ritviks to act 'henceforward,' initiating on his behalf. There is not even a

whisper about diksha gurus in this final order. The letter does not say, 'this system should end on my departure' or 'this is a temporary measure due to sickness' or 'once I depart please find a copy of my letter to Tusta Krishna for further instructions.' We can only assume therefore that it was meant to carry on. As we saw, Srila Prabhupada consistently taught that his physical presence was immaterial. Thus his physical departure can have absolutely no relevance to the July 9 Order. In fact the very way in which the ritvik system operated required absolutely no physical involvement from Srila Prabhupada, so then why should even his departure affect it in any way? [Why do you say] Srila Prabhupada wanted the system to stop at his departure? [...] Srila Prabhupada [sent] over 100 letters to the entire movement on a subject the GBC body had not asked him about, and which was only to have relevance for four months, namely initiations during his physical presence? [Really?] And at the same time the most important issue, the one which Satsvarupa and the GBC had specifically asked him about, the process of initiation for **after his departure**, he remained utterly silent on? No written instructions and no signed letter to that effect? The absurdity of this proposition beggars belief.

The next [flawed] defence is, he did not need to write a letter about how to continue initiation once he had left, since he had already explained in explicit detail so many times what was to be done. But this assertion raises further absurdities. If Srila Prabhupada's teachings for an entire decade on how to run the parampara in his absence were as crystal clear as you say, so clear he did not even need to issue a specific directive on the matter, why did the GBC send a special delegation to his bedside on May 28, 1977? A delegation whose sole purpose it was to find out what was to be done about initiations once Srila Prabhupada left... [...] You insinuate the way to carry on a parampara was already obvious, so why did the GBC have to ask Srila Prabhupada at all? If it was all so clear to you and everyone else precisely how Srila Prabhupada wanted things to run after he left, why is it that you had to completely dismantle the zonal acarya system ten years on? [And admit this had been an gross mistake?] The only examples you can offer of Srila Prabhupada ever mentioning his disciples initiating are extracted from letters to ambitious deviant devotees like Tusta Krishna. Humble devotees, who simply went diligently about their service, never received letters describing their glowing future as initiator gurus. For the unhealthily ambitious (Hansadutta included), Srila Prabhupada would sometimes dangle the guru carrot, perhaps in order to keep them in devotional service a little longer. The obvious point is: You cannot modify the July 9 Order on the basis of documents, which the recipients of the order had no access to. That would be a form of cheating. The letters you quote from were not published for many years after Srila Prabhupada departed, and can therefore have no direct bearing on the issue. They could act as supporting evidence if you had a clear-signed directive to the whole society from Srila Prabhupada indicating the M.A.S.S. But you don't have such a letter. Honestly, your thesis does not hold up too well, does it? Time to look at things differently.

Srila Prabhupada is unique. There has never been a world acharya before. No previous acharya has ever stated that his books would be the law books for 10,000 years. There has never been anything like ISKCON before. Srila Prabhupada set his own precedent. THERE IS NO 'REGULAR VANILLA.' Thus we are left with a unique acharya ordering his disciples to operate a ritvik system 'henceforward.' Why did they stop?

**TWO: LINGUISTIC ARGUMENTS:** You do not believe the ritvik system should have continued past Srila Prabhupada's disappearance because it does not say in the letter the words, 'this system will continue after my departure.' We have a few points for you to consider: **(a)** The July 9th letter also does not state that the ritvik system 'should end on Srila Prabhupada's departure,' yet you adamantly insist that it should, why? **(b)** The letter also does not state that the ritvik system 'should run while Srila Prabhupada is still present,' and yet you insist that it was correct to run it while he was present, why? **(c)** The letter also does not state that the ritvik system should run 'until Srila Prabhupada's departure' and yet you insist that it should only have run until his departure, why? **(d)** The letter also does not state that the ritvik system should ever stop, and yet you insist that it should stop, why? In summary, you insist: (a) The ritvik system must stop. & b) It must stop on Srila Prabhupada's

departure. Neither a) nor b) appears in the July 9th letter. They are purely your own invention inspired by the 'regular vanilla parampara system,' [...] with no basis in reality. Your argument is that since the letter is not specific about the time period in which it is to operate, it must therefore stop at departure. This is completely illogical, might we say a classic argumentative blunder. The letter also does not say the ritvik system should be followed after Aug. or Sept. 1977 [...] The letter does not specify that the system should be followed on July 9th either, so according to your logic it should not have been followed at all. Even accepting that 'henceforward' can at least stretch to the end of the first day of the order being issued, it does not say it should be followed on the 10th of July, so perhaps it should have stopped then? ...yet you happily go along with the ritvik system until Nov. 14, 1977. Unless we take the word 'henceforward' literally to mean 'indefinitely' we could stop the system at any time after July 9, so why choose Nov. 14?

There is no example either in Srila Prabhupada's 86 recorded uses of the word 'henceforward', nor in the entire history of the English language where the word 'henceforward' has ever meant: *'Every time period until the departure of the person who issued an order.'* Yet you insist that this is what the word must have meant when it was used in the July 9 letter. Your insistence that this is so seems only to be based on a false conception of how a parampara operates. This misconception, together with your conspicuous bias towards the M.A.S.S. (which itself has no clear instructional basis), is thus causing you to twist and distort a straightforward request from your spiritual master. Not a healthy situation. Even your Juhu beach example is not relevant since the activity of walking on the beach is interrupted, not necessarily by death, but by any external circumstance which might render the walking impossible. For example flying off to another country. If something is impossible, then obviously there is no question of doing it. The only thing your example validates is that one must continue carrying out an instruction until it becomes impossible to perform any longer. Srila Prabhupada's departure was not the type of external circumstance which would render the ritvik system inoperable, or impossible, since the system was set up specifically to operate without any physical involvement from him whatsoever. Perhaps in 9,500 years time, after the last ritvik priest has been barbecued, perhaps external circumstances will have rendered the instruction inoperable. Until that fateful day we really do feel the system should be left to run 'henceforward.' Regarding the literal problem with the word 'henceforward,' you claim only the original 11 appointed ritviks are authorised to initiate on Srila Prabhupada's behalf, and hence we cannot take 'henceforward' literally because they will all die some day. But please consider this:

From the 3.12.80 Topanga Canyon "confessions": **Tamal:** Srila Prabhupada, is this all or do you want to add more? **SP:** As necessary, others may be added." /Certainly if some or all of the ritviks died or seriously deviated that could be deemed a 'necessary' circumstance for more ritviks to be 'added.' Do you doubt Tamal's testimony? The July 9th letter defines ritvik as: 'representative of the acharya'. It is perfectly within the remit of the GBC to select or decommission anyone who represents Srila Prabhupada, be they sannyasis, temple president or GBC. At present they see themselves as capable of approving diksha gurus, who are supposedly direct representatives of the Supreme Lord Himself. It should therefore be well within their capacity to select a few name-giving priests to act on Srila Prabhupada's behalf? The July 9th letter shows Srila Prabhupada's intention was to run a ritvik system 'henceforward.' Srila Prabhupada made the GBC the ultimate managing authority in order that they could maintain and regulate all the systems he put in place. The ritvik system was his system for managing initiations. It is the job of the GBC to maintain the system, adding or subtracting people as they do in all other systems over which they were authorised to preside. Srila Prabhupada letters on July 9, 11 and 21 indicate the list could be added to with the use of the phrases 'thus far,' 'so far,' 'initial list' etc. So a mechanism for adding more ritviks was put in place, though not yet exercised. [...] Even if you reject all the above, including Tamal's admission, you must accept Srila Prabhupada intended the system to run for at least the next 50 years or so after 1977. At the least, the system

must last until all the original ritviks are deviated or dead. Certainly you present no grounds that the order was meant to end on Nov. 14, 1977.

Taken together with the Final Will, it is quite clear Srila Prabhupada's intention was for the system to run indefinitely, with the GBC simply managing the whole thing. Did Srila Prabhupada want the GBC to manage the society 'henceforward'? Do you object every time the GBC selects a new member? Do you warn them that if any of them ever die they can never be replaced? Anyone speaking like that at the Mayapur meetings would be quickly escorted from the property by men in white coats. If you could find within yourself the generosity to apply your 'residential quarter on the Ganges' principle to this letter, we are convinced you would very quickly see what Srila Prabhupada's intention was. Your argument that the remaining ritvik appointees think p.s. ritvik is 'bunk' is completely irrelevant. Obviously it does not logically follow that just because a disciple refuses to obey the guru's order, the order is then invalid. All such refusal highlights is the quality of the disciple. You have been a little hard on our 'soft-ritvik' counterparts. It is always theoretically possible that Krishna could intervene in some way to allow Srila Prabhupada to countermand the July 9 Order, as is hinted in the following: **Reporter:** You are now the leader, the Spiritual Master. Who will take your place? **SP:** That Krishna will dictate, who will take my place. (SPConv 7.14.76) And on another occasion: **SP:** Only Lord Chaitanya can take my place. He will take care of my movement. (SPConv 2.11.77) Whether a miraculous intervention will ever occur to modify the final July 9 Order is speculative. As 'hard' ritviks we are doubtful. The safest thing is if we try to follow the orders Srila Prabhupada *did give*, not worry about ones what may come in the future, or worse still, invent our own. The parampara is maintained by Lord Krishna Himself, so we need no more worry about its upkeep than we would about the orbits of the planets. Both are equally beyond our control.

(An example of Srila Prabhupada using "henceforward" elsewhere: *"Simply you have to change the consciolusness, that "Henceforward I shall act only as directed by Krishna." That's all. You are liberated. It is one minute..."* (SPConv Jan. 4, 1977) Is surrender to Krishna only valid for 4 months?

**THREE: 'ARGUMENT FROM A LACK OF COUNTER EVIDENCE':** The only time we invoke this argument is when someone tells us that ritvik goes against all Vaishnava teachings. When we ask them which specific teachings it violates, they then tell us we are making a 'classic argumentative blunder.' Such is the word-juggling sophistry with which we have to contend. As you say, just because it is not condemned in shastra does not mean Srila Prabhupada wanted it. But as you appear to begrudgingly concede, p.s. ritvik does not violate any shastric principles. This is comfort at least for the growing numbers of devotees who wish to take the July 9 Order 'literally.' To accept Aristotle's ghost certainly violates shastra since he is not an authorised disciplic succession member, much less a current link.

**THE FINAL WILL:** This has to be the most extraordinary attempt to re-interpret a clear directive we have ever encountered. Let us first quote from your 'Argument from logical necessity' where you point out that just because Srila Prabhupada thought his disciples were not qualified, it did not follow that he must have set up a p.s. ritvik system. 'Instead, if he found his disciples all unfit he could have blessed one or more to quickly attain spiritual perfection. Or he could have declared that henceforward Krishna Himself, or the Bhagavatam itself, or the holy name itself would be the spiritual master. Or he could have simply left everything up to Krishna. *The point is that it's not enough to talk about what Srila Prabhupada could have done. We have to see what Srila Prabhupada actually did.*' We totally agree with the above. We have to see what Srila Prabhupada actually did, since he could have done one of practically unlimited things, bearing in mind that there is no such thing as 'regular vanilla.' The bedside GBC delegation is proof that nobody knew what Srila Prabhupada was going to do (for future initiations].

We quote you again from your section dealing with the Will and the phrase 'my initiated disciple': *"And ultimately one can become not only his (Srila Prabhupada's) disciple in spirit but his 'initiated disciple' through the guru-parampara system."* One might ask, if it is possible for anyone to become factually an 'initiated disciple' of Srila Prabhupada, then what are we all arguing about? Quite



remarkable! You then go on: "*In this sense, by the grace of Srila Prabhupada, one can become not only his disciple, but at the same time the disciple of Srila Bhaktisiddhanta Sarasvati Thakur, Srila Bhaktivinoda Thakura, the six Gosvamis, and all the other acaryas in Srila Prabhupada's line.*" So we are left with two options if we are to accept your thesis literally (as unfashionable as it may be to do so): It is acceptable to have more than one initiating spiritual master. In which case you are preaching a form of semi-ritvik, or perhaps more accurately multi-ritvik, with a new initiate becoming a direct disciple of every previous member of the disciplic succession; **or** It is only permissible to have one initiating spiritual master. In which case Srila Prabhupada is preaching full-blown ritvik: 'my initiated disciple'. CC Adi Lila 1.35 states it is forbidden to have more than one initiating spiritual master. Therefore the only possible conclusion is that Srila Prabhupada was upholding p.s. ritvik in signing the Will. You may now argue that when you said we were all Srila Prabhupada's disciples, along with every previous acharya, what you really meant was siksha not diksha disciples. Unfortunately the word 'initiated' precludes this interpretation. And since Srila Prabhupada only refers to disciples as being 'his', not Srila Bhaktivinoda's, and since multiple diksha is forbidden, we must reject your thesis as another colorful invention.

**THE TERM 'INITIATED DISCIPLE' CAN ONLY REFER TO DIKSA.** Thus it is quite clear the will supports our understanding of the July 9 letter, not yours. Srila Prabhupada expected to continue acting as a diksa guru long into the future; henceforward in fact. In view of your earlier statement that we must see with an open mind 'what Srila Prabhupada actually did', not what we think he should have done based on our own imperfect speculation, we can only come to one conclusion: **THE WILL SUPPORTS P.S. ritvik.** Having covered the main issues we will now seal the case with a few more points and some questions. **(1) Argument from a need for evidence.** Please show a signed letter from Srila Prabhupada to the whole society which: **(a)** Countermands the final July 9 Order on future initiation **(b)** Establishes beyond doubt the M.A.S.S., with all its contrivances and machinations. **(2) Argument from a need to show precedent.** Please provide the following: **(a)** Clear statements from Srila Prabhupada that before carrying out his instruction we must first check the entire history of Gaudiya Vaishnavism to make sure the identical order was issued, and carried out, at some point in the past. **(b)** An example from the history of our parampara where a plethora of diksha gurus were subordinate to a [GBC] committee who could approve, suspend and terminate them. **(3) Argument from a need for good logic.** Logical arguments constructed around a false premise are useless. Which arguments in this paper are logically deficient? **(4) Argument from a need for consistency with Srila Prabhupada's teachings.** Where is an example of Srila Prabhupada issuing an instruction which could only be properly understood by reading documents which were inaccessible to the persons receiving the instruction? Specific teachings of Srila Prabhupada which a p.s. ritvik system clearly contravenes. One reason you give for rejecting the post-samadhi ritvik system is it is not mentioned in Srila Prabhupada's books. But the pre-samadhi ritvik system is also not in Srila Prabhupada's books, and you have no objection to that. Mention in Srila Prabhupada's books is a red herring argument. There are numerous systems of management put in place by Srila Prabhupada, which continue to this very day, which have absolutely no mention in his books. Another point to consider is that the initiation ceremony itself is not described in Srila Prabhupada's books. Why would you expect the name-giving function of a ritvik, which forms a tiny part of the proceedings, to be specifically mentioned in Srila Prabhupada's books if the main bulk of the ceremony is not described at all? Is that logical?

**(5) Argument from Srila Prabhupada's final instruction.** Please study your calendar and look up the word 'final.' **(6) Argument from how Srila Prabhupada expressed his desires.** Nowhere in Srila Prabhupada's books or letters to the whole society does he ever describe the M.A.S.S. The only signed directive to the entire society on the future of initiation is the July 9 Order, which upholds p.s. ritvik. **(7) Argument from a need to reject new doctrines.** The ritvik system was up and running in 1977, and was put in place personally by Srila Prabhupada to run 'henceforward.' The M.A.S.S was introduced in two phases. The first phase began in March 1978. The second modified version was set up around

1986-7. Srila Prabhupada described neither version./ To reiterate, we are producing a much more thorough presentation on the ritvik issue, which we would be happy to forward to you once it is complete. Please re-consider your position on Srila Prabhupada's final order. You are a sincere follower of Srila Prabhupada, and you believe that p.s. ritvik is a heresy to be stamped out with papal vigor, but please pray for his direction on the matter. If you pray deeply we are sure that he will answer you very swiftly. ISKCON leaders may not listen to us, but they will listen to you.

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## CHAPTER 210: DISCIPLE OF MY DISCIPLE (1997)

"The present paper will show that on May 28th, 1977, Srila Prabhupada ordered his disciples to become initiating spiritual masters." (Disciple of My Disciple, p. 2, Badrinarayana Das, Umapati Swami et al., 1997) This essay was also made into a film and many were influenced by the devious misrepresentations therein. This essay has been fully decimated and exposed for its flaws by Krishnakant of the IRM: [https://www.iskconirm.com/docs/webpages/final\\_order\\_still\\_stands.htm](https://www.iskconirm.com/docs/webpages/final_order_still_stands.htm)

The IRM's Final Order booklet of less than 100 pages clearly establishes what Srila Prabhupada wanted for gurus and initiations after his departure. Every devotee should study it carefully.

Indradumnya Swami (IDS) stated: *"The GBC asked Prabhupada that question, 'What about when you leave?' Prabhupada said, 'They will be disciples of my disciples.' Okay? Just remember that one line. Prabhupada said, 'They will be disciples of my disciples.' 'My disciples will be regular gurus,' he said. Now, in order to substantiate their speculation, they twist everything, and turn everything, and take references from other places." This is another lie from IDS.* The actual conversation: **SATS:** Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted. **SP:** Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acaryas. **Tamal:** Is that called rtvik-acarya? **SP:** Rtvik, yes. (SPConv May 28, 1977) Note what will happen "when you leave" is not "they will be disciples of my disciples" but "they will be ritvik." IDS twists everything. At the END of this conversation: **SP:** "When I order you become guru, he becomes regular guru, that's all. He becomes disciple of my disciple." But this order for "regular" or Diksa gurus was never given, and clearly the impending order for ritviks is not the order for Diksa Gurus.

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## CHAPTER 211: PRABHUPADA'S ORDER (1998)

Sometimes the ISKCON gurus try to say that Srila Prabhupada had given the order to be an initiating guru. One example is Indradumnya Swami: *"You'll have to become spiritual master. You, all my disciples, everyone should become spiritual master. It is not difficult."* (SPlecture Aug. 22, 1973) IDS claims this statement is an order from Srila Prabhupada for him to act as a diksa guru. However, Srila Prabhupada goes on to explain in the same lecture why becoming the spiritual master he refers to "is not difficult": *"if you cannot do anything, simply come and offer your obeisances: 'My dear Lord Krsna, I am so poor, so unfortunate, I cannot do all these things, but I offer my humble obeisances unto Your lotus feet.' That much also. If you do this, you become spiritual master."* Srila Prabhupada states you do not need to do anything other than to just offer obeisances to Krishna and you become the kind of spiritual master he is speaking of! Therefore, Srila Prabhupada is clearly not speaking of a diksha guru, which requires one to be a topmost maha-bhagavata but speaks of an instructing, or siksha, guru. IDS even realises this, stating: *"He said, 'To become a spiritual master is not a difficult thing.' We don't want to contradict his words but, that was his kindness upon us. In reality it's a challenge to become a good devotee."* He accepts that to try to claim that Srila Prabhupada here is actually speaking of a

diksha guru, which does require one to be very qualified, would effectively be "to contradict his words." Hence, IDS is not able to produce evidence that SP asked him (or anyone else) to become a successor diksa guru. <https://www.iskconirm.com/docs/webpages/btp58-Indradyumna-Swami.html>

## CHAPTER 212: TAMAL'S SINISTER REFORM AND RENEWAL

### CONSTRUCTIVE THEOLOGIZING FOR REFORM AND RENEWAL

By Thomas Herzig (Tamal Krishna Goswami) & Kenneth Valpey (Krishna Kshetra Das) (Essay published by Cambridge University Press, in Edwin Bryant's: *The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant*, 2004.): Since the demise of its charismatic founder [What about descriptors like pure devotee, pure saint, or enlightened messenger of Godhead? Oh, right, academics only relate to their own mundane terminologies.] in 1977, the International Society for Krishna Consciousness (ISKCON) has faced a growing institutional disaffection among its initiated membership. In outreach, if results are judged quantitatively, a slackening of missionary fervor has failed to attract new recruits to replenish the diminishing ranks of its fulltime members. An official survey conducted in 1998 has found ISKCON's underlying problems to be largely sociological. Rarely is the theology deemed suspect. It is regarded as sacrosanct, as if to tamper with it is to court disaster. [Why not tell of how the teachings WERE tampered with? By renegade gurujackers? Including yourself as leader?] ISKCON's founder, A.C. Bhaktivedanta Swami Prabhupada (1896-1977), a disciplic successor to the sixteenth-century ecstatic Shri Chaitanya (1486-1533), emphasized clear literary sources and subcontinental enculturation to validate social change in the contemporary global order—a future he hoped to forge by legitimating a reenvisioned past. [Literary or scriptural? Enculturation or divine varnashrama? Tamal posits that Srila Prabhupada wanted to reestablish a reenvisioned past? Sickening...] But any amalgam of past and present is never entirely homogenous. For a self-consciously traditional movement, fixed on the one hand by the mammoth literary canon of its founder, confronted on the other by the ever-changing conditions of time, place, and circumstance, consequent tensions are a natural outcome. [This assumes that absolute truth must be relativized and accommodated to changing mundane culture and standards... which Tamal surely understood was completely anathemic to Srila Prabhupada's revelations on Vedic science/truth. ]

ISKCON's initial efforts within the counterculture and its reverse missionary endeavors in India and the Hindu diaspora are well documented, as is the postcharismatic turmoil that has beset its ranks. [Tamal is such a rascal, blaming ISKCON's troubles today on Srila Prabhupada's absence – postcharismatic- and not where it belongs, on the disobedience of ISKCON leaders like himself.] To date, however, this large body of social scientific research has at best exposed the strain of ISKCON's premodern appeal against modern realities and postmodern assumptions, stopping short of in-depth theological analysis and problem solving. This paper begins to fill the lacuna by identifying likely locations- flexible postulates and porous boundaries- hospitable to theological construction. The authors, both active leaders within ISKCON and at the same time academics [Tamal is like Jerry Lewis in the movie *The Imposter*, moving from one phony role to the next, leader, acharya, Srila Prabhupada's trusted servant, and now, academic?] feel a dual obligation, on the one hand to ISKCON, on the other to academe. [If there is a conflict of obligations, trust Tamal to choose that which will benefit him the most. We note, Srila Prabhupada never told any disciples to become mundane academics, something which this essay clearly shows Tamal has done.] Ideally, one finds in one's different affiliations a mutuality of interests and methods; practically, this is not always the case. As a work in progress meant to encourage dialogue within and between these two fields of discourse, the position advanced in this essay is at best exploratory, not advocacy. If ISKCON feels our probing too insistent, or if the academy feels we have held back and not dug deeply enough, we request each to

recognize the constraints under which we operate and to appreciate that ours is indeed a delicate tightrope act. *[Better to go out and distribute books and open temples, Tamal.]*

*[We desist from commentary since we surmise the reader will see the deviations clearly.]* The term “theology,” despite and perhaps because of its obvious Christian currency, has circulated widely enough now to defy sectarian limits and finds acceptance even amid nontheisms: thus “Buddhist Theology.” It should therefore come as no surprise that ISKCON’s founder Prabhupada, ever willing to adopt “skillful means,” also takes possession of the term to describe his theology. We, too, will theologize, but we will do so employing a long-respected Chaitanya Vaishnava hermeneutic that organizes theological inquiry into pramana (the means to acquire valid knowledge) and a threefold prameya (the object of valid knowledge): sambandha (relationship), abhidheya (process), and prayojana (motive or goal). Prabhupada’s explanatory translation to a defining Chaitanyaite text unpacks the terms’ essential meanings: The Vedic literatures give information about the living entity’s eternal relationship with Krishna, which is called sambandha. The living entity’s understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana (CC 2.20.124). The great advantage of this schema is the confidence it has enjoyed from Shri Chaitanya’s earliest theologians to his most recent exponents. The congeniality of a familiar system is obvious, particularly when for most traditions explicit doctrinal originality is regarded not as a virtue but as a deviation. Let us start by discussing pramana.

In contradistinction to the current aversion to an absolute, ahistorical vocabulary of any sort, Gaudiya Vaishnavism insists upon the capacity of valid knowledge (prama) to reveal and circumscribe the true nature of an object as it actually is. For the followers of Chaitanya, shabda (from shabd, to sound) is revelation, not just verbal testimony, and is the only ultimate source of valid knowledge in which epistemological certainty resides. In addition to the Vedas and Upanishads, shabda’s divine status is extended to all of the tradition’s chosen texts. Jiva Gosvamin (1513- 1598), the tradition’s preeminent theologian, lists ten pramanas, which he then collapses into three- pratyaksha (sense perception), anumana (inference), and shabda- before concluding that only the last, shabda, is independently reliable in revealing the absolute. Prabhupada follows Jiva. The Chaitanya Vaishnava tendency to diminish other pramanas like pratyaksha and anumana enables Prabhupada to make remarkably little allowance for modernity. His exegetical method, while clear and theological, above all, is literal. Applying it to texts like the Bhagavata Purana (also known as the Shrimad Bhagavatam), replete with detailed cosmographies and genealogical histories, he considers the intent of the original authors and the meaning for the believing community today to be the same, with the conviction that the plain meaning discernible in the text now is what it was then. For example, Prabhupada reads as accurate the Puranic accounts of creation, without reducing them, either historically or culturally. Whatever there is in his exegesis of theological reflection, ritual performance, or moral obligation is not sufficiently sophisticated to impress those who decry his explications as naïve realism (an unsupportable one-to-one correspondence between depiction and reality)-though whether such a judgment of any well-reasoned perception is fair may be seriously questioned. In ISKCON, literalism often is equated with intellectual chastity. Thus: *“The members of ISKCON, who live perpetually at the feet of Shrila Prabhupada, may speculate how Shrila Prabhupada’s statements are true, but they may not challenge his statements, or claim that they are false. This is precisely what it means to accept Shrila Prabhupada as the founder-acharya.”* (Hridayananda 1996:viii). The author of this statement is paraphrasing an instruction he himself received from Prabhupada. Indeed, this view is the guiding ethos for VAST (Vaishnava Academic Studies), a moderated ISKCON Internet forum.

If ISKCON wishes to avoid the label of naïve realism, a number of strategies suggest themselves. One is to also acknowledge the strength of pramanas other than shabda in order to make conditional allowances for historically contingent, “relative” knowledge. Prabhupada himself shows that this may be done. While certainly favoring revelation over reason and perception, for audiences unfamiliar with the text tradition he makes ample use of logic and everyday examples. Further,

following the lead of nineteenth-century theologian Bhaktivinoda Thakur (1838- 1914), ISKCON can reexamine its traditional texts and reappropriate them in ways consistent with modernity, discerning the symbolic through critical scholarship. As with Bhaktivinoda's experiments, this would provide a new dimension to sambandha, the area to which we next move. Sambandha's connotative sense embraces numerous ontological categories. As well as the godhead's nature, the living being, and the world, sambandha signifies the action of the godhead and its infinite energies as they relate with each other, a subject treated in a manner unique to this school under the axiomatic principle of achintya-bhedabheda (inconceivable simultaneous difference and identity). To Bhaktivinoda, matters of phenomenal knowledge (i.e., Puranic history and cosmology) are particularly amenable to rational analysis, even if transcendence (i.e., Krishna, bhakti, etc.) is not. In his innovative Krishna-samhita, thousands of yuga-cycles of Prajapatis and Manus are compressed to conform to an Indian history of some 6,000 years complete with migrating Aryans, and Mogul and British rule. The same time frame is linked to a progressive intellectual history encompassing all major texts, assigning the Bhagavata, for example, to an anonymous ninth-century Dravidian origin. Krishna and his abode's supremacy are rationally established, his incarnations tied to human evolution, his lila framed within a discussion of the limitations of human language, and his destruction of demons related metaphorically to the removal of corresponding obstacles to devotion.

Whether a clearly nineteenth-century Bengali bhadrakalok hermeneutic responding to historically and culturally specific assumptions is any longer appropriate is not the issue; that a person who is widely credited with inaugurating modern Chaitanya Vaishnavism makes every effort to accommodate modern intellectualism is. More important than the particular hermeneutic is its motive and method. Similar progressive theologizing may be necessary if ISKCON is to embody Shri Chaitanya's mood of magnanimity (audarya). Unlike many of Bhaktivinoda's contemporaries who willingly sacrificed much about Krishna that offended them, revisionism along the lines Bhaktivinoda practiced need not be revolutionary. Moderate theologizing that harnesses "tradition as a modality of change" [...] can express fidelity and continuity with the past while forging connections to the present and future. The status and role of women within ISKCON is an area to which this approach may be applied to great advantage. Normally a topic for the praxis-rich province of abhidheya, its problems may be traced to ontological confusions; hence, its placement under sambandha.

Some of Prabhupada's statements seem blatantly sexist, yet he opened his movement to women. Though offered fatherly affection by Prabhupada, women in the eyes of his male disciples were like Ma ya (the illusory energy)- both encoded female. Like Maya, they were seen as threatening to men's spiritual progress. Initially accorded equality by Prabhupada, women in ISKCON were gradually disenfranchised, tolerated more than welcomed. This had disastrous consequences: their stigmatization affected ISKCON's social fabric to such an extent that at present, despite much conscious effort to right the situation, the society has yet to recover. Kim Knott (1995) has problematized ISKCON's difficulties reconciling traditional models with modern realities, juxtaposing the theoretical gender equality of a soul-based theology in which the feminine divine Radha is the exemplar par excellence with stri dharma (the duty of a woman) understood as three distinct levels of meaning within Prabhupada's teachings- bhagavat dharma (divine duty), "Vedic" varnashram dharma (ancient notion of duty based on orders and stages of life), and "Hindu" varnashram dharma (its modern interpretation). The multivalent weighting of the founder's statements has, and will continue to have, a decisive bearing on ISKCON's history. If ISKCON is to be rid of residual sexism, a theology is needed that interprets his comments in the spirit of bhagavat dharma, taking into account the hard realities of present life, even if in doing so the principles of varnashram dharma are set aside. The unfair sexual bias implied by the Maya narrative needs reworking to reflect the Chaitanya Vaishnava perspective of the feminine gender generic to all souls, including those who are male-embodied. This would certainly be in keeping with the spirit of bhakti in pan-Indian religious history, as Fred Smith points out: "In Sanskrit grammar, bhakti is feminine, just as yoga, dharma, and yajna (sacrifice) are

masculine. Not just grammatically, however, but substantially, did the rise of bhakti... redress the imbalance of the masculine and feminine forces in (official) Indian religion.”

Can our agenda be pushed further? A radical discontinuity with Chaitanya Vaishnava theology within the realm of sambandha might mean, for example, blurring the divide that separates personalists from impersonalists. Traditionally, Vaishnavism has defined itself over and against Advaita Vedanta. The Chaitanyaites have framed their entire discussion of sambandha around explicating the nested tripartite model of ultimate reality as brahman, paramatma, and bhagavan. While maintaining that bhagavan alone is the full expression of this highest truth, under the school’s axiomatic principle of achintyabhedabheda (inconceivable difference and identity simultaneously), they can claim, much as Advaita Vedantists do, that reality is nondual and one without equal (advaya-jnana-tattva). Still, only faint praise is given brahmavadins, while mayavadins are censured with the harshest rhetoric. Indeed, Prabhupada defines his mission in terms of their defeat. To be fair, the reverse is equally true: those adhering to the advaita viewpoint often depreciate the Vaishnavas. Impersonalists and Vaishnavas rarely perceive each other as fellow travelers, despite having much in common. For ISKCON, at times this has meant alienating many in its diasporic Indian congregation who feel confused, if not offended, by what they perceive to be sectarian conflict in ISKCON’s condemnation of revered people, past and present, because of impersonal beliefs. Can this rhetoric of exclusivity be toned down to move toward an internal pluralism? In the Gita (4:11), Krishna exemplifies a spirit of responsiveness: “As they surrender unto Me, I reward them accordingly.” It should be possible to adjust the balance that presently favors difference over identity without subverting the unique realization of the jnanin (brahman), the yogin (paramatma), or the bhakta (bhagavan).

Looking outside the Chaitanya Vaishnava tradition, apparently competing, extratraditional views of the godhead may be assessed in proportion to their ability to marshal numerous relational models of the godhead, the living entities, and the world. Images of transcendence from beyond the tradition that resonate with Gaudiya theology could amplify the understanding of Krishna’s multiple roles in Vrindavan as friend, son, and lover, and through his expansions and incarnations, in numerous other relationships, not the least as overseer paramatma of the bound jiva. 17 Both outside and inside, the flexibility of ontological categories needs to be tested further if a theology of accommodation is to replace one of exclusion. Within the tripartite schema of sambandha-abhidheya-prayojana, asymmetrical disjunctions between inherited tradition and actual contingency are most noticeable within the division of abhidheya- process or execution- to which we now turn. Here, bhakti, devotional practice, is the process leading to the ultimate goal of Krishna prema (love of Krishna). Over centuries, bhakti’s discursive formulations have massaged whatever traditional rigidities resisted the flux of contingency. Bhakti receives detailed explication throughout the Chaitanya Vaishnav a canon. Despite its inclusivist character, both its definition and its eulogy emphasize transcendent efficacy and superiority: bhakti as a mode of living is thoroughly different from and independent of karma, jnana, and yoga, those orientations or practices otherwise typically celebrated in pan-“Hindu” texts.

Rupa Gosvamin (1489- 1564) and other systematizers following Shri Chaitanya offer what they believe to be a comprehensive program of practice leading to spiritual perfection. Rupa’s elaboration on bhakti begins with a sixty-fouritem list comprising “rule-governed practice” (vaidhi-sadhana-bhakti) followed by “attraction-governed practice” (raganuga-sadhana-bhakti). These are followed in turn by matters pertaining to our third methodological category, the goal (prayojana)-bhava and prema bhakti. Flowing underneath Rupa Gosvamin’s several categories and subcategories of Krishna bhakti are two orientations, one “vertical,” the other “horizontal” or “lateral.” “Vertical bhakti” (O’Connell, unpublished) refers to all aspects of practice and attitude emphasizing hierarchy, the paradigmatic distinction being that of the godhead Krishna and the bhakta (i.e., the Vaishnava practitioner as subordinated servant of Krishna). “Lateral bhakti” refers to not only the dimension of mutuality that characterizes devotional feelings between one bhakta and another but also that between the godhead and the bhakta, wherein sweetness and proximity supersede majesty and distance. To date, ISKCON’s

missionary priorities, arguably, have made greater purchase on the vertical, hierarchical vector. An important constructive strategy would be the recovery of a neglected principle of balance and interdependence between these two modalities. A point of departure is an often-quoted verse fragment from the revered seventeenth-century Vaishnava poet Narottama Das: *Sadhu-shastra-guru bakya, hridaye koriya aikya*, “making the statements of saintly persons, scripture, and preceptors unified within my heart [ . . . may I attain prema].” Saintly persons, scripture, and preceptors comprise the body of authority we are referring to here as tradition. Emphasizing the vertical principle of authority, ISKCON members often inadvertently distance themselves from Narottama Das’s verse, failing to recognize that the living practitioner, as a recipient of tradition, is the implied “final arbiter” among these three representatives of traditional authority. Indeed, the practitioner is not simply a passive recipient of tradition; rather, through active engagement, she or he participates in and inevitably reinvents tradition. Examining these 3 sources of authority in terms of lateral reciprocity, the role of the practitioner is of crucial importance on the vertical/lateral grid.

Such an exercise might best begin with the last of the aforementioned three authorities, the guru. Chaitanya Vaishnava literature abounds in narratives and explications about guru-disciple relations that emphasize the guru’s authoritative position. Scriptural lessons instruct a disciple to regard him or herself as a veritable fool in the presence of the guru, who is to be seen and worshipped as a direct manifestation of the supreme lord, Krishna. Obviously, such a theology is open to potential abuse, as ISKCON experienced after Prabhupada’s demise. The excesses of the hierarchical model of guruship victimized many of the successor gurus and their followers. Yet a careful study of Chaitanyaite literature also reveals a counternarrative of intimacy and collegial reciprocity that nuances the hierarchical emphasis. Arjuna, for example, reminds readers of the Bhagavad Gita of his intimate relationship to Krishna even as he begs pardon for any indiscretions before Krishna’s Virat-rupa (universal form). In Krishnadas’s Chaitanya Charitamrita, Shri Chaitanya receives instruction from Ramananda Raya, who otherwise serves as Chaitanya’s follower if not disciple.

If, as Chaitanya Vaishnavism claims, the relationship between guru and disciple in some ways replicates that of the bhakta and Krishna, one would expect to see in it a parallel dynamic of reciprocity based on deemphasizing vertical polarity. As suggested earlier, a notable Chaitanyaite strategy is to undercut divine majesty to make way for unrestrained intimacy between the lord and his associates. Similarly, the guru, to further a disciple’s understanding of and participation in Krishna’s intimate pastimes, may subdue his own authority in favor of cooperative reciprocity, thus encouraging the disciple to think and act as a partner in the mutual pursuit of spiritual perfection. An important consequence of this element of partnership in the traditional master-servant model would be a deeper sense of spiritual community. Hierarchy emphasizes exclusionary relationships: identification with one’s guru to the exclusion of collegial relations (with all spiritual aspirants, Vaishnava or otherwise), results in sectarianism. Within the guru-disciple relationship, tempering hierarchy with communality would develop a much-needed mutuality among fellow practitioners in ever-widening circles of participation. Participation is central to the Chaitanya Vaishnava account of bhakti. Karen Prentiss, in her recent book *The Embodiment of Bhakti*, argues that bhakti is most fully understood to be “a theology of participation in God and the ability to reach God”. Participation suggests reciprocity, the idea of exchange or sharing contained in bhakti’s verbal root- bhaj. What is further implied is a “cybernetic” principle of appropriateness of response- a sensitivity to immediate circumstance- in other words, the pragmatic dimension of bhakti. Openness and flexibility in interpretation permits the revelatory basis of the tradition to remain susceptible to contemporary experience, to coalesce as a crystallized conviction within each practitioner’s heart.

Looking at Narottama Das’s second source of traditional authority- the sadhu- through a Bhagavata Purana definition, we find virtues that deny any specific cultural identity. One who exhibits tolerance, mercy, friendliness to all, and peacefulness and is without enemies is a sadhu (Bhag . 3.25.21). This suggests that people beyond those accepted customarily as sadhus in India deserve to

be considered as such. This nonsectarian reckoning obliges Chaitanya Vaishnavas to acknowledge and welcome a wide range of people as genuine spiritual participants from whom wisdom may be gleaned. But what of their spiritual practices? Must these fall within Rupa Goswamin's sixty-four categories to be accepted as bhakti? Perhaps not. Chaitanyaite practices centered on chanting names of God, hearing and recitation of devotional texts, and worship of divine images need to be reexamined in the context of a broader spectrum of practitioners.

To the objections that our proposed reassessment of guru and sadhu will wither before the stipulations of Narottama Das's third source of authority, namely, shastra, our basic claim is that interpreting scripture is a perpetual process of reappraisal by the reader or hearer. Practitioners must admit this openly for tradition to serve a vital, liberating function in their lives. That for the disciple the guru is the central interpreter and that sadhus are secondary interpreters cannot obscure the fact that the "end user," the practitioner, is the final interpreter. As "Protestant" as this may sound, it simply recognizes that although scripture maintains boundary structures to delimit those qualified to interpret, the very nature of print culture and mass distribution democratizes the system.

The hermeneutical circle or interpretative horizon of scripture for modern readers has exploded out into the entire range of presently available texts drawn from an ever-increasing spectrum of religious and secular traditions. Canonical works no longer enjoy the seeming autonomy they once had, nor are they impervious to scrutiny from outside readers. The top-down, "vertical" process of receiving spiritual truth from infallible scripture is now, more than ever before, faced with the pervasive presence of a multiplicity of voices that challenge the privileged position of any one of them. Shri Chaitanya is remembered best perhaps as constantly given to ecstatic states, absorbed in Krishna prema. This, after all, is the prayojana, the motive or goal to which Chaitanya Vaishnavas aspire, and the final division of our study. Much of the Chaitanyaite prescriptive as well as narrative literature conduces to bring about prema, the ripened fruit of bhakti. Liberation is conceived not as the nondual union of Advaita Vedanta but in terms of active seva (cherished service) in relation to the godhead, ideally, an intimate reciprocity between the seva and the sevaka- Krishna and his devotee. While love for Krishna (prema) remains the tradition's normative goal, its achievement is open to question. Since the passing away of ISKCON's founder, its members often appear uncertain, in practice if not in theory, about the basis of attaining Krishna prema and about how to recognize such love once it manifests. The texts abound in theory, and narrative exemplars are plentiful enough. The confusion arises largely from the importance the founder, Prabhupada, gave to his mission and from his stress upon "rule governed practice" (vaidhi-sadhana-bhakti) rather than "attraction-governed practice" (raganuga-sadhana- bhakti). This emphasis, though in apparent contradistinction to previous preceptors, closely parallels that given by his own guru, Bhaktisiddhanta Saraswati (1874- 1937). 27

In framing the problem, polarities suggest themselves. Is Krishna Consciousness a state of internal ecstasy or manifest missionary enthusiasm? If the latter, did Prabhupada alter the traditional understanding of prayojana, or did he act in fulfillment of Shri Chaitanya's mission by emphasizing proselytizing more than the practice of raga? Stated in another way, in a tradition that views bhakti as both its means and its end, to what extent are the words "back to godhead" (the title of ISKCON's monthly magazine) world affirming or world denying? Evolving theological constructs that replace this either/or dichotomy with a both/and synthesis would demonstrate that these seemingly competing moods are in fact outward and inward expressions of the same Krishna Consciousness, reflecting the esoteric and exoteric nature of Shri Chaitanya's own appearance.

One might begin by justifying Prabhupada's sacralization of a broad range of missionary endeavors as sankirtana- the celebratory glorification of the lord. Beyond the public chanting of the Hare Krishna mantra popularized by Shri Chaitanya, Prabhupada exploited diverse resources to publicize Krishna's glories, at the same time promising that all such efforts are a powerful, transformative force, purifying the consciousness and enabling one gradually to come face to face with God. One might continue to theologize by suggesting that with the advance of kali yuga, the



present age of degradation, a more contemplative mood now appears inadequate and difficult. Few are prepared to renounce the world, and those who are not lack the purity to stay in it. The solution? Sankirtana, taking part in Shri Chaitanya's mission, which compensates for all personal insufficiencies by attracting Krishna's special mercy. Does Krishna not state in the Gita 18:69 that those who preach his message are the most dear to him? While such facile theologizing may be textually and pragmatically legitimized, it easily can spawn (and has spawned) disquieting modalities: e.g., "mission as warfare," and the no less savory, "mission as business." Devotees transform into soldiers, temples into arsenals, stockpiling caches of time bombs (cases of books), zealously deployed at airports amid unsuspecting souls- the result: "Hare Krishna Explosion!" Similar mercantile metaphors can easily be derived. Its leadership scandalized, its population decimated, and a whole generation of Krishna kids feeling forlorn as parents trooped off to fight battle after battle, ISKCON needs much fixing.

If within the realm of prayojana, mission is to retain the premier status Prabhupada assigned it, "compassion" will have to replace "warfare" as the appropriate modality as the members of both ISKCON and those of mainstream society increasingly integrate. Prabhupada writes: *"One who is interested in his own salvation is not as advanced in Krishna consciousness as one who feels compassion for others and who therefore propagates the Krishna consciousness movement. Such an advanced devotee will never fall down for Krishna will give him special protection."* Brahmins are especially dear to Krishna. Will he not be pleased if ISKCON members exchange their past aggressive militancy and mercantile acquisitiveness for brahmanic compassion? For this to happen, proselytization will need to be balanced with more contemplative practices. Rupa Gosvamin emphasizes five items that are most potent: residence in Mathura-Vrindavan, divine image worship, recitation and hearing of the Bhagavata, chanting of the holy names, and service to exalted Vaishnavas. With the turn inward, attraction (raga) more than rules (vidhi) gradually will govern personal development. These changes are taking place already. Seminars offered to devotees during the past decade have largely centered upon missionizing ethics, personal lifestyle, and individual realization, indicating an unquestionable shift from quantitative to qualitative evaluation. Conferences on women, on youth, and on family are signs of social maturation, as the refreshingly honest and open ISKCON Communications Journal, now in its tenth year of publication, forecasts an increasingly healthy intellectual muscularity. And another sign of change: the transition from monastic ashram life to private households that has characterized ISKCON demographics since the founder's demise has not necessarily been a move away from contemplative life. Instead, sacred space is increasingly defined in terms of the individual/familial rather than the communal/collective. Unable to worship daily at the temple due to work, and consequently with less institutional pressures, individuals are free to pursue their own perfection, which they now do most often in the context of family life. A profusion of newly published titles- many of them translations into English from the standard Chaitanya Vaishnava corpus- now support the cultivation of raganuga-sadhana-bhakti. Devotional biographies of recently deceased ISKCON Vaishnavas hint at their attainment of Krishna prema. All these developments indicate the dichotomous questions noted earlier are being resolved naturally- even while a theology that endorses the solutions is yet to be articulated officially.

This essay, an attempt to suggest the directions such theologizing might take, lays the groundwork by organizing inquiry along the divisions of sambandha, abhidheya, and prayojana. Their usefulness here leads us to recommend them as investigative categories for other forms of Hinduism and beyond. *The authors have explored as a possibility an open-ended, gender-equal, less culturally specific, and less hierarchical theological model that attempts to engage diverse theological communities and to serve as a comparative frame for other Hinduisms while retaining a Vaishnava bhakti outlook. In doing so, we have taken for granted a plurality of religious perspectives as a healthy, commonplace fact of life. ISKCON members clearly are obliged to recognize and interact with a field of ideas and worldviews much broader than premodern Chaitanya Vaishnavas ever encountered. If they continue to equate literalism with intellectual chastity, if they hesitate to contextualize and properly*

*interpret the words of their founder, there will be little room for acknowledging and welcoming this multiplicity of voices in the pursuit of a wider spiritual community. We believe that the principle of balancing what we referred to as "lateral" and "vertical" coordinates can and must be extended beyond present devotional relationships if ISKCON members are to recognize their responsibility to themselves and to the tradition they hope to represent. (END)*

***(We decided to give so much space ("rope") to Tamal so he could hang himself.)***

**COMMENTS:** With reference to specific areas which he thinks reform and renewal could be applied, Tamal mentions "the status and role of women within ISKCON," "blurring the divide that separates personalists from impersonalists," and "within the guru-disciple relationship, tempering hierarchy with communality." To those who hold fundamental and complete faith in Srila Prabhupada and his teachings, these ideas of change are most disturbing. Tamal and his kind are intent on further destroying the Mission in the name of "progress." Tamal concludes his essay with this academically shrouded proposal for modernizing Srila Prabhupada's teachings and ISKCON's programs, lest there is failure in "*acknowledging and welcoming this multiplicity of voices in the pursuit of a wider spiritual community.*" Such arrogance, audacity, and illusion. The closer one looks, one can almost see how Tamal would justify Srila Prabhupada's poisoning as necessary for the betterment of the movement. In a June 7, 2009 article by Mukunda das (Sun):

*"The authors have explored as a possibility an open-ended, gender-equal, less culturally specific, and less hierarchical theological model that attempts to engage diverse theological communities and to serve as a comparative frame for other Hinduisms while retaining a Vaishnava bhakti outlook. In doing so, we have taken for granted a plurality of religious perspectives as a healthy, commonplace fact of life. ISKCON members clearly are obliged to recognize and interact with a field of ideas and worldviews much broader than premodern Chaitanya Vaishnavas ever encountered. If they continue to equate literalism with intellectual chastity, if they hesitate to contextualize and properly interpret the words of their founder, there will be little room for acknowledging and welcoming this multiplicity of voices in the pursuit of a wider spiritual community. We believe that the principle of balancing what we referred to as "lateral" and "vertical" coordinates can and must be extended beyond present devotional relationships if ISKCON members are to recognize their responsibility to themselves and to the tradition they hope to represent. [...] this piece of literary dribble is nothing short of the most offensive material ever to be produced by an alleged ISKCON devotee. Every line in this material I found to be most offensive and depreciative to our Srila Prabhupada, even though they hide behind pseudo-academic word jugglery. To Tamal KG and Krishna Ksetra, Srila Prabhupada was the cause of all the problems in ISKCON... They claim that Srila Prabhupada was a "charismatic" personality that used a top-down (vertical) authoritarian approach that did not allow any room for questioning or intelligent independent thought. They blame this attitude of his for the cause of all the problems in ISKCON. They cite Srila Prabhupada for forcing us to become blind followers and to accept his instruction without question. Maybe HG Krishna Ksetra Prabhu forgets just how heavy and authoritarian Tamal KG was and how he never listened to anyone except himself. How he alienated his godbrothers and the women of ISKCON? We certainly have not forgotten. ...just how far these two are/were willing to go to try and ruin this movement and deprecate its Founder-Acharya, Srila Prabhupada. It is especially incumbent on the disciples of Tamal KG to not be the blind followers that he speaks of, and to read this document and decide for themselves with an open and rational academically critical mind, exactly what these two are saying. It is interesting to note the authors use the term 'demise' which means - the time when something ends... for it is certainly the end of Srila Prabhupada's time if we believe these guys."*

July 5, 2009, Gopinath das posted his essay titled **Religious Integration of ISKCON by Academia:** "*In the above mentioned essay, Krishna Ksetra and Tamal KG are proposing the solution to solve ISKCON's 'academically identified sectarianism,' by presenting the conclusion that we should see and accept the Mayavada doctrine, as another valid form of realization of God -- equating it with five*

primary rasas we can have with Krishna - and insinuating that this is a 'mature and advanced understanding' of a person who is on the Raganuga sadhana platform. Certainly, as an aspiring Vaishnava we offer respect to every living entity, including the imperonalists and atheists, etc. Whilst in their association we do follow the formal social code of gentleman (naimittika-dharma). However we are careful not to intimately mix/associate with them and under no circumstances do we take association from such individuals. Raganuga sadhana bhakti does not connote the idea that you stop discriminating (it's all love). The cheap 'spontaneous' devotional service that is proposed by the writers is classified as cheating and termed Sahajiyism. It appears that if we want to be seen as advanced souls by them and other authorities within academia, we need to accept this academically proposed 'advanced' religious pluralism, or in other words, Spiritual Integration in a form of the academically contrived consortium called "Interfaith." "It is important to understand the role ISKCON Communications Journal (ICJ) is having in the implementation of this academically contrived religious pluralism into ISKCON. If you visit their official web site, the reader can access numerous articles (dating back to the early nineties) advocating the necessity for ISKCON to embrace this religious pluralism in order to ensure its acceptance and survival in the world. Tamal KG and Krishna Ksetra are acknowledging the crucial role ICJ is playing in the religious integration of ISKCON. In their essay, [they] write: "[ICJ], now in tenth year of publication, forecasts an increasingly healthy intellectual muscularity." The intellectual muscularity they are referring to is evident when you do a search on the new SP folio. All the pluralistic articles (and many others) are available; this proves the success they are having in imbedding the idea of religious pluralism into ISKCON and its leadership as a necessity.

"One small aspect of this proposed Religious Pluralistic Integration of ISKCON by Tamal KG and Krishna Ksetra das in the essay is Hinduization. The writers suggested in their paper that we need to 'tone down' Srila Prabhupada's teachings in order to appease Hindu Diaspora sensibilities. We see that this 'toning down' is already taking place. Especially in England, where the writers wrote this essay. Over the past couple of years we read numerous articles on the Sun written by stalwart Mahavidya das, where he is expressing his concerns regarding the systematic Hinduization of ISKCON. He provided ample amounts of documented evidence exposing the Management of Bhaktivedanta Manor and the Soho temple, while asking them to provide an explanation for these pluralistic integrations, which are completely against Srila Prabhupada's teachings. To this day he has not received appropriate answers, besides getting BANNED... May I suggest to Mahavidya that instead of asking local myopic managers (arms of the body) for the explanation, (there is a good chance that they don't know the real answers), he should refer these questions at the Oxford academia who are the head or brain of the body, as they are the ones advising and guiding ISKCON with this brilliant idea of Religious Pluralism. Start with Krishna Kshetra, since Tamal KG is not around anymore. In their essay, [they] are advocating that a judgment on the above academically proposed pluralistic solution can only be made with your own sense perception, (pratyaksa), whereas the uneducated ISKCON members and Gaudiya Vaishnava preceptors minimized this form of obtaining knowledge, as they considered it inaccurate due to the 'alleged' four defects of the living entity. After acquiring an academic degree, you become properly trained and accepted in academia's circle. This academic circle believes that they are of such high intellect that they are above the four defects of the living entity, and it is only through their guidance, which comes from their gigantic collective knowledge base, that we can properly comprehend the Vedas and the previous Acharyas (this includes 'simplistic' teachings of Srila Prabhupada) and see the fundamental flaws which exist, and therefore make the necessary changes to make their purport have rational and relevant meaning according to time, place, and circumstance within the modern context. Tamal Krishna Goswami confirms the need for such rational/relevant reinterpretation in his writings on Hare Krishna at Southern Methodist University: 'But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law and the new set of circumstances.' [...] I acknowledge there may be academic devotees who are teaching/preaching pure Krishna Consciousness to the academia, as per Srila Prabhupada's

*instructions, but unfortunately we never hear about their preaching activities. For the Institution believes that only the devotees with big positions and titles are the real preachers and the real representative of ISKCON.”*

It appears to many Tamal was sent by the asuras to destroy Srila Prabhupada’s Mission. Thankfully Lord Krishna put an end to his nefarious and all-too-potent efforts by arranging his meeting with a mango tree at a high rate of speed. See also Ch. 126: Academia where Tamal’s book on bhaktiyoga is reviewed (it being full of the same academic trash.)

## CHAPTER 213: “REGULAR GURUS” (2004)

In perhaps their 42<sup>nd</sup> iteration of their guru-initiations policy, the GBC in 2004 issued a resolution and statement to buttress their deviated, concocted system with yet another official edict and proclamation. **(GBC RESOLUTION 409, 2004) CONTINUING THE DISCIPLIC SUCCESSION:**

WHEREAS: The paper "On My Order-Understood" contains assumptions and assertions that, in numerous places, **do not match the available evidence** from the statements of Srila Prabhupada, And the GBC **desires to make a more concise statement**, RESOLVED: "On My Order-Understood" is replaced as official GBC policy by the following statement. The GBC officially accepts the following conclusions about continuing the disciplic succession: Srila Prabhupada consistently said that his disciples would themselves become spiritual masters. Guru, sadhu, and sastra all support this standard way of continuing the disciplic succession. Srila Prabhupada said that his disciples would become "**regular gurus**" and that each of their disciples would thus be a "disciple of my disciple." On the strength of our Vaisnava tradition and the statements of Srila Prabhupada, the GBC concludes that Srila Prabhupada intended his disciples to become "regular gurus" after he physically departed. As a matter of utmost ecclesiastical responsibility, ISKCON's ultimate managing authority, the GBC, regulates who within ISKCON may perform the service of initiating disciples. When the GBC allows a devotee to take up the service of initiating, it does not thereby endorse him as an *uttama adhikāri* or "pure devotee" or certify his having achieved any specific state of realization. Rather, the GBC indicates that it has no objection to his initiating disciples within ISKCON. Each prospective disciple, before initiation, should become familiar with the qualifications mentioned in Srila Prabhupada's books as those that a spiritual master ought to have and decide for himself which senior devotee, if any, to approach for initiation. Within this context, the choice of whom to select as one's spiritual master is ultimately the prospective disciple's own responsibility. **[COMMENTS: Do not blame anyone but yourself for adhering to the GBC's "ISKCON laws."]**

Then in 2004, in the same breath, the GBC issued more modifications and “patches” to their broken and speculative guru-initiations system by adjusting their guru vote approval technicalities.

### **RESOLUTION 413 Amendment To Iskcon Law Of Guru Nomination Voting Requirement:**

WHEREAS: The current ISKCON Law provides that a ten-person committee, by a simple majority, may nominate a candidate for serving as a guru, A simple majority allows a thin margin of support, When the GBC Secretary sends the GBC members the name of a candidate, he does not send the full report of how the members of the nominating committee voted and their reasons, RESOLVED: Section 6.4.1.1 shall be amended to read as follows: *A candidate for guru in ISKCON must first receive a three-fourths majority vote of approval in a council composed of all the GBC zonal secretaries of his current preaching area and at least ten other senior devotees residing in his area of activity. The council will be organized and convened by the GBC zonal secretary(s).* Section 6.4.1.1.2 shall be amended to read as follows: *The council shall evaluate the candidate according to the qualifications for guru given by Srila Prabhupada in his oral and written teachings and by the GBC Body in its standards and guidelines. Each member of the Area Council shall fill out the Guru Qualifications Checklist and return it to be compiled by the Area Council chairman. [see Guru Qualifications checklist.]*

Section 6.4.1.3.2 shall be amended to read as follows: *After verifying that the candidate has been properly endorsed, the GBC Corresponding Secretary shall send the candidate's name with the full letter of endorsement and the compilation of responses by the local nominating committee to all members of the GBC.*

## CHAPTER 214: ISKCON RE-INITIATIONS (1989 & 2012)

The GBC issued a paper titled “**GURU ASHRAYA**” in 1989 wherein they instituted and justified an institutional policy whereby the disciples of “fallen gurus” who had “become demons” should be “re-initiated” by one of the remaining ISKCON “authorized” gurus, lest their connection to the disciplic succession be lost. After about 2000 to 2005, reinitiations lost considerable momentum in ISKCON and the more typical ideology nowadays is that devotees who have lost their guru to maya should simply take shelter of ISKCON, senior devotees, and Srila Prabhupada. However, ISKCON’s GBC has never really explained how the connection to the disciplic succession works in regards fallen gurus, ISKCON gurus, or even Srila Prabhupada himself. ISKCON has become a church with an evolving culture of meaningless, contradictory rituals that no one understands. For example, how does a bonafide guru who can deliver disciples ever possibly become a demon? In 2012, the re-initiation issue arose again with new complications due to the speculative, concocted GBC guru policies.

### **From Shastric Advisory Council (Sac): Re: Sukadeva Swami Becoming An Iskcon Guru:**

Jan. 26, 2012: In 2005 the GBC Exec Comm’s Lilasuka das asked the SAC for assistance in the GBC’s consideration of the request that Sukadeva Maharaja be allowed to initiate disciples. (He received all of his initiations from Kirtanananda Svami, an excommunicated and disgraced ISKCON guru, sannyasi, and pedophile): *“On request of the GBC Executive Committee, I am presenting you the following issue: HH Sukadeva Swami has approached the South Indian Divisional Council for approval as an ISKCON initiating guru. He is originally from Andhra Pradesh, joined in Bombay in the late 70’s or early 80’s, and took initiation as well as sannyasa from Kirtanananda. He was in charge of Kirtanananda’s center at Kurukshetra in the late 80’s or early 90’s. He was welcomed back in ISKCON around the same time as the Chowpatty devotees, but he did not take re-initiation subsequently. He still preaches in Kurukshetra in cooperation with the ISKCON temple there and is also preaching in some previously undeveloped areas of Andhra Pradesh. The South Indian Divisional Council and RGB [wants to know] whether there would be any future technical objection that he could not submit a letter from his diksha-guru directing him to go through the authorization process. Jayapataka Swami approached the GBC Body for clarification on this point. I am assisting him in this regard.*

*“First, for your reference, here is the entire current ISKCON law section on eligibility to be a guru, updated to include the change made in 2002: **6.3 Eligibility of Devotee to Be Guru in ISKCON***

*6.3.1 All Devotee’s Initiations From ISKCON Gurus (1) No devotee shall be eligible to become a diksha-guru in ISKCON unless he has received all of his initiations from ISKCON-approved gurus in good standing. (2) A devotee initiated by a bona fide Gaudiya Vaishnava guru before joining ISKCON may be considered as a special case by the GBC body. 6.3.2 No One Can Give Diksha While Guru is Present: As taught by Srila Prabhupada, the etiquette of not initiating in the presence of one’s diksha-guru will be upheld in ISKCON. However, Srila Prabhupada and historical precedents also teach us that disciples may sometimes initiate in the physical presence of their diksha-gurus. If a diksha guru desires for this to happen, he can direct his disciple to go through the normal GBC procedure for initiating. 6.3.3 Requirement for Consent of Mantra Guru: Devotees who have received first initiation from Srila Prabhupada and second initiation from one of Srila Prabhupada’s disciples may, with the written consent of the mantra-guru, be accepted as candidates for initiating spiritual master like any of Srila Prabhupada’s other disciples.*

*“Can SAC discuss this and inform the GBC how they see a solution through sastric references?”*

**SAC'S REPLY:** [...] Upon careful study, we believe that the following ISKCON law needs to be revised: 6.3.1—(see above.) This law appears to be in conflict with the **GBC paper on re-initiation**. That paper gives the circumstances in which it is necessary for a devotee to retake mantras. That law, based on Sastric evidence, says that one should retake mantras if the guru is not a Vaishnava or has become something other than a Vaishnava (e.g. a Mayavadi) or if he becomes inimical to Vaishnavas. The basic definition of a Vaishnava is given in *Hari-bhakti-vilasa* and its commentary (1.55) verse as follows: “After having taken Vaishnava initiation, a person should involve himself seriously in worship of Lord Visnu. Such a person is designated a Vaishnava by those who are learned, while a person who is different than this is called a non-Vaishnava.” The term ‘non-Vaishnava’ has been spoken. ‘Non-Vaishnava’ is herein defined by first listing the general characteristics of a Vaishnava and then stating that a non-Vaishnava is someone who is different from that.”

Thus far, our definition of a Vaishnava is one who has taken Vaishnava initiation and is seriously worshipping the Lord. Therefore, a devotee who has these basic symptoms is a Vaishnava even though he may be having difficulty in his spiritual life. The GBC paper also addresses the question of a fallen Vaishnava guru. The indications from Shastra are that a disciple should not reject a guru or his mantras who remains a Vaishnava although fallen. The Sastric recommendation is that the disciple should see if the guru can be reformed somehow. In *Sri Krishna-bhajanamrta* (verse 59-61) it is stated: “If the spiritual master commits a wrongful act breaking Vaishnava relative principles then one should, in a solitary place, confront him for his rectification using logic and appropriate conclusions from *sadhu*, *Shastra* and guru references, but one is not to give him up. One should not be hesitant or fearful because one is confronting or challenging a spiritual master. For it has been prescribed that one must appropriately discipline even a spiritual master who is (1) bewildered about what he should or shouldn't do (2) who is inexperienced or ignorant (3) who has deviated from the Krishna conscious path or (4) who is bewildered by false pride. This statement of the revealed scriptures is applicable at all times and under all circumstances.” However, according to Jiva Gosvami and Bhaktivinoda Thakura, a guru is also considered a “non-Vaishnava” if he refuses to be reformed and (1) becomes a Mayavadi or (2) becomes envious of Vaishnavas or (3) preaches against the truth or (4) acts immorally and sinfully such as running after women for illicit sex or (5) is bereft of devotion to Sri Krishna. In these cases one should also retake one's mantras from a Vaishnava who displays Vaishnava qualities. These statements are in context with the *Narada Pancaratra* verse that orders one to retake one's mantra (*avaishnavopadistena*). In *Bhakti-sandarbha* (anuccheda 238) it is stated: “It is for one's ultimate good to also serve other Vaishnavas, by the order of one's divine spiritual master and not in conflict with one's service to him. By acting otherwise one will accrue fault, as is stated by Sri Narada: ‘If one in the presence of one's *guru* worships someone else first, he will obtain an evil destination and his worship will bear no fruit.’ ”

“It may happen, however, that one has failed to take shelter initially of a *guru* who fits the description of words such as ‘fully absorbed in the sound form and the personal form of the Supreme (*Bhagavatam* 11.3.21) and has not received permission to show proper respect, etc. to great devotees from his *guru* due to the *guru's* envy and so on. Such a prohibition (from the *guru*) is fundamentally against the order of revealed scripture and should be disregarded. Indeed, to follow that order would endanger both the disciple and the *guru*. With this and other considerations in mind it has been said in *Sri Narada Pancaratra*, ‘One who speaks unjustly and one who hears unjustly both go to a fearful hell for an immeasurable duration of time.’ ”

“Therefore such a *guru* should be worshiped only at a distance, and if he is inimical to Vaishnavas he must simply be rejected, according to the statement of *smrti*, ‘It is enjoined that a corrupted spiritual master who cannot distinguish what should be done and what should not be done, who has gone astray from the right path, must be abandoned.’ (*Mahabharata, Udyoga-parva* 178.24) After all, he is not a Vaishnava because he is devoid of the mood of Vaishnavas, and he is described in such words as the verse beginning *avaishnavopadistena* (*Narada Pancaratra*). In the absence of the

kind of divine spiritual master defined previously, the best thing to do for one's ultimate benefit is to regularly serve an advanced devotee (maha-bhagavata). A devotee should be selected who is sympathetic as *Sri-guru* should be and whose heart is inclined to showing one mercy. Or, in the view of *Sri Hari-bhakti-sudhodaya*, 'Whatever a person associates with, he will acquire its qualities just as a gem reflects ambient light. Thus one who is intelligent should for the prosperity of his community take shelter of those who belong to his own flock.' One more point is that unless a *guru* shows mercy the disciple's heart will not form attachment to him." And in *Jaiva-dharma*, Srila Bhaktivinoda Thakura has written, Vijaya, "The scriptures forbid giving up the diksha-guru. However, if he is incapable of imparting proper knowledge of devotion and of Vaishnava etiquette, how can he be in a position to teach?" Raghunatha dasa Babaji, "Before a person accepts formal initiation from a guru, he must test the guru as to whether he is well-versed in the Vedas and in the science of the Supreme Absolute Truth. Only such a bona fide guru is indeed able to instruct his disciple in all matters. It is true that the diksha-guru should not be rejected, but there are two bona fide reasons to give him up. "First, if for some reason or another at the time of initiation the disciple did not recognize the devotional caliber of the guru and later found out that the guru was neither conversant with the conclusions of Shastra, nor a Vaishnava, so that he, the disciple, could not make any spiritual progress, then the disciple should reject the unqualified guru. Many scriptural sources support this course of action. Eg, the Narada-pancaratra (cited in Hari-bhakti-vilasa 1.62): "Any person posing as an acharya, but speaking unauthorized philosophy contrary to the teachings of the shastra and any one who claims to be his disciple and hears such, thereby lending credibility to such nonsense, both are bound for Hell.'

"The Mahabharata, Udyoga-parva, 179.25, re: story of Amba: "A person who is wallowing in carnal pleasures and material comforts, confused about the human goal of life and devoid of bhakti, and who poses as a guru, such a depraved charlatan must be rejected.' "Another quote from the Hari-bhakti-vilasa, 4.144: "If one receives mantra-diksha from a non-Vaishnava who runs after women and is bereft of devotion to Sri Krishna, one is certainly doomed to Hell. Therefore, one must immediately act according to scriptural injunctions and take re-initiation from a real, properly qualified, Vaishnava guru.' The second reason is that if a guru who was a Vaishnava and knowledgeable in Krishna consciousness at the time of initiation becomes a Mayavadi and a Vaishnava-hater as a result of bad association or otherwise, or he behaves immorally and sinfully, then the disciple must give him up. However, if the guru is neither inimical to Vaishnavas, nor a Mayavadi, nor addicted to sinful activities, but however lacks knowledge of the scriptures, then his meager scriptural understanding should not be a cause for rejection. In this case, the disciple may approach his guru with due deference to procure his permission to receive spiritual knowledge and instructions from an advanced, pure Vaishnava, and thus engage in serving and learning from the knowledgeable Vaishnava."

Under these sastric understandings, it is possible for an ISKCON guru not to be in good-standing and still be considered a Vaishnava. And therefore his disciple would not have to retake the mantras he received from him. In other words, the guru could be still a member of ISKCON—and still a Vaishnava—but not in good-standing because of a temporary fall-down or difficulty. An example of this could be that of a fallen guru who is under a program of rectification by the GBC and only temporarily suspended from giving initiations. Therefore, under the GBC's 1989 re-initiation paper and its sastric support, the disciples of such a guru should not reject their guru or retake the mantras they received from him. Thus the law that states that a guru must have all his mantras from a guru in good-standing in ISKCON appears to be in conflict with the re-initiation paper and related sastric injunctions. This contradiction could be resolved if the guru-authorization law were rewritten in the following way: "In order to be a ISKCON guru, a devotee should have all of his mantras from a guru who is an ISKCON member and has maintained at least minimal Vaishnava qualifications and can thus still be considered a Vaishnava according to the relevant definitions given by guru, sadhu and shastra." This would bring the two laws into harmony. Under this new law, it would be possible for a prospective guru to have his mantras from a living Vaishnava guru who is not in good-standing in ISKCON. E.g., a fallen guru who

accepted a program of rectification and temporary suspension of the right to give initiation may still considered a Vaishnava. We have given some relevant sastric evidence for what constitutes being considered a Vaishnava. If there are doubts if a guru is a Vaishnava in any particular case, the GBC should decide. But that decision should be taken after the disciple has first formed his own opinion. We believe that in the first instance it is the disciple who should make this judgment. If the close associates of the devotee or his local authorities believe he has made a wrong decision, they should try to educate and reason with him in an informal matter. A wrong decision occurs if one prematurely decides to retake mantras from another guru when one's existing diksha-guru remains a Vaishnava despite a temporary fall-down. A wrong decision also occurs by not retaking mantras in a timely fashion from another guru when one's existing diksha-guru has become a non-Vaishnava.

How does this apply to the current case? Kirtanananda Svami has been expelled from ISKCON, but the GBC law provides an exception for devotees who have received mantras from Vaishnava gurus outside ISKCON. So the real question here is the status of KS as a Vaishnava. The GBC should decide if he has become a non-Vaishnava according to the definitions given above. Perhaps the EC should show Sukadeva M. the relevant ISKCON laws and re-initiation paper, then ask him how he sees his position in relation to the specific matter of retaking mantras. As we have seen, the evidence from guru, sadhu, and shastra tells us that mantras should be retaken (1) if the guru was not an initiated Vaishnava when he gave the mantras, or (2) if the guru has since become a non-Vaishnava by becoming a Mayavadi or atheist after giving the mantras, or (3) if the guru has become a non-Vaishnava by becoming addicted to sense gratification or worse, (4) an offender or hater of Vaishnavas. Having considered this, Sukadeva M. should express his opinion about whether or not he should retake the mantras he received from KS. If he feels that KS is still a Vaishnava according to the relevant considerations, this will explain why he has not retaken the mantras he received from him. In this case, the GBC would have to decide whether or not to accept his opinion. If the GBC does accept this, then Sukadeva Maharaja would require permission from KS in order to start initiating disciples of his own. The normal system is that a disciple should not initiate in the presence of his living diksha-guru. That is considered an offense unless the diksha-guru gives the disciple the order or permission to do it. If Sukadeva M. considers KS to be a non-Vaishnava according to the relevant definitions given above, then he is obligated to retake the mantras he received from him. Consequently, to start initiating his own disciples, he would require the order or permission of the new diksha-guru. Signed by SAC members: Drutakarma, Gopiparanadhana, Purnacandra, Urmila **COMMENT:** Just see how complicated their minds have become by disobeying Srila Prabhupada's final order. They have to find justifications.

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## CHAPTER 215: FALSE SIDDHANTA

The ISKCON Reform Movement's website ([www.iskconirm.org](http://www.iskconirm.org)) is excellent and chock-full of discussion and analysis on all aspects of the "guru issue," including very thorough and convincing replies/rebuttals to all opposing arguments of the "post samadhi" ritvik representative system. There are 100s of pages of replies to gurus, sannyasis, SAC, GBC, guru hoax supporters, and Gaudiya Matha participants. Rupa Vilas, Satyaraja, Urmila, Pradyumna, Narasingha Swami, Jadurani, Bir Krishna Swami, Drutakaram, and all the rest of them... in-depth analyses. It will take days to peruse these materials, but well worth the time. Clear, concise answers to all confusions.

E.g., in IRM's *BTP* #61 Vol 1, 2019 re: ISKCON's Disciples Course we see their indoctrinating new devotees with apasiddhantic nonsense. Attracted to ISKCON by the "bait" of Srila Prabhupada, newcomers are persuaded to "switch" to one of the GBC's own replacement gurus. This is done via a mandatory "ISKCON Disciples Course" which all recruits are expected to attend in order to "prepare" for initiation. The course has a "Students Handbook" to: "use as a reference throughout your devotional career." The statements from this handbook below shows how recruits are conned into



rejecting Srila Prabhupada for the GBC's own voted-in gurus. Quotes from the handbook will be presented in shaded boxes. The handbook first correctly presents many quotes from Srila Prabhupada which establish the need to accept a bona fide guru. It then needs to eliminate Srila Prabhupada as being such an acceptable bona fide guru, leaving the field clear for the GBC gurus. " The term "Posthumous Ritvik Theory" is used to both emphasise that Srila Prabhupada is "dead" (posthumous), implying one cannot accept him. The handbook section titled "Arguments Refuting the Posthumous Ritvik Theory" presents 8 arguments against this "Posthumous Ritvik Theory." Every one of these arguments has zero relevance to Srila Prabhupada remaining as ISKCON's diksha guru.

**(1) Param guru fallacy:** *"There is no example or no sastric evidence that one may take diksha from one's param-guru in any of the bona-fide Vaishnava sampradayas. Virabhadra Gosvami, the son of Lord Nityananda Prabhu, in a letter to Srinivasa Acarya ostracized one Jaya-gopal from Vaishnava society for claiming himself as a disciple of his Param-guru."* But "one's param guru" refers to the guru of one's own guru, or "grandfather" guru. This is correct and no one, as far as we are aware, is arguing this. The IRM states that one should accept Srila Prabhupada as their diksha guru, not their param-guru. ***Srila Prabhupada is simply assumed to be the param-guru without any evidence*** demonstrating why, how and when he stopped being ISKCON's current-link diksha guru, which he has been since 1966. By starting with Srila Prabhupada supposedly being the param-guru, the disciple's course commits the logical fallacy of assuming that which needs to be proven – as the claim that Srila Prabhupada stopped acting as ISKCON's current diksha guru is the very claim that the handbook is supposed to be demonstrating. **(2) Fabricated arguments:** *"The argument that there are no qualified diksha-gurus amongst Prabhupada's disciples indicates that Prabhupada's teachings have not proven effective. So what would be the use of becoming Prabhupada's diksha disciple through the ritvik priest anyway? Ritvik theory implies that only exceptionally empowered acaryas can become guru which is not supported in shastra nor Vaishnava tradition. Ritvik theory implies that acaryas can act contrary to sastra."* The IRM is not stating that there are definitely no qualified diksha gurus. It is stating the fact that Srila Prabhupada did not give up acting as ISKCON's diksha guru, thus making such qualified diksha gurus unnecessary anyway. Nor is the IRM stating that only certain "empowered acaryas" can ever become guru. We are stating the fact, as confirmed by the GBC (unwittingly, in their Srila Prabhupada: The Founder-Acarya of ISKCON booklet), that one such empowered acarya, Srila Prabhupada, is the Founder and Acarya of ISKCON, and therefore remains its diksha guru. Nor are we stating that acharyas can or do act contrary to shastra. For shastra does not forbid an acharya from continuing to remain as the acharya, and therefore, diksha guru, of the institution he founded.

**(3) Attack on Srila Prabhupada:** *"Ritvik theory functions by undermining the natural development of faith in living Vaishnavas, which is an essential aspect of bhakti. A ritvik guru gives advice however he does not formally accept the responsibility of delivering the disciple as a bona-fide diksha-guru does."* But it is a fabrication that Srila Prabhupada taught "development of faith in living Vaishnavas" is an "essential aspect of bhakti." And if being Srila Prabhupada's disciple ("ritvik theory") undermines bhakti, then Srila Prabhupada is being attacked as having undermined bhakti for initiating many disciples who never had physical contact with him – the same position as those becoming his disciples today. Yes, a bona fide diksha guru (Srila Prabhupada), not the ritvik, delivers the disciple. **Conclusion:** As we see above, devotees are being conned with a list of nonsensical and fabricated arguments that have no relevance to whether or not they can actually accept Srila Prabhupada as their diksha guru. Speaking about false gurus, Srila Prabhupada said: "You can cheat, but it will not be effective". (SPConv Apr. 22, 1977) This also applies to arguments attempting to support false gurus. Devotees are being indoctrinated by ISKCON, fed only lies, and this GBC program will soon collapse.

### **SRILA PRABHUPADA WOULD NOT CONTRAVENE VAISHNAVA TRADITIONS**

Often we hear that the post-samadhi ritvik representative system for initiations is unprecedented in and untraditional to Vaishnava culture and history, so Srila Prabhupada would never have done that! However, this system appears to have been in use in the Madhva and Ramanuja

sampradayas since the departures of their great acharyas up to a thousand years ago, and just two quotes below dispense with that theory. **(1) "Devotees of the Supreme Lord are not controlled by the scriptures since their activities are congenial to Divine Wisdom. When self-realized devotees ordain any new arrangement, this should be accepted as religious code, even if such new arrangements are not found in the scriptural dictums of the previous sages."** (Sri Tattva-Sutra by Bhaktivinoda Thakura) **(2)"He said, 'Bhaktivinoda Thakura is Kamala Manjari, a personal associate of Radharani. He ordered me to establish daiva-varnasrama. I must obey his order. **The acharya is not under the shastra. The acharya can make shastra.** Bhaktivinoda Thakura, the acharya, has inspired me in various ways. By his mercy and that of Gaura Kisora das Babaji Maharaja and the previous acharyas we are going on, not caring for the precise technicalities of smartas."** (Sri Bhaktisiddhanta Vaibhava, Bhakti Vikas Swami)

### IS SRILA PRABHUPADA'S OFFICIATING ACHARYA SYSTEM SHASTRICALLY SUPPORTED?

For those who claim that the officiating acharya system is not in line with shastra: **(1) SP:** There are sampradayas: Brahma-sampradaya, Kaumara-sampradaya... Anyone who is bona fide acharya, he can create his own disciplic succession, but one disciplic succession and the other disciplic—they are not different. They are of the same conclusion. The Vaishnava acharyas, just like our Ramanujacharya, Madhvacharya, and Nimbarka, and who that? Rudra-sampradaya? Vishnu Svami. They are all of the same movement. Aradhyo-bhagavan vrajesah, krsnas tu bhagavan svayam [SBhg 1.3.28]. That is their conclusion. There is no different conclusion. **Although they have got varieties of methods**—suddhadvaita, dvaitadvaita, vasistadvaita, like that—they present the same philosophy in clear way. And Chaitanya Mahaprabhu presented the same philosophy, that acintya-bhedabheda. That is acharya. Acharya gives some way for simple understanding. The same conclusion, but according to the time, circumstances, they give a very easy method to understand. That is acharya. Acharya is following strictly the previous acharya, but **according to the circumstances, he may make little changes.** That is... That change is not change from the original idea. No. (SPlecture Feb. 19, 1976)

**(2) "But sometimes for preaching work, he might have to do something which is not consistent. But if he is criticized, then that man who criticizes, he becomes... Of course, he must be acharya, not a bogus. Ordinary man cannot transgress the laws, but Krishna and His representative, acharya, might be sometimes seen that he has transgressed. Therefore Krishna says, acaryam mam vijaniyan [SB 11.17.27] Vaishnavera kriya, mudra vijneha na bujhaya. In the Chaitanya-caritamrita, Vaishnava acharya, his activities is not understood even by the wisest man."** (SPConv Mar. 10, 1972)

**(3) "So they very much appreciated, and actually it is so. Vaishnava who is preaching, it may be in a different way, according to time and place and the party—they have to change something, desa-kala-patra— but we have to see the essence. Wherever there is God consciousness, wherever is there understanding... Just like we sometime consult dictionary, a small dictionary, pocket dictionary, and a big international dictionary. Both of them are dictionaries. But according to time, desa-kala-patra, for small child, that small dictionary is sufficient."** (SPlecture Oct. 8, 1974)

**COMMENTS:** Srila Prabhupada was the acharya who brought the message of Godhead all over the Kali Yuga world, and his duty is to spread a bona fide religious system. Even though uncommon and non-traditional, Srila Prabhupada's establishment of the officiating acharya initiation system for the future of ISKCON in his physical absence could not be unbona fide because the acharya only introduces bona fide religious systems. Some disciples will disobey his instructions and others will try their best to "relieve the situation." The disciples must stick to the guru's orders even when it is unpalatable or difficult, giving up all personal ambitions, such as the desire to be a guru himself.

### FORMALITIES OF INITIATION AND OTHER THOUGHTS (by Damaghosh das, 2017)

**Q:** What is the procedure of the movement? Do you initiate yourself all the disciples or do your other disciples also do that? **SP:** Well, initiation or no initiation, first thing is knowledge. [...] Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing. (SPInterview Oct. 16, 1976) **Note:** KNOWLEDGE is the pressing need. One can do without admission in a school but he has to have knowledge. Srila Prabhupada wanted everyone to

get admission in the "school" i.e. get initiated with a spiritual name, then progress to 2nd initiation Brahman stage. Srila Prabhupada wanted to encourage his novice followers, as the formalities are a great boost, psychologically, emotionally, socially: whatever it took to encourage his disciples, Srila Prabhupada very kindly did that. Formality is essential but it does not mean that you will not make progress if the conditions do not allow for formal initiation. Whereas KNOWLEDGE is essential. Srila Prabhupada met Srila Bhaktisiddhanta Sarasvati in 1922 but took initiation 11 years later in 1933. Schools and institutions are important although you can study at home and have knowledge. *"When guru speaks, you cannot argue. That is not the process. You should accept a guru who is infallible. Otherwise it is useless."* (SP Lecture Oct. 3, 1976) *"Sarva-sastre kaya, lava-matra sadhu-sange sarva-siddhi haya. For me, personally, I had the opportunity to talk with my spiritual master not more than ten times in my whole life, not more. It may be less than that. But I tried to follow his instruction, that's all, although I was a grhastha."* (SP Conv Feb. 3, 1975)

So how was Srila Prabhupada getting instructions (DAILY) from his guru? Over a span of many years, from 1920 to 1935, or 15 years he was with him less than 10 times when he got some instructions, the main ones we know of were: *"If you get money print books,"* and *"Preach to the English speaking people of the world, it will do good to you and them."* And there were a few more. So how was Srila Prabhupada getting daily instruction, guidance, inspiration, etc from a guru he only met less than once a year? Could you even run a mundane family/business/temple on one instruction a year? No, it takes thousands. And the instructions Prabhupada told us he got were mainly only the above two? Hardly much information for starting a world wide organization one would think? Where did all the extreme details about Krishna Consciousness come from that you will find in Srila Prabhupada's books?? Did he just pull these out of the air? Concoct them? And what about getting guidance AFTER Bhaktisiddhanta left his body? This is when he wrote his books. Srila Prabhupada's books and purports are his "devotional ecstasies" and they came from Lord Krishna through the mercy of his guru- **whom he only met less than once a year**. The idea of needing a "living guru" is rubbish. What is "living" is not the physical body but the spiritual instructions coming from beyond the body.

**Devotee:** *We can understand all of your instructions simply by reading your books.* **SP:** *Yes. Anyway, follow the instruction. That is required. [...] Wherever you remain, it doesn't matter. [...] Follow the instruction. Then you are secure anywhere. It doesn't matter. Just like I told you that I saw my Guru Maharaja not more than ten days in my life, but I followed his instruction. I was a grhastha, I never lived with the Matha, in the temple. It is practical. So many Godbrothers recommended that "He should be in charge in this Bombay temple, this, that, that..." Guru Maharaja said, "Yes, better he lives outside. That is good, and he will do what is needed in due course of time." [...] He said like that. I could not understand at that time what does he expect. Of course, I knew that he wanted me to preach."* (SP Conv Feb. 3, 1975)

Srila Prabhupada was not living with his guru or in any Gaudiya matha temple, in his own grhastha ashram. So physicality has nothing to do with spiritual life. It is following the orders of the guru which are the life force or active principle. *"However, the disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of vani (words). physical presence is called vapuh. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master."* (SBhag 4.28.47) This is the basic ritvik system in a nutshell. The ritvik system goes way beyond initiations. Srila Prabhupada expected his disciples to hear what he said, practice it in their own lives, and then teach it to all others. This is how the movement went on while Prabhupada was physically here with us. The leaders, meeting with Srila Prabhupada or getting a letter from him, would pass down the orders of Srila Prabhupada, and all the local rank and file devotees would follow those instructions. And the movement grew in leaps and bounds because the orders were being carried out. Prabhupada was not

physically present simultaneously in all of his 108 temples. But he was present simultaneously by his murti, his orders, his instructions and his books. Prabhupada appointed his leaders to preach in various places throughout the world. They attracted followers who became devotees, and these new devotees preached to others and the system continued in this way until he left the planet. Many of them never physically met Srila Prabhupada, and yet they all were making spiritual advancement, following the orders of the bona fide guru, therefore they all were situated in spiritual life- without Prabhupada even stepping a foot into their temples. These simple non corporal concepts of spiritual life, it seems, are way beyond the minds of ISKCON's misleaders today.

**(1) Q:** Are you training a successor? **SP:** Yes, my Guru Maharaja is there. Where is my photo of Guru Maharaja? I think... Here is." (SPConv July 16, 1975) **(2) Q:** ...to choose a successor. **SP:** It is already successful. Genuine thing is always success. [...] **Q:** One thing he's saying [...] is your successor named or your successor will... **SP:** My success is always there. Yes. Just like the sun is there always. It may come before your vision or not. The sun is there. But if you are fortunate, you come before the sun. Otherwise you remain in darkness. Sun is open to everyone. Our Krishna consciousness movement- Krishna is open to everyone. But if you are fortunate, you come to the light. If you are unfortunate, do not. That is your choice. (SPConv Feb. 12, 1975)

These two conversations are interesting; why Srila Prabhupada explained his "successor" as the "Sun" or for who is his successor, his guru maharaja is always there. In both cases, he never said he would name anyone, as successor. He said "we are creating these devotees who will handle." Handling an organization is totally different than being its "LEADER," whom he said "we have no such thing as here is next leader" So Srila Prabhupada is pointing the questioners to the eternal param para (the Sun) of eternally liberated acharyas as the "successors to the Hare Krishna movement." These Acharyas will keep the message of Bhagavad gita intact, because they, just like the Sun is always visible- "IF you are fortunate." **(END)**

#### **INITIATING GURU CAN BE A CONDITIONED SOUL PROVIDED HE IS PROPERLY SITUATED?**

**(1)** "According to the deliberate opinion of all revealed scriptures, the spiritual master is non-different from Krishna. Lord Krishna in the form of the spiritual master delivers His devotees." (CC Adi 1.45) **(2)** "Unless we are pure devotees or liberated souls, we should not make disciples. Instead, we should first become disciples ourselves by taking shelter of a bona fide spiritual master." (Amrita Vani, Bhaktisiddhanta Sarasvati) /Based on these quotes it is evident that a conditioned soul cannot be guru. Srila Prabhupada says that a bound person can't free or liberate another bound person.

#### **HE LIVES FOREVER BY HIS DIVINE INSTRUCTION AND THE DISCIPLE LIVES WITH HIM**

**(1) Q:** ...is that spiritual master still guiding after death? **SP:** Yes, yes. Just like Krishna is guiding us, similarly spiritual master will guide us. (SPLecture Sept. 23, 1969) **(2) Q:** Srila Prabhupada when you're not present with us, how is it possible to receive instructions? For example, in questions that may arise... **SP:** Well the questions are answe... answers are there in my books. (SPConv May 13, 1973) **(3)** So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered. (SPL Upendra Jan. 7, 1976) **(4)** "Every one of you must regularly read our books at least twice, in the morning and evening, and automatically all questions will be answered." (SPL Ranadhira Jan. 24, 1970) **(5)** "If I depart there is no cause for lamentation. I will always be with you through my books and orders. I will always remain with you in that way." (BTG 13:1-2, 1978) **(6)** "In my books the philosophy of Krishna Consciousness is **explained fully** so if there is anything which you do not understand, then you simply have to read again and again. By reading daily **the knowledge will be revealed to you and by this process your spiritual life will develop.**" (SPL Bahurupa Nov. 22, 1974)

**Note:** This clearly indicates that Srila Prabhupada's books are understood through their own potency- there is no need for a physically present guru to understand the books. Our SBhag is unique because the verses are complemented with Srila Prabhupada's purports, and the book Bhagavata and the person Bhagavata are combined. There is no need for a third party to misinterpret siddhanta.

(1) “[...] the condition of my health is very deteriorating. So I preferred to come to Vrndavana. If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present, it doesn’t matter. (SP Lecture May 17, 1977) (2) “Please always try to remember me by my teachings and we shall always be together. Just like I have written in the first publications of Srimad-Bhagavatam, *‘The spiritual master lives forever by his divine instruction and the disciple lives with him,’* because I have always served my Guru Maharaja and followed his teachings I am now even never separated from Him. Sometimes Maya may come and try to interfere but we must not falter, we must always follow the chalked out path layed down by the great acharyas and in the end you will see. (SPL Cidananda Nov. 25, 1973) (3) “I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my guru maharaja” (SPConv July 14, 1977) (4) **Q:** What will happen to the movement in the United States when you die? **SP:** *I will never die. [...] I shall live from my books, and you will utilize.* (SPConv July 16, 1975)

### **TRYING TO MAKE HIM A CHRIST-LIKE PERSONALITY (from IRM.org)**

ISKCON apologist Satyaraja das stated on BBC: "...their reform is not really a reform as such, but it's a sort of deification of the movement's Founder Prabhupada, trying to make him a Christ-like personality, saying that he is the only Guru; which is clearly not the philosophy of ISKCON or its tradition. In the ISKCON tradition, and it's an ancient, ancient tradition, the Guru is always there with the disciple. If he passes away at a certain time, then the leading followers of that Guru then become gurus themselves, if they're so qualified."

IRM response: Here we see clearly expressed the sheer enviousness towards Srila Prabhupada's position as the only Guru in ISKCON. Although the scriptures clearly state that the bona-fide Guru should be worshipped exactly like God, who does not “die” either. Although Satyaraja holds Prabhupada in contempt for receiving worship on the same level as Lord Jesus Christ, his peer and friend Tamal Krishna Goswami: "I had no doubt that Srila Prabhupada was **equal to Lord Jesus in every way.**" (Servant of the Servant, 1984, p. 25) And another of his peers, Bhakti Caru Swami, stated: "Therefore, when people ask "what do you mean by Srila Prabhupada's having the position of Founder-Acharya," my reply is: "What Jesus is to Christianity and what Muhammed is to Islam, Srila Prabhupada should be that to ISKCON" (Questions and Answers, June 11, 2000) Yet, Bhakti Caru Swami also stated in contradiction: "Christianity does not accept the system of a present guru. They think Jesus is the only one and no one is coming to give initiation, or no one is coming as acharya" (Sept. 1995) So ISKCON is completely confused as to even the basic understanding of Srila Prabhupada's position!

As far as “the Guru is always there with the disciple,” Srila Prabhupada says this is so even if the Guru is physically absent: "I shall remain your personal guidance, physically present or not physically, as I am getting guidance from my Guru Maharaja." (SPConv July 14, 1977) Satyaraja also selectively quotes from Srila Prabhupada's teachings but conveniently omits mentioning that Srila Prabhupada had specifically instructed time and time again that one must be also **AUTHORISED** to become a Guru: "One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is **authorised** by his predecessor spiritual master. This is called diksha-vidhana." (SBhag 4.8.54 purport) After several decades, the GBC has not come up with ANY specific authorization from Prabhupada that terminates the ritvik system and appoints Guru successors. And as to whether Srila Prabhupada is the Guru of ISKCON, and that ALL the members of ISKCON are his initiated disciples, to put the record straight: **SP:** Yes, I am the Spiritual Master of this institution, and ALL the members of the Society, they're supposed to be MY disciples. They follow the rules and regulations which I ask them to follow, and they are **initiated** by me spiritually..." (SPInterview Mar. 12, 1968) Here Srila Prabhupada clearly claims **all** members of the institution as his disciples - not only those who are connected with his physical presence. Thus Srila Prabhupada's position as Guru is linked to the existence of the ISKCON institution, and not the existence of SP's physical body. **(END)**

## WHERE IS THE ORDER?

In his “Diary of a Traveling Preacher” (V 6, Ch 9) Indradyumna Swami wrote: “On the morning of my Vyasa-puja celebration, I checked through the list of my over 2,000 disciples. Although all of them certainly knew me, I could not possibly remember each and every one. “It’s a heavy service, isn’t it?” I thought. “But it’s the order of my own guru Maharaja. Have you forgotten that taking disciples is a service to your spiritual master? Are you going to refuse his order now? ‘Along with his instructions comes the ability to execute them.’ remember?” Govinda Prema das wrote to IDS: Is it possible to know when and where Srila Prabhupada gave you the order to become an initiating spiritual master?” IDS replied: “I didn't receive a personal instruction from Srila Prabhupada as regards initiating disciples. Like others who are accepting disciples, I understood that is his desire from reading his books and hearing his lecture tapes. In his absence, those things are our guiding light.” Further email exchanges show IDS grossly misunderstood Srila Prabhupada’s instructions on guru tattva and initiations in ISKCON, and he quickly refused to discuss them and stated he has no time.

**Q:** Do you initiate? **SP:** Yes. I initiate also... My spiritual master has authorized me to do this... I am just to serve the order of my spiritual master. That's all. (SPConv July 18, 1966)  
But IDS admits he got no order.

## CHAPTER 216: SIKSHA AND DIKSHA

The definition of diksha, initiating guru, initiation, and related concepts have been discussed at length previous chapters. Describing the initiation of Devaki by Vasudeva as the appearance of Lord Krishna in the heart: *“Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Krishna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.”* (SBhag 10.2.18)



Shastra establishes that the three types of Gurus (Chaitya, diksha, siksha) are non-different. A diksha guru is not necessarily higher than a siksha guru, who can actually be more advanced. For example, the diksha guru of Shyamananda Pandit (Hridaya Chaitanya Goswami) sent him for training to the Six Goswamis of Vrndaban, as they were the most advanced devotees. Also, Narottama das Thakura, Srinivas Acharya and Shyamananda Pandit, they all had different diksha gurus, but had common siksha gurus and lived together as Godbrothers. As per shastra there can be only one diksha guru but many siksha gurus. So to control and retain monopoly over their disciples, ISKCON diksha gurus devised a philosophy of the diksha guru’s dominant status and the need for a “physically present diksha guru.” This ensured their place as the primary person in the lives of their disciples, although backlash from the general body of devotees has allowed Srila Prabhupada to be recognized as the “pre-eminent siksha guru,” but still denying Srila Prabhupada’s clear arrangement to give formal diksha through ritvik representatives as per the July 9 Order.

If devotees become well educated from Srila Prabhupada’s books, they will start questioning ISKCON’s deviations and discrepancies. This is a very big threat especially to the more prominent ISKCON gurus who have tens of thousands of disciples around the globe and for whom it is difficult to maintain control and loyalty. The more a disciple is kept in darkness, it is easier to control the disciple and retain loyalty by imposing tailor-made, deviated doctrines. Studying Srila Prabhupada’s books is very rarely emphasized by these misleaders, and most of ISKCON guru’s disciples hear from their guru rather than from Srila Prabhupada.

Srila Bhaktisiddhanta Saraswati de-emphasized the traditional diksha guru parampara, which had been abused in the past. Instead, he stressed the Bhagavata or siksha-guru parampara. The Bhagavata succession is taken from the Srimad Bhagavatam, wherein Krishna enlightened Lord Brahma, who then spoke absolute truth to Narada Muni, who passed it on to Srila Vyasadeva. His son, Sukadeva Goswami, apparently underwent no diksha formalities but received the essence of Bhagavatam from Vyasa, who recited it in seven days to Pariksit Maharaja, Suta Goswami and others. Srila Bhaktisiddhanta traced the Bhagavata guru parampara from Krishna to Madhvacharya, who while initiated by Achyuta Preksha of the Shankara sampradaya, received the siksha of Vyasadeva. The Gaudiya Vaishnava parampara is therefore traced from Madhva's siksha guru Vyasadeva, rather than from Madhva's established diksha guru. Our lineage is not dependent upon a diksha line — in fact, it runs quite contrary to that concept. Following instructions of the spiritual master and pleasing him is more important than taking diksha from him. We have seen so many disciples of Srila Prabhupada and his guru who took even sanyasa, fall down. This is because they did not follow the siksha of guru. Though George Harrison did not take diksha from Srila Prabhupada, Srila Prabhupada confirmed that he is better than many of his sanyas disciples. Srila Prabhupada confirms this here: *"Well initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."* (SP Interview Oct. 16, 1976)

*"Thakura Bhaktivinoda was not official Spiritual Master of Gaura Kisora dasa Babaji Maharaja. Gaura Kisora dasa Babaji Maharaja was already renounced order, Paramahansa, but Thakura Bhaktivinoda, while He was even playing the part of a householder, was treated by Gaura Kisora dasa Babaji Maharaja as Preceptor, on account of His highly elevated spiritual understanding, and thus He was always treating Him as His Spiritual Master. The Spiritual Master is divided into two parts; namely, siksha guru and diksha guru. So officially Bhaktivinoda Thakura was like siksha guru of Gaura Kisora das Babaji M."* (SPL Dayananda May 1,-1969)

**(1)** Haridasa Thakur was not initiated. **(2)** In BGita 4.34 Lord Krishna advises to approach a spiritual master and enquire, that was about siksha guru not about diksha guru. It's about "pari prasna," meaning inquiry, not about diksha. **(3)** If diksha has power, why have so many initiated disciples, including sannyasis of great acharyas like Srila Prabhupada and Bhaktisiddhanta, fallen down? This result comes from violating their siksha. **(4)** Bhaktivinoda Thakur was never initiated by Jagannath das Babaji Maharaja. He rejected his diksha guru Bipin Bihari for going against the siksha of the sampradaya by calling Srila Raghunatha Dasa Goswami "a sudra." **(5)** Prahlada Maharaja was instructed by Narada Muni in womb of his mother by siksha, not by diksha. **(6)** Apparently Sukadeva Goswami was not initiated by Vyasadeva nor did he initiate Pariksit Maharaja. But still, just by the siksha of Bhagawata-katha, Pariksit achieved perfection. ***So, is siksha more important, and diksha is just a formality? After all, is not our parampara a siksha parampara, and not a diksha parampara?***

#### FURTHER DISCUSSION

**Narasimha das:** We should stick to the principle that ***Srila Prabhupada is both the Siksha guru and Diksha guru for all ISKCON devotees now and in the future.*** Even if we admit that others may also become siksha-gurus in ISKCON, that position is representative and subservient to Srila Prabhupada's absolute siksha position. Srila Prabhupada indicated that devotees may act informally as representative "siksha gurus" simply by faithfully his instructions. But he never gave any sort of formal position or titles in ISKCON like diksha-guru or siksha-guru. Such discussions of all these transcendental relationships and their distinctions can become overly intelligent in some ways. The idea may arise that it's OK to accept some sort of bogus diksha from a bogus iskuru while quietly accepting instruction mostly from Srila Prabhupada. But by so doing, one also must reject some of Srila Prabhupada's instructions, such as the July 9 Directive. I discussed this briefly in "GBC vs. Prabhupada." (See Ch. 191) Our focus is not specifically aimed at understanding the distinction between shiksa gurus and diksha gurus (which Krishnadas Kaviraja says are equal), but understanding ***who is the bona fide guru.*** The real, eternal, sad-guru is the spiritual master of the whole universe. All

bona fide acharyas in our line are in the category of sad-guru, or jagat guru, but Srila Prabhupada **is the current link who is fully available to provide both a diksha and shiksha connection to the ultimate parampara**, our Gaudiya Vaishnava line. This is by Lord Chaitanya's arrangement for his divine grace.

**Dhira Govinda das:** So, is siksha is more important, and diksha is just a formality? I suppose there are comments from Srila Prabhupada that could support the stance that "diksha" refers to the formal ceremony of initiation. Primarily, though, in Srila Prabhupada's teachings, and in this books, "diksha" is used to indicate just the opposite- divya-jnana- **Srila Prabhupada giving transcendental knowledge into the heart of the disciple**. "Divya-jnan hrde prokasito." So, to say "diksha is just a formality," can be confusing and misleading.

**Narasimha das:** **We should not minimize the importance of diksha.** Srila Prabhupada even quotes a scripture that unless one accepts initiation from a bona fide spiritual master he risks falling down to animal life. Although advanced devotees like Haridas Thakur require no formal initiation, they generally accept it and show the example of accepting Vaishnava formalities. Lord Chaitanya took formal initiation. After returning from Gaya and His initiation by Ishwara Puri, He immediately began showing His pastimes as an ecstatic devotee. So, for a sincere devotee, **even the formality is part of the transcendental and purifying process of receiving divya-jnana**. Srila Prabhupada set up the procedure for formal initiations in ISKCON. No one should deny this or try to minimize it in the name of giving more stress to a shiksha parampara. This is unnecessary and could be misleading. **Srila Prabhupada is offering full diksha and shiksha for all conditioned souls in the universe**--at least for the next few thousand years. This fact should always be kept in the forefront. Whatever anyone offers in the way of formalities and instructions in ISKCON should be done on behalf of Srila Prabhupada.

**Maheswara das:** In ISKCON they stress formality initiation -thus they cunningly avoid the process of Krishna being transferred into one's heart from Srila Prabhupada's heart; when Krishna is transferred then one can see Krishna and his svarupa is revealed. This is the science of Krishna. This is why the process can take many life times, and this gets rid of the notion that others have replaced Srila Prabhupada as the diksha guru.

**Dhira Govinda das:** It seems that siksha becomes diksha. As siksha matures, it becomes diksha. Siksha, essentially is instructions, like chant at least 16 rounds a day, offer all food to Krishna through the process Srila Prabhupada gave us, memorize slokas from BGita and SBhag, offer obeisances when you enter the temple room- these are siksha, practical instructions. As the aspiring devotee follows the practical instructions, then, gradually, the process of diksha emerges, reveals itself. "Diksha," in that sense, indicates divya-jnana; transcendental, realized, transformational knowledge, vijnana, **delivered from the fully empowered spiritual master into the heart of the disciple**. Divya-jnan hrde prokasito. Tene brahma hrda ya adi-kavaye. Diksha, essentially, is a process, not an event, though of course the event of the formal initiation ceremony is a transcendental part, though not an essential part, of the process of diksha. So, siksha evolves into diksha. At some point in the process of diksha it may be said that the disciple is "initiated," though precisely defining that point is not especially important. Most vital is that the person/ spirit soul is participating in the process of diksha. I've been reluctant to use terms such as "diksha" and "siksha" until only after they've been clearly defined. George Bernard Shaw: *"The single biggest problem in communication is the illusion that it has taken place."* E.g., "Who's your diksha guru?" Is it who conducted your ceremony of official initiation, or is it the Vaishnava from whom you most directly and powerfully receive transcendental, realized knowledge/ divya-jnana, or it may be understood variously. With poor communication, we're left with the illusion of communication, the resultant frustrations. *"I am the Spiritual Master of this institution, and all the members of the Society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually"* (SP 12.3.68)

#### **WILL ISKCON SOON DE-INSTITUTIONALIZE THE APPROVAL OF DIKSHA GURUS?**

There is a strong undercurrent in ISKCON to change the existing guru system (again!): **to de-institutionalize the approval of diksha gurus altogether**. ISKCON's GBC, in this scenario, would no



longer certify, approve, discipline, or regulate initiating gurus. This would become strictly a private matter for devotees themselves to decide. Anyone would be free to develop a relationship with others either as an initiating guru or as a disciple. There would be no more back-room canvassing, secret obligations, power plays, waiting lists, institutional embarrassments over “falldowns,” monopolization of guruship, and a power-elite of GBC-gurus. It would be the privatization of diksha gurus, just as it always was in the days before the Gaudiya Vaishnavas institutionalized under Srila Bhaktisiddhanta and Srila Prabhupada. Of course, this idea is very threatening to the GBC-guru elite, who strongly oppose such a proposition. Urmila dasi, blocked from initiating as a female diksha guru for many years (she was theoretically approved) and who as a SAC member had voiced disapproval of the ISKCON guru vote system, wrote (2016): *“As it is now, from a sociological perspective, they are what is called Power Elites. I don't think it's so much a matter of man or woman gurus, but it is a question of sharing power. As far as women in particular, I think some of those people are in general threatened by any woman having any position that is not subordinate to them. Many gurus with just a few disciples each instead of a few with many disciples? I believe it would help. Having guru be a personal relationship that is not institutionally certified should greatly reduce people's interest in officiating acharyas, in my opinion. [Your] questions assume a paradigm that diksha gurus are an official post in ISKCON, rather than a personal relationship between two people, both of whom might be ISKCON members. There is no official vetting for siksha gurus in ISKCON, without terrible consequences. As Prabhupada says, the siksha guru generally becomes the diksha guru, so such could happen naturally, if Krishna wants it. There is pressure to stop the voting system, but the GBC are intractable on this point. There are a very few but vocal and influential people [...] paralyzing the GBC. Many leaders and rank and file are on both sides. ISKCON is a complex organization.”* A different opinion came from Bhakti Vikas Swami, an ISKCON guru, in late 2016: *“The idea of “de-enfranchising” guruship in ISKCON never got up much steam and is practically forgotten. Gaura-kesava das was a main proponent. ISKCON is like an ocean; there are multiple issues within it and multiple perspectives about it. In my subjective view, [ISKCON] is increasingly off track. To discuss even one issue would take much time.”*

De-enfranchising the ISKCON initiating gurus is opposed by the GBC-guru elite. How then could ISKCON prohibit taking initiation (transcendental knowledge) directly from Srila Prabhupada? It would then be the individual's choice. Of course, ISKCON could issue “guidelines” whereby philosophical parameters decree Srila Prabhupada as still unavailable, defining loyalty to ISKCON, etc. But ISKCON's defective guru system will continue to speculatively evolve over time, as it has the last four decades, and it will still remain full of contradictions and anomalies (see Ch. 91). The present paradigm is more seriously threatened than most understand by those who promote taking diksha directly from Srila Prabhupada as the living and current link in the sampradaya. A decision by ISKCON to end their crazy method of guru approvals or blessings would open the door to taking Srila Prabhupada directly, and even if others offered to give diksha, and whether they were actually effective at that or not, after a short time only a few would choose someone other than Srila Prabhupada. Like an avalanche that requires but a tiny trigger, Srila Prabhupada would quickly prevail by his astronomical competitive advantage and dominate the “guru marketplace.”

De-enfranchisement of bogus, vote-approved diksha gurus in ISKCON might be the required tipping point for the restoration of the mission. It seems that this is the weak point in the corrupt ISKCON institution- the continuous spreading of the ambition to become guru, which will eventually bring the collapse of the tenuous existing vote system. At that time, it will be very difficult to effectively restrict the Prabhupadanugas from convincing others that Srila Prabhupada is the best choice for diksha guru. Once the dam breaks, the flood waters will quickly reveal who and what is able to float and survive all tests. Strategically, it would be intelligent for Prabhupadanugas to take advantage of these ISKCON undercurrents, and perhaps to encourage the collapse of the existing ISKCON guru system. *“Guru list should be abolished, and prospective disciple has to decide who is bonafide guru. This is sole responsibility of disciple and he has to live with the consequences of this*

decision. All Prabhupada's disciples have right to continue the parampara, provided that they follow Prabhupada perfectly, and parampara should not be administratively managed. Because, as you can see, they are in the process of destroying Prabhupada's parampara." (Hanuman das, Nov. 2017)

## EPILOGUE

***"If just 10% of devotees understand Srila Prabhupada guru tattva, and how, why, by whom he was poisoned, the Hare Krishna Movement will be reformed and saved." (Editor) "At least expose these rascals. We have no power to kill them, but at least we can expose them. That is also great service." (SPConv 1976)***

### **SIMILARITIES BETWEEN GAUDIYA MATH AND ISKCON HISTORIES**

*"I am very pleased that you all GBC members are remaining vigilant so that the disturbance in our Society may not continue. In Isana and his wife's letters there is reference to Tirtha Maharaja's name, as if they were advised by Brahmananda Maharaja and company to come to India and join Tirtha Maharaja... It is now clear that my Godbrothers take objection of my being called as Prabhupada and on this point they wanted to poison the whole Society—that is now clear. But how it was manipulated- that is a mystery." (Letter to Rupanuga: 25.09.70)*

A modern day reformulation of this letter: *"Srila Prabhupada wants his sincere disciples to work for correcting the ISKCON deviations with policies that have been rejected in Srila Prabhupada's books, such as the need for a living guru and vote-approved gurus. It is clear that some of Srila Prabhupada's senior disciples privately objected to the ritvik representative system for the future of ISKCON, and on this point they hijacked the movement after mercilessly and cowardly poisoning Srila Prabhupada. That is now clear. But the mystery of who exactly was involved is not yet known."*

### **IMAGINE A WORLD WHERE ALL THE DEVOTEES...**

From Eleven Naked Emperors we read of the "What if?" scenario: *"Imagine if the eleven ritvik priests had understood and implemented Prabhupada's final order to continue serving as ritviks after his death. They wouldn't have sat on elevated seats, they wouldn't have demanded worship from their godbrothers, they wouldn't have had to consult with Sridhara Maharaja, they wouldn't have formed the acharya board which dominated for a decade, and they probably would have avoided many of the temptations that caused so many to fall down. Prabhupada would have remained the center of everyone's lives. Of course, new devotees who accepted the ritviks as their siksha gurus might have loved them, and why not? The ritvik acharyas deliver Prabhupada and Kirhsna to the novices. But if a ritvik fell away, the new initiates would have known from the beginning that their actual diksha guru was Srila Prabhupada. Even if some of Prabhupada's disciples achieved the perfection of the uttama-adhikari stage, as submissive disciples they would still have obeyed their spiritual master by following the system he established. There would be no loss if they officiated at initiation ceremonies as ritvik acharyas; new disciples would be connected to Lord Krishna through the disciplic succession. Ritvik representation after the death of the acharya has been done in other Vaishnava lines, and Prabhupada taught that the bona fide acharya can make adjustments to fit the need of the times. 'The acharya knows how to adjust things, at the same time keep pace with the spiritual interest,' he explained. 'That is acharya. It is not that the same thing to be applied everywhere. He is eager to engage actually the people in the real benefit of life, but the means may be different.' The perpetual ritvik acharya system is a win-win situation for everyone, and Prabhupada had the potency to authorize it. The system worked perfectly well in ISKCON from 1970 to 1977, and the system has been used successfully for 16 years by ISKCON Bangalore, which today consists of over twenty temples and preaching centers. The ritvik system also works for members of the worldwide Hare Krishna Society and other Hare Krishna*

movement groups including the ritvik advocates of the ISKCON Reform Movement (IRM). How could the ritvik system, if implemented in ISKCON, not work for the next 10,000 years?"

Can you imagine a world where all the people are encouraged, assisted, and free to have His Divine Grace Srila Prabhupada as their guru? You may think I am a dreamer, but I'm not the only one... Srila Prabhupada often said: "**KINDLY HELP ME.**" May we all come to his aid in these dark times.

### **WORLD CHAOS WILL INCREASE IN THE FUTURE**

*"This is our reality today: Almost every major belief structure is under attack and when economic and military crises explode, as they certainly will, societal chaos will surely set in."* (Daily Bell, Dec. 4, 2016) There is little doubt that the world's near-term future will become very bleak, chaotic, and full of misery. As followers of Srila Prabhupada, we must be sure to hold tightly to his lotus feet by way of honoring his divine teachings and defending them from changes under pressure from the supposed necessities of the moment. As it is, no changes, keep Srila Prabhupada always as our primary guide, right in the center, our Founder-Acharya, current link to the parampara. No more experimenting with innovations and new approaches for cheap expansion. No more unauthorised gurus, just keep the bona fide spiritual master who is Srila Prabhupada. With this determination, the devotees can survive and even thrive in the face of the worst world chaos imaginable.

**SP:** *That is the difficulty. Everyone sees that "Some way or other, I become guru. Then so many persons will offer me respect. Somehow or other, create some situation. Then I become guru." This is going on. Not bona fide guru. Bona fide guru is indicated by Chaitanya, amara ajnaya guruna: "Become guru." **Why ambition?** Actually become guru... What is meaning of guru, they do not know. Somehow or other **become popular and become** guru. This is going on. So with maya you can attract these foolish rascals very easily. If you can manufacture... You cannot, but if you can show some jugglery, then you become guru. (SPConv May 2, 1976)*

### **CONCLUSION**

The mission can be furthered by ISKCON but it is not dependent upon ISKCON. Today's corrupted ISKCON institution should be restored to health, and Srila Prabhupada's sincere followers struggle for this end. But the Hare Krishna Movement is far more than the institution, and the Greater ISKCON is wherever Srila Prabhupada is being followed. Follow Srila Prabhupada wherever you are...

**(1)** *"Now that the evidence that Srila Prabhupada was assassinated is in it can now be officially noted that whatever appointments that were made by the immediate ISKCON leadership for who ever in what ever department after Nov. 14, 1977 are all null and void. Indeed whatever expansions that took place from those original appointments and departments are also null and void. This indicates that ISKCON as we knew it then and now did not, does not and never did exist after Nov. 14, 1977. The only real ISKCON that continued after then was the ISKCON that kept the original instructions and did not attempt, conspire or engage in the assassination of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. The false criminal ISKCON is now practically ZERO, obsolete and irrelevant and must be avoided at all cost." (Hastigopal das, June 2017)*

**(2)** Srila Prabhupada said when he started ISKCON in 1966: "Beaming like a father over his newborn son, Swamiji said, *"This International Society for Krishna Consciousness, ISKCON, is a great tool that we can use to spread our Hare Krishna chanting. If it is not helpful we can dissolve it. So we must be very careful."* (Blazing Sadhus, Achyutananda p. 73) **(3)** In Vaiyasaki's Radha Damodara Vilasa, Revatinandana recalled: *"He called Karandhar in and said, 'There is a conspiracy happening. They are trying to take control of ISKCON and take it out of my control... Alright, I will leave and you may have ISKCON. I will go sit under a tree and preach, because I do not require this organization to preach. So you may have the organization and I will leave.' Karandhar said, 'Oh, no, Srila Prabhupada. What good would the organization be without you?'"*

**(4)** **"THE RISE OF THE SRILA PRABHUPADA LOYALIST:** *The ISKCON that Srila Prabhupada established died when Srila Prabhupada entered into Samadhi. The true ISKCON only remains in the hearts of Srila Prabhupada's LOYALIST followers, who refuse to partake in the sham that is now FALSE*

ISKCON. These devotees steadfastly dedicate their lives to the original and only diksha-guru / acharya of ISKCON – His Divine Grace AC Bhaktivedanta Swami Prabhupada. Unless and until this bogus and offensive system is purged from ISKCON along with the reprobates that have so blatantly and offensively poisoned Srila Prabhupada and assumed the position of diksha-guru and GBC, we as a Vaishnava society will never please Srila Prabhupada.” (Krishnachandra das, 2016) (6) "As you always desire to help me in my missionary ambition, so also I am praying always to Krishna that the boys and girls who have stretched their helping hand in this country in this connection may always be in good health and continue to assist me in my missionary activities. I am so glad to learn that you are prepared to work even harder, as a forward soldier, to fight the Maya. May Krishna give you more and more strength." (SPL, March 18, 1969) (7) **"To fall in love with God is the greatest of all romances, To seek Him, the greatest adventure, To find Him, the greatest human achievement."** (St. Augustine)

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## APPENDIX 15: SORTING OUT THE BBT, BBTI, AND KBI

### CONCERNING THE ACTUAL, LEGAL IDENTITY OF THE BBT by *Bhima das, Singapore*

Hansadutta asked me to point out common misunderstandings, particularly with regard to the actual, legal identity of the BBT. Several important take-aways from the BBT court case of 1997: • Bhaktivedanta Book Trust International, Inc. (BBTI) was not and is not the Bhaktivedanta Book Trust (BBT). • The 1972 BBT created by Srila Prabhupada was a valid, legal trust. • Srila Prabhupada vested it with the copyrights to all his books, manuscripts and other documents written by and translated by himself, including copyrights and publication rights. • Prabhupada appointed Hansadutta as a lifetime trustee of his trust. • There were only ever 3 trustees at a time (provision was made for 5). Srila Prabhupada was a BBT Trustee, and upon his departure, there remained two. • Many people claimed to be BBT Trustees who were never trustees. • ISKCON GBC had no legal mandate or power to direct or interfere with the operation of Prabhupada’s BBT. • ISKCON and the BBTI had taken over the publishing operations of Prabhupada’s BBT and diverted the proceeds from it. • BBTI never owned the copyrights to Prabhupada’s books. BBT International, Inc. is not even a trust -it’s a corporation.

**CREATION OF BHAKTIVEDANTA BOOK TRUST IN CALIFORNIA, MAY 1972:** While there are different kinds of trusts, in principle, a trust is established for someone(s) benefit. BBT created by Srila Prabhupada in California May 1972 was Srila Prabhupada’s legal construct to carry out his intentions while still living and afterwards in perpetuity, and his designated trustees were entrusted to execute the functions of the trust for the benefit of ISKCON (beneficiary). SP explicitly stated the BBT was independent of ISKCON, although he needn’t have stated it, because a beneficiary of a trust DOES NOT OWN the trust and has no say in its execution. The trust belongs to the creator of the trust, SP.

**ISKCON ATTEMPTS TO BYPASS THE TRUSTEE AND TAKE OVER THE BBT:** By 1980 there were stocks of books that were being distributed, but printing had almost stopped, and gradually stocks declined. In 1980-81 a dispute arose between Ramesvara and Hansadutta- Ramesvara claimed funds were owed to the BBT by Hansadutta’s temples. In 1982 Hansadutta published 20,000 sets of Srimad-Bhagavatam in Singapore for distribution through contract sales; also 10,000 black hard-copy Bhagavad-gita As It Is; 10,000 pocket size black vinyl Bhagavad-gita As It is; 10,000 each of the pocket size newsprint Bhagavad-gita As It Is and hardcover Golden Avatar (Teachings of Lord Chaitanya). Ramesvara, who was never a BBT Trustee, moved to boycott the books in North American ISKCON centres and around the world, including Mayapur. In 1983 ISKCON GBC passed a resolution to remove Hansadutta as BBT trustee [and] to transfer the copyrights to Srila Prabhupada’s books from the BBT to a corporation. ***Their resolutions did not effect legal removal of the trustee and copyrights from Prabhupada’s BBT because they never had legal standing to do so.*** BBTI was incorporated (1986) and assumed the publishing Srila Prabhupada’s books. Legally, however, it had no connection whatsoever to the BBT. They simply tagged the same name onto their corporation. Ramesvara had informed the

GBC that ISKCON of California, Inc had been carrying out BBT functions under the name 'BBT'. No one had knowledge of any of this. Even the GBC thought ISKCON GBC had authority over the BBT. ISKCON never had legal authority to direct, appoint or remove BBT trustees or to take over operations of the trust or to seize its assets and properties. They created BBTI as an illusory device to take over Srila Prabhupada's BBT and bypass the trustee. BBTI is a California corporation, not a trust, with directors, not trustees. And it owned neither the copyrights to Prabhupada's books nor the publishing rights.

**BBT COURT CASE:** In 1992 BBTI sued me in Singapore for Bhagavad-gita As It Is copyright infringement. The court case dragged on for several years, but ultimately BBTI withdrew when they were unable to show they owned the copyrights. It came to light that BBTI was not the same entity as Srila Prabhupada's BBT and how did the BBT the copyrights come to be transferred to BBTI? Then in 1996 ISKCON and BBTI sued Prabhupada's BBT and Hansadutta in California, asking the Probate Court to declare that the 1972 BBT was never valid, that it never held Prabhupada's book copyrights, and that Hansadutta had never been a trustee. As part of the discovery process, ISKCON and BBTI declared Prabhupada never owned copyrights to his books because they were 'works for hire' that actually belonged to ISKCON, and that ISKCON 'employees' worked on the books and ISKCON supplied 'them' with room and board, paper, pencil and equipment for that purpose. Srila Prabhupada was not even named as the author of his own books! No name! According to their response, he was only one of the employees. Here are their answers:

**IN ANSWER TO INTERROGATORY NO 14:** *"ISKCON, Inc. did business under the names "Bhaktivedanta Book Trust" and "BBT" from roughly 1971 until 1976. During the relevant time period (1966 through 1976) Srila Prabhupada's books, including all artwork, glossaries and elaborate purports, were "works for hire" created by ISKCON, Inc. ISKCON, Inc. owned common law copyrights in them from the time they were created, and became the owner of Federal copyrights as soon as they were published with a copyright notice."*

**IN ANSWER TO INTERROGATORY NO 19:** *"BBTI believes that ISKCON, Inc. owned the copyrights outright because the works in question were "works for hire" created by ISKCON, Inc. ISKCON, Inc. supplied the employees who worked on the books with their materials and equipment. ISKCON, Inc. also supplied each of them with room and board and with a stipend for personal or family expenses. Such employees included those who worked in the art department, photography department, Sanskrit editors, Bengali editors, design and layout specialists, and proof readers, among others."* Is this response valid? Granted, 'works for hire' applies where employees create content belonging to their employer. But Srila Prabhupada is the ISKCON Founder-Acharya, ISKCON was his creation, and he was not employed by ISKCON. This argument amounts to saying Srila Prabhupada was only a hired worker of ISKCON. This is the worst aparadha – belittling of Srila Prabhupada.

**A LITTLE BACKGROUND:** Around the time when BBTI sued us in Singapore, Many devotees (like ritviks) were not allowed to purchase books from ISKCON or BBTI. Also Jayadvaita Swami and his team were revising Srila Prabhupada's books, and both BBTI and ISKCON stopped printing and distributing the original books and made available only the revised books. Many were alarmed at this intellectual and spiritual dishonesty in editing Srila Prabhupada's books, defying his own directive not to change them. Also the 'changed books' were foisted upon the public without any notice of the many revisions to not only grammar and spelling, but to meaning as well. There was concern that Srila Prabhupada's original books were out of print, as well as grave concern about preserving the integrity of Srila Prabhupada's books for the future. So did ISKCON and BBTI really follow the spirit of Prabhupada's instructions although not the letter of the law?

**TRUST VS CORPORATION:** [...] Why did Srila Prabhupada decide upon the structure of a trust rather than a corporation for his book publishing mission? Why didn't he simply incorporate it to begin with? Because a trust preserves the intentions and instructions of the trust creator, or settlor, and while a trust always has a beneficiary, the beneficiary has no direct control over the trust. When beneficiaries assert they are entitled to the trust property and try to seize it illegally, courts do not

look kindly upon beneficiaries who bypass the trustee and hijack the trust. Courts respect and uphold the express wishes of the original creator of the trust and the authority of the trustee(s), unless it's proven they have violated their fiduciary duty— but even then, courts do not hand over the trust to the beneficiaries; they appoint a new trustee. Corporations, on the other hand, change directors by votes and can rewrite articles of constitution as it suits them. Evidently Srila Prabhupada decided that a trust would more effectively safeguard the publishing of his books than a corporation would, and he made it clear that ISKCON, the beneficiary, was to keep its hands off the trust.

When Srila Prabhupada appointed Hansadutta as BBT trustee in 1974, Hansadutta asked him why he had chosen him. Srila Prabhupada answered, 'The temples may fail, the devotees may fail, but my books will live forever.' Now, devotees might think that ISKCON and BBT are authorities unto themselves, above man-made laws. ISKCON and BBTI claimed they had to protect BBT from the 'rogue' Hansadutta. On the contrary, Hansadutta stood up to respect and uphold the wishes of Srila Prabhupada, to defend the BBT, and to protect the integrity of Srila Prabhupada's books. Devotees everywhere owe a debt of gratitude to Hansadutta for continued access to Srila Prabhupada's original books, which are published by KBI under license. BBTI has long ago ceased publication of Srila Prabhupada's original books and ISKCON has practically banned them. If not for Hansadutta's defence of Prabhupada's BBT, devotees today would not be able to buy the original books of Srila Prabhupada. So think again if you are of the mind that ISKCON and BBTI have acted in good faith and executed Srila Prabhupada's directives. ISKCON and BBTI, as caretakers of Srila Prabhupada's mission, have:

- thwarted the BBT trustee Hansadutta from carrying out his duties
- scuppered Srila Prabhupada's BBT
- belittled Srila Prabhupada as nothing more than one of ISKCON's employees
- revised his books in direct defiance of his explicit instructions not to do so
- infringed and recklessly endangered the copyrights to Srila Prabhupada's books by publishing without license from the real BBT

These are the facts and it appears ISKCON and BBTI were either grossly incompetent or deliberately trying to subvert Srila Prabhupada's mission. This raises questions about leadership of the movement. How do they represent Srila Prabhupada? As far as KBI is concerned, they tore a sheet from ISKCON's playbook. Gupta's deception and manipulation to oust Hansadutta and ourselves from the licensee board was just a twist on ISKCON's and BBTI hijacking of BBT. They show no gratitude for Hansadutta's defence of Srila Prabhupada's BBT, which cost us heavily, to which they contributed nothing, then kicked him out. Is KBI the 'good guys' because they're printing Prabhupada's original books, or did they take the license for their personal profit? They opposed Hansadutta's stated intentions to operate Krishna Books (as the licensee was originally called) as a nonprofit modelled after the BBT. Gupta himself scoffed at the idea. He, Niscintya and Vedaguhya thought they would remove Hansadutta and do better themselves. This is the history. **(END)**

### **WHAT HAPPENED TO THE BBT? By Hansadutta das, March 29, 2013 (abbreviated)**

BBTI (Bhaktivedanta Book Trust International, Inc.) is not the same as Prabhupada's BBT; it is a California non-profit corporation (1988), a deliberate attempt to bypass the legal trust. In 1988 ISKCON GBC voted to assign the copyrights from BBT to BBTI. However, they had no legal authority to do so, because Prabhupada gave express instructions in the trust document that ISKCON was to have no jurisdiction over the trust. For years Ramesvara used ISKCON of America and later another ISKCON registered in California as the dba ("doing business as") "Bhaktivedanta Book Trust" as if they were the actual BBT. For so many years he and the GBC bypassed Srila Prabhupada's actual trust and trustees. Actually Ramesvara was never a legal BBT trustee, he was only appointed like a secretary by Prabhupada. The term "BBT" has been loosely applied to any one of a few different legal entities, a convenient smoke screen for ISKCON to take over the trust. A legally constituted trust consists of the Settlor, or the person who is making the trust; the property vested in the trust; a beneficiary, or the party who benefits from the trust; and trustee or trustees, who carry out the terms of the trust. Bhaktivedanta Book Trust, is no different. Prabhupada is the Settlor and was, until his departure, one of the trustees. He made ISKCON the beneficiary of the trust. He vested all the copyrights to his books

in the trust. He designated that there be no more than three trustees at any time. Initially there were just Srila Prabhupada, Karandhar and Bali Mardan. Later, when Karandhar resigned, Prabhupada legally appointed me to replace him. Prabhupada inserted a provision in the Trust Agreement stating that the BBT existed independently of ISKCON and that the trustees were bound to carry out the duties of the BBT separately from and not depending on the ISKCON GBC. But even without such a provision, by law the beneficiary of a trust has no legal right to direct the trustees or to take over the trust assets. So what ISKCON did is illegal. ISKCON bypassed the trustees and took over the operation and property of the BBT. Let's say a father sets up a trust for his children, and vests all his property in it, and appoints a trustee to look after it in the interests of the children. But, the children decide they want direct control over the property and so they scheme to get rid of or go around the trustee and seize the assets for themselves. Why is this wrong? After all, they are the beneficiaries, and the trust is supposed to be for them. But no, the court takes the view that the trust belongs to the Settlor, not the beneficiaries, and although the Settlor may have departed, his expressed wishes live on in the terms of the trust document, and so the court upholds the trust, and finds that the children have attempted to convert the trust res illegally. This is exactly what has happened in the case of Prabhupada's BBT.

[...] In Singapore Bhima das, with one other brahmachary, had been distributing Prabhupada's books in Malaysia and Singapore, even Philippines, Thailand and Taiwan, at least 1.5 million books from 1978. But from 1988 all the regional "BBTs" refused to sell to him. Also the BBT had so many books out of print, and were publishing only the "changed" books. In 1990 I asked Tamal KG to buy Chinese Bhagavad gitas from him, but he would only sell them at the retail price. OK, enough is enough. So in 1990 we printed Bhagavad-gita As It Is in Chinese. Within a few months, Bhima received a letter from a lawyer alleging copyright infringement. The lawyer's client was Sundar Gopal, still working under Tamal. Soon BBTI filed a lawsuit against Bhima in Singapore, claiming their copyrights had been infringed and asking for damages. We challenged BBTI to prove ownership, and they had a fake, back-dated document signed by Svavasa, supposedly assigning BBT copyrights to BBTI. We presented the original Trust Agreement for Prabhupada's Bhaktivedanta Book Trust and the resolution signed by Srila Prabhupada appointing myself as trustee, and demanded BBTI to prove its legal connection to the original BBT. They couldn't do that and withdrew the lawsuit. ISKCON and BBTI sued myself in 1997. It was actually a lawsuit, a direct attack on Prabhupada's original BBT.

ISKCON/ BBTI sought a court declaration that Prabhupada's BBT was never a legally valid trust and thus never held the book copyrights; or IF it was once valid, it had ceased to be valid; moreover, that myself was never a trustee, or if I was, then I had ceased to be or should be removed and new trustees appointed. In the next 18 months ISKCON claimed Prabhupada never owned the copyrights, which were "works for hire," Prabhupada was ISKCON's hired worker (they supplied room, board, dictation machine, paper, pen) and what he wrote was ISKCON's property. (These court documents attached) I did not relinquish my position as BBT trustee lightly. It was a grave decision. Prabhupada appointed me for life to safeguard his books, and I would never have simply thrown it away. But after 18 months of litigation, we had no financial resources to continue into trial. Our lawyer, Fedorowsky (Gupta das), required us for another \$100,000 advance before trial. I had no money, so I had to rely on Krishna to send help in defending Prabhupada's BBT. Bhima spent over a million dollars in the BBTI Singapore courtcase. Again Bhima came to the rescue in the US, and he scrambled to retain Fedorowsky. Veda Guhya contributed a quarter of the amount Bhima gave. But we had no money for the trial, and no one else helped. Everyone was silent. No one came forward. Talk of betrayal... no one would support the defense of Prabhupada's BBT. Fedorowsky advised that even if we were to proceed to trial and prevailed, ISKCON/ BBTI would appeal and petition the court to remove me from the trust, and it would go for years. Fedorowsky had already secretly misappropriated the principal in an investment meant to pay his fees. We had no other option for an attorney—Fedorowsky knew ISKCON, the legal issues, and he had discounted fees.

So, I was corralled into accepting a settlement, crafted by Fedorowsky and Amarendra. In exchange for resigning as BBT trustee, I would get an “unfettered” license to publish all of Prabhupada’s original books (pre-1978) pretty much worldwide. If we went to trial and lost, BBTI/ISKCON would get away with everything, be the end of the original books and deprive many of access to books for distribution. And even if we went to trial and won, ISKCON/ BBTI would fight on and eventually I could be removed as trustee. Fedorowsky spoke of the cost of protecting the copyrights, how if the BBT did not file legal action for each and every copyright infringement, then they would be lost to public domain– which might have been done anyway. So to make the best of a bad bargain, I decided to protect the integrity of SP’s original books and enable their publication and make them accessible to the devotees everywhere regardless of their affiliation with ISKCON.

I considered also ISKCON/ BBTI’s assurances the BBT would be left intact. I did what I did for Prabhupada and the devotees. I took a leap of faith to trust our Godbrothers, that the settlement would resolve our differences, serving Prabhupada and his mission by printing and distributing his unadulterated books. Out of gratitude for his services, and desiring to include those who had sacrificed money, time and energy to defend Prabhupada’s BBT and the purity of Prabhupada’s original books, I consented to Fedorowsky, Veda Guhya, Bhima and his wife as members of the Krishna Books Inc board. It was initially agreed the settlement money would be used as startup capital for printing Prabhupada’s unchanged books. But a dispute arose and Fedorowsky laid claim to it, and with Veda Guhya, Bhagavan and Niscintya, pulled the carpet out from beneath us, and ousted myself, Bhima and his wife from the KBI board. Fedorowsky and others took advantage of my trust and good will. I have since put ISKCON and BBTI on notice that their failure to pay out the settlement monies as per the terms of the settlement means that the settlement has been breached, and so I have rescinded my resignation as trustee of the BBT. As far as I know, the BBT is intact. But ISKCON and BBTI continue to produce and distribute counterfeit books, and the BBT courtcase has been swept underneath the bed. To check them with legal action is prohibitively costly. But if the devotees rally and demand remediation, that Prabhupada’s BBT be restored and that BBTI cease all revisions of Prabhupada’s books, then it’s possible that one day things will be right again with the movement. This is my stand. And I call for all Prabhupada’s faithful disciples to stand with me, to stand by Prabhupada’s Bhaktivedanta Book Trust, to stand for Srila Prabhupada and his books. But devotees need to do more than talk. Many devotees have strongly protested the changes to the books, but BBTI and ISKCON turn a deaf ear to them and will continue to do so unless and until they are faced with real consequences such as court action. This costs money. So put your money where your mouth is, and let’s see who is willing to do for Prabhupada.

I am very sorry for so many things I have done recklessly and for having failed to live up to all our expectations. All I can do is ask again for forgiveness from you and from the devotees everywhere, and for your blessings to be allowed to serve Prabhupada alongside his faithful devotees. Your servant, Hansadutta das

P.S. In hindsight, there was a collusion between Gupta and the ISKCON attorneys to sideline my legal position. You may know that Gupta (Joseph Fedorowsky) was indicted for “CONSPIRACY TO COMMIT MURDER” in the 1970’s. He cut a deal by ratting everyone out. Many believe that he remains an FBI informant to this day. These are things I came to know later on. I have these documents.

### **JUST WHAT WAS RAMESVARA’S ROLE? *By Bhima das (Singapore) March 28, 2013***

Ramesvara claims that Srila Prabhupada made him trustee at Mayapur in 1976 after the marathon production of 17 volumes of CC. He also suggests that he himself alone was running the entire BBT operations in North America, etc. When ISKCON/ BBTI brought the courtcase against Hansadutta and BBT, Ramesvara could not produce any document re: his appointment as trustee, and so the court excluded him from giving testimony with no legal standing. Whether Srila Prabhupada named him a trustee or not, he was never a legal trustee. From Hansadutta, “A little history”: “In 1972, Srila Prabhupada made the California “Bhaktivedanta Book Trust,” himself as Settlor and



Karandhar and Bali Mardana as trustees. The trust agreement allows for no more than 5 trustees at any time, and states: *'This trust shall exist independently of the International Society for Krishna Consciousness and the Trustees' functions and duties stated herein shall be separate and not dependent on the Governing Body Commission of the International Society for Krishna Consciousness.'* In 1974, Srila Prabhupada named Hansadutta das as BBT trustee with the following resolution: *'BHAKTIVEDANTA BOOK TRUST RESOLUTION- The written resignation of Kelly Gifford Smith (Karandhara das Adhikari) is hereby accepted by the trustees of the Bhaktivedanta Book Trust. Hans Kary (Hamsaduta das Adhikari) is hereby appointed as a Bhaktivedanta Book Trust trustee to replace Kelly Smith. Resolved this 15th day of September, 1974; A.C. Bhaktivedanta Swami [signature appears on original] William Berke (Bali Mardana das Adhikari).'*

Ramesvara claims his appointment as BBT trustee was public at Mayapur festival, 1976. If so, there should be witnesses who can back him up. There is no mention in Srila Prabhupada's letters of addressing him as BBT trustee, but Ramesvara did sign letters between himself and Srila Prabhupada's secretaries or GBCs as BBT trustee from 1976, so perhaps Prabhupada might have called him trustee, like an honorary title. Certainly he was pleased with Ramesvara's management of the BBT operations in North America. Ramesvara also claims that Hridayananda, Bhagavan, and Harikesa were appointed BBT trustees by letter. Again, there is no record of any such letter of appointment or BBT resolution. There does seem to have been confusion between the Indian BBT (a publishing trust) and the California BBT and what was referred to as the "international BBT," with a number of devotees being called trustees. A Srila Prabhupada letter on 26 May, 1976 to Ramesvara alludes to Ramesvara, Jayatirtha and Bhagavan as being BBT trustees. By 1977, Tamal KG is also calling himself a BBT trustee. However, the trust agreement limited the number of trustees to just five so not all these persons could have been trustees of the California BBT. There is no record of any BBT resolution noticing the resignation or removal of any trustees except for Karandhar das. [...] The confusion carried forward even after the incorporation of BBTI in 1988, when the GBC appointed "trustees," who were in fact not trustees, because the BBTI, Inc. was not a trust at all, but a corporation, and they were not even the directors of the corporation. So evidently a number of persons were loosely called trustees, and given some kind of portfolio, but in fact had no legal status as trustees. If Ramesvara's claim is true, why did the court say he had no legal standing in the court case brought by ISKCON and BBTI against Hansadutta back in 1998? [...] This means that as far as the law is concerned, Ramesvara was never a legal trustee. Ramesvara refers a Srila Prabhupada letter to Hansadutta, 8 Dec., 1974, when Srila Prabhupada rejects the proposal of organizing an umbrella corporation with BBT as satellite of ISKCON. (Letters from Srila Prabhupada to Hansadutta since that date point to Hansadutta's continuing role as BBT trustee.) This Dec. 8, 1974 letter does raise a question: Was this perhaps the origin of the ISKCON dba BBT? Srila Prabhupada instructs that ISKCON LA should act as agent of BBT India, with monies going through the ISKCON LA account instead of creating a separate BBT account, and so as to keep BBT legally separate and safe in case ISKCON should go into liquidation. At some point Ramesvara operated BBT under the fictitious business name BBT, but in fact it was just another name for ISKCON of America or ISKCON of Los Angeles. How did Ramesvara operate the BBT accounts and BBT was registered as a dba, "doing business as"?

On 29 July 1975, Srila Prabhupada wrote to Hansadutta: *"...I am glad you are selling the books nicely there in Germany. Therefore I have elected you BBT Trustee. Sometimes you should come to L.A. to see the BBT affairs. Ramesvara and Jayatirtha they are doing it, but still sometimes you may come and check. Sometimes you may come and sometimes Bhagavan das may come."* Ramesvara says that Hansadutta did not have a hand in management of North American BBT at any time from 1975 onwards. That doesn't mean he was not acting BBT trustee. In 1978 the GBC assigned Hansadutta to Northern California, Oregon and Washington, and found himself in Berkeley, CA just up the road from Ramesvara in LA. At once, Hansadutta cleaned house, and put an end to the prostitution of the Berkeley women's party (Jiva's girls). He got most of the Berkeley women married. The women's party

was practically disbanded, with a sudden considerable loss of revenue flowing into Ramesvara's hands. I personally witnessed Ramesvara's furious tirade to these sankirtan women in a tent at the LA Rathayatra in 1979. He referred to a BBT debt that Berkeley had.

**1980-81.** The movement encountered legal challenges and the media picked up on shifty collection tactics, cheating people of their money. Hansadutta went on TV and called for ending the change-up trickery and prostitution of the women devotees, and introduced a plan for "contract sales" of Srila Prabhupada's books, in which they could be sold in affordable library sets, like Encyclopaedia Britannica, accepting a deposit with installment payments. In May 1980 the GBC held court in LA to discipline Jayatirtha, Tamal and Hansadutta. Hansadutta was sent to Vrindavan and prohibited from initiating or making contact with his disciples, and Ramesvara and Hridayananda came to Berkeley in turns to manage. In 10 months they bankrupted the Berkeley center. They emptied the coffers, sold one of the properties, finished the book stock with a "free distribution" program (Ramesvara's idea), ran the place into debt, and many devotees left. In Berkeley, from 70 devotees under Hansadutta, there remained 20 under Ramesvara and Hridayananda. In Dec.1980 in Topanga Canyon, Tamal KG confessed: *'Prabhupada never appointed any gurus. He did not appoint eleven gurus. He appointed eleven rittviks. He never appointed them as gurus. Myself and the other GBC have done the greatest disservice to this movement for the last three years, because we interpreted the appointment of rittviks as the appointment of gurus...'* Hansadutta reported all of this to his disciples in Berkeley and admitted his own inadequacy, how he was not qualified, and directed everyone to worship Prabhupada, to regard Prabhupada as their guru. Ramesvara also gave up sitting on his Vyasasana for a time. Soon Tamal and Ramesvara reverted. But Hansadutta pushed the devotees in his zone to help him print Srila Prabhupada's books and get the contract sales program off the ground. He published three editions of Bhagavad-gita As It Is: vinyl cover with Bible paper, paperback, and hardcover. This was the first printing of the original MacMillan's edition (1972) by BBT upon the end of the MacMillan copyright license agreement. Hansadutta also published the 30 volume sets of small Srimad-Bhagavatam, Golden Avatar (Teachings of Lord Chaitanya), the one-volume Srimad-Bhagavatam, the one-volume Chaitanya-charitamrita, a Chinese Gita and other books in Chinese, Tamil, English for distribution mainly in Singapore, Malaysia, Taiwan and Philippines.

The Berkeley sankirtan collection was divided between paying off Berkeley temple's debts and printing these books under Hansadutta's direction (without any outside funds). Although Ramesvara promised that all the money remitted to BBT from Hansadutta's zone would go towards printing for the contract sales program, he ultimately blocked the program, and he adamantly insisted that Berkeley Temple still owed a debt to the BBT. Hansadutta disputed the amount owed to BBT, and channeled the money to his own BBT printing. In a letter June 6, 1981, Ramesvara asked Jayatirtha's help to come up with a definition of a BBT Trustee, citing passages from DOM and BBT Agreement. *"From these statements of Srila Prabhupada it is clear that the Trustees' powers and position is limited, and in the absence of Srila Prabhupada's physical vapu, we have to have some checks and balances. That brings up the difficult question of defining the relationship between the individual Trustees and the International BBT Trustees' Board which meets each year at Mayapur. There are other letters from Prabhupada to various Trustees, especially to me, defining what they can and cannot loan BBT money for, etc. But that is secondary, although very important, to the basic task given to us of defining what is a BBT Trustee. [...] While the individual members don't derive their authority from the Board, some at least were appointed by the Board, and must answer to the Board at least on some matters. Plus the Board must have some authority to review the operations of the individual Trustees, to have any hope for a system of checks and balances, which Prabhupada obviously intended when he originally created only one BBT, with various Trustees, who would all see financial reports of the one BBT."* [It appears the LA BBT and the GBC were searching for ways to bring Hansadutta, as a renegade BBT trustee printing on his own, under the control of the LA and GBC-favored BBT.] What does Ramesvara mean

here with “Trustee’s Board” and some trustees appointed by the Trustee’s Board, and [Prabhupada] originally created only one BBT? Is there more than one?

**1982.** Hansadutta’s three Gita editions were presented at the 1982 Mayapur festival where Bhima das set up an exhibit table, but then GBC banned them and the table was dismantled with no sales possible. The 30-volume Bhagavatam, one-volume Bhagavatam and Golden Avatar came out later in 1982. The one-volume CC came out in 1984. Ramesvara denounced the black covers as “demonic” and refused to order them for temple distribution. The rest of ISKCON followed suit and boycotted the books. Hansadutta’s vision of revolutionising book distribution bore fruit with contract sales through the Berkeley, Singapore, and Malaysia devotees. People were eagerly buying the sets.

**1983.** Ramesvara published the LA BBT’s first Gita since the MacMillan edition, but it was the revised edition. The GBC cited Hansadutta for numerous transgressions, and named a special privilege committee to investigate the charges against him. I have a copy of “Resolutions from the Special Meeting of the GBC Privilege Committee” May 31-June 1, 1983, New Vrindaban. Attendees: Tamal, Hariksha, Kirtanananda, Satsvarupa, Jagadisha and Rupanuga. Please note the following points pertaining to the BBT: **(5)** The PC has learned that the BBT in America is now operating, for legal purposes, as a corporation known as ISKCON of America, Inc. We resolve that only BBT Trustees should be the officers and Trustees of the ISKCON of America, Inc. and no others. **(6)** It should be firmly stated by the GBC of ISKCON that [...] Prabhupada gave the rights to print his books directly and independently to each GBC Trustee for publishing in their respective languages and it does not depend on permission from the owner of the copyright. A written statement confirming the above should be given by the custodian of the English copyright (now held by ISKCON of California), so as to avoid any future legal entanglement due to legal judgments or other reasons. **(7)** As soon as possible the BBT should be incorporated as a non-profit corporation. **(8)** The Minister of Legal Affairs (Balavanta) should arrange to execute resolutions 5, 6, 7. **(9)** The PC acknowledges the debt owed by Hansadutta Swami’s zone to the BBT as claimed by the BBT. However, the PC resolves that Ramesvara Swami must find a Krishna conscious method of collecting this debt, without resorting to court action.

Some observations. First, they were confused about BBT’s legal identity and the copyright ownership. The GBC Privilege Committee believed BBT was operating as ISKCON of America Inc. and the copyrights were held by ISKCON of California, Inc. Second, they clearly were mistaken as to the identity of the BBT Trustees and the separation between the BBT Trustees and ISKCON as per the Trust Agreement. The BBT does not come under the jurisdiction of ISKCON or the GBC. Third, they recommended the BBT be a non-profit corporation, contradicting Srila Prabhupada’s authority and own legal arrangement. Fourth, Ramesvara’s status as legal BBT trustee is in question. So, when in 1976 he represented himself as a BBT trustee in a letter assigning the BBT trademark to ISKCON of California, Inc, he had no legal authority to do so. Although Ramesvara was overseeing the jumbo operations of BBT in America, it was not his call to challenge Hansadutta’s authority to act as trustee in publishing books, nor was it his call to initiate a boycott of the publications, and in fact he should have been accountable to Hansadutta the BBT Trustee, not the other way around. Re: the disputed BBT debt, Hanumat Presaka (ACBSP)’s accounting showed that Berkeley temple had \$200,000 when Hansadutta was exiled to Vrindaban in 1980, and when he returned the temple was IN DEBT \$50,000. Ramesvara took the bank funds, the sale proceeds of a house owned by the temple, took various temple equipments, took and sold farm equipment, horses—worth tens of thousands of dollars— and diverted all Berkeley sankirtan collection to BBT, took a temple vehicle, took Hansadutta’s \$150,000 from donations to him, and at the airport even took Hansadutta’s last few dollars in his pocket. Still, Ramesvara claimed Berkeley temple had not satisfied its debt to the BBT. Furthermore, Ramesvara and Hridayananda deliberately set out to destroy the morale of the devotees, drove out most of the devotees, abandoned the farm project. They dismantled everything. Why did the Privilege Committee not instead direct Ramesvara to compensate the Berkeley temple and Hansadutta?

June 13, 1983, Hansadutta replied to the GBC Privilege Committee: *“Regarding Rameswara and the BBT, it is my belief that Rameswara should not be able to solely operate the BBT and decide who are the trustees. We must always adhere to the original wishes of Srila Prabhupada and acknowledge the original trustees that he appointed to the BBT. Prabhupada had inconceivable spiritual knowledge and insight into the future of our organization, as well as full knowledge of the people he appointed as BBT trustees. For any single devotee to try to step into Prabhupada’s shoes and appoint himself the chief trustee or overact any of Prabhupada’s instructions, is an immoral act against the whole society. Whomever Prabhupada appointed as BBT trustees should remain trustees [...] If you minimize or take away this ruling of Srila Prabhupada, then you have to take away everything that Prabhupada ever said as wrong, because if we cannot believe entirely in Prabhupada with total trust, we can’t believe in him at all. Therefore, we must live up to the original instructions and arrangements of Srila Prabhupada, and no one man or one committee should be able to overrule him. This same problem can be seen in the mundane example of the Constitution of the United States. All decisions in the courts must live up to the Constitution of the United States. And no court in the land can change the laws of the Constitution. Prabhupada promulgated the original constitution of ISKCON so that no one can be allowed to change any original decisions that Prabhupada made. We must understand that Prabhupada really had the insight to know that ISKCON would come into difficulties in the future, and he definitely made his request, based on this insight, that the BBT should be a completely separate entity so that even if ISKCON fell, the publication and distribution of books would not be hurt. Based on these points, I seriously ask you to consider not changing the original wishes of Prabhupada regarding the BBT, its structure and function. [...] there can never be more than five trustees, and Prabhupada appointed me as one of them.”*

**1984.** Hansadutta was expelled from ISKCON. GBC resolutions as follows: *“MARCH 6, 1984. 1. Resolved that Hansaduta Swami is hereby removed from his membership on the GBC, his position as BBT Trustee, his position as an initiating guru. He shall no longer be considered a Sannyasi. All ISKCON corporations are hereby advised that Hansaduta is no longer qualified to serve in any authoritative capacity relative to such corporations. All of Hansaduta’s disciples are directed to accept initiation from another ISKCON recognized guru.”* Again, ISKCON GBC had no jurisdiction over BBT, and thus no legal authority to remove Hansadutta as a BBT trustee. Their pronouncement was like a lunatic shouting, *“Let the Queen of England be deposed.”* **1986.** Ramesvara caught with 15-year-old disciple, and left the Society in disgrace. **1987.** Incorporation of Bhaktivedanta Book Publishing, Inc. in the State of California. **1988.** GBC Resolutions Feb. 1988 refer to BBT: *“**BBT Trustees.** The GBC recommend that three of the current BBT Trustees resign and that five new trustees be added. **BBT Copyrights.** The highly sensitive issue of what legal entity(ies) should ultimately hold the copyrights to Srila Prabhupada’s book was discussed at length, the issue was ultimately tabled until the new International BBT Trustees complete the reorganization process. (39) Since the BBT meeting on July 15-16, 1987 in Stockholm had an ambiguous and nondefinitive outcome, the GBC wishes the BBT to reconstitute itself. The present trustees, Harikesha, Gopal Krishna, Tamal Krishna, Hridayananda and Jayapataka, have voted to request the GBC to give them definitive guidance for consideration. Accordingly, the GBC asks that Jayapataka, Hridayananda and Tamal Krishna to submit their resignations as International Trustees. However, before any resignations are accepted, the current trustees elect replacements and additions up to a total of seven, and place these names before the GBC for its blessings. (40) That the GBC direct its members, Indian and all other BBT trustees and management to follow the directives of the International BBT trustees regarding matters of International BBT concerns, such as the securing of copyrights to Srila Prabhupada’s books. (43) That the GBC gives its blessings to the plan conceived of by the current International BBT Trustees to replace the three resigning trustees with Sesa, Isvara Swami and Naresvara, under the condition that when they decide to add two additional trustees [...] (72) That the four devotees present who were part of the former International BBT (Tamal, Gopal Krishna, Jayapataka, Hridayananda) shall be requested to recommend an additional two persons to be*

*part of the newly constituted International BBT. This resolution modifies Resolution #43 above. (73) That the local BBTs are requested to withhold transfer of copyrights to an International BBT, as under resolution #40 above, until a proper constitution and by-laws have been accepted by the GBC. The GBC Body appoints a committee of Gopal Krishna, Jayadwaita, Hari Vilas, Sesa, Bhima (Bombay) and Sri Rama to study the issues involved and recommend a constitution and by-laws to the GBC body through correspondence vote. (74) That the GBC Body gives its blessings to Jayadwaita Swami and Hari Vilas das to be added to the International BBT Trustees, as per the recommendation of the four-man committee mentioned in Resolution #72 above.*

And with the GBC stamp of approval, BBT International, Inc. was incorporated Oct. 12, 1988 as Bhaktivedanta Book Trust International, Inc. in California. "1989. GBC Resolutions Mar. 1-16, 1989 mention: (51) That all ISKCON devotees are hereby instructed to fully cooperate with the consolidation of rights to Srila Prabhupada's works in the Bhaktivedanta Book Trust-International."

So there was a great mixup over the identity of the BBT, the BBT Trustees, the copyright ownership, and the few persons who knew anything cleverly took advantage of the others' ignorance. Much came to light in the course of the court cases instigated by BBT International, Inc. and ISKCON against Bhima das in Singapore and later against Hansadutta das in California, in 1998. ISKCON and BBTI tried their best to perpetuate various illusions. What a disgrace. (See [www.hansadutta.com](http://www.hansadutta.com))

### **BBT MANIFESTO (JULY 11, 2008 by Long Island ISKCON)**

WE, the disciples and followers of His Divine Grace AC Bhaktivedanta Swami Prabhupada declare that: **(1)** BBT Trustees [1] shall ensure that a sacred spiritual tradition is formed around the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ("Srila Prabhupada") such that this generation and the subsequent future generations for the next 10,000 years shall treat all of Srila Prabhupada's vani, or teachings, with utmost sacred respect, as words of God. This spiritual tradition, by education, culture, and devotion shall be formed such that no one will allow Srila Prabhupada's teachings to be physically distorted or disrespected in any manner or form that could put the whole basis of our parampara in danger. One of the duties of the Trustees given by Srila Prabhupada in BBT Instrument Document dated May 28, 1972 is "Directing and managing all publicity and distribution of my books;" Hence the Trustees shall direct and manage the publicity of these books with this grave responsibility in their minds. **(2)** Revising Srila Prabhupada books, whether well intentioned or not, sets a dangerous precedent. If not reverted back now to the original editions, future generations will look at the example and mood set by the first generation BBT Trustees and may do likewise as the times, personalities and circumstances change. Moreover, the current laws provide for copyright control of Srila Prabhupada's books through the BBT, so that only the Trustees of BBT can effectuate the changes. In future when the copyright law releases the copyright of Srila Prabhupada's books into public domain, most likely starting from 2063, if the pure tradition of Absolute Sanctity of these books is not set, anyone with authority in the preaching mission may change them like it has happened to the Bible. On the contrary, if this "revisionist" fallacy is rebutted & reverted and subsequently Srila Prabhupada's original book's "no-change" policy is maintained, then THAT will become the established tradition. It will become part of the history of BBT that initially the books of Srila Prabhupada were "erroneously revised," but then after due consideration by the majority of followers of Srila Prabhupada and on the authority of scriptures, this policy was changed permanently. This will act as a lesson for future generations. Hence the goal of current BBT Trustees is very crucial, and their responsibility is critical, in how Srila Prabhupada and his teachings are regarded in the future for thousands of years to come. **(3)** For that purpose, there are multiple activities that the BBT Trustees shall perform. **(4)** First and foremost, all control of copyrights, printing and primary distribution ought to be with Srila Prabhupada's BBT and that BBT shall be reactivated. Without this centralized legal control, as organized and instructed by Srila Prabhupada, it will be difficult to ensure cohesive maintenance of the sanctity of Srila Prabhupada's books. **(5)** Secondly, the BBT Trustees shall follow all the basic written instructions of Srila Prabhupada regarding the operations of BBT. Srila

Prabhupada formally executed BBT Trust Agreement document dated May 29, 1972. Thereafter Srila Prabhupada gave certain other written instructions to operate the BBT. The BBT shall function exactly according to these instructions: Karandhar Letter to all temple presidents of ISKCON, Inc., Counter-signed by Srila Prabhupada Apr. 22, 1974 /Karandhar Letter to Foreign Divisions of BBT, Counter-signed by Srila Prabhupada Sept. 16, 1974 /SPL all temple presidents Mar. 14, 1974

**(6)** Third, all initial authorized editions of Srila Prabhupada's books shall be identified and only those shall be printed. All other editions shall be completely scrapped. **(7)** Fourth, an official history of the BBT shall be published describing in detail the incidences from the inception of the BBT till now so that the future generations can learn from it. **(8) Reactivate BBT as a legal Trust:** Only BBT, a legal US Trust, registered in Los Angeles, CA, shall be the centralized legal entity that owns all the copyrights of Srila Prabhupada's books all over the world, in all languages. All other corporations or entities domestic/ intern'l shall stop misrepresenting that they are BBT unless authorized in writing to do so by the BBT. BBT shall operate conjointly with its subsidiary divisions around the world as per Srila Prabhupada's written instructions. **(9)** This BBT shall be the only entity that authorizes printing of Srila Prabhupada's books in US and/or through its offices/subsidiaries in other countries. This is the direct instruction of Srila Prabhupada. *"I specifically formed the BBT to invest in it exclusive rights for the printing of all literature containing my teachings, writings and lectures. In this way the collections are to be divided fifty percent for printing new books and fifty percent for construction of temples. The BBT can authorize a center to print, as in the case of foreign translations, with the agreement that when the foreign printing becomes financially solvent they will pay royalties to the BBT. But all printing of ISKCON literature must be by the BBT or under their sanction and approval."* (SPL all Presidents Mar. 14, 1974) **(10)** For the same reasons, the license by BBT to Krishna Books, Inc. ("KBI") should be scrapped. It is redundant and adds another competitor to Srila Prabhupada's BBT, against the direct instructions of Srila Prabhupada above and below: *"If temples print independently it will be at the cost of the books I am, myself printing, and could eventually cause the financial ruin of the BBT, meaning I could not order new books from the printer or have sufficient funds for construction of temple projects. I trust this is now clear and you will all do the needful."* (SPL all Presidents, Mar. 14, 1974)

**(11)** All payments from sales of English books must be deposited with BBT LA. Foreign offices/subsidiaries/divisions translating and printing Srila Prabhupada's books ought to give 10% royalty to BBT LA as per Srila Prabhupada's instructions: *"Prabhupada just spoke with me regarding the distribution of foreign (other than English) language literature. His direction is that 10% of the gross income on the sales of all of our literatures, books, and magazines, should be sent to The Bhaktivedanta Book Trust."* (Karandhar letter to Foreign Divisions of BBT, Counter-signed by Srila Prabhupada, Sept. 16, 1974) **(12)** Bylaws of BBT shall be adopted in order to supplement the original BBT Trust Agreement Document with later additional instructions by the setlor of the Trust, Srila Prabhupada. These Bylaws would further protect against mismanagement of BBT from happening again. These Bylaws shall include certifications of original books, provisions against revising the books, and editing policies, among others. The BBT governing documents shall be transparently made available over the internet. **(13) Obtain Tax-exemption status from IRS:** The BBT, a legal US Trust, shall apply for tax exemption from the IRS as per the written directive of Srila Prabhupada. The Trustees shall appoint a competent Probate Lawyer to complete the formalities under the Trust tax-exemption Rules given by the IRS. **(14) Open Bank Account of BBT:** BBT shall open a bank account in its name in Los Angeles. All other corporations or entity's bank accounts with DBA BBT, or Doing Business As BBT, as being currently allowed by the Trustees in the case of Bhaktivedanta Book Publishing, Inc. ("BBP") bank account in LA are to immediately cease.

**(15)** All checks and payments for books that are received in the name of BBT are to be deposited in this authorized BBT account and not in the un-authorized BBP account as is being currently done. **(16) Transfer all Copyrights back to BBT:** All copyrights shall be immediately transferred to BBT from Bhaktivedanta Book Trust-International, Inc.("BBTI"). BBTI, a California

Corporation, is a completely different entity from the BBT, a Trust. The Trustees shall order the BBTI directors to: (a) Re-assign all copyright records in US Copyright Office, falsely claiming to be owners of books and other works of Srila Prabhupada back to BBT. Most of the copyright records indicate that BBTI is the current owner of the copyrights, which is illegal. (b) All assigned copyright records ought to reflect that the author of each one of these works is "His Divine Grace A.C. Bhaktivedanta Swami Prabhupada" rather than the current offensive and illegal classification of Srila Prabhupada as "Worker for hire" that is currently being recorded on all these works. To classify Srila Prabhupada like any other employee of BBT is extremely insulting. (c) All copyright records of any of Srila Prabhupada works, in any translation, in all countries shall also reflect the same. The copyright owner of all translated works should be BBT with its address in Los Angeles, the author shall be mentioned as His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and additionally the translator should be mentioned as "Worker for Hire" i.e. BBT Volunteer(s) translated that work. Not that Srila Prabhupada shall also be put in the same category of a hired worker or a volunteer like any other devotee. (d) All copyright declarations on all future publications, in any language, from the BBT shall be "© Copyrighted by Bhaktivedanta Book Trust 2009" and not "© Copyrighted by Bhaktivedanta Book Trust-International 2009." This is illegal and a misrepresentation by BBTI. This misrepresentation should stop immediately.

**(17) Transfer all Trademark and Logos back to BBT:** All trademarks of BBT, currently with BBTI illegally, shall be immediately transferred to BBT: (a) "Bhaktivedanta Book Trust" trademark currently claimed to be illegally owned by BBTI shall be transferred back to BBT. (b) "BBT" logo currently owned by BBTI shall also be transferred to Srila Prabhupada's BBT. **(18) Dissolve BBTI & BBP:** BBTI and BBP, formed in CA in 1988 and 1987 respectively, without the authorization of Srila Prabhupada, shall be officially disenfranchised as so-called agents of BBT. They have been created to deceive the public into accepting them to be the same or equivalent of Srila Prabhupada's BBT. They are not the same entity as the BBT and they do not follow Srila Prabhupada's instruction for running his BBT in their legal corporate documents. Their bank accounts are to be closed and the current balance are to be immediately transferred back to the new BBT bank account. All other assets they possess or claim to possess are to be also transferred to BBT. Upon completion of the above, these entities are to be dissolved in every country they have been registered. **(19)** Till that happens, both these organizations shall hereby immediately stop misrepresenting themselves as the BBT or using the logo of BBT or misrepresenting that they own the BBT copyrights. **(20) Stop Publishing Other Authors:** The BBT Trustees are not to publish any book other than those written by Srila Prabhupada. BBT is not a "publishing house for Gaudiya Vaishnava books" as they write on Krishna.com. Instead this Trust was made by Srila Prabhupada specifically to hold and print his own books. *"The properties which shall constitute the Trust Fund include all books and manuscripts and other documents written by me or translated by me, including the following hereinafter listed, and all those written by me in the future, including all copyrights and publication rights incidental thereto:"* (BBT Trust May 29, 1972, Sec 1 Trust Fund) **(21)** Srila Prabhupada may have himself authorized some books by some of his disciples to be printed by the BBT, but he himself could do so as it is his own Trust. But he has not left any specific instructions or policy for the Trustees for including other author's books. His desires to the contrary are *"Our translation must be documents. They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation."* (May 28, 1977). But the current Trustees have made their own policy. They have copyrighted and published many books from other authors in the BBT. These books are of questionable credibility and authenticity compared to the high standard of the intended books in the BBT- Srila Prabhupada's. This is unethical and not sanctioned by the settlor or the Trust Instrument. **(22)** The mixing of completely pure books, words of God, with books of questionable purity may make the authority, authenticity, and respect of Srila Prabhupada's books and of his BBT to go down eventually in tandem. As we cannot sit on the Vyasasana of Srila Prabhupada, similarly we cannot put our books with Srila Prabhupada's books on an equal stature, unless he personally asked us to do so. Another official ISKCON publishing house can be made to print books by other authors and

other official publications, but BBT should be left alone. **(23)** BBT funds, trademark & logo are not to be used for any books other than that of Srila Prabhupada's works. Bhaktivedanta Book Trust is A.C. Bhaktivedanta Swami's exclusively. It is his personal vehicle to reach out to the whole world and teach them the Science of God, Krishna. It is not a publisher of any or all books on 'Bhakti' and 'Vedanta' as the BBT trustees are apt to present BBT in an impersonal manner. **(24)** All solicitation of new manuscripts from other authors for printing under the Logo of BBT shall be immediately stopped.

**(25) Stop printing all "revised" books:** All first editions of Srila Prabhupada's books shall be identified and then printed, "as is" by the BBT. None of the "revisions" shall ever be printed. A note on the book shall identify each book as original and a replica of the first edition printed of each volume. At the end of each book, an editor's note should be added: *"Some previous editions of this book were printed that were erroneously changed from the original due to a faulty editorial policy. Please check the authenticity of the edition by checking the inside cover page and our website for the correct edition. If you do not have the correct edition, please send the book back to us, we will send the correct original edition to you free of cost. Or, you can download the free book from {website}."* **(26)**

**Transparent, collective editorial policy:** A widely discussed and accepted editorial policy shall be adopted by the BBT. This editorial policy shall be encased in the new bylaws of the BBT. **(27)** The books originally edited and published under the authority of Srila Prabhupada are to be considered free of defect or mistake by those who would consider themselves to be disciples. Srila Prabhupada instructed likewise in reference to seeing "mistakes" in his spiritual masters books. He called this spiritual principle "ashraya prayoga" or seeing a mistake in what the spiritual master has given as his legacy, as disrespectful and a faulty mentality. Only his editors, directly authorized by him to correct any errors, could do so, and that too only for the duration of that service to him understood to be until the editions were approved by Him. No modifications, corrections or explanations can be made to an Acharya's books once he has approved Them. This fact is more applicable now that he has left our physical presence. **(28)** Exempt shall be those errors specifically identified by Srila Prabhupada to be changed in the next edition. The first editions containing these errors shall be corrected. The overall principle shall be to follow Srila Prabhupada's instruction "to print the books in the original way," i.e. first editions + changes asked for by recorded instruction of Srila Prabhupada. **(29)** As for the argument of the current editors that there are many genuine grammatical or factual errors (introduced by Srila Prabhupada's transcribers or editors and not by Srila Prabhupada himself), those few specific errors can be considered: (a) to be printed in an errata separately from the books; or (b) to be published on its website; or (c) as footnotes: where the correct spelling or word could be written as a footnote. **(30)** Current BBT editors have used these few errors to make a case for wholesale unnecessary changes to Srila Prabhupada's books. These changes range from philosophical to the original writing style which are thoroughly unnecessary. This faulty editorial policy shall be condemned in strongest terms and historically recorded for educating the future generations.

**(31) Main function of BBT Trustees:** As far as the printing of books of Srila Prabhupada, there are mainly two functions that the BBT Trustee shall ensure. (a) Reprint books. Cover, binding etc. can be modified according to current trend to make the book more presentable. (b) Compile more books from Srila Prabhupada's teachings under a certain topic (yoga, science etc) like the BBT are currently doing, but the editing shall be strictly minimal. The editing standard for printing new books shall also be encased in the Bylaws. **(32) Integrate Archives with BBT:** The Bhaktivedanta Archives shall deed all the historical archive material it possesses to the BBT. The Archives shall preserve and reproduce Srila Prabhupada's works as a department of BBT, not as a division of BBTI. Bhaktivedanta Archives as a separate independent corporation shall be dissolved. It can function as a department within BBT and shall be fully integrated with BBT. Its location need not be changed for now. **(33)** The Bhaktivedanta Archives shall provide the Vedabase to be freely downloadable from its website; or for a nominal amount for a certain time to offset the actual cost in order to make it available in that format and for future updates. It shall not be more than \$49.99 in any event. For full time devotees it shall be freely



available. **(34)** The Archives shall endeavor to make the Bhaktivedanta Vedabase be browsed and searchable from the BBT website itself. The main philosophy of Bhaktivedanta Archives department shall be to distribute Srila Prabhupada's vani (instructions) freely, far and wide using the latest electronic communication medium. Wide distribution is the best method of preserving Srila Prabhupada's teachings. The Archives shall seek to preserve Srila Prabhupada's books using the latest technologies for the next 10,000 years. **(35) Back to Godhead** was designed by Srila Prabhupada to be the backbone of our movement. It shall again be made likewise. "This Back to Godhead will always remain the backbone of the society because more the magazine is popular the more society becomes popular." (SPL Rayarama Jan. 30, 1967) **(36)** BTG shall be published as a monthly Sankirtan magazine. Not as a primarily bi-monthly periodical. Of course the subscriptions are important and they shall be serviced religiously but the main customers shall be new people, as per Srila Prabhupada's instructions. BTG price for distribution in the US ideally should be \$1, not more than \$2 so it can be freely distributed. BTGs of other languages shall follow the same principle.

**(37) Book Fund and Temple Fund:** The policy of 50% income to BBT Book Fund and 50% of income to BBT temple fund shall be maintained as per Srila Prabhupada's instructions in the BBT Trust Instrument: *"The Trustees shall collect all proceeds from the sale of my books, that is One Hundred Percent (100%) of all the proceeds from all of the International Society for Krishna Consciousness Temples and divide these proceeds into two funds, one-half (1/2) for the fund known as the Book Fund, and one-half (1/2) for the fund known as the Building Fund."* **(38)** Transparency of accounting shall be the foundational principle of the BBT as well as full public disclosure of all assets owned by BBT. Monthly financial statements shall be posted on its website. **(39)** For the time being, the Temple Fund shall not be utilized as per the discretion of the trustees. As Srila Prabhupada says in a video to Ramesvara, "First of all Books!" Until all of Srila Prabhupada's original books are in print in the main languages of the world, none of the Temple Fund money shall be utilized except in the event of an emergency, short-term construction loan that is secured according to current international mortgage securing guidelines, and preferably by an individual guarantor. Instead the Temple Fund should be utilized to print and populate books in all major languages as per Srila Prabhupada's desires. This temporary policy shall be followed at least for the next few years. **(40)** The Trustees shall use none of these funds for fighting any legal challenges due to their mismanagement. Srila Prabhupada did not allocate the BBT funds for that purpose. If they feel that they are right, then they should use other sources for funding their legal misadventures. **(41) Websites:** The Krishna.com and www.bbt.info domain name shall be transferred back to BBT. Krishna.com as an arm of BBT, but not the official website of BBT, has a certain amount of laxity in what it can promote. Still, for starters none of the books related to Bhakti Shastras should be sold on the website that are not Srila Prabhupada's books. **(42)** The official BBT website shall be {website}. **(43)** Any other websites in the world, in various languages, that are websites of various divisions of BBT or BBTI, shall be similarly transferred to BBT.

**(44) Internet Distribution, Copyrights and sales:** The fast changes in the Internet have made sharing, distribution and sales of Srila Prabhupada's teachings much easier. These tools shall be utilized to the utmost. **(45)** As a principle, one basic version of the books, audio and video recording shall be freely available on the net for viewing and searching for non-commercial purposes probably protected by a "creative-commons" license, like this one. **(46)** Same policy shall be followed for the photos. Low resolution photos of Srila Prabhupada and Krishna shall be readily available and shared. **(47)** Any extra services like Vedabase, iPOD files, audio books, an electronic book format, downloads of more than 1 book etc. can be charged a proper fee according to current market standards.

We, the disciples and followers of Srila Prabhupada, will do our utmost to see that this manifesto is adopted by the BBT Trustees. We will plead with them, implore them, and we sincerely wish to work conjointly and harmoniously with them, toward the end of pleasing Srila Prabhupada and preserving his great legacy. BUT, if that does not work, and the trustees are unwilling, then we are forced to coalesce around the legal battle to ensue, in order to ensure that these current BBT Trustees

are removed, and Srila Prabhupada's BBT is restored to exactly the way that Srila Prabhupada ordered it, so that future generations may benefit from Srila Prabhupada's tireless effort in presenting Krishna Consciousness for the benefit of the whole world. **FOOTNOTES:** [1] BBT Trustees in refers to BBTI directors who are representing themselves as BBT Trustees.

## APPENDIX 16: DECLARATION OF INHERITANCE RIGHTS

**By Advaita das (ACBSP), New Zealand:** This document is presented to the Global Body of Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, for the following purposes; **(i)** Overcoming the influence of the unauthorized deviants in positions of initiating gurus. **(ii)** The liberation of the initiation process from their control for the survival of Srila Prabhupada's mission and its continued global expansion. **(iii)** For the protection of Srila Prabhupada's authorized books from revision for all time. *This is a spiritual demand for strict adherence to Srila Prabhupada's instructions, and a legal injunction within his books of law.* There are several key instructions that have been intentionally distorted and misinterpreted by the current unauthorized ISKCON leadership via materially motivated misrepresentations. From the correct, spiritual point of view of Srila Prabhupada instructions, the path forward is self-evident.

**(1) ONE FATHER WITH MANY CHILDREN:** From the very beginning, all of those coming to KC were bringing others with them. In every temple Srila Prabhupada established, He immediately conferred mutual responsibility of co-training to all of the devotees. We were like a family where the older children helped raise the younger children but no one artificially claimed to be the parent. Srila Prabhupada was unanimously accepted as the only spiritual parent. Actually, **almost all of Srila Prabhupada disciples are ritviks disciples**, as one devotee or another introduced, trained, nurtured and recommended the new student for initiation to His Divine Grace. This method expanded to include verbal and written recommendations, ceremonies, name selection, chanting on beads, deliverance of the gayatri recording and literally all of the supporting steps leading to being accepted as HIS DIVINE GRACE 's disciple. We were all actually raised in the ritvik system. The unauthorised gurus deny these facts and fracture our normal ritvik family system, taking Srila Prabhupada's disciples for themselves. **(2) ADMINISTRATION:** To keep the family healthy His Divine Grace established a structure of checks and balances for fairness and equality among His disciples. The GBC is intended to be an administrating body only for maintaining adherence to His standards and to support organized cooperation within and between the individual temples stationed all over the world; **No authorization was ever given to change the initiating system or the editing of books.** The GBC was to ensure adherence to the instructions of Srila Prabhupada, the temples were to remain autonomous branches, and devotional service is absolute so devotees, "big" or "small" are all on the same level. **(3) INITIATION:** All of Srila Prabhupada's followers are to chant in public, distribute His books and magazines and invite interested people to the temples. His temples were to provide philosophy and prasadam and spiritual association to those interested. Anyone embracing the philosophy and the chanting was recommended to Srila Prabhupada for initiation when it was seen they were sincere and committed to chant 16 rounds, follow 4 principles, read only His books, eat only Krishna Prasadam, avoid the 10 offenses, live 6 months at this level of discipline **to qualify for initiation.** Everyone must preach and do sankirtana. He graciously accepted nearly anyone. Srila Prabhupada maintained His post as the Acharya, the only diksha Spiritual Master for His students regardless of whether he was personally present at any particular temple. He is still dynamically occupying His post. **(4) BOOK PRINTING:** We all distributed and explained His books and read them ourselves daily. We never considered altering them in any way for any reason. The manuscripts, copyrights, printing and distribution rights were held solely in a Trust (BBT), separate from both the administration. Everyone bought their books from the BBT, respecting His Divine grace's rights over their printing, content, etc.

**(5) CHECKS AND BALANCES:** As the movement expanded Srila Prabhupada firmly established the criteria for initiation, book printing and management and documented them as **three separate systems**, which were self-replicating. Separately manage administration; increase, train and maintain the number of students; reprint His authorized books. Each was directly reliant upon Srila Prabhupada's instructions: each section of the movement provided many advantages- legal structure, tax status, managerial individuality and most importantly **protection from abuse by the other divisions of the structure**. From a practical viewpoint any change to this system is unauthorized and disobedient to Srila Prabhupada's wishes and instructions. Disobedience is not the behavior of a sincere disciple. The self-interested disciples have changed and destroyed this structure, consolidating them into one centrally controlled private company, totally contrary to Srila Prabhupada's wishes. Thus they are exhibiting various insanities, the result of disobeying the spiritual master's instructions. Much can be said about the destruction of BBT which allowed the alteration of His books. Similarly, the mismanagement of the temple assets under the unauthorized restructuring plans, and the equally serious crime of the destruction of the authorized initiation method (ritvik) in practice during the presence of His Divine Grace and advocated by Him personally at the time of His passing (as is abundantly evidenced). Also the abuse of devotees that the administration failed to protect.

**(6) THE ROOT DEVIATION:** The root deviation since 1978 up until this very day is: **PLACING SOMEONE BETWEEN SRILA PRABHUPADA AND HIS DISCIPLE**. This deviation imposed by self-interested disciples is the lie that you cannot have a direct relationship with His Divine Grace without "permission" or blessings from someone else. This misconception was instilled even before His departure to induce subordination to an institutional authority and move Srila Prabhupada into the background. The strategy to insert a false authority figure between the disciples and Srila Prabhupada was to redirect the authority from His Divine Grace to the deviates. This served to limit the independent growth of faith in Srila Prabhupada's guidance from within and the awakening of His mercy and to suppress any informed criticism of the GBC (like when they restricted His mail, His Divine Grace tapes went missing, alteration of His books, various management changes, etc).

In so many ways via restrictions upon our devotional lives, senior individuals and the GBC, fractured the direct SM/disciple relationship on the subtle and gross platforms. It has been revealed that these various restrictions were the beginning of the insertion of false authority between Srila Prabhupada's and His obedient disciples. This deception was not representative of the heart felt love His Divine Grace exhibited for His students, they are crimes against His Divine Grace and all of us, and is the root lie that has disabled the movement to this day. New fools regularly rise up to propound this same deviation with profound arrogance and word jugglery. Actually, we are never to allow anyone between us and our SM; as the vows we take are personal, one-on-one and not dependent upon any person or distance. The ritvik method employed by Srila Prabhupada is the factual, sustainable, incorruptible method where everyone maintaining their vows delivers other sincere souls to His Divine Grace to establish their own personal relationship with Him and receive diksha initiation. However, because the self-motivated advanced this root deviation to falsely taking authority over the initiation system, the direct link to Srila Prabhupada was externally cut and the authorized ritvik method was stunted along with the spiritual growth of our young family. The movement was then opened to all types of deviations and mal-administrations. This has been a systematic attack upon the relationship of Srila Prabhupada as the Acharya and Diksha Spiritual Master with His disciples. The general intention is to deceive us that Srila Prabhupada is unavailable for a direct relationship with the disciple, and then insert a third party between the two, so that no direct link can be established. This is the strategy of the envious deviants; **placing themselves between Srila Prabhupada and you** for their self-interest. This has spread to the book changes.

**(7) THE SECOND DEVIATION (LIE): "YOU CANNOT HEAR SUPERSOUL IN KALIYUGA"** That you cannot have a direct relationship with Srila Prabhupada even though He is on the Supersoul platform was the second destructive lie. It is stated that if the individual (jiva) doesn't use his free will to try to

approach the Lord in the heart as the Supersoul (pray & hear), He will remain silent. This relationship is for the living entity to develop and the Lord will reciprocate. "As they surrender thusly I reward them." Therefore if the devotee is misled that he cannot hear the Supersoul he also thinks he cannot hear Srila Prabhupada and doubts that He is on that Supersoul platform. By this lie devotees will be susceptible to instruction from an external false authority. This is the cause of many devotees feeling within that something is wrong, though they are assured following false leaders and their instructions is correct. Srila Prabhupada's passing gave opportunity to deviates to promote the spiritually incorrect theme that Srila Prabhupada was unavailable and thus deny the ritvik system that was already in place. This misconception redirects the disciple from an independent relationship with the Supreme authority in his heart, as Spiritual Master who is on the Super Soul platform and the Paramatma. The devotees then are subjected to false authorities. Deviated, envious leaders claim powers they were never given, employing this lie to displace Srila Prabhupada out of the reach of His many generations of disciples. **(8) WE HAVE A DIRECT RELATIONSHIP, NOT INDIRECT:** We must all reject this illusion, of an indirect relationship only, because Srila Prabhupada is still encouraging, instructing and teaching His sincere students from within the heart and through His books, worldwide, despite this false conception of disempowerment distributed by the deviates to the new students. These two perspectives of indirectness gave birth to many sub-sections of deception, even more ridiculous in nature; such as claiming that the disciple was unqualified for a direct relationship and personal instruction from Srila Prabhupada, so he had to surrender to these unauthorized "gurus" in the physical. **(9) REUNIFICATION ILLUSION:** Srila Prabhupada's ritvik method automatically removes the threat of unqualified third party insertions. The unauthorized/ unqualified leaders sometimes fake a willingness to discuss the realignment and reunification of the movement with His Divine Grace's instructions. ***But scriptural evidence and discussion will never induce the deviates to adhere to HDG's instructions for resolution of the "unauthorized guru" issue. Do not cling to the false hope of 'resolution by evidence'.*** Since all of the deviates are guilty of these offences they cannot sincerely advocate reform because it immediately implicates them in the crime of unauthorized control (which they live for); not to speak of being guilty of direct disobedience to His instructions. Due to insanity they cannot acknowledge the offenses or accept the consequences. The possibility of restructuring the institution back to the original format has been made impossible through legal, immoral and criminal maneuvering. This complex series of deviations exposes that there was and is a hidden agenda of personal interest driving this deception. ***So no serious consideration of a correction will ever be made by these deviates, only further deception.*** The days of a unified institution are gone, because for 40 years the deviates have been destroying Srila Prabhupada's structure, establishing a centralized system contrary to His instructions. Centralized power cannot sustain the expansion of the movement and that is why all previous attempts at consolidation were checked by His Divine Grace. It must also be understood that the ISKCON and the Hare Krishna movement are not synonymous even though both are under Srila Prabhupada's jurisdiction. The movement is far greater than the institution, as Srila Prabhupada has a vast number of sincere followers that are not in the institution. The institution can come or go but the movement will live on in the sincere followers' vows to Srila Prabhupada through His instructions.

**(10) WE CAN CORRECT WHAT REALLY MATTERS:** **It is not the institution that matters; it is the level of Krishna Consciousness that is important.** Our responsibility as disciples to His Divine Grace and His mission is to distribute His mercy and that of Sri Chaitanya Mahaprabhu to reclaim the fallen souls of the age employing the sankirtana movement for the upliftment from material consciousness to Krishna consciousness. We must serve that mission with the vision of His Divine Grace. He wanted everyone to become a guru (siksha) and He wanted the movement to follow the ritvik system He used. We are to be faithful to our vows and act as an individual ritvik re[presentative (siksha portion), as we all did from day one and deliver fallen souls to His Divine Grace for diksha initiation. We are all instructed to daily read and discuss only the books by His Divine Grace. This is the

basic perspective common to all of His Divine Grace's disciples and the method of invoking His grace. A renewed dedication to His established system must now be adopted to honestly adhere to Srila Prabhupada's instructions. The reunification of the movement and clear path forward comes in:

**(a)** Neglecting the unauthorized deviates structure (shunning) and where possible maintain control of our various centers dedicated to Srila Prabhupada by managing them independently from the centralized religion concept they have imposed. Start as many new centers and farms as we can independent of the deviate institution. **(b)** Replace the indirect fragmented system of unqualified 'gurus' installed between Srila Prabhupada and His students with our universal inheritance, the authorized ritvik system, where ALL INITIATED DISCIPLES OF SRILA PRABHUPADA (past, present and future) are authorized and empowered to deliver everyone qualified directly to His Divine Grace for initiation, as Srila Prabhupada personally practiced and instructed; not to any other individual, group or institution. **(c)** We must forbid any alterations to Srila Prabhupada's personally authorized books by anyone, **ever**; regardless of any minor imperfections they may contain. (All translations into secondary languages must be vetted for adherence to the spiritual understanding of the English translation of His Divine Grace) Remaining faithful to this standard actually employed by His Divine Grace will re-empower ALL of His Divine Grace's disciples in honorable standing according to the vows already taken with Srila Prabhupada, to preach, teach and recommend for initiation those qualified. This will automatically remove all unwarranted power and control over initiations from the deviates currently trying to hold the movement to ransom for guidance they cannot deliver and we do not need.

Also we must be careful about bureaucratizing the ritvik recommendation; Srila Prabhupada said "He who is nearest." He has empowered every single disciple with the same responsibility under the same standard contained in the vows taken at initiation./ **SP:** Only Chaitanya Mahaprabhu can take my place. He will take care of the movement. (Break. Then speaking to his disciples in English) They are asking me "After you, who will take the leadership?" And "Everyone will take, all of my disciples. If you want, you can take also. [laughter] But if you follow. They are prepared to sacrifice everything, so they'll take the leadership. I may, one, go away, but there will be hundreds, and they'll preach. If you want, you can also become a leader. We have no such thing, that 'Here is [the next appointed] leader.' Anyone who follows the previous leadership, he's a leader. 'Indian,' we have no such distinction, 'Indian,' 'European.'" **Brahmananda:** They wanted an Indian to be leader? **SP:** Yes (laughs) "Everyone, all of my disciples, they are leaders. As purely as they follow, they become leaders. If you want to follow, you can become a leader. You are Indian. But you don't want" I told them that. **Tamal:** Yes, they probably wanted to propose somebody who would take over our movement. **SP:** Yes. Leaders. All nonsense. Leader means one who has become first-class disciple. He is leader. *Evam parampara-prapta...* One who is perfectly following... Our instruction is *ara na kariha mane asha*. You know this What is that? *Guru-mukha-padma-vakya, chittete kariya akiya, ara na kariha mane asha*. Who is leader? A leader to become leader, is not very difficult, to provided one is prepared to follow the instructions of a bona fide guru. (SPConv Nov. 2, 1977) The corrupt powers do not belong between Srila Prabhupada and the ritvik methodology He installed. They are not the authority over the initiation process as they profess. They were at most authorized as "some" of the ritvik representatives. Each & every disciple constitutes the 'balance' of the ritvik representatives. Anything else is a deviation and inadequate for the necessary global expansion.

**(11) TIME, PLACE AND CIRCUMSTANCES:** All of the events surrounding the last days of Srila Prabhupada's life must be viewed in context. The 'senior' devotees were conspiring to get rid of him (for years) and broker control through a series of lies and compromises to cut up the power and assets into a workable illusion that they could sell to the global body of devotees in the movement. Srila Prabhupada had employed the system of ritviks by 1970 and it was still in action in 1977, but He had to temper the universal application before His power crazy 'leaders' by appointing some "ritviks" to appease their lust for power, knowing that they would not allow a dying man to dissipate the power they were conspiring to concentrate by allowing/acknowledging every disciple's right of inheritance

within the ritvik system already functioning. He simply gave them what He had given to all His disciples all along, in letter form (July 9, 1977). In essence His Divine Grace cheated the cheaters by not giving them what they wanted (absolute power) and maintaining the ritvik system in place. But they falsely took their appointment as 'sole rights to all authority' over all three divisions of His movement (management, initiation & books). This was not intention of His Divine Grace as the evidences confirm. They destroyed all tapes proving His last instruction to them and established what they wanted without authorization. They have gone insane. ***The method Srila Prabhupada used was not one of appointment; it is one of inheritance.*** This ritvik method is responsible for the salvation of the majority of the devotees in the movement. Srila Prabhupada was adhering to His established system even in the face of their unchecked greed and envy, even while lying frail and dying under their "care."

SP knew he was only leaving the physical projection of His control, as opposed to abandoning His post and sincere students to the false egos of a group of unqualified 'leaders'. He knew how to guide the movement from His books and the Supersoul platform; He already was. It was the sincerity of the disciple and their realization of His Supersoul presence that was going to shape the future. It would take time and due to his physical departure, it would be a test of faith for every disciple to sort out the distorted lies from His true instructions being delivered from within and without.

**(12) TAKE RESPONSIBILITY AND PREACH:** We are mature enough to follow Srila Prabhupada's example and instill the initial training and any necessary reform of character needed so that we don't make inappropriate recommendations and burden Srila Prabhupada, while we expand His desire to liberate as many human souls as possible. Srila Prabhupada's acceptance of new initiates was verily guaranteed, especially if they were recommended by His disciples that demonstrated a firm commitment to their vows with Him and to His mission. Even if a disciple fell from the standard, Srila Prabhupada did not reject them; He encouraged and instructed reform. Srila Prabhupada often advised one student to support and reform another student, not to condemn or reject them. In this way His mercy continued to support us all, even in times of non-conformity. This is the necessary perspective for the movement to heal, realign and re-empower all of Srila Prabhupada's disciples and automatically disempower those that have falsely taken control over the body of devotees, while causing all of the unauthorized, criminal deviations that permeate His/our movement. The Ritvik system is a system of direct links. We start with direct disciples that have the direct link to His Divine Grace. They can in turn give the direct link to the next generation of disciples. If however there is no direct relationship to His Divine Grace by initiation that person cannot give it to the next generation. You can't give what you don't have! So those devotees that have taken initiation from an imposter diksha need to renounce him and get the true direct link to His Divine Grace via one of His direct disciples. Then they have the direct link and can pass it on to other qualified candidates. As He demonstrated, this is the only method for the movement to grow within His Divine Grace's authority.

**(13) HISTORIC PARAMPARA OR EMPOWERED ACHARYA:** Srila Prabhupada had personally demonstrated by example that the 3 divisions of the movement's structure are the factual path He wanted followed, as the Founder and Acharya. From 1966 onward Srila Prabhupada established many precedences for His disciples; these instructions were neither historic practices nor the scriptural injunctions, rather unique adjustments for doing the needful to ensure the successful fulfillment of His mission. If we accept Srila Prabhupada's actions and instructions honestly, we understand that the previously, historically followed methodology and practices do not apply to Srila Prabhupada's instructions because He demonstrated that He was empowered to adjust those very traditions or methodologies. He was an especially empowered Acharya to implement just such changes into the Brahma- Gaudiya Sampradaya, so that the preaching would be effective. This ritvik representative initiation system is one of the most important contributions Srila Prabhupada was empowered to make to the mission of Sri Chaitanya Mahaprabhu. Following Srila Prabhupada's instructions is the only path forward because He was empowered for the purpose. All we need to do is sincerely follow Srila Prabhupada's example of the universal ritvik methodology. We must all accept our true

responsibility of being His Divine Grace's disciple and employ the ritvik representative method He incarnated to establish. This empowerment will expand the movement according to His plan. (Every one of you become guru and preach this KC to those you meet). In this context guru means Siksha teacher/instructor not Diksha initiating spiritual master. All of his students have acted as instructors of His teachings to new devotees from day one and He has always been the diksha guru for the movement. None of this was changed by Him.

**(14) NO ONE IS QUALIFIED:** Srila Prabhupada knew no one would be qualified to replace Him and that He needed to instill His instructions and wisdom into His books for continued reference for the rest of the age. With the maturing of His disciples He would be available to them on the Supersoul platform when they could perceive Him. With the age degrading as rapidly as it is, it is dubious if anyone will ever be capable of replacing His Divine Grace either physically, in book form, or from the supersoul platform. So great was His contribution that there is really nothing left for another Acharya to do for the fallen souls of this age. No one else is needed. The deviates minimize His greatness at every opportunity and say they have been appointed or that one will come among us or there are many pure devotees among us already. However none of them are the empowered Acharya for the age; Srila Prabhupada is. The more they deny this, the more insane they become. Believing in these lies and illusions has dis-empowered His Divine Grace's disciples from taking up their responsibility of confidently preaching via the established ritvik system; HDG is still employing His ritvik method through the "Prabhupada Anugas." **(15) EVERYTHING IS THERE IN MY BOOKS:** The various concoctions should not disturb the realized devotee. The next generation, like the previous one, does not need the institution to understand and follow Srila Prabhupada's instructions. ***The institution "ISKCON" is no longer the transcendental refuge He started because it has fallen under the control of the self-appointed envious unauthorized deviates that will not follow His instructions.*** Under Srila Prabhupada's instructions, we are not allowed to follow others because they are unauthorized deviants in so many ways. We are instructed to 'neglect them'. We cannot follow others and be obedient disciples at the same time. It is required that disciples read only His Divine Grace's books to understand His instructions correctly. Making alterations to Srila Prabhupada's books allows overlapping of authority. In this way the mal-administrators can take charge of spiritual interpretation. In this way the deviates' deception is infiltrated into the institution. The revision of His books further discourages anyone that consults His printed instruction for proper perspective, because these edited books support the deviations. Thus we understand the reason for HDG's separating the books from the management. ("The demons are very intelligent.") **(16) RITVIK REFORM THE WHOLE HUMAN SOCIETY:** Srila Prabhupada's disciples are distributed everywhere and that is where we need to be to spread Krishna consciousness everywhere. To implement Srila Prabhupada's wishes we need a universal solution that is applicable to every disciple wherever he may be. ***The power to preach was His mercy and it is everyone's inheritance and responsibility.*** Just as that mercy was given freely to us, by reviving this method every faithful disciple has the power to distribute Srila Prabhupada's mercy by remaining faithful to the instructions that he received and uphold the vow taken when teaching the same to others. Under the Ritvik standard no one is disadvantaged from his true inheritance and empowerment. Let us reopen the door of ritvik service and cooperate as disciples in good standing (16 rounds, 4 regs, etc) to deliver the world to His Divine Grace for diksha initiation. We have the inherited authority, empowerment, and the responsibility to expand this movement unlimitedly by faithfully following His instructions and practiced method to become ritvik gurus (siksha) for humanity and liberate the world through the mercy of HDG Srila Prabhupada. We have already been instructed in the responsibility of being a Vaishnava. We are here to help His Divine Grace deliver the western countries which are filled with impersonalism and voidism. All we have to do is follow sincerely and not change anything. **(17) IN MY BOOKS I WILL LIVE FOREVER:** The very same faithful perspective is true to maintain the authority of His Divine Grace's books. **No unnecessary changes can ever be allowed for any reason.** Our movement is supported by the parampara protection of the purity of the

Vedic wisdom and it remaining unadulterated. To allow any change is an adulteration and a direct offence to the entire parampara. Srila Prabhupada was divinely selected to translate and distribute that Vedic wisdom unadulterated to the world. No one has the authority or empowerment to alter anything about His authorized editions. **There are actually no second editions** only concoctions disguised as His books. **Only the books approved by His Divine Grace are the authorized versions.** Insist that only those original texts be reproduced, read and distributed. Sever the hand of he who tries to alter Srila Prabhupada's books ! His books establish this movement's authority and purity over all other religious texts, so to alter His books is a crime of the highest order. It must not be allowed by the insane offenders. Also no other books (guru's, math's, or others) are authorized by His Divine Grace as shastra. A book has no instructive precedence if it deviates by even one word from His instructions. Srila Prabhupada is in His books and you can hear Him when reading them. He instructed us not to read others books. We must follow that.

**(18) THE SPIRITUAL MASTER IS IN THE HEART OF HIS DISCIPLES:** Every disciple knows all too well what Srila Prabhupada expected from us and what we took a vow to uphold. It never changed. He always asked the perspective disciple: "What are the 4 regulative principles and how many rounds must you chant daily?" This is the heart of the initiation vow. This is not to be taken lightly and not to be neglected because we know He will suffer for our transgressions. From within the hearts of his disciples Srila Prabhupada has always served to strengthen their faith and determination and a sense of being needed into all of his students, affirming the same direct family unity He gifted us at initiation. We are not 'once removed' from a direct link to His mercy, no one is. So share the most valuable gift you have been given, the causeless mercy of HDG upon the fallen souls. We must reflect the compassion that He afforded us upon the other fallen souls or we are not representing His mission. Teach every new generation that they have a direct link to His Divine Grace through His disciple's recommendation. Vet them carefully, train them carefully. Encourage them constantly and watch Srila Prabhupada shine His mercy upon them (us) all. Our one-to-one relationship trumps any other structure. You must never accept anyone's illusionary control over your relationship with Srila Prabhupada. The vows shared with His Divine Grace before the sacrificial fire are personal between He and you. There was no one else involved. We promised to serve and surrender to Srila Prabhupada. He promised to deliver and purify us. A joint vow was created and is still honored, especially by Him. This is the real parampara method. No institution or additional individual is ever involved. Don't heed anyone pushing the "Prabhupada is gone" deception! We don't need instructions from bogus "gurus" to become advanced disciples. ***Everyone must rise up from the fear, hopelessness and faithlessness that has been injected into the hearts of the devotees and the movement by corruption.*** We need to follow the empowered Acharya instruction's. If we adhere to and deliver this truth to the world, the body of devotees will grow and causeless mercy, love of God will inundate the three worlds! ***This is THE mission.*** **(19) DO THE NEEDFUL:** We have important work in guiding the second, third and further waves of disciples to follow HDG and expand His movement. Actually the groups of devotees that are growing and expanding the movement are the sincere disciples (now coined as Prabhupada Anugas), that have rejected the authority of the criminals in the administration posts, and that have maintained their vows and loyalty to Srila Prabhupada only. We must continue to expose the criminal mentality of insane deviates. The instruction is to reject and neglect them and get back to work for this mission. Srila Prabhupada appreciated those that stayed back to serve. 'Staying back' means; being faithful to our Acharya, not the deviated institution, regardless of the actions of the unauthorized leaders and their blind followers. **(20) THE TREE OF DEVOTION:** This declaration of our universal inheritance will also serve to cut out the cancers of Hinduism and the Gaudiya Math that has infected our movement. They have no authority. They do not follow or respect Srila Prabhupada as the empowered Acharya for this age. Therefore they will be pruned from the tree for the health of the authorized portion. **They have nothing additional to Srila Prabhupada's instructions to give anyone.** This empowered universal inheritance method of disciplined obedience will firmly establish this Hare Krishna Movement at the



top of human and religious societies permanently. Srila Prabhupada will be accepted as the only true Acharya for the movement, because that is the fact. The imposters will be rejected by every sincere follower of His Divine Grace. You cannot follow both as they are avaisnava and we are empowered Vaishnavas by the authority of being faithful disciples of His Divine Grace, the only empowered branch of the Lord Chaitanya devotional tree.

**(21) FAITH IN HIS DIVINE GRACE'S INSTRUCTIONS:** By the vows taken, it is the duty of every disciple to follow His instructions. The entire disintegration of our society is caused by not following Srila Prabhupada instructions. The root meaning of ritvik (many sikshas bringing candidates to one empowered diksha) has not been properly analyzed and correctly implemented even though it is the method for expansion of the movement as practiced by Srila Prabhupada since 1966. This is the undisputable solution, a universal ritvik authority that was implemented 50 years ago and always practiced by Srila Prabhupada. This document is propounding the correct perspective as we were trained to follow. We must implement and acknowledge the **Inherited Ritvik Authority of Every Disciple** as delivered in the instructions and actions of Srila Prabhupada, the empowered Acharya of Lord Chaitanya's mission. / Advaita das (ACBSP) ranknfilebhakta@gmail.com (29 December 2015)

[https://www.youtube.com/channel/UC5q9cXXGoa7RlqLciC-\\_VSg](https://www.youtube.com/channel/UC5q9cXXGoa7RlqLciC-_VSg)

### **Declaration Of Rejection Of Deviate Authority Over The Initiation Process Within Srila Prabhupada's Movement (Declaration of Initiation Authority and Declaration of Disciplic Rights)**

We, as direct initiated disciples of HDG Srila Prabhupada, officially declare: **(1)** The end of deception by **self-assumed diksha initiation authority**, on behalf of our Spiritual Master Srila Prabhupada, the Only Authorized Acharya of the Gaudiya-Vaishnava sampradaya for this age. **(2)** The GBC and their falsely authorized gurus are herein relieved of control over all assumed initiations and all faithful disciples that actually belong to the Acharya and Spiritual Master Srila Prabhupada. **(3)** The GBC have no authority, moral rights or legal jurisdiction over any individual's personal relationship with our Spiritual Master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is the Founder and Sole Acharya of all disciples with total authority over His movement and disciples. **(4)** We totally denounce the concocted zonal initiation deception and those false gurus supporting it. **(5)** It is further declared that: anyone that aids, supports or defends these deviates is an accomplice to their disobedience and is guilty by cooperative association. There can be no compromise with these 2 classes of deviates that have illegally and immorally disobeyed Srila Prabhupada's instructions. Under premeditated deception and avarice for personal gain, they knowingly fragment the personal relationship of His Divine Grace and His Disciples. These offenders are subject to punishment by the Spiritual Authority in the instructions of the Acharya, which is required by the body of Srila Prabhupada's disciples in direct defense of His instructions. **(6)** These OFFENDERS are to be neglected by all Srila Prabhupada's followers, initiated or not, that are true to their vows to His Divine Grace. As a matter of obedience to the injunction that *the disciple must defend the Spiritual Master by any and all means at his disposal*, we must denounce these deviates, **(7) That the true inheritance of all of Srila Prabhupada's disciples is herein reinstated and transferred to them under the authorized ritvik methodology Srila Prabhupada installed and practiced.** / This reverses the offense of the denial of the inheritance of ALL disciples faithful to their vows of initiation. This denial of inheritance is in direct disobedience to the authorized instructions of Srila Prabhupada; that everyone become guru and preaches this mission to the world. This declaration delineates the correct path of empowered reform. These declarations guarantee the expansion and preservation of the movement of Sri Chaitanya Mahaprabhu as protected by His empowered Acharya, by returning it to its normal healthy condition as conceived, directed and practiced by Srila Prabhupada. All sincere disciples of Srila Prabhupada must take up preaching with selfless devotion to His instructions as contained in His personally authorized books, bringing all qualified students directly to Srila Prabhupada for initiation. In response to this declaration, all disciples of His Divine Grace that endorse this declaration at heart, must practice and demand responsible obedience to Srila Prabhupada, being grateful for His spiritual

guidance, salvation, and causeless mercy. Our beloved Spiritual Master is the empowered Commander in Chief of the sankirtana movement under the direct authority of Chaitanya Mahaprabhu's prediction and the direct instruction of Srila Bhaktisidhanta Saraswati. Both of these empowered instructions are to preach the Sankirtana Movement and constitute specific empowerment of Srila Prabhupada to successfully do so. Therefore to oppose His expansion methods for the authorized movement, for whatever reason, is an offence to our Acharya, to those empowering Him, and to His faithful disciples. **We must all strongly denounce such offenders and glorify the unprecedented accomplishments and mercy bestowed by Srila Prabhupada.** All disciples of Srila Prabhupada receive the same rights under His divine mercy and instructions. The qualifications to receive these rights are obedience to the vows undertaken at initiation and the instructions given by Srila Prabhupada. Compliance with ones vows qualifies the disciple to receive the:

#### **INHERITANCE OF THESE DECLARED RIGHTS:**

**(1)** To represent His Divine Grace Srila Prabhupada's instructions without adulteration. **(2)** To train others without adulteration, in the process of Bhakti yoga as received from His Divine Grace Srila Prabhupada and supported by His original Bhagavad-Gita As It Is. **(3)** To recommend new students for initiation by His Divine Grace Srila Prabhupada when the student is qualified under the standard terms of initiation. **(4)** All disciples whether direct physical initiates or ritvik initiate disciples **are on the same spiritual platform** and the relationship with His Divine Grace is personal and absolute. **(5)** The initiation process is not an administrative issue, it is a devotional vow. Therefore no individual or group or institution has any control over the individual's spiritual relationship between the disciple and Srila Prabhupada, **the only Initiating Acharya of Lord Chaitanya's Hare Krishna movement.** **(6)** After initiation everyone remains a direct & empowered disciple of HDG without cessation unless the disciple deviates by not following or opposing Srila Prabhupada's instructions (breaking of one's vows)./ These rights are direct spiritual empowerments awarded universally upon all disciples under the stated conditions. This empowerment is sufficient to continue the ritvik representation process used and authorized by His Divine Grace Srila Prabhupada from 1966 until the Holy Name leaves the planet. Every disciple shares the responsibility to expand the number of students delivered to the Acharya and to preserve the family perspective of unified co-operation to His mission which will ensure the survival, growth and health of the movement. This is the undisputed desire of His Divine Grace Srila Prabhupada that He practically demonstrated during His manifest presence. **Endnote:** *I am confident that any devotee/disciple that considers these statements thoroughly will see and feel within their hearts the truth of this matter. I firmly believe that, and this document is a revelation of His solution to the theft of the inheritance of His disciples by the deviates. This declaration totally disempowers all of these deviates. Please study Srila Prabhupada's books and the issues, then everyone can consult Srila Prabhupada within their heart for guidance and confirmation. The sincere will agree and the deviates will complain. This path of empowerment is the proven method practiced by Srila Prabhupada for sustenance of the mission.* Your servant, Advaita das

## **APPENDIX 17: SULOCHAN ANALYSIS OF MAY 28 TAPE**

**From The Guru Business, 1984:** These two tape transcripts are the "evidence" used by the bogus gurus to fool their Godbrothers into thinking that they had been appointed gurus. This first version of the "appointment" tape is the one that appeared in both Ramesvara's book and Jadurani's 1980 expose of the "gurus" called *The Bona Fide Spiritual Master and the Disciple*. This version is the only one to date that has been widely circulated, and can easily be misinterpreted to sound like an appointment of "gurus," so we can safely say that this transcript was made by the conspirators. We assume Jadurani never had a copy of the actual tape. So, most devotees reading it thought it to be a bona fide transcript. [The early transcript omitted the pauses, and edited it a bit to sound morte

supportive of the GBC claim of being appointed as initiating gurus. Also, instead of "he's grand-disciple" it was "his grand-disciple."]

**THE ACCURATE [TRANSCRIPT with commentary]:** This version we have compiled is perfectly accurate in all detail—pauses, unclear words, etc. If the GBC has a version that is more clear, and can be heard better, then let them come forward with it now. Otherwise, when we say a segment of words is indistinguishable, that means that not only ourselves but numerous other devotees also could not make out what was being said. We have an excellent copy of the tape and are using the best equipment available.

**Sats:** Then our next question concerns initiations in the future, particularly at that time when you are no longer with us. We want to know how first and second initiation would be conducted. **SP:** Yes. I shall recommend some of you, after this is settled up (other matters that they had been discussing), I shall recommend some of you to act as officiating acharya. (**Note:** Prabhupada establishes that the following conversation is going to be about officiating gurus after his departure, not about gurus "at that time when he is no longer with us.") **Tam:** Is that called ritvik-acharya? **SP:** Ritvik. Yes. **Sats:** Then what is the relationship of that person who gives the initiation and... (**Note:** This is a meaningless question, so Prabhupada didn't even wait for him to finish it. He "who gives" is guru-Srila Prabhupada. Satsvarupa was thinking of who "officiates" the initiation but his wording was off. The ritvik does not "give" the initiation; he officiates the initiation. Satsvarupa's question is not clear, and so the answer cannot be confirmed to support any conclusion.)

**SP:** He's guru- He's guru. (**Note:** The first "He's guru" broke into Satsvarupa's words, and so Prabhupada repeated it. Srila Prabhupada is simply stating his own relationship to his disciple; the one "who gives" the initiation is guru. [...]) **Sats:** But-he does it on your behalf? (**Note:** Here Satsvarupa introduces the delusion. In his mind he interpreted the answer as meaning the ritvik is the initiating guru.) **SP:** Yes. That is formality. Because in my presence one should not become guru. So on my behalf. On my order, "amara ajnaya guru haya." (3 second pause) He's actually guru, but by my order. (**Note:** Srila Prabhupada is being questioned as to what will be the system after his departure. Prabhupada quotes a verse from the CC that explains how he is "actually a guru." Prabhupada simply gave the key words [so we can] look it up. Prabhupada's intentions for guru after his departure are very clear. Prabhupada was not appointing a diksha guru.)

**Sat:** So they may also be considered your disciples? (**Note:** Satsvarupa further reveals his delusion. Two gurus? He has now fully convinced himself that the new devotees are actually his own disciples.)

**SP:**...(words)...they're disciples, but consider... (2 second pause) Who (?) (**Note:** Any interpretation of this partial statement is simply mental speculation. However, Prabhupada spoke this in a tone of chastisement, as though he wanted Satsvarupa to give up his delusion. Tamal could see the confusion and so he interjected.) **Tamal:** No. He is asking that these ritvik-acharyas...

**SP:** Hmmm... **Tamal:** ...they are officiating, giving diksha... (Hmmm) ...the people who they give diksha to... (Hmmm) ...whose disciple are they? (**Note:** We have to give Tamal credit here for picking up on how Satsvarupa's questions were not in line with Prabhupada's answers, so Tamal wants clarity. His wording is concise. Three times Prabhupada said, "Hmmm." He was speaking clearly and there is no reason for any of this tape to be ambiguous, unless it was tampered with.)

**SP:** They are (d)-his-disciples. (**Note:** just before the word "his" there is an unmistakable dip in sound. [Sounds like] the word "his" was dubbed in; most likely in place of the word "my." Why would Prabhupada say "his" disciples to a clear question like Tamal's? Even if there were no dip, we would know that it was dubbed simply on the philosophical basis, but with the dip, there is no doubt. Who did the dubbing?) [It also sounds like it could be a stutter, perhaps resulting from a splice, "dis... disciples." This "stutter is totally unnatural.] **Tamal:** They are his disciples. (**Note:** This response confirms the dub. From the original bogus transcript, everyone thought Tamal was repeating what Prabhupada said. But that was an easy trick they thought they could get away with. This was not spoken as a question to

*Prabhupada as the bogus transcript led one to believe. This was immediately and softly spoken on the side to Satsvarupa simply confirming that the new devotees were Prabhupada's disciples. Had Prabhupada actually said "his disciples," then Tamala would have said to Satsvarupa, "They are our disciples." One word dubs are relatively easy but even then they couldn't make it perfect. Tamal is talking to Satsvarupa, so, when he says, "his disciples," Prabhupada is "his."*

**SP:** Who is initiating. (3 second pause) His grand-disciple. **Sats:** Yes. (5 second pause) Then we have a question conc... (**Note:** Please keep in mind, Tamal had just told Satsvarupa that the new devotees were Prabhupada's disciples. That was very clear at this time. So even though these last words cannot be interpreted (cuts may have been made), Satsvarupa had heard all he wanted to and so is going on to the next question. Some tampering may have been done on all these sentences. Why would Satsvarupa have gone onto the next point? This last statement could not have made sense to him. Further questions would have been necessary. At least we could expect that Tamal would have been in there clarifying the statement further if there was even the slightest hint that he was going to be a guru. The whole conversation has very unnatural sound to it and so we know it was heavily tampered with. But as yet we have not found out who did it.)

**SP:** When I order you become guru, he becomes regular guru. That's all. (**Note:** The GBC tried to interpret the following [July] tape as that "order" mentioned here as though Prabhupada had all of a sudden changed the whole philosophy and decided that pure devotees can be appointed after all. It is significant that Prabhupada uses the term "regular guru." As of yet we have not found an exact definition for that term from the books. It can be taken as a guru under regulations or as an ordinary guru which would mean siksha-guru. It can't possibly mean a diksha-guru since diksha-gurus are not appointed or ordered. It is significant that all these answers are to Tamal's question, the first clear question. But the answers in this chopped up tape do not confirm any conclusion and so more is needed. So even though Prabhupada said, "that's all," they needed to add the following sentence to clinch their appointment theory.)

**SP:** (7 second delay) He becomes...(inaudible word(s))...disciple of my disciple. (Click) just see. (**Note:** This is an obvious dub. Not only does the background noise drop out, but the speed and tone of Prabhupada's voice dramatically changes also. The "just see" is again in a radically different tone and volume from the previous words. This tape was the only "evidence" the "gurus" ever had to support their claim to divinity. If tampering can be proven, the conspirator's hoax will crumble.)

**Sats:** Next we have a question about the GBC. (**Note:** There are some very significant points to bring out about this tape. One is that Prabhupada's health and speech were not bad at this time and it would have been no problem to ask more specific questions to seek proper clarification. There are so many good reasons why it is obvious that this tape was tampered with. One is, if it was not tampered with, why was it not available to everyone? It was extremely well guarded. This would have been just the opposite if it actually said what they claimed. But because they were unable to make a good dubbing job, they kept it super-confidential. It is available however from xxx if anyone doubts the validity of this transcript. When Sridhar Maharaja told Jayapataka that a ritvik guru does not make one an initiating guru later, Jayapataka told Sridhar Maharaja, referring to this tape: "Prabhupada has given explicit desires." Sridhar Maharaja believed him, and from the conversation that immediately ensued, the entire bogus guru manifesto was compiled.)

**JUNE TAPE [actually July 6, 1977]: Tamal:** Srila Prabhupada, we are receiving a number of letters now. People are wanting to get initiated. So, up until now, since you were becoming ill, we asked them to wait. **SP:** The local senior sannyasis can. **Tamal:** That's what we were doing formerly. The local GBC sannyasis were chanting on their beads and they were writing to Your Divine Grace. And you were giving a spiritual name. So should that process be resumed or should we...(he then discusses the spiritual master taking the disciple's karma). That's why we've been asking everybody to wait. I just want to know if we should continue to wait some more time. **SP:** No. Senior sannyasis. **Tamal:** So they should continue to... **SP:** You can bring me a list of sannyasis, I will mark. You can do,

Kirtanananda can do...(word?) Satsvarupa can do. So (pause) these three can do. **Tamal:** So supposing someone is in America. Should they simply write directly to Kirtanananda or Satsvarupa. **SP:** Nearby. Jayatirtha can do. **Tamal:** Jayatirtha. **SP:** (word?) ...Bhagavan can do. **Tamal:** Bhagavan. **SP:** And he can do also (pause). Harikesh. **Tamal:** Harikesh Maharaja. **SP:** Five, six men divide. Who is nearest. **Tamal:** Who is nearest. So persons wouldn't have to write to Your Divine Grace. They could write directly to that person. **SP:** (Hmmm) **Tam:** Actually, they are initiating the person on Your Divine Grace's behalf. **SP:** Hmmm. **Tamal:** Those persons who are initiated are still your... **SP:** Second initiation. We shall think. Second. **Tamal:** This is for first initiation. Okay. And for second initiation, for the time being we should... **SP:** Again have to wait. Second initiation, that should be... **Tamal:** Some devotees are writing you now for second initiation. And I'm writing them to wait a while, because you are not well. So can I continue to tell them that? **SP:** They can do second initiation. **Tamal:** By writing you? **SP:** No. These men. **Tamal:** These men. They can also do second initiation. So there's no need for devotees to write to you for first and second initiation. They can write to the man nearest them. But all these persons are still your disciples. Anybody who would give initiation is doing so on your behalf. **SP:** Yes. **Tamal:** You know that book I'm maintaining of all your disciples' names? Should I continue that? **SP:** Hmmm. **Tamal:** So if someone gives initiation, like Harikesh Maharaja, he should send the person's name to us here, and I'll enter it in the book. (Long pause) Is there someone else in India that you want to do this. **SP:** India I am here we shall see. In India-Jayapataka. **Tamal:** Jayapataka Maharaja. **SP:** You are also in India. (Long pause) You can note down these names. **Tamal:** Yes, I have them. (The list is read, and Srila Prabhupada adds Hridayananda and Ramesvara.) **SP:** (Long pause) So without waiting for me, whoever you consider deserves. That will depend on discretion. **Tamal:** On discretion. **SP:** Yes. **Tamal:** That's for first and second initiations? **SP:** Hmmm.

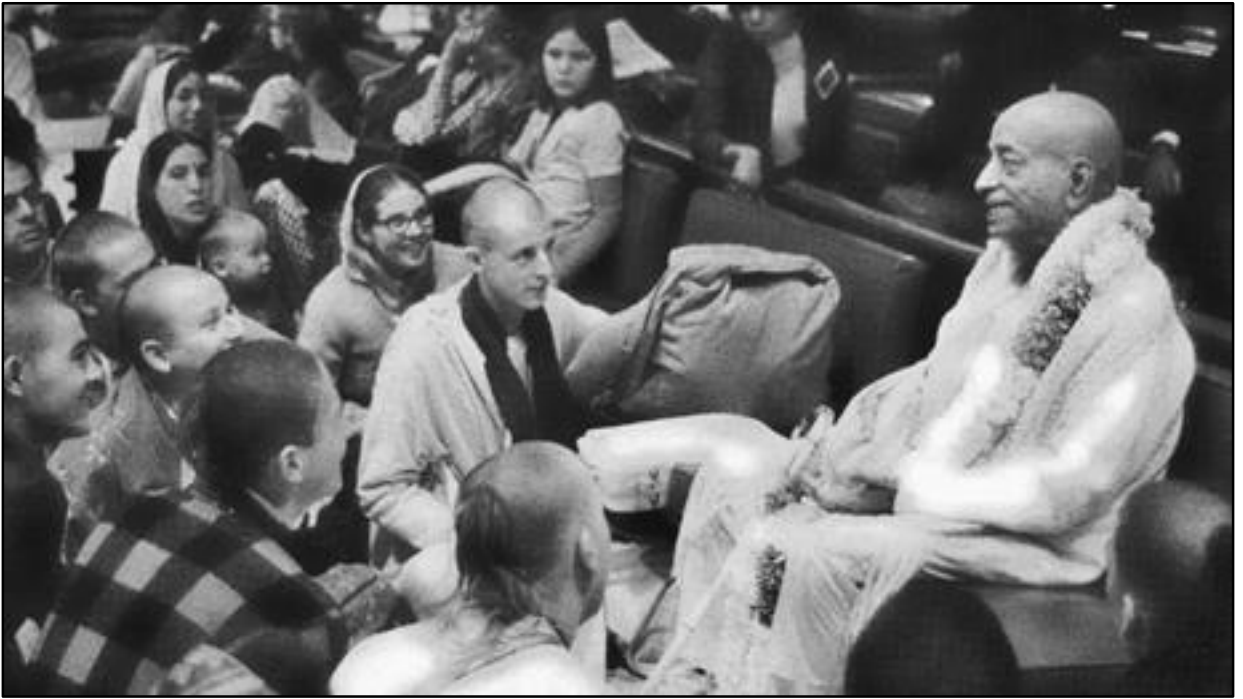
**NOTE:** One very obvious question: If it were clear from the May tape that the new initiates would be the disciples of the ritviks, then why was this not mentioned on the July tape? Why was Tamal still trying to get Prabhupada to say something else? The answer is that they hadn't yet conceived their plot and dubbed the May tape. There is no mention in this tape of the ritviks becoming anything special after Srila Prabhupada's departure. [This certainly does not support] an appointment of gurus from these two transcripts. [...] [Significantly,] Bhavananda and Hansadutta were not named in this July tape [although they] appeared on the letter issued to all centers that Prabhupada signed... [How did] Prabhupada later on to include them even though Bhavananda had only a year previously [1976] been caught by Pippilai das, pants down, having sex with a Bengali boy in Mayapur. [And] Prabhupada had said that Hansadutta [1974?] was "*praying daily that I die so that he can become guru.*" Prabhupada was aware of the character of all these ritviks. Ritvik has no special authority whatsoever. He simply gives initiation on the guru's behalf. Otherwise why would Prabhupada say, "whoever is nearest." The common argument, introduced by Sridhar Maharaja is, "Well, it only makes sense that if Prabhupada made them ritviks, they must be the most advanced devotees." [...]

Also, Tamal directly confessed (on tape) in the Pyramid House Talks, Dec. 3, 1980: "*Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus.*" The "gurus" placed a great deal of importance on this tape to substantiate their claims, but the fact is that this tape, at least in its present condition, is the least authoritative explanation of guru. But Prabhupada, seeing past, present, and future, knew that this tape would be used to exploit the devotees. And so within this tape he planted one very important line that gives us the all-important clue as to what is the authoritative explanation on the subject of guru after his departure. He gave that clue by quoting "amara ajnaya guru hana." Nowhere does Srila Prabhupada say that a bona fide guru, a guru who actually sees Krishna face to face, can be appointed. The statement, "He's actually guru, but by my order," simply means that everyone is ordered to become guru by repeating what

Prabhupada has taught us. It is not necessary to wait to see Krishna face to face to become guru and preach. Everyone should preach immediately by repeating what Prabhupada and Lord Chaitanya have spoken. [...] Everyone must preach from whatever level of realization he is on. But that kind of guru and the actual liberated guru are two different things. One is diksha, and the other is siksha. Anyone who repeats the message purely can become siksha-guru immediately. One's wife, one's mother, a prostitute, a beggar, a Godbrother, etc. Everyone is ordered to become guru in that sense. It is not possible to be ordered to become a pure devotee. The bona fide diksha-guru must be a pure devotee that is actually liberated. That is the conclusion of all of Srila Prabhupada's instructions on these two types of gurus. This May tape does not in any way contradict those instructions. **(END)**

**END BOOK TWO**

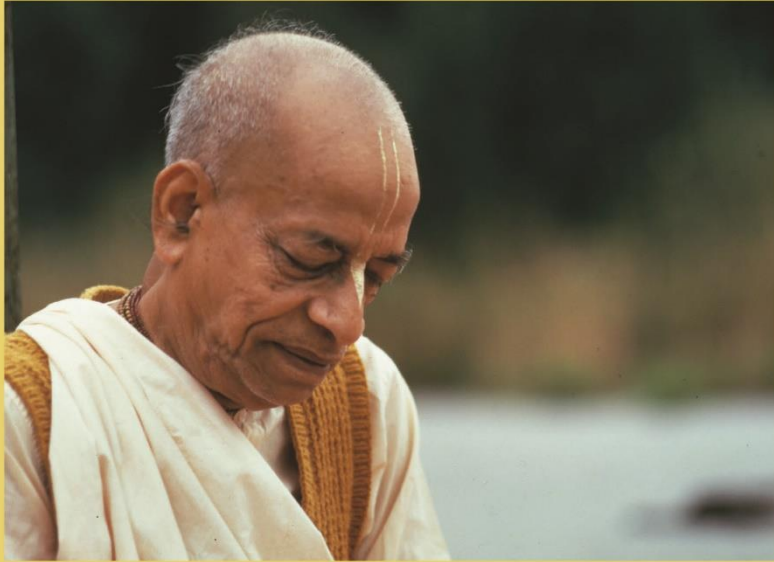
***All Glories to Srila Prabhupada!***



**NOTES:**







#### SUMMARY OF CONTENTS:

- The unvarnished, true ISKCON history from 1987 to the present
- Incompatibility of the Gaudiya Matha with Srila Prabhupada's mission
- Adulterated books, deity worship, kirtan, practices, philosophy
- Poisoning of the Mission with sahajiya and mayavadi contamination
- Reinitiation, black magic, academia, Hinduization, corruption
- ISKCON has become a gurocratic, mundane, criminal enterprise
- Srila Prabhupada's fundamental teachings poisoned by rascals
- How ISKCON's misleaders converted ISKCON into guru franchises
- Disobedience, deviations and compromise prevail in ISKCON
- Srila Prabhupada's poisoners hijacked ISKCON, stole assets
- ISKCON's concocted, defective doctrines facilitate its bogus gurus
- Srila Prabhupada is physically departed but spiritually present
- How devotee reformers can restore Srila Prabhupada's mission
- Srila Prabhupada's conclusive guru tattva (siddhanta) examined